pure Being (Constancy or Samyavastha).

इमे मयूखा उप तस्तभुर्दिवं सामानि चक्रुस्तसराणि वातवे ॥ ४४ ॥

44. *Ime mayūkhā upa tastabhurdivaṁ samāni cakrustasarāṇi vātave.*

These dimensions of space and time and the rays of the light of omniscience uphold the warp and woof of existence unto the heavens of light, and they create the Samans of knowledge and divine devotion and joy and also the shuttles for weaving of the web of existence for man's rise to the heaven of joy beyond pleasure and pain.

Kanda 10/Sukta 8 (Jyeshtha Brahma)

Atma Devata, Kutsa Rshi

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

1. *Yo bhūtaṁ ca bhavyaṁ ca sarvaṁ yaścādhitiṣṭhati. Svaryasya ca kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

To the One Supreme Absolute Brahma who ordains, rules and presides over all that is,has been, and all that shall be, whose nature and being is pure light and absolute joy, homage of worship and surrender.

स्कम्भेनेमे विष्टभिते द्यौश्च भूमिश्च तिष्ठतः।
स्कम्भ इदं सर्वमात्मन्वद्यत्प्राणन्निमिषच्च यत् ॥ २ ॥

2. *Skambheneme viṣṭabhite dyauśca bhūmiśca tiṣṭhataḥ. Skambha idaṁ sarvamātmanvadyatprāṇannimiṣacca yat.*

Both these, heaven and earth, hold fast in place, stabilised in orbit by Skambha, centre-hold of the universe. All this living existence that's breathing, waking, winking and sleeping is stabilised in Skambha.

तिस्रो ह प्रजा अत्यायमायन्न्यन्या अर्कमभितोऽ विशन्त।
बृहन्ह तस्थौ रजसो विमानो हरितो हरिणीरा विवेश ॥ ३ ॥

3. *Tisro ha prajā atyāyamāyannyanyā arkama-bhito'viśanta. Bṛhanha tasthau rajaso vimāno harito hariṇīrā viveśa.*

Three are the orders of creation : sattvic as light, rajasic as energy, and tamasic as solid material, all on the move to and by the faster than the fastest, while the Infinite Brahma stands still at the centre though it pervades and vibrates across all the closest and farthest worlds of space in existence : the subtlest of sattvic order abide by the Adorable as light by the sun, the middling ones of rajasic order as wind and electric energy abide in the middle region, and the gross and dark of tamasic order as solid ones, woods and greens, abide on earth, the sun pervading all and holding all at the centre. (Thus the heaven of light, the firmament of wind and electric energy, and the earth of magnetic energy, all abide by and around the central sun.)

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तत्राहतास्त्रीणि शतानि शङ्कवः षष्टिश्च खीला अविचाचला ये ॥ ४ ॥

4. *Dvādaśa pradhayaścakramekaṁ trīṇi nabhyāni ka u tacciketa. Tatrāhatāstrīṇi śatāni śaṅkavaḥ ṣaṣṭiśca khīlā avicācalā ye.*

One is the wheel, twelve segments of the felly, three segments of the nave. Who would know that wheel of existence? Three hundred and sixty are the spokes fixed therein, and as many spikes, all fixed and firm, immovable. He, Brahma, would know that.

इ॒दं स॑वित॒र्वि जा॑नीहि॒ षड्य॒मा एक॑ एक॒जः ।
तस्मि॑न्हापि॒त्वमि॑च्छन्ते॒ य ए॑षा॒मेक॑ एक॒जः ॥ ५ ॥

5. *Idaṁ savitarvi jānīhi ṣaḍyamā eka ekajaḥ. Tasminhāpitvamicchante ya eṣāmeka ekajaḥ.*

O Savita, bright seeker, know this wherein there are six that move according to the law of divine nature. One is one alone born of one, and unto that one alone born of one, they wish to join, seeking unity and fulfilment.

[This mantra is a mystical vision of the universe at the microcosmic level as well as at the macrocosmic level.

At the microcosmic level of the individual, the human being comprises five elements (Akasha, Vayu, Agni, Apah and Prthivi) and one mind (mana, buddhi, chitta and ahankara which is also called Antahkaranachatushtaya, the fourfold personality). These make up the six. Corresponding to the five elements, there are five senses (shabda, sparsha, rupa, rasa and gandha, the mind being, again, the sixth. These are formal and functional mutations of Prakrti. The five gross elements are the gross elements of Prakrti, and the five senses are sensuous mutations of the same five elements but at their subtle level. The mind is a mutation of Mahat-tattva which is the first evolute of Prakrti in

the process of creative evolution. The five serve the sixth, mind, and all the six serve the soul. The mind is called Ekaja, born of one because it is born of one, Mahat. The soul is unborn and eternal, and Brahma, creative Prajapati, gives it the existential personality when it brings the body and soul together. As the body-soul individual microcosm evolves through the physical and biological evolution of Prakrti, so does it recede, back to Prakrti and the self-existent soul.

At the macrocosmic level, the story of evolution is the same: It starts from the 'Zero' state, continues unto Infinity and receds into the 'Zero' state:

The 'Zero' state is the pre-creation stage which is neither tangible nor describable, only One, Brahma, was awake with its Svadha, Shakti, which was Prakrti and the Jivatmas (Rgveda, 10, 129, 1-5). With the will of Brahma, Prakrti arose and manifested into its first tangible form, Mahat. Mahat evolved into subtle elements and the intelligential mutation, which further evolved into sense-mind complex on the one hand and the gross elements on the other. The five elements (Akasha, Vayu, Agni, Apah and Prthivi) and the sense-mind complex are the six at the macro-cosmic level which arise from one Prakrti-Mahat and recede back into it according to the laws of nature the same way as at the micro-cosmic level. The microcosm serves the individual soul, and the macrocosm, the universal soul, Supreme Brahma.]

आविः सन्निहितं गुहा जरन्नाम महत्पदम्।
तत्रेदं सर्वमार्पितमेजत्प्राणत्प्रतिष्ठितम्॥ ६॥

6. *Āviḥ sannihitaṁ guhā jarannāma mahatpadam.*
Tatredaṁ sarvamārpitamejatprāṇatpratiṣṭhitam.

Brahma, Supreme Reality, eternal and adorable Spirit of existence, mysteriously hidden under the folds of its own Shakti, Prakrti, manifests through the worlds of existence. In that Spirit alone all this that moves and breathes abides, self-surrendered.

The same Spirit exists deep in the caverns of human heart and soul, and that is the Supreme state of Being worthy of realisation and attainment, for sure, beyond all doubt.

एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व१ तद् बभूव ॥ ७ ॥

7. *Ekacakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni paścā. Ardhena viśvaṁ bhuvanaṁ jajāna yadasyā-rdhaṁ kva tad babhūva.*

One is the wheel of the universe, one is the felly, the transcendent Brahma, (so one is the central axis, the same one immanent Brahma), yet thousands are the spokes and axes, wheels within wheels, moving up and down, forward and backward, east and west. With one part of his Shakti, Prakrti, Brahma has formed the entire universe, where is the rest of it? What happened?

पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति ।
अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः ॥ ८ ॥

8. *Pañcavāhī vahatyagrameṣāṁ praṣṭayo yuktā anusaṁvahanti. Ayātamasya dadṛśe na yātaṁ paraṁ neđīyo'varaṁ davīyaḥ.*

The one that bears and ordains the universe of five elements moves foremost, the rest, joined in order, follow. The stillness of its movement, Ayatam, is seen, at the cross section, but the movement, Yatam, is not seen. The farthest of it is closest, and the closest is farthest.

(This mantra can be interpreted in relation to the human individual as well : The soul that takes the initiative and carries the five-element personality moves first and the rest of personality follows. The past is not seen because in the present life the past life is obliterated, but the present and future plans and actions can be visualised.)

तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम्। तदासत ऋषयः सप्त साकं ये अस्य गोपा महतो बभूवुः ॥ ९ ॥

9. *Tiryagbilaścamasa ūrdhvabudhnastasminyaśo nihitaṁ viśvarūpam. Tadāsata ṛṣayaḥ sapta sākaṁ ye asya gopā mahato babhūvuḥ.*

The cup of life (the universe as well as the human individual) is upside down, the bottom upward and the open side down. The entire honour, excellence and glory of life and the world is contained therein. There are seven Rshis there which together are its great protectors and promoters.

(A reflection of this mantra can be seen in Kathopanishad, 2, 3, 1, and in Gita, 15, 1, where the universe is described as a tree whose roots are, on top and the rest, trunk, branches and leaves are downward. The root of the tree is Brahma, the Supreme on top and

the world of Prakrtic evolution downward. The seven promoters of it are the five elements, pranic energies and the immanent will of Divinity.

At the individual human level, the cup is the brain with the spinal cord and the nervous system downward. The seven Rshis are two eyes, two ears, two nostrils and the mouth. All perception, judgement, memory, intelligence, and imagination with the sense of honour and excellence is centred there.)

या पुरस्ताद्युज्यते या च पश्चाद्या विश्वतो युज्यते या च सर्वतः। यया यज्ञः प्राङ् तायते तां त्वा पृच्छामि कतमा स ऋचाम्॥ १०॥

10. *Yā purastādyujyate yā ca paścādyā viśvato yujyate yā ca sarvataḥ. Yayā yajñaḥ prāṅ tāyate tāṁ tvā pṛcchāmi katamā sa ṛcām.*

That word and voice which is used first in the beginning, which is used at the end, which is used all round and all ways, by which yajna is expanded and extended further forward, that I ask of you. Which one of the Rks is that?

(That word and voice is Aum as explained in Gopatha Brahmana Part-1, Prapathaka 1, section 22.)

यदेजति पतति यच्च तिष्ठति प्राणदप्राणन्निमिषच्च यद्भुवत्। तद्धाधार पृथिवीं विश्वरूपं तत्संभूय भवत्येकमेव॥ ११॥

11. *Yadejati patati yacca tiṣṭhati prāṇadaprāṇannimiṣacca yadbhuvat. Taddādhāra pṛthivīṁ viśvarūpaṁ tatsaṁbhūya bhavatyekameva.*

Whatever moves or thinks, whatever falls and

flies, whatever stops and stays, whatever is breathing, or not breathing, winking or waking, indeed all that is, the entire universal form of existence, Skambha bears and sustains. All that, having been, having receded through the process of involution and become one with Prakrti, recedes as one with Brahma.

अ॒न॒न्तं वित॑तं पुरु॒त्रा॒न॒न्तमन्त॑वच्चा॒ सम॑न्ते। ते ना॑कपा॒ल-श्च॑रति वि॒चि॒न्व॒न्वि॒द्वान्भू॒तमु॒त भव्य॑मस्य॥ १२॥

12. *Anantaṁ vitataṁ purutrānantamantavaccā samante. Te nākapālaścarati vicinvanvidvān-bhūtamuta bhavyamasya.*

The infinite is expanded and expansive manifold, many ways. The infinite and the finite, ultimately, are one, together and the same. The Omniscient Brahma, lord protector of eternal bliss, integrating, disintegrating, re-integrating, gathering and watching the past, present and future of this all, pervades and vitalises the finite and the infinite.

प्र॒जाप॑तिश्चरति॒ गर्भे॑ अ॒न्तर॑दृश्यमानो बहु॒धा वि जा॑यते। अ॒र्धे॒न॒ विश्व॑ं भुव॑नं ज॒जान॒ यद॑स्या॒र्धं क॑त॒मः स के॒तुः॥ १३॥

13. *Prajāpatiścarati garbhe antaradṛśyamāno bahudhā vi jāyate. Ardhena viśvaṁ bhuvanaṁ jajāna yadasyārdhaṁ katamaḥ sa ketuḥ.*

Prajapati pervades and vibrates in the vast spaces of the evolving, expansive universe, unseen, yet manifests in many ways. From and with a part of his potential, Prakrti, he creates the entire universe. What and what sort is the rest of it, what form, what identity, of all?

ऊर्ध्वं भरन्तमुदकं कुम्भेनेवोदहार्यꣳम्।
पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥ १४ ॥

14. *Ūrdhvaṁ bharantamudakaṁ kumbhenevodahāryam. Paśyanti sarve cakṣuṣā na sarve manasā viduḥ.*

People, with their eye, see a water man carrying a pitcher of water on his head (but they do not see the water), so people see the universal pitcher of existence with their physical eye but they fail to see the burden bearer within, Skambha, the pervasive Brahma, with their inner eye of the mind.

दूरे पूर्णेन वसति दूर ऊनेन हीयते।
महद्यक्षं भुवनस्य मध्ये तस्मै बलिं राष्ट्रभृतो भरन्ति ॥ १५ ॥

15. *Dūre pūrṇena vasati dūra ūnena hīyate. Mahadyakṣaṁ bhuvanasya madhye tasmai baliṁ rāṣṭrabhṛto bharanti.*

Yet, even though far from the mind's eye, it abides: with the full, with light and fragrance to the optimum, and with the deficient, with completion when called upon. The adorable great is glorious in the midst of the universe. To him, the keepers of the Rashtra order of humanity bear homage of adoration.

यतः सूर्य उदेत्यस्तं यत्र च गच्छति।
तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किं चन ॥ १६ ॥

16. *Yataḥ sūrya udetyastaṁ yatra ca gacchati. Tadeva manye'haṁ jyeṣṭhaṁ tadu nātyeti kiṁ cana.*

Whence the sun arises and wherein it goes to

set, only That, I know and believe, is the highest, Supreme Brahma. That, no one can ever surpass.

ये अर्वाङ्मध्य उत वा पुराणं वेदं विद्वांसमभितो वदन्ति।
आदित्यमेव ते परि वदन्ति सर्वे अग्निं द्वितीयं त्रिवृतं च हंसम्॥ १७॥

17. *Ye arvāṅmadhya uta vā purāṇaṁ vedaṁ vidvāṁsamabhito vadanti. Ādityameva te pari vadanti sarve agniṁ dvitīyaṁ trivṛtaṁ ca haṁsam.*

Those who all round speak of the direct, present, middling and the ancient and external omniscient Brahma as One, Agni, the light of life, or second as Purusha and Prakrti, or third as Purusha, Prakrti and Jivatma, or as Hansa, the omnipresent spirit of the universe, all speak of the same one Aditya, eternal, imperishable Brahma.

सहस्राह्नयं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्। स देवान्त्सर्वानुरस्युपदद्य संपश्यन्याति भुवनानि विश्वा॥ १८॥

18. *Sahasrāhṇayṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā.*

The two wings of divine activity (of constancy in mutability and mutability in constancy, through the chain of cause and effect of Prakrti) of the Cosmic all-saving Bird, flying to the state of freedom and bliss, remain open and active for a thousand days (i.e., one thousand four-age units, each unit being four million and three hundred twenty thousand years) of the age of humanity (equal to four billion and three hundred twenty

million years). The bird flies on, carrying on the wings all the Devas, divine forces of nature and humanity through all regions of the universe, watching all and every thing.

स॒त्येनो॒र्ध्वस्त॑पति॒ ब्रह्म॑णा॒ऽ र्वाङ् वि प॑श्यति ।
प्रा॒णेन॑ ति॒र्यङ्प्राण॑ति॒ यस्मि॑ञ्ज्ये॒ष्ठमधि॑ श्रि॒तम्॥ १९ ॥

19. *Satyenordhvastapati brahmaṇā' rvāṅ vi paśyati. Prāṇena tiryaṅprāṇati yasmiñjyeṣṭhamadhi śritam.*

The man in whom the presence of Supreme Brahma is steadily realised in awareness in the heart and soul rises high and shines with truth. He watches every thing all round objectively in the light of divine Vedic knowledge and boldly lives his life to the full across all ways of the world by the force and power of his pranic energy.

यो वै ते वि॒द्याद॒रणी॒ याभ्यां॑ निर्म॒थ्यते॒ वसु॑।
स वि॒द्वाञ्ज्ये॒ष्ठं म॑न्ये॒त स वि॑द्या॒द् ब्राह्म॑णं म॒हत्॥ २० ॥

20. *Yo vai te vidyādaraṇī yābhyāṁ nirmathyate vasu. Sa vidvāñjyeṣṭhaṁ manyeta sa vidyād brāhmaṇaṁ mahat.*

One who knows the two arani woods with which the heat and light of fire is generated and received by attrition is really wise. He would know the Supreme Brahma at heart in the soul by realisation, and he would know the great knowledge and the wide world that Brahma has created and sustains by pervasive presence and divine will. (Refer also to Shvetashvatara Upanishad, 1, 14 for fire-like generation of Brahma

awareness by meditation on Aum.)

अपादग्रे समभवत्सो अग्रे स्वराभरत्।
चतुष्पाद्भूत्वा भोग्यः सर्वमादत्त भोजनम्॥ २१॥

21. *Apādagre samabhavatso agre svarābharat.*
Catuṣpādbhūtva bhogyaḥ sarvamādatta bhojanam.

Brahma before the beginning of the created universe was indiscrete, so it was pure bliss. In the created existence it became discrete, thinkable in four states, and thus it became a subject of thought, meditation and realisation. And at the time of the dissolution of the created universe it withdraws everything unto itself as one swallows food.

(Refer to Mandukyopanishad 2-7 for Apat and Chatushpat. States of Brahma.)

भोग्यो भवदथो अन्नमदद् बहु।
यो देवमुत्तरावन्तमुपासातै सनातनम्॥ २२॥

22. *Bhogyo bhavadatho annamadad bahu.*
Yo devamuttarāvantamupāsātai sanātanam.

Whoever worships and meditates on Eternal Brahma, highest object of worship, would receive unbounded food of life and joy, and indeed Brahma itself would reveal its presence as food for his joyous experience in meditation.

सनातनमेनमाहुरुताद्य स्यात्पुनर्णवः।
अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः॥ २३॥

23. *Sanātanamenamāhurutādya syātpunarṇavaḥ.*
Ahorātre pra jāyete anyo anyasya rūpayoḥ.

They say this Brahma is Sanatana, Eternal, beyond time and age, and yet it arises ever anew in time and presence, as the day and night arise anew and follow each other in relation to the form and time of the occasion.

शतं सहस्रमयुतं न्य र्बुदमसंख्येयं स्वमस्मिन्निविष्टम्।
तदस्य घ्नन्त्यभिपश्यत एव तस्माद्देवो रोचत एष एतत्॥ २४॥

24. *Śataṁ sahasramayutaṁ nyarbudamasaṁkhyeyaṁ svamasminniviṣṭam. Tadasya ghnantyabhipaśyata eva tasmāddevo rocata eṣa etat.*

Hundred, thousand, ten thousand, million, hundred million, uncountable, are the wealths of its own Prakrtic mutations concentred in this Supreme Divinity. People receive and benefit from them while he overwatches them all. For this reason this divine, infinitely generous Brahma, is dear and adorable.

बालादेकमणीयस्कमुतैकं नेव दृश्यते।
ततः परिष्वजीयसी देवता सा मम प्रिया॥ २५॥

25. *Bālādekamaṇīyaskamutaikaṁ neva dṛśyate. Tataḥ pariṣvajīyasī devatā sā mama priyā.*

Something is finer and subtler than a hair. And another something is still finer, so fine that it is hardly visible. Finer and subtler than even that, darling embraceable, is that Supreme Divinity to me, dear, inalienable.

(Something finer and subtler than a hair is Prakrti which, as Prakrti, is subtler than any mutation of it in existential form. Another something which is not even visible may be interpreted as the individual

soul. And the Supreme Divinity is Brahma, subtler than the subtlest. Refer Kathopanishad, 1, 3, 10-11 and 2, 3, 7-8.

This interpretation follows from mantra 24: The uncountable gifts are gifts of Prakrti. The receiving beneficiary is the human soul in body. And the giver is the Supreme Brahma.)

इ॒यं क॑ल्या॒ण्य॑१॒॑जरा॒ मर्त्य॑स्या॒मृता॑ गृ॒हे।
यस्मै॑ कृ॒ता श॒ये स य॑श्च॒कार॑ ज॒जार॒ सः॥ २६॥

25. *Iyaṁ kalyāṇyajarā martyasyāmṛtā gṛhe.*
Yasmai kṛtā śaye sa yaścakāra jajāra saḥ.

This infinitely benevolent, unaging, immortal Divinity, this creative power, lies there in the heart core: for whom? For that soul which does its karma and grows from childhood to ripe old age.

त्वं स्त्री त्वं पुमा॑नसि॒ त्वं कु॑मा॒र उ॒त वा॑ कुमा॒री।
त्वं जी॒र्णो द॒ण्डेन॑ वञ्चसि॒ त्वं जा॒तो भ॑वसि वि॒श्व-
तो॑मुखः॥ २७॥

27. *Tvaṁ strī tvaṁ pumānasi tvaṁ kumāra uta vā kumārī. Tvaṁ jīrṇo daṇḍena vañcasi tvaṁ jāto bhavasi viśvatomukhaḥ.*

O soul, you are man, you are woman, you are the boy and/or the girl. Grown old in body, you walk with a stick. As you are born in body you take the many forms of life in conformity with the body-state in time.

उ॒तैषां पि॒तोत वा॑ पु॒त्र ए॑षामु॒तैषां ज्ये॒ष्ठ उ॒त वा॑ कनि॒ष्ठः।
एको॑ ह दे॒वो मन॑सि॒ प्रवि॑ष्टः प्रथ॒मो जा॒तः स उ॒ गर्भे॑
अ॒न्तः॥ २८॥

28. *Utaiṣāṁ pitota vā putra eṣāmutaiṣāṁ jyeṣṭha uta vā kaniṣṭhaḥ. Eko ha devo manasi praviṣṭaḥ prathamo jātaḥ sa u garbhe antaḥ.*

And you become the father of these many children, or the son or daughter of these many father or mother forms, or the eldest or the youngest of many. All the same, one, the same, is the divine soul abiding in the heart core, the same born first at the beginning of the life cycle in body, and the same that was in the womb.

पूर्णात्पूर्णमुदचति पूर्णं पूर्णेन सिच्यते।
उतो तदद्य विद्याम यतस्तत्परिषिच्यते॥ २९॥

29. *Pūrṇātpūrṇamudacati pūrṇaṁ pūrṇena sicyate. Uto tadadya vidyāma yatastatpariṣicyate.*

From the full, complete and perfect Infinity, the full, complete and perfect infinity of the cosmic tree is evolved. The infinite is poured and all round sustained by Infinity. Let us now know whence the cosmic tree is sprinkled and sustained.

एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वं बभूव।
मही देव्युषसो विभाती सैकेनैकेन मिषता वि चष्टे॥ ३०॥

30. *Eṣā sanatnī sanameva jātaiṣā purāṇī pari sarvaṁ babhūva. Mahī devyuṣaso vibhātī saikenaikena miṣatā vi caṣṭe.*

This power and presence is eternal. It has existed since eternity and it will exist eternally. It is immeasurably ancient and comprehends everything. This Almighty Power illuminates the dawns, and, moment by moment, it watches all that winks and wakes

and sleeps.

अविर्वै नाम देवतर्तेनास्ते परीवृता।
तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः॥ ३१॥

31. *Avirvai nāma devatartenāste parīvṛtā.*
Tasyā rūpeṇeme vṛkṣā haritā haritasrajaḥ.

All protective is this power and presence covered in its own laws of nature's mutability. By the light and form of its own might, the green trees wear the garland beauty of nature.

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति।
देवस्य पश्य काव्यं न ममार न जीर्यति॥ ३२॥

32. *Anti santaṁ na jahātyanti santaṁ na paśyati.*
Devasya paśya kāvyaṁ na mamāra na jīryati.

Though It is within in the heart core, and man can not forsake It, still man does not attain to It, Nor does he even see It though it is at the closest. O man, see the devine poetry of Brahma which neither dies nor grows old. And man too, having seen It nether dies nor grows old.

अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम्।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत्॥ ३३॥

33. *Apūrveṇeṣitā vācastā vadanti yathāyatham.*
Vadantīryatra gacchanti tadāhurbrāhmaṇaṁ mahat.

Words inspired and revealed by ancient, eternal, unprecedented Brahma speak of Divinity and its powers and infinite potential as they are. And speaking,

expressive and meaningful, where they ultimately retire, that they say is Supreme Brahma, highest of all.

यत्र॑ दे॒वाश्च॑ मनु॒ष्या ञ्चा॒रा नाभा॑विव श्रि॒ताः ।
अ॒पां त्वा॒ पुष्पं॑ पृच्छामि॒ यत्र॒ तन्मा॒यया॑ हि॒तम् ॥ ३४ ॥

34. *Yatra devāśca manuṣyā ścārā nābhāviva śritāḥ. Apāṁ tvā puṣpaṁ pṛcchāmi yatra tanmāyayā hitam.*

Wherein the Devas, divine powers of nature, and human beings stay in their place and function like spokes of a wheel fixed in the nave, that same central core, bloom of the dynamics of existence, abiding with its mysterious power within its mysterious manifestations, I ask of you.

येभि॒र्वात॑ इषि॒तः प्र॒वाति॒ ये दद॑न्ते॒ पञ्च॒ दिशः॑ स॒धीची॑ः ।
य आहु॑ति॒मृत्यम॑न्यन्त दे॒वा अ॒पां ने॒तारः॑ कत॒मे त आ॑सन् ॥ ३५ ॥

35. *Yebhirvāta iṣitaḥ pravāti ye dadante pañca diśaḥ sadhrīcīḥ. Ya āhutimatyamanyanta devā apāṁ netāraḥ katame ta āsan.*

How many and which ones are those divinities, pioneers and conductors of the dynamics of existence, by which, inspired and energised, the wind blows, which produce the five integrated directions of natural evolution, and which cherish and honour the oblations offered into the natural yajna and the creative endeavour of humanity?

इ॒मामे॑षां पृथि॒वीं वस्त॒ एको॑ऽ न्तरि॑क्षं॒ पर्ये॑को॑ बभूव ।
दिव॑मे॑षां ददते॒ यो वि॑ध॒र्ता विश्वा॒ आशा॒ः प्रति॑ रक्ष॒न्त्येके॑ ॥ ३६ ॥

36. *Imāmeṣāṁ pṛthivīṁ vasta eko'ntarikṣaṁ paryeko babhūva. Divameṣāṁ dadate yo vidhartā viśvā āśāḥ prati rakṣṣantyeke.*

Of these divinities, one, Agni, pervades and covers the earth, another, Vayu, covers the middle regions all over, of these and over these, one, the sun that holds the solar system, gives the light of heaven, and all these pervade and protect all directions of space.

यो वि॒द्यात्सू॒त्रं वित॑तं॒ यस्मि॒न्नोता॑ः प्र॒जा इ॒माः।
सू॒त्रं सू॒त्र॑स्य॒ यो वि॒द्यात्स वि॑द्या॒द् ब्राह्म॑णं म॒हत्॥ ३७॥

37. *Yo vidyātsūtraṁ vitataṁ yasminnotāḥ prajā imāḥ. Sūtraṁ sūtrasya yo vidyātsa vidyād brāhmaṇaṁ mahat.*

One who knows the web of life spread around, into which are woven all these forms of creation including humanity, and the one that knows the one essential and universal thread running through the entire web, that person really knows the Mahad-Brahma, Supreme Brahma and its creation.

वेदा॒हं सू॒त्रं वित॑तं॒ यस्मि॒न्नोता॑ः प्र॒जा इ॒माः।
सू॒त्रं सू॒त्र॑स्या॒हं वे॒दाथो॒ यद् ब्राह्म॑णं म॒हत्॥ ३८॥

38. *Vedāhaṁ sūtraṁ vitataṁ yasminnotāḥ prajā imāḥ. Sūtraṁ sūtrasyāhaṁ vedātho yad brāhmaṇaṁ mahat.*

I know the web of life spread around, into which are woven all these forms of creation including humanity, and I know the one essential and universal thread running through the entire web, the one that is the Mahad-Brahma, Supreme Brahma, its power and

its creation.

यदन्तरा द्यावापृथिवी अग्निरैत्प्रदहन्विश्वदाव्य ऽः। यत्रातिष्ठन्नेकपत्नीः परस्तात्क्वे ऽवासीन्मातरिश्वा तदानीम्॥ ३९॥

39. *Yadantarā dyāvāpṛthivī agniraitpradahanviśvadāvyaḥ. Yatrātiṣṭhannekapatnīḥ parastātkve vāsīnmātariśvā tadānīm.*

When the universal fire in flames arose, heating and burning in and between heaven and earth, where were the pre-existing spaces which serve but only one master? Where was Matarishva, wind and energy of the universe?

अप्स्वा ऽसीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन्। बृहन्ह तस्थौ रजसो विमानः पवमानो हरित आ विवेश॥ ४०॥

40. *Apsvāsīnmātariśvā praviṣṭaḥ praviṣṭā devāḥ salilānyāsan. Bṛhanha tasthau rajaso vimānaḥ pavamāno harita ā viveśa.*

Matarishva there was, entered in the quarters of space, so were all dynamics and divine forces of nature entered in space. Brhad-Brahma was there comprehending all dynamics and spaces, and so was the all-sanctifying Brahma pervasive in all quarters of space. (All were in Brahma, and Brahma was in them.)

उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे।
साम्ना ये साम संविदुरजस्तद्ददृशे क्व ऽ॥ ४१॥

41. *Uttareṇeva gāyatrīmamṛte'dhi vi cakrame. Sāmnā ye sāma saṁvidurajastaddadṛśe kva.*

Corresponding to the higher and higher form

and vision of the evolution of existence, Brhad-Brahma created Gayatri, saving light and Word of the Veda for human attainment of the bliss of immortality. Those who know Sama, peace and divine bliss, by the samans know that unborn eternal Brahma by direct experience in meditative communion. What doubt, and where, can it be? (By Gayatri man rises higher to the bliss of immortality.)

निवेशनः संगमनो वसूनां देव इव सविता सत्यधर्मा।
इन्द्रो न तस्थौ समरे धनानाम्॥ ४२॥

42. *Niveśanaḥ saṁgamano vasūnāṁ deva-iva savitā satyadharmā. Indro na tasthau samare dhanānām.*

Gateway to the concentred peace and wealth of the world, Brhad-Brahma is ever true to his ordinances of Dharma as the refulgent Sun, and he stands by us as omnipotent Indra in our struggle for wealth, honour and excellence of life.

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम्।
तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः॥ ४३॥

43. *Puṇḍarīkaṁ navadvāraṁ tribhirguṇebhirāvṛtam. Tasminyadyakṣamātmanvattadvai brahmavido viduḥ.*

Nine-door lotus flower of nature is our human body covered and conditioned by three prakrtic gunas of Sattva, Rajas and Tamas, an integrated organism of thought, energy and matter. Therein abides the adorable Mahad-Brahma, that resides along with the soul, that the sagely scholars of Divinity know, to that they attain.

अ॒का॒मो धीरो॑ अ॒मृत॑: स्वय॒ंभू रसे॑न तृ॒प्तो न कु॒तश्च॒नोन॑:।
तमे॒व वि॒द्वान्न बि॑भाय मृ॒त्योरा॒त्मान॒ं धीर॑मजर॒ं युवा॑नम्॥ ४४॥

44. *Akāmo dhīro amṛtaḥ svayaṁbhū rasena tṛpto na kutaścanonaḥ. Tameva vidvānna bibhāyā mṛtyorātmānaṁ dhīramajaraṁ yuvānam.*

Beyond desire, constantly calm and resolute, immortal, self-existent, is all-supreme, self-blest with the beauty and sweetness of his own creation, Brhad-Brahma no-way wanting or imperfect. Having realised and attained to that constant, unaging, eternally young and ever new Suprer-Soul, the sagely scholar, self-realised, never fears death.

Kanda 10/Sukta 9 (Shataudana Cow)

Shataudana Devata, Atharva Rshi

This is a hymn to the divine Mother that sustains her children with material, intellectual and spiritual food for survival and progress without, of course, ruling out 'the cow'. 'The Cow' is a metaphor for the divine Cow: the earth, sunlight, Prakrti itself, Veda-vani and others and their gifts.

अ॒घा॒य॒तामपि॑ नह्या॒ मुखा॑नि स॒पत्ने॑षु वज्र॑मर्पयै॒तम्। इन्द्रे॑ण
द॒त्ता प्र॑थ॒मा श॒तौद॑ना भ्रातृव्य॒घ्नी यज॑मानस्य गा॒तुः॥ १॥

1. *Aghāyatāmapi nahyā mukhāni sapatneṣu vajramarpayaitam. Indreṇa dattā prathamā śataudanā bhrātṛvyaghnī yajamānasya gātuḥ.*

O divine Mother, shut the mouths of sinners and criminals. Upon the adversaries, strike this thunderbolt. Mother gift of Indra's, first giver of a hundred

nourishments, is the destroyer of enemies and a guide for the yajamana in his journey through life.

वेदिंष्टे चर्म भवतु बर्हिर्लोमांनि यानिं ते।
एषा त्वां रशनाग्रभीद् ग्रावा त्वैषोऽ धिं नृत्यतु॥ २॥

2. *Vediṣṭe carma bhavatu barhirlomāni yāni te.*
Eṣā tvā raśanāgrabhīd grāvā tvaiṣo' dhi nṛtyatu.

O mother voice of a hundred divine gifts of Word and yajna, let this yajna vedi be your body cover, let these grasses which are on the vedi be your divine hair, let this tongue secure you as a gift for adoration. O mother Oshadhi, mitigator of pain and suffering, let the soma stone be moving as if dancing with joy when it grinds the soma herb for juice.

बालांस्ते प्रोक्षणीः सन्तु जिह्वा सं मार्ष्ट्वघ्न्ये।
शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहिं शतौदने॥ ३॥

3. *Bālāste prokṣaṇīḥ santu jihvā saṁ mārṣṭvaghnye.*
Śuddhā tvaṁ yajñiyā bhūtvā divaṁ prehi śataudane.

O mother voice of divinity, holy cow inviolable, giver of a hundred nourishments, let the vessels of consecrating yajna waters be your hair, let the tongue that utters the words sanctify us to purity. Having been energised and purified by the holy chant, be adorable on the vedi and rise to the heavens without prayers.

यः शतौदनां पचति कामप्रेण स कल्पते।
प्रीता ह्य स्यर्त्विजः सर्वे यन्ति यथायथम्॥ ४॥

4. *Yaḥ śataudanāṁ pacati kāmapreṇa sa kalpate.*
Prītā hyasyartvijaḥ sarve yanti yathāyatham.

One who enacts the yajna and perfects the mother voice of a hundred gifts by yajnic sanctification, becomes perfect with fulfilment of desire. His participants too who perform the yajna feel satisfied and fulfilled, and they also attain the fruits of their desire as they wish and deserve.

स स्व॒र्गमा रो॑हति॒ यत्रा॒दस्त्रि॑दि॒वं दि॒वः।
अ॒पू॒पना॑भिं कृ॒त्वा यो ददा॑ति श॒तौद॑नाम्॥ ५॥

5. *Sa svargamā rohati yatrādastridivaṁ divaḥ.*
Apūpanābhiṁ kṛtvā yo dadāti śataudanām.

The yajaka rises to heavenly peace and happiness where the light of knowledge and worship lead him, if he, having made the holy voice of a hundred gifts as the centre and sacred object of yajna, gives a gift of the 'cow' to the priest.

स तांल्लो॒कान्त्समा॑प्नोति॒ ये दि॒व्या ये च॒ पार्थि॑वाः।
हिर॑ण्यज्योतिषं कृ॒त्वा यो ददा॑ति श॒तौद॑नाम् ॥ ६॥

6. *Sa tāṁllokāntsamāpnoti ye divyā ye ca pārthivāḥ.*
Hiraṇyajyotiṣaṁ kṛtvā yo dadāti śataudanām.

He, who raises a cow, i.e., the Vedic voice of freedom, to the golden beauty of a hundredfold fertility and generosity and gives it, as a gift, attains to those states of earthly as well as heavenly joy which he cherishes.

ये ते॑ देवि शमि॒तार॑ः प॒क्तारो॒ ये च॑ ते॒ जना॑ः।
ते त्वा॒ सर्वे॑ गोप्स्यन्ति॒ मैभ्यो॑ भैषीः शतौदने॥ ७॥

7. *Ye te devi śamitāraḥ paktāro ye ca te janāḥ. Te tvā sarve gopsyanti maibhyo bhaiṣīḥ śataudane.*

O sacred cow of a hundred gifts of nourishment, divine mother, those people who serve and beautify you, those who raise you to perfection of maturity and fertility, they all will protect you. Do not fear any violators.

वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।
आदित्याः पश्चाद्गोप्स्यन्ति साग्निष्टोममति द्रव ॥ ८ ॥

8. *Vasavastvā dakṣiṇata uttarānmarutastvā. Ādityāḥ paścādgopsyanti sāgniṣṭomamati drava.*

Sacred life-giving mother, Vasus, generous people, from the right, Maruts, smart soldiers from the left, and Adityas, brilliant pursuers of the Veda in Brahmacharya, will protect you. Let you be proudly dedicated to the worship of Agni, lord of light and leadership, in Jyotishtoma yajnic congregations.

देवाः पितरो मनुष्या ∫ गन्धर्वाप्सरसश्च ये ।
ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमति द्रव ॥ ९ ॥

9. *Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye. Te tvā sarve gopsyanti sātirātramati drava.*

Devas, brilliant generous people, Pitaras, parental seniors, men in general, Gandharvas, protectors of the earthly environment, and Apsaras, those who guard the skies, these all will protect you. Be ready for a gift to the holy priest.

अन्तरिक्षं दिवं भूमिमादित्यान्मरुतो दिशः ।
लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम् ॥ १० ॥

10. *Antarikṣaṁ divaṁ bhūmimādityānmaruto diśaḥ. Lokāntsa sarvānāpnoti yo dadāti śataudanām.*

The yajamana, who gives a 'shataudana cow' as a gift in yajna to the priest and others, attains to the gifts of the sky, heaven, earth, the Adityas of solar zodiacs, the winds, the quarters of space and all the regions of the world.

घृ॒तं प्रो॒क्षन्ती॑ सु॒भगा॑ दे॒वी दे॒वान्ग॑मिष्यति।
प॒क्तार॑मघ्न्ये॒ मा हिं॑सी॒र्दिव॑ं प्रेहि॑ शतौदने॥ ११॥

11. *Ghṛtaṁ prokṣantī subhagā devī devāngamiṣyati. Paktāramaghnye mā hiṁsīrdivaṁ prehi śataudane.*

O divine mother of prosperity, giver of ghrta for food and yajna in showers, your generosity will rise to the divinities. Mother inviolable, do not be unkind to the devotee. Let the aroma of delicacies and the fragrance of ghrta rise to the heavens in abundance.

ये दे॒वा दि॑वि॒षदो॑ अन्तरिक्ष॒सद॑श्च॒ ये ये चे॒मे भूम्या॒मधि॑।
तेभ्य॒स्त्वं धु॑क्ष्व सर्व॒दा क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १२॥

12. *Ye devā diviṣado antarikṣasadaśca ye ye ceme bhūmyāmadhi. Tebhyastvaṁ dhukṣva sarvadā kṣīraṁ sarpiratho madhu.*

For and from the divinities which are in heaven, in the sky, and these which are on this earth, always draw and yield milk, ghrta and the honey sweets of life's nourishment for body, mind and soul.

यत्ते॒ शिरो॒ यत्ते॒ मुख॑ं यौ॒ कर्णौ॑ ये च॑ ते॒ हनू॑।
आ॒मिक्षां॑ दु॒हतां॑ दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १३॥

13. *Yatte śiro yatte mukhaṁ yau karṇau ye ca te hanū. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let your head, your mouth, your ears and your jaws yield cheese and curd, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

(From mantra 13 to 24, the description of parts of the cow's body system suggests that the 'cow' is not literally the domestic cow, but the cosmic cow, as is described in Atharva-veda 9, 7, 25: "Thus this is the cow of the cosmic form (or cosmos of the cow form)." So in mantra 13, the head stands for Indra (electric energy) the jaws are heaven and earth (Atharva 9, 7, 1-2), the mouth is Agni and the quarters of space are the ears (Yajurveda 31, 12-13).

The metaphor has been worked out in detail with Vedic evidence by Professor Vishvanath Vidyalankar in his commentary on Atharva-veda.

यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च तेऽक्षिणी।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु॥ १४॥

14. *Yau ta oṣṭhau ye nāsike ye śṛṅge ye ca te' kṣiṇī.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your lips, your nostrils, your horns and your eyes yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते क्लोमा यद्धृदयं पुरीतत्सहकण्ठिका।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु॥ १५॥

15. *Yatte klomā yaddhṛdayaṁ purītatsahakaṇṭhikā.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let that which is your lungs, your heart, your pericardium with all the throat area yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते॒ यकृ॒द्यो मत॑स्ने॒ यदा॒न्त्रं याश्च॑ ते॒ गुदा॑ः।
आ॒मिक्षां॑ दुह्र॒तां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १६॥

16. *Yatte yakṛdye matasne yadāntraṁ yāśca te gudāḥ. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let that which is your liver, your kidneys, your intestines and the colon yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यस्ते॑ प्ला॒शिर्यो॑ वनि॒ष्ठुर्यौ कु॒क्षी यच्च॒ चर्म॑ ते।
आ॒मिक्षां॑ दुह्र॒तां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १७॥

17. *Yaste plāśiryo vaniṣṭhuryau kukṣī yacca carma te. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let the rectum and omentum, the belly and the skin yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते॑ म॒ज्जा यदस्थि॒ यन्मां॒सं यच्च॒ लोहि॑तम्।
आ॒मिक्षां॑ दुह्र॒तां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १८॥

18. *Yatte majjā yadasthi yanmāṁsaṁ yacca lohitam. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let your marrow, your bone, your flesh, your blood yield curd and cheese, milk, ghrta, and the honey

sweets of life's nourishments for the generous giver.

यौ ते॑ बा॒हू ये दो॒षणी॒ यावंसौ॒ या च॑ ते क॒कुत्।
आ॒मिक्षां दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॥ १९॥

19. *Yau te bāhū ye doṣaṇī yāvaṁsau yā ca te kakut.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your arms, your fore-arms, your shoulder blades, and your hump yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

यास्ते॑ ग्री॒वा ये स्क॒न्धा याः पृ॒ष्टीर्याश्च॒ पर्शवः।
आ॒मिक्षां दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॥ २०॥

20. *Yāste grīvā ye skandhā yāḥ pṛṣṭīryāśca parśavaḥ.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your neck, your shoulders, the ribs and sides yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यौ त॑ ऊ॒रू अ॑ष्ठी॒वन्तौ॒ ये श्रो॑णी॒ या च॑ ते भ॒सत्।
आ॒मिक्षां दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॥ २१॥

21. *Yau ta ūrū aṣṭhīvantau ye śroṇī yā ca te bhasat.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your thighs, your knees, your hinder quarters and your rump yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते॒ पुच्छं॒ ये ते॒ बाला॒ यदू॒धो॒ ये च॑ ते॒ स्तना॑ः ।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑ ॥ २२ ॥

22. *Yatte pucchaṁ ye te bālā yadūdho ye ca te stanāḥ. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let your tail, the hair, the udder and the dugs yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

यास्ते॒ जङ्घा॒ याः कु॒ष्ठिका ऋ॒च्छ॒रा॒ ये च॑ ते श॒फाः ।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑ ॥ २३ ॥

23. *Yāste jaṅghā yāḥ kuṣṭhikā ṛccharā ye ca te śaphāḥ. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Whatever is your thighs, whatever your dew-claws, whatever your pasterns, whatever your hoofs, let them all yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

यत्ते॑ चर्म॑ शतौदने॒ यानि॒ लोमा॑न्यघ्न्ये ।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑ ॥ २४ ॥

24. *Yatte carma śataudane yāni lomānyaghnye. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Whatever is your skin cover, O cosmic mother of a hundred gifts of food and enlightenment, whatever is your hair, O sacred mother inviolable, let them all yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

(Shataudana Cow is Invioable.)

क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ।
तौ पक्षौ देवि कृत्वा सा पक्तारं दिवं वह ॥ २५ ॥

25. *Kroḍau te stāṁ puroḍāśāvājyenābhighāritau. Tau pakṣau devi kṛtvā sā paktāraṁ divaṁ vaha.*

Let the two purodasha cakes sprinkled with ghrta be like the wings of your loving bosom. O divine mother, take them as the wings to fly and thereon lead the cook to rise to the light of heaven.

उलूखले मुसले यश्च चर्मणि यो वा शूर्पे तण्डुलः कणः।
यं वा वातो मातरिश्वा पवमानो ममाथाग्निष्टद्धोता सुहुतं कृणोतु ॥ २६ ॥

26. *Ulūkhale musale yaśca carmaṇi yo vā śūrpe taṇḍulaḥ kaṇaḥ. Yaṁ vā vāto mātariśvā pavamāno mamāthā-gniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever grains or particles of grains of rice are there on or in the mortar-pestle, whatever on the deer skin, whatever in the winnowing basket, and whatever the purifying, sanctifying wind blowing in the sky has shaken and sifted, may the holy fire of yajna accept all that as sacred offering.

अपो देवीर्मधुमतीर्घृतश्चुतो ब्रह्मणां हस्तेषु प्रपृथक्सादयामि। यत्काम इदमभिषिञ्चामि वोऽहं तन्मे सर्वं सं पद्यतां वयं स्याम पतयो रयीणाम् ॥ २७ ॥

27. *Apo devīrmadhumatīrghṛtaścuto brahmaṇāṁ hasteṣu prapṛthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'haṁ tanme sarvaṁ saṁ padyatāṁ vayaṁ syāma patayo rayīṇām.*

I pour streams of divine waters and Vedic voices replete with the sweetness of love as honey and grace of reverence as flavour of ghrta into the hands of Vedic priests, to each one separately. Whatever desire I address to you in faith with prayer, may that be fulfilled. I pray may we all be masters of wealth, honour and excellences of life with total fulfilment.

Kanda 10/Sukta 10 (Vasha Gau)

Vasha Devata, Kashyapa Rshi

The vasha cow of this sukta also is the metaphoric youthful mother cow, earth, firmament cosmic mother Prakrti vitalised by the omnipresence of Mahad-Brahma in its creative and sustaining function. (Atharva-veda 9, 7, 25)

The metaphor works both ways: the universe is 'cow' and the 'cow' is the universe. It is, further, Aghnya, Inviolable: the domestic cow must not be killed, not even hurt, and the cosmic cow cannot be violated and must not be desecrated by pollution.

This spiritualised Prakrti is also an object of meditation in Vitarka and Nir-vitarka Samadhi.

In a way the yogis in meditation and the scientists in their library and laboratory are devotees of the 'mother cow.'

नमस्ते जायमानायै जातायां उत ते नमः।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः॥ १॥

1. *Namaste jāyamānāyai jātāyā uta te namaḥ.*
Bālebhyaḥ śaphebhyo rūpāyāghnye te namaḥ.

O divine mother cow, homage and salutations to you, arising in the awareness. And homage and salutations to you arisen and realised in the consciousness. O mother inviolable, homage and salutations to your hair, hoofs and your divine form.

यो वि॒द्यात्स॒प्त प्र॒वतः॑ स॒प्त वि॒द्यात्पर॒ावतः॑ ।
शिरो॑ य॒ज्ञस्य॒ यो वि॒द्यात्स व॒शां प्रति॑ गृह्णीयात् ॥ २ ॥

2. *Yo vidyātsapta pravataḥ sapta vidyātparāvataḥ.*
Śiro yajñasya yo vidyātsa vaśāṁ prati gṛhṇīyāt.

One who knows the seven energies of senses and mind and of seven pranas working within, and knows the seven outer levels of the universe of five elements, laws of Rtam and Prakrti operative without, and also knows the head of yajna, soul and the Super-soul, such a person knows and realises the mother Cow. Such a priest deserves to receive the sacred cow as gift in yajna.

वेदा॒हं स॒प्त प्र॒वतः॑ स॒प्त वे॑द परा॒वतः॑ ।
शिरो॑ य॒ज्ञस्या॒हं वे॑द॒ सोमं चास्यां विचक्ष॒णम् ॥ ३ ॥

3. *Vedāhaṁ sapta pravataḥ sapta veda parāvataḥ.*
Śiro yajñasyāhaṁ veda somaṁ cāsyāṁ vicakṣaṇam.

I know the seven energies of sense and mind, the seven energies of pranas, working within, I know the seven outer levels of the universe of five elements, laws of Rtam and Prakrti itself operative without, I also know the head of yajna, soul and the Super-soul, and I also know Soma, the Spirit of peace and joy in this universe, the lord all-watching, all-inspiring. (I know

the Mother Cow and the Spirit within the Mother.)

यया॒ द्यौर्यया॑ पृथि॒वी ययापो॑ गुपि॒ता इ॒माः ।
व॒शां स॒हस्र॑धारां॒ ब्रह्म॑णा॒च्छाव॑दामसि ॥ ४ ॥

4. *Yayā dyauryayā pṛthivī yayāpo gupitā imāḥ.*
Vaśāṁ sahasradhārāṁ brahmaṇācchāvadāmasi.

We know and with Vedic songs joyously celebrate the generous mother cow by which the heaven of light, by which the earth, and by which these dynamic energies of the universe are sustained in security and balance, the all controlling Cow the gifts of which flow in a thousand streams.

श॒तं क॑ं॒साः श॒तं दो॒ग्धारः॑ श॒तं गो॒प्तारो॒ अधि॑ पृ॒ष्ठे अ॑स्याः ।
ये दे॒वास्तस्यां॑ प्रा॒णन्ति॒ ते व॒शां वि॑दुरेक॒धा ॥ ५ ॥

5. *Śataṁ kaṁsāḥ śataṁ dogdhāraḥ śataṁ goptāro adhi pṛṣṭhe asyāḥ. Ye devāstasyāṁ prāṇanti te vaśāṁ vidurekadhā.*

A hundred dedicated devotees, hundred beneficiaries, milkmen with lovely receptacles, hundred bodyguards at the back of it, and all those divinities of nature and humanity who receive their life-breath in it, all these know this universal Cow the same one way : She is the Mother of life.

य॒ज्ञ॒प॒दीरा॑क्षीरा स्व॒धाप्रा॑णा म॒हीलु॑का ।
व॒शा प॒र्जन्य॑पत्नी दे॒वाँ अप्ये॑ति॒ ब्रह्म॑णा ॥ ६ ॥

6. *Yajñapadīrākṣīrā svadhāprāṇā mahīlukā.*
Vaśā parjanyapatnī devāṅ apyeti brahmaṇa.

Her seat is secured on the yajna vedi, she being abundant in milk and food for body, mind and soul. Her

wealth of energy is her own, meant for divinities, for the children of earth especially. Universal Mother, divine brilliant sustainer of the clouds of rain, she reaches the noble humanity and divinities through cosmic currents of energy and hymns of the Veda.

अनु॑ त्वाग्निः प्राविश॒दनु॒ सोमो॑ वशे त्वा।
ऊध॑स्ते भद्रे प॒र्जन्यो॑ वि॒द्युत॑स्ते॒ स्तना॑ वशे॥ ७॥

7. *Anu tvāgniḥ prāviśadanu somo vaśe tvā. Ūdhaste bhadre parjanyo vidyutaste stanā vaśe.*

O Vasha, divine mother, at the dawn of creation, Agni emerged to your purpose as the vital heat of life, Soma emerged to your purpose as the cool and bliss of life. The cloud of showers is your udder, and the lightning your dugs, O mother spirit of well being.

अ॒पस्त्वं धु॑क्षे प्रथ॒मा उ॒र्वरा॒ अप॑रा वशे।
तृ॒तीयं रा॒ष्ट्रं धु॒क्षेऽन्नं॑ क्षी॒रं व॑शे॒ त्वम्॥ ८॥

8. *Apastvaṁ dhukṣe prathamā urvarā aparā vaśe. Tṛtīyaṁ rāṣṭraṁ dhukṣe'nnaṁ kṣīraṁ vaśe tvam.*

O Vasha, divine mother of the order of existence, first you distil and bring in the waters of the atmosphere, and later you bring in the fertile earth. Thirdly you raise and organise the Rashtra, social order of humanity and bring in water, milk and food of life for body, mind and soul for both the individual and the social order.

यदा॑दि॒त्यैर्हू॒यमा॑नोपाति॑ष्ठ ऋतावरि।
इन्द्रः॑ स॒हस्रं॑ पात्रा॒न्त्सोमं॑ त्वापाययद्वशे॥ ९॥

9. *Yadādityairhūyamānopātiṣṭha ṛtāvari.*
Indraḥ sahasraṁ pātrāntsomaṁ tvāpāyayadvaśe.

O Vasha, divine mother of creativity, fertility and order, when called upon by the Adityas, solar zodiacs as by brilliant leaders of humanity, you come for Indra, the sun as ruler of the world, Indra received a thousand casks of Soma and had them protected by your presence.

यद॒नूचीन्द्र॒मैरात्त्वं ऋष॒भो ऽह्वयत्।
तस्मा॑त्ते वृ॒त्र॒हा पय॑: क्षी॒रं क्रु॒द्धो ऽ हरद्वशे॥ १०॥

10. *Yadanūcīndramairāttva ṛṣabho'hvayat. Tasmātte vṛtrahā payaḥ kṣīraṁ kruddho' haradvaśe.*

O divine mother, when, in response to the invocation of the Adityas, you reach Indra, and Rshabha, the cloud, cries for water, for that reason the cloud breaker, the sun, passionate with cosmic heat, collects your water and nourishment of the world.

यत्ते॑ क्रु॒द्धो धन॑पति॒रा क्षी॒रमह॑रद्वशे।
इ॒दं तद॒द्य नाक॑स्त्रि॒षु पात्रे॑षु रक्षति॥ ११॥

11. *Yatte kruddho dhanapatirā kṣīramaharadvaśe. Idaṁ tadadya nākastriṣu pātreṣu rakṣati.*

And O Vasha, divine mother, when the passionately hot sun, custodian of the world's wealth, collects the waters of nourishment for the world, the same waters, this light and bliss, Naka, now secures in three cosmic regions.

त्रि॒षु पात्रे॑षु॒ तं सोम॒मा दे॒व्य ऽ हरद्वशा।
अथ॑र्वा॒ यत्र॑ दी॒क्षि॒तो ब॒र्हिष्यास्त॑ हिर॒ण्यये॥ १२॥

12. *Triṣu pātreṣu taṁ somamā devya haradvaśā. Atharvā yatra dīkṣito barhiṣyāsta hraṇyaye.*

In three regions of the universe, that soma, the cosmic mother holds where Atharva, Prajapati, pervasive and self-committed, sits on the golden vedi of yajna on holy grass.

सं हि सोमेनागत समु सर्वेण पद्वता।
वशा समुद्रमध्यष्ठाद्गन्धर्वैः कलिभिः सह ॥ १३ ॥

13. *Saṁ hi somenāgata samu sarveṇa padvatā. Vaśā samudramadhyaṣṭhādgandharvaiḥ kalibhiḥ saha.*

Coming together with Soma and with all that move on foot, Vasha, the divine mother, presides unto and over the sea, along with keepers of the earth and the divine voice of Veda, with all earthly problems and ambitions.

सं हि वातेनागत समु सर्वैः पतत्रिभिः।
वशा समुद्रे प्रानृत्यदृचः सामानि बिभ्रती ॥ १४ ॥

14. *Saṁ hi vātenāgata samu sarvaiḥ pataribhiḥ. Vaśā samudre prānṛtyadṛcaḥ sāmāni bibhratī.*

Come together with wind and with all that fly, Vasha, divine mother, dances around in ecstasy across the oceans of the middle space, bearing the Rks and music of the Samans.

सं हि सूर्येणागत समु सर्वेण चक्षुषा।
वशा समुद्रमत्यख्यद्भद्रा ज्योतींषि बिभ्रती ॥ १५ ॥

15. *Saṁ hi sūryeṇāgata samu sarveṇa cakṣuṇā. Vaśā samudramatyakhyadbhadrā jyotīṁṣi bibhratī.*

Come together with the sun and with all the lights that illuminate, reveal and see, Vasha, divine

mother, pervades and watches the spatial ocean, bearing noble lights of divine bliss.

अभीवृ॑ता॒ हिर॑ण्येन॒ यदति॑ष्ठ ऋतावरि।
अश्वः॑ समु॒द्रो भू॒त्वाध्य॑स्कन्दद्वशे त्वा॥ १६॥

16. *Abhīvṛtā hiraṇyena yadatiṣṭha ṛtāvari.*
Aśvaḥ samudro bhūtvādhyaskandadvaśe tvā.

Wrapped in golden halo, when you arose, O Vasha, bearing universal waters and nourishment within the strict bounds of cosmic law, then the universal divinity, having risen to the state of will and passion, inspired you with life.

तद्भ॒द्राः सम॑गच्छन्त व॒शा देष्ट्र्यथो॑ स्व॒धा।
अथ॑र्वा॒ यत्र॑ दीक्षि॒तो ब॒र्हिष्यास्त॑ हिर॒ण्ययें॥ १७॥

17. *Tadbhadrāḥ samagacchanta vaśā deṣṭryatho svadhā. Atharvā yatra dīkṣito barhiṣyāsta hiraṇyaye.*

Where Atharva, scholar of Atharva-veda, dedicated and consecrated, sits on the holy grass on the golden vedi of light, there noble people and good fortunes, generous Vasha, divine mother, and food and plenty, all these join together and concentrate.

व॒शा मा॒ता रा॑ज॒न्य॑स्य व॒शा मा॒ता स्व॑धे॒ तव॑।
व॒शाया॑ य॒ज्ञ आयु॑धं॒ तत॑श्चि॒त्तम॑जायत॥ १८॥

18. *Vaśā mātā rājanyasya vaśā mātā svadhe tava.*
Vaśāyā yajña āyudhaṁ tataścittamajāyata.

Vasha is the mother of Rajanya, keepers of the social order. O Svadha, essential power of the self, food

and plenty, Vasha is your mother too. And the chief arm and fighting force of the mother (against pollution outside and negative fluctuations within) is yajna, creative communion of society in corporate activity in the objective world on the one hand, and meditation of individual awareness of the soul on the Super-soul of existence within. And from this communion arises social awareness and spiritual illumination of the mind and soul.

ऊ॒र्ध्वो बि॒न्दुरुद॑चर॒द् ब्रह्म॑ण॒: कक्कु॑दा॒दधि॑।
तत॒स्त्वं ज॑ज्ञिषे॒ वशे॒ ततो॒ होता॑जायत॥ १९॥

19. *Ūrdhvo bindurudacarad brahmaṇaḥ kakudā-dadhi. Tatastvaṁ jajñiṣe vaśe tato hotājāyata.*

From that communion between the human and divine, with human potential and awareness concentrated to a point, the yogi rises, through the Brahma-randhra, highest gateway of the ascent of humanity and the descent of Divinity, he rises above the Mahat abstraction of Prakrti in the existential samadhi state, reborn as a participant in cosmic yajna. And there, O Mother Divine, he calls on you, and there you emerge, and you bless.

आ॒स्न॒स्ते॒ गाथा॑ अभवन्नु॒ष्णिहा॑भ्यो॒ बलं॑ वशे।
पा॒ज॒स्या॑ज्जज्ञे य॒ज्ञ स्तने॑भ्यो र॒श्मय॒स्तव॑॥ २०॥

20. *Āsnaste gāthā abhavannuṣṇihābhyo balaṁ vaśe. Pājasyājjajñe yajña stanebhyo raśmayastava.*

O Vasha, Mother Shakti of the universe, from your mouth flow the songs of Veda. From Ushnik verses of the Veda, flows strength and power, life's vigour and vitality of creation. Of creativity is born yajna, and from

your motherly streams of vitality and flames of yajna radiate the showers of cosmic light.

ईर्माभ्यामयनं जातं सक्थिभ्यां च वशे तव।
आन्त्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः॥ २१॥

21. *Īrmābhyāmayanaṁ jātaṁ sakthibhyāṁ ca vaśe tava. Āntrebhyo jajñire atrā udarādadhi vīrudhaḥ.*

O Vasha, from your movement forward on forelegs and your movement backward on the thighs are born the Uttarayana and Dakshinayana motions of the earth-sun relationship in the solar system. From your system of cosmic metabolism are born all forms of life that sustain on food, and from your atmospheric spaces and rain therefrom, are born the herbs and trees which germinate and grow on earth.

यदुदरं वरुणस्यानुप्राविशथा वशे।
ततस्त्वा ब्रह्मोदह्वयत्स हि नेत्रमवेत्तव॥ २२॥

22. *Yadudaraṁ varuṇasyānuprāviśathā vaśe. Tatastvā brahmodahvayatsa hi netramavettava.*

O Vasha, creative power of all-controlling Lord Supreme, when you retire into the all-covering, all-consuming Varuna, unfathomable Brahma, at the moment of total dissolution, later the Lord calls you up from there into the operation of creative evolution becuase he alone holds and knows you as the leading agent of his creative function.

सर्वे गर्भीदवेपन्त जायमानादसूस्व ऽः। ससूव हि तामा-
हुर्वशेति ब्रह्मभिः क्लृप्तः स ह्य ऽस्या बन्धुः॥ २३॥

23. *Sarve garbhādavepanta jāyamānādasūsvaḥ. Sasūva hi tāmāhurvaśeti brahmabhiḥ klṛptaḥ sa hya syā bandhuḥ.*

All (that lay in Pralaya) stirred at the emergence of the universal mother's womb, unproliferous though, brought into being, and proclaimed otherwise: 'It is the vital proliferous Vasha, divine Shakti, inspired with the creative potentials of Brahma who alone is her co-existent consort.'

युध॒ एक॒ः सं सृ॑जति॒ यो अ॑स्या॒ एक॒ इद्व॒शी।
तरां॑सि य॒ज्ञा अ॑भव॒न्तर॑सां॒ चक्षु॑रभवद्व॒शा॥ २४॥

24. *Yudha ekaḥ saṁ sṛjati yo asyā eka idvaśī. Tarāṁsi yajñā abhavantarasāṁ cakṣurabhavadvaśā.*

Brahma alone who is the director and inspirer of this Vasha is really the One who creates the dynamic creative complementaries of evolutionary existence. In this evolution, yajnas, cycles of consumption and creation, become the media of the evolution-journey, and Vasha becomes the watchful controller of the direction of these creative yajnas which take evolution to the destination.

व॒शा य॒ज्ञं प्रत्य॑गृह्णाद्व॒शा सूर्यं॑मधारयत्।
व॒शाया॑म॒न्तर॑विशदोद॒नो ब्र॒ह्मणा॑ स॒ह॥ २५॥

25. *Vaśā yajñaṁ pratyagṛhṇādvaśā sūryamadhārayat. Vaśāyāmantaraviśadodano brahmaṇā saha.*

Vasha, the cosmic cow, takes up and carries on the yajna of life, Vasha takes up and sustains the sun, in Vasha is the food of life along with the implict

knowledge and power of divine will.

व॒शामे॒वामृत॑माहुर्व॒शां मृ॒त्युमुपा॑सते । व॒शेदं सर्वं॑मभवद्दे॒वा म॑नु॒ष्या॒३ असु॑राः पि॒तर॒ ऋष॑यः ॥ २६ ॥

26. *Vaśāmevāmṛtamāhurvaśāṁ mṛtyumupāsate. Vaśedaṁ sarvamabhavaddevā manuṣyā asurāḥ pitara ṛṣayāḥ.*

Sages say immortality is Vasha, they say and honour that destruction and death too is Vasha, Vasha is this all, Devas, humans, demons, sustaining Pitaras, Rshis. All is mutation of Vasha.

य एवं वि॒द्यात्स व॒शां प्रति॑ गृह्णीयात् । तथा॒ हि य॒ज्ञः सर्वं॑पादुहे दा॒त्रेऽ न॑पस्फुरन् ॥ २७ ॥

27. *Ya evaṁ vidyātsa vaśāṁ prati gṛhṇīyāt. Tathā hi yajñaḥ sarvapādduhe dātre'napasphuran.*

One who would know this of Vasha would know and realise the wholeness and versatility of divine potential which is Vasha. This way, also, yajna, comprehensive, undisturbed and uninterrupted, brings total fulfilment to the generous yajamana.

ति॒स्रो जि॒ह्वा वरु॑णस्या॒न्तर्दी॑द्यत्या॒सनि॑ ।
तासां॑ या मध्ये॒ राज॑ति॒ सा व॒शा दु॑ष्प्रति॒ग्रहा॑ ॥ २८ ॥

28. *Tisro jihvā varuṇasyāntardīdyatyāsani.*
Tāsāṁ yā madhye rājati sā vaśā duṣpratigrahā.

In the mouth of Varuna, comprehending Brahma, there are three tongues: Sattva, Rajas and Tamas, shining. The middle one is the most shining. That is Vasha, dynamic power that controls change, evolution and completive destination.

चतुर्धा रेतो अभवद्वशायाः। आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम्॥ २९॥

29. *Caturdhā reto abhavadvaśāyāḥ. Āpasturīyama-mṛtaṁ turīyaṁ yajñasturīyaṁ paśavasturīyam.*

Fourfold is the living vitality of Vasha: Dynamics, one fourth; immortality, one fourth; yajna, one fourth; living forms, one fourth.

वशा द्यौर्वशा पृथिवी वशा विष्णुः प्रजापतिः।
वशाया दुग्धमपिबन्त्साध्या वसवश्च ये॥ ३०॥

30. *Vaśā dyaurvaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ. Vaśāyā dugdhamapibantsādhyā vasavaśca ye.*

Vasha is the heaven of light, Vasha is earth, Vasha is all pervasive Vishnu, also Prajapati. Realised sages, Vasus who sustain, all live by Mother Vasha's milk of life.

वशाया दुग्धं पीत्वा साध्या वसवश्च ये।
ते वै ब्रध्नस्य विष्टपि पयो अस्या उपासते॥ ३१॥

31. *Vaśāyā dugdhaṁ pītvā sādhyā vasavaśca ye. Te vai bradhnasya viṣṭapi payo asyā upāsate.*

Having drunk of the milk of Vasha, self-realised sages and Vasus, who abide under the protective umbrella of Infinite Brahma, realise and worship its milk and illumination.

सोममेनामेके दुह्रे घृतमेक उपासते। ये एवं विदुषे वशां ददुस्ते गतास्त्रिदिवं दिवः॥ ३२॥

32. *Somamenāmeke duhre ghṛtameka upāsate. Ye evaṁ viduṣe vaśāṁ daduste gatāstridivaṁ divaḥ.*

Some realise and rejoice in her peace and pleasure of Soma, others worship the ghrta, graciousness. Those who know and communicate the spirit of Vasha to the disciple scholar realise the heavenly bliss of the three heavens of light, individual, social and divine.

ब्राह्मणेभ्यो वशां दत्त्वा सर्वाँल्लोकान्त्समश्नुते।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः ॥ ३३ ॥

33. *Brāhmaṇebhyo vaśāṁ dattvā sarvāṅllokāntsamaśnute. Ṛtaṁ hyasyāmārpitamapi brahmātho tapaḥ.*

Having gifted Vasha to the Brahmanas, man attains to all regions of light and joy, the laws of Rtam in it, Brahma and tapa, highest discipline of life.

वशां देवा उप जीवन्ति वशां मनुष्या उत।
वशेदं सर्वमभवद्यावत्सूर्यो विपश्यति ॥ ३४ ॥

34. *Vaśāṁ devā upa jīvanti vaśāṁ manuṣyā uta. Vaśedaṁ sarvamabhavadyāvatsūryo vipaśyati.*

The Devas live for and by Vasha. Humans live by and for Vasha. Vasha in mutation has become all this that is and will last till the sun shines.

॥ इति दशमं काण्डम् ॥

।।ओ३म्।।

॥ AUM ॥

ATHARVA-VEDA

अथर्ववेदः

Vol. II

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

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

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Sanskrit Text as per publication of

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

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

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h
(ऽ)	’	ॐ	ॐ				

AUM

ATHARVA-VEDA

अथर्ववेदः

KANDA-11

Kanda 11/Sukta 1 (Brahmaudana)

Brahmaudana Devata, Brahma Rshi

अग्ने॒ जाय॒स्वादि॑तिर्नाथि॒तेयं ब्र॑ह्मौद॒नं प॑चति पु॒त्रका॑मा।
स॒प्त ऋष॑यो॒ भूत॑कृतस्ते त्वा॑ मन्थन्तु प्र॒जया॑ स॒हेह ॥ १ ॥

1. *Agne jāyasvāditirnāthiteyaṁ brahmaudanaṁ pacati putrakāmā. Saptaṛṣayo bhūtakṛtaste tvā manthantu prajayā saheha.*

Arise, Agni, manifest into creative activity, this Aditi, mastered and energised by Providence, seeking progeny, prepares and matures the holy food for Brahma with desire. And those seven sages, creators of the forms of being, alongwith certain created forms stir and churn you to come up into creative activity.

(Agni is a term of vesatile meaning, from the leading light and creative will of the universe upto the creative passion of the intelligent soul of the individual, always playing a leading role in the situation. It means Ishvara, or the Samrat who is world leader and ruler, or

Raja, national leader and ruler, or any head of an institution or organisation, or head of the family. Aditi would mean the consort power, Prakrti, earth, motherland, the people, members of the institution or organisation, lady of the house, the body with sense and mind. Creative activity would mean positive progress of the world, country, society, institution, organisation, family, the individual. Seven sages would mean creative and cooperative forces : five elements with Ahankara and Mahat mutations of Prakrti in the cosmic context, seven pranic energies in the biological context, ministers and advisors, law and order and defence forces in the socio-political context, five senses with will and judgement in the individual context. In short, Agni is the creative passion and power, Aditi is the consort, seven sages are the auxiliaries, and Brahmaudana is the food and the state of nature just mature for creation.

A word about churning (manth) and food (odana): All change of form comes into being when Prakrti from the state of constancy is activated into the state of mutability by divine will. From Satyam, Prakrti becomes Satyam-and-Rtam. Rtam is the law of mutability through which the changing world of new forms becomes a mutation of Satyam. In other words, Satyam and Rtam, coustancy and mutability are two sides of the same thing. Just as two pieces of arani wood produce fire by attrition, so does Prakrti produce new forms by the 'churning' process of Satyam and Rtam.

Now food: In Prashna Upanishad the disciple asks the first question: How do different forms of being come into existence: The reply: Prajapati, with the desire

to create, created Prana, life energy, and Rayi, food. Prana is the consumer, Rayi, is the food consumed, the result is new forms of being. In this Sukta, in this mantra, Aditi is the consort with desire, she prepares the food for Brahma, that is, she brings up the seed state with desire. And no plant is born unless the seed is consumed. In this way, the entire process of change and creative evolution is concentrated in this mantra: Consumption, transformation, creation.

कृणुत धूमं वृषणः सखायोऽ द्रोघावितां वाचमच्छ।
अयमग्निः पृतनाषाट् सुवीरो येन देवा असहन्त दस्यून्॥ २॥

2. *Kṛṇuta dhūmaṁ vṛṣaṇaḥ sakhāyo' droghāvitā vācamaccha. Ayamagniḥ pṛtanāṣāṭ suvīro yena devā asahanta dasyūn.*

O generous friends, brave performers, light the fire, let the flames arise and holy words resound without hate and enmity to anyone. This Agni is a brave warrior, throws out the enemies but never for malice or jealousy. It is by Agni that the Devas, positive powers of love, nobility and creativity, challenge and defeat the negative forces and win over the enemies.

अग्नेऽ जनिष्ठा महते वीर्या ऽय ब्रह्मौदनाय पक्तवे जातवेदः।
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै रयिं सर्ववीरं नि यच्छ॥ ३॥

3. *Agne' janiṣṭhā mahate vīryāya brahmaudanāya paktave jātavedaḥ. Saptaṛṣayo bhūtakṛtaste tvājījanannasyai rayiṁ sarvavīraṁ ni yaccha.*

O Agni, universal light and leader of humanity, co-existent with all that is born, you are born and you

arise for great performance and glorious victories, and for the maturity and perfection of the food for enlightenment leading to the attainment of Brahma. Seven sagely powers who create higher and higher forms of being have created and consecrated you. Pray create and bless this nation of humanity with wealth, honour and excellence, all worthy of the brave.

समि॑द्धो अग्ने स॒मिधा॒ समि॑ध्यस्व वि॒द्वान्दे॒वान्य॒ज्ञिया॑ँ एह व॑क्षः। तेभ्यो॑ ह॒विः श्र॒पयं जातवेद उत्त॒मं नाक॒मधि॑ रोहय॒ेमम्॥ ४॥

4. *Samiddho agne samidhā samidhyasva vidvāndevānyajñiyāň eha vakṣaḥ. Tebhyo haviḥ śrapayaṁ jātaveda uttamaṁ nākamadhi rohayemam.*

O Agni, eminent scholar, all knowing power and presence lighted and inspired with homage by devotees, rise and shine by the homage and recognition offered, and as you shine, bring in adorable divinities here on the vedi. O Jataveda, preparing and offering the right homage and hospitality for them, pray raise this yajamana and this nation to the peace and pleasure of the highest state of light and bliss.

त्रे॒धा भा॒गो नि॑हि॒तो॒ यः पु॒रा वो॑ दे॒वानां पितृ॒णां मर्त्या॑नाम्। अंशा॑ञ्जानीध्वं॒ वि भ॑जामि॒ तान्वो॒ यो दे॒वानां॒ स इ॒मां पा॑रयाति॥ ५॥

5. *Tredhā bhāgo nihito yaḥ purā vo devānāṁ pitṝṇāṁ martyānām. Aṁśāň jānīdhvaṁ vi bhajāmi tānvo yo devānāṁ sa imāṁ pārayāti.*

The three-way shares of life's gifts meant for Devas, Pitaras and mortal humanity, fixed and set apart

since all time earlier, know you all that, and those shares I award to each one of you separately in full measure. Of these, that which is the share of Devas will save and lead this nation to fulfilment till the end of the journey.

अग्ने सहस्वानभिभूरभीदसि नीचो न्युब्ज द्विषतः सपत्नान्। इयं मात्रा मीयमाना मिता च सजातांस्ते बलिहृतः कृणोतु ॥ ६ ॥

6. *Agne sahasvānabhibhūrabhīdasi nīco nyubja dviṣataḥ sapatnān. Iyaṁ mātrā mīyamānā mitā ca sajātāṁste balihṛtaḥ kṛṇotu.*

Agni, steadfast challenger, you are the winner, conqueror, superior to all. Keep down under control all jealous and inimical adversaries. Let this homage of ours, planned, measured and continuously assessed and revised, strengthen you to win over your rivals in conflict so as to offer you homage of cooperation in friendship.

साकं सजातैः पयसा सहैध्युदुब्जैनां महते वीर्याय। ऊर्ध्वो नाकस्याधि रोह विष्टपं स्वर्गो लोक इति यं वदन्ति ॥ ७ ॥

7. *Sākaṁ sajātaiḥ payasā sahaidhyudubjaināṁ mahate vīryāya. Ūrdhvo nākasyādhi roha viṣṭapaṁ svargo loka iti yaṁ vadanti.*

Agni, Samrat of the world of humanity, come up with your equals and cooperators with plenty of food, milk and water. Raise this humanity to do great deeds of honour for splendour and excellence. High and great as you are, rise to the height of peace, prosperity and happiness, the state of life which people call paradisal bliss.

इयं मही प्रति गृह्णातु चर्म पृथिवी देवी सुमनस्यमाना।
अथ गच्छेम सुकृतस्य लोकम्॥ ८॥

8. *Iyaṁ mahī prati gṛhṇātu carma pṛthivī devī sumanasyamānā. Atha gacchema sukṛtasya lokam.*

Let this great humanity and this great earth, brilliant, divine and blessed at heart, wear a beautiful form and find a stable seat and settlement in peace, and then we would rise to the state of holy action and paradisal bliss.

एतौ ग्रावाणौ सयुजा युङ्ग्धि चर्मणि निर्भिन्ध्यंशून्य-
जमानाय साधु। अवघ्नती नि जहि य इमां पृतन्यव ऊर्ध्वं
प्रजामुद्भरन्त्युदूहं॥ ९॥

9. *Etau grāvāṇau sayujā yuṅgdhi carmaṇi nirbhi-
ndhyaṁśūn yajamānāya sādhu. Avaghnatī ni jahi
ya imāṁ pṛtanyava ūrdhvaṁ prajāmudbhara-
ntyudūha.*

O lady of the house of Order, O nation of humanity, take up and use these complementary soma stones, place them on the stable floor of the Order's Yajna, crush well the filaments of soma for nectar juice for the yajamana, the Samrat. Take up the mortar and pestle to pound the paddy for the nation, striking down those that rise to attack this nation and raising the people to prosperity.

गृहाण ग्रावाणौ सकृतौ वीर हस्त आ ते देवा यज्ञिया
यज्ञमगुः। त्रयो वरा यतमांस्त्वं वृणीषे तास्ते समृद्धीरिह
राधयामि॥ १०॥

10. *Gṛhāṇa grāvāṇau sakṛtau vīra hasta ā te devā yajñiyā yajñamaguḥ. Trayo varā yatamāṁstvaṁ vṛṇīṣe tāste samṛddhīriha rādhayāmi.*

Brave hero, holding as you are the two efficient soma grinders of complementarity in celebrative action, let the noble Devas, loved and adorable, come and join you in your creative programme. And, of the three gifts of action, honour and splendour of joyous success and prosperity, I make it possible for you to achieve as much as you choose to have.

इयं ते धीतिरिदमु ते जनित्रं गृह्णातु त्वामदितिः शूरपुत्रा। परा पुनीहि य इमां पृतन्यवोऽस्यै रयिं सर्ववीरं नि यच्छ॥ ११॥

11. *Iyaṁ te dhītiridamu te janitraṁ gṛhṇātu tvāmaditiḥ śūraputrā. Parā punīhi ya imāṁ pṛtanyavo' syai rayiṁ sarvavīraṁ ni yaccha.*

This is your land of birth. This is your throught, knowledge and culture, your very being and identity. Let this inviolable earth, mother of the brave, own, hold and sustain you. Sift them all out, like chaff from the grain, who pollute, damage and violate her. Create and give her wealth, honour and excellence all worthy of the brave.

उपश्वसे द्रुवये सीदता यूयं वि विच्यध्वं यज्ञियासस्तुषैः। श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि॥ १२॥

12. *Upaśvase druvaye sīdatā yūyaṁ vi vicyadhvaṁ yajñiyāsastuṣaiḥ. Śriyā samānānati sarvāntsyāmādhaspadaṁ dviṣataspādayāmi.*

Sit you all together for a higher life of values and vitality, compare the grain with the chaff, discriminate, judge and make your choice. Let us exceed our equals in honour, excellence and grace.

I throw down under all those forces which hate and malign us.

परेहि नारि पुनरेहि क्षिप्रमपां त्वा गोष्ठोऽध्यरुक्षद्भराय।
तासां गृह्णीताद्यतमा यज्ञिया असन्विभाज्य धीरीतरा जहीतात्॥ १३॥

13. *Parehi nāri punarehi kṣipramapāṁ tvā goṣṭho'-dhyarukṣadbharāya. Tāsāṁ gṛhṇītādyatamā yajñiyā asanvibhājya dhīrītarā jahītāt.*

O women, rise high, go far and come back home soon. Let the assembly for collective action and policy raise you high for full achievement and self-fulfilment. Of those actions take up those which, for you, are worthy of association and participation and, thinking patiently and intelligently, sift and leave the rest aside.

एमा अगुर्योषितः शुम्भमाना उत्तिष्ठ नारि तवसं रभस्व।
सुपत्नी पत्या प्रजया प्रजावत्या त्वागन्यज्ञः प्रति कुम्भं गृभाय॥ १४॥

14. *Emā aguryoṣitaḥ śumbhamānā uttiṣṭha nāri tavasaṁ rabhasva. Supatnī patyā prajayā prajāvatyā tvāganyajñaḥ prati kumbhaṁ gṛbhāya.*

O First Lady of the Order, these bright and gracious women have come. Rise and welcome them all enthusiastically. Noble wife of a noble husband, blessed mother of noble progeny, along with your

husband and your children, a sacred yajnic occasion for good fellowship has come to you. Take up the jar of water and offer them the hospitality of welcome.

ऊर्जो भागो निहितो यः पुरा व ऋषिप्रशिष्टाप आ भरैताः।
अयं यज्ञो गातुविन्नाथवित्प्रजाविदुग्रः पशुविद्वीरविद्वो
अस्तु॥ १५॥

15. *Ūrjo bhāgo nihito yaḥ purā va ṛṣipraśiṣṭāpa ā bharaitāḥ. Ayaṁ yajño gātuvinnāthavitprajā-vidugraḥ paśuvidvīravidvo astu.*

Your share of action and energy, your share of Dharma with rights and duties integrated, which is ancient and eternal, is ordained, secured and preserved for you since eternity. O citizens of the world, fulfil these acts of personal and social obligations defined and ordained by the Rshis. This creative yajna of personal, social and divine ordinances is harbinger of the gifts of earth, progeny, wealth of life and a nation of the brave.

अग्ने चरुर्यज्ञियस्त्वाध्यरुक्षच्छुचिस्तपिष्ठस्तपसा तपैनम्।
आर्षेया दैवा अभिसंगत्य भागमिमं तपिष्ठा ऋतुभि-
स्तपन्तु॥ १६॥

17. *Agne caruryajñiyastvādhyarukṣacchucis-tapi-ṣṭhastapasā tapainam. Ārṣeyā daivā abhisaṁ-gatya bhāgamimaṁ tapiṣṭhā ṛtubhistapantu.*

Agni, leading light of life in the home, society and the world, may this holy vessel of yajnic offerings and this oblation into the sacred fire raise you high in life. Pure at heart, most highly dedicated to the fiery discipline of yajnic life, keep it up hot and sizzling with

your heat of faith and relentless action. Let the devotees, dedicated to visionary sages and the divinities of nature and humanity, tempered in the crucibles of social discipline, having joined together, keep the fire burning, and, according to the seasons of time and place, offer their contribution to society.

शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमव सर्पन्तु शुभ्राः। अदुः प्रजां बहुलान्पशून्नः पक्तौदनस्य सुकृतामेतु लोकम्॥ १७॥

17. *Śuddhāḥ pūtā yoṣito yajñiyā imā āpaścarumava sarpantu śubhrāḥ. Aduḥ prajāṁ bahulānpaśūnnaḥ paktaudanasya sukṛtāmetu lokam.*

May these pure, consecrated, adorable gracious young women and their holy actions like gentle streams of water move to the sacred vessel to prepare the holy food for yajna for the community on way to divinity. May they give us noble progeny and plenty of wealth, and may those who prepare and perfect the food for divinity reach the regions of highest attainment in life.

ब्रह्मणा शुद्धा उत पूता घृतेन सोमस्यांशवस्तण्डुला यज्ञिया इमे। अपः प्र विशत प्रति गृह्णातु वश्चरुरिमं पक्त्वा सुकृतामेत लोकम्॥ १८॥

18. *Brahmaṇā śuddhā uta pūtā ghṛtena somasyāṁśavastaṇḍulā yajñiyā ime. Apaḥ pra viśata prati gṛhṇātu vaścarurimaṁ paktvā sukṛtāmeta lokam.*

Sanctified with holy chant of Vedic verses, seasoned and refined with ghrta, are these tandulas, rice preparations, and filaments of soma, holy offerings meant for yajna, joining the divinities in the process.

Let the holy vessel receive these for the oblations. O devoted men and women, having prepared these holy offerings and having made the offer rise and reach the regions of bliss and divine communion.

उरुः प्रथस्व महता महिम्ना सहस्रपृष्ठः सुकृतस्य लोके।
पितामहाः पितरः प्रजोपजाऽहं पक्ता पञ्चदशस्ते अस्मि॥ १९॥

19. *Uruḥ prathasva mahatā mahimnā sahasra-pṛṣṭhaḥ sukṛtasya loke. Pitāmahāḥ pitaraḥ prajopajā'haṁ paktā pañcadaśaste asmi.*

O yajamana, noble support of thousands, with the preparation and offer of food for the divinities, rise and expand with greatness and glory in the field of holy work in the region of divine bliss.

O Lord, presiding presence of Divinity, grandparents, parents, children, children's children, we are fifteen, and I , preparing and offering the food for you.

सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो देवयानः स्वर्गः।
अमूंस्त आ दधामि प्रजया रेषयैनान्बलिहाराय मृडतान्मह्यमेव॥ २०॥

20. *Shasrapṛṣṭhaḥ śatadhāro akṣito brahmaudano devayānaḥ svargaḥ. Amūṁsta ā dadhāmi prajayā reṣayainānbalihārāya mṛḍatānmahyameva.*

Support of thousands, streaming forth in a hundred showers, unhurt and undiminished is Brahmaudana, food for divinities, the path of divines to the regions of bliss. I sustain all those around me

along with their progeny who bear homage to you, O Lord, move and inspire all these, be kind and gracious for my sake so that we all are able to offer the homage of Brahmaudana.

उदेहि वेदिं प्रजया वर्धयैनां नुदस्व रक्षः प्रतरं धेह्येनाम्।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि॥ २१॥

21. *Udehi vediṁ prajayā vardhayaināṁ nudasva rakṣaḥ prataraṁ dhehyenām. Śriyā samānānati sarvāntsyāmādhaspadaṁ dviṣataspādayāmi.*

Rise and raise the Vedi, raise and advance these homage bearers with progeny, strike off the destroyers, lead this noble community farther on way to progress. Let us all be equal and higher with honour, excellence and grace.

I keep the jealous and the malignants down under control of the force of law.

अभ्यावर्तस्व पशुभिः सहैनां प्रत्यङेनां देवताभिः सहैधि।
मा त्वा प्रापच्छपथो माभिचारः स्वे क्षेत्रे अनमीवा वि राज॥ २२॥

22. *Abhyāvartasva paśubhiḥ sahaināṁ pratyaṅenāṁ devatābhiḥ sahaidhi. Mā tvā prāpacchapatho mābhicāraḥ sve kṣetre anamīvā vi rāja.*

Turn and meet this people with wealth. Come with divinities and be with them. Let no ordeal of imprecation touch you. Let no sabotage injure and afflict you. Rule and shine in your own dominion free from affliction and ailment.

ऋ॒तेन॑ त॒ष्टा मन॑सा हि॒तैषा ब्र॑ह्मौद॒नस्य॒ विहि॑ता॒ वेदि॒रग्रे॑।
अं॒स॒द्रीं शु॒द्धामुप॑ धेहि॒ नारि॒ तत्रौ॑द॒नं सा॑दय दै॒वाना॑म्॥ २३॥

23. *Ṛtena taṣṭā manasā hitaiṣā brahmaudanasya vihitā vediragre. Aṁsadrīṁ śuddhāmupa dhehi nāri tatrauda-naṁ sādaya daivānām.*

O First Lady of the Dominion, before you is Brahmaudana vedi, made according to the dynamic laws of Truth, designed with the vision and thought of mind, ordained and provided since time immemorial. Pure, protective and adorable it is, keep it high up before you and have it provided with food for the divinities and human enlightenment therein.

अदि॑तेर्हस्ता॑ स्रुच॑मे॒तां द्वि॒तीयां॑ सप्तऋ॒षयो॑ भू॒तकृ॑तो॒ यामकृ॑ण्वन्। सा गात्रा॑णि वि॒दुष्यो॑द॒नस्य॒ दर्वि॒र्वेद्या॒मध्ये॑नं चिनोतु॥ २४॥

24. *Aditerhastāṁ srucametāṁ dvitīyāṁ saptaṛṣayo bhūtakṛto yāmakṛṇvan. Sā gātrāṇi viduṣyodana-sya darvirvedyāmadhyenaṁ cinotu.*

This ladle, which seven Rshis, dynamic formative forces of nature, makers of material forms of the world, constituted and formed as the second service hand of inviolable mother Prakrti, and which is familiar with all parts and particles of Odana, yajnic food, may this ladel collect, concentrate and offer the fragrant oblation into the vedi (through the First Lady of the Order).

शृ॒तं त्वा॑ ह॒व्यमुप॑ सीदन्तु दै॒वा नि॒ःसृष्या॒ग्रेः पुन॑रेना॒न्प्र सी॑द।
सोमे॑न पू॒तो ज॒ठरे॑ सीद ब्र॒ह्मणा॑मार्षे॒यास्ते॒ मा रि॑षन्प्रा-शि॒तारः॑॥ २५॥

25. *Śṛtaṁ tvā havyamupa sīdantu daivā niḥsṛpyāgneḥ punarenānpra sīda. Somena pūto jaṭhare sīda brahmaṇāmārṣeyāste mā riṣanprāśitāraḥ.*

O yajnic food for the fire and the participants, well prepared and seasoned in delicious form, may the priests and participants of divine interests come and sit by you. Please them, seasoned and sanctified as you are with soma. Satisfy their appetite and see that the sagely receivers do not experience any want or dissatisfaction.

सोम॑ राजन्त्सं॒ज्ञान॒मा व॑पैभ्यः सुब्रा॑ह्मणा यत॒मे त्वोप॒सीदा॑न्।
ऋषी॑नार्षे॒यांस्तप॒सोऽधि॑ जा॒तान्ब्र॑ह्मौद॒ने सु॒हवा॑ जोहवीमि ॥ २६ ॥

26. *Soma rājantsaṁjñānamā vapaibhyaḥ subrāhmaṇā yatame tvopasīdān. Ṛṣīnārṣeyāṁstapaso'dhi jātānbrahmaudane suhavā johavīmi.*

O Soma, self-refulgent sweetness of the food of divine yajna, O brilliant ruler of the land of peace and beautiful life, create and spread the light of comprehensive knowledge and spiritual elevation for the Brahma-loving priests and participants, howsoever may they be sitting around you. Dedicated host, lover of yajna, I call upon the Rshis and the dedicated disciples of the Rshis risen through tapas, discipline of Brahmacharya austerity, to the yajna of divine homage and human enlightenment.

शु॒द्धाः पू॒ता यो॒षितो॑ य॒ज्ञिया॑ इ॒मा ब्र॒ह्मणा॑ं हस्ते॑षु प्रपृ॒थक्सा॑दयामि। यत्का॑म इ॒दम॑भिषि॒ञ्चामि॑ वो॒ऽहमिन्द्रो॑ म॒रुत्वा॒न्त्स द॑दादि॒दं मे॑ ॥ २७ ॥

27. *Śuddhāḥ pūtā yoṣito yajñiyā imā brahmaṇāṁ hasteṣu praprthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'hamindro marutvāntsa dadādidaṁ me.*

These young maidens, virgins pure, sanctified through the discipline of education, adorable like sacred waters of yajna, I assign unto the hands of Brahma-graduates, one for one singly. Whatever desire and purpose of life I entertain, consecrate and expect of you, may Indra, ruler of the vibrant nation, fulfil for me. (This mantra refers to the sacred institution of marriage for the fulfilment of a holy social purpose, the married girl being prepared as the first lady of the home and family order in Grhastha Ashrama yajna. Swami Dayananda writes in Satyartha Prakasha that teachers can play — not that they do and must — an important role in the young people's selection of their life partner since they know their nature, character, interests and behaviour from personal contact during the disciples' stay in the homely institute of education in their respective Gurukuls.

The mantra may also be interpreted as a divine dispensation so far as the institution of marriage is concerned.)

इदं मे ज्योतिरमृतं हिरण्यं पक्वं क्षेत्रात्कामदुघा म एषा।
इदं धनं नि दधे ब्राह्मणेषु कृण्वे पन्थां पितृषु यः स्वर्गः ॥ २८ ॥

28. *Idaṁ me jyotiramṛtaṁ hiraṇyaṁ pakvaṁ kṣetrātkāmadughā ma eṣā. Idaṁ dhanaṁ ni dadhe brāhmaṇeṣu kṛṇve panthāṁ pitṛṣu yaḥ svargaḥ.*

This is my light immortal, gold in reality culled

and matured from the field of existence, the food of life which, like the mother cow, fulfils my desire and purpose of living. This is the wealth I assign and entrust to the Brahmanas, dedicated to knowledge and enlightenment. Thus do I create the paradisal path among the pitaras, parental sustainers of the people, and the life around.

(The mantra may also be interpreted literally in relation to food production and maintenance of the intellectuals who preserve and advance knowledge.)

अग्नौ तुषाना वप जातवेदसि परः कम्बूकाँ अप मृड्ढि दूरम्।
एतं शुश्रुम गृहराजस्य भागमथो विद्म निर्ऋतेर्भाग-
धेयम्॥ २९॥

29. *Agnau tuṣānā vapa jātavedasi paraḥ kambūkāṅ̃ apa mṛḍḍhi dūram. Etaṁ śuśruma gṛharājasya bhāgamatho vidma nir-ṛterbhāgadheyam.*

Put the chaff into the fire. Throw away the husk. We have heard that the chaff is the share of the home fire, and we know that the husk is the share of the earth.

श्राम्यतः पचतो विद्धि सुन्वतः पन्थां स्वर्गमधि रोहयैनम्।
येन रोहात्परमापद्य यद्वयं उत्तमं नाकं परमं व्यो ∫म॥ ३०॥

30. *Śrāmyataḥ pacato viddhi sunvataḥ panthāṁ svargamadhi rohayainam. Yena rohātparamā-padya yadvaya uttamaṁ nākaṁ paramaṁ vyoma.*

O Lord, know that who toils to produce, who cooks and serves, and that who distils the essence. Raise him on the path that leads to paradisal bliss so that, having realised the best of life, he may rise to the highest state of bliss and the divine presence of Brahma.

बभ्रेरध्वर्यो मुखमेतद्वि मृड्ढ्याज्याय लोकं कृणुहि प्रविद्वान्। घृतेन गात्रानु सर्वा वि मृड्ढि कृण्वे पन्थां पितृषु यः स्वर्गः ॥ ३१ ॥

31. *Babhreradhvaryo mukhametadvi mṛḍḍhyājyāya lokaṁ kṛṇuhi pravidvān. Ghṛtena gātrānu sarvā vi mṛḍḍhi kṛṇve panthāṁ pitṛṣu yaḥ svargaḥ.*

Organising priest of yajna, O Adhvaryu, unlock the entry to the heart of divinity in the mind, cleanse the vessel of junk, make room for grace and ghrta, knowing as you do the process of communion. Anoint all the limbs of body and mind with the ghrta of love and grace, and know thus it is I make the path among parental sustainers of life to lead you to paradisal bliss in divinity.

बभ्रे रक्षः समदमा वपैभ्योऽ ब्राह्मणा यतमे त्वोपसीदान्। पुरीषिणः प्रथमानाः पुरस्तादार्षेयास्ते मा रिषन्प्राशितारः ॥ ३२ ॥

32. *Babhre rakṣaḥ samadamā vapaibhyo' brāhmaṇā yatame tvopasīdān. Purīṣiṇaḥ prathamānāḥ purastādārṣeyāste mā riṣanprāśitāraḥ.*

O protector of yajna, rich in ghrta and grace, keep off the negative forces of arrogance opposed to lovers of divinity, whosoever they be around you. And see that those, who love positivity, bear and enjoy the food for yajna, rise and expand in knowledge and are dedicated to the sages close to you, never come to harm.

आर्षेयेषु नि दध ओदन त्वा नानार्षेयाणामप्यस्त्यत्र। अग्निर्मे गोप्ता मरुतश्च सर्वे विश्वे देवा अभि रक्षन्तु पक्वम् ॥ ३३ ॥

33. *Ārṣeyeṣu ni dadha odana tvā nānārṣeyāṇāma-pyastyatra. Agnirme goptā marutaśca sarve viśve devā abhi rakṣantu pakvam.*

O Odana, food for yajnic enlightenment and the divinities, here I establish you among the sages and the disciples of divinity. Of those opposed to the sages, divinities and positive visionaries of life, there is none here. The food is ripe and ready. Agni, leading light, is the protector, so are the vibrant youth of the nation and all divinities of nature and humanity. They would protect and promote the food of life for enlightenment for us.

यज्ञं दुहानं सदमित्प्रपीनं पुमांसं धेनुं सदनं रयीणाम्।
प्रजामृतत्वमुत दीर्घमायू रायश्च पोषैरुप त्वा सदेम॥ ३४॥

34. *Yajñaṁ duhānaṁ sadamitprapīnaṁ pumāṁsaṁ dhenuṁ sadanaṁ rayīṇām. Prajāmṛtatvamuta dīrghamāyū rāyaśca poṣairupa tvā sadema.*

O Lord, let us always abide with you, perpetual giver of the showers of yajna, harbinger of happy, healthy, growing humanity, land and cows, culture and education, treasure of honour and excellence, progeny and people, immortality, long life with expansive wealth and glories of existence.

वृषभो ऽसि स्वर्ग ऋषीनार्षेयान्गच्छ।
सुकृतां लोके सीद तत्र नौ संस्कृतम्॥ ३५॥

35. *Vṛṣabho'si svarga ṛṣīnārṣeyāngaccha.*
Sukṛtāṁ loke sīda tatra nau saṁskṛtam.

O Yajna, meeting of the human and divine, you are Vrshabha, giver of the showers of prosperity, leading

to the paradisal bliss of life. Be moving and bless the sages and their followers and disciples. Establish us in the life of the performers of holy action where there is the gracious life for both you and me.

समाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान्।
एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तरश्मौ ॥ ३६ ॥

36. *Samācinuṣvānusaṁprayāhyagne pathaḥ kalpaya devayānān. Etaiḥ sukṛtairanu gacchema yajñaṁ nāke tiṣṭhantamadhi saptaraśmau.*

O Agni, leading light of humanity, create and prepare pioneering paths of life worthy of divine souls, leading to Divinity. Move together by them and collect a tally of noble deeds. By these noble acts, let us rise and reach the adorable lord of yajna abiding in the state of the sevenfold rainbow beauty of light and divine bliss.

येन देवा ज्योतिषा द्यामुदायन्ब्रह्मौदनं पक्त्वा सुकृतस्य लोकम्। तेन गेष्म सुकृतस्य लोकं स्व ऽरारोहन्तो अभि नाकमुत्तमम् ॥ ३७ ॥

37. *Yena devā jyotiṣā dyāmudāyanbrahmaudanaṁ paktvā sukṛtasya lokam. Tena geṣma sukṛtasya lokaṁ sva rārohanto abhi nākamuttamam.*

By the light by which divine souls rose to the state of heavenly light and, having prepared and offered the homage of noble deeds to Divinity, ascended to the rewarding region of noble performance, by that very light and those very noble deeds performed as homage, we too would rise to the rewarding region of holy action, rising still higher and higher to the state of divine light and reach the highest bliss over every thing else.

Kanda 11/Sukta 2 (Rudra)

Bhava-Sharvau Rudra Devata, Atharva Rshi

The subject of this hymn is Bhava-Sharva-Rudra: Integration-disintegration-Reintegration, principle of the process of divine evolution of the world of diversity from the integrated state of Prakrtic equilibrium and mergence of the world of diversity back into the state of integration and equilibrium.

Further, Integration-disintegration-Reintegration is a simultaneous process of consumption and creation in the evolutionary process. (Kathopanishad, 1, 1, 6)

The one deity which represents this seemingly dual process in one form is Rudra which, in relation to human experience and response, has a seemingly dual character, being terrible for reasons of disintegration, and benevolent for reasons of creation and re-creation through re-integration. In actuality the deity is one: Bhava-Sharva-Rudra.

भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम्।
प्रतिहितामायतां मा वि स्राष्टं मा नो हिंसिष्टं द्विपदो मा चतुष्पदः ॥ १ ॥

1. *Bhavāśarvau mṛḍataṁ mābhi yātaṁ bhūtaptī paśupatī namo vām. Pratihitāmāyatāṁ mā vi srāṣṭaṁ mā no hiṁsiṣṭaṁ dvipado mā catuṣpadaḥ.*

O Bhava and Sharva, be kind and gracious, do not assail us, come and protect us. O lords of forms in existence, O lords of living forms, homage of salutations to you. Do not shoot the arrow fixed upon the bow with

the string drawn. Pray do not destroy our people and our animals.

शुने क्रोष्ट्रे मा शरीराणि कर्तमलिक्लवेभ्यो गृध्रेभ्यो ये च कृष्णा अविष्यवः। मक्षिकास्ते पशुपते वयांसि ते विघसे मा विदन्त॥ २॥

2. *Śune kroṣṭre mā śarīrāṇi kartamaliklavebhyo gṛdhrebhyo ye ca kṛṣṇā aviṣyavaḥ. Makṣikāste paśupate vayāṁsi te vighase mā vidanta.*

Let our bodies be not disposed to dogs, jackals, clamorous birds, vultures or black crows. O lord of living beings, let not your flies or insects or birds get on to feed upon our bodies. (Let no unnatural death befall us).

क्रन्दाय ते प्राणाय याश्च ते भव रोपयः।
नमस्ते रुद्र कृण्मः सहस्राक्षायामर्त्य॥ ३॥

3. *Krandāya te prāṇāya yāśca te bhava ropayaḥ. Namaste rudra kṛṇmaḥ sahasrākṣāyāmartya.*

O Bhava, lord creator of forms of existence, O Rudra, lord of life and death, salutations to you for the inevitable call, for the pranic gift of life, for all your evolutionary powers. O lord immortal of infinite unbounded eyes, we offer you homage of worship and obedience with submission of the will.

पुरस्तात्ते नमः कृण्म उत्तरादधरादुत।
अभीवर्गाद्दिवस्पर्यन्तरिक्षाय ते नमः॥ ४॥

4. *Purastātte namaḥ kṛṇma uttarādadharāduta. Abhīvargāddivasparyantarikṣāya te namaḥ.*

We do you homage from the front, from above and below, salutations to you from all round over the heavens of light and to you as the entire space itself.

मुखा॑य ते पशुपते॒ यानि॒ चक्षूं॑षि ते भव।
त्व॒चे रू॒पाय॑ स॒न्दृशे॑ प्रती॒चीना॑य ते॒ नमः॑ ॥ ५ ॥

5. *Mukhāya te paśupate yāni cakṣuṁṣi te bhava.*
Tvace rūpāya sandṛśe pratīcīnāya te namaḥ.

O Pashupati, lord of living forms, O Bhava, lord of existence and creation, homage of worship to you, to your face as the universe is, your eyes that the infinite stars are. Salutations to you, beautiful and beatific cover of existence as you are, and salutations to you for your direct manifestation in the universe.

अङ्गे॑भ्यस्त उ॒दरा॑य जि॒ह्वाया॑ आ॒स्या॑ य ते।
द॒द्भ्यो ग॒न्धाय॑ ते॒ नमः॑ ॥ ६ ॥

6. *Aṅgebhyasta udarāya jihvāyā āsyā ya te.*
Dadbhyo gandhāya te namaḥ.

Salutations to you for all your universal limbs of the cosmos: for your belly as the space is, for your tongue that nature is as it proclaims your presence in action, for your mouth as it consumes old forms and materials for new creations, for your teeth and jaws as you crush things for justice and transformation, and homage to your fragrance that the flowers are.

अस्त्रा॒ नील॑शिखण्डेन सहस्त्रा॒क्षेण॑ वा॒जिना॑।
रु॒द्रेणा॑र्धकघा॒तिना॒ तेन॒ मा सम॑रामहि ॥ ७ ॥

7. *Astrā nīlaśikhaṇḍena sahasrākṣeṇa vājinā.*
Rudreṇārdhakaghātinā tena mā samarāmahi.

Let us never try to war upon Rudra, the archer, lord of dark clouds across the skies, all-watching with a thousand eyes, all victorious lord of ultimate speed of natural evolution, and destroyer of the violent.

स नो॑ भ॒वः परि॑ वृणक्तु वि॒श्वत॒ आप॑ इवा॒ग्निः परि॑ वृणक्तु नो भ॒वः। मा नो॒ऽभि मां॑स्त॒ नमो॑ अस्त्वस्मै ॥ ८ ॥

8. *Sa no bhavaḥ pari vṛṇaktu viśvata āpa-ivāgniḥ pari vṛṇaktu no bhavaḥ. Mā no' bhi māṁsta namo astvasmai.*

May Bhava protect us all round. As water protects against fire and fire protects against freezing waters, so may Bhava protect us against contradictions. May Bhava never destroy us. Homage of worship be to Bhava.

च॒तुर्नमो॑ अष्ट॒कृत्वो॑ भ॒वाय॒ दश॒ कृत्वः॑ पशुपते॒ नम॑स्ते। तवे॒मे पञ्च॑ प॒शवो॒ विभ॑क्ता॒ गावो॒ अश्वा॒ः पुरु॑षा अजा॒वयः॑ ॥ ९ ॥

9. *Caturnamo aṣṭakṛtvo bhavāya daśa kṛtvaḥ paśupate namaste. Taveme pañca paśavo vibhaktā gāvo aśvāḥ puruṣā ajāvayaḥ.*

Four ways, four times, homage to Bhava, lord creator of forms of life, eight times, ten times homage of worship be to you, O Bhava. All these five forms of living beings, varied each in its own way, cows, horses, humans, goats and sheep are yours.

तव॒ चत॑स्रः प्र॒दिश॒स्तव॒ द्यौस्तव॑ पृथि॒वी तवे॒दमु॒ग्रोर्व॑न्तरि॑क्षम्। तवे॒दं सर्व॑मात्म॒न्वद्यत्प्रा॒णत्पृ॑थि॒वीमनु॑ ॥ १० ॥

10. *Tava catasraḥ pradiśastava dyaustava pṛthivī tavedamugrorvantarikṣam. Tavedaṁ sarvamātmanvadyatprāṇatpṛthivīmanu.*

Yours are these four quarters of space. The heaven is yours, the earth is yours, and yours is this vast refulgent region of light. Yours is all this that lives as soul in body, which breathes and lives on earth.

उरुः कोशो वसुधानस्तवायं यस्मिन्निमा विश्वा भुवनान्यन्तः। स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिभाः श्वानः परो यन्त्वघरुदो विकेश्यः ॥ ११ ॥

11. *Uruḥ kośo vasudhānastavāyaṁ yasminnimā viśvā bhuvanānyantaḥ. Sa no mṛḍa paśupate namaste paraḥ kroṣṭāro abhibhāḥ śvānaḥ paro yantvagharudo vikeśyaḥ.*

This vast and boundless treasure-hold of the wealth of the universe is yours in which abide all the worlds of existence. O Pashupati, our homage to you! Pray be kind and gracious to us. Let all ominous dogs and jackals be away. Let all howling hags with floating hair get off from here.

धनुर्बिभर्षि हरितं हिरण्ययं सहस्रघ्नि शतवधं शिखण्डिनम्। रुद्रस्येषुश्चरति देवहेतिस्तस्यै नमो यतमस्यां दिशीतः ॥ १२ ॥

12. *Dhanurbibharṣi haritaṁ hiraṇyayaṁ sahasraghni śatavadhaṁ śikhaṇḍinam. Rudrasyeṣuścarati devahetistasyai namo yatamasyāṁ diśī'taḥ.*

O Rudra, lord of the blue locks of clouds and oceans of space, you wield the colourful golden bow of infinite reach that touches thousands and kills hundreds at a stroke. Homage and salutations to this thunderous blow of the divine arrow of Rudra wherever in whatever direction from here it reaches and operates.

यो३भियातो निलयते त्वां रुद्र निचिकीर्षति।
पश्चादनुप्रयुङ्क्षे तं विद्धस्य पदनीरिव॥ १३॥

13. *Yobhiyāto nilayate tvāṁ rudra nicikīrṣati.*
Paścādanuprayuṅkṣe taṁ viddhasya padanīriva.

Whoever the target of the strike, if he tries to evade and escape and thus render you ineffectual, you follow and overtake him as a hunter tracks the prey by the pugmarks.

भवारुद्रौ सयुजा संविदानावुभावुग्रौ चरतो वीर्या ∫य।
ताभ्यां नमो यतमस्यां दिशी३तः॥ १४॥

14. *Bhavārudrau sayujā saṁvidānāvubhāvugrau carato vīryāya. Tābhyāṁ namo yatamasyāṁ diśī'taḥ.*

Bhava and Rudra, maker and breaker, both together, both simultaneously operative, both bright and unsparing, act together to realise their power and purpose of divine creative evolution. Homage and salutations to them wherever in whatever direction from here they be operating.

नमस्तेऽ स्त्वायते नमो अस्तु परायते।
नमस्ते रुद्र तिष्ठत आसीनायोत ते नमः॥ १५॥

15. *Namaste'stvāyate namo astu parāyate.*
Namaste rudra tiṣṭhata āsīnāyota te namaḥ.

Salutations to you, Rudra, as you come and emerge into consciousness, salutations to you as you go from consciousness, salutations to you as you stay by as long as you do, and salutations to you as you abide in the consciousness in steady presence.

नमः सायं नमः प्रातर्नमो रात्र्या नमो दिवा।
भवाय च शर्वाय चोभाभ्यामकरं नमः॥ १६॥

16. *Namaḥ sāyaṁ namaḥ prātarnamo rātryā namo divā. Bhavāya ca śarvāya cobhābhyāmakaraṁ namaḥ.*

Salutations in the evening, salutations in the morning, salutations at night, salutations in the day. Salutations to Bhava and Sharva, I offer salutations to both together simultaneously.

सहस्राक्षमतिपश्यं पुरस्ताद्रुद्रमस्यन्तं बहुधा विपश्चितम्।
मोपाराम जिह्वयेयमानम्॥ १७॥

17. *Sahasrākṣamatipaśyaṁ purastādrudramasyantaṁ bahudhā vipaścitam. Mopārāma jihvayeyamānam.*

Let us never relent in our praise and adoration of Rudra in words, all pervasive, all watching lord with a thousand eyes, dispelling darkness and injustice upfront, all wise and omniscient in universal ways.

श्यावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पादयन्तम्। पूर्वे प्रतीमो नमो अस्त्वस्मै॥ १८॥

18. *Śyāvāśvaṁ kṛṣṇamasitaṁ mṛṇantaṁ bhīmaṁ rathaṁ keśinaḥ pādayantam. Pūrve pratīmo namo astvasmai.*

Let us at first hand know and realise this Rudra, lord of all colourful powers and possibilities, all attractive, free, gracious dispenser of justice and mercy, at the same time terrible and blazing even in excess of the chariot of the refulgent sun. Homage of salutations

to this lord Rudra.

मा नो॒ऽभि स्रा॑ म॒त्यं॑ ज॑ देवहे॒तिं मा नः॑ क्रु॒धः पशुपते॒ नम॑स्ते।
अ॒न्यत्रा॒स्मद्दि॒व्यां शाखां॑ वि धू॑नु॥ १९॥

19. *Mā no'bhi srā matyaṁ devahetiṁ mā naḥ krudhaḥ paśupate namaste. Anyatrāsmaddivyāṁ śākhāṁ vi dhūnu.*

Pray do not strike the punitive bolt of divine displeasure upon us. Pray be not angry, O Pashupati. Homage and salutations to you. Let the celestial lightning strike elsewhere away from us.

मा नो॑ हिंसी॒रधि॑ नो ब्रूहि॒ परि॑ णो वृङ्ग्धि॒ मा क्रु॑धः।
मा त्वया॒ सम॑रामहि॥ २०॥

20. *Mā no hiṁsīradhi no brūhi pari ṇo vṛṅgdhi mā krudhaḥ. Mā tvayā samarāmahi.*

Pray do not hurt us. Speak to us, advise and admonish. Spare us the violence and cruelty of nature. Pray do not be angry with us. And we would never violate your law and life's discipline.

मा नो॒ गोषु॒ पुरु॑षेषु॒ मा गृ॑धो नो अजा॒विषु॑।
अ॒न्यत्रो॑ग्र॒ वि व॑र्तय॒ पिया॑रूणां प्र॒जां ज॑हि॥ २१॥

21. *Mā no goṣu puruṣeṣu mā gṛdho no ajāviṣu. Anyatrogra vi vartaya piyārūṇāṁ prajāṁ jahi.*

Pray do not covet to deprive us of our cows, our people, our sheep and goats. O lord of passion and punishment, let your strike fall elsewhere. Strike the forces of hate and violence, strike their manpower.

यस्य॑ त॒क्मा कासि॑का हे॒तिरे॑क॒मश्व॑स्येव॒ वृष॑ण॒ः क्रन्द॒ एति॑।
अ॒भि॒पूर्वं॒ नि॒र्ण॒य॑ते॒ नमो॑ अस्त्वस्मै ॥ २२ ॥

22. *Yasya takmā kāsikā hetirekamaśvasyeva vṛṣaṇaḥ kranda eti. Abhipūrvaṁ nirṇayate namo astvasmai.*

Whose natural strike is fever and cough which comes to a person like the neighing of a powerful horse as if it has hit upon the offender in advance: Salutations and homage to this controller of nature's order.

यो३॒न्तरि॑क्षे॒ तिष्ठ॑ति॒ वि॒ष्ट॒भि॒तोऽ य॑ज्व॒नः प्रमृ॑णन्दे॒वपी॑यून्।
तस्मै॒ नमो॑ द॒श॒भि॒ः श॒क्व॒री॒भि॒ः ॥ २३ ॥

23. *Yo'ntarikṣe tiṣṭhati viṣṭabhito'yajvanaḥ pramṛṇandevapīyūn. Tasmai namo daśabhiḥ śakvarībhiḥ.*

He that abides firmly in the middle region, punishing those that neglect yajna and ignore the divinities, to that lord of nature, homage and salutations tenfold ten times with Shakvari verses.

तुभ्य॑मार॒ण्याः प॒शवो॑ मृ॒गा वने॑ हि॒ता ह॒ंसाः सु॑प॒र्णाः श॑कु॒ना वयां॑सि। तव॑ य॒क्षं प॑शुपते अ॒प्स्व॑१॒न्तस्तुभ्यं॑ क्षरन्ति दि॒व्या आपो॑ वृ॒धे ॥ २४ ॥

24. *Tubhyamāraṇyāḥ paśavo mṛgā vane hitā haṁsāḥ suparṇāḥ śakunā vayāṁsi. Tava yakṣaṁ paśupate apsvantastubhyaṁ kṣaranti divyā āpo vṛdhe.*

Wild animals, deer and other beasts collectively living in the forest, swans, eagles, vultures and crows, all do homage to you. O Pashupati, your adorable spirit rolls in the waters. For you, in your adoration, for your

exaltation celestial showers rain down and bless the earth.

शिंशुमारा॑ अजग॒राः पु॑री॒कया॑ ज॒षा मत्स्या॑ रज॒सा येभ्यो॒ अस्यसि। न ते॑ दू॒रं न प॑रि॒ष्ठास्ति॑ ते भव स॒द्यः सर्वा॒न्परि॑ पश्यसि॒ भूमि॑ं पू॒र्वस्माद्धꣳस्युत्त॑रस्मिन्त्समु॒द्रे॥ २५॥

25. *Śiṁśumārā ajagarāḥ purīkayā jaṣā matsyā rajasā yebhyo asyasi. Na te dūraṁ na pariṣṭhāsti te bhava sadyaḥ sarvānpari paśyasi bhūmiṁ pūrvasmāddhaṁsyuttarasmintsamudre.*

Whale, serpent, tortoise, crocodile, fish, and the constellations of stars for which you move light and energy with the Rajas potential of nature, all these are neither far from you nor without you anywhere. Bhava, lord of Being and Becoming, you instantly and simultaneously see them all and you see the earth and the entire universe, and you raise and evolve things from the lower and former forms into the latter and higher forms in the world of existence.

(Professor Vishwanatha Vidyalankara has explained the natural creative names as constellations of stars with astronomical evidence in his commentary on this mantra.)

मा नो॑ रुद्र त॒क्मना॒ मा वि॒षेण॒ मा न॒ः सं स्रा॑ दि॒व्येना॒ग्निना॑। अ॒न्यत्रा॒स्मद्विद्युतं पातयै॒ताम्॥ २६॥

26. *Mā no rudra takmanā mā viṣeṇa mā naḥ saṁ srā divyenāgninā. Anyatrāsmadvidyutaṁ pātayaitām.*

O Rudra, afflict us not with the fever of life, nor with poison, nor with fire and lightning from above. Let this lightning strike elsewhere from us.

भवो दिवो भव ईशे पृथिव्या भव आ पप्र उर्वन्तरिक्षम्। तस्मै नमो यतमस्यां दिशीतः ॥ २७ ॥

27. *Bhavo divo bhava īśe pṛthivyā bhava ā papra urvantarikṣam. Tasmai namo yatamasyāṁ diśītaḥ.*

Bhava, lord of Being and Becoming, rules the heaven, Bhava rules the earth, Bhava pervades and rules the vast middle regions. Homage and salutations to him from us here wherever in whichever direction or quarter of space he be.

भव राजन्यजमानाय मृड पशूनां हि पशुपतिर्बभूथ। यः श्रद्दधाति सन्ति देवा इति चतुष्पदे द्विपदेऽ स्य मृड ॥ २८ ॥

28. *Bhava rājanyajamānāya mṛḍa paśūnāṁ hi paśupatirbabhūtha. Yaḥ śraddadhāti santi devā iti catuṣpade dvipade'sya mṛḍa.*

O Bhava, ruler of earth and heaven and the middle regions, be kind and gracious to the yajamana, you are the ruler and protector of all the living forms of existence. Whoever has faith that the Devas, Bhava and divinities of nature and humanity, are there and pervasive, be kind and gracious to him for his people and for his cattle wealth.

मा नो महान्तमुत मा नो अर्भकं मा नो वहन्तमुत मा नो वक्ष्यतः। मा नो हिंसीः पितरं मातरं च स्वां तन्वं रुद्र मा रीरिषो नः ॥ २९ ॥

29. *Mā no mahāntamuta mā no arbhakaṁ mā no vahantamuta mā no vakṣyataḥ. Mā no hiṁsīḥ pitaraṁ mātaraṁ ca svāṁ tanvaṁ rudra mā rīriṣo naḥ.*

O Rudra, hurt not our seniors, hurt not our child, hurt not him that bears that responsibility of the home and family, hurt not him that would bear the responsibility of the home and family, hurt not our father and our mother, and pray do not hurt our own body and mind. Pray be kind and gracious to all of us. Our body and mind is your own, your gift.

रुद्रस्यैलबकारेभ्योऽ संसूक्तगिलेभ्यः ।
इदं महास्येभ्यः श्वभ्यो अकरं नमः ॥ ३० ॥

30. *Rudrasyailabakārebhyo'saṁsūktagilebhyaḥ. Idaṁ mahāsyebhyaḥ śvabhyo akaraṁ namaḥ.*

To the uprorious, instantaneous and loudest warning waking voices of Rudra, I have done the homage and recognition due.

(For this mantra cross-reference may be made to Swami Dayananda's and Satavalekara's commentary on Rgveda, 1, 161, 13.)

नमस्ते घोषिणीभ्यो नमस्ते केशिनीभ्यः । नमो नमस्कृताभ्यो नमः संभुञ्जतीभ्यः । नमस्ते देव सेनाभ्यः स्वस्ति नो अभयं च नः ॥ ३१ ॥

31. *Namaste ghoṣiṇībhyo namaste keśinībhyaḥ. Namo namaskṛtābhyo namaḥ saṁbhuñjatībhyaḥ. Namaste deva sīnābhyaḥ svasti no abhayaṁ ca naḥ.*

Divine Rudra, homage to your proclamatory warning forces, homage to your pioneering forces of light, fire and lightning, homage to your forces of the thunderbolt, homage to your consumptive-creative forces, homage, O Lord, to all your evolutionary forces.

Pray let there be security, freedom from fear, and all round well being for us.

Kanda 11/Sukta 3 (Odana)

Odana Devata, Atharva Rshi

This Sukta has 56 mantras in all, divided over three paryayas or parts: the first part comprises 31 mantras (1-31), the second part comprises 18 mantras (32-49), and the third part comprises seven mantras (50-56).

'Odana' means 'anna', 'food', food for body, mind and soul. Physical food is food for the body, intellecutual food is food for the mind, and spiritual food, the spirit itself, both individual and universal, atma and Brahma, is food for the spirit. Reference back may be made to Atharva, 4, 35, 1-7.

Paryaya 1

Paryaya One offers the symbolic correspondence between Brahma and ordinary physical food: Brahma, the living, breathing, intelligent, organismic, sovereign cosmic Purusha which is the highest object of meditation is food of the spirit, and physical food at the ordinary human level, food for the body.

तस्यौद॒नस्य॒ बृह॒स्पति॒ः शिरो॒ ब्रह्म॒ मुख॑म्॥ १ ॥

1. *Tasyaudanasya bṛhaspatiḥ śiro brahma mukham.*

Of that Odana, Brhaspati, lord of the expansive universe and of the divine Veda, is the head, and Brahma, Veda, and Brahmana is the mouth, i.e., the mouthpiece,

the speaker.

द्यावा॑पृथि॒वी श्रोत्रे॑ सू॒र्याच॑न्द्रमसा॒वक्षि॑णी सप्तऋ॒षय॑: प्रा॒णापा॒नाः ॥ २ ॥

2. *Dyāvāpṛthivī śrotre sūryācandramasāvakṣiṇī saptaṛṣayaḥ prāṇāpānāḥ.*

Dyava-Prthivi, heaven and earth, are the ears, sun and moon are the eyes, and seven sages, i.e., seven stars of Ursa Major are the pranic energies, i.e., five pranas, sutratma and Dhananjaya Vayu.

च॒क्षुर्मु॑स॒लं॒ काम॑ उ॒लूख॑लम् ॥ ३ ॥

2. *Cakṣurmusalaṁ kāma ulūkhalam.*

Chakshu, divine will and vision, is the pestle, and Kama, creative desire, is the mortar.

दि॒ति॒: शू॒र्प॒मदि॑तिः शूर्पग्रा॒ही वातोऽ पा॑विनक् ॥ ४ ॥

4. *Ditiḥ śūrpamaditiḥ śūrpagrāhī vāto'pāvinak.*

Diti, Prakrti in the mutable state of existence, is the winnowing basket, Aditi, Prakrti as the constant base of mutability,is the winnower, and wind is the agent that separates the grain from the chaff.

अश्वा॒: कणा॒ गाव॑स्तण्डु॒ला म॒शका॒स्तुषा॑: ॥ ५ ॥

5. *Aśvāḥ kaṇā gāvastaṇḍulā maśakāstuṣāḥ.*

Horses are the grains, cows are the clean rice, flies and mosquitoes, the chaff.

कब्रु॑ फली॒कर॑णा॒: शरो॒ऽ भ्रम् ॥ ६ ॥

6. *Kabru phalīkaraṇāḥ śaro'bhram.*

Variety is pieces of grain, clouds of vapour, the froth.

श्यामम॑योऽ स्य मां॒सानि॒ लोहि॑तमस्य॒ लोहि॑तम्॥ ७॥

7. *Śyāmamayo'sya māṁsāni lohitamasya lohitam.*

Dark iron is its flesh, red metal, its blood.

त्रपु॒ भस्म॒ हरि॑तं॒ वर्ण॒ः पुष्क॑रमस्य ग॒न्धः॥ ८॥

8. *Trapu bhasma haritaṁ varṇaḥ puṣkaramasya gandhaḥ.*

Lead is its ash, gold is its colour, and the lotus flower is its fragrance.

खल॒ः पात्रं॒ स्फ्यावंसा॑वी॒षे अ॑नू॒क्ये ऽ॥ ९॥

9. *Khalaḥ pātraṁ sphyāvaṁsāvīṣe anūkye.*

The threshing floor is its receptacle, two splints are its shoulders, and two poles are its spines.

आ॒न्त्राणि॑ ज॒त्रवो॒ गुदा॑ वर॒त्राः॥ १०॥

10. *Āntrāṇi jatravo gudā varatrāḥ.*

The collar bones are its bonds, intestines are straps.

इ॒यमे॒व पृ॑थि॒वी कु॒म्भी भ॑वति॒ राध्य॑मानस्यौद॒नस्य॒ द्यौर॑-पि॒धान॑म्॥ ११॥

11. *Iyameva pṛthivī kumbhī bhavati rādhyamāna-syaudanasya dyaurapidhānam.*

This earth is the pan for the boiling of rice, and the heaven is its cover.

सीताः पर्शवः सिकता ऊबध्यम् ॥ १२ ॥

12. *Sītāḥ parśavaḥ sikatā ūbadhyam.*

The furrows are its ribs, and the sand is content of the stomach.

ऋतं हस्तावनेजनं कुल्यो ऽ पसेचनम् ॥ १३ ॥

13. *Ṛtaṁ hastāvanejanaṁ kulyo pasecanam.*

Rtam is hand wash, and streams, sprinklers.

ऋचा कुम्भ्यधिहितार्त्विज्येन प्रेषिता ॥ १४ ॥

14. *Ṛcā kumbhyadhihitārtvijyena preṣitā.*

The cooking pan is placed on the fire by the yajna-performer with the chant of Rks...

ब्रह्मणा परिगृहीता साम्ना पर्यूढा ॥ १५ ॥

15. *Brahmaṇā parigṛhītā sāmnā paryūḍhā.*

...Covered with flames of Samans, it has been taken off with the hymns of Atharva-veda.

बृहदायवनं रथन्तरं दर्विः ॥ १६ ॥

16. *Bṛhadāyavanaṁ rathantaraṁ darviḥ.*

Brhat-Samans are mixers of rice and water in the pan, and Rathantara Samans, the ladle to stir.

ऋतवः पक्तार आर्तवाः समिन्धते ॥ १७ ॥

17. *Ṛtavaḥ paktāra ārtavāḥ samindhate.*

Seasons are the cooks and seasonal fuel and fragrances, the food of fire.

चरुं पञ्चबिलमुखं घर्मो ऽ भीन्धे ॥ १८ ॥

18. *Caruṁ pañcabilamukhaṁ gharmobhīndhe.*

The heat of fire heats up the cauldron with five openings as the solar fire heats up the earth (mantra 11) for the ripening of grain.

ओ॒द॒नेन॑ यज्ञव॒चः सर्वे॑ लो॒काः स॑मा॒प्या ऽः ॥ १९ ॥

19. *Odanena yajñavacaḥ sarve lokāḥ samāpyāḥ.*

Through preparation, maturation and experiential assimilation are realised all the facts, worlds and the Spirit of existence defined in the yajnic words of Vedic meditation.

यस्मि॑न्त्समु॒द्रो द्यौर्भूमि॒स्त्रयो॑ऽ वरप॒रं श्रि॒ताः ॥ २० ॥

20. *Yasmintsamudro dyaurbhūmistrayo'varaparaṁ śritāḥ.*

It is that Brahmaudana, food for the spirit , in which are sustained the earth, heaven and the middle region of oceanic antariksha, the three worlds from the closest earth to the farthest high, which is the heaven of light.

यस्य॑ दे॒वा अक॑ल्प॒न्तोच्छि॑ष्टे षड॑शी॒तयः ॥ २१ ॥

21. *Yasya devā akalpantocchiṣṭe ṣaḍaśītayaḥ.*

It is that Brahmaudana in the transcendent state of which, over the immanent presence, divine sages experience and enjoy six kinds of meditative food of divine ecstasy.

('Arka', divine presence, is the food of Devas: Shatapatha, 12, 8, 1, 2. And Ashiti is anna, food: Shatapatha, 8, 5, 2, 17. Reference may be made to

Patanjali's Yoga Sutras, I, 17-18, 42-45, and 49 and 51 for Savikalpa, Nirvikalpa, Savichara, Nirvichara Samadhi upto the Alinga state of Prakrti, Purusha Vishesha, and ultimately the Nirvishesha Nirodha Samadhi. This is the divine food for the spirit.)

तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान्॥ २२॥

22. *Taṁ tvaudanasya pṛcchāmi yo asya mahimā mahān.*

Great as is the glory of this Odana, food for the spirit, of that I ask you. Pray enlighten me.

स य औदनस्य महिमानं विद्यात्॥ २३॥

23. *Sa ya odanasya mahimānaṁ vidyāt.*

He that knows of the great glory of this Odana...

नाल्प इति ब्रूयान्नानुपसेचन इति नेदं च किं चेति॥ २४॥

24. *Nālpa iti brūyānnānupasecana iti nedaṁ ca kiṁ ceti.*

He would say: Not little is this, nor is there no shower of bliss, nor that it is only this much, nor wonder what it is. (In other words, one who knows it knows it only in experience, but cannot define what it is, how much it is. There is a wise man's saying: If you ask me, I know not; if you don't ask me, I know. I know but I can't say.)

यावद्दाताभिमनस्येत तन्नाति वदेत्॥ २५॥

25. *Yāvaddātābhimanasyeta tannāti vadet.*

As much as the Giver pleases to give ... don't under-estimate, don't understate, don't say it should

have been more ... because it is not enough.

ब्रह्मवादिनो॑ वदन्ति परा॑ञ्चमोद॒नं प्राशी३: प्र॒त्यञ्चा३-मिति॑ ॥ २६ ॥

26. *Brahmavādino vadanti parāñcamodanaṁ prāśīḥ'pratyañcā'miti.*

The seeker scholars of Brahma say: Did you eat of the Odana that is farthest out or that which is at the closest within ?

(The 'farthest' Barhma is veiled in the objective world of Prakrti, and the 'closest' is within the heart core in the essence (Brhadaranyakopanishad, 2, 3, 1; Kathopanishad, 2,4,1; Yajurveda 40,6; Ishopanishad, 6).

त्वमो॑द॒नं प्राशी३स्त्वामो॑द॒ना३ इति॑ ॥ २७ ॥

27. *Tvamodanaṁ prāśī'stvāmodanā'iti.*

Did you eat the Odana, or the Odana ate you?

परा॑ञ्चं चैन॒ं प्राशी॑: प्रा॒णास्त्वा॑ हास्य॒न्तीत्ये॑नमाह ॥ २८ ॥

28. *Parāñcaṁ cainaṁ prāśīḥ prāṇāstvā hāsyantī-tyenamāha.*

If you ate the remote Odana, i.e., if you are lost in the external world, then the pranas, i.e., life-sustaining energies (Yajurveda, 17, 71) will forsake you. So says the master, (because the external world will eat you).

प्र॒त्यञ्चं चैन॒ं प्राशी॑रपा॒नास्त्वा॑ हास्य॒न्तीत्ये॑नमाह ॥ २९ ॥

29. *Pratyañcaṁ cainaṁ prāśīrapānāstvā hāsyantī-tyenamāha.*

If you ate the closest Odana, i.e., if you are

dedicated to Brahma within the heart core, apana, the cause of death (Aitareyopanishad, 1, 2, 4), will forsake you. So says the master.

नैवाहमोदनं न मामोदनः ॥ ३० ॥

30. *Naivāhamodanaṁ na māmodanaḥ.*

Neither have I eaten the (external) Odana, nor has the (external) Odana eaten me.

ओदन एवौदनं प्राशीत् ॥ ३१ ॥

31. *Odana evaudanaṁ prāśīt.*

In fact Odana itself has eaten Odana. (The question of the eater and the eaten remains as long as the duality of the two, subject and object, remains. In the state of communion and union, the duality goes away. Brahma which, in the state of duality, was the Odana, or food of the Yogi for the spirit, now, in the state of union, has taken up the meditative soul as its own self or child (Yogasutras, 1, 3 and 41; and Gita, 4, 24 and 9, 16. The two are one, indistinguishable, the duality is gone.)

Paryaya 2

In this part, from mantra 32 to 49, the symbolic correspondence between Brahmaudana, spiritual food, and physical food for the body is obvious, and yet subtle because it points out how physical food too should be taken in the wide perspective of nature and the lord of nature, the Supreme Brahma. The correspondence follows from mantra 31 which says that Odana itself eats Odana, i.e., the subject and the object are in communion, not separate. Therefore the communion

should be essential and spontaneous, not out of greed, desperation, aversion or necessity. If the human receives the food, physical or divine, out of compulsion, the human is not fully human, there is something wanting. Completion, perfection and fulfilment of the human is only in the union with divine.

ततश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। बृहस्पतिना शीर्ष्णा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वीङ्गः सर्वपरुः सर्वतनूः। सर्वीङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३२॥

32. *Tataścainamanyena śīrṣṇā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Jyeṣṭhataste prajā mariṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Bṛhaspatinā śīrṣṇā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana by any other head, i.e., with any other thought, intention and faith, than that by which the ancient Rshis ate and internalised this divine food, then your people and progeny from the eldest onwards would be lost, so said the master to the disciple.

And so I eat of the Odana, the divine food in meditation, neither greedily as it is closest, nor desperately as it is farthest, nor out of necessity as it is discordant. I have eaten it with Brhaspati, i.e., with the highest thought and faith. I have eaten it with that, by that I

have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and eats thus becomes complete in all limbs, perfect in all parts, perfect whole in body, mind and soul.

ततश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। बधिरो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। द्यावापृथिवीभ्यां श्रोत्राभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३३॥

33. *Tataścainamanyābhyāṁ śrotrābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Badhiro bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Dyāvāpṛthivībhyāṁ śrotrābhyām. Tābhyāmenaṁ praśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat, i.e., experience this Odana by any other ears than those by which the ancient Rshis perceived and internalised this divine presence and the Word, then you will become deaf, the words would be lost, so said the master to the disciple.

And so I experience the Odana neither greedily as it is closest, nor desperately as it is farthest, nor out of necessity as it is within or discordant. I have experienced it from heaven and earth with the ears. I have received it from them with them, from them and

by them I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and perceives thus becomes complete in all limbs, perfect in all parts, perfect whole in body, mind and soul.

ततश्चैनमन्याभ्यामक्षीभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। अन्धो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सूर्याचन्द्रमसाभ्यामक्षीभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३४॥

34. *Tataścainamanyābhyāmakṣībhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Andho bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Sūryācandramasābhyāmakṣībhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you experience this Odana by any other eyes than those by which the ancient Rshis perceived and internalised it, then you would become blind to it, so said the master to the disciple.

And so I perceive this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within or discordant. I have perceived it from them with them, from them and by them I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. And he that knows this and perceives thus becomes complete in all limbs, perfect in all parts, and perfect whole in body, mind and soul.

ततश्चैनमन्येन मुखेन प्राशीर्येनं चैतं पूर्व ऋषयः प्राश्नन्। मुखतस्ते प्रजा मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ब्रह्मणा मुखेन। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३५॥

35. *Tataścainamanyena mukhena prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Mukhataste prajā mariṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Brahmaṇā mukhena. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat, speak of, this Odana by any other tongue than that by which the ancient Rshis ate, internalised and spoke of it, then by word and mouth your people would be lost for words, so said the master to the disciple.

And so I eat, speak of, this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the divine mouth. By divine mouth I have experienced and spoken of it, from that and by that I have obtained it.

And this Odana is complete in all aspects,

perfect in all parts, and perfect whole in body form. And he that knows this and thus receives it becomes complete in all limbs, perfect in all parts, and perfect whole in body, mind and soul.

ततश्चैनमन्यया जिह्वया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्। जिह्वा ते मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अग्नेर्जिह्वया। तयैनं प्राशिषं तयैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३६॥

36. *Tataścainamanyayā jihvayā prāśīryayā caitaṁ pūrva ṛṣayaḥ prāśnan. Jihvā te mariṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Agnerjihvayā. Tayainaṁ prāśiṣaṁ tayainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you taste of this Odana by any other palatentham that by which the ancient Rshis tasted and internalised it, your taste will go down lifeless, thus spoke the master to the disciple.

And so I taste of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I receive it from the flame of fire. By that tongue of fire I taste it and by that I obtain it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives it becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्यैर्दन्तैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्। दन्तास्ते शत्स्यन्तीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ऋतुभिर्दन्तैः। तैरेनं प्राशिषं तैरेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३७॥

37. *Tataścainamanyairdantaiḥ prāśīryaiścaitaṁ pūrva ṛṣayaḥ prāśnan. Dantāste śatsyantītyenamāha. Taṁ vā ahaṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Ṛtubhirdantaiḥ. Tairenaṁ prāśiṣaṁ tairenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana by any other teeth than those by which the ancient Rshis ate of it, then your teeth would fall off, thus spoke the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the teeth in accordance with the seasons. With those teeth, by those seasons, I have eaten of it, and with those teeth according to the seasons I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and receives it thus becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्यैः प्राणापानैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्। प्राणापानास्त्वा हास्यन्तीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सप्तर्षिभिः प्राणापानैः। तैरेनं प्राशिषं तैरेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३८॥

38. *Tataścainamanyaiḥ prāṇāpānaiḥ prāśīryaiścaitaṁ pūrva ṛṣayaḥ prāśnan. Prāṇāpānāstvā hāsyantītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Saptarṣibhiḥ prāṇāpānaiḥ. Tairenaṁ prāśiṣaṁ tairenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat and assimilate this Odana by any other prana-apanas than those by which the ancient Rshis ate and assimilated it, then prana-apanas would forsake you, thus spoke the master to the disciple.

And so I eat and assimilate the Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it by the seven sages, that is, by five senses, mind and intelligence with prana-apanas. By these I have eaten it, by these I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and thus obtains it becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्येन व्यचसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। राजयक्ष्मस्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अन्तरिक्षेण व्यचसा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३९॥

39. *Tataścainamanyena vyacasā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Rājayakṣmastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Antarikṣeṇa vyacasā. Tenainaṁ prāśiṣaṁ tenainamajī-gamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this odana with any other view of self-expansion than that which the ancient Rshis had for eating it, then cancerous suffering will destroy you, so said the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I take it with the vastness of the spaces in view as was the sages' view. With that I eat it, by that I obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus obtains it becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। विद्युत्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। दिवा पृष्ठेन। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४०॥

40. *Tataścainamanyena pṛṣṭhena prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Vidyuttvā hanisyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Divā pṛṣṭhena. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana with any other sense of settlement and security than the purpose which the ancient Rshis had while they ate it, then Vidyut, cosmic energy, itself would destroy you, thus spake the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I eat it with the sense of divine light and universal security and settlement. Thereby I ate it, thereby I obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect in body form. He that knows this and thus receives becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। कृष्या न रात्स्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। पृथिव्योरसा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४१॥

41. *Tataścainamanyenorasā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Kṛṣyā na rātsyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Pṛthivyorasā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana with any other love and desire of the heart than the love and desire with which the ancient Rshis ate it, then you will fail to grow by your farming, thus spake the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the breast of the earth with her love and patience. With that I have experienced it and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। उदरदारस्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सत्येनोदरेण। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४२॥

42. *Tataścainamanyenodareṇa prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Udaradārastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Satyenodareṇa. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you taste of that Odana with any other stomach and hunger than that with which the ancient Rshis tasted it, then abdominal pain of insatiety will destroy you, thus spake the master to the disciple.

And so I taste of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with that sagely hunger for truth. With that I have eaten of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। अप्सु मरिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। समुद्रेण वस्तिना। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४३॥

43. *Tataścainamanyena vastinā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Apsu mariṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Samudreṇa vastinā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other passion and ambition than that with which the ancient Rshis ate of it, you will drown and die in the depth of its waters, thus spake the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the ambitious depth and vastness of the sea and space. With that ambition and that vastness of mind I have eaten of it and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। ऊरू ते मरिष्यत इत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। मित्रावरुणयोरूरुभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४४॥

44. *Tataścainamanyābhyāmūrubhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Ūrū te mariṣyata ityenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Mitrāvaruṇayorūrubhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

And for that reason, if you eat of that Odana with any other thighs and lustrous vitality than that with which the ancient Rshis ate of it, then both your thighs will be devitalised, thus said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the light, lustre and vitality of the vast sun and moon. With that light and virility I have eaten of it, and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यामष्ठीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। स्रामो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। त्वष्टुरष्ठीवद्भ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४५॥

45. *Tataścainamanyābhyāmaṣṭhīvadbhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Srāmo bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Tvaṣṭuraṣṭhīvadbhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

And for that reason, if you eat of that Odana with any other knees and forelegs for steadiness than those with which the ancient Rshis ate of it, then you will become lame, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the steadiness of the knees and forelegs of Tvashta, i.e., divine knowledge of nature's constructive power. With that I have eaten of it, and with that I have obtained it.

And this Odana, this knowledge and steadiness is complete in all respects, perfect in all parts and perfect whole in body form. And he that knows this and thus receives becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। बहुचारी भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अश्विनोः पादाभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४६॥

46. *Tataścainamanyābhyāṁ pādābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Bahucārī bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Aśvinoḥ pādābhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other feet for firmness than those with which the ancient Rshis ate of it, then you will end up as a wanderer, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the movememt of the Ashvins, complementary currents of natural energy. With that I have eaten of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all limbs, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। सर्पस्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सवितुः प्रपदाभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४७॥

47. *Tataścainamanyābhyāṁ prapadābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Sarpastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Savituḥ prapadābhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other forefeet than those with which the ancient Rshis ate of it, the snake will bite and kill you, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the first forefeet, i.e., the first rays of Savita, the sun. With those I have eaten of it, with those I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। ब्राह्मणं हनिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ऋतस्य हस्ताभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४८॥

48. *Tataścainamanyābhyāṁ hastābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Brāhmaṇaṁ haniṣyasītyenamāha.Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Ṛtasya hastābhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason if you eat of that Odana with any other hands than with those with which the ancient Rshis ate of it, you will violate the Brahmana in you and the spirit and value of knowledge and culture in society: Thus spoke the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the hands of the laws of life's dynamics and divine truth. With that truth I eat of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect

whole in body form.

ततश्चैनमन्यया प्रतिष्ठया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्। अप्रतिष्ठानो ऽनायतनो मरिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सत्ये प्रतिष्ठाय। तयैनं प्राशिषं तयैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४९॥

49. *Tataścainamanyayā pratiṣṭhayā prāśīryayā caitaṁ pūrva ṛṣayaḥ prāśnan. Apratiṣṭhāno' nāyatano mariṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Satye pratiṣṭhāya. Tayainaṁ prāśiṣaṁ tayainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any Pratishtha, foundation, peace and stability in the totality of existence, other than that with which the ancient Rshis ate of it you will die unsettled and homeless, without rest and peace, thus spoke the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I eat of it with settlement in truth. With that truth and settlement I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect

whole in body form.

Paryaya 3

एतद्वै ब्रध्नस्य विष्टपं यदोदनः ॥ ५० ॥

50. *Etadvai bradhnasya viṣṭapaṁ yadodanaḥ.*

This Brahmaudana is the summit gateway to the presence of Brahma.

ब्रध्नलोकको भवति ब्रध्नस्य विष्टपि श्रयते य एवं वेद ॥ ५१ ॥

51. *Bradhnaloko bhavati bradhnasya viṣṭapi śrayate ya evaṁ veda.*

One that knows this rests on top of the presence of Brahma in Brahma-loka.

एतस्माद्वा ओदनात्त्रयस्त्रिंशतं लोकान्निरमिमीत प्रजापतिः ॥ ५२ ॥

52. *Etasmādvā odanāttrayastriṁśataṁ lokānniramimīta prajāpatiḥ.*

And with this Odana and from this Odana, Prakrti and Prakrti's divine knowledge, Prajapati created the world of thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, cosmic energy, and Yajna of evolution).

तेषां प्रज्ञानाय यज्ञमसृजत ॥ ५३ ॥

53. *Teṣāṁ prajñānāya yajñamasṛjata.*

For the knowledge of these divinities Prajapati, created the evolutionary yajna and revealed the process.

स य एवं विदुषं उपद्रष्टा भवति प्राणं रुणद्धि ॥ ५४ ॥

54. *Sa ya evaṁ viduṣa upadraṣṭā bhavati prāṇaṁ ruṇaddhi.*

One who becomes a close observer of the knower controls his pranic energy for divine realisation, but one who ignores and treats the knower with negligence and indifference violates his pranic energy.

न च प्राणं रुणद्धि सर्वज्यानिं जीयते ॥ ५५ ॥

55. *Na ca prāṇaṁ ruṇaddhi sarvajyāniṁ jīyate.*

And not only does he violate his pranic energy, he is also deprived of his life's wealth and property.

न च सर्वज्यानिं जीयते पुरैनं जरसः प्राणो जहाति ॥ ५६ ॥

56. *Na ca sarvajyāniṁ jīyate purainaṁ jarasaḥ prāṇo jahāti.*

And not only is he deprived of his life's wealth and property, even pranic energy forsakes him long before his full ripe age.

Kanda 11/Sukta 4 (Prana Sukta)

Prana Devata, Bhargava Vaidarbhi Rshi

Prana is the basic energy of life from the root to the top. Body and senses receive their sustenance from Prana (Chhandogya Upanishad 5,1,1-15). Prana receives its life energy from the atman (Prashna Upanishad, 3), and the ultimate prana of the universal life is Paramatman (Manusmrti, 12, 123, and Yajurveda, 23, 3).

प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥ १ ॥

1. *Prāṇāya namo yasya sarvamidaṁ vaśe.*
Yo bhūtaḥ sarvasyeśvaro yasmintsarvaṁ pratiṣṭhitam.

Homage to prana within whose power and control this entire world of existence breathes and vibrates. Prana is eternal, ruling lord over all, in which this entire universe is established and sustained.

नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते॥ २॥

2. *Namaste prāṇa krandāya namaste stanayitnave.*
Namaste prāṇa vidyute namaste prāṇa varṣate.

O Prana, life of life, homage to you for the roar, homage to you for the thunder. Homage to you, Prana, for the lightning, homage to you as you shower with the waters of life.

यत्प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः ।
प्र वीयन्ते गर्भान्दधतेऽथो बह्वीर्वि जायन्ते॥ ३॥

3. *Yatprāṇa stanayitnunābhikrandatyoṣadhīḥ.*
Pra vīyante garbhāndadhate'tho bahvīrvi jāyante.

When Prana with thunder and lightning roars, herbs are animated and fertilised, they bear the embryo of life, grow and are born manifold.

यत्प्राण ऋतावागतेऽभिक्रन्दत्योषधीः।
सर्वं तदा प्र मोदते यत्किं च भूम्यामधि॥ ४॥

4. *Yatprāṇa ṛtāvāgate'bhikrandatyoṣadhīḥ. Sarvaṁ tadā pra modate yatkiṁ ca bhūmyāmadhi.*

When the season is come and Prana roars toward the herbs and trees, then all that is on earth rejoices and

vibrates with life.

यदा प्राणो अभ्यवर्षीद्वर्षेण पृथिवीं महीम्।
पशवस्तत्प्र मोदन्ते महो वै नो भविष्यति॥ ५॥

5. *Yadā prāṇo abhyavarṣīdvarṣeṇa pṛthivīṁ mahīm.*
Paśavastatpra modante maho vai no bhaviṣyati.

When Prana showers with torrents of rain on the great earth, then all living beings rejoice: there is going to be great plenty of food and prosperity, they celebrate.

अभिवृष्टा ओषधयः प्राणेन समवादिरन्।
आयुर्वै नः प्रातीतरः सर्वा नः सुरभीरकः॥ ६॥

6. *Abhivṛṣṭā oṣadhayaḥ prāṇena samavādiran.*
Āyurvai naḥ prātītaraḥ sarvā naḥ surabhīrakaḥ.

When showered over and regaled, herbs and trees speak to Prana together: You have given us life and more, you have given us all the beauty and fragrance of life.

नमस्ते अस्त्वायते नमो अस्तु परायते।
नमस्ते प्राण तिष्ठत आसीनायोत ते नमः॥ ७॥

7. *Namaste astvāyate namo astu parāyate. Namaste prāṇa tiṣṭhata āsīnāyota te namaḥ.*

Homage to you, Prana, as you come in, homage to you as you go out, homage to you, Prana, held up within in Kumbhaka, homage to you, controlled and stabilised.

नमस्ते प्राण प्राणते नमो अस्त्वपानते। पराचीनाय ते नमः
प्रतीचीनाय ते नमः सर्वस्मै त इदं नमः॥ ८॥

8. *Namaste prāṇa prāṇate namo astvapānate. Parācīnāya te namaḥ pratīcīnāya te namaḥ sarvasmai ta idaṁ namaḥ.*

Homage to you, Prana, moving as prana, the breath of life energy. Homage to you moving as apana, the cleanser of life, remover of impurities. Homage to you moving away, homage to you moving closer and within, this homage to you, all and universal.

या ते॑ प्राण प्रि॒या त॒नूर्यो ते॑ प्राण॒ प्रेय॑सी।
अथो॒ यद्भेष॒जं तव॒ तस्य॑ नो धेहि जी॒वसे॑॥ ९॥

9. *Yā te prāṇa priyā tanūryo te prāṇa preyasī. Atho yadbheṣajaṁ tava tasya no dhehi jīvase.*

O Prana, homage to your energy body, dear to all. Homage to your higher energy body dearer to the yogins in meditation. And that energy of yours which is medicinal and health giving, of that give us a lot for a long and healthy life. (The dear here is Preya, and the dearer is Shreya: Kathopanishad, 1, 2, 1-2.)

प्रा॒णः प्र॒जा अनु॑ वस्ते पि॒ता पु॒त्रमि॑व प्रि॒यम्।
प्रा॒णो ह॒ सर्व॑स्येश्व॒रो यच्च॑ प्रा॒णति॒ यच्च॒ न॥ १०॥

10. *Prāṇaḥ prajā anu vaste pitā putramiva priyam. Prāṇo ha sarvasyeśvaro yacca prāṇati yacca na.*

Prana protects, promotes and abides by all forms of existence as father protects, promotes and abides by the child, as things are in the nature of life and love. Prana is the overall master, ruler and controller over all, all that breathe and all that breathe not. (Refer also to Prashnopanishad, 1, 4 ff.)

प्राणो मृत्युः प्राणस्तक्मा प्राणं देवा उपासते।
प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत्॥ ११॥

11. *Prāṇo mṛtyuḥ prāṇastakmā prāṇaṁ devā upāsate. Prāṇo ha satyavādinam uttame loka ā dadhat.*

Prana is death, Prana is fever, senses honoured adore Prana. And Prana leads the man of truth of word and deed to the highest region of bliss and establishes him there. (Chhandogyopanishad, 5, 1, 14-15).

प्राणो विराट् प्राणो देष्ट्री प्राणं सर्व उपासते।
प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम्॥ १२॥

12. *Prāṇo virāṭ prāṇo deṣṭrī prāṇaṁ sarva upāsate. Prāṇo ha sūryaścandramāḥ prāṇamāhuḥ prajāpatim.*

Prana is Virat, refulgent and universal, Prana is the directive force of existence, all honour, adore and exalt Prana, Prana is sun, Prana is moon, and sages call Prana Prajapati.

प्राणापानौ व्रीहियवावनड्वान्प्राण उच्यते।
यवे ह प्राण आहितोऽ पानो व्रीहिरुच्यते॥ १३॥

13. *Prāṇāpānau vrīhiyavāvanaḍvānprāṇa ucyate. Yave ha prāṇa āhito' pāno vrīhirucyate.*

Prana is the breath of life and life's cleansing force, Prana is rice, Prana is barley, and Prana is called the burden bearer of the world. Prana is concentrated in barley, and apana is called the rice grain.

अपानति प्राणति पुरुषो गर्भे अन्तरा।
यदा त्वं प्राण जिन्वस्यथ स जायते पुनः॥ १४॥

14. *Apānati prāṇati puruṣo garbhe antarā.*
Yadā tvaṁ prāṇa jinvasyatha sa jāyate punaḥ.

The human baby in the womb inhales Prana and exhales Apana. O Prana, when you have matured the foetus, the baby is born again.

प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम्॥ १५॥

15. *Prāṇamāhurmātariśvānaṁ vāto ha prāṇa ucyate.*
Prāṇe ha bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ pratiṣṭhitam.

Prana is called Matarishva, air in the spatial region. Wind is called Prana. What was in the past, what is to be in future, and all that is abides in Prana.

आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत ।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि॥ १६॥

16. *Ātharvaṇīrāṅgirasīrdaivīrmanuṣyajā uta.*
Oṣadhayaḥ pra jāyante yadā tvaṁ prāṣa jinvasi.

All herbs and medications which are Atharvani, meant for psychic cures, Angirasi, energising tonics and tranquilizers, all Daivi, meant for sensuous purposes, and all those prepared by people in laboratories grow and mature when, O Prana, you energise, vitalise and mature them.

यदा प्राणो अभ्यवर्षीद्वर्षेण पृथिवीं महीम्।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः॥ १७॥

17. *Yadā prāṇo abhyavarṣīdvarṣeṇa pṛthivīṁ mahīm.*
Oṣadhayaḥ pra jāyante'tho yāḥ kāśca vīrudhaḥ.

When Prana showers with torrents of rain on the great earth, then herbs and trees and all that is greenery germinate and grow luxuriantly.

यस्ते॑ प्राणे॒दं वे॒द॒ यस्मि॑ंश्चा॒सि॒ प्रति॑ष्ठितः ।
सर्वे॒ तस्मै॑ ब॒लिं ह॑रान॒मुष्मि॑ँल्लो॒क उ॑त्त॒मे ॥ १८ ॥

18. *Yaste prāṇedaṁ veda yasmiṁścāsi pratiṣṭhitaḥ. Sarve tasmai baliṁ harānamuṣmiṁlloka uttamo.*

O Prana, whoever knows this of your power and vital energy, in whosoever you are established in a state of meditative stability, all bring him gifts of homage in that highest state of attainment.

यथा॑ प्राण ब॒लिह॒तस्तुभ्यं॒ सर्वी॑ः प्र॒जा इ॒माः ।
ए॒वा तस्मै॑ ब॒लिं ह॑रा॒न्यस्त्वा॑ शृ॒णव॑त्सुश्रवः ॥ १९ ॥

19. *Yathā prāṇa balihṛtastubhyaṁ sarvāḥ prajā imāḥ. Evā tasmai baliṁ harānyastvā śṛṇavatsuśravaḥ.*

O Prana, dynamic, gracious and glorious, just as all these people bear and bring homage of praise, prayer and service to you, similarly they would bring homage of honour, reverence and recognition to him who would listen to you and follow your divine message.

(It is to be noted here that the hymn to Prana is a hymn not only to divine life energy but also to Divinity Itself.)

अ॒न्तर्ग॑र्भ॑श्चरति दे॒वता॒स्वाभू॑तो भू॒तः स उ॑ जायते॒ पुनः॑ ।
स भू॒तो भव्यं॑ भवि॒ष्यत्पि॒ता पु॒त्रं प्र वि॑वेशा॒ शचीभिः॑ ॥ २० ॥

20. *Antargarbhaścarati devatāsvābhūto bhūtaḥ sa u jāyate punaḥ. Sa bhūto bhavyaṁ bhaviṣyatpitā putraṁ pra viveśā śacībhiḥ.*

Prana, vibrant in the divinities, in the mind and senses, is active in the womb of life as well. That which was born and manifest earlier is born and manifest again. It is past, present and future, all. The father pervades and manifests in the child with all his power and potentials, so does the universal father, Prana.

एकं॒ पाद॒ं नोत्खि॑दति सलि॒लाद्ध॑ंस उ॒च्चर॑न्। यद॒ङ्ग स तमु॑त्खि॒देन्नैवाद्य न श्वः स्या॒न्न रात्री॒ नाह॑ः स्या॒न्न व्यु ⌠च्छे-त्क॒दा च॒न॥ २१॥

21. *Ekaṁ pādaṁ notkhidati salilāddhaṁsa uccaran. Yadaṅga sa tamutkhidennaivādya na śvaḥ syānna rātrī nāhaḥ syānna vyucchetkadā cana.*

The Swan, rising and flying from the lake, does not take one foot off (so that while one foot is in the air, the other stays on the ground). O dear, if it were to take off the other foot also, then there would be neither now nor after, neither today nor tomorrow, there would be neither night nor day, nor would anything shine again, not even the dawn. (That would be the end of time and the world of existence.)

(For detailed study of this idea refer to Prashnopanishad, Questions 2, 3, and 4. But what happens when the world of existence recedes into the dark night of Annhilation, Pralaya? Refer Rgveda, 10, 129, 2: Even then One is awake with its own potential, the One Prana of Prana which breathes without air.)

अ॒ष्टाच॑क्रं वर्तत॒ एक॑नेमि स॒हस्रा॑क्षरं॒ प्र पु॒रो नि प॒श्चा। अ॒र्धेन॒ विश्वं॒ भुव॑नं ज॒जान॒ यद॑स्या॒र्धं क॑त॒मः स के॒तुः॥ २२॥

22. *Aṣṭācakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni paścā. Ardhena viśvaṁ bhuvanaṁ jajāna yadasyā-rdhaṁ katamaḥ sa ketuḥ.*

Prana, the Prana of Prana, all-comprehending presence and power like the felly of a wheel moves and turns the eight-wheeled, thousand axled chariot of the universe round and round, up and down, out and in. With half of its potential it creates the entire world of existence. What the other half is remains transcendent, highest pure bliss, self-existent omniscience.

यो अस्य विश्वजन्मन ईशे विश्वस्य चेष्टतः।
अन्येषु क्षिप्रधन्वने तस्मै प्राण नमोऽ स्तु ते॥ २३॥

23. *Yo asya viśvajanmana īśe viśvasya ceṣṭataḥ. Anyeṣu kṣipradhanvane tasmai prāṇa namo'stu te.*

To that Prana which rules this world of infinite variety in existence and, in which, the world of all that thinks, wills and moves, which is the fastest existent dynamic power in all others, to such, O Prana, homage of adoration to you.

यो अस्य सर्वजन्मन ईशे सर्वस्य चेष्टतः।
अतन्द्रो ब्रह्मणा धीरः प्राणो मानु तिष्ठतु॥ २४॥

24. *Yo asya sarvajanmana īśe sarvasya ceṣṭataḥ. Atandro brahmaṇā dhīraḥ prāṇo mānu tiṣṭhatu.*

That Prana which rules this world of infinite variety of existence, in it, the world of all that thinks, wills and moves, that which is relentlessly alert and constantly with Brahma, the same may ever abide with me.

ऊ॒र्ध्वः सु॒प्तेषु॑ जागार न॒नु ति॒र्यङ् नि प॑द्यते।
न सु॒प्तम॑स्य सु॒प्तेष्व॑नु॒ शुश्राव॒ कश्च॒न॥ २५॥

25. *Ūrdhvaḥ supteṣu jāgāra nanu tiryaṅ ni padyate.*
Na suptamasya supteṣvanu śusrāva kaścana.

Prana is ever up and alert, keeps awake among those who go to sleep, and never lies down to rest. No one has ever heard of it that it too goes to sleep when others are sleeping.

प्राण॒ मा म॑त्प॒र्यावृ॑तो॒ न मद॒न्यो भ॑विष्यसि।
अ॒पां गर्भ॑मिव जी॒वसे॒ प्राण॑ ब॒ध्नामि॑ त्वा॒ मयि॑॥ २६॥

26. *Prāṇa mā matparyāvṛto na madanyo bhaviṣyasi.*
Apāṁ garbhamiva jīvase prāṇa badhnāmi tvā mayi.

O Prana, pray never turn away from me. Never be alien to me, never alienate me. In order to live a vibrant life, I take you on unto me in bond as the very source of the generation of life's action and enthusiasm.

Kanda 11/Sukta 5 (Brahmacharya)

Brahmachari Devata, Brahma Rshi

This sukta covers the basic discipline of the first phase of life which is Brahmacharya. This is the period of preparation for life with dedication to Brahma, comprehensive knowledge of nature, human society and Divinity, and austere, not indulgent, discipline of living for the development of body, mind and spirit.

The Sukta is relevant to both boys and girls as is clear from mantra 18. But the word 'Brahmachari', like the word 'Atman', is masculine gender

grammatically, the pronoun used for "Brahmachari' is 'he' which does not rule out the Brahmacharini, 'she'. Brhmacharya and education is necessary and indispensable for both men and women. However, Vedic tradition requires that schools for boys and girls should be separate.

ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन्देवाः संमनसो भवन्ति। स दाधार पृथिवीं दिवं च स आचार्यं तपसा पिपर्ति॥ १॥

1. *Brahmacārīṣṇaṁścarati rodasī ubhe tasmin-devāḥ saṁmanaso bhavanti. Sa dādhāra pṛthivīṁ divaṁ ca sa ācāryaṁ tapasā piparti.*

Keen to learn, the Brahmachari ranges freely over both earth and heaven. In him, the devas, i.e., organs of the body, senses, mind and the spirit, with their elemental deities, become united, consonant and cooperative (not disunited, dissonant and conflictive, their purpose being holistic). He holds the secular and sacred knowledge of earth and heaven in trust, and with austere discipline and dedication gives his teacher the joy of fulfilment.

(For harmony of the individual human personality and the devas, mind and senses, refer to Atharva-veda 10, 2, 31 and Aitareyopanishad, 1, 2, 1-5.)

ब्रह्मचारिणं पितरो देवजनाः पृथग्देवा अनुसंयन्ति सर्वे। गन्धर्वा एनमन्वायन्त्रयस्त्रिंशत्त्रिशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति॥ २॥

2. *Brahmacāriṇaṁ pitaro devajanāḥ pṛthagdevā anusaṁyanti sarve. Gandharvā enamanvāyan-trayastriṁśattriśatāḥ ṣaṭsahasrāḥ sarvāntsa devāṁstapasā piparti.*

Pitaras, parental protectors of life and society, divinely disposed people, divinities of nature and brilliant people, all in their own way, minister to the needs of the Brahmachari. Gandharvas, those that sustain life on earth, those that sustain the continuity of knowledge and the sacred Word, all divinities, thirty three, three hundred, six thousand, all favour him, and he gives them all the pleasure of fulfilment with his studies and his austere discipline of life.

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥

3. *Ācārya upanayamāno brahmacāriṇaṁ kṛṇute garbhamantaḥ. Taṁ rātrīstisra udare bibharti taṁ jātaṁ draṣṭumabhisaṁyanti devāḥ.*

The teacher, Acharya, keeps the Brahmachari being admitted to the school close to him for three days and nights like a mother bearing the child in the womb, and when the Brahmachari emerges from that close observation, noble and brilliant people of the community come together to meet him.

इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति ॥ ४ ॥

4. *Iyaṁ samitpṛthivī dyaurdvitīyotāntarikṣaṁ samidhā pṛṇāti. Brahmacārī samidhā mekhalayā śrameṇa lokāṁstapasā piparti.*

The earth and earthly knowledge is the Brahmachari's first samit, fuel stick offered in the study yajna. The heaven and divine knowledge is the second samit, and thus with the samits he studies in full the third region of the middle space. Thus the Brahmachari, with the samit inputs into the yajna, with his determination symbolised by his girdle, his hard work and austere discipline covers all the three fields of his study with a sense of fulfilment all round.

पूर्वो॑ जा॒तो ब्रह्म॑णो ब्रह्मचा॒री घ॒र्मं वसा॑न॒स्तप॒सोद॑तिष्ठत्।
तस्मा॑ज्जा॒तं ब्राह्म॑ण॒ं ब्रह्म॑ ज्ये॒ष्ठं दे॒वाश्च॒ सर्वे॑ अ॒मृते॑न सा॒कम्॥ ५॥

5. *Pūrvo jāto brahmaṇo brahmacārī gharmaṁ vasānastapasodatiṣṭhat. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

The Brahmachari, earlier born of the parents, now clad in the flames of fire and brilliance of knowledge, emerges reborn from the divine studies of earth, heaven and the middle regions. From him now issues forth divine knowledge of Veda and Supreme Brahma, all his divine potentials with immortality of his spirit shining together, all noble people one with his knowledge and divine potentials.

ब्र॒ह्म॒चा॒र्ये॑ ति स॒मिधा॒ समि॑द्धः॒ काष्ण्॑ं वसा॑नो दीक्षि॒तो दी॒र्घश्म॑श्रुः। स स॒द्य ए॑ति॒ पूर्व॑स्मा॒दुत्त॑रं समु॒द्रं लो॒कान्त्सं॒गृभ्य॒ मुहु॑रा॒चरि॑क्रत्॥ ६॥

6. *Brahmacārye ti samidhā samiddhaḥ kārṣṇaṁ vasāno dīkṣito dīrghaśmaśruḥ. Sa sadya eti pūrvasmāduttaraṁ samudraṁ lokāntsaṁgṛbhya muhurācarikrat.*

The Brahmachari goes forward, brilliant and inspired by the fuel fire of his knowledge, bearing an impressive and attractive mien, dedicated, consecrated and a socially committed graduate, a young man with beard and moustache. From the former stage of challenging Brahmacharya, he goes to the vast latter stage of social responsibilities, gathering assemblies of people, winning loud applause, proclaiming the value of knowledge and its applications for a progressive community.

ब्रह्मचारी जनयन्ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥

7. *Brahmacārī janayanbrahmāpo lokaṁ prajāpatiṁ parameṣṭhinaṁ virājam. Garbho bhūtvāmṛtasya yonāvindro ha bhūtvāsurāṁstatarha.*

Having been an inmate in the house of immortal learning and grown to be a great scholar with the title of Indra, the Brahmachari now, contributing to sacred and secular knowledge of life, doing social work with noble action in the service of Prajapati, self-refulgent lord supreme and ruling powers of the nation, goes about dispelling the negative forces which damage life and the environment.

आचार्य स्तक्ष नभसी उभे इमे उर्वी गम्भीरे पृथिवीं दिवं च। ते रक्षति तपसा ब्रह्मचारी तस्मिन्देवाः संमनसो भवन्ति ॥ ८ ॥

8. *Ācārya statakṣa nabhasī ubhe ime urvī gambhīre pṛthivīṁ divaṁ ca. Te rakṣati tapasā brahmacārī tasmindevāḥ saṁmanaso bhavanti.*

The teacher prepares and presents fine models of heaven and earth with the solar system, both vast and deep with their atmosphere, both ethereal and vapours. The Brahmachari preserves, protects and serves them both with relentless discipline of his secular and sacred knowledge and commitment, so that, consequently, all the divine forces of earth and heaven become harmonious part of his knowledge and practical pursuit in action.

इ॒मां भूमिं पृ॑थि॒वीं ब्र॑ह्मचा॒री भि॒क्षामा ज॑भार प्रथ॒मो दिवं॑ च। ते कृ॒त्वा स॒मिधा॒वुपा॑स्ते॒ तयो॒रार्पि॑ता॒ भुव॑नानि॒ विश्वा॑॥ ९॥

9. *Imāṁ bhūmiṁ pṛthivīṁ brahmacārī bhikṣāmā jabhāra prathamo divaṁ ca. Te kṛtvā samidhāvupāste tayorārpitā bhuvanāni viśvā.*

This vast earth and this vast heaven and the knowledge of both and his place therein, the Brahmachari in his first phase of life receives and holds as a rightful gift for the child and disciple from the teacher and society. And having turned this double gift as fuel sticks for his yajnic living, he stands by them with commitment throughout life. In these two, heaven and earth, knowing them and living for them, are subsumed all facts and values of the entire world of existence. To these, all his knowledge, actions and prayers are dedicated.

अ॒र्वाग॒न्यः प॒रो अ॒न्यो दि॒वस्पृ॒ष्ठाद्बृ॒हा॑ नि॒धी निहि॑तौ ब्राह्म॒णस्य। तौ र॑क्षति॒ तप॑सा ब्रह्मचा॒री तत्के॒वलं॑ कृणुते॒ ब्रह्म॑ वि॒द्वान्॥ १०॥

10. *Arvāganyaḥ paro anyo divaspṛṣṭhādguhā nidhī nihitau brāhmaṇasya. Tau rakṣati tapasā brahmacārī tatkevalaṁ kṛṇute brahma vidvān.*

This one right here on earth is one wealth and value, that other beyond the top of heaven is another wealth and value. Both of these lie deep treasured in the heart core of the Brahmana, Brahmachari dedicated to knowledge and enlightened living. These two wealths and values, the Brahmachari, with his relentless discipline of knowledge and living, preserves, protects and promotes. And that is the all, and only that, which the scholar of Vedic knowledge of Brahma pursues as his sole aim in life.

अर्वाग्न्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे। तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना तिष्ठति तपसा ब्रह्मचारी॥ ११॥

11. *Arvāganya ito anyaḥ pṛthivyā agnī sameto nabhasī antareme. Tayoḥ śrayante raśmayo'dhi dṛḍhāstānā tiṣṭhati tapasā brahmacārī.*

Right here on earth is one Agni, the fire energy. Beyond this earthly Agni, there is another, solar energy of light. These two meet and move together between heaven and earth in the middle region. Of these two and between these two, are strong rays of energy, the currents of Vayu energy. The Brahmachari masters this knowledge of comprehensive energy and the interaction of its variations through the discipline of his study and life.

अभिक्रन्दन् स्तयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार। ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः॥ १२॥

12. *Abhikrandan stayannaruṇaḥ śitiṅgo bṛhacchepo'nu bhūmau jabhāra. Brahmacārī siñcati sānau retaḥ pṛthivyāṁ tena jīvanti pradiśaścatasraḥ.*

Roaring, thundering, the white, grey, dark and windy cloud, mighty powerful, bearing vapours of water for good of the earth rains down showers of vitality on mountains and the earth, by which all quarters of four directions and living beings on earth receive their life energy. (The cloud is a Brahmachari, i.e., working according to the laws of Brahma operative in nature. The cloud and rain is the result of the interaction of earthly and solar energy in the middle regions of the sky through electric currents. The Brahmachari too is the product of the interaction of the parents and the teacher and ,with his self-confidence and power of knowledge, works generously for the good of life on earth.)

अ॒ग्नौ सूर्ये॑ च॒न्द्रम॑सि मात॒रिश्व॑न्ब्रह्मचा॒र्य॑१॒॑प्सु स॒मिध॒मा द॑धाति। तासा॑म॒र्चींषि॒ पृथ॑ग॒भ्रे च॑रन्ति॒ तासा॒माज्यं॒ पुरु॑षो व॒र्षमाप॑ः॥ १३॥

13. *Agnau sūrye candramasi mātariśvanbrahmacāryapsu samidhamā dadhāti. Tāsāmarcīṁṣi pṛthagabhre caranti tāsāmājyaṁ puruṣo varṣamāpaḥ.*

The Brahmachari offers samits, fuel sticks, with scientific knowledge, into the fire, sun, moon, winds and currents of water and vapour. The heat, light and energy currents, in their own ways, move to and operate in the cloud, and the result of their interaction is vapours, rain, waters, ghrta and living seed, and purusha, forms of life.

(This mantra points to a yajnic science of rain. For the evolution of life refer to Taittiriyopanishad, 2,1).

आचार्यो ऽ मृत्युर्वरुणः सोम ओषधयः पयः।
जीमूता आसन्त्सत्वानस्तैरिदं स्वऽराभृतम्॥ १४॥

14. *Ācāryo mṛtyurvaruṇaḥ soma oṣadhayaḥ payaḥ.*
Jīmūtā āsantsatvānastairidaṁ svarābhṛtam.

The Acharya is Mrtyu, Yama, who leads the Brahmachari from the natural phase of the first birth to the second, enlightened phase of life. The Acharya is Varuna, saves him from evil and negativity. The Acharya is Soma, harbinger of peace and inspiration. The Acharya is medicinal herbs and milk and water, i.e., harbinger of health, saviour from disease, and giver of food for energy. His living virtues are the clouds whence all peace and happiness is received from the showers.

अमा घृतं कृणुते केवलमाचार्यो ऽ भूत्वा वरुणो यद्यदैच्छत्।
प्रजापतौ। तद् ब्रह्मचारी प्रायच्छत्स्वान्मित्रो अध्यात्मनः॥ १५॥

15. *Amā ghṛtaṁ kṛṇute kevalamācāryo bhūtvā varuṇo yadyadaicchat. Prajāpatau. Tad brahmacārī prāyacchatsvānmitro adhyātmanaḥ.*

The close association of teacher and disciple creates only the light and grace of ghrta through education and enlightenment. The Acharya becomes Varuna, planner, giver and saviour, and freely gives what he chooses to give for the disciple's contribution to society for its discipline and progress. And that very gift of the Acharya's, the Brahmachari as a friend, returns to his people from his very soul.

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः।
प्रजापतिर्वि राजति विराडिन्द्रोऽ भवद्वशी॥ १६॥

16. *Ācāryo brahmacārī brahmacārī prajāpatiḥ.*
Prajāpatirvi rājati virāḍindro'bhavadvaśī.

The Acharya ought to be a Brahmachari, dedicated to Brahma and divine discipline of austerity. Prajapati, ruler, protector and sustainer of the people, too, ought to be a Brahmachari. Then only the ruler shines and rules. The brilliant alone rises to be Indra, really powerful, and it is the powerful alone can rule.

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते॥ १७॥

17. *Brahmacaryeṇa tapasā rājā rāṣṭraṁ vi rakṣati.*
Ācāryo brahmacaryeṇa brahmacāriṇamicchate.

Only by Brahmacharya and austere self discipline does the ruler preserve, protect and promote the social order. Only by Brahmacharya does the Acharya wish to have Brahmachari for his disciple.

ब्रह्मचर्येण कन्याऽ युवानं विन्दते पतिम्।
अनड्वान्ब्रह्मचर्येणाश्वो घासं जिगीर्षति॥ १८॥

18. *Brahmacaryeṇa kanyā' yuvānaṁ vindate patim.*
Anaḍvānbrahmacaryeṇāśvo ghāsaṁ jigīrṣati.

Only by Brahmacharya does the virgin maiden find a youth as husband. Even the bull and the horse can eat and digest grass by natural Brahmacharya.

ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभरत्॥ १९॥

19. *Brahmacaryeṇa tapasā devā mṛtyumapāghnata.*
Indro ha brahmacaryeṇa devebhyaḥ svarābharat.

Only by Brahmacharya and austere self discipline do the Devas, noble people, overcome untimely death. Indra, mighty ruler and refulgent teacher, brings joy and enlightenment for noble seekers only by the austere discipline of Brahmacharya.

ओषधयो भूतभव्यमहोरात्रे वनस्पतिः।
संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः॥ २०॥

20. *Oṣadhayo bhūtabhavyamahorātre vanaspatiḥ.*
Saṁvatsaraḥ sahartubhiste jātā brahmacāriṇaḥ.

Herbs, the past time, future time, day and night, the trees, the year with the seasons, they all are observers of the unrelenting discipline and law of Brahmacharya, right things, only at the right time, in nature.

पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः॥ २१॥

21. *Pārthivā divyāḥ paśava āraṇyā grāmyāśca ye.*
Apakṣāḥ pakṣiṇaśca ye te jātā brahmacāriṇaḥ.

All animals, of the earth, forest and the village, who are without wings, or birds of the sky, all of them observe the discipline of Brahmacharya, natural development of the body system and related behaviour.

पृथक्सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति।
तान्त्सर्वान्ब्रह्म रक्षति ब्रह्मचारिण्याभृतम्॥ २२॥

22. *Pṛthaksarve prājāpatyāḥ prāṇānātmasu bibhrati.*
Tāntsarvānbrahma rakṣati brahmacāriṇyā-bhṛtam.

All forms of life created by Prajapati, individually and separately, bear pranic energy in themselves specifically. Brahma, natural discipline of divinity, inherited through the process of nature, protects and sustains them all in character.

देवानामेतत्परिषूतमनभ्यारूढं चरति रोचमानम्। तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम्॥ २३॥

23. *Devānāmetatpariṣūtamanabhyārūḍhaṁ carati rocamānam. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

This discipline of Brahmacharya, distilled from nature and impelled from within by divine personages, unopposed and unviolated, brilliant and illuminative, pervades and rules the world of nature and humanity. Of that is born the divine knowledge and discipline of Supreme Brahma and from that arise all the noble and brilliant sages blest with the spirit of immortality against death.

ब्रह्मचारी ब्रह्म भ्राजद्बिभर्ति तस्मिन्देवा अधि विश्वे समोताः। प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्॥ २४॥

24. *Brahmacārī brahma bhrājadbibharti tasmin-devā adhi viśve samotāḥ. Prāṇāpānau janayannād vyānaṁ vācaṁ mano hṛdayaṁ brahma medhām.*

The Brahmachari bears the illuminative presence and knowldge of Brahma in which are summed up all the divinities of existence. He goes around manifesting prana, apana, vyana, Word and voice, mind, heart, Vedic knowledge and intelligence.

चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं रेतो लोहितमुदरम् ॥ २५ ॥

25. *Cakṣuḥ śrotraṁ yaśo asmāsu dhehyannaṁ reto lohitamudaram.*

O Brahmacharya, bring us the eye, ear, honour, food, seed vitality, vibrant blood and the noble appetite for living.

तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽतिष्ठत्तप्यमानः समुद्रे । स स्नातो बभ्रुः पिङ्गलः पृथिव्यां बहु रोचते ॥ २६ ॥

26. *Tāni kalpad brahmacārī salilasya pṛṣṭhe tapo' tiṣṭhattapyamānaḥ samudre. Sa snāto babhruḥ piṅgalaḥ pṛthivyām bahu rocate.*

In the midst of this sea of life on top of the waves of karma and consequence, passing through the crucibles of the discipline of continence and austerity, established in divinity, the Brahmachari develops all the virtues of physical, mental and social excellence and, graduated, committed, vibrantly healthy and golden gracious in generosity, he shines bright in life on earth.

Kanda 11/Sukta 6 (Freedom from Sin and Distress)

Agni and others Devata, Shantati Rshi

अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः ।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Agniṁ brūmo vanaspatīnoṣadhīruta vīrudhaḥ. Indraṁ bṛhaspatiṁ sūryaṁ te no muñcantvaṁhasaḥ.*

We address Agni, fire, trees, herbs, plants and

creepers, Indra, i.e., nature's electric energy, Brhaspati, all sustaining air energy and the sun, and pray to the Lord of nature, they may protect us from sin, sickness and disease.

(Natural forces correctly used give us health; abused, they cause suffering. We address them to understand their efficacy so that we take advantage of them and avoid abusing them. If we are correct, nature helps us, if we abuse or exploit nature, it reacts and we suffer. Therefore we pray: May God give us wisdom to take advantage of nature to be free from sin and suffering.)

ब्रूमो राजा॑नं॒ वरु॑णं मि॒त्रं विष्णु॒मथो॒ भग॑म्।
अंश॑ं॒ विव॑स्वन्तं ब्रूम॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २॥

2. *Brūmo rājānaṁ varuṇaṁ mitraṁ viṣṇumatho bhagam. Aṁśaṁ vivasvantaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Varuna, the refulgent sun that forms the cloud, Mitra, the sun that forms delicious waters for us, Vishnu, the all reaching illuminative sun, Bhaga, the sun that brings morning energy, Ansha, pranic energy of the sun that inspires greenery, and Vivasvan, dispeller of darkenss, and we pray to God that we may be free from sin, suffering and disease.

ब्रूमो दे॒वं स॑वि॒तारं॒ धा॒तार॑मु॒त पू॒षण॑म्।
त्वष्टा॑रमग्रि॒यं ब्रू॑म॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ ३॥

3. *Brūmo devaṁ savitāraṁ dhātāramuta pūṣaṇam. Tvaṣṭāramagriyaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Savita, the rising sun, Dhata, the all-sustaining Vayu and gravitational force, Pusha, life promoting energy of nature, Tvashta, formative intelligence immanent in nature of the first order and we pray they may keep us free from sin, suffering and disease.

गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम्।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः॥ ४॥

4. *Gandharvāpsaraso brūmo aśvinā brahmaṇaspatim. Aryamā nāma yo devaste no muñcantvaṁhasaḥ.*

We address wind and water, Ashvins, complementarities of natural currents of energy, Brahmanaspati, the specialist of Vedic knowledge, refulgent guiding forces of natural law, Aryama by name and attribute, and we pray they may save us from sin, suffering and distress.

अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा।
विश्वानादित्यान्ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ५॥

5. *Ahorātre idaṁ brūmaḥ sūryācandramasāvubhā. Viśvānādityānbrūmaste no muñcantvaṁhasaḥ.*

We address the day and night, both sun and moon and all the phases of the sun in the Zodiacs and pray that we may be free from sin and distress.

वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः ।
आशाश्च सर्वी ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ६॥

6. *Vātaṁ brūmaḥ parjanyamantarikṣamatho diśaḥ. Āśāśca sarvā brūmaste no muñcantvaṁhasaḥ.*

And we address the wind, the cloud, the firmament, the quarters of space and the interspaces, all together, and we pray that we may be free from sin and suffering.

मुञ्चन्तु मा शपथ्या ऽ दहोरात्रे अथो उषाः।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति॥ ७॥

7. *Muñcantu mā śapathyā dahorātre atho uṣāḥ.*
Somo mā devo muñcatu yamāhuścandramā iti.

May the day and night and the dawn free me from the ill effects of evil wishes and intentions of maligners. May the generous Soma whom they call the moon free me from the evil consequences of execrations.

पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः।
शकुन्तान्पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ८॥

8. *Pārthivā divyāḥ paśava āraṇyā uta ye mṛgāḥ.*
Śakuntānpakṣiṇo brūmaste no muñcantvaṁhasaḥ.

May the animals of the earth and beasts of the forest and powerful birds of the sky, we address, keep us free from sin and suffering.

भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः।
इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः॥ ९॥

9. *Bhavāśarvāvidaṁ brūmo rudraṁ paśupatiśca yaḥ.*
Iṣūryā eṣāṁ saṁvidma tā naḥ santu sadā śivāḥ.

We address Bhava and Sharva, catalytic forces of nature's evolution through making, breaking and remaking process, Rudra, spirit of natural justice, and

Pashupati, lord of all living beings, and pray that all the arrows they shoot as we well know may always be kind and constructive for us.

दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान्।
समुद्रा नद्यो ∫ वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥ १० ॥

10. *Divaṁ brūmo nakṣatrāṇi bhūmiṁ yakṣāṇi parvatān. Samudrā nadyo veśantāste no muñcantvaṁhasaḥ.*

We address the regions of light, constellations of the stars, earth, holy places, mountains and clouds, seas, rivers and lakes, and pray they may be good to us and save us from sin and suffering.

सप्तर्षीन्वा इदं ब्रूमोऽ पो देवीः प्रजापतिम्।
पितॄन्यमश्रेष्ठान्ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ११ ॥

11. *Saptarṣīnvā idaṁ brūmo'po devīḥ prajāpatim. Pitṝnyamaśreṣṭhānbrūmaste no muñcantvaṁhasaḥ.*

We address the seven Rshis, sagely powers of the social order corresponding to our senses and mind, noble people and their noble acts, noble women, the ruler protector and sustainer of the people, parental seniors who guide us on the path of law and discipline, and now address this prayer that they may save us from sin, suffering and distress.

ये देवा दिविषदो अन्तरिक्षसदश्च ये।
पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः ॥ १२ ॥

12. *Ye devā diviṣado antarikṣasadaśca ye.*
Pṛthivyāṁ śakrā ye śritāste no muñcantvaṁhasaḥ.

Those heavenly powers which abide in the regions of light, those that abide in the middle region, and those powers and forces which abide on earth for law and order may, we pray, protect us from sin and suffering.

आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः ।
अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥ १३ ॥

13. *Ādityā rudrā vasavo divi devā atharvāṇaḥ.*
Aṅgiraso manīṣiṇaste no muñcantvaṁhasaḥ.

Adityas, Rudras and Vasus that provide light, justice and peaceful settlement, Brahmacharis of the Aditya, Rudra and Vasu order, unshaking powers of light in the heavenly region, Angirasas, pranic energies and inspiring leaders, intellectuals and pioneering thinkers all, we pray, may save us from sin and suffering.

यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा ।
यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १४ ॥

14. *Yajñaṁ brūmo yajamānamṛcaḥ sāmāni bheṣajā.*
Yajūṁṣi hotrā brūmaste no muñcantvaṁhasaḥ.

We address yajna, yajamana, scholars of Rks, Samans and the sanative Atharva, holy men of Yajurveda and their yajnic acts, and pray that they may save us from sin and suffering.

पञ्च राज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः ।
दर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Pañca rājyāni vīrudhāṁ somaśreṣṭhāni brūmaḥ.*
Darbho bhaṅgo yavaḥ sahaste no muñcantvaṁhasaḥ.

We address five most efficacious ruling aspects of herbs chief of which is soma, their root, stalk, leaves, flowers and fruits, and we address darbha grass, bhanga stimulator, barley, and their power, and pray they may protect us from sin, suffering and disease.

अरायान्ब्रूमो रक्षांसि सर्पान्पुण्यजनान्पितॄन्।
मृत्यूनेकशतं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १६ ॥

16. *Arāyānbrūmo rakṣāṁsi sarpānpuṇyajanānpitṝn.*
Mṛtyūnekaśataṁ brūmaste no muñcantvaṁhasaḥ.

We address the ungenerous, the wicked, the snakes, the holy people, parental seniors, and the hundred ways people suffer and die, and we pray they spare and save us from sin and suffering.

ऋतून्ब्रूम ऋतुपतीनार्तवानुत हायनान्।
समाः संवत्सरान्मासांस्ते नो मुञ्चन्त्वंहसः ॥ १७ ॥

17. *Ṛtūnbrūma ṛtupatīnārtavānuta hāyanān. Samāḥ saṁvatsarānmāsāṁste no muñcantvaṁhasaḥ.*

We address the seasons, sun, planets, winds and other atmospheric conditions which affect the seasons, seasonal conditions which affect life, exits and returns of the years, years, year cycles and months, and we pray we may be free from sin, suffering and disease.

एत देवा दक्षिणतः पश्चात्प्राञ्च उदेत। पुरस्तादुत्तराच्छक्रा
विश्वे देवाः समेत्य ते नो मुञ्चन्त्वंहसः ॥ १८ ॥

18. *Eta devā dakṣiṇataḥ paścātprāñca udeta. Purastāduttarācchakrā viśve devāḥ sametya te no muñcantvaṁhasaḥ.*

O Devas, mighty divinities of nature, nobilities

of humanity, come from the south, come from the west, come from north and from the east, rise and come forward to us, come together all divinities of nature and humanity, save us from sin, disease and distress.

विश्वान्देवानिदं ब्रूमः सत्यसन्धानृतावृधः।
विश्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः॥ १९॥

19. *Viśvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhaḥ. Viśvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity of the world committed to truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers and protect us from sin and suffering of distress.

सर्वान्देवानिदं ब्रूमः सत्यसन्धानृतावृधः।
सर्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः॥ २०॥

20. *Sarvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhaḥ. Sarvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity without exception, all committed to Truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers in entirety, and protect us from sin, disease and distress.

भूतं ब्रूमो भूतपतिं भूतानामुत यो वशी।
भूतानि सर्वा संगत्य ते नो मुञ्चन्त्वंहसः॥ २१॥

21. *Bhūtaṁ brūmo bhūtapatiṁ bhūtānāmuta yo vaśī.*
Bhūtāni sarvā saṁgatya te no muñcantvaṁhasaḥ.

We address the lord of existence, ruler, protector and sustainer of all living beings, and the controller of all elements of creation that is, and pray that they and all the forms of existence, together, may protect us from sin and suffering.

या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।
संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥ २२ ॥

22. *Yā devīḥ pañca pradiśo ye devā dvādaśartavaḥ.*
Saṁvatsarasya ye daṁṣṭrāste naḥ santu sadā śivāḥ.

Whatever divine forces of nature's elements there are working in the vast quarters of space, whatever divine and refulgent dynamic processes are operative in the flow of twelve months of the seasons' cycle, and whatever catalytic forces of Bhava and Sharva there be of time in the cycle of years, we pray, they may be good and auspicious to us.

यन्मातली रथक्रीतममृतं वेद भेषजम् ।
तदिन्द्रो अप्सु प्रावेशयत्तदापो दत्त भेषजम् ॥ २३ ॥

23. *Yanmātalī rathakrītamamṛtaṁ veda bheṣajam.*
Tadindro apsu prāveśayattadāpo datta bheṣajam.

That immortal sanative, i.e., immortal knowledge, for the achievement of ultimate freedom of Moksha, which Matali, cosmic intelligence that drives the cosmic chariot, inherently bears as received from the light of omniscience immanent in the chariot, that very immortal sanative of knowledge and enlightenment

may Indra let flow into the stream of human karma. That very immortal sanative, O Apah, Vishvedevas, divinities of nature and humanity, pray give us (so that we may be free from sin and suffering.)

Note: Satavalekara has given a list of the deities of the earth, middle region and the region of light which comes to 93. In addition he gives a list of 172 including hundred forms of death (mantra 16). In all, the number of deities given by him come to two hundred and sixty-five for which the prayer to Divinity is that they may all be good and auspicious to humanity so that life may be free from sin and distress.

Kanda 11/Sukta 7 (Ucchhishta, the Ultimate Absolute Brahma)

Ucchhishta Brahma Devata, Atharva Rshi

उच्छिष्टे नाम रूपं चोच्छिष्टे लोक आहितः।
उच्छिष्ट इन्द्रश्चाग्निश्च विश्वमन्तः समाहितम्॥ १॥

1. *Ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitaḥ.*
Ucchiṣṭa indrascāgniśca viśvamantaḥ samāhitam.

Names and forms of things in existence subsist in the Ultimate Brahma which remains when all else is withdrawn to Zero. The world subsists withdrawn therein, and when it is in the created state of existence, it exists therein. Indra, energy, power and glory, Agni, fire, light and knowledge, the entire universe, exists sustained therein, and is withdrawn into that. That, the Ultimate Brahma, remains. That is Ucchhishta, the last that remains and the first that stirs (when the end is over and the beginning begins).

उच्छि॑ष्टे द्यावा॑पृथि॒वी विश्वं॑ भू॒तं स॒माहि॑तम्।
आपः॑ समु॒द्र उच्छि॑ष्टे च॒न्द्रमा॒ वात॒ आहि॑तः॥ २॥

2. *Ucchiṣṭe dyāvāpṛthivī viśvaṁ bhūtaṁ samāhitam.*
Āpaḥ samudra ucchiṣṭe candramā vāta āhitaḥ.

Earth and heaven abide in Ultimate Brahma. The entire world of existence, of thought, energy and matter, abides and moves therein. The waters, the sea, the moon, the wind, all abide and move in Brahma and are withdrawn into That.

सन्नुच्छि॑ष्टे असंश्चो॒भौ मृ॒त्युर्वा॑जः॑ प्र॒जाप॑तिः।
लौ॒क्या उच्छि॑ष्ट आय॑त्ता॒ व्र॑श्च॒ द्रश्चापि॒ श्रीर्मयि॑॥ ३॥

3. *Sannucchiṣṭe asaṁścobhau mṛtyurvājaḥ prajāpatiḥ. Laukyā ucchiṣṭa āyattā vraśca draścāpi śrīrmayi.*

Being and Non-Being both, death, food, energy and speed of motion, Prajapati, the sustaining power of created forms, all subsist in Brahma. All things of this world, lovables and rejectables, the beauty and grace that is in you and me, all is collected and concentrated in Brahma, That remains after all.

दृ॒ढो दृं॑ह॒स्थिरो॒ न्यो ब्रह्म॑ विश्व॒सृजो॒ दश॑।
नाभि॑मिव स॒र्वत॑श्च॒क्रमुच्छि॑ष्टे दे॒वता॑ः श्रि॒ताः॥ ४॥

4. *Dṛḍho dṛṁhasthiro nyo brahma viśvasṛjo daśa.*
Nābhimiva sarvataścakramucchiṣṭe devatāḥ śritāḥ.

The strong and firm, the firm and established, the mover and the moved as thinker and the thought, the creations of Prakrti and the food for creation, and

ten subtle and gross elements, ten pranas that contribute to the created world, all are wholly held and sustained in Brahma as the wheel is held and sustained in the nave. Indeed, all divine forces of existence are held and sustained in Brahma, the Ultimate over and after all.

ऋक्साम॒ यजु॒रुच्छि॑ष्ट उद्गी॒थः प्रस्तु॒तं स्तु॒तम्।
हि॒ङ्का॒र उच्छि॑ष्टे॒ स्वर॒ः साम्नो॑ मे॒डिश्च॒ तन्मयि॑॥ ५॥

5. *Ṛksāma yajurucchiṣṭa udgīthaḥ prastutaṁ stutam. Hiṁkāra ucchiṣṭe svaraḥ sāmno meḍiśca tanmayi.*

The Rk, the Sama, the Yaju, the vaulting song of Aum, divine eulogy presented by the celebrant, the hinkara, the notes and accents of Samans, and the ecstasy that is in you and me, all is in Brahma.

ऐ॒न्द्रा॒ग्नं पा॑वमा॒नं म॒हाना॑म्नीर्महाव्र॒तम्।
उच्छि॑ष्टे य॒ज्ञस्याङ्गा॑न्य॒न्तर्ग॑र्भ॒ इव मा॒तरि॑॥ ६॥

6. *Aindrāgnaṁ pāvamānaṁ mahānāmnīrmahāvratam. Ucchiṣṭe yajñasyāṅgānyantargarbhaiva mātari.*

The hymns in adoration of Indra and Agni, the ecstatic praise of Soma, hymns in praise of the Supreme Divine, the grand adoration with five songs of Sama, all parts of yajna, all these abide and nestle in Brahma like the baby in the mother's womb.

रा॒ज॒सूयं॑ वाज॒पेय॑मग्निष्टो॒मस्तद॑ध्व॒रः ।
अ॒र्का॒श्व॒मे॒धावुच्छि॑ष्टे जी॒वब॑र्हिर्म॒दिन्त॑मः॥ ७॥

7. *Rājasūyaṁ vājapeyamagniṣṭomastadadhvaraḥ. Arkāśvamedhāvucchiṣṭe jīvabarhirmadintamaḥ.*

Rajasuya, Vajapeya, Agnishtoma, the yajna of love and non-violence, Arka, the songs in adoration of Agni and Surya, Ashvamedha, the yajna in adoration of the social order, Jivabarhi, the yajna in adoration of life, and the most ecstatic songs and yajnic performances abide and subsist in Brahma that breathes without breath (Rgveda, 10, 129, 2) even when the fires are out and the music is silent.

अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह।
उत्सन्ना यज्ञाः सत्राण्युच्छिष्टेऽधि समाहिताः ॥ ८ ॥

8. *Agnyādheyamatho dīkṣā kāmapraśchandasā saha.*
Utsannā yajñāḥ satrāṇyucchiṣṭe'dhi samāhitāḥ.

The kindling of fire in yajna, initiation with Diksha, the yajna for the fulfilment of specific projects with the hymns of Veda, yajnas for advancement in life, yajna sessions lasting for various periods of time, all abide and subsist in Brahma which remains when all else is gone, sucked in, withdrawn.

अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः।
दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ ९ ॥

9. *Agnihotraṁ ca śraddhā ca vaṣaṭkāro vrataṁ tapaḥ. Dakṣiṇeṣṭaṁ pūrtaṁ cocchiṣṭe'dhi samāhitāḥ.*

Agnihotra, fire yajna as daily ritual, Shraddha, faith in ultimate truth, the offer of oblations with Vashatkara, Vratas, specific vows, Tapa, observance of austerity, Dakshina, gifts to the priest and the guru, Ishta, projects for specific aims, Purta, yajna for thanksgiving, all these abide and subsist in Brahma, the Ultimate

Supreme beyond everything else.

एकरात्रो द्विरात्रः सद्यःक्रीः प्रक्रीरुक्थ्य ऽः।
ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥ १० ॥

10. *Ekarātro dvirātraḥ sadyaḥ krīḥ prakrīrukthyaḥ.*
Otaṁ nihitamucchiṣṭe yajñasyāṇūni vidyāyā.

One night yajna, two night yajna, the same day Soma yajna, the previous day Soma yajna, Ukthya yajna, other parts of yajna with subtle knowledge abide and subsist deep in Brahma like the warp and woof of existence.

चतूरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह। षोड़शी सप्तरात्र-
श्चोच्छिष्टाज्जज्ञिरे सर्वे ये यज्ञा अमृतं हिताः ॥ ११ ॥

11. *Catūrātraḥ pañcarātraḥ ṣaḍrātraścobhayaḥ saha.*
Ṣoḍaśī saptarātraścocchiṣṭājjajñire sarve ye yajñā amṛte hitāḥ.

Four night session of yajna, five night session, six night session with double duration also of eight, ten and twelve night sessions, sixteen and seven night sessions, all are born of Supreme Brahma, and all of them abide and subsist in the eternal Brahma that ever remains beyond everything else. All the yajnic affairs that there are are born of It and into It they retire, held in the Immortal.

प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः।
साह्नातिरात्रावुच्छिष्टे द्वादशाहोऽ पि तन्मयि ॥ १२ ॥

12. *Pratīhāro nidhanaṁ viśvajiccābhijicca yaḥ.*
Sāhnātirātrāvucchiṣṭe dvādaśāho'pi tanmayi.

Pratihara, responsive good and fourth part of a Sama song, Nidhana, wealth and the close of a Sama song, Vishvajit and Abhijit yajnas for success, the day long yajna and the yajna that lasts till the night, and the twelve day session, all abide and subsist in the transcendent Brahma. I pray all that virtue and yajnic potential were in me too.

सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥ १३ ॥

13. *Sūnṛtā saṁnatiḥ kṣemaḥ svadhorjāmṛtaṁ sahaḥ.*
Ucchiṣṭesarve pratyañcaḥ kāmāḥ kāmena tātṛpuḥ.

Truth and honesty of word and deed, reverence and humility, peace and protection, essential virtue and food for all, energy, immortality and the eternal joy of life, all these proceed from Brahma and return unto this Ultimate Divinity, and all the desires, plans and projects of humanity are fulfilled only by Its will and ultimate pleasure.

नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः।
आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि ॥ १४ ॥

14. *Nava bhūmīḥ samudrā ucchiṣṭe'dhi śritā divaḥ.*
Ā sūryo bhātyucchiṣṭe'horātre api tanmayi.

Nine-region earths of space, oceans of earths and space, all orders of the regions of light, abide and are sustained in the Ultimate Brahma. The sun shines in Brahma. The day and night abide in Brahma. I pray the same be in me, the same also is in me. I am the microcosm.

उ॒प॒ह॒व्यं विषू॑वन्तं॒ ये च॑ य॒ज्ञा गुहा॑ हि॒ताः।
बिभ॑र्ति भ॒र्ता विश्व॒स्योच्छि॑ष्टो जनि॒तुः पि॒ता॥ १५॥

15. *Upahavyaṁ viṣūvantaṁ ye ca yajñā guhā hitāḥ.*
Bibharti bhartā viśvasyocchiṣṭo janituḥ pitā.

Upahavya Somayaga, Vishuvat Somayaga, and all those yajnas hidden in mystery, all these the Burden Bearer of the universe bears and sustains, the Ultimate Brahma that is father of the father creator, i.e., the Absolute Brahma in transcendence over the Immanent.

पि॒ता ज॑नि॒तुरुच्छि॒ष्टोऽ सो॒ः पौत्र॑ः पितामह॒ः।
स क्षि॑यति॒ विश्व॒स्येशा॑नो॒ वृषा॒ भूम्या॑मति॒घ्न्य ऽ॑॥ १६॥

16. *Pitā janiturucchiṣṭo'soḥ pautraḥ pitāmahaḥ.*
Sa kṣiyati viśvasyeśāno vṛṣā bhūmyāmatighnyaḥ.

Father of father, the Ultimate Brahma is the Grand-father. It is the grandson of Prana, that is, the third stage of spiritual experience after Pranayama, after Pratyahara and Samyama. Ultimate ruler of the universe, It abides everywhere in the world of existence, omnificent and inviolable.

ऋ॒तं स॒त्यं तपो॑ रा॒ष्ट्रं श्रमो॒ धर्म॑श्च॒ कर्म॑ च।
भू॒तं भ॑वि॒ष्यदुच्छि॑ष्टे वी॒र्यं ऽ॑ ल॒क्ष्मीर्बल॑ं॒ बले॑॥ १७॥

17. *Ṛtaṁ satyaṁ tapo rāṣṭraṁ śramo dharmaśca karma ca. Bhūtaṁ bhaviṣyaducchiṣṭe vīryaṁ lakṣmīrbalaṁ bale.*

Everything abides in the Ultimate Brahma: Rtam, the universal law, Satyam, the world of Prakrtic reality, Satyam and Rtam comprising the constant and the mutable and the law, Tapas, the relentless austerity

of the law and discipline of life, Rashtra, the order of the individual, social and universal life, Shrama, hard work, Dharma, duty according to the Law, Karma, human action and the consequential chain of life in action, the past, present and future, valour and heroism, wealth and excellence, and strength within strength like circle within circle.

सम्ऋद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्य ऽः।
संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः॥ १८॥

18. *Samṛddhiroja ākūtiḥ kṣatraṁ rāṣṭraṁ ṣaḍurvyaḥ.*
Saṁvatsaro'dhyucchiṣṭa iḍā praiṣā grahā haviḥ.

Prosperity, lustre and splendour, thought and resolution, governance and the Dominion, six quarters of the world in space, the year and year-cycle, Ida, the ultimate Word, inspiration and advancement, all transactions and everything involved in life's transactions, all is comprehended in the Ultimate Brahma.

चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः।
उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः॥ १९॥

19. *Caturhotāra āpriyaścāturmāsyāni nīvidaḥ.*
Ucchiṣṭe yajñā hotrāḥ paśubandhāstadiṣṭayaḥ.

Chatur-hotr mantras recited at new moon and full moon yajna, Apri mantras, four yajnas performed in four months, hymns of praise and celebration, yajnas, priests, all rules and disciplines of living beings, in fact all acts and rituals people wish to perform for specific purposes, all these abide in Brahma.

अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह।
उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्महो॥ २०॥

20. *Ardhamāsāśca māsāścārtavā ṛtubhiḥ saha.*
Ucchiṣṭe ghoṣiṇīrāpaḥ stanayitnuḥ śrutirmahī.

Half-months specially of the lunar year, months, seasonal activities along with the seasons, rippling, murmuring, roaring waters, thunder and lightning, and the grand voice of the Veda, all abide in the Ultimate Brahma.

शर्करा सिकता अश्मान ओषधयो वीरुधस्तृणा।
अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता॥ २१॥

21. *Śarkarāḥ sikatā aśmāna oṣadhayo vīrudhastṛṇā.*
Abhrāṇi vidyuto varṣamucchiṣṭe saṁśritā śritā.

Gravel, sand, stone, herbs, creepers, grasses, clouds, lightning, rain, all abide at peace nestled in the Ultimate Brahma.

राद्धिः प्राप्तिः समाप्तिर्व्या ∫प्तिर्महा एधतुः।
अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता॥ २२॥

22. *Rāddhiḥ prāptiḥ samāptirvyā-ptirmaha edhatuḥ.*
Atyāptirucchiṣṭe bhūtiścāhitā nihitā hitā.

Success and prosperity, achievement, attainment, universality, greatness, progress, abundance, prosperity, all abide, withdrawn, resolved, sustained in Ultimate Brahma.

यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २३॥

23. *Yacca prāṇati prāṇena yacca yaśyati cakṣuṣā.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All that breathes with prana, all that sees with the eye, the Devas which abide in heaven sustained therein, all these are born of the Ultimate Brahma.

ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २४॥

24. *Ṛcaḥ sāmāni cchandāṁsi purāṇaṁ yajuṣā saha.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All descriptions in the form of celebration and the Rgveda, songs of ecstasy and Samaveda, happy songs and Atharva-veda, all pre-historic literature along with Yajurveda, and all the divinities abiding and sustained in the region of light are born of the Ultimate Brahma.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २५॥

25. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

Prana and apana, eye, ear, the undiminishing mind and diminishing body, and all the divinities abiding and sustained in the light of heaven are born of the Ultimate Brahma.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २६॥

26. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All ecstasy, pleasures, delights, happy celebrations and all the divinities abiding and sustained in the light of heaven are born of Ultimate Brahma.

देवाः पितरो मनुष्या ऽ गन्धर्वाप्सरसश्च ये।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २७॥

27. *Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All the divinities of nature and humanity, Pitaras, parental sustainers of humanity, the ordinary people, sustainers of earth and the divine Word and culture, all fluent forces in flux, and all the divine virtues abiding and sustained in the light of heaven are born of the Ultimate, all comprehensive Brahma, first and last everlasting of all else that is.

Kanda 11/Sukta 8 (Constitution of Man)

Adhyatma, Manyu Devata, Kaurupathi Rshi

यन्मन्युर्जायामावहत्संकल्पस्य गृहादधि। क आसं जन्याः
के वराः क उ ज्येष्ठवरो ऽ भवत्॥ १॥

1. *Yanmanyurjāyāmāvahatsaṁkalpasya gṛhādadhi.*
Ka āsaṁ janyāḥ ke varāḥ ka u jyeṣṭhavaro'bhavat.

When Manyu, Supreme Divinity's thoughful love of creativity, bore, that is, objectified and manifested, Prakrti, Its consort, from the house of Sankalpa, Its will and resolution to create, then who were the co-mates of Prakrti? And who were the friends of Manyu, divine ardour of cosmic creativity? And who was the chief of the occasion, the bridegroom?

तप॑श्चै॒वास्ता॑ं कर्म॑ चा॒न्तर्म॑हत्य ∫र्ण॒वे। त आ॑स॒ं जन्या॒स्ते व॒रा ब्रह्म॑ ज्येष्ठव॒रो ∫ऽ भवत्॥ २॥

2. *Tapaścaivāstāṁ karma cāntarmahatyarṇave. Ta āsaṁ janyāste varā brahma jyeṣṭhavaro'bhavat.*

In that mighty deep darkness of the ocean of uncreation, Tapa and Karma were the co-mates of Prakrti, and they were also the friends of thoughtful love and Cosmic Creativity, and the chief of the occasion was Brahma itself.

Note: These two mantras are a metaphor of divine creation. Refer to Chhandogyopanishad, 6, 2, 1-3 and Brhadaranyakopanishad, 1, 4, 17.

In the state of zero, absolute silence, before creation "Atman alone was there, only One (with Its essential Svadha: Rgveda, 10, 129, 2). It desired: I am One. I shall be many. I will create. It yearned for a mate (Prakrti). I shall generate. Let there be my power and potential incarnate, I shall act and create. This was the desire, Divine Resolution." This action of creation and generation is the divine Karma.

If we refer to Rgveda, 10, 190, 1, we find that Rtam, dynamics and Law of mutability, and Satyam, the constancy of Prakrti, were generated by the Tapas of the One sole existent Brahma which is the ever and ultimate presence awake eternally. Thus Karma and Tapas were the two co-mates of Brahma by Its own will. And these two were also the co-mates of simultaneous generation for Prakrti since these became immanent in Prakrti by divine will. This immanence and Prakrtic creation is studied in Sankhya Sutras in detail.

दश॑ सा॒कमजायन्त दे॒वा दे॒वेभ्यः॑ पु॒रा।
यो वै तान्वि॒द्यात्प्र-त्यक्षं॒ स वा अ॒द्य म॒हद्व॑देत्॥ ३॥

3. *Daśa sākamajāyanta devā devebhyaḥ purā. Yo vai tānvidyātpra tyakṣaṁ sa vā adya mahadvadet.*

In the beginning, from the divine powers of Prakrti, Rtam and Satyam, ten divine mutations of existentially activated Prakrti called Mahat were evolved. One who would know and directly describe them today would say something really great.

(These ten could be described as ten elements, i.e., five subtle elements and five gross elements, or they could be described as ten pranas, or ten senses of perception and volition.)

प्रा॒णाऽपा॒नौ चक्षुः॑ श्रो॒त्रमक्षि॑तिश्च॒ क्षिति॑श्च॒ या।
व्या॒नो॒दा॒नौ वाङ् मन॒स्ते वा आकू॑ति॒मावा॑वहन्॥ ४॥

4. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā. Vyānodānau vāṅ manaste vā ākūtimāvahan.*

Prana and apana, eye, ear, constancy and mutability, vyana and udana, speech and mind, these carry the immanent thought and resolution of divinity in human activity.

अजा॑ता आसन्नृ॒तवोऽथो॑ धा॒ता बृ॒हस्पति॑ः।
इ॒न्द्रा॒ग्नी अ॒श्विना॒ तर्हि॑ कं ते ज्ये॒ष्ठमुपा॑सत॥ ५॥

5. *Ajātā āsannṛtavo'tho dhātā bṛhaspatiḥ. Indrāgnī aśvinā tarhi kaṁ te jyeṣṭhamupāsata.*

When seasons, Dhata the sustaining space, Brhaspati, Vayu, Indragni, electric and fire energy, and

Ashvins, sun and moon, were not yet generated then which highest power did they stay by?

They stayed by Kam, the lord of peace and bliss, the Jyeshtha Brahma.

तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे।
तपो ह जज्ञे कर्मणस्तत्ते ज्येष्ठमुपासत॥ ६॥

6. *Tapaścaivāstāṁ karma cāntarmahatyarṇave.*
Tapo ha jajñe karmaṇastatte jyeṣṭhamupāsata.

Tapa and Karma were there in the mighty deep ocean of silence present with Jyeshtha Brahma. Tapa was born of Karma. They, Dhata and others, abided with Karma, the will of Jyeshtha Brahma to be generated in the due course of Prakrtic evolution.

(For Mahad-arnava refer to Rgveda, 10, 190, 1: Rtam and Satyam were generated from Tapa enkindled by the will and thought of Jyeshtha Brahma, then was generated Ratri, Night and Darkness, and then was generated Samudro' arnava, the mighty ocean.)

येत आसीद्भूमिः पूर्वा यामद्धातय इद्विदुः।
यो वै तां विद्यान्नामथा स मन्येत पुराणवित्॥ ७॥

7. *Yeta āsīdbhūmiḥ pūrvā yāmaddhātaya idviduḥ.*
Yo vai tāṁ vidyānnāmathā sa manyeta purāṇavit.

That which was the primeval earth, before this concrete mother earth sustaining her children came into being, and which only the visionaries of Truth know, is mysterious. Whoever knows that primeval earth by name, form and character is the man who really knows her as one of the earliest mysteries.

कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत।
कुतस्त्वष्टा समभवत्कुतो धाताजायत॥ ८॥

8. *Kuta indraḥ kutaḥ somaḥ kuto agnirajāyata. Kutastvaṣṭā samabhavatkuto dhātājāyata.*

Whence did Indra arise, whence soma, whence agni did arise? Whence did tvashta come into being? Whence did dhata arise?

इन्द्रादिन्द्रः सोमात्सोमो अग्नेरग्निरजायत।
त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत॥ ९॥

9. *Indrādindraḥ somātsomo agneragnirajāyata. Tvaṣṭā ha jajñe tvaṣṭurdhaturdhātājāyata.*

Indra arose from Indra, soma from Soma, agni arose from Agni, twashta was born of Tvashta, and dhata was born of Dhata.

ये त आसन्दश जाता देवा देवेभ्यः पुरा।
पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोक आसते॥ १०॥

10. *Ye ta āsandaśa jātā devā devebhyaḥ purā. Putrebhyo lokaṁ dattvā kasmiṁste loka āsate.*

Those ten divinities, that were born of ten cosmic Divinities at the beginning of creative evolution, gave the world of life, i.e., the human body, to their children. Having given that, in which world do they abide?

यदा केशानस्थि स्नाव मांसं मज्जानमाभरत्।
शरीरं कृत्वा पादवत्कं लोकमनु प्राविशत्॥ ११॥

11. *Yadā keṣānasthi snāva māṁsaṁ majjānamābharat. Śarīraṁ kṛtvā pādavatkaṁ lokamanu prāviśat.*

When they bore hair, bone, sinews, flesh marrow, and made the body complete unto the feet, then, having done that and given the body to man, to which world did they retire and return?

कुतः केशान्कुतः स्नाव कुतो अस्थीन्याभरत्।
अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत्॥ १२॥

12. *Kutaḥ keśānkutaḥ snāva kuto asthīnyābharat.*
Aṅgā parvāṇi majjānaṁ ko māṁsaṁ kuta ābharat.

Who and whence bore and brought hair, whence sinews, whence bones? Who bore and brought parts of the body, the joints, the marrow? Who bore and brought the flesh and whence?

संसिचो नाम ते देवा ये संभारान्त्समभरन्।
सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन्॥ १३॥

13. *Saṁsico nāma te devā ye saṁbhārāntsamabharan.*
Sarvaṁ saṁsicya martyaṁ devāḥ puruṣamāviśan.

Together, life-infusing are those divinities, harbingers of living showers, which bring the body and spirit of life and, having given all for life and living to the mortal, they enter man.

ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम्।
पृष्ठीर्बर्ज्हो ∫ पार्श्वे कस्तत्समदधादृषिः ॥ १४॥

14. *Ūrū pādāvaṣṭhīvantau śiro hastāvatho mukham.*
Pṛṣṭhīrbarjahye pārśve kastatsamadadhādṛṣiḥ.

Who is the visionary sage who joined together thighs, knees and legs and feet, head, hands and mouth?

Who fixed together the back and ribs, the collar bone and the sides? Who is that?

शिरो॒ हस्ता॒वथो॒ मुखं॒ जिह्वां॒ ग्रीवाश्च॒ कीक॑साः ।
त्व॒चा प्रा॒वृत्य॒ सर्वं॒ तत्स॒न्धा सम॑दधान्म॒ही ॥ १५ ॥

15. *Śiro hastāvatho mukhaṁ jihvāṁ grīvāśca kīkasāḥ. Tvacā prāvṛtya sarvaṁ tatsandhā samadadhānmahī.*

The great creative-structurist power of Jyeshtha Brahma put together and joined head, hands, mouth, the tongue, neck and the neck and collar bones, and having bound and covered all with the skin made up the body for the living spirit.

यत्तच्छरी॑र॒मशयत्स॒न्धया॒ संहि॑तं म॒हत् ।
येने॒दम॒द्य रोच॑ते॒ को अ॑स्मि॒न्वर्ण॒माभ॑रत् ॥ १६ ॥

16. *Yattaccharīramaśayatsandhayā saṁhitaṁ mahat. Yenedamadya rocate ko asminvarṇamābharat.*

Into this great body which lay joined together, bound and covered by the divine formative power, who filled the colour with which it shines so beautiful?

सर्वे॑ दे॒वा उपा॑शिक्ष॒न्तद॑जानाद्ब॒धूः स॒ती ।
ई॒शा वश॑स्य॒ या जा॒या सास्मि॒न्वर्ण॒माभ॑रत् ॥ १७ ॥

17. *Sarve devā upāśikṣantadajānādvadhūḥ satī. Īśā vaśasya yā jāyā sāsminvarṇamābharat.*

All the divinities joined together (as they wanted to take it for residence) and wanted it perfected. They would offer assistance too. That, Prakrti, being Jyeshtha Brahma's consort, controlling power of the Great controller, perceived and realised. She filled the colours

into it.

(For the divinities wanting a home and their choice of the human body see Aitareya Upanishad, 1, 2, 1-5.)

यदा त्वष्टा व्यतृणत्पिता त्वष्टुर्य उत्तरः।
गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन्॥ १८॥

18. *Yadā tvaṣṭā vyatṛṇatpitā tvaṣṭurya uttaraḥ. Gṛhaṁ kṛtvā martyaṁ devāḥ puruṣmāviśan.*

When Tvashta the higher, father of Tvashta, nature's formative faculty, opened entrances into the human body, then the divinities, taking the mortal body for residence, entered the human body, the Purusha.

स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः।
जरा खालत्यं पालित्यं शरीरमनु प्राविशन्॥ १९॥

19. *Svapno vai tandrīrnir-ṛtiḥ pāpmāno nāma devatāḥ. Jarā khālatyaṁ pālityaṁ śarīramanu prāviśan.*

Dream and sleep, exhaustion and fatigue, want and adversity, sinfulness, negativities of various names and descriptions, age and infirmity, baldness, grey hair, all these followed and entered the body.

स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत्।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन्॥ २०॥

20. *Steyaṁ duṣkṛtaṁ vṛjinaṁ satyaṁ yajño yaśo bṛhat. Balaṁ ca kṣatramojaśca śarīramanu prāviśan.*

Thieving, evil habits and actions, unacceptable

behaviour, Truth, Yajna, honour and excellence, and broad-mindedness, honourable sense of valour, protection and social order, lustre and glory, all these followed together and entered the body.

भूतिश्च॒ वा अभू॑तिश्च रा॒तयोऽरा॑तयश्च॒ याः ।
क्षुध॑श्च॒ सर्वा॒स्तृष्णा॑श्च॒ शरी॑र॒मनु॒ प्रावि॑शन् ॥ २१ ॥

21. *Bhūtiśca vā abhūtiśca rātayo'rātayaśca yāḥ.*
Kṣudhaśca sarvāstṛṣṇāśca śarīramanu prāviśan.

Prosperity, want and poverty, generosity, ungenerosity and wretchedness, hunger and thirst of various kinds, followed together and entered the body.

नि॒न्दाश्च॒ वा अनि॑न्दाश्च॒ यच्च॒ हन्तेति॒ नेति॑ च ।
शरी॑रं श्र॒द्धा दक्षि॒णाश्र॑द्धा॒ चानु॒ प्रावि॑शन् ॥ २२ ॥

20. *Nindāśca vā anindāśca yacca hanteti neti ca.*
Śarīraṁ śraddhā dakṣiṇāśraddhā cānu prāviśan.

Censure and reproahes, praise and adorations, things surely positive, and the negatives and rejections, thanks-giving, faith, doubt and faithlessness, all these entered the human body.

वि॒द्याश्च॒ वा अवि॑द्याश्च॒ यच्चा॒न्यदु॑पदे॒श्य ँ॑ म् ।
शरी॑रं॒ ब्रह्म॒ प्रावि॑श॒दृच॒ः सामाथो॒ यजु॑ः ॥ २३ ॥

23. *Vidyāśca vā avidyāśca yaccānyadupadeśyam.*
Śarīraṁ brahma prāviśadṛcaḥ sāmātho yajuḥ.

Knowledge and ignorance of various kinds, all else that is worth teaching and learning, Brahma, divine discipline and awareness, Rgveda, Samans and Yajurveda and Brahma-Atharva-veda, all entered the human body.

आ॒न॒न्दा मोदा॑: प्र॒मुदो॑ऽ भीमोद॒मुद॑श्च॒ ये।
ह॒सो न॒रिष्टा॑ नृ॒त्तानि॒ शरी॑र॒मनु॒ प्रावि॑शन्॥ २४॥

24. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.*
Haso nariṣṭā nṛttāni śarīramanu prāviśan.

Higher ecstasies, pleasures, delights and celebrations laughter, dance and social revelry, all entered the human body.

आ॒ला॒पाश्च॑ प्रला॒पाश्चा॑भीलाप॒लप॑श्च॒ ये।
शरी॑रं॒ सर्वे॒ प्राविॅशन्नायुजः॑ प्र॒युजो॒ युज॑: ॥ २५॥

25. *Ālāpāśca pralāpāścābhīlāpalapaśca ye. Śarīraṁ*
sarve prāviśannāyujaḥ prayujo yujaḥ.

Conversations and communications, complaints and lamentations, declarations and determinations, deceptions and detractions, distractions and ambiguities, plans, performances of things on hand and cooperations entered the human body.

प्रा॒णा॒पा॒नौ चक्षु॒: श्रोत्र॒मक्षि॑तिश्च॒ क्षिति॑श्च॒ या।
व्या॒नो॒दा॒नौ वाङ् मन॒: शरी॑रेण॒ त ई॑यन्ते॥ २६॥

26. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.*
Vyānodānau vāṅ manaḥ śarīreṇa ta īyante.

Prana and apana, inhalation and exhalation of breath, eye, ear, psychic and physical faculties, vyana and udana, all circulating and elevating energy of prana, speech, mind, all these move and act with the body.

आ॒शिष॑श्च प्र॒शिष॑श्च सं॒शिषो॑ वि॒शिष॑श्च॒ याः।
चि॒त्तानि॒ सर्वे॑ संक॒ल्पाः शरी॑र॒मनु॒ प्रावि॑शन्॥ २७॥

27. *Āśiṣaśca praśiṣaśca saṁśiṣo viśiṣaśca yāḥ. Cittāni sarve saṁkalpāḥ śarīramanu prāviśan.*

Blessings and benedictions, rules and injunctions, orders and directions, distinctions and specialisations, all that there are, thoughts and memories, intentions and vows of discipline followed and entered the human body.

आस्तेयीश्च॒ वास्तेयीश्च त्वर॒णाः कृ॑प॒णाश्च॒ याः। गुह्या॑ः शु॒क्रा स्थू॒ला अ॒पस्ता बी॑भ॒त्सावसादयन्॥ २८॥

28. *Āsteyīśca vāsteyīśca tvaraṇāḥ kṛpaṇāśca yāḥ. Guhyāḥ śukrā sthūlā apastā bībhatsāvasādayan.*

In the body which is both pleasant and unpleasant, the divinities have placed liquid flows pertaining to waters and blood in the veins and arteries and in the excretory regions, the flow that is fast and slow, secret, pure and thick (because of impurity).

अस्थि॑ कृ॒त्वा स॒मिध॒ं तद॒ष्टापो॑ असादयन्।
रेत॑ः कृ॒त्वाज्यं॑ दे॒वाः पुरु॑ष॒माविं॑शन्॥ २९॥

29. *Asthi kṛtvā samidhaṁ tadaṣṭāpo asādayan. Retaḥ kṛtvājyaṁ devāḥ puruṣamāviśan.*

Having made the bones as fuel wood for fire, the divinities placed eight orders of water in the body, and having made the vital fluid as ghrta for the fire, they entered Purusha for self-fulfilment through the human yajna of creative existence.

या आपो॒ याश्च॑ दे॒वता॒ या वि॒राड् ब्रह्म॑णा स॒ह।
शरी॒रं॒ ब्रह्म॒ प्राविं॑श॒च्छरी॒रेऽ धि॑ प्र॒जाप॑तिः॥ ३०॥

30. *Yā āpo yāśca devatā yā virāḍ brahmaṇā saha. Śarīraṁ brahma prāviśaccharīre'dhi prajāpatiḥ.*

All waters, divine powers of sense and mind, Virat, i.e., Prakrti, consort with Brahma, and Brahma and food entered the body, and over all, body, senses and mind, was Prajapati, jiva, the individual soul.

सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे।
अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये॥ ३१॥

31. *Sūryaścakṣurvātaḥ prāṇaṁ puruṣasya vi bhejire. Athāsyetaramātmānaṁ devāḥ prāyacchannagnaye.*

The sun takes its share of the eye, the wind takes its share of the breath, of man. The rest of man's person the divinities give over to Agni, the fire.

तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते।
सर्वा ह्य स्मिन्देवता गावो गोष्ठइवासते॥ ३२॥

32. *Tasmādvai vidvān puruṣamidaṁ brahmeti manyate. Sarvā hya smin devatā gāvo goṣṭhaivāsate.*

For this reason, therefore, the man of knowledge regards this person as Brahma almost, because all divinities abide in it as cows live in the stall.

प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति।
अद एकेन गच्छत्यद एकेन गच्छतीहैकेन नि षेवते॥ ३३॥

33. *Prathamena pramāreṇa tredhā viṣvaṅ vi gacchati. Ada ekena gacchatyada ekena gacchatīhaikena ni ṣevate.*

By the first and inevitable law of death, the Jiva, human soul that goes all ways all round, normally goes three ways: By one kind of Karma it goes to that species which is better than human, by another it goes to sub-human species, and by yet another it lives life here itself in the human species. (Refer to Yogasutras, 4, 7-8)

अप्सु स्तीमासु॑ वृद्धासु॒ शरी॑रमन्त॒रा हि॒तम्।
तस्मि॒ञ्छवो॑ ऽध्यन्त॒रा तस्मा॒च्छवो॑ ऽध्यु॑च्यते॥ ३४॥

34. *Apsu stīmāsu vṛddhāsu śarīramantarā hitam.*
Tasmiñchavo'dhyantarā tasmācchavo' dhyucyate.

In the midst of the dynamic flow of life's waters evolving within the fixed laws of Rtam, the human body is placed. In the midst of that body the human soul is placed over all else. For the reason that it rules over the body, mind and senses, it is called the master, the powerful, the free (though within the laws of Rtam and human karma).

Kanda 11/Sukta 9 (War, Victory and Peace)

Arbudi Devata, Kankayana Rshi

ये बा॒हवो॒ या इष॑वो॒ धन्व॑नां वी॒र्या॑ ∫णि च।
अ॒सीन्पर॑शूना-यु॑धं चित्ताकू॒तं च॒ यद्धृ॒दि।
सर्वं॑ तदर्बुदे॒ त्वम॒मित्रे॑भ्यो दृ॒शे कु॑रूदा॒रांश्च॒ प्र द॑र्शय॥ १॥

1. *Ye bāhavo yā iṣavo dhanvanāṁ vīryāṇi ca.*
Asīnparaśūnāyudhaṁ cittākūtaṁ ca yaddhṛdi.
Sarvaṁ tadarbude tvamamitrebhyo dṛśe
kurūdārāṁśca pra darśaya.

All fighting forces, arrows, bows, valorous marksmen and their exploits, swords, axes and deadly

missiles, thoughts and plans in the mind, all these, O commander of the forces, mobilise, and display the thunderbolt explosives so that the enemies may see and feel demoralised.

उत्ति॑ष्ठत॒ सं न॑ह्यध्वं॒ मित्रा॒ देव॑जना॒ यूय॑म्।
सन्दृ॑ष्टा गु॒प्ता व॑ः सन्तु॒ या नो॑ मि॒त्राण्य॑र्बुदे॥ २॥

2. *Uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Sandṛṣṭā guptā vaḥ santu yā no mitrāṇyarbude.*

Rise, take up arms, all you friends and forces of the noble order. O Commander, O friends of ours, let some of you be seen in prominence, and let others, in reserve, be unseen.

उत्ति॑ष्ठत॒मा र॑भेथामादानसन्दा॒नाभ्या॑म्।
अ॒मित्रा॑णा॒ं सेना॑ अ॒भि ध॑त्तमर्बुदे॥ ३॥

3. *Uttiṣṭhatamā rabhethāmādānasandānābhyām. Amitrāṇāṁ senā abhi dhattamarbude.*

O Arbudi, O Nyarbudi, officer in command and supreme commander, rise and take on the enemy forces, hold them up and force them to surrender, Take them into captivity.

अर्बु॑दि॒र्नाम॒ यो दे॒व ईशा॑नश्च॒ न्य॑र्बुदिः।
याभ्या॑म॒न्तरि॑क्षमावृ॒तमि॒यं च॑ पृथि॒वी म॒ही।
ताभ्या॒मिन्द्र॑मेदिभ्याम॒हं जि॒तमन्वे॑मि॒ सेन॑या॥ ४॥

4. *Arbudirnāma yo deva īśānaśca nyarbudiḥ. Yābhyāmantarikṣamāvṛtamiyaṁ ca pṛthivī mahī. Tābhyāmindramedibhyāmahaṁ jitamanvemi senayā.*

Brilliant Arbudi, noble Commander, and the Commander-in-Chief, Nyarbudi who rules the forces, by whom the sky is covered with the air-force and this earth is covered with the ground forces, with these friends of Indra, the ruler, I enter the conquered territory with the army.

उत्ति॑ष्ठ॒ त्वं दे॑वज॒नार्बु॑दे॒ सेन॑या स॒ह।
भ॒ञ्ज॒न्न॒मित्रा॑णां॒ सेनां॑ भो॒गेभि॒: परि॑ वारय॥ ५॥

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha.*
Bhañjannamitrāṇāṁ senāṁ bhogebhiḥ parivāraya.

Noble and brilliant Commander, Arbudi, rise with the army routing the force of the enemies and bind them into captivity as a snake binds the victim with its coils surrounding it.

स॒प्त जा॒तान्न्य॑र्बुद उदा॒राणां समी॒क्षय॑न्।
ते॒भि॒ष्ट्वमाज्ये॑ हु॒ते सर्वै॒रुत्ति॑ष्ठ॒ सेन॑या॥ ६॥

6. *Sapta jātānnyrbuda udārāṇāṁ samīkṣayan.*
Tebhiṣṭ vamājye hute sarvairuttiṣṭha senayā.

O Nyarbudi, examine the seven newly developed explosive thunder arms, and when the ghrta has been offered into the fire, rise with them and march with the army.

प्र॒ति॒घ्ना॒नाश्रु॑मु॒खी कृ॑धुक॒र्णी च॑ क्रोशतु।
वि॒के॒शी पु॑रु॒षे हु॒ते र॑दि॒ते अ॑र्बु॒दे॒ तव॑॥ ७॥

7. *Pratighnānāśrumukhī kṛdhukarṇī ca krośatu.*
Vikeśī puruṣe hate radite arbude tava.

O Commander, when her man is rent and killed by your attack, the widow, beating her breast, her face covered with flowing tears, ears void of rings, her hair dishevelled, would wail over the death of her husband.

सं॒कर्ष॑न्ती क॒रूक॑रं॒ मन॑सा पु॒त्रमि॒च्छन्ती॑।
पति॑ं॒ भ्रात॑र॒मात्स्वान्र॑दि॒ते अ॑र्बुदे॒ तव॑ ॥ ८ ॥

8. *Saṁkarṣantī karūkaraṁ manasā putramicchantī.*
Patiṁ bhrātaramātsvānradite arbude tava.

O Commander, after they were rent and killed by your attack, the widows, drawing together and wringing their hands together, would wish at heart that their sons, husbands, brothers and others of their people were alive.

अ॒लिक्ल॑वा जाष्कम॒दा गृध्रा॑: श्ये॒नाः प॑त॒त्रिण॑: । ध्वाङ्क्षा॑:
श॒कुन॑यस्तृप्यन्त्व॒मित्रे॑षु समी॒क्षय॑न्रदि॒ते अ॑र्बुदे॒ तव॑ ॥ ९ ॥

9. *Aliklavā jāṣkamadā gṛdhrāḥ śyenāḥ patattriṇaḥ.*
Dhvāṅkṣāḥ śakunayastṛpyantvamitreṣu samīkṣa-
yanradite arbude tava.

O Commander, after the enemy were rent and destroyed by your attack, voracious carnivores, vultures, falcons, ravens, crows, kites and other birds would hover and feast and rejoice on your enemies, showing well what you have done.

अथो॒ सर्व॑ं श्वाप॑दं॒ मक्षि॑का तृप्यतु॒ क्रिमि॑: ।
पौरु॑षे॒येऽ धि॒ कुण॑पे रदि॒ते अ॑र्बुदे॒ तव॑ ॥ १० ॥

10. *Atho sarvaṁ śvāpadaṁ makṣikā tṛpyatu krimiḥ.*
Pauruṣeye'dhi kuṇape radite arbude tava.

O Commander, wild beasts with buzzing flies and creeping worms, would gorge upon the dead bodies of men rent and fallen under your attack.

आ गृह्णीतं सं बृहतं प्राणापानान्न्यर्बुदे। निवाशा घोषाः सं यन्त्वमित्रेषु समीक्षयन्नदिते अर्बुदे तव॥ ११॥

10. *Ā gṛhṇītaṁ saṁ bṛhataṁ prāṇāpānānnyarbude. Nivāśā ghoṣāḥ saṁ yantvamitreṣu samīkṣayanradite arbude tava.*

O Commander, O Supreme Commander, hold and freeze the breath of the enemies, root out their morale under the force of your attack, and let wailing cries of loss and woe go round in their ranks as you watch the confusion.

उद्वेपय सं विजन्तां भियामित्रान्त्सं सृज।
उरुग्राहैर्बाह्वङ्कैर्विध्यामित्रान्न्यर्बुदे ॥ १२॥

12. *Udvepaya saṁ vijantāṁ bhiyāmitrāntsaṁ sṛja. Urugrāhairbāhvaṅkairvidhyāmitrānnyarbude.*

O Supreme Commander, shake the enemies, dislodge them from their position, strike them with terror, paralyse their movement, freeze their arms with overwhelming force, and fix them under the force of your attack.

मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि।
मैषामुच्छेषि किं चन रदिते अर्बुदे तव॥ १३॥

13. *Muhyantveṣāṁ bāhavaścittākūtaṁ ca yaddhṛdi. Maiṣāmuccheṣi kiṁ cana radite arbude tava.*

O Supreme Commander, let their arms be paralysed, let their mind and morale at heart be

stupefied, spare none and nothing of them, O Commander, under the force of your attack.

प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः। अघारिणीर्विकेश्यो ऽरुदत्यः पुरुषे हते रदिते अर्बुदे तव॥ १४॥

14. *Pratighnānāḥ saṁ dhāvantūraḥ paṭūrāvāghnānāḥ. Aghāriṇīrvikeśyo rudatyaḥ puruṣe hate radite arbude tava.*

O Commander, let the widows of the enemies, their hair dishevalled, unanointed, run around together, weeping and wailing, beating their breast and thighs, when their men are rent and killed under the force of your attack.

श्वन्वतीरप्सरसो रूपकाउतार्बुदे। अन्तःपात्रे रेरिहतीं रिशां दुर्णिहि तैषिणीम्। सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ १५॥

15. *Shvanvatīrapsaraso rūpakā utārbude. Antaḥ pātre rerihatīṁ riśāṁ durṇihitaiṣiṇīm. Sarvāstā arbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

O Commander, prepare sensitive detective forces of smart and dynamic informants of various forms and hues collecting highly secret, violent and damaging information in secret code and rendering it in to the ruler, all these to reveal and expose the enemies. Show your explosive power and still express your best intentions for peace and good will.

खड्डूरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम्। य उदारा अन्तर्हिता गन्धर्वाप्सरसश्च ये। सर्पा इतरजना रक्षांसि॥ १६॥

16. *Khaḍūre'dhicaṅkramāṁ kharvikāṁ kharvavā-sinīm. Ya udārā antarhitā gandharvāpsarasa-śca ye. Sarpā itarajanā rakṣāṁsi.*

Display the airforce, proud and bold, which shatters the proud and arrogant, armaments that are explosive, those that are yet unexposed, rulers of the earth on your side, forces on the move, Sarpas, other forces, and the Rakshas, absolute destroyers, and yet show your noble and generous intentions.

चतुर्दंष्ट्राञ्छ्यावदंतः कुम्भमुष्काँ असृङ्मुखान्।
स्वभ्यसा ये चोद्भ्यसाः ॥ १७ ॥

17. *Caturdaṁṣṭrāñchyāvadataḥ kumbhamuṣkāň asṛṁmukhān. Svabhyasā ye codbhysāḥ.*

Display the four-pronged, steel tipped, deadly weapons, and virile, irresistible, fearsome warriors of veteran high standing.

उद्वेपय त्वमर्बुदेऽ मित्राणाममूः सिचः ।
जयांश्च जिष्णुश्चामित्राँ जयतामिन्द्रमेदिनौ ॥ १८ ॥

18. *Udvepaya tvamarbude' mitrāṇāmamūḥ sicaḥ. Jayāṁśca jiṣṇuścāmitrāň jayatāmindramedinau.*

O Commander, shake up with terror those allied forces of the enemies. O Nyarbudi, Supreme Commander, eager for victory and victorious, friends and allies of Indra, the ruler, defeat and rout the enemy forces.

प्रब्लीनो मृदितः शयां हतोऽमित्रो न्यर्बुदे।
अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥ १९ ॥

19. *Prablīno mṛditaḥ śayāṁ hato'mitro nyarbude.*
Agnijihvā dhūmaśikhā jayantīryantu senayā.

Fallen, crushed, dead, let the enemy lie and sleep, O Nyarbudi, Supreme Commander, and let the flames of fire and columns of smoke with the army, victorious, move forward.

तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् ।
अमित्राणां शचीपतिर्मामीषां मोचि कश्चन ॥ २० ॥

20. *Tayārbude praṇuttānāmindro hantu varaṁvaram.*
Amitrāṇāṁ śacīpatirmāmīṣāṁ moci kaścana.

O Commander, with that army, let Indra, all powerful ruler, pick up one by one and eliminate the prominent leaders and members of the enemies now thrust back. Let none of them be spared.

उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु ।
शौष्कास्यमनु वर्तताममित्रान्मोत मित्रिणः ॥ २१ ॥

21. *Utkasantu hṛdayānyūrdhvaḥ prāṇa udīṣatu.*
Śauṣkāsyamanu vartatām amitrānmota mitriṇaḥ.

Let their hearts break up and their breath go up and out. Let the mouths of the unfriendly be dry and parched, but not so of the friends.

ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये । तमसा ये च तूपरा अथो बस्ताभिवासिनः । सर्वांस्ताँ अर्बुदे त्वम-मित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥ २२ ॥

22. *Ye ca dhīrā ye cādhīrāḥ parāñco badhirāśca ye.*
Tamasā ye ca tūparā atho vastābhivāsinaḥ.
Sarvāṁstāṅ arbude tvam amitrebhyo dṛśe
kurūdārāṁśca pra darśaya.

O Commander, let those that are patient and wise and those that are impatient and unwise, those that withdraw and those who were deaf and would not listen to anyone, those who are stupefied with darkness and those that are dressed in goat-skin: Let all those, O Arbudi, fall in so that the enemy may see them. And show them your own generosity too.

अर्बुदिश्च त्रिषन्धिश्चामित्रान्नो वि विध्यताम्। यथैषामिन्द्र वृत्रहन्हनाम शचीपतेऽमित्राणां सहस्रशः॥ २३॥

23. *Arbudiśca triṣandhiścāmitrānno vi vidhyatām. Yathaiṣāmindra vṛtrahanhanāma śacīpate' mitrāṇāṁ sahasraśaḥ.*

Let the Commander and Trishandhi, tripartite peace commission, settle and fix these enemies of ours so that, O Indra, destroyer of darkness, ruler and lord of all power of action, we may eliminate the enemies by the hundreds and uproot enmity from humanity.

वनस्पतीन्वानस्पत्यानोषधीरुत वीरुधः। गन्धर्वाप्सरसः सर्पान्देवान्पुण्यजनान्पितॄन्। सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ २४॥

24. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Gandharvāpsarasaḥ sarpāndevānpuṇyajanānpitṝn. Sarvāṁstāň arbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

O Arbudi, herbs and trees, products of herbs and trees, medicinal plants and creepers, keepers and guardians of earth and the environment, powers of the skies and flowing waters, Sarpas, surreptitious ones, devas, people of divine nature, noble people of

charitable mind, parental powers of the nation, all these, O Commander, you show for the former enemies. Show your explosive powers too and extend your generosity and reasonableness too.

ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः। ईशां व इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः। ईशां व ऋषयश्च-क्रुरमित्रेषु समीक्षयन्नरादिते अर्बुदे तव ॥ २५ ॥

25. *Īśāṁ vo maruto deva ādityo brahmaṇaspatiḥ. Īśāṁ va indraścāgniśca dhātā mitraḥ prajāpatiḥ. Īśāṁ va ṛṣayaścakruramitreṣu samīkṣayanradite arbude tava.*

O Commander, Arbudi, enemies and enmity having been eliminated under your command, and O people of the land and earth, let Maruts, winds and powers vibrant as the winds, rule over you. Let self refulgent sun, Aditya, Brahmanaspati, lord of the universe and and master and promoter of Brahma, universal Word and voice, rule over you. Let Indra, lord omnipotent, and mighty ruler, Agni, universal light of life, fire of yajna, and enlightened leader, Dhata, universal law of sustenance and the powers of law and order, Mitra, world friendship and universal love, and Prajapati, Lord Divine and father of his children of creation, and the protector, ruler and controller of the people and their children rule over you. Let the Rshis, visionary sages of truth and enlightenment rule over you, all with love, justice, light and power of truth and law for peace, prosperity and happiness.

तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम्। इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥ २६ ॥

26. *Teṣāṁ sarveṣāmīśānā uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Imaṁ saṁgrā-maṁ saṁjitya yathālokaṁ vi tiṣṭhadhvam.*

O friends and generous enlightened leaders, rulers and guardians of all these people of the land and the world, rise you all, be ready in harness, bond with these people together, and, having won this battle of war, peace and friendship against enmity, take up your office of duty in accordance with your assignment and order, and there abide, steadfast all.

Kanda 11/Sukta 10 (War, Victory and Peace)

Trishandhi Devata, Bhrgvangira Rshi

उत्ति॑ष्ठत॒ सं न॑ह्यध्व॒मुदा॑राः के॒तुभिः॒ स॒ह।
सर्पा॒ इत॑रजना॒ रक्षां॑स्य॒मित्रा॒ननु॑ धावत॥ १॥

1. *Uttiṣṭhata saṁ nahyadhvamudārāḥ ketubhiḥ saha. Sarpā itarajanā rakṣāṁsyamitrānanu dhāvata.*

O warriors of high order of chivalry, rise together in top gear with your banners, and O Sarpas, Rakshasas, and others, pursue the enemies and fall upon them.

ई॒शां वो॑ वेद॒ राज्यं॒ त्रिष॑न्धे अरु॒णैः के॒तुभिः॒ स॒ह।
ये अ॒न्तरि॑क्षे॒ ये दि॒वि पृ॑थि॒व्यां ये च॑ मान॒वाः।
त्रिष॑न्धे॒स्ते चेत॑सि दु॒र्णामा॑न॒ उपा॑सताम्॥ २॥

2. *Īśāṁ vo veda rājyaṁ triṣandhe aruṇaiḥ ketubhiḥ saha. Ye antarikṣe ye divi pṛthivyāṁ ye ca mānavāḥ. Triṣandheste cetasi durṇāmāna upāsatām.*

I know your rule and order, O Trishandhi, along with your scarlet banners. Whatever forces there are in

the middle region, in the region of light, and on the earth, whatever people, and whatever evil and notorious elements there be, O Trishandhi, let all these be in your mind and on record.

अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः। क्रव्यादो वातरंहस आ सजन्त्वमित्रान्वज्रेण त्रिषन्धिना॥ ३॥

3. *Ayomukhāḥ sūcīmukhā atho vikaṅkatīmukhāḥ. Kravyādo vātaraṁhasa ā sajantvamitrān vajreṇa triṣandhinā.*

Let arrows, steel tipped, needle sharp, multipointed penetrative, hitting at the speed of storm and eating into the flesh, engage the enemies when fired by three-stage rocket of the order of a thunderbolt.

अन्तर्धेहि जातवेद आदित्य कुणपं बहु।
त्रिषन्धेरियं सेना सुहितास्तु मे वशे॥ ४॥

4. *Antardhehi jātaveda āditya kuṇapaṁ bahu. Triṣandheriyaṁ senā suhitāstu me vaśe.*

O Jataveda, expert of the science of fire, brilliant commander, let the many corpses of the enemies be interred, and let this army of Trishandhi, well ordered and organised, be within my cotrol.

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह।
अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया॥ ५॥

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha. Ayaṁ balirva āhutastriṣandherāhutiḥ priyā.*

Arise you, brilliant and noble Commander, Arbudi, with your force. This tribute of appreciation, recognition and reward offered to you is Trishhandhi's

cherished contribution to you in consequence of your success.

शितिपदी सं द्यतु शरव्येयं चतुष्पदी।
कृत्येऽमित्रेभ्यो भव त्रिषन्धेः सह सेनया॥ ६॥

6. *Śitipadī saṁ dyatu śaravye'yaṁ catuṣpadī.*
Kṛtye'mitrebhyo bhava triṣandheḥ saha senayā.

Let this four stage white and black mounted rocket to fire the missiles destroy the targets. O destroyer, alongwith the forces of Trisandhi, be monitored for the destruction of the enemies.

धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु।
त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः॥ ७॥

7. *Dhūmākṣī saṁ patatu kṛdhukarṇī ca krośatu.*
Triṣandheḥ senayā jite aruṇāḥ santu ketavaḥ.

Let the eye blinding smoke screen be fired and fall, let the deafening missile be fired and fall, and Trishandhi's army being victorious, let the crimson flags be raised as a mark of victory.

अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति।
श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः कुणपे रदन्ताम्॥ ८॥

8. *Avāyantāṁ pakṣiṇo ye vayāṁsyantarikṣe divi ye caranti. Śvāpado makṣikāḥ saṁ rabhantāmā-mādo gṛdhrāḥ kuṇape radantām.*

Let the birds that fly in the sky and higher air towards the regions of light come back here. Let carnivores and flies devour the corpses. Let carrion eating vultures feast upon the carcasses.

यामिन्द्रेण सन्धां समधत्था ब्रह्मणा च बृहस्पते। तयाहमिन्द्रसन्धया सर्वान्देवानिह हुव इतो जयत मामुतः ॥ ९ ॥

9. *Yāmindreṇa sandhāṁ samadhatthā brahmaṇā ca bṛhaspate. Tayāhamindrasandhayā sarvāndevāniha huva ito jayata māmutaḥ.*

O Brhaspati, lord of the universe and universal Word, the harmonious Dharmic synthesis which you have established with and between Indra and Brahma, that is, power, and vision of wisdom and knowledge, with that practical union and compromise in real life, I, Indra, the ruler, call upon all the devas, brilliant people and say : Win here and not any other-where.

बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः।
असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन् ॥ १० ॥

10. *Bṛhaspatirāṅgirasa ṛṣayo brahmasaṁśitāḥ. Asurakṣayaṇaṁ vadhaṁ triṣandhiṁ divyāśrayan.*

Brhaspati, ruler of the wide world, Angirasas, practitioners of Vedic science and technology, Rshis, visionary sages, all inspired by Brahma, Vedic vision, in the light of divinity, have taken sheltered recourse to the triple Dharmic unity of knowledge, action and prayer for the limitation and elimination of evil and demonic elements of life for the sake of victory here in life itself.

येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः।
त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥ ११ ॥

11. *Yenāsau gupta āditya ubhāvindraśca tiṣṭhataḥ. Triṣandhiṁ devā abhajantaujase ca balāya ca.*

That triple Dharmic harmony by which that

Aditya, refulgent sun held in position, and Indra, cosmic energy, both are sustained, that very triple union and triple compromise in practical life, the devas, brilliant and victorious people, have lived and served with dedication for achieving the strength and splendour of life.

सर्वाँ॑ल्लो॒कान्त्सम॑जयन्दे॒वा आहु॑त्या॒नया॑ । बृ॒ह॒स्पति॑राङ्गि॒-र॒सो वज्रं॒ यमसि॑ञ्चतासुर॒क्षय॑णं व॒धम् ॥ १२ ॥

12. *Sarvāँllokāntsamajayan devā āhutyānayā. Bṛhaspatirāṅgiraso vajraṁ yamasiñcatāsura-kṣayaṇaṁ vadham.*

All lokas, immortal lights, beauties and ecstasies of existence, devas, brilliant sagely people, have won with this offer of service and self-sacrifice in the state of triple harmony, the same unfailing thunderbolt of Dharmic action, destroyer of demonic evil, which Brhaspati and Angirasas lived and served with dedication.

बृ॒ह॒स्पति॑राङ्गि॒र॒सो वज्रं॒ यमसि॑ञ्चतासुर॒क्षय॑णं व॒धम् । तेना॒ह म॒मूं सेना॑ं नि लि॑म्पामि बृहस्पते॒ऽमित्रा॑न्ह॒न्म्यो-ज॑सा ॥ १३ ॥

13. *Bṛhaspatirāṅgiraso vajraṁ yamasiñcatāsura-kṣayaṇaṁ vadham. Tenāhamamūṁ senāṁ ni limpāmi bṛhaspate'mitrān hanmyojasā.*

That thunderbolt of triple harmony of Dharmic knowledge, action and prayer in dedication, destroyer of demonic evil, which Brhaspati and Angirasas wielded, served and promoted, the same triple armour, O Brhaspati, I wear, with the same thunderbolt I rout

the force of unrighteousness, and with the same strength and splendour I destroy the enemies of life.

सर्वे॑ दे॒वा अ॒त्याय॑न्ति ये अ॒श्नन्ति॒ वष॑ट्कृतम्।
इ॒मां जु॑षध्व॒माहु॑तिमि॒तो ज॑यत॒ मामु॑तः॥ १४॥

14. *Sarve devā atyāyanti ye aśnanti vaṣaṭkṛtam. Imāṁ juṣadhvamāhutimito jayata māmutaḥ.*

All the divines come here to the triple centre-hold of life and victory and receive the fruits of yajnic service performed with Vedic formula of Vashat. O Devas, enjoy this offer and win your self-fulfilment here, not there on the other side of loss and negativity.

सर्वे॑ दे॒वा अ॒त्याय॑न्तु त्रिष॑न्धे॒राहु॑तिः प्रि॒या।
स॒न्धां म॑हि॒तीं र॑क्षत॒ यया॒ग्रे असु॑रा जि॒ताः॥ १५॥

15. *Sarve devā atyāyantu triṣandherāhutiḥ priyā. Sandhāṁ mahtīṁ rakṣata yayāgre asurā jitāḥ.*

May all the devas, brilliant sagely seekers of life and victory, come to this triple centrehold of yajnic performance. Contribution to this yajna of personal and social fulfilment is dear to Trishandhi, lord of positivity, negativity and the higher complementarity of the two in life's evolution. May they protect, preserve, and promote this great balance and harmony by which purely negative and destructive forces were defeated and the Devas won over the demons since the beginning of time.

वा॒युर॒मित्रा॑णामिष्व॒ग्राण्या॑च्छतु। इन्द्र॑ एषां बा॒हून्प्रति॑ भनक्तु मा श॑कन्प्रति॒धामिषु॑म्। आ॒दि॒त्य ए॑षाम॒स्त्रं वि ना॑शयतु च॒न्द्रमा॑ युता॒मग॑तस्य॒ पन्था॑म्॥ १६॥

16. *Vāyuramitrāṇāmiṣvagrāṇyāñcatu. Indra eṣāṁ bāhūnprati bhanaktu mā śakanpratidhāmiṣum. Āditya eṣāmastraṁ vi nāśayatu candramā yutāmagatasya panthām.*

Let Vayu bend and break the tips of enemy arrows, let Indra break their arms one by one, so that they may not even fix the arrow on the bow, let Aditya destroy their missiles, and let Chandrama block the path of the enemy before their advance, yet keep it open to facilitate the two-way communications to follow as possible and desirable for peace.

(This mantra reveals the tactics of war as well as of peace. Vayu is the preventive power that forestalls the enemy advance, Indra is the power to break down the enemy before the strike, Aditya is the brilliant blazing power that intercepts and destroys the enemy's latest missiles, and Chandrama is the power that defends as well as promotes peace.)

यदि॑ प्रे॒युर्दे॑वपु॒रा ब्रह्म॒ वर्मा॑णि चक्रि॒रे। त॒नू॒पानं॑ परि॒पाणं॑ कृ॒ण्वा॒ना यदु॑पोचि॒रे सर्वं॒ तद॑र॒सं कृ॑धि॥ १७॥

17. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

If they reach our holy peaceful cities, use our own knowledge, food or holy people or holy things for defence and offence, thus protecting their persons and enacting their all-round defence, turn all that effort to naught.

क्र॒व्यादा॑नुव॒र्तय॑न्मृ॒त्युना॑ च पु॒रोहि॑तम्।
त्रिष॑न्धे॒ प्रेहि॒ सेन॑या॒ जया॒मित्रा॒न्प्र प॑द्यस्व॥ १८॥

18. *Kravyādānuvartayanmṛtyunā ca purohitam.*
Triṣandhe prehi senayā jayāmitrānpra padyasva.

O Trishandhi, supreme commander of triple power of defence, offence and peace, pursuing the enemy with deadly force, facing their forces in front with death itself, march on forward with your army, conquer the unfriendly powers, and go on advancing.

त्रिषन्धे तमसा त्वममित्रान्परि वारय।
पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन॥ १९॥

19. *Triṣandhe tamasā tvamamitrānpari vāraya.*
Pṛṣadājyapraṇuttānāṁ māmīṣāṁ moci kaścana.

O Trishandhi, you cover the enemies with smoke and darkness and, starved of food and water, devoid of their very life breath, forced back by fire and power, let none of them be spared.

शितिपदी सं पतत्वमित्राणाममूः सिचः।
मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे॥ २०॥

20. *Śitipadī saṁ patatvamitrāṇāmamūḥ sicaḥ.*
Muhyantvadyāmūḥ senā amitrāṇāṁ nyarbude.

O Commander, let your force, moving forward in light as well as in darkness on wheels of steel, fall upon the enemy's supporting forces. let the enemy forces then be bewildered and stupefied.

मूढा अमित्रा न्यर्बुदे जह्योषां वरंवरम्।
अनया जहि सेनया॥ २१॥

21. *Mūḍhā amitrā nyarbude jahyeṣāṁ varaṁvaram.*
Anayā jahi senayā.

O Nyarbudi, Chief Commander, bewildered and stupefied as the enemy forces are, destroy them all, the chief ones all, destroy them with this force.

यश्च॑ कव॒ची यश्चा॑कव॒चो३॑मित्रो॒ यश्चाज्म॑नि ।
ज्या॒पा॒शैः क॑वचपा॒शैरज्म॑ना॒भिह॑तः शयाम् ॥ २२ ॥

22. *Yaśca kavacī yaścākavaco'mitro yaścājmani. Jyāpāśaiḥ kavacapāśairajmanābhihataḥ śayām.*

Whoever the enemy with corslet or without corslet, whoever on the move on chariot, all must fall in battle, hit by bow and arrow, by the warrior on chariot, or by a soldier in corslet.

ये व॒र्मिणो॒ येऽ व॒र्माणो॑ अ॒मित्रा॒ ये च॑ व॒र्मिणः॑ ।
सर्वा॑स्ताँ अ॑र्बुदे हृ॒ताञ्छ्वानोऽ॑ दन्तु॒ भूम्या॑म् ॥ २३ ॥

23. *Ye varmiṇo ye'varmāṇo amitrā ye ca varmiṇaḥ. Sarvāṁstāṅ arbude hatāñchvāno'dantu bhūmyām.*

Whoever the enemy in armour or without armour, or those who hold and provide the armour, let them fall and lie on the ground, O Commander, and the dogs would devour them when they are dead.

ये र॒थिनो॒ ये अ॑र॒था अ॑सा॒दा ये च॑ सा॒दिनः॑ ।
सर्वा॑नदन्तु॒ तान्हृ॒तान्गृ॒ध्राः॑ श्ये॒नाः प॑त॒त्रिणः॑ ॥ २४ ॥

24. *Ye rathino ye arathā asādā ye ca sādinaḥ. Sarvānadantu tānhatāngṛdhrāḥ śyenāḥ patatriṇaḥ.*

Those on chariot, those not on chariot, those on horse, those not on horse, vultures, hawks and other birds must devour them all as they lie dead.

सहस्रकुणपा शेतामामित्री सेना समरे वधानाम्।
विविद्धा कक्जाकृता ॥ २५ ॥

25. *Sahasrakuṇapā śetāmāmitrī senā samare vadhānām. Vividdhā kakajākṛtā.*

Let the force of a thousand mutilated and dead in the battle of deadly arms, lie asleep, bound in the snares of death.

मर्माविधं रोरुवतं सुपर्णैर्दन्तु दुश्चितं मृदितं शयानम्।
य इमां प्रतीचीमाहुतिममित्रो नो युयुत्सति ॥ २६ ॥

26. *Marmāvidhaṁ roruvataṁ suparṇairadantu duścitaṁ mṛditaṁ śayānam. Ya imāṁ pratīcīmāhutimamitro no yuyutsati.*

Birds of prey would feed upon the force of violence hit in the vitals, wailing, at heart afflicted, crushed, asleep in death, the force that wanted to fight this self-sacrificing army of ours ready to face the enemy.

यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम्।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ॥ २७ ॥

27. *Yāṁ devā anutiṣṭhanti yasyā nāsti virādhanam. Tayendro hantu vṛtrahā vajreṇa triṣandhinā.*

Divinities of nature and humanity stand by that self-sacrificing army, and there can be no failure of that army (which stands for the defence of peace). May Indra, the Ruler destroyer of evil and darkness, eliminate the enemies of humanity by that army, the triple thunderbolt of justice, punishment and love of peace, and the triple alliance of peace, freedom and cooperation.

॥ इति एकादशं काण्डम् ॥

KANDA-12

Kanda 12/Sukta 1 (The Song of Mother Earth)

Bhumi Devata, Atharva Rshi

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु॥ १॥

1. *Satyaṁ bṛhadṛtamugraṁ dīkṣā tapo brahma yajñaḥ pṛthivīṁ dhārayanti. Sā no bhūtasya bhavyasya patnyuruṁ lokaṁ pṛthivī naḥ kṛṇotu.*

Pillars of the Earth: Truth of Constancy, Infinity, Law of Mutability, Passion for Truth and Law, inviolable Commitment, Austerity of discipline, Divine knowledge, Yajna, participative living for creativity and contribution: these sustain the Earth, the life on earth and the human family on earth. May She, Prthivi, Mother, sustainer of past, present and future of all living beings, provide and continue to provide a beautiful wide world of life and joy for all of us.

असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु।
नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः॥ २॥

2. *Asaṁbādhaṁ badhyato mānavānāṁ yasyā udvataḥ pravataḥ samaṁ bahu. Nānāvīryā oṣadhīryā bibharti pṛthivī naḥ prathatāṁ rādhyatāṁ naḥ.*

Among whose intelligent people there is freedom from bondage and perfect equanimity and

balance between high and low, who bears many herbs and trees of varied vigour and vitality, may that Earth provide ample room for expansion and growth and possibilities of higher success and progress.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः।
यस्यामिदं जिन्वति प्राणदेजत्सा नो भूमिः पूर्वपेये दधातु॥ ३॥

3. *Yasyāṁ samudra uta sindhurāpo yasyāmannaṁ kṛṣṭayaḥ saṁbabhūvuḥ. Yasyāmidaṁ jinvati prāṇadejatsā no bhūmiḥ pūrvapeye dadhātu.*

Where seas roll and rivers flow, lakes abound and showers fall incessantly, where food is plenty and people live in comfort, where a moving, breathing, vibrant world of life exists in wide variety, may that Mother Earth establish us in abundant peace and prosperity.

यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः। या बिभर्ति बहुधा प्राणदेजत्सा नो भूमिर्गोष्वप्यन्ने दधातु॥ ४॥

4. *Yasyāścatasraḥ pradiśaḥ pṛthivyā yasyāmannaṁ kṛṣṭayaḥ saṁbabhūvuḥ. Yā vibharti bahudhā prāṇadejatsā no bhū-mirgoṣvapyanne dadhātu.*

The earth mother whose four quarters extend far and wide in space, where food is plenty and farmers and other people grow happy, which bears and sustains her living breathing children vibrant and happy in a variety of ways, may that motherland establish us in plenty of the wealth of cows and food.

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन्।
गवामश्वानां वयसश्च विष्ठा भगं वर्चः पृथिवी नो दधातु ॥ ५ ॥

5. *Yasyāṁ pūrve pūrvajanā vicakrire yasyāṁ devā asurānabhyavartayan. Gavāmaśvānāṁ vayasaśca viṣṭhā bhagaṁ varcaḥ pṛthivī no dadhātu.*

Where our ancient forefathers did wonderful deeds, where brilliant heroes kept the negative, violent and demonic forces down under control, where there are protective and promotive shelter stalls for cows, horses and birds, may that motherland bless us with honour and excellence, lustre and splendour.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो दधातु ॥ ६ ॥

6. *Viśvaṁbharā vasudhānī pratiṣṭhā hiraṇyavakṣā jagato niveśanī. Vaiśvānaraṁ bibhratī bhūmiragnimindraṛṣabhā draviṇe no dadhātu.*

Bearer and sustainer of the world, treasure-hold of wealth, shelter and stability of life, golden in form and beauty, shelter home of world community, bearing and sustaining citizens of the world, may mother earth ruled by generous omnipotent Indra give us the light of life and leadership and establish us the in wealth in life.

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम्।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ ७ ॥

7. *Yāṁ rakṣhantyasvapnā viśvadānīṁ devā bhūmiṁ pṛthivīmapramādam. Sā no madhu priyaṁ duhāmatho ukṣatu varcasā.*

Generous and brilliant brave sleeplessly protect and serve the firm and wide motherland without relent and wantonness. May she, generous giver of wealth and excellence of the world for all, give us honey sweets of life and consecrate us with light and splendour.

यार्ण॒वेऽधि॑ सलि॒लमग्र॒ आसी॒द्या मा॒याभि॑र॒न्वच॑रन्मनी॒षिण॑: । यस्या॒ हृद॑यं पर॒मे व्यो ञ्मन्त्स॒त्येनावृ॑त॒मृतं पृथि॒व्याः । सा नो॒ भूमि॒स्त्विषिं॒ बलं॒ रा॒ष्ट्रे द॑धातूत्त॒मे ॥ ८ ॥

8. *Yārṇave'dhi salilamagra āsīdyāṁ māyābhiranvacaranmanīṣiṇaḥ. Yasyā hṛdayaṁ parame vyomantsatyenāvṛtama-mṛtaṁ pṛthivyāḥ. Sā no bhūmistviṣiṁ balaṁ rāṣṭre dadhātūttame.*

That earth which in the beginning of creation nestled in the liquid mutation of Prakrti in the vast spatial ocean of particles (Rgveda 10, 190, 1), over which wise sages roamed around free with their wondrous vision and supernal creations, whose heart core wrapped in truth abides in the supreme light of Divinity, that mother earth may, we pray, establish light and splendour, and strength and power in our social order, the noblest of its kind in the universe.

यस्या॒मापः॑ परिच॒राः स॑मा॒नीर॑होरा॒त्रे अप्र॑मादं॒ क्षर॑न्ति ।
सा नो॒ भूमि॒र्भूरि॑धारा॒ पयो॑ दुहा॒मथो॑ उक्षतु॒ वर्च॑सा ॥ ९ ॥

9. *Yasyāmāpaḥ paricarāḥ samānīrahorātre apramādaṁ kṣaranti. Sā no bhūmirbhūridhārā payo duhāmatho ukṣatu varcasā.*

On which free flowing rivers flow continuously day and night without relent, may that earth of abundant streams and rivers bless us with refreshing waters and

consecrate us with light and splendour.

यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे।
इन्द्रो यां चक्र आत्मनेऽनमित्रां शचीपतिः।
सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः॥ १०॥

10. *Yāmaśvināvamimātāṁ viṣṇuryasyāṁ vicakrame. Indro yāṁ cakra ātmane'namitrāṁ śacīpatiḥ. Sā no bhūmirvi sṛjatāṁ mātā putrāya me payaḥ.*

Earth Mother which Ashvins, day and night, have wrapped in light and shade, which Vishnu, the sun, covers in a single step, which Indra, Lord Supreme, renders free from enemy powers, may that mother land release milk and water in plenty for me, her child.

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु।
बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवी-
मिन्द्रगुप्ताम्। अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवी-
महम्॥ ११॥

11. *Girayaste parvatā himavanto'raṇyaṁ te pṛthivi syonamastu. Babhruṁ kṛṣṇāṁ rohiṇīṁ viśvarū-pāṁ dhruvāṁ bhūmiṁ pṛthivīmindraguptām. Ajīto'hato akṣto'dhyaṣṭhaṁ pṛthivīmaham.*

Earth Mother, may your hills and mountains capped with snow, and your woodlands be good and grand and pleasant, and, on this land, brown and productive, dark green and fertile, red and luxuriant, vast and varied in form and hue, firm and unshakable seat of settlement guarded by mighty heroes of Indra, may we live safe and secure with pride and confidence, unconquered free, unbroken and unviolated.

यत्ते॒ मध्यं॑ पृथिवि॒ यच्च॒ नभ्य॑ं॒ यास्त॒ ऊर्ज॑स्त॒न्व॑ः संबभूवुः।
तासु॑ नो धेह्यभि नः॑ पवस्व मा॒ता भूमि॑ः पु॒त्रो अ॒हं पृ॑थि॒व्याः।
प॒र्जन्य॑ः पि॒ता स उ॑ नः पिपर्तु॥ १२॥

12. *Yatte madhyaṁ pṛthivi yacca nabhyaṁ yāsta ūrjastanvaḥ saṁbabhūvuḥ. Tāsu no dhehyabhi naḥ pavasva mātā bhūmiḥ putro ahaṁ pṛthivyāḥ. Parjanyaḥ pitā sa u naḥ pipartu.*

Earth Mother, whatever is in the midst of your person, whatever is at the centre of your person, and your gift for us from the clouds and the sky, and all that is the nutriments and energy from your body, pray establish us therein, make us pure and strong.

The earth is my mother, I am a child of the Earth Mother's. The sky and the rain cloud from the sun and sky is my father. I am a child of Nature. May the father and mother give us total fulfilment.

यस्या॑ं वेदिं॑ परिगृह्ण॒न्ति॒ भूम्या॑ं यस्यां॑ य॒ज्ञं त॒न्व॑ते॑ वि॒श्व-
क॑र्माणः। यस्यां॑ मी॒यन्ते॒ स्वर॑वः पृथि॒व्यामू॒र्ध्वाः शु॒क्रा
आहु॑त्याः पु॒रस्ता॑त्। सा नो॒ भूमि॑र्वर्धय॒द्वर्ध॑मानाः॥ १३॥

13. *Yasyāṁ vediṁ parigṛhṇanti bhūmyāṁ yasyāṁ yajñaṁ tanvate viśvakarmāṇaḥ. Yasyāṁ mīyante svaravaḥ pṛthivyāmūrdhvāḥ śukrā āhutyāḥ purastāt. Sa no bhūmirvardhayadvardhamānā.*

Whereon, on the ground, the disciples of Vishvakarma build the vedi, sit round and perform and extend and direct the yajna of social development, whereon, before the oblations are offered, celebrative posts and pillars, pure, white and powerful, are designed and raised, may that earth, herself rising and developing,

raise us to heights of development and excellence.

यो नो द्वेषत्पृथिवि यः पृतन्याद्यो ऽभिदासान्मनसा यो वधेन। तं नो भूमे रन्धय पूर्वकृत्वरि ॥ १४ ॥

14. *Yo no dveṣatpṛthivi yaḥ pṛtanyādyo'bhidāsānmanasā yo vadhena. Taṁ no bhūme randhaya pūrvakṛtvari.*

O Mother Earth, whoever hate and malign us, whoever fight against us and enslave us by mind, whoever by physical force of deadly kind, O motherland, ever active and preventive of evil, subdue him, subject him to correction or destroy him.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः। तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य उद्यन्त्सूर्यो रश्मिभिरातनोति ॥ १५ ॥

15. *Tvajjātāstvayi caranti martyāstvaṁ bibharṣi dvipadastvaṁ catuṣpadaḥ. Taveme pṛthivi pañca mānavā yebhyo jyotiramṛtaṁ martyebhya udyantsūryo raśmibhirātanoti.*

Born of you, living and moving around freely on you, all the mortals, humans, animals, birds, you bear, support and sustain. Mother Earth, yours are all the children, all five classes, native as well as foreign; for all of these mortals, the immortal light, the sun, rising and radiating with its rays, shines far and wide.

ता नः प्रजाः सं दुह्रतां समग्रा वाचो मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

16. *Tā naḥ prajāḥ saṁ duhratāṁ samagrā vāco madhu pṛthivi dhehi mahyam.*

Let all these people, your children, together receive the mother's gift of nourishment, sustenance and support. O Mother Earth, bless me with honey sweets of the Common Word and mutual discourse, pray establish me therein.

विश्वस्वं ∫ मातर्मोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम्। शिवां स्योनामनु चरेम विश्वहा॥ १७॥

17. *Viśvasvaṁ mātaramoṣadhīnāṁ dhruvāṁ bhumiṁ pṛthivīṁ dharmaṇā dhṛtām. Śivāṁ syonāmanu carema viśvahā.*

O children of the earth, let us all together and always serve and live in accord with the universal love, unity and generosity of Mother Earth, vast and wide, mother of all herbs and trees, firm, established in Dharma, blissfully peaceful, beautiful and gracious beyond bounds.

महत्सधस्थं महती बभूविथ महान्वेग एजथुर्वेपथुष्टे। महांस्त्वेन्द्रो रक्षत्यप्रमादम्। सा नो भूमे प्र रोचय हिरण्यस्येव संदृशि मा नो द्विक्षत कश्चन॥ १८॥

18. *Mahatsadhasthaṁ mahatī babhūvitha mahānvega ejathurvepathuṣṭe. Mahāṁstvendro rakṣatyapramādam. Sā no bhūme pra rocaya hiraṇyasyeva saṁdṛśi mā no dvikṣata kaścana.*

Mother Earth, be, indeed you are, the mighty one great hall of residence for humanity. High is your velocity, mighty your motion, terrible your tremor. Mighty Indra, the sun, keeps and protects you in orbit relentlessly, the Ruler maintains you at peace vigilantly. O motherland, let us shine in the golden glory of light

and grandeur on earth. Let none hate and malign us. Let us live with love in mutual trust.

अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु।
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥ १९ ॥

19. *Agnirbhūmyāmoṣadhīṣvagnimāpo bibhratyagniraśmasu. Agnirantaḥ puruṣeṣu goṣvaśveṣvagnayaḥ.*

There is agni, fire energy in the earth, fire in the herbs and trees, waters bear fire, there is fire in stones, fire in humans, in cows, and in horses, fire of various orders and energy, electric, magnetic, pure light.

अग्निर्दिव आ तपत्यग्नेर्देवस्योर्वन्तरिक्षम्।
अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम् ॥ २० ॥

20. *Agnirdiva ā tapatyagnerdevasyorvantarikṣam. Agniṁ martāsa indhate havyavāhaṁ ghṛtapriyam.*

Agni burns, shines and radiates from the solar region as the sun. By divine Agni, wind blows and lightning flashes as electrical energy. Humans light the fire which loves to consume ghrta and carries the oblations from earth to heaven.

अग्निवासाः पृथिव्य ∫ सितज्रूस्त्विषीमन्तं संशितं मा कृणोतु ॥ २१ ॥

21. *Agnivāsāḥ pṛthivya sitajñūstviṣīmantaṁ saṁśitaṁ mā kṛṇotu.*

The Earth, wrapped in fire, unbound with limitations, may, I pray, vest me in light and fire and turn me sharp and refined.

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्। भूम्यां मनुष्या जीवन्ति स्वधयान्नेन मर्त्याः। सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं मा पृथिवी कृणोतु॥ २२॥

22. *Bhūmyāṁ devebhyo dadati yajñaṁ havyamaraṁkṛtam. Bhūmyāṁ manuṣyā jīvanti svadhayānnena martyāḥ. Sā no bhūmiḥ prāṇamāyurdadhātu jaradaṣṭiṁ mā pṛthivī kṛṇotu.*

On earth, people offer homage of the finest and best prepared havi in yajna to the divinities, and they offer service and hospitality to revered sages and scholars. On earth, mortal men live their life on food with their own essential nature, character and energy for survival and growth. May that Mother Earth, giver of food and energy, bring us pranic energy, good health and full long age to live a life of piety and fulfilment.

यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः। यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन॥ २३॥

23. *Yaste gandhaḥ pṛthivi saṁbhūva yaṁ bibhratyoṣadhayo yamāpaḥ. Yaṁ gandharvā apsarasaśca bhejire tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Earth Mother, that sweet fragrance which is your very essence, which herbs and trees, and seas and streams bear, which Gandharvas and Apsaras, all those that live and play on earth and those that float and frolick and swim in waters share, with that same fragrance make me fragrant. Let none of us hate any one, let no one hate us.

यस्ते॑ ग॒न्धः पु॒ष्क॑रमावि॒वेश॒ यं सं॑ज॒भ्रुः सूर्या॑या॒ विवा॒हे।
अम॑र्त्याः पृथिवि ग॒न्धमग्रे॒ तेन॑ मा सु॒र॒भिं कृ॑णु॒ मा नो॑ द्विक्षत॒
कश्च॒न॥ २४॥

24. *Yaste gandhaḥ puṣkaramāviveśa yaṁ saṁjabhruḥ sūryāyā vivāhe. Amartyāḥ pṛthivi gandhamagre tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Mother Earth, that fragrance of yours which has entered the lotus flower, which, since time immemorial, the immortals bear and bring in radiation of the solar rays and their contact with the earth, with that fragrance make me fragrant. Let none of us hate any one, let no one hate us.

यस्ते॑ ग॒न्धः पु॑रु॒षेषु॒ स्त्री॒षु पुं॒सु भगो॒ रुचिः॑। यो अश्वे॑षु
वी॒रेषु॒ यो मृ॒गेषू॒त ह॒स्तिषु॑। क॒न्या ऽ॑यां॑ वर्चो॑ यद्भू॑मे॒ तेना॒स्माँ
अपि॒ सं सृ॑ज॒ मा नो॑ द्विक्षत॒ कश्च॒न॥ २५॥

25. *Yaste gandhaḥ puruṣeṣu strīṣu puṁsu bhago ruciḥ. Yo aśveṣu vīreṣu yo mṛgeṣūta hastiṣu. Kanyāyāṁ varco yadbhūme tenāsmāṅ̆ api saṁ sṛja mā no dvikṣata kaścana.*

That fragrance of yours which breathes in men, in women, in males and females, which is in grandeur and excellence, beauty and glamour, which is in horses and brave heroes, which is in beasts of the forest and in elephants, which is in the beauty of innocence and lustre of virginity among maidens, with that fragrance, O Mother Earth, make us fragrant. Let none of us hate any one, let no one hate us.

शि॒ला भूमि॒रश्मा॑ पां॒सुः सा भूमि॒ः सन्धृ॑ता धृ॒ता।
तस्यै॒ हिर॑ण्यवक्षसे पृथि॒व्या अ॑करं॒ नम॑ः॥ २६॥

26. *Śilā bhūmiraśmā pāṁsuḥ sā bhūmiḥ sandhṛtā dhṛtā. Tasyai hiraṇyavakṣase pṛthivyā akaraṁ namaḥ.*

The slab and stone, dust and mountain, all is earth. That earth is placed in position, firmly in place in orbit. To that Earth Mother and to her golden expanse like the mother's bosom, I do homage of obeisance.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा।
पृथिवीं विश्वधायसं धृतामच्छावदामसि॥ २७॥

27. *Yasyāṁ vṛkṣā vānaspatyā dhruvāstiṣṭhanti viśvahā. Pṛthivīṁ viśvadhāyasaṁ dhṛtāmacchāvadāmasi.*

Whereon herbs and trees of the forest stand firm and always flourish, that Mother Earth, bearer and sustainer of all things of the world, placed and held very well in her position, we praise and serve with reverence.

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम्॥ २८॥

28. *Udīrāṇā utāsīnāstiṣṭhantaḥ prakrāmantaḥ. Padbhyāṁ dakṣiṇasavyābhyāṁ mā vyathiṣmahi bhūmyām.*

Sitting or standing, moving around or walking forward on both legs right and left, let us never fall, never waver, nor fail ever.

विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम्।
ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे॥ २९॥

29. *Vimṛgvarīṁ pṛthivīmā vadāmi kṣamāṁ bhūmiṁ brahmaṇā vāvṛdhānām. Ūrjaṁ puṣṭaṁ bibhratīmannabhāgaṁ ghṛtaṁ tvābhi ni ṣīdema bhūme.*

To Earth, sacred mother, pure, unhurt, forbearing, growing by divine power and celebrated with Vedic songs of adoration, bearing food, energy, and every body's share of nourishment and ghrta, I say: O motherland, let us all sit with you together at peace.

शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये तं नि दध्मः। पवित्रेण पृथिवि मोत्पुनामि ॥ ३० ॥

30. *Śuddhā na āpastanve kṣarantu yo naḥ sedurapriye taṁ ni dadhmaḥ. Pavitreṇa pṛthivi motpunāmi.*

Mother Earth, let pure showers and streams of water flow for our body's health. Whatever negative, bad or evil be ours, we assign to our dislike and rejection. O Motherland, I initiate and consecrate myself with the purity and sanctity of your presence, inspiration and holy action.

यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद्याश्च पश्चात्। स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने शिश्रियाणः ॥ ३१ ॥

31. *Yāste prācīḥ pradiśo yā udīcīryāste bhūme adharādyāśca paścāt. Syonāstā mahyaṁ carate bhavantu mā ni paptaṁ bhuvane śiśriyāṇaḥ.*

May your regions in front or at the back, up or down, O Mother Earth, all directions and sub-directions, where I live and move, be good and auspicious to me. As long as I live with your support in the world, let me never stumble and never fall down.

मा नः॑ प॒श्चान्मा पु॒रस्ता॑न्नुदिष्ठा॒ मोत्त॒राद॑धरादुत। स्व॒स्ति भू॑मे नो भव॒ मा वि॑दन्परिप॒न्थिनो॒ वरी॑यो यावया व॒धम्॥ ३२॥

32. *Mā naḥ paścānmā purastānnudiṣṭhā mottarādadharāduta. Svasti bhūme no bhava mā vidanparipanthino varīyo yāvayā vadham.*

O Mother Earth, do not push us from behind, from front, from above and from below. Pray be kind and gracious. Let there be no thieves, robbers and highway men among us. Throw off all weapons of destruction far away from us.

याव॑त्ते॒ऽभि वि॒पश्या॑मि॒ भूमे॒ सूर्ये॑ण मे॒दिना॑।
ताव॑न्मे॒ चक्षु॒र्मा मे॒ष्टोत्त॑रामुत्तरां॒ समा॑म्॥ ३३॥

33. *Yāvatte'bhi vipaśyāmi bhūme sūryeṇa medinā. Tāvanme cakṣurmā meṣṭottarāmuttarāṁ samām.*

O Motherland, as long as I live, look to you and watch around with the gracious light of the sun, that long let my eye and discriminative judgement never fail over time passing on with the passage of years.

यच्छया॑नः प॒र्याव॑र्ते॒ दक्षि॑णं स॒व्यम॒भि भू॑मे पा॒र्श्वम्। उ॒त्ता॒नास्त्वा॑ प्र॒तीचीं॑ यत्पृ॒ष्टीभि॑रधि॒शेम॑हे। मा हिं॑सी॒स्तत्र॑ नो भूमे॒ सर्व॑स्य प्रतिशीवरि॥ ३४॥

34. *Yacchayānaḥ paryāvarte dakṣiṇaṁ savyamabhi bhūme pārśvam. Uttānāstvā pratīcīṁ yatpṛṣṭībhiradhiśemahe. Mā himsīstatra no bhūme sarvasya pratiśīvari.*

O Motherland, while I sleep and change sides right and left, and when we lie face upward and back on the ground, then O Motherland, gracious giver of

restful support and sleep to all, pray do not hurt us.

यत्ते॑ भूमे वि॒खना॑मि क्षि॒प्रं तदपि॑ रोहतु।
मा ते॒ मर्म॑ विमृग्वरि॒ मा ते॒ हृद॑यमर्पिपम्॥ ३५॥

35. *Yatte bhūme vikhanāmi kṣipraṁ tadapi rohatu.*
Mā te marma vimṛgvari mā te hṛdayamarpipam.

O Mother Earth, when I dig and till the soil to sow the seed, let the seed grow soon and the ground fill up. O gracious, purifying and regenerative Mother, never would I hurt your vitality and fertility, never will I rip up your heart.

ग्री॒ष्मस्ते॑ भूमे व॒र्षाणि॑ श॒रद्धे॑म॒न्तः शिशि॑रो वस॒न्तः।
ऋ॒तव॑स्ते विहि॑ता हाय॒नीर॑हो॒रात्रे पृ॑थिवि नो दुहाताम्॥ ३६॥

36. *Grīṣmaste bhūme varṣāṇi śaraddhemantaḥ śiśiro vasantaḥ. Ṛtavaste vihitā hāyanīrahorātre pṛthivi no duhātām.*

O Motherland, expansive Mother Earth, may your seasons, summers, rains, autumns, winters, freezing winters and springs in the yearly cycle and the days and nights be generous and give profuse showers of nature's gifts to us.

याप॑ स॒र्पं वि॒जमा॑ना वि॒मृग्व॑री॒ यस्या॒मास॑न्नग्नयो॒ ये अ॒प्स्व१॑-
न्तः। पर॒ दस्यू॒न्दद॑ती देवपी॒यूनिन्द्रं॑ वृणा॒ना पृ॑थि॒वी न
वृ॒त्रम्। श॒क्राय॑ दध्रे वृष॒भाय॒ वृष्णे॑॥ ३७॥

37. *Yāpa sarpaṁ vijamānā vimṛgvarī yasyāmā-sannagnayo ye apsvantaḥ. Parā dasyūndadatī devapīyūnindraṁ vṛṇānā pṛthivī na vṛtram. Śakrāya dadhre vṛabhāya vṛṣṇe.*

Mother Earth which goes on revolving and rotating at high speed, which is worth discovering and researching, in which there are fire energies which are in waters too, which goes on in time, throwing off negative destroyers of positivities, which loves to be with Indra, the powerful sun, not with the covering darkness and evil: such is the earth which sustains and is held in position for the mighty generous giver of showers. (The earth is for the generous brave.)

यस्यां सदोहविर्धाने यूपो यस्यां निमीयते।
ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः।
युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे॥ ३८॥

38. *Yasyāṁ sadohavirdhāne yūpo yasyāṁ nimīyate.*
Brahmāṇo yasyāmarcantyṛgbhiḥ sāmnā yajurvidaḥ. Yujyante yasyāmṛtvijaḥ somamindrāya pātave.

Whereon halls of residence and stores of havi are built for congregations of yajna-performers, where pillars are designed and raised for the yajna sessions, where sagely scholars of Yajurveda worship the Lord of Universe with Rks and Samans, where high priests engage in yajna and distil the soma for oblations to Indra, Lord Omnipotent: such is our Mother Earth.

यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः।
सप्त सत्रेण वेधसो यज्ञेन तपसा सह॥ ३९॥

39. *Yasyāṁ pūrve bhūtakṛta ṛṣayo gā udānṛcuḥ.*
Sapta satreṇa vedhaso yajñena tapasā saha.

Whereon creative sages of ancient times, seven sages, with yajnic sessions of their life time with yajna

and austerity of Tapas, chanted the holy songs of Veda: such is our motherland.

सा नो॒ भूमि॒रा दि॑शतु॒ यद्धनं॑ का॒मया॑महे।
भगो॑ अनु॒प्रयु॑ङ्क्ता॒मिन्द्र॑ एतु पुरोग॒वः॥ ४०॥

40. *Sā no bhūmirā diśatu yaddhanaṁ kāmayāmahe. Bhago anuprayuṅktāmindra etu purogavaḥ.*

That ancient Motherland may give us whatever wealth, honour and excellence we pray for, may Indra, Lord of glory, pioneer of great creative power, be with us, and then may the honour and grandeur of the world follow for us in the footsteps of Indra.

यस्यां॒ गाय॑न्ति॒ नृत्य॑न्ति॒ भूम्यां॒ मर्त्या॒ व्यै ऽलबाः। युध्यन्ते॒ यस्या॑माक्र॒न्दो यस्यां॒ वद॑ति दुन्दु॒भिः। सा नो॒ भूमि॒ः प्र णु॑दतां॒ स॒पत्ना॑नसप॒त्नं मा॑ पृथि॒वी कृ॑णोतु॥ ४१॥

41. *Yasyāṁ gāyanti nṛtyanti bhūmyāṁ martyā vyai labāḥ. Yudhyante yasyāmākrando yasyāṁ vadati dundubhiḥ. Sā no bhūmiḥ pra ṇudatāṁ sapatnānasaptnaṁ mā pṛthivī kṛṇotu.*

The Motherland on whose bosom mortal people of various classes and cultures sing and dance in joy, whereon war drums boom and warriors clash with shouts and chllenges against the adversaries, may that Motherland throw away violent adversaries, and render me free from enemies and war.

यस्या॒मन्नं व्रीहिय॒वौ यस्या॑ इ॒माः पञ्च॑ कृ॒ष्टय॑ः।
भूम्यै॒ प॒र्जन्य॑पत्न्यै॒ नमो॑ऽ स्तु व॒र्षमे॑दसे ॥ ४२॥

42. *Yasyāmannaṁ vrīhiyavau yasyā imāḥ pañca kṛṣṭayaḥ. Bhūmyai parjanyapatnyai namo'stu varṣamedase.*

Whereon abound food grains, rice and barley, whereon five classes of people, native and foreign, happily live together, to this Mother Earth blest by showers, beloved of the cloud, honour and salutations !

यस्या॒ः पुरो॑ दे॒वकृ॑ता॒ः क्षेत्रे॒ यस्या॑ विकु॒र्वते॑। प्र॒जाप॑तिः पृथि॒वीं वि॒श्वग॑र्भा॒माशा॑माशा॒ रण्यां नः कृणोतु॥ ४३॥

43. *Yasyāḥ puro devakṛtāḥ kṣetre yasyā vikurvate. Prajāpatiḥ pṛthivīṁ viśvagarbhāmāśāmāśāṁ raṇyaṁ naḥ kṛṇotu.*

Whose cities are created, designed and built by divine architects, in whose fields various productive projects are pursued and perfected, may Prajapati, lord of the people, render that Earth Mother of the world in every place in every direction happy and joyous for us.

नि॒धिं बिभ्र॑ती बहु॒धा गुहा॒ वसु॑ म॒णिं हिर॑ण्यं पृथि॒वी द॑दातु मे। वसू॑नि नो वसु॒दा रास॑माना दे॒वी द॑धातु सुमन॒स्य-मा॑ना॥ ४४॥

44. *Nidhiṁ bibhratī bahudhā guhā vasu maṇiṁ hiraṇyaṁ pṛthivī dadātu me. Vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā.*

Bearing wealth of many forms deep in the mines, I pray, may the Mother Earth give me wealth, jewels and gold. Generous Mother divine, noble at heart, giver of wealth, may bear and continue to give us wealth of all kinds.

जन॑ं बिभ्र॑ती बहु॒धा विवा॑चस॒ं नाना॑धर्माणं पृथि॒वी य॑थौक॒सम्। स॒हस्र॑ं धारा॒ द्रवि॑णस्य मे दुहां ध्रु॒वेव॑ धे॒नुरन॑पस्फुरन्ती॥ ४५॥

45. *Janaṁ bibhratī bahudhā vivācasaṁ nānādharmāṇaṁ pṛthivī yathaukasam. Sahasraṁ dhārā draviṇasya me duhāṁ dhruveva dhenurana-pasphurantī.*

Bearing and sustaining many people speaking different languages and observing different forms of Dharma and Karma in life, conduct and profession in many different ways like a family living in the same one home, may the wide and varied earth mother, constant, firm and undisturbed, give me a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

(This mantra may be interpreted as the prayer of a ruler as well as of a citizen of the country which, in this sukta, should be interpreted as the world.)

यस्ते॑ स॒र्पो वृ॒श्चि॑कस्तृ॒ष्टदं॑श्मा हेम॒न्तज॑ब्धो भृम॒लो गुहा॒ शये॑। क्रिमि॒र्जिन्व॑त्पृथिवि॒ यद्य॒देज॑ति प्रा॒वृषि॒ तन्नः॑ सर्प॒न्मोप॑ सृप॒द्यच्छि॒वं तेन॑ नो मृड ॥ ४६ ॥

46. *Yaste sarpo vṛścikastṛṣṭadaṁśmā hemantajabdho bhṛmalo guhā śaye. Krimirjinvatpṛthivi yadyadejati prāvṛṣi tannaḥ sarpanmopa sṛpadyacchivaṁ tena no mṛḍa.*

Whether it is a snake or a scorpion whose bite causes excessive thirst, or an insect or germ which causes fever with shivering cold or delirium, all of which could be hidden and might come out, live and roam around in rains, may all these, O Mother Earth, never come close to me. Pray bless us with that which is good.

ये ते॒ पन्था॑नो ब॒हवो॑ ज॒नाय॑ना॒ रथ॑स्य॒ वर्त्मान॑सश्च॒ यात॑वे।
यैः सं॒चर॑न्त्यु॒भये॑ भद्रपा॒पास्तं पन्था॑नं जयेमानमि॒त्रम॑तस्क॒रं
यच्छि॒वं तेन॑ नो मृड ॥ ४७ ॥

47. *Ye te panthāno bahavo janāyanā rathasya vartmānasaśca yātave. Yaiḥ saṁcarantyubhaye bhadrapāpāstaṁ panthānaṁ jayemānamitra-mataskaraṁ yacchivaṁ tena no mṛḍa.*

Many are the paths and highways for carts and chariots meant for public transport, by which both good people and bad elements of society travel. Pray let us control them and make them free from enemies, thieves, robbers and smugglers. O Mother Earth, bless us with that which is good.

म॒ल्वं बिभ्र॑ती गुरु॒भृद्भ॑द्रपा॒पस्य॑ नि॒धनं तिति॒क्षुः। व॒रा॒हेण॑ पृथि॒वी सं॑विदा॒ना सू॑क॒राय॒ वि जि॑हीते मृ॒गाय॑ ॥ ४८ ॥

48. *Malvaṁ bibhratī gurubhṛdbhadrapāpasya nidhanaṁ titikṣuḥ. Varāheṇa pṛthivī saṁvidānā sūkarāya vi jihīte mṛgāya.*

Bearing her own gravitation, attraction and forbearance, sustaining both the virtuous and the sinful and shaping their family and family line, the earth in cooperation with the cloud, moves on in orbit doing homage to the sun, sojourner of space.

ये त आ॑र॒ण्याः प॒शवो॑ मृ॒गा वने॑ हि॒ताः सिं॒हा व्या॒घ्राः
पु॑रु॒षाद॒श्चर॑न्ति। उ॒लं वृ॒कं पृथिवि दु॒च्छुना॑मि॒त ऋ॒क्षीका॑ं
रक्षो॒ अप॑ बाधया॒स्मत् ॥ ४९ ॥

49. *Ye ta āraṇyāḥ paśavo mṛgā vane hitāḥ siṁhā vyāghrāḥ puruṣādaścaranti. Ulaṁ vṛkaṁ pṛthivi ducchunāmita ṛkṣīkāṁ rakṣo apa bādhayāsmat.*

Your animals of the forest, the deer inhabiting the woods, lions and tigers, carnivorous they are, all ranging over you, O Mother Earth, remove away all those ferocious wolves, she bears, and all deadly devils dangerous to people.

ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः ।
पिशाचान्त्सर्वा रक्षांसि तान्त्स्मद्भूमे यावय ॥ ५० ॥

50. *Ye gandharvā apsaraso ye cārāyāḥ kimīdinaḥ. Piśācāntsarvā rakṣāṁsi tānasmadbhūme yāvaya.*

Mother Earth, pray throw out and keep away from us all those demons and violent forces which are negative, destructive, selfish, exploitative, and blood thirsty.

यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि । यस्यां वातो मातरिश्वेयते रजांसि कृण्वंश्च्या-वयंश्च वृक्षान् । वातस्य प्रवामुपवामनु वात्यर्चिः ॥ ५१ ॥

51. *Yāṁ dvipādaḥ pakṣiṇaḥ saṁpatanti haṁsāḥ suparṇāḥ śakunā vayāṁsi. Yasyāṁ vāto mātari-śveyate rajāṁsi kṛṇvaṁścyāvayaṁśca vṛkṣān. Vātasya pravāmupavāmanu vātyarciḥ.*

On which bipeds, birds, swans, eagles, hawks and others fly and land (on lakes and trees), where winds and storms blow raising dust, shaking trees and beating the clouds, where light and shade alternate in response to the strength and calm of the winds, that is Mother Earth.

यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि ।
वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये धामनिधामनि ॥ ५२ ॥

52. *Yasyāṁ kṛṣṇamaruṇaṁ ca saṁhite ahorātre vihite bhūmyāmadhi. Varṣeṇa bhūmiḥ pṛthivī vṛtāvṛtā sā no dadhātu bhadrayā priye dhāmani-dhāmani.*

Mother Earth where day and night, bright and dark, are joined in the natural system, the vast earth which is soaked and covered with showers of rain, may she, we pray, establish us in goodness, peace and prosperity with noble good fortune in every place and situation.

द्यौश्च॑ मे इ॒दं पृ॑थि॒वी चा॒न्तरि॑क्षं च मे॒ व्यच॑ः।
अ॒ग्निः सूर्य॒ आपो॑ मे॒धां विश्वे॑ दे॒वाश्च॒ सं द॑दुः॥ ५३॥

53. *Dyauśca me idaṁ pṛthivī cāntarikṣaṁ ca me vyacaḥ. Agniḥ sūrya āpo medhāṁ viśve devāśca saṁ daduḥ.*

May the heaven, this vast earth, this expansive firmament, heat and light, sun, waters, and all divinities of nature and humanity of the world bless me with holy intelligence and good will.

अ॒हम॑स्मि॒ सह॑मान॒ उत्त॑रो॒ नाम॒ भूम्या॑म्।
अ॒भी॒षाड॑स्मि विश्वा॒षाडाशा॑माशां विषास॒हिः॥ ५४॥

54. *Ahamasmi sahamāna uttaro nāma bhūmyām. Abhīṣāḍasmi viśvāṣāḍāśāmāśāṁ viṣāsahiḥ.*

I am the man, a patient, forbearing challenger, forward fighter, for sure, the winner on the field. I beat who faces me, I win all over the land, I am the conqueror all round in all directions (overall the problems and all the crises that face me, threaten to defeat me, and deprive me of my identity).

अदो यद्देवि प्रथमाना पुरस्ताद्देवैरुक्ता व्यसर्पो महित्वम्।
आ त्वा सुभूतमविशत्तदानीमकल्पयथाः प्रदिशश्चतस्रः॥ ५५॥

55. *Ado yaddevi prathamānā purastāddevairuktā vyasarpo mahitvam. Ā tvā subhūtamaviśattadānīmakalpayathāḥ pradiśaścatasraḥ.*

O divine Mother Earth, when in those early ancient times you expanded and, exalted by divine forces of nature and humanity, you waxed with grandeur, then the prosperity and excellence of life and motherhood entered your personality and you rose to the energy, power, inspiration and glory of your divine identity all over the four directions. Be that, O Mother, and continue to be that all time, everywhere.

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम्।
ये संग्रामाः समितयस्तेषु चारु वदेम ते॥ ५६॥

56. *Ye grāmā yadaraṇyaṁ yāḥ sabhā adhi bhūmyām. Ye saṁgrāmāḥ samitayasteṣu cāru vadema te.*

O Mother, whatever villages and cities there are, or forests, or parliaments and assemblies there are on earth, whatever battles or problems, whatever committees, congregations and conferences there be, we shall speak and perform well everywhere and do you proud.

अश्वइव रजो दुधुवे वि तान्जनान्य आक्षियन्पृथिवीं यादजायत। मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम्॥ ५७॥

57. *Aśva-iva rajo dudhuve vi tān janānya ākṣiyanpṛthivīṁ yādajāyata. Mandrāgretvarī bhuvanasya gopā vanaspa-tīnāṁ gṛbhiroṣadhīnām.*

Happy, calm, and moving forward at a pleasant, undisturbing pace, protector of her earthly world, bearer and sustainer of herbs and trees, ever since she was born, the Earth Mother, like a horse that shakes off dust from its body, shakes off those people who live but presume to possess and over-ride her as masters.

यद्वदा॑मि॒ मधु॑म॒त्तद्व॑दामि॒ यदी॑क्षे॒ तद्व॑नन्ति मा।
त्विषी॑मानस्मि जू॒ति॒मानवा॒न्या॒न्ह॑न्मि॒ दोध॑तः ॥ ५८ ॥

58. *Yadvadāmi madhumattadvadāmi yadīkṣe tadvananti mā. Tviṣīmānasmi jūtimānavānyānhanmi dodhataḥ.*

Whatever I speak, that is sweet as honey, whatever or whoever I see and meet, they love and honour me. Brilliant and dynamic with a drive, I throw out all those others who are angry with me and hostile toward the motherland.

श॒न्ति॒वा सु॑र॒भिः स्यो॒ना की॒लालो॑ध्नी॒ पय॑स्वती।
भूमि॒रधि॑ ब्रवीतु मे पृथि॒वी पय॑सा स॒ह ॥ ५९ ॥

59. *Śantivā surabhiḥ syonā kīlālodhnī payasvatī. Bhūmiradhi bravītu me pṛthivī payasā saha.*

Peaceable, kind and beneficent, fragrant, gentle and blissful, overflowing with milk, food and water, may the expansive Earth Mother, with all her wealth of nourishments, speak to me and inspire me in the motherland.

यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम्।
भुजिष्यं पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृ-
मद्भ्यः ॥ ६० ॥

60. *Yāmanvaicchaddhaviṣā viśvakarmāntararṇave rajasi praviṣṭām. Bhujiṣyaṁ pātraṁ nihitaṁ guhā yadāvirbhoge abhavanmātṛmadbhayḥ.*

When Vishvakarma, maker of the universe, wished to evolve and form the earth which was then contained in the spatial ocean of waters, and, further, when he wished to vest it with all the materials favourable to the emergence and support of life in the course of natural evolution, then all the nutriments of food and drink implicit in the mysterious cave of Mother Nature meant for all forms of life were born of Mother Earth, grew up and came into existence.

(For the natural evolution of life from Divine Will and the existential mutation of Nature refer to Taittiriya Upanishad 2, 1.)

त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना। यत्त ऊनं
तत्त आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य ॥ ६१ ॥

61. *Tvamasyāvapanī janānāmaditiḥ kāmadughā paprathānā. Yatta ūnaṁ tatta ā pūrayāti prajāpatiḥ prathamajā ṛtasya.*

Earth Mother, you are Aditi, unbreakable and indivisible, giver of fulfilment, growing and expansive in living potential. You provide the field of production, growth and development for humanity. And whatever is wanted of you for such growth, Prajapati, first self-manifest Divinity and father creator and sustainer of

life forms, in the course of creative evolution and the Law of Mutability, replenishes and fulfils.

उ॒प॒स्थास्ते॑ अनमी॒वा अ॑यक्ष्मा अ॒स्मभ्यं सन्तु पृथिवि॒ प्रसू॑ताः। दी॒र्घं न॒ आयुः॒ प्रति॒बुध्य॑माना व॒यं तुभ्यं ब॒लि॒हृत॑ः स्याम॥ ६२॥

62. *Upasthāste anamīvā ayakṣmā asmabhyaṁ santu pṛthivi prasūtāḥ. Dīrghaṁ na āyuḥ pratibudhyamānā vayaṁ tubhyaṁ balihṛtaḥ syāma.*

Earth Mother, let the wombs and bosoms of fertility, creativity and motherly care, born, reborn and developed, be free from negativity and cancerous diseases. Let our life be long, full and healthy, and let us all, your children, awakened and enlightened, be homage bearers with reverence and gratitude to you.

भूमे॑ मात॒र्नि धे॑हि मा भ॒द्रया॒ सुप्र॑तिष्ठितम्।
सं॒वि॒दा॒ना दि॒वा क॑वे श्रि॒यां मा॑ धेहि॒ भूत्या॑म्॥ ६३॥

63. *Bhūme mātarni dhehi mā bhadrayā supratiṣṭhitam. Saṁvidānā divā kave śriyāṁ mā dhehi bhūtyām.*

Earth Mother, creative, dynamic and one with me, sustain and support me with light and all that is good. Keep me established firmly in wealth, honour and excellence, blest in prosperity and grace.

Kanda 12/Sukta 2 (Yakshma Nashanam)

Agni and others Devatah, Bhrgu Rshi

न॒डमा रो॑ह॒ न ते॒ अत्र॑ लो॒क इ॒दं सीसं॑ भाग॒धेय॑ं त॒ एहि॑। यो गोषु॒ य॒क्ष्मः॒ पु॒रु॒षेषु॒ य॒क्ष्म॒स्तेन॒ त्वं सा॒कम॑ध॒राङ् परे॑हि॥ १॥

1. *Naḍamā roha na te atra loka idaṁ sīsaṁ bhāgadheyaṁ ta ehi. Yo goṣu yakṣmaḥ puruṣeṣu yakṣmastena tvaṁ sākamadharāṅ parehi.*

O fire, rise on the reeds. Your place is not here. This lead is your food. Come and rise. Whatever cancer or consumption there is among cows and other animals or humans, along with that go down from here, far off from us.

(This mantra is addressed to the fire, the fuel being reeds. On reed fire, which is slow and mild, lead is melted and burnt with certain chemicals and ash, i.e., Bhasma, is prepared for medicinal purposes for the cure of cancer and consumption. The mantra is not a magic formula, but it suggests a miraculous cure with lead-ash for diseases which eat up the flesh and blood and bone of the patient.)

अघशंसदुःशंसाभ्यां कॅरेणानुकॅरेण च।
यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि॥ २॥

2. *Aghaśaṁsaduḥ śaṁsābhyāṁ kareṇānukareṇa ca. Yakṣmaṁ ca sarvaṁ teneto mṛtyuṁ ca nirajāmasi.*

Whatever cancer or consumption is caused by sinful acts or despicable habits, by doing certain acts or imitating and following certain negative acts and habits, all that cancer and consumption, even fatal diseases and untimely death, we ward off with that lead-ash and cast out.

निरितो मृत्युं निर्ऋतिं निररातिमजामसि। यो नो द्वेष्टि तमद्धयग्रे
अक्रव्याद्यमुं द्विष्मस्तमु ते प्र सुवामसि॥ ३॥

3. *Nirito mṛtyuṁ nir-ṛtiṁ nirarātimajāmasi. Yo no dveṣṭi tamaddhaygne akravyādyamu dviṣma-stamu te pra suvāmasi.*

We drive out from here death and disease, adversity and negativity. O Agni, saviour of the patient's person, destroy that disease and germs which eat into our flesh and eliminate those negative forces which we hate to suffer. All these we send up to you for cure.

यद्यग्निः क्रव्याद्यदि॑ वा व्याघ्र इ॒मं गो॒ष्ठं प्र॑वि॒वेशान्यो॑काः।
तं माषा॑ज्यं कृत्वा प्र हि॑णोमि दू॒रं स ग॑च्छत्वप्सु॒षदो॑ऽ-
प्य॒ग्नीन्॥ ४॥

4. *Yadyagniḥ kravyādyadi vā vyāghra imaṁ goṣṭhaṁ praviveśānyokāḥ. Taṁ māṣājyaṁ kṛtvā pra hiṇomi dūraṁ sa gacchatvapsuṣado'pyagnīn.*

If the flesh-eating fire, that is, cancerous disease that consumes the patient's flesh enters the house or stall like carnivorous beasts on the prowl, I deal with it with Masha paste and ghrta,specially of goat or sheep, and send it far out where it might join other forms of fire such as electric energy in the waters.

यत्त्वा॑ क्रु॒द्धाः प्र॑च॒क्रुर्म॒न्युना॒ पुरु॑षे मृ॒ते।
सु॒कल्प॑मग्ने॒ तत्त्वया॒ पु॒न॒स्त्वोद्दी॑पयामसि॥ ५॥

6. *Yattvā kruddhāḥ pracakrurmanyunā puruṣe mṛte. Sukalpamagne tattvayā punastvoddīpayāmasi.*

If on the patient's death, people stricken with rage and sorrow put out the fire, that absence ought to be corrected and fire restored in the home. Therefore we light the fire again in the home.

पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने।
पुनस्त्वा ब्रह्मणस्पतिराधाद्दीर्घायुत्वाय शतशारदाय ॥ ६ ॥

6. *Punastvādityā rudrā vasavaḥ punarbrahmā vasunītiragne. Punastvā brahmaṇaspatirādhāddīrghāyutvāya śataśāradāya.*

O Garhapatyagni, sacred home fire, let the enlightened people of Aditya, Rudra and Vasu order of discipline and scholarship, the Brahma of knowledge, wisdom and practical vision, and the sagely scholar of Vedic lore, rekindle and establish you in the family for inmates of the home for their long and healthy life of a hundred years.

यो अग्निः क्रव्यात्प्रविवेश नो गृहमिमं पश्यन्नितरं जातवेदसम्। तं हरामि पितृयज्ञाय दूरं स घर्ममिन्धां परमे सधस्थे ॥ ७ ॥

7. *Yo agniḥ kravyātpraviveśa no gṛhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya dūraṁ sa gharmamindhāṁ parame sadhasthe.*

If life-consuming Agni of average activity were to enter this home, yours though,then watching this other, Jatavedas Agni of higher and divine purpose, I take that away for the service of parents, grand parents and other forefathers. Let it light and add to the heat and light of the highest region and carry our yajna there.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः।
इहायमितरो जातवेदा देवो देवेभ्यो हव्यं वहतु प्रजानन् ॥ ८ ॥

8. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ. Ihāyamitaro jātavedā devo devebhyo havyaṁ vahatu prajānan.*

Kravyada Agni, which carries on the dynamics of flesh on the natural plane, I assign to far off forces other than the spirit. Let it be the carrier of the acts of evil to the house of Yama, death and sufferance. For me, this other fire, Jataveda, brilliant leader of enlightened life, knowing the rules and paths of the good life, may carry our offerings in yajna to the divinities and to the ultimate Lord Supreme.

(To understand the difference between the service of Kravyadagni and that of Jataveda, refer to Gita, 3, 13 and 17, 4-6, and Kathopanishad, 1,1,23-26.)

क्रव्यादमग्निमिषितो हरामि जनान्दृंहन्तं वज्रेण मृत्युम्। नि तं शास्मि गार्हपत्येन विद्वान्पितॄणां लोकेऽपि भागो अस्तु॥ ९॥

9. *Kravyādamagnimiṣito harāmi janāndṛṁhantaṁ vajreṇa mṛtyum. Ni taṁ śāsmi gārhapatyena vidvānpitṝṇāṁ loke'pi bhāgo astu.*

Enlightened and inspired, with adamantine discipline of Dharmic living, I subdue the Kravyadagni which is death and fixes people as if with a stroke of lightning. Knowing well the mortality of corporeal existence in contrast with the spirit's immortality, I control the onslaughts of natural and carnal passion by dedication to Garhapatyagni, sacred fire of higher yajna, even though I acknowledge the natural place of Kravyadagni of biological dynamics in the field of the continuity of the species.

क्रव्यादमग्निं शंशमानमुक्थ्यं१ प्र हिणोमि पथिभिः पितृयाणैः। मा देवयानैः पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम्॥ १०॥

10. *Kravyādamagniṁ śaśamānamukthyaṁ pra hiṇomi pathibhiḥ pitṛyāṇaiḥ. Mā devayānaiḥ punarā gā atraivaidhi pitṛṣu jāgṛhi tvam.*

I acknowledge the existence and place of Kravyadagni, the fire of natural passion for biological continuity of life along the paths of procreation and successive generation as it is celebrated in history and literature as such. But I subdue it for higher spiritual ends by the paths of life divine and pray : Pray come not again, stay where you are in the biological line, and keep awake in parental couples for a life time.

समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः।
जहाति रिप्रमत्येन एति समिद्धो अग्निः सुपुना पुनाति ॥ ११ ॥

11. *Samindhate saṁkasukaṁ svastaye śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Jahāti ripramatyena eti samiddho agniḥ supunā punāti.*

People light the fire, all cotrolling, catalytic, and separating the body from the soul, freeing the pure from the impure, for the sake of the good of life. They become cleansed, pure, and purifiers of the self. The spirit gives up the smear of the material body and passes beyond existential involvements. Thus does the lighted fire, pure and purifier, purify the spirit.

देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत्।
मुच्यमानो निरेणसोऽ मोगस्माँ अशस्त्याः ॥ १२ ॥

12. *Devo agniḥ saṁkasuko divaspṛṣṭhānyāruhat. Mucyamāno nireṇaso'mogasmāň aśastyāḥ.*

Divine fire, catalytic agent of nature and divinity, abides on top of the heavens of light. Thence

radiated, immaculate and free, it releases us from all imprecation and sin.

अस्मिन्वयं संकसुके अग्नौ रिप्राणि मृज्महे।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत्॥ १३॥

13. *Asminvayaṁ saṁkasuke agnau riprāṇi mṛjmahe. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Into this Agni, all controlling catalytic, purifying fire, we pour and purify our material smears, become pure performers of yajna and associates of divinity throughout life. May the holy fire advance and elevate our life to fullness, free from sin and sickness.

संकसुको विकसुको निर्ऋथो यश्च निस्वरः।
ते ते यक्ष्मं सवेदसो दूराद्दूरमनीनशन् ॥ १४॥

14. *Saṁkasuko vikasuko nir-ṛtho yaśca nisvaraḥ. Te te yakṣmaṁ savedaso dūrāddūramanīnaśan.*

Destroyer of common ailments, destroyer of individual ailments, eliminator of sin and sickness wholly, and a silent agent of nature and divinity is the divine fire. O man, may all modes, mutations and manners of this fire, acting together to a united end, destroy even from the farthest your cancerous consumptions of body and mind for spiritual purification.

यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु।
क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः॥ १५॥

15. *Yo no aśveṣu vīreṣu yo no goṣvajāviṣu. Kravyādaṁ nirṇudāmasi yo agnirjanayopanaḥ.*

Whatever cancerous ailment there may be in our horses and in brave youth and warriors, whatever in our cows, sheep and goats, we throw out that flesh eating consumptive fire energy of evil and negativity which vexes humanity.

अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा।
निः क्रव्यादं नुदामसि यो अग्निर्जीवितयोपनः ॥ १६ ॥

16. *Anyebhyastvā puruṣebhyo gobhyo aśvebhyastvā.*
Niḥ kravyādaṁ nudāmasi yo agnirjīvitayopanaḥ.

O Kravyadagni, flesh eating cancerous consumptive fire of negativity and disease, who vex the life of all living forms on earth, we throw you out of all other people, cows and horses anywhere else in the world.

यस्मिन्देवा अमृजत यस्मिन्मनुष्या उत।
तस्मिन्घृतस्तावो मृष्ट्वा त्वमग्ने दिवं रुह ॥ १७ ॥

17. *Yasmin devā amṛjata yasmin manuṣyā uta.*
Tasmin ghṛtastāvo mṛṣṭvā tvamagne divaṁ ruha.

Hey Agni, O man pure as fire, having merged in and purified yourself through yajnic discipline, you too rise to the light of heaven with oblations of ghrta into that sacred fire into which divinities merged and purified themselves, and into which humanity merged and purified itself in body, mind and soul.

समिद्धो अग्न आहुत स नो माभ्यपक्रमीः।
अत्रैव दीदिहि द्यवि ज्योक्च सूर्यं दृशे ॥ १८ ॥

18. *Samiddho agna āhuta sa no mābhyapakramīḥ.*
Atraiva dīdihi dyavi jyokca sūryaṁ dṛśe.

O sacred fire of Ahavaniyagni, kindled, raised and served with oblations of ghrta, pray do not neglect us, do not bypass us, nor assail us as Kravyadagni. Shine for us here itself in this very heaven on earth so that we may see the sun, light of heaven, right now for all time in our journey of life.

सीसे॑ मृड्ढ्वं न॒डे मृ॑ड्ढ्वम॒ग्नौ संक॑सुके च॒ यत्।
अथो॒ अव्यां रा॒मायां शीर्ष॒क्तिमु॑प॒बर्ह॑णे॥ १९॥

19. *Sīse mṛḍḍhvaṁ naḍe mṛḍḍhvamagnau saṁkasuke ca yat. Atho avyāṁ rāmāyāṁ śīrṣaktimupabarhaṇe.*

Whatever headache of existential smear or cancerous consumption is there, wash it off in lead-ash, wash it off in the reed fire, wash it off in the purifying fire, wash it off in the purity of nature and in the pure warmth of the sun.

सीसे॒ मलं सादयि॒त्वा शी॑र्ष॒क्तिमु॑प॒बर्ह॑णे। अव्या॒मसि॑क्न्यां मृ॒ष्ट्वा शु॒द्धा भ॑वत य॒ज्ञिया॑:॥ २०॥

20. *Sīse malaṁ sādayitvā śīrṣaktimupabarhaṇe. Avyāmasiknyāṁ mṛṣṭvā śuddhā bhavata yajñiyāḥ.*

Having absorbed the dirt and impurity of the headache of cancerous consumption into the lead ash, into the pure warmth of the sun, into the milk of black sheep or goat, having thus eliminated the impurity, be pure and immaculate performers of life's yajna.

परं॑ मृत्यो॒ अनु॒ परे॑हि॒ पन्था॑ं यस्ते॑ इत॑रो देव॒यानात्।
चक्षु॑ष्मते शृण्व॒ते ते॑ ब्रवीमी॒हेमे वी॒रा ब॒हवो॑ भवन्तु॥ २१॥

21. *Paraṁ mṛtyo anu parehi panthāṁ yasta eṣa itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmīheme vīrā bahavo bhavantu.*

O Death, go far away at the farthest, by the path that is other than this path of divinity, I say to you who have eyes to see and ears to hear. Let there be a plenty of the brave here free from danger and death.

इ॒मे जी॒वा वि मृ॒तैरा॑ववृत्र॒न्नभू॒द्भद्रा दे॒वहू॑तिर्नो अ॒द्य। प्राञ्चो॑ अगाम नृ॒तये॒ हसा॑य सु॒वीरा॑सो वि॒दथ॒मा व॑देम॥ २२॥

22. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya suvīrāso vidathamā vadema.*

All these that are living have come from the shades of death in life. Our dedication, service and prayer to Divinity has been auspcious and fruitful today. Let us go forward to live a life of high order of virtue to sing and dance with joyous laughter and, blest with progeny worthy of the brave, define a social order of knowledge, justice and Dharma.

इ॒मं जी॒वेभ्यः॑ परि॒धिं द॑धामि॒ मैषां॑ नु गा॒दप॑रो॒ अर्थ॑मे॒तम्। श॒तं जीव॑न्तः श॒रद॑ः पुरू॒चीस्ति॒रो मृ॒त्युं द॑धतां॒ पर्व॑तेन॥ २३॥

23. *Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantaḥ śaradaḥ purūcīstiro mṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order and discipline for these living people. Let none of them trespass this border line into the other territory of death. Let them so live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by

the discipline of health.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति स्थ। तान्व-
स्त्वष्टा सुजनिमा सजोषाः सर्वमायुर्नयतु जीवनाय ॥ २४ ॥

24. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yatamānā yati stha. Tānvastvaṣṭā sujanimā sajoṣāḥ sarvamāyurnayatu jīvanāya.*

Come, take on to life enthusiastically, and go forward rising to the heights of life at the full, striving in order one after another till you reach the destination, as many as you are. And may Tvashta, lord maker of life, loving and friendly, lead you to fulfilment as you choose to live your life at the full.

यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम्।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥ २५ ॥

25. *Yathāhānyanupūrvaṁ bhavanti yathartava ṛtubhiryanti sākam. Yathā na pūrvamaparo jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

As day-nights follow one after the other, as seasons move on in cycle one in link with the other, so may the successor among you follow and not forsake the predecessor, and thus may the Lord Ordainer and sustainer of life order and guide the life of all these people on earth.

अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः।
अत्रा जहीत ये असन्दुरेवा अनमीवानुत्तरेमाभि वाजान् ॥ २६ ॥

26. *Aśmanvatī rīyate saṁ rabhadhvaṁ vīrayadhvaṁ pra taratā sakhāyaḥ. Atrā jahīta ye asandurevā anamīvānuttaremābhi vājān.*

The rocky stream of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. Let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory. Drop the miseries, attain to the state of joy.

उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम्। अत्रा जहीत ये असन्नशिवाः शिवान्त्स्योनानुत्तरेमाभि वाजान्॥ २७॥

27. *Uttiṣṭhatā pra taratā sakhāyo'śmanvatī nadī syandata iyam. Atrā jahīta ye asannaśivāḥ śivāntsyonān uttaremābhi vājān.*

Arise friends, heave the boat together and cross to the shore. This rocky stream now rises in storm. Here itself throw off all those things which are no good, and let us cross over to win the good, the beautiful, and the grand prizes of victory in truth.

वैश्वदेवीं वर्चसा आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः। अतिक्रामन्तो दुरिता पदानि शतं हिमाः सर्ववीरा मदेम॥ २८॥

28. *Vaiśvadevīṁ varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Atikrāmanto duritā padāni śataṁ himāḥ sarvavīrā madema.*

Join and start serving the winsome divinity of universal good, that way being purified, sanctified immaculate saviours of the self for the real beauty and splendour of life. Crossing over all evil and temptations, let us together, all unassailable brave, enjoy life for a full hundred years of happiness.

उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽ वरान्परेभिः। त्रिः सप्त कृत्व ऋषयः परेता मृत्युं प्रत्यौहन्पदयोपनेन॥ २९॥

29. *Udīcīnaiḥ pathibhirvāyumadbhiratikrāmanto' varānparebhiḥ. Triḥ sapta kṛtva ṛṣayaḥ paretā mṛtyuṁ pratyauhanpadayopanena.*

By the best and highest vibrant ways of yoga practice, having rejected the lower ways of living, thinking and doing, the Rshis of high order conquer the pain of death by thrice seven ways of piety and noble actions at every step of life.

मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः। आसीना मृत्युं नुदता सधस्थेऽ थं जीवासो विदथमा वदेम॥ ३०॥

30. *Mṛtyoḥ padaṁ yopayanta eta drāghīya āyuḥ prataraṁ dadhānāḥ. Āsīnā mṛtyuṁ nudatā sadhasthe'tha jīvāso vidathamā vadema.*

Effacing the pain of death, bearing a full long age unto completion and fulfilment, come hither and, sitting on the seat of yoga in the house of holiness, calm and undisturbed, warding off the onslaught of death, let us all, living happily, celebrate the life and beauties of the social order.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम्। अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे॥ ३१॥

31. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ spṛśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married

to their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill-health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

व्याक॑रोमि ह॒विषा॒हमे॒तौ तौ ब्रह्म॑णा॒ व्य१॑हं क॑ल्पयामि।
स्व॒धां पि॒तृभ्यो॑ अ॒जरां कृ॒णोमि॑ दी॒र्घेणायु॑षा॒ सम्मि॒मान्त्सृ॑-
जामि ॥ ३२ ॥

32. *Vyākaromi haviṣāhametau tau brahmaṇā vyahaṁ kalpayāmi. Svadhāṁ pitṛbhyo ajarāṁ kṛṇomi dīrdheṇāyuṣā samimāntsṛjāmi.*

I serve them both, men and women, with the sacred food they need, and I strengthen both with the Vedic knowledge they deserve. And I provide the Pitaras, parental seniors, with the food and energy which maintains their own vitality and resistance to early aging and disease, and I provide others with food and maintenance for good health and longevity of life.

(This mantra can be interpreted as a divine word, or a social promise of the ruling power, or a promise of the house-holder.)

यो नो॑ अ॒ग्निः पि॑तरो हृ॒त्स्व१॑न्तरा॑वि॒वेशा॒मृतो॒ मर्त्ये॑षु। मय्य॒हं
तं परि॑ गृह्णामि दे॒वं मा सो अ॒स्मान्द्वि॑क्षत॒ मा व॒यं तम्॥ ३३ ॥

33. *Yo no agniḥ pitaro hṛtsvantarāviveśāmṛto martyeṣu. Mayyahaṁ taṁ pari gṛhṇāmi devaṁ ma so asmāndvikṣata mā vayaṁ tam.*

O Pitaras, seniors of humanity and parents of every human individual, that love, fire and passion for humanity and divinity–the immortal vested in mortals –which is rooted in our hearts since eternity, that same

human attribute I preciously hold at heart and pray it may never forsake us, and we too may never forsake it, nor ever deny any one.

अपावृत्य गार्हपत्यात्क्रव्यादा प्रेत दक्षिणा।
प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम्॥ ३४॥

34. *Apāvṛtya gārhapatyātkravyādā preta dakṣiṇā. Priyaṁ pitṛbhya ātmane brahmabhyaḥ kṛṇutā priyam.*

Having taken some fire from the household fire and turned, go south with this flesh-eating fire to the cremation ground and do what is good for the departed pitaras and what is good and dear to the self and the learned people.

(This mantra describes the function of Kravyada, flesh eating, fire in case of death or sickness. If there is a death in the family, the funeral fire is Kravyada. If a person is suffering from cancer, the cancer is Kravyada. And, also, the drug that fights and destroys the cancer is Kravyada. Whether it is funeral fire, or cancer or the drug, all these three are nature's energy, and energy is fire and fire is energy. The function defines its character.)

द्विभागधनमादाय प्र क्षिणात्यवर्त्या।
अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः॥ ३५॥

35. *Dvibhāgadhanamādāya pra kṣiṇātyavartyā. Agniḥ putrasya jyeṣṭhasya yaḥ kravyāda-nirāhitaḥ.*

Kravyadagni, unless it is propitiated, exhausted and extinguished by elimination of the cause, continues

to consume and deplete the wealth of the eldest son upto the double of his share of wealth, savings and earnings both, and thus reduces him to utter poverty.

यत्कृषते यद्वनुते यच्च वस्नेन विन्दते।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥ ३६ ॥

36. *Yatkṛṣate yadvanute yacca vasnena vindate. Sarvaṁ martyasya tannāsti kravyāccedanirāhitaḥ.*

All that mortal man produces by farming, whatever he receives by salary, and whatever he earns by trade, is not his really, unless he eliminates the Kravyadagni and its cause from the house.

अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे।
छिनत्ति कृष्या गोर्धनाद्यं क्रव्यादनुवर्तते ॥ ३७ ॥

37. *Ayajñiyo hatavarcā bhavati nainena havirattave. Chinatti kṛṣyā gordhanādyaṁ kravyādanuvartate.*

Whoever the mortal man whom cancerous Kravyadagni pursues, he is unable to perform any yajna, he loses the lustre of life, even food is not for him to eat. In fact, he is deprived of all, his farm, his cows, his entire wealth in the end, unless he dispels the carnivorous cause from his life and home.

मुहुर्गृध्यैः प्र वदत्यार्तिं मर्त्यो नीत्य।
क्रव्याद्यानग्निरन्ति-कादनुविद्वान्वितावति ॥ ३८ ॥

38. *Muhurgṛdhyaiḥ pra vadatyārtiṁ martyo nītya. Kravyādyānagnirantikādanuvidvānvitāvati.*

Whoever the men Kravyadagni pursues,

knowing them and afflicting them at the closest, the victim, having been reduced to ruin, has to go to cut-throat money-sharks and plead for a loan again and again in order to survive.

ग्राह्या॑ गृ॒हाः सं सृ॑ज्यन्ते स्त्रि॒या यन्म्रि॒यते॒ पति॑ः ।
ब्र॒ह्मैव वि॒द्वाने॒ष्यो३॒ यः क्र॒व्यादं॑ नि॒रा॒दध॑त् ॥ ३९ ॥

39. *Grāhyā gṛhāḥ saṁ sṛjyante striyā yanmriyate patiḥ. Brahmaiva vidvāneṣyo' yaḥ kravyādaṁ nirādadhat.*

The homes and all the inmates are seized with sorrow when the husband of a woman dies. At that time a learned scholar of the Veda should be sought and found who may dispel the ravages of sorrow and despair caused by Kravyadagi.

यद्रि॒प्रं शम॑लं चकृ॒म यच्च॑ दुष्कृ॒तम् ।
आपो॑ मा॒ तस्मा॑च्छुम्भन्त्व॒ग्नेः संक॑सुकाच्च॒ यत् ॥ ४० ॥

40. *Yadripraṁ śamalaṁ cakṛma yacca duṣkṛtam. Āpo mā tasmācchumbhantvagneḥ saṁka-sukācca yat.*

Whatever the sin, evil or trespass that we have committed, which has smeared our peace and purity, may the soothing streams of waters and the tranquillity of divine meditation cleanse us of that and save us from the mind-splitting flames of Kravyadagni.

ता अ॑ध॒रादुदी॑ची॒रा॑ववृत्रन्प्रजान॒तीः प॒थिभि॑र्देव॒यानै॑ः ।
पर्व॑तस्य वृष॒भस्याधि॑ पृ॒ष्ठे नवा॑श्चरन्ति स॒रित॑ः पुरा॒णीः ॥ ४१ ॥

41. *Tā adharādudīcīrāvavṛtranprajānatīḥ pathibhirdevayānaiḥ. Parvatasya vṛṣabhasyādhi pṛṣṭhe navāścaranti saritaḥ purāṇīḥ.*

Those streams of the waters of life flow from the earth below and rise on high to heaven, and they flow back from heaven on high to life on earth below, and knowing thus all the paths of existence they circulate in the cycle of birth, death and rebirth. From top of the generous cloud on high they shower on top of the mountain and, formed anew into streams and rivers, they flow on, streams of life, old but ancient and eternal, ever new.

(Thus are the ravages of Kravyadagni washed out into life anew.)

अग्ने॑ अक्रव्या॒न्निः क्र॒व्यादं॒ नु॒दा दे॑व॒यज॑नं वह ॥ ४२ ॥

42. *Agne akravyānniḥ kravyādaṁ nudā devayajanaṁ vaha.*

O Akravyadagni, fire of renewal (which by healing counters the fire that eats into the vitals of life), dispel the Kravyadagni and bring in the Deva-yajani fire which would continue the yajna of life and living anew.

(This mantra also suggests the efficacy of medication and healing by fumes and aroma.)

इ॒मं क्र॒व्यादा॑ वि॑वेशा॒यं क्र॒व्याद॒मन्व॑गात् ।
व्या॒घ्रौ कृ॒त्वा नाना॑नं तं ह॑रामि शिवाप॒रम् ॥ ४३ ॥

43. *Imaṁ kravyādā viveśāyaṁ kravyādamanvagāt.*
Vyāghrau kṛtvā nānānaṁ taṁ harāmi śivāparam.

The infection of Kravyadagni has entered and affected this patient. This patient, in consequence, has suffered the cancerous ravages of the disease. Diagnosing these two separately, the infection with the

cause and the consequent suffering process, and taking them both as dangerously, damaging, I dispel both, the disease as well as the root cause.

अन्तर्धिर्देवानां परिधिर्मनुष्याणामग्निर्गार्हपत्य उभयानन्तरा श्रितः ॥ ४४ ॥

44. *Antardhirdevānāṁ paridhirmanuṣyāṇāmagnirgārhapatya ubhayānantarā śritaḥ.*

Garhapatyagni, yajnic fire of the home, cosmic home maintained by nature and the individual home maintained by humans, is vested within, in the creative and recuperative powers of nature, and in the heart-core of men of divine disposition. And this Agni, also, is the border line of conduct for humans (because while it works in nature as divinely programmed within the border lines determined, it works in humans by choice which is open to observance as well as to violation).

जीवानामायुः प्र तिर त्वमग्ने पितॄणां लोकमपि गच्छन्तु ये मृताः। सुगार्हपत्यो वितपन्नरातिमुषामुषां श्रेयसीं धेह्यस्मै ॥ ४५ ॥

45. *Jīvānāmāyuḥ pra tira tvamagne pitṝṇāṁ lokamapi gacchantu ye mṛtāḥ. Sugārhapatyo vitapannarātimuṣāmuṣāṁ śreyasīṁ dhehyasmai.*

O Garhapatyagni of home yajna, augment and elevate the life, health and age of the souls alive, and help the dead also to rise and reach the region of Pitaras' noble life in future on earth. O noble fire, heating, straining and exhausting all want, adversity and disease from life, bless us with happiness, prosperity and excellence more and ever more day by day.

सर्वाँनग्ने सहमानः सपत्नानैषामूर्जꣳ रयिमस्मासु धेहि ॥ ४६ ॥

46. *Sarvānagne sahamānaḥ sapatnānaiṣāmūrjaṁ rayimasmāsu dhehi.*

Holy fire, challenging and subduing all the adversarial forces of life on earth, pray recover and return to us the wealth and energy of life being wasted on those negativities of human existence and pollution.

इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।
तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥ ४७ ॥

47. *Imamindraṁ vahniṁ paprimanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Tenāpa hata śarumāpatantaṁ tena rudrasya pari pātāstām.*

Take on to the love, protection and support of this Indra, divine power and potential. It takes you across all cancerous onslaughts of negativity, adversity and misfortune, makes up your loss and deficiency, and gives you total fulfilment. It saves and releases you from despicable evils and suffering. With that power, ward off the deadly darts of impending calamities and protect yourself from the punitive shots of Rudra, nature's punishments for the violations of its law and discipline. (These are gifts of divine Garhapatyagni.)

अनड्वाहꣳ प्लवमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥ ४८ ॥

48. *Anaḍvāhaṁ plavamanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Ā rohata saviturnā-vametāṁ ṣaḍbhirurvībhira-matiṁ tarema.*

Take on to the love, protection and support of

the universal burden bearer, the ark of divinity. It will take you across the storms of life's despicable evils. Come, embark this boat of Savita, Lord Creator, inspirer and saviour with the light of life. Let us swim over the flood of darkness and self-ignorance and attain to the splendour of life by sixfold lights of the six quarters of space and the divine message of the six-dimensional universe of heaven and earth, day and night, water and vegetation of our cosmic and earthly environment.

अहोरात्रे अन्वेषि बिभ्रत्क्षेम्यस्तिष्ठन्प्रतरणः सुवीरः।
अनातुरान्त्सुमनसस्तल्प बिभ्रज्ज्योगेव नः पुरुषगन्धिरेधि॥ ४९॥

49. *Ahorātre anveṣi bibhratkṣemyastiṣṭhanprataraṇaḥ suvīraḥ. Anāturāntsumanasastalpa bibhrajjyogeva naḥ puruṣagandhiredhi.*

Day and night you move on, bearing the burden of the universe, yet still and constant, giver of peace and saviour over the floods and storms of existence, holiest potent sustenance and support of the brave, mainstay of the healthy and happy minds, you are the giver of the fragrance of life for humanity. Come, O Lord, and always bless us with health, happiness and the fragrance of life.

ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा।
क्रव्याद्यानग्निरन्तिकादश्वइवानुवपते नडम्॥ ५०॥

50. *Te devebhya ā vṛścante pāpaṁ jīvanti sarvadā. Kravyādyānagnirantikādaśva-ivānuvapate naḍam.*

They sever themselves from the divinities and

live a continuous life of sin and deprivation whom cancerous Kravyadagni uproots at the closest, just as a wild horse tramples and wastes a slope of reeds by the lake.

ये ऽश्रद्धा धनकाम्या क्रव्यादा समासते।
ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा॥ ५१॥

52. *Ye'śraddha dhanakāmyā kravyādā samāsate.*
Te vā anyeṣāṁ kumbhīṁ paryādadhati sarvadā.

Those who are void of faith and truth and dedicated to lust for wealth of money align themselves with carnivorous fire, they always put the pan on the fire but the pan as well as the meat belongs of others, invariably.

प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः।
क्रव्याद्यानग्निरन्तिकादनुविद्वान्वितावति॥ ५२॥

52. *Preva pipatiṣati manasā muhurā vartate punaḥ.*
Kravyādyānagnirantikādanuvidvānvitāvati.

Mentally they wish to soar high but again and again they fall back to earth whom carnivorous Agni pursues relentlessly, knowing them at the closest by nature, character and ambition.

अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त आहुः। माषाः पिष्टा भागधेयं ते हव्यमरण्यान्या गह्वरं सचस्व॥ ५३॥

53. *Aviḥ kṛṣṇā bhāgadheyaṁ paśūnāṁ sīsaṁ kravyādapi candraṁ ta āhuḥ. Māṣāḥ piṣṭā bhāgadheyaṁ te havyamaraṇyānyā gahvaraṁ sacasva.*

O cancerous carnivorous fire, the milk of black sheep, of all the animals, is your favourite food. Also, they say, the ash of lead or silver and gold too is your share. Crushed masha lentils also is your food, in fact you better go and roam around in the thick of forest woods.

इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम्।
तमिन्द्र इध्मं कृत्वा यमस्याग्निं निरादधौ ॥ ५४ ॥

53. *Iṣīkāṁ jaratīmiṣṭvā tilpiñjaṁ daṇḍanaṁ naḍam. Tamindra idhmaṁ kṛtvā yamasyāgniṁ nirādadhau.*

Having made withered munja grass and the stock of reed as fuel of fire and having offered white sesamum for oblation, Indra, the physician, dispelled the flesh-eating fire of death from the body and the home.

प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान्पन्थां वि ह्या ∫ विवेश।
परामीषामसून्दिदेश दीर्घेणायुषा समिमान्त्सृजामि ॥ ५५ ॥

55. *Pratyañcamarkaṁ pratyarpayitvā pravidvānpanthāṁ vi hyā viveśa. Parāmīṣāmasūndideśa dīrgheṇayuṣā sami-māntsṛjāmi.*

Having bowed to the refulgent sun yonder in front, having surrendered to the omnipresent self-refulgent Divinity, I have directed away the energies of all those negative powers which eat into the flesh, and I have joined these senses, mind and pranic energies of mine with nature's positive powers of health, happiness and a long full age.

Kanda 12/Sukta 3 (Svarga and Odana)

Svarga, Odana, Agni Devata, Yama Rshi

पुमान्पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया ते।
यावन्तावग्रे प्रथमं समेयथुस्तद्वां वयो यमराज्ये समानम्॥ १॥

1. *Pumānpuṁso'dhi tiṣṭha carmehi tatra hvayasva yatamā priyā te. Yāvantāvagre prathamaṁ sameyathustadvāṁ vayo yamarājye samānam.*

Brave man, intelligent soul, mature and self-confident, come, take this seat of distinction here, invite whoever be your dearest choice of love, and as much as you first met, thought, associated and agreed together earlier, may that life pattern, love and harmony be equal and equally acceptable in the ethos, culture and values of the social order.

(This mantra is relevant to love, marriage, home, family and also to the entire social order and its tradition. A life of love, harmony and social order is a very paradise on earth, and that paradisal bliss also is the food of life on top.)

तावद्वां चक्षुस्तति वीर्या ∫णि तावत्तेजस्तति धा वाजिनानि।
अग्निः शरीरं सचते यदैधोऽधा पक्वान्मिथुना सं भवाथः॥ २॥

2. *Tāvadvāṁ cakṣustati vīryāṇi tāvattejastatidhāa vājināni. Agniḥ śarīraṁ sacate yadaidho'dhā pakvānmi-thunā saṁ bhavāthaḥ.*

Thus as far well as you first met, thought, associated and agreed together without reservation, that far perfectly let your vision, that much your noble

powers, that high your splendour, and to that very extent let your advancement and achievements be common together. And just as fire takes on the fuel and sets it ablaze, so let your love and passion for life inspire your conjugal body, matured, seasoned and united, and raise it to brilliance so that you become an ideal couple.

सꣳस्मिँल्लो॒के समु॑ देव॒याने॒ सं स्मा॑ स॒मेतं यम॒राज्ये॑षु।
पू॒तौ प॒वित्रै॒रुप॒ तद्ध्व॑येथां॒ यद्य॒द्रेतो॒ अधि॑ वां संब॒भूव॑॥ ३॥

3. *Samasmiṅlloke samu devayāne saṁ smā sametaṁ yamarājyeṣu. Pūtau pavitrairupa taddhvayethāṁ yadyadreto adhi vāṁ saṁbabhūva.*

United together in this home life of conjugality, on the path of divinities and in all affairs of the social order from home life upto the united world of humanity, go on together in unison. And purified, sanctified and consecrated by the holy rites of matrimony, bring up to full life what is born of your joint vigour and vitality and call it up to its natural performance and perfection.

आप॑स्पुत्रासो अ॒भि सं वि॑शध्वमि॒मं जी॒वं जी॑वधन्याः
स॒मेत्य॑। तासां भजध्वम॒मृतं॒ यमा॒हुर्यमो॑ दु॒नं पच॑ति वां॒
जनि॑त्री॥ ४॥

4. *Āpasputrāso abhi saṁ viśadhvamimaṁ jīvaṁ jīvadhanyāḥ sametya. Tāsāṁ bhajadhvamamṛtaṁ yamāhuryamodanaṁ pacati vāṁ janitrī.*

O children of nature and divinity, vigilant guards of the human community, nobly born and blest with vigour and vitality, come together, take this life fully in hand and enter the fluid field of action in the dynamics of existence. Plunge into it and take for yourself your

shares what they call the nectar of action and its fruit, the immortal food of life which Mother Nature prepares for you to the last detail of perfection.

यं वां पिता पचति यं च माता रिप्रान्निर्मुक्त्यै शमलाच्च वाचः। स ओदनः शतधारः स्वर्ग उभे व्या पप्रौ नभसी महित्वा ॥ ५ ॥

5. *Yaṁ vāṁ pitā pacati yaṁ ca mātā riprānnirmuktyai śamalācca vācaḥ. Sa odanaḥ śatadhāraḥ svarga ubhe vyāpa nabhasī mahitvā.*

Whatever food for life your father prepares and matures for you, whatever your mother prepares for you, whatever Mother Nature prepares, and whatever the Father Supreme perfects and releases from the Voice of Veda in order to release you from the stains and smears of earthly involvements and the colours and covers of existential fluctuations, that food of divinity and divine revelation in a thousand showers leads you both to the ecstasy of super joy and pervades both heaven and earth with its own splendour and majesty.

उभे नभसी उभयांश्च लोकान्ये यज्वनामभिजिताः स्वर्गाः। तेषां ज्योतिष्मान्मधुमान्यो अग्रे तस्मिन्पुत्रैर्जरसि सं श्रयेथाम् ॥ ६ ॥

6. *Ubhe nabhasī ubhayāṁśca lokanye yajvanāmabhijitāḥ svargāḥ. Teṣāṁ jyotiṣmānmadhumānyo agre tasminputrairjarasi saṁ śrayethām.*

Both heaven and earth, both those worlds of here and hereafter, all those states of joy which the performers of yajna have won by their noble actions, of all these, whatever is most enlightened and delicious as honey,

there on top in Grhastha live at peace together with children till the completion and fulfilment of your life.

प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ७॥

7. *Prācīṁprācīṁ pradiśamā rabhethāmetaṁ lokaṁ śraddadhānāḥ sacante. Yadvāṁ pakvaṁ pariviṣṭamagnau tasya guptaye dampatī saṁ śrayethām.*

O wedded couple, start off together, move foreward eastwards, the direction of a fresh sunrise, step by step. People of truth and faith live and honour this world of Grhastha. It is with your maturity of body, mind, culture and mission that you have entered this material life of yajna fire. Live in Grhastha and honour that mission for its protection and fulfilment till the completion.

दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत्। तस्मिन्वां यमः पितृभिः संविदानः पक्वाय शर्म बहुलं नि यच्छात्॥ ८॥

8. *Dakṣiṇāṁ diśamabhi nakṣamāṇau paryāvarte-thāmabhi pātrametat. Tasminvāṁ yamaḥ pitṛbhiḥ saṁvidānaḥ pakvāya śarma bahulaṁ ni yacchāt.*

Moving on in life together to the right, turn round the holy ideal of Grhastha in the service of promotive nature and redeeming Divinity, and therein may Yama, lord of law and recompense bless you with abundant peace and fulfilment in a happy home.

प्रतीचीं दिशामियमिद्वरं यस्यां सोमो अधिपा मृडिता च। तस्यां श्रयेथां सुकृतः सचेथामधा पक्वान्मिथुना सं भवाथः॥ ९॥

9. *Pratīcī diśāmiyamidvaraṁ yasyāṁ somo adhipā mṛḍitā ca. Tasyāṁ śrayethāṁ sukṛtaḥ sacethāmadhā pakvānmithunā saṁ bhavāthaḥ.*

Moving on to this noble direction of the west, declining in years but rising in ripeness and wisdom, when the moon and peace, Soma, is the dominant ruler, protector and giver of tranquillity, stay together in loving company, seasoned in love and loyalty and enjoy a life of serenity and meditation.

उत्तरं राष्ट्रं प्रजयोत्तरावद्दिशामुदीची कृणवन्नो अग्रम्। पाङ्क्छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः सह सं भवेम॥ १०॥

10. *Uttaraṁ rāṣṭraṁ prajayottarāvaddiśāmudīcī kṛṇavanno agram. Pāṅktaṁchandaḥ puruṣo babhūva viśvairvi-śvāṅgaiḥ saha saṁ bhavema.*

The rising nation rises higher by our progeny rising as the future promise. May the north above, the highest direction, raise us to the front forward in every direction of progress. At this stage man becomes happily free and self-fulfilled in his senses and mind with complete satisfaction. May we all feel complete and fulfilled in all aspects of worldly life.

ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु। सा नो देव्यदिते विश्ववार् इर्यइव गोपा अभि रक्ष पक्वम्॥ ११॥

11. *Dhruveyaṁ virāṇṇamo astvasyai śivā putrebhya uta mahyamastu. Sā no devyadite viśvavāra iryaiva gopā abhi rakṣa pakvam.*

Steady is this Earth mother. Salutations to her. May she be kind and gracious for our children and for ourselves. This divine indivisible earth is universally abundant and generous for all. May you, divine mother, protect and maintain our maturity as the human nation just as Lord Supreme protects the universe.

पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वाता इह वान्तु भूमौ। यमोदनं पचतो देवते इह तन्नस्तप उत सत्यं च वेत्तु॥ १२॥

12. *Piteva putrānabhi saṁ svajasva naḥ śivā no vātā iha vāntu bhūmau. Yamodanaṁ pacato devate iha tannastapa uta satyaṁ ca vettu.*

Lord Supreme, just as a father loves and meets his children, so pray love and be with us, your children. Let the winds blow auspicious for us here on earth. And may the service which noble divine couples mature and offer to you, and the food they cook for yajnic offering be inspired by truth and divine austerity, and may that service and food also define our truth and sincere austerity of discipline in piety here.

यद्यत्कृष्णः शकुन एह गत्वा त्सरन्विषक्तं बिलं आससाद। यद्वा दास्यार्द्रहस्ता समङ्क उलूखलं मुसलं शुम्भतापः॥ १३॥

13. *Yadyatkṛṣṇaḥ śakuna eha gatvā tsaranviṣaktaṁ bila āsasāda. Yadvā dāsyārdrahastā samaṅkta ulūkhalaṁ musalaṁ śumbhatāpaḥ.*

Whenever a casual black bird come and

stealthily alight on a dish or pan in the home, or when a maid with soiled hands smear the mortar and pestle, let the waters wash off the dirt and smear away and cleanse the dish and mortar and pestle.

अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः। आ रोह चर्म महि शर्म यच्छ मा दम्पती पौत्रमघं नि गातम्॥ १४॥

14. *Ayaṁ grāvā pṛthubudhno vayodhāḥ pūtaḥ pavitrairapa hantu rakṣaḥ. Ā roha carma mahi śarma yaccha mā dampatī pautramaghaṁ ni gātām.*

This grinding stone, this vital air and pranic energy, this learned man of life sciences, broad based, pure, purified with holy materials may destroy the life-damaging elements. O learned man, pray have a seat, bring us great peace, purity and freedom. Let no couple suffer the want and deprivation of children and let no one have to face the pain of their suffering.

वनस्पतिः सह देवैर्न आगन्रक्षः पिशाचाँ अपबाधमानः। स उच्छ्रयातै प्र वदाति वाचं तेन लोकाँ अभि सर्वाञ्जयेम॥ १५॥

15. *Vanaspatiḥ saha devairna āgan rakṣaḥ piśācāň apabādhamānaḥ. Sa ucchrayātai pra vadāti vācaṁ tena lokāň abhi sarvāñjayema.*

This forest gift and this scholar of nature's forest gifts has come to us with the divine energies of nature, protecting us against blood sucking and life threatening negativities of the environment. Rising high, he speaks to us words of health care and freedom from disease

with which, we pray, we may win gifts of the earth, environment and all other regions of space.

सप्त मेधान्पशवः पर्यगृह्ण्न्य एषां ज्योतिष्माँ उत यश्चकर्श। त्रयस्त्रिंशद्देवतास्तान्त्सचन्ते स नः स्वर्गमभि नेष लोकम्॥ १६॥

16. *Sapta medhānpaśavaḥ paryagṛhṇanya eṣāṁ jyotiṣmāṅ uta yaścakarśa. Trayastriṁśaddevatāstāntsacante sa naḥ svargamabhi neṣa lokam.*

All living beings especially humans have received seven organs of perception, volition and discrimination, (these are eyes, ears, nose tongue and the skin, with mind (mana) and intelligence (Buddhi). All thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati) are associated with these and co-operate with these. That person who is the most enlightened and most boldly creative may, we wish and pray, lead us to the state of paradise on earth.

स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम। गृह्णामि हस्तमनु मैत्वत्र मा नस्तारीन्निर्ऋतिर्मो अरातिः॥ १७॥

17. *Svargaṁ lokamabhi no nayāsi saṁ jāyayā saha putraiḥ syāma. Gṛhṇāmi hastamanu maitvatra mā nastārīnnir-ṛtirmo arātiḥ.*

O Lord giver of life and knowledge, you lead us to the state of paradisal bliss on earth. Bless us that we may live and enjoy life with wife and children. May the wife whose hand I hold always go with me here in Grhastha. Let no want, adversity and distress ever assail us.

ग्राहिं॑पा॒प्मान॒मति॒ ताँ अ॑याम॒ तमो॒ व्य ऽस्य॒ प्र व॑दासि व॒ल्गु।
वा॒न॒स्प॒त्य उद्य॑तो॒ मा जि॑हिंसी॒र्मा त॑ण्डु॒लं वि शरीर्देव॒-
यन्त॑म्॥ १८॥

18. *Grāhiṁ pāpmānamati tāň ayāma tamo vyasya pra vadāsi valgu. Vānaspatya udyato mā jihiṁsīrmā taṇḍulaṁ vi śarīrdevayantam.*

Dear partner, let us reject that freezing state of sloth and sin which seizes our will and action. Cast away gloom and depression, talk with love and enthusiasm. But the wooden pestle that is raised must not be violent, it must not break nor crush the rice which is for offering to the divinities.

वि॒श्वव्य॑चा घृ॒तपृ॑ष्ठो भवि॒ष्यन्त्सयो॑निर्लो॒कमुप॑ याह्येतम्।
व॒र्षवृ॑द्धमुप॑ यच्छ॒ शूर्प॑ं तुषं॒ प॒लाव॒ानप॒ तद्वि॑नक्तु॥ १९॥

19. *Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam. Varṣavṛddhamupa yaccha śūrpaṁ tuṣaṁ palāvānapa tadvinaktu.*

O man, universally broad-minded, brilliant as fire and refined as ghrta, being one with mankind, come, join and integrate with this world community. Take to discriminative intelligence, like a winnowing basket of a year's full growth of reed which separates the grain from chaff, and separate the truth from falsehood and thus accept and advance truth and reject the untruth.

त्रयो॑ लो॒काः संमि॑ता॒ ब्राह्म॑णेन॒ द्यौरे॒वासौ पृ॑थि॒व्य॑न्तरि॑क्षम्।
अं॑शून्गृ॑भी॒त्वान्वार॑भेथा॒मा प्या॑यन्तां पुन॒रा य॑न्तु॒ शूर्प॑म्॥ २०॥

20. *Trayo lokāḥ saṁmitā brāhmaṇena dyaurevāsau pṛthivyantarikṣam. Aṁśūngṛbhītvānvārabhethāmā pyāyantāṁ punarā yantu śūrpam.*

Three are the regions discriminated by the Vedic sage as by Veda itself: they are heaven, earth and the middle regions. (So are three orders of the truth of reality: Sanatana, i.e., absolute constant truth of heavenly light, earthly truth conditioned by time and place, and the middling truth which is a historical mutation of the Sanatana). With your judgement, take on to the essences of truth like the freshest shoots of eternal soma, love, act and advance the truth, and let historical truth come to your discriminative judgement again and again for the continuous advancement of Sanatana truth and Dharma against the outmoded junk and falsehood.

(Refer also to Atharva-veda 10, 8, 23 for the manifestation of the Sanatana, old yet ever new, like the succession of night-and-day, the same yet ever new and fresh.)

पृथग्रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा शुम्भाति मलग इव वस्त्रा॥ २१॥

21. *Pṛthagrūpāṇi bahudhā paśūnāmekarūpo bhavasi saṁ samṛddhyā. Etāṁ tvacaṁ lohanīṁ tāṁ nudasva grāvā śumbhāti malaga-iva vastrā.*

Many ways different are the forms of living beings. In fact, one single-form Prakrti by her abundance and versatility becomes many formed. Similarly the soul, all alike in the essence, assumes many forms because of the variety of Prakrtic forms. The same soul of many Prakrtic forms becomes essentially the same one form by the success of meditation. O soul, jettison this form

of flesh and blood and be the soul in the essence. The enlightened sage would cleanse you to purity of essence as the washerman washes away the colour and dirt of the cloth and renders it pure white in the essence.

पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः समानी विकृता त एषा। यद्यद् द्युत्तं लिखितमर्पणेन तेन मा सुस्रोर्ब्रह्मणापि तद्वपामि ॥ २२ ॥

20. *Pṛthivīṁ tvā pṛthivyāmā veśayāmi tanūḥ samānī vikṛtā ta eṣā. Yadyad dyuttaṁ likhitamarpaṇena tena mā susrorbrahmaṇāpi tadvapāmi.*

I render you back, Prthivi, material body, into Prthivi, Mother Nature, the same in essence though this one is a mutation of the essence, Prakrti.

O man, whatever is shining, whatever the writing from existence in the material body, waste yourself not thereby and therefrom, I supplement that with knowledge of the Veda to let the seed state fructify to fresh maturity.

जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या। उखा कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येनातिषक्ता ॥ २३ ॥

20. *Janitrīva prati haryāsi sūnuṁ saṁ tvā dadhāmi pṛthivīṁ pṛthivyā. Ukhā kumbhī vedyāṁ mā vyathiṣṭhā yajñāyu-dhairājyenātiṣaktā.*

I place you, Prthivi, the human soul in body form, together with Prthivi, the world of nature. Mother Nature, as a mother loves her child, so pray love your child. Just as the pan and the pot do not feel afflicted in the fire as they get baked and tempered, so you too, o

man, do not get afflicted in the fiery vedi of life armed as you are with the fighting powers of yajna and tempered as you are with the flames of ghrta fire.

अग्निः पचन्रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान्। वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात्त्वा सोमः सं ददातै ॥ २४ ॥

24. *Agniḥ pacanrakṣatu tvā purastādindro rakṣatu dakṣiṇato marutvān. Varuṇastvā dṛṁhāddharuṇe pratīcyā uttarāttvā somaḥ saṁ dadātai.*

In the Vedic crucibles of life, let the yajnic flames of life-fire protect and temper you from the front in the east. Let Indra, with his forces of Maruts, protect and strengthen you from the right in the south. Let Varuna protect, strengthen and secure you from the back in the west for adamantine strength in the all-supporting environment, and let Soma, peace, refreshment and renewal support and sustain you from the left in the north.

पूताः पवित्रैः पवन्ते अभ्राद्दिवं च यन्ति पृथिवीं च लोकान्। ता जीवला जीवधन्याः प्रतिष्ठाः पात्र आसिक्ताः पर्यग्निरिन्धाम् ॥ २५ ॥

25. *Pūtāḥ pavitraiḥ pavante abhrāddivaṁ ca yanti pṛthivīṁ ca lokān. Tā jīvalā jīvadhanyāḥ pratiṣṭhāḥ pātra āsiktāḥ paryagnirindhām.*

Showers of holy water, energised and purified by rays of the sun purify us. Indeed they reach the heaven, the earth and all other regions of space. Those showers of waters, full of life, blissful and beatifying, constant and unfailing, held in the jar of life, may the

fire of yajna energise and thereby inspire us to the state of fire, passion and light of the spirit.

आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम्। शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः स्वर्गमभि लोकं नयन्तु॥ २६॥

26. *Ā yanti divaḥ pṛthivīṁ sacante bhūmyāḥ sacante adhyantarikṣam. Śuddhāḥ satīstā u śumbhanta eva tā naḥ svargamabhi lokaṁ nayantu.*

The waters of life come from the heaven of light and join the earth with living energy. From the earth they rise and reach to join the skies. Pure and sanctified as they are, they are bright and holy. May they lead us to the regions of bliss.

उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः। ता ओदनं दम्पतिभ्यां प्रशिष्टा आपः शिक्षन्तीः पचता सुनाथाः॥ २७॥

27. *Uteva prabhvīruta saṁmitāsa uta śukrāḥ śucayaścāmṛtāsaḥ. Tā odanaṁ dampatibhyāṁ praśiṣṭā āpaḥ śikṣantīḥ pacatā sunāthāḥ.*

The waters of life are abundant, constant and eternal, and they are also measured in forms such as jars, the human body as well, and they are bright, potent and sacred, they are pure immortal nectar. Such as you are, O waters of life, well directed, controlled and beneficent, pray prepare, mature, season and provide the food of life for the wedded couples with showers of grace.

संख्याता स्तोकाः पृथिवीं सचन्ते प्राणापानैः संमिता ओषधीभिः। असंख्याता ओप्यमानाः सुवर्णाः सर्वं व्या ∫पुः शुचयः शुचित्वम्॥ २८॥

28. *Saṁkhyātā stokāḥ pṛthivīṁ sacante prāṇā-pānaiḥ saṁmitā oṣadhībhiḥ. Saṁkhyātā opyamānāḥ suvarṇāḥ sarva vyāṁpuḥ śucayaḥ. śucitvam.*

Measured are the drops of water which join the earth as with prana and apana energies they seep into and join the herbs and trees. But measureless are the showers, golden and pure, which all come to the earth as seeds of life, and that way they attain to the state of purity, sanctity and divinity.

उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून्। योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः॥ २९॥

29. *Udyodhantyabhi valganti taptāḥ phenamasyanti bahulāṁśca bindūn. Yoṣeva dṛṣṭvā patimṛtvi-yāyaitaistaṇḍulairbhavatā samāpaḥ.*

They rise in contest, they dance and rejoice, and heated by the sun they throw up foam and shoot off volleys of droplet bullets. Just as a youthful wife having seen her husband solicits him for romance of the season, so you too, O waters, join the youthful couples, and for those delicious delicacies they would love to enjoy.

उत्थापय सीदतो बुध्न एनानद्भिरात्मानमभि सं स्पृशन्ताम्। अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः प्रदिशो यदीमाः॥ ३०॥

30. *Utthāpaya sīdato budhna enānadbhirātmā-namabhi saṁ spṛśantām. Amāsi pātrairudakaṁ yadetanmitāstaṇḍulāḥ pradiśo yadīmāḥ.*

Raise the rice settled at the bottom of the pan so that the grains may mix with the water. You have measured the water in relation to the pot and the ladles as rice too has been measured in relation to the size and space of the pan.

प्र यच्छ॒ पर्शु॑ त्व॒रया ह॑रौ॒षमहिं॑सन्त॒ ओष॑धीर्दान्तु॒ पर्व॑न्।
यासां॒ सोम॒ः परि॑ रा॒ज्यं ब॒भूवाम॑न्युता नो॒ वी॒रुधो॑ भवन्तु॥ ३१॥

31. *Pra yaccha parśuṁ tvarayā harauṣamahiṁ-santa oṣadhīrdāntu parvan. Yāsāṁ somaḥ pari rājyaṁ babhūvāmanyutā no vīrudho bhavantu.*

Take up the sickle, be quick, take the herbs shining at dawn, chipping without damaging the herb at the joint. Let the herbs, of which soma is supremely efficacious, be free from afflictive and outrageous after-effects.

नवं॑ ब॒र्हिरौ॒द॒नाय॑ स्तृणीत प्रि॒यं हृ॒दश्चक्षु॑षो व॒ल्गव॑स्तु।
तस्मि॑न्दे॒वाः स॒ह दै॒वीर्वि॑शन्त्विमं प्राश्नन्त्वृ॒तुभि॑र्नि॒षद्य॑॥ ३२॥

32. *Navaṁ barhirodanāya stṛṇīta priyaṁ hṛdaśca-kṣuṣo valgavastu. Tasmindevāḥ saha daivīrvi-śantvimaṁ prāśnantvṛtubhirniṣadya.*

Strew fresh sheets of grass for the rice feast. Let these be soothing to the heart and pleasing to the eye. On them let divine sages with divine ladies be seated and enjoy this feast of rice according to the seasons.

वन॑स्पते स्ती॒र्णमा सी॑द ब॒र्हिर॑ग्निष्टो॒मैः संमि॑तो दे॒वता॑भिः ।
त्वष्ट्रे॑व रू॒पं सुकृ॑तं॒ स्वधि॑त्यै॒ना ए॒हाः परि॒ पात्रे॑ ददृश्राम् ॥ ३३ ॥

33. *Vanaspate stīrṇamā sīda barhiragniṣṭomaiḥ saṁmito devatābhiḥ. Tvaṣṭreva rūpaṁ sukṛtaṁ svadhityainā ehāḥ pari pātre dadṛśrām.*

O Vanaspati, host and master of this auspicious feast, be seated on this grassy sheet spread for you, along with the sages and the ladies and with the plans for Agnishtoma yajnas. And the beauty of this entire programme created as if by Tvashta, divine architect, is seen here in all details of the vedi and utensils for yajna finished with his art.

ष॒ष्ट्यां श॒रत्सु॑ निधि॒पा अ॒भी ऽच्छा॑त्स्व ऽः प॒क्वेना॒भ्य -
ऽश्नवातै । उपै॑नं जीवा॒न्पि॒तर॑श्च पु॒त्रा ए॒तं स्व॒र्गं ग॑म॒यान्त॑-
म॒ग्नेः ॥ ३४ ॥

34. *Ṣṣṭyāṁ śaratsu nidhipā abhīcchātsvaḥ pakvenā-bhyaśnivātai. Upainaṁ jīvānpitaraśca putrā etaṁ svargaṁ gamayāntamagneḥ.*

For sixty years of life, the master of the house, carrying on the yajna and yajnic charity, should, with his experience and growth of mature wisdom, wish and work to enjoy the spiritual bliss of life, while the parents and children, depending on him, live and enjoy their life. O Lord, lead him to the ultimate bliss of life at the end of his yajna on top of knowledge and spiritual vision.

ध॒र्ता ध्रि॑यस्व ध॒रुणे॑ पृथि॒व्या अच्यु॑तं त्वा दे॒वता॑श्च्यावयन्तु ।
तं त्वा॒ दम्प॑ती॒ जीव॑न्तौ॒ जी॒वपु॑त्रा॒वुद्वा॑सयातः॒ पर्यं॑ग्नि॒धा-
ना॑त् ॥ ३५ ॥

35. *Dhartā dhriyasva dharuṇe pṛthivyā acyutaṁ tvā devatāścyāvayantu. Taṁ tvā dampatī jīvantau jīvaputrāvudvāsa-yātaḥ paryagnidhānāt.*

O house-holder, be firm, divinely supported on the firm foundation of the earth. Stay unshaken, let the divinities inspire you to move on on the path of yajnic living. And when you have done your job, call it a day, let living, inspiring wedded couples with living jovial children help you be released and relieved of your duties to the divine fire of yajna.

सर्वान्त्समागा अभिजित्य लोकान्यावन्तः कामाः समतीतृपस्तान्। वि गाहेथामायवनं च दर्विरेकस्मिन्पात्रे अध्युद्धरैनम्॥ ३६॥

36. *Sarvāntsamāgā abhijitya lokānyāvantaḥ kāmāḥ samatītṛpastān. Vi gāhethāmāyavanaṁ ca darvirekasminpātre adhyuddharainam.*

Having lived and fulfilled all your desires and ambitions as much and as far as they were, and thus having ruled and conquered all your earthly territories of existence, you have reached this phase of freedom and renunciation. Place all your spoons and ladles, all that was and were yours in life, in one basket, deliver that all to your trusted follower in the line, and raise your self as pure soul, free from all burdens.

उप स्तृणीहि प्रथय पुरस्ताद् घृतेन पात्रमभि घारयैतत्।
वाश्रेवोस्रा तरुणं स्तनस्युमिमं देवासो अभिहिङ्कृणोत॥ ३७॥

37. *Upa stṛṇīhi prathaya purastād ghṛtena pātramabhi ghārayaitat. Vāśrevosrā taruṇaṁ stanasyumimaṁ devāso abhihiṅkṛṇota.*

Spread out your mattress, move ahead, hold on this life of divinity and shine it with the light of spiritual vision. And O Devas, divinities of heaven and earth, just as the mother cow loves the young calf eager for a feed of milk, so welcome this new comer with a song and fulfill him with the milk of paradise.

उपास्तरीरकरो लोकमेतमुरुः प्रथतामसमः स्वर्गः। तस्मिञ्छ्रयातै महिषः सुपर्णो देवा एनं देवताभ्यः प्र यच्छान्॥ ३८॥

38. *Upāstarīrakaro lokametamuruḥ prathatāmasamaḥ svargaḥ. Tasmiñchrayātai mahiṣaḥ suparṇo devā enaṁ devatābhyaḥ pra yacchān.*

You have spread out your mattress and fully attained to this new phase of life. Let this incomparable phase which leads to heavenly bliss expand wide and high. Let the one mighty suparna, elevated soul, rest and shine as the sun in this phase and may all divinities of heaven and earth extend their love and devotion for the joy of his mind and senses.

यद्यज्जाया पचति त्वत्परःपरः पतिर्वा जाये त्वत्तिरः। सं तत्सृजेथां सह वां तदस्तु सम्पादयन्तौ सह लोकमेकम्॥ ३९॥

39. *Yadyajjāyā pacati tvatparaḥ paraḥ patirvā jāye tvattiraḥ. Saṁ tatsṛjethāṁ saha vāṁ tadastu sampādayantau saha lokamekam.*

O man, whatever your wife does separately from you, and O woman, whatever your husband does by himself away from you, do all that together with each other. Let all that be jointly yours, one in common, as you are leading your wedded life together in unison as one personality.

याव॑न्तो अ॒स्याः पृ॑थि॒वीं सच॑न्ते अ॒स्मत्पु॒त्राः परि॒ ये संब॑भू॒वुः। सर्वा॑स्ताँ उप॒ पात्रे॑ ह्वयेथां॒ नाभिं॑ जाना॒नाः शिश॑वः स॒मायान्॥ ४०॥

40. *Yāvanto asyāḥ pṛthivīṁ sacante asmatputrāḥ pari ye saṁbabhūvuḥ. Sarvāṁstāṁ upa pātre hvayethāṁ nābhiṁ jānānāḥ śiśavaḥ samāyān.*

All our children born of her by me who live and serve the motherland, call them all together to dinner on one table, and let the children too know their one common link of natural piety, the centre to which they should come and join together.

वसो॒र्या धारा॒ मधु॑ना॒ प्रपी॑ना घृ॒तेन॑ मि॒श्रा अ॒मृत॑स्य॒ नाभ॑यः। सर्वा॒स्ता अव॑ रुन्धे स्व॒र्गः ष॒ष्ट्यां श॒रत्सु॑ नि॒धि॒पा अ॒भी - ञ्छात्॥ ४१॥

41. *Vasoryā dhārā madhunā prapīnā ghṛtena miśrā amṛtasya nābhayaḥ. Sarvāstā ava rundhe svargaḥ ṣaṣṭyāṁ śaratsu nidhipā abhīcchāt.*

All those streams of wealth and joy on earth in Grhastha which are replete with honey and mixed with ghrta are centre-holds of nectar and immortality. Let the earthly paradise of the home hold in all these, and let the master protector and maintainer of the home wish and strive for these through sixty years.

नि॒धिं नि॑धि॒पा अ॒भ्ये॑ नमिच्छा॒दनी॑श्वरा अ॒भित॑ः सन्तु ये॒ऽन्ये। अ॒स्माभि॑र्दत्तो निहि॑तः स्व॒र्गस्त्रि॒भिः काण्डै॒स्त्री- न्त्स्व॒र्गान॑रुक्षत्॥ ४२॥

42. *Nidhiṁ nidhipā abhye namicchādanīśvarā abhitaḥ santu ye'nye. Asmābhirdatto nihitaḥ svargastribhiḥ kāṇḍaistrīntsvargānarukṣat.*

Let the head and guradian of the family wish and strive to protect, maintain and promote this homely commonwealth. Others who would not wish and strive thus would deny and deprive themselves all round of this divine familial bliss. This earthly paradise of homely bliss is given by us, divinities of earth and heaven, which man should try to attain through three stages of Brhmacharya education, Grhastha life of yajna, and the stage of retirement and renunciation across three generations of the wedded couple, parents and children for threefold bliss of body, mind and soul for the individual, the family and the society as a whole.

अग्नी रक्षस्तपतु यद्विदेवं क्रव्यात्पिशाच इह मा प्र पास्त।
नुदाम एनमप रुध्मो अस्मदादित्या एनमङ्गिरसः सचन्ताम्॥ ४३॥

43. *Agnī rakṣastapatu yadvidevaṁ kravyātpiśāca iha mā pra pāsta. Nudāma enamapa rudhmo asmadādityā enamaṅgirasaḥ sacantām.*

May Agni, light of knowledge and fire of passion for life and positive living, light up, burn out and eliminate the negativities of life in humanity and the environment. Let darkness, ignorance and exploitation eating into the vitals of life and sucking the blood of innocents be out by the holy fire of yajna. Let us throw out all such antisocial elements. Let us shut them all out. Let brilliant scholars of Aditya order, and Angirasas, veterans of wisdom, adamantine will, determined action and vibrant spirit of life take these up and deal with them appropriately with justice.

आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं प्रति वेदयामि।
शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं स्वर्गं सुकृतावपीतम्॥ ४४॥

44. *Ādityebhyo aṅgirobhyo madhvidaṁ ghṛtena miśraṁ prati vedayāmi. Śuddhahastau brāhmaṇāsyānihatyaitaṁ svargaṁ sukṛtāvapītam.*

To the sages and scholars of Aditya order and vibrant leaders of determined action and policy for the elimination of negativities from society and the environment, I offer these honey sweets of homage with approval and total cooperation mixed with ghrta to sprinkle their holy fire of social yajna. O wedded couples, men and women of the human nation, your hands are clean, you do not violate the vision and will of the Brahmana, man of knowledge and foresight, your actions are positive, I exhort you to act, cooperate, create and enjoy this happy paradise on earth free from ogres and blood suckers.

इ॒दं प्रापं॑मु॒त्त॒मं काण्डं॑मस्य॒ यस्मा॑ल्लो॒कात्प॑र॒मे॒ष्ठी स॒माप॑ं।
आ सिं॑ञ्च स॒र्पिर्घृ॒त॒व॒त्सम॑ङ्ग्ध्ये॒ष भा॒गो अङ्गि॑रसो नो॒ अत्र॑ ॥ ४५ ॥

46. *Idaṁ prāpamuttamaṁ kāṇḍamasya yasmāllokātparameṣṭhī samāpa. Ā siñca sarpirghṛtavatsamaṅgdhyeṣa bhāgo aṅgiraso no atra.*

This highest state of this earthly paradise from which I attain to the light and vision of supreme divinity too, I have realised. O men and women of the world, wedded couples, prepare and anoint yourselves with the powers and graces of life and join the yajna of social salvation with best cooperation as you sprinkle the fires with purest ghrta. And know, you Angirasas, people of vision and will, that this is our share of Dharma and commitment here in the world toward life, society and

divinity.

सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम्।
मा नो द्यूतेऽ वं गान्मा समित्यां मा स्मान्यस्मा उत्सृजता पुरा मत्॥ ४६॥

46. *Satyāya ca tapase devatābhyo nidhiṁ śevadhiṁ pari dadma etam. Mā no dyūte'va gānmā samityāṁ mā smānyasmā utsṛjatā purā mat.*

We offer and contribute this, our cherished share of treasure, toward the peace, prosperity and enlightenment of the human nation for the protection and promotion of truth and right values, austerity and observance of discipline and law, and the enlightened nobilities of humanity and divinities of nature in the environment. Let it not be thrown out to gambling, nor spent out on war, nor wasted over others opposed to social values, nor must it be released before I approve (as for example national approval of the budget).

अहं पचाम्यहं ददामि ममेदु कर्मन्कुरुणेऽ धि जाया। कौमारो लोको अजनिष्ट पुत्रोऽन्वारभेथां वयं उत्तरावत्॥ ४७॥

47. *Ahaṁ pacāmyahaṁ dadāmi mamedu karmankaruṇe'dhi jāyā. Kaumāro loko ajaniṣṭa putro'nvārabhethāṁ vaya uttarāvat.*

I cook, I give, my wife is dedicated with me to acts of love and piety with sympathy and compassion. My bachelor son and virgin daughter is born and dedicated to society. Indeed the whole society is grown to be my own child. O men and women, O rising generation, begin your life enthusiastically, rise higher and higher.

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः समममान् एति।
अनूनं पात्रं निहितं न एतत्पक्तारं पक्वः पुनरा विशाति॥ ४८॥

48. *Na kilbiṣamatra nādhāro asti na yanmitraiḥ samamamāna eti. Anūnaṁ pātraṁ nihitaṁ na etatpaktāraṁ pakvaḥ punarā viśāti.*

There is nothing short, no want, no void in the Lord's system here in life, nor props nor false supports, no one can go on without one's own identity on stilts provided by friends. The life before us is full and perfect, prepared and provided by our own selves by our own karma. The dish one has cooked presents itself before the one that has cooked it. One must taste the fruit of one's own action (in the cycle).

प्रियं प्रियाणां कृणवाम तमस्ते यन्तु यतमे द्विषन्ति।
धेनुरनड्वान्वयोवय आयदेव पौरुषेयमप मृत्युं नुदन्तु॥ ४९॥

49. *Priyaṁ priyāṇāṁ kṛṇavāma tamaste yantu yatame dviṣanti. Dhenuranaḍvānvayovaya āyadeva pauruṣeyamapa mṛtyuṁ nudantu.*

We must do the dearest of the dear for the dear we love, because all those that hate fall into darkness. The milch cow, the burden bearing bull, and the food that comes to us again and again, let these push off the death of the kind we loathe to face.

समग्नयो विदुरन्यो अन्यं य ओषधीः सचते यश्च सिन्धून्।
यावन्तो देवा दिव्या३ तपन्ति हिरण्यं ज्योतिः पचतो बभूव॥ ५०॥

50. *Samagnayo viduranyo anyaṁ ya oṣadhīḥ sacate yaśca sindhūn. Yāvanto devā divyā'tapanti hiraṇyaṁ jyotiḥ pacato babhūva.*

All the fires of nature's yajna are akin and join together in action, those that ripen herbs and trees and those that make the clouds to shower and rivers to flow. As long as divine lights shining in heavens of space mature the divinities of nature and humanity, so long the golden light of generosity will continue to inspire those that work with love and provide food for the needy.

एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।
क्षत्रेणात्मानं परि धापयाथोऽ मोतं वासो मुखमोदनस्य॥ ५१॥

51. *Eṣā tvacāṁ puruṣe saṁ babhūvānagnāḥ sarve paśavo anye. Kṣatreṇātmānaṁ pari dhāpayātho'motaṁ vāso mukhamodanasya.*

This cover, the human form of all others, the cloth, and the karmic extension of yajna is provided only in the case of the human being. All other living beings are neither naked (because they are given a natural cover) nor do they perform any yajna. O men and women, cover yourselves with cloth and yajnic service of the social system. And home made cloth and home yajna is the first requisite of divine service.

यदक्षेषु वदा यत्समित्यां यद्वा वदा अनृतं वित्तकाम्या। समानं
तन्तुमभि संवसानौ तस्मिन्त्सर्वं शमलं सादयाथः॥ ५२॥

52. *Yadakṣeṣu vadā yatsamityāṁ yadvā vadā anṛtaṁ vittakāmyā. Samānaṁ tantumabhi saṁvasānau tasmintsarvaṁ śamalaṁ sādayāthaḥ.*

Whatever untrue you utter in gambling disputes, or in selfish disputes, or with the desire to win undeserved money, seal it therein, exhaust it, better burn it in the yajna fire while you both wear the common vestments of yajna to wash off the pollution of your

selfishness.

वर्षं वनुष्वापि गच्छ देवांस्त्वचो धूमं पर्युत्पातयासि। विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम्॥ ५३॥

53. *Varṣaṁ vanuṣvāpi gaccha devāṁstvaco dhūmaṁ paryutpātayāsi. Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam.*

Pray for the shower of divine mercy and grace, go up to the divinities, shake off the dust and smoke from your body and mind. Being liberal and universally free, anointed with ghrta, rise to this higher region of the firmament and there join with the people of your nature and character in the spirit.

तन्वं ∫स्वर्गो बहुधा वि चक्रे यथा विद आत्मन्नन्यवर्णाम्। अपाजैत्कृष्णां रुशतीं पुनानो या लोहिनी तां ते अग्नौ जुहोमि॥ ५४॥

54. *Tanvaṁ svargo bahudhā vi cakre yathā vida ātmannanyavarṇām. Apājaitkṛṣṇāṁ ruśatīṁ punāno yā lohinī tāṁ te agnau juhomi.*

The soul desirous of rising to the state of paradisal bliss, knowing itself as the soul, raises and transforms its existential body in many ways, from one colour and character to another and higher in quality. Conquering its dark character and purifying it, it rises to the bright and transparent, i.e., from flesh and blood of its gross body and from the blood and passion of its mind, it rises to the crystalline purity of intelligence.

O man of noble ambition, I offer your nature and character of flesh and blood and passion into the

fire of karmic and spiritual yajna and transform your being into pure and free soul.

प्राच्यै त्वा दिशेऽग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्या-येषुमते। एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥ ५५॥

55. *Prācyai tvā diśe'gnaye'dhipataye'sitāya rakṣitra ādityāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākam-aitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the eastern direction, to its lord Agni, transparent and free protector, to Aditya, the sun, wielder of the arrows of light. May Agni, Aditya, protect this, our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये रक्षित्रे यमायेषुमते। एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥ ५६॥

56. *Dakṣiṇāyai tvā diśa indrāyādhipataye tiraścirājaye rakṣitre yamāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Southern quarter, to its lord Indra, ruler, protector and controller of the waves of energy, to Yama, wielder of the arrows of judgement. May Indra, Yama, protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

प्र॒तीच्यै॑ त्वा दि॒शे वरु॑णा॒यादि॑पतये॒ पृदा॑कवे रक्षि॒त्रेऽ॒न्ना॒येषु॑मते। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतो॑ः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५७॥

57. *Pratīcyai tvā diśe varuṇāyādhipataye pṛdākave rakṣitre'nnāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Western quarter, to its lord Varuna, protector, destroyer of the violent, and sustainer of life, wielder of the arrows of energy and nourishment. May Varuna and divine energy protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

उदी॑च्यै त्वा दि॒शे सोमा॒याधि॑पतये स्व॒जाय॑ रक्षि॒त्रेऽ शन्या॒ इषु॑मत्यै। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतोः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५८॥

58. *Udīcyai tvā diśe somāyādhipataye svajāya rakṣitre'śanyā iṣumatyai. Etaṁ pari dadmastaṁ no gopāyatāsmākam-aitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Northern quarter, to Soma, lord self-existent protector, thunderous wielder of the vibrations of peace and exhilaration. May Soma protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

ध्रु॒वायै॑ त्वा दि॒शे विष्ण॒वेऽ धि॑पतये क॒ल्माष॑ग्रीवाय रक्षि॒त्र ओष॑धीभ्य॒ इषु॑मतीभ्यः। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्मा-क॒मैतोः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५९॥

59. *Dhruvāyai tvā diśe viṣṇave'dhipataye kalmāṣa-grīvāya rakṣitra oṣadhībhya iṣumatībhya. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the lower quarter, to Vishnu, lord protector pervader of greenery, and to the

penertrative efficacy of herbs. May Vishnu protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

ऊ॒र्ध्वायै॒ त्वा दि॒शे बृ॒हस्प॒तयेऽधि॑पतये श्वि॒त्राय॑ रक्षि॒त्रे व॒र्षायेष॑ुमते। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतो॑ः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्जरा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ६०॥

60. *Ūrdhvāyai tvā diśe bṛhaspataye'dhipataye śvitrāya rakṣitre varṣāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the upper quarter, to Brhaspati, lord protector and master of growth and progress, wielder of the rain of showers. May he protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

Kanda 12/Sukta 4 (Vasha)

Vasha Devata, Kashyapa Rshi

Vasha means Cow, land and speech with all

extended implications of these three.

ददामीत्येव ब्रूयादनु चैनामभुत्सत।
वशां ब्रह्मभ्यो याचद्भ्यस्तत्प्रजावदपत्यवत्॥ १॥

1. *Dadāmītyeva brūyādanu cainmāmabhutsata. Vaśāṁ brahmabhyo yācadbhaystatprajāvadapatyavat.*

"I give": this every one should say always, and one should think and act in consonance with the same mood of generosity. One who gives a gift of the cow, land, and Vedic speech to the seekers and devotees of holy speech is blest with children, grand children and good people all round.

प्रजया स वि क्रीणीते पशुभिश्चोप दस्यति।
य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति॥ २॥

2. *Prajayā sa vi krīṇīte paśubhiścopa dasyati. Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati.*

He barters himself away along with his cattle, wealth and even his progeny and people who fails to give the divine cow, Vedic speech, to the seekers and followers of the Rshis. He reduces himself to naught.

कूटयास्य सं शीर्यन्ते श्लोणया काटमर्दति।
बण्डया दह्यन्ते गृहाः काणया दीयते स्वम्॥ ३॥

3. *Kūṭayāsya saṁ śīryante śloṇayā kāṭamardati. Baṇḍayā dahyante gṛhāḥ kāṇayā dīyate svam.*

Whether one is an individual or a ruler, if one's speech, ethics and policy of action, specially in creativity and giving, is illusive, his people are destroyed thereby,

if it is lame, he falls into the pit of adversity, if it is divisive, his homes are burnt, and if it is partial and short-sighted, his own identity is lost.

विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम्।
तथा वशायाः संविद्यं दुरदभ्ना ह्युच्यसे॥ ४॥

4. *Vilohito adhiṣṭhānācchakno vindati gopatim.*
Tathā vaśāyāḥ saṁvidyaṁ duradabhnā hyucyase.

The man of power gone red or pale with passion and frustration for loss of identity, regains from the treasure source of Divine Voice his identity as master of the Word, with his lands and dominion too. For this reasons the essence and identity is worth knowing and remembering, for this reason, O Vedic Voice, you are 'Vasha', the free, the powerful, the indomitable.

पदोरस्या अधिष्ठानाद्विक्लिन्दुर्नाम विन्दति।
अनामनात्सं शीर्यन्ते या मुखेनोपजिघ्रति॥ ५॥

5. *Padorasyā adhiṣṭhānādviklindurnāma vindati.*
Anāmanātsaṁ śīryante yā mukhenopajighrati.

The man who perspires for acquistion of the holy Voice discovers and fulfils his real identity from the twofold foundation of its real treasure, i.e., from secular and sacred knowledge of the Veda. But those are lost and split apart who, through indifference, taste or smell it merely from afar. They lose their identity.

यो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते।
लक्ष्म कुर्व इति मन्यते कनीयः कृणुते स्वम्॥ ६॥

6. *Yo asyāḥ karṇāvaskunotyā sa deveṣu vṛścate.*
Lakṣma kurva iti manyate kanīyaḥ kṛṇute svam.

He who tries to bend its ears, i.e., twists the sense of the Voice, to suit himself, isolates himself from the wise and the learned. And he that believes that he has had a glimpse of it and there is no need for more reduces his identity to something too small.

यदस्याः कस्मै चिद्भोगाय बालान्कश्चित्प्रकृन्तति।
ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः॥ ७॥

7. *Yadasyāḥ kasmai cidbhogāya bālānkaścitprakṛntati. Tataḥ kiśorā mriyante vatsāṁśca ghātuko vṛkaḥ.*

And whoever, for whatever selfish purpose, twists its meaning and cuts its extensive hair for his own trophy, for that very reason his coming generations die out and waiting wolves pounce upon his children.

यदस्या गोपतौ सत्या लोम ध्वाङ्क्षो अजीहिडत्।
ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात्॥ ८॥

8. *Yadasyā gopatau satyā loma dhvāṅkṣo ajīhiḍat. Tataḥ kumārā mriyante yakṣmo vindatyanāmanāt.*

And while Gopati, the ruler, is there and the sagely scholar of the Vedic Voice is there, and yet some clever thief picks away a shred of its body, identity and meaning, the rising generation dies and cancer infects the commonwealth from remiss.

यदस्याः पल्पूलनं शकृद्दासी समस्यति।
ततोऽपरूपं जायते तस्मादव्येष्यदेनसः॥ ९॥

9. *Yadasyāḥ palpūlanaṁ śakṛddāsī samasyati. Tato'parūpaṁ jāyate tasmādavyeṣyadenasaḥ.*

And when negative and destructive forces grab the power and production of the land, desecrate its free voice and culture, thence arises the pollution and distortion of its form and character, and then recovery from sin and crime is hard.

जायमानाभि जायते देवान्त्सब्राह्मणान्वशा।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम्॥ १०॥

10. *Jāyamānābhi jāyate devāntsabrāhmaṇānvaśā. Tasmād brahmabhyo deyaiṣā tadāhuḥ svasya gopanam.*

Nevertheless, Vasha, the Vedic Voice of Truth and free speech of the Brahmana committed to truth and eternal values, reasserting, arises, inspiring the brilliant, the generous, and the learned faithful for recovery, rebirth and reconstruction. For this reason this Voice is to be entrusted to the seekers of Brahma, the ultimate Reality, the Word and the Meaning. And for that reason, this Voice, this trust and this inevitable assertion, they say, is the real protection and security of our wealth and identity.

य एनां वनिमायन्ति तेषां देवकृता वशा।
ब्रह्मज्येयं तदब्रुवन्य एनां निप्रियायते॥ ११॥

11. *Ya enāṁ vanimāyanti teṣāṁ devakṛtā vaśā. Brahmajyeyaṁ tadabruvanya enāṁ nipriyāyate.*

This holy speech is the gift of divinity for those who come to seek for the gift of it with freedom to propagate it for all. But if the ruler locks it up as his own cherished prerogative and denies to others the rightful access to it, this lock up and denial, they say, is an insult to Brahmanas and a sin against God.

य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे॥ १२॥

12. *Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati. Ā sa deveṣu vṛścate brāhmaṇānāṁ ca manyave.*

One who does not agree to give the divine cow, holy speech of divinity, freely to the seekers and the disciples of Rshis, alienates himself from the divines and intellectuals and suffers the displeasure and disapproval, even wrath, of the Brahmanas, enlightened devotees of knowledge and wisdom.

यो अस्य स्याद्वशाभोगो अन्यामिच्छेत तर्हि सः।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति॥ १३॥

13. *Yo asya syādvaśābhogo anyāmiccheta tarhi saḥ. Hiṁste adattā puruṣaṁ yācitāṁ ca na ditsati.*

If a person wants to enjoy the pleasure of the Vasha cow, holy speech of divinity, he should have the pleasure some other way than locking it up for himself and arresting its free movement for others, because when someone is unwilling to give it for others when it is asked for, then, refused and hoarded, it destroys the custodian himself.

यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा।
तामेतदच्छायन्ति यस्मिन्कस्मिंश्च जायते॥ १४॥

14. *Yathā śevadhirnihito brāhmaṇānāṁ tathā vaśā. Tāmetadacchāyanti yasminkasmiṁśca jāyate.*

As it is with any pleasureable treasure of wealth, well preserved and well promoted through circulation,

so it is with the treasure of the Brahmana's free knowledge and speech. Whoever the person, whatever the place wherein it takes root and grows in freedom through circulation, the seekers rush to the man and the place for a gift for their share.

स्वमे॒तद॒च्छाय॑न्ति॒ यद्व॒शां ब्रा॑ह्म॒णा अ॒भि।
यथै॑नान॒न्यस्मि॑ञ्जिनी॒याद्दे॒वास्या॑ नि॒रोध॑नम्॥ १५॥

15. *Svametadacchāyanti yadvaśāṁ brāhmaṇā abhi.*
Yathainānanyasmiñjinīyādevāsyā nirodhanam.

When the seekers of divine knowledge and speech come to the treasurehold of free speech and knowledge, in fact they come to their own rightful treasure. In such cases, its hoarding and refusal to give is just another way of torturing them for a crime they have not committed.

चरे॑दे॒वा त्रैहा॑यणादविज्ञा॒तगदा॒ स॒ती।
व॒शां च॑ वि॒द्यान्नार॑द ब्राह्म॒णास्तर्ह्ये॑ष्या ऽः॥ १६॥

16. *Caredevā traihāyaṇādavijñātagadā satī.*
Vaśāṁ ca vidyānnārada brāhmaṇāstarhyeṣyāḥ.

Just as a calf roams around unknown and urecognised for three years and then it is known and recognised and then a Brahmana is sought to take it as a gift, similarly, if knowledge and its medium speech were neglected and left to roam around unknown, unrecognised and unplanned, then, O Narada, guardian of human society for culture and education, sagely scholars must be sought and entrusted with the culture and education of the human community so that free development of the society is properly recognised,

valued and pursued.

य एनामवशामाहुर्देवानां निहितं निधिम्।
उभौ तस्मै भवाशर्वौ परिक्रम्येषुमस्यतः॥ १७॥

17. *Ya enāmavaśāmāha devānāṁ nihitaṁ nidhim. Ubhau tasmai bhavāśarvau parikramyeṣumasyataḥ.*

Vasha, divine knowledge and speech in freedom, is a treasure gift of divinity for divine sages and scholars. Any one who cynically calls it Avasha, that is, something of no value, Bhava and Sharva, forces of life and death, through mutabiltiy and history, ensnare him and pierce him with arrows of retribution to fall and die out.

यो अस्या ऊधो न वेदाथो अस्या स्तनानुत।
उभयेनैवास्मै दुहे दातुं चेदशकद्वशाम्॥ १८॥

18. *Yo asyā ūdho na vedātho asyā stanānuta. Ubhayenaivāsmai duhe dātuṁ cedaśakadvaśām.*

If one, who does not know the treasure-hold of Vasha's life giving wealth and the channels and media of the inflow of its vitality, were, fortunately, able to know both these gifts and he were able to give to the sagely teachers and scholars the freedom for the release of the flow of knowledge and speech to the community, Vasha would overflow his life with both light and vitality, in freedom, through the treasure and the media.

दुरदभ्नैनमा शये याचितां च न दित्सति।
नास्मै कामाः समृध्यन्ते यामदत्त्वा चिकीर्षति॥ १९॥

19. *Duradabhnainamā śaye yācitāṁ ca na ditsati. Nāsmai kāmāḥ samṛdhyante yāmadattvā cikīrṣati.*

Vasha, universal light and vitality of life, is indomitable and indefatigable, but it lies dormant with that individual, community or ruler who is unwilling to give and propagate it freely. Whoever does not give it and yet wants to achieve the fruits of it, his desires and ambitions never fructify for him.

देवा वशामयाचन्मुखं कृत्वा ब्राह्मणम्।
तेषां सर्वेषामददद्धेडं न्येति मानुषः॥ २०॥

20. *Devā vaśāmayācanmukhaṁ kṛtvā brāhmaṇam.*
Teṣāṁ sarveṣāmadadaddheḍaṁ nyeti mānuṣaḥ.

Having made the Brahmana their voice and leader, the Devas, noble and brilliant sages and scholars of humanity, have prayed for and asked for Vasha, universal knowledge of nature and divinity with freedom of speech. Therefore the man who does not give and expand that knowledge and speech freely for all others suffers the disapproval, displeasure and even wrath of those divinities.

हेडं पशूनां न्येति ब्राह्मणेभ्योऽ ददद्वशाम्।
देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते॥ २१॥

21. *Heḍaṁ paśūnāṁ nyeti brāhmaṇebhyo' dadadvaśām. Devānāṁ nihitaṁ bhāgaṁ martya-ścennipriyāyate.*

If mortal man misappropriates for his own self even that share of divinities which is fixed and set apart for them by divine dispensation and refuses to grant to the Brahmanas, scholars, intellectuals and teachers, the freedom of knowledge and speech, he suffers the wrath not only of divinities and men but even of the animals.

यद॒न्ये श॒तं याचे॑युर्ब्राह्म॒णा गोप॑तिं व॒शाम्।
अथै॑नां दे॒वा अ॑ब्रुवन्ने॒वं ह॑ वि॒दुषो॑ व॒शा॥ २२॥

22. *Yadanye śataṁ yāceyurbrāhmaṇā gopatiṁ vaśām. Athaināṁ devā abruvannevaṁ ha viduṣo vaśā.*

If a hundred others, who are dedicated neither to Divinity nor to knowledge nor to speech and freedom, ask the Gopati, lord of knowledge, speech and the earth, for a gift of Vasha, freedom of speech, then, as divine sages have said, Vasha rightly is only for those who are dedicated to Divinity, knowledge and freedom with discipline for the service of all others, not for others.

य एवं वि॒दुषेऽ द॒त्त्वाथा॒न्येभ्यो॒ दद॑द्व॒शाम्।
दु॒र्गा तस्मा॑ अधि॒ष्ठाने॑ पृथि॒वी स॒हदे॑वता॥ २३॥

23. *Ya evaṁ viduṣe'dattvāthānyebhyo dadadvaśām. Durgā tasmā adhiṣṭhāne pṛthivī sahadevatā.*

If a person, community or ruler gives the gift of Vasha, freedom of speech, to others than the learned, having refused it to the dedicated and learned, then it is difficult for them to realise the gifts of earth including those of other divinities of nature and humanity in the house.

दे॒वा व॒शाम॑याच॒न्यस्मि॒न्नग्रे॒ अजा॑यत।
तामे॒तां वि॑द्या॒न्नार॑दः स॒ह दे॒वैरुदा॑जत॥ २४॥

24. *Devā vaśāmayācanyasminnagre ajāyata. Tāmetāṁ vidyānnāradaḥ saha devairudājata.*

Devas, divine souls, at the earliest prayed and asked for Vasha, universal knowledge and speech, of

that Omniscient Spirit in which it first emerged and manifested in thought and Word at the dawn of creation. And that very knowledge, thought and Word, Narada, the man of knowledge and love for humanity, along with other enlightened souls, ought to advance in human society.

अ॒न॒प॒त्यमल्प॑पशुं व॒शा कृ॑णोति॒ पूरु॑षम्।
ब्रा॒ह्म॒णैश्च॑ याचि॒तामथै॑नां निप्रिया॒यते॑॥ २५॥

25. *Anapatyamalpapaśuṁ vaśā kṛṇoti pūruṣam.*
Brāhmaṇaiśca yācitāmathaināṁ nipriyāyate.

If this Vasha, loved and sought for by the devotees of knowledge and divinity, is hoarded by any person, locked up as his exclusive love and wealth, and denied to the seekers, then this denial leads that person to utter destitution of wealth and progeny.

अ॒ग्नीषोमा॑भ्यां॒ कामा॑य मि॒त्राय॒ वरु॑णाय च।
तेभ्यो॑ याचन्ति ब्राह्म॒णास्तेष्वा वृ॑श्च॒तेऽ द॑दत्॥ २६॥

26. *Agnīṣomābhyāṁ kāmāya mitrāya varuṇāya ca.*
Tebhyo yācanti brāhmaṇāsteṣvā vṛścate'dadat.

Brahmanas, seekers of Divinity and knowledge, pray for Vasha for the advancement of Agni and Soma, progress and peace of humanity, for fulfilment of life's mission, for people of love and friendship, and for people of judgement and discriminative intelligence. The person, individual or ruler, who hoards this divine gift and denies it to the seekers, isolates himself and alienates himself from society although otherwise he may be in the thick of social presence.

यावदस्या॒ गोप॑तिर्नोप॑शृणु॒यादृ॑चः॑ स्व॒यम्।
चरे॑दस्य॒ ताव॒द्गोषु॒ नास्य॑ श्रु॒त्वा गृ॒हे व॑सेत्॥ २७॥

27. *Yāvadasyā gopatirnopaśṛṇuyādṛcaḥ svayam.*
Caredasya tāvadgoṣu nāsya śrutvā gṛhe vaset.

If a ruler has not himself attentively heard the Rks, let him actively move among the scholars of Vedic verses, and when he has fully heard and realised the Vedic voice, let him not be confined to his personal home, nor should the Vedic Voice be locked up in the royal palace.

यो अ॑स्या॒ ऋच॑ उप॒श्रुत्याथ॒ गोष्वची॑चरत्।
आयु॑श्च॒ तस्य॒ भूति॑ं॑च दे॒वा वृ॑श्चन्ति हीडि॒ताः॥ २८॥

28. *Yo asyā ṛca upaśrutyātha goṣvacīcarat.*
Āyuśca tasya bhūtiṁca devā vṛścanti hīḍitāḥ.

Having heard and realised the Vasha, Vedic Voice, whoever the person that continues to roam around in the pleasure of the senses, the divinities feel offended and they uproot his life and his life's wealth of prosperity.

व॒शा चर॑न्ति बहु॒धा दे॒वानां॒ निहि॑तो नि॒धिः।
आ॒विष्कृ॑णुष्व रू॒पाणि॑ य॒दा स्थाम॒ जिघां॑सति॥ २९॥

29. *Vaśā caranti bahudhā devānāṁ nihito nidhiḥ.*
Āviṣkṛṇuṣva rūpāṇi yadā sthāma jighāṁsati.

Vasha, the Vedic Voice, is the guarded treasure of divine sages and scholars and, in its dynamic state of growth and development through natural media of evolution, gives rise to many new forms of life's variety while it remains actively living and secure with its

rightful custodians, vibrant scholars and sages.

आविरात्मानं कृणुते यदा स्थाम जिघांसति।
अथो ह ब्रह्मभ्यो वशा याच्ञ्याय कृणुते मनः ॥ ३० ॥

30. *Āvirātmānaṁ kṛṇute yadā sthāma jighāṁsati.*
Atho ha brahmabhyo vaśā yācñyāya kṛṇute manaḥ.

Vasha, universal knowledge and the spirit of Being, is a seeker of living media, manifests itself in many forms as it lives with its homely devotees, while, indeed, it inspires the sagely minds for her own self-manifestation and expression for the sake of the seekers of divinity.

मनसा सं कल्पयति तद्देवाँ अपि गच्छति।
ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम् ॥ ३१ ॥

31. *Manasā saṁ kalpayati taddevāň api gacchati.*
Tato ha brahmāṇo vaśāmupaprayanti yācitum.

Vasha, the spirit of Being and universal awareness, vibrates and acts through the universal mind. That vibration in the universal mind stimulates the sages at the core of their being and imagination, and thereby the seekers of divinity approach Vasha, universal awareness itself, to pray for the gift of her own self.

स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः।
दानेन राजन्यो ∫वशाया मातुर्हेडं न गच्छति ॥ ३२ ॥

32. *Svadhākāreṇa pitṛbhyo yajñena devatābhyaḥ.*
Dānena rājanyo vaśāyā māturheḍaṁ na gacchati.

By the gift of food and service with reverence

for parents and seniors, by yajna in honour of divinities, and by charity in general, the ruler does not suffer the displeasure of Mother Vasha.

वशा माता राजन्यस्य तथा संभूतमग्रशः।
तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते॥ ३३॥

33. *Vaśā mātā rājanyasya tathā saṁbhūtamagraśaḥ. Tasyā āhuranarpaṇaṁ yad brahmabhyaḥ pradīyate.*

Vasha, the Vedic Voice of divine knowledge, is the mother of rules, It has been so since the beginning. When it is freely given to the seekers of knowledge and divinity in the social system, this giving is not called a gift, because giving knowledge and freedom of speech to the Brahmanas is not charity, it is the fulfilment of the ruler's obligation.

यथाज्यं प्रगृहीतमालुम्पेत्स्रुचो अग्नये।
एवा ह ब्रह्मभ्यो वशामग्नय आ वृश्चतेऽ ददत्॥ ३४॥

34. *Yathājyaṁ pragṛhītamālumpetsruco agnaye. Evā ha brahmabhyo vaśāmagnaya ā vṛścate' dadat.*

Just as the person who takes away the ghrta held in the ladle meant for the fire alienates himself from the fire, so does the person withholding Vasha from the rightful seekers of knowledge and divinity alienate himself as a misappropriator in relation to the light of life.

पुरोडाशवत्सा सुदुघा लोकेऽ स्मा उप तिष्ठति।
सास्मै सर्वान्कामान्वशा प्रदुदुषे दुहे ॥ ३५॥

35. *Puroḍāśavatsā sudughā loke'smā upa tiṣṭhati. Sāsmai sarvānkāmānvaśā pradaduṣe duhe.*

Mother Vasha whose gift is food for life and yajna, who is generous and abundant in milk, stands by this humanity in the world. For one who supports and expands this mother knowledge and freedom of speech for the rightful seekers, she brings streams and showers of the nectar milk of life and fulfils all his desires.

सर्वा॒न्कामा॑न्यम॒राज्ये॑ व॒शा प्र॑॑द॒दुषे॑ दुहे ।
अथा॑हु॒र्नार॑कं लो॒कं नि॑रुन्धा॒नस्य॑ याचि॒ताम् ॥ ३६ ॥

36. *Sarvānkāmānyamarājye vaśā pradaduṣe duhe.*
Athāhurnārakaṁ lokaṁ nirundhānasya yācitām.

Mother Vasha fulfils all desires of the generous man of open mind with love of freedom in the dominion of the ruler and dispenser of law, justice and freedom. And the wise say that the world is an insufferable hell under the rule of a person who blocks the spread of knowledge and denies the basic needs of life and freedom of speech to those who rightfully seek and ask for it.

प्र॒वी॒यमा॑ना चरति क्रु॒द्धा गोप॑तये व॒शा ।
वे॒हतं मा॒ मन्य॑मानो मृ॒त्योः पाशे॑षु बध्यताम् ॥ ३७ ॥

37. *Pravīyamānā carati kruddhā gopataye vaśā.*
Vehataṁ mā manyamāno mṛtyoḥ pāśeṣu badhyatām.

Mother Vasha like a pregnant cow, abundant in the gifts of food for body, mind and soul for all, goes about furious with the ruler who believes that she is barren and utterly unproductive. "Cursed be the man who cries me foul and calls me barren," she protests, "he deserves to be tied down in the chains of Yama, the

dispenser of ultimate justice."

यो वेहतं मन्यमानोऽ मा च पचते वशाम्।
अप्यस्य पुत्रान्पौत्रांश्च याचयते बृहस्पतिः॥ ३८॥

38. *Yo vehataṁ manyamāno' mā ca pacate vaśām.*
Apyasya putrānpautrāṁśca yācayate bṛhaspatiḥ.

Whoever the man or ruler that believes that Vasha, mother giver of the milk of life for body, mind and soul with freedom, is barren, unproductive and miscarrier of life and progress and thus tortures her in his home and dominion, Brhaspati, lord of the expansive world of life and progress, punishes him and even reduces his future generations to the state of poverty and destitution.

महदेषाव तपति चरन्ती गोषु गौरपि।
अथो ह गोपतये वशाददुषे विषं दुहे॥ ३९॥

39. *Mahadeṣāva tapati carantī goṣu gaurapi.*
Atho ha gopataye vaśādaduṣe viṣaṁ duhe.

Like a frustrated cow moving among cows, Vasha, divine knowledge and freedom of speech, scotched yet self-assertive among scholarly sages and intellectuals in a society or dominion, heats up intensely within, and that way it produces but poison for the custodian of life and culture who refuses to grant freedom to the seekers of food for progress and enlightenment.

प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते।
अथो वशाया स्तत्प्रियं यद्देवत्रा हविः स्यात्॥ ४०॥

40. *Priyaṁ paśūnāṁ bhavati yad brahmabhyaḥ pradīyate. Atho vaśāyāstatpriyaṁ yaddevatrā haviḥ syāt.*

The freedom of speech and knowledge which is granted to the intellectual seekers of divinity and life's progress is dear also to the people of average understanding and vision. Indeed that freedom is the real favourite of Vasha, divine spirit of knowledge and freedom itself, which is the holy food of divinities in nature and among humanity.

या व॒शा उ॒दक॑ल्पयन्दे॒वा य॒ज्ञादु॒देत्य॑ ।
तासां वि॒लि॒प्त्यं भी॒मामु॒दाकु॑रुत नार॒दः ॥ ४१ ॥

41. *Yā vaśā udakalpayandevā yajñādudetya.*
Tāsāṁ viliptyaṁ bhīmāmudākuruta nāradaḥ.

That Vasha, mother spirit of divine food, freedom and enlightenment which the divinities received, raised and further developed from cosmic yajna and intellectual gatherings, that very abundant Vasha, that consecrated spirit of life and freedom, now obscured, O Narada, pioneer of knowledge and enlightenment, recover, raise and establish in human society.

तां दे॒वा अ॑मीमांसन्त व॒शेया ३ मव॒शेति॑ ।
ताम॑ब्रवीन्नार॒द एषा व॒शानां व॒श॒त॒मेति॑ ॥ ४२ ॥

42. *Tāṁ devā amīmāṁsanta vaśeyā'mavaśeti.*
Tāmabravīnnārada eṣā vaśānāṁ vaśatameti.

Devas, divine sages, thought over Vasha, spirit of Being, freedom and knowledge, whether it is Vasha, desirable and manageable, or Avasha, undesirable and

beyond control. Then Narada, enlightened sage of humanity, thought and said of it : Of all things worthy of love and desire, this Vasha is most valuable and most manageable (by law and discipline).

कति॒ नु व॒शा नार॑द॒ यास्त्वं वेत्थ॑ मनुष्य॒जाः।
तास्त्वा॑ पृच्छामि वि॒द्वांस॑ं कस्या॒ नाश्नी॑या॒दब्रा॑ह्मणः॥ ४३॥

43. *Kati nu vaśā nārada yāstvaṁ vettha manuṣyajāḥ.*
Tāstvā pṛcchāmi vidvāṁsaṁ kasyā nāśnīyādabrāhmaṇaḥ.

O Narada, enlightened thinker of humanity for humanity, how many are the kinds of knowledge and freedom born of divinity through the Vedic lore developed by humanity for humanity, of which you know, I ask you. I ask you, O sage, which one of these is that which the man who is not a Brahmana or Brahmachari, who is not dedicated to Divinity and knowledge with the discipline of celibacy, cannot know?

वि॒लि॒प्त्या बृ॑हस्पते॒ या च॑ सू॒तव॑शा व॒शा ।
तस्या॒ नाश्नी॑या॒दब्रा॑ह्मणो॒ य आ॒शंसे॑त॒ भूत्या॑म्॥ ४४॥

44. *Viliptyā bṛhaspate yā ca sūtavaśā vaśā.*
Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, the man who is indifferent to Divinity and divine values, though deeply dedicated to mundane prosperity, should not, in fact cannot, value and taste the higher pleasures of Vilipti and Sutavasha Vasha, that is, the knowledge and freedom divinely consecrated but humanly obscured, and that which controls the sensual and worldly desires

of the men of passion and appetite.

नमस्ते अस्तु नारदानुष्ठु विदुषे वशा।
कतमासां भीमतमा यामदत्त्वा पराभवेत्॥ ४५॥

45. *Namaste astu nāradānuṣṭhu viduṣe vaśā.*
Katamāsāṁ bhīmatamā yāmadattvā parābhavet.

Salutations to you, Narada, enlightened sage. It is fair that the freedom to propagate the knowledge of noble and desirable values enshrined in the Vedic literature be given to the educated and the enlightened. Which of these values is the most sublime and awesome without the pursuit and propagation of which adversity is sure to strike and prevail?

विलिप्ती या बृहस्पतेऽथो सूतवंशा वशा।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम्॥ ४६॥

46. *Viliptī yā bṛhaspate'tho sūtavaśā vaśā.*
Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, Vilipti, consecrated but obscured knowledge and freedom unpolluted by hate and attachment, Sutavasha, controller of passions and appetites of men, and Vasha, knowledge and freedom self-disciplined by law and enlightened culture, these are the kinds of knowledge, freedom and values which men indifferent to Divinity and divine values but merged into pleasures of mundane materiality do not and cannot taste and enjoy.

त्रीणि वै वंशाजातानि विलिप्ती सूतवंशा वशा।
ताः प्र यच्छेद् ब्रह्मभ्यः सो ऽ नाव्रस्कः प्रजापतौ॥ ४७॥

47. *Trīṇi vai vaśājātāni viliptī sūtavaśā vaśā. Tāḥ pra yacched brahmabhyaḥ so' nāvraskaḥ prajāpatau.*

Three are the kinds and orders of Vasha, life-giving spirit of knowledge and freedom: Vilipti, consecrated sublime blest by Divinity for saints and sages, Sutavasha, controller of selfish passions and licentious living, and Vasha, discipline and law for healthy living in family and societyThese the ruler should provide to the scholars, sages and leaders of humanity dedicated to Divinity. Such a ruler, such a person, would not feel isolated and alienated in the world of Prajapati, lord creator, father, ruler and sustainer of life and humanity.

एतद्वो॑ ब्राह्मणा ह॒विरिति॑ मन्वीत या॒चित॒ः।
व॒शां चेदे॑नं॒ याचे॑युर्या भी॒मादा॑दुषो गृ॒हे॥ ४८॥

48. *Etadvo brāhmaṇā haviriti manvīta yācitaḥ. Vaśāṁ cedenaṁ yāceyuryā bhīmādaduṣo gṛhe.*

If Brahmanas, saints, sages and Brahmacharis, ask for this Vasha, life-giving mother knowledge and freedom, the ruler giver should give freely, and when he gives, so should he believe and say: O Brahmanas, this is your rightful share of havi due from us, our homage which, otherwise locked up in the house, works havoc with the non-giver's life.

दे॒वा व॒शां पर्य॑वदन्न नो॑ऽ दा॒दिति॑ हीडि॒ताः।
एता॒भिर्ऋ॒ग्भि॑र्भे॒दं तस्मा॒द्वै स परा॑भवत्॥ ४९॥

49. *Devā vaśāṁ paryavadanna no'dāditi hīḍitāḥ. Etābhir-ṛgbhirbhedaṁ tasmādvai sa parābhavat.*

Frustrated and angry, the divine sages protested

to Vasha with Rk verses saying, that the ruler denied them the gift of mother knowledge and freedom of speech. Then arose dissension and for that reason the ruler lost the dominion.

उतैनां भेदो नाददादृशामिन्द्रेण याचितः।
तस्मात्तं देवा आगसोऽ वृश्चन्नहमुत्तरे॥ ५०॥

50. *Utaināṁ bhedo nādadādvaśāmindreṇa yācitaḥ. Tasmāttaṁ devā āgaso'vṛścannahamuttare.*

And Dissension too did not give the gift of mother knowledge and freedom of speech when Indra, divine seeker, asked for it. And for the reason of that sin of denial, the angry divines uprooted and threw out the misappropriator in the battle of pride and self-aggrandisement.

ये वशाया अदानाय वदन्ति परिरापिणः।
इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या॥ ५१॥

51. *Ye vaśāyā adānāya vadanti parirāpiṇaḥ. Indrasya manyave jālmā ā vṛścante acittyā.*

Those talkative babblers and mischief mongers who advocate and support the denial of mother knowledge and the ban on freedom of speech, those vile fools by their own stupidity get uprooted and fall to the wrath of Indra, the ruler.

ये गोपतिं पराणीयाथाहुर्मा ददा इति।
रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या॥ ५२॥

52. *Ye gopatiṁ parāṇīyāthāhurmā dadā iti. Rudrasyāstāṁ te hetiṁ pari yantyacittyā.*

Those who take the Gopati, ruler of the land

and master of mother knowledge and free speech, aside and say : "Do not allow free education and free speech to the people", fall to the wrathful strike of Rudra by the reason of their own ignorance and foolishness.

यदि॑ हु॒तां यद्यहु॑ताम॒मा च॒ पच॑ते व॒शाम् ।
दे॒वान्त्सब्रा॑ह्मणानृ॒त्वा जि॒ह्मो लो॒कान्निर्ऋ॑च्छति ॥ ५३ ॥

53. *Yadi hutāṁ yadyahutāmamā ca pacate vaśām Devāntsabrāhmaṇānṛtvā jihmo lokānnir-ṛcchati.*

Whether the Vasha, gift of living knowledge and freedom of speech, is promised or not promised, received as given or taken by force, when the ruler denies and in his own chamber encloses and stifles this life-giving Vasha, cooking his own plans and plots, the crooked man offends the divinities along with the Brahmanas and violates and forfeits the worlds of his own existence.

Kanda 12/Sukta 5 (Divine Cow)

Brahma-gavi Devata, Atharvacharya Rshi

Paryaya 1

श्रमे॑ण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वि॒त्तर्ते श्रि॒ता ॥ १ ॥

1. *Śrameṇa tapasā sṛṣṭā brahmaṇā vittarte śritā.*

The Divine Cow is the Voice of the Veda, brought into being by Divinity with intense thought and spiritual heat, received by the devotee of Divinity, sustained by the law of truth and righteousness,

स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता॒ यश॑सा॒ परी॑वृता ॥ २ ॥

2. *Satyenāvṛtā śriyā prāvṛtā yaśasā parīvṛtā.*

It is consecrated with Truth, enshrined in grace, surrounded with honour,

स्व॒धया॒ परि॑हिता श्र॒द्धया॒ पर्यू॑ढा दी॒क्षया॑ गु॒प्ता य॒ज्ञे प्रति॑ष्ठिता लो॒को नि॒धन॑म्॥ ३॥

3. *Svadhayā parihitā śraddhayā paryūḍhā dīkṣayā guptā yajñe pratiṣṭhitā loko nidhanam.*

Founded on its own essential power and potential, enshrined in faith, secured in committed loyalty, rooted in yajna, established as the end and aim of life in existence,

ब्रह्म॑ पदवा॒यं ब्रा॑ह्म॒णोऽधि॑पतिः॥ ४॥

4. *Brahma padavāyaṁ brāhmaṇo'dhipatiḥ.*

And a prelude to Divinity, Brahma, such is the Divine Cow, universal light and message of Omniscience, of which the Brahmana, man of absolute dedication to Brahma, is the trustee.

तामा॒ददा॑नस्य ब्रह्मग॒वीं जि॑न॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य॥ ५॥

5. *Tāmādadānasya brahmagavīṁ jinato brāhmaṇaṁ kṣatriyasya.*

Of that Divine Cow, sacred knowledge and free speech of the Brahmana, if the seizor, Kshatriya, ruler (who really is the protector and promoter) robs the Brahmana,

अप॑ क्रामति सू॒नृता॑ वी॒र्यं॑१ पुण्या॑ ल॒क्ष्मीः॥ ६॥

6. *Apa krāmati sūnṛtā vīryaṁ puṇyā lakṣmīḥ.*

Then his truth and honour, valour and fame, and his hallowed glory, all forsake him.

Paryaya 2

ओजश्च तेजश्च सहश्च बलं च वाक्चेन्द्रियं च श्रीश्च धर्मश्च ॥ ७ ॥

7. *Ojaśca tejaśca sahaśca balaṁ ca vākcendriyaṁ ca śrīśca dharmaśca.*

And vigour, and lustre, and patience, and power, and speech, and perception, and judgement, and grace, and Dharma,

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥ ८ ॥

8. *Brahma ca kṣatraṁ ca rāṣṭraṁ ca viśaśca tviṣiśca yaśaśca varcaśca draviṇaṁ ca.*

And piety, and supremacy, and dominion, and economy, and brilliance, and honour, and splendour, and his entire wealth,

आयुश्च रूपं च नाम च कीर्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥ ९ ॥

9. *Āyuśca rūpaṁ ca nāma ca kīrtiśca prāṇaścāpānaśca cakṣuśca śrotraṁ ca.*

And his life, and beauty, and name, and fame, and pranic energy, and apana energy, and eye, and ear,

पयश्च रसश्चान्नं चान्नाद्यं चर्तं च सत्यं चेष्टं च पूर्तं च प्रजा च पशवश्च ॥ १० ॥

10. *Payaśca rasaścānnaṁ cānnādyaṁ cartaṁ ca satyaṁ ceṣṭaṁ ca pūrtaṁ ca prajā ca paśavaśca.*

And milk, and drink, and food, and provisions,

and righteousness, and truth, and ritual performances, and works of charity, and progeny, and cattle,

तानि॒ सर्वा॑ण्यप॑ क्रामन्ति ब्रह्मग॒वीमा॒ददा॑नस्य जिन॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य ॥ ११ ॥

11. *Tāni sarvāṇyapa krāmanti brahmagavīmāda-dānasya jinato brāhmaṇaṁ kṣatriyasya.*

All these forsake that Kshatriya who seizes the Divine Cow and deprives the Brahmana of his rightful knowledge and free speech.

Paryaya 3

सैषा भी॒मा ब्र॑ह्मग॒व्य॑घवि॑षा सा॒क्षात्कृ॒त्या कू॒ल्ब॑ज॒-मावृ॑ता ॥ १२ ॥

12. *Saiṣā bhīmā brahmagavyaghaviṣā sākṣātkṛtyā kūlbajamāvṛtā.*

When this Divine Cow, universal knowledge and free speech, is suppressed and bound as the stormy flood of a river within the banks, then it is terrible, deadly poison, a very killer of the oppressor.

सर्वा॑ण्यस्यां घो॒रा॒णि॒ सर्वे॑ च मृ॒त्यव॑ः ॥ १३ ॥

13. *Sarvāṇyasyāṁ ghorāṇi sarve ca mṛtyavaḥ.*

Then all terrors, and all deadly dangers of punitive death concentrate in this Divine Cow, nature's retribution against suppression of universal knowledge and free speech.

सर्वा॑ण्यस्यां क्रू॒रा॒णि॒ सर्वे॑ पुरुषव॒धाः ॥ १४ ॥

14. *Sarvāṇyasyāṁ krūrāṇi sarve puruṣavadhāḥ.*

Then all hard punishments and deadly possibilities for the violator exist vested in it.

सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्या ऽदीयमाना मृत्योः पड्बीश आ द्यति ॥ १५ ॥

15. *Sā brahmajyaṁ devapīyuṁ brahmagavyā' dīyamānā mṛtyoḥ paḍbīśa ā dyati.*

Then the Divine Cow, seized and suppressed, binds the tormentor of Brahmana, worshipper of divinities, in chains of death and destroys him.

मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥ १६ ॥

16. *Meniḥ śatavadhā hi sā brahmajyasya kṣitirhi sā.*

Then she is a hundred-fold killer, she is a terror for the violator of Divinity and tormentor of the Divine Cow.

तस्माद्वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥ १७ ॥

17. *Tasmādvai brāhmaṇānāṁ gaurdurādharṣā vijānatā.*

Therefore this Divine Cow of the Brahmana is invincible, insuppressible, by clever exploiters.

वज्रो धावन्ती वैश्वानर उद्वीता ॥ १८ ॥

18. *Vajro dhāvantī vaiśvānara udvītā.*

When raised high, it is Vaishvanara, refulgent sun for humanity, but when terrorised, it is thunderbolt.

हेतिः शफानुत्खिदन्ती महादेवो ३ पेक्षमाणा ॥ १९ ॥

19. *Hetiḥ śaphānutkhidantī mahādevo' pekṣamāṇā.*

Raising her hoof, she is a strike of thunder, when looked up to with hope and expectation, she is a grand divinity.

क्षुरपविरीक्षमाणा वाश्यमानाभि स्फूर्जति ॥ २० ॥

.20. *Kṣurapavirīkṣamāṇā vāśyamānābhi sphūrjati.*

Looking round, she is the razor's edge, when bellowing, the roar of thunder.

मृत्युर्हिंङ्कृण्वत्युग्रो देवः पुच्छं पर्यस्यन्ती ॥ २१ ॥

21. *Mṛtyurhiṅkṛṇvatyugro devaḥ pucchaṁ paryasyantī.*

Challenging, she is death of the aggressor, raising and striking her tail, a violent supernatural power.

सर्वज्यानिः कर्णौ वरीवर्जयन्ती राजयक्ष्मो मेहन्ती ॥ २२ ॥

22. *Sarvajyāniḥ karṇau varīvarjayantī rājayakṣmo mehantī.*

Raising and twisting her ears as if with suspicion, she is fatally moved, pouring fury again and again, she is cancerous and consumptive.

मेनिर्दुह्यमाना शीर्षक्तिर्दुग्धा ॥ २३ ॥

23. *Menirduhyamānā śīrṣaktirdugdhā.*

In that tubercular condition, she is dangerous as a weapon when she is being milked, when she has been milked, she is a headache, neurosis.

सेदिरुपतिष्ठन्ती मिथोयोधः परामृष्टा ॥ २४ ॥

124. *Sedirupatiṣṭhantī mithoyodhaḥ parāmṛṣṭā.*

Sitting or standing close, she is infectious and

destructive, and when she is in contact, she is a formidable adversary.

शर॒व्या॒ ३ मुखे॑ऽ पिनह्यमा॑न ऋति॑र्हन्यमा॑ना ॥ २५ ॥

25. *Śaravyā mukhe' pinahyamāna ṛtirhanyamānā.*

When her mouth is muzzled, she is like an arrow, and when she is tormented or slain, she becomes a calamity.

अघवि॑षा नि॒पत॑न्ती॒ तमो॒ निप॑तिता ॥ २६ ॥

26. *Aghaviṣā nipatantī tamo nipatitā.*

Falling, she is deadly poison, fallen, she is utter darkness.

अनु॒गच्छ॑न्ती प्रा॒णानुप॑ दासयति ब्रह्मग॒वी ब्र॑ह्म॒ज्यस्य॑ ॥ २७ ॥

27. *Anugacchantī prāṇānupa dāsayati brahmagavī brahmajyasya.*

The Divine Cow pursues the violator by his foot steps and destroys the very soul of his life.

Paryaya 4

वैर॑ं॑ विकृ॒त्यमा॑ना॒ पौत्रा॑द्यं॑ विभा॒ज्यमा॑ना ॥ २८ ॥

28. *Vairaṁ vikṛtyamānā pautrādyaṁ vibhājyamānā.*

Immolated, she is hostility and deadly strife, divided and sheared, she is the devourer of children and grand children.

दे॒व॒हे॒तिर्हि॒यमा॑णा॒ व्यृ॑द्धिर्हृ॒ता ॥ २९ ॥

29. *Devahetirhriyamāṇa vyṛddhirhṛtā.*

Being distributed and grabbed, she is wrathful

stroke of divinities, when grabbed and gulped, she brings adversity and utter destitution.

पाप्माधिधीयमानाा पारुष्यमवधीयमानाा ॥ ३० ॥

30. *Pāpmādhidhīyamānā pāruṣyamavadhīyamānā.*

Seized and possessed, she is sin, possessed and degraded, she brings reproach, squalor and violence.

विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥ ३१ ॥

31. *Viṣaṁ prayasyantī takmā prayastā.*

Dressed for preparation, she is poison, prepared, she is fever.

अघं पच्यमानाा दुःष्वप्न्यं पक्वा ॥ ३२ ॥

32. *Aghaṁ pacyamānā duḥṣvapnyaṁ pakvā.*

Being cooked for pleasure and repast, she is sin, cooked and seasoned, she is an evil dream, a nightmare.

मूलबर्हणी पर्याक्रियमाणाा क्षितिः पर्याकृता ॥ ३३ ॥

33. *Mūlabarhaṇī paryākriyamāṇā kṣitiḥ paryākṛtā.*

Being turned, she uproots, turned and carved, she is extinction.

असंज्ञा गन्धेन शुगुद्धियमाणाशीविष उद्धृता ॥ ३४ ॥

34. *Asaṁjñā gandhena śuguddhriyamāṇāśīviṣa uddhṛtā.*

By smell, she is delirium, being taken up, she is sorrow, taken up, she is cobra poison.

अभूतिरुपहियमाणाा परााभूतिरुपहृता ॥ ३५ ॥

35. *Abhūtirupahriyamāṇā parābhūtirupahṛtā.*

Being seized, she is adversity, taken over, she is the fall, total loss.

शर्वः क्रुद्धः पिश्यमानाः शिमिदा पिशिता ॥ ३६ ॥

36. *Śarvaḥ kruddhaḥ piśyamānā śimidā piśitā.*

Being minced, she is nature's passion and rage bent on destroying, minced and crushed, she is destruction right up from the roots.

अवर्तिर्श्यमानाः निर्ऋतिरशिता ॥ ३७ ॥

37. *Avartiraśyamānā nir-ṛtiraśitā.*

Being eaten, she is calamitous, eaten, she is death.

अशिता लोकाच्छिनत्ति ब्रह्मगवी ब्राह्मज्यमस्माच्चामुष्माच्च ॥ ३८ ॥

38. *Aśitā lokācchinatti brahmagavī brahmajyamasmāccāmuṣmācca.*

Brahmagavi is the holy cow of Brahma and the Brahmana, Divine Knowledge and holy speech gifted by God, and the knowledge and freedom of that knowledge and speech received in trust, and guarded by Brahmana and Kshatriya for all mankind. When it is devoured, it cuts off the devourer from this world and the next, the other to which humanity aspires to rise.

(Brahma Gavi, Divine Cow: the cow, holy mother giver of the milk of life, the Earth, mother sustainer of life, Knowledge, mother giver of light, and freedom, mother giver of continuous progress, must be protected and promoted, never denied, restrained and destroyed. Consecrated, it saves and blesses, defiled, it

devours the devourer.)

Paryaya 5

तस्या आहननं कृत्या मेनिराशसनं वलग ऊबध्यम् ॥ ३९ ॥

31. *Tasyā āhananaṁ kṛtyā menirāśasanaṁ valaga ūbadhyam.*

Violation and killing of the Divine Cow means self-execution of the violator, carving is strike of the thunderbolt, and arresting or waste is self-decay.

अस्वगता परिह्नुता ॥ ४० ॥

40. *Asvagatā parihṇutā.*

Stolen, misappropriated, wrested, it becomes self-denial of life itself for the thief.

अग्निः क्रव्याद्भूत्वा ब्रह्मगवी ब्रह्मज्यं प्रविश्यात्ति ॥ ४१ ॥

41. *Agniḥ kravyādbhūtvā brahmagavī brahmajyaṁ praviśyātti.*

Violated, the Divine Cow sinks into the violator of Divinity, becomes the fire that eats into his vitals, and ultimately devours him to naught.

सर्वास्याङ्गा पर्वा मूलानि वृश्चति ॥ ४२ ॥

42. *Sarvāsyāṅgā parvā mūlāni vṛścati.*

All his (violator's) parts of the body, all vital joints, even the very roots of his being, the Divine Cow cuts into pieces.

छिनत्त्यस्य पितृबन्धु परा भावयति मातृबन्धु ॥ ४३ ॥

43. *Chinattyasya pitṛbandhu parā bhāvayati mātṛbandhu.*

She cuts off all his paternal connections from divinity and humanity, she cuts off all his maternal connections from earth and nature, and reduces him to total alienation from living existence in a state of self-condemnation.

विवाहां ज्ञातीन्त्सर्वानपि क्षापयति ब्रह्मगवी ब्रह्मज्यस्य क्षत्रियेणापुनर्दीयमाना ॥ ४४ ॥

44. *Vivāhāṁ jñātīntsarvānapi kṣāpayati brahma-gavī brahmajyasya kṣatriyeṇāpunardīyamānā.*

Unrestored and denied the word of protection and promotion with security by the Kshatriya, guardian ruler, the Divine Cow destroys all familial relations and all social supports of the violator, denier and destroyer.

अवास्तुमेनमस्वगमप्रजसं करोत्यपरापरणो भवति क्षीयते ॥ ४५ ॥

45. *Avāstumenamasvagamaprajasaṁ karotyapa-rāparaṇo bhavati kṣīyate.*

Violated, the Divine Cow renders the violator homeless, destitute of all his self-possessions, void of kith and kin and even his progeny, alienated from support all round, so that ultimately he goes down self-extinguished.

य एवं विदुषो ब्राह्मणस्य क्षत्रियो गामादत्ते ॥ ४६ ॥

46. *Ya evaṁ viduṣo brāhmāṇasya kṣatriyo gāmādatte.*

So does the guardian ruler suffer who robs the sagely Brahmana of knowledge and devotion to freedom of speech and misappropriates the Divine Cow unto himself and self-extinction.

Paryaya 6

क्षिप्रं वै तस्याहनंने गृध्राः कुर्वत ऐलबम्॥ ४७॥

47. *Kṣipraṁ vai tasyāhanane gṛdhrāḥ kurvata ailabam.*

Instant on the guardian ruler's fall, vultures flock in and raise a deathly din upon the corpse.

क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्नानाः पाणिनोरसि कुर्वाणाः पापमैलबम्॥ ४८॥

48. *Kṣipraṁ tasyādahanaṁ pari nṛtyanti keśinīrā-ghnānāḥ pāṇinorasi kurvāṇāḥ pāpamailabam.*

And soon after on his cremation women with hair dishevelled enact the dance of death, beating their breast with hands and raising the wail of mourning and loss.

क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम्॥ ४९॥

49. *Kṣipraṁ vai tasya vāstuṣu vṛkāḥ kurvata ailabam.*

Soon after, wolves rush into his homes and secret vaults and raise a deathly howl of loot.

क्षिप्रं वै तस्यं पृच्छन्ति यत्तदासीं ३ दिदं नु ता ३ दिति॥ ५०॥

50. *Kṣipraṁ vai tasya pṛcchanti yattadāsī didaṁ nu tā diti.*

And soon after, people ask about him: Is it that same as he was?

छिन्ध्या च्छिंन्धि प्र च्छिन्ध्यपिं क्षापय क्षापयं॥ ५१॥

51. *Chindhyā cchindhi pra cchindhyapi kṣāpaya kṣāpaya.*

And nature itself seems to say to the fire, Cut down, cut on, break up, reduce, turn it to dust!

आददानमाङ्गिरसि ब्रह्मज्यमुप दासय ॥ ५२ ॥

52. *Ādadānamāṅgirasi brahmajyamupa dāsaya.*

O Spirit of nature, assertive force of life, destroy the violator of Brahma, destroy the killer of Divine Cow, divine knowledge and the divine freedom of the Brahmana's speech.

वैश्वदेवी ह्युच्यसे कृत्या कूल्बजमावृता ॥ ५३ ॥

53. *Vaiśvadevī hyucyase kṛtyā kūlbajamāvṛtā.*

You are the spirit of divinity, called universal cleanser and promoter, a turbulent stream in bounds, but not suppressed.

ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥ ५४ ॥

54. *Oṣantī samoṣantī brahmaṇo vajraḥ.*

Blazing, burning, warming with life, Brahma's thunder, Brahmana's lightning light and freedom.

क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥ ५५ ॥

55. *Kṣurapavirmṛtyurbhūtvā vi dhāva tvam.*

Brahmagavi, razor sharp on the wheel, being death for the violator of the Brahmana's cow, rush on and on.

आ दत्से जिनतां वर्च इष्टं पूर्तं चाशिषः ॥ ५६ ॥

56. *Ā datse jinatāṁ varca iṣṭaṁ pūrtaṁ cāśiṣaḥ.*

You take off the splendour, cherished

performance, charities for fulfilment and all their tally of good wishes from the violators of the Brahmama's divine cow.

आदाय जीतं जीताय लोके ३ऽ ऽ मुष्मिन्प्र यच्छसि ॥ ५७ ॥

57. *Ādāya jītaṁ jītāya loke' muṣminprayacchasi.*

You pick up the violator of Divine Cow and deliver him up to the chastiser of the violent in the other world of justice and punishment.

अघ्न्ये पदवीर्भव ब्राह्मणस्याभिशस्त्या ॥ ५८ ॥

58. *Aghnye padavīrbhava brāhmaṇasyābhiśastyā.*

O inviolable Divine Cow, with the appreciation and praise of the Brahmana, be his firm foundation for stablility and his guide on the way forward to enlightenment and social progress.

मेनिः शरव्या ∫ भवाघादघविषा भव ॥ ५९ ॥

59. *Meniḥ śaravyā bhavāghādaghaviṣā bhava.*

Be the thunderbolt, fatal arrow, be the deadly poison against sin and the sinfuls.

अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो देवपीयोरराधसः ॥ ६० ॥

60. *Aghnye pra śiro jahi brahmajyasya kṛtāgaso devapīyorarādhasaḥ.*

Inviolable Divine Cow, break the head of the violator of divine law, tormentor of the Brahmana trustee of divine knowledge and freedom of speech, perpetrator of sin, reviler of divinities and the wholly impious.

त्वया॒ प्रमू॑र्णं मृदि॒तम॒ग्निर्द॑हतु दु॒श्चित॑म् ॥ ६१ ॥

61. *Tvayā pramūrṇaṁ mṛditamagnirdahatu duścitam.*

May the fire burn the sinner, evil at heart, killed and crushed by you.

Paryaya 7

वृ॒श्च प्र वृ॑श्च॒ सं वृ॑श्च॒ दह॒ प्र द॑ह॒ सं द॑ह ॥ ६२ ॥

62. *Vṛśca pra vṛśca saṁ vṛśca daha pra daha saṁ daha.*

Pluck off, uproot, cut up, burn, destroy, turn to ash all violators of Divine Cow along with all their supports.

ब्र॒ह्म॒ज्यं दे॑व्यघ्न्य॒ आ मूला॑दनु॒सन्द॑ह ॥ ६३ ॥

63. *Brahmajyaṁ devyaghnya ā mūlādanusandaha.*

Divine, Inviolable, burn the violator of divine knowledge and freedom of speech unto the root.

यथाया॑द्यमसाद॒नात्पा॑पलो॒कान्प॑रा॒वतः॑ ॥ ६४ ॥

64. *Yathāyādyamasādanātpāpalokānparāvataḥ.*

So that the violator of Divine Cow go far beyond the House of judgement to the regions of sinners and perdition.

ए॒वा त्वं दे॑व्यघ्न्ये ब्रह्मज्य॒स्य॑ कृ॒ताग॑सो देवपी॒योर॑-रा॒धस॑ः ॥ ६५ ॥

65. *Evā tvaṁ devyaghnye brahmajyasya kṛtāgaso devapīyorarādhasaḥ.*

Thus, O Inviolable Divine Cow, deal with the

reviler of divine law, tormentor of Brahmana, perpetrator of sin, hater of divinities and the flouter of piety and freedom.

वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥ ६६ ॥

66. *Vajreṇa śataparvaṇā tīkṣṇena kṣurabhṛṣṭinā.*

Destroy him with the thunderbolt of a hundredfold strike, sharpest burning razor lance of fire.

प्र स्कन्धान्प्र शिरो जहि ॥ ६७ ॥

67. *Pra skandhānpra śiro jahi.*

Break his shoulders and crush his head.

लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥ ६८ ॥

68. *Lomānyasya saṁ chindhi tvacamasya vi veṣṭaya.*

Pluck out his growing tantacles and expose his camouflage.

मांसान्यस्य शातय स्नावान्यस्य सं वृह ॥ ६९ ॥

69. *Māṁsānyasya śātaya snāvānyasya saṁ vṛha.*

Break up his material mass and cut off the links of his network.

अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥ ७० ॥

70. *Asthīnyasyapīḍaya majjānamasya nirjahi.*

Crush his solid supports and suck out his basic supplies of power and energy.

सर्वास्याङ्गा पर्वाणि वि श्रथय ॥ ७१ ॥

71. *Sarvāsyāṅgā parvāṇi vi śrathaya.*

Thus break up all parts and unscrew all the connections of his infrastructure.

अग्निरेनं क्रव्यात्पृथिव्या नुदतामुदोषतु वायुरन्तरिक्षान्महतो वरिम्णः ॥ ७२ ॥

72. *Agnirenaṁ kravyātpṛthivyā nudatāmudoṣatu vāyurantarikṣānmahato varimṇaḥ.*

Let the funeral fire consume him and throw him up from earth into air with the heat of flames.

Let the wind blow him out of the vast firmament over to the heights of space.

सूर्य एनं दिवः प्र णुदतां न्योषतु ॥ ७३ ॥

73. *Sūrya enaṁ divaḥ pra ṇudatāṁ nyoṣatu.*

Let the sun throw him out of the solar region and burn him to extinction.

(Let the violator of Divine Cow, divine law, divine knowledge, freedom of divine speech, be non-existent. That is the ideal of a happy, free, progressive and enlightened human society.)

॥ इति द्वादशं काण्डम् ॥

KANDA-13

Kanda 13/Sukta 1 (Rohita, the Sun)

Adhyatma, Rohitaditya and others Devata, Brahma Rshi

उदेहि॑ वाजिन्यो अप्स्व१॑न्तरि॒दं रा॒ष्ट्रं प्र वि॑श सू॒नृता॑वत्।
यो रोहि॑तो॒ विश्व॑मि॒दं ज॒जान॒ स त्वा॑ रा॒ष्ट्राय॒ सुभृ॑तं बिभर्तु॥ १॥

1. *Udehi vājinyo apsvantaridaṁ raṣṭraṁ pra viśa sūnṛtāvat. Yo rohito viśvamidaṁ jajāna sa tvā rāṣṭrāya subhṛtaṁ bibhartu.*

Rise, O mighty one, Vajin, who rule the people's will at heart, and take on to the high office of this Rashtra, social order of truth, beauty and goodness, And may Rohita, the Glorious One, Lord Supreme, self-refulgent as the sun, who created and pervades the dynamics of nature and actions of humanity, sustain and support you in a state of equipoise.

(The mantras in this sukta are to be interpreted in relation to the Lord Supreme, the Sun, and the ruler of the Rashtra according as the context emerges in the mantra.)

उद्वा॑ज॒ आ ग॒न्यो अ॒प्स्व१॑न्तर्वि॑श॒ आ रो॑ह॒ त्वद्यो॑नयो॒ याः।
सोम॑ं दधा॑नो॒ऽप ओष॑धीर्गाश्चतु॒ष्पदो॒ द्विप॑द॒ आ वे॑शये॒ह॥ २॥

2. *Udvāja ā ganyo apsvantarviśa ā roha tvadyonayo yāḥ. Somaṁ dadhāno'pa oṣadhīrgāścatuṣpado dvipada ā veśayeha.*

Vaja, mighty one, who is the heart core of the people's will, has come up. O Ruler, rise as the first

among these people who are your equals like brothers and sisters, and, bearing the peace and pleasures of soma for this Rashtra, settle in order the lands, cultures and traditions, the bipeds and the quadrupeds.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून्।
आ वो रोहितः शृणवत्सुदानवस्त्रिषप्तासो मरुतः स्वादुसंमुदः ॥ ३ ॥

3. *Yūyamugrā marutaḥ pṛśnimātara indreṇa yujā pra mṛṇīta śatrūn. Ā vo rohitaḥ śṛṇavatsudānavastriṣaptāso marutaḥ svādusaṁmudaḥ.*

You brave and stormy Marut warriors, children of the colourful earth, friends and associates of Indra, ruler and commander of the fighting forces, crush the enemies of life and humanity. And may Rohita, Lord ruler Supreme, listen to you, Maruts, generous givers, warriors of thrice seven orders, creative participants in the inspiring congregation of the defence of motherland.

रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम्।
ताभिः संरब्धमन्वविन्दन्षड्वीर्गातुं प्रपश्यन्निह राष्ट्र-माहाः ॥ ४ ॥

4. *Ruho ruroha rohita ā ruroha garbho janīnāṁ januṣāmupastham. Tābhiḥ saṁrabdhamanvavindanṣaḍurvīrgātuṁ prapaśyanniha rāṣṭramāhāḥ.*

Rohita, ruler of blazing glory like the sun, has risen and presides over the new developments and, like a child, wins the affection of the mother powers of the nation. So loved by the people, the wide earthly realm of six directions welcomes him who, then, watching

the future paths of progress, rules over the social order.

आ ते॑ रा॒ष्ट्रमि॒ह रोहि॑तोऽ हार्षी॒द् व्या ऽस्थ॒न्मृधो॒ अभ॑यं ते अभूत्। तस्मै॑ ते॒ द्यावा॑पृथि॒वी रे॒वतीभिः॑ कामं दुहाथामि॒ह शक्व॑रीभिः ॥ ५ ॥

5. *Ā te rāṣramiha rohito'hārṣīd vyāsthanmṛdho abhayaṁ te abhūt. Tasmai te dyāvāpṛthivī revatībhiḥ kāmaṁ duhāthāmiha śakvarībhiḥ.*

O man, it is the ruler refulgent as the sun who has brought the organised order of the Rashtra for you here on earth, removed the violent away, and consequently there is freedom from fear all round. May the heaven and earth with generous showers of divine power and favour bless you with fulfilment of your desires and ambitions.

रोहि॑तो॒ द्यावा॑पृथि॒वी ज॑जान॒ तत्र॒ तन्तुं॑ परमे॒ष्ठी त॑ताना।
तत्र॑ शिश्रिये॒ऽ ज एक॑पा॒दोऽ दृंह॒द् द्यावा॑पृथि॒वी बले॑न ॥ ६ ॥

6. *Rohito dyāvāpṛthivī jajāna tatra tantuṁ parameṣṭhī tatāna. Tatra śiśriye'ja ekapādo' dṛṁhad dyāvāpṛthivī balena.*

O man, O ruler, Rohita, self-refulgent lord creator, brought the heaven and earth into being. Therein Parameshthi Prajapati, lord of life and living beings, evolved and extended the web of life. There pervaded and abided the eternal, unborn, sole self-sustained lord divine Aja and firmed up the heaven and earth in space.

रोहि॑तो॒ द्यावा॑पृथि॒वी अ॑दृंह॒त्तेन॒ स्व ऽस्त॒भि॑तं॒ तेन॒ नाक॑ः।
तेना॒न्तरि॑क्षं॒ विमि॑ता॒ रजां॑सि॒ तेन॑ दे॒वा अ॒मृत॒मन्व॑विन्दन्॥ ७ ॥

7. *Rohito dyāvāpṛthivī adṛṁhattena svastabhitaṁ tena nākaḥ. Tenāntarikṣaṁ vimitā rajāṁsi tena devā amṛtamanvavindan.*

Rohita, self-refulgent lord creator, fixed and firmed the heaven and earth in orbit. It is by him the heaven of bliss is sustained, by him are the middle regions and space comprehended, and by him the divine sages attain the immortal nectar of bliss.

वि रोहितो अमृशद्विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च। दिवं रूढ्वा महता महिम्ना सं ते राष्ट्रमनक्तु पयसा घृतेन॥ ८॥

8. *Vi rohito amṛśadviśvarūpaṁ samākurvāṇḥ praruho ruhaśca. Divaṁ rūḍhvā mahatā mahimnā saṁ te rāṣṭramanaktu payasā ghṛtena.*

Self-manifested Rohita, self-refulgent creator, having integrated the emerging and evolving materials of nature, reflected on the blue-print of the universe from the beginning to the end. May the Lord, having ascended to the highest heaven with his greatness, bless your dominion with milk and ghrta to the full.

यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि दिवमन्तरिक्षम्। तासां ब्रह्मणा पयसा वावृधानो विशि राष्ट्रे जागृहि रोहितस्य॥ ९॥

9. *Yāste ruhaḥ praruho yāsta āruho yābhirāpṛṇāsi divamantarikṣam. Tāsāṁ brahmaṇā payasā vāvṛdhāno viśi rāṣṭre jāgṛhi rohitasya.*

O Lord self-refulgent, all your evolutions of nature, all forms of nourishment and energy, all forms

of development and progress with which you fill and overflow heaven and earth, are for the children of your creation. O sun, O ruler, O man, growing and rising with this nectar milk and divine message of theirs, keep awake and alert in the dominion and human community of Rohita, Lord Refulgent, the sun and the ruler.

यास्ते॒ विश॒स्तप॑सः संबभू॒वुर्व॒त्सं गा॑य॒त्रीमनु॒ ता इ॒हाग॑ुः।
तास्त्वा वि॑शन्तु॒ मन॑सा शि॒वेन॒ संमा॑ता व॒त्सो अ॒भ्ये॑तु॒ रोहि॑तः॥ १०॥

10. *Yāste viśastapasaḥ saṁbabhūvurvatsaṁ gāyatrīmanu tā ihāguḥ. Tāstvā viśantu manasā śivena saṁmātā vatso abhyetu rohitaḥ.*

O Ruler, your people, who have risen to a developed state of culture and education in life through austere discipline and have attained their present status in pursuance of Gayatri and the divine message of Gayatri, may, we pray, through their peaceful mind and mother Gayatri, win your love and confidence with loyalty, and may Rohita, self-refulgent lord, cherished worship of Gayatri, bless them with love and favour in real presence.

ऊ॒र्ध्वो रोहि॑तो॒ अधि॒ नाके॑ अस्थाद्विश्वा॑ रू॒पाणि॑ ज॒नय॒न्युवा॑ क॒विः। ति॒ग्मेना॒ग्निर्ज्योति॑षा॒ वि भा॑ति तृ॒तीये॑ चक्रे॒ रज॑सि प्रि॒याणि॑॥ ११॥

11. *Ūrdhvo rohito adhi nāke asthādviśvā rūpāṇi janayanyuvā kaviḥ. Tigmenāgnirjyotiṣā vi bhāti tṛtīye cakre rajasi priyāṇi.*

Rohita, lord supreme over all, abides in the highest state of bliss in existence. He, ever young beyond

age, omniscient poetic creator, creates and shapes all forms of the universe. With fiery splendour of divinity, he shines in the highest heaven of Satya and Sattva beyond darkness and opacity, and creates, shapes and moves the dearest and most glorious objects in nature and humanity.

सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः। मा मा हासीन्नाथितो नेत्त्वा जहानि गोपोषं च मे वीरपोषं च धेहि॥ १२॥

12. *Sahasraśṛṅgo vṛṣabho jātavedā ghṛtāhutaḥ somapṛṣṭhaḥ suvīraḥ. Mā mā hāsīnnāthito nettvā jahāni gopoṣaṁ ca me vīrapoṣaṁ ca dhehi.*

Lord of infinite rays of radiant light, giver of abundant showers of vitality and divine bliss, pervading, knowing and watching every thing in existence, served and worshipped with oblations of ghrta, seat as well as sustainer of peace and divine joy, holily most potent, may, I pray, never forsake me, nor must I, O Lord, ever turn off from you. Give me wealth of lands, cows and culture, bless me with strength and sensitivity of mind and senses, a strong community of the brave all round, and a long line of progeny worthy of the brave.

रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि। रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु॥ १३॥

13. *Rohito yajñasya janitā mukhaṁ ca rohitāya vācā śrotreṇa manasā juhomi. Rohitaṁ devā yanti sumanasyamānāḥ sa mā rohaiḥ sāmityai rohayatu.*

Rohita, self-refulgent lord of glory as the Sun, is the originator and the original voice of creative and karmic yajna. I offer oblations of homage to Rohita in yajna with words while I chant the sacred mantras, with my mind while I meditate on the divine presence. Sages of divine mind and spirit, happy at heart, rise and reach the divine light and presence of Rohita. May the same lord of the creative yajna of evolution and social progress raise me with steady steps of elevation of my body, mind and soul to join and contribute my yajnic part in the assembly and other important congregations for the progress of humanity.

रोहि॑तो य॒ज्ञं व्य ऽदधाद्विश्वक॑र्मणे॒ तस्मा॒त्तेजा॑ꣳस्यु॒प मे॒मा-न्यागु॑ः। वो॒चेय॑ं ते॒ नाभि॑ं भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ १४॥

14. *Rohito yajñaṁ vya dadhādviśvakarmaṇe tasmāttejāṁsyupa memānyāguḥ. Voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Vishvakarma with his divine vibration of thought sankalpa initiated the cosmic yajna of creative evolution. Mother Nature with divine pervasion, Rohita, the sun, and the ruler organise and extend the yajna of natural and social evolution onwards in the service of the lord supreme, Vishvakarma. From that yajna and this extension come to me all these brilliant gifts of light, comfort and dignity. O lord, O sun, O rulers, in this grand spectacle of existence from the macrocosmic to the microcosmic dynamics of yajna, I sing and celebrate your basic and central glory and majesty.

आ त्वा॑ रुरोह बृ॒ह॒त्यू३॒ त प॒ङ्क्तिरा क॒कुब्वर्चं॑सा जातवेदः। आ त्वा॑ रुरोहोष्णिहाक्ष॒रो व॑षट्का॒र आ त्वा॑ रुरो॒ह॒ रोहि॑तो॒ रेत॑सा स॒ह॥ १५॥

15. *Ā tvā ruroha bṛhatyū ta paṅktirā kakubvarcasā jātavedaḥ. Ā tvā rurohoṣṇihākṣaro vaṣaṭkāra ā tvā ruroha rohito retasā saha.*

O Jataveda, lord all-pervasive and omniscient, hymns of the Veda in Brhati metre, in Pankti, in Kakup, all with their divine beauty and grace rise to you in homage and celebrate your glory. So do Ushnik hymns, word by word, letter by letter, rise to you and celebrate your glory. So does the Vashatkara offer you homage of celebration. And so does Rohita, the refulgent sun, with its living light and vitality, shine in celebration of your glory and rises to honour you.

अयं वस्ते गर्भः पृथिव्या दिवं वस्तेऽयमन्तरिक्षम्।
अयं ब्रध्नस्य विष्टपि स्व ⌈र्लोकान्व्या ⌉नशे ॥ १६ ॥

16. *Ayaṁ vaste garbhaṁ pṛthivyā divaṁ vaste' yamantarikṣam. Ayaṁ bradhnasya viṣṭapi svarlokānvyā vaśe.*

This Rohita, self-refulgent Supreme Divine pervades, energises and vitalises the earth's womb of fertility, it pervades and illuminates the heaven and the firmament, and it pervades and divinizes the highest regions of bliss on top of the regions of the sun.

वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्पर्यग्निरायुषा
वर्चसा दधातु ॥ १७ ॥

17. *Vācaspate pṛthivī naḥ syonā syonā yonistalpā naḥ suśevā. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin paryagnirāyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the earth

be kind and pleasant to us, let the bed be comfortable and restful for us, let the home be full of peace and joy. Here itself let pranic energy be friendly and energising for us. O Lord Supreme, let Agni, leading light of life, hold on to you with all his brilliance and do you homage with th dedication of his life and work.

वाचस्पत ऋतवः पञ्च ये नौ वैश्वकर्मणाः परि ये संबभूवुः। इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्परि रोहित आयुषा वर्चसा दधातु॥ १८॥

18. *Vācaspata ṛtavaḥ pañca ye nau vaiśvaka-rmaṇāḥ pari ye saṁbabhūvuḥ. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin pari rohita āyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the five seasons, shaped by Vishvakarma, maker of the universe, with five elements, which affect us all round, be good and favourable to us ruler and the people. Throughout these seasons here, let pranic energy too be friendly and energising for us. O Lord Supreme, let the brilliant ruler, Rohita, as the refulgent sun, hold on to you with all his splendour and do you homage with the dedication of his life. (Of the seasons, shishir and hemanta may be taken as one, the cold season.)

वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजाः। इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्पर्यहमायुषा वर्चसा दधामि॥ १९॥

19. *Vācaspate saumanasaṁ manaśca goṣṭhe no gā janaya yoniṣu prajāḥ. Ihaiva prāṇāḥ sakhye no astu taṁ tvā parameṣṭhin paryahamāyuṣā varcasā dadhāmi.*

O Vachaspati, lord of divine speech, let our mind be noble and cheerful with good intentions and will. Let noble speech be generated in our assemblies. Let noble children be born in our families, and fertile cows be produced in our stalls and meadows. Here itself let pranic energy be favourable and friendly for us. O Lord Supreme, I, the ruler as well as the individual, dedicate myself to you with all my power and intelligence for all my life time.

परिं त्वा धात्सवि॒ता दे॒वो अ॒ग्निर्वर्चं॑सा मि॒त्रावरु॑णावा॒भि त्वा॑। सर्वा॒ अरा॑तीरव॒क्राम॒न्नेही॒दं रा॒ष्ट्रम॑करः सू॒नृता॑वत्॥ २०॥

20. *Pari tvā dhātsavitā devo agnirvarcasā mitrāvaruṇāvabhi tvā. Sarvā arātīravakrāmannehīdaṁ rāṣṭramakaraḥ sūnṛtāvat.*

O man, O ruler, may self-refulgent Savita, creator and inspirer lord divine, protect, inspire and sustain you all round. May Agni, light and fire of life, bless you with valour, passion and splendour. Let Mitra and Varuna, prana and apana energies with love and judgement, with enthusiasm, maintain you with wisdom and vitality. Let all adversities and deprivations be far out of the commonwealth of humanity. And may you thus make the dominion a social embodiment of truth and law of freedom and conscience under the divine umbrella.

यं त्वा॒ पृष॑ती॒ रथे॒ प्रष्टि॒र्वह॑ति रोहित।
शु॒भा यासि रि॒णन्न॒पः॥ २१॥

21. *Yaṁ tvā pṛṣatī rathe praṣṭirvahati rohita.*
Śubhā yāsi riṇannapaḥ.

O Rohita, O Ruler, O man, whom the leading creative and dynamic forces of the nation exalt and advance in the dominion like a leading team of horse driving the ruler's chariot onwart, you move forward, higher and higher, along auspicious lines, releasing streams of energy and action on the national scale and leaving a glorious trail of progress and prosperity behind.

अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः। तया वाजान्विश्वरूपां जयेम तया विश्वाः पृतना अभिष्याम॥ २२॥

22. *Anuvratā rohiṇī rohitasya sūriḥ suvarṇā bṛhatī suvarcāḥ. Tayā vājānviśvarūpāṁ jayema tayā viśvāḥ pṛtanā abhiṣyāma.*

Rohini committed to Rohita, Prakrti committed to Parameshvara, nation committed to the ruler, woman committed to the head of the family, these are brave and inspiring, noble in form and performance, far and wide across lands and spaces, brilliantly wise and valorous. By these, let us accomplish the war-like programmes of national development of all forms and hues, let us win over all battle forces of life in the world against the adversaries of negative character.

इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति। तां गन्धर्वाः कश्यपा उन्नयन्ति तां रक्षन्ति कवयोऽप्रमादम्॥ २३॥

23. *Idaṁ sado rohiṇī rohitasyāsau panthāḥ pṛṣatī yena yāti. Tāṁ gandharvāḥ kaśyapā unnayanti tāṁ rakṣanti kavayo'pramādam.*

This house of the people is the ruling leader's seat of power, and this people's power, Rohini, is the real strength and foundation of the ruler, and that policy and programme decided in the house is the path by which the leading power of the nation advances to progress and achievement. And this leading power of the nation, the people and the policy, Gandharvas, sagely scholars of divine speech, and Kashyapas, enlightened leaders of the nation, preserve in tradition and raise higher, and that very culture, character and tradition, poets and artists celebrate, protect and promote, continuously, without relent and doubt or question.

सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम्।
घृतपावा रोहितो भ्राजमानो दिवं देवः पृषतीमा विवेश ॥ २४ ॥

24. *Sūryasyāśvā harayaḥ ketumantaḥ sadā vahantyamṛtāḥ sukhaṁ ratham. Ghṛtapāvā rohito bhrājamāno divaṁ devaḥ pṛṣatīmā viveśa.*

Just as the radiant light-horses of the sun's chariot, nectarous flag-bearers of solar power, draw on the comfortable chariot of the sun, and the sun, Rohita, generous and refulgent, vests the light rays and pervades the heavenly regions, sprinkling the earth from there with the ghrta of energy and heat of life, so do the people, policies and programmes of the nation, radiant flag bearers and motive forces of the social order and the rule of governance, always draw the nation's chariot of peace and nectarous glory without relent, and the ruling leader, nation's genius, blazing in majesty, generous and creative, sprinkling the earth with ghrta showers of peace and prosperity, pervades, informs and inspires the nation and her children with the pride and dignity of

enlightened Being.

यो रोहि॑तो वृष॒भस्ति॒ग्मशृ॑ङ्गः॒ पर्य॒ग्निं परि॒ सूर्यं॑ ब॒भूव॑।
यो वि॑ष्ट॒भ्नाति॑ पृथि॒वीं दिवं॑ च॒ तस्मा॑द्देवा॒ अधि॒ सृष्टी॑ः
सृजन्ते॥ २५॥

25. *Yo rohito vṛṣabhastigmaśṛṅgaḥ paryagniṁ pari sūryaṁ babhūva. Yo viṣṭabhnāti pṛthivīṁ divaṁ ca tasmāddevā adhi sṛṣṭīḥ sṛjante.*

Rohita, self-refulgent lord supreme of infinite rays of light, most potent and generous, who rules over the fire and the sun, who sustains heaven and earth, is he, from whose power and inspiration the divine forces of nature and brilliant creative human geniuses create and shape the many forms of existence, art and science.

रोहि॑तो॒ दिव॒मारु॑हन्महि॒तः पर्य॑र्ण॒वात्।
सर्वा॑ रुरोह॒ रोहि॑तो॒ रुह॑ः॥ २६॥

26. *Rohito divamāruhanmahataḥ paryarṇavāt. Sarvā ruroha rohito ruhaḥ.*

Rohita, refulgent sun, evolving from the mighty ocean of particles, rose to heaven, and all-creative Lord Self-refulgent, Supreme Rohita, pervades and transcends over all emergent forms of existence.

वि मि॑मीष्व पय॑स्वतीं घृ॒ताचीं॑ दे॒वानां॑ धे॒नुरन॑पस्पृगे॒षा। इन्द्रः॒
सोमं॑ पिबतु॒ क्षेमो॑ अस्त्व॒ग्निः प्र स्तौ॑तु॒ वि मृधो॑ नुदस्व॥ २७॥

27. *Vi mimīṣva payasvatīṁ ghṛtācīṁ devānāṁ dhenuranapaspṛgeṣā. Indraḥ somaṁ pibatu kṣemo astvagniḥ pra stautu vi mṛdho nudasva.*

O man, O scholar, O ruler, this earth, this nature,

is the sacred cow of the Divinities. Study it, know it, measure it for your purpose, it is overflowing with water, milk and ghrta. Let Indra, the ruler and the nation of humanity, drink the nectar soma of her gifts. Let Agni, the leading scholar, study and describe it with praise and exaltation. O man, drive out all enemies opposotions, polluters and destroyers of earth and the environment.

समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः।
अभीषाड् विश्वाषाडग्निः सपत्नान्हन्तु ये मम॥ २८॥

28. *Samiddho agniḥ samidhāno ghṛtavṛddho ghṛtāhutaḥ. Abhīṣāḍ viśvāṣāḍagniḥ sapatnānhantu ye mama.*

Let Agni, the ruler, the leading lights of life, the fire of life and passion for purity, lighted up, fed with ghrta, raised up in flames, burning and blazing challenger, all evil destroyer, throw out and destroy all those negativities that are our enemies.

हन्त्वेनान्प्र दहत्वरिर्यो नः पृतन्यति ।
क्रव्यादाग्निना वयं सपत्नान्प्र दहामसि॥ २९॥

29. *Hantvenanpra dahatvariryo naḥ pṛtanyati. Kravyādāgninā vayaṁ sapatnānpra dahāmasi.*

Let Agni, ruling light and fire, burn off these enemies, burn whoever the enemy that attacks us with a fighting force. We burn the destructive enemies and adversaries with deathly fire.

अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।
अधा सपत्नान्मामकानग्नेस्तेजोऽभिरादिषि॥ ३०॥

30. *Avācīnānava jahīndra vajreṇa bāhumān.*
Adhā sapatnān māmakān agnestejo'bhirādiṣi.

Indra, ruling power and defence force armed with thunder, throw down and destroy the enemies with the strike of thunderbolt. And I too subdue and control my fighting adversaries with the heat and blaze of fire.

अग्ने॑ स॒पत्ना॒नध॑रान्पादया॒स्मद् व्य॒थया॑ सजा॒तमु॒त्पिपा॑नं बृहस्पते। इन्द्रा॑ग्नी॒ मित्रा॑वरुणा॒वध॑रे पद्यन्ता॒मप्र॑तिमन्यूय-मानाः॥ ३१॥

31. *Agne sapatnān adharān pādayāsmad vyathayā sajātamutpipānaṁ bṛhaspate. Indrāgnī mitrā-varuṇāvadhare padyantām apratim anyū-yamānāḥ.*

O Agni, ruling and fighting force of fire, throw down and crush our destructive adversaries. O Brhaspati, lord of divine speech and wisdom, bring to naught the rebellious rivals even in our own ranks. O Indragni, ruling power and leading light of humanity, O Mitra and Varuna, powers of love and judgement, let our enemies fall down, their ambition, anger and enmity turned futile.

उ॒द्यं॑स्त्वं दे॑व सूर्य स॒पत्ना॒नव॑ मे जहि।
अवैना॒नश्म॑ना जहि॒ ते य॑न्त्वध॒मं तमः॥ ३२॥

32. *Udyaṁstvaṁ deva sūrya sapatnānava me jahi.*
Avainānaśmanā jahi te yantvadhamaṁ tamaḥ.

O refulgent sun, brilliant ruler, rising in power and justice, eliminate our destructive rivals and adversaries. Destroy these enemies with the arms of thunder. Let them fall to deepest darkness and oblivion.

व॒त्सो वि॒राजो॑ वृष॒भो म॑ती॒नामा रु॑रोह शु॒क्रपृ॑ष्ठो॒ऽन्तरि॑क्षम्।
घृ॒तेना॒र्कम॒भ्य॰र्चन्ति व॒त्सं ब्रह्म॑ सन्तं॒ ब्रह्म॑णा वर्धयन्ति ॥ ३३ ॥

33. *Vatso virājo vṛṣabho matīnāmā ruroha śukra-pṛṣṭho'ntarikṣam. Ghṛtenārkamabhyarcanti vatsaṁ brahma santaṁ brahmaṇā vardhayanti.*

Darling child of the cosmic mother form, mighty virile and generous, firmly based in light and purity, rises on top of the firmament and moves to the heart and love of the sagely wise. Sages and people do homage with ghrta to the adorable darling of their love, and mighty great as he is, highest among humanity, they exalt him with hymns of the Veda.

दिवं॑ च॒ रोह॑ पृथि॒वीं च॑ रोह रा॒ष्ट्रं च॒ रोह॒ द्रवि॑णं च रोह।
प्र॒जां च॒ रोहा॒मृतं॑ च रोह॒ रोहि॑तेन त॒न्वं॑१ सं स्पृ॑शस्व ॥ ३४ ॥

34. *Divaṁ ca roha pṛthivīṁ ca roha rāṣṭraṁ ca roha draviṇaṁ ca roha. Prajāṁ ca rohāmṛtaṁ ca roha rohitena tanvaṁ saṁ spṛśasva.*

O Ruler, O ruling spirit of man, enlightened soul, rise to the heaven, rise and win over the earth, rise and rule over the dominion, rise, attain and rule over the knowledge, power and wealth of the world, rise and raise a noble family, rise and have a taste of the ecstasy of immortality, and with a union of the self with the light of eternity be free beyond mortality.

ये दे॒वा रा॑ष्ट्र॒भृतो॒ऽभितो॒ यन्ति॒ सूर्य॑म्। तैष्टे॒ रोहि॑तः संविदा॒नो रा॒ष्ट्रं द॑धातु सुमन॒स्यमा॑नः ॥ ३५ ॥

35. *Ye devā rāṣṭrabhṛto'bhito yanti sūryam. Taiṣṭe rohitaḥ saṁvidāno rāṣṭraṁ dadhātu sumanasyamānaḥ.*

Those divine souls who are brilliant and generous and all round rise to the sun without reservation are sustainers and burden-bearers of the social order. Let Rohita, the ruler, happy and noble at heart, knowing, meeting and winning their cooperation, rule and maintain the governance and administration of the social order.

उत्त्वा॑ य॒ज्ञा ब्रह्म॑पूता वहन्त्यध्व॒गतो॒ हर॑यस्त्वा वहन्ति।
ति॒रः स॑मु॒द्रमति॑ रोचसेऽ र्ण॒वम्॥ ३६॥

36. *Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti. Tiraḥ samudramati rocase'-rṇavam.*

O Rohita, divine spirit of man, brilliant ruler, the yajnas sanctified by Veda and blest by Divinity raise you high. Purified senses, mind and intelligence, noble sages on the path divine, all take you forward, thereby you cross the earthly sea and spatial ocean and shine beyond in the light of Divinity.

रोहि॑ते॒ द्यावा॑पृथि॒वी अधि॑ श्रि॒ते व॑सु॒जिति॑ गो॒जिति॑ संधना॒जिति॑। स॒हस्रं॒ यस्य॒ जनि॑मानि स॒प्त च॑ वो॒चेयं॑ ते॒ नाभि॑ं भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ ३७॥

37. *Rohite dyāvāpṛthivī adhi śrite vasujiti gojiti saṁdhanājiti. Sahasraṁ yasya janimāni sapta ca voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Heaven and earth are sustained in Rohita, self-refulgent Brahma, supreme ruler over living planets, stars and galaxies, and master of the entire wealth of matter, energy and intelligence in existence. Thousands are his created forms of life, seven the orders of universe,

in the midst of the dynamics of which and over the farthest borders of which, the ruling lord is Brahma. Of that Lord and Master, of that centre-hold of existence, immanent and transcendent in and over all, I sing, That I celebrate.

यशा यासि प्रदिशो दिशश्च यशाः पशूनामुत चर्षणीनाम्।
यशाः पृथिव्या अदित्या उपस्थेऽहं भूयासं सवितेव चारुः॥ ३८॥

38. *Yaśā yāsi pradiśo diśaśca yaśāḥ paśūnāmuta carṣaṇīnām. Yaśāḥ pṛthivyā adityā upasthe' haṁ bhūyāsaṁ saviteva cāruḥ.*

O Sun, honoured and adored, you sojourn over and across space and sub-spaces in all directions and subdirections. Honoured and adored, you vibrate among living beings and moving humanity. O Lord Supreme, I pray, let me too, like the sun, with honour and fame, be loved and esteemed in the lap of mother earth and the imperishable Prakrti.

अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि।
इतः पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम्॥ ३९॥

39. *Amutra sanniha vetthetaḥ saṁstāni paśyasi.*
Itaḥ paśyanti rocanaṁ divi sūryaṁ vipaścitam.

O Lord Supreme, O Sun, being there you know, see and illuminate every thing here, and being here, you know and see every thing there. The wise sages, however, from here only, see and realise the refulgent Sun, omniscient and illuminant, there in the heaven of light.

देवो देवान्मर्चयस्यन्तश्चरस्यर्णवे।
समानमग्निमिन्धते तं विदुः कवयः परे॥ ४०॥

40. *Devo devānmarcayasyantaścarasyarṇave.*
Samānamagnimindhate taṁ viduḥ kavayaḥ pare.

The supreme self-refulgent Brahma moves, illuminates and reveals the divine gifts of Its potential, Prakrti, and pervades and rolls in the bottomless ocean of existence. Poets and creative visionaries of the highest order know and realise that Brahma who also kindles the fire and the sun, his version in reflection, akin.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्।
सा कद्रीची कं स्विदर्धं परागात्क्व स्वित्सूते नहि यूथे अस्मिन्॥ ४१॥

41. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgātkvasvitsūte nahi yūthe asmin.*

Bearing this lower, tangible form of existential reality by that higher intangible presence of essential Reality by immanence, and bearing that higher, intangible presence of essential Reality by this lower, tangible form of existential reality by reflection, the Gau ('Cow', Prakrti, Divine Speech) yet rises above the expressive medium of form. Where from does it come? To which self-sufficient, self-existent presence and power does it retire? Where at all in the created world of existence does it abide? Not, of course, in the multitude of humanity.

(Shvetashvatara Upanishad (1, 7) describes the ultimate Reality as Brahma which comprises a threefold

self-existent trinity of Ishvara, jiva and Prakrti.

Brhadaranyaka Upanishad (2, 3, 1) describes the existential version of Brahma as twofold: Murtta (concrete), and Amurtta (abstract). The existential Tapas (acti-vity) of Brahma is articulated in Rgveda, 10, 190, 1-3.

The existential Tapas starts with divine self-awareness:

'I am Brahma' (Brhadaranyaka Upanishad, 1, 4, 10). It moves to thought and desire with the divine intention, Sankalpa, to create the many forms of existence (Ibid. 1, 4, 17). The existential extentional activity then is: awareness, thought, and form. Thought is abstract (Amurtta), and form is concrete (Murtta). The Amurtta-and-Murtta expresses itself through two media: Prakrti and Speech. The concrete prakrtic form is the universe, the tangible speech form is Veda.

Prakrti bears this universe by the self-conscious presence of That Brahma through Its immanence; and it bears that Brahma by this universe through Its reflection in the universe. So the concrete, tangible, universe is a reflection of Brahma, and Brahma is the abstract Spirit of the universe. Prakrti is the medium in both cases, and still Prakrti transcends the universe, its concrete mode, just as Brahma transcends its immanence as well as its reflection in the universe.

Similarly speech is the medium of divine Brahma-awareness, and Veda is the articulation, in speech form, of that awareness. Speech is the medium in both cases, of awareness and of the articulation. And

still Speech transcends the Veda, its tangible form, as awareness transcends the expression in words and Brahma transcends Its immanence and reflection in the universe.

For futher thought, deep reflection on Jagad Brahma and Shabda-Brahma is suggested.)

एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी। सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति॥ ४२॥

42. *Ekapadī dvipadī sā catuṣpadyaṣṭāpadī navapadī babhūvuṣī. Sahasrākṣarā bhuvanasya paṅkti-stasyāḥ samudrā adhi vi kṣaranti.*

This speech, the holy 'Cow', evolves, corresponding to the evolution of Prakrti and life, by one step, two steps, four steps, eight steps, nine steps, and still evolves over many more. It evolves over a thousand imperishable elements in correspondence with the evolution of the universe and the interaction of humanity and its environment. From this as from Prakrti flow out oceans, oceans of existence and treasures of knowledge of infinite divine awareness, words and meanings.

(The steps of the evolution of Prakrti, as those of corresponding speech, are to be worked out from Mahat, the first existential mode of indescribable Prakrti, to the two, Mahat and Ahankara, then to four, Mahat, Ahankara, Tanmatras and mind-sense complex, then to eight, five gross elements from ether to earth, herbs, food, and vitality, and then to nine, extending to the evolution of life forms.

Another suggestion is: One, Prakrti, two, Prakrti and Purusha; four, mana, buddhi, chitta and ahankara (mind, intelligence, memory and I-sense or sense of identity); eight, the eight chakras or centres of vital energy and awareness; and nine, the 'nine-door' entrances and exits of the human bodily system. Sahasrakshara Pankti is the boundless expansion of galaxies, stars and planets and the corrosponding words of speech.)

आरोहन्द्यामृतः प्रावं मे वचः। उत्त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति॥ ४३॥

43. *Ārohandyāmamṛtaḥ prāva me vacaḥ. Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti.*

Lord Immortal and Eternal, rising and refulgent in the heavenly regions of light, may, I pray, listen, honour and justify my words of prayer which, O Lord, these yajnic performances sanctified by Vedic hymns carry to you as rays of the sun on their destined course conduct the light to the world.

वेद तत्तें अमर्त्य यत्तं आक्रमणं दिवि।
यत्तें सधस्थं परमे व्यो ∫मन्॥ ४४॥

44. *Veda tatte amartya yatta ākramaṇaṁ divi.*
Yatte sadhastha ṁ parame vyoman.

Lord of Immortality and Eternity, I know and realise your emergence and radiance in the highest region of light and your seat of presence which is in the ultimate haven of bliss.

सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽ ति पश्यति।
सूर्यो भूतस्यैकं चक्षुरा रुरोहृ दिवं मृहीम् ॥ ४५ ॥

45. *Sūryo dyāṁ sūryaḥ pṛthivīṁ sūrya āpo'ti paśyati. Sūryo bhūtasyaikaṁ cakṣurā ruroha divaṁ mahīm.*

The Sun looks through and even beyond the highest region of light, the Sun shines over the earth and beyond, and the Sun penetrates through and beyond the waters and particles of space and the will and actions of humanity. The Sun is the one, only and unique eye of all living beings in existence, and the sun ascends to the highest heaven of space in existence.

उर्वीरा॑सन्परि॒धयो॒ वेदि॒र्भूमि॑रकल्पत।
तत्रै॒ताव॒ग्नी आध॑त्त हि॒मं घ्रं॑सं च॒ रोहि॑तः ॥ ४६ ॥

46. *Urvīrāsanparidhayo vedirbhūmirakalpata. Tatraitāvagnī ādhatta himaṁ ghraṁsaṁ ca rohitaḥ.*

The expansions of vast space are borders of cosmic yajna, of which the earth is formed as vedi. Thereon Rohita, Lord Supreme, the Sun, has placed these fires of cold-and-heat in creative complementarity.

हि॒मं घ्रं॑सं चा॒धाय॒ यूपा॑न्कृ॒त्वा पर्व॑तान्।
व॒र्षाज्या॑व॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ४७ ॥

47. *Himaṁ ghraṁsaṁ cādhāya yūpānkṛtvā parvatān. Varṣājyāvagnī ījāte rohitasya svarvidaḥ.*

Having placed the double fires of cold and heat in the earthly vedi, and having made the mountains as yajna posts of accomplishment, Rohita conducts the yajna, and the two fires, rain as medium of cold and

ghrta as fuel of fire, conduct the creative yajna of Rohita, the spirit of existential bliss.

स्व॒र्विदो॒ रोहि॑तस्य॒ ब्रह्म॑णा॒ग्निः सम्मि॑ध्यते।
तस्मा॑द् घ्रं॒सस्तस्मा॒द्धिम॒स्तस्मा॒द्य॒ज्ञो ऽ॑ जायत ॥ ४८ ॥

48. *Svarvido rohitasya brahmaṇāgniḥ samidhyate. Tasmād ghraṁsastasmāddhimastasmādyajño' jāyata.*

The original creative fire of the existential yajna of Rohita, lord and spirit of cosmic bliss, is kindled, raised and conducted with simultaneous chant of Vedic hymns. And from that yajnic fire arises heat, thence cold, and thence arises the whole process of the yajna of creative evolution.

ब्रह्म॑णा॒ग्नी वा॑वृधा॒नौ ब्रह्म॑वृद्धौ॒ ब्रह्मा॑हुतौ।
ब्रह्मो॑द्धाव॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ४९ ॥

49. *Brahmaṇāgnī vāvṛdhānau brahmavṛddau brahmāhutau. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

The complementary fires of cold and heat, called up into emergence by Brahma, kindled by Brahma, raised by Brahma and continued by Brahma with the simultaneous chant of Brahma-Veda carry on the creative evolutionary yajna of refulgent Rohita, Lord and Spirit of existential bliss.

स॒त्ये अ॒न्यः स॒माहि॑तो॒ ऽ प्स्व१॑न्यः सम्मि॑ध्यते।
ब्रह्मो॑द्धाव॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ५० ॥

50. *Satye anyaḥ samāhito'psvanyaḥ samidhyate. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

One fire of the two is placed in truth and commitment with knowledge and faith, the other is placed in the waters, dynamics of will and action, and these two fires lighted, raised and continued by Brahma with Brahma, carry on the creative yajna of Rohita, Lord and Spirit of existential bliss.

यं वातः परिशुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५१ ॥

51. *Yaṁ vātaḥ pariśumbhati yaṁ vendro brahmaṇaspatiḥ. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

That auspicious energy of cool which Vata, the wind, beatifies and empowers, and that fire which Indra, the sun, Brahmanaspati, lord of might, light and truth emblazes, these two fires, lighted and raised by Brahma, carry on the yajna of Rohita, lord and spirit of existential bliss and beauty.

वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् । घ्रंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद्वर्षेणाज्येन रोहितः ॥ ५२ ॥

52. *Vediṁ bhūmiṁ kalpayitvā divaṁ kṛtvā dakṣiṇām. Ghraṁsaṁ tadagniṁ kṛtvā cakāra viśvamātmanvadvarṣeṇājyena rohitaḥ.*

Having made earth as vedi and heaven as dakshina, the ritual gift, and the sun as fire with its complementarity of cool such as the moon, Rohita, lord and spirit of existential beauty and bliss, made the world evolve to a living entity with a soul, with the vitality of rain and ghrta.

वर्षमाज्यं घ्रंसो अग्निर्वेदिर्भूमिरकल्पत।
तत्रैतान्पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत्॥ ५३॥

53. *Varṣāmājyaṁ ghraṁso agnirvedirbhūmira-kalpata. Tatraitān parvatān agnir gīrbhirūr-dhvāṅ akalpayat.*

Agni, light of life, creator of cosmic yajna, created heat, ghrta and rain, made the earth into vedi, and, thereby on the earth, Agni created and shaped the high mountains with the chant of divine hymns of the Veda.

गीर्भिरूर्ध्वान्कल्पयित्वा रोहितो भूमिमब्रवीत्।
त्वयीदं सर्वं जायतां यद्भूतं यच्च भाव्यम्॥ ५४॥

54. *Gīrbhirūrdhvān kalpayitvā rohito bhūmima-bravīt. Tvayīdaṁ sarvaṁ jāyatāṁ yadbhūtaṁ yacca bhāvyam.*

Having created the high mountains with the hymns of Veda, Rohita, lord of life and light, spoke to earth: On you and in you may arise the life forms of all that ever was and whatever is yet to be.

स यज्ञः प्रथमो भूतो भव्यो अजायत। तस्माद्ध जज्ञ इदं सर्वं यत्किं चेदं विरोचते रोहितेन ऋषिणाभृतम्॥ ५५॥

55. *Sa yajñaḥ prathamo bhūto bhavyo ajāyata. Tasmāddha jajña idaṁ sarvaṁ yatkiṁ cedaṁ virocate rohitena ṛṣiṇābhṛtam.*

That Yajna, adorable supreme creator, first self-mainfested as all that ever was and shall be. From that arose all this that is and all that shines, sustained by omniscient creator Rohita.

यश्च॒ गां प॒दा स्फुर॑ति प्र॒त्यङ् सूर्यं॑ च॒ मेह॑ति।
तस्य॑ वृश्चामि ते॒ मूल॑ं न च्छा॒यां क॑र॒वोऽ प॑रम्॥ ५६॥

56. *Yaśca gāṁ padā sphurati pratyaṅ sūryaṁ ca mehati. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo'param.*

Whoever desecrates the Gau, the cow, the earth, the environment, Nature, the Vedic Voice, and hurts it with the foot, whoever reviles the sun in front, I dissever him, O man, from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

यो मा॑भिच्छा॒यम॒त्येषि॒ मां चा॒ग्निं चा॑न्त॒रा।
तस्य॑ वृश्चामि ते॒ मूल॑ं न च्छा॒यां क॑र॒वोऽ प॑रम्॥ ५७॥

57. *Yo mābhicchāyamatyeṣi māṁ cāgniṁ cāntarā. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo' param.*

And you that violate me in the shade of divinity, or stand between me and the yajnic fire, I dissever you from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

यो अ॒द्य देव॑ सूर्य॒ त्वां च॒ मां चा॑न्त॒रायति।
दु॒ःष्वप्न्यं॒ तस्मि॒ञ्छम॑लं दुरि॒तानि॑ च मृ॒ज्महे॥ ५८॥

58. *Yo adya deva sūrya tvāṁ ca māṁ cāntarāyati. Duḥṣvapnyaṁ tasmiñchamalaṁ duritāni ca mṛjmahe.*

O divine Sun, whoever now stands as obstruction between you and me, we cleanse him of all evil dreams, dirt and evil thought and will in him, or, otherwise, we wash ourselves of him as such.

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः।
मान्त स्थुर्नो अरातयः ॥ ५९ ॥

59. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Mānta sthurno arātayaḥ.*

O Lord, Indra, let us not deviate from the divine path, let us not forsake the divine Soma-yajna, let no negativities and deprivations be and last in us.

यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः।
तमाहुतमशीमहि ॥ ६० ॥

60. *Yo yajñasya prasādhanastanturdeveṣvātataḥ. Tamāhutamaśīmahi.*

That thread of living unity, sustainer of the yajnic web of existence, running extended throughout cosmic divinities and humanity, which is invoked, enkindled and sustained by Rohita, Lord Supreme Self-Refulgent, let us serve and sustain among ourselves and between ourselves, Mother Nature and the divine Speech.

Kanda 13/Sukta 2

Adhyatma, Rohita-Aditya Devata, Brahma Rshi

उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते।
आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥ १ ॥

1. *Udasya ketavo divi śukrā bhrājanta īrate. Ādityasya nṛcakṣaso mahivratasya mīḍhuṣaḥ.*

The rays, radiations and illuminations of this Sun in high heaven, Aditya version of Imperishable Eternity, universal watchful of humanity, observant follower of the laws of cosmic divine order, potent and

generous, rise on high, shine and radiate, pure, powerful and blazing in glory. (The Sun is a metaphor of Lord Supreme who is described as Aditya in Yajurveda, 32, 1, Surya in Yajurveda, 40, 8, and, Brhadaranyaka Upanishad, 3-7-9 where the metaphor is very comprehensive).

दि॒शां प्र॒ज्ञानां स्व॒रय॑न्तम॒र्चिषा॑ सु॒प॒क्षमा॒शुं प॒तय॑न्तमर्ण॒वे। स्तवा॑म॒ सूर्यं॑ भुव॑नस्य गो॒पां यो र॒श्मिभि॒र्दिश॑ आ॒भाति॒ सर्वा॑ः ॥ २ ॥

2. *Diśāṁ prajñānāṁ svarayantamarciṣā supakṣa-māśuṁ patayantamarṇave. Stavāma sūryaṁ bhuvanasya gopāṁ yo raśmibhirdiśa ābhāti sarvāḥ.*

We celebrate in song the Sun, protector and sustainer of the world, who, with his rays, irradiates, illumines and enlightens all quarters of space, with his light he proclaims the relative position of the lighted directions, and, like a celestial bird, instantly flies over the infinite oceans of time and space (the self-refulgent lord being omnipresent and eternally existent).

यत्प्राङ् प्र॒त्यङ् स्व॒धया॒ यासि॒ शीभं॑ नाना॑रूपे॒ अह॑नी॒ कर्षि॑ मा॒यया॑। तदा॑दित्य॒ महि॒ तत्ते॒ महि॒ श्रवो॒ यदेको॒ विश्व॑ं॒ परि॒ भूम॒ जाय॑से ॥ ३ ॥

3. *Yatprāṅ pratyaṅ svadhayā yāsi śībhaṁ nānārūpe ahanī karṣi māyayā. Tadāditya mahi tatte mahi śravo yadeko viśvaṁ pari bhūma jāyase.*

We celebrate you, O Sun, who swiftly go over east and west by your own essential power, create different forms of day and night with your wondrous

presence. And that, O Aditya, is your great glory, and that is your high renown since by your sole self you shine over the entire world.

विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः।
स्रुताद्यमत्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम्॥ ४॥

4. *Vipaścitaṁ taraṇiṁ bhrājamānaṁ vahanti yaṁ haritaḥ sapta bahvīḥ. Srutādyamattrirdivamunninãya taṁ tvā paśyanti pariyāntamājim.*

We celebrate the Sun, all-watching, all saving, glorious blazing, whom seven abundant lights irradiate over all quarters of space, whom Attri, Lord omnipotent, free from the three limitations of space, time and mutability, raised from the cosmic ocean of particles to heaven, where, O refulgent Sun, people see you moving in your orbit, victorious in your warlike mission.

मा त्वा दभन्परियान्तमाजिं स्वस्ति दुर्गाँ अति याहि शीभम्।
दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि॥ ५॥

5. *Mā tvā dabhanpariyāntamājiṁ svasti durgāň ati yāhi śībham. Divaṁ ca sūrya pṛthivīṁ ca devīmahorātre vimimāno yadeṣi.*

Let no one stop you on your course, going on your mission. Go on fast, O Sun, and win your castles of victory peacefully for the good of life, you that go on counting over days and nights, shining over heaven and the heavenly earth.

स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः।
यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः॥ ६॥

6. *Svasti te sūrya carase rathāya yenobhāvantau pariyāsi sadyaḥ. Yaṁ te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta bahvīḥ.*

O Sun, all well for your moving chariot by which you relentlessly go over both the bounds of your orbit. All well for you whom your varied lights of a hundred horse-power or, may be, seven abundant lights, transport on the way across space.

सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम्। यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥ ७ ॥

7. *Sukhaṁ sūrya rathamaṁśumantaṁ syonaṁ suvahnimadhi tiṣṭha vājinam. Yaṁ te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta vahvīḥ.*

O Sun, ascend the chariot, comfortable, bright, beautiful, mighty powerful and exceedingly fast. And all well for you whom your varied lights of a hundred horse-power or, say, seven abundant lights irradiate on way across the world.

सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त। अमोचि शुक्रो रजसः परस्ताद्विधूय देवस्तमो दिवमारुहत् ॥ ८ ॥

8. *Sapta sūryo harito yātave rathe hiraṇyatvacaso bṛhatīrayukta. Amoci śukro rajasaḥ parastādvidhūya devastamo divamāruhat.*

The sun has yoked seven varied mighty radiant lights of golden hue to its chariot to move on..Pure, powerful and bright, it dispels darkness far off beyond

the earth and its atmosphere and, having left it there, rises high to the Zenith in heaven.

उत्केतुना॑ बृहता दे॒व आग॒न्नपा॑वृक्तमो॒ऽभि ज्योति॑रश्रैत्।
दि॒व्यः सु॑प॒र्णः स वी॒रो व्य॑ख्य॒ददि॑तेः पु॒त्रो भुव॑नानि॒ विश्वा॑॥ ९॥

9. *Utketunā bṛhatā deva āgannapāvṛktamo'bhi jyotiraśrait. Divyaḥ suparṇaḥ sa vīro vyakhyadaditeḥ putro bhuvanāni viśvā.*

The divine Sun has come and risen with mighty expansive light. It has dispelled the darkness and now, abundant as it is with light, it diffuses the rays. The refulgent child of imperishable mother Nature, brave celestial bird of radiant wings, now illuminates all the worlds of the universe.

उ॒द्यन्र॒श्मीना त॑नु॒षे विश्वा॑ रू॒पाणि॑ पुष्यसि। उ॒भा स॑मु॒द्रौ क्र॑तु॒ना॒ वि भा॑सि॒ सर्वाँ॑ल्लो॒कान्प॑रि॒भूर्भ्राज॑मानः॥ १०॥

10. *Udyanraśmīnā tanuṣe viśvā rūpāṇi puṣyasi. Ubhā samudrau kratunā vi bhāsi sarvāṅllokān-paribhūrbhrājamānaḥ.*

Rising, O divine Sun, you spread the rays of light and nourish all forms of life with energy and pranic vitality. Lord over all, shining with self-refulgence and acts of divinity, you enlighten the people and all regions of the world and vest both oceans of earth and sky with splendour.

पू॒र्वा॒प॒रं च॑रतो मा॒यये॒तौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातो॒ऽर्ण॒वम्।
विश्वा॒न्यो भुव॑ना॒ वि॒चष्टे॑ है॒र॒ण्यै॒र॒न्यं ह॒रितो॑ वहन्ति॥ ११॥

11. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭe hairaṇyairanyaṁ harito vahanti.*

These two children of Nature, sun and the moon, playing, shining and moving one after the other, by the mysterious power and law of Divinity, range over the depth and vastness of the spatial ocean. One of them, the sun, watches and illuminates all regions of the world, and the other, the moon, radiations of the sun bear and carry with their golden beams.

दि॒वि त्वात्रि॑रधारय॒त्सूर्या॒ मासा॑य॒ कर्त॑वे।
स ए॑षि॒ सुधृ॑त॒स्तप॒न्विश्वा॑ भू॒ताव॒चाक॑शत्॥ १२॥

12. *Divi tvātriradhārayatsūryā māsāya kartave. Sa eṣi sudhṛtastapanviśvā bhūtāvacākaśat.*

O sun, the Lord Supreme, Attri, above threefold limitations of time, space and mutability, placed you high in heaven for the division of time into year and months in relation to earth and moon in motion. There placed accurately in position and well borne in law, shining, irradiating and blazing, watching and illuminating all forms of existence, you go on in your fixed orbit, giving them their warmth of life.

उ॒भावन्तौ॒ समर्षसि व॒त्सः सं मा॒तरा॑विव।
न॒न्वे३॑तदि॒तः पु॒रा ब्रह्म॑ दे॒वा अ॒मी वि॑दुः॥ १३॥

13. *Ubhāvantau samarṣasi vatsaḥ saṁmātarāviva. Nanvetaditaḥ purā brahma devā amī viduḥ.*

O sun, you reach both the extremities of your orbit, just as a child going to its father and mother both, (you maintain the will of Attri and the law of Nature).

And this eternal mystery and law of nature and Divinity, those sages have known who have been long long even before now. (The law is eternal, the cycle of existence is eternal, and the knowledge of the law and cycle of existence too is eternal.)

यत्समुद्रमनु श्रितं तत्सिषासति सूर्यः ।
अध्वास्य वितंतो महान्पूर्वश्चापरश्च यः ॥ १४ ॥

14. *Yatsamudramanu śritaṁ tatsiṣāsati sūryaḥ.*
Adhvāsya vitato mahānpūrvaścāparaśca yaḥ.

Whatever is implicit in the infinite creativity of Divinity, that the sun shares and wants to give. Great is the path of its motion and bestowal, spread far and wide, full and more, now and beyond, last and later, ever on.

तं समाप्नोति जूतिभिस्ततो नाप चिकित्सति ।
तेनामृतस्य भक्षं देवानां नाव रुन्धते ॥ १५ ॥

15. *Taṁ samāpnoti jūtibhistato nāpa cikitsati.*
Tenāmṛtasya bhaksaṁ devānāṁ nāva rundhate.

That infinite share of it, it receives from Divinity on way by its own dynamics of nature. From there, and from that path, it never deviates. By that very path and that relentless sincerity, it never restrains, never withholds, the rightful share of the divinities from Nature, (it gives, freely, profusely, because it receives freely and profusely only for that purpose.)

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १६ ॥

16. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
Dṛśe viśvāya sūryam.

That watchful sun, divine illuminant of all things in existence, that infinite giver, the radiations of cosmic energy bear and carry on, and that, the rays of light irradiate for all the world to see (for their own benefit).

अप॒ त्ये ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्य॒क्तुभिः॑।
सूरा॑य वि॒श्वच॑क्षसे॥ १७॥

17. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ. Sūrāya viṣvacakṣase.*

And those stars, which love to be with the nights to steal the light of the sun and shine, disappear at dawn so that the world may see the sun and share the light.

अदृ॑श्रन्नस्य के॒तवो॒ वि र॒श्मयो॒ जना॒ँ अनु॑।
भ्राज॑न्तो अ॒ग्नयो॑ यथा॥ १८॥

18. *Adṛśrannasya ketavo vi raśmayo janāň anu. Bhrājanto agnayo yathā.*

The banners of the lord of sun beams, the rays of the sun, are seen in the world of humanity blazing like explosions of fire in heaven.

त॒रणि॑र्वि॒श्वद॑र्शतो ज्योति॒ष्कृद॑सि सूर्य।
विश्व॒मा भा॑सि रोचन॥ १९॥

19. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

O Sun, you are the saviour, redeemer from darkness, illuminator of the world, light giver even for lights of the world. You shine over the world, beautiful, glorious.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।
प्रत्यङ् विश्वं स्व ∫र्दृशे ॥ २० ॥

20. *Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣīḥ.*
Pratyaṅ viśvaṁ svardṛśe.

O Sun, 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 so that the world might see the light divine directly by their own experience.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ २१ ॥

21. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̆ anu.*
Tvaṁ Varuṇa paśyasi.

Lord purifier and sanctifier, lord of light and judgement, with the eye with which you watch the mighty world of dynamic activity, holding every thing in equipoise, with the same kind and benign eye, watch and bless us.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।
पश्यञ्जन्मानि सूर्य ॥ २२ ॥

22. *Vi dyāmeṣi rajaspṛthvaharmimāno aktubhiḥ.*
Paśyañjanmāni sūrya.

O Sun, watching the species of various forms and traversing the wide worlds of existence by days and nights, you move to the regions of light and heaven.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षणम् ॥ २३ ॥

23. *Sapta tvā harito rathe vahanti deva sūrya. Shociṣkeśaṁ vicakṣaṇam.*

O Sun, self-refulgent lord of blazing flames, light and universal illumination, seven are the colourful lights of glory which, like seven horses, draw your chariot of time across space and the history of mankind.

In the same way seven are the channels, metres of poetry and vision, which reveal the light of Divinity in the sacred verses of Veda.

अयुक्त स॒प्त शु॒न्ध्यु॒वः सूरो॒ रथ॑स्य न॒प्त्य॑ः ।
ताभि॑र्याति॒ स्वयु॑क्तिभिः ॥ २४ ॥

24. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ. Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes seven pure, immaculate, purifying and infallible sun beams like horses to his chariot of time and motion, and with these self-yoked powers moves on across the spaces to the regions of light and bliss.

So does the Lord of the Universe with his laws and powers of Prakrti move the world as his own chariot of creative manifestation.

रोहि॑तो॒ दिव॒मारु॑हत्तप॒सा तप॒स्वी । स योनि॒मैति॒ स उ॑ जायते॒
पुन॒ः स दे॒वाना॒मधि॑पतिर्बभूव ॥ २५ ॥

25. *Rohito divamāruhattapasā tapasvī. Sa yonimaiti sa u jāyate punaḥ sa devānāmadhipatirbabhūva.*

Rohita, self-refulgent light of life, the Sun, burning and blazing with its own creative and energising light and warmth of life, rises to the heavenly heights

of the universe. It rises to the origin of all originative causes, takes its own self manifestive birth with things born again and again, and still remains the same highest ordainer of the divine forces of nature and noble humanity.

यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत विश्वतस्पृथः। सं बाहुभ्यां भरति सं पतत्त्रैर्द्यावापृथिवी जनयन्देव एकः॥ २६॥

26. *Yo viśvacarṣaṇiruta viśvatomukho yo viśvataspāṇiruta viśvataspṛthaḥ. Saṁ vāhubhyāṁ bharati saṁ patattrairdyāvāpṛthivī janayandeva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms, and all reaching with infinite cosmic presence, the sole, self-refulgent creator of heaven and earth shapes and controls the universe with the hands of his thought and will with strokes of natural forces forging things into form and sustaining them in life.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्। द्विपाद्ध षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं१ समासते॥ २७॥

27. *Ekapād dvipado bhūyo vi cakrame dvipāttripādamabhyeti paścāt. Dvipāddha ṣaṭpado bhūyo vi cakrame ta ekapadastanvaṁ samāsate.*

The One sole, self-existent Brahma exceeds the twofold created world of Purusha and Prakrti, more and ever more. In the process of creative evolution the twofold world of Purusha and Prakrti follows up to the threefold world of Purusha, Prakrti and Jiva, more and

ever more. The twofold world of Purusha and Prakrti exceeds the six dimensional world of pure Prakrti. Ultimately, the twofold threefold, sixfold, all abide within the One, sole, self-existent, all transcendent Brahma.

अतन्द्रो यास्यन्हरितो यदास्थाद् द्वे रूपे कृणुते रोचमानः।
केतुमानुद्यन्त्सहमानो रजांसि विश्वा आदित्य प्रवतो वि भासि॥ २८॥

28. *Atandro yāsyanharito yadāsthād dve rūpe kṛṇute rocamānaḥ. Ketumānudyantsahamāno rajāṁsi viśvā āditya pravato vi bhāsi.*

Relentless, ever awake, ever on the move, when the Sun shines radiating its rays of light, the shining glory creates two forms of existence: the day where it shines and the night where it does not. O Aditya, imperishable Aditi's own mutation as embodiment of light, commanding your banners of sun beams, overwhelming and crossing regions of the worlds in space, you shine over all places high or low from the heights of heaven.

बण्महाँ असि सूर्य बडादित्य महाँ असि।
महांस्ते महतो महिमा त्वमादित्य महाँ असि॥ २९॥

29. *Vaṇmahāṅ asi sūrya vaḍāditya mahāṅ asi. Mahāṁste mahato mahimā tvamāditya mahāṅ asi.*

O Surya, inspirer of life with life energy, truly you are great. O Aditya, child of imperishable mother Nature, surely you are unassailable, your grandeur is greater than greatness itself, O Aditya, child of divine Shakti, you are great beyond all possibility of challenge

and negation.

रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे रोचसे अप्स्वा॑न्तः। उभा समुद्रौ रुच्या व्या ∫पिथ देवो देवासि महिषः स्वर्जित्॥ ३०॥

30. *Rocase divi rocase antarikṣe pataṅga pṛthivyāṁ rocase rocase apsvantaḥ. Ubhā samudrau rucyā vyā pitha devo devāsi mahiṣaḥ svarjit.*

O divine Sun, cosmic Bird of light on high in space, you shine in heaven, you shine in the firmament, you shine on earth, and you shine in the dynamics of nature and humanity, inspiring them all. You pervade in the seas on earth and in the oceans of space with your light and energy. O divine Refulgence, you are divinity in the mode of light, great, virile and generous, winner and giver of light and heavenly joy.

अर्वाङ् परस्तात्प्रयतो व्यध्व आशुर्वि॑पश्चित्पतयन्पतङ्गः। विष्णुर्विचित्तः शवसाधितिष्ठन्प्र केतुना॑ सहते विश्व-मेजत्॥ ३१॥

31. *Arvāṅ parastātprayato vyadhva āśurvipaścitpatayanpataṅgaḥ. Viṣṇurvicittaḥ śavasādhitiṣṭhanpra ketunā sahate viśvamejat.*

Closest from the farthest, ever on the move on way, instant in action, all enlightened, Bird of light on cosmic wings, all pervasive, all aware, abiding by your own potential, you rule over the dynamic universe with your self-manifested power and glory.

चित्रश्चिकित्वान्महिषः सुपर्ण आरोचयन्रोदसी अन्तरिक्षम्। अहोरात्रे परि सूर्यं वसाने प्रास्य विश्वा॑ तिरतो वीर्या-∫णि॥ ३२॥

32. *Citraścikitvānmahiṣaḥ suparṇa ārocayanrodasī antarikṣam. Ahorātre pari sūryaṁ vasāne prāsya viśvā tirato vīryāṇi.*

Sublime, intelligent, great, all sustainer, the Sun abides, illuminating heaven, earth and the firmament. Both day and night, wearing the glory of the Sun, exalt the universal grandeur and cosmic exploits of this Sun.

तिग्मो विभ्राजन्तन्वं॑ शिशानोऽरंगमासः प्रवतो ररा॑णः। ज्योति॑ष्मान्पक्षी म॑हिषो व॑योधा विश्वा॒ आस्था॑त्प्रदिश॒ः कल्प॑मानः॥ ३३॥

33. *Tigmo vibhrājantanvaṁ śiśāno'raṁgamāsaḥ pravato rarāṇaḥ. Jyotiṣmānpakṣī mahiṣo vayodhā viśvā āsthātpradiśaḥ kalpamānaḥ.*

Sharp with lazer beams of light, blazing in glory, raising the scorching sharpness of its rays, instant reacher far and near at ease, illuminating and advancing high and low, self-refulgent, all round radiant, great, treasurehold of life and sustenance, the sun abides, shaping, informing and irradiating all quarters of space in the world.

चित्रं दे॒वानां के॒तुरनी॑कं॒ ज्योति॑ष्मान्प्र॒दिश॒ः सूर्य॑ उ॒द्यन्। दि॒वा॒क॒रोऽति॑ द्यु॒म्नैस्तमां॑सि॒ विश्वा॑तारीद्दुरि॒ता॑नि॑ शु॒क्रः॥ ३४॥

34. *Citraṁ devānāṁ keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life elevating, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all evils and darknesses of the world far

out with its radiations of light.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ ३५ ॥

35. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprād dyāvāpṛhivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

The sun, wondrous banner of divinities, abundant light of life, the eye of Mitra, Varuna and Agni, love, judgement and fire of Divinity, is risen, and it has filled the heaven and earth and the sky with its glorious light. It is indeed the very life and soul of the moving and the unmoving world.

उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम् । पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्ददत्रिः ॥ ३६ ॥

36. *Uccā patantamaruṇaṁ suparṇaṁ madhye divastaraṇiṁ bhrājamānam. Paśyāma tvā savitāraṁ yamāhurajasraṁ jyotiryadavindadatriḥ.*

We see you, O Sun, rising high to glory and crimson magnificence, a divine Bird of life with the gift of light, blazing and floating like a saving ark of Divinity in the midst of heavenly space, giver and harbinger of life, energy and inspiration, whom poets and sages call imperishable light of Eternity, which Attri, Lord Supreme free from time, space and mutability, created and gifted to life of the world.

दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम उप यामि भीतः । स नः सूर्य प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते स्याम ॥ ३७ ॥

37. *Divaspṛṣṭhe dhāvamānaṁ suparṇamadityāḥ putraṁ nāthakāma upa yāmi bhītaḥ. Sa naḥ sūrya pra tira dīrghamāyurmā riṣāma sumatau te syāma.*

Smothered by the pressures of life around, yearning for fulfilment of my life's mission and purpose, I come and pray to the Sun, self-refulgent child of Imperishable mother Eternity, flying high in space on top of heaven like a celestial Bird of infinite wings of will and action. May the Sun give us long life and good health, may we never come to harm and injury, and may we, O Lord, ever enjoy your love and good will.

स॒हस्रा॒ह्णयं॑ विय॑तावस्य प॒क्षौ हरे॑र्हं॒सस्य॒ पत॑तः स्व॒र्गम्। स दे॒वान्त्सर्वा॒नुर॑स्यु॒पद॒द्य सं॒पश्य॑न्या॒ति॒ भुव॑नानि॒ विश्वा॑॥ ३८॥

38. *Sahasrāhṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā.*

Over a thousand days (infinite in dimensions) are spread the wings of the will and action of the celestial Sun, saviour spirit and redeemer from the oppressions of life, which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching all worlds of existence, it flies on and on.

रोहि॑तः का॒लो अ॑भव॒द्रोहि॒तोऽग्रे॑ प्र॒जाप॑तिः।
रोहि॑तो य॒ज्ञानां॒ मुख॒ं रोहि॑त॒ः स्व१॒॑राभ॑रत्॥ ३९॥

39. *Rohitaḥ kālo abhavadrohito'gre prajāpatiḥ. Rohito yajñānāṁ mukhaṁ rohitaḥ svarābharat.*

Rohita, the highest Lord of glory, became, i.e., generated and pervaded, and pervades existential time and is the Time Absolute. Rohita is Prajapati, the first, Original creator, generator and sustainer of the world and life in existence. Rohita is the one absolute deity of yajna, in fact Yajna Itself of the universe, and Rohita is eternal Bliss and freedom of Moksha.

रोहि॑तो लो॒को अ॑भव॒द्रोहि॒तोऽ त्य॑तप॒द्दिव॑म्।
रोहि॑तो र॒श्मिभि॒र्भूमिं॑ समु॒द्रमनु॒ सं च॑रत्॥ ४०॥

40. *Rohito loko abhavadrohito'tyatapaddivam.*
Rohito raśmibhirbhūmiṁ samudramanu saṁ carat.

Rohita is the world in existence as the sun is itself the earthly world, Rohita gives the light and fire to the solar region, and Rohita radiates over earth and the seas with its rays.

सर्वा॒ दिश॒ः सम॑चर॒द्रोहि॒तोऽ धि॑पतिर्दि॒वः।
दिवं॑ समु॒द्रमाद्भू॒मिं॒ सर्वं॑ भू॒तं॒ वि र॑क्षति॥ ४१॥

41. *Sarvā diśaḥ samacaradrohito'dhipatirdivaḥ.*
Divaṁ samudramādbhūmiṁ sarvaṁ bhūtaṁ vi rakṣati.

Rohita, sojourns with and over space in all quarters, Rohita is the presiding deity of the regions of heaven, and Rohita sustains and protects the solar region, the sea, the earth and all forms of existence all ways.

आ॒रोह॑ञ्छु॒क्रो बृ॑ह॒तीरत॑न्द्रो॒ द्वे रू॒पे कृ॑णुते॒ रोच॑मानः।
चि॒त्रश्चि॑कि॒त्वान्म॑हि॒षो वात॑माया॒ यावं॑तो लो॒कान॒भि यद्विभा॑ति॥ ४२॥

42. *Ārohañchukro bṛhatīratandro dve rūpe kṛṇute rocamānaḥ. Citraścikitvānmahiṣo vātamāyā yāvato lokānabhi yadvibhāti.*

Mighty is Rohita, mighty intelligent, all aware. Relentless and ever alert, it rises over all expansive directions of space and, shining and illuminating, it creates two forms of bright days and dark nights. Wondrous of action, it gives velocity to the wind and while moving it illuminates the worlds of existence.

अभ्य१न्यदेति पर्यन्यदस्यतेऽ होरात्राभ्यां महिषः कल्पमानः। सूर्यं वयं रजसि क्षियन्तं गातुविदं हवामहे नाधमानाः॥ ४३॥

43. *Abhyanyadeti paryanyadasyate'horātrābhyaṁ mahiṣaḥ kalpamānaḥ. Sūryaṁ vayaṁ rajasi kṣiyantaṁ gātuvidaṁ havāmahe nādhamānāḥ.*

Mighty Sun, forming time by day and night, shines over one half of the earth and folds the other half away into the dark. Prayerful and devoted, we invoke the sun, pervading in the world, and thereby knowing and guiding us on the ways of the world.

पृथिवीप्रो महिषो नाधमानस्य गातुरदब्धचक्षुः परि विश्वं बभूव। विश्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि॥ ४४॥

44. *Pṛthivīpro mahiṣo nādhamānasya gāturadbhacakṣuḥ pari viśvaṁ babhūva. Viśvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Gracious to earth, mighty generous, guide to the

prayerful, inviolable, all-watchful, the Sun rules supreme over the world. Watching the world with favour, kindly knowing and accepting, adorable, may the Lord, I pray, listen to what I say in prayer and adoration.

पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा विभ्राजन्परि द्यामन्तरिक्षम्। सर्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि॥ ४५॥

45. *Paryasya mahimā pṛthivīṁ samudraṁ jyotiṣā vibhrājanpari dyāmantarikṣam. Sarvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Blazing with splendour as the Sun is, the Lord's glory shines over earth and the seas, over heaven and the firmament. Watching every thing wholly and favourably, kindly knowing, all adorable, may the Lord, I pray, listen to what I say in prayer and adoraton.

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्। यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ॥ ४६॥

46. *Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā-iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.*

As the abundant cow is awake at the rise of dawn, so the fire is lit and rises with fuel and ghrta offered by yajnic people. As trees shoot up their branches, leaves and tendrils, so the rays of the Sun rise high to reach the heaven of bliss and beauty. (So do enlightened people rise to the light of heaven and the

freedom of divine bliss with prayer.)

Kanda 13/Sukta 3 (To the Sun, against Evil Doer)

Adhyatma, Rohita – Aditya Devata, Brahma Rshi

य इ॒मे द्यावा॑पृथि॒वी ज॒जान॒ यो द्रापिं॑ कृ॒त्वा भुव॑नानि॒ वस्ते॑।
यस्मि॑न्क्षि॒यन्ति॒ प्र॒दिश॒ः षड्वी॒र्याः॑ पं॒तङ्गो॒ अनु॑ वि॒चाक॑शीति। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १॥

1. *Ya ime dyāvāpṛthivī jajāna yo drāpiṁ kṛtvā bhuvanāni vaste. Yasminkṣiyanti pradiśaḥ ṣaḍurvīryāḥ pataṅgo anu vicākaśīti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that created this heaven and earth, who pervades these worlds of existence as if wearing them as garments, in whom abide all the six vast quarters of space which the sun watches and illuminates, to that Lord, that person is an offensive sinner who assails a Brahmana, man of God, knowing the Lord thus celebrated.

O Rohita, lord of glory, shake up that person, punish him down, throw the snares of justice and retribution round the Brahmana-oppressor.

यस्मा॒द्वाता॑ ऋ॒तुथा॑ पव॑न्ते॒ यस्मा॑त्स॒मुद्रा॑ अधि॑ वि॒क्षर॑न्ति।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ २॥

2. *Yasmādvātā ṛtuthā pavante yasmātsamudrā adhi vikṣaranti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

From whom the winds blow according to the seasons, from whom the oceans flow, to that Lord, that person is an offensive sinner who violates a Brahmana knowing the Lord thus celebrated.

यो मा॒रय॑ति प्रा॒णय॑ति॒ यस्मा॑त्प्रा॒णन्ति॒ भुव॑नानि॒ विश्वा॑।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॒ ब्राह्म॒णं जि॒नाति॑।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ३॥

3. *Yo mārayati prāṇayati yasmātprāṇanti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who gives death and also gives the breath of life, from whom all worlds of existence receive their life and life energy, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana knowing the Brahma.

O Rohita, Ruler risen high, shake up that person, punish him down to naught, throw the snares of justice and retribution round the Brahmana-violator.

यः प्रा॒णेन॒ द्यावा॑पृथि॒वी त॒र्पय॑त्यपा॒नेन॑ समु॒द्रस्य॑ ज॒ठर॑ं॒ यः
पिपर्ति॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॒ ब्राह्म॒णं
जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒
पाशा॑न्॥ ४॥

4. *Yaḥ prāṇena dyāvāpṛthivī tarpayatyapānena samudrasya jaṭharaṁ yaḥ piparti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who fills and replenishes heaven and earth with the energy of prana, and fills up the depth of ocean with the energy of apana, to that Lord Supreme, that person is an affensive sinner who violates a Brahmana, knower of Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and retribution to the Brahmana-violator.

यस्मिन्विराट् परमेष्ठी प्रजापतिरग्निर्वैश्वानरः सह पङ्क्त्या श्रितः। यः परस्य प्राणं परमस्य तेज आददे। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ५॥

5. *Yasminvirāṭ parameṣṭhī prajāpatiragnirvaiśvānaraḥ saha paṅktyā śritaḥ. Yaḥ parasya prāṇaṁ paramasya teja ādade. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom the Supreme Parameshthi of the regions of light, Prajapati, life giving air of the middle region and the earthly fire version of universal energy, all with their expansive but defined functions, repose, and who withdraws the life energy of far off things and the splendour of highest realities at the end, to that Lord Supreme, that person is an offensive sinner who violates

a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and correction to the Brahmana-violator.

यस्मिन्षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो यज्ञस्य त्रयोऽ क्षराः। यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ६॥

6. *Yasminṣaḍurvīḥ pañca diśo adhi śritāścatasra āpo yajñasya trayo'kṣarāḥ. Yo antarā rodasī kruddhaścakṣuṣaikṣata. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom, six wide directions of space, five elements of Prakrti, all four classes of humanity and four versions of human action, three vyahrtis of yajna and three syllables of AUM abide, who with awful eye watches everything between heaven and earth, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः। भूतो भविष्यद्भुवनस्य यस्पतिः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ७॥

7. *Yo annādo annapatirbabhūva brahmaṇaspatiruta yaḥ. Bhūto bhaviṣyadbhuvanasya yaspatiḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the cosumer, creator, protector and promoter of the food of life, he that is the originator, preserver and promoter of Vedic knowledge and enlightenment, he that is the lord and master of past, future and all that is going on at present, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ८॥

8. *Ahorātrairvimitaṁ triṁśadaṅgaṁ trayodaśaṁ māsaṁ yo nirmimīte. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One lord and master who measures the thirty day month counted by day-night cycle, he that shapes and ordains the thirteenth month of the lunar year, to that supreme lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्य। तस्य देवस्य क्रुद्धस्यैतदागो य
एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ९॥

9. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasya. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Sun rays of golden wings wearing vestments of water vapours rise to the regions of the sun, centre of solar gravitation, drawing, holding and ordaining the motions of planets and planetary atmospheres. They turn back to the earth from the sun, house of waters and the centre seat of the law of the solar-planetary system. To that divine presence of Brahma in the sun and the solar system, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and self-refulgent, shake up that person, punish him down to naught, extend the snares of justice and retribution to the Brahmana-violator.

यत्ते चन्द्रं कश्यप रोचनावद्यत्संहितं पुष्कलं चित्रभानु।
यस्मिन्त्सूर्या आर्पिताः सप्त साकम्। तस्य देवस्य क्रुद्धस्यै-
तदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र
क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १०॥

10. *Yatte candraṁ kaśyapa rocanāvadyatsaṁhitaṁ puṣkalaṁ citrabhānu. Yasmintsūryā ārpitāḥ sapta sākam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Kashyapa, lord divine of universal eye all-watching, beautiful, gracious and refulgent is your glory, which is the concentrated, abundant and wondrous sun of radiant light in which are integrated the various mutations of seven rays of the spectrum. To that presence of yours, Brahma reflected in the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

बृहदे॑नमनु॒ वस्ते पु॒रस्ता॑द्रथन्त॒रं प्रति॑ गृह्णाति प॒श्चात्। ज्योति॒र्वसा॑ने॒ सद॒मप्र॑मादम्। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॒ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ११॥

11. *Bṛhadenamanu vaste purastādrathantaraṁ prati gṛhṇāti paścāt. Jyotirvasāne sadamapramādam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

First Brhat, vast space, wears the divine vestment of Brahma, then after, the floating stars and

planets wear the power and glory of the Supreme power and continue to move with Divinity relentlessly with divine energy through their light and motion. To that presence of Brahma reflected in space, stars and planets, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

बृहदन्यतः पक्ष आसीद्रथन्तरमन्यतः सबले सधरीचीं। यद्रोहितमजनयन्त देवाः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १२॥

12. *Bṛhadanyataḥ pakṣa āsīdrathantaramanyataḥ sabale sadhrīcī. Yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Brhat, infinite constancy of Prakrti, the unbounded vastness of space and the boundless meaning of Sama, is one aspect of Brahma in existence, and the Rathantaram mutability of Prakrti and the inspiring power of Soma, is another aspect, and the two in complementarity comprehend, ordain, energise and direct the dynamics of the universe.

To that infinite and manifestive presence of Brahma and Its ordainment of existence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and potent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन्। स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा तपति मध्यतो दिवम्। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १३॥

13. *Sa varuṇaḥ sāyamagnirbhavati sa mitro bhavati prātarudyan. Sa savitā bhūtvāntarikṣeṇa yāti sa indro bhūtvā tapati madhyato divam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Brahma, the Sun, becomes Varuna, ruddy fire in the evening, it becomes Mitra when rising in the morning, becoming Savita, life giving inspirer, it goes on across the middle space, while becoming Indra, it blazes as heavenly light at noon. To that self-refulgent presence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen highand brilliant, shale up that person, punish him down to naught, and extend the snares of law, justice and punishment, to the Brahma violator.

स हस्राह्न्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्। स देवान्त्सर्वानुरस्युपदद्य संपश्यन्याति भुवनानि विश्वा। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १४॥

14 *Sahasrāhṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Over a thousand days of Divinities, each day equal to the four yugas of 4,320000 (four million, three hundred and twenty thousand) years, are spread the wings of the will and action of the cosmic Sun, saviour spirit and redeemer from the oppressions of life, the heavenly Bird which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching over all worlds of existence, it flies on and on. To this over-presiding Power of the universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high over the world, shake up that person, punish him down to naught, extend the snares of law, justice and punishment to the Brahmana-violator.

अयं स देवो अप्स्व१न्तः सहस्रमूलः पुरुशाको अत्रिः। य इदं विश्वं भुवनं जजान। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १५॥

15. *Ayaṁ sa devo apsvantaḥ sahasramūlaḥ puruśāko attriḥ. Ya idaṁ viśvaṁ bhuvanaṁ jajāna. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

This Brahma, self manifested Supreme Spirit of the universe, is at the heart of waters and all dynamics of nature and humanity. It is the ultimate root cause of thousands of Prakrti's forms and variations, infinite in power, creative saviour and promoter during evolution and the ultimate devourer that sucks in unto Itself all that is in existence. To this Lord that generated this entire universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

शु॒क्रं व॑हन्ति हर॑यो रघु॒ष्यदो॑ दे॒वं दि॒वि वर्च॑सा॒ भ्राज॑मानम्।
यस्योर्ध्वा दिवं त॒न्व॑१स्तपन्त्य॒र्वाङ् सु॒वर्णैः॑ पट॒रैर्वि भा॑ति।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १६॥

16. *Śukraṁ vahanti harayo raghuṣyado devaṁ divi varcasā bhrājamānam. Yasyordhvā divaṁ tanvastapantyarvāṅ suvarṇaiḥ paṭarairvi bhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Waves of energy at the speed of light irradiate the sun, pure, powerful and divine, shining with splendour in heavn. His radiant rays of light set the heaven ablaze as he shines forth toward the earth below with golden bursts of light showers. To that Divine Sun, that person is an offensive sinner who violates a Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law,

justice and retribution to the Brahmana-violator.

येनादित्यान्हरितः संवहन्ति येन यज्ञेन बहवो यन्ति प्रजानन्तः। यदेकं ज्योतिर्बहुधा विभाति। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १७॥

17. *Yenādityānharitaḥ saṁvahanti yena yajñena bahavo yanti prajānantaḥ. Yadekaṁ jyotirbahudhā vibhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Supreme Brahma by whose prime potential the rays of light irradiate the sun over the zodiacs, by whose adorable grace learned sages live and attain to Freedom, the One Light that shines in many forms, to that Lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribuction to the Brahmana-violator.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा। त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १८॥

19. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanarvaṁ yatremā viśvā bhuvanādhi tasthuḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Seven rays of light are yoked to the one wheel chariot of time drawn by one horse of light of seven names. The wheel, unaging and automotive, has three subwheels with three naves and three rims, three phases of time and seasons, and in this time-space orbit of the sun abide all regions of the world of existence. To that Lord of time and the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

अ॒ष्ट॒धा यु॒क्तो व॑हति॒ वह्नि॑रु॒ग्रः पि॒ता दे॒वानां॑ जनि॒ता म॑ती॒-नाम्। ऋ॒तस्य॒ तन्तुं॒ मन॑सा॒ मि॒मा॒नः सर्वा॒ दिशः॑ पवते मात॒रिश्वा॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्मज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १९॥

19. *Aṣṭadhā yukto vahati vahnirugraḥ pitā devānāṁ janitā matīnām. Ṛtasya tantuṁ manasā mimānaḥ sarvā diśaḥ pavate mātariśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Joined with, pervading in, the eightfold form of the world of Prakrti diversified over Akasha, Vayu, Agni, Apah, Prthivi, mind, intelligence and Ahankara (Gita, 7, 4-5) and, through universal mind, extending the Rtam thread of the unity of truth and law through all these eight (Gita, 7, 7), the mighty awful burden bearer of the universe, father creator of the divine forms of nature,

generator of the intelligence and piety of the wise in humanity, the divine Spirit of the universe rolls through and rules over all the quarters of space across the universe. To that One Lord of time and space and humanity, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

सम्यञ्चं तन्तुं प्रदिशोऽ नु सर्वा अन्तर्गायत्र्यामृतस्य गर्भे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २० ॥

20. *Samyañcaṁ tantuṁ pradiśo'nu sarvā antargāyatryāmamṛtasya garbhe. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Holding with the universal mind the one single thread of unity and law of Rtam running through the total diversity of existence over and across all directions of space in the generative womb of Gayatri, the mighty awesome burden bearer of the universe rolls through all regions of the universe. To that wielder of the unity thread of diversity, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

नि॒म्रुच॑स्ति॒स्त्रो व्युषो॑ ह ति॒स्त्रस्त्रीणि॒ रजां॑सि दि॒वो अ॒ङ्ग ति॒स्त्रः ।
वि॒द्मा ते॑ अग्ने त्रे॒धा ज॒नित्रं॑ त्रे॒धा दे॒वाना॑ं जनि॒मानि॑ विद्म ।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑ ।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न् ॥ २१ ॥

21. *Nimrucastisro vyuṣo ha tisrastrīṇi rajāṁsi divo aṅga tisraḥ. Vidmā te agne tredhā janitraṁ tredhā devānāṁ janimāni vidma. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Three are the kinds of sun-set, three the dawns, three are the regions of firmament, dear friend, three the heavens. O Agni, we know your three kinds of birth, we know three kinds of the birth of divinities. To that Lord whose manifestation all these are, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

(Three sun-rises and sun-sets have been interpreted by Vishwanatha Vidyalankara as: one on March 21 and September 23, another on June 21, and the third on December 21. With reference to these three, the relative position of the earth with the solar region makes for three heavens or regions of light on earth, the northern, the central and the southern. Three 'Rajansi' or regions of the world are the earth, the middle region, and the solar region. Three kinds of the birth of fire are: from fuel on earth, from Vayu (electricity), in the middle regions, and from the sun in the solar region.

Three kinds of the birth of divinities are: Birth of the stars from Prakrti's Virat mutation, birth of the planets from the stars, and birth of satellites such as moon from planets.)

वि य और्णोत्पृथिवीं जायमान आ समुद्रमदधादन्तरिक्षे।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २२॥

22. *Vi ya aurṇotpṛthivīṁ jāyamāna ā samudrama-dadhādantarikṣe. Tasya devasya kruddhasyaita-dāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that, self-manifesting and rising, covers the earth with light and vegetation, who places the ocean of vapour in the sky, to that lord self-manifested, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

त्वमग्ने क्रतुभिः केतुभिर्हितो ऽर्कः समिद्ध उदरोचथा दिवि।
किमभ्या ऽर्चन्मरुतः पृश्निमातरो यद्रोहितमजनयन्त देवाः।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २३॥

23. *Tvamagne kratubhiḥ ketubhirhito'rkaḥ samiddha udarocathā divi. Kimabhyārcanmarutaḥ pṛśni-mātaro yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Agni, light of life, by acts, attributes, rays of light and flames of fire, you manifest for the benefit of your creations. Self-lighted and raised, you rise and shine in the heavens. Lighted and raised in yajna, you rise and reach the solar regions. When all the Divinities manifest the presence of Rohita, the Sun on high and everywhere, who would the people, vibrant children of versatile mother earth, worship? Only you, none else. To such lord of light, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, throw the snares of justice and retribution to the Brahmana-violator.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यो ३ स्येशे द्विपदो यश्चतुष्पदः । तस्य देवस्य क्रुद्धस्यैतदागो
य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २४ ॥

24. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuṣpadaḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the giver of life to the soul and the power and potential the soul needs on earth, whose glory all people and all worlds in existence worship and all divinities celebrate, who rules the life of all living beings, humans, animals and all others, to that lord of glory, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्। चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन्पङ्क्तिमुपतिष्ठमानः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २५॥

25. *Ekapād dvipado bhūyo vi cakrame dvipāttripādamabhyeti paścāt. Catuṣpāccakre dvipadāmabhisvare saṁpaśyanpaṅktimupa-tiṣṭhamānaḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One sole self-existent Brahma exceeds the twofold created world of Purusha and Prakrti more and ever more. In the process of creative evolution, the twofold world of Purusha and Prakrti develops to the threefold world of Purusha, Prakrti and Jiva more and ever more. On the invocation of the human community in unity, close upon the unity, Brahma ordained them to be organised into four classes. To such a lord of light and comprehensive sight, that person is an offensive sinner who violates the Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that Brahmana violator, punish him down to naught, let the snares of law, justice and retribution be spread wide for the Brahmana-violator.

(Further on this mantra, refer to Brhadaranyaka Upanishad, 1, 4, 11-15 for the social interpretation.)

This mantra can also be interpreted in terms of Patanjal Yoga Sutras: Brahma is Chatushpat (Mandukya Upanishad, 2 and 8-12). In Patanjala Yogasutras, the first five stages of practice are called Bahiranga (External) Yoga, and the last three upto Samadhi are called Antaranga (Internal) Yoga. On completion of the first five, Pankti, on invocation of the Yogi, the Chatushpat Brahma, immanent and transcendent, reveals Itself. Refer Yoga Sutras: 1, 3; 3, 8; 4, 34).

कृ॒ष्णाया॑: पु॒त्रो अर्जु॑नो॒ रात्र्या॑ व॒त्सो ऽ॑ जायत।
स ह॒ द्यामधि॑ रोहति॒ रुहो॑ रुरोह॒ रोहि॑तः॥ २६॥

26. *Kṛṣṇāyāḥ putro arjuno rātryā vatso'jāyata.*
Sa ha dyāmadhi rohati ruho ruroha rohitaḥ.

Born of the dark night, the ruddy sun has arrived at dawn. The same, blazing with splendour, rises to the heaven, to the heights of heaven.

Also: Born of the dark night of Pralaya, the self-refulgent Sun is arisen. He, saviour from darkness, rises to the heavens and, rising and still rising, creating and pervading all creations, transcends beyond the Heavens.

Kanda 13/Sukta 4 (Savita, Aditya, Rohita, the Spirit)

Adhyatma Savita Devata, Brahma Rshi

This Sukta, as the earlier three, is a song of the Spirit, the One Lord Supreme, Absolute, beyond all doubt: It says: The Lord is One, not two, not three, not four, not five, not six, not seven, not eight, not nine, not

even ten. It is One and only One. Names are many: Savita, Mahendra, Dhata, Vidhata, Vidharta, Vayu, Aryama, Varuna, Rudra, Mahadeva, Agni, Surya, Mahayama. The symbol of the Spirit is the Sun.

The Sukta has six paryayas which may be called sections or stanzas. In a different order, these sections have been counted as suktas, in which case Kanda 13 would be taken as consisting of nine suktas instead of four.

The numbering herein (1-56) is continuous. The number of the mantra in the paryaya is given in brackets at the end of each mantra.

Paryaya 1

स ए॑ति सवि॒ता स्व ऋ॒र्दि॒वस्पृ॒ष्ठेऽ॒ व॒चाक॑शत्॥ १ ॥

1. *Sa eti savitā svardivaspṛṣṭhe'vacākaśat.*

There rises Savita, Light of life Supreme, inspiring Sun on Top of heaven (in the Sahasrar Chakra). It comes shining, radiating, revealing, observing, inspiring below (towards the heart core).

र॒श्मिभि॒र्नभ॒ आभृ॑तं मह॒ेन्द्र ए॒त्यावृ॑तः॥ २ ॥

2. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky is full, overflows with light; wrapped radiant with divine light, Mahendra, the great omnipotent, comes (towards the heart core).

स धा॒ता स वि॑ध॒र्ता स वा॒युर्नभ॒ उच्छ्रि॑तम्।
र॒श्मिभि॒र्नभ॒ आभृ॑तं मह॒ेन्द्र ए॒त्यावृ॑तः॥ ३ ॥

3. *Sa dhātā sa vidhartā sa vāyurnabha ucchritam.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is the creator, sustainer, He is the ordainer, Vayu, breath of life, Nabha, omnipresent boundless as space, highest. The sky overflows with light, Mahendra comes wrapped in the halo of light.

सो ऽ॒र्यमा स वरु॑णः स रु॒द्रः स म॑हादे॒वः ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ४ ॥

4. *So'ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is Aryama, guide and path maker, Varuna, lord of judgement and choice, Rudra, just and merciful, Mahadeva, highest refulgent, kind and gracious. The sky overflows with light, Mahendra comes wrapped in the halo of light.

सो अ॒ग्निः स उ॒ सूर्य॒ः स उ॑ ए॒व म॑हाय॒मः ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ५ ॥

5. *So agniḥ sa u sūryaḥ sa u eva mahāyamaḥ.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is Agni, fire and passion of life, leader, pioneer, High-priest. He is the Surya, self-refulgent, He is Mahayama, supreme guide and justiciar. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

तं व॒त्सा उप॑ तिष्ठन्त्येकशी॒र्षाणो॒ यु॒ता दश॑ ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ६ ॥

6. *Taṁ vatsā upa tiṣṭhantyekaśīrṣāṇo yutā daśa.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

Ten darlings, together engaged, one chief among

them, stand about and adore him. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

(Ten darlings: five organs of perception with mana, buddhi, chitta, aharkara and Jivatma, being the chief. In case of the sun, the ten are planets and satellites, abundant earth being the chief. Five pranas and five organs of volition could be taken as the ten darlings.)

पश्चात्प्राञ्च आ तन्वन्ति यदुदेति वि भासति।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥

7. *Paścātprāñca ā tanvanti yadudeti vi bhāsati.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

When the sun rises, shines and radiates its light, the senses and mind, which normally move outwards, come back and turn inward.

The sky overflows with light, Mahendra comes wrapped in the halo of divinity. (When the divine light shines in the Sahasrar Chakra, the lower chakras receive and overflow with the light of divinity which flows down to the heart core.)

तस्यैष मारुतो गणः स एति शिक्याकृतः ॥ ८ ॥

8. *Tasyaiṣa māruto gaṇaḥ sa eti śikyākṛtaḥ.*

The divine force of vibrant winds, Maruts in the sky and pranas in the human system, moves forward on the swing when the light of the divine Sun radiates to it.

(Agni as the light and fire of divinity has three orders: fire on earth, vayu, or wind and electric energy in the sky, and aditya, or sunlight, in the solar region.

When the sun shines and light radiates, it first flls the sky and then reaches the earth. This same analogy is here applied to the human psychic system in the process of spiritual realisation in meditation.)

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ९ ॥

9. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky, the heart, overflows with the light of divine Savita, Mahendra, Lord Supreme of self-refulgence, radiates and shines wrapped in light divine.

तस्येमे नव कोशा विष्टम्भा नवधा हिताः ॥ १० ॥

10. *Tasyeme nava kośā viṣṭambhā navadhā hitāḥ.*

Of that Savita, these nine are the Koshas, sustaining and sustained by Savita, nine ways.

(The Koshas sustaining and sustained by Savita are five koshas, i.e., annamaya, pranamaya, manomaya, anandamaya and vijnanamaya, in addition three faculties of perceptive organs, chitta and ahankara and Jivatma. Or, eight chakras described in Atharva-veda, 10, 2, 31 and 11, 4, 22, and jivatma itself.)

स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न ॥ ११ ॥

11. *Sa prajābhyo vi paśyati yacca prāṇati yacca na.*

He, Savita, watches everything for the children of divine creation, all that breathe and those that don't.

तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ १२ ॥

12. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva.*

That Savita is all this concentrated force of existence, and all this concentrated force of matter, energy and thought is contained and sustained in Savita. And That is only One, the One self-existent, self-sustained.

एते अस्मिन्देवा एकवृतो भवन्ति ॥ १३ ॥

13. *Ete asmindevā ekavṛto bhavanti.*

All these divine forces of existence are concentred in Him, one with and one into that.

Paryaya 2

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ॥ १४ ॥

14. *Kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇa-varcasaṁ cānnaṁ cānnādyaṁ ca.*

Fame, honour and glory, valour and brilliance, inviolable identity, sagely splendour, food and prosperity, and the capacity for good health and preservation of one's health and well being, all are his.

य एतं देवमेकवृतं वेद ॥ १५ ॥

15. *Ya etaṁ devamekavṛtaṁ veda.*

Who knows this Savita as One all-concentred Being, he is the man who knows.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १६ ॥

16. *Na dvitīyo na tṛtīyaścaturtho nāpyucyate.*
Ya etaṁ devamekavṛtaṁ veda.

Neither second, nor third, nor even fourth is He

ever said to be. He that knows Savita as One, knows.

न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते।
य एतं देवमेकवृतं वेद॥ १७॥

17. *Na pañcamo na ṣaṣṭhaḥ saptamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor fifth, nor sixth, nor even seventh is He ever said to be. He that knows Savita as one is the man that really knows.

नाष्टमो न नवमो दशमो नाप्युच्यते।
य एतं देवमेकवृतं वेद॥ १८॥

18. *Nāṣṭamo na navamo daśamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor eighth, nor nineth, nor even tenth is He ever said to be. He that knows Savita as such, as One and only One, really knows.

स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न।
य एतं देवमेकवृतं वेद॥ १९॥

19. *Sa sarvasmai vi paśyati yacca prāṇati yacca na. Ya etaṁ devamekavṛtaṁ veda.*

He watches wholly and comprehensively for the sake of all, all that breathe and those that don't. He that knows Savita as such, as One and only One, really knows.

तमिदं निगतं सहः स एष एक एकवृदेक एव।
य एतं देवमेकवृतं वेद॥ २०॥

20. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva. Ya etaṁ devamekavṛtaṁ veda.*

That One Savita is all this concentrated force of existence. All this concentrated force of matter, energy and thought is contained and sustained in Savita. And that Savita is only One, the One self-existent, self-sustained. And he who knows this Savita as One all-concentred Being really knows.

सर्वे॑ अस्मिन्दे॒वा ए॑क॒वृतो॑ भवन्ति।
य एतं दे॒वमे॑क॒वृतं॒ वेद॑॥ २१॥

21. *Sarve asmindevā ekavṛto bhavanti.*
Ya etaṁ devamekavṛtaṁ veda.

All divinities of existence concentre into Him, one with and one into that. He that knows this Savita as One all-concentred Being really knows.

Paryaya 3

ब्रह्म॑ च॒ तप॑श्च की॒र्तिश्च॒ यश॒श्चाम्भ॑श्च॒ नभ॑श्च ब्राह्मण-
वर्च॒सं चान्नं॑ चा॒न्नाद्यं॑ च। य एतं दे॒वमे॑क॒वृतं॒ वेद॑॥ २२॥

22. *Brahma ca tapaśca kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇavarcasaṁ cānnāṁ cānnādyaṁ ca. Ya etaṁ devamekavṛtaṁ veda.*

Divine knowledge, austere discipline, fame, honour and glory, power, force, sagely splendour, food and prosperity, health and nourishment,

भू॒तं च॒ भव्यं॑ च श्र॒द्धा च॒ रुचि॑श्च स्व॒र्गश्च॑ स्व॒धा च॑॥ २३॥

23. *Bhūtaṁ ca bhavyaṁ ca śraddhā ca rucīśca svargaśca svadhā ca.*

Past achievement, present and future possibilities, faith, lustre and pleasure, happiness and

bliss, and identity.

य एतं देवमेकवृतं वेद ॥ २४ ॥

24. *Ya etaṁ devamekavṛtaṁ veda.*

Belong to him who knows this refulgent Savita as the One and only One all concentrated Being.

स एव मृत्युः सो ३ मृतं सो ३ भ्वं १ स रक्षः ॥ २५ ॥

25. *Sa eva mṛtyuḥ so'mṛtaṁ so'bhvaṁ sa rakṣaḥ.*

He is the Ordainer of annihilation and creation, He is Immortality, He is immense, He is the protector.

स रुद्रो वसुवनिर्वसुदेयो नमोवाके वषट्कारोऽ नु संहितः ॥ २६ ॥

26. *Sa rudro vasuvanirvasudeye namovāke vaṣaṭkāro'nu saṁhitaḥ.*

He is Rudra, dispenser of justice, mercy and punishment, dispenser of worldly wealth and power, saviour from suffering for the humble and obedient on submission in proper manner.

तस्येमे सर्वे यातव उप प्रशिषमासते ॥ २७ ॥

27. *Tasyeme sarve yātava upa praśiṣamāsate.*

All the moving stars and planets obey his law and discipline with praise and adoration.

तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥ २८ ॥

28. *Tasyāmū sarvā nakṣatrā vaśe candramasā saha.*

All those stars and constellations including the moon abide under his law and control.

Paryaya 4

स वा अह्नोऽ जायत॒ तस्मा॒दहꣳरजायत ॥ २९ ॥

29. *Sa vā ahno' jāyata tasmādaharajāyata.*

He is manifest from the day, since the day is born of him through his manifestation.

स वै रात्र्या॑ अजायत॒ तस्मा॒द्रात्रिꣳरजायत ॥ ३० ॥

30. *Sa vai rātryā ajāyata tasmādrātrirajāyata.*

He is manifest from the night, since the night is born of him through his manifestation.

स वा अ॒न्तरि॑क्षादजायत॒ तस्मा॑दु॒न्तरि॑क्षमजायत ॥ ३१ ॥

31. *Sa vā antarikṣādajāyata tasmādantarikṣamajāyata.*

He is manifest from the firmament, since the firmament is born of him through his manifestation.

स वै वा॒योरꣳजायत॒ तस्मा॑द्वा॒युरꣳजायत ॥ ३२ ॥

32. *Sa vai vāyorajāyata tasmādvāyurajāyata.*

He is manifest from Vayu, sinceVayu is born of him through his manifestation.

स वै दि॒वो ऽ जायत॒ तस्मा॒द् द्यौरꣳध्यजायत ॥ ३३ ॥

33. *Sa vai divo'jāyata tasmād dyauradhyajāyata.*

He is manifest from the solar region, since the solar region is born of him through his manifestation.

स वै दि॒ग्भ्यो ऽजायत॒ तस्मा॒द्दिशो ऽ जायन्त ॥ ३४ ॥

34. *Sa vai digbhyo'jāyata tasmāddiśo' jāyanta.*

He is manifest from the quarters of space, since

the quarters of space are born of him through his manifestation.

स वै भूमेरजायत तस्माद्भूमिरजायत ॥ ३५ ॥

35. *Sa vai bhūmerajāyata tasmādbhūmirajāyata.*

He is manifest from the earth, since the earth is born of him through his manifestation.

स वा अग्नेरजायत तस्मादग्निरजायत ॥ ३६ ॥

36. *Sa vā agnerajāyata tasmādagnirajāyata.*

He is manifest from Agni, since the fire is born of him through his manifestation.

स वा अद्भ्यो ऽ जायत तस्मादापो ऽ जायन्त ॥ ३७ ॥

37. *Sa vā adbhyo'jāyata tasmādāpo'jāyanta.*

And he is manifest from the waters, since the waters are born of him through his manifestation.

स वा ऋग्भ्यो ऽ जायत तस्मादृचो ऽ जायन्त ॥ ३८ ॥

38. *Sa vā ṛgbhyo'jāyata tasmādṛco'jāyanta.*

And he emerges from the Rks, since the Rks are born of him for his self-manifestation.

स वै यज्ञादजायत तस्माद्यज्ञो ऽ जायत ॥ ३९ ॥

39. *Sa vai yajñādajāyata tasmādyajño'jāyata.*

And he is born of yajna, since yajna is born of him since creation.

स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ॥ ४० ॥

40. *Sa yajñastasya yajñaḥ sa yajñasya śiraskṛtam.*

He is yajna of the cosmos, and yajna is his, and

he is the supreme power and deity of yajna.

स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥ ४१ ॥

41. *Sa stanayati sa vi dyotate sa u aśmānamasyati.*

He thunders, he flashes as lightning, and he sends the showers of hail down on earth.

पापाय वा भद्राय वा पुरुषायासुराय वा ॥ ४२ ॥

42. *Pāpāya vā bhadrāya vā puruṣāyāsurāya vā.*

And he does this for the sinner, for the virtuous, for man, and for the demon.

यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया यद्वा जन्यमवीवृधः ॥ ४३ ॥

43. *Yadvā kṛṇoṣyoṣadhīryadvā varṣasi bhadrayā yadvā janyamavīvṛdhaḥ.*

Whether you raise herbs or send down showers of rain for the good of life or promote humanity...

तावांस्ते मघवन्महिमोपो ते तन्वः शतम् ॥ ४४ ॥

44. *Tāvāṁste maghavanmahimopo te tanvaḥ śatam.*

All that is your grandeur and glory, Lord Almighty, a mark of your infinite action and potential

उपो ते बध्वे बद्धानि यदि वासिन्यर्बुदम् ॥ ४५ ॥

45. *Upo te badhve baddhāni yadi vāsinyarbudam.*

Billions are your manifestations, all things controlled within the bounds of your law.

Paryaya 5

भूयानिन्द्रो नमुराद्भूयानिन्द्रासि मृत्युभ्यः ॥ ४६ ॥

46. *Bhūyānindro namurādbhūyānindrāsi mṛtyubhyaḥ.*

Indra is greater than the immortals, Prakrti, particles and Jiva, Indra is greater than all the mortal and mutable forms of Prakrti.

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥ ४७ ॥

47. *Bhūyānarātyāḥ śacyāḥ patistvamindrāsi vibhūḥ prabhūriti tvopāsmahe vayam.*

Indra, greater than non-liberality and enmity, lord of great powers and actions, you are infinite and supreme master over all. We worship you and pray for being close to you.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ४८ ॥

48. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord all-watching. Pray watch me with a favourable eye, O watchful Lord.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ४९ ॥

49. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Look at me with love and favour, bless me with food and nourishment, honour and fame, lustre and splendour, and the light and brilliance worthy of a Brahmana.

अम्भो अमो महः सह इति त्वोपास्महे वयम् । नमस्ते अस्तु पश्यत पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५० ॥

50. *Ambho amo mahaḥ saha iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Lord immense and infinite, omnipotent, great and glorious, patient yet unchallengeable, we adore and worship you.

अम्भो॑ अरु॒णं र॑ज॒तं रज॒: सह॒ इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५१॥

51. *Ambho aruṇaṁ rajataṁ rajaḥ saha iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Fathomless as the ocean, flaming as fire and glorious as dawn, pure and spotless as light, dynamic as energy, patient yet unchallengeable, thus do we worship and adore you.

Paryaya 6

उ॒रु: पृ॒थु: सु॒भूर्भु॑व॒ इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५२॥

52. *Uruḥ pṛthuḥ subhūrbhuva iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Cosmic umbrella, unbounded Presence, gracious Divinity, shelter home and happiness for all, thus do we worship and adore you.

प्रथो॒ वरो॒ व्यचो॑ लो॒क इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५३॥

53. *Pratho varo vyaco loka iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Lord of expansive universe, highest best, omnipresent, gracious, thus do we worship and adore you.

भवद्वसुरिदद्वसुः संयद्वसुरायद्वसुरिति त्वोपास्महे वयम् ॥ ५४ ॥

54. *Bhavadvasuridadvasuḥ saṁyadvasurāyadvasuriti tvopāsmahe vayam.*

Creator of wealth, value and grandeur of wealth, controller and ordainer of wealth, and the winner of stability of wealth, thus do we worship and adore you.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ५५ ॥

55. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord Savita, all watchful, pray keep the gracious eye on me, all-watching divine Presence.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५६ ॥

56. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Bless me with food, nourishment and good health, honour and fame, lustre and splendour, and the vision and brilliance worthy of a Brahmana dedicated to Brahma.

॥ इति त्रयोदशं काण्डम् ॥

KANDA-14
(MARRIAGE AND FAMILY)

Kanda 14/Sukta 1 (Surya's Wedding)

Devata: Atma, Soma (1-5), Surya (6-16). Dampati (17-64); Rshi: Surya Savitri

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः॥ १॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*
Ṛtenādityāstiṣṭhanti divi somo adhi śritaḥ.

The earth is sustained by Truth, the solar region is sustained by the sun, the sun across the Zodiacs is sustained by Rtam, laws of nature, and Soma, moon, is sustained in heavenly space.

By implication: Bhumi, mother Shakti, is sustained in the home by Truth, Dyau, father power, is sustained by vision and intelligence, Aditya Brahmacharis in the commumity are sustained by the discipline of law and austerity, and Soma, the vitality of virility and fertility, is sustained in the heavenly heights of Brahmacharya discipline.

सोमेनादित्या बलिनः सोमेन पृथिवी मही।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः॥ २॥

2. *Somenādityā balinaḥ somena pṛthivī mahī.*
Atho nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.

By Soma, the Adityas are strong, by Soma, the earth is great, and Soma is safely secured, collected in

the vital systems of the Nakshatras.

(Aditya Brahmacharis are strong by vital energy of Soma, Brahmacharinis are strong by the vital energy of virgin fertility, and soma, vital energy is built up and secured by Brahmacharya in the vital organs of the body.)

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम्।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

3. *Somaṁ manyate papivānyatsaṁpiṁṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāti pārthivaḥ.*

When the Soma grinders grind and crush the soma herbs, then the yajamana feels that having drunk the juice he has drunk the real Soma. But the Soma which the Vedic sages know and drink is different. Earthly people do not and cannot know and drink that spiritual soma of ecstasy.

यत्त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

4. *Yattvā soma prapibanti tata ā pyāyase punaḥ. Vāyuḥ somasya rakṣitā samānāṁ māsa ākṛtiḥ.*

O Soma, vital energy of the body system of youth, when the Brahmacharis drink you up, i.e., assimilate you into the body's aura, ojas, you rise and grow more and more. Indeed, Vayu, pranic energy of nature, is the preserver and promoter of soma as a month is the constituent part of the year and the year grows by assimilation of months.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्रावृणामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

5. *Ācchadvidhānairgupito bārhataiḥ soma rakṣitaḥ.*
Grāvṇāmicchṛṇvantiṣṭhasi na te aśnāti pārthivaḥ.

Soma, lustrous vitality of Brahmacharya, is preserved, protected and promoted by means and practices enshrined in Brhat Samans of Veda. O Soma, you stay strong and inviolated when the Brahmachari listens to the veteran wise celibates. No earthly lovers of carnal pleasure can taste the energy and ecstasy of high soma tasted by the dedicated.

Note: The verses from the sixth upto sixteenth describe the bridal gifts of the maiden married to a graduate on the completion of the education of both after the discipline of Brahmacharya.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ ६ ॥

6. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīdyadayātsūryā patim.

When Surya, the maiden bright as dawn, is married and goes to the house of her husband, her mind and awareness of moral and spiritual values is her cover, her eye and vision itself is the collyrium. Her stability on the reality of earth and her faith in God and heaven is her treasure and security.

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद्वासो गाथयैति परिष्कृता ॥ ७ ॥

7. *Raibhyāsīdanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtā.

Raibhi verses of divine adoration are her dowry. Vedic verses on human values and social relations are her companion. Truth, beauty and goodness of life for all is the bride's wear as she goes, adorned and sanctified, to the house of her husband.

स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत्पुरोगवः ॥ ८ ॥

8. *Stomā āsanpratidhayaḥ kurīraṁ chanda opaśaḥ. Sūryāyā aśvinā varāgnirāsītpurogavaḥ.*

Stomas, Vedic songs of adoration, are her beauty aids, Vedic hymns, her cushion and crown, Ashvins, knowledge and complementary practice, her choice friends, and Agni, light of life, her pioneer and guide.

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत्पत्ये शंसन्तीं मनसा सवितादादात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā. Sūryāṁ yatpatye śaṁsantīṁ manasā savitādadāt.*

Soma is the proposer and Ashvins, pranic energies, the first inspiration and attraction, when Savita, giver of life and light, gives away the bride, love lorn at heart, to the bride groom.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात्सूर्या पतिम् ॥ १० ॥

10. *Mano asyā ana āsīd dyaurāsīduta cchadiḥ. Śukrāvanaḍvāhāvāstāṁ yadayātsūryā patim.*

The mind is her bridal chariot, bright sky its canopy, the sun and moon, the motive powers, when

the bride like the glorious dawn goes to the house of her husband.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम्।
श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः॥ ११॥

11. *Ṛksāmābhyāmabhihitau gāvau te sāmanāvaitām.*
Śrote te cakre āstāṁ divi panthāścarācaraḥ.

Sun and moon both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot smoothly. Let revelation of the Word and infinite space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and unmoving world unto the light of heaven.

शुची ते चक्रे यात्या व्यानो अक्ष आहतः।
अनो मनस्मयं सूर्यारोहत्प्रयती पतिम्॥ १२॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.*
Ano manasmayaṁ sūryārohatprayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of her groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses), and the wind, psychic energy of thought, is the axis of her wheels.

सूर्याया वहतुः प्रागात्सविता यमवासृजत्।
मघासु हन्यन्ते गावः फल्गुनीषु व्युह्यते॥ १३॥

13. *Sūryāyā vahatuḥ prāgātsavitā yamavāsṛjat.*
Maghāsu hanyante gāvaḥ phalgunīṣu vyuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move in Magha nakshatra and the bride is inducted into the groom's home in Phalguni nakshatra.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।
क्वैकं चक्रं वामासीत्क्व ∫ देष्ट्राय तस्थथुः ॥ १४ ॥

14. *Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa vahatuṁ sūryāyāḥ. Kvaikaṁ cakraṁ vāmāsītkva deṣṭrāya tasthathuḥ.*

O Ashvins, married couple, when you come together by the three wheeled chariot of the mind with Sattva, Rajas and Tamas, mind, motion and matter, constituents of personality in balance, asking for fulfilment of the wedding of Surya, where is one of the wheels of your chariot and where abide the other two for the purpose of benediction?

यदयातं शुभस्पती वरेयं सूर्यामुप । विश्वे देवा अनु तद्वा-
मजानन्पुत्रः पितरमवृणीत पूषा ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa. Viśve devā anu tadvāmajānanputraḥ pitaramavṛṇīta pūṣā.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life-giving parents for the arrival.

द्वे ते॑ च॒क्रे सूर्ये॑ ब्र॒ह्माण॑ ऋतु॒था वि॑दुः।
अथै॑कं च॒क्रं यद् गुहा॒ तद॑द्ध्या॒तय॒ इद्वि॑दुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ. Athaikaṁ cakraṁ yad guhā tadaddhātaya idviduḥ.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intention, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

अ॒र्य॒मणं यजामहे सु॒ब॒न्धुं प॑ति॒वेद॑नम् ।
उ॒र्वा॒रु॒कमि॑व॒ बन्ध॑नात्प्रेतो मु॑ञ्चामि॒ नामु॑तः ॥ १७ ॥

17. *Aryamaṇaṁ yajāmahe subandhuṁ pativedanam. Urvārukamiva bandhanātpreto muñcāmi nāmutaḥ.*

We invoke and adore Aryaman, noble friend and brother, who enlightens us on marriage matters and the husband's role in maintaining the wife and family.

I release you, like a ripe fruit, from your parental branch and your bond here but not from there in your new life and family which you now join.

प्रेतो मु॑ञ्चामि॒ नामु॑तः सु॒ब॒द्धाम॒मुत॑स्करम्।
यथे॒यमि॑न्द्र मीढ्वः॒ सुपु॒त्रा सु॒भगास॑ति ॥ १८ ॥

18. *Preto muñcāmi nāmutaḥ subaddhāmamutaskaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release her, O Indra, virile and youthful groom, from here, not from there where I assign her to be wholly dedicated to her husband's family so that she may be the proud mother of noble children and the mistress of good fortune and all round prosperity.

प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॒द्येन॒ त्वाब॑ध्नात्सवि॒ता सु॒शेवा॑ः। ऋ॒तस्य॒ योनौ॑ सुकृ॒तस्य॑ लो॒के स्यो॒नं ते॑ अस्तु स॒हसं॑भलायै ॥ १९ ॥

19. *Pra tvā muñcāmi varuṇasya pāśādyena tvābadhnātsavitā suśevāḥ. Ṛtasya yonau sukṛtasya loke syonaṁ te astu sahasaṁbhalāyai.*

I release you from the bonds of Varuna, discipline of virginity observed in the spirit of freedom, justice and responsibility in the parental home, where Savita, lord giver of life and natural growth to maturity, had bound you in dedication without inhibition, and I settle and establish you with your husband in a new life of natural conjugal order of truth and piety in the world of noble action where, I wish and pray, you may be happy with your husband and your new friends and companions.

भग॑स्त्वे॒तो न॑यतु॒ हस्त॒गृह्या॒श्विना॑ त्वा॒ प्र व॑हतां॒ रथे॑न। गृ॒हान्ग॑च्छ गृ॒हप॑त्नी॒ यथासो॑ व॒शिनी॒ त्वं वि॒दथ॒मा व॑दासि ॥ २० ॥

20. *Bhagastveto nayatu hastagṛhyāśvinā tvā pra vahatāṁ rathena. Gṛhāngaccha gṛhapatnī yathāso vaśinī tvaṁ vidathamā vadāsi.*

Let Bhaga, the noble husband, take your hand and lead you home. Let the Ashvins, father and mother

of the husband, take you home by chariot in all comfort and safety with love. Go to your new home and new inmates of the home, be the mistress dedicated to your home, manager and darling love of all, ordering your new homely life, speaking well with love and affection to all.

इ॒ह प्रि॒यं प्र॒जायै॑ ते॒ सम्ऋ॑ध्यताम॒स्मिन्गृ॒हे गार्ह॑पत्याय जागृहि ।
ए॒ना पत्या॑ त॒न्वं॑१ सं स्पृ॑श॒स्वाथ॒ जिर्विर्वि॒दथ॒मा व॑दासि ॥ २१ ॥

21. *Iha priyaṁ prajayai te samṛdhyatāmasmingṛhe gārhapatyāya jāgṛhi. Enā patyā tanvaṁ saṁ spṛśasvātha jirvirvi-dathamā vadāsi.*

Here in the new home may your new love and joy increase to new heights with family and children. Keep awake and alert in the home for the fulfilment of your family duties and obligations. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment of your yajnic home life.

इ॒हैव स्तं॒ मा वि यौ॑ष्टं॒ विश्व॒मायु॒र्व्य॑श्नुतम् ।
क्रीड॑न्तौ पु॒त्रैर्न॑प्तृ॒भि॒र्मोद॑मानौ॒ स्वस्त॒कौ ॥ २२ ॥

22. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvya śnutam. Krīḍantau putrairnaptṛbhirmoda-mānau svastakau.*

Be here, stay together in this home in happy conjugality, never separate, live and enjoy a full life in your own home, playing, celebrating and living with children and grand children a higher and happier home life.

पूर्वा॒परं॑ च॑रतो मा॒यय॒ैतौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातोऽ र्ण॒वम्।
विश्वा॒न्यो भुव॑ना॒ वि॒चष्ट॒ ऋतूँ॑र॒न्यो वि॒दध॑ज्जायसे॒ नवः॑ ॥ २३ ॥

23. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūṅranyo vidadhajjāyase navaḥ.*

These two, husband and wife, like sun and moon, move on in complementary order by their own power and virtue, playing happily like innocent children across the serious depths of Grhastha, duties and responsibilities of family life. Of these, one watches around, enlightens all areas of life around the home, and the other rises again and again ever new in love and beauty like the moon in the bright fortnight, according to the time and season, thereby setting the time and seasons of the family in order.

नवो॑नवो भवसि॒ जाय॑मा॒नोऽह्नां॑ के॒तुरु॒षसा॑मे॒ष्यग्र॑म्। भा॒गं
दे॒वेभ्यो॒ वि द॑धास्या॒यन्प्र च॑न्द्रमस्तिरसे दी॒र्घमा॑यु॒ः ॥ २४ ॥

24. *Navonavo bhavasi jāyamāno'hnāṁ keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyāyan-pra candramastirase dīrghamāyuḥ.*

O lady of the house, like the new moon you rise anew brighter every day in love, beauty, conjugal and familial joy, the banner of every new day, pioneer of the dawns every morning. O new moon of the home, you organise and dispense the rightful share of all Devas, divinities of nature and nobilities of humanity, through yajnic hospitality and fulfil the needs and obligations of a long and happy family life.

परा॑ देहि शामु॒ल्यं॑ ब्रह्मभ्यो॒ वि भ॑जा॒ वसु॑।
कृ॒त्यैषा प॒द्वती॑ भू॒त्वा जा॒या वि॑शते॒ पति॑म्॥ २५ ॥

25. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.*
Kṛtyaiṣā padvatī bhūtvā jāyā viśate patim.

Shed away the sense of sin and shame or impurity of mind, share the wealth, knowledge and joy of life with and from the holy and wise. When the bride has taken the seven steps to matrimony for conjugal life, she joins the husband heart and soul.

नीललोहितं भवति कृत्यासक्तिर्व्य ज्यते।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते॥ २६॥

26. *Nīlalohitaṁ bhavati kṛtyāsaktirvya jyate.*
Edhante asyā jñātayaḥ patirbandheṣu badhyate.

Then the blood grows dark and red, love and desire vibrates and agitates for fulfilment, the near kinsmen of this bride swell with hope and joy of expectation, and the husband waxes with new responsibilities of conjugal love.

अश्लीला तनूर्भवति रुशती पापयामुया।
पतिर्यद्वध्वो ३ वाससः स्वमङ्गमभ्यूर्णुते॥ २७॥

27. *Aślīlā tanūrbhavati ruśatī pāpayāmuyā.*
Patiryadvadhvo' vāsasaḥ svamaṁgamabhyūrṇute.

The handsome bright body of the husband becomes polluted by that impious act if he covers his body with the wife's clothes during her period.

आशसनं विशसनमथो अधिविकर्तनम्।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति॥ २८॥

28. *Āaśasanaṁ viśasanamatho adhivikartanam.*
Sūryāyāḥ paśya rūpāṇi tāni brahmota śumbhati.

Hope and expectation on the one hand, and fear and frustration on the other, appreciation and praise on the one hand, and anger and cruelty on the other, cutting and designing on the one hand, and irony that cuts deep to the very core, these are various moods and manners of women. These, Brahma, husband of the woman, wise and visionary, ought to see, and having seen as modes of appearance and reflection, he knows, corrects, purifies or excuses with higher understanding.

तृ॒ष्टमे॒तत्कटु॑कमपा॒ष्ठव॑द्विष॒व॒न्नैतद॑त्त॒वे।
सू॒र्यां यो ब्र॒ह्मा वेद॒ स इद्वा॑धू॒यमर्हति॥ २९॥

29. *Tṛṣṭametatkaṭukamapāṣṭhavadviṣavannaitadattave. Sūryāṁ yo brahmā veda sa idvādhūyamarhati.*

Matrimony? It cab be roughshod, exasperating, thorny, bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows the light and sanctity of Surya, the sunny maiden, deserves the prize he may carry away.

स इत्तत्स्यो॒नं ह॑रति ब्र॒ह्मा वास॑: सु॒म॒ङ्ग॒लम्।
प्राय॑श्चित्तिं॒ यो अ॒ध्येति॒ येन॑ जा॒या न रिष्य॑ति॥ ३०॥

30. *Sa ittatsyonaṁ harati brahmā vāsaḥ sumaṅgalam. Prāyaścittiṁ yo adhyeti yena jāyā na riṣyati.*

Only that wise young man, Brahma, wins a happy blessed home with Surya, a brilliant sunny wife, who understands and internalises the spirit of reparation, reconciliation and atonement in love relationship, and compromise and adjustment in practical conjugal living. Only this way, the woman suffers no loss, no injury, no

failure and disaster.

युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु। ब्रह्मणस्पते पतिमस्यै रोचय चारु संभलो वदतु वाचमेताम्॥ ३१॥

31. *Yuvaṁ bhagaṁ saṁ bharataṁ samṛddhamṛtaṁ vadantāvṛtodyeṣu. Brahmaṇaspate patimasyai rocaya cāru saṁbhalo vadatu vācametām.*

O Dampati, wedded couple, speaking the truth in honest behaviour, action and dialogue, both of you, bear and enjoy abundant wealth, honour and excellence of knowledge and well being, both earthly and divine. O Brahmanaspati, lord and master of the divine voice, make the husband loving and agreeable to this bride. Let him, loving, admiring and dedicated, speak to her words of love and sweetness, decency and grace.

इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ। शुभं यतीरुस्रियाः सोमवर्चसो विश्वे देवाः क्रन्निह वो मनांसि॥ ३२॥

32. *Ihedasātha na paro gamāthemaṁ gāvaḥ prajayā vardhayātha. Śubhaṁ yatīrusriyāḥ somavarcaso viśve devāḥ kranniha vo manāṁsi.*

O cows, words of wisdom and rays of light, be here and stay, go not far, you being active, fertile and generous, advance and raise this wedded couple far high in life with pregeny. O Vishvedevas, divinities of the world, noble wedded couples, parents and all other seniors, blest with the splendour of Soma, wish this new couple to be noble, loving and harmonious at heart toward each other.

इ॒मं गावः॒ प्र॒जया॒ सं वि॑शाथा॒यं दे॒वाना॑ं न मि॑नाति भा॒गम्। अ॒स्मै वः॑ पू॒षा म॒रुत॑श्च॒ सर्वे॑ अ॒स्मै वो॑ धा॒ता स॑वि॒ता सु॑वाति॥ ३३॥

33. *Imaṁ gāvaḥ prajayā saṁ viśāthāyaṁ devānāṁ na mināti bhagam. Asmai vaḥ pūṣā marutaśca sarve asmai vo dhātā savitā suvāti.*

O cows, enter this home with your progeny. O light rays, O generous people of holy words and divine wisdom, enter and bless this wedded couple with your gifts. This couple never faults on their duty of service to the divinities of nature and nobilities of humanity. May Pusha, lord of health and nourishment, Maruts, winds and all vibrant brave, Dhata, lord sustainer and ordainer of life, and Savita, creator and inspirer of life's vision and energy, inspire and advance you for the sake of this wedded couple.

अ॒नृ॒क्ष॒रा ऋ॒जवः॑ सन्तु पन्था॑नो॒ येभि॑ः सखा॑यो॒ यन्ति॑ नो वरे॒यम्। सं भगे॑न॒ सम॑र्य॒म्णा सं धा॒ता सृ॑जतु॒ वर्च॑सा॥ ३४॥

34. *Anṛkṣarā ṛjavaḥ santu panthāno yebhiḥ sakhāyo yanti no vareyam. Saṁ bhagena samaryamṇā saṁ dhātā sṛjatu varcasā.*

May the paths of life be simple, straight, natural and free from thorny obstacles, paths by which our friends go and reach their choice goals of fulfilment. May Dhata, lord sustainer and ordainer of life, inspire and join us with Bhaga, honour, excellence and prosperity, with Aryaman, progress with judgement and rectitude, and with lustre and splendour of the world.

यच्च॒ वर्चो॑ अ॒क्षेषु॒ सुरा॑यां च॒ यदा॑हि॒तम्।
यद्गोष्व॒श्विना॒ वर्च॒स्तेने॒मां वर्च॑सावतम्॥ ३५॥

35. *Yacca varco akṣeṣu surāyāṁ ca yadāhitam.*
Yadgoṣvaśvinā varcastenemāṁ varcasāvatam.

The lustre, splendour and inspiration that is collected, concentrated and confirmed in the axis and orbits of the stars and in the inspiration of soma, and the power and purity that is in the light of sun rays and the words of Veda, and the generosity that is in cows, with that power and purity, that light and splendour, and that generosity, may the Ashvins, all wedded couples and senior parents bless this bride.

येन॑ महा॒न॒घ्न्या ज॒घन॒मश्वि॑ना॒ येन॑ वा॒ सुरा॑।
येना॒क्षा अ॒भ्यषि॑च्यन्त॒ तेने॒मां वर्च॑सावतम्॥ ३६॥

36. *Yena mahānaghnyā jaghanamaśvinā yena vā surā. Yenākṣā abhyaṣicyanta tenemāṁ varcasāvatam.*

The lustre and splendour with which the udder of the unviolated cow, or the inspiring water, or the axes of honourable actions are infused, with that same lustre and splendour, O Ashvins, complementary powers of nature and humanity, bless and protect this bride.

यो अ॑नि॒ध्मो दी॒दय॑दप्स्व॒॑न्तर्यं विप्रा॑स॒ ईड॑ते अध्व॒रेषु॑। अपां॑ नपा॒न्मधु॑मतीर॒पो दा॒ याभि॒रिन्द्रो॑ वावृ॒धे वी॒र्या॑ वान्॥ ३७॥

37. *Yo anidhmo dīdayadapsvantaryaṁ viprāsa īḍate adhvareṣu. Apāṁ napānmadhumatīrapo dā yābhirindro vāvṛdhe vīryā vān.*

Lord omnipotent that shines and blazes without

fire and fuel in the waters of life, which the divine sages worship and serve in yajnic projects, may that lord omnipotent, saviour protector of the vitality and virility of life against any possible fall, bless the groom with those honeyed vitalities of virility so that he may grow mighty and lustrous in his married life.

इ॒दम॒हं रु॒शन्तं ग्रा॒भं त॑नू॒दूषि॒मपो॑हामि। यो भ॒द्रो रो॑च॒नस्त-मुद॑चामि॥ ३८॥

38. *Idamahaṁ ruśantaṁ grābhaṁ tanūdūṣimapohāmi. Yo bhadro rocanastamudacāmi.*

Here and now I give up and cast away whatever is injurious, infectious, defiling and overpowering with seizure of limbs and impairment of faculties and take on to whatever is good and exhilarating for the health and lustre of body and mind. (For further reference: Atharva, 16, 1, 1-13.)

आस्यै ब्राह्म॒णाः स्न॒पनीर्हर॒न्त्ववी॑रघ्नीरु॒द॑ज॒न्त्वाप॑ः।
अ॒र्य॒म्णो अ॒ग्निं पर्ये॑तु पू॒ष॒न्प्रती॑क्षन्ते श्वशु॒रो दे॒वर॑श्च॥ ३९॥

39. *Āsyai brāhmaṇāḥ snapanīrharantvavīraghnīrudajantvāpaḥ. Aryamṇo agniṁ paryetu pūṣanpratīkṣante śvaśuro devaraśca.*

Let health experts of fertility prepare exhilarating and vitalising waters for the ceremonial bath of this bride, let her circumambulate the holy fire of Aryaman, Spirit of new life, pray for and receive the inspiring gift of new life. O Pushan, lord of nourishment and growth, her father-in-law and husbands are waiting for her arrival as for a new dawn in the home.

शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म। शं त आपः शतपवित्रा भवन्तु शमु पत्या तन्वं सं स्पृशस्व॥ ४०॥

40. *Śaṁ te hiraṇyaṁ śamu santvāpaḥ śaṁ methirbhavatu śaṁ yugasya tardma. Śaṁ ta āpaḥ śatapavitrā bhavantu śamu patyā tanvaṁ saṁ spṛśasva.*

Let your golden glow of health and the light and lustre of heart and soul be good and auspicious for you. Let the flow of life and conduct be good and auspicious. Let your new position in the home be central, creative and auspicious. Let the wedded association be good, auspicious and peaceful. Let the social flow of life be pure and nobly abundant in a hundred ways. Let your conjugal union with husband in body and mind be good and intimate and mutually inspiring.

खे रथस्य खेऽ नसः खे युगस्य शतक्रतो।
अपालामिन्द्र त्रिष्पूत्वाकृणोः सूर्यत्वचम्॥ ४१॥

41. *Khe rathasya khe'nasaḥ khe yugasya śatakrato. Apālāmindra triṣpūtvākṛṇoḥ sūryatvacam.*

O Indra, noble and virile groom of a hundredfold power and virtue, in the triple pleasures of body, mind and soul for total living, make the bride, a maiden of boundless virtue exclusively dedicated to you, radiant as sun rays in knowledge, action and piety.

आशासाना सौमनसं प्रजां सौभाग्यं रयिम्।
पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम्॥ ४२॥

42. *Āśāsānā saumanasaṁ prajāṁ saubhāgyaṁ rayim. Patyuranuvratā bhūtvā saṁ nahyasvāmṛtāya kam.*

O bride, hoping and planning to achieve life's happiness with good cheer of mind, noble progeny, good fortune and the wealth of life, having joined your husband for a common purpose in common discipline with him, prepare yourself and launch upon the joint mission of earthly joy and immortal freedom of the soul.

यथा॒ सिन्धु॑र्न॒दीना॑ं साम्रा॑ज्यं सुषु॒वे वृषा॑।
ए॒वा त्वं स॒म्राज्ये॑धि॒ पत्यु॒रस्तं॑ प॒रेत्य॑॥ ४३॥

43. *Yathā sindhurnadīnāṁ sāmrājyaṁ suṣuve vṛṣā. Evā tvaṁ samrājñyedhi patyurastaṁ paretya.*

Just as the abundant sea in space and on earth orders and runs the water systems of the rivers, so, O bride, having joined the husband's home, manage the affairs of the family as the queen of a new order.

स॒म्राज्ये॑धि॒ श्वशु॑रेषु स॒म्राज्यु॒त दे॒वृषु॑।
ननां॑न्दुः स॒म्राज्ये॑धि स॒म्राज्यु॒त श्व॒श्वाः॥ ४४॥

44. *Samrājñyedhi śvaśureṣu samrājñyuta devṛṣu. Nanānduḥ samrājñyedhi samrājñyuta śvaśrvāḥ.*

Be the queen of love and affection among your in-laws, the father-in-law and his peers, be the queen of love and respect among your husband's brothers and cousins, be the darling queen of the heart of your sister-in-law, and the ruling love of your mother-in-law.

या अकृ॑न्त॒न्नव॑य॒न्याश्च॑ तत्नि॒रे या दे॒वीरन्ताँ॑ अ॒भितोऽद॑दन्त।
तास्त्वा॑ ज॒रसे॒ सं व्य॑य॒न्त्वायु॑ष्मती॒दं परि॑ धत्स्व॒ वास॑ः॥ ४५॥

45. *Yā akṛntannavayanyāśca tatnire yā devīrantāň abhito'dadanta. Tāstvā jarase saṁ vyayantvāyuṣmatīdaṁ pari dhatsva vāsaḥ.*

Those noble women who spun the thread, who did the weaving, those who sewed the garment to the ends of completion, may they provide the raiment for you till a happy full age. With this good will and best wishes, please put on this garment.

जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः।
वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनये परिष्वजे॥ ४६॥

46. *Jīvaṁ rudanti vi nayantyadhvaraṁ dīrghāmanu prasitiṁ dīdhyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samīrire mayaḥ patibhyo janaye pariṣvaje.*

People shed joyous tears of separation when a darling of their life leaves home for another. At the same time they extend life's yajna by matrimony and plan and accomplish a long programme of disciplined and enlightened conjugality. They perform this act of joy and satisfaction for the parents also and for the husband and wife when they are united as a loving married couple.

(This mantra has also been interpreted in a totally different manner by Vishvanatha Vidyalankara: 'People wail for a life time, desecrate a holy yajna and create a long snare for themselves including a painful experience for the parents when they convert holy matrimony into mere physical union of carnal pleasure for the husband and wife.' This interpretation is based on a different interpretation of the nature of tears, the verb 'vini', the noun 'prasiti', and the words 'vaman' and 'mayah', and 'parishvaje' in the sense of mere physical union.)

स्योनं ध्रुवं प्रजायै धारयामि ते ऽश्मानं देव्याः पृथिव्या उपस्थे। तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु॥ ४७॥

47. *Syonaṁ dhruvaṁ prajāyai dhārayāmi te'śmānaṁ devyāḥ pṛthivyā upasthe. Tamā tiṣṭhānumādyā suvarcā dīrghaṁ ta āyuḥ savitā kṛṇotu.*

For the sake of your progeny, I take on this delightful and inviolable adamantine discipline of avowed trust and loyalty of conjugal faith on the lap of divine mother earth. Come and abide here happy, strong and lustrous, and may Savita, lord giver of light and inspiration grant you a long, healthy life.

येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम्। तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च॥ ४८॥

48. *Yenāgnirasyā bhūmyā hastaṁ jagrāha dakṣiṇam. Tena gṛhṇāmi te hastaṁ mā vyathiṣṭhā mayā saha prajayā ca dhanena ca.*

With the same purpose and competence, as Agni, vital heat of cosmic creativity, has taken over the motherly potential of fertile earth, I hold your hand. With me, with plenty, prosperity and progeny, you would not suffer any want or deprivation.

देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु। अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु॥ ४९॥

49. *Devaste savitā hastaṁ gṛhṇātu somo rājā suprajasaṁ kṛṇotu. Agniḥ subhagāṁ jātavedāḥ patye patnīṁ jaradaṣṭiṁ kṛṇotu.*

Brilliant Savita, enlightened husband like the

sun, may hold your hand, Soma, the loving inspiring man like the gracious moon, may inspire you with love and inspiration and lead you to have noble progeny, and may Agni, creativity of nature and divinity, pervading every where in existence, bless the wife with womanly wealth of fertility and motherhood for a full age till fulfilment.

गृह्णामि॑ ते सौभग॒त्वाय॒ हस्तं॒ मया॒ पत्या॑ ज॒रद॑ष्टि॒र्यथास॑: ।
भगो॑ अर्य॒मा स॑वि॒ता पुर॑न्धिर्मह्यं॒ त्वादु॒र्गार्ह॑पत्याय दे॒वाः ॥ ५० ॥

50. *Gṛhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyaṁ tvādurgārhapatyāya devāḥ.*

I hold your hand for familial good fortune so that with me, your husband, you may live a full long life as a happy wife. Bhaga, lord of prosperity, Aryama, lord of justice and advancement, Savita, lord creator and light giver, and Purandhi, holder and sustainer, and all divinities of nature and nobilities of humanity have given you to me for living the happy life of a good household..

भग॑स्ते॒ हस्त॑मग्रहीत्सवि॒ता हस्त॑मग्रहीत् ।
पत्नी॒ त्वम॑सि॒ धर्म॑णा॒हं गृ॒हप॑ति॒स्तव ॥ ५१ ॥

51. *Bhagaste hastamagrahīt savitā hastamagrahīt. Patnī tvamasi dharmaṇāhaḥ. gṛhapatistava.*

Bhaga, lord of power and prosperity, has taken your hand, Savita, lord of light and life, has taken your hand (and given it unto me). By Dharma, then, you are my wife, and, by Dharma, I am your husband.

ममे॒यम॑स्तु पोष्या॒ मह्यं॑ त्वादा॒द् बृह॒स्पति॑ः।
मया॒ पत्या॑ प्रजावति॒ सं जी॑व श॒रद॑ः श॒तम्॥ ५२॥

52. *Mameyamastu poṣyā mahyaṁ tvādād bṛhaspatiḥ.*
Mayā patyā prajāvati saṁ jīva śaradaḥ śatam.

This bride now would be my responsibility to maintain. Brhaspati, lord of the grand universe, has given and entrusted you unto me. The high priest, sagely scholar of the Vedas, has confirmed the gift to me, socially. You now live happy with me, your husband, unto a full hundred years enjoying the company of noble children.

त्वष्टा॒ वासो॒ व्य ऽदधाच्छु॒भे कं बृह॒स्पते॑ः प्र॒शिषा॑ कवी॒नाम्।
तेने॒मां नारीं॑ सवि॒ता भग॑श्च सू॒र्यामि॑व॒ परि॑ धत्तां प्र॒जया॑॥ ५३॥

53. *Tvaṣṭā vāso vya dadhācchubhe kaṁ bṛhaspateḥ praśiṣā kavīnām. Tenemāṁ nārīṁ savitā bhagaśca sūryāmiva pari dhattāṁ prajayā.*

Tvashta, divine maker, has made the cloth for comfort and good fortune with the blessings of Brhaspati and the good wishes of poets and sages. Thereby may Savita and Bhaga adorn this bride with raiment and bless her with progeny like Surya, child of the sun.

इ॒न्द्रा॒ग्नी द्यावा॑पृथि॒वी मा॑त॒रिश्वा॑ मि॒त्रावरु॑णा॒ भगो॑ अ॒श्विनो॒भा। बृह॒स्पति॒र्मरु॑तो॒ ब्रह्म॒ सोम॑ इ॒मां नारीं॑ प्र॒जया॑ वर्धयन्तु॥ ५४॥

54. *Indrāgnī dyāvāpṛthivī mātariśvā mitrāvaruṇā bhago aśvinobhā. Bṛhaspatirmaruto brahma soma imāṁ nārīṁ prajayā vardhayantu.*

May Indra and Agni, nature's divine energy and

fire, heaven and earth, Matarishva, winds and electric energy of the firmament, Mitra and Varuna, sun and moon, day and night, Bhaga, universal prosperity, both Ashvins, complementarities of Nature, Brhaspati, lord of the expansive universe, Maruts, winds of the firmament, Brahma, lord supreme of the universe, Soma, life-giving energy of the moon, bless and advance this bride with noble progeny.

बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत्।
तेनेमामश्विना नारीं पत्ये सं शोभयामसि ॥ ५५ ॥

55. *Bṛhaspatiḥ prathamaḥ sūryāyāḥ śīrṣe keśāň akalpayat. Tenemāmaśvinā nārīṁ patye saṁ śobhayāmasi.*

First of all it was Brhaspati, lord of expansive nature, who created the hair on the head of this Surya, maiden child of the sun. After that we, Ashvins, prepare and consecrate this bride for the groom.

इदं तद्रूपं यदवस्त योषा जायां जिज्ञासे मनसा चरन्तीम्।
तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान्विद्वान्वि चचर्त पाशान्॥ ५६ ॥

56. *Idaṁ tadrūpaṁ yadavasta yoṣā jāyāṁ jijñāse manasā carantīm. Tāmanvartiṣye sakhibhirnavagvaiḥ ka imānvidvānvi cacarta pāśān.*

It is that form, beauty and grace which the maiden wears and bears, that which is the bride sojourning with mind and imagination in search of a mate, I long for in earnest. I with friends and associates, the latest ones too, will live and behave in accord with her. It is the expert artist who beautifully designed and

wove the beauteous bouquet of her hair as snares of love and excitement.

अ॒हं वि ष्या॑मि मयि॑ रू॒पमस्या॒ वेद॒दित्पश्य॒न्मन॑सः कु॒लाय॑म्।
न स्तेय॑मद्मि॒ मन॒सोद॑मुच्ये स्व॒यं श्र॑थ्ना॒नो वरु॑णस्य॒ पाशा॑न्॥ ५७॥

57. *Aham̐ vi ṣyāmi mayi rūpamasyā vedaditpaśya-nmanasaḥ kulāyam. Na steyamadmi manasoda-mucye svayam̐ śrathnāno varuṣasya pāśān.*

I have fixed into me the love and beauty of this maiden, knowing and seeing that therein is the seat of my heart and love. I do not take anything by stealth, having tied and now loosened the bonds of Varuna myself. I am mentally free, yet freely bound.

प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॒द्येन॒ त्वाब॑ध्नात्सवि॒ता सु॒शेवा॑ः। उ॒रुं लो॒कं सु॒गम॒त्र॒ पन्थां कृ॒णोमि॒ तुभ्यं॒ स॒हप॑त्न्यै॒ वधु॥ ५८॥

58. *Pra tvā muñcāmi varuṇasya pāśādyena tvābadhnātsavitā suśevāḥ. Uruṁ lokam̐ sugamatra panthām̐ kṛṇomi tubhyam̐ sahapatnyai vadhu.*

O bride, I release you from the bond by which Savita, blissful lord giver of life, bound you in the father's home. Now for you, bound in union with me, the husband, I create and prepare a free, comfortable and wide path of life.

उद्यच्छ॑ध्वमप॒ रक्षो॑ हनाथे॒मां नारीं॑ सुकृ॒ते द॑धात। धा॒ता वि॑प॒श्चित्पति॑म॒स्यै वि॑वेद॒ भगो॒ राजा॑ पु॒र ए॑तु प्रजा॒नन्॥ ५९॥

59. *Udyacchadhvamapa rakṣo hanāthemāṁ nārīṁ sukṛte dadhāta. Dhātā vipaścitpatimasyai viveda bhago rājā pura etu prajānan.*

O members of the family, raise and rouse yourselves anew in this new situation, eliminate the negative forces, establish this bride in noble works in her new role. Dhata, lord sustainer and ordainer of life, wise and all knowing, has got the husband for her. Let Bhaga, the husband, brilliant and confident, ruling and organising life, knowing things well, go forward and provide the lead.

भगस्ततक्ष चतुरः पादान्भगस्ततक्ष चत्वार्युष्पलानि। त्वष्टा पिपेश मध्यतोऽ नु वर्ध्रान्त्सा नो अस्तु सुमङ्गली ॥ ६० ॥

60. *Bhagastatakṣa caturaḥ pādānbhagastatakṣa catvāryuṣpalāni. Tvaṣṭā pipeśa madhyato'nu vardhrāntsā no astu sumaṅgalī.*

Bhaga, lord sustainer and ordainer of life, has framed the value orders of life: Dharma, Artha, Kama and Moksha; four social orders: Brahmana, Kshatriya, Vaishya and Shudra; four stages of personal life: Brahmacharya, Grhastha, Vanaprastha and Sanyasa. Tvashta, lord maker and organiser of life, has placed the woman as partner of man in matrimony in this order and organisation. May the bride be good and auspicious for us.

सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम्। आ रोह सूर्ये अमृतस्य लोकं स्योनं पतिभ्यो वहतुं कृणुत्वम् ॥ ६१ ॥

61. *Sukiṁśukaṁ vahatuṁ viśvarūpaṁ hiraṇyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patibhyo vahatuṁ kṛṇu tvam.*

O bride, ascend the chariot of Grhastha, decked with flowers, versatile in form and role, of golden beauty, well cultured and moving forward in a well controlled manner. O Surya, sunny light of a new dawn for the new home, ascend to the new world of freedom and immortality through Grhastha, and make the life of your husband and family beautiful and comfortable as an earthly paradise.

अभ्रा॑तृघ्नीं वरु॒णाप॑शुघ्नीं बृहस्पते। इन्द्रा॑पतिघ्नीं पु॒त्रिणी॒-मास्मभ्यं सवितर्वह ॥ ६२ ॥

62. *Abhrātṛghnīṁ varuṇāpaśughnīṁ bṛhaspate. Indrāpatighnīṁ putriṇīmāsmabhyaṁ savitarvaha.*

O Varuna, O Brhaspati, O Indra, O Savita, pray lead and bring the bride to our home. O bridegroom, young man of noble qualities as Varuna, educated and enlightened with wide knowledge like Brhaspati, strong and powerful as Indra, and virile and brave as Savita, conduct home this bride who is noble and helpful to brothers and sisters, loving to the husband and kind to the animals of the home. Escort her for us, bring her home. And may God bless her as mother of noble children.

मा हिं॑सिष्टं कु॒मा॒र्यं॑१ स्थूणे॑ दे॒वकृ॑ते प॒थि।
शाला॑या दे॒व्या द्वारं॑ स्यो॒नं कृ॑ण्मो वधूप॒थम् ॥ ६३ ॥

63. *Mā hiṁsiṣṭaṁ kumāryaṁ sthūṇe devakṛte pathi. Śālāyā devyā dvāraṁ syonaṁ kṛṇmo vadhūpatham.*

O pillars of the home and family, father and mother of the bridegroom, blest by divinities with a noble son, please do not hurt the maiden, the bride, be kind and loving.

We open and decorate the auspicious door of the house blest by divinities and make it a beautiful path of entry for the bride's welcome.

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके वि राज ॥ ६४ ॥

64. *Brahmāparaṁ yujyatāṁ brahma pūrvaṁ brahmāntato madhyato brahma sarvataḥ. Anāvyādhāṁ devapurāṁ prapadya śivā syonā patiloke vi rāja.*

Let Veda mantras be chanted and resound in the front, at the back, at the end, in the middle, in fact all round the house. O bride, having reached the holy, auspicious divine home free from obstacles and inhibitions, beautiful and blissful, shine as a queen in the house of the husband.

Kanda 14/Sukta 2

Atma Devata, Surya Savitri Rshi

तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ १ ॥

1. *Tubhyamagre paryavahantsūryāṁ vahatunā saha. Sa naḥ patibhyo jāyāṁ dā agne prajayā saha.*

O Agni, spirit of light and life, the divinities

first conducted Surya, the bride, with her bridal wealth to you. May you now give her with her maturity and motherly potential as wife to the bridegroom and his family who will honour, protect and maintain her. (Refer also to Rgveda 10, 85, 40)

(When a girl child is born, the parents think of her upbringing, education and preparation for her settlement under the divine care of Agni, divine spirit of life and light. When she is mature with full health, education and bridal accomplishments, she is married and given over to the bridegroom and his family. The word 'pati' means husband but it also means one who cares for her and maintains and protects her. And when she comes to the family of the bridegroom she becomes the responsibility of the entire family. Hence 'patibhyah' here means the bridegroom and other members of the family who will care, maintain and protect her and help her grow further as mother head of the family.)

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥ २ ॥

20. *Punaḥ patnīmagniradādāyuṣā saha varcasā.*
Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.

Agni, lord of light and life, now gives her back to the bridegroom along with her maturity of health and age and womanly potential, her vigour and lustre of youth and brilliance. The husband now will look after, protect and maintain her for a life time of full hundred years.

सोमस्य जाया प्रथमं गन्धर्वस्तेऽपरः पतिः ।
तृतीयोऽग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३ ॥

30. *Somasya jāyā prathamaṁ gandharvaste' paraḥ patiḥ. Tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

Surya is first the care of Soma. Your second protector, O Surya, is Gandharva. Agni is the third protector, and the fourth protector, your husband, is the son of man.

(Reference may be made to Rgveda, 10, 85, 40: "O bright girl, your first protective and promotive gurdian is Soma, divine nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you to love and passion, and your fourth guardian is your husband, son of man for the continuance of humanity." Since the fourth is called 'the son of man', it is clear that the previous three are other than the man, they being forces of nature as explained. It has to be stressed and clarified that the guardians in successive order have all the qualities of the previous ones. Therefore the fourth, son of man, has all the other three: health, energy, enlightened passion, and all-inclusive humanity. In other words, he has to be cool yet energetic as soma, bright as sun, enlightened as well as enthusiastic as agni, and human as the concept of man in Rgveda, 10, 53, 6. Reference may also be made to Gita 9, 20 and 15, 13; 10, 26; 4, 37; 10, 36; and 10, 28 and 7, 11.)

सोमो॑ ददद्गन्ध॒र्वाय॑ गन्ध॒र्वो द॑ददग्न॒ये।
र॒यिं च॑ पु॒त्रांश्चा॑दाद॒ग्निर्म॑ह्य॒मथो॑ इ॒माम्॥ ४॥

4. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayiṁ ca putrāṁścādādagnirmahyamatho imām.*

Soma, the state of child-like innocence, gave her unto Gandharva, rising self awareness of identity toward puberty, Gandharva gave her unto Agni, state of adolescence, love and maturtiy, and Agni, on maturity, balanced and tempered identity with education, gives her to me with homely wealth and noble progeny implicit in her.

आ वामगन्त्सुमतिर्वाँजिनीवसू न्य ऽश्विना हृत्सु कामा अरंसत। अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुयाँ अशीमहि ॥ ५ ॥

5. *Ā vāmagantsumatirvājinīvasū nyaśvinā hṛtsu kāmā araṁsata. Abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo dūryāň aśīmahi.*

O wedded couple, man and wife, rich in food, energy and settled life, may noble understanding and wisdom come and abide with you. May love, faith and trust, and noble ambitions be and abide in your hearts. May both of you as wedded couple mutually be guardians of each other and upholders of your common ideals and responsibilities as masters of noble living, and may Aryama, lord divine of familial well being, be kind and gracious path maker so that we all may enjoy good homes and happy family life.

सा मन्दसाना मनसा शिवेन रयिं धेहि सर्ववीरं वचस्य ऽम्। सुगं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथिष्ठामप दुर्मतिं हतम् ॥ ६ ॥

6. *Sā mandasānā manasā śivena rayiṁ dhehi sarvavīraṁ vacasyam. Sugaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ pathiṣṭhāmapa durmatiṁ hatam.*

O bride, happy at heart with a noble auspicious mind, be the mistress of adorable wealth worthy of the brave without any weakness. O wedded couple, worthy guardians of noble values and actions, we wish you a clear path of holy matrimony, a noble destination in life and full satisfaction of your desires and ambitions in life, and we exhort you that you drive out all misunderstanding, suspicion and negative thinking from your life which, otherwise, might stand as a rock in your way and block your passage to advancement.

या ओषधयो या नद्यो ३ यानि क्षेत्राणि या वना।
तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः॥ ७॥

7. *Yā oṣadhayo yā nadyo'yāni kṣetrāṇi yā vanā.*
Tāstvā vadhu prajāvatīṁ patye rakṣantu rakṣasaḥ.

All herbs and trees, all streams and rivers, all fields and forests which are around, may they all, O bride, as protectors and guardians, protect you as the mother of progeny for your husband against all evils and attacks of negativity.

एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम्।
यस्मिन्वीरो न रिष्यत्यन्येषां विन्दते वसु॥ ८॥

8. *Emaṁ panthāmarukṣāma sugaṁ svastivāhanam.*
Yasminvīro na riṣyatyanyeṣāṁ vindate vasu.

We have taken on to this path of matrimony as our way of life. It is holy, clear, and a harbinger of auspicious well being and prosperity. On this path the brave are never defeated, never destroyed, in fact they achieve the same wealth and values as of the other brave

way farers past and present.

इ॒दं सु मे॑ नरः शृणु॒त यया॒शिषा॒ दंप॑ती वा॒ममश्नु॒तः। ये गन्ध॒र्वा अ॑प्स॒रस॑श्च दे॒वीरे॒षु वा॑नस्प॒त्येषु॒ येऽधि॑ त॒स्थुः। स्यो॒नास्ते॑ अ॒स्यै व॒ध्वै भ॑वन्तु॒ मा हिं॑सिषुर्वह॒तुमु॒द्यमा॑नम्॥ ९॥

9. *Idaṁ su me naraḥ śṛṇuta yayāśiṣā daṁpatī vāmamaśnutaḥ. Ye gandharvā apsarasaśca devīreṣu vānaspatyeṣu ye'dhi tasthuḥ. Syonāste asyai vadhvai bhavantu mā hiṁsiṣurvahatumuhyamānam.*

Listen, ye men and women, the word of prayer and good wishes by which the wedded couple may attain the best and sweetest pleasure of life: May all devotees of Vedic speech, divine women busy in their daily chores, all sages who live in their forest groves, be good and kind to the bride. May none on way hurt the bride and none obstruct the bridal procession conducting Surya to her new home.

ये व॒ध्व॑ ऽश्चन्द्रं व॑हतुं॒ यक्ष्मा॒ यन्ति॒ जना॑ँ अनु॑। पुन॒स्तान्य॒ज्ञिया॑ दे॒वा नय॑न्तु॒ यत॒ आग॑ताः॥ १०॥

10. *Ye vadhvaścandraṁ vahatuṁ yakṣmā yanti janāṅ anu. Punastānyajñiyā devā nayantu yata āgatāḥ.*

All those worthies of society who come in response to the members of the bride's family and join and grace the beautiful bridal procession, after the wedding yajna, on way to her new home are respectable. Let the noblest respectable people of the bride's family escort them to their places from where they had come.

मा वि॑दन्परिप॒न्थिनो॒ य आ॒सीद॑न्ति॒ दम्प॑ती। सु॒गेन॑ दु॒र्गमतीं॑ता॒मप॑ द्रा॒न्त्वरा॑तयः॥ ११॥

11. *Mā vidanparipanthino ya āsīdanti dampatī. Sugena durgamatītāmapa drāntvarātayaḥ.*

Let the forces counter to the ways of Grhastha which afflict and mislead the wedded couple never come their way. O wedded couple, cross over the difficult paths and problems of life by simple, straight and clear ways of life, and let enemies, wants and adversities flee away from you.

सं काशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण। पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः सविता तत्कृणोतु॥ १२॥

12. *Saṁ kāśayāmi vahatuṁ brahmaṇā gṛhairaghoreṇa cakṣuṣā mitriyeṇa. Paryāṇaddhaṁ viśvarūpaṁ yadasti syonaṁ patibhyaḥ savitā tatkṛṇotu.*

By the Vedic advice of the high priest and the help and cooperation of the members of the home with a friendly eye of love free from power, anger or protest, I make the entire nuptial ceremony, wedding gifts and the bridal chariot, all look beautiful and gracious. Well ordered every way, with all beauties of form and function as it all is by our joint efforts, may Savita, lord of life, make it agreeable and beautiful to the bridegroom and the members of his family.

शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश। तामर्यमा भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु॥ १३॥

13. *Śivā nārīyamastamāgannimaṁ dhātā lokamasyai dideśa. Tāmaryamā bhago aśvinobhā prajāpatiḥ prajayā vardhayantu.*

This blessed, blissful and gracious bride has

come to this home of her husband and family. Dhata, lord ruler and sustainer of the world, had ordained this house, family and environment for her. May Aryama, lord of order and advancement, Bhaga, lord of glory and prosperity, both Ashvins, nature's complementarities of growth and progress, and Prajapati, lord of his children of creation, bless and exalt this bride with children and other people of the family around.

आ॒त्म॒न्व॒त्यु॒र्व॒रा॒ नारी॒यमा॒ग॒न्त॒स्यां नरो॑ वपत॒ बी॒ज॒मस्याम्।
सा व॑ः प्र॒जां ज॑नयद्वक्षणा॑भ्यो॒ बिभ्र॑ती दु॒ग्ध॒मृ॑ष॒भस्य॒ रेत॑ः॥ १४॥

14. *Ātmanvatyurvarā nārīyamāgantasyāṁ naro vapata vījamasyām. Sā vaḥ prajāṁ janayadvakṣaṇābhyo bibhratī dugdhamṛṣabhasya retaḥ.*

O man, this woman, the bride, strong in spirit and morals, mature and fertile in health, has come to you as wife in whom you would plant the seed, and, bearing the seed of the virile husband, nourishing the seed and bearing milk from the steams of her body energy, she will give birth to your child for you and your family.

प्रति॑ तिष्ठ वि॒राड॑सि॒ विष्णु॑रि॒वे॒ह सर॑स्वति।
सिनी॑वालि॒ प्र जा॑यतां॒ भग॑स्य सु॒म॒तावस॑त्॥ १५॥

15. *Prati tiṣṭha virāḍasi viṣṇuriveha sarasvati. Sinīvāli pra jāyatāṁ bhagasya sumatāvasat.*

O Bride, lady of intelligence, Sarasvati, O lady of grace, Sinivali, noble, brilliant and queen-like you are, settle secure here in the home, let your presence pervade in the home like Vishnu's in the universe. Give

birth to the baby and may the baby be in the good will of Bhaga, lord of life's excellence and glory.

उद्व॑ ऊ॒र्मिः शम्या॑ ह॒न्त्वापो॒ योक्त्रा॑णि मुञ्चत।
माद॑ुष्कृतौ॒ व्ये ऽ॑नसाव॒घ्न्यावशु॑न॒मार॑ताम्॥ १६॥

17. *Udva ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata.*
Māduṣkṛtau vye nasāvaghnyāvaśunamāratām.

O women, let vibrations of love and peace emanate from you. Take over the reins of the home and give up whatever is undesirable. O man and wife, do nothing evil, avoid sin, be unassailable, and may you never suffer any loss or harm.

अघो॑रचक्षु॒रप॑तिघ्नी स्यो॒ना शग्मा सु॒शेवा॑ सु॒यमा॑ गृ॒हेभ्यः॑।
वी॒र॒सू॒र्दे॒वृ॒का॑मा॒ सं त्वयै॑धिषीमहि सुमन॒स्यमा॑ना॥ १७॥

17. *Aghoracakṣurapatighnī syonā śagmā suśevā suyamā gṛhebhyaḥ. Vīrasūrdevṛkāmā saṁ tvayaidhīṣīmahi sumanasyamānā.*

Of kind eye, unhurtful to the husband, gentle, efficient, gracious, self-regulated for inmates of the home, mother of the brave, loving to brother-in-law, happy at heart you are, may we rise and advance with you.

अदे॑वृघ्न्यप॑तिघ्नीहैधि॑ शि॒वा प॒शुभ्यः॑ सु॒यमा॑ सु॒वर्चा॑ः।
प्र॒जाव॑ती वीर॒सू॒र्दे॒वृ॒का॑मा स्यो॒नेमम॒ग्निं गार्ह॑पत्यं सपर्य॥ १८॥

18. *Adevṛghnyapatighnīhaidhi śivā paśubhyaḥ suyamā suvarcāḥ. Prajāvatī vīrasūrdevṛkāmā syonemamagniṁ gārhapatyaṁ saparya.*

Unhurtful and loving to brothers-in-law, loving to the husband, kind to animals, self-controlled, noble

and brilliant, blest with progeny, mother of the brave, and gracious, serve and maintain the holy fire of the home.

उत्ति॑ष्ठेतः किमि॒च्छन्ती॒दमागा॑ अ॒हं त्वे॑डे अ॒भि॒भूः स्वाद् गृ॒हात्। शू॒न्यै॒षी नि॑र्ऋ॒ते॒ याज॒गन्धोत्ति॑ष्ठारा॒ते॒ प्र प॑त॒ मेह रं॑स्थाः॥ १९॥

19. *Uttiṣṭhetaḥ kimicchantīdamāgā ahaṁ tveḍe abhibhūḥ svād gṛhāt. Śūnyaiṣī nir-ṛte yājaga-ndhottiṣṭhārāte pra pata meha raṁsthāḥ.*

O adversity, get off from here! What for do you come? I being the stronger, drive you out of my house. O lover of nothing, O indigence, unwelcome visitor, get up and run off, don't stay here.

य॒दा गार्ह॑पत्य॒मसपर्यै॑त्पू॒र्व॑म॒ग्निं व॒धूरि॒यम्।
अधा॒ सर॑स्वत्यै॒ नारि॑ पि॒तृभ्य॑श्च॒ नम॑स्कुरु॥ २०॥

20. *Yadā gārhapatyamasaparyaitpūrvamagniṁ vadhūriyam. Adhā sarasvatyai nāri pitṛbhyaśca namaskuru.*

As this lady of the house has served and maintained the holy fire of home life, so now, O lady, offer homage to Sarasvati and the parents and seniors of the family.

शर्म॒ वर्मै॑तदा ह॑रा॒स्यै नार्या॑ उप॒स्तिरे॑ ।
सिनी॑वालि॒ प्र जा॑यतां॒ भग॑स्य सु॒म॒तावस॑त्॥ २१॥

21. *Śarma varmaitadā harāsyai nāryā upastire. Sinīvāli pra jāyatāṁ bhagasya sumatāvasat.*

Bring comfortable cover and clothing for this

woman in the bed. O noble lady, give birth to noble progeny which may enjoy the love and favour of the good will of Bhaga, lord of good fortune, for the home and family.

यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन।
तदा रोहतु सुप्रजा या कन्या ∫विन्दते पतिम्॥ २२॥

22. *Yaṁ balbajaṁ nyasyatha carma copastṛṇīthana.*
Tadā rohatu suprajā yā kanyā vindate patim.

The grass mattress which you spread below and the cover you spread on the mattress, let the girl who marries the husband ascend thereon who expects progeny.

उप स्तृणीहि बल्बजमधि चर्मणि रोहिते।
तत्रोपविश्य सुप्रजा इममग्निं सपर्यतु॥ २३॥

23. *Upa stṛṇīhi balbajamadhi carmaṇi rohite.*
Tatropaviśya suprajā imamagniṁ saparyatu.

Cover the grass mattress with red deer skin and let the woman expecting good progeny sit thereon and serve this holy fire of the home.

आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा। इह
प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो भवत्पुत्रस्त एषः॥ २४॥

24. *Ā roha carmopa sīdāgnimeṣa devo hanti rakṣāṁsi sarvā. Iha prajāṁ janaya patye asmai sujyaiṣṭhyo bhavatputrasta eṣaḥ.*

O wife, rise on this mattress cover, sit thereon, serve this fire, this divine fire destroys all evil elements of life and health. Here give birth to the progeny for the

husband, and may this progeny of yours enjoy long and noble healthy life.

वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः। सुमङ्गल्युप सीदेममग्निं संपत्नी प्रति भूषेह देवान्॥ २५॥

25. *Vi tiṣṭhantāṁ māturasyā upasthānnānārūpāḥ paśavo jāyamānāḥ. Sumaṅgalyupa sīdemamagniṁ saṁpatnī prati bhūṣeha devān.*

May the noble progeny born of the womb of this mother, all of good health and vision, of versatile noble form, character and function, live long and abide by her.

May the woman of good fortune, noble wife of her husband, sit on the mattress and serve the holy fire, and may she honour the divinities in the home.

सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः। स्योना श्वश्रै प्र गृहान्विशेमान्॥ २६॥

26. *Sumaṅgalī prataraṇī gṛhāṇāṁ suśevā patye śvaśurāya śaṁbhūḥ. Syonā śvaśrvai pra gṛhānviśemān.*

Noble and auspicious, harbinger of peace and progress to the family, kind and loving to the husband, gracious to the father-in-law, pleasant and agreeable to the mother-in-law, please enter this home and join the family.

स्योना भव श्वशुरेभ्यः स्योना पत्यै गृहेभ्यः।
स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव॥ २७॥

27. *Syonā bhava śvaśurebhyaḥ syonā patye gṛhebhyaḥ. Syonāsyai sarvasyai viśe syonā puṣṭāyaiṣāṁ bhava.*

Be gentle to the father-in-law and other seniors, be loving to the husband and agreeable to the members of the family, be good and pleasant to all these people of the family, be good for the health and growth of all this family and all these people.

सु॒म॒ङ्ग॒लीरि॒यं व॒धूरि॒मां स॒मेत॒ पश्य॑त।
सौभा॑ग्यम॒स्यै द॒त्त्वा दौर्भा॑ग्यैर्वि॒परे॑तन॥ २८॥

28. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata. Saubhāgyamasyai dattvā daurbhāgyairviparetana.*

Come you all and meet this bride, she is so good and auspicious harbinger of good fortune. Wish her all well with good fortune and protect her against all adversity and misfortune, then you may leave.

या दु॒र्हार्दो॑ युव॒तयो॒ याश्चे॒ह ज॑र॒तीरपि॑।
वर्चो॒ न्व१॑स्यै सं द॒त्ताथास्तं वि॒परे॑तन॥ २९॥

29. *Yā durhārdo yuvatayo yāśceha jaratīrapi. Varco nvasyai saṁ dattāthāstaṁ viparetana.*

All those who are young, all those who are elderly, even those who are distraught at heart, pray wish her that she may shine with lustre, and having blessed her, pray you may leave.

रु॒क्मप्र॑स्तरणं व॒ह्निं विश्वा॑ रू॒पाणि॒ बिभ्र॑तम्।
आरो॑हत्सू॒र्या सा॑वि॒त्री बृ॑ह॒ते सौभ॑गाय॒ कम्॥ ३०॥

30. *Rukmaprastaraṇaṁ vahyaṁ viśvā rūpāṇi bibhratam. Ārohatsūryā sāvitrī bṛhate saubhagāya kam.*

Let Surya Savitri, maidenly child of the sun, rise and ascend the chariot covered in golden light, wearing all forms of beauty for the attainment of abundant prosperity and high felicity of married life.

आ रो॑ह॒ तल्पं॑ सुमन॒स्यमा॑ने॒ह प्र॒जां ज॑नय॒ पत्ये॑ अ॒स्मै। इ॒न्द्रा॒णीव॑ सुबु॒धा॒ बु॒ध्य॑माना॒ ज्योति॑रग्रा उ॒षस॒ः प्रति॑ जागरासि॥ ३१॥

31. *Ā roha talpaṁ sumanasyamāneha prajāṁ janaya patye asmai. Indrāṇīva subudhā budhyamānā jyotiragrā uṣasaḥ prati jāgarāsi.*

Come happy at heart, ascend this bridal bed and here in this home give birth to noble progeny for this young man, your husband. Like the wife of divine Indra, intelligent, rising in awareness and wisdom, leading light of the dawn, be wide awake and ever alert in your life and conduct of duty.

दे॒वा अग्रे॒ न्य ऽ॑पद्यन्त॒ पत्नी॑ः सम॑स्पृशन्त॒ त॒न्व ऽ॑स्तनूभि॑ः। सू॒र्ये॑व॑ नारि॒ वि॒श्वरू॑पा महि॒त्वा प्र॒जाव॑ती॒ पत्या॒ सं भ॑वे॒ह॥ ३२॥

32. *Devā agre nya padyanta patnīḥ samaspṛśanta tanva stanūbhiḥ. Sūryeva nāri viśvarūpā mahitvā prajāvatī patyā saṁ bhaveha.*

Noble and divine people earlier have married their wives, they have lived together united in body with body and mind with mind. You, too, O maiden, like the light of the sun, mistress of universal beauty in form,

join me as one with me with your mental greatness and be the proud mother of noble progeny.

उत्ति॑ष्ठेतो वि॑श्वावसो॒ नम॑सेडामहे त्वा । जा॒मिमि॑च्छ पितृ॒षदं॒ न्य ॑क्तां॒ स ते॑ भा॒गो ज॒नुषा॒ तस्य॑ विद्धि ॥ ३३ ॥

33. *Uttiṣṭheto viśvāvaso namaseḍāmahe tvā. Jāmimiccha pitṛṣadaṁ nya ktāṁ sa te bhāgo januṣā tasya viddhi.*

Rise, O bridegroom, possessed of all manly wealth, we adore you with all esteem and salutations, pray take this maiden, educated and refined in the parental home. Know her as by birth ordained for you as partner of your life and take and love her as your wife.

अ॒प्स॒रस॑: सध॒मादं॑ मदन्ति हवि॒र्धान॑मन्त॒रा सूर्यं॑ च । तास्ते॑ ज॒नित्र॑म॒भि ताः परे॑हि॒ नम॑स्ते गन्धर्व॒र्तुना॑ कृणोमि ॥ ३४ ॥

34. *Apsarasaḥ sadhamādaṁ madanti havirdhānamantarā sūryaṁ ca. Tāste janitramabhi tāḥ parehi namaste gandha-rvartunā kṛṇomi.*

Between the earth, seat of havi and yajna, and the sun, Apsaras, streams of vapour and currents of energy, celebrate the joy of their being in a common home. O man, they are the consorts of the universal creative potential. Similarly women of the home enjoy life in their conjugal home. They are the consorts of man's creative potential. O man, go to the woman for she is the mother of generation. O Gandharva, O man, go to your partner consort. I offer you homage according to the creative generative season.

**नमो॑ गन्ध॒र्वस्य॒ नम॑से॒ नमो॒ भामा॑य॒ चक्ष॑ुषे च कृण्मः।
विश्वा॑वसो॒ ब्रह्म॑णा ते॒ नमो॒ऽभि जा॒या अ॑प्स॒रस॒ः
परे॑हि॥ ३५॥**

35. *Namo gandharvasya namase namo bhāmāya cakṣuṣe ca kṛṇmaḥ. Viśvāvaso brahmaṇā te namo' bhi jāyā apsarasaḥ parehi.*

Homage to Gandharva's adoration, i.e., to man's adoration of his consort, we do homage to his loving eye and passion of love. O man of manly wealth of the world, we do you homage with Vedic chant, go and meet your Apsara partner, lovely nymph of your heart's desire.

**रा॒या व॒यं सु॒मन॑सः स्या॒मोदि॒तो ग॑न्ध॒र्वमावी॑वृताम। अग॒न्त्स
दे॒वः प॑र॒मं स॒धस्थ॒मग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयु॑ः॥ ३६॥**

36. *Rāyā vayaṁ sumanasaḥ syāmodito gandharva-māvīvṛtāma. Agantsa devaḥ paramaṁ sadha-sthamaganma yatra pratiranta āyuḥ.*

Let us be happy at heart with wealth, honour and excellence. Rising from here, let us raise Gandharva, the married youth, with his partner, higher. May that noble youth reach the highest status in life. Let us too rise to the heights where noblest people enjoy the best of their life.

**सं पि॑तरा॒वृत्वि॑ये सृजेथां मा॒ता पि॒ता च॒ रेत॑सो भवाथः।
मर्य॑इव॒ योषा॒मधि॑रोहयैनां प्र॒जां कृ॑ण्वाथामि॒ह पु॑ष्यतं
र॒यिम्॥ ३७॥**

37. *Saṁ pitarāvṛtviye sṛjethāṁ mātā pitā ca retaso bhavāthaḥ. Marya-iva yoṣāmadhirohayaināṁ prajāṁ kṛṇvāthāmiha puṣyataṁ rayim.*

O man and wife, father and mother to be, meet together at the proper time for procreation, and by the union of the seed and the egg, be father and mother of the progeny. O man, meet the woman, overwhelm her like a youthful lover with passion and communion, and thus alone both of you would beget the progeny and augment your wealth and prosperity here.

(The laws of nature are sacred and inviolable, and the operation and observance of those laws at the human level is a serious affair as a matter of duty and self-fulfilment within the laws and dictates of Dharma. The fulfilment of this duty is both joy and self-realisation in life in the state of matrimony at proper time of age and season. The state of health, the state of mind, and the state of the home and family, every thing is important: Sex, marriage, procreation, raising of children and management of the home and family as an institution, all is sacred and serious, and the sanctity of this all must not be desecrated as mere fun and sensual pleasure. This is the comprehensive Vedic view of the united life of man and woman.)

तां पूषं छिवतमामेरयस्व यस्यां बीजं मनुष्या ३ वपन्ति।
या न ऊरू उशती विश्रयाति यस्यामुशन्तः प्रहरेम शेपः॥ ३८॥

38. *Tāṁ pūṣaṁ chivatamāmerayasva yasyāṁ bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāti yasyāmuśantaḥ praharema śepaḥ.*

O youthful, protective man, love, court, solicit and inspire her, the wife in your care, who is the most blessed and blissful partner of your life, for, into her,

men sow the seed of their life's extension. It is she who in the state of love would bare and wax herself in whom men in a state of passion would plant the seed for generation.

आ रोहोरुमुप धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः। प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः सविता कृणोतु॥ ३९॥

39. *Ā rohorumupa dhatsva hastaṁ pariṣvajasva jāyāṁ sumanasyamānaḥ. Prajāṁ kṛṇvāthāmiha modamānau dīrghaṁ vāmāyuḥ savitā kṛṇotu.*

Overwhel her with love, caress her softly, embrace the wife happy at heart, and exciting her too at heart, rejoice both here in the home, obtain the child, and may Savita, lord of life, energy and inspiration grant you both a long happy life.

आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा। अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव द्विपदे शं चतुष्पदे॥ ४०॥

40. *Ā vāṁ prajāṁ janayatu prajāpatirahorātrābhyāṁ samanaktvaryamā. Adurmaṅgalī patilokamā viśemaṁ śaṁ no bhava dvipade śaṁ catuṣpade.*

May Prajapati generate progeny for you both. May Aryama grant you happy days and nights. O woman, free from inauspiciousness, enter this life and home with the husband. Let there be peace and joy for humans and animals all.

देवैर्दत्तं मनुना साकमेतद्वाधूयं वासो वध्व ऽश्च वस्त्रम्। यो ब्रह्मणे चिकितुषे ददाति स इद्रक्षांसि तल्पानि हन्ति॥ ४१॥

41. *Devairdattaṁ manunā sākametadvādhūyaṁ vāso vadhvaśca vastram. Yo brahmaṇe cikituṣe dadāti sa idrakṣāṁsi talpāni hanti.*

The father who gives the bridal garments to the bride and wedding garments to the sagely and enlightened bridegroom provided by devas, noble people, along with Manu, thinking people of the community, protects the bridal bed against all evil and negativities.

यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्व ऽश्च वस्त्रम्।
युवं ब्रह्मणेऽ नुमन्यमानौ बृहस्पते साकमिन्द्रश्च दत्तम्॥ ४२॥

42. *Yaṁ me datto brahmabhāgaṁ vadhūyorvādhūyaṁ vāso vadhvaśca vastram. Yuvaṁ brahmaṇe'numanyamānau bṛhaspate sākamindraśca dattam.*

Whatever wedding gift, i.e., the rightful share of the enlightened bridegroom marrying by choice, e.g., wedding garments for the bridegroom, wedding garments for the bride, and conjugal rights for both, that has been given to me, the bridegroom, O Brhaspati, master of knowledge and Dharma, and O Indra, lord of power and law, both of you having approved it in favour of the bridegroom, pray now confirm that it has been given to me by the ruler and the high priest of law under the seal of power.

स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः॥ ४३॥

43. *Syonādyoneradhi budhyamānau hasāmudau mahasā modamānau. Sugū suputrau sugṛhau tarātho jīvāvuṣaso vibhātīḥ.*

Awake, arising and emerging over beautiful quarters, happy, laughing, celebrating your joy of the heart with pleasure and festivity, moving around at leisure, having noble children, a good home, live well enthusiastically, across the bright golden dawns and days of your life.

नव॑ं वसा॑नः सुर॒भिः सु॒वासा॑ उ॒दागां जी॒व उ॒षसो॑ विभा॒तीः ।
आ॒ण्डात्प॑त॒त्रीवा॑मु॒क्षि॒ विश्व॑स्मा॒देन॑स॒स्परि॑ ॥ ४४ ॥

44. *Navaṁ vasānaḥ surabhiḥ suvāsā udāgāṁ jīva uṣaso vibhātīḥ. Āṇḍātpatatrīvāmukṣi viśvasmādenasaspari.*

Living life ever anew, fragrant, wearing smart clothes, bubbling with pranic energy, I rise by the bright dawns and, like a bird emerging from the egg, I break through all limitations and rise over sins and evils of life.

शुम्भ॑नी॒ द्यावा॑पृथि॒वी अन्ति॑सुम्ने॒ महि॑व्रते ।
आपः॑ स॒प्त सु॑स्रुवु॒र्देवी॒स्ता नो॑ मुञ्च॒न्त्वंह॑सः ॥ ४५ ॥

45. *Śumbhanī dyāvāpṛthivī antisumne mahivrate. Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.*

May the heaven and earth, both bright and beautiful, kind and closest at heart, relentlessly great observers of the divine laws of nature, and the seven streams of life that flow through senses, mind and pranas and through all our actions, keep us away and save us from sin and suffering.

सू॒र्यायै॒ दे॒वेभ्यो॑ मि॒त्राय॒ वरु॑णाय च ।
ये भू॒तस्य॒ प्रचे॑तस॒स्तेभ्य॑ इ॒दम॑करं॒ नमः॑ ॥ ४६ ॥

46. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasastebhya idamakaraṁ namaḥ.*

I do homage to Surya, dawn of the light of Divinity, to Mitra and Varuna, cosmic spirit of love and justice, to all the divinities of nature and humanity, and, to all those who know the science of material world, I do this homage.

य ऋ॒ते चि॑दभि॒श्रिषः॑ पु॒रा ज॒त्रुभ्य॑ आ॒तृदः॑ ।
सन्धा॑ता स॒न्धिं म॒घवा॑ पुरू॒वसु॒र्निष्क॑र्ता॒ विह्रु॑तं॒ पुनः॑ ॥ ४७ ॥

47. *Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Sandhātā sandhiṁ maghavā purūvasurniṣkartā vihrutaṁ punaḥ.*

I do homage to that immanent Lord of unbounded natural health and assertive life energy who, without piercing and ligatures, provides for the serial structure of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

अपा॒स्मत्तमं॑ उच्छ॒तु नीलं॑ पि॒शङ्गं॑मुत लोहि॑तं॒ यत् । नि॒र्द॒हनी॑
या पृ॑षात॒क्य॑स्मिन्तां॑ स्था॒णाव॑ध्या सं॑जामि ॥ ४८ ॥

48. *Apāsmattama ucchatu nīlaṁ piśaṅgamuta lohitaṁ yat. Nirdahanī yā pṛṣātakyasmintāṁ sthāṇāvadhyā sajāmi.*

Whatever is dark in us, let it be off from us, let the light come at dawn. Whatever is vitiated, blue, pale or ruddy, whatever is burning, whatever wearisome or exhausting, I assign to the central stability of health and regeneration.

यावतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः।
व्यृद्धयो या असमृद्धयो या अस्मिन्ता स्थाणावधि सादयामि॥ ४९॥

49. *Yāvatīḥ kṛtyā upavāsane yāvanto rājño varuṇasya pāśāḥ. Vyṛddhayo yā asamṛddhayo yā asmintā sthāṇāvadhi sādayāmi.*

All those many performances essential to moral and spiritual discipline, all those bonds and limitations essential to the rule and law of Varuna, lord of universal justice, all those positive and negative flows of material well being, all these I surrender unto the central stability of the Lord eternal and immovable.

या मे प्रियतमा तनूः सा मे बिभाय वाससः।
तस्याग्रे त्वं वनस्पते नीविं कृणुष्व मा वयं रिषाम॥ ५०॥

50. *Yā me priyatamā tanūḥ sā me bibhāya vāsasaḥ. Tasyāgre tvaṁ vanaspate nīviṁ kṛṇuṣva mā vayaṁ riṣāma.*

My body which is dearest and most delicate feels uncomfortable, even hurt, by the rough cloth, therefore, first, O Vanaspati, master of the field and forest, first arrange to refine the base of the cloth, cotton, so that we may not feel hurt or uncomfortable.

ये अन्ता यावतीः सिचो य ओतवो ये च तन्तवः।
वासो यत्पत्नीभिरुतं तन्नः स्योनमुप स्पृशात्॥ ५१॥

51. *Ye antā yāvatīḥ sico ya otavo ye ca tantavaḥ. Vāso yatpatnībhirutaṁ tannaḥ syonamupa spṛśāt.*

All the ends, the hems and corners, the warp and woof of the cloth woven by the women of the home

should be beautiful and soft in feel and comfortable in touch for the body.

उ॒श॒तीः क॒न्यला॑ इ॒माः पि॑तृ॒लो॒कात्पति॑ं॒ यतीः ।
अव॑ दी॒क्षाम॑सृक्षत॒ स्वाहा॑ ॥ ५२ ॥

52. *Uśatīḥ kanyalā imāḥ pitṛlokātpatiṁ yatīḥ.*
Ava dīkṣāmasṛkṣata svāhā.

Inspired with the passion of love for matrimony, let these maidens give up the one, parental, initiation while departing from the parental home, and take on the new matrimonial initiation in truth of thought, word and deed.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन् ।
वर्चो॑ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि ॥ ५३ ॥

53. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan.*
Varco goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.

All nobilities of the world accept and confirm the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated maiden with that light and lustre which is in the sun rays and that fecundity and generosity which is in the cows.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन् ।
तेजो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि ॥ ५४ ॥

54. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Tejo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with that vigour

and brilliance which is vested in the cows and in sun rays.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन्।
भगो॒ गोषु॒ प्रवि॑ष्टो॒ यस्तेने॒मां सं सृ॑जामसि॥ ५५॥

55. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Bhago goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the glory and good fortune which is vested in the cows and the rays of the moon.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन्।
यशो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि॥ ५६॥

56. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Yaśo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the honour which is vested in the cows and sun rays.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन्।
पयो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि॥ ५७॥

57. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Payo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the milk which is vested in the cows.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि॥ ५८॥

58. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Raso goṣu praviṣṭo yastenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the love and sweetness which is vested in the cows.

यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो ३ घम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ५९॥

59. *Yadīme keśino janā gṛhe te samanartiṣū rodena kṛṇvanto'gham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If these people with dishevelled hair assemble in your house, enacting a dance of death and wail with sin and sorrow, then may Agni and Savita, brilliant and creative powers and people, save and release you from that deathly sin.

यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य१ घम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६०॥

60. *Yadīyaṁ duhitā tava vikeśyarudad gṛhe rodena kṛṇvatyagham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If this daughter of yours, crying and wailing with dishevelled hair in your house, enact a scene of sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

यज्जामयो यद्युवतयो गृहे ते समनर्तिषू रोदेन कृण्वतीरघम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६१॥

61. *Yajjāmayo yadyuvatayo gṛhe te samanartiṣū rodena kṛṇvatīragham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If your sisters, other relatives and young women with dishevelled hair assemble in your house enacting a dance of death and wail with sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

यत्ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितमघकृद्भिरघं कृतम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६२॥

62. *Yatte prajāyāṁ paśuṣu yadvā gṛheṣu niṣṭhitamaghakṛdbhiraghaṁ kṛtam. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If among your people and animals, or in homes and families, sin and evil committed by unrighteous and criminal elements stay on and persist, then may Agni and Savita save you and release you from that sin and unrighteousness.

इयं नार्युप ब्रूते पूल्यान्यावपन्तिका ।
दीर्घायुरस्तु मे पतिर्जीवाति शरदः शतम्॥ ६३॥

63. *Iyaṁ nāryupa brūte pūlyānyāvapantikā. Dīrghāyurastu me patirjīvāti śaradaḥ śatam.*

This bride, offering oblations of roasted rice with holiness and laying foundations of familial life with heart and soul, says: May my husband live a full happy long life of hundred years.

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यश्नुताम्॥ ६४॥

64. *Ihemāvindra saṁ nuda cakravākeva dampatī. Prajayainau svastakau viśvamāyurvyaśnutām.*

O lord omnipotent, ruler of the world, Indra, pray bless and inspire this wedded couple loving each other like chakravaka birds: May this couple live and attain a full, long, happy, perfect life with noble progeny in a prosperous home.

यदासन्द्यामुपधाने यद्वोपवासने कृतम् ।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि॥ ६५॥

65. *Yadāsandyāmupadhāne yadvopavāsane kṛtam. Vivāhe kṛtyāṁ yāṁ cakrurāsnāne tāṁ ni dadhmasi.*

Whatever wrong was done on the chair, on the cushion or on the wrapping cover or ceremonial wear, and whatever was wrongly done during fast time, and whatever evil was committed during the wedding ceremony, all that we wash away in the cleansing ceremony and keep the evil down.

यद्दुष्कृतं यच्छमलं विवाहे वहतौ च यत्।
तत्संभलस्य कम्बले मृज्महे दुरितं वयम्॥ ६६॥

66. *Yadduṣkṛtaṁ yacchamalaṁ vivāhe vahatau ca yat. Tatsaṁbhalasya kambale mṛjmahe duritaṁ vayam.*

Whatever evil, whatever polluted deed, was done during the wedding or on the bridal car or in the procession, that wrong deed we assign to mutual

discussion and discretion of the wise and wash off thus as in cleansing water away.

सं॒भ॒ले मलं॑ सादयि॒त्वा क॑म्ब॒ले दु॑रि॒तं व॒यम्।
अभू॑म य॒ज्ञिया॑: शु॒द्धाः प्र ण॒ आयूं॑षि तारिषत्॥ ६७॥

67. *Saṁbhale malaṁ sādayitvā kambale duritaṁ vayam. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Having assigned the pollution and undesirables to mutual discussion and discretion of the wise, and having thus washed it off as in water, we have become pure and worthy venerable performers of yajna, and we pray may this purity bring us a long happy life across all difficulties.

कृ॒त्रि॒म॒: कण्ट॑कः श॒तद॒न्य ए॒षः।
अपा॒स्याः केश्यं॒ मल॒मप॑ शीर्ष॒ण्यं ∫ लिखात्॥ ६८॥

68. *Kṛtrimaḥ kaṇṭakaḥ śatadanya eṣaḥ.*
Apāsyāḥ keśyaṁ malamapa śīrṣaṇyaṁ likhāt.

Let this hundred-toothed comb made by the artist scrape and remove the dirt of the head and hair of this bride and this people of the bride's and bridegroom's families.

अङ्गा॑दङ्गाद्व॒यम॒स्या अप॒ यक्ष्मं॒ नि द॑ध्मसि। तन्मा प्रापत्पृथि॒वीं मोत दे॒वान्दिव॒ं मा प्रापदु॒र्वं॑१न्तरि॑क्षम्। अ॒पो मा प्रापन्म-ल॑मे॒तद॑ग्ने य॒मं मा प्रापत्पि॒तॄंश्च॒ सर्वा॑न्॥ ६९॥

69. *Aṅgādaṅgādvayamasyā apa yakṣmaṁ ni dadhmasi. Tanmā prāpatpṛthivīṁ mota devāndivaṁ mā prāpadurvantarikṣam. Apo mā prāpanmala-metadagne yamaṁ mā prāpatpitṝṁśca sarvān.*

We remove all cancerous and consumptive diseases from every part of this bride's body system. Let disease never affect the earth, never affect the divinities of nature and the nobilities of humanity, never the sun light and never the heavens, never the vast skies, never the waters. O Agni, let not this dirt and infection affect the air, nor all the nourishing powers and parental seniors.

Note: According to Shatapatha Brahmana, words such as: apah, divam, antariksham, yamam, at the human life level mean: blood flow, head and brain, the middle region of the body, the wedded couple. So the prayer in this mantra means that the dirt and infection should not affect the regions of nature only, it should also not affect any part of the body of the bride and of the couple and their homely atmosphere.

सं त्वा नह्यामि पयसा पृथिव्याः सं त्वा नह्यामि पयसौषधीनाम्। सं त्वा नह्यामि प्रजया धनेन सा संनद्धा सनुहि वाजमेमम्॥ ७०॥

70. *Saṁ tvā nahyāmi payasā pṛthivyāḥ saṁ tvā nahyāmi payasauṣadhīnām. Saṁ tvā nahyāmi prajayā dhanena sā saṁnaddhā sanuhi vājamemam.*

O bride, O bridegroom, O couple, I join you, strengthen you, and guard you with the armour of the earth's milk of nourishment, I join, strengthen and guard you with the milk and nourishment of the herbs, I join, strengthen and bless you with the joy of progeny and prosperity of wealth.

O bride, thus joined, strengthened and armoured, obtain and enjoy this strength, prosperity and life's

achievement.

अमो॒ऽहमस्मि॒ सा त्वं सामा॒हम॒स्म्यृक्त्वं द्यौर॒हं पृ॑थि॒वी त्वम्।
ताव॒ि॒ह सं भ॑वाव प्र॒जामा ज॑नयावहै ॥ ७१ ॥

71. *Amo'hamasmi sā tvaṁ sāmāhamasmyṛktvaṁ dyauraham pṛthivī tvam. Tāviha saṁ bhavāva prajāmā janayāvahai.*

I am He, a human version of Purusha, you are She, a human version of Prakrti. I am Sama, you are Rk. I am the heaven, you are the earth. Let us two join and be one. Let us create progeny.

ज॒नि॒यन्ति॑ ना॒वग्र॑वः पुत्रि॒यन्ति॑ सु॒दान॑वः।
अरि॑ष्टासू सचेवहि बृ॒ह॒ते वाज॑सातये ॥ ७२ ॥

72. *Janiyanti nāvagravaḥ putriyanti sudānavaḥ. Ariṣṭāsū sacevahi bṛhate vājasātaye.*

The unmarried love to marry and have a life-partner, as we. The generous want progeny. Let us both, unhurt at heart, in soul and pranic energy, be together and work for the achievement of happiness, wealth and the ultimate victory of life.

ये पि॒तरो॑ वधू॒दर्शा इ॒मं व॑ह॒तुमाग॑मन् ।
ते अ॒स्यै व॒ध्वै संप॑त्न्यै प्र॒जाव॒च्छर्म॑ यच्छन्तु ॥ ७३ ॥

73. *Ye pitaro vadhūdarśā imaṁ vahatumāgaman. Te asyai vadhvai saṁpatnyai prajāvaccharma yacchantu.*

All parents and seniors who have come to this wedding ceremony and to see this bride, may all of them offer this bride along with her bridegroom their blessings

for the gift of a happy home with noble progeny.

येदं पूर्वागंत्रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा। तां वहन्त्वगतस्यानु पन्थां विराड्यं सुप्रजा अत्यजैषीत्॥ ७४॥

74. *Yedaṁ pūrvāganraśanāyamānā prajāmasyai draviṇaṁ ceha dattvā. Tāṁ vahantvagatasyānu panthāṁ virāḍiyaṁ suprajā atyajaiṣīt.*

This girl, earlier observing the discipline of maidenly zone, has come to this home as a bride. May the parents and seniors, having given her blessings for noble progeny and the wealth of a happy home, guide her now on the path of matrimony yet unknown. She is now a human version of Virat Prakrti, the Mother. May she win noble progeny and much more.

प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय। गृहान्गच्छ गृहपत्नी यथासो दीर्घं त आयुः सविता कृणोतु॥ ७५॥

75. *Pra budhyasva subudhā budhyamānā dīrghāyutvāya śataśāradāya. Gṛhāngaccha gṛhapatnī yathāso dīrghaṁ ta āyuḥ savitā kṛṇotu.*

O bride, be wide awake anew, all aware and highly awakening yourself and others for a long married life of a hundred years. Enter the home and meet and know the inmates of the home so that you may be the maker and mistress of the home. And may Savita, lord inspirer of light and life, grant you a long, healthy and happy life.

॥ इचि चतुर्दशं काण्डम्॥

KANDA-15
(ADHYATMA)

Kanda 15/Sukta 1 (Vratya-Prajapati daivatam)

Vratya Prajapati Devata, Atharva Rshi

व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत्॥ १॥

1. *Vrātya āsīdīyamāna eva sa prajāpatiṁ samairayat.*

Vratya, eternal benefactor and inspirer of humanity ever awake was and is there. Self-manifested, he stirred himself as Prajapati, as creator and sustainer of the children of his creation.

स प्रजापतिः सुवर्णमात्मन्नपश्यत्तत्प्राजनयत्॥ २॥

2. *Sa prajāpatiḥ suvarṇamātmannapaśyattatprājanayat.*

Having stirred himself into the creative state as Prajapati, he manifested his golden consort, his own self inspired Shakti, Prakrti. Thus started the evolution of existence.

तदेकमभवत्तल्ललाममभवत्तन्महदभवत्तज्ज्येष्ठमभवत्तद् ब्रह्माभवत्तत्तपोऽ भवत्तत्सत्यमभवत्तेन प्राजायत॥ ३॥

3. *Tadekamabhavat tallalāmamabhavat tanmahadabhavattajjyeṣṭhamabhavat tad brahmābhavat tattapo'bhavat tatsatyamabhavat tena prājāyata.*

That manifest Vratya thus became One, the one defined as creator through the medium of Prakrti. That

One became the Beautiful, the loved one. That became Mahat, creative Prakrti inspired with divine self-awareness, the first and highest form of self-creative evolution, that became Brahma, the Brhat, expansive universe, that became Tapas, that became Satyam, the real world, thereby he became self-manifestive creator Prajapati.

सो ऽ वर्धत स महानभवत्स महादेवो ऽ भवत् ॥ ४ ॥

4. *So'vardhata sa mahānabhavatsa mahādevo' bhavat.*

That grew, evolved and expanded, that became Mahan, that became Mahadeva, the Supreme Creator.

स देवानामीशां पर्यैत्स ईशानोऽ भवत् ॥ ५ ॥

5. *Sa devānāmīśāṁ paryaitsa īśāno'bhavat.*

He became the ruling power of divine forces, the Supreme Ruler.

स एकव्रात्यो ऽ भवत्स धनुरादत्त तदेवेन्द्रधनुः ॥ ६ ॥

6. *Sa ekavrātyo'bhavatsa dhanurādatta tadevendradhanuḥ.*

He became the Ekavratya, the sole One creative benefactor of all. He took up the Bow, something that causes the flow and expansion further. He holds the Rainbow, spectrum variety of the one Light.

नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

7. *Nīlamasyodaraṁ lohitaṁ pṛṣṭham.*

The central part of this Bow is blue, the outer is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥

8. *Nīlenaivāpriyaṁ bhrātṛvyaṁ prorṇoti lohitena dviṣantaṁ vidhyatīti brahmāvādino vadanti.*

With the blue he envelops, deals with, the internal rivalries, and with the red he fixes the outer, external, jealousies. They who know the reality of nature and society say so.

(It has been suggested that the role of blue and red rays of the sun in natural and social dynamics needs to be studied and investigated.)

Kanda 15/Sukta 2

Vratya Devata, Atharva Rshi

स उदतिष्ठत्स प्राचीं दिशमनु व्य ऽचलत् ॥ १ ॥

1. *Sa udatiṣṭhatsa prācīṁ diśamanu vya calat.*

He rose up, moved to the eastern quarter.

तं बृहच्च रथन्तरं चादित्याश्च विश्वे च देवा अनुव्य ऽचलन् ॥ २ ॥

2. *Taṁ bṛhacca rathantaraṁ cādityāśca viśve ca devā anuvya calan.*

Brhat, Rathantara, Adityas and all divinities followed.

(Vedic concept of the creator is not the concept of an external creator. Vedic creator is immanent. And movement too is not physical movement. The movement of the Vedic creator is in thought and will, and since the

creator is immanent in Prakrti, therefore the movement of thought and will and the movement and development in natural evolution is simultaneous. Cosmic developments follow divine thought simultaneously.)

बृ॒हते च॒ वै स र॑थन्त॒राय॑ चादि॒त्येभ्य॑श्च॒ विश्वे॑भ्यश्च दे॒वेभ्य॒ आ वृ॑श्चते॒ य ए॒वं वि॒द्वांस॑ं व्रात्य॑मु॒प॒वद॑ति ॥ ३ ॥

3. *Bṛhate ca vai sa rathantarāya cādityebhyaśca viśvebhyaśca devebhya ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For Brhat, Rathantara, Adityas and all divinities, that person writes himself off who reviles Vratya and the learned who know this.

बृ॒हत॑श्च॒ वै स र॑थन्त॒रस्य॑ चादि॒त्यानां॑ च॒ विश्वे॑षां च दे॒वानां॑ प्रि॒यं धाम॑ भवति॒ तस्य॒ प्राच्यां॑ दि॒शि ॥ ४ ॥

4. *Bṛhataśca vai sa rathantarasya cādityānāṁ ca viśveṣāṁ ca devānāṁ priyaṁ dhāma bhavati tasya prācyāṁ diśi.*

Of Brhat, Rathantara, Adityas and all Vishvedevas, he becomes the favourite centre of love, and in his eastern quarter upfront:

श्र॒द्धा पुं॑श्च॒ली मि॒त्रो मा॑ग॒धो वि॒ज्ञा॒नं॒ वासोऽ ह॑रु॒ष्णीषं॑ रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ॑ क॑ल्म॒लिर्म॒णिः ॥ ५ ॥

5. *Śraddhā puṁścalī mitro māgadho vijñānaṁ vāso'haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Shraddha, faith and trust, becomes his favourite love, Sama sweetness and joy, his friend, knowledge,

his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, the stars, his jewels...

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम्॥ ६॥

6. *Bhūtaṁ ca bhaviṣyacca pariṣkandau mano vipatham.*

Past and future, his guards, mind, his chariot,

मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः॥ ७॥

7. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic wind and pranic energy, his chariot horses, air, his charioteer, breath, his goad,

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ ८॥

8. *Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame his fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

स उदतिष्ठत्स दक्षिणां दिशमनु व्य ऽचलत्॥ ९॥

9. *Sa udatiṣṭhatsa dakṣiṇāṁ diśamanu vya calat.*

He rose up, moved into the southern quarter.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च यजमानश्च।
पशवश्चानुव्य ऽचलन्॥ १०॥

10. *Taṁ yajñāyajñiyaṁ ca vāmadevyaṁ ca yajñaśca yajamānaśca. Paśavaścānuvya calan.*

Him followed yajnayajniyam Samans, Vamadevya Samans, yajna, yajamana, animals, all watchfuls followed simultaneously.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय च यजमानाय च पशुभ्यश्चा वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ११ ॥

11. *Yajñāyajñiyāya ca vai sa vāmadevyāya ca yajñāya ca yajamānāya ca paśubhyaścā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For the gifts of yajnayajniya, Vamadevya, yajna, yajamana and the animals and all watchfuls, that person writes himself off who reviles Vratya and the learned who know this.

यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य च यजमानस्य च पशूनां च प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

12. *Yajñāyajñiyasya ca vai sa vāmadevyasya ca yajñasya ca yajamānasya ca paśūnāṁ ca priyaṁ dhāma bhavati tasya dakṣiṇāyāṁ diśi.*

Of yajnayajniya, Vamadevya, yajna, yajamana, the watchfuls, and the animals, he becomes the favourite centre of love, and in his southern quarter upfront:

उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

13. *Uṣāḥ puṁścalī mantro māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

The dawn becomes his favourite friend and love, mantra, his admirer, knowledge, his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, splendour, his jewel.

अमावास्या ँ च पौर्णमासी च परिष्कन्दौ मनो विपथम्। मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः। कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ १४॥

14. *Amāvāsyā ca paurṇamāsī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Amavasya, the dark night, and Paurnamasi, the full moon night, his guards, the mind, his chariot, cosmic wind and pranic energy, his chariot horses, air, his charioteer, the whirlwind, the goad, honour and fame, the fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

स उदतिष्ठत्स प्रतीचीं दिशमनु व्य ँचलत्॥ १५॥

15. *Sa udatiṣṭhatsa pratīcīṁ diśamanu vya calat.*

He rose up and moved into the western quarter.

तं वैरूपं च वैराजं चापश्च वरुणश्च राजानुव्य ँचलन्॥ १६॥

16. *Taṁ vairūpaṁ ca vairājaṁ cāpaśca varuṇaśca rājānuvya calan.*

Vairupa Sama and Vairaja Sama, Vedic knowledge of variety of diversity and knowledge of one comprehensive refulgence followed him. Also, apah, waters, and ruling Varuna, the ruling spirit of cosmic waters, followed him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥

17. *Vairūpāya ca vai sa vairājāya cādbhyaśca varuṇāya ca rājña ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

The person who reviles Vratya and the scholar of Vratya knowledge alienates himself so far as benefits of Vairupa, Vairaja, waters and Varuna are concerned.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

18. *Vairupasya ca vai sa vairājasya cāpāṁ ca varuṇasya ca rājñaḥ priyaṁ dhāma bhavati tasya pratīcyāṁ diśi.*

Of Vairupa and Vairaja, of waters and Varuna Ruler, he becomes the favourite centre of love, and in his western quarter upfront:

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

19. *Irā puṁścalī haso māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Ida, Vedic speech, becomes his love, happiness,

his admirer, knowledge, his shawl, the day, his turban, the night, his hair, the sun and moon rays, his ear rings, brilliance, his jewel.

अहश्च॒ रात्री॑ च परिष्क॒न्दौ मनो॑ विप॒थम्। मा॒त॒रिश्वा॑ च॒ पव॑मानश्च विपथवा॒हौ वा॒तः॒ सार॑थी र॒ष्मा प्र॑तो॒दः। की॒र्ति॑श्च॒ यश॑श्च पुरःस॒रावैनं की॒र्ति॑र्ग॑च्छ॒त्या यशो॑ गच्छति॒ य ए॒वं वेद॑॥ २०॥

20. *Ahaśca rātrī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī raṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Day and night, his guards, mind, his chariot, cosmic energy and pranic energy, his chariot horses, wind his charioteer, whirlwind, his goad, honour and fame, his fore-running pilots. Honour and fame indeed receive and welcome him who knows and follows Vratya in truth, the lord who creates and cares for his children.

स उद॑तिष्ठत्स उदी॑चीं॑ दिश॒मनु॒ व्य॑चलत्॥ २१॥

21. *Sa udatiṣṭhatsa udīcīṁ diśamanu vyacalat.*

He arose, moved into the northern quarter.

तं श्यै॒तं च॑ नौध॒सं च॑ सप्त॒र्षय॑श्च॒ सोम॑श्च॒ राजा॑नु॒व्य॑ ऽचलन्॥ २२॥

22. *Taṁ śyaitaṁ ca naudhasaṁ ca saptarṣayaśca somaśca rājānuvya calan.*

Him followed Shyaitam Sama and Naudhasam Sama, the Vedic knowledge that speaks of the right path

to the ultimate joy of freedom. The Seven Sages and Ruling Soma too followed him.

श्यैताय॑ च॒ वै स नौ॑ध॒साय॑ च सप्त॒र्षिभ्य॑श्च॒ सोमा॑य च॒ राज्ञ॒ आ वृ॑श्चते॒ य ए॒वं वि॒द्वांस॑ं व्रात्य॑मु॒प॒वद॑ति ॥ २३ ॥

23. *Śyaitāya ca vai sa naudhasāya ca saptarṣibhya-śca somāya ca rājña ā vṛścate ya evaṁ vidvāṁ-saṁ vrātyamupavadati.*

So far as benefits of Shaitya, Naudhasa, Seven Sages and Ruling Soma are concerned, that man uproots and alienates himself who reviles Vratya and the person who knows Vratya.

श्यै॒तस्य॑ च॒ वै स नौ॑ध॒सस्य॑ च सप्तर्षी॒णां च॒ सोम॑स्य च॒ राज्ञ॑: प्रि॒यं धाम॑ भवति॒ तस्योदी॑च्यां दि॒शि ॥ २४ ॥

24. *Śyaitasya ca vai sa naudhasasya ca saptarṣīṇāṁ ca somasya ca rājñaḥ priyaṁ dhāma bhavati tasyodīcyāṁ diśi.*

On the other hand, that person who knows and follows Vratya becomes the favourite centre of the love of Shaitya, Naudhasa, Seven Sages and the Ruling Soma, and in his northern quarter upfront:

वि॒द्युत्पुं॑श्च॒ली स्त॑नयि॒त्नुर्मा॑ग॒धो वि॒ज्ञा॒नं॒ वासोऽ ह॑रु॒ष्णीषं॒ रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ क॑ल्म॒लिर्म॒णिः ॥ २५ ॥

25. *Vidyutpuṁścalī stanayitnurmāgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Vidyut, electric energy, becomes his favourite love, thunder and lightning his admirer, knowledge, his

shawl, the day, his turban, the night, his hair, sun and moon rays, his ear rings, and flower buds, his jewels.

श्रुतं च॒ विश्रु॑तं च परिष्क॒न्दौ मनो॑ विप॒थम्॥ २६॥

26. *Śrutaṁ ca viśrutaṁ ca pariṣkandau mano vipatham.*

Shruti and Smrti, his guards, mind, his chariot,

मा॒त॒रिश्वा॑ च॒ पव॑मानश्च विपथवा॒हौ वा॒त॒ः
सार॑थी रे॒ष्मा प्र॑तो॒दः॥ २७॥

27. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic energy and pranic energy, his chariot horses, the wind, his charioteer, the whirlwind, his goad,

की॒र्तिश्च॒ यश॑श्च पुरःस॒रावैनं की॒र्तिर्ग॑च्छ॒त्या
यशो॑ गच्छति॒ य ए॒वं वेद॑॥ २८॥

28. *Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame, his fore-running pilots. Indeed, honour and fame receive and welcome him who knows Vratya in truth, the lord who creates and cares for his children.

Kanda 15/Sukta 3

Vratya Devata, Atharva Rshi

स संव॑त्स॒रमू॒र्ध्वो ऽति॑ष्ठ॒त्तं दे॒वा अ॑ब्रुव॒न्व्रात्य॒ किं नु ति॑ष्ठ॒सीति॑॥ १॥

1. *Sa saṁvatsaramūrdhvo'tiṣṭhattaṁ devā abruvanvrātya kiṁ nu tiṣṭhasīti.*

That Vratya rose up and stayed up there for a year. The Devas said to him: Why and for what do you stay up?

(The metaphoric description of the creator and creation continues. 'Year' can be interpreted, as the 'day' in another context, as the age of the created world in one cycle.)

सो ऽब्रवीदास॒न्दीं मे॒ सं भ॑र॒न्त्विति॑ ॥ २ ॥

2. *So' bravīdāsandīṁ me saṁ bharantviti.*

He said to the Devas: Bring me a seat.

तस्मै॒ व्रात्या॑यास॒न्दीं सम॑भरन् ॥ ३ ॥

3. *Tasmai vrātyāyāsandīṁ samabharan.*

For that Vratya they brought the seat.

(The idea is that the formative powers of evolution develop and form the world of time, space, and knowledge of the Cosmic awareness of the Creator. The Creator being immanent, the created evolved world itself becomes the seat of the immanent.)

तस्या॑ ग्री॒ष्मश्च॑ वस॒न्तश्च॒ द्वौ पादा॒वास्तां श॒रच्च॑ व॒र्षाश्च॒ द्वौ ॥ ४ ॥

4. *Tasyā grīṣmaśca vasantaśca dvau pādāvāstāṁ śaracca varṣāśca dvau.*

Of the seat, summer and spring were two legs. Autumn and rains were the other two.

बृ॒हच्च॑ रथंत॒रं चा॑नू॒च्ये॒ ३ आस्तां यज्ञाय॒ज्ञियं च वामदे॒व्यं च॑ तिर॒श्च्ये ऽ॑ ॥ ५ ॥

5. *Bṛhacca rathaṁtaraṁ cānūcye āstāṁ yajñāya-jñiyaṁ ca vāmadevyaṁ ca tiraścye.*

Brhat Samans and Rathantara Samans were two length-wise supports. Yajnayajniya and Vamadevya the cross-wise supports.

ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥

6. *Ṛcaḥ prāñcastantavo yajūṁṣi tiryañcaḥ.*

Rks were the length-wise cords, Yajus, the cross-wise.

वेद आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

7. *Veda āstaraṇaṁ brahmopabarhaṇam.*

Veda was the mattress, Knowledge, the pillow.

सामासाद उद्गीथो ऽपश्रयः ॥ ८ ॥

8. *Sāmāsāda udgītho'paśrayaḥ.*

Sama peace was the comfort-seat, the chant of Om, the back rest.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

9. *Tāmāsandīṁ vrātya ārohat.*

That seat, the Vratya ascended.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः प्रहाय्या ३ विश्वानि भूतान्युपसदः ॥ १० ॥

10. *Tasya devajāḥ pariṣkandā āsantsaṁkalpāḥ prahāyyā'viśvāni bhūtānyupasadaḥ.*

The Devas were his attendants, his thoughts, vibrant messengers, all forms and materials were his

assistants.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

11. *Viśvānyevāsya bhūtānyupasado bhavanti ya evaṁ veda.*

All forms and materials become his friends and assistants, at his beck and call, whoever knows this, this way.

Kanda 15/Sukta 4

Vratya Devata, Atharva Rshi

तस्मै प्राच्या दिशः ॥ १ ॥

1. *Tasmai prācyā diśaḥ.*

For that Vratya, from the eastern quarter...

वासन्तौ मासौ गोप्तारावकुर्वन्बृहच्च रथन्तरं चानुष्टातारौ ॥ २ ॥

2. *Vāsantau māsau goptārāvakurvan bṛhacca rathantaraṁ cānuṣṭhātārau.*

The Devas made the two spring months his security guards, and Brhat and Rathantara Samans, his assistants to carry out his will and command.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं चानु तिष्ठतो य एवं वेद ॥ ३ ॥

3. *Vāsantāvenaṁ māsau prācyā diśo gopāyato bṛhacca rathantaraṁ cānu tiṣṭhato ya evaṁ veda.*

The two spring months, from the eastern quarter protect him, and Brhat and Rathantara Samans fulfil his wish and will, whoever knows this.

तस्मै॒ दक्षि॑णाया दि॒शः ॥ ४ ॥

4. *Tasmai dakṣiṇāyā diśaḥ.*

For that Vratya, from the southern quarter...

ग्रैष्मौ॒ मासौ॑ गो॒प्तारा॒वकु॑र्वन्यज्ञाय॒ज्ञियं॑ च वामदे॒व्यं॑ चा॑नुष्ठा॒तारौ॑ ॥ ५ ॥

5. *Graiṣmau māsau goptārāvakurvan yajñāya-jñiyaṁ ca vāmadevyaṁ cānuṣṭhātārau.*

The Devas made the two summer months his security guards, and Yajnayajniyam and Vamadevyam, his assistants to carry out his will and command.

ग्रैष्मा॑वेन॒ं मासौ॒ दक्षि॑णाया दि॒शो गो॑पायतो यज्ञाय॒ज्ञियं॑ च वामदे॒व्यं॑ चानु॑ तिष्ठतो॒ य ए॒वं वेद॑ ॥ ६ ॥

6. *Graiṣmāvenaṁ māsau dakṣiṇāyā diśo gopāyato yajñāyajñiyaṁ ca vāmadevyaṁ cānu tiṣṭhato ya evaṁ veda.*

The two summer months, from the southern quarter, protect him, and Yajnayajniyam and Vamadevyam fulfil his wish and will, whoever knows this.

तस्मै॑ प्र॒तीच्या॑ दि॒शः ॥ ७ ॥

7. *Tasmai pratīcyā diśaḥ.*

For that Vratya, from the western quarter...

वार्षि॑कौ॒ मासौ॑ गो॒प्तारा॒वकु॑र्वन्वैरू॒पं च॑ वैरा॒जं चा॑नुष्ठा॒तारौ॑ ॥ ८ ॥

8. *Vārṣikau māsau goptārāvakurvanvairūpaṁ ca vairājaṁ cānuṣṭhātārau.*

The Devas made the two rainy months his security guards, and Vairupa and Vairaja, his assistants to carry out his will and command.

वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं चानु तिष्ठतो य एवं वेद ॥ ९ ॥

9. *Vārṣikāvenaṁ māsau pratīcyā diśo gopāyato vairūpaṁ ca vairājaṁ cānu tiṣṭhato ya evaṁ veda.*

The two rainy months, from the western quarter, protect him, and Vairupa and Vairaja fulfil his wish and will, whoever knows this.

तस्मा उदीच्या दिशः ॥ १० ॥

10. *Tasmā udīcyā diśaḥ.*

For that Vratya, from the northern quarter...

शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं च नौधसं चानुष्ठातारौ ॥ ११ ॥

11. *Śāradau māsau goptārāvakurvañchyaitaṁ ca naudhasaṁ cānuṣṭhātārau.*

The Devas made the two autumn months his security guards, and Shaitam and Naudhasam, his assistants to carry out his will and command.

शारदावेनं मासावुदीच्या दिशो गोपायतः श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥

12. *Śāradāvenaṁ māsāvudīcyā diśo gopāyataḥ śyaitaṁ ca naudhasaṁ cānu tiṣṭhato ya evaṁ veda.*

The two autumn months, from the northern

quarter, protect him, and Shaitam and Naudhasam fulfil his wish and will, whoecer knows this.

तस्मै ध्रुवाया दिशः ॥ १३ ॥

13. *Tasmai dhruvāyā diśaḥ.*

For that Vratya, from the lower direction...

हैमनौ मासौ गोप्तारावकुर्वन्भूमिं चाग्निं चानुष्ठातारौ ॥ १४ ॥

14. *Haimanau māsau goptārāvakurvanbhūmiṁ cāgniṁ cānuṣṭhātārau.*

The Devas made the two winter months his security guards, and the earth and fire his assistants to carry out his will and command.

हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानुतिष्ठतो य एवं वेद ॥ १५ ॥

15. *Haimanāvenaṁ māsau dhruvāyā diśo gopāyato bhūmiścāgniścānu tiṣṭhato ya evaṁ veda.*

The two winter months, from the lower direction, protect him, and the earth and fire fulfil his wish and will, whoever knows this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

16. *Tasmā ūrdhvāyā diśaḥ.*

For that Vratya, from the upper direction...

शैशिरौ मासौ गोप्तारावकुर्वन्दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

17. *Śaiśirau māsau goptārāvakurvandivaṁ cādityaṁ cānuṣṭhātārau.*

The Devas made the two freezing cold months his security guards, and the heaven and the sun, his agents to carry out his wish and command.

शैशिरावेनं मासावूर्ध्वायां दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥

18. *Śaiśirāvenaṁ māsāvūrdhvāyā diśo gopāyato dyauścādityaścānu tiṣṭhato ya evaṁ veda.*

The two freezing cold months, from the upper direction, protect him, and the heaven and the sun fulfil his wish and will, whoever knows this.

Kanda 15/Sukta 5

Vratya Devata, Atharva Rshi

तस्मै प्राच्या दिशो अन्तर्देशाद्भवमिष्वा-
समनुष्ठातारमकुर्वन् ॥ १ ॥

1. *Tasmai prācyā diśo antardeśādbhavamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, lover and benefactor of humanity, the Devas, from the intermediate direction of the eastern quarter, made Bhava, creative and regenerative spirit of nature's causation, wielder of the bow and arrow against pure negativity, the agent of his will and command.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥

2. *Bhava enamiṣvāsaḥ prācyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśanaḥ.*

Bhava, the archer, from the intermediate direction of the eastern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, the force of nature's catalysis, nor Ishana, nature's spirit of supreme law, negates this Vratya.

नास्य॑ प॒शून्न स॑मा॒नान्हि॑नस्ति॒ य एवं वेद॑ ॥ ३ ॥

3. *Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Nor does Bhava, nor Sharva, nor Ishana, injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

तस्मै॒ दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाच्छ॒र्वमि॑ष्वा॒-
सम॑नुष्ठा॒तार॑मकुर्वन् ॥ ४ ॥

4. *Tasmai dakṣiṇāyā diśo antardeśāccharvamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the southern quarter, the Devas made Sharva, force of nature's catalysis, wielder of the bow and arrow of nature's causation, the agent of his will and command.

श॒र्व एन॑मिष्वा॒सो दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑
तिष्ठति॒ नैनं श॒र्वो न भ॒वो नेशा॑नः । नास्य॑ प॒शून्न स॑मा॒नान्हि॑-
नस्ति॒ य एवं वेद॑ ॥ ५ ॥

5. *Śarva enamiṣvāso dakṣiṇāyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Sharva, the archer, from the intermediate direction of the southern quarter, abides as the agent of

this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, or wealth, or cattle of the man who knows this.

तस्मै प्रतीच्या दिशो अन्तर्देशात्पशुपतिमिष्वा-
समनुष्ठातारमकुर्वन् ॥ ६ ॥

6. *Tasmai pratīcyā diśo antardeśātpaśupatimiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the western quarter, the Devas made Pashupati, protector of the living, wielder of the bow and arrow, the agent of his will and command.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः । नास्य पशून्न समानान्हिनस्ति य एवं वेद ॥ ७ ॥

7. *Paśupatirenamiṣvāsaḥ pratīcyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Pashupati, the archer, from the intermediate direction of the western quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं देवमिष्वासमनुष्ठा-तारमकुर्वन् ॥ ८ ॥

8. *Tasmā udīcyā diśo antardeśādugraṁ devamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the northern quarter, the Devas made Ugra, nature's passion of rectitude, wielder of the bow and arrow, the agent of his will and command.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः। नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ ९॥

9. *Ugra enaṁ deva iṣvāsa udīcyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Ugra, the archer, from the intermediate direction of the northern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्रुद्रमिष्वासमनुष्ठातारमकुर्वन्॥ १०॥

10. *Tasmai dhruvāyā diśo antardeśādrudramiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the lower direction, the Devas made Rudra, cosmic spirit of dispensation, wielder of the bow and arrow, the agent of his will and command.

रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः।
नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ ११॥

11. *Rudra enamiṣvāso dhruvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ.*
Nāsya paśūnna samānānhinasti ya evaṁ veda.

Rudra, the archer, from the intermediate space of the lower direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मा ऊर्ध्वाया दिशो अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन्॥ १२॥

12. *Tasmā ūrdhvāyā diśo antardeśānmahādevamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the upper direction, the Devas made Mahadeva, supreme among the Devas, wielder of the bow and arrow, the agent of his will and command.

महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः। नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ १३॥

13. *Mahādeva enamiṣvāsa ūrdhvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Mahadeva, the archer, from the intermediate space of the upper direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मै॒ सर्वे॑भ्यो अन्तर्दे॒शेभ्य॒ ईशा॑नमिष्वा॒-
सम॑नुष्ठा॒तार॑मकुर्वन्॥ १४॥

14. *Tasmai sarvebhyo antardeśebhya īśānamiṣvāsa-manuṣṭhātāramakurvan.*

For that Vratya, from the interspaces of all the directions, the Devas made Ishana, Ruler Supreme, wielder of the bow and arrow, the agent of his will and command.

ईशा॑न एनमिष्वा॒सः सर्वे॑भ्यो अन्तर्दे॒शेभ्यो॑ऽनुष्ठा॒तानु॑ तिष्ठति॒ नैनं श॒र्वो न भ॒वो नेशा॑नः॥ १५॥

15. *Īśāna enamiṣvāsaḥ sarvebhyo antardeśebhyo' nuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ.*

Ishana, the archer, from the interspaces of all the directions, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya.

नास्य॑ प॒शून्न स॑मा॒नान्हि॑नस्ति॒ य एवं वेद॑॥ १६॥

16. *Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

Kanda 15/Sukta 6

Vratya Devata Atharva Rshi

स ध्रुवां दिशमनु व्य ऽचलत्॥ १॥

1. *Sa dhruvāṁ diśamanu vyacalat.*

He moved into the lower, the fixed, quarter.

तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च वानस्पत्याश्च वीरुधश्चानुव्य ऽचलन्॥ २॥

2. *Taṁ bhūmiścāgniścauṣadhayaśca vanaspatayaśca vānaspatyāśca vīrudhaścānuvya calan.*

After him followed earth, agni, herbs, trees, herbals, and creepers.

भूमेश्च वै सो ३ ग्नेश्चौषधीनां च वनस्पतीनां च वानस्पत्यानां च वीरुधां च प्रियं धाम भवति य एवं वेद॥ ३॥

3. *Bhūmeśca vai so'gneścauṣadhīnāṁ ca vanaspatīnāṁ ca vānaspatyānāṁ ca vīrudhāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of the earth, agni, herbs, trees, all herbals and creepers.

स ऊर्ध्वां दिशमनु व्य ऽचलत्॥ ४॥

4. *Sa ūrdhvāṁ diśamanu vya calat.*

He moved into the upper, higher, direction.

तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि चानुव्य ऽचलन्॥ ५॥

5. *Tamṛtaṁ ca satyaṁ ca sūryaśca candraśca nakṣatrāṇi cānuvya calan.*

Him followed Rtam, dynamics of nature and all life, Satyam, constant reality of existence, the sun, the moon, and all the constellations of stars.

ऋ॒तस्य॑ च॒ वै स स॒त्यस्य॑ च॒ सूर्य॑स्य च च॒न्द्रस्य॑ च॒ नक्ष॑त्राणां च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ ६ ॥

6. *Ṛtasya ca vai sa satyasya ca sūryasya ca candrasya ca nakṣatrāṇāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Rtam, Satyam, sun, moon and the constellations of stars. (The stars and the Law of Constancy and Mutability becomes his passion.)

स उ॑त्त॒मां दिश॒मनु॒ व्य॑चलत् ॥ ७ ॥

7. *Sa uttamāṁ diśamanu vyacalat.*

He moved into the highest quarter.

तमृच॑श्च॒ सामा॑नि च॒ यजूं॑षि च॒ ब्रह्म॑ चानु॒व्य॑चलन् ॥ ८ ॥

8. *Tamṛcaśca sāmāni ca yajūṁṣi ca brahma cānuvya calan.*

Him followed the Rks, Samans, Yajus, and the verses of Atharva-veda.

ऋ॒चां च॒ वै स साम्नां च॒ यजु॑षां च॒ ब्रह्म॑णश्च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ ९ ॥

9. *Ṛcāṁ ca vai sa sāmnāṁ ca yajuṣāṁ ca brahmaṇaśca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Rks, Samans, Yajus and Atharva-veda, deeply

absorbed in these.

स बृ॑हतीं दिश॒मनु॒व्य॑ ऽचलत्॥ १०॥

10. *Sa bṛhatīṁ diśamanuvya calat.*

He moved into the direction of the expansive, the boundless.

तमि॑तिहा॒सश्च॑ पुरा॒णं च॒ गाथा॑श्च नाराशं॒-
सीश्चा॑नु॒व्य॑ ऽचलन्॥ ११॥

11. *Tamitihāsaśca purāṇaṁ ca gāthāśca nārāśaṁ-sīścānuvyacalan.*

Him followed History, Purana, ancient stories of knowledge and action, Gathas, poems of celebration, and Narashansis, celebrations of heroes and divinities.

इ॒ति॒हा॒सस्य॑ च॒ वै स पु॑रा॒णस्य॑ च॒ गाथा॑नां च
नाराशं॒सीनां च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑॥ १२॥

12. *Itihāsasya ca vai sa purāṇasya ca gāthānāṁ ca nārāśaṁsīnāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Histories, Puranas, Gathas and Narashansis, deeply absorbed in these studies.

स प॑र॒मां दिश॒मनु॒ व्य॑ ऽचलत्॥ १३॥

13. *Sa paramāṁ diśamanu vyacalat.*

He moved into the highest ultimate direction.

तमा॑हव॒नीय॑श्च॒ गार्ह॑पत्यश्च दक्षिणा॒ग्निश्च॑
य॒ज्ञश्च॒ यज॑मानश्च प॒शव॑श्चानु॒व्य॑ ऽचलन्॥ १४॥

14. *Tamāhavanīyaśca gārhapatyaśca dakṣiṇā-gniśca yajñaśca yajamānaśca paśavaścānuvya calan.*

Him followed Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

आ॑ह॒ व॒नीय॑स्य च॒ वै स गार्ह॑पत्यस्य च दक्षिणा॒ग्नेश्च॑ य॒ज्ञस्य॑ च॒ यज॑मानस्य च पशू॒नां च॑ प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ १५ ॥

15. *Āhavanīyasya ca vai sa gārhapatyasya ca dakṣiṇāgneśca yajñasya ca yajamānasya ca paśūnāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

सोऽ नां॑दिष्टां॑ दिश॒मनु॒ व्य ऽ॑चलत् ॥ १६ ॥

16. *So'nādiṣṭāṁ diśamanu vyacalat.*

He moved into the unindicated direction (of the unknown, expansive future possibilities).

तमृ॒तव॑श्चार्त॒वाश्च॒ लोका॑श्च॒ लौ॒क्याश्च॒ मासा॑श्चार्धमा॒-साश्चा॑होरा॒त्रे चा॑नु॒व्य ऽ॑चलन् ॥ १७ ॥

17. *Tamṛtavaścārtavāśca lokāśca laukyāśca māsāścārdhamāsāścāhorātre cānuvya calan.*

Him followed the seasons, seasonals, world-regions and those of the world regions, months, half months, and the day-night cycles.

ऋ॒तू॒नां च॒ वै स आ॑र्त॒वाना॑ं च॒ लोका॑नां च लौ॒क्यानां च॒ मासा॑नां चार्धमा॒सानां चाहोरा॒त्रयो॑श्च प्रि॒यं धाम॑ भवति॒ य

एवं वेद ॥ १८ ॥

18. *Ṛtūnāṁ ca vai sa ārtavānāṁ ca lokānāṁ ca laukyānāṁ ca māsānāṁ cārdhamāsānāṁ cāhorātrayośca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of the seasons and seasonals, world regions and those of the world regions, months and half moths, and the day night cycles.

सोऽ नावृत्तां दिशमनु व्य ऽचलत्ततो
नावर्त्स्यन्नमन्यत ॥ १९ ॥

19. *So' nāvṛttāṁ diśamanu vyacalattato nāvartsyannamanyata.*

He moved into the direction of No-return. He knew there would be no return from there. (See Chhandogya Upanishad 8, 15, 1, and Vedanta 4, 4, 22.)

तं दितिश्चादितिश्चेडा चेन्द्राणी चानुव्य ऽचलन् ॥ २० ॥

20. *Taṁ ditiścāditiśceḍā cendrāṇī cānuvya calan.*

Him followed Diti, the mutability and evolution of Prakrti, Aditi, the constancy of Prakrti, Ida, eternal Speech, Indrani, divine Energy.

दितेश्च वै सोऽ दितेश्चेडायाश्चेन्द्राण्याश्च प्रियं धाम भवति य एवं वेद ॥ २१ ॥

21. *Diteśca vai so'diteśceḍāyāścendrāṇyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Diti, Aditi, Ida and Indrani.

स दिशोऽ नु व्य ऽचलत्तं विराडनु व्य ऽचलत्सर्वे च देवाः सर्वाश्च देवताः ॥ २२ ॥

22. *Sa diśo' nu vya calattaṁ virāḍanu vya cala-tsarve ca devāḥ sarvāśca devatāḥ.*

He moved into overall space, all directions. Him followed Virat, the refulgent spirit of the universe, Devas, all divinities, and Devatas, the powers and potentials of the Devas.

विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां प्रियं धाम भवति य एवं वेद ॥ २३ ॥

23. *Virājaśca vai sa sarveṣāṁ ca devānāṁ sarvāsāṁ ca devatānāṁ priyaṁ dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of Virat, all Devas and all their powers and potentials.

स सर्वानन्तर्देशाननु व्य ऽचलत् ॥ २४ ॥

24. *Sa sarvānantardeśānanu vya calat.*

He moved into all the internalities of all directions and space.

तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चा-नुव्य ऽचलन् ॥ २५ ॥

25. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitāmahascānuvya calan.*

Him followed Prajapati, sustainer of the people, Parameshthi, supreme power of universal sustenance, Pita and Pitamahas, generators and grand generators of

life.

प्र॒जाप॑तेश्च॒ वै स प॑रमे॒ष्ठिन॑श्च पि॒तुश्च॑ पिताम॒हस्य॑ च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑॥ २६॥

26. *Prājāpateśca vai sa parameṣṭhinaśca pituśca pitāmahasya ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Prajapati, Parameshthi, generators and grand generators of life.

Kanda 15/Sukta 7

Vratya Devata, Atharva Rshi

स म॑हि॒मा सद्रु॑र्भू॒त्वान्तं॑ पृथि॒व्या अ॑गच्छ॒त्स स॑मु॒द्रोऽभ॑वत्॥ १॥

1. *Sa mahimā sadrurbhūtvāntaṁ pṛthivyā agacchatsa samudro'bhavat.*

He became greatness at the fastest, went to the end of the earth and cosmos, and became the vast ocean of Infinity.

तं प्र॒जाप॑तिश्च परमे॒ष्ठी च॑ पि॒ता च॑ पिताम॒हश्चाप॑श्च श्र॒द्धा च॑ व॒र्षं भू॒त्वानु॒व्य॑ वर्तयन्त॥ २॥

2. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitāmahaścāpaśca śraddhā ca varṣaṁ bhūtvānuvya vartayanta.*

And him followed Prajapati, Parmeshthi, progenitor, grand progenitor, all activity and faith, having taken the form of generous shower.

ऐनमापो गच्छत्यैनं श्रद्धा गच्छत्यैनं वर्षं गच्छति य एवं वेद ॥ ३ ॥

3. *Ainamāpo gacchatyainaṁ śraddhā gacchatyainaṁ varṣaṁ gacchati ya evaṁ veda.*

Activity and action, faith and love, and showers of generosity reach and bless him that knows this.

तं श्रद्धा च यज्ञश्च लोकश्चान्नं चान्नाद्यं च भूत्वाभिपर्यावर्तन्त ॥ ४ ॥

4. *Taṁ śraddā ca yajñaśca lokāścānnaṁ cānnādyaṁ ca bhūtvābhiparyāvartanta.*

Faith, yajna, progeny and people around, food and delicacies, being enjoyable, come to him.

ऐनं श्रद्धा गच्छत्यैनं यज्ञो गच्छत्यैनं लोको गच्छत्यैनमन्नं गच्छत्यैनमन्नाद्यं गच्छति य एवं वेद ॥ ५ ॥

5. *Ainaṁ śraddhā gacchatyainaṁ yajño gacchatyainaṁ loko gacchatyainamannaṁ gacchatyainamannādyaṁ gacchati ya evaṁ veda.*

To the person who knows this, faith comes, yajna comes, progeny and people come, food comes, delicacies of life come, freely.

Kanda 15/Sukta 8

Vratya Devata, Atharva Rshi

सो ऽरज्यत ततो राजन्यो ऽजायत ॥ १ ॥

1. *So'rajyata tato rājanyo'jāyata.*

He felt impassioned with love and care, and thence arose Rajanya, ruler, protector and the social

organiser.

स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत् ॥ २ ॥

2. *Sa viśaḥ sabandhūnannamannādyamabhyudatiṣṭhat.*

He rose to control, organise and socially rule the people, his own fraternity, and to provide them with food and delicacies of life with good health.

विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य च
प्रियं धाम भवति य एवं वेद ॥ ३ ॥

3. *Viśāṁ ca vai sa sabandhūnāṁ cānnasya cānnādyasya ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the centre of the love and reverence of the people, his own fraternity, with the treasure hold of food and life's delicacies.

Kanda 15/Sukta 9

Vratya Devata, Atharva Rshi

स विशोऽनु व्य ऽचलत् ॥ १ ॥

1. *Sa viśo'nu vya calat.*

He moved, rose up, to rule the people with their will.

तं सभा च समितिश्च सेना च सुरा चानुव्य ऽचलन् ॥ २ ॥

2. *Taṁ sabhā ca samitiśca senā ca surā cānuvya calan.*

With him, his thought and movement, rose Sabha, Samiti and the army, and a commonwealth of joy and prosperity.

सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥ ३ ॥

3. *Sabhāyāśca vai sa samiteśca senāyāśca surāyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

The ruler who knows this partnership of the ruler and the people becomes the favourite of the love and reverence of the Sabha, Samiti, army and the commonalty of social prosperity.

Kanda 15/Sukta 10

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्यो राज्ञोऽतिथिर्गृहानागच्छेत् ॥ १ ॥

1. *Tadyasyaivaṁ vidvānvrātyo rājño'tithirgṛhānā-gacchet.*

Then if to the house of the ruler, in this social and cultural context, a Vratya, a learned visitor of controlled habits and committed socio-divine values, comes.....

श्रेयांसमेनमात्मनो मानयेत्तथा क्षत्राय ना वृश्चते तथा राष्ट्राय ना वृश्चते ॥ २ ॥

2. *Śreyāṁsamenamātmano mānayettathā kṣatrāya nā vṛścate tathā rāṣṭrāya nā vṛścate.*

And the ruler entertains him, treating him as better than even his own self, then the ruler does not revile, and does not from himself, alienate the Raja-Dharma and the Rashtra, the common wealth of social order.

अतो॒ वै ब्रह्म॑ च क्ष॒त्रं चोद॑तिष्ठतां॒ ते अ॑ब्रूतां॒ कं प्र वि॑शा॒वेति॑ ॥ ३ ॥

3. *Ato vai brahma ca kṣatraṁ codatiṣṭhatāṁ te abrūtāṁ kaṁ pra viśāveti.*

From this harmony, the spirit of Brahma, divine learning, and Kshatra, the spirit of social order, would rise stronger and say: where shall we enter and abide?

अतो॒ वै बृ॒ह॒स्पति॑मे॒व ब्रह्म॒ प्रा वि॑श॒त्विन्द्रं॑ क्ष॒त्रं तथा॒ वा इति॑ ॥ ४ ॥

4. *Ato vai bṛhaspatimeva brahma prā viśa-tvindraṁ kṣatraṁ tathā vā iti.*

Hence let Brahma, divine vision and knowledge of Veda, enter and abide in Brhaspati, Scholar Bramana, and let Kshatra, knowledge of order and the power and policy of rule, enter and abide with Indra, the ruler.

अतो॒ वै बृ॒ह॒स्पति॑मे॒व ब्रह्म॒ प्रावि॑श॒दिन्द्रं॑ क्ष॒त्रम् ॥ ५ ॥

5. *Ato vai bṛhaspatimeva brahma prāviśadindraṁ kṣatram.*

Then Brahma entered Brhaspati, and Kshatra entered Indra, the ruling power. (The kshatriya finds fulfilment in the glory of the social order, and the Brahmana, in the vision of Divine Knowledge.)

इ॒यं वा उ॑ पृथि॒वी बृ॒ह॒स्पति॒र्द्यौरे॒वेन्द्रः॑ ॥ ६ ॥

6. *Iyaṁ vā u pṛthivī bṛhaspatirdyaurevendraḥ.*

Hence this earth is Brhaspati and Brhaspati is earth, stability, and the heaven of light is Indra and Indra is heaven and brilliance, the glory.

अयं वा उ अग्निर्ब्रह्मासावादित्यः क्षत्रम् ॥ ७ ॥

7. *Ayaṁ vā u agnirbrahmāsāvādityaḥ kṣatram.*

Or, this Agni, the light of knowledge and warmth of love, is Brahma, and that Aditya, the sun of glory, is Kshatra, the social order of power, splendour and enlightenment.

ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति ॥ ८ ॥

8. *Ainaṁ brahma gacchati brahmavarcasī bhavati.*

To that person comes Brahma and he becomes bright with the light of Brahma....

यः पृथिवीं बृहतिमग्निं ब्रह्म वेद ॥ ९ ॥

9. *Yaḥ pṛthivīṁ bṛhapatimagniṁ brahma veda.*

Who knows that the earth is Brhaspati and Agni is Brahma, (that is, the social order is an integration of knowledge and power, stability and enlightened movement forward like the radiation of light).

ऐनमिन्द्रियं गच्छतीन्द्रियवान्भवति ॥ १० ॥

10. *Ainamindriyaṁ gacchatīndriyavānbhavati.*

Glory comes to him, and he commands power and splendour...

य आदित्यं क्षत्रं दिवमिन्द्रं वेद ॥ ११ ॥

11. *Ya ādityaṁ kṣatraṁ divamindraṁ veda.*

Who knows that Aditya, the sun, is the social order, and heaven, enlightenment, is Indra, the ruler.

Kanda 15/Sukta 11

Vratya Devata, Atharva Rshi

तद्यस्यै॒वं वि॒द्वान्व्रात्योऽ तिथिर्गृ॒हान॒ागच्छे॑त् ॥ १ ॥

1. *Tadyasyaivaṁ vidvānvrātyo'tithirgṛhānāgacchet.*

If such a learned Vratya atithi, pious and divinely committed visitor, were to come to the house of a grhasthi, a family man …

स्व॒यमे॑नमभ्युदे॒त्य ब्रू॒याद् व्रात्य॒ क्वा ऽ वात्सी॒र्व्रात्योद॒कं व्रात्य॑ त॒र्पय॑न्तु॒ व्रात्य॒ यथा॑ ते प्रि॒यं तथा॑स्तु॒ व्रात्य॒ यथा॑ ते वश॒स्तथा॑स्तु॒ व्रात्य॒ यथा॑ ते नि॒का॒मस्तथा॒स्त्विति॑ ॥ २ ॥

2. *Svayamenamabhyudetya brūyād vrātya kvā' vātsīrvrātyodakaṁ vrātya tarpayantu vrātya yathā te priyaṁ tathāstu vrātya yathā te vaśastathāstu vrātya yathā te nikāmastathāstviti.*

The host should arise and welcome the guest saying: O Vratya, venerable guest, where were you last, where are you coming from? O Vratya, here is water for you. O Vratya, pray please yourself and do us the favour of sharing your knowledge and wisdom. Vratya, whatever you like we shall offer. Vratya, as you wish, so shall be done. Whatever you need and desire, will be provided.

यदे॒न॒माह॒ व्रात्य॒ क्वा ऽ वात्सी॒रिति॑ प॒थ एव॒ तेन॑ देव॒याना॒नव॑ रुन्द्धे ॥ ३ ॥

3. *Yadenamāha vrātya kvā'vātsīriti patha eva tena devayānānava runddhe.*

When the host asks the Vratya guest: 'Where have you been and from where are you coming'? he is only treasuring for himself the knowledge of the ways of the noble and learned men of divinity.

यदे॑न॒माह॒ व्रात्योद॒कमित्य॒प ए॒व तेनाव॑ रुन्द्धे ॥ ४ ॥

4. *Yadenamāha vrātyodakamityapa eva tenāva runddhe.*

When the host says: 'Sir, please to have water', thereby he secures water for himself.

यदे॑न॒माह॒ व्रात्य॑ त॒र्पय॒न्त्विति॑ प्रा॒णमे॒व तेन॒ वर्षी॑यांसं कुरुते ॥ ५ ॥

5. *Yadenamāha vrātya tarpayantviti prāṇameva tena varṣīyāṁsaṁ kurute.*

When the host says: 'O Vratya, pray satisfy yourself and oblige us', he only augments the showers of life energy for himself.

यदे॑न॒माह॒ व्रात्य॒ यथा॑ ते प्रि॒यं तथा॒स्त्विति॑ प्रि॒यमे॒व तेनाव॑ रुन्द्धे ॥ ६ ॥

6. *Yadenamāha vrātya yathā te priyaṁ tathāstviti priyameva tenāva runddhe.*

When he says: 'O Vratya, whatever you love to have, we shall offer', he only secures for himself and his family whatever they love to have in life.

ऐनं॑ प्रि॒यं ग॑च्छति प्रि॒यः प्रि॒यस्य॑ भवति॒ य ए॒वं वेद॑ ॥ ७ ॥

7. *Ainaṁ priyaṁ gacchati priyaḥ priyasya bhavati ya evaṁ veda.*

Whatever the host loves comes to him, he becomes the beloved centre of whatever he loves, if he knows this and acts thus.

यदे॑नमाह॒ व्रात्य॒ यथा॑ ते॒ वश॒स्तथा॒स्त्विति॒ वश॑मे॒व तेनाव॑ रुन्द्धे ॥ ८ ॥

8. *Yadenamāha vrātya yathā te vaśastathāstviti vaśameva tenāva runddhe.*

When he says: 'Vratya, whatever your desire, that will be provided', he only secures the fulfilment of his own desires in life.

ऐन॒ं वशो॑ गच्छति व॒शी व॒शिनां भवति॒ य ए॒वं वेद॑ ॥ ९ ॥

9. *Ainaṁ vaśo gacchati vaśī vaśināṁ bhavati ya evaṁ veda.*

Whoever knows this, fulfilment of desire itself comes to him. Indeed, he becomes the master controller of his own desires and ambitions which, otherwise, would overpower and control him.

यदे॑नमाह॒ व्रात्य॒ यथा॑ ते निका॒मस्तथा॒स्त्विति॑ निका॒ममे॒व तेनाव॑ रुन्द्धे ॥ १० ॥

10. *Yadenamāha vrātya yathā te nikāmastathāstviti nikāmameva tenāva runddhe.*

When he says: 'Vratya, whatever your choice, the same would be provided', thereby he only secures the fulfilment of his own choices in life.

ऐनं निका॒मो ग॑च्छति निका॒मे नि॑का॒मस्य॑ भवति॒ य ए॒वं वेद॑ ॥ ११ ॥

11. *Ainaṁ nikāmo gacchati nikāme nikāmasya bhavati ya evaṁ veda.*

Whoever knows this, the fulfilment of choice itself comes to him. In the matter of fulfilment of choice, he becomes his own master.

Kanda 15/Sukta 12

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्य उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत्॥ १॥

1. *Tadyasyaivaṁ vidvānvrātya uddhṛteṣvagniṣvadhiśrite' gnihotre'tithirgṛhānāgacchet.*

If a learned Vratya comes to one's house at the time of daily yajna when the fire has been taken from the Garhapatyagni, household fire, and it has been placed in the vedi...

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्यातिं सृज होष्यामीतिं॥ २॥

2. *Svayamenamabhyudetya brūyād vrātyāti sṛja hoṣyāmīti.*

The house holder should himself arise, greet the guest a: P say : Please forgive me and permit me, let me perform the yajna.

स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात्॥ ३॥

3. *Sa cātisṛjejjuhuyānna cātisṛjenna juhuyāt.*

If the venerable guest permits, the house holder should perform the yajna. If the guest does not permit, he should withhold the yajna.

स य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ४ ॥

4. *Sa ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs the yajna thus permitted by the learned Vratya guest …

प्र पितॄयाणं पन्थां जानाति प्र देवयानम् ॥ ५ ॥

5. *Pra pitṛyāṇaṁ panthāṁ jānāti pra devayānam.*

He knows the path of the yajnic forefathers, he knows the path of the Devas by which men rise.

न देवेष्वा वृश्चते हुतमस्य भवति ॥ ६ ॥

6. *Na deveṣvā vṛścate hutamasya bhavati.*

He does not alienate himself among the Devas, his yajna is fulfilled.

पर्यस्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ७ ॥

7. *Paryasyāsmiṁlloka āyatanaṁ śiṣyate ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs yajna thus permitted by the learned Vratya guest, his house and grhasthashrama, home life, in this world abides well-established and fulfilled.

अथ य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥ ८ ॥

8. *Atha ya evaṁ viduṣā vrātyenānatisṛṣṭo juhoti.*

And he that performs yajna but not thus permitted by the learned Vratya...

न पितृयाणं पन्थां जानाति न देवयानम्॥ ९॥

9. *Na piṛyāṇaṁ panthāṁ jānāti na devayānam.*

He knows neither the Pitryana, path of the forefathers, nor the Devayana, path of the Devas. (He violates both.)

आ देवेषु वृश्चते अहुतमस्य भवति॥ १०॥

10. *Ā deveṣu vṛścate ahutamasya bhavati.*

He alienates himself among the Devas, and his yajna remains unfulfilled.

नास्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति॥ ११॥

11. *Nāsyāsmiṁlloka āyatanaṁ śiṣyate ya evaṁ viduṣā vrātyenānatisṛṣṭo juhoti.*

And in this world, neither his home nor his grhasthashrama, home life, stays well established and fulfilled who performs yajna but not thus permitted by the learned Vratya guest.

Kanda 15/Sukta 13

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्य एकां रात्रिमतिथिर्गृहे वसति॥ १॥

1. *Tadyasyaivaṁ vidvānvrātya ekāṁ rātrimati-thirgṛhe vasati.*

In whose house a learned Vratya guest stays for a night …

ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्द्धे॥ २॥

2. *Ye pṛthivyāṁ puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are on the earth.

तद्यस्यै॒वं वि॒द्वान्व्रात्यो॑ द्वि॒तीया॒ं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ३ ॥

3. *Tadyasyaivaṁ vidvānvrātyo dvitīyāṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for two nights …

ये ३॒ न्तरि॑क्षे॒ पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ४ ॥

4. *Ye'ntarikṣe puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are in the middle regions between earth and heaven.

तद्यस्यै॒वं वि॒द्वान्व्रात्य॑स्तृ॒तीया॒ं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ५ ॥

5. *Tadyasyaivaṁ vidvānvrātyastṛtīyāṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for the third night …

ये दि॒वि पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ६ ॥

6. *Ye divi puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all those beautiful holy worlds which are in the heaven of light.

तद्यस्यै॒वं वि॒द्वान्व्रात्य॑श्चतु॒र्थीं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ७ ॥

7. *Tadyasyaivaṁ vidvānvrātyaścaturthīṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for the fourth night …

ये पुण्यानां॑ पुण्या लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ८ ॥

8. *Ye puṇyānāṁ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all the beautiful holy worlds of the holiest in existence.

तद्यस्यै॒वं वि॒द्वान्व्रात्योऽ पं॑रिमिता॒ रात्री॒रति॒थिर्गृ॒हे व॑स॑ति ॥ ९ ॥

9. *Tadyasyaivaṁ vidvānvrātyo'parimitā rātrīrati-thirgṛhe vasati.*

In whose house the learned Vratya guest thus stays for unlimited nights …

य एवाप॑रिमिता॒ः पुण्या लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ १० ॥

10. *Ya evāparimitāḥ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself unlimited beautiful holy worlds in existence.

अथ॒ यस्याव्रा॑त्यो व्रात्यब्रु॒वो नाम॑बिभ्र॒त्यति॑थिर्गृ॒हा-ना॒गच्छे॑त् ॥ ११ ॥

11. *Atha yasyāvrātyo vrātyabruvo nāmabibhratya-tithirgṛhānāgacchet.*

Should an Avratya, i.e., a guest without discipline and dedication, Vratya in name only and yet calling himself a Vratya, come to a householder...

कर्षेदेनं न चैनं कर्षेत्॥ १२॥

12. *Karṣedenaṁ na cainaṁ karṣet.*

Should the householder put him off, or should he not put him off?

अस्यै देवतायाऽउदकं याचामीमां देवतां वासय इमामिमां देवतां परि वेवेष्मीत्येनं परि वेविष्यात्॥ १३॥

13. *Asyai devatāyā udakaṁ yācāmīmāṁ devatāṁ vāsaya imāmimāṁ devatāṁ pari veveṣmītyenaṁ pari veviṣyāt.*

(The host should not put him off because how is he sure that the visitor is a fraud? So even if the host is in doubt, he should not put him off, because the Atithi is a 'deva' any way. He should, rather take him only as an 'atithi' and say): For this holy presence of a human guest, I offer water, to this holy presence I offer shelter, to this holy figure I offer food. Thus should he get him served as a guest.

तस्यामेवास्य तद्देवतायां हुतं भवति य एवं वेद॥ १४॥

14. *Tasyāmevāsya taddevatāyāṁ hutaṁ bhavati ya evaṁ veda.*

To that pious entity the service is offered, and one who knows this has his service accepted thus to the divinity.

Kanda 15/Sukta 14

Vratya Devata, Atharva Rshi

स यत्प्राचीं दिशमनु व्यचलन्मारुतं शर्धो भूत्वानुव्य चलन्मनोऽन्नादं कृत्वा॥ १॥

1. *Sa yatprācīṁ diśamanu vyacalanmārutaṁ śardho bhūtvānuvya calanmano'nnādaṁ kṛtvā.*

When Vratya moved into the eastern direction, he became the strength of the storm and thus moved. He made the mind as the consumer of food for strength.

मनसान्नादेनान्नमत्ति य एवं वेद ॥ २ ॥

2. *Manasānnādenānnamatti ya evaṁ veda.*

The man that knows this eats food, taking, and thus making, the mind as the consumer of food, (and thus he gains the strength of mind in consequence).

स यद्दक्षिणां दिशमनु व्यचलदिन्द्रो भूत्वानुव्यचलद् बलमन्नादं कृत्वा ॥ ३ ॥

3. *Sa yaddakṣiṇāṁ diśamnu vyacaladindro bhūtvānuvya calad balamannādaṁ kṛtvā.*

When he moved into the southern direction, he became Indra, lord omnipotent, and thus moved. He made strength as the consumer of food.

बलेनान्नादेनान्नमत्ति य एवं वेद ॥ ४ ॥

4. *Balenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, strength as the consumer of food (and thus he gains strength in consequence).

स यत्प्रतीचीं दिशमनु व्यचलद्वरुणो राजा भूत्वानुव्यचलदपोऽन्नादीः कृत्वा ॥ ५ ॥

5. *Sa yatpratīcīṁ diśamanu vyacaladvaruṇo rājā bhūtvānuvyacaladapo'nnādīḥ kṛtvā.*

When he moved into the western direction, he became Ruler Varuna of waters, dynamic action, and thus moved. He made waters as the consumer of food (and thus he gains the dynamism of action).

अद्भिरन्नादीभिरन्नमत्ति य एवं वेद ॥ ६ ॥

6. *Adbhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, the waters as the consumer of food for strength and smartness.

स यदुदीचीं दिशमनु व्यचलत्सोमो राजा भूत्वानुव्य ऽचलत्सप्तर्षिभिर्हुत आहुतिमन्नादीं कृत्वा ॥ ७ ॥

7. *Sa yadudīcīṁ diśamanu vyacalatsomo rājā bhūtvānuvya calatsaptarṣibhirhuta āhutimannādīṁ kṛtvā.*

When he moved into the northern direction, he became Ruler Soma of the strength of peace, and thus moved. He made the oblation offered by seven sages as the consumer of food (and thus he gains the strength and peace of mind and senses).

आहुत्यान्नाद्यान्नमत्ति य एवं वेद ॥ ८ ॥

8. *Āhutyānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, oblations as the receivers and consumers and also givers of food and strength.

स यद् ध्रुवां दिशमनु व्यचलद्विष्णुर्भूत्वानुव्य ऽचलद् विराजमन्नादीं कृत्वा ॥ ९ ॥

9. *Sa yad dhruvāṁ diśamanu vyacaladviṣṇurbhūtvānuvya calad virājamannādīṁ kṛtvā.*

When he moved into the lower and fixed direction, he became Vishnu, the sun, and thus moved. He made Virat, Light, as the consumer of food (and thus he gains the strength and stability of earth under the sun).

विराजान्नाद्यान्नमत्ति य एवं वेद ॥ १० ॥

10. *Virājānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, earth by brilliance as the consumer of food for strength.

स यत्पशूननु व्यचलद्रुद्रो भूत्वानुव्य ऽचलदोषधीरन्नादीः कृत्वा ॥ ११ ॥

11. *Sa yatpaśūnanu vyacaladrudro bhūtvānuvya caladoṣadhīrannādīḥ kṛtvā.*

When he moved into living beings, he became Rudra, health giver, and thus moved. He made Oshadhis, herbs and trees as the consumers of food.

ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥ १२ ॥

12. *Oṣadhībhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, herbs and trees as the consumer of food for health and strength.

स यत्पितॄननु व्यचलद्यमो राजा भूत्वानुव्य ऽचलत्स्वधाकारमन्नादं कृत्वा ॥ १३ ॥

13. *Sa yatpitṝnanu vyacaladyamo rājā bhūtvānuvya calatsvadhākāramannādaṁ kṛtvā.*

When he moved towards the Pitrs, parents and grand parents, he became Yama, lord controller and dispenser of law and justice, and thus moved.He made Svadha, offerings to the pitrs, as the receivers and consumers of food.

स्व॒धा॒का॒रेणा॑न्ना॒देनान्न॑मत्ति॒ य ए॒वं वेद॑ ॥ १४ ॥

14. *Svadhākāreṇānnādenānnāmatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svadha, familial piety, as the receiver, consumer and giver of food for familial integrity.

स यन्म॑नु॒ष्या३ ननु॒ व्यच॑लद॒ग्निर्भू॒त्वानु॒व्य॑ चलत्स्वाहा-का॒रम॑न्ना॒दं कृ॒त्वा ॥ १५ ॥

15. *Sa yanmanuṣpyā'nanu vyacaladagnirbhūtvā-nuvya calatsvāhākāramannādaṁ kṛtvā.*

He moved towards humans, he became Agni and thus moved. He made Svaha, offerings to the divinities, as the receivers and consumers of food.

स्वा॒हा॒का॒रेणा॑न्ना॒देनान्न॑मत्ति॒ य ए॒वं वेद॑ ॥ १६ ॥

16. *Svāhākāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svaha, yajnic fidelity, as the receiver, consumer and giver of food for strength and cohesion.

स यदू॒र्ध्वां दिश॒मनु॒ व्यच॑ल॒द् बृह॒स्पति॑र्भू॒त्वानु॒व्य॑ चल-द्वषट्का॒रम॑न्ना॒दं कृ॒त्वा ॥ १७ ॥

17. *Sa yadūrdhvāṁ diśamanu vyacalad bṛhaspatir-bhūtvānuvya caladvaṣaṭakāramannādaṁ kṛtvā.*

When he moved into the upper direction, he became Brhaspati, dedicated to Veda, and thus moved. He made Vashatkara, oblations for cosmic balance of natural forces, as the receiver, consumer and giver of food.

वषट्कारेणान्नादेनान्नमत्ति य एवं वेद ॥ १८ ॥

18. *Vaṣaṭkāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Vashatkara as the receiver, consumer and giver of food for strength.

स यद्देवाननु व्यचलदीशानो भूत्वानुव्य ⌠चलन्मन्युमन्नादं ⌡कृत्वा ॥ १९ ॥

19. *Sa yaddevānanu vyacaladīśāno bhūtvānuvya calanmanyumannādaṁ kṛtvā.*

When he moved to the Divinities, he became Ishana, the supreme power, and thus moved. He made Manyu, righteous passion, as the receiver and consumer of food.

मन्युनान्नादेनान्नमत्ति य एवं वेद ॥ २० ॥

20. *Manyunānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Manyu as the receiver, consumer and giver of righteous passion.

स यत्प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्य ऽचलत्प्राण-मन्नादं कृत्वा ॥ २१ ॥

21. *Sa yatprajā anu vyacalat prajāpatirbhūtvānuvya calatprāṇamannādaṁ kṛtvā.*

He moved towards the people, he became Prajapati and thus moved. He made Prana as the consumer of food for energy.

प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥ २२ ॥

22. *Prāṇenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Pranic energy as the receiver consumer of food and giver of energy.

स यत्सर्वानन्तर्देशाननु व्यचलत्परमेष्ठी भूत्वानुव्य ऽचलद् ब्रह्मान्नादं कृत्वा ॥ २३ ॥

23. *Sa yatsarvānantardeśānanu vyacalatparameṣṭhī bhūtvānuvya calad brahmānnādaṁ kṛtvā.*

He moved into all the interdirections of space, he became Parameshthi, the highest power, and thus moved. He made Brahma as the consumer of food.

ब्रह्मणान्नादेनान्नमत्ति य एवं वेद ॥ २४ ॥

24. *Brahmaṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Brahma, the Supreme Spirit, as the receiver and consumer of food and the giver of spiritual enlightenment.

Kanda 15/Sukta 15

Vartya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य ॥ १ ॥

1. *Tasya vrātyasya.*

Of that Vratya, man of avowed discipline.

स॒प्त प्रा॒णाः स॒प्तापा॒नाः स॒प्त व्या॒नाः ॥ २ ॥

1. *Sapta prāṇāḥ saptāpānāḥ sapta vyānāḥ.*

Seven are the pranas, inhaling breath energies, seven apanas, exhaling energies, and seven vyanas, systemic energies.

तस्य॒ व्रात्य॑स्य । यो ऽ स्य प्रथ॒मः प्रा॒ण ऊ॒र्ध्वो नामा॒यं सो अ॒ग्निः ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya prathamaḥ prāṇa ūrdhvo nāmāyaṁ so agniḥ.*

The first vital breath of that Vratya, 'Urdhava' or Upward by name, that is Agni, the fire of energy.

तस्य॒ व्रात्य॑स्य । यो ऽ स्य द्वि॒तीय॑ः प्रा॒णः प्रौ॒ढो॒ नामा॒सौ स आ॑दि॒त्यः ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya dvitīyaḥ prāṇaḥ prauḍho nāmāsau sa ādityaḥ.*

The second vital breath energy of that Vratya is 'Praudha' by name, mature on top, and that is Aditya, the sun.

तस्य॒ व्रात्य॑स्य। यो ऽ स्य तृ॒तीय॑: प्रा॒णो३॑भ्यू॑ढो॒ नामा॒सौ स च॒न्द्रमा॑:॥ ५॥

5. *Tasya vrātyasya. Yo'sya tṛtīyaḥ prāṇo'bhūḍho nāmāsau sa candramāḥ.*

The third pranic energy of this Vratya is Abhyudha' by name, conveyed, communicated and reflected, and that is Chandrama, the moon.

तस्य॒ व्रात्य॑स्य। यो ऽ स्य च॒तु॒र्थः प्रा॒णो वि॒भूर्नामा॒यं स प॑वमा॒नः॥ ६॥

6. *Tasya vrātyasya. Yo'sya caturthaḥ prāṇo vibhūrnāmāyaṁ sa pavamānaḥ.*

The fourth pranic energy of this Vratya is 'Vibhu' by name, and that is Pavamana, cosmic wind, the purifier.

तस्य॒ व्रात्य॑स्य। यो ऽ स्य पञ्च॒मः प्रा॒णो योनि॒र्नाम॒ ता इ॒मा आप॑:॥ ७॥

7. *Tasya vrātyasya. Yo'sya pañcamaḥ prāṇo yonirnāma tā imā āpaḥ.*

The fifth pranic energy of this Vratya is 'Yoni' by name, and that is these Apah, waters, sources of new forms.

तस्य॒ व्रात्य॑स्य। यो ऽ स्य ष॒ष्ठः प्रा॒णः प्रि॒यो नाम॒ त इ॒मे प॒शव॑:॥ ८॥

8. *Tasya vrātyasya. Yo'sya ṣaṣṭhaḥ prāṇaḥ priyo nāma ta ime paśavaḥ.*

The sixth pranic energy of this Vratya is 'Priya' by name, the dear one, and that is these animals.

तस्य॒ व्रात्य॑स्य। यो ऽस्य सप्त॒मः प्रा॒णोऽ प॑रिमितो॒ नाम॒ ता इ॒माः प्र॒जाः ॥ ९ ॥

9. *Tasya vrātyasya. Yo'sya saptamaḥ prāṇo' parimito nāma tā imāḥ prajāḥ.*

The seventh pranic energy of this Vratya is 'Aparimita' by name, the Unbounded, and that is these living beings.

Kanda 15/Sukta 16

Vratya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य। यो ऽस्य प्रथ॒मोऽ पा॒नः सा पौर्ण॑मा॒सी ॥ १ ॥

1. *Tasya vrātyasya. Yo'sya prathamo'pānaḥ sā paurṇamāsī.*

Of the Vratya, the first apana is Paurnamasi, the full moon night (which cleanses and energises).

तस्य॒ व्रात्य॑स्य। यो ऽस्य द्वि॒तीयो॑ऽ पा॒नः साष्ट॑का ॥ २ ॥

2. *Tasya vrātyasya. Yo'sya dvitīyo'pānaḥ sāṣṭakā.*

Of the Vratya, the second apana is Ashtaka, the eighth of the fortnight.

तस्य॒ व्रात्य॑स्य। यो ऽस्य तृ॒तीयो॑ऽ पा॒नः सामा॑वा॒स्या ऽ॑ ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya tṛtīyo'pānaḥ sāmāvāsyā.*

Of the Vratya, the third apana is Amavasya, the dark night.

तस्य॒ व्रात्य॑स्य। यो ऽस्य च॒तुर्थो ऽ॑ पा॒नः सा श्र॒द्धा ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya caturtho'pānaḥ sā śraddhā.*

Of the Vratya, the fourth apana is Shraddha, faith.

तस्य॒ व्रात्य॑स्य। यो ऽस्य पञ्च॒मो ऽस्य पा॒नः सा दी॒क्षा ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya pañcamo'pānaḥ sā dīkṣā.*

Of the Vratya, the fifth apana is Diksha, consecration.

तस्य॒ व्रात्य॑स्य। यो ऽस्य ष॒ष्ठो ऽस्य पा॒नः स य॒ज्ञः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho'pānaḥ sa yajñaḥ.*

Of the Vratya, the sixth apana is yajna.

तस्य॒ व्रात्य॑स्य। यो ऽस्य सप्त॒मो ऽस्य पा॒नस्ता इ॒मा दक्षि॑णाः ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya saptamo'pānastā imā dakṣiṇāḥ.*

Of the Vratya, the seventh apana is Dakshina, yajnic gifts.

Kanda 15/Sukta 17

Vratya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य। यो ऽस्य प्र॑थ॒मो व्या॒नः सेयं भूमिः॑ ॥ १ ॥

1. *Tasya vrātyasya. Yo'sya prathamo vyānaḥ seyaṁ bhūmiḥ.*

Of the Vratya, the first vyana, systemic energy,

is this earth.

तस्य॒ व्रात्य॑स्य । यो ऽस्य द्वि॒तीयो॑ व्या॒नस्तद॒न्तरि॑क्षम् ॥ २ ॥

2. *Tasya vrātyasya. Yo'sya dvitīyo vyānastadantarikṣam.*

Of the Vratya, the second vyana is antarisksha, the middle region, the firmament.

तस्य॒ व्रात्य॑स्य । यो ऽस्य तृ॒तीयो॑ व्या॒नः सा द्यौः ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya tṛtīyo vyānaḥ sā dyauḥ.*

Of the Vratya, the third vyana is Dyau, the solar region.

तस्य॒ व्रात्य॑स्य । यो ऽस्य च॒तु॒र्थो व्या॒नस्तानि॒ नक्ष॑त्राणि ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya caturtho vyānastāni nakṣatrāṇi.*

Of the Vratya, the fourth vyana is the stars.

तस्य॒ व्रात्य॑स्य । यो ऽस्य प॑ञ्च॒मो व्या॒नस्त ऋ॒तवः॑ ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya pañcamo vyānasta ṛtavaḥ.*

Of the Vratya, the fifth vyana is the seasons.

तस्य॒ व्रात्य॑स्य । यो ऽस्य ष॒ष्ठो व्या॒नस्त आ॑र्त॒वाः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho vyānasta ārtavāḥ.*

Of the Vratya, the sixth vyana is the products of the seasons.

तस्य॒ व्रात्य॑स्य । यो ऽस्य स॒प्त॒मो व्या॒नः स संव॑त्स॒रः ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya sapto vyānaḥ sa saṁvatsaraḥ.*

Of the Vratya, the seventh vyana is the year.

तस्य॒ व्रात्य॑स्य। स॒मा॒नमर्थं॑ परि॑ यन्ति दे॒वाः संव॑त्स॒रं वा ए॒तदृ॒तवो॑ऽनुपरि॑यन्ति॒ व्रात्यं॑ च॥ ८॥

8. *Tasya vrātyasya. Samānamarthaṁ pari yanti devāḥ saṁvatsaraṁ vā etadṛtavo' nupariyanti vrātyaṁ ca.*

Of the Vratya, the divinities serve and accomplish the purpose, one common to all things. They go round and round like the cycle of the seasons going round the year, or like all of them circumambulating the Vratya itself.

तस्य॒ व्रात्य॑स्य। यदा॑दि॒त्यम॑भिसंवि॒शन्त्य॑मावा॒स्यां॑ च॒ैव तत्पौ॑र्णमा॒सीं च॑॥ ९॥

9. *Tasya vrātyasya. Yadādityamabhisaṁviśantya-māvāsyāṁ caiva tatpaurṇamāsīṁ ca.*

Whatever the forms and phases of that Vratya, they, all living beings, enter the Sun, the self-refulgent One, whether they enter Amavasya, the dark night by the path of the progenitors, or Paurnamasi, the full moon light by the path of the Divinities.

तस्य॒ व्रात्य॑स्य। ए॒कं॒ तदे॑षाममृ॒त॒त्वमित्याहु॑ति॒रे॒व॥ १०॥

10. *Tasya vrātyasya.*
Ekaṁ tadeṣāmamṛtatvamityāhutireva.

Of that Aditya Vratya, that is the one immortality, that is the one oblation, the completion of

one existential cycle.

Kanda 15/Sukta 18

Vratya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य ॥ १ ॥

1. *Tasya vrātyasya.*

Of that Vratya, lord of eternal law, …

यद॑स्य॒ दक्षि॑ण॒मक्ष्य॒सौ स आ॑दि॒त्यो यद॑स्य स॒व्यमक्ष्य॒सौ स च॒न्द्रमा॑: ॥ २ ॥

2. *Yadasya dakṣiṇamakṣyasau sa ādityo yadasya savyamakṣyasau sa candramāḥ.*

The right eye is Sun, the left is Moon.

यो ऽस्य॒ दक्षि॑ण॒: कर्णो॑ऽयं सो अ॒ग्निर्यो ऽस्य स॒व्य: कर्णो॑ऽयं स पव॑मान: ॥ ३ ॥

3. *Yo'sya dakṣiṇaḥ karṇo'yaṁ so agniryo'sya savyaḥ karṇo'yaṁ sa pavamānaḥ.*

The right ear is Agni, the left is the Wind.

अ॒हो॒रा॒त्रे नासि॑के॒ दिति॒श्चादि॑तिश्च शीर्षकपा॒ले सं॑वत्स॒र: शिर॑: ॥ ४ ॥

4. *Ahorātre nāsike ditiścāditiśca śīrṣakapāle saṁvatsaraḥ śiraḥ.*

The day-night cycle is the nostrils, the constant and mutable phases of Nature are two lobes of the brain,

and the year is the head.

अह्ना॑ प्र॒त्यङ् व्रात्यो॒ रात्र्या॒ प्राङ् नमो॒ व्रात्या॑य ॥ ५ ॥

5. *Ahnā pratyaṅ vrātyo rātryā prāṅ namo vrātyāya.*

By day, Vratya goes westwards, by night, it goes east ward.

All homage to Vratya.

॥ इति पञ्चदशं काण्डम् ॥

KANDA-16
(PRAJAPATYAM)

Kanda 16/Sukta 1

Prajapati Devata, Atharva Rshi

अतिसृष्टो अपां वृषभोऽ तिसृष्टा अग्रयो दिव्याः ॥ १ ॥

1. *Atisṛṣṭo apāṁ vṛṣabho' tisṛṣṭā agnayo divyāḥ.*

The mighty cloud of the waters of life is released, the flood is on the flow, the divine fires of life are released, the lights radiate, …

रुजन्परिरुजन्मृणन्प्रमृणन् ॥ २ ॥

2. *Rujan parirujan mṛṇan pramṛṇan.*

Crushing, shattering, smashing, destroying …

म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ॥ ३ ॥

3. *Mroko manohā khano nirdāha ātmadūṣista-nūdūṣiḥ.*

Whatever is burning, depressing the mind, piercing and uprooting, consuming, polluting body and soul.

इदं तमति सृजामि तं माभ्यवनिक्षि ॥ ४ ॥

4. *Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi.*

All this I give up, let all this never touch me, let me never touch it again.

तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॑ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

And thus and thereby we give up all that is hostile and unfriendly to us and all that which we hate to suffer.

अ॒पाम॒ग्रमसि समु॒द्रं वो॒ऽभ्यव॑सृजामि ॥ ६ ॥

6. *Apāmagramasi samudraṁ vo'bhyavasṛjāmi.*

O Vrshabha, cloud of divine showers, you are the pioneer of will and action. O will and actions of mind and will, I assign you all to the oceanic depths of the heart and soul suffered in the waters of divine light and generosity.

यो॒३॑प्स्व॑१॑ग्निर॒ति तं सृ॑जामि म्रो॒कं ख॒निं त॑नू॒दूषि॑म् ॥ ७ ॥

7. *Yo'psvagnirati taṁ sṛjāmi mrokaṁ khaniṁ tanūdūṣim.*

The fire that is in the mind-and-will flow of action, breaking, piercing and polluting the body and senses, that fire I give up.

यो व॑ आपो॒ऽ ग्निरा॑वि॒वेश॒ स एष यद्वो॑ घो॒रं तदे॒तत् ॥ ८ ॥

8. *Yo va āpo'gnirāviveśa sa eṣa yadvo ghoraṁ tadetat.*

O flow of will and action (of the individual and collective humanity), the fire that has entered you, that fire is cruel and destructive.

इन्द्र॑स्य व इन्द्रि॒येणा॒भि षि॑ञ्चेत् ॥ ९ ॥

9. *Indrasya va indriyeṇābhi ṣiñcet.*

That fire, let the flood of divine waters of the 'cloud' in the soul and in the power of the senses and mind sprinkle and consecrate into peace.

अरिप्रा आपो अप रिप्रमस्मत् ॥ १० ॥

10. *Ariprā āpo apa ripramasmat.*

Let the waters, the flow of will and action, purified and free from sin, dispel sin and evil from us.

प्रास्मदेनो वहन्तु प्र दुःष्वप्न्यं वहन्तु ॥ ११ ॥

11. *Prāsmadeno vahantu pra duḥṣvapnyaṁ vahantu.*

Let the waters of purity and divinity carry away sin and evil dreams and the consequences of evil dreams.

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे ॥ १२ ॥

12. *Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa spṛśata tvacaṁ me.*

O waters of purity, vibrations of divinity, radiations of holy light, watch and bless with the eye of peace, love and grace, touch and consecrate my body with your divine presence.

शिवानग्नीनप्सुषदो हवामहे मयि क्षत्रं वर्च आ धत्त देवीः ॥ १३ ॥

13. *Śivānagnīnapsuṣado havāmahe mayi kṣatraṁ varca ā dhātta devīḥ.*

We invoke the divine light of mind and divine fire of will and action vibrant in the divine waters and radiant in the light divine. O divine showers of light

and grace, consecrate me with splendour as individual and as the human social order.

Kanda 16/Sukta 2

Vak Devata, Atharva Rshi

निर्दुर्मर्ण्य ऽ ऊर्जा मधुमती वाक् ॥ १ ॥

1. *Nirdurarmaṇya ūrjā madhumatī vāk.*

Let adversity be away. Let there be strength and energy all round. Let speech be honey sweet.

मधुमती स्थ मधुमतीं वाचमुदेयम् ॥ २ ॥

2. *Madhumatī stha madhumatīṁ vācamudeyam.*

O thoughts, will and actions, be good and honey sweet. Let us speak words of honeyed sweetness.

उपहूतो मे गोपा उपहूतो गोपीथः ॥ ३ ॥

3. *Upahūto me gopā upahūto gopīthaḥ.*

I have invoked my preceptor and protector of speech. I have invoked the protector and promoter of mind and senses.

सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥ ४ ॥

4. *Suśrutau karṇau bhadraśrutau karṇau bhadraṁ ślokaṁ śrūyāsam.*

Let my ears be efficient in hearing. Let them be good so that I may hear good things. Let me hear good words of noble meaning.

सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं ज्योतिः ॥ ५ ॥

5. *Suśrutiśca mopaśrutiśca mā hāsiṣṭāṁ sauparṇaṁ cakṣurajasraṁ jyotiḥ.*

Let the divine voice of Shruti, Veda, and Upashruti, Smrti and recitation never forsake me. Let the eye, efficient and intense as that of the eagle, and the eternal light of Divinity never forsake me.

ऋषीणां प्रस्तरो ऽसि नमोऽस्तु दैवाय प्रस्तराय ॥ ६ ॥

6. *Ṛṣīṇāṁ prastaro'si namo'stu daivāya prastarāya.*

O Lord of eternal light, you are the bed-rock foundation of the sages and of their vision and speech. Salutations to you, salutations to divine vision and speech. Salutations to the foundation and fountain-head of the sages' vision and speech.

Kanda 16/Sukta 3

Atma-Aditya Devata, Brahma Rshi

मूर्धाहं रयीणां मूर्धा समानानां भूयासम् ॥ १ ॥

1. *Mūrdhāhaṁ rayīṇāṁ mūrdhā samānānāṁ bhūyāsam.*

Let me be on top of honour, wealth and excellence, let me rise to the top among equals.

रुजश्च मा वेनश्च मा हासिष्टां मूर्धा च मा विधर्मा च मा हासिष्टाम् ॥ २ ॥

2. *Rujaśca mā venaśca mā hāsiṣṭāṁ mūrdhā ca mā vidharmā ca mā hāsiṣṭām.*

Let the splendour and power to break down evil, and the lustre and light of divine knowledge, never forsake me. Let wisdom and love of Dharma never

forsake me.

उर्वश्च॑ मा चम॒सश्च॒ मा हा॑सिष्टां ध॒र्ता च॑ मा ध॒रुण॑श्च॒ मा हा॑सिष्टाम्॥ ३॥

3. *Urvaśca mā camasaśca mā hāsiṣṭāṁ dhartā ca mā dharuṇaśca mā hāsiṣṭām.*

Let havi, ladle and generosity never forsake me. Let the divine supporter and the sustainer never forsake me. Let the power to sustain and support never forsake me.

वि॒मो॒कश्च॑ मा॒र्द्रप॑विश्च॒ मा हा॑सिष्टामा॒र्द्र दा॑नुश्च मा मात॒रिश्वा॑ च॒ मा हा॑सिष्टाम्॥ ४॥

4. *Vimokaśca mārdrapaviśca mā hāsiṣṭāmā-rdradānuśca mā mātariśvā ca mā hāsiṣṭām.*

Let the lord giver of Moksha and the moving wheel never forsake me. Let abundant flowing generosity and life giving cosmic wind never forsake me.

बृह॒स्पति॑र्म आ॒त्मा नृ॒मणा॒ नाम॒ हृद्याः॥ ५॥

5. *Bṛhaspatirma ātmā nṛmaṇā nāma hṛdyaḥ.*

Let Brhaspati, lord of boundless universe, be the inspirer of my soul, and universal generosity of human nature be at the core of my heart.

अ॒स॒ंता॒पं मे॒ हृद॑यमु॒र्वी गव्यू॑तिः समु॒द्रो अ॑स्मि॒ विध॑र्मणा॥ ६॥

6. *Asaṁtāpaṁ me hṛdayamurvī gavyūtiḥ samudro asmi vidharmaṇā.*

Let my heart be free from sorrow and suffering,

let my progress and movement forwards be wide and long, and my nature be as deep as the ocean by virtue of my Dharma and virtue.

Kanda 16/Sukta 4

Aditya Devata, Brahma Rshi

नाभिर॒हं र॑यी॒णां नाभिः॑ सम॒मानानां भूयासम्॥ १॥

1. *Nābhiraham rayīṇām nābhiḥ samānānām bhūyāsam.*

Let me be at the centre of wealth, honour and excellence. Let me be at the centre of my equals.

स्वा॒सद॑सि सू॒षा अ॒मृतो॒ मर्त्ये॑ष्वा॥ २॥

2. *Svāsadasi sūṣā amṛto martyeṣvā.*

You are well settled at peace, rising like the holy dawn, and immortal among mortals.

मा मां प्रा॒णो हा॑सी॒न्मो अ॑पा॒नो ऽ॒ व॒हाय॒ परा॑ गात्॥ ३॥

3. *Mā māṁ prāṇo hāsīnmo apāno'vahāya parā gāt.*

Let not prana forsake me, let not apana forsake me and go apart.

सूर्यो॒ माह्नः॑ पात्व॒ग्निः पृ॑थि॒व्या वा॒युर॒न्तरि॑क्षाद्यमो म॑नु॒ष्ये-॒भ्यः॒ सर॑स्वती॒ पार्थि॑वेभ्यः॥ ४॥

4. *Sūryo māhnaḥ pātvagniḥ pṛthivyā vāyurantarikṣādyamo manuṣyebhyaḥ sarasvatī pārtivebhyaḥ.*

Let the Sun protect me from the day's fears, let Agni, fire, protect me from the earth's fears, let Vayu protect me from fears of the sky, let Yama, lord of law and order, protect me from fears of the human world,

and Sarasvati save me from fears of what happens on the earth.

प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ॥ ५ ॥

5. *Prāṇāpānau mā mā hāsiṣṭaṁ mā jane pra meṣi.*

Let prana and apana not forsake me, let me not die out among men.

स्वस्त्यद्योषसो दोषसश्च सर्वं आपः सर्वगणो अशीय ॥ ६ ॥

6. *Svastyadyoṣaso doṣasaśca sarva āpaḥ sarvagaṇo aśīya.*

Let all be good with happiness and well being day and night, today. Let all pranic energies and all activities be full of happiness and well being. Let me, with all my people and everything around, be happy, blessed with goodness and well being.

शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ मे प्राणापानावग्निर्मे दक्षं दधातु ॥ ७ ॥

7. *Śakvarī stha paśavo mopa stheṣurmitrāvaruṇau me prāṇāpānāvagnirme dakṣaṁ dadhātu.*

O people of the world, be bold and powerful, may all living beings around me abide in joy. May Mitra and Varuna, divine sun and moon, give me prana and apana energies of nature, and Agni, heat and light of life, bless me with strength and efficiency.

Kanda 16/Sukta 5

Svapna Devata, Yama Rshi

विद्म ते स्वप्न जनित्रं ग्राह्याः पुत्रो ऽसि यमस्य करणः ॥ १ ॥

1. *Vidma te svapna janitraṁ grāhyāḥ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of seizure, you are an instrument of Yama.

अन्तकोऽसि मृत्युरसि ॥ २ ॥

2. *Antako'si mṛtyurasi.*

You are a harbinger of the end, you are death indeed.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ ३ ॥

3. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ ४ ॥

4. *Vidma te svapna janitraṁ nir-ṛtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of adversity, you are an agent of Yama, You are a harbinger of the end, you are death indeed. O dream we know what you are. O sleep, save us from evil dreams.

**विद्म ते स्वप्न जनित्रमभूत्याः पुत्रो ऽसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात्पाहि॥ ५॥**

5. *Vidma te svapna janitramabhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from bad dreams.

**विद्म ते स्वप्न जनित्रं निर्भूत्याः पुत्रो ऽसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात्पाहि॥ ६॥**

6. *Vidma te svapna janitraṁ nirbhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of loss and want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from evil dreams.

**विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रो ऽसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात्पाहि॥ ७॥**

7. *Vidma te svapna janitraṁ parābhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of defeat and frustration, you are an agent of Yama, you are a harbinger of the end, you are death itself.

O dream, we know what you are really. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः ॥ ८ ॥

8. *Vidma te svapna janitraṁ devajāmīnāṁ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of disturbed mind and senses. You are an agent of Yama.

अन्तकोऽसि मृत्युरसि ॥ ९ ॥

9. *Antako'si mṛtyurasi.*

You are the harbinger of the end, you are death itself.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ १० ॥

10. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are really. O sleep, protect us from evil dreams.

Kanda 16/Sukta 6

Duh-svapna-nashanam Devata, Yama Rshi

अजैष्माद्यास॑नामाद्याभूमाना॑गसो व॒यम् ॥ १ ॥

1. *Ajaiṣmādyāsanāmādyābhūmānāgaso vayam.*

We have won over bad dreams today. We have acquired what we had wanted to acquire, realised our noble dreams. We have become free from sin and guilt.

उषो॒ यस्मा॑द्दुःष्वप्न्या॒दभै॒ष्माप॒ तदु॑च्छतु ॥ २ ॥

2. *Uṣo yasmādduḥṣvapnyādabhaiṣmāpa taducchatu.*

Let the dawn dispel the evil dream, of which we were afraid.

द्वि॒ष॒ते तत्परा॑ वह॒ शप॑ते॒ तत्परा॑ वह ॥ ३ ॥

3. *Dviṣate tatparā vaha śapate tatparā vaha.*

Take the evil dream to him that hates, to him that execrates.

यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तस्मा॑ एनद्गमयामः ॥ ४ ॥

4. *Yaṁ dviṣmo yaśca no dveṣṭi tasmā enadgamayāmaḥ.*

We send it to him that hates us, to him whom we hate to suffer (because of his curses).

उ॒षा दे॒वी वा॒चा सं॑विदा॒ना वाग्दे॒व्यु॑॑षसा॑ संविदा॒ना ॥ ५ ॥

5. *Uṣā devī vācā saṁvidānā vāgdevyuṣasā saṁvidānā.*

Let heavenly dawn join with holy speech and

holy speech join with heavenly dawn.

उ॒षस्पति॑र्वा॒चस्पति॑ना संविदा॒नो वा॒चस्पति॑रु॒षस्पति॑ना संविदा॒नः ॥ ६ ॥

6. *Uṣaspatirvācaspatinā saṁvidāno vācaspatiruṣaspatinā saṁvidānaḥ.*

Let the lord and master of heavenly dawn join with the lord and master of holy speech, and the lord and master of holy speech join with the lord and master of heavenly dawn.

(Indeed the two are together and inseparable. The mantra is an exhortation to the holy man of meditation.)

ते३॑ऽ मुष्मै॒ परा॑ वहन्त्व॒रायान्दु॒र्णाम्नः॑ स॒दान्वा॑ः ॥ ७ ॥

7. *Te'muṣmai parā vahantvarāyāndurṇāmnaḥ sadānvāḥ.*

Let the divine laws of nature carry back to that hater and execrator all miseries, notorieties and calamities...

कु॒म्भीका॑ दू॒षीका॒ः पीय॑कान् ॥ ८ ॥

8. *Kumbhīkā dūṣīkāḥ pīyakān.*

All swellings, contagions and fatalities …

जा॒ग्र॒द्दु॒ःष्व॒प्न्यं स्व॑प्ने॒दुः॑ष्व॒प्न्यम् ॥ ९ ॥

9. *Jāgradduḥṣvapnyaṁ svapneduḥṣvapnyam.*

All evil day-dreams and all evil dreams in sleep…

अनागमिष्यतो वरानवित्तेः संकल्पानमुच्या
द्रुहः पाशान्॥ १०॥

10. *Anāgamiṣyato varānavitteḥ saṁkalpānamucyā druhaḥ pāśān.*

All ambitions which are not realisable, resolutions for wealth lost in poverty and fetters of hate and jealousy which are unbreakable.

तदमुष्मा अग्ने देवाः परा वहन्तु वध्रिर्यथासद्वित्थुरो
न साधुः॥ ११॥

11. *Tadamuṣmā agne devāḥ parā vahantu vadhrirya-thāsadvithuro na sādhuḥ.*

All these, O Agni, lord of light, may the Devas, divine laws and forces of nature, carry away to the man of hate and execration so that the evil doer may suffer the ineffectuality of his painful performance.

Kanda 16/Sukta 7

Duh-svapna-nashanam Devata, Yama Rshi

तेनैनं विध्याम्यभूत्यैनं विध्यामि निर्भूत्यैनं विध्यामि
पराभूत्यैनं विध्यामि ग्राह्यैनं विध्यामि तमसैनं विध्यामि॥ १॥

1. *Tenainaṁ vidhyāmyabhūtyainaṁ vidhyāmi nirbhūtyainaṁ vidhyāmi parābhūtyainaṁ vidhyāmi grāhyainaṁ vidhyāmi tamasainaṁ vidhyāmi.*

I fix this evil dreamer with that ineffectuality which is the consequence of his sufferance and painful performance: I fix him with want and poverty. I fix him with loss and deprivation. I fix him with defeat and

frustration. I fix him with seizure. I fix him with utter darkness and ignorance.

देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥ २ ॥

2. *Devānāmenaṁ ghoraiḥ krūraiḥ praiṣairabhipreṣyāmi.*

I knock him down with terrible visitations of nature's inevitable furies.

वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥ ३ ॥

3. *Vaiśvānarasyainaṁ daṁṣṭrayorapi dadhāmi.*

I place him in the jaws of the ordeal of human destiny ordained by divine law of natural justice.

एवानेवाव सा गरत् ॥ ४ ॥

4. *Evānevāva sā garat.*

Thus or otherwise let that dispensation of justice deal with the evil dreamer.

योऽस्मान्द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः स आत्मानं द्वेष्टु ॥ ५ ॥

5. *Yo'smāndveṣṭi tamātmā dveṣṭu yaṁ vayaṁ dviṣmaḥ sa ātmānaṁ dveṣṭu.*

Whoever hates us, his own conscience would reject him in that, and whoever we hate would arraign his own conscience.

निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद्भजाम ॥ ६ ॥

6. *Nirdviṣantaṁ divo niḥ pṛthivyā nirantarikṣādbhajāma.*

We dispense with the hater's share from the

earth, from the sky and from the heavens.

सुयामंश्चाक्षुष ॥ ७ ॥

7. *Suyāmaṁścākṣuṣa.*

O lord all-supervisor, noble controller,

इदमहमामुष्यायणेऽमुष्याः पुत्रे दुःष्वप्न्यं मृजे ॥ ८ ॥

8. *Idamhamāmuṣyāyaṇe'muṣyāḥ putre duḥṣvapnyaṁ mṛje.*

Here, through this dispensation, do I cleanse and wash away the evil dream present in the son of such and such father and such and such mother.

यददोअदो अभ्यगच्छन्यद्दोषा यत्पूर्वा रात्रिम् ॥ ९ ॥

9. *Yadado-ado abhyagacchanyaddoṣā yatpūrvāṁ rātrim.*

Whatever evil dreams have come then and then again, that and that again, what at night, whatever the night before,

यज्जाग्रद्यत्सुप्तो यद्दिवा यन्नक्तम् ॥ १० ॥

10. *Yajjāgradyatsupto yaddivā yannaktam.*

Whatever while awake, whatever when asleep, whatever in the day, whatever at night,

यदहरहरभिगच्छामि तस्मादेनमव दये ॥ ११ ॥

11. *Yadaharaharabhigacchāmi tasādenamava daye.*

Whatever the dream I suffer day by day, of all that, I cleanse this mind and soul.

तं ज॑हि॒ तेन॑ मन्दस्व॒ तस्य॑ पृ॒ष्टीरपि॑ शृणीहि ॥ १२ ॥

12. *Taṁ jahi tena mandasva tasya pṛṣṭīrapi śṛṇīhi.*

O mind, O soul, O man, strike that off, eliminate it, be happy with that performance, cut off the very roots of it, break the very back and bones of it.

स मा जी॑वी॒त्तं प्रा॒णो ज॑हातु ॥ १३ ॥

13. *Sa mā jīvīttaṁ prāṇo jahātu.*

Let the evil dream not live at all, let it not breathe, let the life breath forsake it.

Kanda 16/Sukta 8 (Victory, Freedom and Security)

Duh-svapna-nashanam Devata, Yama Rshi

जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माक॑ं॒ तेजो॒ऽ स्माक॑ं॒ ब्रह्मा॒स्माक॑ं॒ स्व॑र॒स्माकं॒ य॒ज्ञो॒३॑ऽ स्माकं॒ प॒शवो॒ऽस्माकं॒ प्र॒जा अ॒स्माकं॒ वी॒रा अ॒स्माक॑म् ॥ १ ॥

1. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

We have conquered, we have won. What we have won back is ours. What is broke open and discovered and recovered is ours. Rtam, the Law and truth is ours, splendour and glory is ours, Veda, knowledge is ours, Svah and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are our own.

तस्मा॑दमुं निर्भ॑जामो॒ऽ मुमा॑मुष्याय॒णम॒मुष्या॑ः
पु॒त्रम॒सौ यः ॥ २ ॥

2. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ.*

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer, who is son of such and such father and of such and such mother.

स ग्राह्या॒ः पाशा॒न्मा मो॑चि ॥ ३ ॥

3. *Sa grāhyāḥ pāśānmā moci.*

May he never be free from the snares of that evil dream.

तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नमध॒राञ्चं पादयामि ॥ ४ ॥

4. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here I arrest and freeze his honour, lustre, pranic energy and his life and age, and here I place him down at the lowest.

ज॒ितम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माक॑ं तेजो॒ऽ स्माक॑ं ब्रह्मा॒स्माकं स्व॑ र॒स्माकं य॒ज्ञो३॑ऽ स्माकं प॒शवो॒ऽ स्माक॑ं प्र॒जा अ॒स्माकं वी॒रा अ॒स्माक॑म्। तस्मा॑दमुं निर्भ॑जामो॒ऽ-मुमा॑मुष्याय॒णम॒मुष्या॑ः पु॒त्रम॒सौ यः। स नि॑र्ऋ॒त्या॒ः पाशा॒न्मा मो॑चि। तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नम-ध॒राञ्चं पादयामि ॥ ५ ॥

5. *Jitamasmākam udbhinnamasmākam ṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇam-amuṣyāḥ putramasau yaḥ. Sa nir-ṛtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer who is son of such and such father and of such and such mother.

Let him never be free from the snares of adversity. And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽभूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ६॥

6. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'bhūtyāḥ pāśānmā moci. Tasyedaṁ varcaste-jaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of so and so father and so and so mother.

Let him never be free from the fetters of want and poverty.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स निर्भूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ७॥

7. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño' smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'-mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa nirbhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, we alienate that evil dreamer, son of so and so father and so and so mother, from all that.

Let him never be free from the fetters of loss and deprivation.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॑रस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽ-मुमामुष्यायणममुष्याः पुत्रमसौ यः। स परा भूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ८॥

8. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa parābhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of such and such father and such and such mother.

Let him never be free from the fetters of defeat and frustration.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स देवजामीनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ९॥

9. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa devajāmīnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of his mind and senses.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स बृहस्पतेः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १०॥

10. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño' smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa bṛhaspateḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Brhaspati, lord and master of knowledge and power.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स प्रजापतेः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ११॥

11. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa prajāpateḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Prajapati, lord ruler and protector of the people.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॑रस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स ऋषीणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १२॥

12. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛṣīṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, Yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of the law and discipline of the Rshis, learned sages.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आर्षेयाणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १३॥

13. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ārṣeyāṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the literature and traditions established by the Rshis, sages of vision and wisdom.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॑रस्माकं यज्ञोऽ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽङ्गिरसां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १४॥

14. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa so'ṅgirasāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules of the Angirasas, top rank scholars of science, technology and social sciences.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आङ्गिरसानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १५॥

15. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa āṅgirasānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, ours is splendour, ours is Brahma, ours is peace and joy, ours is yajna, ours is wealth and cattle, the people are ours, the heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules and traditions established by the disciples and followers of the Angirasas.

And here now, I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽथर्वणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १६॥

16. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So' tharvaṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Truth and law is ours, splendour is ours, Brahma, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the Atharvans, scholars of the eternal laws of the Atharva-veda.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आथर्वणानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १७॥

17. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ātharvaṇānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, truth and law, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, the heroic brave are ours.

For this reason now, from all that we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the strict rules and discipline of the literature and traditions established by the disciples and follwers of the Atharvans.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर[रस्माकं यज्ञोऽ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स वनस्पतीनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १८॥

18. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa vanaspatīnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is the Truth and Law of Rtam, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the protectors and promoters of the herbs and trees of the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स वानस्पत्यानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १९॥

19. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa vānaspatyānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the laws and rules relating to the herbs and trees of the forests and the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स ऋतूनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २०॥

20. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛtūnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasons.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आर्तवानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २१॥

21. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa ārtavānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasonal products of nature through the year.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॑रस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स मासानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २२॥

22. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa māsānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the limitations and discipline of the rules relating to the months.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर[स्माकं यज्ञोऽ]स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सो [ऽ]धमासानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २३॥

23. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'rdhamāsānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is win is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and limitations of the fortnights.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सो होरात्रयोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २४॥

24. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. So'horātrayoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the day-night cycle.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽह्नोः संयतोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २५॥

25. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'hnoḥ saṁyatoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the 'day-night united' unit.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स द्यावापृथिव्योः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २६॥

26. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa dyāvāpṛthivyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the chains of the laws of earth and heaven.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व ऽरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स इन्द्राग्न्योः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २७॥

27. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa indrāgnyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and chains of Indra and Agni, power and light.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॒रस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स मित्रावरुणयोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २८॥

28. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa mitrāvaruṇayoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and father and such and such mother.

Let him never be free from the bonds and chains of Mitra and Varuna, love and justice of the world system.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I put him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स राज्ञो वरुणस्य पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २९॥

29. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa rājño varuṇasya pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is uncovered and recovered is ours, Rtam, universal truth and law is ours, splendour and brilliance is ours, Brahma, universal knowledge of the Veda, is ours, Svah, universal peace and divine joy is ours, yajna is ours, wealth and cattle is ours, people are ours, heroic brave are ours.

For this reason now, from all that, we alienate that dreamer of evil dreams who is the son of such and such father and such and such mother.

Let him never be released from the bonds and chains of the law of ruling Varuna, enlightened ruler of the world.

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I put him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्॥ ३०॥

30. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

What we have conquered from the external and internal enemy is ours. Whatever is broke open, discovered and recovered is ours. The splendour and glory is ours. Brahma, universal knowledge of the Veda, is ours. Svah, heavenly light, peace and joy is ours. Yajna, creative action, freedom of assembly and freedom of contribution is ours. Wealth and cattle, all is ours. The people are ours. The heroic brave are ours.

तस्मा॑दमुं निर्भ॑जामो॒ऽ मुमा॑मुष्याय॒णम॒मुष्या॑ः
पु॒त्रम॒सौ यः ॥ ३१ ॥

31. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇama-muṣyāḥ putramasau yaḥ.*

For this reason, now that we are free and all is ours, we alienate that dreamer of evil dreams (who had deprived us of our identity and freedom), scion of such and such lineage, son of such and such mother, from all that he had grabbed.

स मृ॒त्योः पड्वी॑शा॒त्पाशा॒न्मा मो॑चि ॥ ३२ ॥

32. *Sa mṛtyoḥ paḍvīśātpāśānma moci.*

Let him never be released from the shackles and snares of death.

तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नमध॒राञ्चं पादयामि ॥ ३३ ॥

33. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I cut him down to size and put him down at the

lowest.

Kanda 16/Sukta 9

Mantra-wise Devata, Yama Rshi

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः ॥ १ ॥

1. *Jitamasmākamudbhinnamasmākamabhyaṣṭhāṁ viśvāḥ pṛtanā arātīḥ.*

What we have won is ours. What is broke open, uncovered and recovered is ours. I have won all battles and frustrated all enemy's hostile tactics.

तदग्निराह तदु सोम आह पूषा मा धात्सुकृतस्य लोके ॥ २ ॥

2. *Tadagnirāha tadu soma āha pūṣā mā dhātsu-kṛtasya loke.*

This is what Agni, lord of light and fire of life, said, this is what Soma, lord of peace and universal happiness, said for me: "May Pusha, lord of life and nourishment, bless you". I pray: May Pusha establish me in the world of noble action and blessed joy.

अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ॥ ३ ॥

3. *Aganma svaḥ svaraganma saṁ sūryasya jyoti-ṣāganma.*

Let us rise to heavenly light and joy. We have risen to heavenly light and divine bliss. We have risen and have joined with the light of the Sun.

वस्योभूयाय वसुमान्यज्ञो वसु वंशिषीय वसुमान्भूयासं वसु मयि धेहि ॥ ४ ॥

4. *Vasyobhūyāya vasumānyajño vasu vaṁśiṣīya vasumānbhūyāsaṁ vasu mayi dhehi.*

Yajna is the way to rise in honour, wealth and excellence. Yajna is the treasure hold of wealth, honour and excellence. Let me have the ambition and effort with competence to win wealth and excellence. I pray I may be blest with wealth, honour and excellence.

O lord of wealth and excellence, raise and establish me in abundance and prosperity of the wealth of life.

॥ इति षोडशं काण्डम् ॥

KANDA-17

Kanda 17/Sukta 1

Aditya Devata, Brahma Rshi

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रमायुष्मान्भूयासम्॥ १॥

1. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indramāyuṣmānbhūyāsam.*

I invoke and pray to Indra, adorable lord omnipotent, instant challenger of contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient, ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a commonwealth of humanity.

O lord, in all sincerity I pray, bless me with a long full age of good health and prosperity.

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम्॥ २॥

2. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indraṁ priyo devānāṁ bhūyāsam.*

I invoke Indra, truly the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear darling of the Devas, divinities of nature, heaven and earth.

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम्॥ ३॥

3. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indraṁ priyaḥ prajānāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contratictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear love of all people.

विषासहिं सहमानं सासह्वानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम्॥ ४॥

4. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hvaindraṁ priyaḥ paśūnāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent, powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the favourite love of all animals.

विषासहिं सहमानं सासह्वानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम्॥ ५॥

5. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hvaindraṁ priyaḥ samānānāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent powerful, yet steady and patient

victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the self-fulfilled and bounteous centre of the love of my equals.

उदि॒ह्युदि॑हि सू॒र्य॒ वर्च॑सा मा॒भ्युदि॑हि। द्विष॑ंश्च॒ मह्यं॑ रध्य॑तु मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद्विष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ६॥

6. *Udihyudihi sūrya varcasā mābhyudihi. Dviṣaṁśca mahyaṁ radhyatu mā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. May the enemy, both external and internal, be subject to me. Let me never be subdued by the enemy. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest region of Divinity.

उदि॒ह्युदि॑हि सू॒र्य॒ वर्च॑सा मा॒भ्युदि॑हि। यांश्च॒ पश्या॑मि॒ यांश्च॒ न तेषु॑ मा सु॒म॒तिं कृ॑धि॒ तवेद्विष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ७॥

7. *Udihyudihi sūrya varcasā mābhyudihi. Yāṁśca paśyāmi yāṁscha na teṣu mā sumatiṁ kṛdhi tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. Whoever and whatever I see, whoever and whatever I do not see, among them give me a holy mind and noble intelligence. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

मा त्वा॑ दभन्त्सलि॒ले अ॒प्स्व१॒॑न्तर्ये पा॒शिन॑ उप॒तिष्ठ॒न्त्यत्र॑। हि॒त्वाश॑स्तिं दिव॒मारु॑क्ष एतां स नो॑ मृड सु॒म॒तौ ते॑ स्याम॒ तवेद्विष्णो बहु॒धा वी॒र्या॑ ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ ८॥

8. *Mā tvā dabhantsalile apsvantarye pāśina upatiṣṭhantyatra. Hitvāśastiṁ divamārukṣa etāṁ sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ mā dhehi parame vyoman.*

O Sun, the bonds and snares which co-exist here in the dynamics of existence do not affect, much less subdue, you. Having left the hate, envy and jealousy down here, you rise to the heavens above. O lord, be kind and gracious to us. Let us enjoy your love and good will. O Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the

nectar joy of immortality in the highest regions of Divinity.

त्वं न॑ इन्द्र महते सौभ॑गायाद॑ब्धेभिः परि॑ पाह्यक्तुभि॒स्त-
वेद्वि॑ष्णो बहु॒धा वी॒र्या ऽणि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्व-
रू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ ९॥

9. *Tvaṁ na indra mahate saubhagāyādabdhebhiḥ pari pāhyaktubhistavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi parame vyoman.*

O lord omnipotent Indra, pray protect and promote us to achieve great good fortune by irresistible light and splendour of Divinity. O lord omnipresent, Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

त्वं न॑ इन्द्रो॒तिभि॑: शि॒वाभि॒: शन्त॑मो भव। आ॒रोह॑न्त्रि॒दि॒वं दि॒वो गृ॑णा॒नः सोम॑पीतये प्रि॒यधा॑मा स्व॒स्तये॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या ऽणि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ १०॥

10. *Tvaṁ na indrotibhiḥ śivābhiḥ śantamo bhava. Ārohaṁstridivaṁ divo gṛṇānaḥ somapītaye priyadhāmā svastaye tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ mā dhehi parame vyoman.*

O lord omnipotent, Indra, be kind most gracious to us with your blissful modes of protection and progress, rising to the three levels of heavenly light, radiating the light and proclaiming the divine voice of

knowledge for our paradisal bliss and well being as our dearest haven and abode. O lord omnipresent, Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

त्वमि॑न्द्रासि विश्व॒जित्स॑र्व॒वित्पु॑रुहू॒तस्त्वमि॑न्द्र। त्वमि॑न्द्रे॒मं सु॒हव॑ꣳ स्तोम॒मेर॑यस्व॒ स नो॑ मृड सु॒म॒तौ ते॑ स्याम॒ तवेद्विष्णो॑ बहु॒धा वी॒र्या ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ ११॥

11. *Tvamindrāsi viśvajitsarvavitpuruhūtastvamindra. Tvamindremaṁ suhavaṁ stomamera-yasva sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviś-varūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, you are the sole victorious lord of the universe, omniscient and omnipresent Lord Almighty invoked and adored by all humanity. O lord, Indra, pray inspire and energise this holy song of invocation and celebration, and be kind and gracious that we may live happy in your love and good will. O lord omnipresent Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive, organs and serviceable living beings and establish us in the nectar joy of immortality in the highest regions of Divinity.

अद॑ब्धो दि॒वि पृ॑थि॒व्यामु॒तासि॒ न त॑ आपुर्महि॒मान॑म॒न्तरि॑क्षे। अद॑ब्धेन॒ ब्रह्म॑णा वावृधा॒नः स त्वं नो॑ इन्द्र दि॒वि षंच्छर्म॑ यच्छ॒ तवेद्विष्णो॑ बहु॒धा वी॒र्या ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ १२॥

12. *Adbdho divi pṛthivyāmutāsi na ta āpurmahimānamantarikṣe. Adabdhena brahmaṇā vāvṛdhānaḥ sa tvaṁ na indra divi ṣaṁccharma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, indomitable power and presence immanent in heaven, on earth and in the middle regions, no one has comprehended your grandeur and glory, celebrated and glorified more and ever higher exalted by the divine hymns of Veda, self-revealed in the highest state of divine consciousness in meditation, pray give us mental peace and spiritual bliss. O lord omnipresent, Vishnu, infinite are your powers and actions. Bless us with universal forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

या त॑ इन्द्र त॒नूर॒प्सु या पृ॑थि॒व्यां यान्तर॒ग्नौ या त॑ इन्द्र पव॑माने स्व॒र्विदि॑। ययेन्द्र त॒न्वा३॒न्तरि॑क्षं व्यापि॒थ तया॑ न इन्द्र त॒न्वा३॒ शर्म॑ यच्छ॒ तवेद्विष्णो बहु॒धा वी॒र्या ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो॑मन्॥ १३॥

13. *Yā ta indra tanūrapsu yā pṛthivyāṁ yāntara-gnau yā ta indra pavamāne svarvidi. Yayendra tanvāntarikṣaṁ vyāpitha tayā na indra tanvā śarma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, your power and presence that is in the waters, that which is on earth, and that which is in the fire, your power and presence that blows in the wind, that purifies and shines in the light of heaven, the power and presence by which you pervade the firmament, by the same presence and power, lord omnipotent, give us peace and bliss. O lord omnipresent, Vishnu, infinite are your mighty acts and powers, bless us with universal forms of perceptive organs and serviceable living beings. Pray establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वामि॑न्द्र ब्रह्म॑णा व॒र्धय॑न्तः स॒त्रं नि षे॑दुर्ऋ॒षय॒ो नाध॑मानास्त॒-
वेद्विष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्व-
रू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ १४॥

14. *Tvāmindra brahmaṇā vardhayantaḥ satraṁ ni ṣedur-ṛṣayo nādhamānāstavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, seers and sages praying to you for divine bliss sit through sessions of yajna and meditation, celebrating and exalting you with Vedic chant. O Vishnu, lord omnipotent and omnipresent, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वं तृ॒तं त्वं पर्ये॒ष्युत्सं स॒हस्र॑धारं वि॒दथं स्व॒र्विद॒ं तवेद्विष्णो
बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां
मा धेहि पर॒मे व्यो ∫मन्॥ १५॥

15. *Tvaṁ tṛtaṁ tvaṁ paryeṣyutsaṁ sahasradhāraṁ vidathaṁ svarvidaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Lord omnipresent, Vishnu, you pervade and inspire the thousand-streamed heavenly light of the adorable and inexhaustible Veda, vibrating in the triple world of heaven, earth and the firmament. O Vishnu, pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity. Infinite are your acts and powers.

त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि। त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि विद्वांस्तवेद्विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ऽमन्॥ १६॥

16. *Tvaṁ rakṣase pradiśaścatasrastvaṁ śociṣāṁ nabhasī vi bhāsi. Tvamimā viśvā bhuvanānu tiṣṭhasa ṛtasya panthāmanveṣi vidvāṁstavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

You pervade and protect all four quarters of space. With your blazing splendour you shine and illuminate heaven and earth. You pervade and abide by all these regions of the universe. Lord omniscient, you inform and traverse by all the paths of universal truth and the universal law of Rtam operative in the universal dynamics of existence. Vishnu, lord omnipresent, infinite are your acts and powers in the universe, pray bless us with the fulfilment of our earthly mission and,

with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

पञ्चभिः परांङ् तपस्येकयार्वाङ्शस्तिमेषि सुदिने बाधमानस्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १७॥

17. *Pañcabhiḥ parāṅ tapasyekayārvāṅśastimeṣi sudine bādhamānastavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

By five, I know, you shine far out in the outer world, by one, I know, you shine at the closest, within. When the time is good and clear is the day, you stem out malignant darkness, you vibrate, shine and illuminate here inside. O Vishnu, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः। तुभ्यं यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतस्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १८॥

18. *Tvamindrastvaṁ mahendrastvaṁ lokastvaṁ prajāpatiḥ. Tubhyaṁ yajño vi tāyate tubhyaṁ juhvati juhvatastavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

You are Indra, the mighty, you are mightiest of the mighties, Mahendra. You are loka, the world, the beauty, the ecstasy, and you are Prajapati, creative sustainer and progenitor of all your children. For you is yajna enacted and extended, for you the yajna-performers offer the oblations. O Vishnu, infinite are your powers and wondrous your functions. Pray bless us with the fulfilment of our life and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

असति सत्प्रतिष्ठितं सति भूतं प्रतिष्ठितम्। भूतं ह भव्य आहितं भव्यं भूते प्रतिष्ठितं तवेद्विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १९॥

19. *Asati satpratiṣṭhitaṁ sati bhūtaṁ pratiṣṭhitam. Bhūtaṁ ha bhavya āhitaṁ bhvayaṁ bhūte pratiṣṭhitaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

The Sat, constant Being, is transformed into Asat, the mutable Becoming. The Bhuta, generated and manifested world of mutable Becoming, is rooted in Sat, constant Being. Bhuta, what is, is already there in what is to be, in the Bhavya, and the Bhavya, what is to be, is rooted in Bhuta, what is and what has been. (In other words, the world of past, present and future is integrated, simultaneous and constant. Being transforms into Becoming, and Becoming is Being in the essence. Being and Becoming, Sat and Asat, three variations of

time, what has been, what is, and what is yet to be, all these variations are but different facets of the same, one, constant reality. Constancy and Mutability are essentially one and the same).

Lord Vishnu, wondrous infinite are your powers and exploits. Pray bless us with fulfilment of our mission in this world of change, and with universal forms of perception and vision of the One Constant in the many mutables establish us in the nectar joy of immutable immortality in the highest regions of Divinity.

शुक्रो ऽसि भ्राजो ऽसि। स यथा त्वं भ्राजता भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम्॥ २०॥

20. *Śukro'si bhrājo'si. Sa yathā tvaṁ bhrājatā bhrājo'syevāhaṁ bhrājatā bhrājyāsam.*

O Sun, you are pure and powerful. You are bright and blazing. As you are bright and blazing by the power of the self-refulgent Indra, so may I be bright, ever shining by the light and grace of self-refulgent Vishnu.

रुचिरसि रोचो ऽसि। स यथा त्वं रुच्या रोचोऽस्येवाहं पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय॥ २१॥

21. *Rucirasi roco'si. Sa yathā tvaṁ rucyā roco'syevāhaṁ paśubhiśca brāhmaṇavarcasena ca ruciṣīya.*

You are love and splendour itself. You are bright and lovely. O Sun, just as you are bright and beautiful by the sublime refulgence of Indra, so may I be bright and lovable by virtue of the perception of universal senses and mind and by the grace of the light and lustre

of those sages who are blest by the self-refulgent Indra and omnipresent Vishnu.

उ॒द्यते॒ नम॑ उदा॒य॒ते नम॒ उदि॑ताय॒ः नम॑ः।
वि॒राजे॒ नम॑ः स्व॒राजे॒ नम॑ः स॒म्राजे॒ नम॑ः॥ २२॥

22. *Udyate nama udāyate nama uditāyaḥ namaḥ. Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the rising Sun, homage to the rising Sun in the ascendance, homage to the Sun high on the Zenith, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

अ॒स्तं॒य॒ते नमो॑ऽ स्तमेष्य॒ते नमोऽ स्त॑मिताय॒ नम॑ः।
वि॒राजे॒ नम॑ः स्व॒राजे॒ नम॑ः स॒म्राजे॒ नम॑ः॥ २३॥

23. *Astaṁyate namo'stameṣyate namo'stamitāya namaḥ. Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the declining Sun, homage to the setting Sun, homage to the Sun gone to set, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

उद॑गाद॒यमा॑दि॒त्यो विश्वे॑न॒ तप॑सा स॒ह। स॒पत्ना॒न्मह्यं॑ र॒न्धय॒न्मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद्विष्णो बहु॒धा वी॒र्या ∫णि।
त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ २४॥

24. *Udagādayamādityo viśvena tapasā saha. Sapatnānmahyaṁ randhayanmā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇehi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi parame vyoman.*

Risen is the Sun yonder with all the world's glory, subjecting for me all rivals and adversaries to me, and I pray I may never be subject to adversaries, internal or external whatever. O Vishnu, self-refulgent lord omnipresent, infinite wondrous are your acts and powers. Pray bless us with senses and mind of universal perception and vision, and by those establish us in the nectar joy of immortality beyond mutability in the highest regions of Divinity.

आदित्य नावमारुक्षः शतारित्रां स्वस्तये।
अहर्मात्यपीपरो रात्रिं सत्राति पारय॥ २५॥

25. *Āditya nāvamārukṣaḥ śatāritrāṁ svastaye.*
Aharmātyapīparo rātriṁ satrāti pāraya.

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the day, kindly help me to cross over the night as well.

सूर्य नावमारुक्षः शतारित्रां स्वस्तये।
रात्रिं मात्यपीपरोऽहः सत्राति पारय॥ २६॥

26. *Sūrya nāvamārukṣaḥ śatāritrāṁ svastaye. Rātriṁ mātyapīparo'haḥ satrāti pāraya.*

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the night. Pray help me to cross over the day as well.

प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च। जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः सुकृतश्चरेयम्॥ २७॥

27. *Prajāpaterāvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Jaradaṣṭiḥ kṛtavīryo vihāyāḥ sahasrāyuḥ sukṛtaścareyam.*

I am covered and protected by the Vedic armour of Prajapati, father, protector and sustainer of his children of humanity. I am wrapped and protected by the light and lustre of Kashyapa, lord of wisdom and protection against all fears and ailments. I pray that I may live my life doing noble and vigorous acts worthy of the brave upto a ripe age of full hundred years.

परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च।
मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टा वधाय॥ २८॥

28. *Parīvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Mā mā prāpanniṣavo daivyā yā mā mānuṣīrava-sṛṣṭā vadhāya.*

I am covered and guarded deeply and wholly all round by the Vedic armour of Lord Supreme, Brahma. I am wrapped and protected by the light and splendour of Kashyapa, lord of wisdom, pranic energy and natural strength. I pray and I affirm that the arrows and attacks shot and mounted against me either by natural or human powers, even though they be meant to kill, shall never reach and never touch me.

ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम्। मा
मा प्रापत्पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेन वाचः॥ २९॥

29. *Ṛtena gupta ṛtubhiśca sarvairbhūtena gupto bhavyena cāham. Mā mā prāpatpāpmā mota mṛtyurantardadhe' haṁ salilena vācaḥ.*

I am protected by Rtam, eternal truth and the laws of eternal truth. I am protected by all the seasons through the year. And I am protected by the past and future of my life as pursued or to be pursued in accordance with the laws of eternal truth. Never must any sin or anything sinful ever approach me. Never must even death violate me. I have sin and fear of death washed away and disappear from within me by the holy waters of Vedic speech.

अग्निर्मा॑ गो॒प्ता परि॑ पातु वि॒श्वत॑ उ॒द्यन्त्सूर्यो॑ नुदतां मृत्युपा॒शान्। व्यु॒च्छन्ती॑रु॒षस॒ः पर्व॑ता ध्रु॒वाः स॒हस्रं प्रा॒णा मय्या यत॑न्ताम्॥ ३०॥

30. *Agnirmā goptā pari pātu viśvata udyantsūryo nudatāṁ mṛtyupāśān. Vyucchantīruṣasaḥ parvatā dhruvāḥ sahasraṁ prāṇā mayyā yatantām.*

Agni, leading light of life, my protector, may, I pray, protect and promote me all round against all dangers and negativities. May the rising sun strike off and keep away the snares of decline and death. May the radiant dawns dispelling darkness, the clouds and fixed mountains and the pranic energies all join, exert in me and rejuvenate me a thousand ways, a thousandfold.

॥ इति सप्तदशं काण्डम्॥

KANDA-18

Kanda 18/Sukta 1

Devata : Yama-Yami (1-16), Agni (17-36), Indra (37-38), Mitra (39), Rudra (40), Sarasvati (41-43), Pitara (44-47, 51-52, 54-55, 56-57, 58-61, Soma (48) Yama (49-50), Tvashta (53), Atharva Rshi

Mantras 1-16 are a dialogue between Yama, a 'young man', and Yami, a 'young maiden', on love, marriage, family and continuance of the family line. The same theme is celebrated in Rgveda 10, 10, 1-14.

The dialogue has been interpreted by Sayana and others as a dialogue between a brother and a sister, which is not correct because, if it were so, the name of the girl would be 'Yama', not Yami. Yama himself and Yami describe themselves as 'friends' in mantra 1 and 2.

The dialogue has also been interpreted as a dialogue between day and night, so close and yet so divergent they meet but only to part.

On the theme of love, marriage, family and pitaras, let us take the dialogue as an act of courtship between the 'male' and 'female' twins of nature. Yama describes them as childrren of the Sun and Earth in mantra 4.

ओ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान्।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O citsakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to a friend of my own choice, a friend who has a long way crossed the vast ocean of life, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and in marriage bless me with a child.

न ते सखा॑ स॒ख्यं व॑ष्ट्येतत्सल॑क्ष्मा॒ यद्विषु॑रूपा॒ भवा॑ति।
म॒हस्पु॒त्रासो॒ असु॑रस्य वी॒रा दि॒वो ध॒र्तार॑ उर्वि॒या परि॑ ख्यन्॥ २॥

2. *Na te sakhā sakhyaṁ vaṣṭyetatsalakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of friendship, love and union since, for the purpose of conjugality, you are not homogeneous with him in character and versality of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature refulgent with light and wisdom who maintain the light of heaven along with the earth take exception to such a union, in fact they watch, wonder and rule out such a proposal for union.

उ॒शन्ति॑ घा॒ ते अ॒मृता॑स ए॒तदेक॑स्य चित्त्य॒जसं॒ मर्त्य॑स्य। नि ते॒ मनो॒ मन॑सि धाय्य॒स्मे जन्यु॒ः पति॑स्त॒न्व॑१॒॑मा वि॑विश्याः॥ ३॥

3. *Uśanti ghā te amṛtāsa etadekasya cittyajasaṁ martyasya. Ni te mano manasi dhāyyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendent child. I have accepted that your mind and soul be one with me, so, pray come and join me in body as husband and as life-giver of your child.

न यत्पुरा चक्रृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम। गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः परमं जामि तन्नौ॥ ४॥

4. *Na yatpurā cakṛmā kaddha nūnamṛtaṁ vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā nau nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and what we have spoken as truth, shall we now do things in violation of truth and speak untruth? Sinfully? Gandharva, the sun, our father, and his light and earth sustained in waters, the mother, that is the central relationship of us both, highest and permanent. (Nothing more, no other.)

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः। नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः॥ ५॥

5. *Garbhenu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of universal forms, and Kah, sustainer of created forms, made us a couple of male and female conjugality in nature's womb of generation itself as keepers and sustainers of this earthly home. None can now violate the rules of the Lord's discipline,

no one does. Of this complementarity of natural conjugal relationship, the earth knows, the sun in heaven knows.

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात्॥ ६॥

6. *Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūnhṛtsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhatsa jīvāt.*

Yama: The Almighty God joins the pursuants and celebrants of truth with the business of life, men of noble action, brilliant, passionate opponents of evil, who shoot arrows into the heart of contradictory forces, and bring peace and well being to life. That person lives in reality who maintains such people and promotes their mission.

को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत्।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नॄन्॥ ७॥

7. *Ko asya veda prathamasyāhnaḥ ka īṁ dadarśa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṝn.*

Who knows of that complementarity of man and woman in conjugality created on the first day of creation by Savita-Tvashta? Who saw that? And who would speak of that here now? Only he knows who created that. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, the house of Varuna, presiding deity of the night. (We cannot meet). But O wanton dear, how do you so deceptively speak of men?

यमस्य॑ मा य॒म्यं१॒ काम॒ आग॑न्त्समा॒ने योनौ॑ सह॒शेय्या॑य।
जा॒येव॒ पत्ये॑ त॒न्वं ∫रिरिच्यां॑ वि चि॑द् वृहेव॒ रथ्ये॑व
च॒क्रा॥ ८॥

8. *Yamasya mā yamyaṁ kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cid vṛheva rathyeva cakrā.*

Yami: O Yama, I feel stricken and I come with desire to share life with you in one house and one bed and wish I should surrender my body to you as wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न ति॑ष्ठन्ति॒ न नि मि॑षन्त्येते दे॒वानां॒ स्पश॑ इ॒ह ये चर॑न्ति।
अ॒न्येन॒ मदा॑हनो याहि॒ तूय॑ं तेन॒ वि वृ॑ह॒ रथ्ये॑व च॒क्रा॥ ९॥

9. *Na tiṣṭhanti na ni miṣantyete devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of starry divinities which sojourn here around in space neither stop nor deviate from their path, nor do they ever wink their eye. O love-lorn maiden, go soon to one such other than me and with him carry on the business of life like a chariot wheel.

रात्री॑भिरस्मा॒ अह॑भिर्दशस्ये॒त्सूर्य॑स्य॒ चक्षु॑र्मुहु॒रुन्मि॑मीयात्।
दि॒वा पृ॑थि॒व्या मि॑थु॒ना सब॑न्धू य॒मीर्य॒मस्य॑ विवृहा॒द-
जा॑मि॥ १०॥

10. *Rātrībhirasmā ahabhirdaśasyetsūryasya cakṣurmuhurunmimīyāt. Divā pṛthivyā mithunā sabandhū yamīryamasya vivṛhādajāmi.*

Yami: I wish the eye of the sun were to open again and again, and the days with nights and the nights with days were to favour and enlighten him that just as the sun is in union with the earth together, so would Yamis too like nights join Yama, the day, as strangers, in love.

आ घा॒ ता ग॑च्छा॒नुत्त॑रा यु॒गानि॒ यत्र॑ जा॒मय॑: कृ॒णव॒न्नजा॑मि।
उप॑ बर्बृहि वृष॒भाय॑ बा॒हुम॒न्यमि॑च्छस्व सुभगे॒ पति॑ं मत्॥ ११॥

11. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ kṛṇavannajāmi. Upa barbṛhi vṛṣabhāya bāhumanyamicchasva subhage patiṁ mat.*

O Yami, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time being, O sweet and debonair, extend your hand to someone else other than me, a real virile man.

किं भ्रा॒तास॒द्यद॑ना॒थं भवा॑ति॒ किमु॒ स्वसा॒ यन्निर्ऋ॑ति॒र्नि॒गच्छा॑त्। काम॑मूता ब॒ह्वे॒३॒॑तद्र॑पामि त॒न्वा॑ मे त॒न्वं॑१॑ सं पि॑पृग्धि॥ १२॥

12. *Kiṁ bhrātāsadyadanāthaṁ bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahve'tadrapāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: O Yama, what? Then have you become a supporter without support? And I, without support and care, become a stream of life, bereft and forlorn, going away elsewhere in search of another? Love lorn, I am babbling so much, pray join me body with body.

न ते॑ ना॒थं य॒म्यत्रा॒हम॑स्मि॒ न ते॑ त॒नूं त॒न्वा॒३॒॑ सं प॑पृच्याम्।
अ॒न्येन॒ मत्प्र॒मुद॑: कल्पयस्व॒ न ते॒ भ्रातां॑ सुभगे वष्ट्ये॒तत्॥ १३॥

13. *Na te nāthaṁ yamyatrāhamasmi na te tanūṁ tanvā'saṁ papṛcyām. Anyena matpramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: O Yami, I am not your master, not your husband, so I would not embrace your body with mine. So think of enjoying yourself with someone other than me. O fortunate one, the twin friend of yours does not like this union.

न वा उ ते तनूं तन्वा३ सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात्। असंयदेतन्मनसो हृदो मे भ्राता स्वसुः शयने यच्छयीय॥ १४॥

14. *Na vā u te tanūṁ tanvā'saṁ papṛcyāṁ pāpamāhuryaḥ svasāraṁ nigacchāt. Asaṁyadetanmanaso hṛdo me bhrātā svasuḥ śayane yacchayīya.*

And I would not touch your body with mine. The wise say that for a twin it is sin to meet a sister in conjugality. It is against my mind and heart that a brother should even think of sleeping with a sister.

बतो बतासि यम नैव ते मनो हृदयं चाविदाम। अन्या किल त्वां कक्ष्ये ऽव युक्तं परि ष्वजातै लिबुजेव वृक्षम्॥ १५॥

15. *Bato batāsi yama naiva te mano hṛdayaṁ cāvidāma. Anyā kila tvāṁ kakṣye va yuktaṁ pari ṣvajātai libujeva vṛkṣam.*

Yami: Sorry Yama, it is a pity I did not understand your mind and heart this way of nature and tradition. May be someone other than me would join you like a girdle round your waist and embrace you as a creeper clings by a tree.

अ॒न्यमू षु य॑म्य॒न्य उ॒ त्वां परि॑ ष्वजातै॒ लिबु॑जेव वृ॒क्षम्।
तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवाधा॑ कृणुष्व सं॒विद॑ं
सुभ॑द्राम्॥ १६॥

16. *Anyamū ṣu yamyanya u tvāṁ pari ṣvajātai libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidaṁ subhadrām.*

Yama: O Yami, you too find some other partner. Some other may embrace you, and you too embrace him like a creeper embracing the tree. Love you the other man heart and soul, and may he too love you heart and soul. Thus may you create and achieve a happy union in love and good fortune.

त्रीणि॒ च्छन्दां॑सि क॒वयो॒ वि ये॑तिरे पुरु॒रूपं॑ दर्श॒तं
वि॒श्वच॑क्षणम्। आपो॒ वाता॒ ओष॑धय॒स्तान्येक॑स्मि॒न्भुव॑न॒
आर्पि॑तानि॥ १७॥

17. *Trīṇi cchandāṁsi kavayo vi yetire pururūpaṁ darśataṁ viśvacakṣaṇam. Āpo vātā oṣadhaya-stānyekasminbhuvana ārpitāni.*

Sages and scholars of Shastra and Vedas study and foster three joyous gifts of nature and divinity, versatile in form, sensitively satisfying and universally illuminative for body, sense and mind and the soul. For this purpose, they are: waters for taste and sweetness, winds for energy of prana, and herbs for strength and alleviation of pain. And all these three are vested and concentrated in the same one source, Nature.

वृषा॒ वृष्णे॑ दुदुहे॒ दोह॑सा दि॒वः पयां॑सि य॒ह्वो अदि॑ते॒रदा॑भ्यः।
विश्व॑ं स वे॑द॒ वरु॑णो॒ यथा॑ धि॒या स य॒ज्ञियो॑ यजति य॒ज्ञिया॑ँ
ऋ॒तून्॥ १८॥

18. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñyo yajati ajñiyāň ṛtūn.*

Generous lord divine, omnipotent and undaunted, with cosmic churning, distils the nectar sweets of heaven from mother Aditi, imperishable Prakrti, for generous humanity. He, lord omniscient of infinite wisdom knows the universe and showers the knowledge of Veda too for mankind. And the generous scholar, man of judgement, venerable as Varuna, distils universal knowledge from Veda according to his intelligence and vision, joins the divine seasons and distils the joyous gifts of food, energy and illumination from nature and Vedic vision.

रप॑द्गन्ध॒र्वीर॑प्या॑ च॒ योष॑णा न॒दस्य॑ ना॒दे परि॑ पातु नो॒ मन॑: ।
इ॒ष्टस्य॒ मध्ये॒ अदि॑ति॒र्नि धा॑तु नो॒ भ्रातो॑ नो ज्ये॒ष्ठः प्र॑थ॒मो वि वो॑चति ॥ १९ ॥

19. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu no manaḥ. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

Gandharvi, Vedic voice that holds and expresses the voice of the Lord of the universe, which is adorable and inspiring and which eternally proclaims the divine Word, may, we pray, establish and promote our mind and soul in the celebration of the resounding flood of the divine voice. And may Aditi, Mother Nature, and her eternal voice, and Agni, leading light of life, first and highest brotherly supporter, establish us at the centre of our desire and fulfilment and continue to speak to us of nature, knowledge and wisdom.

सो चि॒न्नु भ॒द्रा क्षु॒मती॒ यश॑स्वत्यु॒षा उ॑वास॒ मन॑वे॒ स्व॑र्वती।
यदी॑मु॒शन्त॑मुश॒तामनु॒ क्रतु॑म॒ग्निं होता॑रं वि॒दथा॑य॒ जीज॑-
नन्॥ २०॥

20. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantamuśatāmanu kratumagniṁ hotāraṁ vidathāya jījanan.*

Surely the illuminant, auspicious, abundant, brilliant, beatifying light of the dawn of divine vision arises when the sages invoke and kindle and raise the loving divine fire of Agni, high priest of divine-human communion, in accordance with the passion and devotion of the lovers of Divinity for the success of their meditative yajna.

अध॒ त्यं द्र॒प्सं वि॒भ्वं॑ विचक्ष॒णं विरा॑भ॒रदि॑षि॒रः श्ये॒नो
अ॑ध्व॒रे। यदी॒ विशो॑ वृ॒णते॑ दु॒स्ममार्या॑ अ॒ग्निं होता॑र॒मध॒
धीर॑जायत॥ २१॥

21. *Adhā tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣiraḥ śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble dedicated people choose, invoke and adore this blissful Agni, high priest of meditative as well as social yajna, and when the vision of clairvoyance arises, then the instant, inspiring eagle spirit of divinity brings in the infinite, illuminative nectar shower of divine bliss to the devotee in the meditative communion.

सदा॑सि र॒ण्वो यव॑सेव॒ पुष्य॑ते॒ होत्रा॑भिरग्ने॒ मनु॑षः स्वध्व॒रः।
विप्र॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यो॒३॒॑ वाजं॑ सस॒वाँ उ॑प॒यासि॒
भूरि॑भिः॥ २२॥

22. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyo'vājaṁ sasavāṅ upayāsi bhūribhiḥ.*

Agni, divine spirit of man's holy yajna of love and non-violence, you are always lovable and inspiring as sumptuous food for the mind and soul. And, served and adorable with abundant offers of homage and oblations, having accepted and enjoying the homage, you come fast and bless the vibrant devotee's yajna with success and attainments.

उदी॑रय पि॒तरा॑ जा॒र आ भग॒मिय॑क्षति ह॒र्य॒तो हृ॒त्त इ॑ष्यति। विव॑क्ति॒ वह्निः॒ स्वप॒स्यते॑ म॒खस्त॑वि॒ष्यते॒ असु॑रो॒ वेप॑ते म॒ती ॥ २३ ॥

23. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hṛtta iṣyati. Vivakti vahniḥ svapasyate makhastaviṣyate asuro vepate matī.*

Agni, leading light of life, inspire the parents: The sun augments honour and excellence, the lover is eager to meet the love, anxious with heart and soul, the messenger speaks and inspires, the oblations energise, pranic energy stirs the mind.

यस्ते॑ अग्ने सु॒म॒तिं म॑र्तो॒ अख्य॒त्सह॑सः सूनो॒ अति॒ स प्र शृ॑ण्वे। इष॒ं दधा॑नो॒ वह॑मानो॒ अश्वै॒रा स द्यु॒माँ अम॑वान्भूषति॒ द्यून्॥ २४ ॥

24. *Yaste agne sumatiṁ marto akhyatsahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāṅ amavānbhūṣati dyūn.*

Agni, inspirer of power and patience, one who

enjoys your good will, bears your light and wisdom and proclaims it,, wins the ear of his audience and rises to fame. Bearing and enjoying plenty and prosperity of food, energy and love, moving by horse drawn chariot he adds to the strength and splendour of his life and time.

श्रुधी नो॑ अग्ने सद॑ने स॒धस्थे॑ यु॒क्ष्वा रथ॑म॒मृत॑स्य द्रवि॒त्नुम्। आ नो॑ वह॒ रोद॑सी दे॒वपु॑त्रे॒ माकि॑र्दे॒वाना॒मप॑ भूरि॒ह स्याः॥ २५॥

25. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-mamṛtasya dravitnum. Ā no vaha rodasī deva-putre mākirdevānāmapa bhūriha syāḥ.*

O leading life of existence, Agni, listen to our voice of prayer in this hall of yajna, harness the superfast chariot of immortality and bring us here the heaven and earth with their divine children, never forsake the divinities in human form, always abide by us here itself.

यद॑ग्न एषा समि॑ति॒र्भवा॑ति दे॒वी दे॒वेषु॑ यज॒ता य॑जत्र। रत्ना॑ च॒ यद्वि॒भजा॑सि स्वधावो भा॒गं नो॒ अत्र॒ वसु॑मन्तं वीतात्॥ २६॥

26. *Yadna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Agni, adorable leading light and ruling lord of life, when this Samiti, assembly of the people, becomes elevated, enlightened, acceptable and companionable among noble and enlightened people and you come to distribution of the jewel valuables of life, pray give us our share of the wealth, honour and excellence of life

in society.

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः। अनु सूर्यमुषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ २७ ॥

27. *Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms, potential and actual, one with the sun, exists in advance of the dawns and days, and pervades the stars, the dawns, the radiating rays and the earth and heaven (as they come into existence).

प्रत्यग्निरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः। प्रति सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान ॥ २८ ॥

28. *Pratyagniruṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya parudhā ca rasmīnprati dyāvāpṛthivī ā tatāna.*

Agni, light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand and multiply.

द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा। देवो यन्मर्तान्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन् ॥ २९ ॥

29. *Dyāvā ha kṣāmā prathame ṛtenābhiśrāve bhavataḥ satyavācā. Devo yanmartānyajathāya kṛṇvantsīdaddhotā pratyaṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity when Agni, refulgent spirit of life and light of the world, chief yajamana and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process of evolution being enacted.

देवो देवान्परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान्। धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान्॥ ३०॥

30. *Devo devānparibhūr-ṛtena vahā no havyaṁ prathamaścikitvān. Dhūmaketuḥ samidhā bhāṛjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and carry our homage and oblations to the divinities of nature by the laws of its cosmic order: Agni, that is the power with the banner of light and fragrance, blazing with flames of fuel fire, adorable sublime, divine call for action and self-sacrifice, eternal and imperishable, loving and companionable, responsive to words of sincere adoration.

अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे।
अहा यद्देवा असुनीतिमायन्मध्वा नो अत्र पितरा शिशीताम्॥ ३१॥

31. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yaddevā asunītimāyanmadhvā no atra pitarā śiśītām.*

Listen ye both heaven and earth to my words of adoration: I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly and which, may the parental powers and leadership of mankind refine and augment further to add to the light and sweetness of life here on earth.

स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी।
विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः॥ ३२॥

32. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve deva anu tatte yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the divine light showers upon them.

किं स्विन्नो॒ राजा॑ जगृहे॒ कद॒स्याति॑ व्र॒तं च॑कृमा॒ को वि वे॑द। मि॒त्रश्चि॒द्धि ष्मा जु॒हु॒रा॒णो दे॒वाञ्छ्लोको॒ न या॒तामपि॒ वाजो॒ अस्ति॑॥ ३३॥

33. *Kiṁ svinno rājā jagṛhe kadasyāti vrataṁ cakṛmā ko vi veda. Mitraściddhi ṣmā juhurāṇo devāñch loko na yātāmapi vājo asti.*

Does the ruling refulgent Agni receive and accept our homage? Do we sometimes overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni is a friend after all, invoked and served with excess or remiss, it would accept our homage and adoration and convey it to the divinities, and we pray may there be success and ultimate victory.

दु॒र्म॒न्त्वत्रा॒मृत॑स्य॒ नाम॒ सल॑क्ष्मा॒ यद्विषु॑रूपा॒ भवा॑ति।
य॒मस्य॒ यो म॒नव॑ते सु॒मन्त्वग्ने॒ तमृ॑ष्व पा॒ह्यप्र॑युच्छन्॥ ३४॥

34. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one source and homogeneous, it grows to boundless variety of forms which, nevertheless, for the man who knows the One Supreme Agni, ordainer and controller of this existential variety, is simple and clearly understandable. This man, O lord great and gracious, protect and promote without relent.

यस्मि॑न्दे॒वा वि॒दथे॑ मा॒दय॑न्ते वि॒वस्व॑तः॒ सद॑ने धा॒रय॑न्ते।
सू॒र्ये॑ ज्योति॒रद॑धु॒र्मास्य॑क्तून्परि॑ द्योत॒निं च॑रतो॒ अज॑स्रा॥ ३५॥

35. *Yasmindevā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotiradadhurmāsyaktūnpari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and soul of humanity, vest light in the sun and dark tinge in the moon, that refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये३ न वयमस्य विद्म। मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत्॥ ३६॥

36. *Yasmindevā manmani saṁcarantyapīcye'na vayamasya vidma. Mitro no atrāditiranāgāntsavitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same refulgent Agni, the divine powers reveal to us who are simple, sincere and conscientious seekers of Divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love as the sun, Aditi, imperishable mother Nature, self-refulgent Savita, creator and inspirer, reveal the mysterious power and presence of Agni.

सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे।
स्तुष ऊ षु नृतमाय धृष्णवे॥ ३७॥

37. *Sakhāya ā śiṣāmahe brahmendrāya vajriṇe. Stuṣa ū ṣu nṛtamāya dhṛṣṇave.*

Come friends, let us for your sake sing a song

of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment, in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रु॒तो वृ॑त्र॒हत्ये॑न वृत्र॒हा।
म॒घैर्म॒घोनो॒ अति॑ शूर दाशसि॥ ३८॥

38. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā. Maghairmaghono ati śūra dāśasi.*

O heroic leader and ruler, by virtue of your strength and will you are renowned as destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स्ते॒गो न क्षामत्ये॑षि पृथि॒वीं म॒ही नो॒ वाता॑ इ॒ह वा॑न्तु॒ भूमौ।
मि॒त्रो नो॒ अत्र॒ वरु॑णो यु॒ज्यमा॑नो अ॒ग्निर्वने॒ न व्यसृ॑ष्ट॒ शोक॑म्॥ ३९॥

39. *Stego na kṣāmatyeṣi pṛthivīṁ mahī no vātā iha vāntu bhūmau. Mitro no atra varuṇo yujyamāno agnirvane na vyasṛṣṭa śokam.*

Just as the sun shines upon the earth and transcends, so do you, O Indra, ruler, rule the earth. Let pleasant winds blow upon the vast earth for us. Let Mitra, divine love, and Varuna, divine judgement, as sun and air, together, remove our pain and suffering as fire releases its heat in the forest and burns away unwanted undergrowth.

स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहत्नुमुग्रम्।
मृडा जरित्रे रुद्र स्तवानो अन्यमस्मत्ते नि वपन्तु सेन्यम्॥ ४०॥

40. *Stuhi śrutaṁ gartasadaṁ janānāṁ rājānaṁ bhīmamupahatnumugram. Mṛḍā jaritre rudra stavāno anyamasmatte ni vapantu senyam.*

O man, worship and adore Rudra, vibrant in the soul, self-refulgent ruler of humanity, closest at heart, terrible destroyer of evil instantly.

O Rudra, celebrated and adored by humanity, be kind and gracious to the dedicated worshippers, and let the force of your punitive power fall upon other forces than us, such as hate and enmity, sin and suffering, all alien to us.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात्॥ ४१॥

41. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto havante sarasvatī dāśuṣe vāryaṁ dāt.*

People dedicated to Divinity invoke and worship Sarasvati, Mother Voice of divine Omniscience. They worship her in the performance of yajna while the fragrance is expanding and light is radiating. People of holy action invoke and worship Sarasvati while they act. May Sarasvati give to the generous worshipper and yajna performer the fruit the singer of the song divine prays for.

सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः। आसद्यास्मिन्बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे॥ ४२॥

42. *Sarasvatīṁ pitaro havante dakṣiṇā yajñamabhinakṣamāṇāḥ. Āsadyāsminbarhiṣi mādayadhvam anamīvā iṣa ā dhehyasme.*

Parental house-holders eager to perform yajna with generous gifts of Dakshina invoke and worship Sarasvati, mother Spirit of Voice divine. O mother, come and grace this holy vedi with your divine presence, rejoice with the dedicated worshippers and bring us food and energy, wealth, honour and excellence free from all kinds of negativities.

सर॑स्वति॒ या स॒रथं॒ यया॒थोक्थैः॒ स्व॒धाभि॑र्देवि पि॒तृभि॒र्मद॑न्ती। स॒हस्रा॒र्घमि॒डो अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानाय धेहि॥ ४३॥

43. *Sarasvati yā sarathaṁ yayāthokthaiḥ svadhābhirdevi pitṛbhirmadantī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Sarasvati, vibrant mother voice of Divinity who come with celestial joy in response to songs of adoration and oblations of holy fragrance, divine mother rejoicing with parental house-holders, pray come and bless the yajamana with food and energy, wealth, honour and excellence for body, mind and soul, a rightful share worth a thousand laudations.

उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तर॑ः सो॒म्यास॑ः।
असुं॒ य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्ते नो॑ऽ वन्तु पि॒तरो॒ हवे॑षु॥ ४४॥

44. *Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the wise and parental seniors of average, high and middle order, harbingers of peace and joy, friendly dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life, rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ४५ ॥

45. *Āhaṁ pitṝntsuvidatrāṅ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive powers and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative fire enterprise here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु ॥ ४६ ॥

46. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ye aparāsa īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu dikṣu.*

Let this yajnic homage today be for the sun rays

and pranic energies radiating from the east and west, let it also be for the parental wise and seniors of the past and later ones. Let it be for the energies which abide in the earthly sphere and in space and skies, and let it be for the energy which vibrates in the living forms of nature anywhere, and for the wise anywhere in humanity.

मातली क्रव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवांस्ते नोऽवन्तु पितरो हवेषु ॥ ४७ ॥

47. *Mātalī kavyairyamo aṅgirobhirbṛhaspatir-ṛkvabhirvāvṛdhānaḥ. Yāṁśca devā vāvṛdhurye ca devānste no'vantu pitaro haveṣu.*

May Matali, master creator of knowledge and power with wise experts of Vedic science, Yama, the yogi with vibrant pranic energies, Brhaspati, eminent scholar with all round versatility rising with the application of Rk verses, those whose natural knowledge of life and environment has raised them to eminence, and those who advance natural knowledge and extend the work of earlier dedicated scholars, may all these parental seniors protect and promote us in the serious struggles we face for the advancement of life and knowledge.

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥ ४८ ॥

48. *Svāduṣkilāyaṁ madhumāṅ utāyaṁ tīvraḥ kilāyaṁ rasavāṅ utāyam. Uto nvasya papivānsamindraṁ na kaścana sahata āhaveṣu.*

Surely this knowledge and power, the taste of

it, is delicious, it is honey sweet, it is strong and intense, and its flavour is soothing, sobering and exciting too. Whoever the soul that has tasted of it is strong, a very Indra, whom no one can challenge in the pressing battles of life.

परेयिवांसं प्रवतो महीरिति बहुभ्यः पन्थामनुपस्पशानम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥ ४९ ॥

49. *Pareyivāṁsaṁ pravato mahīriti bahubhyaḥ panthāmanupaspaśānam. Vaivasvataṁ saṁgamanaṁ janānāṁ yamaṁ rājānaṁ haviṣā saparyata.*

With homage of havi and self-sacrifice in karma, serve and worship Yama, leading light and ruler of life with justice and dispensation, who shows the paths of living for all and leads the pioneers of initiative and advancement to distant lands of their choice and who, lord of the worlds of light like regent of the Sun, is the ultimate haven and home of people.

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ। यत्रा नः पूर्वे पितरः परेता एना जज्ञानाः पथ्या३ अनु स्वाः ॥ ५० ॥

50. *Yamo no gātuṁ prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā naḥ pūrve pitaraḥ paretā enā jajñānāḥ pathyā' anu svāḥ.*

Yama, lord of ultimate justice and dispensation, first carved, manifested and proclaimed the universal way of life according to the laws of nature. And that is the way and the law of life in existence which is neither challengeable nor changeable. That is the path by which our ancestors went forward in life, and that same is the

path by which others who come later, know and go according to their own choice for themselves.

बर्हिषदः पितर ऊत्यꣳ१ वागिमा वो हव्या चकृमा जुषध्वम्।
त आ गतावसा शन्तमेनाधा नः शं योरर्पो दधात ॥ ५१ ॥

51. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantamenā-dhā naḥ śaṁ yorarapo dadhāta.*

O parental powers of nature and humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and here-after, we have prepared these yajnic materials for homage to you which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

आच्या जानु दक्षिणतो निषद्येदं नो हविरभि गृणन्तु विश्वे।
मा हिꣳसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता करामम ॥ ५२ ॥

52. *Ācyā jānu dakṣiṇato niṣadyedaṁ no havirabhi gṛṇantu viśve. Mā hiṁsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please be seated on the right, accept our homage of havi and accomplish the yajna with specific words of appraisal. And if we happen to transgress some rule or ritual of yajnic manners, or if we happen to be impertinent to you – because we are human, after all – pray be kind, take no offence, forgive us, and let no hurt affect the yajna.

त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥ ५३ ॥

53. *Tvaṣṭā duhitre vahatuṁ kṛṇoti tenedaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhya-mānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of the forms of existence, for fulfilment of the creative urge of nature, Prakrti, initiates the onward process of evolution, and the entire universe comes into being in cosmic time. While Prakrti, consort of the self-refulgent creator Savita and mother origin of the order of evolution, is fertilized and moves on to its generative function, it disappears, that is, it transforms from its original intangible essence into the tangible creative form and generative power in existence.

प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः।
उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम् ॥ ५४ ॥

54. *Prehi prehi pathibhiḥ pūryāṇairyenā te pūrve pitaraḥ paretāḥ. Ubhā rājānau svadhayā madantau yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the paths of life earlier and universally carved for you, paths by which the ancients too went forward to complete their course of life. Intelligent you are and you see both Yama and Varuna, divine sun and divine night, all-comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, both divine, brilliant, ecstatic, ruling strong in terms of their own powers, and agreeable by your service to them and to the environment.

अपेत॒ वी ऽत॒ वि च॑ सर्प॒तातो॒ऽ स्मा एतं॑ पि॒तरो॑ लो॒कमक्रन्।
अहो॑भिर॒द्भिर॒क्तुभि॒र्व्य ऽक्तं॑ य॒मो द॑दात्यव॒सान॑मस्मै ॥ ५५ ॥

55. *Apeta vī ta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhiradbhiraktubhirvyaktaṁ yamo dadātyavasānamasmai.*

All disturbances to go, go away, go far, your own ways. Pitr-prana energies of solar radiation, which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new phase for it, and Yama, cosmic order of law and time, has provided this other stage of its existential being with days, nights, dawns and liquid energies, all anew.

उ॒शन्तस्त्वेधीमह्युशन्तः॒ समि॑धीमहि।
उ॒शन्नु॑श॒त आ व॑ह पि॒तॄन्ह॒विषे॒ अत्त॑वे ॥ ५६ ॥

56. *Uśantastvedhīmahyuśantaḥ samidhīmahi. Uśannuśata ā vaha pitṝnhaviṣe attave.*

O sacred fire of yajna, with love and passion we light you. With love and faith we raise you into flames. You too with love and longing of heat and light bring our parental seniors and blissful energies of Mother Nature to receive our offerings and disperse them round for all.

द्यु॒मन्तस्त्वेधीमहि द्यु॒मन्तः॒ समि॑धीमहि।
द्यु॒मान्द्यु॑म॒त आ व॑ह पि॒तॄन्ह॒विषे॒ अत्त॑वे ॥ ५७ ॥

57. *Dyumantastvedhīmahi dyumantaḥ samidhīma-hi. Dyumāndyumata ā vaha pitṝnhaviṣe attave.*

Brilliant and passionate with love, we light you up. Brilliant and faithful we raise you into flames. O

sacred fire of yajna, you too, brilliant and blazing, bring our senior and parental powers of nature and humanity to receive our offerings and disperse them round for all.

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५८ ॥

58. *Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.*

Our parents and seniors are seers and sages of holistic knowledge, scholars of latest sciences, undisturbed pursuers of technology and engineering, veteran saviours from pain and suffering, and seekers of peace and prosperity.

Let us dedicate ourselves to their vision and wisdom and be the recipients of their good will so that we may enjoy their love and grace.

अङ्गिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व।
विवस्वन्तं हुवे यः पिता तेऽस्मिन्बर्हिष्या निषद्य ॥ ५९ ॥

59. *Aṅgirobhiryajñiyairā gahīha yama vairūpairiha mādayasva. Vivasvantaṁ huve yaḥ pitā te' sminbarhiṣyā niṣadya.*

O Yama, life time of health and age, come with nature's pranic energies of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent sun, your generative father, also to come and be seated at the holy heart core of this life yajna of mine for a full age of good health and happiness.

इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः । आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषो मादयस्व ॥ ६० ॥

60. *Imaṁ yama prastaramā hi rohāṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājanhaviṣo mādayasva.*

O Yama, happy life time of health and age, come in unison with nourishing and protective pranic energies of nature and vest those energies into my yajnic body system. Let thoughts and health mantras of sages bring you here where, shining and ruling within with all these gifts, rejoice and make me happy too.

इत एत उदारुहन्दिवस्पृष्ठान्यारुहन् ।
प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः ॥ ६१ ॥

61. *Ita eta udāruhandivaspṛṣṭhānyāruhan. Pra bhūrjayo yathā pathā dyāmaṅgiraso yayuḥ.*

Just as blazing brilliant Angirasas, winners of the earth, inspired with pranic spirit, march forward by paths of freedom, so do these spiritual adventurers, the pitaras, rise from here, rise to the heights of heaven, and reach the realm of freedom in Moksha.

Kanda 18/Sukta 2

Agni Jataveda, Pitarah, Yama Devata, Atharva Rshi

यमाय सोमः पवते यमाय क्रियते हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १ ॥

1. *Yamāya somaḥ pavate yamāya kriyate haviḥ. Yamaṁ ha yajño gacchatyagnidūto araṁkṛtaḥ.*

For Yama, lord ordainer of the cosmic order, is

Soma distilled and sanctified, and for Yama it flows. For Yama, the yajna havi is prepared. And to Yama goes the holy soma-yajna with all its beauty and power conducted by the holy fire, divine messenger between the yajamana and the air, sun and the lord ordainer of life and human karma.

यमाय मधुमत्तमं जुहोता प्र च तिष्ठत। इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः ॥ २ ॥

2. *Yamāya madhumattamaṁ juhotā pra ca tiṣṭhata. Idaṁ nāma ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, lord of time and refulgent sovereign of the cosmic order, and thereby abide on the right side of karmic destiny. This homage is in honour of the sagely seers, forefathers and the ancients who carved the paths of life for us.

यमाय घृतवत्पयो राज्ञे हविर्जुहोतन। स नो जीवेष्वा यमेद्दीर्घमायुः प्र जीवसे ॥ ३ ॥

3. *Yamāya ghṛtavatpayo rājñe havirjuhotana. Sa no jīveṣvā yameddīrghamāyuḥ pra jīvase.*

Offer holy homage full of ghrta and milk to Yama, refulgent ruler of life and the law of Karma. And may the lord bless us with strength and efficiency of body, mind and senses and bring us a long life of good health and happiness.

मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो मा शरीरम्। शृतं यदा करसि जातवेदोऽथेमेनं प्र हिणुतात्पितॄरुप ॥ ४ ॥

4. *Mainamagne vi daho mābhi śūśuco māsya tvacaṁ cikṣipo mā śarīram. Śṛtaṁ yadā karasi jātavedo'themenaṁ pra hiṇutātpitṝṅrupa.*

O Agni, Jataveda, all knowing, all pervading fire of divine discipline, do not burn it wholly, do not hurt or dry it up in its identity, do not destroy its sense of perception and its body form. And when you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life.

यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात्पितृभ्यः ।
यदो गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥ ५ ॥

5. *Yadā śṛtaṁ kṛṇavo jātavedo'themamenaṁ pari dattātpitṛbhyaḥ. Yado gacchātyasunītimetāmatha devānāṁ vaśanīrbhavāti.*

When you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life onward, and when he connects with the process of life and life energy within the laws of nature, then he will join with the further laws and dynamics of divinities in life and nature with his own mind and intelligence.

(Mantras 4 and 5 have been interpreted in connection with the antyeshti sanskara of the dead and also in relation to the education and discipline of a Brahmachari. The Agni in one case is the funeral fire, and in the other case it is the teacher who maintains the discipline of spartan fire relentlessly. In the one case, the soul concerned goes to the Pitaras, that is, sun-rays, in the other case the Brahmachari goes home to his parents. In either case, the situation is transition of the

person from one stage of life to another after having passed through the crucibles of fiery discipline.)

त्रिक॑द्रुकेभिः पवते॒ षड्वी॑रेक॒मिद् बृ॒हत्।
त्रि॒ष्टुब्गा॑य॒त्री छन्दां॑सि॒ सर्वा॒ ता य॒म आर्पि॑ता॥ ६॥

6. *Trikadrukebhiḥ pavate ṣaḍurvīrekamid bṛhat.*
Triṣṭubgāyatrī chandāṁsi sarvā tā yama ārpitā.

The great one, supreme, infinite, omnipotent is One, vibrates, rules and pervades the variety of existence by three dimensions of time, past, present and future, six seasons of the year, three regions of space, heaven, earth and the firmament, and the six directions. Trishtubh, Gayatri and other chhandas abide in the one Word, Aum, as all orders of matter, energy and thought abide in the infinite Shakti of Aum. And all these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That: Yama, the ordainer.

सूर्यं॑ चक्षु॒षा गच्छ॒ वात॑मा॒त्मना॒ दिवं॑ च॒ गच्छ॑ पृथि॒वीं च॒ धर्मं॑भिः। अ॒पो वा॑ गच्छ॒ यदि॒ तत्र॑ ते हि॒तमोष॑धीषु॒ प्रति॑ तिष्ठा॒ शरी॑रैः॥ ७॥

7. *Sūryaṁ cakṣuṣā gaccha vātamātmanā divaṁ ca gaccha pṛthivīṁ ca dharmabhiḥ. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

O soul, with your vision of the eye go to the sun, with your pranic energy of the soul go to the wind, or in consequence of your Dharma and karmic performance go to the regions of light and joy or to the earth, or, if such be your intent and desire, go to the waters or reach into the herbs and trees there to stay in

mere body form.

अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः। यास्ते शिवास्तन्वो ∫ जातवेदस्ताभिर्वहैनं सुकृतामु लोकम्॥ ८॥

8. *Ajo bhāgastapasastaṁ tapasva taṁ te śocistapatu taṁ te arciḥ. Yāste śivāstanvo jātavedastābhirvahainaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal, i.e., the soul, pray purify and season to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its original lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray lead this soul to noble states of life in the blessed regions of meritorious souls.

यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्। अजं यन्तमनु ताः समृण्वतामथेतराभिः शिवतमाभिश्रृतं कृधि॥ ९॥

9. *Yāste śocayo raṁhayo jātavedo yābhirāpṛṇāsi divamantarikṣam. Ajaṁ yantamanu tāḥ samṛṇvatāmathetarābhiḥ śivatamābhi śṛtaṁ kṛdhi.*

O Jataveda, let all those flames of light with which you radiate and pervade the heavens, the firmament and all spaces, follow and abide by this dynamic immortal soul on its onward journey, and by other holy and blissful powers and disciplines, purify and season it to perfection.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान्। आयुर्वसान उप यातु शेषः सं गच्छतां तन्वा ∫ सुवर्चीः॥ १०॥

10. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhāvān. Āyurvasāna upa yātu śeṣaḥ saṁ gacchatāṁ tanvā suvarcāḥ.*

O Agni, form, shape out and release once again what, having been given to you, roams around with its own potential and identity so that, surviving, the soul may come to earthly parents and go round with its body and mind, wearing the vestments of life with new lustre and dignity.

अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा।
अधा पितॄन्त्सुविदत्राँ अपीहि यमेन ये सधमादं मदन्ति॥ ११॥

1. *Ati drava śvānau sārameyau caturakṣau śabalau sādhunā pathā. Adhā pitṝntsuvidatrāṁ apīhi yamena ye sadhamādaṁ madanti.*

O soul, go forward by paths of divine law and rectitude to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon, go past and come back to the auspicious enlightened parents who rejoice in the yajnic home with the lord of time and divine laws, Yama.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदौ नृचक्षसा।
ताभ्यां राजन्परिं धेह्येनं स्वस्त्य ऽस्मा अनमीवं च धेहि॥ १२॥

12. *Yau te śvānau yama rakṣitārau caturakṣau pathiṣadī nṛcakṣasā. Tābhyāṁ rājanpari dhyehyenaṁ svastya smā anamīvaṁ ca dhehi.*

O Yama, lord of time and laws of divine nature, those two, day and night, are your guardian sentinels of twelve hour duration each, all watching protective

companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, and bless it with good health and freedom from sin and ailment.

उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम्॥ १३॥

13. *Urūṇasāvasutṛpāvudumbalau yamasya dūtau carato janāň anu. Tāvasmabhyaṁ dṛśaye sūryāya punardātāmasumadyeha bhadram.*

Those two, night and day, are the most perceptive, abundant and alert, mighty strong and relentless watch dogs of Yama, lord of time and karmic dispensation, immediately close ahead and on the heels of people. Let them now, again, give us happiness and well-being full of bubbling energy so that we may see the light of the sun, giver of life and light.

सोम एकेभ्यः पवते घृतमेक उपासते। येभ्यो मधु प्रधावति
तांश्चिदेवापि गच्छतात्॥ १४॥

14. *Soma ekebhyaḥ pavate ghṛtameka upāsate. Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.*

Soma flows for many and purifies, they chant the Samans. Many love ghrta and offer it to the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all of them, universally. O soul you too be with them.

ये चित्पूर्व ऋतसाता ऋतजाता ऋतावृधः।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात्॥ १५॥

15. *Ye citpūrva ṛtasātā ṛtajātā ṛtāvṛdhaḥ. Ṛṣīnta-pasvato yama tapojāň api gacchatāt.*

Those ancients and parental seniors who are committed to the eternal truth of law, who by nature and character are established in the self-sacrificing discipline of eternal law and yajna, and who are constant observers of divine law and performers of yajna, to those sages and seers, dedicated to austerity and relentless discipline and seasoned in divine yajnic duty and discipline, O soul, you too go and join. The spirit of life flows universally.

तपसा ये अनाधृष्यास्तपसा ये स्व ऽर्ययुः ।
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥ १६ ॥

16. *Tapasā ye anādhṛṣyāstapasā ye svaryayuḥ. Tapo ye cakrire mahastāṁścidevāpi gacchatāt.*

Those who rise by tapas undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order, to those, O soul, you too go and join, the spirit of life flows universally.

ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥ १७ ॥

17. *Ye yudhyante pradhaneṣu śūrāso ye tanūtyajaḥ. Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.*

Those brave who fight to the end in battles, who give up even their life of body for a cause, and those who give in charity a thousand ways, to those, O soul, you too go and join, the spirit of life flows universally.

सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १८ ॥

18. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.*
Ṛṣīntapasvato yama tapojāň api gacchatāt.

Poets, seers and sages of a thousandfold vision and virtue who adhere to the light of eternity at heart and the Rshis established in tapas, O soul on the sojourn of existence, to them you go and join, the spirit of life flows to all and through all, eternally.

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी।
यच्छास्मै शर्म सप्रथाः ॥ १९ ॥

19. *Syonāsmai bhava pṛthivyanṛkṣarā niveśanī.*
Yacchāsmai śarma saprathāḥ.

Mother Earth, be good and gracious, free from thorny want and suffering, wide and hospitable for this humanity, and provide us a home of peace, progress and happiness.

असंबाधे पृथिव्या उरौ लोके नि धीयस्व।
स्वधा याश्चकृषे जीवन्तास्ते सन्तु मधुश्चुतः ॥ २० ॥

20. *Asaṁbādhe pṛthivyā urau loke ni dhīyasva.*
Svadhā yāścakṛṣe jīvantāste santu madhuscutaḥ.

O man, settle yourself on the open and equal plains of the vast and beautiful bosom of the earth, and while you live and do noble deeds worthy of your own potential, may they bring you showers of honey sweets.

ह्वयामि ते मनसा मनं इहेमान्गृहाँ उप जुजुषाण एहि।
सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा वाता उप वान्तु शग्माः ॥ २१ ॥

21. *Hvayāmi te manasā mana ihemāngṛhāň upa jujuṣāṇa ehi. Saṁ gacchasva pitṛbhiḥ saṁ yamena syonāstvā vātā upa vāntu śagmāḥ.*

O man, I exhort your mind with all my heart and soul that you come and settle and enjoy yourself in this earthly home in the company of these people with your parents and seniors, in communion with Yama, lord of life and law of time, and may gentle breezes fan you to peace and freedom of joy.

उत्त्वा॑ वहन्तु म॒रुत॑ उदवा॒हा उ॑द॒प्रुतः॑ ।
अ॒जेन॑ कृ॒ण्वन्तः॑ शी॒तं व॒र्षेणो॑क्षन्तु बालिति॑ ॥ २२ ॥

22. *Uttvā vahantu maruta udavāhā udaprutaḥ. Ajena kṛṇvantaḥ śītaṁ varṣeṇokṣantu bāliti.*

Let winds laden with vapour, rising from the oceans, raise you high up, soothing you to cool comfort of the soul and bless you with showers of rain.

उद॑ह्वमायु॒रायु॑षे क्र॒त्वे॒ दक्षा॑य जी॒वसे॑ ।
स्वान्गच्छतु ते॒ मनो॒ अधा॑ पि॒तॄँरुप॑ द्रव ॥ २३ ॥

23. *Udahvamāyurāyuṣe kratve dakṣāya jīvase. Svāngacchatu te mano adhā pitṝňrupa drava.*

O man, I exhort you to live a full age of hundred years for life's fulfilment, for good health, for karma and for knowledge, power and expertise for good action. Let your mind reach out to people, all your own, and then, having lived a full life, join with parental seniors and sages.

मा ते॒ मनो॒ मासो॒र्माङ्गा॑नां॒ मा रस॑स्य ते ।
मा ते॑ हास्त त॒न्व१॑: किं च॒नेह ॥ २४ ॥

24. *Mā te mano māsormāṅgānāṁ mā rasasya te. Mā te hāsta tanvaḥ kiṁ caneha.*

Let nothing of your mind, pranas, limbs, body, or of the essence of your joy of being be lost or wasted here (in Grhastha).

मा त्वा॑ वृ॒क्षः सं बा॑धिष्ट॒ मा दे॒वी पृ॑थि॒वी म॒ही।
लो॒कं पि॒तृषु॑ वि॒त्त्वैध॑स्व य॒मरा॑जसु ॥ २५ ॥

25. *Mā tvā vṛkṣaḥ saṁ bādhiṣṭa mā devī pṛthivī mahī. Lokaṁ pitṛṣu vittvaidhasva yamarājasu.*

Let the tree of worldly jungle not obstruct you in your search for life, nor the vast divine and generous earth (in Vanaprastha). Having found your place among the parental protective seniors under the rules and discipline of Yama, the laws of life and time, go forward on your way.

यत्ते॒ अङ्ग॑मति॒हितं परा॒चैर॑पा॒नः प्रा॒णो य उ॑ वा ते॒ परे॑तः।
तत्ते॑ सं॒गत्य॑ पि॒तर॒ः सनी॑डा घा॒साद् घा॒सं पु॒नरा वे॑शयन्तु॥ २६ ॥

26. *Yatte aṅgamatihitaṁ parācairapānaḥ prāṇo ya u vā te paretaḥ. Tatte saṁgatya pitaraḥ sanīḍā ghāsād ghāsaṁ punarā veśayantu.*

If some part of your body system has been wasted away, your prana and apana energies expended, by over-strain to exhaustion, let your parental seniors in residence together rejuvenate it bit by bit from consumption to recuperation like grass regrown from grass.

अपे॒मं जी॒वा अ॑रुधन्गृ॒हेभ्य॒स्तं निर्व॑हत॒ परि॒ ग्रामा॑दि॒तः।
मृ॒त्युर्य॒मस्या॑सीद् दू॒तः प्रचे॑ता॒ असू॑न्पि॒तृभ्यो॑ गम॒यां च॑कार॥ २७ ॥

27. *Apemaṁ jīvā arudhangṛhebhyastaṁ nirvahata pari grāmāditaḥ. Mṛtyuryamasyāsīd dūtaḥ pracetā asūnpitṛbhyo gamayāṁ cakāra.*

Living ones have released him from the home and the inmates, Take him away from the village here. Death, messenger of Yama, lord of life and time, as universal warner and notifier has sent his life breath away to the sun rays.

ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति।
परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात्प्र धमाति यज्ञात्॥ २८॥

28. *Ye dasyavaḥ pitṛṣu praviṣṭā jñātimukhā ahutādaścaranti. Parāpuro nipuro ye bharantyagniṣṭānasmātpra dhamāti yajñāt.*

Those negative elements and personalities who live in the garb of close-knit relations, eat without offering anything for yajna but proudly roam around and join the company of our parental seniors, who bear heavy or smart figures and strain our children and grand children, all these, let Agni, leading light of life and knowledge, eliminate from our yajna and yajnic community.

सं विशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः। तेभ्यः शकेम हविषा नक्षमाणा ज्योग्जीवन्तः शरदः पुरूचीः॥ २९॥

29. *Saṁ viśantviha pitaraḥ svā naḥ syonaṁ kṛṇvantaḥ pratiranta āyuḥ. Tebhyaḥ śakema haviṣā nakṣamāṇā jyogjīvantaḥ śaradaḥ purūcīḥ.*

May our parental seniors, one with us, join our yajna here doing us good and promoting our life and

health. And may we too, joining them with love and devotion, serving them with liberal hospitality, be able to live a full hundred years of life.

यां ते॑ धे॒नुं नि॑पृ॒णामि॒ यमु॑ ते क्षी॒र ओ॑द॒नम्।
तेना॒ जन॑स्यासो भ॒र्ता यो ऽ त्रास॒दजी॑वनः ॥ ३० ॥

30. *Yāṁ te dhenuṁ nipṛṇāmi yamu te kṣīra odanam. Tenā janasyāso bhartā yo'trāsadajīvanaḥ.*

O father figure, by the cow that I give you, and by the food cooked in milk that I offer you, pray be the sustainer and life giver with nourishment for the person who lacks the means of living, here.

अश्वा॑वती॒ं प्र त॑र॒ या सु॒शेवा॒क्षाकं वा प्र॒तरं नवी॑यः। यस्त्वा॑ ज॒घान॒ वध्य॒ः सो अ॑स्तु॒ मा सो अ॒न्यद्वि॑दत भाग॒धेय॑म्॥ ३१ ॥

31. *Aśvāvatīṁ pra tara yā suśevārkṣākaṁ vā prataraṁ navīyaḥ. Yastvā jaghāna vadhyaḥ so astu mā so anyadvidata bhāgadheyam.*

O man, win over the world of existence which is full of worldly attainments and thus satisfying. And thus with renewed energy, cross over the jungle infested with bear and boar. And whoever hurts you, thus free from fluctuations of pleasure and pain, deserves terrible punishment and forfeits all his share from life.

य॒मः परो ऽ व॑र॒ो विव॑स्वा॒न्तत॒ः पर॑ं नाति॑ पश्यामि॒ किं च॒न। य॒मे अ॑ध्व॒रो अधि॑ मे॒ नि॒विष्टो॒ भुवो॑ वि॒वस्वा॑न॒न्वा-त॑तान ॥ ३२ ॥

32. *Yamaḥ paro'varo vivasvāntataḥ paraṁ nāti paśyāmi kiṁ cana. Yame adhvaro adhi me niviṣṭo bhuvo vivasvānanvātatāna.*

Yama is far, very far indeed. Vivasvan, the sun, relatively, is close. Beyond Yama, I see nothing, nothing that I know. My yajna of love, devotion and non-violent self-sacrifice is established in Yama, and really it is the self-refulgent Yama who has spread the light of the sun also over the regions of the universe.

अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥ ३३ ॥

33. *Apāgūhannamṛtāṁ martyebhyaḥ kṛtvā savarṇā-madadhurvivasvate. Utāśvināvabharadyattadā-sīdajahādu dvā mithunā saraṇyūḥ.*

Hiding the original immortal constant Prakrti by transforming it into the mutable for the mortal forms of existence, the evolutionary powers of Divinity, i.e., the creative and dynamic Prakrti with the immant will of divinity, offers this form of itself to the self-refulgent creator and master Vivasvan, Savita, and then that dynamic state as it is then, bears a twin pair of evolved existence, the Ashvins, and thus delivers the positive and negative complementarities of the evolutionary circuit of nature's creative dynamics: Agni and Soma, energy and matter, prana and rayi (as the two are described from different points of view).

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः।
सर्वांस्तानग्न आ वह पितॄन्हविषे अत्तवे ॥ ३४ ॥

34. *Ye nikhātā ye paroptā ye dagdhā ye coddhitāḥ. Sarvāṁstānagna ā vaha pitṝnhaviṣe attave.*

Those who are deep in their knowledge, those who are highly self-developed, those who are tempered

in the fire of experience and discipline, and those who are raised to high eminence, O Agni, high priest of yajna, invite and bring all these parental seniors and scholars to our yajna so that they may join and enjoy the yajnic delicacies.

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते।
त्वं तान्वेत्थ यदि ते जातवेदः स्वधया यज्ञं स्वधितिं जुषन्ताम्॥ ३५॥

35. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tvaṁ tānvettha yadi te jātavedaḥ svadhayā yajñaṁ svadhitiṁ juṣantām.*

Those who are specialists of the science of heat and light, and those who are not specialists of heat and light but are specialists of other sciences, those who light the fire and those who do not, such as sanyasis, all those that rejoice in the light of knowledge with their own merit, all those, O Agni, if you know them and they know you, pray bring to yajna so that they may join the eassential splendour of the yajna and enjoy the sacred offerings in honour of the parental seniors.

शं तप मातिं तपो अग्ने मा तन्वं तपः।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः॥ ३६॥

36. *Śaṁ tapa māti tapo agne mā tanvaṁ tapaḥ. Vaneṣu śuṣmo astu te pṛthivyāmastu yaddharaḥ.*

Agni, temper us for peace, do not heat to excess, do not mortify the body. O Agni, O sage, O scholar, O grhasthi, let your light and passion shine in the daily businesses of life, let it shine on earth, let it shine to alleviate the pain and suffering of life.

ददा᳖म्यस्मा अव॒सान॑मे॒तद्य एष॒ आग॒न्मम॒ चेदभू᳖दि॒ह।
य॒मश्चि᳖कि॒त्वान्प्रत्ये॒तदा᳖ह॒ ममै॒ष रा॒य उप॑ तिष्ठतामि॒ह॥ ३७॥

37. *Dadāmyasmā avasānametadya eṣa āganmama cedabhūdiha. Yamaścikitvānpratyetadāha mamaiṣa rāya upa tiṣṭhatāmiha.*

I give this space and time to this seeker who has come here and has become my disciple, mine: So said Yama, lord omniscient, and continued that he may stay here and share the lord's wealth and knowledge.

इ॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा᳖तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ३८॥

38. *Imāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life (in both quantity and quality) we work out (in the Vedic way) so that none other may have to do it any other way, and we work it out for a full hundred years, not less than that.

प्रेमां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा᳖तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ३९॥

39. *Premāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life we project, none other might do so in any other way, for a full hundred years, no less.

अपे॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा᳖तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४०॥

40. *Apemāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life, we plan to accomplish, none other might do so any other way, for a full hundred years, no less.

वी३मां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥ ४१॥

41. *Vī'māṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life we define in all details, none other might do so any other way, for a full hundred years, no less.

निरिमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥ ४२॥

42. *Nirimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life, so defined, we plan and organise to fullness, none else might be able to do so any other way, for a full hundred years, no less.

उदिमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥ ४३॥

43. *Udimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically, so well that none other may do so any other way, for a full hundred years, no less.

समि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४४॥

44. *Samimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically and thus exemplify and define for a full hundred years, not less, and we do so in such a manner that none may define it in any other way.

अमा॑सि॒ मात्रां॒ स्व ऽरगा॒मायु॑ष्मान्भूयासम्।
यथाप॑रं॒ न मासा॑तै श॒ते श॒रत्सु॒ नो पु॒रा॥ ४५॥

45. *Āmāsi mātrāṁ sva ragāmāyuṣmānbhūyāsam. Yathāparaṁ na māsātai śate śaratsu no purā.*

I have lived and defined this model of life in full measure. I have fully realised happiness, a very paradise on earth. May I be blest with life and health more and even more. Let none have anything less or otherwise than this, not less than a full hundred years.

प्रा॒णो अ॑पा॒नो व्या॒न आयु॒श्चक्षु॑र्दृ॒शये॒ सूर्या॑य।
अप॑रिपरेण प॒था य॒मरा॑ज्ञः पि॒तॄन्ग॑च्छ॥ ४६॥

46. *Prāṇo apāno vyāna āyuścakṣurdṛśaye sūryāya. Aparipareṇa pathā yamarājñaḥ pitṝngaccha.*

Let pranic energy for inhalation, exhalation, systemic efficiency and good health for full age, and the eye for the vision of divine sun, be with you. And living thus, go by the simple and clear path free from crookedness to be with parental seniors and sages who abide by the laws of Yama, lord divine of life and law over time.

ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः। ते द्यामुदित्यविदन्त लोकं नाकस्य पृष्ठे अधि दीध्यानाः ॥ ४७ ॥

47. *Ye agravaḥ śaśamānāḥ pareyurhitvā dveṣāṁsyanapatyavantaḥ. Te dyāmudityāvidanta lokaṁ nākasya pṛṣṭe adhi dīdhyānāḥ.*

Those pioneers of peace and enlightenment, who were free from the pitfalls of ordinary humanity, gave up hate and enmity and rose to the light of heaven, they all, shining with the light of divinity, attained to the top of the regions of bliss.

उदन्वती द्यौरवमा पीलुमतीति मध्यमा।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥ ४८ ॥

48. *Udanvatī dyauravamā pīlumatīti madhyamā. Tṛtīyā ha pradyauriti yasyāṁ pitara āsate.*

This lowest region of the heaven of light is Dyau, full of water vapour, the middle region of heaven, Madhyama, is full of molecules, and the third and highest region of light is Pradyau where abide the blessed souls and the original creative pranic energies.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्वन्तरिक्षम्। य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः पितृभ्यो नमसा विधेम ॥ ४९ ॥

49. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśururvantarikṣam. Ya ākṣiyanti pṛthivīmuta dyaṁ tebhyaḥ pitṛbhyo namasā vidhema.*

To those senior souls who are our father's parents and grand parents, those who sojourn in the vast skies, and those who live on earth and have reached the

regions of light, to all these parental souls, we offer our homage of reverence.

इदमिद्वा उ नापरं दिवि पश्यसि सूर्यम्।
माता पुत्रं यथा सिचाभ्ये ऽनं भूम ऊर्णुहि॥ ५०॥

50. *Idamidvā u nāparaṁ divi paśyasi sūryam. Mātā putraṁ yathā sicābhye naṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home in life, no other. Being here, see the Sun in heaven. O Mother Earth, just as a mother covers her baby with the hem of her shawl, so pray cover this child with your motherly protection.

इदमिद्वा उ नापरं जरस्यन्यदितोऽ परम्।
जाया पतिमिव वाससाभ्ये ऽनं भूम ऊर्णुहि॥ ५१॥

51. *Idamidvā u nāparaṁ jarasyanyadito'param. Jāyā patimiva vāsasābhyenaṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home, no other. In old age there is another from this home life of Grhastha. O Mother Earth, just as the wife covers her husband with her garment, so pray cover this child with your love and caress.

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि॥ ५२॥

52. *Abhi tvorṇomi pṛthivyā māturvastreṇa bhadrayā. Jīveṣu bhadraṁ tanmayi svadhā pitṛṣu sā tvayi.*

O child born on earth, I protect you happily all round with the earthly vestments of mother nature. May all that what is in living beings be in me, and may all the essential power and potential that is in parents and

seniors be in you.

अग्नीषोमा॒ पथि॑कृता स्यो॒नं दे॒वेभ्यो॒ रत्नं॑ दधथु॒र्वि लो॒कम्। उप॒ प्रेष्यन्तं॑ पू॒षणं॒ यो वहा॑त्यञ्जो॒यानैः॑ प॒थिभि॒स्तत्र॑ गच्छतम्॥ ५३॥

53. *Agnīṣomā pathikṛtā syonaṁ devebyo ratnaṁ dadhathurvi lokam. Upa preṣyantaṁ pūṣaṇaṁ yo vahātyañjoyānaiḥ pathibhistatra gacchatam.*

Agni-Soma, passion and peace of nature's divine energies, men and women, teachers and parents, who carve out simple and clear paths of life, bring auspicious jewels and create a beautiful environment on earth for noble souls in the world. You too, O man and wife, move by simple and clear paths further and join that divine process of lord creator which directs and brings auspicious nutriments for the growth and enlightenment of the rising generation.

पूषा त्वे॒तश्च्यावयतु॒ प्र वि॒द्वाननष्टपशु॒र्भुव॑नस्य गो॒पाः। स त्वै॒तेभ्य॒ः परि॑ ददत्पि॒तृभ्यो॑ ऽग्नि॒र्देवे॑भ्य॒ः सुवि॒दत्रि॑येभ्यः॥ ५४॥

54. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadatpitṛbhyo'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man on the rising path of life, may the omniscient lord of life, protector of the world, Pusha, giver of nourishment, who promotes life and never destroys any living being, move you forward to advancement from here, and may Agni, lord and leader of advancement, hand you over to these parental, enlightened and gracious masters of the wealth of noble knowledge.

आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु ॥ ५५ ॥

55. *Āyurviśvāyuḥ pari pātu tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukṛto yatra ta īyustatra tvā devaḥ savitā dadhātu.*

O man on the forward journey of life, may good health and universal life energy protect and promote you all round. May Pusha, lord of universal growth and advancement, protect and promote you upfront on the way forward. And may self-refulgent Savita, lord of light and life's inspiration, establish you there where men of noble action reach and abide in peace and joy.

इमौ युनज्मि ते वह्नी असुनीताय वोढवे ।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात् ॥ ५६ ॥

56. *Imau yunajmi te vahnī asunītāya voḍhave. Tābyāṁ yamasya sādanaṁ samitīścāva gacchatāt.*

O man, I appoint and engage these two, Agni and Soma, mother and father, parent and teacher, prana and apana, as your guides, leaders and carriers in order to lead you to the house of Yama, lord of life and time, freedom and justice, so that you learn new knowledge and training in moral, social and spiritual discipline and join the assemblies in which you will have to take part later.

एतत्त्वा वासः प्रथमं न्वागन्नपैतदूहु यदिहाबिभः पुरा ।
इष्टापूर्तमनुसंक्रामं विद्वान्यत्र ते दत्तं बहुधा विबन्धुषु ॥ ५७ ॥

57. *Etattvā vāsaḥ prathamaṁ nvāgannapaitadūha yadihābibhaḥ purā. Iṣṭāpūrtamanusaṁkrāma vidvānyatra te dattaṁ bahudhā vibandhuṣu.*

This is your new attire, prime seat and abode now come to you. Give up that you wore before. And move on, knowing well, in accordance with your desired and contributive acts and policies, performed and yet to be performed, wherever you be in various roles among your people and others.

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च।
नेत्त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्षन्परीङ्खयातै ॥ ५८ ॥

58. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva medasā pīvasā ca. Nettvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣanpa-rīṅkhayātai.*

Put on the armour of fire with lazer beams of Vedic voice, cover yourself with intense force and graces of plenty so that no ambitious adventurer, mad with passion for victory, may suddenly rise and try to shake you all around.

दण्डं हस्तादाददानो गतासोः सह श्रोत्रेण वर्चसा बलेन।
अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमातीर्जयेम ॥ ५९ ॥

59. *Daṇḍaṁ hastādādadāno gatāsoḥ saha śrotreṇa varcasā balena. Atraiva tvamiha vayaṁ suvīrā viśvā mṛdho abhimātīrjayema.*

Take away the power from the hands of the weak and the enervated along with their strength and splendour and the power to hear and adjudicate, and be here strong at the centre, and let us all, brave and well provided with the brave, win over our rivals and adversaries and achieve the goals of all battles of life.

धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन। समागृभाय वसु भूरि पुष्टमर्वाङ् त्वमेह्युप जीवलोकम् ॥ ६० ॥

60. *Dhanurhastādādadāno mṛtasya saha kṣatreṇa varcasā balena. Samāgṛbhāya vasu bhūri puṣṭamarvāṅtvamehyupa jīvalokam.*

Taking over the power and defence forces from the possession of the dead along with the dominion, strength and splendour, taking over fully and appropriately the wealth and finance of the nation, well built, managed and preserved, come forward and move ahead with the people for the welfare of the living world.

Kanda 18/Sukta 3

Yama, Agni (5-6), Indu (54), Apah (56), mantrawise (44-46) Devatah, Atharva Rshi

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥ १ ॥

1. *Iyaṁ nārī patilokaṁ vṛṇānā ni padyata upa tvā martya pretam. Dharmaṁ purāṇamanupālayantī tasyai prajāṁ draviṇaṁ ceha dhehi.*

O man, this woman, having lost her husband, has chosen to live on the house-hold life of a married woman under the care of a husband and, in conformity with the ancient Dharma of house-hold and matrimony, she comes to you for succour and support.

O man, accept her and provide her the life and wealth of the house-hold with the joy of progeny.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ २ ॥

2. *Udīrṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya dadhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, toward the world of the living, leave the dead where you lie, come and join the state of conjugality with this man who offers to hold your hand as your second husband and life partner.

अपश्यं युवतिं नीयमानां जीवां मृतेभ्यः परिणीयमानाम्।
अन्धेन यत्तमसा प्रावृतासीत्प्राक्तो अपाचीमनयं तदेनाम्॥ ३॥

3. *Apśyaṁ yuvatiṁ nīyamānāṁ jīvāṁ mṛtebhyaḥ pariṇīyamānām. Andhena yattamasā prāvṛtāsīt-prākto apācīmanayaṁ tadenām.*

I have seen the young woman, lover of life, being led away from the dead (husband) and getting married. When she was deeply sunk in darkness, I brought her back to the world of life from that former state of despair.

प्रजानत्यघ्न्ये जीवलोकं देवानां पन्थामनुसंचरन्ती।
अयं ते गोपतिस्तं जुषस्व स्वर्गं लोकमधि रोहयैनम्॥ ४॥

4. *Prajānatyaghnye jīvalokaṁ devānāṁ panthā-manusaṁcarantī. Ayaṁ te gopatistaṁ juṣasva svargaṁ lokamadhi rohayainam.*

O woman, you are inviolable, never to be hurt in any way. You know the ways and mores of the living world, and you follow the paths of the divinities. This man (who offered his hand in marriage to you) is now the protector of your person, mind and senses. He is your husband, love him, and with your love, rise and raise him to the heights of happiness in the world.

उप द्यामुपं वेतसमवत्तरो नदीनाम्।
अग्नेः पित्तमपामसि॥ ५॥

5. *Upa dyāmupa vetasamavattaro nadīnām.*
Agne pittamapāmasi.

O Agni, you pervade in the heaven of light, you vibrate in the reeds, and you flow in the currents of rivers. O Agni, you are the life and energy of waters too.

यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्य ल्कशा ॥ ६ ॥

6. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.*
Kyāmbūratra rohatu śāṇḍadūrvā vyalkaśā.

O Agni, whatever you have burnt, bring back to fertility again. Let kyambu, shanda vyalkasha, soothing, beautiful and ornamental plants and grasses grow there.

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वा३ चारुरेधि प्रियो देवानां परमे सधस्थे ॥ ७ ॥

7. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśane tanvā'cāruredhi priyo devānāṁ parame sadhasthe.*

O man, this body with perceptions is one light of yours. Beyond this there is another light, that of the mind. Then there is the third light, that of clear and transparent Buddhi, intelligence with discrimination. With that third light join the presence of Divinity. And when you are joining that, with your causal body, go forward happy, darling of divinities, and reach and abide in the Supreme Presence and divine Bliss.

उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे । तत्र त्वं पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः ॥ ८ ॥

8. *Uttiṣṭha prehi pra dravaukaḥ kṛṇuṣva salile sadhasthe. Tatra tvaṁ pitṛbhiḥ saṁvidānaḥ saṁ somena madasva saṁ svadhābhiḥ.*

Rise, O soul, move forward, go fast, find a home in the living waters in the mother's womb, and then there in the parental home, one with mother, father and others, enjoy yourself with soma delicacies and gifts of love and affection.

प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा वि ह्रायि मो शरीरम्।
मनो निविष्टमनुसंविशस्व यत्र भूमेर्जुषसे तत्र गच्छ॥ ९॥

9. *Pra cyavasva tanvaṁ saṁ bharasva mā te gātrā vi hāyi mo śarīram. Mano niviṣṭamanusaṁviśasva yatra bhūmerjuṣase tatra gaccha.*

Move on and grow, develop and strengthen your body, let not your limbs weaken, let not your body weaken, fall down and forsake you. Wherever your mind is inclined, there go, wherever you wish and love to be on earth, there go.

वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन।
चक्षुषे मा प्रतरं तारयन्तो जरसे मा जरदष्टिं वर्धन्तु॥ १०॥

10. *Varcasā māṁ pitaraḥ somyāso añjantu devā madhunā gṛtena. Cakṣuṣe mā prataraṁ tārayanto jarase mā jaradaṣṭiṁ vardhantu.*

10. May my parents, seniors and divinities of nature and humanity, all lovers of peace, honour and excellence of life, develop, educate and refine me with culture, sweetness and graces of life. Advancing me over the streams of life, blessing me with fine vision for a full life of thankfulness and gratitude, may they

strengthen and exalt me to live happy and healthy till a full ripe old age.

वर्चसा॒ मां सम॑नक्त्व॒ग्निर्मेधां॒ मे॒ विष्णु॒र्न्य॑नक्त्वा॒सन्। र॒यिं मे॒ विश्वे॒ नि य॑च्छन्तु दे॒वाः स्यो॒ना माप॒ः पव॑नैः पुनन्तु॥ ११॥

11. *Varcasā māṁ samanaktvagnirmedhāṁ me viṣṇurnyanaktvāsan. Rayiṁ me viśve ni yacchantu devāḥ syonā māpaḥ pavanaiḥ punantu.*

May Agni, light of life and fire of yajna, bless me with splendour. May Vishnu, divine spirit of omnipresent omniscience, bless me with genius and the divine Word in my mouth. May divinities of the world bless me with wealth, honour and excellence. And may the sacred waters along with the winds purify and sanctify me.

मि॒त्रावरु॑णा॒ परि॒ माम॑धातामादि॒त्या मा॒ स्वर॑वो वर्धयन्तु। वर्चो॑ म॒ इन्द्रो॒ न्य॑नक्तु॒ हस्त॑योर्ज॒रद॑ष्टिं मा सवि॒ता कृ॑णोतु॥ १२॥

12. *Mitrāvaruṇā pari māmadhātāmādityā mā svaravo vardhayantu. Varco ma indro nyanaktu hastayo-rjaradaṣṭiṁ mā savitā kṛṇotu.*

May Mitra and Varuna, divine spirit of love and judgement, parents and teachers, hold, protect and promote me all round. May the Adityas, sun in the zodiacs and Aditya scholars of eloquence promote and exalt me. May Indra, spirit of divine omnipotence, and ruling powers, bring me lustre and splendour of action and achievement in hands, and may Savita, lord creator and inspirer of life, and the sun bless me with health and vitality to live a full life unto completion till old

age.

यो मुमारं प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥ १३ ॥

13. *Yo mamāra prathamo martyānāṁ yaḥ preyāya prathamo lokametam. Vaivasvataṁ saṁgamanaṁ janānāṁ yamaṁ rājānaṁ haviṣā saparyata.*

Man is the highest among mortals that dies, and the first that returns to this world of the living and goes forward. O men and women, offer homage with yajna and prayer to Yama, ruling lord of light and time and ordainer of the life and death of the transmigration of humanity.

परा यात पितर आ च याताय वो यज्ञो मधुना समक्तः।
दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः सर्ववीरं दधात ॥ १४ ॥

14. *Parā yāta pitara ā ca yātāyaṁ vo yajño madhunā samaktaḥ. Datto asmabhyaṁ draviṇeha bhadraṁ rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parents, teachers and senior scholars, go to yajna and come back here again. This yajna, rich in honey sweets, is in your honour. Pray give us noble strength and power, auspicious wealth, honour and excellence, and brave children worthy of a noble community.

कण्वः कक्षीवान्पुरुमीढो अगस्त्यः श्यावाश्वः सोभर्यर्चनानाः। विश्वामित्रोऽयं जमदग्निरत्रिरवन्तु नः कश्यपो वामदेवः ॥ १५ ॥

15. *Kaṇavaḥ kakṣīvānpurumīḍho agastyaḥ śyāvāśvaḥ sobharyarcanānāḥ. Viśvāmitro'yaṁ jamadagniratriravantu naḥ kaśyapo vāmadevaḥ.*

Kanva, man of steady wisdom, Kakshivan, socially motivated administrator, Purumidha, man of prosperity dedicated to charity, Agastya, challenging destroyer of evil, Shyavashva, dynamic scholar, Sobhari, destroyer of want and suffering, Archanana, man of piety and prayer, Vishvamitra, universal friend, Jamadagni, harbinger of enlightenment, Atri, man of freedom from pain and suffering, Kashyapa, man of acute vision, and Vamadeva, lover of truth, beauty and goodness, may all these protect and promote us.

विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव। शर्दिर्नो अत्रिरग्रभीन्नमोभिः सुसंशासः पितरो मृडता नः॥ १६॥

16. *Viśvāmitra jamadagne vasiṣṭha bharadvāja gotama vāmadeva. Śardirno atriragrabhīnnamobhiḥ susaṁśāsaḥ pitaro mṛḍatā naḥ.*

O Vishvamitra, loving sage and the faculty of hearing, Jamadagni, visionary sage and the discriminating eye, Vasishtha, brilliant sage, pranic energy and peaceful settlement, Bharadvaja, mind and memory and abundance of food and energy, Gotama, master of the divine Word and highest efficiency of sense and mind, Vamadeva, worshipper and the spirit of the love of Satyam, Shivam, Sundaram, i.e., Truth, Goodness and Beauty, all noble sages and seers,, pitaras, protectors, promoters and sustainers, celebrated harbingers of discipline, pray bless us with peace and happiness. Indeed, with our prayers, homage and

submissions, Attri, divine spirit of freedom from suffering, has stopped and eliminated our disintegration and maintained our integrity with holistic nature and character.

क॒स्ये मृ॒जाना॒ अति॑ यन्ति रि॒प्रमायु॒र्दधा॑नाः प्र॒त॒रं नवी॑यः।
आ॒प्याय॑मानाः प्र॒जया॒ धने॒नाध॑ स्याम सु॒र॒भयो॑ गृ॒हेषु॑॥ १७॥

17. *Kasye mṛjānā ati yanti ripramāyurdadhānāḥ prataraṁ navīyaḥ. Āpyāyamānāḥ prajayā dhanenādha syāma surabhayo gṛheṣu.*

Cleansed and self-shining through self-examination and self-control, we go forward over and across the world of evil, bearing life and culture ever renewed and elevated. Let us, then, live and move on rising higher with wealth and progeny, more and more refined and fragrant in our life and homes.

अ॒ञ्जते॒ व्य॑ञ्जते॒ सम॑ञ्जते॒ क्रतुं॑ रि॒ह॒न्ति॒ मधु॑ना॒भ्य॑ञ्जते।
सिन्धो॑रुच्छ्वा॒से प॒तय॑न्तमु॒क्षणं॑ हिरण्यपा॒वाः प॒शुमा॑सु गृह्णते॥ १८॥

18. *Añjate vyañjate samañjate kratuṁ rihanti madhunābhyañjate. Sindhorucchvāse patayantamukṣaṇaṁ hiraṇyapāvāḥ paśumāsu gṛhṇate.*

They all, in happy homes, love and adore, refine, intensify, diversify, wholly integrate with culture and sweetness, and openly display their joint creative acts of yajnic development and progress and, themselves refined and purified at heart, receive and experience the joyous vision of divinity emerging and rising in the golden swell of the oceanic depths of their heart through these creative activities.

यद्वो॑ मु॒द्रं पि॑तरः सो॒म्यं च॒ तेनो॑ सचध्वं॒ स्वय॑शसो॒ हि भूत।
ते अ॑र्वाणः कवय॒ आ शृ॑णोत सुविद॒त्रा वि॒दथे॑ हू॒यमा॑नाः ॥ १९ ॥

19. *Yadvo mudraṁ pitaraḥ somyaṁ ca teno sacadhvaṁ svayaśaso hi bhūta. Te avrvāṇaḥ kavaya ā śṛṇota suvidatrā vidathe hūyamānāḥ.*

O Pitaras, parental seniors, honoured and beatified by these achievements, join us with the gracious joy of your heart and accept the honour and adoration which is your rightful due. Progressive visionaries of the past, present and future, pray listen to our call and, thus invoked and invited, be generous benefactors for us all in our joint creative enterprise for progress and development.

ये अत्र॑यो॒ अङ्गि॑रसो॒ नव॑ग्वा इ॒ष्टाव॑न्तो रा॒ति॒षाचो॒ दधा॑नाः।
दक्षि॑णावन्तः सु॒कृ॒तो॒ य उ॒ स्थासद्या॒स्मिन्ब॒र्हिषि॑ मादय-
ध्वम्॥ २० ॥

20. *Ye atrayo aṅgiraso navagvā iṣṭāvanto rātiṣāco dadhānāḥ. Dakṣiṇāvantaḥ sukṛto ya u sthāsadyāsminbarhiṣi mādayadhvam.*

O Pitaras, parental seniors, who are Atris, free from the threefold suffering of body, mind and soul, Angirasas, vibrant scholars and scientists of energy, Navagva, innovative and progressive, Ishtavanta, experts in achieving what is valuable and desirable, Ratishacha, abundant in wealth, knowledge and positive generosity, thereby bearing noble gifts of creativity, sustaining the common human family and deserving deep gratitude, noble masters of holy action, pray come, join our yajna, be seated on this vedi and rejoice with us (in anticipation of still higher achievements).

अधा॒ यथा॑ नः पि॒तर॒ः परा॑सः प्र॒त्नासो॑ अग्न ऋ॒तमा॑शशा॒नाः। शुचीद॑य॒न्दीध्य॑त उक्थ॒शास॒ः क्षामा॑ भि॒न्दन्तो॑ अरु॒णीरप॑ व्रन्॥ २१॥

21. *Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśaśānāḥ. Śucīdayandīdhyata ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.*

O Agni, harbinger of light and leader of humanity, as our forefathers, ancients and later, and our parental seniors, pure and sanctified, dedicated to truth and rectitude, refining, intensifying and expanding yajna, rising and shining, singing songs of divine praise, broke new grounds on the earth and discovered new lights of existence, so should we rise, march forward and shine.

सु॒कर्मा॑णः सु॒रुचो॑ देव॒यन्तो॒ अयो॒ न दे॒वा जनि॑मा॒ धम॑न्तः। शु॒चन्तो॑ अ॒ग्निं वा॑वृधन्त॒ इन्द्र॑मु॒र्वीं गव्यां॑ परि॒षदं॑ नो अक्रन्॥ २२॥

22. *Sukarmāṇaḥ suruco devayanto ayo na devā janimā dhamantaḥ. Śucanto agniṁ vāvṛdhanta indramurvīṁ gavyāṁ pariṣadaṁ no akran.*

Brilliant people of noble action deeply committed to holy pursuits and aspiring to rise to the stars, tempering their life to purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the birth of stars for us.

आ यूथेव क्षुमति पश्वो अख्यद्देवानां जनिमान्त्युग्रः ।
मर्तासश्चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥ २३ ॥

23. *Ā yūtheva kṣumati paśvo akhyaddevānāṁ janimāntyugraḥ. Martāsaścidurvaśīrakṛpranvṛdhe cidarya uparasyāyoḥ.*

As the master surveys and assesses the material wealth of his house and prosperity, as the commander assesses and declares the forces under his command, so do you, O lustrous ruler, watch and confirm the presence and continuance around you of noble and brilliant scholars and leaders. So do the people, like the rise of dawns, plan and prepare for the rise of the land like the producer master praying for the generous cloud and seeking for the health and age of life's longevity.

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥ २४ ॥

24. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ.*

We act in service to you, O lord Agni, by which we can be called good performers. The brilliant dawns, wearing the mantle of light and truth, adorn the fire divine which is the sun. All that is good for humanity and the world, the divinities protect and promote, so that we, brave and blest with the brave, may celebrate your high glory profusely and ecstatically in our acts of yajnic piety.

इन्द्रो मा मरुत्वान्प्राच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ २५ ॥

25. *Indro mā marutvānprācyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhāgā iha stha.*

Indra, lord of winds and stormy heroes, may protect me from the eastern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

धा॒ता मा॒ निर्ऋ॑त्या॒ दक्षि॑णाया दि॒शः पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ २६ ॥

26. *Dhātā mā nir-ṛtyā dakṣiṇāyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhhāgā iha stha.*

May Dhata, lord sustainer of the universe, protect me from adversity from the southern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

अदि॑तिर्मा॒ दि॒त्यैः प्र॒तीच्या॑ दि॒शः पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ २७ ॥

27. *Aditirmādityaiḥ pratīcyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Aditi, mother Infinity with Adityas, lazer beams of the sun in the zodiacs, protect me from the western direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

सोमो॑ मा॒ विश्वै॑र्दे॒वैरु॒दीच्या॒ दिशः॑ पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हुतभा॑गा इ॒ह स्थ ॥ २८ ॥

28. *Somo mā viśvairdevairudīcyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Soma, lord creator and harbinger of peace and joy, with all divine powers of the world protect me from the northern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध॒र्ता ह॑ त्वा ध॒रुणो॑ धारयाता ऊ॒र्ध्वं भा॒नुं स॑वि॒ता द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हुतभा॑गा इ॒ह स्थ ॥ २९ ॥

29. *Dhartā ha tvā dharuṇo dhārayātā ūrdhvaṁ bhānuṁ savitā dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Dharta, supreme wielder of the universe, centre hold of all world's diversity, hold you high as Savita, lord creator, holds the sun and heaven above. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३० ॥

30. *Prācyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the eastern direction, in cosmic stability, I hold you, as ever before held in protected existence in your own identity in constant motion like the earth and heaven above ever moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors, of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३१ ॥

31. *Dakṣiṇāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the southern direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३२ ॥

32. *Pratīcyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the western direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३३ ॥

33. *Udīcyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bahucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the northern direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity, in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३४ ॥

34. *Dhruvāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the lower direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ऊ॒र्ध्वायां त्वा दि॒शि पु॒रा सं॒वृत॑: स्व॒धाया॒मा द॑धामि बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृत॑: पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ ३५ ॥

35. *Ūrdhvāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the higher direction above, in cosmic stability, I place you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध॒र्तासि॑ ध॒रुणो॑ऽसि॒ वंस॑गोऽसि ॥ ३६ ॥

36. *Dhartāsi dharuṇo'si vaṁsago'si.*

O lord, you are the sustainer of existence. You are the firm centre-hold of existence. You are the treasure-hold of all that is valuable and worth having.

उ॒द॒पूर॑सि मधु॒पूर॑सि वात॒पूर॑सि ॥ ३७ ॥

37. *Udapūrasi madhupūrasi vātapūrasi.*

You are the treasure-hold, giver and purifier of the waters of life, you are the treasure-hold, giver and purifier of the honey sweets of life, you are the treasure-hold, giver and purifier of prana and pranic energies of life.

इतश्च मामुतश्चावतां यमेइव यतमाने यदैतम्। प्र वां भरन्मानुषा देवयन्तो आ सीदतां स्वमु लोकं विदाने॥ ३८॥

38. *Itaśca māmutaścāvatāṁ yame-iva yatamāne yadaitam. Pra vāṁ bharanmānuṣā devayanto ā sīdatāṁ svamu lokaṁ vidāne.*

O complementarities of life, nature and existence, men and women, heaven and earth, Prakrti and Purusha, mother and father, who move together in action like twins, pray save me from the sufferance of life here and there in the other beyond. Let the people dedicated to divinity serve you both together for prosperity and self-fulfilment. You know your own place in the world of existence, pray come and be seated there with us.

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः। वि श्लोक एति पथ्येव सूरिः शृण्वन्तु विश्वे अमृतास एतत्॥ ३९॥

39. *Svāsasthe bhavatamindave no yuje vāṁ brahma pūrvyaṁ namobhiḥ. Vi śloka eti pathye va sūriḥ śṛṇvantu viśve amṛtāsa etat.*

Pray be present to our mind and vision in your seat in our heart. I join you with submission and homage of salutations and offer divine songs of ancient and eternal time in homage of adoration to you. This mighty song of adoration rises and reaches you by the straight and clear path of love and adoration, and may all the immortal souls of the world listen and rejoice in this song which shines bright as the sun.

त्रीणि॑ प॒दानि॑ रु॒पो अ॒न्वा॑रोहच्चतुष्प॒दीम॒न्वैत॒द् व्र॒तेन॑।
अ॒क्षरे॑ण॒ प्रति॑ मिमीते अ॒र्कमृ॒तस्य॒ नाभा॑व॒भि सं पु॑नाति ॥ ४० ॥

40. *Trīṇi padāni ropo anvarohaccatuṣpadīmanvaitad vratena. Akṣareṇa prati mimīte arkamṛtasya nābhāvabhi saṁ punāti.*

Man through meditation on Aum rises and covers three phases of the existential world and the corresponding three pervasive phases of Supreme Brahma, and moves on to the fourth, Turiya phase, the silent phase of Aum and transcendent phase of Brahma, through continued meditation in relentless discipline. Thus by Akshara, the Word, Aum, he realises the self-refulgent eternal Brahma and ultimately sanctifies himself absolutely at the very centre seed and origin of Rtam, constant existence beyond the mutable.

(Reference for four phases of Aum and Brahma may be made to Mandukyopanishad, and to Chhandogyopanishad 1, 1-7 for meditative study of Aum).

दे॒वेभ्य॒: कम॑वृणीत मृ॒त्युं प्र॒जायै॒ किम॒मृ॑तं॒ नावृ॑णीत। बृ॒ह॒-
स्पति॑र्य॒ज्ञमत॑नुत॒ ऋषि॑: प्रि॒यां य॒मस्त॒न्व॑१॒॑मा रि॑रेच ॥ ४१ ॥

41. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kimamṛtaṁ nāvṛṇīta. Bṛhaspatiryajñamatanuta ṛṣiḥ priyāṁ yamastanvamā rireca.*

Brhaspati, lord of the expanding universe, chooses joyous death for the devas, people of enlightenment and piety. Does he not choose, provide for, freedom from death for his children? Brhaspati, all seeing visionary creator, laid out the provision and

process for all, and thereby Yama, lord of life and law, releases all from the dear mortal body and supplants the mortal body with freedom of the soul.

त्वमग्न ईड्डितो जातवेदोऽ वाड्ढव्यानि सुरभीणि कृत्वा।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥ ४२॥

42. *Tvamagna īḍito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvā. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

Leading light of life, Agni, harbinger of fresh life and energy, all pervasive, all knowing, invoked and adored, you receive the holy materials offered in yajnic oblations, convert and intensify them to fragrant refinement and catalytic efficacy and send them on to life nourishing divinities of nature and humanity. Let the pranic energies feed upon these offerings by their own nature and character and be replenished and energised, and you too, O refulgent divinity, consume your share in the natural process for life sustenance.

आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात॥ ४३॥

43. *Āsīnāso aruṇīnāmupasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

O Pitaras, parental seniors and life giving natural powers of vital sustenance, abiding close by the flames of fire and morning rays of the dawn, pray bear and bring wealth, honour and excellence for the generous human performer of yajna. Bear and bring wealth peace

and settlement in happiness for his children and bless them with food and energy for body, mind and soul in happy homes here.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः।
अत्तो हवींषि प्रयतानि बर्हिषि रयिं च नः सर्ववीरं दधात॥ ४४॥

44. *Agniṣvāttāḥ pitara ehagacchata sadaḥsadaḥ sadata supraṇītayaḥ. Atto havīṁṣi prayatāni barhiṣi rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parental seniors and divinities of nature's pranic energies, leading lights of life and harbingers of love and advancement, performers of yajna and recipients of the gifts of fire and the dawns, pray come here, visit and be seated in every home, partake of the holy offerings here on the vedi, and bear and bring for us wealth, honour and excellence with progeny worthy of the brave.

उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु। त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु ते ऽवन्त्वस्मान्॥ ४५॥

45. *Upahūtā naḥ pitaraḥ somyāso barhiṣye ṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te' vantvasmān.*

May our Pitaras, parental seniors, lovers of soma, peace and joy, invited with reverence to our yajnic programmes of prosperity in knowledge, joint action and valuable achievements, come here to our vedi, listen to us patiently and sympathetically, speak to us and advise us from their high position, and thus save, protect and advance us in life.

ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥ ४६ ॥

46. *Ye naḥ pituḥ pitaro ye pitāmahā anūjahire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.*

Great and most brilliant, Vasishthas, are our Pitaras, parental seniors, parents and grand parents of our parents, lovers and creators of soma, peace, prosperity and joy, who come and join our soma-yajna. With those loving and enthusiastic pitaras, may Yama, lord ordainer of life and time, and the keeper of individual and social discipline, too, happy, loving and rejoicing with them all, we pray, come and partake of the delicacies of yajna as he pleases in every aspect of our yajna.

ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्घर्मसद्भिः ॥ ४७ ॥

47. *Ye tātṛṣurdevatrā jehamānā hotrāvidaḥ stomataṣṭāso arkaiḥ. Āgne yāhi sahasraṁ devavandaiḥ satyaḥ kavibhir-ṛṣibhirgharmasadbhiḥ.*

Those who thirst for and strive after love of the divinities, who know the hymns and processes of yajna, who are shaped in mind and character by Vedic hymns and yajnic discipline with prayers and worship of divinities, and who are honoured a thousandfold by the divines, with such poets, sages and seers, O leading light of life, Agni, come, they are dedicated to truth and steeped in the science of yajna, heat and light.

ये स॒त्यासो॑ हवि॒रदो॑ हवि॒ष्पा इन्द्रे॑ण दे॒वैः स॒रथं॑ तु॒रेण॑। आग्ने॑ याहि सुवि॒दत्रे॑भिर॒र्वाङ्परै॒ः पूर्वै॒र्ऋषि॑भिर्घर्म॒सद्भि॑ः ॥ ४८ ॥

48. *Ye satyāso havirado haviṣpā indreṇa devaiḥ sarathaṁ tureṇa. Āgne yāhi suvidatrebhirarvāṅparaiḥ pūrvair-ṛṣibhirgharmasadbhiḥ.*

Those who are dedicated to the pursuit of truth, receive and consume holy offerings of yajnic inputs and develop, refine, protect and further promote the holy inputs, and move along with Indra, divine omnipotence and energies of nature at a velocity faster than anything else, with these generous performers and pioneers, sages and seers, and visionary creators ancient and modern steeped in the science of yajna, heat and light, O Agni, leading light of life and path maker of the future, come to us.

उप॑ सर्प मा॒तर॑ं भूमि॑मे॒तामु॑रु॒व्यच॑सं पृथि॒वीं सु॒शेवा॑म्। ऊर्णा॑म्रदाः पृथि॒वी द॑क्षि॒णाव॑त ए॒षा त्वा॑ पातु॒ प्रप॑थे पु॒रस्ता॑त्॥ ४९ ॥

49. *Upa sarpa mātaraṁ bhūmimetāmuruvyacasaṁ pṛthivīṁ suśevām. Ūrṇamradāḥ pṛthivī dakṣiṇāvata eṣā tvā pātu prapathe purastāt.*

O soul, go close to this seat of your existence, vast, auspicious and comfortable Mother Earth. And may this earth, silken soft for the man of generosity, nurse, nourish, protect and promote you forward on the path of life in the front direction.

उच्छ्व॑ञ्चस्व पृथिवि॒ मा नि बा॑धथाः सूपाय॒नास्मै॑ भव सूपसर्प॒णा। मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये॑ ङ॑नं भूम ऊर्णुहि॥ ५० ॥

50. *Ucchvañcasva pṛthivi mā ni bādhathāḥ sūpāyanāsmai bhava sūpasarpaṇā. Mātā putraṁ yathā sicābhyenaṁ bhūma ūrṇuhi.*

O Mother Earth, wax and bloom and swell for this soul, pray do not suppress it, be kind as mother for the child, pleasant for it to walk upon and move forward. O Mother Earth, cover him with your protection as a mother covers the child with the hem of her sari.

उच्छ्व॑ञ्चमाना पृथि॒वी सु ति॑ष्ठतु स॒हस्रं॑ मित॒ उप॒ हि श्र॑यन्ताम्।
ते गृ॒हासो॑ घृत॒श्चुतः॑ स्यो॒ना वि॒श्वाहा॑स्मै शर॒णाः॑ स॒न्त्वत्र॑॥ ५१॥

51. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te gṛhāso ghṛtaścutaḥ syonā viśvāhāsmai śaraṇāḥ santvatra.*

Waxing and blooming, let the earth be stable and peaceful. Let a thousand homes and people abide at peace and observe measured ways of life. And let those homes, abundant in ghrta and prosperity, full of comfort and joy, be a happy haven for this man for all time.

उत्ते॑ स्तभ्नामि पृथि॒वीं त्वत्परी॒मं लो॒गं नि॒दध॒न्मो अ॒हं रि॑षम्।
ए॒तां स्थू॒णां पि॒तरो॑ धारयन्ति ते॒ तत्र॑ य॒मः सादना॑ ते कृणोतु॥ ५२॥

52. *Utte stabhnāmi pṛthivīṁ tvatparīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro dhārayanti te tatra yamaḥ sādanā te kṛṇotu.*

O man, I hold up, support and sustain this earth for you. Bearing this house of clay all around for you,

let me never feel embarrassed (on your account). The Pitaras, parental seniors and natural energies, bear this central column firm, and there may Yama, ruler of time and law, build the house for you.

(This mantra is highly and variously open ended: Who speaks the first sentence? Supreme Divinity. What is the house of clay? Could be the earth itself, could be the family home built over generations, could be the body itself built and given over successive births in the cycle of existence.)

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम्।
अयं यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ताम्॥ ५३॥

53. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Ayaṁ yaścamaso devapānastasmindevā amṛtā mādayantām.*

Agni, leading light of life, pray do not distort and vitiate this chamas, ladle of life's yajna (full of exciting gifts for the fire of life). It is the darling of Devas and lovers of soma, those who create as well as enjoy the ecstasy of yajnic living. It is the ladle in which and from which the divinities receive the nectar of life. Let the immortal Devas here in this life rejoice in their acts of creativity and the consequent fruits.

अथर्वा पूर्णं चमसं यमिन्द्रायाबिभर्वाजिनीवते। तस्मिन्कृणोति सुकृतस्य भक्षं तस्मिन्निन्दुः पवते विश्वदानीम्॥ ५४॥

54. *Atharvā pūrṇaṁ camasaṁ yamindrāyābibharvājinīvate. Tasminkṛṇoti sukṛtasya bhakṣaṁ tasminninduḥ pavate viśvadānīm.*

The ladle of life which Atharva, eternal lord of

constancy, fills and provides for the vibrant, energetic and winsome soul is full, in which the lord provides the man's share of potential food and joy for noble action, and therein flows the nectar of life constantly in the state of purity (unless it is polluted through ignorance or by one's own negative choice).

यत्ते॑ कृ॒ष्णः श॑कु॒न आ॑तु॒तोद॑ पिपी॒लः स॒र्प उ॒त वा॒ श्वाप॑दः ।
अ॒ग्निष्टद्विश्वाद॑ग॒दं कृ॑णोतु॒ सोम॑श्च॒ यो ब्रा॑ह्म॒णाँ आ॑वि॒वेश॑ ॥ ५५ ॥

55. *Yatte kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāँ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury, ignorance, or the dark ones, birds, beasts, insects or reptiles may do to your person, all these, may Agni, all purifying, and soma, and soma science known to experts, heal and restore, back to your good health.

पय॑स्वतीरोष॑धय॒ः पय॑स्वन्मा॒म॒कं पय॑ः ।
अ॒पां पय॑सो॒ यत्पय॒स्तेन॑ मा स॒ह शु॑म्भतु ॥ ५६ ॥

56. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ payaḥ. Apāṁ payaso yatpayastena mā saha śumbhatu.*

Let the herbs and trees be full of nectar. Let the nectar vested in me be full of its own divine purity through the life time. May the nectar which is the essence of the purity of life's divine flow, with all the purity of nature's constancy, purify me.

इ॒मा नारी॑रविध॒वाः सु॒पत्नी॒राञ्ज॑नेन स॒र्पिषा॒ सं स्पृ॑शन्ताम् ।
अ॒न॒श्रवो॑ अनमी॒वाः सु॒रत्ना॒ आ रो॑हन्तु॒ जन॑यो॒ योनि॒मग्रे॑ ॥ ५७ ॥

57. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ spṛśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married with their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

सं ग॑च्छस्व पि॒तृभि॒: सं य॒मेने॑ष्टापू॒र्तेन॑ पर॒मे व्यो ऽ॑मन्।
हि॒त्वाव॒द्यं पु॒नर॒स्त॒मेहि॒ सं ग॑च्छतां त॒न्वा ऽ॑सु॒वर्चा॑: ॥ ५८ ॥

58. *Saṁ gacchasva pitṛbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāvadyaṁ punarastamehi saṁ gacchatāṁ tanvā suvarcāḥ.*

O soul, join with pitrpranic energies and go forward, join with another life time for future existence and go forward, join with your acts of choice and obligation and go forward to the highest space. Having left the imperfect and exhausted life, go to a new home, join with another vigorous bright body full of fresh life again.

ये न॑: पि॒तु: पि॒तरो॒ ये पि॑ताम॒हा य आ॑विवि॒शुरु॒र्वं॑1॒न्तरि॑क्षम्।
तेभ्य॑: स्व॒राडसु॑नीतिर्नो अ॒द्य य॑थाव॒शं त॒न्व ऽ॑: कल्प-
याति ॥ ५९ ॥

59. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśu-rurvantarikṣam. Tebhyaḥ svarāḍasunītirno adya athāvaśaṁ tanvaḥ kalpayāti.*

Those who are our parents' parents and grand

parents, who have gone forward and entered into the wide space, for those forefathers of ours, the self-refulgent ordainer of the cycle of life and pranic energy creates new bodies always according to their inner desires recorded in the mind.

शं ते॑ नीहा॒रो भ॑वतु॒ शं ते॑ प्रु॒ष्वाव॑ शीयताम्। शीति॑के॒ शीति॑कावति॒ ह्लादि॑के॒ ह्लादि॑कावति। म॒ण्डू॒क्य॑ऽप्सु शं भु॑व इ॒मं स्व॑ऽग्निं श॑मय ॥ ६० ॥

60. *Śaṁ te nīhāro bhavatu śaṁ te pruṣvāva śīyatām. Śītike śītikāvati hlādike hlādikāvati. Manḍūkya-psu śaṁ bhuva imaṁ svagniṁ śamaya.*

Let the fog and mists be cool and comfortable to you. Let rain showers come cool and refreshing to you for peace. O cool and refreshing herbs and plants, O happy and delightful people in quality of mind and in response and vibrations, be calm, happy and comfortable in home life as a frog in cool comfortable water and calm this heat and fire of the mind and body.

वि॒वस्वा॑न्नो॒ अभ॑यं कृणोतु॒ यः सु॒त्रामा॑ जी॒रदा॑नुः सु॒दानु॑ः। इ॒हेमे वी॒रा ब॒हवो॑ भवन्तु॒ गोम॒दश्व॑व॒न्मय्य॑स्तु पु॒ष्टम् ॥ ६१ ॥

61. *Vivasvānno abhayaṁ kṛṇotu yaḥ sutrāmā jīradānuḥ sudānuḥ. Iheme vīrā bahavo bhavantu gomadaśvavanmayyastu puṣṭaṁ.*

Let the self-refulgent lord of the world who is all-protective, giver of life energy, and all beneficent, grant us freedom from fear. Let all these brave heroes be many and for me, and may there be growth and progress in lands, cows and horses, and culture, and let there be great achievements of health and prosperity

for me.

विवस्वान्नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु। इमान्रक्षतु पुरुषाना जरिम्णो मो ष्वे षामसवो यमं गुः ॥ ६२ ॥

62. *Vivasvānno amṛtatve dadhātu paraitu mṛyuramṛtaṁ na aitu. Imānrakṣatu puruṣānā jarimṇo mo ṣve ṣāmasavo yamaṁ guḥ.*

May the lord self-refulgent establish us in the nectar sweetness of immortality. Let death and adversity go off, let immortality come and bless us. May the lord protect these mature men against old age and infirmity. Let pranic energies protect these old people, and may their pranic energies never forsake them and fly to Yama, lord of time and death.

यो दध्रे अन्तरिक्षे न मह्ना पितॄणां कविः प्रमतिर्मतीनाम्। तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात्॥ ६३ ॥

63. *Yo dadhre antarikṣe na mahnā pitṝṇāṁ kaviḥ pramatirmatīnām. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

O men and women, friends of the world of life, worship him, with homage of faith, love and havi, who is the creative visionary and wisest of the wise and parental powers of nature and humanity, and who, surely with his sole omnipotence, holds and sustains the stars and planets in space. May he, Yama, lord ordainer of life and time, sustain us too unto a long and full life of high quality beyond sorrow and suffering.

आ रोहत दिवमुत्तमामृषयो मा बिभीतन। सोमपाः सोमपायिन इदं वः क्रियते हविरगन्म ज्योतिरुत्तमम्॥ ६४ ॥

64. *Ā rohata divamuttamāmṛṣayo mā bibhītana. Somapāḥ somapāyina idaṁ vaḥ kriyate haviraganma jyotiruttamam.*

O saintly seers of Vedic mantras, lovers, protectors and developers of the science of soma and the health and happiness of life, fear not, rise to the best and highest light of life, knowledge and bliss. This homage of faith and reverence is prepared and offered to you. Let us all rise and reach the highest light of bliss in the presence of Divinity.

प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध॥ ६५॥

65. *Pra ketunā bṛhatā bhātyagnirā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapāmupasthe mahiṣo vavardha.*

Self-refulgent Agni, light and fire of life, blazes and rises by topless banners of flame and, like a mighty mountainous cloud, roars over heaven and earth. Unto the ends of earth and heaven it assumes and reveals its presence in the semblance of stars and planets and waxes mighty and mightier at the heart of cosmic oceans.

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ६६॥

66. *Nāke suparṇamupa yatpatantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.*

O Agni, saints and sages loving you with their heart and soul, realise and see you in meditation, flying like a bird of golden wings in the heaven of light and

bliss, the messenger and harbinger of the oceanic waters of Varuna in space, and a blazing bird at the centre of Yama, sustaining omnipotence wielding and ordaining the world of cosmic existence with love and justice.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ ६७॥

67. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asminpuruhūta yāmani jīvā jyotiraśīmahi.*

Indra, bring us the divine vision, will and intelligence as does the father for his children. O lord universally invoked and worshipped, instruct us as a teacher at this modern time so that we, ordinary souls, may have the light of life and living experience of Divinity in the prevailing darkness.

अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन्।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ ६८॥

68. *Apūpāpihitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

O lord, those generous and brilliant people, saints, sages and performers of yajna, bear, hold and offer jars full of rich delicacies for yajnic worship and hospitality to you, may those jars, we pray, be rich in their own essential yajnic wealth, honey sweets and abundance of ghrta.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः। तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम्॥ ६९॥

69. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santu vibhvīḥ prabhvīstāste yamo rājānu manyatām.*

O man, whatever grains of rice mixed with sesamum seeds I sow, raise and give you according to the seasons, may they be abundantly sufficient and nourishing for you, and may Yama, master ordainer of time, health and age, approve for you.

पुनर्दे॑हि वनस्पते॒ य एष॒ निहि॑त॒स्त्वयि॑।
यथा॑ य॒मस्य॒ साद॑न॒ आसा॑तै वि॒दथा॒ वद॑न्॥ ७०॥

70. *Punardehi vanaspate ya eṣa nihitastvayi. Yathā yamasya sādana āsātai vidathā vadan.*

Vanaspate, lord of love, beauty and goodness, give us this love and dedication again which abides deep and safe at heart in you so that man may abide in the house of Yama, the world of justice and noble action, knowing, pursuing and also speaking of knowledge and karma to others.

आ र॑भस्व जातवेद॒स्तेज॑स्व॒द्धरो॑ अस्तु ते।
शरी॑रमस्य॒ सं द॒हाथै॑नं धेहि सु॒कृता॑मु लो॒के॥ ७१॥

71. *Ā rabhasva jātavedastejasvaddharo astu te. Śarīramasya saṁ dahāthainaṁ dhehi sukṛtāmu loke.*

O Jataveda, leading light of life and the ways of life and action in active life, pray begin the process of teaching and discipline. Let your heat of discipline and light of knowledge be impressive and powerfully attractive. Pray heat up and temper the body and mind of this initiate and help him settle in the world of noble

house-holders dedicated to knowledge and holy action.

ये ते॒ पूर्वे॑ परा॑गता॒ अप॑रे पि॒तर॑श्च॒ ये।
तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै ऽतु श॒तधा॑रा व्युन्द॒ती ॥ ७२ ॥

72. *Ye te pūrve parāgatā apare pitaraśca ye. Tebhyo ghṛtasya kulyaitu śatadhārā vyundatī.*

O man of knowledge and yajnic action, for all those parental seniors and ancestors of yours, ancient and later ones, who have gone before, let the streams of ghrta overflow abundant in a hundred ways of yajna in their honour.

ए॒तदा रो॑ह॒ वय॑ उन्मृजा॒नः स्वा इ॒ह बृ॒हदु॑ दीदयन्ते। अ॒भि प्रेहि॑ मध्य॒तो माप॑ हास्थाः पितॄ॒णां लो॒कं प्र॑थ॒मो यो अत्र॑ ॥ ७३ ॥

73. *Etadā roha vaya unmṛjānaḥ svā iha bṛhadu dīdayante. Abhi prehi madhyato māpa hāsthāḥ pitṝṇāṁ lokaṁ prathamo yo atra.*

O man, mount and rise high on this life's ladder, cleansing and raising yourself in knowledge, morals and yajnic action. Your own qualities of character and your own people here highly shine. Go forward and rise in their midst. Do not forsake the world of your parents and seniors which is of the first importance and value to you here.

Kanda 18/Sukta 4

Yama, Pitarah, Agni, Chandrama, and others Devatah, Atharva Rshi

आ रो॑हत जनि॑त्रीं जा॒तवे॑दसः पितृ॒याणै॒: सं व॒ आ रो॑हयामि।
अवा॑ड्व्येषि॒तो ह॑व्य॒वाह॑ ईजा॒नं यु॒क्ताः सु॒कृतां धत्त लो॒के ॥ १ ॥

1. *Ā rohata janitrīṁ jātavedasaḥ pitṛyāṇaiḥ saṁ va ā rohayāmi. Avāḍḍhavyeṣito havyavāha ījānaṁ yuktāḥ sukṛtāṁ dhatta loke.*

O jatavedas, intelligent men and women self-aware of all that is born, lives and completes its existential life cycle, arise, move forward by the paths shown by seniors and ancestral traditions and reach the universal mother spirit of existence. I help you all together and show the path to the ascent. Agni, leading light of life, receiver and carrier of your offerings, loved, invoked and adored, has accepted your offerings. O men and women dedicated to Divinity, O mother powers of divine nature, establish the performer of yajna in the state of earthly paradise created by people of noble action.

देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि। तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः स्वर्गं यन्ति लोकम् ॥ २ ॥

2. *Devā yajñamṛtavaḥ kalpayanti haviḥ puroḍāśaṁ sruco yajñāyudhāni. Tebhiryāhi pathibhirdevayānairyairījānāḥ svargaṁ yanti lokam.*

Noble, generous and brilliant people of creative mind and the seasons in harmony design and structure the yajnic programmes, they prepare the yajnic inputs, the holy food, the ladles for offering and the entire infrastructure of yajna. With them, by their programmes, and by the paths shown by divinities of nature and humanity, the people who perform yajna rise to the state of peace and paradisal bliss on earth. O man, you too perform yajna and rise.

ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति।
तेभिर्याहि पथिभिः स्वर्गं यत्रादित्या मधु भक्षयन्ति तृतीये
नाके अधि वि श्रयस्व ॥ ३ ॥

3. *Ṛtasya panthāmanu paśya sādhvaṅgirasaḥ sukṛto yena yanti. Tebhiryāhi pathibhiḥ svargaṁ yatrādityā madhu bhakṣayanti tṛtīye nāke adhi vi śrayasva.*

O man, watch the path of nature's divine law and yajnic performance by which Angirasas, vibrant leaders of science and holy action, go forward in life to the state of paradisal bliss. By those very paths of knowledge, law and yajna, you too go forward and reach the state of bliss where Adityas, brilliant sages of the highest order of knowledge and disciplined performance, feed on the honey sweets of bliss in the third and highest state of heaven. Go and be established there.

त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः।
स्वर्गा लोका अमृतेन विष्ठा इषमूर्जं यजमानाय दुह्राम् ॥ ४ ॥

4. *Trayaḥ suparṇā uparasya māyū nākasya pṛṣṭhe adhi viṣṭapi śritāḥ. Svargā lokā amṛtena viṣṭhā iṣamūrjaṁ yajamānāya duhrām.*

Three 'Birds' of golden wing, that is, Ishvara, Jiva, and Prakrti, or heaven, firmament and the earth, or sun, moon and the earth, or Adityas, Angirasas and the yajnic people going by Devayana and Pitryana paths of living, and thunder and lightning of the rain bearer cloud, all these are sustained by the Lord Supreme on top of heaven over the middle regions. All these, by the

laws of Rtam and yajnic performance, are 'regions', natural and human, replete with immortal nectar, leading to the state of joy and divine bliss. May all these bear and bring food and energy of body, mind and soul for the yajamana.

जुहूर्दीधार॒ द्यामु॑प॒भृद॒न्तरि॑क्षं ध्रु॒वा दा॑धार पृथि॒वीं प्र॑ति॒ष्ठाम्।
प्र॒ती॒मां लो॒का घृ॒तपृ॑ष्ठाः स्व॒र्गाः काम॑काम॒ं यज॑मानाय दु॒ह्राम्॥ ५॥

5. *Juhūrdādhāra dyāmupabhṛdantarikṣaṁ dhruvā dādhāra pṛthivīṁ pratiṣṭhām. Pratīmāṁ lokā ghṛtapṛṣṭhāḥ svargāḥ kāmaṁkāmaṁ yajamānāya duhrām.*

Juhu, the ladle that holds the havi for the fire, the cosmic process of giving, sustains the high region of light. Upabhrt, the vessel that holds the havi for the Juhu, the process of nature that holds the wealth of abundance for release towards the process of offering, sustains the middle region of the firmament. And Dhruva, the fixed and settled container of havi, nature's process of divine stability, sustains the earth. May all regions bright with the shine of ghrta, which lead to paradisal joy, bear and bring to the stable earth fulfilment of desire for the yajamana.

(The cosmic process of sustenance is a circuitous balance of centrifugal and centripetal forces, the centre being the lord Supreme, dimensionless Infinity, smaller than the smallest, greater than the greatest. Reference may be made to Rgveda 1, 164, 35 and Atharva-veda 9, 10, 13-14, and to Kathopanishad 1, 2, 20 and Shvetashvataropanishad 3, 20, yajna thus

is a symbol of the universe and the structure and process of yajna, a symbol of the structure and process of the universe.)

ध्रुव॒ आ रो॑ह पृथि॒वीं वि॒श्वभो॑जसम॒न्तरि॑क्षमुपभृ॒दा क्र॑मस्व।
जुहु॒ द्यां ग॑च्छ॒ यज॑मानेन सा॒कं स्रु॒वेण॑ व॒त्सेन॒ दिश॒: प्रपी॑ना॒:
सर्वा॑ धु॒क्ष्वाह्व॑णीयमान:॥ ६॥

6. *Dhruva ā roha pṛthivīṁ viśvabhojasamantarikṣamupabhṛdā kramasva. Juhu dyāṁ gaccha yajamānena sākaṁ sruveṇa vatsena diśaḥ prapīnāḥ sarvā dhukṣvāhṛṇīyamānaḥ.*

Come, O Dhruva, divine stability of Nature, rise and rule the earth which provides food and sustenance to all forms of life. O Upabhrt, come, rise and take over the middle regions. O Juhu, rise and go to the heavenly regions of light along with the yajamana.

O Yajamana, come up without hesitation and, with the ladle of ghrta which is the calf of Mother Nature, distil the milky wealth of all abundant directions of space. (The yajna thus is a symbol of cosmic economy which is boundlessly creative and infinitely beneficent.)

ती॒र्थैस्त॑रन्ति प्र॒वतो॑ म॒हीरिति॑ यज्ञकृ॒त: सु॒कृतो॒ येन॒ यन्ति॑।
अत्रा॑दधु॒र्यज॑मानाय लो॒कं दिशो॑ भू॒तानि॒ यदक॑ल्पयन्त॥ ७॥

7. *Tīrthaistaranti pravato mahīriti yajñakṛtaḥ sukṛto yena yanti. Atrādadhuryajamānāya lokaṁ diśo bhūtāni yadakalpayanta.*

Bold pioneers cross mighty seas with boats they design. They are mighty men of yajna, heroic doing and great achievement, and, by the ways they perform, others learn and they too cross the hurdles. And when the

natural processes of divine evolution create the spaces and forms of existence, they assign a place of prominence to the yajamana in life.

अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो दक्षिणानामयनं दक्षिणाग्निः । महिमानमग्नेर्विहितस्य ब्रह्मणा समङ्गः सर्व उप याहि शग्मः ॥ ८ ॥

8. *Aṅgirasāmayanaṁ pūrvo agnirādityānāmayanaṁ gārhapatyo dakṣiṇānāmayanaṁ dakṣiṇāgniḥ. Mahimānamagnervihitasya brahmaṇā samaṅgaḥ sarva upa yāhi śagmaḥ.*

The original and primeval fire of cosmic yajna, Purvagni, is the love and ambition of Angirasas, vibrant scholars. Garhapatyagni, home fire of yajna, is the way of the Adityas, brilliant Brahmacharis settled as Grhasthis. And Dakshinagni, fire for pure being and creative generosity, is the way of generous people of knowledge, creative action and wide experience as on way to Vanaprastha. O man, grow whole, full and perfect, attain to the power and grandeur of Agni prescribed in the Veda, and realise the ultimate peace and freedom of life.

पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात्तपतु गार्हपत्यः । दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद्दिशो-दिशो अग्ने परि पाहि घोरात् ॥ ९ ॥

9. *Pūrvo agniṣṭvā tapatu śaṁ purastāccharṁ paścāttapatu gārhapatyaḥ. Dakṣiṇāgniṣṭe tapatu śarma varmottarato madhyato antarikṣāddiśodiśo agne pari pāhi ghorāt.*

Let Purvagni heat, shine and temper you to

peace and perfection from the front. Let Garhapatyagni shine and temper you to sobriety, peace and perfection from behind, and let Dakshinagni temper and sober you to peace, perfection and protective fearlessness from above, middle and the space on all sides from all directions. O Agni, leading light of life, pray protect him all round against the violence, cruelty, awe and terrors of existence.

यूयमग्ने शन्तमाभिस्तनूभिरीजानमभि लोकं स्वर्गम्। अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति ॥ १० ॥

10. *Yūyamagne śantamābhistanūbhirījānamabhi lokaṁ svargam. Aśvā bhūtvā pṛṣṭivāho vahātha yatra devaiḥ sadhamādaṁ madanti.*

O saints and sages, O holy fire of yajna, with the expansive powers and persuasion of your knowledge and action, be like strong pioneers, leaders and guides of unbreakable strength and, with his physical, subtle and causal bodies, take the yajamana to the most happy and paradisal state of bliss and freedom where noble souls celebrate and enjoy themselves with the divinities.

शमग्ने पश्चात्तप शं पुरस्ताच्छमुत्तराच्छमधरात्तपैनम्। एकस्त्रेधा विहितो जातवेदः सम्यगेनं धेहि सुकृतामु लोके ॥ ११ ॥

11. *Śamagne paścāttapa śaṁ purastācchamuttarācchamadharāttapainam. Ekastredhā vihito jātavedaḥ samyagenaṁ dhehi sukṛtāmu loke.*

O Jataveda Agni, lord omnipresent and omniscient, leading light and fire of life, though One, you are three-way self-manifestive (As Agni on earth,

as Vayu in the firmament, and as Aditya in the regions of light, as Vishva, Taijas and Prajna, as Virat, Hiranyagarbha and Ishvara, as Brahma, Vishnu and Mahesha, and as A, U, M of Aum). Pray heat, temper and shine this yajamana to peace, purity and sanctity from the back, from front, from above and from below (in meditation on Sushumna, in watchful perception upfront, in thought and intelligence in the brain and lower senses and emotions in the lowers regions), and thus secure him in the world of noble action and noble fruit with people of noble action and integrity.

शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः।
शृतं कृण्वन्त इह माव चिक्षिपन्॥ १२॥

12. *Śamagnayaḥ samiddhā ā rabhantāṁ prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

O Jatavedas, three-way manifestive and functional fires, i.e., Ahavaniya, Garhapatya and Dakshina fires, kindled and raised by the yajamana, start the new holy Prajapatya yajna of the wedded couple and bring peace and security into the home. Confirm the house-holder in the performance of social and spiritual obligations, and let the yajamana never suffer remiss, abuse or disrepute while you bless him with peace and prosperity.

यज्ञ एति विततः कल्पमान ईजानमभि लोकं स्वर्गम्।
तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः। शृतं
कृण्वन्त इह माव चिक्षिपन्॥ १३॥

13. *Yajña eti vitataḥ kalpamāna ījānamabhi lokaṁ svargam. Tamagnayaḥ sarvahutaṁ juṣantāṁ prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

Prajapatya yajna, organised, expanded and elevated by the house-holder according to time and seasons, leads the yajamana towards paradisal regions of life and bliss. May the sacred fires love and favour that yajamana and accept his prajapatya yajna. And thereby, may the fires love and favour, temper and shine the yajamana and never allow him to be insulted, abused and disreputed.

ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठाद्दिवमुत्पतिष्यन्। तस्मै प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः पन्थाः सुकृते देवयानः॥ १४॥

14. *Ījānaścitamārukṣadagniṁ nākasya pṛṣṭhāddivamutpatiṣyan. Tasmai pra bhāti nabhaso jyotiṣīmāntsvargaḥ panthāḥ sukṛte devayānaḥ.*

The yajamana dedicated to Prajapatya yajna raises the sacred fire in the vedi and rises by the flames of fire wishing to reach the light of heaven from the top of paradisal joy, and then for that man of pious action, from the depth of his clairvoyant mind, arises the light divine, jyotishmati, and the path to the light and bliss of Svah, Light Divine, worthy of divinities, shines bright and clear.

(Refer to Patanjali's Yogasutras, chapter 1, sutras 36, 47-48, and 3.)

अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु। हुतोऽयं संस्थितो यज्ञ एति यत्र पूर्वमयनं हुतानाम्॥ १५॥

15. *Agnirhotādhvaryuṣṭe bṛhaspatirindro brahmā dakṣiṇataste astu. Huto'yaṁ saṁsthito yajña eti yatra pūrvamayanaṁ hutānām.*

O yajamana of Prajapatya yajna, let the man of enlightenment, like Agni, be the Hota, giver of oblations, let the scholar of holy speech and Veda, like Brhaspati, be the Adhvaryu, chief organiser, let the man of Vedic vision and power, like Indra, be the Brahma, the high priest on your right, and this yajna, the offerings made and the process properly completed, reaches there for you where there is the prime entry gate of the great performers and achievers.

अपूपवान्क्षीरवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १६॥

16. *Apūpavānkṣīravāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with milk and ghrta be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्दधिवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १७॥

17. *Apūpavāndadhivāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared

with butter and curd be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्द्रप्सवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १८॥

18. *Apūpavāndrapsavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and liquid curds be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्घृतवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १९॥

19. *Apūpavānghṛtavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and ghrta itself be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्मांसवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २०॥

20. *Apūpavānmāṁsavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and cheese and fruit pulp be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपवानन्नवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २१॥

21. *Apūpavānannavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and food and food grains be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपवान्मधुमांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २२॥

22. *Apūpavānmadhumāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and honey be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and

adore you who stay with us here and partake of our offerings.

अपूपवान्रसवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २३॥

23. *Apūpavānrasavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious juice be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपवानपवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २४॥

24. *Apūpavānapavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious waters and other liquids be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन्।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ २५॥

25. *Apūpāpihitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

O yajamana, all those jars full of rich delicacies for yajnic worship and hospitality which generous and brilliant divinities hold, bear and offer to you may, we pray, be ever full, abundant in food, honey and ghrta.

यास्ते॑ धा॒ना अ॑नु॒किरामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः ।
तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजानु॑ मन्यताम् ॥ २६ ॥

26. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santūdbhvīḥ prabhvīstāste yamo rājānu manyatām.*

O yajamana, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and ever more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant for you.

अक्षि॑तिं भूय॑सीम् ॥ २७ ॥

27. *Akṣitiṁ bhūyasīm.*

May there be nothing wanting, may there be inexhaustible abundance, more and ever more, by the grace of Yama.

द्र॒प्सश्च॑स्कन्द पृथि॒वीमनु॒ द्यामि॒मं च॒ योनि॒मनु॒ यश्च॒ पूर्वः॑ ।
स॒मा॒नं योनि॒मनु॒ सं॑चर॒न्तं द्र॒प्सं जु॑हो॒म्यनु॒ स॒प्त होत्राः॑ ॥ २८ ॥

28. *Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

That eternal, perfect and primordial divine presence and joy (Ananda) which pervades and blesses the earth, the heaven and the original cause of existence,

Prakrti, the same joy which universally subsists with its origin, the Sole Creator, I adore with all my life breath, sense and mind, the seven priests, five pranas, mind and senses.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम्।
ये पृणन्ति प्र च यच्छन्ति सर्वदा ते दुह्रते दक्षिणां सप्तमातरम्॥ २९॥

29. *Śatadhāraṁ vāyumarkaṁ svarvidaṁ nṛcakṣasaste abhi cakṣate rayim. Ye pṛṇanti pra ca yacchanti sarvadā te duhrate dakṣiṇāṁ saptamātaram.*

Men of vision and discrimination who watch life and humanity have a vision of the eternal wealth of Divinity, omnipresent as Vayu, self-refulgent as Sun, and Infinite Bliss Itself, which bears all a thousand ways, and radiates and flows in a thousand streams into human consciousness. Those distill this sublime gift of Divinity, mother of seven worlds, Bhu, Bhuvah, Svah, Mahah, Janah, Tapah, Satyam, who always fill their consciousness with this presence and express it as a gift for others.

कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये।
ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः परमे व्यो ∫मन्॥ ३०॥

30. *Kośaṁ duhanti kalaśaṁ caturbilamiḍāṁ dhenuṁ madhumatīṁ svastaye. Ūrjaṁ madantīmaditiṁ janeṣvagne mā hiṁsīḥ parame vyoman.*

People milk the treasure trove of life-giving milk for their well being all round: It is the Cow with four udders, giving life energy. It is Ida, Eternal Speech of

Divinity with knowledge of Dharma, Artha, Kama and Moksha. It is Aditi, Eternal Nature, indivisible, imperishable, indestructible. It is Energy Itself abiding in the highest space, rejoicing among people. O Agni, leading light of life and ruler of the earth, do not kill, do not even hurt the Cow, the Ida, the Aditi, the Energy.

एतत्ते॑ दे॒वः स॑वि॒ता वासो॑ ददाति॒ भर्त॑वे।
तत्त्वं य॒मस्य॒ राज्ये॒ वसा॑नस्ता॒र्प्यं॑ चर॥ ३१॥

31. *Etatte devaḥ savitā vāso dadāti bhartave. Tattvaṁ yamasya rājye vasānastārpyaṁ cara.*

O man, this is your vestment, this body, this wear, this home, this earth, which Savita, lord creator and giver of life and light, the ruler and sustainer, gives you for your sustenance and well being. Wearing that vestment for self-fulfilment, live, move around and enjoy yourself in the dominion of Yama, lord ruler of time and the law of life.

धा॒ना धे॒नुर॑भद्व॒त्सो अ॑स्यास्ति॒लो ऽभ॑वत्।
तां वै य॒मस्य॒ राज्ये॒ अक्षि॑ता॒मुप॑ जीवति॥ ३२॥

32. *Dhānā dhenurabhadvatso asyāstilo'bhavat. Tāṁ vai yamasya rājye akṣitāmupa jīvati.*

From this Aditi, Nature, the cows are born, of this, the calf was born, there is the rice grain, there is the sesamum grain. All sacred. Thus in the dominion of the Ruling Yama, man lives by that Aditi Cow, unhurt, undiminished, unexhausted, unpolluted mother source.

एतास्ते॑ असौ धे॒नवः॑ काम॒दुघा॑ भवन्तु। एनी॒ः श्येनी॒ः सरू॑पा॒
विरू॑पास्ति॒लव॑त्सा॒ उप॑ तिष्ठन्तु॒ त्वात्र॑॥ ३३॥

33. *Etāste asau dhenavaḥ kāmadughā bhavantu. Enīḥ śyenīḥ sarūpā virūpāstilavatsā upa tiṣṭhantu tvātra.*

Then, and thus, O man, these are your cows, let these be your givers of the fulfilment of desire : variegated, white, samely, different, with little calves having sesamum mole on the forehead. Let these be by you here in the home.

एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते। तिलवत्सा ऊर्जमस्मै दुहाना विश्वाहा सन्त्वनपस्फुरन्तीः ॥ ३४ ॥

34. *Enīrdhānā hariṇīḥ śyenīrasya kṛṣṇā dhānā rohiṇīrdhenavaste. Tilavatsā ūrjamasmai duhānā viśvāhā santvanapasphurantīḥ.*

Variegated, yellow, white, black, ruddy, those with little calves having sesamum moles on the forehead, bearing and yielding nourishing milk and energy for this man always without any disturbance, let these be by him without any break.

वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम्। स बिभर्ति पितरं पितामहान्प्रपितामहान्बिभर्ति पिन्वमानः ॥ ३५ ॥

35. *Vaiśvānare haviridaṁ juhomi sāhasraṁ śatadhāramutsam. Sa bibharti pitaraṁ pitāmahānprapitāmahānbibharti pinvamānaḥ.*

I raise and offer this havi, sacred milk and the wealth of cows and their milky treasure of a hundred and thousandfold streams of energy and nourishment in the service of Vaishvanara, divine heat and vitality

of the life of world humanity. This Vaishvanara, waxing and rising strong by the inputs of milk, protects and sustains our parents and grand parents and it protects and sustains our great grand parents.

सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥ ३६ ॥

36. *Sahasradhāraṁ śatadhāramutsamakṣitaṁ vyacyamānaṁ salilasya pṛṣṭhe. Ūrjaṁ duhānamanapasphurantamupāsate pitaraḥ svadhābhiḥ.*

Parents, people, social organisations and government agencies, with their own inputs, serve, augment and benefit from the hundred and thousand-streamed, undiminishing and expanding milky spring of food and energy, undisturbed and steady in the midst of the green, plenteous world on the earth, among flowing waters.

इदं कसाम्बु चयनेन चितं तत्सजाता अव पश्यतेत।
मर्त्योऽ यममृतत्वमेति तस्मै गृहान्कृणुत यावत्सबन्धु ॥ ३७ ॥

37. *Idaṁ kasāmbu cayanena citaṁ tatsajātā ava paśyateta. Martyo'yamamṛtatvameti tasmai gṛhānkṛṇuta yāvatsabandhu.*

This kasambu, shining beaming liquid energy, distilled, developed and collected through natural process and human efforts, O friends and relatives, watch carefully and realise. Thereby, from here, the mortal man moves toward immortal joy through food and yajna. O kinsmen, build homes for that as far as you can for further development.

इहैवैधि धनसनिरिहचित्त इहक्रतुः। इहैधि वीर्य वत्तरो वयोधा अपराहतः॥ ३८॥

38. *Ihaivaidhi dhanasanirihacitta ihakratuḥ. Ihaidhi vīrya vattaro vayodhā aparāhataḥ.*

O man, seeker of immortal wealth as you are, abide here in life, well aware of yourself and busy with noble yajnic action. Here itself grow from strength to higher strength, bearing and enjoying good health, ample wealth and long age, unhurt, unconquered by anyone.

पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः। स्वधां पितृभ्यो अमृतं दुहाना आपो देवीरुभयांस्तर्पयन्तु॥ ३९॥

39. *Putraṁ pautramabhitarpayantīrāpo madhumatīrimāḥ. Svadhāṁ pitṛbhyo amṛtaṁ duhānā āpo devīrubhayāṁstarpayantu.*

These honey sweet waters, milk, honey and water leading to noble action, pleasing, satisfying and energising children and grand children, giving immortal energy and fulfilment to parents and grand parents, may, we pray, bring total fulfilment and salvation to both parents and children, all past, present and future generatious – divine flow of energy and joy as they are.

आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम्। आसीनामूर्जमुप ये सचन्ते ते नो रयिं सर्ववीरं नि यच्छान्॥ ४०॥

40. *Āpo agniṁ pra hiṇuta pitṝँrupemaṁ yajñaṁ pitaro me juṣantām. Āsīnāmūrjamupa ye sacante te no rayiṁ sarvavīraṁ ni yacchān.*

Let the people and their noble actions kindle, raise and set in continuous motion this holy fire of yajna for the honour and self-fulfilment of our parents and forefathers. May our parents and seniors join and approve of this yajna closely and happily. And may those parents and seniors who share and enjoy that food and energy created and presented to them bless us with wealth, honour and excellence and progeny worthy of the brave.

समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम्।
स वेद निहितान्निधीन्पितॄन्परावतो गतान्॥ ४१॥

41. *Samindhate amartyaṁ havyavāhaṁ ghṛta-priyam. Sa veda nihitānnidhīnpitṝnparāvato gatān.*

People of piety and devotion light the fire which is the lover, receiver, carrier and disseminator of the havi offered into the vedi and thus worship the immortal Agni which knows and begets the hidden treasures, also those which were known to our forefathers now gone far away.

यं ते मन्थं यमोदनं यन्मांसं निप्रृणामि ते।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ ४२॥

42. *Yaṁ te manthaṁ yamodanaṁ yanmāṁsaṁ nipṛṇāmi te. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

What barley meal mixed and stirred with milk, what rice meal or cheese or fruit pulp I offer to you, may all those be full of energy, honey sweet and abundant in ghrta.

यास्ते॑ धा॒ना अ॑नु॒किरामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः ।
तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजानु॑
मन्यताम् ॥ ४३ ॥

43. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santūdbhvīḥ prabhvīstāste yamo rājānu manyatām.*

O man, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant you the same in plenty.

इ॒दं पूर्व॒मपरं नि॒यानं॒ येना॑ ते॒ पूर्वे॑ पि॒तर॒ः परे॑ताः । पुरो॒ ग॒वा
ये अ॑भि॒शाचो॑ अस्य॒ ते त्वा॑ वहन्ति सु॒कृता॑मु लो॒कम् ॥ ४४ ॥

44. *Idaṁ pūrvamaparaṁ niyānaṁ yenā te pūrve pitaraḥ paretāḥ. Purogavā ye abhiśāco asya te tvā vahanti sukṛtāmu lokam.*

This is your path ancient and modern by which your ancient forefathers have gone, those that were pioneers as well as those who were admirers and followers of it. May they lead you too to the world of the noble performers of pious action.

सर॑स्वतीं देव॒यन्तो॑ हवन्ते॒ सर॑स्वतीमध्व॒रे ता॒यमा॑ने ।
सर॑स्वतीं सु॒कृतो॑ हवन्ते॒ सर॑स्वती दा॒शुषे॒ वार्यं॑ दात् ॥ ४५ ॥

45. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto havante sarasvatī dāśuṣe vāryaṁ dāt.*

Lovers of Divinity invoke and adore Sarasvati, ever vibrant and flowing mother stream of knowledge

from the Veda onward. They invoke and worship her in their expansive yajna of love and non-violence for the advancement of knowledge. Men of noble action invoke and adore Sarasvati for constant improvement and advancement of their skill and knowledge. May mother Sarasvati, we pray, give gifts of knowledge and expertise to the generous yajamana in the field of his choice.

सर॑स्वतीं पि॒तरो॑ हवन्ते दक्षि॒णा य॒ज्ञम॑भि॒नक्ष॑माणाः ।
आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयध्वमनमी॒वा इष॒ आ धे॑ह्य॒स्मे ॥ ४६ ॥

46. *Sarasvatīṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsminbarhiṣi mādaya-dhvamanamīva iṣa ā dhehyasme.*

Pitaras, parental seniors, invoke and adore Sarasvati when they organise and accomplish Dakshina yajna for simple and natural gifts of skill, knowledge and expertise. O lovers of yajna and knowledge, come, sit on this vedi and enjoy, and spread the joy of learning all round.

O Mother, bless us with pure, uncontaminated, nourishing gifts of food and energy for body, mind and soul.

सर॑स्वति॒ या स॒रथं॒ य॒याथो॒क्थैः स्व॒धाभि॑र्देवि पि॒तृभि॒र्मद॑न्ती ।
स॒हस्रा॒र्घमि॒डो अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानाय धेहि ॥ ४७ ॥

47. *Sarasvati yā sarathaṁ yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadantī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Mother Sarasvati, refulgent spirit of divine light and knowledge, who move with essential powers and cosmic hymns, rejoicing with veteran souls of creative

vision on the same clairvoyant medium of imagination as they, like a goddess on chariot, pray bring and vest the yajamana here with his characteristic share of universal wealth, honour, excellence and living energy of infinite vision and inspiration flowing in a thousand streams of divinity.

पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता प्र तिरात्यायुः। परापरैता वसुविद्वो अस्त्वधा मृताः पितृषु सं भवन्तु॥ ४८॥

48. *Pṛthivīṁ tvā pṛthivyāmā veśayāmi devo no dhātā pra tirātyāyuḥ. Parāparaitā vasuvidvo astvadhā mṛtāḥ pitṛṣu saṁ bhavantu.*

O vedi, I place and establish you on the earth, and may Dhata, generous and self-refulgent sustainer of the world, protect and promote our life. May the Supreme Lord Divine, farther than the farthest, be the treasure-hold and giver of wealth, honour and excellence for us so that the dead also may reincarnate and come to life again among the parents and live.

आ प्र च्यवेथामप तन्मृजेथां यद्वामभिभा अत्रोचुः। अस्मादेतमघ्न्यौ तद्वशीयो दातुः पितृष्विहभोजनौ मम॥ ४९॥

49. *Ā pra cyavethāmapa tanmṛjethāṁ yadvāmabhibhā atrocuḥ. Asmādetamaghnyau tadvaśīyo dātuḥ pitṛṣvihabhojanau mama.*

Arise, O men and women, move forward, give up all that which the brilliant wise advise you should, and having left that, come both of you, sinless and inviolable, to this better way and, among parents and seniors, be sharers with me of the gifts and joy of the

great giver.

एयम॑गन्दक्षि॒णा भद्र॒तो नो॑ अ॒नेन॑ द॒त्ता सु॒दुघा॑ वयो॒धाः। यौव॑ने जी॒वानु॑पपृ॒ञ्चती॑ ज॒रा पि॒तृभ्य॑ उप॒संप॑राणयादि॒मान्॥ ५०॥

50. *Eyamagandakṣiṇā bhadrato no anena dattā sudughā vayodhāḥ. yauvane jīvānupapṛñcatī jarā pitṛbhya upasaṁparāṇayādimān.*

This gift of life and joy at the full has come to us from the noble treasure-hold, given by this divine giver. During the period of youth, maturity approaches people, slow but sure, which may, we pray, take them close to the parental seniors (in wisdom and vision).

इ॒दं पि॒तृभ्य॒ः प्र भ॑रामि ब॒र्हिर्जी॒वं दे॒वेभ्य॒ उत्त॑रं स्तृणामि। तदा रो॑ह पुरुष॒ मेध्यो॒ भव॒न्प्रति॑ त्वा जानन्तु पि॒तर॒ः पर॑ेतम्॥ ५१॥

51. *Idaṁ pitṛbhyaḥ pra bharāmi barhirjīvaṁ devebhya uttaraṁ stṛṇāmi. Tadā roha puruṣa medhyo bhavanprati tvā jānantu pitaraḥ paretam.*

I bear and bring this holy seat for the parental seniors, this life itself made better and higher, which I spread as an open book for the divines on the vedi. O man, raising yourself and being thus sacred and revered, rise and occupy this holy position, and, in response, let the parents and seniors know and recognise you rising to the highest sanctity of your being.

एदं ब॒र्हिर॑सदो॒ मेध्यो॑ऽ भू॒ः प्रति॑ त्वा जानन्तु पि॒तर॒ः पर॑ेतम्। य॒था॒प॒रु त॒न्व॑१॑ सं भ॑रस्व॒ गात्रा॑णि ते॒ ब्रह्म॑णा कल्पयामि॥ ५२॥

52. *Edaṁ barhirasado medhyo'bhūḥ prati tvā jānantu pitaraḥ paretam. Yathāparu tanvaṁ saṁbharasva gātrāṇi te brahmaṇā kalpayāmi.*

O man, self-raised and sanctified, you now occupy this holy seat. Let the parental seniors know and recognise you thus rising higher and higher. Fill in and accomplish your body and mind part by part completely. I order and sanctify the parts and systems of your personality with Vedic mantras and initiate you into higher life.

पर्णो राजापिधानं चरूणामूर्जो बलं सह ओजो न आगन्। आयुर्जीवेभ्यो विदधद्दीर्घायुत्वाय शतशारदाय ॥ ५३ ॥

53. *Parṇo rājāpidhānaṁ carūṇāmūrjo balaṁ saha ojo na āgan. Āyurjīvebhyo vidadhaddīrghāyutvāya śataśāradāya.*

Self-refulgent ruling lord of the universe is the ultimate treasure-hold of the sustenance and security of the regions of life (which is nothing short of the cosmic yajna). From there strength and energy, courage and lustre comes to us. May the lord bring us health and vitality for all living people for a long and healthy life of full hundred years.

ऊर्जो भागो य इमं जजानाश्मान्नानामाधिपत्यं जगाम। तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥ ५४ ॥

54. *Ūrjo bhāgo ya imaṁ jajānāśmānnānāmādhipatyaṁ jagāma. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

He that is the giver of food and energy, who has

created this world of life, He that is pervasive and holds control over all life-giving food substances, Him alone, O friends of all the world, worship with offers of havi in yajnic oblations, and pray that He, Yama, lord of time, life and law, may bless us with higher and saviour food and energy for body, mind and soul so that we may live a long and full life of health and joy.

यथा॑ य॒माय॑ ह॒र्म्यमव॑प॒न्पञ्च॑ मान॒वाः।
ए॒वा व॑पामि ह॒र्म्यं यथा॑ मे॒ भूर॒योऽस॑त॥ ५५॥

55. *Yathā yamāya harmyamavapanpañca mānavāḥ.*
Eva vapāmi harmyaṁ yathā me bhūrayo' sata.

As all five classes of people over the world join, form and found the house of Yama, lord of time, life and age, so do I found the house for the family so that there may be plenty and prosperity for us.

इ॒दं हिर॑ण्यं बिभृहि॒ यत्ते॑ पि॒ताबि॑भः पु॒रा।
स्व॒र्गं य॒तः पि॒तुर्हस्तं॒ निर्मृ॑ङ्धि॒ दक्षि॑णम्॥ ५६॥

56. *Idaṁ hiraṇyaṁ bibhṛhi yatte pitābibhaḥ purā.*
Svargaṁ yataḥ piturhastaṁ nirmṛḍḍhi dakṣiṇam.

Bear this golden gift of life as your father bore it before. Thereby you would glorify the right hand expertise and performance of your father leading to paradisal bliss.

ये च॑ जी॒वा ये च॑ मृ॒ता ये जा॒ता ये च॑ य॒ज्ञिया॑ः।
तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै ⌈तु॒ मधु॑धारा व्युन्द॒ती॥ ५७॥

57. *Ye ca jīvā ye ca mṛtā ye jātā ye ca yajñiyāḥ.*
Tebhyo ghṛtasya kulyai tu madhudhārā vyundatī.

All those people who are living, who are dead, who are born and who are worthy of homage and company, for all of them, I pray, the stream of ghrta, abundant and overflowing with honey, may run incessantly.

वृषा॑ मती॒नां प॑वते विचक्ष॒णः सूरो॒ अह्नां॒ प्रत॑रीतो॒षसां॒ दि॒वः ।
प्रा॒णः सिन्धू॑नां क॒लशाँ॑ अचिक्रद॒दिन्द्र॑स्य॒ हार्दि॑मावि॒शन्म॑-
नी॒षया॑ ॥ ५८ ॥

58. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ sūro ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇaḥ sindhūnāṁ kalaśāṅ acikradadindrasya hārdimā-viśanmanīṣayā.*

Lord Almighty, giver of showers of the wealth and knowledge of existence, all watching guard and protector, light of the days, augmentor of the light of dawns and heavens, life energy of flowing floods, makes the clouds roar and, having entered the heart core of the soul with the light of intelligence and awareness, vibrates, sanctifies and volubly enlivens the five koshas of the soul.

त्वेष॒स्ते॑ धू॒म ऊ॑र्णोतु दि॒वि षं॑च्छु॒क्र आत॑तः ।
सूरो॒ न हि द्यु॒ता त्वं कृ॒पा पा॑व॒क रोच॑से ॥ ५९ ॥

59. *Tveṣaste dhūma ūrṇotu divi ṣaṁcchukra ātataḥ. Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.*

O lord all pervasive, your divine refulgence, vibrant fragrance, pure and powerful, pervading extensively over the heavens may, we pray, cover and protect us as an umbrella. Like the sun, with light and grace, O lord purifier and sanctifier, you shine and bless.

प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति संगिरः । मर्यइव योषाः समर्षसे सोमः कलशे शतयामना पथा ॥ ६० ॥

60. *Pra vā etīndurindrasya niṣkṛtiṁ sakhā sakhyurna pra mināti saṁgiraḥ. Maryaiva yoṣāḥ samarṣase somaḥ kalaśe śatayāmanā pathā.*

Indu, the human soul which is enlightened, goes forward and rises to attain to the light of the grace of Indra. Neither the soul nor Indra violates the covenant of love between the human and the divine as a friend never violates the love and trust with another friend. Just as a man abides faithfully by the love of his beloved, so do you, O Soma, lord of peace and inspiration, proceed and emerge in the heart core of the devotee in a hundred ways.

अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।
अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥ ६१ ॥

61. *Akṣannamīmadanta hyava priyāñ adhūṣata. Astoṣata svabhānavo viprā yaviṣṭhā īmahe.*

Vibrant sages and enlightened seniors have come, they enjoy themselves, they inspire and enlighten us, their dear ones. They approve and appreciate our courtesy, reverence and hospitality. We, most youthful and enthusiastic citizens, invite and adore them.

आ यात पितरः सोम्यासो गम्भीरैः पथिभिः पितृयाणैः । आयुर्रस्मभ्यं दधतः प्रजां च रायश्च पोषैर्रभि नः सचध्वम् ॥ ६२ ॥

62. *Ā yāta pitaraḥ somyāso gambhīraiḥ pathibhiḥ pitṛyāṇai. Āyurasmabhyaṁ dadhataḥ prajāṁ ca rāśca poṣairabhi naḥ sacadhvam.*

O parental seniors and sages, lovers of peace dedicated to soma and divine inspiration, come by the serious and awesome paths carved out by forefathers. Bear and bring us good health and full age, wealth, honour and excellence, bless us and our children and help us with progress and prosperity.

परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः। अधा मासि पुनरा यात नो गृहान्हविरत्तुं सुप्रजसः सुवीराः॥ ६३॥

63. *Parā yāta pitaraḥ somyāso gambhīraiḥ pathibhiḥ pūryāṇaiḥ. Adhā māsi punarā yāta no gṛhān havirattuṁ suprajasaḥ suvīrāḥ.*

O parental seniors and sages, pitaras, lovers of peace and soma of good cheer, go far by great and awesome paths and highways leading to cities and citadels, and then at the end of the month come again and visit our homes to partake of our hospitality and meet your noble people and their progeny, your own, worthy of the brave.

यद्वो अग्निरजहादेकमङ्गं पितृलोकं गमयं जातवेदाः। तद्व एतत्पुनरा प्याययामि साङ्गाः स्वर्गे पितरो मादयध्वम्॥ ६४॥

64. *Yadvo agnirajahādekamaṅgaṁ pitṛlokaṁ gamayaṁ jātavedāḥ. Tadva etatpunarā pyāyayāmi sāṅgāḥ svarge pitaro mādayadhvam.*

O pitaras, if Jataveda Agni, leading light of life and duty, while leading you to the stage of retirement, i.e., Vanaprastha or Sanyasa, left over some part of your

obligations towards the seniors and sages, unaccomplished, I would complete and fulfil those for you so that you be happy at peace at your full and best in that state of life leading you to heavenly joy.

अभूद्दूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥ ६५॥

65. *Abhūddūtaḥ prahito jātavedāḥ sāyaṁ nyahna upavandyo nṛbhiḥ. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

Jataveda Agni, that is, the Ahavaniya, Garhapatya and Dakshinagni, yajnic fires of the householder, are a messenger, an agent on natural and divine duty, and this yajnic fire is sacred, worthy of adoration and service every morning and evening by the householders. O Jataveda Agni, sacred messenger, take to the pitaras the homage offered, let them share and consume it as their own rightful share, and you too have and consume your share of the offerings, O divine and refulgent fire.

असौ हा इह ते मनः ककुत्सलमिव जामयः।
अभ्ये ∫नं भूम ऊर्णुहि॥ ६६॥

66. *Asau hā iha te manaḥ kakutsalamiva jāmayaḥ. Abhye naṁ bhūma ūrṇuhi.*

O father figure, let your mind be here at peace in the hermitage. O mother land, just as women of the home wrap a dear child in soft clothes, you too keep this hermit here and cover him with protection and sustenance and provide a soft and comfortable

environment for him.

शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ सादयामि ॥ ६७ ॥

67. *Śumbhantāṁ lokāḥ pitṛṣadanāḥ pitṛṣadane tvā loka ā sādayāmi.*

Let the hermitages for the residence of parental seniors and sages be bright and beautiful places. O father figure, I honour your Reverence in this beautiful hermitage with all the comfort and care you need.

येऽस्माकं पितरस्तेषां बर्हिरसि ॥ ६८ ॥

68. *Ye'smākaṁ pitarasteṣāṁ barhirasi.*

All those our father figures, seniors and sages who are among us, here is the seat and sustenance for them.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ ६९ ॥

69. *Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Adhā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and lowest order and let them drop from us. And then, O Aditya, lord of refulgent majesty, we shall be free from sin and crime, and, dedicated to your law and discipline, we shall be all for the service of mother Aditi, the lord's inviolable creation and Nature's law.

प्रास्मत्पाशान्वरुण मुञ्च सर्वान्यैः समामे बध्यते यैर्व्यामे ।
अधा जीवेम शरदं शतानि त्वया राजन्गुपिता रक्षमाणाः ॥ ७० ॥

70. *Prāsmatpāśānvaruṇa muñca sarvānyaiḥ samāme badhyate yairvyāme. Adhā jīvema śaradaṁ śatāni tvayā rājangupitā rakṣamāṇāḥ.*

O Varuna, remove and shed away all chains of bondage from us, chains by which the soul is tied in space and time, by laws made by man and laws of cosmic justice. And then, O lord self-refulgent, preserved, protected and promoted by you, we would live happy for a full hundred years.

अ॒ग्नये॑ कव्य॒वाह॑नाय स्व॒धा नम॑: ॥ ७१ ॥

71. *Agnaye kavyavāhanāya svadhā namaḥ.*

Homage and food for Agni, leading light of life and inspirer of reason, imagination and vision.

सोमा॑य पि॒तृम॑ते स्व॒धा नम॑: ॥ ७२ ॥

72. *Somāya pitṛmate svadhā namaḥ.*

Homage,food and best wishes, for the man blest and dedicated to father, mother and the sagely seniors.

पि॒तृभ्य॒: सोम॑वद्भ्य: स्व॒धा नम॑: ॥ ७३ ॥

73. *Pitṛbhyaḥ somavadbhyaḥ svadhā namaḥ.*

Homage, food and reverence, to parents, forefathers and seniors refulgent in peace and soma joy of life.

य॒माय॑ पि॒तृम॑ते स्व॒धा नम॑: ॥ ७४ ॥

73. *Yamāya pitṛmate svadhā namaḥ.*

Homage, food and reverence, to Yama, man of law and justice dedicated to parents and seniors.

एतत्ते॑ प्रततामह स्व॒धा ये च॒ त्वामनु॑ ॥ ७५ ॥

75. *Etatte pratatāmaha svadhā ye ca tvāmanu.*

Homage of food and reverence, is here, O great grandfather, to you and yours with you.

एतत्ते॑ ततामह स्व॒धा ये च॒ त्वामनु॑ ॥ ७६ ॥

76. *Etatte tatāmaha svadhā ye ca tvāmanu.*

Here is homage of food and reverence, O grandfather, to you and yours with you.

एतत्ते॑ तत स्व॒धा ॥ ७७ ॥

77. *Etatte tata svadhā.*

Here is homage of food and reverence, O father, to you.

स्व॒धा पि॒तृभ्यः॑ पृथिवि॒षद्भ्यः॑ ॥ ७८ ॥

78. *Svadhā pitṛbhyaḥ pṛthiviṣadbhyaḥ.*

Homage of food and reverence, to parents and parental seniors on earth.

स्व॒धा पि॒तृभ्यो॑ अन्तरिक्ष॒सद्भ्यः॑ ॥ ७९ ॥

79. *Svadhā pitṛbhyo antarikṣasadbhyaḥ.*

Homage of food and reverence, to parents and parental veterans, sojourners of the skies and intermediate space.

स्व॒धा पि॒तृभ्यो॑ दिवि॒षद्भ्यः॑ ॥ ८० ॥

80. *Svadhā pitṛbhyo diviṣadbhyaḥ.*

Homage of food and reverence, to parents and

parental veterans, sojourners of the light of heaven and the solar system.

नमो॑ वः पितर ऊ॒र्जे नमो॑ वः पितरो॒ रसा॑य ॥ ८१ ॥

81. *Namo vaḥ pitara ūrje namo vaḥ pitaro rasāya.*

Homage and salutations to you, parents and parental seniors, for energy. Homage to you, parents and parental seniors, for the beauty, pleasure and flavour of life.

नमो॑ वः पितरो॒ भामा॑य॒ नमो॑ वः पितरो म॒न्यवे॑ ॥ ८२ ॥

82. *Namo vaḥ pitaro bhāmāya namo vaḥ pitaro manyave.*

Homage and salutations to you, for blazing grandeur, homage and salutations to you, pitaras, for fiery passion.

नमो॑ वः पितरो॒ यद् घो॒रं तस्मै॒ नमो॑ वः पितरो॒ यत्क्रू॒रं तस्मै॑ ॥ ८३ ॥

83. *Namo vaḥ pitaro yad ghoraṁ tasmai namo vaḥ pitaro yatkrūraṁ tasmai.*

Homage to you, O Pitaras, for all that was awesome about you, for all that was terrible and sublime.

नमो॑ वः पितरो॒ यच्छि॒वं तस्मै॒ नमो॑ वः पितरो॒ यत्स्यो॒नं तस्मै॑ ॥ ८४ ॥

84. *Namo vaḥ pitaro yacchivaṁ tasmai namo vaḥ pitaro yatsyonaṁ tasmai.*

Homage to you, O Pitaras, for all that is gracious and blissful about you, for all that is beautiful and

inspiring with love.

नमो॑ वः पितरः स्व॒धा व॑ः पितरः ॥ ८५ ॥

85. *Namo vaḥ pitaraḥ svadhā vaḥ pitaraḥ.*

Homage to you, O Pitaras, sustainers of life. Food and reverence to you for replenishment, O pranic powers.

येऽत्र॑ पि॒तर॑ः पि॒तरो॒ येऽत्र॑ यू॒यं स्थ यु॒ष्माँस्तेऽनु॑ यू॒यं तेषा॒ं श्रेष्ठा॑ भूयास्थ ॥ ८६ ॥

86. *Ye'tra pitaraḥ pitaro ye'tra yūyaṁ stha yuṣmāṅ-ste'nu yūyaṁ teṣāṁ śreṣṭhā bhūyāstha.*

All those pitaras that are and have been here on earth, and all of you, pitaras that are here right now, may they, be in harmony with you, and may you all be in harmony with them, and the best of them, and stay so too.

य इ॒ह पि॒तरो॑ जी॒वा इ॒ह व॒यं स्म॑ः । अ॒स्माँस्तेऽनु॑ व॒यं तेषा॒ं श्रेष्ठा॑ भूयास्म ॥ ८७ ॥

87. *Ya iha pitaro jīvā iha vayaṁ smaḥ. Asmāṅste'nu vayaṁ teṣāṁ śreṣṭhā bhūyāsma.*

All those pitaras that are and have been here on earth, and all of us alive here right now, may they be in harmony with us, and may we be in harmony with them, and the best of them, and stay so too.

आ त्वाग्न इधीमहि द्यु॒मन्तं देवा॒जर॑म् । यद् घ॒ सा ते॒ पनी॑यसी स॒मिद्दी॒दय॑ति॒ द्यवि॑ । इषं॒ स्तोतृ॑भ्य॒ आ भ॑र ॥ ८८ ॥

88. *Ā tvāgna idhīmahi dyumantaṁ devājaram. Yad gha sā te panīyasī samiddīdayati dyavi. Iṣaṁ stotṛbhya ā bhara.*

O light and fire divine of cosmic yajna, may we kindle and raise you here on earth and in the heart, bright, radiant, unaging and generous. And may that admirable fuel fire of yours, wondrous more and ever more, that shines and blazes in heaven as the sun, bring us food, energy and enlightenment to the celebrants.

चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि। न वो हिरण्य-
नेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥ ८९ ॥

89. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.*

The moon, celestial bird of golden wings, flies in the midst of spatial waters in the light of heaven. O lights and lightnings of heaven, O worlds of golden rings revolving in Infinite Divinity, mortals reach not the bounds of the Boundless. Let heaven and earth know of this, know this of me.

॥ इति अष्टादशं काण्डम् ॥

KANDA-19

Kanda 19/Sukta 1 (Yajna)

Yajna Devata, Brahma Rshi

सं सं स्रवन्तु नद्यः सं वाताः सं पतत्रिणः ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण हविषा जुहोमि ॥ १ ॥

1. *Saṁ saṁ sravantu nadyaḥ saṁ vātāḥ saṁ patattriṇaḥ. Yajñamimaṁ vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

May the rivers flow together in unison, may the winds blow together in unison, may the birds fly together in unison. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

इमं होमा यज्ञमवतेमं संस्रावणा उत । यज्ञमिमं वर्धयता गिरः संस्राव्येण हविषा जुहोमि ॥ २ ॥

2. *Imaṁ homā yajñamavatemaṁ saṁsrāvaṇā uta. Yajñamimaṁ vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

O oblations of yajnic havi, preserve, protect and promote this yajna of unity, and, O united dynamics of nature and society, protect and promote this yajna of togetherness. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे । यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्येण हविषा जुहोमि ॥ ३ ॥

3. *Rūpaṁrūpaṁ vayovayaḥ saṁrabhyainaṁ pari ṣvaje. Yajñamimaṁ catasraḥ pradiśo vardhayantu saṁsrāvyeṇa haviṣā juhomi.*

Form by form, class by class, having begun by individuals with love, I embrace this unity of the immense variety. May all four directions of space extend and elevate this yajna of togetherness and unity. I offer oblations of my contribution with the fragrant havi of the unity of diversity-in-unison of all life.

Kanda 19/Sukta 2 (Apah)

Apah Devata, Sindhudvipa Rshi

शं त॒ आपो॑ हैमव॒तीः शमु॑ ते सन्तू॒त्स्या ऽ॑ः।
शं ते॑ सनि॒ष्यदा॒ आप॒ः शमु॑ ते सन्तु व॒र्ष्या ऽ॑ः॥ १॥

1. *Śaṁ ta āpo haimāvatīḥ śamu te santūtsyāḥ.*
Śaṁ te saniṣyadā āpaḥ śamu te santu varṣyāḥ.

O man, may the streams flowing from snowy mountains be for your peace and pleasure. May the wells and lakes and tanks bring you peace and joy. May the rivers flowing fast be full of peace for you. And may the showers of rain bring you peace and joy.

शं त॒ आपो॑ धन्व॒न्या३॑ः शं ते॑ सन्त्वनू॒प्या ऽ॑ः।
शं ते॑ खनि॒त्रिमा॒ आप॒ः शं याः कु॒म्भेभि॒राभृ॑ताः॥ २॥

2. *Śaṁ ta āpo dhanvanyā'ḥ śaṁ te santvanūpyāḥ.*
Śaṁ te khanitrimā āpaḥ śaṁ yāḥ kumbhebhirābhṛtāḥ.

May the desert waters be peaceful to you. May the waters of abundant regions bring you peace. May the waters of wells and tanks dug out bring you peace.

And may the waters brought in jars bring you peace and well being.

अ॒न॒भ्र॒यः॒ खन॑माना॒ विप्रा॑ गम्भी॒रे अ॒पस॑ः।
भि॒षग्भ्यो॑ भि॒षक्त॑रा॒ आपो॒ अच्छा॑ वदामसि॥ ३॥

3. *Anabhrayaḥ khanamānā viprā gambhīre apasaḥ.*
Bhiṣagbhyo bhiṣaktarā āpo acchā vadāmasi.

Waters naturally running deep, but not in channels dug up artificially with tools, are waters medically more efficacious than even the doctor's sanatives, thus do we experienced physicians say.

अ॒पाम॑ह॑ दि॒व्या ँ॑नाम॒पां स्रो॑त॒स्या ँ॑नाम्।
अ॒पाम॑ह॑ प्र॒णे॒ज॒नेऽश्वा॑ भवथ वा॒जिन॑ः॥ ४॥

4. *Apāmaha divyā nāmapāṁ srotasyā nām.*
Apāmaha praṇejane' śvā bhavatha vājinaḥ.

On being washed and cleaned by divine waters of rain, waters of running streams, you would become as strong and swift as war horses.

ता अ॒पः शि॒वा अ॒पोऽय॑क्ष्मं॒कर॑णीर्॒पः।
यथै॒व तृ॑प्य॒ते मय॒स्तास्त॒ आ द॑त्त भेष॒जीः॥ ५॥

5. *Tā apaḥ śivā apo'yakṣmaṁkaraṇīrapaḥ. Yathaiva tṛpyate mayastāsta ā datta bheṣajīḥ.*

Waters are givers of peace and well being. Waters are the cure against disease. Just as waters are satisfying to the needy, so are they to you. Take on to waters efficacious as medicine.

Kanda 19/Sukta 3 (Jataveda)

Agni Devata, Atharvangira Rshi

दिवस्पृथिव्याः पर्यन्तरिक्षाद्वनस्पतिभ्यो अध्योषधीभ्यः।
यत्रयत्र विभृतो जातवेदास्तत स्तुतो जुषमाणो न एहि॥ १॥

1. *Divaspṛthivyāḥ paryantarikṣādvanaspatibhyo adhyoṣadhībhyaḥ. Yatrayatra vibhṛto jātavedā-stata stuto juṣamāṇo na ehi.*

From the solar regions (as light), from the earth (as magnetic energy), from the sky (as wind and electric energy), from the herbs and trees (as food and vital energy), and from medicinal herbs, wherever Agni energy is present, is studied, valued and developed, let fire energy, our friend and companion of love and value, come to us.

यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्व१न्तः।
अग्ने सर्वास्तन्व१ः सं रभस्व ताभिर्न एहि द्रविणोदा अजस्रः॥ २॥

2. *Yaste apsu mahimā yo vaneṣu ya oṣadhīṣu paśuṣvapsvantaḥ. Agne sarvāstanvaḥ saṁ rabhasva tābhirna ehi draviṇodā ajasraḥ.*

O Agni, vital heat energy all pervasive, whatever your power, grandeur and efficacy in waters, in forests, in herbs, in animals, and in the living energy of pranas, come and bless us with those powers and efficacies, giver of wealth, unaging divinity.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश।
पुष्टिर्या ते मनुष्ये ष्वा पप्रथेऽग्ने तया रयिमस्मासु धेहि॥ ३॥

3. *Yaste deveṣu mahimā svargo yā te tanūḥ pitṛṣvā-viveśa. Puṣṭiryā te manuṣye ṣu paprathe'gne tayā rayimasmāsu dhehi.*

O Agni, fire divine, whatever your power, grandeur and efficacy present in divinities, leading to peace and joy, whatever your energy and power present in parental powers and pranas, whatever your vitality and power that vibrates and grows in humans, with all that, pray bless us with health, wealth, honour and excellence.

श्रुत्कर्णाय कवये वेद्याय वचोभिर्वाकैरुप यामि रातिम्।
यतो भयमभयं तन्नो अस्त्वव देवानां यज हेडो अग्ने ॥ ४ ॥

4. *Śrutkarṇāya kavaye vedyāya vacobhirvākairupa yāmi rātim. Yato bhayamabhayaṁ tanno astvava devānāṁ yaja heḍo agne.*

O Agni, leading light of life, with words of prayer and adoration I come to you and ask for the gift of your generosity so that I may reach the lord divine, the poetic visionary worth knowing who listens to the seeker. Pray cast off the displeasure of divinities from us so that we may be free from the causes of fear and live fearless at peace.

Kanda 19/Sukta 4 (Akuti)

Agni Devata, Atharvangira Rshi

यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः।
तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु हव्यमग्निर ग्नये
स्वाहा ॥ १ ॥

1. *Yāmāhutiṁ prathamāmatharvā yā jātā yā havyamakṛṇojjātavedāḥ. Tāṁ ta etāṁ prathamo johavīmi tābhiṣṭupto vahatu havyamagniragnaye svāhā.*

The first oblation into the creative yajna, i.e., thought and intention, which Atharva, the unmoved mover, Jataveda, self-manifested into self-awareness, made, and the first fragrance that arose and produced further creative materials of creation, that very first oblation of thought and intention, I too make, O leading light of creation, Agni, and I pray that, thereby adored and moved, lead my self-creative yajna and carry my offerings to the first and ultimate yajamana.

With this homage, honour and salutations to Agni.

आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो अस्तु। यामाशामेमि केवली सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम्॥ २॥

2. *Ākūtiṁ devīṁ subhagāṁ puro dadhe cittasya mātā suhavā no astu. Yāmāśāmemi kevalī sā me astu videyamenāṁ manasi praviṣṭām.*

I place and honour Akuti, Sankalpa Shakti, or thought and intention, first and foremost of all creative process. Glorious companion of the dawn of creation, it is the mother of mind and memory, and, I pray, it may readily inspire me at will. In whatever direction I move with full concentration, let it be mine exclusively, without distraction, and I may too value and honour it as it arises in the mind.

आकूत्या नो बृहस्पत आकूत्या न उपा गहि।
अथो भगस्य नो धेह्यथो नः सुहवो भव॥ ३॥

3. *Ākūtyā no bṛhaspata ākūtyā na upā gahi. Atho bhagasya no dhehyatho naḥ suhavo bhava.*

O Brhaspati, lord of the expansive universe and infinite intelligence, come and bless us with intelligence and will, close at hand with thought and determination. And give us plenty of honour and prosperity, and pray be responsive at the call of our invocation and adoration.

बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम्।
यस्य देवा देवताः संबभूवुः स सुप्रणीतानः कामो अन्वेत्वस्मान्॥ ४॥

4. *Bṛhaspatirma ākūtimāṅgirasaḥ prati jānātu vācametām. Yasya devā devatāḥ saṁbabhūvuḥ sa supraṇītāḥ kāmo anvetvasmān.*

May Brhaspati, lord of Infinity immanent in the mind and senses, know and recognise my thought and intention, acknowledge my words of thought and intention and respond favourably. May the lord, to whom the mind and senses are obedient in unison and well guided, and they grow divine thereby, approve our desires and ambitions and grant us fulfilment.

Kanda 19/Sukta 5 (World Ruler)

Indra Devata, Atharvangira Rshi

इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतश्चिदर्वाक्॥ १॥

1. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codadrādha upastutaścidarvāk.*

Indra is the self-refulgent ruler of the moving world and dynamic humanity, the lord that pervades infinite forms of existence over the earth. Thereby he gives prosperity of wealth for the generous yajamana and, invoked and adored, inspires and accomplishes many possibilities of achievement directly.

Kanda 19/Sukta 6 (Purusha, the Cosmic Seed)

Purusha Devata, Narayana Rshi

सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥ १॥

1. *Sahasrabāhuḥ puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity Personified, of infinite hands, infinite eyes and infinite feet. It pervades the universe wholly and entirely, and having pervaded and comprehended the universe of ten natural constituents, it transcends the universe.

त्रिभिः पद्भिर्द्यामरोहत्पादस्येहाभवत्पुनः।
तथा व्य क्रामद्विष्वङ्शनानशने अनु॥ २॥

2. *Tribhiḥ padbhirdyāmarohatpādasyehābhavatpunaḥ. Tathā vyakrāmadviṣvaṅaśanānaśane anu.*

By three steps of evolutionary existence the Purusha ascends to the heavens (over earth and the firmament), while its presence manifests again and again

in the world of existence (with each creation), pervading all the material and biological world.

तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।
पादोऽ स्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Tāvanto asya mahimānastato jyāyāṅśca pūruṣaḥ.*
Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great are the grandeur and glories of It, and yet the Purusha is greater than all that. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्य ँम् ।
उतामृतत्वस्येश्वरो यदन्येनाभवत्सह ॥ ४ ॥

4. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam. Utāmṛtatvasyeśvaro yadanyenābhavatsaha.*

All this that is and was and shall be is Purusha, ultimately, sovereign over immortality and bliss, who also abides by the other that is mortal and other than bliss, i.e., the suffering and sorrow of evil and ignorance.

यत्पुरुषं व्यदधुः कतिधा व्य ँकल्पयन् ।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते ॥ ५ ॥

5. *Yatpuruṣaṁ vyadadhuḥ katidhā vya kalpayan.*
Mukhaṁ kimasya kiṁ bāhū kimūrū pādā ucyete.

How do the visionary sages visualise the self-manifestive modes of Purusha in the world of existence? What is Its mouth? What the arms? What the thighs?

What the feet as they may be said to be?

ब्राह्मणो ऽस्य मुखमासीद् बाहू राजन्यो ऽभवत्।
मध्यं तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत॥ ६॥

6. *Brāhmaṇo' sya mukhamāsīd bāhū rājanyo' bhavat. Madhyaṁ tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata.*

Brahmana, (man of knowledge, divine vision and the Vedic Word in the human community) is the mouth of the Samrat Purusha. Kshatriya, man of justice and polity, is the arms of defence and organisation. The middle part is the Vaishya who produces and provides food and energy. And the ancillary services that provide sustenance and support with auxiliary labour are the feet, the Shudra that bears the burden of society.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत॥ ७॥

7. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, fire and energy are born of the mouth, and the wind is born of the breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन्॥ ८॥

8. *Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata. Padbhyāṁ bhūmirdiśaḥ śrotrāttathā lokāň akalpayan.*

From the navel region is born the sky, the high

heaven is from the head, the earth comes from the feet, and directions of space from the ear. Thus did the sages visualise the worlds of existence as Purusha, and the Purusha as the universe, a living, breathing, organismic, self-sustaining, self-organising sovereign system.

विराडग्रे समभवद्विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ९ ॥

9. *Virāḍagre samabhavadvirājo adhi pūruṣaḥ.*
Sa jāto atyaricyata paścādbhūmimatho puraḥ.

First arose Virat, the cosmic Idea, the blue-print in terms of Prakrti, the one, and diverse of forms, the existential Purusha. The Purusha, cosmic soul, manifests in the Virat and abides sovereign in and over it. Though manifested, It exceeds, transcends, and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १० ॥

10. *Yatpuruṣeṇa haviṣā devā yajñamatanvata.*
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.

When the Devas, natural forms enacted and brilliant sages visualised the cosmic yajna of creation, then the spring season was the ghrta, summer, the fuel, and winter was the havi. (This natural and meditative enactment is in terms of nature's evolution. Prakrti, with the divine presence and immanent will, evolves into material, biological and psychic forms.)

तं यज्ञं प्रावृषा प्रौक्षन्पुरुषं जातमग्रशः ।
तेन देवा अयजन्त साध्या वसवश्च ये ॥ ११ ॥

11. *Taṁ yajñaṁ prāvṛṣā praukṣanpuruṣaṁ jātamagraśaḥ. Tena devā ayajanta sādhyā vasavaśca ye.*

The Rshis of universal vision invoke and worship the Purusha, self-manifested in advance of everything else, with profuse showers of love and devotion. And by virtue of the presence, immanent in Prakrti, of the Purusha, the natural forces of Sadhya pranas and Vasu abodes of life carry on the yajna of evolution, and the divine sages too continue to visualise the yajna and the worship.

तस्मा॒दश्वा॑ अजायन्त॒ ये च॒ के चो॑भ॒यादं॑तः ।
गावो॑ ह जज्ञिरे॒ तस्मा॒त्तस्मा॑ज्जा॒ता अ॑जा॒वयः॑ ॥ १२ ॥

12. *Tasmādaśvā ajāyanta ye ca ke cobhayādataḥ. Gāvo ha jajñire tasmāttasmājjātā ajāvayaḥ.*

From that yajna enacted by Nature with the immanent will were born the horses and those which have two rows of teeth up and down. From that were born the cows, and from that were born the goat and the sheep.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒त॒ ऋचः॒ सामा॑नि जज्ञिरे ।
छन्दो॑ ह जज्ञिरे॒ तस्मा॒द्यजु॒स्तस्मा॑दजायत ॥ १३ ॥

13. *Tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire. Chando ha jajñire tasmādyajustasmādajāyata.*

From that yajna of cosmic dimensions initiated by Purusha and from His will and voice were born the Rks and the Samans. From that were born the Chhandas, i.e., the Atharva-veda and the Yajus.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒तः संभृ॑तं पृषदा॒ज्य ँ॑म् ।
प॒शूँस्तांश्च॑क्रे वाय॒व्या ँ॑नार॒ण्या ग्रा॒म्याश्च॒ ये ॥ १४ ॥

14. *Tasmādyajñātsarvahutaḥ saṁbhṛtaṁ pṛṣadājyam. Paśūṅstāṁścakre vāyavyā nāraṇyā grāmyāśca ye.*

From that cosmic yajna with total input of Prakrti and the immanent will of Purusha was prepared and received the sacred ghrta, living liquids of life forms. That yajna and yajamana created all the animals, birds of the air, animals of the forest and those of the village for domestic use.

स॒प्तास्यासन्परि॒धय॒स्त्रिः स॒प्त स॒मिधः॑ कृ॒ताः ।
दे॒वा यद्य॒ज्ञं त॑न्वा॒ना अब॑ध्न॒न्पुरु॑षं प॒शुम् ॥ १५ ॥

15. *Saptāsyāsanparidhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnanpuruṣaṁ paśum.*

Seven are the bounds of the vedi of cosmic yajna, thrice seven, twenty-one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. This is what they see when the sages enact the yajna within and concentrate on the Purusha, the universal observer whose presence they crystallise and fix upon in the soul for direct realisation.

Note: Seven bounds of the vedi are the seven chhandas or metrical compositions of the Veda. Twenty one samidhas are: Prakrti or potential material cause of the universe, Mahat or material cause actualised, Ahankara or individualised identity of the universe as the blue-print, five subtle elements, five gross elements,

five senses and three qualitative orders of Prakrti, i.e., Sattva, Rajas and Tamas.

The word 'Pashu' means 'the seer', not the animal.

मू॒र्ध्नो दे॒वस्य॑ बृ॒हतो॒ अं॒शवः॒ स॒प्त स॑प्त॒तीः।
राज्ञः॒ सोम॑स्याजायन्त जा॒तस्य॒ पुरु॑षा॒दधि॥ १६॥

16. *Mūrdhno devasya bṛhato aṁśavaḥ sapta saptatīḥ. Rājñaḥ somasyājāyanta jātasya puruṣādadhi.*

Seven times seventy are the rays of the self-refulgent radiance of the sun on top born of the self-manifested Purusha, and so are the rays of the moon, light of the night, and so are the inspiring energies of soma, king of life-giving herbs.

Kanda 19/Sukta 7 (Nakshatras, Heavenly Bodies)

Nakshatras Devata, Gargya Rshi

चि॒त्राणि॑ सा॒कं दि॒वि रो॑च॒नानि॑ सरीसृ॒पाणि॒ भुव॑ने ज॒वानि॑।
तु॒र्मिशं॑ सु॒म॒तिमि॒च्छमा॑नो॒ अहा॑नि॒ गी॒र्भिः स॑प॒र्यामि॒ नाक॑म्॥ १॥

1. *Citrāṇi sākaṁ divi rocanāni sarīsṛpāṇi bhuvane javāni. Turmiśaṁ sumatimicchamāno ahāni gīrbhiḥ saparyāmi nākam.*

Wondrous, various and glorious are the stars shining and moving together in orbit in the heavenly region of the universe. Loving the auspicious revealing music of motion and seeking noble understanding of the mystery, I dedicate myself day and night with words of faith and commitment to the vault of heaven.

सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा।
पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे॥ २॥

2. *Suhavamagne kṛttikā rohiṇī cāstu bhadraṁ mṛgaśiraḥ śamārdra. Punarvasū sūnṛtā cāru puṣyo bhānurāśleṣā ayanaṁ maghā me.*

O leading light of life and the universe, Agni, let Krttika and Rohini stars be responsive to my study and invocation. Let Mrgashira be auspicious. Let Ardra bring me peace and well being. Let Punarvasu bring me words of truth. Let Pushya be good and auspicious. Let Ashlesha give me light. Let Magha give me movement and a new opening.

पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा स्वाति सुखो मे अस्तु। राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट मूलम्॥ ३॥

3. *Puṇyaṁ pūrvā phalgunyau cātra hastaścitrā śivā svāti sukho me astu. Rādhe viśākhe suhavānurādhā jyeṣṭhā sunakṣatramariṣṭa mūlam.*

Let Purvaphalguni and Uttaraphalguni be auspicious. Let Hasta, Chitra and Svati be full of peace and joy for me. Let Vishakha be responsive to my attention and bring me success. Let Jyeshtha be auspicious, and Mula be free from trouble.

अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः कुर्वतां सुपुष्टिम्॥ ४॥

4. *Annaṁ pūrvā rāsatāṁ me aṣāḍhā ūrjaṁ devyuttarā ā vahantu. Abhijinme rāsatāṁ puṇyameva śravaṇaḥ śraviṣṭhāḥ kurvatāṁ supuṣṭim.*

Let Purva Ashadha bring me food. Let bright and generous Uttara Ashadha bring me energy. Let Abhijit give me merit and virtue. And let Shravana and Shravishtha bring me good health and noble strength.

आ मे॑ म॒हच्छ॒तभि॑ष॒ग्वरी॑य॒ आ मे॑ द्व॒या प्रो॒ष्ठप॑दा सु॒शर्म॑। आ रे॒वती॑ चाश्व॒युजौ॒ भगं॑ म॒ आ मे॑ र॒यिं भर॑ण्य॒ आ व॑हन्तु॥ ५॥

5. *Ā me mahacchatabhiṣagvarīya ā me dvayā proṣṭhapadā suśarma. Ā revatī cāśvayujau bhagaṁ ma ā me rayiṁ bharaṇya ā vahantu.*

Let the great Shatabhishaj bring me wealth and goodness of high order. Let the two Proshthapadas bring me holy peace and comfort. Let Revati and both Ashvayuks bring me honour and prosperity. And let the Bharanis bring me the wealth and excellence of life.

Kanda 19/Sukta 8

Nakshatras, Brahmanaspati Devata, Gargya Rshi

यानि॒ नक्ष॑त्राणि दि॒व्य१॒॑न्तरि॑क्षे अ॒प्सु भूमौ॒ यानि॒ नगे॑षु दि॒क्षु। प्रक॑ल्पयंश्च॒न्द्रमा॒ यान्येति॒ सर्वा॑णि॒ मम॒ैतानि॑ शि॒वानि॑ सन्तु॥ १॥

1. *Yāni nakṣatrāṇi divyantarikṣe apsu bhūmau yāni nageṣu dikṣu. Prakalpayaṁścandramā yānyeti sarvāṇi mamaitāni śivāni santu.*

May all the stars, the constellations, which are in heaven, in the middle regions, visible over the seas, on earth, on mountains, in directions of space, whose position in relation to the earth, the moon determines as it revolves in its earthly orbit, may all these in their

position be auspicious harbingers of peace and good fortune to me.

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे। योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽ होरात्राभ्यामस्तु॥ २॥

2. *Aṣṭāviṁśāni śivāni śagmāni saha yogaṁ bhajantu me. Yogaṁ pra padye kṣemaṁ ca kṣemaṁ pra padye yogaṁ ca namo' horātrābhyāmastu.*

May the twenty-eight nakshatras be auspicious harbingers of peace and help me advance with higher achievement more and more. Let me achieve more and more, let me protect and preserve what I achieve, and as I preserve and build, let me achieve much more and still more. And thus I offer homage and salutations to the Lord Supreme by day and by night.

स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु। सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन्॥ ३॥

3. *Svastitaṁ me suprātaḥ susāyaṁ sudivaṁ sumṛgaṁ suśakunaṁ me astu. Suhavamagne svastyamartyaṁ gatvā punarāyābhinandan.*

Peaceable sunset, inspiring morning, soothing evening, bright day, beautiful animal world, elevating flights of birds, everything, I pray, be good and expansive for me. O leading light of life, Agni, having given me ready response to my invocation and adoration with well-being and immortality, pray come again as harbinger of joy and celebration.

अनुहवं परिहवं परिवादं परिक्षवम्।
सर्वैर्मे रिक्तकुम्भान्परा तान्सवितः सुव॥ ४॥

4. *Anuhavaṁ parihavaṁ parivādaṁ parikṣavam. Sarvairme riktakumbhānparā tānsavitaḥ suva.*

O Savita, lord of life and giver of light, ward off detraction, scandal mongering, reproach, hate, all these negativities toward others, like empty pitchers (full of garbage).

अपापापं परिक्षवं पुण्यं भक्षीमहि क्षवम्।
शिवा ते पाप नासिकां पुण्यगश्चाभि मेहताम्॥ ५॥

5. *Apapāpaṁ parikṣavaṁ puṇyaṁ bhakṣīmahi kṣavam. Shivā te pāpa nāsikāṁ puṇyagaścābhi mehatām.*

Let us avoid sin and evil and reject polluted food, let us eat only holy food. O sinner, let the moon of the path of virtue wash away your evil smelling nose and turn it to good.

इमा या ब्रह्मणस्पते विषूचीर्वात ईरते ।
सध्रीचीरिन्द्र ताः कृत्वा मह्यं शिवतमास्कृधि॥ ६॥

6. *Imā yā brahmaṇaspate viṣūcīrvāta īrate. Sadhrīcīrindra tāḥ kṛtvā mahyaṁ śivatamāskṛdhi.*

O Brahmanaspati, all these winds that blow around counter to each other and to me, O Lord Omnipotent, pray turn them all harmonious and make them auspicious to me.

स्वस्ति नो अस्त्वभयं नो अस्तु नमोऽ होरात्राभ्यामस्तु॥ ७॥

7. *Svasti no astvabhayaṁ no astu namo' horātrābhyāmastu.*

Let there be happiness and well-being for us all round. Let there be no fear around us. O Brahmanaspati, homage and salutations to you by day and by night!

Kanda 19/Sukta 9 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शा॒न्ता द्यौः शा॒न्ता पृ॑थि॒वी शा॒न्तमि॒दमु॒र्व॑न्तरि॑क्षम्।
शा॒न्ता उ॑द॒न्वती॒रापः॑ शा॒न्ता नः॑ स॒न्त्वोष॑धीः ॥ १ ॥

1. *Śāntā dyauḥ śāntā pṛthivī śāntamidamurvantarikṣam. Śāntā udanvatīrāpaḥ śāntā naḥ santvoṣadhīḥ.*

May heaven be full of peace for us. May peace prevail upon the earth for us. May this vast sky be full of peace for us. May the abundant streams of water be for our peace and plenty, and may the herbs and trees bring us peace and good health.

शा॒न्तानि॑ पू॒र्वरू॑पाणि॑ शा॒न्तं नो॑ अस्तु कृ॒ताकृ॑तम्।
शा॒न्तं भू॒तं च॒ भव्यं॑ च॒ सर्वं॑मे॒व शम॑स्तु नः ॥ २ ॥

2. *Śāntāni pūrvarūpāṇi śāntaṁ no astu kṛtākṛtam. Śāntaṁ bhūtaṁ ca bhavyaṁ ca sarvameva śamastu naḥ.*

May our former ways of life and forms of action bring us peace. May what we have done and what we have not done be for our peace. May our past and our future be for our peace. And may all be peace, full of peace, for our peace and our well-being.

इ॒यं या प॑रमे॒ष्ठिनी॒ वाग्दे॒वी ब्रह्म॑संशिता।
यया॒ैव स॑सृ॒जे घो॒रं तया॒ैव शान्ति॑रस्तु नः ॥ ३ ॥

3. *Iyaṁ yā parameṣṭhinī vāgdevī brahmasaṁśitā. Yayaiva sasṛje ghoraṁ tayaiva śāntirastu naḥ.*

May this Divine Word of the Veda which is revealed and exalted by Brahma, which is immanent and transcendent with Supreme immanent and transcendent Lord Brahma, by which alone most awful and sublime things can be known and done, bring us peace. By that same Divine Word may all be full of peace for us.

इ॒दं यत्प॑रमे॒ष्ठिन॑ं॒ मनो॑ वा॒ं ब्रह्म॑संशितम्।
येनै॒व स॑सृ॒जे घो॒रं तेनै॒व शान्ति॑रस्तु नः॥ ४॥

4. *Idaṁ yatparameṣṭhinaṁ mano vāṁ brahmasaṁśitam. Yenaiva sasṛje ghoraṁ tenaiva śāntirastu naḥ.*

May this supreme mind of yours, O men and women both, which is energised and exalted by Brahma, Lord Supreme, by which most awful things can be done and achieved, bring us peace. By that same mind may all be full of peace for us.

इ॒मानि॒ यानि॒ पञ्चे॑न्द्रि॒याणि॒ मन॑ःषष्ठानि मे हृ॒दि ब्रह्म॑णा॒ संशि॑तानि। यैरे॒व स॑सृ॒जे घो॒रं तैरे॒व शान्ति॑रस्तु नः॥ ५॥

5. *Imāni yāni pañcendriyāṇi manaḥ ṣaṣṭhāni me hṛdi brahmaṇā saṁśitāni. Yaireva sasṛje ghoraṁ taireva śāntirastu naḥ.*

These five senses which, with the mind, are six, which in my heart are energised and exalted by Brahma, Lord Supreme, with which most awful things can be done and achieved, may bring us peace. With those senses and mind, may all be full of peace for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं विष्णुः॒ शं प्र॒जाप॑तिः।
शं न॒ इन्द्रो॒ बृह॒स्पति॒ः शं नो॑ भवत्वर्य॒मा॥ ६॥

6. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ viṣṇuḥ śaṁ prajāpatiḥ. Śaṁ na indro bṛhaspatiḥ śaṁ no bhavatvaryamā.*

May Mitra, lord of divine love and friendship, be all peace for us. May Varuna, lord of divine judgement and protection, be all peace for us. May Vishnu, lord omnipresent, be all peace for us. May Prajapati, lord sustainer of his children of creation, be all peace for us. May Indra, lord omnipotent, and Brhaspati, lord of Infinity, be all peace for us. And may Aryama, lord of cosmic law, justice and guidance, be all peace for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं वि॒वस्वा॒ञ्छमन्तकः।
उ॒त्पाता॒ः पार्थि॑वा॒न्तरि॑क्षा॒ः शं नो॑ दि॒विच॑रा॒ ग्रहा॑ः॥ ७॥

7. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ vivasvāñcha-mantakaḥ. Utpātāḥ pārthivāntarikṣāḥ śaṁ no divicarā grahāḥ.*

Let the day be all peace for us, the night all peace, the sun, destroyer of darkness, all peace, the death, harbinger of the end, all peace. Let all incidents and accidents on the earth and in the sky, all planets and satellites moving in space be all peace us.

शं नो॒ भूमि॑र्वेप्यमा॒ना शमु॒ल्का निर्ह॑तं च॒ यत्।
शं गावो॒ लोहि॑तक्षीरा॒ः शं भूमि॒रव॑ तीर्य॒तीः॥ ८॥

8. *Śaṁ no bhūmirvepyamānā śamulkā nirhataṁ ca yat. Śaṁ gāvo lohitakṣīrāḥ śaṁ bhūmirava tīryatīḥ.*

Let the earthquakes be peaceable, not destructive, for us. Let the falling meteor and whatever is hit be peaceable, not destructive. Let the moving objects with a trail of red and white be peaceable, and let the land-slides be peaceable, not destructive.

नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः शमु सन्तु कृत्याः। शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु नो भवन्तु॥ ९॥

9. *Nakṣatramulkābhihataṁ śamastu naḥ śaṁ no' bhicārāḥ śamu santu kṛtyāḥ. Śaṁ no nikhātā valgāḥ śamulkā deśopasargāḥ śamu no bhavantu.*

Let the planet hit by meteor be at peace for us. Let mutual conflict be resolved to peace for us. Let acts of violence and destruction be at peace. Let land mines, sieges, missiles and national disturbances be silenced into peace for us.

शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा।
शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः॥ १०॥

10. *Śaṁ no grahāścāndramasāḥ śamādityaśca rāhuṇā. Śaṁ no mṛtyurdhūmaketuḥ śaṁ rudrā-stigmatejasaḥ.*

Let lunar eclipses and solar eclipses in all phases be at peace, free from evil shadow. Let the deadly meteor and the falling star be peaceable for us, and let the wind storms with terrible shears be at peace for us.

शं रुद्राः शं वसवः शमादित्याः शमग्नयः।
शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः॥ ११॥

11. *Śaṁ rudrāḥ śaṁ vasavaḥ śamādityāḥ śamagnayaḥ. Śaṁ no maharṣayo devāḥ śaṁ devāḥ śaṁ bṛhaspatiḥ.*

May Rudras, scholars of the middle order, Vasus, scholars of the basic order, and Adityas, scholars of the highest brilliant order, leading lights of the nation, and flames of yajna fire bring peace for us. May the great seers and sages, generous people, brilliant eminences, and Brhaspati, sagely scholar of the Veda, all bring us peace.

ब्रह्म॑ प्र॒जाप॑तिर्धा॒ता लो॒का वे॒दाः स॑प्तऋ॒षयो॒ऽग्नयः॑। तैर्मे॑ कृ॒तं स्व॒स्त्यय॑न॒मिन्द्रो॑ मे॒ शर्म॑ यच्छतु ब्र॒ह्मा मे॒ शर्म॑ यच्छतु। विश्वे॑ मे दे॒वाः शर्म॑ यच्छन्तु॒ सर्वे॑ मे दे॒वाः शर्म॑ यच्छन्तु॥ १२॥

12. *Brahma prajāpatirdhātā lokā vedāḥ saptaṛṣayo' gnayaḥ. Tairme kṛtaṁ svastyayanamindro me śarma yacchatu brahmā me śarma yacchatu. Viśve me devāḥ śarma yacchantu sarve me devāḥ śarma yacchantu.*

Brahma, Lord Supreme and his Word of the Veda, Prajapati, father sustainer of the children of his creation, Dhata, lord ordainer, regions of the world, the Vedas and specialised branches of the general Vedic lore, seven sages who know the seven chhandas and all sciences of yajnic fires, by all these has been created and determined my path of life and action. May Indra give me peace. May Brahma give me peace. May all divinities of nature and divinities of humanity bring me peace. May all the divinities, brilliancies and eminences of the world give me peace and peaceful settlement.

यानि कानि चिच्छान्तानि लोके सप्तऋषयो विदुः ।
सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु ॥ १३ ॥

13. *Yāni kāni cicchāntāni loke saptaṛṣayo viduḥ. Sarvāṇi śaṁ bhavantu me śaṁ me astvabhayaṁ me astu.*

Whatever the methods and sources of peace and peaceful settlement that possibly exist in the world and which the seven sages of the Veda know, may they all be the very haven and home of peace for me may all be peace for me, may all be freedom from fear for me.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः सर्व शान्तिभिः शमयामोऽ हं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः ॥ १४ ॥

14. *Prithivī śāntirantarikṣaṁ śāntirdyauḥ śāntirāpaḥ śāntiroṣadhayaḥ śāntirvanaspatayaḥ śāntirviśve me devāḥ śāntiḥ sarve me devāḥ śāntiḥ śāntiḥ śāntiḥ śāntibhiḥ. Tābhiḥ śāntibhiḥ sarva śāntibhiḥ śamayāmo' haṁ yadiha ghoraṁ yadiha krūraṁ yadiha pāpaṁ tacchāntaṁ tacchivaṁ sarvameva śamastu naḥ.*

May earth be at peace, firmament be at peace, heaven be at peace, waters, oceans and spatial vapours be at peace, herbs be at peace, trees be at peace, all divinities of the world be at peace, for me. May all divinities of nature and humanity bring me peace, peace and peace, with all forms and shades of peace in every

phase of life, society and the environment. With all those forms of peace, all those modes and methods and sources of peace, let us all attain peace, let me be at peace. Whatever is awful here, whatever is cruel here, whatever is sin and sinful here, let all that be at peace, be good and beneficial, let all and everything be at peace, peaceful, and peaceable for us here in the world for all.

Kanda 19/Sukta 10 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शं न॑ इन्द्रा॒ग्नी भ॑वता॒मवो॑भिः॒ शं न॒ इन्द्रा॒वरु॑णा रा॒तह॑व्या।
शमिन्द्रा॒सोमा॑ सु॒वि॒ताय॒ शं योः शं न॒ इन्द्रा॑पू॒षणा॒
वाज॑सातौ ॥ १ ॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrāvaruṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrāpūṣaṇā vājasātau.*

May Indra, ruler omnipotent, and Agni, leading light of omniscience and wisdom, bring us peace with all modes and methods of protection. May Indra and Varuna, givers of food and energy with plenty of yajnic materials, bring us peace and settlement. May Indra and Soma, lord of peace, health and vitality, bring us peace for happiness and well being with freedom from suffering and fear. May Indra and Pusha, cosmic spirit of nourishment and growth, bring us peace for food, energy and victory in life.

शं नो॒ भग॒ः शम्व॑ नः॒ शंसो॑ अस्तु॒ शं नः॒ पुर॑न्धिः॒ शम्व॑ सन्तु॒
रा॒यः। शं नः॑ स॒त्यस्य॑ सु॒यम॑स्य॒ शंस॒ः शं नो॑ अर्य॒मा पु॑रुजा॒तो
अ॑स्तु ॥ २ ॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May Bhaga, power and prosperity, bring us peace. May our praises and appreciations prevailing around be for peace. May our organisational wisdom and performance bring us peace. May our wealth and honour and excellence be for our peace. Let our praises and appreciations of truth and noble conduct be for our peace. And may Aryama, law, justice and the rule of law, ever alert and awake, bring us peace and well-being.

शं नो॑ धा॒ता शमु॑ ध॒र्ता नो॑ अस्तु॒ शं न॑ उरू॒ची भ॑वतु स्व॒धाभिः॑। शं रोद॑सी बृह॒ती शं नो॒ अद्रिः॒ शं नो॑ दे॒वानां॑ सु॒हवा॑नि सन्तु॥ ३॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī bṛhatī śaṁ no adriḥ śaṁ no devānāṁ suhavāni santu.*

May Dhata, cosmic sustainer, bring us peace. May Dharta, sustainer of stars and planets, bring us peace. May the vast mother earth and nature with all her powers and forces bring us peace. May the cloud and the mountain bring us peace. And may our invocations, oblations in yajna and the divine responses bring us peace and well-being.

शं नो॑ अ॒ग्निर्ज्योति॑रनीको अस्तु॒ शं नो॑ मि॒त्रावरु॑णाव॒श्विना॒ शम्। शं नः॑ सु॒कृता॑ सुकृ॒तानि॑ सन्तु॒ शं न॑ इषि॒रो अ॒भि वा॑तु॒ वातः॑॥ ४॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May Agni with noble fires and flames be harbinger of peace and well-being for us. May Mitra, Varuna, and the Ashvins, day and night, and the sun and moon, bring us peace. May the noble actions of the noble doers bring us peace and well being. And may the blowing winds bring us peace and well being.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः॥ ५॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth ever invoked and adored bring us peace. May the firmament be full of peace for our appreciation of the beauty of the lights of stars. May the herbs and trees and the grandeur of forest abodes be for our peace. And may the victor sustainer of space and spatial particles be for our peace and well-being.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु॥ ६॥

6. *Śaṁ na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudrebhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May Indra, self-refulgent generous sun, with the Vasus, abodes of life sustenance, be for our peace. May Varuna, adorable cosmic waters, with rays of the sun in the zodiacs, be full of peace for us. May Rudra, cosmic life force, saviour from suffering, with its pranic

energies, be for our peace and well being. May Tvashta, formative power of the cosmic soul, with its fiery vitalities be for our peace and well being and be responsive to our invocation and adoration here.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः । शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः ॥ ७ ॥

7. *Śaṁ naḥ somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇāṁ mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May Soma, cosmic spirit of peace and joy be for our peace and well being. May Brahma, lord supreme and the Vedic lore be for our peace and spiritual sustenance. May the yajnic scholar scientist be for our peace and well being. May our yajnas, developmental programmes, be for our peace and well-being. May the heights and expansions of our yajnic columns and flag posts be for our peaceful progress. And may our organic and organismic productive programmes and our yajna vedi be for our peace and prosperity.

शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः । शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ no bhavantu pradiśaścatasraḥ. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of expansive radiance rise for our peace and joy. May all the four quarters of space be

full of peace for us. May the firm and fixed mountains be full of peace for us. And may the waters of running streams and rivers and the rolling seas be full of peace.

शं नो॒ अदि॑तिर्भवतु व्र॒तेभि॒: शं नो॑ भवन्तु म॒रुत॑: स्व॒र्का:।
शं नो॒ विष्णु॒: शमु॑ पू॒षा नो॑ अस्तु॒ शं नो॑ भ॒वित्रं॒ शम्व॑स्तु वा॒यु:॥ ९॥

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣṇuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuḥ.*

May mother Infinity, nature of life giving Vedic lore bring us peace and well being with the vows of sacred discipline. May the winds nobly vibrant and adorable blow for our peace and progress. May Vishnu, lord of green herbs, and Pusha, natures nourishment and growth be for our peace and total good.

शं नो॑ दे॒व: स॑वि॒ता त्राय॑माण॒: शं नो॑ भवन्तू॒षसो॑ विभा॒ती:।
शं न॑: प॒र्जन्यो॑ भवतु प्र॒जाभ्य॒: शं न॒: क्षेत्र॑स्य॒ पति॑रस्तु शं॒भु:॥ १०॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanyo bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śaṁbhuḥ.*

May the saviour of life giver Savita, self-refulgent sivine Sun, bless us with peace. May the radiant dawns bring us peace. May the cloud of showers be peaceful and inspiring to the people. And the master farmer of the field, harbinger of security and peace, bring us peace and prosparity.

Kanda 19/Sukta 11 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शं नः॑ स॒त्यस्य॒ पत॑यो भवन्तु॒ शं नो॒ अर्व॑न्तः॒ शमु॑ सन्तु॒ गाव॑: । शं न॑ ऋ॒भव॑: सु॒कृत॑: सु॒हस्ता॒: शं नो॑ भवन्तु पि॒तरो॒ हवे॑षु ॥ १ ॥

1. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the noble people dedicated to truth and the defence of truth be for our peace and righteousness. May the horses be for peace. May the cows be for peace. May the expert artists, skilful artisans, expert technologists, be for our peace. May our parents and parental seniors be kind and blissful in yajnas for our peace in our struggles for progress.

शं नो॑ दे॒वा वि॒श्वदे॑वा भवन्तु॒ शं सर॑स्वती स॒ह धी॒भिर॑स्तु । शम॑भि॒षाच॒: शमु॑ राति॒षाच॒: शं नो॑ दि॒व्या: पार्थि॑वा॒: शं नो॒ अप्या॑: ॥ २ ॥

2. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous and brilliant divines of the world be for our peace. May Sarasvati, divine Mother Knowledge, with her message of enlightenment for our intelligence and will be for peace. May all generous, cooperative and abundant powers of nature and humanity be for peace. May the waters of the earth and heavenly firmament be full of peace and good health for us.

शं नो॑ अ॒ज एक॑पाद्दे॒वो अ॑स्तु॒ शमहि॑र्बु॒ध्न्य॑: शं स॑मु॒द्रः ।
शं नो॑ अ॒पां नपा॑त्पे॒रुर॑स्तु॒ शं नः॒ पृश्नि॑र्भवतु दे॒वगो॑पा ॥ ३ ॥

3. *Śaṁ no aja ekapāddevo astu śamahirbudhnyaḥ śaṁ samudraḥ. Śaṁ no apāṁ napātperurastu śaṁ naḥ pṛśnirbhavatu devagopā.*

May the eternal and unborn lord refulgent of his own absolute power be for our peace and well being. May the cloud of the sky be for our peace and well being. May the sea be for our peace and good. May the light and lightning born of and sustainer of the showers of water be for our peace. And may the earth, darling of divine forces, be for our peace and well being.

आ॒दि॒त्या रु॒द्रा वस॑वो जुषन्ताम॒दं ब्रह्म॑ क्रि॒यमा॑णं॒ नवी॑यः ।
शृ॒ण्वन्तु॑ नो दि॒व्याः पार्थि॑वासो॒ गोजा॑ता उ॒त ये य॒ज्ञिया॑सः ॥ ४ ॥

4. *Ādityā rudrā vasavo juṣantāmidaṁ brahma kriyamāṇaṁ navīyaḥ. Śṛṇvantu no divyāḥ pārthivāso gojātā uta ye yajñiyāsaḥ.*

May the Aditya scholars of the highest order, Rudra scholars of the middle order, and Vasus of the basic order appreciate this latest song of homage being composed and offered to Divinity. May all revered and adorable sages and scholars of heavenly and earthly sciences arisen from the sacred Vedic voice, pray, listen to us and appreciate.

ये दे॒वाना॑मृ॒त्विजो॑ य॒ज्ञिया॑सो॒ मनो॒र्यज॑त्रा अ॒मृता॑ ऋ॒तज्ञाः ।
ते नो॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ ५ ॥

5. *Ye devānāmṛtvijo yajñiyāso manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantāmuru gāyamadya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Those of the brilliant scholars and sages who are specialised in the science of yajna according to the seasons, adorable, meditative at the mental level, dedicated to immortality beyond mortal involvements, knowers of the laws of divine truth and law, may, we pray, lead us to the divine path and help us realise the Supreme Reality worthy of worship. O saints and scholars, pray protect, promote and refine us with the modes and methods of self-fulfilling sciences of peace and common well-being.

तदꣳस्तु मित्रावरुणा तदग्ने शं योर꣡स्मभ्यꣳमिदमꣳस्तु शस्तम्।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥ ६ ॥

6. *Tadastu mitrāvaruṇā tadagne śaṁ yorasmabhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive bṛhate sādanāya.*

O Mitra, divine spirit of love and friendship, O Varuna, divine spirit of justice and wisdom, saviour from suffering, O Agni, leading light of life, may that auspicious peace be with us, for us. May this auspicious freedom from fear and suffering be with us, for us. May we achieve that depth and seriousness, that unshakable stability of life. Salutations to you, Lord of Heaven and Infinity, for peace and security in a happy home.

Kanda 19/Sukta 12 (Shanti)

Usha Devata, Vasishtha Rshi

उ॒षा अप॒ स्वसु॒स्तम॒ः सं व॑र्तयति वर्त॒निं सु॑जा॒तता॑।
अ॒या वाजं॒ दे॒वहि॑तं सनेम॒ मदे॑म श॒तहि॑माः सु॒वीरा॑ः ॥ १ ॥

1. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātatā. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Usha, the dawn of light, removes the darkness of her sister night and opens up the path of day light by its noble rise every morning through the day-night succession. By this continuous rise of the dawn every morning, let us achieve food, energy and victory brought in by Divinity and enjoy life for a full hundred years with our youthful generations worthy of the brave.

Kanda 19/Sukta 13 (The Sole Hero)

Indra Devata, Apratiratha Rshi

इन्द्र॑स्य बा॒हू स्थवि॑रौ॒ वृषा॑णौ चि॒त्रा इ॒मा वृ॑ष॒भौ पा॑रयि॒ष्णू।
तौ यो॑क्षे प्रथ॒मो योग॒ आग॑ते॒ याभ्यां॑ जि॒तमसु॑राणां॒ स्व१॑र्यत्॥ १ ॥

1. *Indrasya bāhū sthavirau vṛṣāṇau citrā imā vṛṣabhau pārayiṣṇū. Tau yokṣe prathamo yoga āgate yābhyāṁ jitamasurāṇāṁ svaryat.*

These two arms of the forces of Indra, mighty ruler and supreme commander, both strong and stable, varied and wonderful, virile and creative, saviour and victorious, I, the first in rank, command and deploy whenever the occasion arises. By these two arms of the forces, the power, pleasure and privilege of the

uncreative and destructive forces is defeated and won over.

आ॒शुः शिशा॑नो वृष॒भो न भी॒मो घ॑नाघ॒नः क्षोभ॑णश्च-र्षणी॒नाम्। सं॒क्र॒न्द॑नोऽ निमि॒ष ए॑कवी॒रः श॒तं सेना॑ अजय-त्सा॒कमिन्द्रः॑॥ २॥

2. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Saṁkrandano'nimiṣa ekavīraḥ śataṁ senā ajayatsākamindraḥ.*

Instant attacker, penetrating advancer, terrible as a bull, relentless striker, creator of panic among enemies, paralysing challenger, winkless vigilant, sole hero without a match, Indra conquers a hunred hosts together.

सं॒क्र॒न्द॑नेनानिमि॒षेण॑ जि॒ष्णुना॑ऽ यो॒ध्येन॑ दुश्च्यव॒नेन॑ धृ॒ष्णुना॑। तदिन्द्रे॑ण जयत॒ तत्स॑हध्वं॒ युधो॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑॥ ३॥

3. *Saṁkrandanenānimiṣeṇa jiṣṇunā' yodhyena duścyavanena dhṛṣṇunā. Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O men at arms in battle, challenge, fight and win over the enemy by the force of Indra, the challenger, relentless conqueror, undauntable, unshakable, terrible warrior who bears the arrow in hand and shoots.

स इषु॑हस्तै॒ः स नि॑ष॒ङ्गिभि॑र्व॒शी संस्त्र॑ष्टा॒ स युध॒ इन्द्रो॑ ग॒णेन॑। सं॑सृ॒ष्टजित्सो॑म॒पा बा॑हुश॒र्ध्यु॑ग्र॑धन्वा॒ प्रति॑हिताभि॒रस्ता॑॥ ४॥

4. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha indro gaṇena. Saṁsṛṣṭajitsomapā bāhuśardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bows and arrows in hand, and, with joint armed forces, conquers multiple enemy hosts and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र रथमा तिष्ठ गोविदन्॥ ५॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvānvājī sahamāna ugraḥ. Abhivīro abhiṣatvā sahojijjaitramindra rathamā tiṣṭha govidan.*

Indra, tactical organizer of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over the rebellious lands.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा॥ ६॥

6. *Imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā.*

O friends, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light

and force of his lustre and splendour.

अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयोध्यो ३ स्माकं सेना अवतु प्र युत्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dāya ugraḥ śatamanyurindraḥ. Duścyavanaḥ pṛtanāṣāḍa-yodhyo'smākaṁ senā avatu pra yutsu.*

Indra, breaker of clouds and enemy strongholds with his courage and valour, unbreakable hero of hundredfold passion, unshakable destroyer of enemy forces, irresistible warrior may, we pray, protect our army in our assaults and advances.

बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जञ्छत्रून्प्रमृणन्नमित्रानस्माकमेध्यविता तनूनाम् ॥ ८ ॥

8. *Bṛhaspate pari dīyā rathena rakṣohāmitrāँ apabādhamānaḥ. Prabhañjañchatrūnpramṛṇa-nnamitrānasmākamedhyavitā tanūnām.*

O Brhaspati, commander of boundless forces, destroyer of destroyers, repelling the unfriendly forces, breaking down enemies, crushing the opponents, come by the chariot, destroy the negative forces and be the protector of our life, homes and cities.

इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्तु मध्ये ॥ ९ ॥

9. *Indra eṣāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantu madhye.*

Of these armies of the Devas, divine powers of nature and humanity, men of noble intention and far sight, breaking through and conquering evil and negative elements of life, Indra of lightning force is the leader, Brhaspati, commanding knowledge, tactics and long range vision, is the guide with yajna, values of cooperation, self-sacrifice and creativity, on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, are the central force, they should move all round.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्धं उग्रम्।
महाम्नसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात्॥ १०॥

10. *Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.*

Great is the valour and passion of virile and victorious Indra, of the ruler Varuna, of the visionary Adityas, and of impetuous Maruts, all great and magnanimous at heart, who shake the world with their vision and performance, and so, let the tumultuous uproar of the victory of these divinities rise and reverberate in the skies.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।
अस्माकं वीरा उत्तरे भवन्त्वस्मान्देवासोऽवता हवेषु॥ ११॥

11. *Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantvasmāndevāso' vatā haveṣu.*

In great world gatherings, let Indra, our leader,

raise our flag high in the flag lines. May our shots of arrows hit the targets and win the battles. Let our brave progeny and our brave warriors be higher than others in excellence. And may the divinities protect us in the call to action in the battle field.

Kanda 19/Sukta 14 (Freedom from Fear)

Dyava-prthivi Devata, Athatva Rshi

इ॒दमु॒च्छ्रेयो॑ऽ व॒सान॒मागां॒ शि॒वे मे॒ द्यावा॑पृथि॒वी अ॑भूताम्।
अ॒स॒प॒त्ना॒ः प्र॒दिशो॑ मे भवन्तु॒ न वै त्वा॑ द्विष्मो॒ अ॑भ॑यं नो अस्तु॥ १॥

1. *Idamucchreyo'vasānamāgāṁ śive me dyāvā-pṛthivī abhūtām. Asapatnāḥ pradiśo me bhavantu na vai tvā dviṣmo abhayaṁ no astu.*

Here I come to peace and rest of high order (after the end of the turmoil). Let the heaven and earth be kind and gracious to me. May the quarters of space and the sub-quarters be free from enmity and opposition. O man, O nature, O adversary, we hate you not, we pollute you not. Let there be freedom from fear for all of us all round.

Kanda 19/Sukta 15 (Fearlessness)

Indra Devata, Atharva Rshi

यत॑ इन्द्र॒ भया॑महे॒ ततो॑ नो॒ अ॑भ॑यं कृधि।
मघ॑वञ्छ॒ग्धि तव॒ त्वं न॑ ऊ॒ति॒भि॒र्वि द्विषो॒ वि मृधो॑ जहि॥ १॥

1. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañchagdhi tava tvaṁ na ūtibhirvi dviṣo vi mṛdho jahi.*

Indra, ruler of the world, whatever we fear from, wherever we fear, give us freedom from fear everywhere. O lord of power and glory, strengthen us with all your modes and means of protection. Eliminate all haters, destroy all conflict and eliminate mutual warfare.

इन्द्रं वयमनूराधं हवामहेऽ नु राध्यास्म द्विपदा चतुष्पदा ।
मा नः सेना अररुषीरुप गुर्विषूचीरिन्द्र द्रुहो वि नाशय ॥ २ ॥

2. *Indraṁ vayamanūrādhaṁ havāmahe' nu rādhyāsma dvipadā catuṣpadā. Mā naḥ senā araruṣīrupa gurviṣūcīrindra druho vi nāśaya.*

We invoke, honour and adore Indra, ruling lord of the world, who makes everything possible for us to achieve. May we, in conformity and cooperation with humans and animals both, accomplish our work and achieve our goals. Let not the forces of hate and violence approach us ever. O lord of power, Indra, pray eliminate all forces of hate and enmity, varied, expansive or scattered, whatever and wherever they be.

इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः । स रक्षिता चरमतः
स मध्यतः स पश्चात्स पुरस्तान्नो अस्तु ॥ ३ ॥

3. *Indrastrātota vṛtrahā parasphāno vareṇyaḥ. Sa rakṣītā caramataḥ. Sa madhyataḥ sa paścātsa purastānno astu.*

Indra is the saviour, protector and promoter, breaker of the cloud, dispeller of darkness and mover of stagnation. Indra is upraiser of the farthest and the highest, the lord worthy of choice and adoration. May he be our protector from the top on high, from the

middle, from behind and from the front.

उ॒रुं नो॑ लो॒कमनु॑ नेषि वि॒द्वान्त्स्व॑१॑र्यज्ज्योति॒रभ॑यं स्व॒स्ति ।
उ॒ग्रा त॑ इन्द्र॒ स्थवि॑रस्य बा॒हू उप॑ क्षयेम शर॒णा बृ॒हन्ता॑ ॥ ४ ॥

4. *Uruṁ no lokamanu neṣi vidvāntsvaryajjyotirabhayaṁ svasti. Ugrā ta indra sthavirasya bāhūupa kṣāyema śaraṇā bṛhantā.*

Indra, lord of knowledge and wisdom, you lead us to that vast world of life where there is bliss, peace and heavenly light, fearlessness and all round well being. Lord inviolable and adorable, mighty are your arms of protection, a boundless haven of safety, where, we pray, we may abide secure at peace.

अभ॑यं नः करत्य॒न्तरि॑क्ष॒मभ॑यं॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे ।
अभ॑यं प॒श्चादभ॑यं पु॒रस्ता॑दुत्त॒राद॑ध॒रादभ॑यं नो अस्तु ॥ ५ ॥

5. *Abhayaṁ naḥ karatyantarikṣāmabhayaṁ dyāvāpṛthivī ubhe ime. Abhayaṁ paścādabhayaṁ purastāduttarād-adharād abhayaṁ no astu.*

May the middle regions of the sky be free from fear for us, both these heaven and earth be free from fear, let there be fearlessness from behind, fearlessness from the front, and may there be fearlessness from above and from below for all of us.

अभ॑यं मि॒त्रादभ॑यम॒मित्रा॒दभ॑यं ज्ञा॒तादभ॑यं प॒रोक्षा॑त् । अभ॑यं॒
नक्त॒मभ॑यं॒ दिवा॑ न॒ः सर्वा॒ आशा॒ मम॑ मि॒त्रं भ॑वन्तु ॥ ६ ॥

6. *Abhayaṁ mitrādabhayamamitrādabhayaṁ jñātādabhayaṁ parokṣāt. Abhayaṁ naktamabhayaṁ divā naḥ sarvā āśā mama mitraṁ bhavantu.*

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear.

Kanda 19/Sukta 16 (Freedom from Fear)

Mantrawise Devata, Atharva Rshi

अस॒पत्नं पु॒रस्ता॑त्प॒श्चान्नो॒ अभ॑यं कृतम्।
स॒वि॒ता मा॑ दक्षिण॒त उ॑त्त॒रान्मा॒ शची॒पतिः॥ १॥

1. *Asapatnaṁ purastātpaścānno abhayaṁ kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and from enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

दि॒वो मा॑दि॒त्या र॑क्षन्तु॒ भूम्या॑ रक्षन्त्व॒ग्नयः। इ॒न्द्रा॒ग्नी र॑क्षतां मा पु॒रस्ता॑द॒श्विना॑व॒भित॒ः शर्म॑ यच्छताम्। ति॒र॒श्चीन॒घ्न्या र॑क्षतु जा॒तवे॑दा भू॒तकृ॑तो॒ मे स॒र्वतः॑ सन्तु॒ वर्म॑॥ २॥

2. *Divo mādityā rakṣāntu bhūmyā rakṣāntvagnayaḥ. Indrāgnī rakṣātāṁ mā purastādaśvināvabhitaḥ śarma yacchatām. Tiraścīnaghnyā rakṣātu jātavedā bhūtakṛto me sarvataḥ santu varma.*

Let the Adityas, sun in zodiacs, protect me from the regions of light, let the earthly fires and yajnic flames protect me from earthly dangers, let Indra-and-Agni, electric and heat energy, protect me from the front, let

Ashvins, complementarities of nature, protect me all round, let the man of the knowledge of life forms protect cows and other animals as well as reptiles. Let nature's divine powers that evolve forms of existence be my protective shield all round.

Kanda 19/Sukta 17 (Protection and Security)

Mantra-wise Devata, Atharva Rshi

अ॒ग्निर्मा॑ पातु॒ वस॑ुभिः पु॒रस्ता॒त्तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ १॥

1. *Agnirmā pātu vasubhiḥ purastāttasminkrame tasmiñchraye tāṁ puraṁ praime. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Agni, leading light of life on earth, with Vasus, life sustaining powers and energies, protect and promote me forward from the front direction. Therein I advance. Therein I rest and sustain myself. That life and light I attain to. May that guard me. May that preserve me. To that I offer myself life and soul. Thus do I surrender in truth of word and deed.

वा॒युर्मा॒न्तरि॑क्षेणै॒तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ २॥

2. *Vāyurmāntarikṣēṇaitasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vayu, leading divine energy of life in the

firmament, with the middle regions, from the same direction protect and promote me. Therein I advance. Therein I rest and sustain myself. That same supreme life and energy I attain to. May that guard me. May that preserve me. To that I surrender myself life and soul in truth of word and deed.

सोमो॑ मा रु॒द्रैर्द॑क्षि॒णाया॒ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ३॥

3. *Somo mā rudrairdakṣiṇāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Soma, inspiring spirit of divine life, with Rudras, breath of life energies, from the right direction protect and promote me. Therein I advance. Therein I rest for my mainstay. That same supreme life and breath I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

वरु॑णो मादि॒त्यैरे॒तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ४॥

4. *Varuṇo mādityairetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Varuna, cosmic umbrella of life, with Adityas, life rays of the sun, from the same direction protect and promote me. Therein I advance. Therein I

rest for my mainstay. That same light of life I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

सूर्यो॑ मा॒ द्यावा॑पृथि॒वीभ्यां॑ प्र॒तीच्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्र॒मे॒ तस्मि॑ञ्छ्र॒ये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े॒ स्वाहा॑॥ ५॥

5. *Sūryo mā dyāvāpṛthivībhyāṁ pratīcyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May the Surya, light of life, with heaven and earth, protect and promote me from the western direction. Therein I advance. Therein I rest for my mainstay. That same light and illumination I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

आपो॒ मौष॑धीमती॒रे॒ तस्या॑ दि॒शः पा॑न्तु॒ तासु॑ क्र॒मे॒ तासु॑ श्र॒ये॒ तां पु॒रं॒ प्रैमि॑। ता मा॑ रक्षन्तु॒ ता मा॑ गोपायन्तु॒ ताभ्य॑ आ॒त्मान॒ं परि॑ दद॒े॒ स्वाहा॑॥ ६॥

6. *Āpo mauṣadhīmatīretasyā diśaḥ pāntu tāsu krame tāsu śraye tāṁ puraṁ praimi. Ta mā rakṣāntu tā mā gopāyantu tābhya ātmānaṁ pari dade svāhā.*

May the divine waters of nature rich in herbs of medicinal efficacy protect and promote me from the same direction. Therein I advance. Therein I rest and find my haven. That health and efficacy I attain to. May that guard me. May that sustain me. To that I surrender myself life and soul in truth of word and deed.

विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन्क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ७॥

7. *Viśvakarmā mā saptaṛṣibhirudīcyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vishvakarma, divine maker of the universe, with seven sages, protect and promote me from the north direction. Therein I advance. Therein I rest and find my haven. There itself I attain to as my goal. May that guard me. May that preserve me. To him I surrender myself life and soul in truth of word and deed.

इन्द्रो मा मरुत्वानेतस्या दिशः पातु तस्मिन्क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ८॥

8. *Indro mā marutvānetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Indra, lord omnipotent, with his force of Maruts, mighty winds and rays of energy, protect and promote me from that very direction. Therein I advance. Therein I rest and find sustenance. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः पातु तस्मिन्क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ९॥

9. *Prajāpatirmā prajananavāntsaha pratiṣṭhāyā dhruvāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Prajapati, father sustainer of his people, with procreative power and stability, protect and promote me from the fixed direction below. Therein I advance. Therein I rest and find a haven. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

बृहस्तिर्मा॑ विश्वैर्देवैरू॒ध्वाया॑ दि॒शः पा॑तु॒ तस्मि॑न्क्र॒मे तस्मि॑ञ्छ्र॒ये॒ तां पुर॑ं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ १०॥

10. *Bṛhastirmā viśvairdevairūrdhvāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Brhaspati, lord supreme of the expansive universe, with all divinities of the natural and human world protect and promote me from the direction above. Therein I advance, therein I rest and find a haven. There only I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

Kanda 19/Sukta 18 (Protection and Security)

Mantra-wise Devata, Atharva Rshi

अ॒ग्निं ते वसु॑वन्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॒ः प्राच्या॑ दि॒शोऽ॑ भि॒दासा॑त्॥ १॥

1. *Agniṁ te vasuvantam ṛcchantu.*
Ye mā'ghāyavaḥ prācyā diśo'bhidāsāt.

To the dispensation of Agni, light of life, with the Vasus, life sustainers, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

वा॒युं ते॑ऽन्तरि॑क्षवन्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ ए॒तस्या॑ दि॒शो ऽभि॒दासा॑त्॥ २॥

2. *Vāyuṁ te'ntarikṣāvantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Vayu, life giving breath of divinity, lord of the skies, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

सोमं॒ ते रु॒द्रव॑न्तमृच्छन्तु।
ये मा॑ऽ घा॒यवो॒ दक्षि॑णाया दि॒शो ऽभि॒दासा॑त्॥ ३॥

3. *Somaṁ te rudravantamṛcchantu.*
Ye mā'ghāyavo dakṣiṇāyā diśo'bhidāsāt.

To the dispensation of Soma, lord of life and purity, commanding the Rudras, dispensers of justice and punishment, may they proceed in the course of justice who are of negative and evil nature and treat and hurt me as an enemy, from the southern direction.

वरु॑णं॒ त आदि॒त्यव॑न्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ ए॒तस्या॑ दि॒शो ऽभि॒दासा॑त्॥ ४॥

4. *Varuṇaṁ ta ādityavantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Varuna, lord of justice and wisdom, commanding the lazer beams of sun-rays, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from this same southern direction.

सूर्यं ते द्यावापृथिवीवन्तमृच्छन्तु।
ये माऽघायवः प्रतीच्या दिशो ऽभिदासात्॥ ५॥

5. *Sūryaṁ te dyāvāpṛthivīvantamṛcchantu.*
Ye mā'ghāyavaḥ pratīcyā diśo'bhidāsāt.

To the dispensation of Surya, self-refugent sun, who wields the heaven and earth, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from the western direction.

अपस्त ओषधीमतीर्ऋच्छन्तु।
ये माऽघायव एतस्या दिशो ऽभिदासात्॥ ६॥

6. *Apasta oṣadhīmatīr-ṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of divine waters blest with life-giving herbs may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me, from the same western direction as an enemy.

विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु।
ये माऽघायव उदीच्या दिशो ऽभिदासात्॥ ७॥

7. *Viśvakarmāṇaṁ te saptaṛṣivantamṛcchantu.*
Ye mā'ghāyava udīcyā diśo'bhidāsāt.

To the dispensation of Vishvakarma, lord maker of the universe, who creates with the seven sages, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the northern direction.

इन्द्रं॑ ते म॒रुत्व॑न्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो ऽ॒ भि॒दासा॑त्॥ ८॥

8. *Indraṁ te marutvantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Indra, lord omnipotent, who commands the tempestuous windy Maruts of the skies, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the same northern direction.

प्र॒जाप॑तिं॒ ते प्र॒जन॑नवन्तमृच्छन्तु।
ये मा॑ऽ घा॒यवो॑ ध्रु॒वाया॑ दि॒शो ऽ॒ भि॒दासा॑त्॥ ९॥

9. *Prajāpatiṁ te prajananavantamṛcchantu.*
Ye mā'ghāyavo dhruvāyā diśo'bhidāsāt.

To the dispensation of Prajapati, father of his creation, with procreative powers, may they proceed in the course of justice who are of negative and sinful nature and treat and hurt me as an alien, from the firm unshakable direction of the earth below.

बृह॒स्पति॑ं ते वि॒श्वदे॑ववन्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ ऊ॒र्ध्वाया॑ दि॒शो ऽ॒ भि॒दासा॑त्॥ १०॥

10. *Bṛhaspatiṁ te viśvadevavantamṛcchantu.*
Ye mā'ghāyava ūrdhvāyā diśo'bhidāsāt.

To the dispensation of Brhaspati, lord supreme of the expansive universe, who commands all the divinities of the world, human and natural, must they proceed in the ultimate course of justice who persist in their negative and sinful nature and treat and hurt me as a slave, from the direction high above.

Kanda 19/Sukta 19 (Peace and Protection)

Mantra-wise Devata, Atharva Rshi

मित्रः पृथिव्योदक्रामत्तां पुरं प्र णयामि वः। तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ १॥

1. *Mitraḥ pṛthivyodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Mitra, friendly Agni, fire and magnetic energy, arose with the earth. O seekers, to that city of energy, I lead you on. Come and enter there, enter and move forward there, and may the earth bless you with peace and protection.

वायुरन्तरिक्षेणोदक्रामत्तां पुरं प्र णयामि वः। तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ २॥

2. *Vāyurantarikṣēṇodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma cha yacchatu.*

Vayu, wind and electric energy, arose with the middle regions. O seekers, to that city of Vayu energy, I lead you on. Come and enter there, enter there and move forward, and may the middle regions and the wind and electric energy bless you with peace and protection.

सूर्यो॑ दि॒वोद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः । तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु ॥ ३ ॥

3. *Sūryo divodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Surya, the sun, arose with the regions of heaven. O seekers, to that city of the sun and solar energy, I lead you on. Come and enter there, enter there and move forward, and may the heaven and the sun bless you with peace and protection.

च॒न्द्रमा॒ नक्ष॑त्रैरुदक्रामत्तां पु॒रं॒ प्र ण॑यामि वः । तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु ॥ ४ ॥

4. *Candramā nakṣātrairudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Chandrama, the moon, arose with Nakshatras, star constellations. O seekers, to that city of the moon and star constellations, I lead you on. Come and enter there, enter there and move forward, and may the moon and the constellations bless you with peace and protection.

सोम॒ ओष॑धीभि॒रुद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः । तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु ॥ ५ ॥

5. *Soma oṣadhībhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Soma, peace of life and pleasure of good health and cheer, arose with herbs and sanatives. O seekers, to that city of Soma, I lead you on. Come and enter there,

enter there and move forward, and may the Soma bless you with peace and protection.

यज्ञो दक्षिणाभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ६ ॥

6. *Yajño dakṣiṇābhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Yajna, creative cooperation for production and advancement, arose with Dakshinas, profuse gifts for society and posterity. O seekers, to that city of yajna and prosperity, I lead you on. Come and enter there, enter there and move forward, and may yajna and Dakshina bless you with peace and protection.

समुद्रो नदीभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ७ ॥

7. *Samudro nadībhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The sea arose with streams and rivers. O seekers, to that city of the seas and streams and rivers, I lead you on. Come and enter there, enter there and move forward, and may the seas and rivers provide you with peace, prosperity and protection.

ब्रह्म ब्रह्मचारिभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ८ ॥

8. *Brahma brahmacāribhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Brahma, Veda and Brahma awareness, arose with Brahmachari. O seekers, to that city of Brahma and Brahmacharis, I lead you on. Come and enter there, enter there and move forward, and may the Veda and Brahmacharis bring you peace, prosperity and protection.

इन्द्रो॑ वी॒र्ये॑३॒णोद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ९॥

9. *Indro vīrye'ṇodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Indra, Ruling power, arose with generous virility. O seekers, to that city of Indra, I lead you on. Come and enter there, enter there and move forward, and may Indra and ruling generosity provide you with peace, prosperity and protection.

दे॒वा अ॒मृते॒नोद॑क्रामं॒स्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ १०॥

10. *Devā amṛtenodakrāmaṁstāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The Devas, divinities of nature and humanity, arose with nectar. O seekers, to that city of Devas and nectar, we lead you on. Come and enter there, enter there and move forward, and may the Devas bless you with peace, protection and prosperity.

प्र॒जाप॑तिः प्र॒जाभि॒रुद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ११॥

11. *Prajāpatiḥ prajābhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Prajapati, father of his people, arose with the people. O seekers, to that city of Prajapati and his people, I lead you on. Come and enter there, enter there and move forward, and may Prajapati and his people provide you peace, prosperity and protection all round.

Kanda 19/Sukta 20 (Protection)

Mantra-wise Devata, Atharva Rshi

अप॒ न्य॑धुः पौरु॑षेयं व॒धं यमि॑न्द्रा॒ग्नी धा॒ता स॑वि॒ता बृह॒स्पतिः॑। सोमो॒ राजा॒ वरु॑णो अ॒श्विना॑ य॒मः पू॒षास्मान्परि॑ पातु मृ॒त्योः ॥ १ ॥

11. *Apa nyadhuḥ pauruṣeyaṁ vadhaṁ yamindrāgnī dhātā savitā bṛhaspatiḥ. Somo rājā varuṇo aśvinā yamaḥ pūṣāsmānpari pātu mṛtyoḥ.*

Whatever the cause of human death (such as deprivation, war and murder), the same, Indra, world ruler, Agni, leading light and value-advisor, Dhata, controller of law and order, Savita, keeper of wealth and production, Brhaspati, commander of the expansive forces, Soma, keeper of the peace and matters of culture, Raja Varuna, regional rulers, Ashvins, complementary powers such as physician and surgeon, scientist and technologist, teacher and preacher, and Yama, supreme controller, have ruled out and set aside. May Pusha, natural health, nourishment and internal resistance of immunity protect us against untimely death.

यानि॑ च॒कार॒ भुव॑नस्य॒ यस्पति॑: प्र॒जाप॑तिर्मात॒रिश्वा॑ प्रजाभ्य॑: । प्र॒दिशो॒ यानि॑ वस॒ते दिश॑श्च॒ तानि॑ मे॒ वर्मा॑णि बहु॒लानि॑ सन्तु ॥ २ ॥

2. *Yāni cakāra bhuvanasya yaspatiḥ prajāpatirmātariśvā prajābhyaḥ. Pradiśo yāni vasate diśasca tāni me varmāṇi bahulāni santu.*

Those many modes and means of protection, which Prajapati, lord of the world and father sustainer of his children, Matarishva, cosmic breath energy of life, have created for the people, and which pervade in all directions and sub-directions of space, may, I pray, be all round armours of defence and protection for me against violence and death.

यत्ते॒ त॒नूष्वन॑ह्यन्त दे॒वा द्युरा॑जयो दे॒हिन॑: ।
इन्द्रो॒ यच्च॒क्रे वर्म॑ तद॒स्मान्पा॑तु वि॒श्वत॑: ॥ ३ ॥

3. *Yatte tanūṣvanahyanta devā dyurājayo dehinaḥ. Indro yaccakre varma tadasmānpātu viśvataḥ.*

O man, may that armour of physical, moral and spiritual discipline which Indra, lord omnipotent, created for you and which divine personalities in human form, brilliant with divine knowledge and wisdom, bestowed on your different body forms (gross, subtle and causal), protect and promote us all round.

वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्माह॒र्वर्म॑ सू॒र्य॑: ।
वर्म॑ मे॒ विश्वे॑ दे॒वाः क्र॒न्मा मा॒ प्राप॑त्प्रतीचि॒का ॥ ४ ॥

4. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ. Varma me viśve devāḥ kranmā mā prāpatpratīcikā.*

May heaven and earth provide me the armour of defence and protection. May the day provide me the armour. May the sun provide me the armour. May all divinities of the world, of nature and humanity, provide me the armour of defence and protection. Let no opposition, no negativity, no calamity touch and hurt me.

Kanda 19/Sukta 21 (Chhandas)

Chhandansi Devata, Brahma Rshi

गा॒य॒त्र्यु॑ष्णिग॑नु॒ष्टुब्बृ॒हती प॒ङ्क्तिस्त्रि॒ष्टुब्ज॑ग॒त्यै ॥ १ ॥

1. *Gāyatryuṣṇiganuṣṭubbṛhatī paṅktistriṣṭubjagatyai.*

Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, and Jagati, these are the Vedic metres. (To these, homage.)

(Gayatri consists of twenty four syllables, Ushnik of twenty eight, Anushtup of thirty two, Brhati of thirty six, Pankti of forty, Trishtup of forty four, and Jagati of forty eight syllables.)

Kanda 19/Sukta 22

Mantra-wise Devata, Angira Rshi

आ॒ङ्गि॒र॒सा॒नामा॒द्यैः पञ्चा॑नुवा॒कैः स्वाहा॑ ॥ १ ॥

1. *Āṅgirasānāmādyaiḥ pañcānuvākaiḥ svāhā.*

Homage to Divinity in truth of word and deed with the first five Anuvakas of the Angirasas, science of pranic energy of life (for the five elements of the body and the universe).

Note: This Sukta has been interpreted in two ways: one, purely on structural basis and, secondly on thematic basis. So where as Satavalekara interprets it on structural basis, Kshemakarana Dasa interprets it on thematic basis. So Satavalekara: Homage, with first five Anuvakas of the Angirasas.Kshemakarana Das: Homage, with relevant verses, divinely revealed in the Veda on the theme of the first five elements of earth, water, fire, vayu energy and other.

ष॒ष्ठाय॒ स्वाहा॑ ॥ २ ॥

2. *Ṣaṣṭhāya svāhā.*

Homage of Svaha for the sixth (mind).

स॒प्त॒मा॒ष्टमाभ्यां॒ स्वाहा॑ ॥ ३ ॥

3. *Saptamāṣṭamābhyāṁ svāhā.*

Svaha for the seventh and eighth (Ahankara and Buddhi, i.e., I-sense of identity and Intelligence).

नी॒ल॒न॒खेभ्य॒ः स्वाहा॑ ॥ ४ ॥

4. *Nīlanakhebhyaḥ svāhā.*

Svaha for the cure of bluish nails.

ह॒रि॒तेभ्य॒ः स्वाहा॑ ॥ ५ ॥

5. *Haritebhyaḥ svāhā.*

Svaha for the green ones for the cure of jaundice.

क्षु॒द्रेभ्य॒ः स्वाहा॑ ॥ ६ ॥

6. *Kṣudrebhyaḥ svāhā.*

Svaha for the subtleties and microscopicals.

पर्यायिकेभ्यः स्वाहा ॥ ७ ॥

7. *Paryāyikebhyaḥ svāhā.*

Svaha for the revolving, recurring and repeating at regular intervals with appropriate treatment.

प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥ ८ ॥

8. *Prathamebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the first order (born of lightning, gold or golden itself).

द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥ ९ ॥

9. *Dvitīyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the second order (born of the sea).

तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥ १० ॥

10. *Tṛtīyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the third order (born of rivers).

उपोत्तमेभ्यः स्वाहा ॥ ११ ॥

11. *Upottamebhyaḥ svāhā.*

Svaha for cure of the penultimates and release from penultimate bonds.

उत्तमेभ्यः स्वाहा ॥ १२ ॥

12. *Uttamebhyaḥ svāhā.*

Svaha for the highest, ultimates (of the bonds).

उत्तरेभ्यः स्वाहा ॥ १३ ॥

13. *Uttarebhyaḥ svāhā.*

Svaha for the middling ones (of the bonds).

ऋषिभ्यः स्वाहा ॥ १४ ॥

14. *Ṛṣibhyaḥ svāhā.*

Svaha for the Rshis, divine visionaries (and five senses, mind and intellect).

शिखिभ्यः स्वाहा ॥ १५ ॥

15. *Śikhibhyaḥ svāhā.*

Svaha for the flaming ones.

गणेभ्यः स्वाहा ॥ १६ ॥

16. *Gaṇebhyaḥ svāhā.*

Svaha for assemblies and organisations.

महागणेभ्यः स्वाहा ॥ १७ ॥

17. *Mahāgaṇebhyaḥ svāhā.*

Svaha for great assemblies and organisations.

सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा ॥ १८ ॥

18. *Sarvebhyo'ṅgirobhyo vidagaṇebhyaḥ svāhā.*

Svaha for assemblies of organised scholars and scientists.

पृथक्सहस्राभ्यां स्वाहा ॥ १९ ॥

19. *Pṛthaksahasrābhyāṁ svāhā.*

Svaha for individual organisations of a thousand.

ब्रह्मणे स्वाहा ॥ २० ॥

20. *Brahmaṇe svāhā.*

Svaha for the ultimate divine knowledge, the ultimate human order, and the highest and ultimate Divine Order of Reality in existence.

Satavalekara's Note: There are twenty Kandas (Books) in the Atharva-veda. The descriptions of the Anuvakas, Suktas and Ganas including the Rshis are indicated in these twenty verses.

ब्रह्मज्येष्ठा संभृता वीर्या ∫णि ब्रह्माग्रे ज्येष्ठं दिवमा ततान। भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥ २१ ॥

21. *Brahmajyeṣṭhā saṁbhṛtā vīryāṇi brahmāgre jyeṣṭhaṁ divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested himself and emerged as the creator.

Who can claim to be a rival of Brahma? None.

Kanda 19/Sukta 23

Mantra-wise Devata, Atharva Rshi

आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥ १ ॥

1. *Ātharvaṇānāṁ catur-ṛcebhyaḥ svāhā.*

For four-verse hymns on four adorables (Dharma, Artha, Kama and Moksha) of the sages of unshakable mind and spirit, Svaha, homage in truth of word and deed.

पञ्चर्चेभ्यः स्वाहा ॥ २ ॥

2. *Pañcarcebhyaḥ svāhā.*

For five-verse hymns (on five adorable elements), Svaha.

षड्ऋचेभ्यः स्वाहा ॥ ३ ॥

3. *Ṣaḍṛcebhyaḥ svāhā.*

For six-verse hymns (on six adorable seasons of the year), Svaha.

सप्तर्चेभ्यः स्वाहा ॥ ४ ॥

4. *Saptarcebhyaḥ svāhā.*

For seven-verse hymns (on seven adorable sages), Svaha.

अष्टर्चेभ्यः स्वाहा ॥ ५ ॥

5. *Aṣṭarcebhyaḥ svāhā.*

For eight-verse hymns (on the adorable eight Vasus and eight-fold Prakrti), Svaha.

नवर्चेभ्यः स्वाहा ॥ ६ ॥

6. *Navarcebhyaḥ svāhā.*

For nine-verse hymns (on the nine-door sacred Ayodha, the human body), Svaha.

दशर्चेभ्यः स्वाहा ॥ ७ ॥

7. *Daśarcebhyaḥ svāhā.*

For ten-verse hymns (on the ten adorable senses, ten adorable pranas), Svaha.

एकादशर्चेभ्यः स्वाहा ॥ ८ ॥

8. *Ekādaśarcebhyaḥ svāhā.*

For eleven-verse hymns (on eleven adorable Rudras), Svaha.

द्वादशर्चेभ्यः स्वाहा ॥ ९ ॥

9. *Dvādaśarcebhyaḥ svāhā.*

For twelve-verse hymns (on twelve adorable Adityas), Svaha.

त्रयोदशर्चेभ्यः स्वाहा ॥ १० ॥

10. *Trayodaśarcebhyaḥ svāhā.*

For thirteen-verse hymns (on thirteen adorables: eight siddhis and five natural variations of rising, falling, contraction, expansion and displacement), Svaha.

चतुर्दशर्चेभ्यः स्वाहा ॥ ११ ॥

11. *Caturdaśarcebhyaḥ svāhā.*

For fourteen-verse hymns (on fourteen adorables: five perceptive senses, five volitional senses and four-fold antahkarana of mana, buddhi, chitta and ahankara), Svaha.

पञ्चदशर्चेभ्यः स्वाहा ॥ १२ ॥

12. *Pañcadaśarcebhyaḥ svāhā.*

For fifteen-verse hymns (on fifteen adorables: seven forms of colour, six tastes and twofold smell, agreeable and disagreeable), Svaha.

षोड॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १३ ॥

13. *Ṣoḍaśarcebhyaḥ svāhā.*

For sixteen-verse hymns (on the adorable sixteen-kala Purusha), Svaha.

स॒प्त॒द॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १४ ॥

14. *Saptadaśarcebhyaḥ svāhā.*

For seventeen verse hymns (on seventeen adorables: ten directions, three Prakrti gunas, and Ishvara, Jiva, Prakrti and the world), Svaha.

अ॒ष्टा॒द॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १५ ॥

15. *Aṣṭādaśarcebhyaḥ svāhā.*

For eighteen-verse hymns (on eighteen adorables: ten principles of Dharma and eight auspicious values, i.e., Brahmana, cow, fire, water, gold, ghrta, sun and the social order), Svaha.

एको॒ न॒वि॒ंश॒ति॒: स्वाहा॑ ॥ १६ ॥

16. *Ekonaviṁśatiḥ svāhā.*

For nineteen-fold version of Vaishvanara Purusha, Svaha.

वि॒ंश॒ति॒: स्वाहा॑ ॥ १७ ॥

17. *Viṁśatiḥ svāhā.*

For twenty (five subtle elements, five gross

elements, five senses of perception and five senses of volition), Svaha.

म॒हत्का॒ण्डाय॒ स्वाहा॑ ॥ १८ ॥

18. *Mahatkāṇḍāya svāhā.*

For the great twentieth Kanda of Atharva-veda, Svaha.

तृ॒चेभ्य॒ः स्वाहा॑ ॥ १९ ॥

19. *Tṛcebhyaḥ svāhā.*

For three-verse hymns, Svaha

ए॒क॒र्चेभ्य॒ः स्वाहा॑ ॥ २० ॥

20. *Ekarcebhyaḥ svāhā.*

for one verse hymns, Svaha.

क्षु॒द्रेभ्य॒ः स्वाहा॑ ॥ २१ ॥

21. *Kṣudrebhyaḥ svāhā.*

For short verse hymns, Svaha.

ए॒का॒नृ॒चेभ्य॒ः स्वाहा॑ ॥ २२ ॥

22. *Ekānṛcebhyaḥ svāhā.*

For one half-verse hymns, Svaha.

रो॒हि॒तेभ्य॒ः स्वाहा॑ ॥ २३ ॥

23. *Rohitebhyaḥ svāhā.*

For Rohita hymns, Svaha.

सू॒र्याभ्या॑ं स्वाहा॑ ॥ २४ ॥

24. *Sūryābhyāṁ svāhā.*

For two Surya hymns, Svaha.

व्रात्याभ्यां स्वाहा ॥ २५ ॥

25. *Vrātyābhyāṁ svāhā.*

For two Vratya Anuvakas, Svaha.

प्राजापत्याभ्यां स्वाहा ॥ २६ ॥

26. *Prājāpatyābhyāṁ svāhā.*

For two Prajapatya Anuvakas, Svaha.

विषासह्यै स्वाहा ॥ २७ ॥

27. *Viṣāsahyai svāhā.*

For 'Vishasahi' seventeenth Kanda, Svaha.

मङ्गलिकेभ्यः स्वाहा ॥ २८ ॥

28. *Maṅgalikebhyaḥ svāhā.*

For hymns of auspiciousness, Svaha.

ब्रह्मणे स्वाहा ॥ २९ ॥

29. *Brahmaṇe svāhā.*

For Brahma-Veda, Atharva-veda, especially for Brahma hymns, Svaha.

ब्रह्मज्येष्ठा संभृता वीर्या ∫णि ब्रह्माग्रे ज्येष्ठं दिवमा ततान।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥ ३० ॥

30. *Brahmajyeṣṭhā saṁbhṛtā vīryāṇi brahmāgre jyeṣṭhaṁ divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested Itself and emerged as the creator.

Who can claim to be the rival of Brahma? None.

Kanda 19/Sukta 24 (Rashtra)

Brahmanaspati and others Devata, Atharva Rshi

येन॑ दे॒वं स॑वि॒तार॑ं॒ परि॑ दे॒वा अधा॑रयन्।
तेने॒मं ब्र॑ह्मणस्पते॒ परि॑ रा॒ष्ट्राय॑ धत्तन॥ १॥

1. *Yena devaṁ svaitāraṁ pari devā adhārayan.*
Tenemaṁ brahmaṇaspate pari rāṣṭrāya dhattana.

By the law and commitment by which the Devas, divine powers and brilliancies of Nature, fully hold and wholly support Savita, the divine, self-refulgent, all-inspiring Sun, O Brahmanaspati, high priest of this great Dominion, you and other enlightened personalities, invest and consecrate this ruler in his office for the sake of the Rashtra, enlightened self-governing social order.

परी॒ममिन्द्र॒मायु॑षे म॒हे क्ष॒त्राय॑ धत्तन।
यथै॑नं ज॒रसे॑ न॒यां ज्योक्क्ष॒त्रेऽ धि॑ जागरत्॥ २॥

2. *Parīmamindramāyuṣe mahe kṣatrāya dhattana.*
Yathainaṁ jarase nayāṁ jyokkṣatre'dhi jāgarat.

O people of the land, for the sake of the great social order, hold and support this Indra, mighty ruler, for good health and full age, so that I may lead him

unto his full age of fulfilment and he may always abide, awake and alert, by the great dominion.

परीमं सोममायुषे महे श्रोत्राय धत्तन।
यथैनं जरसे नयां ज्योक्श्रोत्रेऽधि जागरत्॥ ३॥

3. *Parīmaṁ somamāyuṣe mahe śrotrāya dhattana. Yathainaṁ jarase nayāṁ jyokśrotre'dhi jāgarat.*

O high priest and people of the great social order, hold and support this Soma, inspiring ruler and lover of peace and happiness, for good health, full age and a great sensitive ear for knowledge, information and alleviation of want and suffering, so that I may lead him unto his full age of fulfilment and he may always abide awake and alert for information and rectification of the state problems.

परिं धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातवा उ॥ ४॥

4. *Pari dhatta dhata no varcasemaṁ jarāmṛtyuṁ kṛṇuta dīrghamāyuḥ. Bṛhaspatiḥ prāyaccha-dvāsa etatsomāya rājñe paridhātavā u.*

Invest him with the robes of office. Hold and support him for ourselves with vigour and honour in lustre and splendour to live a long, healthy, full age till the end and total fulfilment, so that this Soma Ruler may wear these robes which Brhaspati, sage of great Vedic wisdom, has given him to wear for his office.

जरां सु गच्छ परिं धत्स्व वासो भवा गृष्टीनामभिशस्तिपा उ। शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्यय-स्व॥ ५॥

5. *Jarāṁ su gaccha pari dhatsva vāso bhavā gṛṣṭī-nāmabhiśastipā u. Śataṁ ca jīva śaradaḥ purūcī rāyaśca poṣamupasaṁvyayasva.*

O Ruler, put on the robes of office, be the defender and promoter of your people against evil and misfortune, reach the fulfilment of your life, live a full hundred years of abundant joy, wrapped in wealth, plenty and prosperity.

परीदं वासो अधिथाः स्वस्तयेऽ भूर्वापीनामभिशस्तिपा उ। शतं च जीव शरदः पुरूचीर्वसूनि चारुर्वि भजासि जीवन्॥ ६॥

6. *Parīdaṁ vāso adhithāḥ svastaye'bhūrvāpī-nāma-bhiśastipā u. Śataṁ ca jīva śaradaḥ purūcīrvasūni cārurvi bhajāsi jīvan.*

O Ruler, put on this robe of office for the honour and well being of your dominion and her people. Be protector and promoter of the water reservoirs and fields against pollution and depletion. Live a full hundred years of life full of abundant wealth and joy and be the people's favourite sharer and dispenser of the wealth, dignity and excellences of life.

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये॥ ७॥

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

O friends, in every joint programme of the nation in planning and development, in every battle of life, at every juncture, let us call upon the mighty and mightier

Indra, the Ruler, swift and instant in action, for our defence, protection and progress.

हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व।
तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ॥ ८ ॥

8. *Hiraṇyavarṇo ajaraḥ suvīro jarāmṛtyuḥ prajayā saṁ viśasva. Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindraḥ.*

O man, O Ruler, golden in graces, ever youthful, nobly brave, scorning infirmity and challenging death, mix, merge and live one with the people. So says Agni, the leading light of life. So says Soma, spirit of peace and felicity. So says Brhaspati, the sage of divine knowledge unbound. So says Indra, lord omnipotent. And so says Savita, the spirit of universal refulgence and inspiration for life and living.

Kanda 19/Sukta 25 (The Leader)

Vaji Devata, Gopatha Rshi

अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥ १ ॥

1. *Aśrāntasya tvā manasā yunajmi prathamasya ca. Utkūlamudvaho bhavoduhya prati dhāvatāt.*

O man, O Ruler, I call upon you and join you with the mind and will of the first and indefatigable order of the Dominion. Be the pioneer to rise and lead the nation to the top, and having led us there, move on farther and higher.

Kanda 19/Sukta 26 (Hiranyam)

Hiranya Devata, Atharva Rshi

अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु।
य एनद्वेद स इदेनमर्हति जरामृत्युर्भवति यो बिभर्ति॥ १ ॥

1. *Agneḥ prajātaṁ pari yaddhiraṇyamamṛtaṁ dadhre adhi martyeṣu. Ya enadveda sa idenamarhati jarāmṛtyurbhavati yo bibharti.*

One who wears gold, (and the golden glow of lustrous vitality of health), born of the crucibles of fire, bears the immortal nectar spirit of life among mortals. Whoever knows this, deserves this, and one who wears this becomes immune to old age and infirmity till death.

यद्धिरण्यं सूर्येणा सुवर्णं प्रजावन्तो मनवः पूर्व ईषिरे।
तत्त्वा चन्द्रं वर्चसा सं सृजत्यायुष्मान्भवति यो बिभर्ति॥ २ ॥

2. *Yaddhiraṇyaṁ sūryeṇa suvarṇaṁ prajāvanto manavaḥ pūrva īṣire. Tattvā candraṁ varcasā saṁ sṛjatyāyuṣmānbhavati yo bibharti.*

That glowing gold which ancient men blest with children received by the sun, that vests you with the lustrous glow of health and grace, and whoever bears that glow is blest with good health and long age.

आयुषे त्वा वर्चसे त्वौजसे च बलाय च।
यथा हिरण्यतेजसा विभासासि जनाँ अनु॥ ३ ॥

3. *Āyuṣe tvā varcase tvaujase ca balāya ca.*
Yathā hiraṇyatejasā bibhāsāsi janāँ anu.

I vest you with the glowing grace of gold and lustrous vitality for the sake of good health and long

age, strength, lustre and the splendour of life, so that with the glow of that gold you shine among the people around.

यद्वेद॒ राजा॒ वरु॑णो॒ वेद॑ दे॒वो बृह॒स्पति॑ः। इन्द्रो॒ यद् वृ॑त्र॒हा वेद॒ तत्त॑ आयु॒ष्यं भुव॒त्तत्ते॑ वर्च॒स्यं भुवत्॥ ४॥

4. *Yadveda rājā varuṇo veda devo bṛhaspatiḥ. Indro yad bṛtrahā veda tatta āyuṣyaṁ bhuvattatte varcasyaṁ bhuvat.*

That gracious gold and golden glow of health which the refulgent Varuna, man of judgement and right choice, knows and possesses, which the divine Brhaspati, sage of unbounded wisdom, knows and possesses, which Indra, potent destroyer of the clouds of darkness, knows and possesses, that very gold and lustrous glow, I wish and pray, may be the vigorous health and longevity for you, that may be the life's glory for you.

Kanda 19/Sukta 27 (Protection)

Trivrt, Chandrama Devata, Bhrgvangira Rshi

गोभि॑ष्ट्वा पात्वृष॒भो वृषा॑ त्वा पातु वा॒जिभि॑ः।
वा॒युष्ट्वा॒ ब्रह्म॑णा पा॒त्विन्द्र॑स्त्वा पात्विन्द्रि॒यैः॥ १॥

1. *Gobhiṣṭvā pātvṛṣabho vṛṣā tvā pātu vājibhiḥ. Vāyuṣṭvā brahmaṇā pātvindrastvā pātvindriyaiḥ.*

Let 'Vrshabha', generous Divinity, protect you with Vedic verses, let 'Vrsha', the abundant mind, protect and advance you with dynamic thoughts and emotions, let 'Vayu', pranic energy, protect you with divine vision in meditation through pranayama, and let

'Indra', the soul, protect you with its own potential of the mind and senses.

सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः।
माद्भ्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु॥ २॥

2. *Somastvā pātvoṣadhibhirnakṣatraiḥ pātu sūryaḥ. Mādbhyastvā candro vṛtrahā vātaḥ prāṇena rakṣatu.*

Let Soma, the divine herb, protect you with oshadhis, medical applications, let the sun protect you with constellations of stars, let Chandrama, the moon, destroyer and dispeller of night's darkness, protect you month by month, and let the air protect you with pranic energy.

तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान्।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ३॥

3. *Tisro divastistraḥ pṛthivīstrīṇyantarikṣāṇi caturaḥ samudrān. Trivṛtaṁ stomaṁ trivṛta āpa āhustāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

Three are the heavens, say the wise, i.e., three are the orders of the regions of light, three are the regions of the earth, three are the regions of the firmament, and four are the oceans, threefold is the Stoma, structure of the musical composition of the verses of adoration, and three are the orders of water. May all these of three orders protect us with their threefold potentials.

त्रीन्नाकांस्त्रीन्त्समुद्रांस्त्रीन्ब्रध्नांस्त्रीन्वैष्टपान्।
त्रीन्मातरिश्वनस्त्रीन्त्सूर्यान्गोमृन्कल्पयामि ते॥ ४॥

4. *Trīnnākāṁstrīntsamudrāṅstrīnbradhnāṁstrīnvaiṣṭapān. Trīnmātariśvanastrīntsūryāngoptṝnkalpayāmi te.*

Three are the 'Nakas', states of divine bliss, three are the stages of human living, Brahmacharya, Grhastha and Vanaprastha, three are the 'Bradhnas', greats, i.e., Ishvara, Jiva and Prakrti, and three are the Vaishtapas, orders of freedom from sufferings of the body, mind and soul. Three are the orders of wind and air, i.e., in summer, winter and rains. And three are the states of the sun as in winter, summer and rains. These three orders of all, I ordain as your protectors.

घृ॒तेन॑ त्वा॒ सम॑ुक्षा॒म्यग्न॒ आज्ये॑न व॒र्धय॑न्।
अ॒ग्नेश्च॒न्द्रस्य॒ सूर्य॑स्य॒ मा प्रा॒णं मा॒यिनो॑ दभन्॥ ५॥

5. *Ghṛtena tvā samukṣāmyagna ājyena vardhayan. Agneścandrasya sūryasya mā prāṇaṁ māyino dabhan.*

O leading light, Agni, I sprinkle you with ghrta, thereby raising you with Ajya, special preparation of ghrta, further, so that no clever negative forces may suppress the pranic energies gifted by the sacred fire, sun and moon through yajna.

मा वः॑ प्रा॒णं मा वो॑ऽपा॒नं मा हरो॑ मा॒यिनो॑ दभन्।
भ्राज॑न्तो वि॒श्ववे॑दसो दे॒वा दैव्ये॑न धावत॥ ६॥

6. *Mā vaḥ prāṇaṁ mā vo'pānaṁ mā haro māyino dabhan. Bhrājanto viśvavedaso devā daivyena dhāvata.*

Let no clever negative forces suppress your

prana, your apana and your lustre and grandeur. O brilliant divinities, blazing lustrous, knowers of all overt and covert facts of the world of existence, wash yourselves clean with divine purities and run on.

प्राणेनाग्निं सं सृजति वातः प्राणेन संहितः।
प्राणेनं विश्वतोमुखं सूर्यं देवा अजनयन्॥ ७॥

7. *Prāṇenāgniṁ saṁ sṛjati vātaḥ prāṇena saṁhitaḥ.*
Prāṇena viśvatomukhaṁ sūryaṁ devā ajanayan.

Lord Almighty invests Agni with pranic energy. The wind and air is invested with prana. The divine powers of Nature, Devas, create the versatile, all radiant, all illuminative sun and vest it with prana.

आयुषायुष्कृतां जीवायुष्माञ्जीव मा मृथाः।
प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम्॥ ८॥

8. *Āyuṣāyuṣkṛtāṁ jīvāyuṣmāñjīva mā mṛthāḥ.*
Prāṇenātmanvatāṁ jīva mā mṛtyorudagā vaśam.

O man, live with full life energy, gift of those divine powers which create the life energy for you. Live with good health for a full age. Never die an untimely death. Live with the life inspiration of those who live and command life energy of the spirit. Never fall a prey to the snares of untimely death.

देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत्पथिभिर्देवयानैः।
आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ९॥

9. *Devānāṁ nihitaṁ nidhiṁ yamindro'nvavindatpathibhirdevayānaiḥ. Āpo hiraṇyaṁ jugupustrivṛdbhistāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

That mysterious but collected treasure of the gifts of divinities which Indra, the soul, received and secured through its karmic performance on the noble paths of action worthy of divinities, and which same golden treasure, the triple dynamics of nature, society and divinity at work in the mind and spirit protected and promoted, that very treasure of your potential, O man, may the three orders of nature, society and divinity protect and promote with threefold blessings. (Refer back to mantra 3 and 4.)

त्रयꣳस्त्रिंशद्दे॒वता॒स्त्रीणि॑ च वी॒र्या ऽ॒णि प्रिया॒यमा॑णा जुगुपुर॒प्स्व॑१॒न्तः। अ॒स्मिंश्च॒न्द्रे अधि॒ यद्धिर॑ण्यं॒ तेना॒यं कृ॑णवद् वी॒र्याणि॥ १०॥

10. *Trayastriṁśaddevatāstrīṇi ca vīryāṇi priyāyamāṇā jugupurapsvantaḥ. Asmiṁścandre adhi addhiraṇyaṁ tenāyaṁ kṛṇavad vīryāṇi.*

Thirty three are the Divinities, i.e., eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati, three are the potentials, i.e., physical, mental and spiritual, all dear, loving and cooperative, which protect and sustain the treasure of human identity within its karmic personality. With this golden treasure of its identity and potential in the golden cave of the heart, let man perform his actions at his best.

Note: Eight Vasus are: earth, water, fire, air, space, moon, sun and stars. They are called Vasus because they provide the abode and sustenance for life.

Eleven Rudras are: ten pranas or vital energies, and the soul. These are called Rudras because they cause sorrow when they forsake man's life.

Twelve Adityas are the Zodiacs of the sun in the yearly round

Indra is cosmic energy and Prajapati, the cosmic yajna. Both these may also be described as the individual soul and the Super-soul.

Reference may also be made to Atharva, 10,7,17.

ये दे॑वा दि॒व्येका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॒षध्वम्॥ ११॥

11. *Ye devā divyekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those Divinities which are eleven and abide in the heaven of light may accept and cherish this homage of havi.

ये दे॑वा अ॒न्तरि॑क्ष॒ एका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॒षध्वम्॥ १२॥

12. *Ye devā antarikṣā ekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the middle region may accept and cherish this homage of havi.

ये दे॑वाः पृ॒थि॒व्यामेका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॒षध्वम्॥ १३॥

13. *Ye devāḥ pṛthivyāmekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the earthly sphere may accept and cherish this homage of havi.

असपत्नं पुरस्तात्पश्चान्नो अभयं कृतम्।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १४ ॥

14. *Asapatnaṁ purastātpaścānno abhayaṁ kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः। इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम्। तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म॥ १५ ॥

15. *Divo mādityā rakṣantu bhūmyā rakṣantvagnayaḥ. Indrāgnī rakṣatāṁ mā purastādaśvināvabhitaḥ śarma yacchatām. Tiraścīnaghnyā rakṣatu jātavedā bhūtakṛto me sarvataḥ santu varma.*

May the Aditya, sun in zodiacs, protect me from the regions of light, may the earthly fires and yajnic flames protect me from earthly dangers, may Indra and Agni, electric and heat energy, protect me from the front, may Ashvins, complementarities of nature, protect me all round, may the man of knowledge of life forms protect cows and other animals as well as reptiles. May nature's divine powers that evolve forms of existence be my protective shield all round.

Kanda 19/Sukta 28 (Darbha Mani)

Darbha-mani Devata, Brahma Rshi

इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे।
दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः ॥ १ ॥

1. *Imaṁ badhnāmi te maṇiṁ dīrghāyutvāya tejase. Darbhaṁ sapatnadambhanaṁ dviṣatastapa-naṁ hṛdaḥ.*

O man, for a long healthy life, I bind on you this jewel Darbha, a catalytic agent, which puts down rival elements and burns out the very heart centre of negative forces.

('Darbha', the word is derived from the root 'dr' which means 'to break'. It is something that is valuable, powerful and adorable. In this sukta, it has been interpreted as the Darbha grass which is purest white, most adorable and effective against ailments. The other interpretation is 'the commander of the forces of defence'. Reference: "Dayananada Vaidic Kosha", by Rajavir Shastri, Delhi: Arsha Sahitya Trust, and "Atharva-veda Bhashyam" by Vishvanath Vidyalankar, published by Ram Lal Kapur Trust, and Atharva-veda commentaries by Kshemakarana Das, and by W.D. Whitney)

द्विषतस्तापयन्हृदः शत्रूणां तापयन्मनः।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्मइवाभीन्त्संन्तापयन्॥ २॥

2. *Dviṣatastāpayanhṛdaḥ śatrūṇāṁ tāpayanmanaḥ. Durhārdaḥ sarvāṁstvaṁ darbha gharmaivā-bhīntsantāpayan.*

Scorching the heart of the jealous, heating up the mind of the enemies, you, O Darbha, destroyer, be active like the very fire and the sun, distressing and burning up all the undaunted elements, negative and evil at heart.

घर्मइ॑वाभि॒तप॑न्दर्भ द्विष॒तो नि॒तप॑न्मणे।
हृ॒दः स॒पत्ना॑नां भि॒न्द्धीन्द्र॑इव विरु॒जं ब॒लम्॥ ३॥

3. *Gharma-ivābhitapandarbha dviṣato nitapan-maṇe. Hṛdaḥ sapatnānāṁ bhinddhīndraiva virujaṁ balam.*

O Darbha, O Jewel, blazing like fire and the sun, scorching the jealous, break the rivals to the very core of the heart, like Indra, lightning, striking and breaking the cloud asunder.

भि॒न्द्धि द॑र्भ स॒पत्ना॑नां॒ हृद॑यं द्विष॒तां म॑णे।
उ॒द्यन्त्वच॑मिव॒ भूम्या॒ः शिर॑ एषां॒ वि पा॑तय॥ ४॥

4. *Bhinddhi darbha sapatnānāṁ hṛdayaṁ dviṣatāṁ maṇe. Udyantvacamiva bhūmyāḥ śira eṣāṁ vi pātaya.*

O Darbha, O Jewel, break asunder the heart core of the rival and jealous negative forces and, rising like the sun removing the dark veil of the earth, throw off the umbrella cover of these enemy forces.

भि॒न्द्धि द॑र्भ स॒पत्ना॑न्मे भि॒न्द्धि मे॑ पृतनाय॒तः।
भि॒न्द्धि मे॒ सर्वा॑न्दुर्हार्दो॑ भि॒न्द्धि मे॑ द्विष॒तो म॑णे॥ ५॥

5. *Bhinddhi darbha sapatnānme bhinddhi me pṛtanāyataḥ. Bhinddhi me sarvāndurhārdo bhinddhi me dviṣato maṇe.*

O Darbha, break down my rival forces, disintegrate the forces that fight against me. Break off all those that act against my heart and soul. O Jewel, break down all the forces that jealously deplete me.

छिन्द्धि दर्भ सपत्नान्मे छिन्द्धि में पृतनायतः।
छिन्द्धि मे सर्वान्दुर्हार्दीन् छिन्द्धि में द्विषतो मणे॥ ६॥

6. *Chinddhi darbha sapatnānme chinddhi me pṛtanāyataḥ. Chinddhi me sarvāndurhārdān chinddhi me dviṣato maṇe.*

O Darbha, split up and destroy my rival forces, split up and destroy the forces that fight against me, O Jewel, destroy all the evil at heart that work against me, destroy all the jealous forces acting against me.

वृश्च दर्भ सपत्नान्मे वृश्च में पृतनायतः
वृश्च मे सर्वान्दुर्हार्दो वृश्च में द्विषतो मणे॥ ७॥

7. *Vṛśca darbha sapatnānme vṛśca me pṛtanāyataḥ. Vṛśca me sarvāndurhārdo vṛśca me dviṣato maṇe.*

O Darbha, uproot all my rivals, uproot all the enemy forces fighting against me. O Jewel, root out all the evil at heart that work against me, root out all the jealous forces acting against me.

कृन्त दर्भ सपत्नान्मे कृन्त में पृतनायतः।
कृन्त मे सर्वान्दुर्हार्दः कृन्त में द्विषतो मणे॥ ८॥

8. *Kṛnta darbha sapatnānme kṛnta me pṛtanāyataḥ. Kṛnta me sarvāndurhārdaḥ kṛnta me dviṣato maṇe.*

O Darbha, cut down to nothing all my rivals, cut down to nothing all my adversaries. O Mani, cut down to naught all the evil that work against my heart, cut down to naught all jealousies against my system.

पिंश दर्भ सपत्नान्मे पिंश में पृतनायतः।
पिंश मे सर्वान्दुर्हार्दः पिंश में द्विषतो मणे॥ ९॥

9. *Piṁśa darbha sapatnānme piṁśa me pṛtanāyataḥ. Piṁśa me sarvāndurhārdaḥ piṁśa me dviṣato maṇe.*

O Darbha, crush all the rivals, crush all the adversaries acting against me. O Mani, crush all the evil at heart that work against me, crush all the jealousies against my system.

विध्य॑ दर्भ स॒पत्ना॑न्मे॒ विध्य॑ मे पृतनाय॒तः।
विध्य॑ मे॒ सर्वा॑न्दु॒र्हार्दो॑ विध्य॑ मे द्विष॒तो म॑णे॥ १०॥

10. *Vidhya darbha sapatnānme vidhya me pṛtanā-yataḥ. Vidhya me sarvāndurhārdo vidhya me dviṣato maṇe.*

O Darbha, pierce to naught all my rivals, pierce to zero germination all my adversaries. O Mani, pierce to death all the evil at heart that work against me, pierce down to nothing all the jealous forces against my system.

Kanda 19/Sukta 29 (Darbha Mani)

Darbha Mani Devata, Brahma Rshi

निक्ष॑ दर्भ स॒पत्ना॑न्मे॒ निक्ष॑ मे पृतनाय॒तः।
निक्ष॑ मे॒ सर्वा॑न्दु॒र्हार्दो॑ निक्ष॑ मे द्विष॒तो म॑णे॥ १॥

1. *Nikṣa darbha sapatnānme nikṣa me pṛtanāyataḥ. Nikṣā me sarvāndurhārdo nikṣa me dviṣato maṇe.*

O Darbha, destroyer of negativities, split up my rivals, split up my fighting adversaries. Split up all the evil at heart against me. O Mani, split up all the jealous forces that act against me.

तृ॒न्द्धि द॑र्भ स॒पत्ना॑न्मे तृ॒न्द्धि मे॑ पृतनाय॒तः।
तृ॒न्द्धि मे॒ सर्वा॑न्दु॒र्हार्द॑स्तृ॒न्द्धि मे॑ द्विष॒तो म॑णे॥ २॥

2. *Tṛnddhi darbha sapatnānme tṛnddhi me pṛtanāyataḥ. Tṛnddhi me sarvāndurhārdastṛnddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, cleave my rivals, cleave my fighting adversaries. Cleave all the evil at heart opposed to me. O Mani, cleave all the jealous forces standing against me.

रुन्द्धि दर्भ सपत्नान्मे रुन्द्धि मे पृतनायतः।
रुन्द्धि मे सर्वान्दुर्हार्दो रुन्द्धि मे द्विषतो मणे॥ ३॥

3. *Runddhi darbha sapatnānme runddhi me pṛtanāyataḥ. Runddhi me sarvāndurhārdo runddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, shut off all my rivals, shut off all my adversaries. O Mani, shut off all negative forces which are evil at heart, shut out all jealous forces active against me.

मृण दर्भ सपत्नान्मे मृण मे पृतनायतः।
मृण मे सर्वान्दुर्हार्दो मृण मे द्विषतो मणे॥ ४॥

4. *Mṛṇa darbha sapatnānme mṛṇa me pṛtanāyataḥ. Mṛṇa me sarvāndurhārdo mṛṇa me dviṣato maṇe.*

O Darbha, destroyer of negativities, reduce to dust my rivals, crush to dust my fighting rivals. Crush to dust all forces evil at heart against me, crush to dust, O Mani, all the jealous forces that stand against me.

मन्थ दर्भ सपत्नान्मे मन्थ मे पृतनायतः।
मन्थ मे सर्वान्दुर्हार्दो मन्थ मे द्विषतो मणे॥ ५॥

5. *Mantha darbha sapatnānme mantha me pṛtanā-yataḥ. Mantha me sarvāndurhārdo mantha me dviṣato maṇe.*

O Darbha, destroyer of negativities, shake up and churn my rivals, shake up and churn my adversaries, shake up and churn all the evil hearted opponents, shake up and churn all the jealous forces, O Mani.

पि॒ण्ड्ढि दर्भ स॒पत्रा॑न्मे पि॒ण्ड्ढि मे॑ पृतनाय॒तः ।
पि॒ण्ड्ढि मे॒ सर्वा॑न्दु॒र्हार्दः॑ पि॒ण्ड्ढि मे॑ द्विष॒तो म॑णे ॥ ६ ॥

6. *Piṇḍḍhi darbha sapatnānme piṇḍḍhi me pṛtanā-yataḥ. Piṇḍḍhi me sarvāndurhārdaḥ piṇḍḍhi me dviṣato maṇe.*

O Darbha, destroyer of destroyers, batter all my rivals, batter all my adversaries, O Mani, batter all the evil hearted ranged against me, batter all the jealous forces active against me.

ओष॑ दर्भ स॒पत्रा॑न्मे॒ ओष॑ मे पृतनाय॒तः ।
ओष॑ मे॒ सर्वा॑न्दु॒र्हार्द॒ ओष॑ मे द्विष॒तो म॑णे ॥ ७ ॥

7. *Oṣa darbha sapatnānme oṣa me pṛtanāyataḥ. Oṣa me sarvāndurhārda oṣa me dviṣato maṇe.*

O Darbha, destroyer of negative forces, heat and eliminate all my rivals, heat and destroy all my adversaries. O Mani, heat and eliminate all evil at heart against me, heat and destroy all jealous forces active against me.

दह॑ दर्भ स॒पत्रा॑न्मे॒ दह॑ मे पृतनाय॒तः ।
दह॑ मे॒ सर्वा॑न्दु॒र्हार्दो॒ दह॑ मे द्विष॒तो म॑णे ॥ ८ ॥

8. *Daha darbha sapatnānme daha me pṛtanāyataḥ.*
Daha me sarvāndurhārdo daha me dviṣato maṇe.

O Darbha, destroyer of negativities, burn and consume all my rivals, burn and consume all my adversaries. O Mani, burn and consume all the evil hearted ranged against me, burn and consume all the jealous forces active against me.

जहि दर्भ सपत्नान्मे जहि मे पृतनायतः।
जहि मे सर्वान्दुर्हार्दो जहि मे द्विषतो मणे॥ ९॥

9. *Jahi darbha sapatnānme jahi me pṛtanāyataḥ.*
Jahi me sarvāndurhārdo jahi me dviṣato maṇe.

O Darbha, destroyer of enmities, kill all my rivals, kill all my adversaries. O Mani, kill all the evil hearted ranged against me, kill all the jealous active against me.

Kanda 19/Sukta 30 (Darbha Mani)

Darbha Mani Devata, Brahma Rshi

यत्ते दर्भ जरामृत्युः शतं वर्मसु वर्म ते।
तेनेमं वर्मिणं कृत्वा सपत्नां जहि वीर्यैः॥ १॥

1. *Yatte darbha jarāmṛtyuḥ śataṁ varmasu varma te.Tenemaṁ varmiṇaṁ kṛtvā sapatnān jahi vīryaiḥ.*

O Darbha, destroyer of enemies, hundred-fold is your armour of defence among armours against age and untimely death. With that same armour, strengthen this man-warrior well-guarded and, with your vigour and virilities, destroy all adversaries ranged against him.

शतं ते दर्भ वर्माणि सहस्रं वीर्या ∫णि ते।
तमस्मै विश्वे त्वां देवा जरसे भर्तवा अदुः॥ २॥

2. *Śataṁ te darbha varmāṇi sahasraṁ vīryāṇi te. Tamasmai viśve tvāṁ devā jarase bhartavā aduḥ.*

O Darbha, destroyer of destroyers, hundredfold are your armours of defence, thousandfold your vigour and virility, strength, courage and heroism. Such as you are, all world divinities of nature and humanity have given you unto this man to bear and wear against infirmity till full age and death.

त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम्।
त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि॥ ३॥

3. *Tvāmāhurdevavarma tvāṁ darbha brahmaṇaspatim. Tvāmindrasyāhurvarma tvaṁ rāśtrāṇi rakṣasi.*

O Darbha, they say you are Deva-varma, armour of divinities, Brahmanaspati, protector and sustainer of the expansive world and of the universal knowledge of existence. They say you are the armour of Indra, the omnipotent, and you defend and protect the social order of world dominions.

सपत्नक्षयणं दर्भ द्विषतस्तपनं हृदः।
मणिं क्षत्रस्य वर्धनं तनूपानं कृणोमि ते॥ ४॥

4. *Sapatnakṣayaṇaṁ darbha dviṣatastapanaṁ hṛdaḥ. Maṇiṁ kṣtrasya vardhanaṁ tanūpānaṁ kṛṇomi te.*

Darbha, the jewel destroyer of adversaries, heart burner of jealous enemies, O man, O Ruler, I make the

promoter of the social order, protector of the body politic, for you.

यत्समुद्रो अभ्यक्रन्दत्पर्जन्यो विद्युता सह।
ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत॥ ५॥

5. *Yatsamudro abhyakrandatparjanyo vidyutā saha. Tato hiraṇyayo bindustato darbho ajāyata.*

When the ocean roared and the cloud thundered with lightning, then was born the golden drop, invincible vitality, and thence arose the Darbha.

Kanda 19/Sukta 31 (Audumbara Mani)

Audumbara Mani Devata, Savita Pushtikama Rshi

औदुम्बरेण मणिना पुष्टिकामाय वेधसा।
पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत्॥ १॥

1. *Audumbareṇa maṇinā puṣṭikāmāya vedhasā. Paśūnāṁ sarveṣāṁ sphātiṁ goṣṭhe me savitā karat.*

May Savita, creative genius, with Vedha, the expert of specialised knowledge, with Audumbara mani, a prize preparation of Ficus Glomerata, develop in my cow stall plenty of all breeds of healthy animals for me as I am keen for the health, growth and development of animals.

यो नो अग्निर्गार्हपत्यः पशूनामधिपा असत्।
औदुम्बरो वृषा मणिः सं मा सृजतु पुष्ट्या॥ २॥

2. *Yo no agnirgārhapatyaḥ paśūnāmadhipā asat. Audumbaro vṛṣā maṇiḥ saṁ mā sṛjatu puṣṭyā.*

May this Agni, which is our sacred home fire of

yajna, be the preserver and promoter of the animals, and may the efficacious and abundant Audumbara mani augment me with growth and prosperity.

करीषिणीं फलवतीं स्वधामिरां च नो गृहे।
औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे॥ ३॥

3. *Karīṣiṇīṁ phalavatīṁ svadhāmirāṁ ca no gṛhe. Audumbarasya tejasā dhātā puṣṭiṁ dadhātu me.*

Abundance of fertility and fruitfulness, profusion of self-sufficiency in food and drink, and growth of prosperity, may Dhata, lord of the world order, bear and bring into our home by the power and lustre of the efficacy of Audumbara.

यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः।
गृह्ण ३ हं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम्॥ ४॥

4. *Yad dvipācca catuṣpācca yānyannāni ye rasāḥ. Gṛhṇeham tveṣāṁ bhūmānam bibhradaudumbaram maṇim.*

Whatever bipeds and quadrupeds there be around, whatever foods and delicious drinks there be in the world, I pray, bearing the divine Audumbara mani and performing the sacred home fire yajna, I may have the best in abundance of them.

पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्य ∫म्।
पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात्॥ ५॥

5. *Puṣṭiṁ paśūnāṁ pari jagrabhāham catuṣpadāṁ dvipadāṁ yacca dhānyam. Payaḥ paśūnāṁ rasamoṣadhīnāṁ bṛhaspatiḥ savitā me ni yacchāt.*

I have taken up the care, welfare and growth of the biped and quadruped living beings. I have also received their gift of food grains, milk of cows and other milch animals, and the juice of herbs. May Brhaspati Savita, lord omniscient and omnificent, inspire and bless me with abundance of all that wealth.

अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु।
मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥ ६ ॥

6. *Ahaṁ paśūnāmadhipā asāni mayi puṣṭaṁ puṣṭapatirdadhātu. Mahyamaudumbaro maṇirdraviṇāni ni yacchatu.*

Let me be the master protector and promoter of animals. May the lord of health and growth bless me with health, growth and all round development. May the divine Audumbara mani bring me wealth, honour and excellence.

उप मौदुम्बरो मणिः प्रजया च धनेन च।
इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा ॥ ७ ॥

7. *Upa maudumbaro maṇiḥ prajayā ca dhanena ca. Indreṇa jinvito maṇirā māgantsaha varcasā.*

Audumbara mani, with people and with wealth, indeed the jewel gift inspired and energised by Indra, mighty world ruler, has come to me with honour and grandeur.

देवो मणिः सपत्नहा धनसा धनसातये।
पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥ ८ ॥

8. *Devo maṇiḥ sapatnahā dhanasā dhanasātaye. Paśorannasya bhūmānaṁ gavāṁ sphātiṁ ni yacchatu.*

May the divine, generous jewel, destroyer of adversaries, giver of wealth and honour, we pray, steadily give us abundant growth of animals, food grains, and the growth and development of cows for the progress of the common wealth of humanity.

यथाग्रे॒ त्वं व॑नस्पते पु॒ष्ट्या स॒ह ज॑ज्ञि॒षे।
ए॒वा धन॑स्य मे स्फा॒तिमा द॑धातु सर॑स्वती॥ ९॥

9. *Yathāgre tvaṁ vanaspate puṣṭyā saha jajñiṣe. Evā dhanasya me sphātimā dadhātu sarasvatī.*

O Vanaspati, master protector and developer of forests and the green revolution from early times, just as you have come up with health, growth and development of humanity and the environment, so may Sarasvati, mother knowledge, bear and bring us abundant growth of wealth for us.

आ मे॒ धन॑ꣳ सर॑स्वती॒ पय॑स्फा॒तिं च॑ धा॒न्य ꣳ॑ म्।
सि॒नी॒वा॒ल्यु॒पा॑ वहाद॒यं चौद॑ु॒म्बरो म॒णिः॥ १०॥

10. *Ā me dhanaṁ sarasvatī payasphātiṁ ca dhānyam. Sinīvālyupā vahādayaṁ caudumbaro maṇiḥ.*

To us all, may Sarasvati, generous mother giver of food for all, bring plenty of food and wealth, and so may this Audumbara mani bring us food, wealth, honour and excellence.

त्वं म॑णी॒नाम॑धि॒पा वृषा॑सि॒ त्वयि॑ पु॒ष्टं पु॑ष्ट॒पति॑र्जजान। त्वयी॒मे वाजा॒ द्रवि॑णानि॒ सर्वौ॑दु॒म्बर॒ः स त्वम॒स्मत्स॑हस्वा॒रादरा॑ति॒-मम॑ति॒ं क्षुधं च॥ ११॥

11. *Tvaṁ maṇīnāmadhipā vṛṣāsi tvayi puṣṭaṁ puṣṭapatirjajāna. Tvayīme vājā draviṇāni sarvaudumbaraḥ sa tvamasmat sahasvārādarātimamatiṁ kṣudhaṁ ca.*

Audumbara mani, you are supreme over all other jewels. You are generous. In you the lord of creative evolution placed strength and energy for growth. In you abide all these nourishments, energies and wealths of life. O all-supreme master of strength, growth and prosperity, drive off from us indigence, lack of understanding and hunger.

ग्रा॒म॒णीर॑सि ग्राम॒णीरु॒त्थाया॒भिषि॑क्तो॒ऽभि मा॑ सिञ्च॒ वर्च॑सा। तेजो॑ऽसि॒ तेजो॒ मयि॑ धार॒याधि॑ र॒यिर॑सि र॒यिं मे॑ धेहि॥ १२॥

12. *Grāmaṇīrasi grāmaṇīrutthāyābhiṣikto'bhi mā siñca varcasā. Tejo'si tejo mayi dhārayādhi rayirasi rayiṁ me dhehi.*

You are the leader of villages, leader anointed and consecrated, rise and bless me with lustre. You are all splendour, bless me with splendour. You are supreme ruler of wealth, honour and excellence. Pray invest me too with honour, wealth and excellence.

पु॒ष्टिर॑सि पु॒ष्ट्या मा॒ सम॑ङ्ग्धि गृहमे॒धी गृ॒हप॑तिं मा कृणु। औदु॑म्बर॒ः स त्वम॒स्मासु॑ धेहि र॒यिं च॑ न॒ः सर्व॑वीर॒ं नि य॑च्छ रा॒यस्पोषा॑य॒ प्रति॑ मुञ्चे अ॒हं त्वाम्॥ १३॥

13. *Puṣṭirasi puṣṭyā mā samaṅgdhi gṛhamedhī gṛhapatiṁ mā kṛṇu. Audumbaraḥ sa tvamasmāsu dhehi rayiṁ ca naḥ sarvavīraṁ ni yaccha rāyaspoṣāya prati muñce ahaṁ tvām.*

You are nourishment and growth itself. Invest me with nourishment and growth. You are ideal master of the home dedicated to yajna and the family. Make me a good householder. You are Audumbara, treasure of wide virtues, wealth and power of life. Give us wealth all worthy of the brave. I hold on to you for peace, prosperity and progress.

अयमौदुम्बरो मणिर्वीरो वीराय बध्यते। स नः सनिं मधुमतीं कृणोतु रयिं च नः सर्ववीरं नि यच्छात्॥ १४॥

14. *Ayamaudumbaro maṇirvīro vīrāya badhyate. Sa naḥ saniṁ madhumatīṁ kṛṇotu rayiṁ ca naḥ sarvavīraṁ ni yacchāt.*

Mighty brave is this Audumbara mani, worthy of the brave to wear and bear. Let it make our share of wealth for body, mind and soul full of honey sweets. May it give us wealth, honour and excellence wholly worthy of all the brave.

Note: As the theme of Audumbara-mani grows in this Sukta, it becomes clear that this 'jewel' is not simply a magical amulet from the Udumbara tree. It is a valuable extract from the tree, very efficacious in home yajna too for the growth of health and development of animals (verses 1-5). Then it becomes the source of health, wealth and progeny (6-8). Then the thought moves on to Sarasvati (mother of knowledge), Vanaspati (preserver, developer and manager of forests, also the sun), and Gramani (village leader), which are all human and divine variations of the source of health, wealth, honour, excellence and enlightenment. At the end the 'mani' becomes the sole source of humanity's share of

food, energy and excellence for body, mind and soul, Lord Supreme, diversifier as well as the unifier of all that is. The Sukta is a mystical vision of the concrete, moving up to the mysterious.

Kanda 19/Sukta 32 (Darbha)

Darbha Devata, Bhrgu Ayushkama Rshi

Darbha ordinarily is Kusha grass, specially white, different from ordinary Kusha and Kasa. But derived from the root 'dr', 'to break', in Vedic language it would mean 'the breaker of negativities and joiner of positivities to wholeness', a giver of invulnerable strength. Darbha, then, is to be understood as both medicinal and metaphorical.

शतकाण्डो दुश्च्यवनः सहस्त्रपर्ण उत्तिरः।
दर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे॥ १॥

1. *Śatakāṇḍo duścyavanaḥ sahasraparṇa uttiraḥ. Darbho ya ugra oṣadhistaṁ te badhnāmyāyuṣe.*

Hundred stemmed, inviolable, thousand leaved, the efficacious saviour Darbha, powerful healer, I bind on you for good health and long life.

नास्य केशान्प्र वपन्ति नोरसि ताडमा घ्नते।
यस्मा अच्छिन्नपर्णेन दर्भेण शर्म यच्छति॥ २॥

2. *Nāsya keśānpra vapanti norasi tāḍamā ghnate. Yasmā acchinnaparṇena darbheṇa śarma yacchati.*

No way can diseases remove his hair nor strike at his chest to whom the physician provides health and security with Darbha of whole and unbroken leaves.

दि॒वि ते॒ तूल॑मोषधे पृथि॒व्याम॑सि॒ निष्ठि॑तः।
त्वया॑ स॒हस्र॑काण्डे॒नायु॒ः प्र व॑र्धयामहे॥ ३॥

3. *Divi te tūlamoṣadhe pṛthivyāmasi niṣṭhitaḥ.*
Tvayā sahasrakāṇḍenāyuḥ pra vardhayāmahe.

O Saviour from suffering, Oshadhi, your top is in the sun while you are rooted on the earth. By you, who expand over a hundred stems and branches, we increase and immunise the life and health of people.

ति॒स्रो दि॒वो अत्य॑तृणत्ति॒स्र इ॒माः पृ॑थि॒वीरु॒त।
त्वया॒हं दु॒र्हार्दो॑ जि॒ह्वां नि तृ॑णद्मि॒ वचां॑सि॥ ४॥

4. *Tisro divo atyatṛṇattisra imāḥ pṛthivīruta.*
Tvayāhaṁ durhārdo jihvāṁ ni tṛṇadmi vacāṁsi.

O Darbha, destroyer and preserver, you pervade the three heavens and these three regions of the earth, you penetrate and break the negativities to join the positivities. With you as sanative saviour, I pierce through the tongue of the evil hearted and disintegrate their words.

त्वम॑सि॒ सह॑मानो॒ऽहम॑स्मि॒ सह॑स्वान्।
उ॒भौ सह॑स्वन्तौ भू॒त्वा स॒पत्रा॑न्त्सहिषीमहि॥ ५॥

5. *Tvamasi sahamāno'hamasmi sahasvān. Ubhau sahasvantau bhūtvā sapatnāntsahiṣīmahi.*

O Darbha, you are master of patience and courage, victor of war, in the process of fighting, I am courageous and challenging too on way to battle, unflinching. Both of us together, possessed of strength, courage and will, ready to fight, shall conquer the adversaries.

सहस्व नो अभिमातिं सहस्व पृतनायतः।
सहस्व सर्वान्दुर्हार्दः सुहार्दो मे बहून्कृधि॥ ६॥

6. *Sahasva no abhimātiṁ sahasva pṛtanāyataḥ. Sahasva sarvāndurhārdaḥ suhārdo me bahūn-kṛdhi.*

Fight and rout the proud adversary. Fight and defeat the enemies upfront on the field. Challenge and overthrow all those evil hearted. Let the good hearted be many around me.

दर्भेण देवजातेन दिवि ष्टम्भेन शश्वदित्।
तेनाहं शश्वतो जनाँ असनं सनवानि च॥ ७॥

7. *Darbheṇa devajātena divi ṣṭambhena śaśvadit. Tenāhaṁ śaśvato janāň asanaṁ sanavāni ca.*

By Darbha, eternal destroyer and preserver, realised by brilliant divines, all sustaining master in heaven, I, eternal too, always win people over, and I pray I may continue to win.

प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च।
यस्मै च कामयामहे सर्वस्मै च विपश्यते॥ ८॥

8. *Priyaṁ mā darbha kṛṇu brahmarājanyābhyāṁ śūdrāya cāryāya ca. Yasmai ca kāmayāmahe sarvasmai ca vipaśyate.*

O Darbha, destroyer and preserver, eternal sanative, render me dear and loving to and loved by all Brahmanas, Kshatriyas, Vaishyas, Shudras, whoever we love and desire, and all those who have the eye to see (and discriminate right and wrong).

यो जायमानः पृथिवीमदृंहद्यो अस्तभ्नाद्न्तरिक्षं दिवं च।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽ यं दर्भो वरुणो दिवा कः॥ ९॥

9. *Yo jāyamānaḥ pṛthivīmadṛṁhadyo astabhnādantarikṣaṁ divaṁ ca. Yaṁ bibhrataṁ nanu pāpmā viveda sa no'yaṁ darbho varuṇo divā kaḥ.*

He that, self-manifesting, created and stabilised the earth, who sustained and stabilised the firmament and the heaven, whom the evil at heart never know and realise, that Darbha, destroyer and preserver, Varuna, divine umbrella, lord of judgement and eternal goodness, may, we pray, bless us with heavenly light.

सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव।
स नोऽ यं दर्भः परि पातु विश्वतस्तेन साक्षीय पृतनाः पृतन्यतः॥ १०॥

10. *Sapatnahā śatakāṇḍaḥ sahasvānoṣadhīnāṁ prathamaḥ saṁ babhūva. Sa no'yaṁ darbhaḥ pari pātu viśvatastena sākṣīya pṛtanāḥ pṛtanyataḥ.*

He, destroyer of adversaries, of infinite manifestations, infinitely loving and loved, lord of courage and patience, all victorious, is the first and highest of all saviour sanatives. May he, Darbha, destroyer and preserver, protect and promote us all round. By him, may I win over those who stand against me and battle with negative forces.

Kanda 19/Sukta 33 (Darbha)

Darbha Devata, Bhrgu Rshi

सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम्।
स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा सं सृजाति नः ॥ १ ॥

1. *Sahasrārghaḥ śatakāṇḍaḥ payasvānapāmagnirvīrudhāṁ rājasūyam. Sa no'yaṁ darbhaḥ pari pātu viśvato devo maṇirāyuṣā saṁ sṛjāti naḥ.*

Adorable and adored a thousand ways, infinitely manifested in stems and branches, universally loved, treasurehold of delicious food and drink, flashing like lightning fire of the clouds, royal majestic among sanative herbs, may Darbha, divine destroyer and preserver, refulgent jewel of the universe, join us with health and age through the human body on earth. May the Lord protect and promote us all round.

घृतादुल्लुप्तो मधुमान्पयस्वान्भूमिद्रंहोऽच्युतश्च्यावयिष्णुः।
नुदन्त्सपत्नानधरांश्च कृण्वन्दर्भा रोह महतामिन्द्रियेण ॥ २ ॥

2. *Ghṛtādullupto madhumānpayasvānbhūmidṛṁho'cyutaścyāvayiṣṇuḥ. Nudantsapatnānadharāṁśca kṛṇvandarbhā roha mahatāmindriyeṇa.*

Like fire and light raised from ghrta, bearing sweets of joy as honey, abundant with delicious food and drink, firm as earth, unshakable shaker, throwing off adversaries and razing them down, may Darbha, destroyer of negativities for rehabilitation of positivities, arise in our consciousness along with the sense, mind and power of the Great.

त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे।
त्वां पवित्रमृषयोऽ भरन्त त्वं पुनीहि दुरितान्यस्मत्॥ ३॥

3. *Tvaṁ bhūmim-atyeṣyojasā tvaṁ vedyāṁ sīdasi cāruradhvare. Tvāṁ pavitramṛṣayo'bharanta tvaṁ punīhi duritānyasmat.*

O Darbha, with the blaze of your splendour, you pervade and transcend the earth. You sit with the holy fire in the vedi, beatific presence in the yajna of love free from violence. Pure, immaculate and holy, the seers realise you in the heart. Pray, purify and sanctify us, lord, free us from all sin and evil.

तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः।
ओजो देवानां बलमुग्रमेतत्तं ते बध्नामि जरसे स्वस्तये॥ ४॥

4. *Tīkṣṇo rājā viṣāsahī rakṣohā viśvacarṣaṇiḥ. Ojo devānāṁ balamugrametattaṁ te badhnāmi jarase svastaye.*

Brilliant, patient and penetrative, ruling light of life, victorious, destroyer of evil, all-watching lover of humanity, this Darbha is the strength and splendour of divinities. With this, O man, I join you for a long full age and all round well being.

दर्भेण त्वं कृणवद् वीर्या ∫णि दर्भं बिभ्रदात्मना मा व्यथिष्ठाः। अतिष्ठाया वर्चसाधान्यान्त्सूर्य इवा भाहि प्रदिशश्चतस्रः॥ ५॥

5. *Darbheṇa tvaṁ kṛṇavad vīryāṇi darbhaṁ bibhradātmanā mā vyathiṣṭhāḥ. Atiṣṭhāyā varcasādhānyāntsūrya ivā bhāhi pradiśa-ścatasraḥ.*

O man, with Darbha by you, do heroic deeds. Bearing Darbha by heart and soul, suffer no fear and despair. Surpassing others with your power and lustre, shine like the sun over all the four directions and sub-directions.

Kanda 19/Sukta 34 (Jangida Mani)

Jangida Vanaspati Devata, Angira Rshi

जङ्गिडो ऽसि जङ्गिडो रक्षितासि जङ्गिडः।
द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः॥ १॥

1. *Jaṅgiḍo'si jaṅgiḍo rakṣitāsi jaṅgiḍaḥ. Dvipāccatuṣpādasmākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ.*

O Jangida, you are Jangida, devourer of disease. You are Jangida, the protector. May Jangida protect our bipeds and our quadrupeds.

या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये।
सर्वान्विनक्तु तेजसोऽरसां जङ्गिडस्करत्॥ २॥

2. *Yā gṛtsyastripañcāśīḥ śataṁ kṛtyākṛtaśca ye. Sarvān vinaktu tejaso'rasāṁ jaṅgiḍaskarat.*

Hundred and fifty's are the deadly diseases, and hundreds are the mysterious evil ones. All these, may Jangida turn to saplessness, deprive them of their virulence, and stop their growth immediately.

अरसं कृत्रिमं नादमरसाः सप्त विस्रसः।
अपेतो जङ्गिडामतिमिषुमस्तेव शातय॥ ३॥

3. *Arasaṁ kṛtrimaṁ nādamarasāḥ sapta visrasaḥ. Apeto jaṅgiḍāmatimiṣumasteva śātaya.*

O Jangida, just as an archer shoots off the arrow

so, pray, shoot off the hoarse voice and dry the cough, cure the seven kinds of debility, decay, paralysis and disjointures, and so pray cure loss of understanding and loss of memory.

कृत्यादूषणो एवायमथो अरातिदूषणः ।
अथो सहस्वञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ४ ॥

4. *Kṛtyādūṣaṇa evāyamatho arātidūṣaṇaḥ.*
Atho sahasvañjaṅgiḍaḥ pra ṇa āyūṁṣi tāriṣat.

Jangida is the cure of indigence and evil tendencies of the mind. May Jangida, patient, resistant and powerful, save our health and vigour and help us to live a long, full life of good cheer.

स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।
विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥ ५ ॥

5. *Sa jaṅgiḍasya mahimā pari ṇaḥ pātu viśvataḥ.*
Viṣkandhaṁ yena sāsaha saṁskandhamoja ojasā.

That is the greatness of vigorous and lustrous Jangida by which it may, we wish and pray, protect us all round all ways, the same lustre and grandeur by which it fights and roots out Vishkandha and Samskandha, partial as well as the total debility of the body system.

त्रिष्ट्वा देवा अजनयन्निष्ठितं भूम्यामधि ।
तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥ ६ ॥

6. *Triṣṭvā devā ajanayanniṣṭhitaṁ bhūmyāmadhi.*
Tamu tvāṅgirā iti brāhmaṇāḥ pūrvyā viduḥ.

Thrice in the year do the learned specialists grow and develop you, Jangida, and versatile as you are, the

ancient Brahmanas knew you and called you 'Angira', the comprehensive, the universal, the panacea.

न त्वा॒ पूर्वा॒ ओष॑धयो॒ न त्वा॑ तर॒न्ति॒ या नवा॑ः ।
विबा॑धऽउ॒ग्रो ज॑ङ्गि॒डः प॑रि॒पाण॑ः सु॒म॒ङ्गल॑ः ॥ ७ ॥

7. *Na tvā pūrvā oṣadhayo na tvā taranti yā navāḥ.*
Vibādha ugro jaṅgiḍaḥ paripāṇaḥ sumaṅ-galaḥ.

Neither the old medications nor the latest excel and out-date you, Jangida, being the preventive, the strong, the protector, the auspicious immunizer.

अथो॑पदान भगवो॒ जङ्गि॒डामि॑तवीर्य ।
पु॒रा त॑ उ॒ग्रा ग्र॑सत॒ उपेन्द्रो॑ वी॒र्यं॑ ददौ ॥ ८ ॥

8. *Athopadāna bhagavo jaṅgiḍāmitavīrya.*
Purā ta ugrā grasata upendro vīryaṁ dadau.

O Jangida, generous giver of health and longevity, great with grandeur, boundless strong and powerful, earlier the lustrous men fed on you and, long before any virulent disease could devour them, Indra, lord omnipotent, vested you with unassailable strength and efficacy.

उ॒ग्र इत्ते॑ वनस्पत॒ इन्द्र॑ ओ॒ज्मान॒मा द॑धौ ।
अमी॑वा॒ः सर्वा॑श्चा॒तयं॑ जहि रक्षांस्योषधे ॥ ९ ॥

9. *Ugra itte vanaspata indra ojmānamā dadhau.*
Amīvāḥ sarvāścātayaṁ jahi rakṣāṁsyoṣadhe.

O Jangida, Vanaspati, Oshadhi, giver of heat and light of life, as the omnipotent Indra rendered you vigorous and lustrous, therefore destroy and eliminate all suffering and diseases, kill all germs and viruses,

perpetrators of evil and destruction.

आशरीकं विशरीकं बलासं पृष्ट्यामयम्।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत्॥ १०॥

10. *Āśarīkaṁ viśarīkaṁ balāsaṁ pṛṣṭyāmayam. Takmānaṁ viśvaśāradamarasāṁ jaṅgiḍaskarat.*

O Jangida, render ineffectual all diseases which break down the body system, rheumatic pains, consumption and cancer, back pains and autumnal fevers repeating every year.

Kanda 19/Sukta 35 (Jangida Mani)

Jangida Vanaspati Devata, Angira Rshi

इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम्॥ १॥

1. *Indrasya nāma gṛhṇanta ṛṣayo jaṅgiḍaṁ daduḥ. Devā yaṁ cakrurbheṣajamagre viṣkan-dha-dūṣaṇam.*

Meditating on Indra, omnipotent lord of universal energy, in earnest, ancient seers discovered and gave Jangida Vanaspati to mankind, Jangida which universal divinities of nature earlier had made the best cure of Vishkandha, general break down of the body system.

स नो रक्षतु जङ्गिडो धनपालो धनेव।
देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम्॥ २॥

2. *Sa no rakṣatu jaṅgiḍo dhanapālo dhaneva. Devā yaṁ cakrurbrāhmaṇāḥ paripāṇamarātiham.*

May that Jangida protect us against disease and

loss of health just as a rich man protects and safeguards his wealth, Jangida which brilliant and divine Brahmanas developed as a general tonic and protective for health against disease and adversity.

दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम्। तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय परिपाणोऽ सि जङ्गिडः ॥ ३ ॥

3. *Durhārdaḥ saṁghoraṁ cakṣuḥ pāpakṛtvānamāgamam. Tāṁstvaṁ sahasracakṣo pratībodhena nāśaya paripāṇo'si jaṅgiḍaḥ.*

The evil hearted, cruel, evil eyed, evil doer, whoever such is risen and come, all these, O thousand-eyed Jangida, destroy with knowledge and awakenment. You are the saviour, the protector.

परिं मा दिवः परिं मा पृथिव्याः पर्यन्तरिक्षात्परिं मा वीरुद्भ्यः। परिं मा भूतात्परिं मोत भव्याद्दिशोदिशो जङ्गिडः पात्वस्मान् ॥ ४ ॥

4. *Pari mā divaḥ pari mā pṛthivyāḥ paryantarikṣātpari mā vīrudbhyaḥ. Pari mā bhūtātpari mota bhavyāddiśodiśo jaṅgiḍaḥ pātvasmān.*

May Jangida protect me, protect us all, from the solar regions, from the earth, from the middle regions, from herbs and trees, from the past, from the future, and from all directions of space and from sub-directions, and from everywhere.

य ऋष्णवो देवकृता य उतो ववृतेऽ न्यः।
सर्वांस्तान्विश्वभेषजोऽ रसां जङ्गिडस्करत् ॥ ५ ॥

5. *Ya ṛṣṇavo devakṛtā ya uto vavṛte'nyaḥ. Sarvāṁstānviśvabheṣajo'rasāṁ jaṅgiḍaskarat.*

Whatever the violent killer diseases, whether caused by natural forces or by infective body organs, or by any other, which come up and recur, may Jangida, general universal cure render them ineffectual.

Kanda 19/Sukta 36 (Shatavara Mani)

Shatavara Devata, Brahma Rshi

शतवारो अनीनशद्यक्ष्मान्रक्षांसि तेजसा।
आरोहन्वर्चसा सह मणिर्दुर्णाममचातनः॥ १॥

1. *Śatavāro anīnaśadyakṣmānrakṣāṁsi tejasā.*
Ārohanvarcasā saha maṇirdurṇāmacātanaḥ.

Let Shatavara, herb of a hundred efficacies, with its vigour and keenness, cure and destroy cancers and counsumptions. Let this destroyer of notorious diseases pass into the body system with its power and lustre and work up the cure.

शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः।
मध्येन यक्ष्मं बाधते नैनं पाप्मातितत्रति॥ २॥

2. *Śṛṅgābhyāṁ rakṣo nudate mūlena yātudhānyaḥ.*
Madhyena yakṣmaṁ bādhate nainaṁ pāpmāti tatrati.

With its thorns it eliminates the destructive bacteria, with its root it cures the painful winds, with its middle part it cures and prevents cancerous consumption. No malignant force can obstruct or suppress the curative effect of it.

ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः।
सर्वान्दुर्णामहा मणिः शतवारो अनीनशत्॥ ३॥

3. *Ye yakṣmāso arbhakā mahānto ye ca śabdinaḥ.*
Sarvāndurṇāmahā maṇiḥ śatavāro anīnaśat.

Whatever the cancerous consumption, whether minor or major or virulent, all these notorious ones, Shatavara mani destroys.

शतं वीरानजनयच्छतं यक्ष्मानपावपत्।
दुर्णाम्नः सर्वान्हत्वाव रक्षांसि धूनुते॥ ४॥

4. *Śataṁ vīrānajanayacchataṁ yakṣmānapā-vapat.*
Durṇāmnaḥ sarvānhatvāva rakṣāṁsi dhūnute.

Shatavara has given new life to a hundred brave. It has eliminated a hundred cancers and consumptions. It destroys notorious ailments, and shakes and throws out dangerous and destructive causes of these killer diseases.

हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः।
दुर्णाम्नः सर्वांस्तृड्ढावव रक्षांस्यक्रमीत्॥ ५॥

5. *Hiraṇyaśṛṅga ṛṣabhaḥ śātavāro ayaṁ maṇiḥ.*
Durṇāmnaḥ sarvāṁstṛḍḍhvāva rakṣāṁsyakramīt.

Of golden curative thrust is this jewel herb, Rshabha of the Shatavara family. It destroys all notorious diseases and attacks and destroys all the killer causes of these diseases.

शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम्।
शतं शश्वन्वतीनां शतवारेण वारये॥ ६॥

6. *Śatamahaṁ durṇāmnīnāṁ gandharvāpsarasāṁ śatam. Śataṁ śaśvanvatīnāṁ śatavāreṇa vāraye.*

With Shatavara, I ward off, cure and prevent a hundred notorious diseases, a hundred of the diseases of marshy area caused by damp air and rains, and a hundred of the diseases of seasonal and relapsive nature which repeat and grow fast.

Kanda 19/Sukta 37 (Health and Energy)

Agni Devata, Atharva Rshi

इदं वर्चो॑ अ॒ग्निना॑ द॒त्तमा॑ग॒न्भर्गो॒ यश॒: सह॒ ओजो॒ वयो॒ बल॑म्। त्रय॑स्त्रिंश॒द्यानि॑ च वी॒र्या॑ ण्यि॒ तान्य॒ग्नि: प्र द॑दातु मे॥ १॥

1. *Idaṁ varco agninā dattamāganbhargo yaśaḥ saha ojo vayo balam. Trayastriṁśadyāni ca vīryāṇi tānyagniḥ pra dadātu me.*

This lustre, splendour, honour, heroic patience and courage, effulgence, youthful vigour and strength given by Agni, leading light of life, have come. May Agni give me all the manly vigour and splendour of which the variants are thirty-three.

(Thirty three powers and splendours may be interpreted as powers gifted by thirty-three divinities. Reference may be made to Atharva-veda 19, 27, 10-13. Another interpretation could be: the powers of five senses of perception, five senses of volition, five main pranas, five sub-pranas, five gross elements, five subtle elements, and mind, intellect and the sense of Identity.)

व॒र्च आ धे॑हि मे त॒न्वां३॒ सह॒ ओजो॒ वयो॒ बल॑म्। इ॒न्द्रि॒याय॑ त्वा॒ कर्म॑णे वी॒र्या॑ य॒ प्रति॑ गृह्णामि श॒तशा॑रदाय॥ २॥

2. *Varca ā dhehi me tanvāṁ saha ojo vayo balam. Indriyāya tvā karmaṇe vīryāya prati gṛhṇāmi śataśāradāya.*

Agni, bless me with brilliance in my person, courage, power, vigour and strength. O leading light of life, I invoke and adore you for the sake of manliness, noble action, and heroic dignity with which I love to live for a full hundred years.

ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा। अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय॥ ३॥

3. *Ūrje tvā balāya tvaujase sahase tvā. Abhibhūyāya tvā rāṣṭrabhṛtyāya paryūhāmi śataśāradāya.*

I invoke, adore and meditate on you, O leading light of life, for the sake of energy, strength, brilliance, victorious patience and courage, overpowering victory and moral supremacy and dignity and glory of the social order to live honourably for a full hundred years as a noble citizen.

ऋतुभ्यष्ट्वार्तवेभ्यो मादभ्यः संवत्सरेभ्यः।
धात्रे विधात्रे समृधे भूतस्य पतये यजे॥ ४॥

4. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

I light the holy fire, offer fragrant havi and meditate on you, Agni, together with friends and fellow citizens for favour of the seasons, for gifts of the seasons, for months and years, in honour of Dhata, the sustainer, Vidhata, ordainer and law-giver, giver of prosperity, and protector of all living forms.

Kanda 19/Sukta 38 (Freedom from Disease)

Gulgulu Devata, Atharva Rshi

न तं यक्ष्मा॒ अरु॑न्धते॒ नैनं॑ श॒पथो॑ अश्नुते।
यं भे॑ष॒जस्य॑ गुल्गु॒लोः सु॑र॒भिर्ग॒न्धो अ॑श्नु॒ते॥ १॥

1. *Na taṁ yakṣmā arundhate nainaṁ śapatho aśnute. Yaṁ bheṣajasya gulguloḥ surabhirgandho aśnute.*

Diseases stop him not, curses and imprecations touch him not, whom the aromatic fragrance of medicinal gulgulu, bdellium, reaches and fortifies.

विष्व॑ञ्च॒स्तस्मा॒द्यक्ष्मा॑ मृ॒गा अश्वा॑ इवेरते।
यद् गु॑ल्गु॒लु सैन्ध॒वं यद्वाप्यासि॑ समु॒द्रिय॑म्॥ २॥

2. *Viṣvañcastasmādyakṣmā mṛgā aśvā iverate. Yad gulgulu saindhavaṁ yadvāpyāsi samudriyam.*

All cancerous diseases run away from him, fast as deer and horses, whether the gulgulu is from the river or from the sea.

उ॒भयो॑रग्रभं॒ नामा॒स्मा अ॑रि॒ष्टता॑तये॥ ३॥

3. *Ubhayoragrabhaṁ nāmāsmā ariṣṭatātaye.*

I have included both, gulgulu from the river and gulgulu from the sea for this patient's cure and freedom from disease.

Kanda 19/Sukta 39 (Cure by Kushtha)

Kushtha Devata, Bhrgvangira Rshi

ऐतु॑ दे॒वस्त्राय॑माण॒ः कुष्ठो॑ हि॒मव॑त॒स्परि॑।
त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य॑ ऽः॥ १॥

1. *Aitu devastrāyamāṇaḥ kuṣṭho himavataspari. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Let Kushtha, medicinal herb of wonderful life-giving and life saving quality, come from the snowy mountain area. O Kushtha, destroy all kinds of consumptive, cancerous and life-threatening diseases and all dangerous germs, bacteria and viruses.

त्रीणि॑ ते कुष्ठ॒ नामा॑नि न॒द्यमारो॑ न॒द्यारि॑षः। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ २॥

2. *Trīṇi te kuṣṭha nāmāni nadyamāro nadyāriṣaḥ. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

O Kushtha, three are your descriptive names: Nadyamara, destroyer of waterborne diseases, nadyarisha, cleanser of water from pollution, and Nadya, friend of running water. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne ailments.

जी॒व॒ला नाम॑ ते मा॒ता जी॑व॒न्तो नाम॑ ते पि॒ता। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ ३॥

3. *Jīvalā nāma te mātā jīvanto nāma te pitā. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

'Jivala' by name is your mother, 'Jivanta' by name is your father. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne

diseases.

उ॒त्त॒मो अ॒स्योष॑धीनामन॒ड्वाञ्जग॑तामिव व्या॒घ्रः श्वप॑दामिव। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ ४॥

4. *Uttamo asyoṣadhīnāmanaḍvāñjagatāmiva vyāghraḥ śvapadāmiva. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

You are the best and highest of medicinal herbs as the bull among domestic animals and the tiger among wild beasts. Therefore, O Kushtha, the person for whom I prescribe you thrice, morning, evening and in the day, would destroy all water borne diseases.

त्रिः शाम्बु॑भ्यो॒ अङ्गि॑रेभ्य॒स्त्रिरा॑दि॒त्येभ्य॒स्परि॑। त्रिर्जा॒तो वि॒श्वदे॑वेभ्यः। स कु॒ष्ठो॑ वि॒श्वभे॑षजः सा॒कं सोमे॑न तिष्ठति। त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य॑ ऽः॥ ५॥

5. *Triḥ śāmbubhyo aṅgirebhyastrirādityebhyaspari. Trirjāto viśvadevebhyaḥ. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Three-phase Kushtha is born of the clouds, another three-phase Kushtha is born of the pranic energies of the wind and rays of the sun and moon, and yet another three-phase Kushtha is born of the Aditya Zodiacs of the sun. Still another three-phase Kushtha, a universal remedy, is born of all the divinities of nature and grows with Soma. O Kushtha, destroy all kinds of consumption, cancerous diseases, and all kinds of dangerous germs, bacteria and viruses.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ६ ॥

6. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakśaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Ashvattha is a constellation of stars, a haven of divinities, in the third region from this earth, in heaven. Therein is the tangible birth of nectar, and it showers from the sun when the sun is there. From that nectar is born the Kushtha, a panacea, which grows with Soma. O Kushtha, destroy all kinds of consumptive cancerous diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ७ ॥

7. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

There is in heaven the golden boat with golden tackle, the celestial constellation Nau. Therein is the tangible birth of nectar which showers from the sun when the sun is there. From that nectar is born the Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive

diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्य ऽः॥ ८॥

8. *Yatra nāvaprabhraṁśanaṁ yatra himavataḥ śiraḥ. Tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Where the top of snowy mountain is, whence there is no fall, there is the tangible source of nectar. Therefrom is the Kushtha born, Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्य ऽः।
यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः॥ ९॥

9. *Yaṁ tvā veda pūrva ikṣvāko yaṁ vā tvā kuṣṭha kāmyaḥ. Yaṁ vā vaso yamātsyastenāsi viśva-bheṣajaḥ.*

O Kushtha, whom the first lover of Divinity in the medium of language knew and realised, or whom the lover and seeker of divine panacea sought and found, and whom Vasa, brilliant scientist sought and practically realised, or whom the versatile wandering pioneer discovered, for all these reasons you are the universal cure of sickness, disease and depressive alienation.

शीर्ष॒लो॒कं तृ॒तीय॑कं सद॒न्दि॒र्य॑श्च॑ हाय॒नः।
त॒क्मानं॑ विश्वधावीर्याध॒राञ्चं॒ परा॑ सुव॥ १०॥

10. *Śīrṣalokaṁ tṛtīyakaṁ sadandiryaśca hāyanaḥ. Takmānaṁ viśvadhāvīryādharāñcaṁ parā suva.*

O Kushtha, universal tonic and total regenerator, cure, remove and eliminate the brain disorders, third day relapsive fever, stiffness of the body system, yearly recurring ailments, all general diseases and paralysis of the lower half of the body.

Kanda 19/Sukta 40 (For Intelligence, Medha)

Brhaspati, Vishvedevas Devata, Brahma Rshi

यन्मे॑ छि॒द्रं मन॑सो॒ यच्च॑ वा॒चः सर॑स्वती मन्यु॒मन्तं॑ ज॒गाम॑।
विश्वै॒स्तद्दे॒वैः स॒ह संवि॑दा॒नः सं द॑धातु बृह॒स्पतिः॥ १॥

1. *Yanme chidraṁ manaso yacca vācaḥ sarasvatī manyumantaṁ jagāma. Viśvaistaddevaiḥ saha saṁvidānaḥ saṁ dadhātu bṛhaspatiḥ.*

Whatever the weakness of mind in me, whatever the indiscretion of language and communication, whatever the fault that vitiates my understanding and wisdom because of my ego and passion, all that may Brhaspati, Vedic scholar and teacher knowing all and ever with me, with all other enlightened persons, repair and bring back to wholeness and balance with stability.

मा न॒ आपो॑ मे॒धां मा ब्रह्म॒ प्र म॑थिष्टन। शु॒ष्य॒दा यू॒यं स्य॑न्दध्व॒मुप॑हूतो॒ऽहं सु॒मेधा॑ वर्च॒स्वी॥ २॥

2. *Mā na āpo medhāṁ mā brahma pra mathiṣṭana. Śuṣyadā yūyaṁ syandadhvamupahūto'haṁ sumedhā varcasvī.*

O Apah, enlightened people of noble thought and action, O natural vibrations of mother knowledge, pray do not disturb our understanding, vision and imagination, do not shake up our right knowledge and faith. Moving on naturally at peace as before, keep moving on steadily with your plans and work, and whenever you call upon me, I too would act as a man of noble vision and intelligence worthy of my dignity and brilliance.

मा नो॑ मे॒धां मा नो॑ दी॒क्षां मा नो॑ हिंसिष्टं॒ यत्तपः॑ ।
शि॒वा न॒ः शं स॒न्त्वायु॑षे शि॒वा भ॑वन्तु मा॒तर॑ः ॥ ३ ॥

3. *Mā no medhāṁ mā no dīkṣāṁ mā no hiṁsiṣṭaṁ yattapaḥ. Śivā naḥ śaṁ santvāyuṣe śivā bhavantu mātaraḥ.*

O teachers and preachers, O parental guides, pray do not hurt our intelligence and understanding, do not disturb and hurt our commitment, do not disturb our discipline and dedication. May all of you and all people be kind and gracious to us for our life and health, let all our mother powers be kind and gracious to us.

या न॒ः पीप॑रद॒श्विना॒ ज्योति॑ष्मती॒ तम॑स्ति॒रः ।
ताम॒स्मे रा॑सता॒मिष॑म् ॥ ४ ॥

4. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ. Tāmasme rāsatāmiṣam.*

May the Ashvins, complementary powers of natural and social rejuvenation, teachers and preachers, parents, rulers and administrators, give us that light of intelligence and understanding which leads up across darkness and ignorance and regenerates us towards

perfection and fulfilment.

Kanda 19/Sukta 41 (Rashtra and Strength)

Tapah Devata, Brahma Rshi

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे ।
ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ १ ॥

1. *Bhadramicchanta ṛṣayaḥ svarvidastapo dīkṣā-mupaniṣeduragre. Tato rāṣṭraṁ balamojaśca jātaṁ tadasmai devā upasaṁnamantu.*

Wishing for peace, collective progress and all round well being of humanity, the seers who realised divine bliss first dedicated themselves to austere discipline and commitment to basic and universal personal, social and divine values. Thence arose Rashtra, the social order, strength, lustre and splendour. To that same discipline and commitment should all noble people submit and commit themselves, to the basic laws and values of the social order, the Rashtra.

Kanda 19/Sukta 42 (Brahma, the Supreme)

Brahma Devata, Brahma Rshi

ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः ।
अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः ॥ १ ॥

1. *Brahma hotā brahma yajñā brahmaṇā svaravo mitāḥ. Adhvaryurbrahmaṇo jāto brahmaṇo'-ntarhitaṁ haviḥ.*

In yajna, Brahma is the hota, the initiator. Brahma is the yajna. By Brahma are the yajna posts set up. The adhvaryu arises by inspiration of Brahma, and

havi is offered into the inner most concentrated presence of Brahma.

ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता। ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः। शमिताय स्वाहा॥ २॥

2. *Brahma sruco ghṛtavatīrbrahmaṇā vediruddhitā. Brahma yajñasya tattvaṁ ca ṛtvijo ye haviṣkṛtaḥ. Śamitāya svāhā.*

In yajna, Brahma is the ladle full of ghrta. By Brahma is the vedi raised. Brahma is the essence and the inner meaning and the very being of yajna. And the participants who offer oblations of havi are all for Brahma. Everything for the lord of peace in truth of word and deed!

अꣳहोमुचे प्र भरे मनीषामा सुत्रावर्णो सुमतिमावृणानः। इदमिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः॥ ३॥

3. *Aṁhomuce pra bhare manīṣāmā sutrāvṇe sumatimāvṛṇānaḥ. Idamindra prati havyaṁ gṛbhāya satyāḥ santu yajamānasya kāmāḥ.*

Opting for noble thoughts and understanding by conscious choice, bearing and offering all holy thoughts and desires in adoration and service of the lord saviour from sin and evil, I pray: O lord, accept this offer of havi and bless that all desires and prayers of the yajamana be true, holy and fulfilled.

अꣳहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्। अपां नपातमश्विना हुवे धियं इन्द्रियेण त इन्द्रियं दत्तमोजः॥ ४॥

4. *Aṁhomucaṁ vṛṣabhaṁ yajñiyānāṁ virājantaṁ prathamamadhvarāṇām. Apāṁ napātamaśvinā huve dhiya indriyeṇa ta indriyaṁ dattamojaḥ.*

O Ashvins, complementary powers of natural regeneration, sun and moon, noble men and women of the world, I invoke the lord who saves us from sin and evil, most powerful and generous of the adorables, self-refulgent, first and highest deity of the yajnas of love, non-violence and creative production, the lord who never allows human beings to fall a prey to evil actions, and I pray, O yajamana, may the Ashvins, by virtue of their own discipline of mind and morals, bless you with the strength of sense and mind and the light and lustre of life's dignity.

Kanda 19/Sukta 43 (Brahma Supreme)

Brahma Devata, Brahma Rshi

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। अग्निर्मा तत्र नयत्वग्निर्मेधां ददधातु मे। अग्नये स्वाहा॥ १॥

1. *Yatra brahmavido yānti dīkṣayā tapasā saha. Agnirmā tatra nayatvagnirmedhāṁ dadhātu me. Agnaye svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Agni, leading light of life, lead me and establish me with Medha, clear intelligence and vision. Homage to Agni in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। वायुर्मा तत्र नयतु वायुः प्राणान्ददधातु मे। वायवे स्वाहा॥ २॥

2. *Yatra brahmavido yānti dīkṣayā tapasā saha. Vāyurmā tatra nayatu vāyuḥ prāṇāndadhātu me. Vāyave svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Vayu, life's life breath divine, lead me and bless me with pranic energy. Homage to Vayu in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। सूर्यो॑ मा॒ तत्र॑ नयतु॒ चक्षुः॒ सूर्यो॑ दधातु मे। सूर्या॑य॒ स्वाहा॑॥ ३॥

3. *Yatra brahmavido yānti dīkṣayā tapasā saha. Sūryo mā tatra nayatu cakṣuḥ sūryo dadhātu me. Sūryāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may the Sun, self-refulgent light-giver, lead me. May the Sun bless me with light of the eye to see. Homage to the Sun in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। च॒न्द्रो मा॒ तत्र॑ नयतु॒ मन॑श्च॒न्द्रो द॑धातु मे। च॒न्द्राय॒ स्वाहा॑॥ ४॥

4. *Yatra brahmavido yānti dīkṣayā tapasā saha. Candro mā tatra nayatu manaścandro dadhātu me. Candrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Chandra, lord of moon bliss, lead me. May Chandra bless me with a noble mind. Homage to Chandra, lord of bliss, in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। सोमो॑ मा॒ तत्र॑ नयतु॒ पय॒: सोमो॑ दधातु मे। सोमा॑य॒ स्वाहा॑॥ ५॥

5. *Yatra brahmavido yānti dīkṣayā tapasā saha. Somo mā tatra nayatu payaḥ somo dadhātu me. Somāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Soma, lord of peace, beauty and inspiration, lead me. May Soma bless me with Payah, holy food and drink for the pleasure and divine peace of life. Homage to Soma with truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। इन्द्रो॑ मा॒ तत्र॑ नयतु॒ बल॒मिन्द्रो॑ दधातु मे। इन्द्रा॑य॒ स्वाहा॑॥ ६॥

6. *Yatra brahmavido yānti dīkṣayā tapasā saha. Indro mā tatra nayatu balamindro dadhātu me. Indrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Indra, lord omnipotent, lead me. May Indra bless me with unshakable strength for life. Homage to Indra, lord of bliss, in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। आपो॑ मा॒ तत्र॑ नयन्त्व॒मृत॑ं मोप॑ तिष्ठतु। अ॒द्भ्यः स्वाहा॑॥ ७॥

7. *Yatra brahmavido yānti dīkṣāyā tapasā saha. Āpo mā tatra nayantvamṛtaṁ mopa tiṣṭhatu. Adbhyaḥ svāhā.*

Where men dedicated to Brahma go, with

Diksha and Tapas, there may Apah, dynamics of human and natural action, lead me. May Apah, enlightened people, bless me with the immortal nectar of life. Homage to the dynamics of life and living and to the fluent forces of life in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे। ब्रह्मणे स्वाहा॥ ८॥

8. *Yatra brahmavido yānti dīkṣayā tapasā saha. Brahmā mā tatra nayatu brahmā brahma dadhātu me. Brahmaṇe svāhā.*

Where men dedicated to Brahma go, with Diksha and tapas, there may Brahma, the divine sage, lead me. May Brahma bless me with the knowledge and vision of Brahma.

Homage to sagely Brahma in truth of word and deed.

Kanda 19/Sukta 44 (Bhaishajyam)

Anjanam and Varuna Devate, Bhrgu Rshi

आयुषोऽ सि प्रतरणं विप्रं भेषजमुच्यसे।
तदाञ्जन त्वं शन्ताते शमापो अभयं कृतम्॥ १॥

1. *Āyuṣo'si prataraṇaṁ vipraṁ bheṣajamucyase. Tadāñjana tvaṁ śantāte śamāpo abhayaṁ kṛtam.*

Anjana, beauteous sanctifier, you are the promoter of life with health and longevity. You are called the sure and vibrant universal cure (of ailment and ignorance). Therefore, O Anjana, harbinger of peace and fulfilment, alleviate my worry and suffering, bring us peace and comfort. O Apah, pranic energies and potential for action, give us freedom from fear.

('Anjana' is derived from the root 'Anj' which means 'to anoint, to beautify, to beatify, to express and reveal.' In this context, it can be interpreted as collyrium which beautifies the eyes, and also as the Supreme Spirit of the universe which beatifies life's beauty and reveals the same in human form and consciousness.)

यो हरिमा जायान्योऽङ्गभेदो विसल्पकः।
सर्वं ते यक्ष्ममङ्गेभ्यो बहिर्निर्हन्त्वाञ्जनम्॥ २॥

2. *Yo harimā jāyānyo'ṅgabhedo visalpakaḥ. Sarvaṁ te yakṣmamaṅgebhyo bahirnirhantvāñjanam.*

whatever ailment of body, mind and sense as Harima, jaundice of body or mind, Jayanya, problems of sex relations, disorientation of the parts of body and the mind system, shooting pains, all these ailments, O man, let Anjana eliminate from all parts of your personality system.

आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम्।
कृणोत्वप्रमायुकं रथजूतिमनागसम् ॥ ३॥

3. *Āñjanaṁ pṛthivyāṁ jātaṁ bhadraṁ puruṣajīvanam. Kṛṇotvapramāyukaṁ rathajūtimanāgasam.*

Anjana, born on earth, auspicious, the very life of human beings, may protect us from sudden and untimely death, give us the speed and smartness of body and mind as that of the chariot, physical and mental, and render us free from sin and evil.

प्राणं प्राणं त्रायस्वासो असवे मृड ।
निर्ऋतेर्निर्ऋत्या नः पाशेभ्यो मुञ्च॥ ४॥

4. *Prāṇa prāṇaṁ trāyasvāso asave mṛḍa.*
Nir-ṛte nir-ṛtyā naḥ pāśebhyo muñca.

O pranic spirit of life, protect and promote our pranic energy. O Asu, breath of life, be gracious to protect and promote our life energy. O Nir-rti, controller of adversity, release us from the snares of adversity and misfortune.

सिन्धो॒र्गर्भो॑ऽ सि वि॒द्युता॑ं पुष्प॑म्।
वात॑ः प्रा॒णः सू॒र्य॒श्चक्षु॑र्दि॒वस्पय॑ः॥ ५॥

5. *Sindhorgarbho'si vidyutāṁ puṣpam.*
Vātaḥ prāṇaḥ sūryaścakṣurdivaspayaḥ.

You are the progenitor of rivers and seas, you are the flower of thunder and lightning, life giver of the wind, light giver of the sun, and living bliss of the light of heaven.

देवा॑ञ्जन॒ त्रैक॑कुदं॒ परि॑ मा पाहि वि॒श्वत॑ः।
न त्वा॑ तर॒न्त्योष॑धयो बा॒ह्याः प॑र्व॒तीया॑ उ॒त॥ ६॥

6. *Devāñjana traikakudaṁ pari mā pāhi viśvataḥ.*
Na tvā tarantyoṣadhayo bāhyāḥ parvatīyā uta.

O Devanjana, lord of light, beauty and beatitude, protect and promote the three summit seats of life and bliss for humanity, i.e., the earth, the firmament, and the heavens. Protect and promote me too from all sides against all misfortunes. No herbs and sanatives whether from mountains or from elsewhere outside can ever excel and surpass you.

वी॒ऽ३॒दं मध्य॒मवा॑सृपद्रक्षो॒हामी॑व॒चात॑नः।
अमी॑वा॒ः सर्वा॑श्चा॒तय॑न्नाशय॑दभि॒भा इ॒तः॥ ७॥

7. *Vī'daṁ madhyamavāsṛpadrakṣohāmīvacā-tanaḥ.*
Amīvāḥ sarvāścātayannāśayadabhibhā itaḥ.

Devanjana, the divine light, is come, pervades and vibrates here in this heart core of the soul. Destroyer of destroyers, eliminator of diseases, removing all ailments, may, we pray, uproot all ominous negativities from here.

बह्वी३दं राजन्वरुणानृतमाह पूरुषः।
तस्मात्सहस्त्रवीर्य मुञ्च नः पर्यंहसः॥ ८॥

8. *Bahvī'daṁ rājanvaruṇānṛtamāha pūruṣaḥ.*
Tasmāt-sahasravīrya muñca naḥ paryaṁhasaḥ.

Self-refulgent ruler of the universe, Varuna, lord of judgement, all protective umbrella of life, while in the house of clay, therein man speaks a lot of this untruth. O lord of infinite power and potential, save us from that sin and evil.

यदापो अघ्न्या इति वरुणेति यदूचिम।
तस्मात्सहस्त्रवीर्य मुञ्च नः पर्यंहसः॥ ९॥

9. *Yadāpo aghnyā iti varuṇeti yadūcima. Tasmā-tsahasravīrya muñca naḥ paryaṁhasaḥ.*

Whatever thus we have spoken of our actions to men of enlightenment, whatever thus we have spoken of the inviolable Mother Nature or the mother cow, from all that sin and evil, O Varuna, lord of infinite power and mercy, pray save us.

मित्रश्च त्वा वरुणश्चानुप्रेयतुराञ्जन।
तौ त्वानुगत्य दूरं भोगाय पुनरोहतुः॥ १०॥

10. *Mitraśca tvā varuṇaścānupreyaturāñjana.*
Tau tvānugatya dūraṁ bhogāya punarohatuḥ.

O Anjana, Mitra, the man of love and friendship, and Varuna, man of judgement and wisdom, both follow you and your message. Let both of them go far in accordance with your will and law, and when they have gone far enough, let them come back again to enjoy the beauty and pleasure of this life in body.

Kanda 19/Sukta 45 (Anjanam)

Anjanam and others Devatah, Bhrgu Rshi

ऋणादृणमिव सं नयन्कृत्यां कृत्याकृतो गृहम्।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥ १ ॥

1. *Ṛṇādṛṇamiva saṁnayankṛtyāṁ kṛtyākṛto gṛham.*
Cakṣurmantrasya durhārdaḥ pṛṣṭīrapi śṛṇāñjana.

As one strives to make a fugitive debtor pay back the debt or makes an evil deed visit back upon the evil doer in his very home, so O Anjana, lord of the beauty, goodness and beatitude of life, make the evil eye and evil wish to visit back upon the evil eyed and the evil hearted and break his back with the weight of his own doing.

यदस्मासु दुःष्वप्न्यं यद्गोषु यच्च नो गृहे।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥ २ ॥

2. *Yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no gṛhe.*
Anāmagastaṁ ca durhārdaḥ priyaḥ prati muñcatām.

Whatever the evil dream of the evil hearted on us, our cows, whatever on our home, let the evil hearted,

unknown, un-named, have it, his own dear favourite, visit on him and wear it for himself.

अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः। चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः प्रदिशः करदिच्छिवास्ते ॥ ३ ॥

3. *Apāmūrja ojaso vāvṛdhānamagnerjātamadhi jātavedasaḥ. Caturvīraṁ parvatīyaṁ yadāñjanaṁ diśaḥ pradiśaḥ karadicchivāste.*

Anjanam, augmenting and exalting the food, energy and splendour of the people and their actions, the power born of the very cosmic fire of existence, potent presence all over the four quarters, vibrating in clouds and over mountains, the Anjana that rolls around may, we pray, make all the four directions and subdirections auspicious for you.

चतुर्वीरं वध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु। ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो अभि हरन्तु ते बलिम् ॥ ४ ॥

4. *Caturvīraṁ vadhyata āñjanaṁ te sarvā diśo abhayāste bhavantu. Dhruvastiṣṭhāsi saviteva cārya imā viśo abhi harantu te balim.*

O man, the heroic presence of Anjana, divine splendour over the four directions, is love self-bound for your good. So let all the quarters of space be free from hate and fear for you. O noble man, stay strong and stable like the sun and let these people bear and bring homage of loyalty to you.

आक्ष्वैकं मणिमेकं कृष्णुष्व स्नाह्येकेना पिबैकमेषाम्। चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः परि पात्वस्मान्॥ ५॥

5. *Ākṣvaikaṁ maṇimekaṁ kṛṣṇuṣva snāhyekenā pibaikameṣām. Caturvīraṁ nair-ṛtebhyaścaturbhyo grāhyā bandhebhyaḥ pari pātvasmān.*

O man, dedicate yourself to the One only, take that One as the jewel of your faith, anoint your-self with the One only. And may the One heroic presence in all the four quarters save and protect us from all calamities of adversity and the paralysing snares of all the four directions.

अग्निर्माग्निनावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ ६॥

6. *Agnirmāgninā vatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Agni, leading light of life, save and strengthen me with the light of knowledge for prana, apana, health, energy and full age, for honour and lustre, brilliance, splendour, well being, and prosperity of noble order. This is the prayer and homage in truth of thought, word and deed.

इन्द्रो मेन्द्रियेणावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ ७॥

7. *Indro mendriyeṇāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Indra, lord omnipotent, protect and promote me with the vigour and power of sense and

mind for prana and apana, health, energy and full age, honour and glory, the glow of inner splendour and brilliance of performance, all round well being, and abundance of prosperity. Homage to Indra in truth of thought, word and deed.

सोमो॑ मा॒ सौम्ये॑नावतु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ ८ ॥

8. *Somo mā saumyenāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Soma, lord of peace and life's inspiration, protect and promote me with peace and joyous inspiration for prana and apana, good health and full age, honour and glory, glow of spiritual splendour and brilliance of performance, all round well being and creative prosperity. Homage to Soma in truth of thought, word and deed.

भगो॑ मा॒ भगे॑नावतु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ ९ ॥

9. *Bhago mā bhagenāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Bhaga, lord of abundant power and prosperity, protect and promote me with power and prosperity for prana and apana, good health and full age, honour, splendour and social brilliance, all round well being and noble fame. Homage to Bhaga in truth of thought, word and deed.

म॒रुतो॑ मा ग॒णैर॑वन्तु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ १० ॥

10. *Maruto mā gaṇairavantu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May the Maruts, vibrant forces of nature and humanity protect and promote me with their bands of forces for prana and apana, good health and full age, honour, splendour and glory, all round well being and noble prosperity. Homage to Maruts in truth of thought, word and deed.

Kanda 19/Sukta 46 (Astrta Mani)

Astrta Devata, Prajapati Rshi

प्र॒जाप॑तिष्ट्वा बध्नात्प्रथ॒ममस्तृ॑तं वी॒र्या॑य॒ कम्। तत्ते॑ बध्नाम्यायु॑षे॒ वर्च॑स॒ ओज॑से च॒ बला॑य॒ चास्तृ॑तस्त्वा॒भि र॑क्षतु॥ १॥

1. *Prajāpatiṣṭvā badhnātprathamamastṛtaṁ vīryāya kam. Tatte badhnāmyāyuṣe varcasa ojase ca balāya cāstṛtastvābhi rakṣatu.*

Prajapati, father sustainer of the people, first bound the auspicious Astrta on you for the sake of manly vigour, heroic valour and unfailing strength and power. That I bind on you for the sake of good health and full age, honour and lustre, and unconquerable strength and heroism. And may this unsubdued Astrta mani protect you all round.

(Astrta means something unsubdued and unconquerable. Whitney interprets it as an amulet; Vishvanatha Vidyalankara interprets as a bond of agreement between a regional ruler and a super world ruler, Prajapati, the bond being inviolable and all protective; Kshemakaranadasa Trivedi interprets it as

the divine law and moral discipline of Prajapati, of which the Yajnopavita, the sacred thread, may be regarded as one symbolic example. The meaning seems open ended and general, depending on the context: in the context of governance, it could be a bond of agreement, in the psychic context, it could be a symbolic amulet, in the religious context it could be the sacred thread, and so on. In Swami Dayananda's view, 'Astrta' means non-violent, friendly inviolable (Rgveda, 1. 41, 6 and 1,15,5).

The parties in the mantras are three: Prajapati, the Supreme Lord in whose dispensation Astrta wields inviolable force and power, the man who is the beneficiary, and the guru who vests the man with Astrta.)

ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन्पणयो यातुधानाः। इन्द्रइव दस्यूनव धूनुष्व पृतन्यतः सर्वाञ्छत्रून्विषहस्वास्तृतस्त्वाभि रक्षतु॥ २॥

2. *Ūrdhvastiṣṭhatu rakṣannapramādamastṛtemaṁ mā tvā dabhanpaṇayo yātudhānāḥ. Indraiva dasyūnava dhūnuṣva pṛtanyataḥ sarvāṁ chatrūnvi ṣahasvāstṛtastvābhi rakṣatu.*

May Astrta stand high in power, relentlessly protecting the beneficiary. O Astrta, O wearer of Astrta, let no thieves, no selfish bargainers, no demonic forces deceive, subdue and destroy you. Like Indra, shake down all the negative forces, enemies and the challengers, fight out and destroy them all. O beneficiary, may Astrta protect and defend you all round.

शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे। तस्मिन्निन्द्रः पर्यदत्त चक्षुः प्राणमथो बलमस्तृतस्त्वाभि रक्षतु॥ ३॥

3. *Śataṁ ca na praharanto nighnanto na tastire. Tasminnindraḥ paryadatta cakṣuḥ prāṇamatho balamastṛtastvābhi rakṣatu.*

Not a hundred attackers, not a hundred fatalities can dominate and subdue the man whom Astrta would protect. Into that, Indra, lord omnipotent, has vested far sighted vision, pranic energy, and immense strength. O man, may Astrta protect you all round.

इन्द्रस्य त्वा वर्मणा परि धापयामो यो देवानामधिराजो बभूव। पुनस्त्वा देवाः प्र णयन्तु सर्वेऽस्तृतस्त्वाभि रक्षतु॥ ४॥

4. *Indrasya tvā varmaṇā pari dhāpayāmo yo devānāmadhirājo babhūva. Punastvā devāḥ pra ṇayantu sarve'stṛtastvābhi rakṣatu.*

O man, we vest and cover you with the power and protection of Indra who is the supreme ruler of the world powers of strength and enlightenment, and then may all brilliant powers of the world protect and lead you forward. O man, may Astrta protect you all round.

अस्मिन्मणावेकशतं वीर्या ∫णि सहस्रं प्राणा अस्मिन्नस्तृते। व्याघ्रः शत्रूनभि तिष्ठ सर्वान्यस्त्वा पृतन्यादधरः सो अस्त्वस्तृतस्त्वाभि रक्षतु॥ ५॥

5. *Asminmaṇāvekaśataṁ vīryāṇi sahasraṁ prāṇā asminnastṛte. Vyāghraḥ śatrūnabhi tiṣṭha sarvān-yastvā pṛtanyādadharaḥ so astvastṛtastvābhi rakṣatu.*

In this jewel gift of immense power and value, in the Astrta are vested a hundred forms of strength and

valour, a thousand pranic energies. O man-tiger, wearer of Astrta, challenge and fight all the enemies. Whoever fights against you must fall down. May Astrta protect you all round.

घृतादुल्लुप्तो मधुमान्पयस्वान्त्सहस्त्रप्राणः शतयोर्निर्वयोधाः। शंभूश्च मयोभूश्चोर्जस्वांश्च पयस्वांश्चास्तृतस्त्वाभि रक्षतु॥ ६॥

6. *Ghṛtādullupto madhumānpayasvāntsahasraprāṇaḥ śatayonirvayodhāḥ. Śaṁbhūśca mayobhūścorjasvāṁśca payasvāṁścāstṛtastvābhi rakṣśatu.*

Risen from the fiery flames of ghrta, honey sweet, abundant in food and energy, bearing pranic energies of a thousand forms, giver of peace, harbinger of good fortune and well being, commanding force and power, rich in milk and soma, harbinger of health, energy and life of a hundred orders, may Astrta protect you all round.

यथा त्वमुत्तरोऽसो असपत्नः सपत्नहा। सजातानामसद्वशी तथा त्वा सविता करदस्तृतस्त्वाभि रक्षतु॥ ७॥

7. *Yathā tvamuttaro'so asapatnaḥ sapatnahā. Sajātānāmasadvaśī tathā tvā savitā karadastṛtastvābhi rakṣatu.*

O man, may Savita, lord of life and living inspiration, inspire and exalt you so that you rise higher and higher free from jealous adversaries, fighting out obstructions of enemies from your path, and be the organiser and controller of your equals with love and respect, and may Astrta protect you all round in your mission of life.

Kanda 19/Sukta 47 (Ratri)

Ratri Devata, Gopatha Rshi

आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः ।
दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः ॥ १ ॥

1. *Ā rātri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ. Divaḥ sadāṁsi bṛhatī vi tiṣṭhasa ā tveṣaṁ vartate tamaḥ.*

The great night comes and covers the regions of the earth and the firmament. Away from the regions of the sun, her progenitor, it stays and eclipses the areas of light, and the darkness remains until the light comes again with the morning.

न यस्याः पारं ददृशे न योयुवद्विश्वमस्यां नि विशते यदेजति ।
अरिष्टासस्त उर्वि तमस्वति रात्रि पारमशीमहि भद्रे पारमशीमहि ॥ २ ॥

2. *Na yasyāḥ pāraṁ dadṛśe na yoyuvadviśvamasyāṁ ni viśate yadejati. Ariṣṭāsasta urvi tamasvati rātri pāramaśīmahi bhadre pāramaśīmahi.*

The night is a vast veil of darkness, no end of which is visible, nor anything distinct and separate that recedes from the dark. The whole world that moves in the day enters and lies concealed in it. O Night, vast and deep and dark, surely we would reach beyond the dark, O noble restful harbinger of peace and well being, we would reach, unhurt, unscathed, beyond the dark and attain to the morning light.

ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव ।
अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः ॥ ३ ॥

3. *Ye te rātri nṛcakṣaso draṣṭāro navatirnava. Aśītiḥ santyaṣṭā uto te sapta saptatiḥ.*

All these watchful stars of yours who also watch and bless humanity, ninety-nine, eighty-eight, or seventy-seven, all yours...

ष॒ष्टिश्च॒ षट् च॑ रेवति पञ्चा॒शत्पञ्च॑ सुम्नयि।
च॒त्वार॑श्चत्वारिं॒शच्च॒ त्रय॑स्त्रिंश॒च्च॑ वाजिनि॥ ४॥

4. *Ṣaṣṭiśca ṣaṭ ca revati pañcāśatpañca sumnayi. Catvāraścatvāriṁśacca trayastriṁśacca vājini.*

O Night of abundant riches of rest and refreshment, harbinger of peace and well being, overflowing with restorative speed and energy for new victories, all these watchful vigils of yours which are sixty-six, fiftyfive, forty four, or thirty-three, all yours,...

द्वौ च॑ ते विंश॒तिश्च॑ ते॒ रात्र्येका॑दशाव॒माः।
तेभि॑र्नो॑ अ॒द्य पा॒युभि॒र्नु पा॑हि दुहितर्दिवः॥ ५॥

5. *Dvau ca te viṁśatiśca te rātryekādaśāvamāḥ. Tebhirno adya pāyubhirnu pāhi duhitardivaḥ.*

O Night, all these watchful vigils of yours which are twentytwo, or eleven, or even less but all youthful and intimate, with all these watchful guarding sentinels, O child of heaven, pray protect and promote us here and now.

रक्षा॒ माकि॑र्नो॑ अघशंस ईशत॒ मा नो॑ दुःशंस॑ ईशत।
मा नो॑ अ॒द्य गवां॑ स्ते॒नो मावी॑नां॒ वृक॑ ईशत॥ ६॥

6. *Rakṣā mākirno aghaśaṁsa īśata mā no duḥśaṁsa īśata. Mā no adya gavāṁ steno māvīnāṁ vṛka īśata.*

O Night, pray protect us. Let no sinner rule over us. Let no notorious scandalous power rule over us. Let there be no thief who may rule to steal our cows, let no wolf master and devour our sheep.

माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः। परमेभिः पथिभिः स्तेनो धावतु तस्करः। परेण दत्वती रज्जुः परेणाघायुरर्षतु॥ ७॥

7. *Māśvānāṁ bhadre taskaro mā nṛṇāṁ yātudhānyaḥ. Paramebhiḥ pathibhi steno dhāvatu taskaraḥ. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

O noble night of peace and restfulness, let there be no thief to steal our horses, no devilish damagers of our people. Let the thief and robber go farthest far by farthest paths in the distance away.

अधा रात्रि तृष्टधूममशीर्षाणमहिं कृणु।
हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि॥ ८॥

8. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahiṁ kṛṇu. Hanū vṛkasya jambhayāstena taṁ drupade jahi.*

O Night, crush the head of the snake which breathes out dark smoke and doom. Break the jaw of the wolf and kill him in the flight.

त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि।
गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः॥ ९॥

9. *Tvayi rātri vasāmasi svapiṣyāmasi jāgṛhi. Gobhyo naḥ śarma yacchāśvebhyaḥ puruṣebhyaḥ.*

O Night of restful sleep, we sleep in you, we

rest and dream in you, pray you keep awake and be watchful, and bear and bring peace and rest and shelter for our cows, our horses and our people.

Kanda 19/Sukta 48 (Ratri)

Ratri Devata, Gopatha Rshi

अथो॒ यानि॑ च॒ यस्मा॑ ह॒ यानि॑ चा॒न्तः प॑रीण॒हि।
तानि॑ ते॒ परि॑ दद्मसि ॥ १ ॥

1. *Atho yāni ca yasmā ha yāni cāntaḥ parīṇahi. Tāni te pari dadmasi.*

Those things which we get with effort and we know, and those which we have secured in safety, all those, O Night, we entrust to you.

रात्रि मात॑रुषसे॒ नः परि॑ देहि। उ॒षा नो॒ अह्ने॒ परि॑ ददा॒त्वह॒स्तुभ्यं विभावरि ॥ २ ॥

2. *Rātri mātaruṣase naḥ pari dehi. Uṣā no ahne pari dadātvahastubhyaṁ vibhāvari.*

Mother night, deliver us back to the dawn in good health and safety. Let the dawn deliver us to the day and, O splendid Night, may the day deliver us to you. (Let the holy circle of life thus continue.)

यत्किं चे॒दं प॒तय॑ति॒ यत्किं चे॒दं स॑रीसृ॒पम्।
यत्किं च॒ पर्व॑ताया॒सत्वं॒ तस्मा॒त्त्वं रा॑त्रि पाहि नः ॥ ३ ॥

3. *Yatkiṁ cedaṁ patayati yatkiṁ cedaṁ sarīsṛpam. Yatkiṁ ca parvatāyāsatvaṁ tasmāttvaṁ rātri pāhi naḥ.*

Whatever it is that flies, all this that creeps, whatever wild ones roam around on the mountain, from

all that, O Night, pray protect us.

सा प॒श्चात्पा॑हि॒ सा पु॒रः सो॑त्त॒रादध॒रादु॒त।
गो॒पाय॑ नो विभावरि स्तो॒तार॑स्त इ॒ह स्म॑सि॥ ४॥

4. *Sā paścātpāhi sā puraḥ sottarādadharāduta.*
Gopāya no vibhāvari stotārasta iha smasi.

May the night protect us from behind, may she protect us from the front, from above and from below. O splendid Night, protect us all round. We here are your admirers, we adore and celebrate you.

ये रात्रि॑मनु॒तिष्ठ॑न्ति॒ ये च॑ भू॒तेषु॑ जाग्र॑ति। प॒शून्ये सर्वा॒न्रक्ष॑न्ति॒
ते न॑ आ॒त्मसु॑ जाग्रति॒ ते नः॑ प॒शुषु॑ जाग्रति॥ ५॥

5. *Ye rātrimanutiṣṭhanti ye ca bhūteṣu jāgrati.*
Paśūnye sarvān rakṣanti te na ātmasu jāgrati te
naḥ paśuṣu jāgrati.

Those who keep awake by night and practice holy vigil, those who keep awake among living beings while others sleep, and those who guard all the animals, they keep awake in our very souls, they keep awake among our animals.

वेद॒ वै रा॑त्रि॒ ते॒ नाम॑ घृ॒ताची॒ नाम॒ वा अ॑सि।
तां त्वां भ॒रद्वा॑जो वेद॒ सा नो॑ वि॒त्तेऽ धि॑ जाग्रति॥ ६॥

6. *Veda vai rātri te nāma ghṛtācī nāma vā asi. Tāṁ*
tvāṁ bharadvājo veda sā no vitte' dhi jāgrati.

O Night, I know well your name. You are of the name of Ghrtachi, the service ladle for ghrta and generosity for yajna. Bharadvaja, the sagely scholar of food and energy, knows you who watch over and guard our wealth.

Kanda 19/Sukta 49 (Ratri)

Ratri Devata, Gopatha and Bharadvaja Rshis

इ॒षि॒रा योषा॑ युव॒तिर्दमू॑ना॒ रात्री॑ दे॒वस्य॑ सवि॒तुर्भगा॑स्य।
अ॒श्व॒क्ष॒भा सु॒हवा॒ संभृ॑तश्रीरा॒ पप्रौ॒ द्यावा॑पृथि॒वी म॑हि॒त्वा॥ १॥

1. *Iṣirā yoṣā yuvatirdamūnā rātrī devasya savitur-bhagasya. Aśvakṣabhā suhavā saṁbhṛtaśrīrā paprau dyāvāpṛthivī mahitvā.*

Inspiring, youthful, Night, friend by shadow of the house of the mighty refulgent sun, instantly coming on sunset bearing her own restful beauty and grace has arrived and pervades and fills the heaven and earth with her greatness and glory.

अति॒ विश्वा॑न्यरुहद्गम्भी॒रो वर्षि॑ष्ठमरुहन्त॒ श्रवि॑ष्ठाः।
उ॒श॒ती रात्र्यनु॒ सा भ॒द्राभि ति॑ष्ठते मि॒त्र इ॑व स्व॒धाभिः॥ २॥

2. *Ati viśvānyaruhadgambhīro varṣiṣṭhamaruha-nta śraviṣṭhāḥ. Uśatī rātryanu sā bhadrābhi tiṣṭhate mitra-iva svadhābhiḥ.*

Profound darkness covers all things of the day's world. Greatest stars ascend on top of the deep and generous vault of heaven. Noble night of exciting splendour abides by its own time like a friend with her own blessed powers of peace and restfulness.

वर्ये॒ वन्दे॒ सुभ॑गे॒ सुजा॑त॒ आज॑गन्रात्रि॑ सुम॒ना॑ इ॒ह स्या॑म्।
अ॒स्मांस्त्रा॑यस्व॒ नर्या॑णि जा॒ता अथो॒ यानि॒ गव्या॑नि पु॒ष्ट्या॥ ३॥

3. *Varye vande subhage sujāta ājaganrātri sumanā iha syām. Asmāṁstrāyasva naryāṇi jātā atho yāni gavyāni puṣṭyā.*

Lovable, adorable, generous, nobly born, the night is come. Let us be peaceful at heart at this hour. O night, pray save and protect and promote with strength and growth all that exists for human good and for the good of the animal world.

सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि कृणुषे विभाती॥ ४॥

4. *Siṁhasya rātryuśatī pīṁṣasya vyāghrasya dvīpino varca ā dade. Aśvasya bradhnaṁ puruṣasya māyuṁ puru rūpāṇi kṛṇuṣe vibhātī.*

The exciting night has taken over the rumble of the lion's roar, the stag's fleetness, the tiger's growl, the elephant's peal, the horse's great perseverance, and man's challenge. Thus do you, O splendid Night, assume and hold in your unfathomable womb many forms of being and its variety.

शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु। अस्य
स्तोमस्य सुभगे नि बोध येन त्वा वन्दे विश्वासु दिक्षु॥ ५॥

5. *Śivāṁ rātrimanusūryaṁ ca himasya mātā suhavā no astu. Asya stomasya subhage ni bodha yena tvā vande viśvāsu dikṣu.*

O mother of peace and cool, be kind and gracious to us. O Spirit of abundance and splendour, know and acknowledge this song of adoration with which, like the sun, I celebrate you, blissful night, pervading in all quarters of space.

स्तोमस्य नो विभावरि रात्रि राजेव जोषसे।
असाम सर्ववीरा भवाम सर्ववेदसो व्युच्छन्तीरनूषसः॥ ६॥

6. *Stomasya no vibhāvari rātri rājeva joṣase. Asāma sarvavīrā bhavāma sarvavedaso vyucchantīranūṣasaḥ.*

O night of splendour, you enjoy our song of adoration like a queen. Pray let us all be blest with noble progeny worthy of the brave, let us be masters of all wealth as in unison with the rising dawns of radiance.

शम्या॑ ह॒ नाम॑ दधि॒षे मम॒ दिप्स॑न्ति॒ ये धना॑। रात्री॒हि तान्त्सु॒तपा य स्ते॒नो न वि॒द्यते॒ यत्पु॒नर्न वि॒द्यते॑॥ ७॥

7. *Śamyā ha nāma dadhiṣe mama dipsanti ye dhanā. Rātrīhi tānasutapā ya steno na vidyate yatpunarna vidyate.*

O Night, you bear the name 'Shamya', harbinger of peace and rest after exertion and success. Pray go to those who covet my wealth and wish to deceive and deprive me of my wealth, honour and excellence, visit them as tormentor of their mind and life energy so that whoever is a thief may survive but never revive as thief again.

भ॒द्रासि॑ रात्रि चम॒सो न वि॒ष्टो विष्वंगोरू॑पं युव॒तिर्बि॑भर्षि। चक्षु॑ष्मती मे उश॒ती वपूं॑षि॒ प्रति॒ त्वं दि॒व्या न क्षाम॑मुक्थाः॥ ८॥

8. *Bhadrāsi rātri camaso na viṣṭo viṣvaṁgorūpaṁ yuvatirbibharṣi. Cakṣuṣmatī me uśatī vapūṁṣi prati tvaṁ divyā na kṣāmamukthāḥ.*

O Night, harbinger of peace, satisfaction and joy, you are like a plate full of delicious food, or like a ladle full of ghrta for the holy fire. You thus bear the youthful form of the universal mother cow. Excited with

love for us, bearing wondrous body forms and starry eyes, you do not forsake the earth, for our sake.

यो अद्य स्तेन आयत्यघायुर्मर्त्यो॑ रिपुः।
रात्री तस्य प्रतीत्य प्र ग्रीवाः प्र शिरो॑ हनत्॥ ९॥

9. *Yo adya stena āyatyaghāyurmartyo ripuḥ.*
Rātrī tasya pratītya pra grīvāḥ pra śiro hanat.

Whoever the thief, the enemy, the man of evil intention and action, that comes now and prowls, may the Night, having known and identified him, catch him by the neck and break his head.

प्र पादौ न यथायति प्र हस्तौ न यथाशिषत्।
यो मलिम्लुरुपायति स संपिष्टो अपायति।
अपायति स्वपायति शुष्के स्थाणावपायति॥ १०॥

10. *Pra pādau na yathāyati pra hastau na yathāśiṣat.*
Yo malimlurupāyati sa saṁpiṣṭo apāyati. Apāyati svapāyati śuṣke sthāṇāvapāyati.

Arrest him by the feet so that he may not prowl any more, arrest him by the hands so that he may not grab the article he wants to steal. Whoever the robber that comes must go away, defeated in purpose, crushed, go away for sure, go far away to a dry, uninhabited land.

Kanda 19/Sukta 50 (Ratri)

Ratri Devata, Gopatha Rshi

अध॑ रात्रि तृष्टधूममशीर्षाणमहिं॑ कृणु।
अक्षौ वृकस्य निर्जह्यास्तेन तं द्रुपदे जहि॥ १॥

1. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahiṁ kṛṇu.*
Akṣau vṛkasya nirjahyāstena taṁ drupade jahi.

O Night, crush the head of the snake which breathes out dark smoke of doom. Strike out the eyes of the wolf, and hold him in the snare.

ये ते॑ रात्र्यन॒ड्वाह॒स्तीक्ष्ण॑शृङ्गाः स्वा॒शवः॑ ।
तेभि॑र्नो अ॒द्य पा॑र॒याति॑ दु॒र्गाणि॑ वि॒श्वहा॑ ॥ २ ॥

2. *Ye te rātryanaḍvāhastīkṣṇaśṛṅgāḥ svāśavaḥ.*
Tebhirno adya pārayāti durgāṇi viśvahā.

O Night, fast and sharp-horned are the bulls of your chariot. By them take us across the dark difficulties of life to the dawn of a new day now and always.

रात्रि॑रात्रि॒मरि॑ष्यन्त॒स्तरे॑म त॒न्वा॑ व॒यम् ।
ग॒म्भी॒रमप्ल॑वाइव॒ न त॑रेयु॒रारा॑तयः ॥ ३ ॥

3. *Rātriṁrātrimariṣyantastarema tanvā vayam.*
Gambhīramaplavā-iva na tareyurarātayaḥ.

Night by night, unhurt, unscathed, let us cross the dark, hale and hearty in body, unlike the indigent and the uncharitable who would not cross the dark and deep without the ark.

यथा॑ शा॒म्याक॑ः प्र॒पत॑न्नप॒वान्नानु॑वि॒द्यते॑ ।
ए॒वा रा॑त्रि॒ प्र पा॑तय॒ यो अ॒स्माँ अ॑भ्य॒घाय॑ति ॥ ४ ॥

4. *Yathā śāmyākaḥ prapatannapavānnānuvidyate.*
Evā rātri pra pātaya yo asmāň abhyaghāyati.

Just as a tiny grain of Shyamaka, fallen and flown away by wind cannot be retrieved, so O Night, drive away the sinner who wants to hurt and destroy us.

अप॑ स्ते॒नं वासो॑ गोअ॒जमु॒त तस्क॑रम् ।
अथो॒ यो अव्यं॑त॒ः शिरो॑ऽ भि॒धाय॒ निनी॑षति ॥ ५ ॥

5. *Apa stenaṁ vāso goajamuta taskaram.*
Atho yo arvataḥ śiro'bhidhāya ninīṣati.

Drive off the thief who wants to steal our cow, and the robber who halters the courser's head and tries to steal it away.

यद॒द्या रा॑त्रि सुभगे वि॒भज॒न्त्ययो॒ वसु॑।
यदे॒तद॒स्मान्भो॑जय॒ यथेद॒न्यान्नु॑पा॒यसि॑॥ ६॥

6. *Yadadyā rātri subhage vibhajantyayo vasu.*
Yadetadasmānbhojaya yathedanyānupāyasi.

O noble and beneficent Night, as you come now giving out wealth and peace to all, pray give us our share to enjoy as you give out theirs to others.

उ॒षसे॑ न॒ः परि॑ देहि॒ सर्वा॒न्रात्र्य॑नाग॒सः ।
उ॒षा नो॒ अह्ने॒ आ भ॑जा॒दह॒स्तुभ्यं॑ विभावरि॥ ७॥

7. *Uṣase naḥ pari dehi sarvānrātryanāgasaḥ.*
Uṣā no ahne ā bhajādahastubhyaṁ vibhāvari.

O Night, deliver us all, free from sin and evil, back to the dawn. Let the dawn deliver us to the day and the day, O splendid Night, may deliver us back to you.

Kanda 19/Sukta 51 (Atma)

Atma Devata, Brahma Rshi

अयु॑तो॒ऽहमयु॑तो म आ॒त्मायु॑तं मे॒ चक्षु॒रयु॑तं मे॒ श्रोत्र॒मयु॑तो मे प्रा॒णोऽयु॑तो मेऽपा॒नोऽयु॑तो मे व्या॒नोऽयु॑तो॒ऽहं सर्वः॑॥ १॥

1. *Ayuto'hamayuto ma ātmāyutaṁ me cakṣurayutaṁ me śrotramayuto me prāṇo'yuto me'pāno'yuto me vyāno'yuto'haṁ sarvaḥ.*

I am a complete whole, my soul is complete whole, my eye is complete whole, my ear is complete whole, my prana is complete whole, my apana is complete whole, my vyana is complete whole, I am all, complete, whole, undivided, complete, integrated organismic being.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूत आ रभे ॥ २ ॥

2. *Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāṁ prasūta ā rabhe.*

O man, O self, in this yajnic world order of Savita's creation, with the arms of Ashvins, harbingers of light and knowledge, and with the hands of Pusha, generous powers of health and nourishment, I initiate and consecrate you, nobly born, to begin your holy life as a complete, whole, undivided human being.

Kanda 19/Sukta 52 (Kama)

Kama Devata, Brahma Rshi

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् । स कामः कामेन बृहता सयोनी रायस्पोषं यजमानाय धेहि ॥ १ ॥

1. *Kāmastadagre samavartata manaso retaḥ prathamaṁ yadāsīt. Sa kāma kāmena bṛhatā sayonī rāyaspoṣaṁ yajamānāya dhehi.*

In the beginning, there was Kama, thought-and-desire, born of the divine mind, and that was the first seed of the world of existence. O Kama, coexistent and one with the infinite mind and potential, pray bring in and bless the yajamana with wealth and nourishment of life.

त्वं काम सहसासि प्रतिष्ठितो विभुर्विभावा सख आ सखीयते। त्वमुग्रः पृतनासु सासहिः सह ओजो यजमानाय धेहि॥ २॥

2. *Tvaṁ kāma sahasāsi pratiṣṭhito vibhurvibhāvā sakha ā sakhīyate. Tvamugraḥ pṛtanāsu sāsahiḥ saha ojo yajamānāya dhehi.*

You, Kama, abide with strength and courage, boundless and splendid, a friend of friends, terrible in battle, victorious. Pray bring in and bless the yajamana with strength and courage, lustre and splendour.

दूराच्चकमानाय प्रतिपाणायाक्षये।
आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्वः॥ ३॥

3. *Dūrāccakamānāya pratipāṇāyākṣaye.*
Āsmā aśṛṇvannāśāḥ kāmenājanayantsvaḥ.

For man, inspired with desire since farthest time, i.e., eternity, in the imperishable world of Infinity, for his fulfilment in response to his desire, hope and effort, the quarters of space listen and, by the universal desire of Divinity co-existent with the human in the universal mind, they create the joy and bliss of life for him.

कामेन मा काम आगन्हृदयाद्धृदयं परि।
यदमीषामदो मनस्तदैतूप मामिह॥ ४॥

4. *Kamena mā kāma āganhṛdayāddhṛdayaṁ pari.*
Yadamīṣāmado manastadaitūpa māmiha.

By Kama, desire and effort, is Kama, hope and ambition, fulfilled, through Kama and dispensation of Divinity. It comes from the heart in response to the heart. May that mind, thought and meditative effort, which

was those ancients' since eternal time, come to me here and now and bless.

यत्काम कामयमाना इदं कृण्मसि ते हविः ।
तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥ ५ ॥

5. *Yatkāma kāmayamānā idaṁ kṛṇmasi te haviḥ. Tannaḥ sarvaṁ samṛdhyatāmathaitasya haviṣo vīhi svāhā.*

O Kama, Spirit of love and desire, whatever our hope and ambition for which we offer this homage of effort and havi, may all that hope and ambition be fulfilled. And we pray you accept this homage and be pleased to bless. This in heart-felt truth of word and deed!

Kanda 19/Sukta 53 (Kala)

Kala Devata, Bhrgu Rshi

कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥ १ ॥

1. *Kālo aśvo vahati saptaraśmiḥ sahasrākṣo ajaro bhūriretāḥ. Tamā rohanti kavayo vipaścitastasya cakrā bhuvanāni viśvā.*

The 'Time-courser' of seven 'reins' and thousand eyes, unbound, unaging and omnipotent, carries the cosmic chariot of a thousand wheels at tremendous velocity. Only poetic visionaries and wise sages ride the courser and the chariot. All stars and planets and the worlds of life are the wheels of his chariot on the move.

स॒प्त च॒क्रान्व॑हति का॒ल ए॒ष स॒प्तास्य॒ नाभी॑र॒मृतं॒ न्व॑क्षः। स इ॒मा विश्वा॒ भुव॑नान्यञ्जत्का॒लः स ई॑यते प्रथ॒मो नु दे॒वः॥ २॥

2. *Sapta cakrānvahati kāla eṣa saptāsya nābhīramṛtaṁ nvakṣaḥ. Sa imā viśvā bhuvanānyañjatkālaḥ sa īyate prathamo nu devaḥ.*

Seven wheels (globes) of whirling worlds does this Time-courser carry. Seven are the naves and axles of this chariot moving on the one axis of Immortal Eternity. He creates and manifests all these worlds of existence. That Time, first, eternal, self-refulgent Divinity, is intensely active, on the move, (and That can be approached but with motionless meditative effort).

पू॒र्णः कु॒म्भोऽ धि॑ का॒ल आहि॑त॒स्तं वै पश्या॑मो बहु॒धा नु स॒न्तः। स इ॒मा विश्वा॒ भुव॑नानि प्र॒त्यङ् का॒लं तमा॑हुः पर॒मे व्यो॑ ∫मन्॥ ३॥

3. *Pūrṇaḥ kumbho'dhi kāla āhitastaṁ vai paśyāmo bahudhā nu santaḥ. Sa imā viśvā bhu-vanāni pratyaṅkālaṁ tamāhuḥ parame vyoman.*

The universe is a full, complete and perfect vessel settled on Time. That we see becoming and evolving manifold. That which is present upfront before all these worlds of the universe, the sages call 'Kala', Time, which extends upto the ultimate, supreme transcendent heaven.

स ए॒व सं भुव॑ना॒न्याभ॑र॒त्स ए॒व सं भुव॑नानि॒ पर्यै॑त्।
पि॒ता सन्न॑भवत्पु॒त्र ए॑षां॒ तस्मा॒द्वै नान्यत्पर॑मस्ति॒ तेजः॥ ४॥

4. *Sa eva saṁ bhuvanānyābharatsa eva saṁ bhuvanāni paryait. Pitā sannabhavatputra eṣāṁ tasmādvai nānyatparamasti tejaḥ.*

He alone bears and sustains all the worlds of existence. He alone transcends all the worlds of existence. He alone, though being the father of all these worlds, becomes his own manifestive begotten child, chronological time form, in the life of these creatures. There is no other, higher refulgence and power beyond him.

कालोऽ मूं दिवमजनयत्काल इमाः पृथिवीरुत।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते॥ ५॥

5. *Kālo'mūṁ divamajanayatkāla imāḥ pṛthivīruta.*
Kāle ha bhūtaṁ bhavyaṁ ceṣitaṁ ha vi tiṣṭhate.

Kala brought into existence those heavens, and Kala brought these earths into existence. In kala only subsist the past and the future and all that is moved and desired at the present time.

कालो भूतिमसृजत काले तपति सूर्यः ।
काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति॥ ६॥

6. *Kālo bhūtimasṛjata kāle tapati sūryaḥ.*
Kāle ha viśvā bhūtāni kāle cakṣurvi paśyati.

Kala created the plenty and prosperity of existence. In Kala does the sun shine and blaze. In Kala do all existing forms subsist, and the eye sees only in Kala.

काले मनः काले प्राणः काले नाम समाहितम्।
कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७॥

7. *Kāle manaḥ kāle prāṇaḥ kāle nāma samāhitam.*
Kālena sarvā nandantyāgatena prajā imāḥ.

The mind is concentred in Time. Prana is controlled in Time. The name with substance is contained in Time. And all these living beings rejoice with the passage of time.

काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम्।
कालो ह सर्वस्येश्वरो यः पितासीत्प्रजापतेः॥ ८॥

8. *Kāle tapaḥ kāle jyeṣṭhaṁ kāle brahma samāhitam. Kālo ha sarvasyeśvaro yaḥ pitāsītprajāpateḥ.*

Tapa, austerity of discipline, is concentred in Kala, the highest, first, supreme subsists in Time, in Kala is Brahma concentred and realised. Kala is the supreme ruler and controller of all, the one that is the progenitor of Prajapati, father and sustainer of living beings.

तेनेषितं तेन जातं तदु तस्मिन्प्रतिष्ठितम्।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम्॥ ९॥

9. *Teneṣitaṁ tena jātaṁ tadu tasminpratiṣṭhitam.*
Kālo ha brahma bhūtvā bibharti parameṣṭhinam.

Inspired and moved by that Time, the moving world in chrological time is created, manifested and stabilised in Time, Kala alone, having become manifest in the created world, bears the highest existent reality.

कालः प्रजा असृजत कालो अग्रे प्रजापतिम्।
स्वयंभूः कश्यपः कालात्तपः कालादजायत॥ १०॥

10. *Kālaḥ prajā asṛjata kālo agre prajāpatim. Svayaṁbhūḥ kaśyapaḥ kālāttapaḥ kālādajāyata.*

Kala created the living beings. Kala, is the Beginning, self-manifested, the creator and sustainer functionality of his transcendent Being as Prajapati. From Kala emerged Kashyapa, self-existing witness version of Divine Brahma, and from Kala arose Tapa, self-emergent creative thought and resolution of the Creator.

Kanda 19/Sukta 54 (Kala)

Kala Devata, Bhrgu Rshi

कालादापः समभवन्कालाद् ब्रह्म तपो दिशः।
कालेनोदेति सूर्यः काले नि विशते पुनः॥ १॥

1. *Kālādāpaḥ samabhavankālād brahma tapo diśaḥ. Kālenodeti sūryaḥ kāle ni viśate punaḥ.*

From Kala, in course of time, arose the 'waters', the oceans of particles. From Kala arose Brahma, divine Resolution to create, and the quarters of space. By Kala and with time rises the sun and again sets back into Kala.

कालेन वातः पवते कालेनं पृथिवी मही।
द्यौर्मही काल आहिता॥ २॥

2. *Kālena vātaḥ pavate kālena pṛthivī mahī. Dyaurmahī kāla āhitā.*

By Kala does the wind blow, by Kala does the great earth move in balance. Both the great heaven and earth exist and subsist in Kala.

कालो ह भूतं भव्यं च पुत्रो अजनयत्पुरा।
कालादृचः समभवन्यजुः कालादजायत॥ ३॥

3. *Kālo ha bhūtaṁ bhavyaṁ ca putro ajanayatpurā. Kālādṛcaḥ samabhavanyajuḥ kālādajāyata.*

Kala, transcendent Time, transcendent Brahma, self-created Its own creative version of the creator and chronological time with the divisions of past, present and future. From Kala arose the Rks and Yajus together from Time and in time.

कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम्।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः॥ ४॥

4. *Kālo yajñaṁ samairayaddevebhyo bhāgamakṣitam. Kāle gandharvāpsarasaḥ kāle lokāḥ pratiṣṭhitāḥ.*

Kala sets in motion the cosmic yajna, dynamics of creative evolution, and the creative parts of cosmic dynamics for the divine forces of nature and humanity in the process of evolution and development. In Kala abide the Gandharvas, sustainers of stars and planets, and the Apsaras, fluent forces of the universe. And in Kala abide all regions of the worlds in the universe for created beings.

कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः। इमं च लोकं परमं च लोकं पुण्यांश्च लोकान्विधृतीश्च पुण्याः। सर्वाँल्लोकानभिजित्य ब्रह्मणा कालः स ईयते परमो नु देवः॥ ५॥

5. *Kāle'yamaṅgirā devo'tharvā cādhi tiṣṭhataḥ. Imaṁ ca lokaṁ paramaṁ ca lokaṁ puṇyāṁśca lokānvidhṛtīśca puṇyāḥ. Sarvāṅllokānabhijitya brahmaṇā kālaḥ sa īyate paramo nu devaḥ.*

This divine Angira, dynamic fire and pranic energy, and Atharva, constant energy, and this divine sun with its rays, abide in Kala. This earthly region, the highest heavenly region, all auspicious regions, all noble and divine sustainers, indeed all regions of the universe in existence, all these, Kala, having won and held in power by the Supreme Spirit of Brahma, lives on, the ultimate force, refulgent and divine (even when chronogical time and all else is absorbed and still).

Kanda 19/Sukta 55 (Health and Wealth for life)

Agni Devata, Bhrgu Rshi

रात्रिं॑रात्रिमप्र॒यात॑ं भर॒न्तोऽ श्वा॑येव॒ तिष्ठ॑ते घा॒समस्मै। रा॒यस्पोषे॑ण॒ समि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥ १॥

1. *Rātriṁrātrimaprayātaṁ bharanto'śvāyeva tiṣṭhate ghāsamasmai. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

Just as night after night they bring grass for the horse standing in the stall after the day's journey, similarly we bring havi to Agni, leading light of life. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

या ते॒ वसो॒र्वात॒ इषु॒ः सा त॑ एषा तया॑ नो मृड। रा॒यस्पोषे॑ण॒ समि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥ २॥

2. *Yā te vasorvāta iṣuḥ sā ta eṣā tayā no mṛḍa. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Agni, leading light of humanity, giver of peace and settlement, the windy missile that is yours is under your control here. With that, pray give us peace, prosperity and security. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

सा॒यंसा॑यं गृ॒हप॑तिर्नो अ॒ग्निः प्रा॒तःप्रा॑तः सौमन॒सस्य॑ दा॒ता।
वसो॑र्वसो॒र्वसु॒दान॑ एधि व॒यं त्वेन्धा॑नास्त॒न्वं ⌡ पुषेम ॥ ३ ॥

3. *Sāyaṁsāyaṁ gṛhapatirno agniḥ prātaḥprātaḥ saumanasasya dātā. Vasorvasorvasudāna edhi vayaṁ tvendhānāstanvaṁ puṣema.*

Every evening day bt day, may Agni, leader, pioneer and ruler of humanity, be the protector of our home and country. Every morning day by day, may Agni give us peace, happiness and good cheer at heart. O generous Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow in body and mind with food, energy and yajnic generosity.

प्रा॒तःप्रा॑तर्गृ॒हप॑तिर्नो अ॒ग्निः सा॒यंसा॑यं सौमन॒सस्य॑ दा॒ता।
वसो॑र्वसो॒र्वसु॒दान॑ एधीन्धा॑नास्त्वा श॒तंहि॑मा ऋधेम ॥ ४ ॥

4. *Prātaḥprātargṛhapatirno agniḥ sayaṁsāyaṁ saumanasasya dātā. Vasorvasorvasudāna edhīndhānāstvā śataṁhimā ṛdhema.*

Every morning day by day, may Agni, leader,

pioneer and ruler, be the protector of our home and country. Every evening day by day, may Agni give us peace, happiness and good cheer at heart. O Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow and advance for a full hundred years of happy seasons.

अप॑श्चा दु॒ग्धान्न॑स्य भूयासम्। अन्ना॒दायान्न॑पतये रु॒द्राय॒ नमो॑ अ॒ग्नये॑। सभ्यः॒ स॒भां मे॑ पाहि॒ ये च॒ सभ्याः॑ सभा॒सदः॑ ॥ ५ ॥

5. *Apaścā dagdhānnasya bhūyāsam. Annādāyānnapataye rudrāya namo agnaye. Sabhyaḥ sabhāṁ me pāhi ye ca sabhyāḥ sabhāsadaḥ.*

Let me be rich in the front ranks, not lagging behind, in the possession of ripe food grains. Homage to Rudra Agni, leader, pioneer and ruler, giver and protector of food who shakes down and destroys negative forces. Let the decent and cultured protect and promote the prestige of Sabha, the parliament, for me. Let the members of the Sabha be decent and honourable.

त्वमि॑न्द्रा पु॑रुहूत॒ विश्व॒मायु॒र्व्य॑श्नवत्।
अह॑रहर्ब॒लिमित्ते॒ हर॒न्तोऽश्वा॑येव॒ तिष्ठ॑ते घा॒सम॑ग्ने ॥ ६ ॥

6. *Tvamindrā puruhūta viśvamāyurvyaśnavat. Aharaharbalimitte haranto'śvāyeva tiṣṭhate ghāsamagne.*

May you, Indra, lord ruler and potent protector, universally loved, live full and healthy life. Day by day we bear and bring homage of loyalty to you in office as the groom looks after the war horse of the king.

Kanda 19/Sukta 56 (Svapna)

Svapna Devata, Yama Rshi

यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान्प्र युनक्षि धीरः। एकाकिना सरथं यासि विद्वान्त्स्वप्नं मिमानो असुरस्य योनौ ॥ १ ॥

1. *Yamasya lokādadhyā babhūvitha pramadā martyānpra yunakṣi dhīraḥ. Ekākinā sarathaṁ yāsi vidvāntsvapnaṁ mimāno asurasya yonau.*

O Dream, you arise from the subconscious state of the mind (below the state of wakefulness and above the state of deep sleep) and, yourself unmoved and unchanging, you join people with the sports of their own mind. Joining them as one with their state, you move with their lone spirit playing in the same sphere of the mind with the same sports as they, structuring further dreams in the life of the dreamer's mind at work.

बन्धस्त्वाग्रे विश्वचया अपश्यत्पुरा रात्र्या जनितोरेके अह्नि। ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो रूपमपगूहमानः ॥ २ ॥

2. *Bandhastvāgre viśvacayā apaśyatpurā rātryā janitoreke ahni. Tataḥ svapnedamadhyā babhūvitha bhiṣagbhyo rūpamapagūhamānaḥ.*

Some day long before the birth of the dream night, the man bound in fancies conceived you, and collecting his materials from the wide world structured you. Thence, O dream, you thus arise in this form and come, having stolen yourself from the healers.

बृहद्वावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन्। तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः स्व ⌡रानशानाः ॥ ३ ॥

3. *Bṛhadgāvāsurebhyo'dhi devānupāvartata mahimānamicchan. Tasmai svapnāya dadhurādhipatyaṁ trayastriṁśāsaḥ sva rānaśānāḥ.*

The man of unbounded sense and imagination came from the demonic tendencies close to the divinities in search of greatness and glory. The thirty-three divinities enjoying heavenly bliss and potential blessed him with full mastery over the realisation of his dream.

नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम्।
त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो वरुणेनानुशिष्टाः ॥ ४ ॥

4. *Naitāṁ viduḥ pitaro nota devā yeṣāṁ jalpiścaratyantaredam. Trite svapnamadadhurāptye nara ādityāso varuṇenānuśiṣṭāḥ.*

Neither pranas nor the senses and mind of people in whose personality confusion and verbosity prevails reach this mystery of dreams. Only brave men and brilliant scholars of Aditya order taught and trained by Varuna, master of right choice and judgement, concentrate and direct their dream onto the lord of three worlds, lover and saviour of the men of divine attainments.

यस्य क्रूरमभजन्त दुष्कृतोऽ स्वप्नेन सुकृतः पुण्यमायुः।
स्व ऋमदसि परमेण बन्धुना तप्यमानस्य मनसोऽधि जज्ञिषे ॥ ५ ॥

5. *Yasya krūramabhajanta duṣkṛto'svapnena sukṛtaḥ puṇyamāyuḥ. Svarmadasi parameṇa bandhunā tapyamānasya manaso'dhi jajñiṣe.*

O Dream, born of the mind of shining and

suffering dreamers, whose cruelty the man of evil suffers, and avoiding which the man of noble action enjoys freedom and virtue, you rejoice only with our Brother of the highest heaven in the state of contemplation.

विद्म ते सर्वाः परिजाः पुरस्ताद्विद्म स्वप्न यो अधिपा इहा ते। यशस्विनो नो यशसेह पाह्यारात् द्विषेभिरप याहि दूरम्॥ ६॥

6. *Vidma te sarvāḥ parijāḥ purastādvidma svapna yo adhipā ihā te. Yaśasvino no yaśaseha pāhyārād dviṣebhirapa yāhi dūram.*

We know in advance all your sources and all your attendants and off-shoots, and we know who is your protector and who is your controller here in this human state. Protect and promote those of us with honour and fame who are honourable and famous, and if there be any jealous adversaries and enemies with you, go far away along with them.

Kanda 19/Sukta 57 (Duh-Svapna)

Duh-Svapna Devata, Yama Rshi

यथा कलां यथा शफं यथर्णं संनयन्ति।
एवा दुःष्वप्न्यं सर्वमप्रिये सं नयामसि॥ १॥

1. *Yathā kalāṁ yathā śapharṁ yatharṇaṁ saṁnayanti. Evā duḥṣvapnyaṁ sarvamapriye saṁ nayāmasi.*

As people repay one sixteenth and one eighth part and finally discharge the whole debt, so do we discharge all evil dreams and assign them to our

disvalues and disagreeables in our value system.

सं राजा॑नो अगु॒ः समृ॒णान्य॑गु॒ः सं कु॒ष्ठा अ॑गु॒ः सं क॒ला अ॑गुः। सम॒स्मासु॒ यद्दु॒ःष्वप्न्य॒ं निर्द्वि॑ष॒ते दु॒ःष्वप्न्यं सुवाम॥ २॥

2. *Saṁ rājāno aguḥ samṛṇānyaguḥ saṁ kuṣṭhā aguḥ saṁ kalā aguḥ. Samasmāsu yadduḥ ṣvapnyaṁ nirdviṣate duḥṣvapnyaṁ suvāma.*

All rulers (and all ruling values) have come together (as objects of honour). All debts and obligations have come together (for clearance). All Kushtha herbs have come together (for our health and happiness). All digits of the moon have come together (for light against the dark). Let all evil dreams in us come together and let us put all those evil dreams aside and assign them to that part of our value system which we dislike and reject as totally negative.

देवा॑नां पत्नीनां गर्भ॒ यर्मस्य कर॒ यो भ॒द्रः स्व॑प्न। स मम॒ यः पा॒पस्तद् द्वि॑ष॒ते प्र हि॑ण्मः। मा तृ॒ष्टाना॑मासि कृष्णश॒कुनेर्मुख॑म्॥ ३॥

3. *Devānāṁ patnīnāṁ garbha yamasya kara yo bhadraḥ svapna. Sa mama yaḥ pāpastad dviṣate pra hiṇmaḥ. Mā tṛṣṭānāmāsi kṛṣṇaśakunermukham.*

O Dream, you are a product of the supportive powers of senses and mind. You are a gift of the hand of the subconscious reflection of the discipline of yama and niyama which is auspicious. But that dream of ours which is evil, we cast away as an object of hate and rejection. As a black omen of misfortune, you are no

favourite of those who thirst for divinity. Be not that.

तं त्वा॑ स्वप्न तथा॒ सं वि॑द्म स त्वं स्व॒प्नाश्व॑इव का॒यमश्व॑इव नीना॒हम्। अ॒ना॒स्मा॒कं दे॑वपी॒युं पिया॑रुं वप॒ यद॒स्मासु॑ दुः॒ष्वप्न्यं॒ यद्गोषु॒ यच्च॑ नो गृ॒हे॥ ४॥

4. *Taṁ tvā svapna tathā saṁ vidma sa tvaṁ svapnāśva-iva kāyamaśva-iva nīnāham. Anāsmākaṁ devapīyuṁ piyāruṁ vapa yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no gṛhe.*

O Dream, we know you as you are. Therefore, as a horse shakes its body to get rid of dust or a burden on the back, you throw off the dream which is not our love, which is hurtful to our mind and senses, and which vitiates our soul. Throw off all evil dreams of ours about our cows, our home and our family. Uproot that.

अ॒ना॒स्मा॒कस्तद्दे॑वपी॒युः पिया॑रुर्नि॒ष्कमि॑व॒ प्रति॑ मुञ्चताम्। नवा॑र॒त्नीनप॑मया अ॒स्माक॒ं तत॒ः परि॑। दु॒ः॒ष्वप्न्यं॒ सर्व॑ं द्विष॒ते नि॑र्द॑यामसि॥ ५॥

5. *Anāsmākastaddevapīyuḥ piyārurniṣkamiva prati muñcatām. Navāratnīnapamayā asmākaṁ tataḥ pari. Duḥṣvapnyaṁ sarvaṁ dviṣate nirdayāmasi.*

Let him who is not ours, who hurts the divines, who is mischievous, own and wear the evil dream as gold. Throw away the evil dream nine cubits far from where we are. We throw out all evil dreams for that part of our value system which we hate and reject.

Kanda 19/Sukta 58 (Yajna)

Yajna and others Devata, Brahma Rshi

घृतस्य॑ जू॒तिः स॑म॒ना सदे॑वा संवत्स॒रं ह॒विषा॑ व॒र्धय॑न्ती।
श्रोत्रं॑ चक्षु॒ः प्रा॒णोऽ च्छि॑न्नो नो अ॒स्त्वच्छि॑न्ना व॒यमायु॑षो॒
वर्च॑सः ॥ १ ॥

1. *Ghṛtasya jūtiḥ samanā sadevā saṁvatsaraṁ haviṣā vardhayantī. Shrotraṁ cakṣuḥ prāṇo' cchinno no astvacchinnā vayamāyuṣo varcasaḥ.*

Let the flow and flame of ghrta with heartfelt love, divine inspiration and havi augment and beautify the yearly session of yajna. May our ear, eyes, prana be whole and unhurt. Let us be whole and unhurt by health and full age with honour and excellence.

उपा॒स्मान्प्रा॒णो ह्व॑यता॒मुप॑ व॒यं प्रा॒णं ह॑वामहे। वर्चो॑ जग्राह
पृथि॒व्य१॑न्तरि॑क्षं॒ वर्च॒ः सोमो॒ बृह॒स्पति॑र्वि॒धत्ता ॥ २ ॥

2. *Upāsmānprāṇo hvayatāmupa vayaṁ prāṇaṁ havāmahe. Varco jagrāha pṛthivyantarikṣaṁ varcaḥ somo bṛhaspatirvidhattā.*

Let prana call us up and energise us. Let us invoke and awake the pranic energy by yajna. The earth has worn the lustre of energy and divinity. The firmament wears lustre. Soma, the moon, wears lustre. Brhaspati, the sun, wielder and sustainer, wears the lustre and light of cosmic yajna.

वर्च॑सो॒ द्यावा॑पृथि॒वी सं॒ग्रह॑णी बभूवथु॒र्वर्चो॑ गृही॒त्वा
पृ॑थि॒वीमनु॒ सं च॑रेम। यश॑सं॒ गावो॒ गोप॑ति॒मुप॑ तिष्ठन्त्या-
य॒तीर्यशो॑ गृही॒त्वा पृ॑थि॒वीमनु॒ सं च॑रेम ॥ ३ ॥

3. *Varcaso dyāvāpṛthivī saṁgrahaṇī babhūvathur-varco gṛhītvā pṛthivīmanu saṁ carema. Yaśasaṁ gāvo gopatimupa tiṣṭhantyāyatīryaśo gṛhītvā pṛthivīmanu saṁ carema.*

May the earth and heaven be gatherers of lustre and grandeur (from Brhaspati). May we, having received lustre and grandeur (from the earth and the heavens) range around on earth, happy and great. May the cows coming in sit by the master and share his lustre and grandeur with food. And may we too receive good food and lustre and live happy on earth.

व्रजं कृणुध्वं स हि वो नृपाणो वर्मी सीव्यध्वं बहुला पृथूनि।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम्॥ ४॥

4. *Vrajaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varmā sīvya-dhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāya-sīradhṛṣṭā mā vaḥ susroccamaso dṛṁhatā tam.*

Establish and develop dairy farms, that is the way for your growth and national health. Design and manufacture many broad and thick armours of defence. Build strong unbreakable forts of steel. And see that your ladle of the yajna of social order, i.e. economy of the nation, does not leak anywhere. Keep it strong and increase its capacity.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः॥ ५॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

With sincerity of word, ear and mind I invoke, adore and offer oblations of homage to Vishvakarma, the vision and visionary of the cosmic yajna, its initiator, augmentor, and the spokes person of its divine knowledge. Let all divinities of nature and brilliancies of humanity, happy at heart, come, join and benefit from this cosmic yajna enacted and extended by Vishvakarma.

ये दे॒वाना॑मृ॒त्विजो॒ ये च॑ य॒ज्ञिया॒ येभ्यो॑ ह॒व्यं क्रि॒यते॑ भाग॒धेय॑म्। इ॒मं य॒ज्ञं स॒ह पत्नी॑भि॒रेत्य॒ यावन्तो॑ दे॒वास्तवि॒षा मा॑दयन्ताम्॥ ६॥

6. *Ye devānāmṛtvijo ye ca yajñiyā yebhyo havyaṁ kriyate bhāgadheyam. Imaṁ yajñaṁ saha patnībhiretya yāvanto devāstaviṣā mādayantām.*

Those among the divinities, the learned, the brilliant, who are dedicated to yajna all the year round with the seasons, who are adorable, and for whom the yajna is enacted and the share of holy offerings is fixed and reserved, may all those divinities with their supportive powers come to yajna, wax with strength and satisfaction and celebrate yajna with joy and ecstasy, and give us happiness.

Kanda 19/Sukta 59 (Yajna)

Agni Devata, Brahma Rshi

त्वमग्ने व्र॒तपा॑ असि दे॒व आ मर्त्ये॒ष्वा। त्वं य॒ज्ञेष्वीड्यः॥ १॥

1. *Tvāmagne vratapā asi deva ā martyeṣvā. Tvaṁ yajñeṣvīḍyaḥ.*

Hey Agni, supreme leading light of life, lord self-refulgent, you are the observer and protector of the

vows of discipline among mortal humanity, and you are the lord adorable in yajna on earth and in the universe.

यद्वो॑ व॒यं प्र॑मि॒नाम॑ व्र॒तानि॑ वि॒दुषां॑ देवा॒ अवि॑दुष्टरासः।
अ॒ग्निष्टद्विश्वादा पृ॑णातु वि॒द्वान्त्सोम॑स्य॒ यो ब्रा॑ह्म॒णाँ आ॑वि॒वेश॑॥ २॥

2. *Yadvo vayaṁ praminā́ma vratā́ni viduṣā́ṁ devā́ aviduṣṭarā́saḥ. Agniṣṭádviśvādā pṛṇā́tu vidvā́ntsomasya yo brā́hmaṇā́ṅ ā́viveśa.*

O Devas, divinities of nature and brilliant sages of humanity, if we, because of our limited knowledge and relative ignorance among the learned, fall short of your discipline or transgress your laws, then, we pray, may Agni, lord self-refulgent, all leading light, sustainer of the world, omniscient lord of Soma, peace of life and pleasure of love and devotion, make up that mortal deficiency, the lord that blesses the heart of the lovers of Brahma within and fulfils their love.

(The mantra emphasises the divine acceptance of sincere love and devotion over mortal limitations and human trespasses.)

आ दे॒वाना॒मपि॒ पन्था॑मगन्म॒ यच्छ॒क्नवा॑म॒ तद॑नु॒प्रवो॑ढुम्।
अ॒ग्निर्वि॒द्वान्त्स य॑जा॒त्स इद्धोता॒ सो ऽ ध्व॒रान्त्स ऋ॒तून्क॑ल्प-
याति॥ ३॥

3. *Ā devā́nāmapi panthā́maganma yacchakna-vā́ma tadanupravoḍhum. Agnirvidvā́ntsa yajā́tsa iddhotā́ so' dhvarā́ntsa ṛtū́nkalpayā́ti.*

Let us take to and follow the path of the Devas, divinities of nature and brilliant sages of humanity as

far as we can, possibly, and relentlessly maintain that effort with faith and sincerity. May Agni, lord self-refulgent, give us strength and make thatpossible : He is the sole initiation and high priest of all yajnas of love, faith and non-violence. He ordains the yajnic seasons, and He fulfils all of them.

Kanda 19/Sukta 60 (Physical Health)

Vak and others Devata, Brahma Rshi

वाङ्म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः।
अपलिताः केशा अशोणा दन्ता बहु बाह्वोर्बलम्॥ १॥

1. *Vāṅma āsannasoḥ prāṇaścakṣurakṣṇoḥ śrotraṁ karṇayoḥ. Apalitāḥ keśā aśoṇā dantā bahu bāhvorbalam.*

Let there be speech in my mouth, prana energy in my nostrils, vision in my eyes and hearing in my ears. Let my hair be not white, let my teeth be firm, let there be great strength in my arms.

ऊर्वोरोजो जङ्घयोर्जवः पादयोः प्रतिष्ठा।
अरिष्टानि मे सर्वात्मानिभृष्टः ॥ २॥

2. *Ūrvorojo jaṅghayorjavaḥ pādayoḥ pratiṣṭhā. Ariṣṭāni me sarvātmānibhṛṣṭaḥ.*

Let there be virility in my thighs, smartness and speed in the legs, balance and firmness in my personality, let all my body parts and systems be unhurt and healthy, and may my soul be ever pure, unsullied and unfallen.

Kanda 19/Sukta 61 (Life at the Full)

Brahmanaspati Devata, Brahma Rshi

तनूस्तन्वा ∫ मे सहे दतः सर्वमायुरशीय।
स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे॥ १॥

1. *Tanūstanvā me sahe dataḥ sarvamāyuraśīya. Syonaṁ me sīda puruḥ pṛṇasva pavamānaḥ svarge.*

May my body be strong with all my systems and pranic, psychic and intellectual potentials perfect so that I can face, challenge and forbear all forces against me and live a full life to the full capacity. O lord Brahmanaspati, be kind and gracious to my soul within, raise me to the full in abundance, purifying, sanctifying and edifying me for heavenly bliss.

Kanda 19/Sukta 62 (Loved of all)

Brahmanaspati Devata, Brahma Rshi

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये॥ १॥

1. *Priyaṁ mā kṛṇu deveṣu priyaṁ rājasu mā kṛṇu. Priyaṁ sarvasya paśyata uta śūdra utārye.*

O lord, make me dear to all divines and brilliant people, make me dear to all brilliant ruling leaders, make me dear favourite of all who can see and discriminate, dear to all whether they are nobles or poor dependants or subservients.

Kanda 19/Sukta 63 (Health and Age)

Brahmanaspati Devata, Brahma Rshi

उत्तिष्ठ ब्रह्मणस्पते देवान्यज्ञेन बोधय।
आयुः प्राणं प्रजां पशुं कीर्तिं यजमानं च वर्धय॥ १॥

1. *Uttiṣṭha brahmaṇaspate devānyajñena bodhaya. Āyuḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ yajamānaṁ ca vardhaya.*

Rise, O Brahmanaspati, lord of divine knowledge, arouse the Devas, nobles and brilliants with yajna, and promote health and age, prana energy, people and progeny, wealth and cattle, honour and fame, and thus promote the yajamana.

Kanda 19/Sukta 64 (Fullness and Growth)

Agni Devata, Brahma Rshi

अग्ने समिधमाहार्षं बृहते जातवेदसे।
स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु॥ १॥

1. *Agne samidhamāhārṣaṁ bṛhate jātavedase. Sa me śraddhāṁ ca medhāṁ ca jātavedāḥ pra yacchatu.*

O leading light of life, Agni, I have collected and brought the samits for the service of boundless Jataveda, all pervading divine energy and cosmic awareness. May that universal energy and awareness bless me with faith and intelligence.

इध्मेन त्वा जातवेदः समिधा वर्धयामसि।
तथा त्वमस्मान्वर्धय प्रजया च धनेन च॥ २॥

2. *Idhmena tvā jātavedaḥ samidhā vardhayāmasi.*
Tathā tvamasmānvardhaya prajayā ca dhanena ca.

O Jataveda, omnipresent fire, we raise you and your presence in us, kindling and feeding you with faith and fuel. So, pray you too promote and advance us with wealth and progeny.

यदग्ने यानि कानि चिदा ते दारूणि दध्मसि।
सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य॥ ३॥

3. *Yadagne yāni kāni cidā te dārūṇi dadhmasi.*
Sarvaṁ tadastu me śivaṁ tajjuṣasva yaviṣṭhya.

O Agni, most youthful presence, whatever fuel sticks we can collect and offer in faith and service, pray accept and bless that all that may be good for us.

एतास्ते अग्ने समिधस्त्वमिद्धः समिद्भव।
आयुरस्मासु धेह्यमृतत्वमाचार्याय॥ ४॥

4. *Etāste agne samidhastvamiddhaḥ samidbhava.*
Āyurasmāsu dhehyamṛtatvamācāryāya.

O leading light, Agni, these are the fuel offerings we present to you. Thereby be lighted and enlighten us. Bear and bring life, health and full age for us, bless us with that, and bring us the light of immortality, for us and for the teacher.

Kanda 19/Sukta 65 (On, Onwards Rise)

Surya Jataveda Devata, Brahma Rshi

हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम्। अव तां जहि हरसा जातवेदोऽबिभ्यदुग्रोऽर्चिषा दिवमा रोह सूर्य॥ १॥

1. *Hariḥ suparṇo divamāruho'rciṣā ye tvā dipsanti divamutpatantam. Ava tāṁ jahi harasā jātavedo' bibhyadugro'rciṣā divamā roha sūrya.*

O Reliever of discomfort and pain, 'Celestial Bird', O Sun, Jataveda, with your blazing light, you have risen to the heavens. Those who obstruct you while you fly up and rise to the heavens, strike down with your heat and passion. O Jataveda, Universal light, bright and blazing, rise on and on to the heavens, with light, without fear.

Kanda 19/Sukta 66 (Down with Obstructions)

Jataveda Devata, Brahma Rshi

अयोजाला असुरा मायिनोऽयस्मयैः पाशैरङ्क्नो ये चरन्ति।
तांस्ते रन्धयामि हरसा जातवेदः सहस्त्रभृष्टिः सपत्नान्प्र-
मृणन्पाहि वज्रः ॥ १ ॥

1. *Ayojālā asurā māyino'yasmayaiḥ pāśairaṅkino ye caranti. Tāṁste randhayāmi harasā jātavedaḥ sahasrabhṛṣṭiḥ sapatnānpramṛṇan-pāhi vajraḥ.*

Whoever the obstructionists with nets of steel, evil-minded sourcerers who prowl around with arrestive snares, all these I stop, O Jataveda, with your power and passion. O power of a thousand spears, wielder of the thunderbolt, protect and promote us, crushing the adversaries to dust.

Kanda 19/Sukta 67 (Health and Full Age)

Surya Devata, Brahma Rshi

पश्येम शरदः शतम् ॥ १ ॥

1. *Paśyema śaradaḥ śatam.*

May we see with healthy eyes for a hundred years.

जीवेम शरदः शतम्॥ २॥

2. *Jīvema śaradaḥ śatam.*

May we live for a hundred years.

बुध्येम शरदः शतम्॥ ३॥

3. *Budhyema śaradaḥ śatam.*

May we fully think on for a hundred years.

रोहेम शरदः शतम्॥ ४॥

4. *Rohema śaradaḥ śatam.*

May we rise on and on for a hundred years.

पूषेम शरदः शतम्॥ ५॥

5. *Pūṣema śaradaḥ śatam.*

May we grow on for a hundred years.

भवेम शरदः शतम्॥ ६॥

6. *Bhavema śaradaḥ śatam.*

May we live on in full state of being for a hundred years.

भूयेम शरदः शतम्॥ ७॥

7. *Bhūyema śaradaḥ śatam.*

May we rise on, higher and higher, for a hundred years.

भूयसीः शरदः शतात्॥ ८॥

8. *Bhūyasīḥ śaradaḥ śatāt.*

May we live for a hundred years and beyond.

Kanda 19/Sukta 68 (The way to Karma)

Karma Devata, Brahma Rshi

अव्यसश्च॒ व्यच॑सश्च॒ बिल॑ं वि ष्या॑मि मा॒यया॑।
ताभ्या॑मु॒द्धृत्य॒ वेद॒मथ॒ कर्मा॑णि कृण्महे॥ १॥

1. *Avyasaśca vyacasaśca bilaṁ vi ṣyāmi māyayā.*
Tābhyāmuddhṛtya vedamatha karmāṇi kṛṇmahe.

With noble intelligence, I penetrate the mystery of the bounded and the boundless reality of matter, soul and Supersoul, and with these two, having opened, seen, and confirmed the Veda, we do our actions.

Kanda 19/Sukta 69 (Apah: Dynamic Life)

Apah Devata, Brahma Rshi

जी॒वा स्थ जी॒व्यास॒ं सर्व॒मायु॑र्जीव्यासम्॥ १॥

1. *Jīvā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, live well, full of life. I must live fully. I will live fully for the whole of my life, (i.e., live life as a boon, and not as a sufferance).

उ॒प॒जी॒वा स्थोप॑ जीव्यास॒ं सर्व॒मायु॑र्जीव्यासम्॥ २॥

2. *Upajīvā sthopa jevyāsaṁ sarvamāyurjīvyasam.*

Live on close to one another. Let me live my life as a boon. Let me live my life close to others for the full life.

स॒ंजी॒वा स्थ॒ सं जी॑व्यास॒ं सर्व॒मायु॑र्जीव्यासम्॥ ३॥

3. *Saṁjīvā stha saṁ jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, and live together. Let me live together with all. Let me live with all together for the whole of life.

जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ ४ ॥

4. *Jīvalā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, be living, animated and inspiring. Let me live with enthusiasm. Let me live, inspired, inspiring, throughout life till the last day of a full life.

Kanda 19/Sukta 70 (Apah: Sunny Life)

Indra Devata, Brahma Rshi

इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासमहम् ।
सर्वमायुर्जीव्यासम् ॥ १ ॥

1. *Indra jīva sūrya jīva devā jīvā jevyāsamaham. Sarvamāyurjīvyāsam.*

Indra, Great soul, live, keep living, O Sunny soul, live, keep living well, O Divine Souls, live bright. Let me live bright, a divine soul. I must live fully, wholly, brilliant, divine.

Kanda 19/Sukta 71 (Veda Mata: Mother Voice)

Veda Devata, Brahma Rshi

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम् । आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् । मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥ १ ॥

1. *Stutā mayā varadā vedamātā pra codayantāṁ pāvamānī dvijānām. Āyuḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ draviṇaṁ brahmavarcasam. Mahyaṁ dattvā vrajata brahmalokam.*

Honoured, celebrated and worshipped by me is Mother Knowledge, Veda, purifier, sanctifier and inspirer of the inspired and inspiring Dvijas, enlightened men of culture, education and piety, the Mother who, having given me good health, full age, prana, progeny, wealth, honour and fame, substantial power and stability, and the light and lustre of Divinity, retires to Brahma-loka, the Eternal Mind of Brahma.

Kanda 19/Sukta 72 (Paramatma)

Paramatma and Devas Devata, Bhrgvangira Rshi

यस्मा॒त्कोशा॑दु॒दभ॑राम॒ वेद॒ं तस्मि॑न्न॒न्तरव॑ दध्म एनम्।
कृ॒तमि॒ष्टं ब्रह्म॑णो वी॒र्ये ण॒ तेन॑ मा देवा॒स्तप॑सावते॒ह॥ १॥

1. *Yasmātkośādudabharāma vedaṁ tasminnantarava dadhma enam. Kṛtamiṣṭaṁ brahmaṇo vīryeṇa tena mā devāstapasāvateha.*

From the Treasure-hold of Divinity we received with elation the Mother Knowledge of Veda. Having worshipped and celebrated her, we return her unto the same Treasure-hold. Whatever was desired and desirable has been accomplished by the might and grace of Brahma.

O Devas, enlightened divines, teachers and seniors, by that very discipline of piety and austerity, pray protect and promote us here in life.

॥ इति एकोनविंशं काण्डम्॥

KANDA-20

Kanda 20/Sukta 1

Indra, Marut, Agni Devatah, Vishvamitra, Gotama, Virupa Rshis

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे।
स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ 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.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः।
स सुगोपातमो जनः ॥ २ ॥

2. *Maruto yasya hi kṣaye pāthā divo vimahasaḥ.*
Sa sugopātamo janaḥ.

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे।
स्तोमैर्विधेमाग्नये ॥ ३ ॥

3. *Ukṣānnāya vaśānāya somapṛṣṭhāya vedhase.*
Stomairvidhemāgnaye.

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the Cow and the Sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

Kanda 20/Sukta 2

Marut, Agni, Indra, Dravinoda Devatah, Grtsamada or Medhatithi Rshi

मरुतः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

1. *Marutaḥ potrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let the leader of the Maruts, stormy warriors, drink the soma from the Maruts' holy vessel sanctified by the chant of sacred Rks, in accordance with the seasons. (Soma should be interpreted as service, love, loyalty and devotional honour and adoration in perfect faith with total submission which, on the master's part, would imply love and protection in response.)

अग्निराग्नीध्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

2. *Agnirāgnīdhrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let Agni, leading light of life, accept some from the Agnidhra's, fire kindler's, holy vessel of the heart sanctified by the chant of sacred Rks, in accordance with the seasons.

इन्द्रो ब्रह्मा ब्राह्मणात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥

3. *Indro brahmā brāhmaṇātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let Indra Brahma, the presiding priest of yajna accept soma from the holy vessel of the sagely vedic scholar's heart sanctified by the chant of sacred Rks, in accordance with the seasons.

देवो द्रविणोदाः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥

4. *Devo draviṇodāḥ potrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let the divine, brilliant and generous Dravinoda, producer and giver of substantial wealth, accept soma from the holy vessel of the pure heart's love sanctified by the chant of sacred Rks, in accordance with the seasons.

Kanda 20/Sukta 3

Indra Devata, Irimbithi Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ sṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

Kanda 20/Sukta 4

Indra Devata, Irimbithi Rshi

आ नो याहि सुतावतोऽ स्माकं सुष्टुतीरुप।
पिबा सु शिप्रिन्नन्धसः॥ १॥

1. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa. Pibā su śiprinnandhasaḥ.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु।
गृभाय जिह्वया मधु॥ २॥

2. *Ā te siñcāmi kukṣyoranu gātrā vi dhāvatu. Gṛbhāya jihvayā madhu.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every cell of the cosmic body.

स्वादुष्टे अस्तु संसुदे मधुमान्तन्वे३ तव।
सोमः शर्मस्तु ते हृदे॥ ३॥

3. *Svāduṣṭe astu saṁsude madhumāntanve'tava.*
Somaḥ śamastu te hṛde.

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

Kanda 20/Sukta 5

Indra Devata, Irimbithi Rshi

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः।
प्र सोम इन्द्र सर्पतु॥ १॥

1. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

O lord of cosmic vision, let this soma distilled and seasoned radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे।
इन्द्रो वृत्राणि जिघ्नते॥ २॥

3. *Tuvigrīvo vapodaraḥ subāhurandhaso made.*
Indro vṛtrāṇi jighnate.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा।
वृत्राणि वृत्रहं जहि॥ ३॥

3. *Indra prehi purastvaṁ viśvasyeśāna ojasā. Vṛtrāṇi vṛtrahaṁ jahi.*

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि।
यजमानाय सुन्वते॥ ४॥

4. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi. Yajamānāya sunvate.*

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
एहीमस्य द्रवा पिब॥ ५॥

5. *Ayaṁ ta indra somo nipūto adhi barhiṣi. Ehimasya dravā piba.*

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote

it for the good of all.

शाचिगो शाचिपूजनायं रणाय ते सुतः ।
आखण्डल प्र हूयसे ॥ ६ ॥

6. *Śācigo śācipūjanāyaṁ raṇāya te sutaḥ. Ākhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः ।
न्य स्मिन्दध्र आ मनः ॥ ७ ॥

7. *Yaste śṛṅgavṛṣo napātpraṇapātkuṇḍapāyyaḥ. Nyasmindadhra ā manaḥ.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

Kanda 20/Sukta 6

Indra Devata, Vishvamitra Rshi

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।
स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ 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.

इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत।
पिबा वृषस्व तातृपिम्॥ २॥

2. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta. Pibā vṛṣasva tātṛpim.*

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.

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः।
तिर स्तवान विश्पते॥ ३॥

3. *Indra pra ṇo dhitāvānaṁ yajñaṁ viśvebhir-devebhiḥ. Tira stavāna viśpate.*

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.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते।
क्षयं चन्द्रास इन्दवः॥ ४॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lover 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.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम्।
तव द्युक्षास इन्दवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutaṁ somamindra vareṇyam.*
Tava dyukṣāsa indavaḥ.

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.

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे।
इन्द्र त्वादातमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutaṁ madhordhārābhi-rajyase. Indra tvādātamidyaśaḥ.*

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.

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता।
पीत्वी सोमस्य वावृधे ॥ ७ ॥

7. *Abhi dyumnāni vanina indraṁ sacante akṣitā.*
Pītvī somasya vāvṛdhe.

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.

अर्वावतो न आ गहि परावतश्च वृत्रहन्।
इमा जुषस्व नो गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan.*
Imā juṣasva no giraḥ.

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.

यदन्तरा परावतमर्वावतं च हूयसे। इन्द्रेह तत आ गहि ॥ ९ ॥

9. *Yadantarā parāvatamarvāvataṁ ca hūyase.*
Indreha tata ā gahi.

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Kanda 20/Sukta 7

Indra Devata, Sukaksha (1-3), Vishvamitra (4) Rshi

उद्धेदभि श्रुतामघं वृषभं नर्यापसम्। अस्तारमेषि सूर्य ॥ १ ॥

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryā-pasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity

and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव॒ यो न॑व॒तिं पुरो॑ बि॒भेद॑ बा॒ह्वो ज॑सा।
अहिं॑ च वृत्र॒हाव॑धीत्॥ २॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā.*
Ahiṁ ca vṛtrahāvadhīt.

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न॒ इन्द्रः॑ शि॒वः सखाश्वा॑व॒द्गोम॒द्यव॑मत्।
उ॒रुधा॑रेव दोहते॥ ३॥

3. *Sa na indraḥ śivaḥ sakhāśvāvadgomadyavamat.*
Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

इन्द्र॑ क्रतु॒विदं॑ सु॒तं सोमं॑ हर्य पुरुष्टुत।
पिबा वृ॑षस्व॒ तातृ॑पिम्॥ ४॥

4. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta. Pibā vṛṣasva tātṛpim.*

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.

Kanda 20/Sukta 8

Indra Devata, Bharadvaja (1), Kutsa (2), Vishvamitra (3) Rshis

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः। आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि॥ १॥

1. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryaṁ kṛṇuhi pīpihīṣo jahi śatrūṅrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय। उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः॥ २॥

2. *Arvāṅehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ 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 father and shower the rains of bliss.

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम्॥ ३॥

3. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtranmadāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

Kanda 20/Sukta 9

Indra Devata, Nodha (1-2), Medhyatithi (3-4) Rshis

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ १॥

1. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ २॥

2. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantamīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

तत्त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ॥ ३॥

3. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O Lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which

you protect the man of advanced special knowledge.

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदि॑न्द्र॒ वृष्णि॑ ते॒ शव॑ः।
स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुचक्र॒दे॥ ४॥

4. *Yenā samudramasṛjo mahīrapastadindra viṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

Kanda 20/Sukta 10

Indra Devata, Medhyatithi Rshi

उदु॒ त्ये मधु॑मत्तमा॒ गिर॒ स्तोमा॑स ईरते।
स॒त्रा॒जितो॑ धन॒सा अ॑क्षि॒तोतयो वाज॒यन्तो॒ रथा॑इव॥ १॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वा॑इव॒ भृग॑व॒ः सूर्या॑इव॒ विश्व॒मिद्धी॒तमा॑नशुः।
इन्द्रं॒ स्तोमे॑भि॒र्महय॑न्त आ॒यव॑ः प्रि॒यमे॑धासो अस्वरन्॥ २॥

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhītamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

Kanda 20/Sukta 11

Indra Devata, Vishvamitra Rshi

इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥ १ ॥

1. *Indraḥ pūrbhidātiraddāsamarkairvidadvasurdayamāno vi śatrūn. Brahmajūtastanvāvāvṛdhāno bhūridātra āpṛṇadrodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन्।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

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.

इन्द्रो॑ वृ॒त्रम॑वृणो॒च्छर्धं॑नीति॒ः प्र मा॒यिना॑ममिना॒द्वर्प॑णीतिः ।
अह॒न्व्यं॑ स॒मु॒शध॒ग्वनेष्वा॒विर्धेना॑ अकृणोद्रा॒म्याणा॑म् ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminādvarpaṇītiḥ. Ahanvyaṁsamuśadhagvaneṣvāvirdhenā akṛṇodrāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्र॑ः स्व॒र्षा ज॒नय॒न्नहा॑नि जि॒गाय॒ोशिग्भि॑ः पृत॑ना अभि॒ष्टिः ।
प्रारो॑चय॒न्मन॑वे के॒तुमह्ना॒मवि॑न्द॒ज्ज्योति॑र्बृ॒हते रणा॑य ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭaḥ. Prārocayanmanave ketumahnāmavindajjyotirbṛhate raṇāya.*

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.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि ।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśā nṛvaddadhāno naryā purūṇi. Acetayaddhiya imā jaritre premaṁ varṇamatiracchukramāsām.*

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.

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūँrabhibhūtyojāḥ.*

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.

युधेन्द्रो महा वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥ ७ ॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścarṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo gṛṇanti.*

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.

स॒त्रा॒साह॑ं वरे॑ण्यं सहो॒दां स॑स॒वांस॑ं स्व ॑ र॒पश्च॑ दे॒वीः ।
स॒सा॒न॒ यः पृ॑थि॒वीं द्यामु॒तेमामिन्द्रं॑ मद॒न्त्यनु॒ धीर॑णासः ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ sva rapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmutemāmindraṁ madantyanu dhīraṇāsaḥ.*

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.

स॒सानात्याँ॑ उ॒त सूर्यं॑ ससा॒नेन्द्रः॑ ससान पुरु॒भोज॑सं॒ गाम् ।
हि॒र॒ण्ययमु॒त भोगं॑ ससान ह॒त्वी दस्यू॒न्प्रार्यं॑ वर्ण॑मावत् ॥ ९ ॥

9. *Sasānātyāṅ uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūnprāryaṁ varṇamāvat.*

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.

इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम् । बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम् ॥ १० ॥

10. *Indra oṣadhīrasanodahāni vanaspatīṅ̆rasanodantarikṣam. Bibheda valaṁ nunude vivāco' thābhavaddamitābhikratūnām.*

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.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ । शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasminbhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhānānām.*

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.

Kanda 20/Sukta 12

Indra Devata, Vasishtha (1-6), Atri (7) Rshi

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ। आ यो विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि॥ १॥

1. *Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopaśrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so that my words of prayer reverberate across the spaces.

अयामि घोष इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि। नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति पर्ष्यस्मान्॥ २॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta yacchurudho vivāci. Nahisvamāyuścikite janeṣu tānīdaṁhāṁsyati parṣyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः। वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान्॥ ३॥

3. *Yuje rathaṁ gaveṣaṇaṁ haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitvendro vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth, harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आपश्चित्पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान्॥ ४॥

4. *Āpaścitpipyu staryo'na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे।
एको देवत्रा दयसे हि मर्तानस्मिन्छूर सवने मादयस्व॥ ५॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān asminchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्य र्चन्त्यर्कैः।
स नं स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः॥ ६॥

6. *Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu gomad yuyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do brilliant poets of vision and heroes of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यन्दिने सवने मत्सदिन्द्रः॥ ७॥

7. *Ṛjīṣī vajrī vṛṣabhasturāṣāṭchuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvāṅ-mādhyandine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

Kanda 20/Sukta 13

Indra Brhaspati (1), Maruts (2), Agni (3-4) Devatah, Vamadeva (1), Gotama (2), Kutsa (3), Vishvamitra (4) Rshis

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम्॥ १॥

1. *Indraśca somaṁ pibataṁ bṛhaspate'sminyajñe mandasānā vṛṣaṇvasū. Ā vāṁ viśantvindavaḥ svābhuvo'sme rayiṁ sarvavīraṁ ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः॥ २॥

2. *Ā vo vahantu saptayo raghuṣyado raghupatvānaḥ pra jigāta bāhubhiḥ. Sīdatā barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come, the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

इ॒मं स्तोम॒मर्ह॑ते जा॒तवे॑दसे॒ रथ॑मिव॒ सं म॑हेमा मनी॒षया॑।
भ॒द्रा हि न॒ः प्रम॑तिरस्य सं॒सद्यग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑॥ ३॥

3. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā 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.

ऐभि॑रग्ने स॒रथं या॒ह्यर्वाङ् ना॑नार॒थं वा॑ वि॒भवो॒ ह्यश्वा॑ः।
पत्नी॑वत॒स्त्रिंश॑तं॒ त्रींश्च॑ दे॒वान॑नुष्व॒धमा व॑ह मा॒दय॑स्व॥ ४॥

4. *Aibhiragne sarathaṁ yāhyarvāṅ nānārathaṁ vā vibhavo hyaśvāḥ. Patnīvatastriṁśataṁ trīṁśca devānanuṣvadhamā vaha mādayasva.*

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.

Kanda 20/Sukta 14

Indra Devata, Saubhari Rshi

वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽ वस्यवः।
वाजे चित्रं हवामहे॥ १॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत्।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम्॥ २॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे।
सखाय इन्द्रमूतये॥ ३॥

3. *Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, Lord Almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम्॥ ४॥

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, Lord Almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

Kanda 20/Sukta 15

Indra Devata, Gotama Rshi

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम्॥ १॥

1. *Pra maṁhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ 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. His 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.

अधं॑ ते॒ विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॑ नि॒म्नेव॒ सव॑ना ह॒विष्म॑तः ।
यत्पर्व॑ते॒ न स॒मशी॑त हर्य॒त इन्द्र॑स्य॒ वज्रः॑ श्नथि॑ता हिर॒ण्यय॑ः ॥ २ ॥

2. *Adhate viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

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.)

अ॒स्मै भी॒माय॒ नम॑सा॒ सम॑ध्व॒र उषो॒ न शु॒भ्र आ भ॑रा॒ पनी॑यसे ।
यस्य॒ धाम॒ श्रव॑से॒ नामे॑न्द्रि॒यं ज्योति॒रका॑रि ह॒रितो॒ नाय॑से ॥ ३ ॥

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 like the spaces in the morning reflecting the light and glory of the dawn.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः॥ ४॥

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati no harya tadvacaḥ.*

These are yours, Indra, we are yours, O 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.

भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्कामुमा पृण।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे॥ ५॥

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturmaghavankāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṁ-mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast

heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Kanda 20/Sukta 16

Brhaspati Devata, Ayasya Rshi

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriyasyeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatimabhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.1. Like aquatic birds playing

on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गोभिरांङ्गिरसो नक्षमाणो भगंइवेदर्यमणं निनाय। जनेमित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूँरिवाजौ॥ २॥

2. *Saṁ gobhirāṅgiraso nakṣamāṇo bhagaivedaryamaṇaṁ ninā ya. Jane mitro na dampatī anakti bṛhaspate vājayāśūṅrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, as Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.2. Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः। बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः॥ ३॥

3. *Sādhvaryā atithinīriṣirā spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.3. Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धर न्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद ॥ ४ ॥

4. *Āpruṣāyanmadhuna ṛtasya yonimavakṣipannarka ulkāmiva dyoḥ. Bṛhaspatiruddharannaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth. Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् । बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣādudnaḥ śīpālamiva vāta ājat. Bṛhaspatiranumṛśyā valasyābhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.5. As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥

6. *Yadā valasya pīyato jasuṁ bhed bṛhaspatiragnitapobhirarkaiḥ. Dadbhirna jihvā pariviṣṭamādadāvirnidhīṁrakṛṇodusriyāṇām.*

When Brhaspati, with the flames of fire and rays of the light of his creative will, breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.6. When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the

darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत्।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत्॥ ७॥

7. *Bṛhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbhamudusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.7. Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम्।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विर्वेणा विकृत्य॥ ८॥

8. *Aśnāpinaddhaṁ madhu paryapaśyanmatsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād bṛhaspatirviraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of

human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.8. Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

सोषामविन्दत्स स्वः सो अग्निं सो अर्केण वि बबाधे तमांसि। बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार॥ ९॥

9. *Soṣāmavindatsa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁse. Bṛhaspatirgovapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subjected to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.9. The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हि॒मेव॑ प॒र्णा मु॑षि॒ता वना॑नि॒ बृह॒स्पति॑नाकृपयद्व॒लो गाः।
अ॒ना॒नु॒कृ॒त्यम॑पु॒नश्च॑कार॒ यात्सूर्या॒मासा॑ मि॒थ उ॒च्चरा॑तः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatināk ṛpayadvalo gāḥ. Anānukṛtyamapunaścakāra yātsūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.10. Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparallelled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

अ॒भि श्या॒वं न कृ॒शने॑भि॒रश्वं॒ नक्ष॑त्रेभिः पि॒तरो॒ द्यामपिं॑शन्।
रात्र्या॑ तमो॒ अद॑धु॒र्ज्योति॒रह॒न्बृह॒स्पति॑र्भि॒नदद्रिं॑ वि॒दद्गाः ॥ ११ ॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhurjyotirahanbṛhaspatirbhinadadriṁvidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of Divinity.11. Like a dark horse adorned with golden trappings, the rays of light adorn

the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति। बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात्॥ १२॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīranvānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Kanda 20/Sukta 17

Indra Devata, Krshna (1-11), Vasishtha (12) Rshi

अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत। परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये॥ १॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajante janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānamūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, Lord

Almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.1. All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽवपानमस्तु ते॥ २॥

2. *Na ghā tvadrigapa veti me manastve itkāmaṁ puruhūta śiśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some' vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.2. Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते। तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः॥ ३॥

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, he rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the will of the spirit within.)3. Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः। प्रैषामनीकं शवसा दविद्युतद्विदत्स्वर्मनवे ज्योतिरार्यम्॥ ४॥

4. *Vayo na vṛkṣaṁ supalāśamāsadantsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidatsvarmanave jyotirāryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so does the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man. Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत्।
न तत्ते अन्यो अनु वीर्यं ∫ शकन्न पुराणो मघवन्नोत नूतनः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ yanmaghavā sūryaṁ jayat. Na tatte anyo anu vīryaṁśakanna purāṇo maghavannota nūtanaḥ.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence, win over the sun and the rain bearing cloud. O Lord Almighty, no one else can possibly equal your might, no one old or new. Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord

almighty, no one else can possibly equal your might, no one old or new.

विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा। यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ॥ ६ ॥

6. *Viśaṁviśaṁ maghavā paryaśāyata janānāṁ dhenā avacākaśad vṛṣā. Yasyāha śakraḥ savaneṣu raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The Lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna. The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्द्रं कुल्याइव ह्रदम्। वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yatsamakṣarantsomāsa indraṁ kulyā-iva hradam. Vardhanti viprā maho asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure

in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur. As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा॒ न क्रु॒द्धः प॑तय॒द्रज॒ःस्वा यो अ॒र्यप॑त्नीरकृ॒णोदि॒मा अ॒पः ।
स सु॑न्व॒ते म॒घवा॑ जी॒रदा॑न॒वेऽ वि॑न्द॒ज्ज्योति॒र्मन॑वे हवि॒ष्म॑ते ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajaḥ svā yo aryapatnīrakṛṇodimā apaḥ. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.8. Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां पर॒शुर्ज्योति॑षा स॒ह भूया ऋ॒तस्य॑ सु॒दुघा॑ पुराण॒वत्।
वि रो॑चतामरु॒षो भा॒नुना॒ शु॒चिः स्व॑र्ण शु॒क्रं शो॑शुचीत॒ सत्प॑तिः ॥ ९ ॥

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā ṛtasya sudughā purāṇavat. Vi rocatāmaruṣo bhānunā śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice rise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.9. Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गोभि॑ष्टरे॒मामति॑तिं दु॒रेवा॑ं यवे॑न॒ क्षुधं॑ पुरुहू॒त विश्वा॑म्।
व॒यं राज॑भिः प्रथ॒मा धना॑न्य॒स्माके॑न वृ॒जने॑ना जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions. Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's

hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati, Lord of Infinity and the master of knowledge, protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.11. May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य । धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥ १२ ॥

12. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of

divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Kanda 20/Sukta 18 (Surrender and Security)

Indra Devata, Medhatithi and Priyamedha (1-3), Vasishtha (4-6) Rshi

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः ।
कण्वा उक्थेभिर्जरन्ते ॥ १ ॥

1. *Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ. Kaṇvā ukthebhirjarante.*

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do.

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।
तवेदु स्तोमं चिकेत ॥ २ ॥

2. *Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaṁ ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but you. I know only one song of adoration and that is for you alone.

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादमतन्द्राः ॥ ३ ॥

3. *Icchanti devāḥ sunvantaṁ na svapnāya spṛhayanti. Yanti pramādamatandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

व॒यमि॑न्द्र त्वा॒यवो॒ऽभि प्र ण॑ो॒नुमो वृषन्।
वि॒द्धी त्व१॑स्य नो॑ वसो॥ ४॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan. Viddhī tvasya no vaso.*

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा नो॑ नि॒दे च॒ वक्त॑वे॒ऽर्यो र॑न्धी॒रर॑ावृ॒णे।
त्वे अपि॒ क्रतु॒र्मम॑॥ ५॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe. Tve api kraturmama.*

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My strength, intelligence and action sustains in you and flows from there.

त्वं वर्मा॑सि स॒प्रथः॑ पुरोयो॒धश्च॑ वृत्रहन्।
त्वया॒ प्रति॑ ब्रुवे यु॒जा॥ ६॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan. Tvayā prati bruve yujā.*

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

Kanda 20/Sukta 19 (Self-integration)

Indra Devata, Vishvamitra Rshi

वार्त्रहत्याय शवसे पृतनाषाह्याय च।
इन्द्र त्वा वर्तयामसि॥ १॥

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya 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.

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो।
इन्द्रं कृण्वन्तु वाघतः॥ २॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato. Indra kṛṇvantu vāghataḥ.*

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे।
इन्द्राभिमातिषाह्ये ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe. Indrābhimātiṣāhye.*

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.

पुरुष्टुतस्य धामभिः शतेन महयामसि।
इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi. Indrasya carṣaṇīdhṛtaḥ.*

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.

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे। भरेषु वाजसातये ॥ ५ ॥

5. *Indraṁ vṛtrāya hantave puruhūtamupa bruve. Bhareṣu vājasātaye.*

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.

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो।
इन्द्र वृत्राय हन्तवे ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.*
Indra vṛtrāya hantave.

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exalt you for break up of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु॑ पृतनाज्ये॑ पृत्सु॒तूर्षु॒ श्रव॑ःसु च।
इन्द्र॒ साक्ष्वा॒भिमा॑तिषु॥ ७॥

7. *Dyumneṣu pṛtanājye pṛtsutūrṣu śravaḥ su ca.*
Indra sākṣvābhimātiṣu.

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

Kanda 20/Sukta 20

Indra Devata, Vishvamitra (1-4), Grtsamada (5-7) Rshi

शु॒ष्मिन्त॑मं न ऊ॒तये॑ द्यु॒म्निनं पाहि॒ जागृ॑विम्।
इन्द्र॒ सोमं शतक्रतो॥ १॥

1. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*
Indra somaṁ śatakrato.

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.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे॥ २॥

2. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

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.

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्।
उत्ते शुष्मं तिरामसि॥ ३॥

3. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Utte 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.

अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि॥ ४॥

4. *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.

इन्द्रो॑ अङ्ग म॒हद्भ॒यम॒भी षदप॑ चुच्यवत्।
स हि स्थि॒रो विच॑र्षणिः ॥ ५ ॥

5. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.*
Sa hi sthiro vicarṣaṇiḥ.

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.

इन्द्र॑श्च मृ॒डया॑ति नो॒ न नः॑ प॒श्चाद॒घं न॑शत्।
भ॒द्रं भ॑वाति नः पु॒रः ॥ ६ ॥

6. *Indraśca mṛḍayāti no na naḥ paścādaghaṁ naśat.*
Bhadraṁ bhavāti naḥ puraḥ.

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.

इन्द्र॒ आशा॑भ्य॒स्परि॒ सर्वा॑भ्यो॒ अभ॑यं करत्।
जेता॒ शत्रू॒न्विच॑र्षणिः ॥ ७ ॥

7. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.*
Jetā śatrūnvicarṣaṇiḥ.

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.

Kanda 20/Sukta 21

Indra Devata, Savya Rshi

न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥

1. *Nyūṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatāmivā-vidanna duṣṭutirdraviṇodeṣu śasyate.*

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.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidaṁ gṛṇīmasi.*

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.

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु। अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥ ३ ॥

3. *Śacīva indra purukṛd dyumattama tavedidamabhitaścekite vasu. Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmamūnayīḥ.*

Indra, lord of power and glory, 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.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना। इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirundhā-no amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā 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.

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रै-रभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā 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.

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते । यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

6. *Te tvā madā amadantāni vṛṣṇyā te somāso vṛtra-hatyeṣu satpate. Yatkārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vrtra, 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.

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम्॥ ७॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ 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.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी।
त्वं शता वङ्गृदस्याभिनत्पुरोऽ नानुदः परिषूता ऋजिश्वना॥ ८॥

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī. Tvaṁ śatā vaṅgṛdasyābhinatpuro'nānudaḥ pariṣūtā ṛjiśvanā.*

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.

त्वमे॒तां ज॑न॒राज्ञो॒ द्विर्दशा॑ब॒न्धुना॑ सु॒श्रव॑सोपज॒ग्मुषः॑। ष॒ष्टिं स॒हस्रा॑ नव॒तिं नव॑ श्रु॒तो नि च॒क्रेण॒ रथ्या॑ दु॒ष्पदा॑वृणक्॥ ९॥

9. *Tvametāṁ janarājño dvirdaśābandhunā suśravasopajagmuṣaḥ. Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

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.

त्वमा॑विथ सु॒श्रव॑सं॒ तवो॒तिभि॒स्तव॒ त्रामा॑भिरिन्द्र॒ तूर्व॑याणम्। त्वम॑स्मै॒ कुत्स॑मतिथि॒ग्वमा॒युं म॒हे राज्ञे॒ यून॑े अरन्धनायः॥ १०॥

10. *Tvamāvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsamatithigvamāyuṁ mahe rājñe yūne arandhanāyaḥ.*

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.

य उ॒दृची॑न्द्र दे॒वगो॑पाः॒ सखा॑यस्ते शि॒वत॑मा॒ असा॑म। त्वां स्तोषा॑म॒ त्वया॑ सु॒वीरा॒ द्राघी॑य॒ आयुः॑ प्र॒तर॑ं दधा॑नाः॥ ११॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ 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.

Kanda 20/Sukta 22

Indra Devata, Trishoka (1-3), Priyamedha (4-6) Rshi

अभि त्वा वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्य श्नुही मदम्॥ १॥

1. *Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye. Tṛmpā vyaśnuhī madam.*

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन्।
माकीं ब्रह्मद्विषो वनः॥ २॥

2. *Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan. Mākīṁ brahmadviṣo vanaḥ.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इह त्वा गोपरीणसा महे मन्दन्तु राधसे।
सरो गौरो यथा पिब॥ ३॥

3. *Iha tvā goparīṇasā mahe mandantu rādhase. Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ ४॥

4. *Abhi pra gopatiṁ girendramarca yathā vide.*
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ ५॥

5. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
Yatrābhi saṁnavāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।
यत्सीमुपह्वरे विदत्॥ ६॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
Yatsīmupahvare vidat.

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy

like honey sweet milk mixed with soma which he receives close at hand and cherishes.

Kanda 20/Sukta 23

Indra Devata, Vishvamitra Rshi

आ तू न इन्द्र मद्रय्ङ ग्घुवानः सोमपीतये।
हरिभ्यां याह्यद्रिवः॥ १॥

1. *Ā tū na indra madrayagghuvānaḥ somapītaye. Haribhyāṁ yāhyadrivaḥ.*

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.

सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक्।
अयुज्रन्प्रातरद्रयः॥ २॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak. Ayujranprātaradrayaḥ.*

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.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुरोडाशम्॥ ३॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḍāśam.*

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.

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan.*
Uktheṣvindra girvaṇaḥ.

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम्।
इन्द्रं वत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmuruṁ rihanti śavasaspatim.*
Indraṁvatsaṁnamātaraḥ.

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.

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे।
न स्तोतारं निदे करः ॥ ६ ॥

6. *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.

व॒यमि॑न्द्र त्वा॒यवो॑ ह॒विष्म॑न्तो जरामहे।
उ॒त त्वम॑स्म॒युर्व॑सो ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvamasmayurvaso.

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.

मारे अ॒स्मद्वि मु॑मुचो॒ हरि॑प्रियार्वाङ्या॑हि।
इन्द्र॑ स्वधावो॒ मत्स्वे॒ह ॥ ८ ॥

8. *Māre asmadvi mumuco haripriyārvāṅ 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.

अ॒र्वाञ्चं त्वा सु॒खे रथे॒ वह॑तामिन्द्र के॒शिना॑।
घृ॒तस्नू॑ ब॒र्हिरा॒सदे॑ ॥ ९ ॥

9. *Arvāñcaṁ tvā sukhe rathe vahatāmindra keśinā.*
Ghṛtasnū 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.

Kanda 20/Sukta 24

Indra Devata, Vishvamitra Rshi

उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम्।
हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.*
Haribhyāṁ 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.

तमिन्द्र॒ मद॒मा ग॑हि बर्हि॒ष्ठां ग्रा॒व॑भिः सु॒तम्।
कु॒विन्न्व॑स्य तृ॒ष्णव॑ः ॥ २ ॥

2. *Tamindra madamā gahi barhiṣṭhāṁ grāvabhiḥ sutam.*
Kuvinnvasya tṛpṇavaḥ.

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.

इन्द्र॑मि॒त्था गिरो॒ ममाच्छा॑गुरिषि॒ता इ॒तः।
आ॒वृ॒ते॒ सोम॑पीतये ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā 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.

इन्द्रं॒ सोम॑स्य पी॒तये॒ स्तोमै॑रि॒ह हवामहे।
उ॒क्थेभिः॑ कु॒विदा॒गम॑त् ॥ ४ ॥

4. *Indraṁ somasya pītaye stomairiha 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.

इन्द्र॒ सोमा॑: सु॒ता इ॒मे तान्द॑धिष्व शतक्रतो।
ज॒ठरे॑ वाजिनीवसो॥ ५॥

5. *Indra somāḥ sutā ime tāndadhiṣva śatakrato. Jaṭhare vājinīvaso.*

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

वि॒द्मा हि त्वा॑ धनंज॒यं वाजे॑षु दधृ॒षं क॑वे।
अधा॑ ते सु॒म्नमी॑महे॥ ६॥

6. *Vidmā hi tvā dhanaṁjayaṁ vājeṣu 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.

इ॒ममि॑न्द्र॒ गवा॑शिर॒ं यवा॑शिरं च नः पिब।
आ॒गत्या॒ वृष॑भिः सु॒तम्॥ ७॥

7. *Imamindra gavāśiraṁ yavāśiraṁ ca naḥ piba. Āgatyā vṛṣabhiḥ 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.

तुभ्येदिन्द्र स्व ओक्येऽसोमं चोदामि पीतये।
एष रारन्तु ते हृदि॥ ८॥

8. *Tubhyedindra sva okye'somaṁ codāmi pītaye.*
Eṣa rārantu te hṛdi.

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.

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे।
कुशिकासो अवस्यवः॥ ९॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe.*
Kuśikāso avasyavaḥ.

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.

Kanda 20/Sukta 25

Indra Devata, Gotama (1-6), Ashtaka (7) Rshi

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः। तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः॥ १॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamitpṛṇakṣi vasunā bhavīyasā 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.

आपो॒ न दे॒वीरुप॑ यन्ति होत्रि॒यं॒॒वः प॑श्यन्ति॒ वित॑तं॒ यथा॒ रज॑ः। प्रा॒चैर्दे॒वास॒ः प्र ण॑यन्ति देव॒युं ब्र॑ह्म॒प्रियं॑ जोषयन्ते॒ व॒राइ॑व॥ २॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayanti devayuṁ brahmapriyaṁ 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.

अधि॒ द्वयो॑रदधा उ॒क्थ्यं॑१॒॑ वचो॑ य॒तस्रु॑चा मिथु॒ना या स॑प॒र्यतः॑। असंयत्तो व्र॒ते ते॑ क्षेति॒ पुष्य॑ति भ॒द्रा श॒क्तिर्यज॑मानाय सुन्व॒ते॥ ३॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣeti puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the

offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया। सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः॥ ४॥

4. *Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayaḥ śamyā ye sukṛtyayā. Sarvaṁ paṇeḥ samavindanta bhojanamaśvāvantaṁ 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.

यज्ञैरथर्वा प्रथमः पथस्ततो ततः सूर्यो व्रतपा वेन आजनि। आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे॥ ५॥

5. *Yajñairatharvā prathamaḥ pathastato tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyaḥ sacā yamasya jātamamṛtaṁ 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.

बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि। ग्रावा यत्र वदति कारुरुक्थ्यस्तस्येदिन्द्रो अभिपित्वेषु रण्यति॥ ६॥

6. *Barhirvā yatsvapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthyastasyedindro 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.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्। इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः॥ ७॥

7. *Progrāṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

Kanda 20/Sukta 26

Indra Devata, Shunahshepa (1-3), Madhuchhanda (4-6) Rshi

योगेयोगे तवस्तरं॒ वाजेवाजे हवामहे।
सखाय॒ इन्द्र॑मू॒तये॑ ॥ १ ॥

1. *Yogeyoge tavastaraṁ 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.

आ घा॑ गम॒द्यदि॒ श्रव॑त्सह॒स्रिणी॑भिरू॒तिभिः॑।
वाजे॑भि॒रुप॑ नो॒ हव॑म् ॥ २ ॥

2. *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.

अनु॑ प्र॒त्नस्यौकसो हुवे तु॑विप्र॒तिं नर॑म्।
यं ते॒ पूर्वं॑ पि॒ता हु॒वे ॥ ३ ॥

3. *Anu pratnasyaukaso huve tuvipratiṁ naram. Yaṁ te pūrvaṁ 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.

युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑: ।
रोच॑न्ते रोच॒ना दि॒वि ॥ ४ ॥

4. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. 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.

युञ्जन्त्य॑स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑ ।
शोणा॑ धृ॒ष्णू नृ॒वाह॑सा ॥ ५ ॥

5. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

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.

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।
सम॒षद्भि॑रजायथाः ॥ ६ ॥

6. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

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

Kanda 20/Sukta 27

Indra Devata, Goshuktyashvasuktinau Rshi

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
स्तोता मे गोषखा स्यात्॥ १॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
Stotā me goṣakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे।
यदहं गोपतिः स्याम्॥ २॥

2. *Śikṣeyamasmai ditseyaṁ śacīpate manīṣiṇe.*
Yadahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते।
गामश्वं पिप्युषीं दुहे॥ ३॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvaṁ pipyuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न ते॑ व॒र्तास्ति॒ राध॑स॒ इन्द्र॑ दे॒वो न मर्त्यः॑ ।
यद्दित्स॑सि स्तु॒तो म॒घम्॥ ४॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ. Yadditsasi stuto magham.*

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

य॒ज्ञ इन्द्र॑मवर्धय॒द्यद्भूमि॑ व्यव॑र्तयत् ।
च॒क्रा॒ण ओ॑प॒शं दि॒वि॥ ५॥

5. *Yajña indramavardhayadyadbhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वा॒वृ॒धा॒नस्य॑ ते व॒यं विश्वा॒ धना॑नि जि॒ग्युषः॑ ।
ऊ॒तिमि॒न्द्रा वृ॑णीमहे॥ ६॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Ūtimindrā vṛṇīmahe.*

Indra, we pray for your power and protection,

the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

Kanda 20/Sukta 28

Indra Devata, Goshuktyashvasuktinau Rshi

व्य१न्तरि॑क्षमतिर॒न्मदे॒ सोम॑स्य रोच॒ना।
इन्द्रो॒ यदभि॑नद् व॒लम्॥ १॥

1. *Vyantarikṣamatiranmade somasya rocanā.*
Indro yadbhinad valam.

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑ज॒दङ्गि॑रोभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः।
अ॒र्वाञ्चं॑ नुनुदे व॒लम्॥ २॥

2. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ.*
Arvāñcaṁ nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रे॑ण रोच॒ना दि॒वो दृ॒ढानि॑ दृंहि॒तानि॑ च।
स्थि॒रा॒णि॒ न प॑रा॒णुदे॑॥ ३॥

3. *Indreṇa rocanā divo dṛḍhāni dṛṁhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
वि ते मदा अराजिषुः ॥ ४ ॥

4. *Apāmūrmirmadanniva stoma indrājirāyate.*
Vi te madā arājiṣuḥ.

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

Kanda 20/Sukta 29

Indra Devata, Goshuktyashvasuktinau Rshi

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।
स्तोतॄणामुत भद्रकृत् ॥ १ ॥

1. *Tvaṁ hi stomavardhana indrāsyukthavardhanaḥ.*
Stotṝṇāmuta bhadrakṛt.

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।
उप यज्ञं सुराधसम् ॥ २ ॥

2. *Indramitkeśinā harī somapeyāya vakṣataḥ.*
Upa yajñaṁ surādhasam.

Radiations of light with expansive vibrations,

herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।
विश्वा यदजय स्पृधः ॥ ३ ॥

3. *Apāṁ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajaya spṛdhaḥ.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।
अव दस्यूँरधूनुथाः ॥ ४ ॥

4. *Māyābhirutsisṛpsata indra dyāmārurukṣataḥ. Ava dasyūṅradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

असुन्वामिन्द्र संसदं विषूचीं व्य ऩाशयः ।
सोमपा उत्तरो भवन् ॥ ५ ॥

5. *Asunvāmindra saṁsadaṁ viṣūcīṁ vyanāśayaḥ. Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Kanda 20/Sukta 30

Hari (Indra) Devata, Baru or Sarvahari Rshi

प्र ते॑ म॒हे वि॒दथे॑ शंसिषं॒ हरी॒ प्र ते॑ वन्वे व॒नुषो॑ हर्य॒तं मद॑म्।
घृ॒तं न यो हरि॑भि॒श्चारु॒ सेच॑त॒ आ त्वा॑ विशन्तु॒ हरि॑वर्पसं॒ गिरः॑॥ १॥

1. *Pra te mahe vidathe śaṁsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghṛtaṁ na yo haribhiścāru secata ā tvā viśantu harivarpasaṁ giraḥ.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं॒ हि योनि॑म॒भि ये स॒मस्व॑र॒न्हिन्व॑न्तो॒ हरी॑ दि॒व्यं यथा॒ सद॑ः। आ यं पृ॒णन्ति॒ हरि॑भि॒र्न धे॒नव॒ इन्द्रा॑य शू॒षं हरि॑वन्त-मर्चत॥ २॥

2. *Hariṁ hi yonimabhi ye samasvaranhinvanto harī divyaṁ yathā sadaḥ. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, in concert, adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise: Please study and

honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सो अ॑स्य॒ वज्रो॒ हरि॑तो॒ य आ॑य॒सो हरि॒र्निका॑मो॒ हरि॒रा गभ॑स्त्योः। द्यु॒म्नी सु॑शि॒प्रो हरि॑मन्यु॒सायक॒ इन्द्रे॒ नि रू॒पा हरि॑ता मिमिक्षिरे॥ ३॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyoḥ. Dyumnī suśipro harimanyusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दि॒वि न के॒तुरधि॑ धायि हर्य॒तो वि॒व्यच॒द्वज्रो॒ हरि॑तो॒ न रꣳह्या॑। तु॒ददहिं॒ हरि॑शिप्रो॒ य आ॑य॒सः स॒हस्र॑शोका अभवद्धरिंभ॒रः॥ ४॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahiṁ hariśipro ya āyasaḥ sahasraśokā abhavaddhariṁbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्वम॑हर्यथा॒ उप॑स्तु॒तः॒ पूर्वे॑भिरिन्द्र हरिकेश॒ यज्व॑भिः। त्वं ह॑र्यसि॒ तव॒ विश्व॑मुक्थ्य॑मसा॑मि॒ राधो॑ हरिजात हर्य॒तम्॥ ५॥

5. *Tvaṁtvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśvamukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfillment, you who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

Kanda 20/Sukta 31

Hari (Indra) Devata, Baru or Sarvahari Rshi

ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी। पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे॥ १॥

1. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot, the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन्हरयो हरी तुरा। अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्तमानशे॥ २॥

2. *Araṁ kāmāya harayo dadhanvire sthirāya hinvanharayo harī turā. Arvadbhiryo haribhirjoṣamīyate so asya kāmaṁ harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत। अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी ॥ ३ ॥

3. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhirvājinīvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space. He expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः। प्र यत्कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः ॥ ४ ॥

4. *Sruveva yasya hariṇī vipetatuḥ śipre vājāya hariṇī davidhvataḥ. Pra yatkṛte camase marmṛjaddharī pītvā madasya haryatasyāndhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उत स्म सद्म हर्यतस्य पस्त्योरत्यो न वाजं हरिवाँ अचिक्रदत्। मही चिद्धि धिषणाहर्यदोजसा बृहद्वयो दधिषे हर्यतश्चिदा ॥ ५ ॥

5. *Uta sma sadma haryatasya pastyoratyo na vājaṁ harivāँ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

Kanda 20/Sukta 32

Hari (Indra) Devata, Baru or Sarvahari Rshi

आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्। प्र पस्त्य ऽमसुर हर्यतं गोरविष्कृधि हरये सूर्याय ॥ १ ॥

1. *Ā rodasī haryamāṇo mahitvā navyaṁnavyaṁ haryasi manma nu priyam. Pra pastyamasura haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all,

you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा॑ हर्यन्तं प्रयुजो॒ जना॑नां॒ रथे॑ वहन्तु हरिं॑शिप्रमिन्द्र।
पिबा॒ यथा॒ प्रति॑भृतस्य॒ मध्वो॒ हर्य॑न्य॒ज्ञं स॑धमादे॒ दशो॑णिम्॥ २॥

2. *Ā tvā haryantaṁ prayujo janānāṁ rathe vahantu hariśipramindra. Pibā yathā pratibhṛtasya madhvo haryanyajñaṁ sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपा॒ः पूर्वे॑षां हरिवः सु॒ताना॒मथो॑ इ॒दं सव॑नं॒ केव॑लं ते।
म॒मद्धि सोम॒ं मधु॑मन्तमिन्द्र स॒त्रा वृ॑षं ज॒ठर॒ आ वृ॑षस्व॥ ३॥

3. *Apāḥ pūrveṣāṁ harivaḥ sutānāmatho idaṁ savanaṁ kevalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣaṁ jaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Kanda 20/Sukta 33

Indra Devata, Ashtaka Rshi

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥ १ ॥

1. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jaṭharaṁ pṛṇasva. Mimikṣuryamadraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम् ।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥ २ ॥

2. *Progrāṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊती शचीवस्तव वीर्येण वयो दधाना उशिजः ऋतज्ञाः ।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥ ३ ॥

3. *Ūtī śacīvastava vīryeṇa vayo dadhānā uśija ṛtajñāḥ. Prajāvadindra manuṣo duroṇe tasthurgṛṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

Kanda 20/Sukta 34

Indra Devata, Grtsamada Rshi

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत्। यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः॥ १॥

1. *Yo jāta eva prathamo manasvāndevo devānkratunā paryabhūṣat. Yasya śuṣmādrodasī abhyasetāṁ nṛmṇasya mahnā sa janāsa 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.

यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात्। यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः॥ २॥

2. *Yaḥ pṛthivīṁ vyathamānāmadṛṁhadyaḥ parvatān prakupitāň aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnātsa janāsa indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up the high heavens of light.(Such is Indra, universal energy.)

यो ह॒त्वाहि॒मरि॑णात्स॒प्त सिन्धू॒न्यो गा उ॒दाज॑दप॒धा व॒लस्य॑ ।
यो अश्म॑नोर॒न्तर॒ग्निं ज॒जान॑ सं॒वृक्स॒मत्सु॒ स ज॑नास॒ इन्द्रः॑ ॥ ३ ॥

3. *Yo hatvāhim ariṇātsapta sindhūnyo gā udājadapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛksamatsu 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.

येने॒मा विश्वा॒ च्यव॑ना कृ॒तानि॒ यो दास॑ं॒ वर्ण॒मध॑रं॒ गुहा॑कः ।
श्व॒घ्नीव॒ यो जि॑गी॒वां ल॒क्षमाद॑द॒र्यः पु॒ष्टानि॒ स ज॑नास॒ इन्द्रः॑ ॥ ४ ॥

4. *Yenemā viśvā cyavanā kṛtāni yo dāsaṁ varṇamadharaṁ guhākaḥ. Śvaghnīva yo jigīvāṁ lakṣamādadaryaḥ puṣṭāni sa janāsa indraḥ.*

Who makes all these moving objects of the

moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम्। सो अर्यः पुष्टीर्विजइवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ ५ ॥

5. *Yaṁ smā pṛcchanti kuha seti ghoramutemāhurnaiṣo astītyenam. So aryaḥ puṣṭīrvija-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, and like a terror he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः। युक्तग्राव्णो यो ऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo nādhamānasya kīreḥ. 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.

यस्याश्वा॑सः प्र॒दिशि॒ यस्य॒ गावो॒ यस्य॒ ग्रामा॒ यस्य॒ विश्वे॒ रथा॑सः। यः सूर्यं॒ य उ॒षसं॑ ज॒जान॒ यो अ॒पां ने॒ता स ज॑नास॒ इन्द्रः॑ ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryaṁ ya uṣasaṁ 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 villages and all the 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.

यं क्र॒न्दसी॑ संय॒ती वि॒ह्वये॑ते॒ परे॑ऽवर उ॒भया॑ अ॒मित्रा॑ः। स॒मा॒नं चि॒द्रथ॑मातस्थि॒वांसा॒ नाना॑ हवेते॒ स ज॑नास॒ इन्द्रः॑ ॥ ८ ॥

8. *Yaṁ krandasī saṁyatī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cidrathamātasthivāṁsā 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.

यस्मा॒न्न ऋ॒ते वि॒जय॑न्ते॒ जना॑सो॒ यं युध्य॑माना॒ अव॑से॒ हव॑न्ते। यो विश्व॑स्य प्रति॒मानं॑ ब॒भूव॒ यो अ॑च्यु॒तच्युत्स ज॑नास॒ इन्द्रः॑ ॥ ९ ॥

9. *Yasmānna ṛte vijayante janāso yaṁ yudhyamānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyutsa 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.

यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान। यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः॥ १०॥

10. *Yaḥ śaśvato mahyeno dadhānānamanya-mānāñcharvā jaghāna. Yaḥ śardhate nānuda-dāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत्। ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः॥ ११॥

11. *Yaḥ śambaraṁ parvateṣu kṣiyantaṁ catvāriṁ-śyāṁ śaradyanvavindat. Ojāyamānaṁ yo ahiṁ jaghāna dānuṁ śayānaṁ 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.

यः शम्बरं पर्यतरत्कसीभिर्योऽ चारुकास्नापिबत्सुतस्य। अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत्स जनास इन्द्रः ॥ १२ ॥

12. *Yaḥ śambaraṁ paryataratkasībhiryo'cārukā-snāpibatsutasya. Antargirau yajamānaṁ bahuṁ janaṁ yasminnāmūrchatsa janāsa indraḥ.*

O people, know that omnipotent Indra who, with terrible strikes of thunder, breaks the dark giant cloud and releases. He also blesses the yajamana and the people at large in whose innermost heart of peace and love he pervades. Such is Indra, gracious and mighty.

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून्। यो रौहिणमस्फुरद्व्रजबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥ १३ ॥

13. *Yaḥ saptaraśmirvṛṣabhastuviṣmān avāsṛjatsa-rtave sapta sindhūn. Yo rauhiṇam asphuradva-jrabāhur dyāmārohantaṁ sa janāsa indraḥ.*

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.

द्यावा॑ चिदस्मै पृथि॒वी न॑मेते॒ शुष्मा॑च्चिदस्य॒ पर्व॑ता भयन्ते।
यः सो॑म॒पा नि॑चि॒तो वज्र॑बाहु॒र्यो वज्र॑हस्त॒ः स ज॑नास॒ इन्द्रः॑॥ १४॥

14. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastaḥ sa janāsa indraḥ.*

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.

यः सु॒न्वन्त॒मव॑ति॒ यः पच॑न्त॒ं यः शंस॑न्त॒ं यः शꣳश॒मा॒नमू॒ती।
यस्य॒ ब्रह्म॒ वर्ध॑न॒ं यस्य॒ सोमो॒ यस्ये॒दं रा॒धः स ज॑नास॒ इन्द्रः॑॥ १५॥

15. *Yaḥ sunvantamavati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śaśamānamūtī. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhaḥ sa janāsa indraḥ.*

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.

जातो व्य ख्यत्पित्रोरुपस्थे भुवो न वेद जनितुः परस्य।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां स जनास इन्द्रः ॥ १६ ॥

16. *Jāto vyakhyat pitrorupasthe bhuvo na veda janituḥ parasya. Staviṣyamāṇo no yo asmad vratā devānāṁ sa janāsa indraḥ.*

He that shines in the innocence of the new born baby and proclaims his presence in the partner's lap, who knows no other creator of the world of existence than himself, and who, adored and celebrated by us, fulfils our obligations of piety to the divinities through ourselves, that is Indra.

यः सोमकामो हर्यश्वः सूरिर्यस्माद्रेजन्ते भुवनानि विश्वा।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः स जनास इन्द्रः ॥ १७ ॥

17. *Yaḥ somakāmo haryaśvaḥ sūriryasmādre-jante bhuvanāni viśvā. Yo jaghāna śambaraṁ yaśca śuṣṇaṁ ya ekavīraḥ sa janāsa indraḥ.*

He that loves the soma of love and peace, whom the sun rays radiate, who is great and wise, by whom all worlds of existence shine, blaze, and yet shake with awe, who breaks giant clouds of darkness and shatters mighty mountains, who is all potent and the sole one unique hero without a parallel, that is Indra.

यः सुन्वते पचते दुध्र आ चिद्वाजं ददर्षि स किलासि सत्यः।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥ १८ ॥

18. *Yaḥ sunvate pacate dudhra ā cidvājaṁ dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are Eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Kanda 20/Sukta 35

Indra Devata, Nodha Rshi

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा॥ १॥

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

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.

अस्मा इदु प्रयइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त॥ २॥

2. *Asmā idu praya-iva pra yaṁsi bharāmyāṅgūṣaṁ bādhe suvṛkti. Indrāya hṛdā manasā manīṣā 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.

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्ये न।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣa māsyena. Maṁhiṣṭhamacchoktibhirmatīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai.*

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.

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya.*

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.

अ॒स्मा इदु॑ स॒प्तिमि॑व श्रव॒स्येन्द्रा॑या॒र्कं जु॒ह्वा॒३॑ सम॑ञ्जे।
वी॒रं दा॒नौक॑सं व॒न्दध्यै॑ पु॒रां गू॒र्तश्र॑वसं द॒र्माण॑म्॥ ५॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā' samañje. Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ 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, 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.

अ॒स्मा इदु॒ त्वष्टा॑ तक्षद्व॒ज्रं स्वप॑स्तमं स्व॒र्य॑१॒॑ रणा॑य।
वृ॒त्रस्य॑ चिद्वि॒दद्येन॒ मर्म॑ तु॒जन्नीशा॑नस्तु॒जता॑ कि॒येधाः॥ ६॥

6. *Asmā idu tvaṣṭā takṣadvajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cidvidadyena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vrtra, the cloud of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवां चार्वन्ना। मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता॥ ७॥

7. *Asyedu mātuḥ savanaṣu sadyo mahaḥ pituṁ papivāṁ cārvannā. Muṣāyadviṣṇuḥ pacataṁ sahīyānvidhyadvarāhaṁ 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 ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परिष्टः॥ ८॥

8. *Asmā idu gnāściddevapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānaṁ pariṣṭaḥ.*

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 breakup 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).

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्।
स्वराडिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय॥ ९॥

9. *Asyedeva pra ririce mahitvaṁ divaspṛthivyāḥ paryantarikṣāt. Svarāḍindro dama ā viśvagūrtaḥ 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.

अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥ १० ॥

10. *Asyedeva śavasā śuṣantaṁ vi vṛścadvajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcadabhi 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.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।
ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakṛddāśuṣe daśasyanturvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vrtra 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.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramīśānaḥ kiyedhāḥ. Gorna parva vi radā tiraśceṣyannarṇāṁsyapāṁ caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vrtra, 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.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः । युधे
यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛghāyamāṇo niriṇāti śatrūn.*

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.

अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्या ऽय नोधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛḍhā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇiṁ sadyo bhuvadvīryāya nodhāḥ.*

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.

अस्मा इदु त्यदनु दाय्येषामेको यद्ववे भूरेरीशानः।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमाववदिन्द्रः॥ १५॥

15. *Asmā idu tyadanu dāyyeṣāmeko yadvavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvimāvadindraḥ.*

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.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन्।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात्॥ १६॥

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

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.

Kanda 20/Sukta 36

Indra Devata, Bharadvaja Rshi

य एक इद्ध्व्यश्चर्षणीनामिन्द्रं तं गीर्भिर्भ्य ऊर्च आभिः।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान्॥ १॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ girbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyaḥ satvā purumāyaḥ sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing, who protects and sustains life as supreme father and guardian.

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम्॥ २॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣaddābhaṁ taturiṁ parvateṣṭhāmadroghavācaṁ matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is the tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमी॑महे इन्द्र॒मस्य रा॒यः पु॑रुवी॒र॑स्य नृ॒वत॑ः पुरुक्षोः। यो अस्कृ॑धोयु॒र॒जर॒ः स्व ऻ वा॒न्तमा भ॑र हरिवो माद॒यध्यै॑॥ ३॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvāntamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

तन्नो॒ वि वो॑चो॒ यदि॑ ते पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द्र। कस्ते॑ भा॒गः किं वयो॑ दुध्र खिद्वः पुरुहूत पुरूवसोऽ - सुर॒घ्नः॥ ४॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnaḥ.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृ॒च्छन्ती॒ वज्र॑हस्तं रथे॒ष्ठामिन्द्रं॒ वेपी॒ वक्व॑री॒ यस्य॒ नू गीः। तु॒वि॒ग्रा॒भं तु॑विकू॒र्मिं र॑भो॒दां गा॒तुमि॑षे॒ नक्ष॑ते॒ तुम्र॒मच्छ॑॥ ५॥

5. *Taṁ pṛcchantī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvikūrmiṁ rabhodāṁ gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence, wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन।
अच्युता चिद्वीळिता स्वोजो रुजो वि दृढा धृषता विरप्शिन्॥ ६॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cidvīḍhitā svojo rujo vi dṛḍhā dhṛṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil, growing by illusion firmly fixed and even reinforced by deceptive reason.

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै।
स नो वक्षदनिमानः सुवह्येन्द्रो विश्वान्यति दुर्गहाणि॥ ७॥

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavatparitaṁsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring us universal

strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽ न्तरिक्षा। तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षाम-पश्च॥ ८॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo' ntarikṣā. Tapā vṛṣanviśvataḥ śociṣā tānbrahma-dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them, and thus let them be cleansed through suffering and penitence.

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक्। धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि माया॥ ९॥

9. *Bhuvo janayasya divyasya rājā pārthivasya jagatastveṣasaṁdṛk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम्। यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥ १० ॥

10. *Ā saṁyatamindra ṇaḥ svastiṁ śatrutūryāya bṛhatīmamṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrintsutukā nāhuṣaṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition, by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो। न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhiryāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Kanda 20/Sukta 37

Indra Devata, Vasishtha Rshi

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः। यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः॥ १॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭīścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedaḥ.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा ⌠समर्ये। दासं यच्छुष्णं कुयवं न्य ⌠स्मा अरन्धय आर्जुनेयाय शिक्षन्॥ २॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamāṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all

for our sake.

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम्।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम्॥ ३॥

3. *Tvaṁ dhṛṣṇo dhṛṣatā vītahavyaṁ prāvo viśvābhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasadasyumāvaḥ kṣetrasātā vṛtrahatyeṣu pūrum.*

O bold and determined ruler, with all your power and determination, and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु॥ ४॥

4. *Tvaṁ nṛbhirnṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cāsvāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity, you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and

totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तव॑ च्यौ॒त्नानि॑ वज्रहस्त॒ तानि॒ नव॒ यत्पुरो॑ नव॒तिं च॑ स॒द्यः।
नि॒वेश॑ने शतत॒मावि॑वेषी॒रहं च वृ॒त्रं नमु॑चिमु॒ताह॑न्॥ ५॥

5. *Tava cyautnāni vajrahasta tāni nava yatpuro navatiṁ ca sadyaḥ. Niveśane śatatamāviveṣīraharhaṁ ca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना॒ ता त॑ इन्द्र॒ भोज॑नानि रा॒तह॑व्याय दा॒शुषे॑ सु॒दासे॑। वृष्णे॑ ते॒ हरी॒ वृष॑णा युनज्मि॒ व्यन्तु॒ ब्रह्मा॑णि पुरुशाक॒ वाज॑म्॥ ६॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣaṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽ वृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no' vṛkebhirvarūthaistava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones, among the brave, the wise and the virtuous.

प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

8. *Priyāsa itte maghavannabhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhyatithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवेभिर्वि पणीँरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥ ९ ॥

9. *Sadyaścinnu te maghavannabhiṣṭau naraḥ śaṁsantyukthaśāsa ukthā. Ye te havebhirvi paṇīँradāśannasmānvṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एते स्तोमा॑ नरां नृतम॒ तुभ्यमस्मद्र्य ञ्चो॒ ददतो म॒घानि॑। तेषा॑मिन्द्र वृत्र॒हत्ये॑ शि॒वो भू॒ः सखा॑ च॒ शूरो॑ऽ वि॒ता च॑ नृणाम्॥ १०॥

10. *Ete stomā narāṁ nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatye śivo bhūḥ sakhā ca śūro'vitā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इ॑न्द्र शूर॒ स्तव॑मान ऊ॒ती ब्रह्म॑जूतस्त॒न्वा ञ वावृधस्व। उप॑ नो॒ वाजा॑न्मिमी॒ह्युप॒ स्तीन्यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ ११॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth

of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Kanda 20/Sukta 38

Indra Devata, Irimbithi (1-3), Madhuchhanda (4-6) Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।
एदं बर्हिः सदो मम॥ १॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना।
उप ब्रह्माणि नः शृणु॥ २॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥ ४॥

4. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ. Indraṁ 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.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः॥ ५॥

5. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

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.

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रि॑मैरयत्॥ ६॥

6. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. 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.

Kanda 20/Sukta 39

Indra Devata, Madhuchhanda (1), Goshuktyashvasuktinau (2-5) Rshi

इन्द्रं॑ वो वि॒श्वत॒स्परि॒ हवा॑महे॒ जने॑भ्यः।
अ॒स्माक॑मस्तु॒ केव॑लः॥ १॥

1. *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.

व्य॑१॑न्तरि॑क्षमति॒र॒न्मदे॒ सोम॑स्य रोच॒ना।
इन्द्रो॒ यदभि॑नद्व॒लम्॥ २॥

2. *Vyantarikṣam atiranmade somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑जदङ्गि॑रोभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः ।
अ॒र्वाञ्चं नुनुदे व॒लम् ॥ ३ ॥

3. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ. Arvāñcaṁ nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रे॑ण रोच॒ना दि॒वो दृ॒ढानि॑ दृंहि॒तानि॑ च ।
स्थि॒रा॒णि॒ न प॑रा॒णुदे॑ ॥ ४ ॥

4. *Indreṇa rocanā divo dṛḍhāni dṛṁhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अ॒पामू॒र्मिर्मद॑न्नि॒व॒ स्तोम॑ इन्द्राजिरायते ।
वि ते॒ मदा॑ अराजिषुः ॥ ५ ॥

5. *Apāmūrmirmadanniva stoma indrājirāyate. Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

Kanda 20/Sukta 40

Indra, Maruts Devata, Madhuchhanda Rshi

इन्द्रेण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा।
म॒न्दू स॑मा॒नव॑र्चसा॥ १॥

1. *Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā.*
Mandū samānavarcasā.

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

अ॒न॒व॒द्यैर॒भिद्यु॑भिर्म॒खः सह॑स्वदर्चति।
ग॒णैरिन्द्र॑स्य॒ काम्यैः॥ २॥

2. *Anavadyairabhidyubhirmakhaḥ sahasvadar-cati.*
Gaṇairindrasya kāmyaiḥ.

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.

आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे।
दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥ ३॥

3. *Ādaha svadhāmanu punargarbhatvamerire.*
Dadhānā nāma yajñiyam.

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.

Kanda 20/Sukta 41

Indra Devata, Gotama Rshi

इन्द्रो॑ दधी॒चो अ॒स्थभि॑र्वृ॒त्राण्यप्र॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥ १ ॥

1. *Indro dadhīco asthabhirvṛtrāṇyapratiṣkutaḥ. Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninty-nine orders of water and electricity for the sake of humanity and the earth.

इ॒च्छन्नश्व॑स्य॒ यच्छिर॒ः पर्व॑ते॒ष्वप॑श्रितम् ।
तद्वि॑दच्छर्य॒णाव॑ति ॥ २ ॥

2. *Icchannaśvasya yacchiraḥ parvateṣvapaśritam. Tadvidaccharyaṇāvati.*

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.

अत्राह॒ गोर॑मन्वत॒ नाम॒ त्वष्टु॑रपी॒च्य॑म् ।
इ॒त्था च॒न्द्रम॑सो गृ॒हे ॥ ३ ॥

3. *Atrāha goramanvata nāma tvaṣṭurapīcyam. Itthā candramaso gṛhe.*

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.)

Kanda 20/Sukta 42

Indra Devata, Kurustuti Rshi

वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्।
इन्द्रात्परि तन्वं ममे ॥ १ ॥

1. *Vācam aṣṭāpadīm ahaṁ navasraktimṛtaspṛśam.*
Indrātpari tanvaṁ mame.

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम्।
इन्द्र यद्दस्युहाभवः ॥ २ ॥

2. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.*
Indra yaddasyuhābhavaḥ.

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः।
सोममिन्द्र चमू सुतम् ॥ ३ ॥

3. *Uttiṣṭhannojasā saha pītvī śipre avepayaḥ. Soma-mindra camū sutam.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Kanda 20/Sukta 43

Indra Devata, Trishoka Rshi

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १॥

1. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्।
वसु स्पार्हं तदा भर॥ २॥

2. *Yadvīḍāvindra yatsthire yatparśāne parābhṛtam. Vasu spārhaṁ tadā bhara.*

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that

out in the open for the society.

यस्य॑ ते वि॒श्वमा॑नुषो॒ भूरे॑र्द॒त्तस्य॒ वेद॑ति।
वसु॑ स्पा॒र्हं तदा भ॑र ॥ ३ ॥

3. *Yasya te viśvamānuṣo bhūrerdattasya vedati.*
Vasu spārhaṁ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Kanda 20/Sukta 44

Indra Devata, Irimbithi Rshi

प्र स॒म्राजं॑ चर्षणी॒नामिन्द्रं॑ स्तोता॒ नव्यं॑ गी॒र्भिः।
नरं॑ नृ॒षाह्वं॑ मंहि॒ष्ठम् ॥ १ ॥

1. *Pra samrājaṁ carṣaṇīnāmindraṁ stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāhaṁ maṁhiṣṭham.*

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मि॑न्नु॒क्थानि॒ रण्य॑न्ति॒ विश्वा॑नि च श्रव॒स्या ∫।
अ॒पाम॑वो॒ न स॑मु॒द्रे ॥ २ ॥

2. *Yasminnukthāni raṇyanti viśvāni ca śravasyā.*
Apāmavo na samudre.

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम्।
महो वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum. Maho vājinaṁ sanibhyaḥ.*

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

Kanda 20/Sukta 45

Indra Devata, Shunahshepa Rshi

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे ॥ १ ॥

1. *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.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता ॥ २ ॥

2. *Stotraṁ 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.

ऊर्ध्वस्तिष्ठा न ऊतये ऽस्मिन्वाजे शतक्रतो।
समन्येषु ब्रवावहै॥ ३॥

3. *Ūrdhvastiṣṭhā na ūtaye' sminvāje śatakrato. 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.

Kanda 20/Sukta 46

Indra Devata, Irimbithi Rshi

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु।
सासह्वांसं युधामित्रान्॥ १॥

1. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ samatsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः।
इन्द्रो विश्वा अति द्विषः॥ २॥

2. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ. Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across

the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं नं इन्द्र वाजेभिर्दशस्या चं गातुया चं।
अच्छा च नः सुम्नं नेषि ॥ ३ ॥

3. *Sa tvaṁ na indra vājebhirdaśasyā ca gātuyā ca. Acchā ca naḥ sumnaṁ neṣi.*

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, pray lead us well by noble paths to peace, prosperity and well being.

Kanda 20/Sukta 47

Indra (1-12), Surya (13-21) Devata, Sukasha (1-3), Irimbithi (7-9), Madhuchhanda (4-6, 10-12), Praskanva (13-21) Rshi

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभो भुवत् ॥ १ ॥

1. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः।
द्युम्नी श्लोकी स सोम्यः ॥ २ ॥

2. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ. Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गि॒रा वज्रो॒ न संभृ॑तः सब॑लो॒ अन॑पच्युतः।
व॒व॒क्ष ऋ॒ष्वो अस्तृ॑तः ॥ ३ ॥

3. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ṛṣvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

इन्द्र॒मिद्गा॑थिनो॑ बृ॒हदिन्द्र॑म॒र्केभि॑र॒र्किणः॑।
इन्द्रं॒ वाणी॑रनूषत ॥ ४ ॥

4. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ. Indraṁ 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.

इन्द्र॒ इद्धर्यो॑ः सचा॒ संमि॑श्ल॒ आ व॑चो॒युजा॑।
इन्द्रो॑ व॒ज्री हि॑र॒ण्ययः॑ ॥ ५ ॥

5. *Indra iddharyoḥ sacā sammiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

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.

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रिं॑मैरयत्॥ ६॥

6. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. 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.

आ या॑हि सुषु॒मा हि त॒ इन्द्र॒ सोमं॒ पिबा॑ इ॒मम्।
एदं ब॒र्हिः स॑दो॒ मम॑॥ ७॥

7. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा॑ ब्रह्मयु॒जा॒ हरी॒ वह॑तामिन्द्र के॒शिना॑।
उप॒ ब्रह्मा॑णि नः शृणु॥ ८॥

8. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ९॥

9. *Brahmāṇastvā vayaṁ vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि॥ १०॥

10. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. 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.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा॥ ११॥

11. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

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.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः ॥ १२ ॥

12. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

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

उदु त्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम् ॥ १३ ॥

13. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛśe viśvāya sūryam.*

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
सूराय विश्वचक्षसे ॥ १४ ॥

14. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ. Sūrāya viśvacakṣase.*

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृ॑श्रन्नस्य के॒तवो॒ वि र॒श्मयो॒ जना॒ँ अनु॑।
भ्राज॑न्तो अ॒ग्नयो॑ यथा॥ १५॥

15. *Adṛśrannasya ketavo vi raśmayo janāँ̆ anu. Bhrājanto agnayo yathā.*

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

त॒रणि॑र्वि॒श्वद॑र्शतो ज्योति॒ष्कृद॑सि सूर्य।
विश्व॒मा भा॑सि रोचन॥ १६॥

16. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

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 worlds. You are the saviour, you are the redeemer, taking us across the seas of existence.

प्र॒त्यङ् दे॒वाना॑ं विश॑ः प्र॒त्यङ्ङु॑दे॑षि मानु॑षीः।
प्र॒त्यङ् विश्व॒ं स्व॑र्दृ॒शे॥ १७॥

17. *Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣīḥ. Pratyaṅ viśvaṁ svardṛśe.*

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.

येना॑ पावक॒ चक्ष॑सा भुर॒ण्यन्तं॒ जना॒ँ अनु॑।
त्वं व॑रुण पश्यसि॥ १८॥

18. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāṁ̃ anu. Tvaṁ varuṇa paśyasi.*

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 pray watch and bless us.

वि द्यामे॑षि॒ रज॑स्पृथ्व॒हर्मिमा॑नो अ॒क्तुभिः॑।
पश्यं॒ जन्मा॑नि सूर्य॥ १९॥

19. *Vi dyāmeṣi rajaspṛthvaharmimāno aktubhiḥ. Paśyaṁ janmāni 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.

स॒प्त त्वा॑ ह॒रितो॒ रथे॒ वह॑न्ति देव सूर्य।
शो॒चिष्के॑शं विचक्ष॒णम्॥ २०॥

20. *Sapta tvā harito rathe vahanti deva sūrya. Śociṣkeśaṁ vicakṣaṇam.*

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.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः ॥ २१ ॥

21. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.*
Tābhiryāti svayuktibhiḥ.

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 Prakrti move the world like His own chariot of creative manifestation.

Kanda 20/Sukta 48

Surya, Gau Devata, Khilam (1-3), Sarparajni (4-6) Rshi

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः।
अभि वत्सं न धेनवः ॥ १ ॥

1. *Abhi tvā varcasā giraḥ siñcantīrācaraṇyavaḥ.*
Abhi vatsaṁ na dhenavaḥ.

O Sun, moving words of adoration flow and rise in love and worship to you with celebration of your splendour, like mother cows moving to their calf with love and overflowing milk.

ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः।
जातं जात्रीर्यथा हृदा ॥ २ ॥

2. *Tā arṣanti śubhriyaḥ pṛñcantīrvarcasā priyaḥ. Jātaṁ jātrīryathā hṛdā.*

Loving, pure and vibrant voices of adoration rise to you and join with your splendour as mothers embrace and join their new born baby with their heart overflowing with love.

वज्रापवसाध्यः कीतिर्म्रियमाणमावहन्।
मह्यमायुर्घृतं पयः ॥ ३ ॥

3. *Vajrāpavasādhyaḥ kītirmriyamāṇamāvahan. Mahyamāyurghṛtaṁ payaḥ.*

Words of divine adoration and the discipline of diamond purity, thunder power and razor edge dedication have blest the mortal me with good health and full age, liquid refinement of love and courtesy and the life-giving milk of mother Veda.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः ॥ ४ ॥

4. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ. Pitaraṁ ca prayantsvaḥ.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति रोचना अस्य प्राणादपानतः।
व्यख्यन्महिषः स्वः ॥ ५ ॥

5. *Antaścarati rocanā asya prāṇādapānataḥ. Vyakhyanmahiṣaḥ svaḥ.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body, illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धामा॒ वि रा॑जति॒ वाक्प॑त॒ङ्गो अ॑शिश्रियत्।
प्रति॒ वस्तो॒रह॒र्द्युभिः॥ ६॥

6. *Triṁśaddhāmā vi rājati vākpataṅgo aśiśriyat. Prati vastorahardyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

Kanda 20/Sukta 49

Indra Devata, Khilam (1-3), Nodha (4-5), Medhyatithi (6-7) Rshi

यच्छ॒क्रा वा॒चमारु॑हन्न॒न्तरि॑क्षं सिषासथः।
सं दे॒वा अ॑मद॒न्वृषा॑॥ १॥

1. *Yacchakrā vacamāruhannantarikṣaṁ siṣāsathaḥ. Saṁ devā amadanvṛṣā.*

When veteran saints and sages of firm conviction and dedicated will rise on the wings of vision and imagination and send up their voice of divine adoration in space, the divinities rejoice with them and the lord omnificent sends down showers of bliss.

श॒क्रो वा॒चमधृष्टा॒योरु॑वाचो॒ अधृ॑ष्णुहि।
मंहि॑ष्ठ॒ आ म॑द॒र्दिवि॑॥ २॥

2. *Śakro vācamadhṛṣṭāyoruvāco adhṛṣṇuhi. Maṁhiṣṭha ā madardivi.*

The lord is great and most generous. O man, send up your voice and words of adoration with sweetness, without pride and deception, let them resound in space for the lord of love and grace, and rejoice in the heaven of bliss.

शक्रो वाचमधृष्णुहि धामधर्मन्विराजति।
विमदन्बर्हिरासरन्॥ ३॥

3. *Śakro vācamadhṛṣṇuhi dhāmadharmanvirājati. Vimadanbarhirāsaran.*

O man cleanse your voice and words, let there be no pride or deception. The lord is great and kind. He shines in every nook and corner of the world and in every form of Dharma. And as your words of prayer move, he rejoices and seeps into your heart and soul bit by bit unto completion and perfection.

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः। अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ ४॥

4. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and, with songs of adoration over night and day, we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ ५॥

5. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantamīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

तत्त्वा॑ यामि सु॒वीर्यं॑ तद् ब्रह्म॑ पू॒र्वचि॑त्तये। येना॒ यति॑भ्यो॒ भृग॑वे॒ धने॑ हि॒ते येन॒ प्रस्क॑ण्व॒मावि॑थ॥ ६॥

6. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदि॑न्द्र॒ वृष्णि॑ ते॒ शव॑ः।
स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुच॒क्र॒दे॥ ७॥

7. *Yenā samudram asṛjo mahīrapastadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming

power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

Kanda 20/Sukta 50

Indra Devata, Medhyatithi Rshi

कन्नव्यो॑ अत॒सीनां॒ तुरो गृ॑णीत॒ मर्त्यः॑। न॒ही न्व॑स्य महि॒मान॑मिन्द्रि॒यं स्व॑र्गृणन्त॒ आन॒शुः॥ १॥

1. *Kannavyo atasīnāṁ turo gṛṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṁ svargṛṇānta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु॑ स्तु॒वन्त॑ ऋतयन्त दे॒वत॒ ऋषि॒ः को विप्र॑ ओहते।
क॒दा हवं॑ मघवन्निन्द्र सुन्व॒तः कदु॑ स्तुव॒त आ ग॑मः॥ २॥

2. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra ohate. Kadā havaṁ maghavannindra sunvataḥ kadu stuvata ā gamaḥ.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the

soma for you? When would you grace the yajnic home of the celebrant?

Kanda 20/Sukta 51

Indra Devata, Praskanva (1-2), Pushtigu (3-4) Rshi

अभि प्र वः सुराध॑समिन्द्रमर्च॒ यथा॑ वि॒दे। यो ज॑रि॒तृभ्यो॑ म॒घवा॑ पुरू॒वसु॑ः स॒हस्रे॑णेव॒ शिक्ष॑ति॥ १॥

1. *Abhi pra vaḥ surādhasam indram arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

श॒तानी॑केव॒ प्र जि॑गाति धृष्णु॒या हन्ति॑ वृ॒त्राणि॑ दा॒शुषे॑।
गि॒रेरि॑व॒ प्र रसा॑ अस्य पिन्विरे॒ दत्रा॑णि पुरु॒भोज॑सः॥ २॥

2. *Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains.

प्र सु श्रु॒तं सु॒राध॑समर्चा॒ शक्र॑मभि॒ष्टये॑। यः सु॑न्व॒ते स्तु॑व॒ते काम्यं॑ वसु॒ स॒हस्रे॑णेव॒ मंह॑ते॥ ३॥

3. *Pra su śrutaṁ surādhasamarcā śakramabhiṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasreṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥ ४ ॥

4. *Śatānīkā hetayo asya duṣṭarā indrasya samiṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

Kanda 20/Sukta 52

Indra Devata, Medhyatithi Rshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिन॑: ।
क॒दा सु॒तं तृषा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire.

कण्वे॑भिर्धृष्ण॒वा धृ॒षद्वाजं॑ दर्षि सह॒स्रिण॑म् ।
पि॒शङ्ग॑रूपं मघवन्विचर्षणे म॒क्षू गोम॑न्तमीमहे ॥ ३ ॥

3. *Kaṇvebhirdhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will,

strength and advancement free from indecision and delay in action

Kanda 20/Sukta 53

Indra Devata, Medhyatithi Rshi

क ईं॑ वेद सु॒ते सचा॒ पिब॑न्तं॒ कद्व॒यो॑ दधे।
अ॒यं यः पुरो॑ वि॒भि॒नत्त्योज॑सा॒ मन्दा॒नः शि॒प्र्य॑न्धसः॥ १॥

1. *Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe.*
Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दा॒ना मृ॒गो न वा॑र॒णः पु॑रु॒त्रा च॒रथं दधे। नकि॑ष्ट्वा॒ नि य॑मते सु॒ते ग॑मो म॒हाँश्च॑र॒स्योज॑सा॥ २॥

2. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe.*
Nakiṣṭvā ni yamadā sute gamo mahāँścarasyojasā.

Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः । यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ ३ ॥

3. *Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ. Yadi stoturmaghavā śṛṇavaddhavaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

Kanda 20/Sukta 54

Indra Devata, Rebha Rshi

विश्वाः पृतना अभिभूतरं नरं सजूस्तक्षुरिन्द्रं जजनुश्च राजसे । क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥ १ ॥

1. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūstatakṣurindraṁ jajanuśca rājase. Kratvā variṣṭhaṁ vara āmurimutogramojiṣṭhaṁ tavasaṁ tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये। स्व र्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ २ ॥

2. *Samīṁ rebhāso asvarannindraṁ somasya pītaye. Svarpatiṁ yadīṁ vṛdhe dhṛtavrato hyojasā samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा। सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ३ ॥

3. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā. Sudītayo vo adruho'pi karṇe tarasvinaḥ samṛkvabhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

Kanda 20/Sukta 55

Indra Devata, Rebha Rshi

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि। मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥ १ ॥

1. *Tamindraṁ johavīmi maghavānamugraṁ satrā dadhānamapratiṣkutaṁ śavāṁsi. Maṁhiṣṭho gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

या इ॑न्द्र भुज॒ आभ॑र॒ः स्व ॑र्वाँ॒ अस्मु॑रेभ्यः । स्तो॒तार॒मिन्म॑घवन्नस्य वर्धय॒ ये च॒ त्वे वृ॒क्तब॑र्हिषः ॥ २ ॥

2. *Yā indra bhuja ābharaḥ svarvāň asurebhyaḥ. Stotāraminmaghavannasya vardhaya ye ca tve vṛktabarhiṣaḥ.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमि॑न्द्र दधि॒षे त्वमश्व॒ं गां भा॒गमव्य॑यम् । यज॑माने सुन्व॒ति दक्षि॑णावति॒ तस्मि॒न्तं धे॑हि॒ मा प॒णौ ॥ ३ ॥

3. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhāgamavyayam. Yajamāne sunvati dakṣiṇāvati tasmintaṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) but never in the uncreative, miserly hoarders and selfish exploiters.

Kanda 20/Sukta 56

Indra Devata, Gotama Rshi

इन्द्रो॒ मदा॑य वावृधे॒ शव॑से वृत्र॒हा नृभिः॑। तमिन्म॒हत्स्वा॒जि-षू॒तेमर्भे॑ हवामहे॒ स वाजे॑षु प्र नो॑ऽविषत्॥ १॥

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu pra no' viṣat.*

Indra, the hero who destroys Vrtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

अ॒सि॒ हि वी॑र॒ सेन्यो॑ऽसि॒ भूरि॑ परा॒द॒दिः। असि॑ द॒भ्रस्य॑ चिद् वृ॒धो यज॑मानाय शिक्षसि सुन्व॒ते भूरि॑ ते॒ वसु॑॥ २॥

2. *Asi hi vīra senyo' si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the

warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदीरत आजयो धृष्णवे धीयते धना। युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥ ३ ॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'-smāň indra vasau dadhaḥ.*

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.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः। सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥ ४ ॥

4. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ gṛbhāya purū śatobhayāhastyā vasu śiśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मा॒दय॑स्व सु॒ते सचा॒ शव॑से शू॒र॒ राध॑से। वि॒द्मा हि त्वा॑ पुरू॒वसु॒मुप॒ कामा॑न्त्ससृ॒ज्महेऽथा॑ नोऽ वि॒ता भ॑व॥ ५॥

5. *Mādayasva sute sacā śavase śūra rādhase. Vidmā hi tvā purūvasumupa kāmāntsasṛjmahe' 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.

ए॒ते त इ॑न्द्र ज॒न्तवो॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म्। अ॒न्तर्हि ख्यो जना॑नाम॒र्यो वेदो॒ अदा॑शुषां॒ तेषां॑ नो॒ वेद॒ आ भ॑र॥ ६॥

6. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ 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.

Kanda 20/Sukta 57

Indra Devata, Madhuchhanda (1-3), Vishvamitra (4-7), Grtsamada (8-10), Medhyatithi (11-16)

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva goduhe.*
Juhūmasi dyavidyavi.

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

उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
Godā idrevato 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.

अथा ते अन्तमानां विद्याम सुमतीनाम्।
मा नो अति ख्य आ गहि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnām.*
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.

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्।
इन्द्र सोमं शतक्रतो ॥ ४ ॥

4. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim. Indra somaṁ śatakrato.*

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.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे ॥ ५ ॥

5. *Indriyāṇi śatakrato yā te janeṣu pañcasu. Indra tāni ta ā vṛṇe.*

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception are 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.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम्।
उत्ते शुष्मं तिरामसि ॥ ६ ॥

6. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Utte 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.

अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि॥ ७॥

7. *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.

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्।
स हि स्थिरो विचर्षणिः॥ ८॥

8. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.*
Sa hi sthiro vicarṣaṇiḥ.

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.

इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत्।
भद्रं भवाति नः पुरः॥ ९॥

9. *Indraśca mṛḍayāti no na naḥ paścādaghaṁ naśat.*
Bhadraṁ bhavāti naḥ puraḥ.

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.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्।
जेता शत्रून्विचर्षणिः ॥ १० ॥

10. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.*
Jetā śatrūn vicarṣaṇiḥ.

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.

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः ॥ ११ ॥

11. *Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe.*
Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगो न वारणः पुरुत्रा चरथं दधे।
नकिष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥ १२ ॥

12. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe.*
Nakiṣṭvā ni yamadā sute gamo mahāṅścarasyojasā.

Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १३ ॥

13. *Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ. Yadi stoturmaghavā śṛṇavaddhavaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः । पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १४ ॥

14. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, have distilled the soma, spread and occupied the holy grass, we sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिनः॑ ।
क॒दा सु॒तं तृषा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ १५ ॥

15. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire?

क॒ण्वेभि॑र्धृष्ण॒वा धृ॒षद्वा॑जं दर्षि सह॒स्रिण॑म् ।
पि॒शङ्गरू॑पं मघवन्विचर्षणे म॒क्षू गोम॑न्तमीमहे ॥ १६ ॥

16. *Kaṇvebhirdhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

Kanda 20/Sukta 58

Indra, Surya Devata, Nrmedha (1-2), Jamadagni (3-4) Rshi

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम॥ १॥

1. *Śrāyanta-iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन्॥ २॥

2. *Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya rātayaḥ. So asya kāmaṁ vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

वण्महाँ असि सूर्य बडादित्य महाँ असि। महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि॥ ३॥

3. *Vaṇmahāँ asi sūrya baḍāditya mahāँ asi. Mahaste sato mahimā panasyate'ddhā deva mahāँ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ ४॥

4. *Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

Kanda 20/Sukta 59

Indra Devata, Medhyatithi (1-2), Vasishtha (3-4) Rshi

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ १॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ २॥

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhī-tamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

उदिन्व्वस्य रिच्यतेंऽ शो धनं न जिग्युषः ।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं दधाति सोमिनि ॥ ३ ॥

3. *Udinnvasya ricyateṁ'śo dhanaṁ na jigyuṣaḥ. Ya indro harivānna dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥ ४ ॥

4. *Mantramakharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayastaranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take

the yajaka across the seas who dedicates his actions to the service of Indra.

Kanda 20/Sukta 60

Indra Devata, Sukasha or Sutakaksha (1-3), Madhuchhanda (4-5) Rshi

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः ।
एवा ते राध्यं मनः ॥ १ ॥

1. *Evā hyasi vīrayurevā śūra uta sthiraḥ.*
Evā te rādhyaṁ manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitude. You are now ripe for the perfection of mind to experience the soul's beatitude in divine presence.

एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।
अधा चिदिन्द्र मे सचा ॥ २ ॥

2. *Evā rātistuvīmagha viśvebhirdhāyi dhātṛbhiḥ.*
Adhā cidindra me sacā.

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।
मत्स्वा सुतस्य गोमतः ॥ ३ ॥

3. *Mo ṣu brahmeva tandrayurbhuvo vājānāṁ pate.*
Matsvā sutasya gomataḥ.

O ruler, protector and promoter of the honour

and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे॥ ४॥

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, 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. (The other branch is Jagad Brahma, Existence Itself on its own. Parama Brahma is the Tree.)

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित्सन्ति दाशुषे॥ ५॥

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścitsanti 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.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या।
इन्द्राय सोमपीतये॥ ६॥

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā. Indrāya somapītaye.*

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

Kanda 20/Sukta 61

Indra Devata, Goshuktyashvasuktinau Rshi

तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम्।
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ १ ॥

1. *Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛtsu sāsahim. U lokakṛtnumadrivo hariśriyam.*

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

येन ज्योतींष्यायवे मनवे च विवेदिथ।
मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥

2. *Yena jyotīṁṣyāyave manave ca vivediṭha. Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तदद्या चित्त उक्थिनोऽ नु ष्टुवन्ति पूर्वथा।
वृषपत्नीर्पो जया दिवेदिवे ॥ ३ ॥

3. *Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā divedive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम्।
इन्द्रं गीर्भिस्तविषमा विवासत ॥ ४ ॥

4. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
Indraṁ gīrbhistaviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबर्हसो बृहत्सहो दाधार रोदसी।
गिरींरज्राँ अपः स्व ऴवृषत्वना ॥ ५ ॥

5. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.*
Girīṅrajrāṅ apaḥ svarvṛṣatvanā.

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स रा॑जसि पुरुष्टु॒तँ एको॑ वृ॒त्राणि॑ जिघ्नसे।
इन्द्र॒ जैत्रा॑ श्रव॒स्या ऽ च॒ यन्त॑वे ॥ ६ ॥

6. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

Kanda 20/Sukta 62

Indra Devata, Sobhari (1-4), Nrmedha (5-7), Goshuktyashvasuktinau (8-10) Rshi

व॒यमु॒ त्वाम॑पूर्व्य स्थू॒रं न क॒च्चिद्भर॑न्तोऽ व॒स्यव॑ः।
वाजे॑ चि॒त्रं ह॑वामहे॥ १ ॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑न्नू॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॒षत्।
त्वामिद्ध्य॑वि॒तारं ववृ॒महे॒ सखा॑य इन्द्र सा॒न॒सिम्॥ २ ॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

यो न॑ इ॒दमि॑दं पु॒रा प्र वस्य॑ आनि॒नाय॒ तमु॑ व स्तुषे।
सखा॑य॒ इन्द्र॑मू॒तये॑॥ ३॥

3. *Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्य॑श्वं॒ सत्प॑तिं॒ चर्ष॑णी॒सह॑ं स हि ष्मा॒ यो अम॑न्दत।
आ तु न॒ः स व॑यति॒ गव्य॒मश्व्यं॑ स्तो॒तृभ्यो॑ म॒घवा॑ श॒तम्॥ ४॥

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

इन्द्रा॑य॒ साम॑ गायत॒ विप्रा॑य बृ॒ह॒ते बृ॒हत्।
ध॒र्म॒कृते॑ विप॒श्चिते॑ पन॒स्यवे॑॥ ५॥

5. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमि॑न्द्राभि॒भूर॑सि॒ त्वं सूर्यं॑मरोचयः ।
वि॒श्वक॑र्मा वि॒श्वदे॑वो म॒हाँ अ॑सि ॥ ६ ॥

6. *Tvamindrābhibhūrasi tvaṁ sūryamarocayaḥ.*
Viśvakarmā viśvadevo mahāň asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

वि॒भ्राज॒ञ्ज्योति॑षा॒ स्व१॒॑रग॑च्छो रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र स॒ख्याय॑ येमिरे ॥ ७ ॥

7. *Vibhrājan jyotiṣā svaragaccho rocanaṁ divaḥ.*
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

तम्व॒भि प्र गा॑यत पुरुहू॒तं पु॑रुष्टु॒तम् ।
इन्द्रं॑ गी॒र्भिस्त॑वि॒षमा वि॑वासत ॥ ८ ॥

8. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
Indraṁ gīrbhistaviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power,

serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबर्हसो बृहत्सहो दाधार रोदसी।
गिरीँरज्राँ अपः स्व ∫ र्वृषत्वना ॥ ९ ॥

9. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.*
Girīňrajrāň apaḥ svarvṛṣatvanā.

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and the life hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे। इन्द्र जैत्रा श्रवस्या ∫ च यन्तवे ॥ १० ॥

10. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

Kanda 20/Sukta 63

Indra Devata, Bhuvana or Sadhana (1-2), Bhuvana or Sadhana and Bharadvaja (3), Gotama (4-6), Parvata (7-9) Rshi

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं ∫ च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us. Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

आदित्यैरिन्द्रः सगणो मरुद्भिर स्माकं भूत्वविता तनूनाम्।
हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ २ ॥

2. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling power of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year, be the protector and promoter of our health of body and social organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयं छचीभिरादित्स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ३ ॥

3. *Pratyañcamarkamanayaṁ chacībhirāditsvadhāmiṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

य एक इद्विदयते वसु मर्ताय दाशुषे। ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ ४॥

4. *Ya eka idvidayate vasu martāya dāśuṣe. Īśāno apratiṣkuta indro aṅga.*

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग॥ ५॥

5. *Kadā martamarādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravadgira indro aṅga.*

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!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग॥ ६॥

6. *Yaściddhi tvā bahubhya ā sutāvāँ āvivāsati. Ugraṁ tatpatyate śava indro aṅga.*

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many, does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

य इ॑न्द्र सोम॒पात॑मो॒ मद॑ः शविष्ठ॒ चेत॑ति।
येना॒ हंसि॒ न्य॑त्रिण॒ं तमी॑महे॥ ७॥

7. *Ya indra somapātamo madaḥ śaviṣṭha cetati. Yenā haṁsi nyatriṇaṁ tamīmahe.*

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

येना॒ दश॑ग्व॒मध्रि॑गुं॒ वे॒पय॑न्त॒ं स्व॑र्णरम्।
येना॑ समु॒द्रमावि॑थ॒ा तमी॑महे॥ ८॥

8. *Yenā daśagvamadhriguṁ vepayantaṁ svarṇaram. Yenā samudramāvithā samīmahe.*

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

येन॒ सिन्धुं॒ म॒हीर॒पो रथाँ॑ इव प्रचो॒दय॑ः।
पन्था॑मृ॒तस्य॒ यात॑वे॒ तमी॑महे॥ ९॥

9. *Yena sindhuṁ mahīrapo rathāṅ-ivapracodayaḥ. Panthāmṛtasya yātave tamīmahe.*

That power and passion of ecstasy by which you energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

Kanda 20/Sukta 64

Indra Devata, Nrmedha (1-3), Vishvamana (4-6) Rshi

एन्द्र॑ नो गधि प्रि॒यः स॑त्रा॒जिदगो॑ह्यः ।
गि॒रिर्न वि॒श्वत॑स्पृ॒थुः पति॑र्दि॒वः ॥ १ ॥

1. *Endra no gadhi priyaḥ satrājidagohyaḥ. Girirna viśvataspṛthuḥ patirdivaḥ.*

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॒ रोद॑सी ।
इन्द्रासि॑ सुन्व॒तो वृ॒धः पति॑र्दि॒वः ॥ २ ॥

2. *Abhi hi satya somapā ubhe babhūtha rodasī. Indrāsi sunvato vṛdhaḥ patirdivaḥ.*

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra, omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality

of life.

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ३ ॥

3. *Tvaṁ hi śaśvatīnāmindra dartā purāmasi. Hantā dasyormanorvṛdhaḥ patirdivaḥ.*

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः।
एवा हि वीर स्तवते सदावृधः ॥ ४ ॥

4. *Edu madhvo madintaraṁ siñca vādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम्।
उदानंश शवसा न भन्दना ॥ ५ ॥

5. *Indra sthātarharīṇāṁ nakiṣṭe pūrvyastutim. Udānaṁśa śavasā na bhandanā.*

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वो॒ वाजा॑नां॒ पति॒मह्मू॑महि श्रव॒स्यव॑ः।
अप्रा॑युभिर्य॒ज्ञेभि॑र्वावृ॒धेन्य॑म् ॥ ६ ॥

6. *Taṁ vo vājānāṁ patimahūmahi śravasyavaḥ.*
Aprāyubhiryajñebhirvāvṛdhenyam.

O people, we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

Kanda 20/Sukta 65

Indra Devata, Vishvamana Rshi

ए॒तो न्वि॑न्द्रं॒ स्तवा॑म॒ सखा॑य॒ स्तोम्यं॑ नर॑म्।
कृ॒ष्टीर्यो विश्वा॑ अ॒भ्यस्त्येक॒ इत्॥ १ ॥

1. *Eto nvindraṁ stavāma sakhāya stomyaṁ naram.*
Kṛṣṭīryo viśvā abhyastyeka it.

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगो॑रुधाय ग॒विषे॑ द्यु॒क्षाय॒ दस्म्यं॑ वच॑ः।
घृ॒तात्स्वादी॑यो॒ मधु॑नश्च वोचत ॥ २ ॥

2. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ.*
Ghṛtātsvādīyo madhunaśca vocata.

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves sweet speech and never feels satiated with songs of

exaltation.

यस्यामितानि वीर्या३ न राधः पर्येतवे।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा॥ ३॥

3. *Yasyāmitāni vīryā'na rādhaḥ paryetave.*
Jyotirna viśvamabhyasti dakṣiṇā.

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world is light of the sun.

Kanda 20/Sukta 66

Indra Devata, Vishvamana Rshi

स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम्।
अर्यो गयं मंहमानं वि दाशुषे॥ १॥

1. *Stuhīndraṁ vyaśvavadanūrmiṁ vājinaṁ yamam.*
Aryo gayaṁ maṁhamānaṁ vi dāśuṣe.

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

एवा नूनमुप स्तुहि वैयश्व दशमं नवम्।
सुविद्वांसं चर्कृत्यं चरणीनाम्॥ २॥

2. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.*
Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new

though eternal, worshipped as the tenth supreme over all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वेत्था॒ हि निर्ऋ॑तीना॒ं वज्र॑हस्त परि॒वृज॑म्।
अह॑रहः शु॒न्ध्युः प॑रि॒पदा॑मिव॥ ३॥

3. *Vetthā hi nir-ṛtīnāṁ vajrahasta parivṛjam.*
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

Kanda 20/Sukta 67

Indra, Maruts, Agni Devata, Paruchhepa (1-3), Grtsamada (4-7) Rshi

व॒नोति॒ हि सु॒न्वन्क्षय॑ं परी॑णसः सु॒न्वा॒नो हि ष्मा॒ यज॒त्यव॒ द्विषो॑ दे॒वाना॒मव॒ द्विष॑ः। सु॒न्वा॒न इत्सि॑षासति स॒हस्रा॑ वा॒ज्यव॑ृतः। सु॒न्वा॒नायेन्द्रो॑ ददात्या॒भुवं॑ र॒यिं द॑दात्या॒भुव॑म्॥ १॥

1. *Vanoti hi sunvankṣayaṁ parīṇasaḥ sunvāno hi ṣmā yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna itsiṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvaṁ rayiṁ dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The

organiser of yajna, fast, intelligent and wise, open, free and fearless, wants to create a hundred things, and Indra, lord of creation, power and generosity, creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

मो षु वो॑ अ॒स्मद॒भि तानि॒ पौंस्या॒ सना॑ भूवन्द्यु॒म्नानि॒ मोत जा॑रिषु॒रस्मत्पु॒रोत जा॑रिषुः। यद्व॑श्चि॒त्रं यु॒गेयु॑गे॒ नव्यं॒ घोषा॒दम॑र्त्यम्। अ॒स्मासु॒ तन्म॑रुतो॒ यच्च॑ दु॒ष्टरं॑ दिधृ॒ता यच्च॑ दु॒ष्टर॑म्॥ २॥

2. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāriṣurasmatpurota jāriṣuḥ. Advaścitraṁ yugeyuge navyaṁ ghoṣādamartyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca duṣṭaram.*

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.

अ॒ग्निं होता॑रं मन्ये॒ दास्व॑न्तं॒ वसुं॑ सू॒नुं सह॑सो जा॒तवे॑दसं॒ विप्रं॑ न जा॒तवे॑दसम्। य ऊ॒र्ध्वया॑ स्वध्व॒रो दे॒वो दे॒वाच्या॑ कृ॒पा। घृ॒तस्य॒ विभ्रा॑ष्टि॒मनु॑ वष्टि शो॒चिषा॒जुह्वा॑नस्य स॒र्पिषः॥ ३॥

3. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭi manu vaṣṭi śociṣājuhvān-asya sarpiṣaḥ.*

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 as 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.

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामं छुभ्रासो अञ्जिषु प्रिया उत। आसद्या बर्हिर्भी रतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः॥ ४॥

4. *Yajñaiḥ saṁmiślāḥ pṛṣatībhir-ṛṣṭibhiryāmaṁ chubhrāso añjiṣu priyā uta. Āsadyā barhirbharatasya sūnavaḥ potrādā somaṁ pibatā divo naraḥ.*

O 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 at 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.

आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु। प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि॥ ५॥

5. *Ā vakṣi devāň iha vipra yakṣi cośanhotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāttava bhāgasya tṛpṇuhi.*

Agni, 'vipra', brilliant scholar of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi, establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य ते तन्वो ∫नृम्णवर्धन्नः सह ओजः प्रदिवि बाह्वोर्हितः। तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥ ६ ॥

6. *Eṣa sya te tanvo nṛṣmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas tvamasya brāhmaṇādā tṛpatpiba.*

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.

यमु॒ पूर्व॒महु॑वे॒ तमि॒दं हु॑वे॒ सेदु॒ हव्यो॑ दा॒दिर्यो नाम॒ पत्य॑ते।
अ॒ध्व॒र्यु॒भि॒: प्रस्थि॑तं सो॒म्यं मधु॑ पो॒त्रात्सोमं द्रविणोद॒: पिब॑
ऋ॒तु॒भि॑: ॥ ७ ॥

7. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrātsomaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, 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.

Kanda 20/Sukta 68

Indra Devata, Madhuchhanda Rshi

सु॒रू॒पकृ॑त्नुमू॒तये॑ सु॒दुघा॑मिव गो॒दुहे॑।
जु॒हू॒मसि॒ द्यवि॑द्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva goduhe. Juhūmasi dyavidyavi.*

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

beautiful forms of existence and giver of protection and progress.

उप॑ नः सव॒ना ग॑हि॒ सोम॑स्य सोमपाः पिब।
गो॒दा इद्रे॒वतो॒ मद॑ः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba. Godā idrevato 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.

अथा॑ ते॒ अन्त॑मानां वि॒द्याम॑ सुमती॒नाम्।
मा नो॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnām. 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.

परे॑हि॒ विग्र॒मस्तृ॑तमिन्द्रं पृच्छा विप॒श्चित॑म्।
यस्ते॒ सखि॑भ्य॒ आ वर॑म् ॥ ४ ॥

4. *Parehi vigramastṛtamindraṁ pṛcchā vipaścitam. Yaste sakhibhya ā varam.*

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.

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत।
दधाना इन्द्र इद्दुवः ॥ ५ ॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra idduvaḥ.

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.

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः।
स्यामेदिन्द्रस्य शर्मणि ॥ ६ ॥

6. *Uta naḥ subhagāň arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

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.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम्।
पतयन्मन्दयत्सखम् ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyaṁ 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.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः।
प्रावो वाजेषु वाजिनम् ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇām abhavaḥ. 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.

तं त्वा॒ वाजे॑षु वा॒जिनं॑ वा॒जया॑मः शतक्रतो।
धना॑नामिन्द्र सा॒तये॑॥ ९॥

9. *Taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śakrato. Dhanānām indra sātaye.*

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.

यो रा॒यो३॑वनि॑र्म॒हान्त्सु॑पा॒रः सु॑न्व॒तः सखा॑।
तस्मा॒ इन्द्रा॑य गायत॥ १०॥

10. *Yo rāyovanirmahāntsupāraḥ sunvataḥ sakhā. Tasmā indrāya gāyata.*

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.

आ त्वेता॒ नि षी॑द॒तेन्द्र॑म॒भि प्र गा॑यत।
सखा॑य॒ स्तोम॑वाहसः॥ ११॥

11. *Ā tvetā ni ṣīdatendramabhi pra gāyata. Sakhāya stomavāhasaḥ.*

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.

पुरूतमं पुरूणामीशानं वार्याणाम्।
इन्द्रं सोमे सचा सुते॥ १२॥

12. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām. Indraṁ some sacā sute.*

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

Kanda 20/Sukta 69

Indra Devata, Madhuchhanda Rshi

स घा नो योग आ भुवत्स राये स पुरंध्याम्।
गमद्वाजेभिरा स नः॥ १॥

1. *Sa ghā no yoga ā bhuvatsa rāye sa puraṁdhyām. Gamadvājebhirā sa naḥ.*

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 endevours.

यस्य॑ सं॒स्थे न वृ॒ण्वते॒ हरी॑ स॒मत्सु॒ शत्र॑वः ।
तस्मा॒ इन्द्रा॑य गायत ॥ २ ॥

2. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.*
Tasmā indrāya gāyata.

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

सु॒त॒पाव्ने॑ सु॒ता इ॒मे शुच॑यो यन्ति वी॒तये॑ ।
सोमा॑सो॒ दध्या॑शिरः ॥ ३ ॥

3. *Sutapāvne sutā ime śucayo yanti vītaye.*
Somāso dadhyāśiraḥ.

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, protection and promotion.

त्वं सु॒तस्य॑ पी॒तये॑ स॒द्यो वृ॒द्धो अ॑जायथाः ।
इन्द्र॒ ज्यैष्ठ्या॑य सुक्रतो ॥ ४ ॥

4. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
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.

आ त्वा॑ विशन्त्वा॒शव॒: सोमा॑स इन्द्र गिर्वणः ।
शं ते॑ सन्तु॒ प्रचे॑तसे ॥ ५ ॥

5. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇa.*
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.

त्वां स्तोमा॑ अवीवृध॒न्त्वामु॒क्था श॑तक्रतो।
त्वां व॑र्धन्तु नो॒ गिरः॑॥ ६॥

6. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
Tvāṁ vardhantu no giraḥ.

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.

अक्षि॑तोतिः सनेदि॒मं वाज॒मिन्द्रः॑ सह॒स्रिण॑म्।
यस्मि॒न्विश्वा॑नि॒ पौंस्या॑॥ ७॥

7. *Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam.*
Yasminviśvāni pauṁsyā.

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

मा नो॒ मर्ता॑ अ॒भि द्रु॑ह॒न्त॒नूना॑मिन्द्र गिर्वणः।
ईशा॑नो यवया व॒धम्॥ ८॥

8. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ. Īśāno yavayā vadham.*

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

युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं च॑र॒न्तं परि॑ त॒स्थुष॑: ।
रोच॑न्ते रोच॒ना दि॒वि ॥ ९ ॥

9. *Yuñjanti bradhnam aruṣaṁ carantaṁ pari tasthuṣaḥ. 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.

युञ्जन्त्य॑स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑ ।
शोणा॑ धृ॒ष्णू नृ॒वाह॑सा ॥ १० ॥

10. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

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.

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।
समु॒षद्भि॑रजायथाः ॥ ११ ॥

10. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

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

आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे।
दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥ १२॥

12. *Ādaha svadhāmanu punargarbhatvamerire. Dadhānā nāma yajñiyam.*

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.

Kanda 20/Sukta 70

Indra Devata, Madhuchhanda Rshi

वी॒डु चि॑दारु॒ज॒त्नु॒भि॒र्गु॒हा॑ चिदिन्द्र॒ वह्नि॑भिः।
अवि॑न्द उ॒स्रिया॒ अनु॑॥ १॥

1. *Vīḍu 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.

दे॒व॒य॒न्तो॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिर॑ः।
म॒हाम॑नूषत श्रु॒तम्॥ २॥

2. *Devayanto yathā matimacchā vidadvasuṁ giraḥ. 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.

इन्द्रेण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा।
म॒न्दू स॑मा॒नव॑र्चसा॥ ३॥

3. *Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā. Mandū samānavarcasā.*

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

अ॒न॒व॒द्यैर॒भिद्यु॑भिर्म॒खः सह॑स्वदर्चति।
ग॒णैरिन्द्र॑स्य॒ काम्यैः॥ ४॥

4. *Anavadyairabhidyubhir-makhaḥ sahasvadarcati. Gaṇairindrasya kāmyaiḥ.*

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

अत॑: परिज्म॒न्ना ग॑हि दि॒वो वा॑ रोच॒नादधि।
सम॑स्मिन्नृञ्जते॒ गिर॑:॥ ५॥

5. *Ataḥ parijmannā gahi divo vā rocanādadhi. Samasminnṛñjate giraḥ.*

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.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि।
इन्द्रं महो वा रजसः ॥ ६ ॥

6. *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.

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत ॥ ७ ॥

7. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ.*
Indraṁ 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.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः ॥ ८ ॥

8. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

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.

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रि॑मैरयत्॥ ९॥

9. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. 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.

इन्द्र॒ वाजे॑षु नोऽव स॒हस्त्र॑प्रधनेषु च।
उ॒ग्र उ॒ग्राभि॑रू॒तिभिः॥ १०॥

10. *Indra vājeṣu no' va sahasrapradhaneṣu ca. Ugra ugrābhirūtibhiḥ.*

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, pray protect us with bright blazing ways of protection and advancement.

इन्द्रं॑ व॒यं म॑हाध॒न इन्द्र॒मर्भे॑ हवामहे।
युजं॑ वृ॒त्रेषु॑ व॒ज्रिण॑म्॥ ११॥

11. *Indraṁ vayaṁ mahādhana indramarbhe havāmahe. Yujaṁ vṛtreṣu vajriṇam.*

In battles great and small, we invoke Indra, lord

omnipotent, we call upon sun and wind, Indra, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स नो॑ वृषन्न॒मुं च॒रुं सत्रा॑दाव॒न्नपा॑ वृधि।
अ॒स्मभ्य॒मप्र॑तिष्कुतः ॥ १२ ॥

12. *Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi.*
Asmabhyamapratiṣkutaḥ.

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.

तुञ्जे॑तुञ्जे॒ य उत्त॑रे॒ स्तोमा॒ इन्द्र॑स्य व॒ज्रिणः।
न वि॑न्धे अस्य सुष्टु॒तिम्॥ १३ ॥

13. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
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.

वृषा॑ यू॒थेव॒ वंस॑गः कृ॒ष्टीरि॑य॒र्त्योज॑सा।
ईशा॑नो॒ अप्र॑तिष्कुतः ॥ १४ ॥

14. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
Īśāno apratiṣkutaḥ.

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.

य एकश्चर्षणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम्॥ १५॥

15. *Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.*
Indraḥ pañca kṣitīnām.

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.

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥ १६॥

16. *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.

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥ १७॥

17. *Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.*
Varṣiṣṭhamūtaye bhara.

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

नि येन॑ मुष्टिहत्यया॒ नि वृत्रा रु॒णधा॑महै।
त्वोता॑सो॒ न्यर्व॑ता ॥ १८ ॥

18. *Ni yena muṣṭahatyayā 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.

इन्द्र॒ त्वोता॑स॒ आ व॒यं वज्रं॑ घ॒ना द॑दीमहि।
जये॑म॒ सं यु॒धि स्पृध॑ः ॥ १९ ॥

19. *Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi. Jayema saṁ yudhi spṛdhaḥ.*

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.

व॒यं शूरे॑भि॒रस्तृ॑भिरिन्द्र॒ त्वया॑ यु॒जा व॒यम्।
सा॒स॒ह्याम॑ पृतन्य॒तः ॥ २० ॥

20. *Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam. Sāsahyāma pṛtanyataḥ.*

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.

Kanda 20/Sukta 71

Indra Devata, Madhuchhanda Rshi

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः ॥ १ ॥

1. *Mahāň indraḥ paraśca nu mahitvamastu vajriṇe.*
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.

समोहे वा य आशत नरस्तोकस्य सनितौ।
विप्रासो वा धियायवः ॥ २ ॥

2. *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.

यः कुक्षिः सोमपातमः समुद्रइव पिन्वते।
उर्वीरापो न काकुदः ॥ ३ ॥

3. *Yaḥ kukṣiḥ somapātamaḥ samudra-iva pinvate.*
Urvīrāpo na kākudaḥ.

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.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे॥ ४॥

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the Divine Voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, 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.

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित्सन्ति दाशुषे॥ ५॥

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścitsanti 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.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या।
इन्द्राय सोमपीतये॥ ६॥

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.*
Indrāya somapītaye.

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

इन्द्रेहि॒ मत्स्यन्ध॑सो॒ विश्वे॑भिः सोम॒पर्व॑भिः ।
म॒हाँ अ॑भि॒ष्टिरोज॑सा ॥ ७ ॥

7. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāň abhiṣṭirojasā.*

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.

एमे॑नं सृजता सु॒ते म॒न्दिमिन्द्रा॑य म॒न्दिने॑ ।
चक्रिं॑ विश्वा॑नि॒ चक्र॑ये ॥ ८ ॥

8. *Emenaṁ sṛjatā sute mandimindrāya mandine. Cakriṁ viśvāni cakraye.*

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

मत्स्वा॑ सुशिप्र म॒न्दि॒भि॒ स्तोमे॑भिर्विश्वचर्षणे ।
सचै॒षु सव॑ने॒ष्वा ॥ ९ ॥

9. *Matsvā suśipra mandibhi stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

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.

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत।
अजोषा वृषभं पतिम्॥ १०॥

10. *Asṛgramindra te giraḥ prati tvāmudahāsata.*
Ajoṣā vṛṣabhaṁ patim.

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

सं चोदय चित्रमर्वाग्राधं इन्द्र वरेण्यम्।
असदित्ते विभु प्रभु॥ ११॥

11. *Saṁ 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.

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः।
तुविद्युम्न यशस्वतः॥ १२॥

12. *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.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत्।
विश्वायुर्धेह्यक्षितम्॥ १३॥

13. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat. Viśvāyurdhehyakṣitam.*

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

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम्।
इन्द्र ता रथिनीरिषः ॥ १४ ॥

14. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam. Indra tā rathinīriṣaḥ.*

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).

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम्।
होम गन्तारमूतये ॥ १५ ॥

15. *Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta 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 Rks, and the immanent ruler and mover of everything.

सुतेसुते न्यो ∫कसे बृहद् बृहत एदरिः।
इन्द्राय शूषमर्चति ॥ १६ ॥

16. *Sutesute nyo kase bṛhad bṛhata edariḥ. Indrāya śūṣamarcati.*

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

(ii) The pious, and even impious, if one 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.

Kanda 20/Sukta 72

Indra, Maruts, Agni Devata, Paruchhepa Rshi

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक्स्व ञ्जः सनिष्यवः पृथक्। तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि। इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमेभिरिन्द्रमायवः ॥ १ ॥

1. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ pṛthaksvaḥ saniṣyavaḥ pṛthak. Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri dhīmahi. Indraṁ na yajñaiścitayanta āyava stomebhirindramāyavaḥ.*

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, individually as well as together, serve you and abide by you, sole one universal lord of existence. 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.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः। यद्व्यन्ता द्वा जना स्वर्यन्ता समूहसि। आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम्॥ २॥

2. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

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.

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः। यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि। आ मे अस्य वेधसो नवीयसो मन्मं श्रुधि नवीयसः॥ ३॥

3. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this our joyous celebration 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.

Kanda 20/Sukta 73

Indra Devata, Vasishtha (1-3), Vasukra (4-6) Rshi

तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि। त्वं नृभिर्हव्यो विश्वधाऽसि॥ १॥

1. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo viśvadhā'si.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र।
न वीर्यं ∫मिन्द्र ते न राधः॥ २॥

2. *Nū cinnu te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīrya mindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor can they surpass, equal or even comprehend your power and potential or your munificence.

प्र वो॑ म॒हे म॑हि॒वृधे॑ भरध्वं॒ प्रचे॑तसे॒ प्र सु॑म॒तिं कृ॑णुध्वम्।
विशः॑ पू॒र्वीः प्र च॑रा चर्षणि॒प्राः॥ ३॥

3. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

य॒दा वज्रं॑ हिर॑ण्य॒मिदथा॒ रथं॑ हरी॒ यम॑स्य॒ वह॑तो॒ वि सू॒रिभिः॑।
आ ति॑ष्ठति म॒घवा॒ सन॑श्रुत॒ इन्द्रो॒ वाज॑स्य दी॒र्घश्र॑व-
स॒स्पति॑ः॥ ४॥

4. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays

in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.3. When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि प्रुष्णुते। अव वेति सुक्षयं सुते मधूदिद्धूनोति वातो यथा वनम्॥ ५॥

5. *So cinnu vṛṣṭiryūthyā'svā sacāň indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.4. The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

यो वा॒चा विवा॑चो मृ॒ध्रवा॑चः पु॒रू स॒हस्रा॑शि॒वा ज॒घान॑। तत्त॒दिद॑स्य॒ पौंस्यं॑ गृणीमसि पि॒तेव॒ यस्तवि॑षीं॒ वावृ॒धे शव॑सः ॥ ६ ॥

6. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ gṛṇīmasi piteva yastaviṣīṁ vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory. Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

Kanda 20/Sukta 74

Indra Devata, Shunahshepa Rshi

यच्चि॒द्धि स॑त्य सोमपा अनाश॒स्ताइ॑व॒ स्मसि॑। आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā-iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu 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).

शिप्रिन्वाजानां पते शचीवस्तव दंसना। आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu 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.

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने। आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

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.

स॒सन्तु॒ त्या अरा॑तयो॒ बोध॑न्तु शूर रा॒तय॑: । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

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.

समि॑न्द्र गर्द॒भं मृ॑ण नु॒वन्तं॑ पा॒पया॑मु॒या । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayā-muyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw out that boaster 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.

पता॑ति कुण्ड्॒णाच्या॑ दू॒रं वा॒तो॒ वना॒दधि॑ । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

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.

सर्वं॑ परिक्रो॒शं ज॑हि ज॒म्भया॑ कृकदा॒श्व ँ॑म्। आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

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.

Kanda 20/Sukta 75

Indra Devata, Paruchhepa Rshi

वि त्वा॑ ततस्रे मिथु॒ना अ॑व॒स्यवो॑ व्र॒जस्य॑ सा॒ता गव्य॑स्य नि॒ःसृ॒जः॒ सक्ष॑न्त इन्द्र नि॒ःसृ॒जः॑। यद्व्य॑न्ता॒ द्वा जना॒ स्व१॑र्यन्ता॑ स॒मूह॑सि। आ॒विष्क॑रि॒क्रद् वृष॑णं सचा॒भुवं॒ वज्र॑मिन्द्र सचा॒भुव॑म्॥ १ ॥

1. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

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.

विदुष्टे अस्य वीर्य ँस्य पूरवः पुरो यदिन्द्र शारदीर् वातिरः
सासह्वानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥

3. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apaḥ.*

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.

आदित्ते अस्य वीर्य ँस्य चक्रिरन्मदेषु वृषन्नुशिजो यदाविथ
सखीयतो यदाविथ । चकर्थ काारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं ँसनिष्णत श्रवस्यन्तः सनिष्णत ॥ ३ ॥

3. *Āditte asya vīryasya cakriranmadeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kārame-bhyaḥ pṛtanāsu pravantave. Te anyāmanyāṁ nadyaṁ saniṣṇata śravasyantaḥ 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.

Kanda 20/Sukta 76

Indra Devata, Vasukra Rshi

वने न वा यो न्यधायि चाकं छुचिर्वां स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नॄणां नर्यो नृतमः क्षपावान् ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākaṁ chucirvāṁ stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.1. Like the baby bird placed in the nest on the tree, waiting and watching for

the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प्र ते॑ अ॒स्या उ॒षस॒ः प्रापर॑स्या नृ॒तौ स्या॑म॒ नृत॑मस्य नृ॒णाम्।
अनु॑ त्रि॒शोक॑ः श॒तमाव॑ह॒न्नृन्कुत्से॑न॒ रथो॒ यो अस॑त्स-
स॒वान्॥ २॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahannṝnkutsena ratho yo asatsasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.2. Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्ते॒ मद॑ इन्द्र रन्त्यो॑ भू॒दुरो॒ गिरो॑ अ॒भ्यु१॑ग्रो वि धा॑व।
कद्वाहो॑ अ॒र्वागुप॑ मा मनी॒षा आ त्वा॑ शक्यामुप॒मं राधो॒
अन्नै॑ः॥ ३॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyāmupamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler? What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु द्युम्नमिन्द्र त्वावतो नॄन्कया धिया करसे कन्न आगन्।
मित्रो न सत्य उरुगाय भृत्या अन्नै समस्य यदसन्मनीषाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṝnkayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasanmanīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and

prosperity? Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधाइव ग्मन्।
गिरश्च ये ते तुविजात पूर्वीर्नरं इन्द्र प्रतिशिक्षन्त्यन्नैः ॥ ५ ॥

5. *Preraya sūro arthaṁ na pāraṁ ye asya kāmaṁ janidhā-iva gman. Giraśca ye te tuvijāta pūrvīr-nara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms. Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्रे॒ नु ते॒ सुमि॑ते इन्द्र पू॒र्वी द्यौर्म॒ज्मना॑ पृथि॒वी काव्ये॑न।
वरा॑य ते घृ॒तव॑न्तः सु॒तास॒ः स्वाद्म॑न्भवन्तु पी॒तये॒ मधू॑नि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādmanbhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, Mother Earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you. O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वो॑ अस्मा असिच॒न्नम॑त्र॒मिन्द्रा॑य पू॒र्णं स हि स॒त्यरा॑धाः।
स वा॑वृधे॒ वरि॑म॒न्ना पृ॑थि॒व्या अ॒भि क्र॒त्वा॒ नर्य॒ः पौंस्यै॑श्च ॥ ७ ॥

7. *Ā madhvo asmā asicannamatramindrāya pūrṇaṁ sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ pauṁsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests

higher and exalted over the expansive earth and space. Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॑न॒डिन्द्रः॑ पृत॑ना॒ः स्वोजा॒ आस्मै॒ यत॑न्ते स॒ख्याय॑ पू॒र्वीः।
आ स्मा॒ रथं॒ न पृत॑नासु तिष्ठ॒ यं भ॒द्रया॑ सु॒म॒त्या चो॒दया॑से ॥ ८ ॥

8. *Vyānaḍindraḥ pṛtanāḥ svojā āsmai yatante sakhyāya pūrvīḥ. Ā smā rathaṁ na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction. Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction.

Kanda 20/Sukta 77

Indra Devata, Vamadeva Rshi

आ स॒त्यो या॑तु म॒घवाँ॒ ऋजी॒षी द्रव॑न्त्वस्य॒ हर॑य॒ उप॑ नः।
तस्मा॒ इदन्धः॑ सुषुमा सु॒दक्ष॑मि॒हाभि॑पि॒त्वं क॑रते गृणा॒नः॥ १॥

1. *Ā satyo yātu maghavāñ ṛjīṣī dravantvasya haraya upa naḥ. Tasmā idandhaḥ suṣumā sudakṣamihābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with sustenance and protection in this world order.

अव॑ स्य शू॒राध्व॑नो॒ नान्ते॒ऽस्मिन्नो॑ अ॒द्य सव॑ने मन्दध्यै।
शंसा॑त्यु॒क्थमु॒शने॑व वे॒धाश्चि॑कि॒तुषे॑ असु॒र्या॑य मन्म॑॥ २॥

2. *Ava sya śūrādhvano nānte' sminno adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

क॒विर्न नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒नो अर्चा॑त्। दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रून॑ह्ना चिच्चक्रु॒र्वयु॑ना गृ॒णन्तः॑ ॥ ३ ॥

3. *Kavirna niṇyaṁ vidathāni sādhanvṛṣā yatsekaṁ vipipāno arcāt. Diva itthā jījanatsapta kārūnahnā ciccakrurvayunā gṛṇantaḥ.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of spectrum and development of light technology.)

स्व१॑र्यद्वेदि॑ सु॒दृशी॑कम॒र्कैर्म॑हि॒ ज्योती॑ रुरुचु॒र्यद्ध॒ वस्तोः॑। अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒चक्षे॒ नृभ्य॑श्चकार॒ नृत॑मो अ॒भिष्टौ॑ ॥ ४ ॥

4. *Svaryadvedi sudṛśīkamarkairmahi jyotī rurucuryaddha vastoḥ. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity

for their highest good so that all may see and admire.

वव॒क्ष इन्द्रो॒ अमि॑तमृजी॒ष्यु॑भे आ प॑प्रौ॒ रोद॑सी महि॒त्वा।
अत॑श्चिदस्य महि॒मा वि रे॑च्य॒भि यो विश्वा॒ भुव॑ना ब॒भूव॑॥ ५॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वा॑नि श॒क्रो नर्या॑णि वि॒द्वान॒पो रि॑रेच॒ सखि॑भि॒र्निका॑मैः।
अश्मा॑नं चि॒द्ये बि॑भि॒दुर्वचो॑भि॒र्व्र॑जं गोम॑न्तमु॒शिजो॒ वि व॑व्रुः॥ ६॥

6. *Viśvāni śakro naryāṇi vidvānapo rireca sakhibhirnikāmaiḥ. Aśmānaṁ cidye bibhidurvacobhirvrajaṁ gomantamuśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपो वृत्रं वव्रिवांसं परा॑हन्प्रावत्ते॒ वज्रं॑ पृथि॒वी सचे॑ताः ।
प्राणां॑सि समु॒द्रिया॑ण्यैनो॒: पति॒र्भव॒ञ्छव॑सा शूर धृष्णो ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhanprāvatte vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriyāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अपो यदद्रिं॑ पुरुहूत॒ दर्द॒॑राविर्भु॑वत्स॒रमा॑ पू॒र्व्यं ते॑। स नो॑ ने॒ता वाज॒मा द॑र्षि॒ भूरि॒॑ गोत्रा॒ रुज॒न्नङ्गि॒॑रोभि॒र्गृणा॒नः ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvirbhuvatsaramā pūrvyaṁ te. Sa no netā vājamā darṣi bhūriṁ gotrā rujannaṅgirobhirgṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

Kanda 20/Sukta 78

Indra Devata, Shamyu Rshi

तद्वो॑ गाय सु॒ते सचा॑ पुरुहू॒ताय॒ सत्व॑ने ।
शं यद्गवे॒ न शा॒किने॑ ॥ १ ॥

1. *Tadvo gāya sute sacā puruhūtāya satvane.*
Śaṁ yadgave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा॒ वसु॒र्नि य॑मते दा॒नं वाज॑स्य॒ गोम॑तः ।
यत्सी॒मुप॒ श्रव॒द्गिरः॑ ॥ २ ॥

2. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
Yatsīmupa śravadgiraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कु॒वित्स॑स्य॒ प्र हि व्र॒जं गोम॑न्तं दस्यु॒हा गम॑त् ।
शची॑भि॒रप॑ नो वरत् ॥ ३ ॥

3. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

Kanda 20/Sukta 79

Indra Devata, Vasishtha or Shakti Rshi

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ १ ॥

1. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asminpuruhūta yāmani jīvā jyotiraśīmahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि॥ २ ॥

2. *Mā no ajñātā vṛjanā durādhyo'māśivāso ava kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo'ti śūra tarāmasi.*

O Lord Almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Kanda 20/Sukta 80

Indra Devata, Shamyu Rshi

इन्द्रं ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः॥ १ ॥

1. *Indraṁ jyeṣṭhaṁ na ā bharaň ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suśipra prāḥ.*

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामु॒ग्रमव॑से चर्षणी॒सहं॒ राज॑न्दे॒वेषु॑ हूमहे। विश्वा॒ सु नो॑ विथु॒रा पि॑ब्द॒ना व॑सो॒ऽ मित्रा॑न्सु॒षहा॑न्कृधि ॥ २ ॥

2. *Tvāmugramavase carṣaṇīsahaṁ rājandeveṣu hūmahe. Viśvā su no vithurā pibdanā vaso' mitrān suṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

Kanda 20/Sukta 81

Indra Devata, Puruhanma Rshi

यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः।
न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट रोद॑सी ॥ १ ॥

1. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २ ॥

2. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāň ava maghavangomati vraje vajriňcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

Kanda 20/Sukta 82

Indra Devata, Vasishtha Rshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दिधिषेय रदावसो न पापत्वाय रासीय ॥ १ ॥

1. *Yadindra yāvatastvametāvadahamīśīya. Stotāra-middidhiṣeya radāvaso na pāpatvāya rāsīya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away

for those who indulge in sin and evil.

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे।
नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥ २ ॥

2. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavanna āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

Kanda 20/Sukta 83

Indra Devata, Shamyu Rshi

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत्।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ १ ॥

1. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardiryaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ २ ॥

2. *Ye gavyatā manasā śatrumādabhurabhipraghnanti dhṛṣṇuyā. Adha smā no maghavannindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech, and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

Kanda 20/Sukta 84

Indra Devata, Madhuchhanda Rshi

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ १ ॥

1. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
Aṇvībhistanā 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.

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ २ ॥

2. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated within 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.

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥ ३ ॥

3. *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.

Kanda 20/Sukta 85

Indra Devata, Pragatha (1-2), Medhyatithi (3-4) Rshi

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत । इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥

1. *Mā cidanyadvi śaṁsata sakhāyo mā riṣaṇyata.*
Indramitstotā vṛṣaṇaṁ sacā sute muhurukthā ca śaṁsata.

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।
विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ saṁvanano' bhayaṁkaraṁ maṁhiṣṭhamubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽ हा विश्वा च वर्धनम् ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedamindra bhūtu te' hā viśvā ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि तर्तूर्यन्ते मघवन्विपश्चितोऽ र्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥

4. *Vi tartūryante maghavanvipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭhamūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace,

cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord, and give us instant energy of versatile form for our protection and victory at the earliest.

Kanda 20/Sukta 86

Indra Devata, Vishvamitra Rshi

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम्॥ १॥

1. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiraṁ rathaṁ sukham-indrā-dhitiṣṭhan-prajānan-vidvāň upa yāhi somam.*

By word I yoke the horse powers 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.

Kanda 20/Sukta 87

Indra Devata, Vasishtha Rshi

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम्।
गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोमम्-
मिच्छन्॥ १॥

1. *Adhvaryavo'ruṇaṁ dugdhamaṁśuṁ juhotana vṛṣabhāya kṣitīnām. Gaurādvedīyāň avapāna-mindro viśvāhedyāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्ध॑धि॒षे प्र॒दिवि॒ चार्वन्नं॑ दि॒वेदि॑वे पी॒तिमिद॑स्य वक्षि। उ॒त ह्व॒दोत मन॑सा जुषा॒ण उ॒शन्नि॑न्द्र॒ प्रस्थि॑तान्पाहि॒ सोमा॑न्॥ २॥

2. *Yaddadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśannindra prasthitānpāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

ज॒ज्ञा॒नः सोम॒ं सह॑से पपाथ॒ प्र तै॑ मा॒ता म॑हि॒मान॑मुवाच।
एन्द्र॑ पप्राथो॒र्व१॑न्तरि॑क्षं यु॒धा दे॒वेभ्यो॒ वरि॑वश्चकर्थ॥ ३॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānamuvāca. Endra paprāthorvantari-kṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potentials, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power,

patience and passion, and Mother Nature spoke to you and dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्योधया॑ महतो मन्य॑मानान्त्साक्षा॑म॒ तान्बा॒हुभि॒ः शार्श॑-दानान्। यद्वा॒ नृभि॒र्वृत॑ इन्द्राभि॒युध्या॒स्तं त्वया॒जिं सौश्र॑व॒सं ज॑येम॥ ४॥

4. *Yadyodhayā mahato manyamānānsākṣāma tānbāhubhiḥ śāśadānān. Yadvā nṛbhirvṛta indrābhiyudhyāstaṁ tvayājiṁ sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

प्रेन्द्र॑स्य वोचं प्रथ॒मा कृ॒तानि॒ प्र नू॒तना॒ म॒घवा॒ या च॒कार॑। य॒देद॑देवी॒रस॑हिष्ट मा॒या अथा॑भव॒त्केव॑लः॒ सोमो॑ अस्य॥ ५॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā yā cakāra. Yadedadevīrasahiṣṭa māyā athābhavatkevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved, when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवे॒दं विश्व॑म॒भित॑ः पशु॒व्यं॑ यत्पश्य॑सि॒ चक्ष॑सा॒ सूर्य॑स्य। गवा॑मसि॒ गोप॑ति॒रेक॑ इन्द्र भक्षी॒महि॑ ते॒ प्रय॑तस्य॒ वस्व॑ः॥ ६॥

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yatpaśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य। धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Kanda 20/Sukta 88

Brhaspati Devata, Vamadeva Rshi

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण। तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥ १॥

1. *Yastastambha sahasā vi jmo antānbṛhaspati-striṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyānāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥ २॥

2. *Dhunetayaḥ supraketaṁ madanto bṛhaspate abhi ye nastatasre. Pṛṣantaṁ sṛpramadabdhamūrvaṁ bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः। तुभ्यं खाता अवता अद्रिदुग्धा मध्व श्चोतन्त्यभितो विरप्शम्॥ ३॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspṛśo ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā madhva ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्यो ∫मन्। सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥ ४॥

4. *Bṛhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptaraśmir-adhamattamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with

the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत्॥ ५॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Bṛhaspatirusriyā havyasūdaḥ kanikradadvāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ६॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Bṛhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

Kanda 20/Sukta 89

Indra Devata, Krshna Rshi

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour

of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul. As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

अस्तेव॒ सु प्र॑तरं लाय॒मस्य॒न्भूष॑न्निव॒ प्र भ॑रा॒ स्तोम॑मस्मै।
वा॒चा वि॑प्रास्तरत॒ वाच॑म॒र्यो नि रा॑मय जरित॒ः सोम॒ इन्द्र॑म्॥ १॥

1. *Asteva su prataraṁ lāyamasyanbhūṣanniva pra bharā stomamasmai. Vācā viprāstarata vācamaryo ni rāmaya jaritaḥ soma indram.*

दोहे॑न गामुप॑ शिक्षा॒ सखा॑यं॒ प्र बो॑धय जरितर्जा॒रमिन्द्र॑म्।
कोश॑ं न पू॒र्णं वसु॑ना॒ न्यृ॑ष्टमा च्या॑वय मघ॒देया॑य॒ शूर॑म्॥ २॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritarjāramindram. Kośaṁ na pūrṇaṁ vasunā nyṛṣṭamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur. O celebrant, with constant churning of the

mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किम॒ङ्ग त्वा॑ मघवन्भो॒जमा॑हुः शिशी॒हि मा॑ शिश॒यं त्वा॑ शृणोमि। अप्न॑स्वती॒ मम॒ धीर॑स्तु शक्र वसु॒विद॒ं भग॑मि॒न्द्रा भ॑रा नः॥ ३॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā śiśayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.3. Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना॑ ममस॒त्येष्विन्द्र सन्तस्था॒ना वि ह्व॑यन्ते समी॒के। अत्रा॒ युजं कृणु॒ते॒ यो ह॒विष्मा॒न्नास॑ु॒न्वता स॒ख्यं व॑ष्टि॒ शूर॑ः॥ ४॥

4. *Tvāṁ janā mamasatyeṣvindra santasthānā vi hvayante samīke. Atrā yujaṁ kṛṇute yo haviṣmānnāsunvatā sakhyaṁ vaṣṭi śūraḥ.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna. Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं॒ न स्प॒न्द्रं ब॑हु॒लं यो अ॑स्मै ती॒व्रान्त्सोमाँ॑ आसु॒नोति॒ प्रय॑स्वान्। तस्मै॒ शत्रू॑न्त्सु॒तुका॑न्प्रा॒तर॒ह्नो नि स्वष्ट्रा॑न्युवति॒ हन्ति॑ वृ॒त्रम्॥ ५॥

5. *Dhanaṁ na spandraṁ bahulaṁ yo asmai tīvrāntsomāँ̆ āsunoti prayasvān. Tasmai śatrūntsutukānprātarahno ni svaṣṭrānyuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be. Whoever the man of discipline and

practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मिन्वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा कामंमस्मे।
आराच्चित्सन्भयतामस्य शत्रुर्न्य ङस्मै द्युम्ना जन्या नमन्ताम्॥ ६॥

6. *Yasminvayaṁ dadhimā śaṁsamindre yaḥ śriśrāya maghavā kāmamasme. Ārāccitsanbha-yatāmasya śatrurnyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off, cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty. Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन। अस्मे धेहि यवमद्गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम्॥ ७॥

7. *Ārācchatrumapa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrative yajna create an environment of enlightened action productive of the jewel wealth of life. Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प्र यम॒न्तर्वृ॑षस॒वासो॒ अग्म॑न्ती॒व्राः सोमा॑ बहु॒लान्ता॑स॒ इन्द्र॑म्।
नाह॑ दा॒मानं॑ म॒घवा॒ नि यं॑स॒न्नि सु॑न्व॒ते व॑हति॒ भूरि॑ वा॒मम्॥ ८॥

8. *Pra yamantarvṛṣasavāso agmantīvrāḥ somā bahulāntāsa indram. Nāhadāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds. The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative

purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उत प्रहामतिंदीवा जयति कृतमिंव श्वघ्नी वि चिनोति काले।
यो देवकांमो न धनं रुणद्धि समित्तं रायः सृंजति स्वधाभिंः ॥ ९ ॥

9. *Uta prahāmatidīvā jayati kṛtamiva śvaghnī vi cinoti kāle. Yo devakāmo na dhanaṁ ruṇaddhi samittaṁ rāyaḥ sṛjati svadhābhiḥ.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth. A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गोभिंष्टरेमामंतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वें।
वयं राजंसु प्रथमा धनान्यरिंष्टासो वृजनीभिर्जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena vā kṣudhaṁ puruhūta viśve. Vayaṁ rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O ruler of the world, invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.10. O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīvaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.11. May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears

from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Kanda 20/Sukta 90

Brhaspati Devata, Bharadvaja Rshi

यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥ १ ॥

1. *Yo adribhitprathamajā ṛtāvā bṛhaspatirāṅgiraso haviṣmān. Dvibarhajmā prāgharmasatpitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयं छत्रूंरमित्रान्पृत्सु साहन् ॥ २ ॥

2. *Janāya cidya īvata u lokaṁ bṛhspatirdevahūtau cakāra. Ghnanvṛtrāṇi vi puro dardarīti jayaṁ chatrūṁramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृ॒हस्पति॒ः सम॑जय॒द्वसू॑नि म॒हो व्र॒जान्गोम॑तो दे॒व ए॒षः ।
अ॒पः सिषा॑स॒न्त्स्व१॑रप्र॑तीतो॒ बृ॒हस्पति॒र्हन्त्य॒मित्र॑म॒र्कैः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayadvasūni maho vrajāngomato deva eṣaḥ. Apaḥ siṣāsantsvarapratīto bṛhaspatirhantyamitramarkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Kanda 20/Sukta 91

Brhaspati Devata, Ayasya Rshi

इ॒मां धियं स॒प्तशी॑र्ष्णीं पि॒ता न ऋ॒तप्र॑जातां बृ॒ह॒तीम॑विन्दत् ।
तु॒रीयं स्विज्जनयद्विश्वज॑न्यो॒ऽ यास्य॑ उ॒क्थमिन्द्रा॑य॒ शंस॑न् ॥ १ ॥

1. *Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ bṛhatīmavindat. Turīyaṁ svijjanayadviśvajanyo' yāsya ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul. Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋ॒तं शंस॑न्त ऋ॒जु दीध्या॑ना दि॒वस्पु॒त्रासो॒ असु॑रस्य वी॒राः ।
विप्रं॑ प॒दमङ्गि॑रसो॒ दधा॑ना य॒ज्ञस्य॒ धाम॑ प्रथ॒मं म॑नन्त ॥ २ ॥

2. *Ṛtaṁ śaṁsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgiraso dadhānā yajñasya dhāma prathamaṁ mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable

lord Supreme. Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हꣳसैरि॑व॒ सखि॑भि॒र्वाव॑दद्भिरश्म॒न्मया॑नि॒ नह॑ना॒ व्यस्य॑न्।
बृ॒ह॒स्पति॑रभि॒कनि॑क्रद॒द्वा उ॒त प्रास्तौ॒दुच्च॑ वि॒द्वाँ अ॑गायत्॥ ३॥

3. *Haṁsairiva sakhibhirvāvadadbhiraśmanmayāni nahanā vyasyan. Bṛhaspatirabhikanikradadgā uta prāstauducca vidvāň agāyat.*

Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine. Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अ॒वो द्वाभ्यां प॒र एक॑या॒ गा गुहा॒ तिष्ठ॑न्तीरनृ॒तस्य॒ सेतौ॑।
बृ॒ह॒स्पति॒स्तम॑सि॒ ज्योति॑रि॒च्छन्नुदु॒स्रा आ॑क॒र्वि हि ति॒स्र आव॑ः॥ ४॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhantīranṛtasya setau. Bṛhaspatistamasi jyotiricchannudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.) Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

वि॒भिद्या॒ पुरं॑ श॒यथे॒मपा॑चीं॒ निस्त्रीणि॑ सा॒कमु॑द॒धेर॑कृन्तत्।
बृ॒ह॒स्पति॑रुष॒सं सूर्यं॑ गाम॒र्कं वि॑वेद स्त॒नय॑न्निव॒ द्यौः ॥ ५ ॥

5. *Vibhidyā puraṁ śayathemapācīṁ nistrīṇi sākamudadherakṛntat. Bṛhaspatiruṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly

realises the dawn, the sun rays, the sun and the light beyond the sun. Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्द्रो॑ व॒लं र॑क्षि॒तार॒ं दुघा॑नां क॒रेणे॑व॒ वि च॑कर्ता॒ रवे॑ण।
स्वेदा॑ञ्जिभिरा॒शिर॑मि॒च्छमा॒नोऽरो॑दयत्प॒णिमा गा अ॑मुष्णात्॥ ६॥

6. *Indro valaṁ rakṣitāraṁ dughānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhirāśiramicchamāno' rodayatpaṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance. Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई॑ स॒त्येभि॑: सखि॒भि: शु॒चद्वि॒र्गोधा॑यस॒ं वि ध॑न॒सैरद॑र्दर:।
ब्रह्म॑ण॒स्पति॒र्वृष॑भिर्व॒राहै॒र्घर्म॑स्वेदेभि॒र्द्रवि॑ण॒ं व्या ँनट्॥ ७॥

7. *Sa īṁ satyebhiḥ sakhibhiḥ śucadbhirgodhāyasaṁ vi dhanasairadardaḥ. Brahmaṇaspatirvṛṣabhirvarāhairgharmasvedebhirdraviṇaṁ vyā naṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society. Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः॥ ८॥

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmithoavadyapebirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy. They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम् ॥ ९ ॥

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ siṁhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him, waxing and roaring victorious as a lion, in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy

of the brave, and win our goals and enjoy life with him. Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

यदा वाजमसनद्विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म। बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा॥ १०॥

10. *Yadā vājamasanadviśvarūpamā dyāmarukṣaduttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardhayanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.10. When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः। पश्चा मृधो अप भवन्तु विश्वास्तद्रोदसी शृणुतं विश्वमिन्वे॥ ११॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfillment, listen to our prayer and adoration. O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment listen to our prayer and adoration.

इन्द्रो॑ म॒ह्ना म॑हतो अ॑र्ण॒वस्य॒ वि मू॒र्धान॑मभिनदर्बु॒दस्य॑। अह॒न्नहि॒मरि॑णात्स॒प्त सिन्धू॑न्दे॒वैर्द्यावा॑पृथि॒वी॒ प्राव॑तं नः॥ १२॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānamabhinadarbudasya. Ahannahimariṇātsapta sindhūndevairdyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May

the heaven and earth protect us by the divinities. Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.) (The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Kanda 20/Sukta 92

Indra Devata, Priyamedha (1-15), Puruhanma (16-21) Rshi

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १॥

1. *Abhi pra gopatiṁ girendramarca yathā vide. Sūnuṁ satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ २॥

2. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
Yatrābhi saṁnavāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्रा॑य॒ गाव॑ आ॒शिरं॑ दुदु॒ह्रे व॒ज्रिणे॒ मधु॑।
यत्सी॑मुप॒ह्वरे॒ वि॒दत्॥ ३॥

3. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
Yatsīmupahvare vidat.

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद् ब्र॒ध्नस्य॑ वि॒ष्टपं॑ गृ॒हमिन्द्र॑श्च॒ गन्व॑हि।
मध्व॑: पी॒त्वा स॑चेवहि॒ त्रिः स॒प्त सख्यु॑: प॒दे॥ ४॥

4. *Udyad bradhnasya viṣṭapaṁ gṛhamindraśca ganvahi. Madhvaḥ pītvā sacevahi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and pychic evolutionary phases of existence in three qualitative modes of being in the process of

becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state. This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अर्चं॑त॒ प्रार्चं॑त॒ प्रिय॑मेधासो॒ अर्चं॑त।
अर्चं॑न्तु पुत्र॒का उ॒त पुर॒ं न धृ॒ष्णव॒ र्चत॥ ५॥

5. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puraṁ na dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव॑ स्वराति॒ गर्ग॑रो गो॒धा परि॑ सनिष्वणत्।
पिङ्गा॒ परि॑ चनिष्कद॒दिन्द्रा॑य॒ ब्रह्मोद्यतम्॥ ६॥

6. *Ava svarāti gargaro godhā pari saniṣvaṇat.*
Piṅgā pari caniṣkadadindrāya brahmodyatam.

The drum booms aloud, the bow string (of Pranava) strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्पतन्त्येन्य ऽः सुदुघा अनपस्फुरः ।
अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥ ७ ॥

7. *Ā yatpatantyenyaḥ sudughā anapasphuraḥ.*
Apasphuraṁ gṛbhāyata somamindrāya pātave.

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra, the soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत । वरुण इदिह क्षयत्तमापो अभ्य ऽनूषत वत्सं संशिश्वरीरिव ॥ ८ ॥

8. *Apādindro apādagnirviśve devā amatsata.*
Varuṇa idiha kṣayattamāpo abhyanūṣata vatsaṁ saṁśiśvarīriva.

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।
अनुक्षरन्ति काकुदं सूर्म्यं ऽ सुषिरामिव ॥ ९ ॥

9. *Sudevo asi varuṇa yasya te sapta sindhavaḥ. Anukṣaranti kākudaṁ sūrmyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a stream into many channels.

यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे।
तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत॥ १०॥

10. *Yo vyatīṁraphāṇayatsuyuktāṁ upa dāśuṣe. Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self power, who withdraws his scattered powers of senses and mind, turns them inward and engages them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः।
भिनत्कनीन ओदनं पच्यमानं परो गिरा॥ ११॥

11. *Atīdu śakra ohata indro viśvā ati dviṣaḥ. Bhinatkanīna odanaṁ pacyamānaṁ paro girā.*

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम्।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम्॥ १२॥

12. *Arbhako na kumārako' dhi tiṣṭhannavaṁ ratham. Sa pakṣanmahiṣaṁ mṛgaṁ pitre mātre vibhukratum.*

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप्र दम्पते रथं तिष्ठा हिरण्ययम्। अध द्युक्षं सचेवहि सहस्त्रपादमरुषं स्वस्तिगामनेहसम्॥ १३॥

13. *Ā tū suśipra dampate rathaṁ tiṣṭhā hiraṇyayam. Adha dyukṣaṁ sacevahi sahasrapādamaruṣaṁ svastigāmanehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घेमित्था नमस्विन उप स्वराजमासते।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने॥ १४॥

14. *Taṁ ghemitthā namasvina upa svarājamāsate. Arthaṁ cidasya sudhitaṁ yadetava āvartayanti dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and

generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु॒ प्र॒त्नस्यौक॑सः प्रि॒यमे॑धास एषाम्।
पूर्वा॒मनु॒ प्रय॑तिं वृ॒क्तब॑र्हिषो हि॒तप्र॑यस आशत ॥ १५ ॥

15. *Anu pratnasyaukasaḥ priyamedhāsa eṣām.*
Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa āśata.

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः। विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे ॥ १६ ॥

16. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ.*
Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॑ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑। हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॑ ॥ १७ ॥

17. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नकि॒ष्टं कर्म॑णा नश॒द्यश्च॒कार॑ स॒दावृ॑धम् ।
इन्द्रं॒ न य॒ज्ञैर्वि॒श्वगू॑र्तमृभ्वस॒मधृ॑ष्टं धृ॒ष्णवो ऽजसम् ॥ १८ ॥

18. *Nakiṣṭaṁ karmaṇā naśadyaścakāra sadāvṛdham. Indraṁ na yajñairviśvagūrtamṛbhvasamadhṛṣṭaṁ dhṛṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषा॑ढमु॒ग्रं पृत॑नासु सास॒हिं यस्मि॑न्म॒हीरु॑रु॒ज्रय॑ः ।
सं धे॒नवो॒ जाय॑माने अनोनवु॒र्द्यावः॒ क्षामो॑ अनोनवुः ॥ १९ ॥

19. *Aṣāḍhamugraṁ pṛtanāsu sāsahiṁ yasminmahīrurujrayaḥ. Saṁ dhenavo jāyamāne anonavurdyāvaḥ kṣāmo anonavuḥ.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः ।
न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट॒ रोद॑सी ॥ २० ॥

20. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा। अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २१ ॥

21. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāň ava maghavangomati vraje vajriñcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

Kanda 20/Sukta 93

Indra Devata, Pragatha (1-3), Devajamayah (4-8) Rshi

उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः।
अव ब्रह्मद्विषो जहि॥ १ ॥

1. *Uttvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ. Ava brahmadviṣo jahi.*

Indra, Lord Almighty, commander, controller

and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

पदा पणीँरराधसो नि बाधस्व महाँ असि।
नहि त्वा कश्चन प्रति॥ २॥

2. *Padā paṇīँrarādhaso ni bādhasva mahāँ asi.*
nahi tvā kaścana prati.

Keep off, down under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम्।
त्वं राजा जनानाम्॥ ३॥

3. *Tvamīśiṣe sutānāmindra tvamasutānām.*
Tvaṁ rājā janānām.

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both.

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते।
भेजानासः सुवीर्यम्॥ ४॥

4. *Īṅkhayantīrapasyuva indraṁ jātamupāsate.*
Bhejānāsaḥ suvīryam.

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by

the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमि॑न्द्र॒ बला॒दधि॒ सह॑सो जा॒त ओज॑सः ।
त्वं वृ॑ष॒न्वृषे॑दसि ॥ ५ ॥

5. *Tvamindra balādadhi sahaso jāta ojasaḥ.*
Tvaṁ vṛṣanvṛṣedasi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमि॑न्द्रासि वृत्र॒हा व्य॑न्तरि॒क्षमति॑रः ।
उद् द्याम॑स्तभ्ना॒ ओज॑सा ॥ ६ ॥

6. *Tvamindrāsi vṛtrahā vyantarikṣamatiraḥ.*
Ud dyāmastabhnā ojasā.

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमि॑न्द्र स॒जोष॑समर्कं॒ बि॑भर्षि बा॒ह्वोः ।
वज्रं॑ शिशा॑न॒ ओज॑सा ॥ ७ ॥

7. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
Vajraṁ śiśāna ojasā.

You, Indra, bear a united and participative

refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमि॑न्द्राभि॒भूर॑सि॒ विश्वा॑ जा॒तान्योज॑सा ।
स विश्वा॒ भुव॒ आभ॑वः ॥ ८ ॥

8. *Tvamindrābhibhūrasi viśvā jātānyojasā.*
Sa viśvā bhuva ābhavaḥ.

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Kanda 20/Sukta 94

Indra Devata, Krshna Rshi

आ या॒त्विन्द्रः॒ स्वप॑ति॒र्मदा॑य॒ यो धर्म॑णा॒ तूतु॑जा॒नस्तुवि॑ष्मान् ।
प्र॒त्व॒क्षा॒णो अति॒ विश्वा॒ सहां॑स्यपा॒रेण॑ म॒हता॒ वृष्ण्ये॑न ॥ १ ॥

1. *Ā yatvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power). May Indra, lord ruler of his world of reality, come, arise in view, in our

consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा॒ रथः॑ सुय॒मा॒ हरी॑ ते मि॒म्यक्ष॒ वज्रो॑ नृपते॒ गभ॑स्तौ ।
शीभं राजन्त्सुपथा या॑ह्यर्वाङ्वर्धा॑म ते प॒पुषो॒ वृष्ण्या॑नि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅvardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants. Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straighest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्र॒वाहौ॑ नृपति॒ं वज्र॑बाहुमु॒ग्रमु॒ग्रास॑स्तवि॒षास॑ एनम् ।
प्रत्व॑क्षसं वृष॒भं स॒त्यशु॑ष्ममेम॑स्म॒त्रा स॑ध॒मादो॑ वहन्तु ॥ ३ ॥

3. *Endravāho vṛpatiṁ vajrabāhumugramugrāsastaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good. May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

एवा पतिं द्रोणसाचं सचेतसमूर्जं स्कम्भं धरुण आ वृषायसे। ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे ॥ ४ ॥

4. *Evā patiṁdroṇasācaṁ sacetasamūrja skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yathā kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light. Thus do solar radiations

transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः। त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या तव पात्राणि धर्मणा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhṛṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being. Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्प्रायन्प्रथमा देवहूतयोऽ कृण्वत श्रवस्या ∫नि दुष्टरा। न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः ॥ ६ ॥

6. *Pṛthakprāyanprathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāvamāruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult kind. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being. People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एवैवापागपरे सन्तु दूढ्यो ऽश्वा येषां दुर्युज आयुयुज्रे। इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyośvā yeṣāṁ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing piteously in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare admirably who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound. Thus do people of evil disposition keep wallowing in low states

of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गि॒रीँर॒ज्रा॒न्रेज॑मानाँ अधारय॒द् द्यौः क्र॑न्दद॒न्तरि॑क्षाणि कोपयत्। स॒मी॒ची॒ने धि॒षणे॒ वि ष्क॑भायति॒ वृष्णः॑ पी॒त्वा मद॑ उ॒क्थानि॑ शंसति॥ ८॥

8. *Girīñrajrānrejamānāň adhārayad dyauḥ krandadantarikṣāṇi kopayat. Samīcīne dhiṣaṇe vi ṣkabhāyati vṛṣṇaḥ pītvā mada ukthāni śaṁsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song. He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इ॒मं बि॑भर्मि॒ सुकृ॑तं ते अङ्कु॒शं येना॑रु॒जासि॑ मघवञ्छ-फा॒रुज॑ः। अ॒स्मिन्त्सु ते॒ सव॑ने अस्त्वो॒क्यं॑ सु॒त इ॒ष्टौ म॑घ-वन्बो॒ध्याभ॑गः॥ ९॥

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavanbodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith. I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गोभिष्टरे॒मामति॑ दु॒रेवा॑ं यवे॒न॒ क्षुधं पुरुहूत॒ विश्वा॑म्।
व॒यं राज॑भिः प्रथ॒मा धना॑न्य॒स्माके॑न वृ॒जने॑ना जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of the want of moral and spiritual vision and knowledge by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort. O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win

wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future. May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Kanda 20/Sukta 95

Indra Devata, Grtsamada (1), Sudah Paijavana (2-4) Rshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् । स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmastṛpatsomamapibadviṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahāmuruṁ sainaṁ saścaddevo devaṁ satyamindraṁ satya induḥ.*

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.

प्रो ष्वस्मै पुरो॒रथमिन्द्रा॑य शू॒षमर्चत। अ॒भीके॑ चिदु लोक॒कृत्सं॒गे स॒मत्सु॑ वृत्र॒हास्माकं॑ बोधि चोदि॒ता नभ॑न्ता-मन्य॒केषां॑ ज्या॒का अधि॒ धन्व॑सु॥ २॥

2. *Pro ṣvasmai purorathamindrāya śūṣamarcata. Abhīke cidu lokakṛtsaṁge samatsu vṛtrahā-smākaṁ bodhi coditā nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूँरवासृजोऽ धराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥

3. *Tvaṁ sindhūṅravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातयोऽ र्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ४॥

4. *Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and

excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

Kanda 20/Sukta 96

Indra (1-5), Yakshma-nashanam (6-10), Garbha-samsrava (11-16), Yakshma-nashanam (17-23), Duhshvapnaghnam (24) Devatah, Purana (1-5), Yakshma-nashana (6-10), Rakshoha (11-16), Vvrha (17-23), Pracheta (24) Rshi

तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्तुभ्यमिमे सुतासः॥ १॥

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīramantubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ इह पाहि सोमम्॥ २॥

1. *Tubhyaṁ sutāstubhyamu sotvāsastvāṁ giraḥ śvātryā ā hvayanti. Indredamadya savanaṁ juṣāṇo viśvasya vidvāň iha pāhi somam.*

To you are these resources dedicated, those that

are ripe and ready and those that are being prepared. Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॑श॒ता मन॑सा॒ सोम॑मस्मै सर्व॒हृ॑दा दे॒वका॑मः सु॒नोति॑। न गा इन्द्र॒स्तस्य॒ परा॑ ददाति प्रश॒स्तमिच्चारु॑मस्मै कृणोति ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmaḥ sunoti. Na gā indrastasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्पष्टो भवत्ये॒षो अ॑स्य॒ यो अ॑स्मै रे॒वान्न सु॒नोति॒ सोम॑म्। निर॑र॒त्नौ म॒घवा॒ तं द॑धाति ब्रह्म॒द्विषो॑ ह॒न्त्यना॑नुदिष्टः ॥ ४ ॥

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revānna sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunaṁ huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात्। ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥ ६ ॥

6. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadyetadenaṁ tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ॥ ७ ॥

7. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nī ta eva. Tamā harāmi nir-ṛterupasthādaspārśamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

स॒हस्रा॒क्षेण॑ श॒तवी॑र्येण श॒तायु॑षा ह॒विषाहा॑र्षमेनम्।
इन्द्रो॒ यथै॑नं श॒रदो॒ नया॒त्यति॒ विश्व॑स्य दु॒रित॑स्य॑ पा॒रम्॥ ८॥

8. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainaṁ śarado nayātyati viśvasya duritasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

श॒तं जी॑व श॒रदो॒ वर्धमा॑नः श॒तं हे॑म॒न्ताञ्छ॒तमु॑ वस॒न्तान्।
श॒तं त॒ इन्द्रो॑ अ॒ग्निः स॑वि॒ता बृ॒ह॒स्पति॑: श॒तायु॑षा ह॒वि-
षाहा॑र्षमेनम्॥ ९॥

9. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

O patient, live a hundred years through autumn, winter and spring seasons, rising, growing and

advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्ष्मविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽ विदम् ॥ १० ॥

10. *Āhārṣamavidaṁ tvā punarāgāḥ punarṇavaḥ. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ ११ ॥

11. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatāmitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature, destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ १२ ॥

12. *Yaste garbhamamīvā durṇāmā yonimāśaye. Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.*

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम्।
जातं यस्ते जिघांसति तमितो नाशयामसि॥ १३॥

13. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsṛpam. Jātaṁ yaste jighāṁsati tamito nāśayāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।
योनिं यो अन्तरारेढि तमितो नाशयामसि॥ १४॥

14. *Yasta ūrū viharatyantarā dampatī śaye. Yoniṁ yo antarāreḍhi tamito nāśayāmasi.*

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo in the womb, we destroy and eliminate from here.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते।
प्रजां यस्ते जिघांसति तमितो नाशयामसि॥ १५॥

15. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate. Prajāṁ yaste jighāṁsati tamito nāśayāmasi.*

Whatever evil and afflication comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्ने॒न॒ तम॑सा मोहयि॒त्वा नि॒पद्य॑ते।
प्र॒जां यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ १६॥

16. *Yastvā svapnena tamasā mohayitvā nipadyate. Prajāṁ yaste jighāṁsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑।
यक्ष्मं॑ शी॒र्ष॒ण्यं॑ ज्रि॒ह्वाया॒ वि वृ॑हामि ते॥ १७॥

17. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Akṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्री॒वाभ्य॑स्त उ॒ष्णिहा॑भ्यः॒ कीक॑साभ्यो अनू॒क्या॑त्।
यक्ष्मं॑ दोष॒ण्य॑१॒॑मंसा॑भ्यां॒ बा॒हुभ्यां॒ वि वृ॑हामि ते॥ १८॥

18. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous

disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृद॑यात्ते॒ परि॑ क्लो॒म्नो हली॑क्ष्णात्पा॒र्श्वाभ्या॑म्।
यक्ष्मं॒ मत॑स्नाभ्यां प्ली॒ह्नो य॒क्नस्ते॒ वि वृ॑हामसि॥ १९॥

19. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides, kidneys, spleen and liver.

आ॒न्त्रेभ्य॑स्ते॒ गुदा॑भ्यो वनि॒ष्ठोरु॒दरा॒दधि॑। शे
यक्ष्मं॑ कु॒क्षिभ्यां॑ प्ला॒शेर्ना॑भ्या॒ वि वृ॑हामि ते॥ २०॥

20. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi. Yakṣmaṁ kukṣibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊ॒रुभ्यां॑ ते अष्ठी॒वद्भ्यां॑ पार्ष्णि॑भ्यां॒ प्रप॑दाभ्याम्।
यक्ष्मं॑ भस॒द्यं॑१ श्रोणि॑भ्यां॒ भास॑दं॒ भंस॑सो॒ वि वृ॑हामि ते॥ २१॥

21. *Ūrubhyāṁ te aṣṭhīvadbhayāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ २२ ॥

22. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गेअङ्गे लोमनिलोमनि यस्ते पर्वणिपर्वणि । यक्ष्मं त्वचस्यं ∫
ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥ २३ ॥

23. *Aṅge-aṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcaṁ vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the kashyapa, enlightened physician.

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ २४ ॥

24. *Apehi manasaspate'pa krāma paraścara.*
Paro nir-ṛtyā ā cakṣva bahudhā jīvato manaḥ.

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

Kanda 20/Sukta 97

Indra Devata, Kali Rshi

वयमेनमिदा ह्योऽ पीपेमेह वज्रिणम्।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते॥ १॥

1. *Vayamenamidā hyo' pīpemeha vajriṇam. Tasmā u adya samanā sutaṁ bharā nūnaṁ bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain, for joy of the song, grace the celebrants.

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया॥ २॥

2. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semaṁ na stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम्।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा॥ ३॥

3. *Kadū nva syākṛtamindrasyāsti pauṁsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the

achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

Kanda 20/Sukta 98

Indra Devata, Shamyu Rshi

त्वामिद्धि हवा॑महे सा॒ता वाज॑स्य का॒रव॑: ।
त्वां वृ॒त्रेष्वि॑न्द्र॒ सत्प॑तिं॒ नर॒स्त्वां काष्ठा॒स्वर्व॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं न॑श्चित्र वज्रहस्त धृष्णु॒या म॒ह स्त॑वा॒नो अ॑द्रिवः ।
गामश्वं र॒थ्य ँ मिन्द्र॒ सं कि॑र स॒त्रा वाज॒ं न ज॒ग्युषे॑ ॥ २ ॥

2. *Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in

song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

Kanda 20/Sukta 99

Indra Devata, Medhyatithi Rshi

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥ १ ॥

1. *Abhi tvā pūrvapītaya indra stomebhirāyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.*

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ २ ॥

2. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and

master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

Kanda 20/Sukta 100

Indra Devata, Nrmedha Rshi

अधा॒ हीन्द्र गिर्वण॒ उप॑ त्वा॒ कामा॑न्म॒हः स॑सृ॒ज्महे॑।
उ॒देव॒ यन्त॑ उ॒दभिः॑ ॥ १ ॥

1. *Adhā hīndra girvaṇa upa tvā kāmānmahaḥ sasṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वार्ण त्वा॑ य॒व्याभि॒र्वर्धं॑न्ति शू॒र॒ ब्रह्मा॑णि।
वा॒वृ॒ध्वांसं चिदद्रिवो दि॒वेदि॑वे ॥ २ ॥

2. *Vārṇa tvā yavyābhirvardhanti śūra brahmāṇi. Vāvṛdhvāṁsaṁ cidadrivo divedive.*

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

यु॒ञ्जन्ति॒ हरी॑ इषि॒रस्य॒ गाथ॑योरौ॒ रथ॑ उ॒रुयु॑गे।
इ॒न्द्र॒वाहा॑ वचो॒युजा॑ ॥ ३ ॥

3. *Yuñjanti harī iṣirasya gāthayorau ratha uruyuge. Indravāhā vacoyujā.*

Two motive forces like chariot horses,

controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

Kanda 20/Sukta 101

Agni Devata, Medhyatithi Rshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्॥ १॥

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.*
Asya yajñasya sukratum.

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.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।
हव्यवाहं पुरुप्रियम्॥ २॥

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.*
Havyavāhaṁ 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.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः॥ ३॥

3. *Agne devāṅ̆ ihā vaha jajñāno vṛktabarhiṣe.*
Asi hotā na īḍyaḥ.

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.

Kanda 20/Sukta 102

Agni Devata, Vishvamitra Rshi

ईडेन्यो॑ नम॒स्य ऽ स्ति॒रस्तमांसि दर्श॒तः ।
सम॒ग्निरि॑ध्यते॒ वृषा॑ ॥ १ ॥

1. *Īḍenyo namasya stirastamāṁsi darśataḥ.*
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषो॑ अ॒ग्निः समि॑ध्य॒तेऽश्वो॒ न दे॑व॒वाह॑नः ।
तं ह॒विष्म॑न्त ईडते ॥ २ ॥

2. *Vṛṣo agniḥ samidhyate' śvo na devavāhanaḥ. Taṁ haviṣmanta īḍate.*

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.

वृष॑णं त्वा व॒यं वृ॑ष॒न्वृष॑ण॒ः समि॑धीमहि ।
अग्ने॒ दीद्य॑तं बृ॒हत् ॥ ३ ॥

3. *Vṛṣaṇaṁ tvā vayaṁ vṛṣanvṛṣaṇaḥ samidhīmahi.*
Agne dīdyataṁ 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.

Kanda 20/Sukta 103

Agni Devata, Suditi-Purumidhau Rshis

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम्।
अग्निं राये पुरुमीढ श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १ ॥

1. *Agnimīḍiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḍha śrutaṁ naro'gniṁ sudītaye chardiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ २ ॥

2. *Agna ā yāhyagnibhirhotāraṁ tvā vṛṇīmahe. Ā tvāmanaktu prayatā haviṣmatī yajiṣṭhaṁ barhirāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्वुचश्चरन्त्यध्वरे।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ ३ ॥

3. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaścarantyadhvare. Ūrjo napātaṁ ghṛtakeśamīmahe'gniṁ yajñeṣu pūrvyam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

Kanda 20/Sukta 104

Indra Devata, Medhyatithi (1-2), Nrmedha (3-4) Rshi

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १ ॥

1. *Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito' bhi stomairanūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥

2. *Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra-iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate

his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

आ नो॒ विश्वा॑सु हव्य॒ इन्द्रः॑ स॒मत्सु॑ भूषतु ।
उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑र॒मज्या ऋची॑षमः ॥ ३ ॥

3. *Ā no viśvāsu havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā paramajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दा॒ता प्र॑थ॒मो राध॑सामस्यसि॑ स॒त्य ई॑शान॒कृत्।
तु॒वि॒द्यु॒म्नस्य॒ युज्या॑ वृणीमहे पु॒त्रस्य॒ शव॑सो म॒हः ॥ ४ ॥

4. *Tvaṁ dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

Kanda 20/Sukta 105

Indra Devata, Nrmedha (1-3), Puruhanma (4-5) Rshi

त्वमि॑न्द्र॒ प्रतू॑र्तिष्व॒भि विश्वा॑ अ॒सि॒ स्पृधः॑ ।
अ॒श॒स्ति॒हा ज॑नि॒ता वि॑श्व॒तूर॑सि॒ त्वं तू॑र्य तरुष्य॒तः ॥ १ ॥

1. *Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janitā viśvatūrasi tvaṁ tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु॑ ते शुष्मं तुरयन्तमीयतुः क्षो॒णी शिशु॑ं न मा॒तरा॑।
विश्वास्ते॒ स्पृधः॑ श्नथयन्त म॒न्यवे॑ वृ॒त्रं यदि॑न्द्र॒ तूर्वसि॥ २॥

2. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of humanity.

इ॒त ऊ॒ती वो॑ अ॒जरं॑ प्रहे॒तार॒मप्र॑हितम्।
आ॒शुं जेता॑रं॒ हेता॑रं र॒थीत॑म॒मतू॑र्तं तुग्र्या॒वृध॑म्॥ ३॥

3. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamamatūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to

victory.

यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः ।
विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे ॥ ४ ॥

4. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॒ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑ ।
हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॑ ॥ ५ ॥

5. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

Kanda 20/Sukta 106

Indra Devata, Goshuktyashvasuktinau Rshi

तव॒ त्यदि॑न्द्रि॒यं बृ॒हत्तव॒ शुष्म॑मु॒त क्रतु॑म् ।
वज्रं॒ शिशा॑ति धि॒षणा॒ वरे॑ण्यम् ॥ १ ॥

1. *Tava tyadindriyaṁ bṛhattava śuṣmamuta kratum.*
Vajraṁ śiśāti dhiṣaṇā vareṇyam.

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव॒ द्यौरि॑न्द्र॒ पौंस्यं पृथि॒वी व॑र्धति॒ श्रवः॑ ।
त्वामाप॒: पर्व॑तासश्च हिन्विरे ॥ २ ॥

2. *Tava dyaurindra pauṁsyaṁ pṛthivī vardhati śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णु॑र्बृ॒हन्क्षयो॑ मि॒त्रो गृ॑णाति॒ वरु॑णः ।
त्वां शर्धो॑ मद॒त्यनु॒ मारु॑तम् ॥ ३ ॥

3. *Tvāṁ viṣṇurbṛhankṣayo mitro gṛṇāti varuṇaḥ.*
Tvāṁ śardho madatyanu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

Kanda 20/Sukta 107

Indra Devata, Vatsa (1-3), Brhaddiva (4-13), Kutsa (14-15) Rshi

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।
समुद्रायेव सिन्धवः ॥ १ ॥

1. *Samasya manyave viśo viśvā namanta kṛṣṭayaḥ. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

ओजस्तदस्य तित्विष उभे यत्समवर्तयत् ।
इन्द्रश्चर्मेव रोदसी ॥ २ ॥

2. *Ojastadasya titviṣa ubhe yatsamavartayat. Indraścarmeva rodasī.*

When Indra, Lord Almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।
शिरो बिभेद वृष्णिना ॥ ३ ॥

3. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā. Śiro bibheda vṛṣṇinā.*

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing

omnipotence of the lord.

तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः। स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑: ॥ ४ ॥

4. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-stveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenaṁ madanti viśva ūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वा॒वृ॒धा॒नः शव॑सा॒ भूर्यो॑जा॒: शत्रु॑र्दा॒साय॑ भि॒यसं॑ दधाति। अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं ते॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु ॥ ५ ॥

5. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca saśni saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, Indra strikes fear into the heart of forces which cause damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतु॑मपि॑ पृञ्चन्ति॒ भूरि॒ द्विर्यदे॒ते त्रिर्भव॒न्त्यूमा॑: । स्वा॒दोः स्वादी॑यः स्वा॒दुना॑ सृजा॒ सम॒दः सु मधु॒ मधु॑ना॒भि यो॑धीः ॥ ६ ॥

6. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

यदि॑ चि॒न्नु त्वा॒ धना॒ जय॑न्तं॒ रणे॑रणे अनु॒मद॑न्ति॒ विप्रा॑ः। ओजी॑यः शुष्मिन्ति॒स्थरमा त॑नुष्व॒ मा त्वा॑ दभन्दु॒रेवा॑सः क॒शोका॑ः ॥ ७ ॥

7. *Yadi cinnu tvā dhanā jayantaṁ raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintsthiramā tanuṣva mā tvā dabhandurevāsaḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो यु॒धेन्या॑नि॒ भूरि॑। चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वया॑ंसि ॥ ८ ॥

8. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula, I sharpen the target efficacy of the arrows and missiles of defence and offence.

नि तद्दधिषेऽ वरे परे च यस्मिन्नाविथावसा दुरोणे।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि॥ ९॥

9. *Ni taddadhiṣe' vare pare ca yasminnāvithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

स्तुष्व वर्ष्मन्पुरुवर्त्मानं समृभ्वाणमिनतममाप्तमाप्त्यानाम्।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः॥ १०॥

10. *Stuṣva varṣmanpuruvartmānaṁ samṛbhvāṇaminatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimānaṁ pṛthivyāḥ.*

O dedicated celebrant of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realized sages, closer at hand than anything else. That lord of infinite might shines by his own light all

round and takes over, symbolically, the image of the vast mother earth, indeed of nature and the expansive universe.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः। महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान्॥ ११॥

11. *Imā brahma bṛhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidviśvamarṇavattapasvān.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वꣳ इन्द्रमेव। स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च॥ १२॥

12. *Evā mahān bṛhaddivo atharvāvocatsvāṁ tanvam indrameva. Svasārau mātaribhvarī aripre hinvanti caine śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the world and exalt humanity with strength and enthusiasm.

चित्रं देवानां केतुरनीकं ज्योतिष्मान्प्रदिशः सूर्य उद्यन्। दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीदुरितानि शुक्रः॥ १३॥

13. *Citraṁ devānāṁ keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life giving, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all darkness and evils of all the world far out with its radiations of light.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १४ ॥

14. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ 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.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् । यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १५ ॥

15. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣāmabhyeti 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.

Kanda 20/Sukta 108

Indra Devata, Nrmedha Rshi

त्वं न॑ इन्द्रा भ॑रँ॒ ओजो॑ नृ॒म्णं श॑तक्रतो विचर्षणे।
आ वी॒रं पृ॑तना॒षह॑म्॥ १॥

1. *Tvaṁ na indrā bharaň ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः॑ पि॒ता व॑सो॒ त्वं मा॒ता श॑तक्रतो ब॒भूवि॑थ।
अधा॑ ते सु॒म्नमी॑महे॥ २॥

2. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शु॑ष्मिन्पुरुहूत वाज॒यन्त॒मुप॑ ब्रुवे शतक्रतो।
स नो॑ रास्व सु॒वीर्य॑म्॥ ३॥

3. *Tvāṁ śuṣminpuruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision

and imagination.

Kanda 20/Sukta 109

Indra Devata, Gotama Rshi

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः। या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम्॥ १॥

1. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā 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 they 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.

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः। प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम्॥ २॥

2. *Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ vasvīranu 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. They 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.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः । व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥ ३ ॥

3. *Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu 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, they predictably join many dedicated projects and programmes of his in anticipation of success.

Kanda 20/Sukta 110

Indra Devata, Shrutakaksha or Sukaksha Rshi

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः ।
अर्कमर्चन्तु कारवः ॥ १ ॥

1. *Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkamarcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ २ ॥

2. *Yasminviśvā adhi śriyo raṇanti sapta saṁsadaḥ. Indraṁ sute havāmahe.*

In our soma yajna of life, in meditation, and in

the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।
तमिद्वर्धन्तु नो गिरः ॥ ३ ॥

3. *Trikadrukeṣu cetanaṁ devāso yajñamatnata. Tamidvardhantu no giraḥ.*

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

Kanda 20/Sukta 111

Indra Devata, Parvata Rshi

यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।
यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥

1. *Yatsomamindra viṣṇavi yadvā gha trita āptye. Yadvā marutsu mandase samindubhiḥ.*

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा॑ शक्र परा॒वति॑ समु॒द्रे अधि॒ मन्द॑से।
अ॒स्माक॒मित्सु॒ते र॑णा॒ समिन्दु॑भिः ॥ २ ॥

2. *Yadvā śakra parāvati samudre adhi mandase.*
Asmākamitsute raṇā samindubhiḥ.

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop, we pray for.

यद्वासि॑ सुन्व॒तो वृ॒धो यज॑मानस्य सत्पते।
उ॒क्थे वा॒ यस्य॒ रण्य॑सि॒ समिन्दु॑भिः ॥ ३ ॥

3. *Yadvāsi sunvato vṛdho yajamānasya satpate.*
Ukthe vā yasya raṇyasi samindubhiḥ.

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

Kanda 20/Sukta 112

Indra Devata, Sukaksha Rshi

यद॒द्य कच्च॑ वृत्रहन्नु॒दगा॑ अ॒भि सू॑र्य।
सर्वं॒ तदि॑न्द्र ते॒ वशे॑ ॥ १ ॥

1. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
Sarvaṁ tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा॑ प्रवृद्ध सत्पते॒ न म॑रा॒ इति॒ मन्य॑से।
उ॒तो तत्स॒त्यमित्तव॑ ॥ २ ॥

2. *Yadvā pravṛddha satpate na marā iti manyase. Uto tatsatyamittava.*

Indra, O mind, O soul, ever rising as the world expands, protector of truth and reality, if you believe and say in all faith that "I shall not die", then it shall be true, an inviolable reality.

ये सोमासः परावति ये अर्वावति सुन्विरे।
सर्वाँस्ताँ इन्द्र गच्छसि॥ ३॥

3. *Ye somāsaḥ parāvati ye arvāvati sunvire. Sarvāṁstāṅ indra gacchasi.*

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

Kanda 20/Sukta 113

Indra Devata, Bharga Rshi

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत्॥ १॥

1. *Ubhayaṁ śṛṇavacca na indro arvagidaṁ vacaḥ. Satrācyā maghavā somapītaye dhiyā śaviṣṭha ā gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure

of success.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः॥ २॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe niṣṭatakṣatuḥ. Utopamānāṁ prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of Soma, peace, pleasure and excellence of life.

Kanda 20/Sukta 114

Indra Devata, Saubhari Rshi

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छसे॥ १॥

1. *Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकीं रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे॥ २॥

2. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyāditpiteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

Kanda 20/Sukta 115

Indra Devata, Vatsa Rshi

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभं।
अहं सूर्य इवाजनि ॥ १ ॥

1. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha. Ahaṁ sūrya-ivājani.*

I have received from my father super intelligence of the universal mind and law, I have realised it too in the soul, and I feel reborn like the refulgent sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत्।
येनेन्द्रः शुष्मिमिद्दधे ॥ २ ॥

2. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmamiddadhe.*

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light and power, vests me with strength and excellence.

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।
ममेद्वर्धस्व सुष्टुतः ॥ ३ ॥

3. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ. Mamedvardhasva suṣṭutaḥ.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

Kanda 20/Sukta 116

Indra Devata, Medhyatithi Rshi

मा भूम निष्ट्या इवेन्द्र त्वदरणाइव ।
वनानि न प्रजहिता-न्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

1. *Mā bhūma niṣṭyā-ivendra tvadaraṇā-iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सकृत्सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥ २ ॥

2. *Amanmahīdanāśavo' nugrāsaśca vṛtrahan. Sakṛsu te mahatā śūra rādhasānu stomaṁ mudīmahi.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with exciting songs and yajnic sessions.

Kanda 20/Sukta 117

Indra Devata, Vasishtha Rshi

पिबा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ हर्य॒श्वाद्रिः॑।
सो॒तुर्बा॒हुभ्या॑ं सु॒यतो॒ नार्वा॑॥ १॥

1. *Pibā somamindra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्ते॒ मदो॒ युज्य॒श्चारु॒रस्ति॒ येन॑ वृ॒त्राणि॑ हर्यश्व॒ हंसि॑।
स त्वामि॑न्द्र प्रभूवसो ममत्तु॥ २॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the

negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्।
इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavanvācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

Kanda 20/Sukta 118

Indra Devata, Bharga (1-2), Medhyatithi (3-4) Rshi

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ १ ॥

1. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As you are the very honour, splendour and treasure-home of the universe, O potent

and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः।
नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर॥ २॥

2. *Pauro aśvasya purukṛdgavāmasyutso deva hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣattve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we need and ask for.

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
इन्द्रं समीके वनिनो हवामहे इन्द्रं धनस्य सातये॥ ३॥

3. *Indramiddevatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.*

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः॥ ४॥

4. *Indro mahnā rodasī paprathacchava indraḥ sūryamarocayat. Indreha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.*

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

Kanda 20/Sukta 119

Indra Devata, Ayu (1), Shrushtigu (2) Rshi

अस्ताव्यि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत॥ १॥

1. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the Lord. Inspire and augment the mind and soul of the celebrant.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः॥ २॥

2. *Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo' sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Kanda 20/Sukta 120

Indra Devata, Devatithi Rshi

यदिन्द्र प्रागपागुदङ् न्य ङ्ग्वा हूयसे नृभिः।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे॥ १॥

1. *Yadindra prāgapāgudaṅ nya gvā hūyase nṛbhiḥ.*
Simā purū nṛṣūto asyānave' si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा यच्छन्त्या गहि॥ २॥

2. *Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā. Kaṇvāsastvā brahmabhi stomavāhasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer

homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

Kanda 20/Sukta 121

Indra Devata, Vasishtha Rshi

अभि त्वा शूर नोनुमोऽ दुग्धाइव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

1. *Abhi tvā śūra nonumo'dughdā-iva dhenavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ २ ॥

2. *Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

Kanda 20/Sukta 122

Indra Devata, Shunahshepa Rshi

रे॒वतीॅर्नः सध॒माद॒ इन्द्रे॑ सन्तु तुवि॒वाॅजाः ।
क्षु॒मन्तो॒ याभि॒र्मदे॑म ॥ १ ॥

1. *Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.*
Kṣumanto yābhirmadema.

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

आ घ॒ त्वावा॒न्त्मना॒प्त स्तो॒तृभ्यो॑ धृष्णवि॒या॒नः ।
ऋ॒णोरक्षं॒ न च॒क्र्यो ऽः ॥ २ ॥

2. *Ā gha tvāvāntmanāpta stotṛbhyo dhṛṣṇaviyā-naḥ.*
Ṛṇorakṣaṁ na cakryoḥ.

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).

आ यद्दुव॑ः शतक्र॒तवा कामं॑ जरितॄ॒णाम् ।
ऋ॒णोरक्षं॒ न शची॑भिः ॥ ३ ॥

3. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām.*
Ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like

the axis of a wheel, you fulfill their love and desire wholly and entirely.

Kanda 20/Sukta 123

Surya Devata, Kutsa Rshi

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्वितंतं सं जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै॥ १॥

1. *Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति॥ २॥

2. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless, different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

Kanda 20/Sukta 124

Indra Devata, Vamadeva (1-3), Bhuvana (4-6) Rshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.*

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः।
दृढा चिदारुजे वसु ॥ २ ॥

2. *Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितॄणाम्।
शतं भवास्यूतिभिः ॥ ३ ॥

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām.*
Śataṁ bhavāsyūtibhiḥ.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥ ४ ॥

4. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us.

Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम्।
हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ ५ ॥

5. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling powers of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year be the protector and promoter of our health of body and social

organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. *Pratyañcamarkamanayañchacībhirāditsvadhāmiṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

Kanda 20/Sukta 125

Indra (1-3, 6-7), Ashvinau (4-5) Devata, Sukirti Rshi

अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥ १ ॥

1. *Apendra prāco maghavannamitrānapāpāco abhibhūte nudasva. Apodīco apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from below, and all those who descend from above so that

we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय। इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order, create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु। गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुराममश्विना नमुचावासुरे सचा।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ५ ॥

5. *Putramiva pitarāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ sacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः । बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṅ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

7. *Sa sutrāmā svavāň indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off from us and drive away for all time elements of hate and enmity far and near, all.

Kanda 20/Sukta 126

Indra Devata, Vrshakapi and Indrani Rshis

वि हि सोतोरसृक्षत नेन्द्रं देवममंसत। यत्रामदद् वृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamamaṁsata. Yatrāmadad vṛṣākapiraryaḥ puṣṭeṣu matsakhā viśvasmādindra uttaraḥ.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite, Indra, great and generous, is supreme over the whole creation, says

Prakrti, the mother consort.

परा॒ हीन्द्र॒ धाव॑सि वृषाक॑पेरति॒ व्यथिः॑। नो अ॑ह॒ प्र विं॑दस्य॒न्यत्र॒ सोम॑पीतये॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttaraḥ.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॒यं त्वां वृषाक॑पिश्च॒कार॒ हरि॑तो मृ॒गः। यस्मा॑ इर॒स्यसीदु॒ न्व१॑र्यो वा॑ पुष्टि॒मद्वसु॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttaraḥ.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं वृषाक॑पिं प्रि॒यमि॑न्द्रा॒भिर॑क्ष॒सि। श्वा न्व॑स्य॒ जम्भि॑ष॒दपि॒ कर्णे॑ वरा॒हयु॒र्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ४ ॥

4. *Yamimaṁ tvaṁ vṛṣākapiṁ priyamindrābhirakṣasi. Śvā nvasya jambhiṣadapi karṇe varāhayurviśvasmādindra uttaraḥ.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes

him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रि॒या त॒ष्टानि॑ मे क॒पिर्व्यक्ता॒ व्य॑ दूदुषत्। शिरो॒ न्व॑स्य राविषं॒ न सु॒गं दु॒ष्कृते॑ भुव॒ं विश्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vya dūduṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśvasmādindra uttaraḥ.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सु॑भ॒सत्त॑रा॒ न सु॒याशु॑तरा भुवत्। न मत्प्रति॑च्यवीयसी॒ न सक्थ्युद्यमीयसी॒ विश्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ६ ॥

6. *Na matstrī subhasattarā na suyāśutarā bhuvat. Na matpraticyavīyasī na sakthyudyamīyasī viśvasmādindra uttaraḥ.*

There is no other creative consort of Indra other than Prakrti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उ॒वे अ॑म्ब सुलाभिके॒ यथे॑वा॒ङ्ग भ॑वि॒ष्यति॑। भ॒सन्मे॑ अम्ब॒ सक्थि॑ मे॒ शिरो॑ मे॒ वीव॑ हृष्यति॒ वि॑श्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati. Bhasanme amba sakthi me śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सु॑बाहो स्वङ्गुरे॒ पृथु॑ष्टो॒ पृथु॑जाघने। किं शू॑रपत्नि॒ नस्त्वम॒भ्य॑मीषि वृ॒षाक॑पिं॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ८ ॥

8. *Kiṁ subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kiṁ śūrapatni nastvamabhya mīṣi vṛṣākapiṁ viśvasmādindra uttaraḥ.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अ॒वीरा॑मिव॒ मामु॒यं श॒रारु॑रु॒भि म॑न्यते। उ॒ताहम॑स्मि वी॒रिणीन्द्र॑पत्नी म॒रुत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśvasmādindra uttaraḥ.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

सं॒होत्रं स्म॑ पु॒रा नारी॒ सम॑नं॒ वाव॑ गच्छति। वे॒धा ऋ॒तस्य॑ वी॒रिणीन्द्र॑पत्नी महीयते॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ १० ॥

10. *Saṁhotraṁ sma purā nārī samanaṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapatnī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakrti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम्। नह्य स्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśravam. Nahyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते। यस्येदमप्यं हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaper-ṛte. Yasyedamapyaṁ haviḥ priyaṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion, Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे। घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasatta indra ukṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttaraḥ.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम्। उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Ukṣṇo hi me pañcadaśa sākaṁ pacanti viṁśatim. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttaraḥ.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत्। मन्थस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāvayurviśvasmādindra uttaraḥ.*

Indra, just as a sharp horned bull bellows and

lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakrti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सेशे यस्य रम्बतेऽन्तरा सक्थ्या कपृत्। सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthyā'kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādindra uttaraḥ.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते। सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthyā kapṛdviśvasmādindra uttaraḥ.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत्। असिं सूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantaṁ hataṁ vidat. Asiṁ sūnāṁ navaṁ carumādedhasyāna ācitaṁ viśvasmādindra uttaraḥ.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयमेमि विचाकशद्विचिन्वन्दासमार्यम्। पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśādvicinvandāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśaṁ viśvasmādindra uttaraḥ.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world of existence.

धन्व च यत्कृन्तत्रं च कति स्वित्ता वि योजना। नेदीयसो वृषाकपेऽस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥

20. *Dhanva ca yatkṛntatraṁ ca kati svittā vi yojanā. Nedīyaso vṛṣākape'stamehi gṛhāň upa viśvasmādindra uttaraḥ.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुनरेहि वृषाकपे सुविता कल्पयावहै। य एष स्वप्ननंशनोऽ-स्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣa svapnanaṁśano'stameṣi pathā punarviśvasmādindra uttaraḥ.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi, comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन। क्वऽस्य पुल्वघो मृगः कमगं जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣakape gṛhamindrājagantana. Kvasya pulvagho mṛgaḥ kamagaṁ janayopano viśvasmādindra uttaraḥ.*

O Vrshakapi, O Indra, when the higher souls come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पर्शुर्ह नाम मानवी साकं ससूव विंशतिम्। भद्रं भल त्यस्या अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parśurha nāma mānavī sākaṁ sasūva viṁśatim. Bhadraṁ bhala tyasyā abhūdyasyā udaramāma-yadviśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Kanda 20/Sukta 127 (Indra)

(Khila/ Kuntapa Suktas from 127 to 136)

इ॒दं जना॒ उप॑ श्रुत॒ नरा॒शंस॒ स्तवि॑ष्यते।
ष॒ष्टिं स॒हस्रा॑ नव॒तिं च॑ कौरम॒ आ रु॒शमे॑षु दद्महे॥ १॥

1. *Idaṁ janā upa śruta narāśaṁsa staviṣyate. Ṣaṣṭiṁ sahasrā navatiṁ ca kaurama ā ruśameṣu dad-mahe.*

Listen ye all carefully this: The man of virtue worthy of praise and adoration is going to be celebrated. O man of power and joy on earth, from among those who have given up hate and violence and ward off anger and fear, we select and accept sixty thousand and ninety (virtues).

(The mantra is highly mystical: 'Sixty thousand and ninety is interpreted as virtues and as divine gifts, and also as defenders of peace.)

उ॒ष्ट्रा यस्य॑ प्रवा॒हणो॑ व॒धूम॑न्तो द्वि॒र्दश॑।
व॒र्ष्मा रथ॑स्य॒ नि जि॑हीडते दि॒व ई॒षमा॑णा उप॒स्पृशः॥ २॥

2. *Uṣṭrā yasya pravāhaṇo vadhūmanto dvirdaśa. Varṣmā rathasya ni jihīḍate diva īṣamāṇā upaspṛśaḥ.*

Here is the adorable man ruler, the leading light, whose grand chariot, twenty virile bulls draw and the radiating rays of the sun touch, energise and bless with light and beauty.

(Another, mystic, interpretation is given by professor Vishvanath Vidyalankar: Here is the yogi whose body system, twenty perceptive and volitional senses and pranas energise and move just as the radiant rays of the sun keep the heaven and earth radiant and inspiring.)

एष इषाय मामहे शतं निष्कान्दश स्रजः।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम्॥ ३॥

3. *Eṣa iṣāya māmahe śataṁ niṣkāndaśa srajaḥ. Trīṇi śatānyarvatāṁ sahasrā daśa gonām.*

We honour this ruling light of wisdom, vision and grandeur for his support and celebration, and offer him a hundred gold coins, ten garlands, three hundred horses and ten thousand cows.

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः।
नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव॥ ४॥

4. *Vacyasva rebha vacyasva vṛkṣe na pakve śakunaḥ. Naṣṭe jihvā carcarīti kṣuro na bhurijoriva.*

When the time is ripe, O celebrant, speak, sing and celebrate the Lord as the bird chirps on the tree when the fruit is ripe, for, when the time is gone and the

fruit is no more, the tongue would flutter in the mouth for nothing, with regret may be, like the blade of scissors for no purpose.

प्र रे॒भासो॑ मनी॒षा वृषा॒ गाव॑इवेरते।
अ॒मो॒॒त॒पु॒त्र॒का ए॒षाम॒मोत॑ गा॒इवा॑सते॥ ५॥

5. *Pra rebhāso manīṣā vṛṣā gāva-iverate. Amotaputrakā eṣāmamota gā-ivāsate.*

As brave and generous bulls and cows in the world of nature, so grateful celebrants, in the world of humanity, with their mind and intelligence sing and celebrate the Lord, raise their children and retire. Thus do they and their children, as brave and generous bulls and cows, live at home in peace and maintain the homely tradition of grateful creative living.

प्र रे॑भ॒ धीं भ॑रस्व गो॒विदं॑ वसु॒विद॑म्।
दे॒व॒त्रेमां॑ वाचं श्रीणी॒हीषु॒र्नावी॑र॒स्तार॑म्॥ ६॥

6. *Pra rebha dhīṁ bharasva govidaṁ vasuvidam. Devatremāṁ vācaṁ śrīṇīhīṣurnāvīrastāram.*

O celebrant, bear and mature the intelligence which brings knowledge and wisdom, and the wealth, honour and excellence of the world. O man of faith in Divinity, sharpen and pefect the Word Divine and your voice as the perfect archer sharpens and calibrates his arrow for the bow to hit his target.

राज्ञो॑ विश्व॒जनी॑नस्य॒ यो दे॒वोऽ मर्त्याँ॑ अति।
वै॒श्वा॒न॒रस्य॒ सुष्टु॑ति॒मा सु॒नोता॑ परि॒क्षित॑ः॥ ७॥

7. *Rājño viśvajanīnasya yo devo'martyāň ati. Vaiśvānarasya suṣṭutimā sunotā parikṣitaḥ.*

O singer and celebrant, sing and intensify your praise of the universal ruler, loving benefactor of the world, who is one Lord refulgent immortal among mortals, universal spirit of humanity, present and vibrating in every form and particle of existence.

परिच्छिन्नः क्षेममकरोत्तम आसनमाचरन्।
कुलायन्कृण्वन्कौरव्यः पतिर्वदति जायया॥ ८॥

8. *Paricchinnaḥ kṣemamakarottama āsanamā-caran. Kulāyankṛṇvankauravyaḥ patirvadati jāyayā.*

The man of discrimination and detachment, taking his seat of stability, dispels darkness and does good to all: thus does the house holder, a man of action, speak to his wife while establishing a new home for his family.

कतरत्त आ हराणि दधि मन्थां परि श्रुतम्।
जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः॥ ९॥

9. *Kataratta ā harāṇi dadhi manthāṁ pari śrutam. Jāyāḥ patiṁ vi pṛcchati rāṣṭre rājñaḥ parikṣitaḥ.*

What shall I bring for you? Curds, buttermilk or barley meal stirred in milk, or the famous soma juice? This does every wife ask and offer her husband in happy dominion of the universal ruler, present and ruling everywhere.

अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम्।
जनः स भद्रमेधति राष्ट्रे राज्ञः परिक्षितः॥ १०॥

10. *Abhīvasvaḥ pra jihīte yavaḥ pakvaḥ patho bilam. Janaḥ sa bhadramedhati rāṣṭre rājñaḥ parikṣitaḥ.*

Ripe barley and all round wealth moves by paths of transport from the fields to the circulation. Thus do the people enjoy peace, plenty and prosperity in the dominion of the universal ruler.

इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम्।
ममेदुग्रस्य चर्कृधि सर्व इत्ते पृणादरिः॥ ११॥

11. *Indraḥ kārumabūbudhaduttiṣṭha vi carā janam.*
Mamedugrasya carkṛdhi sarva itte pṛṇādariḥ.

Indra, universal ruler, wakes up the poet and artist and inspires him: Rise, go among the people and proclaim my message of love, passion and action, and the entire citizenry would listen, honour and reward you to your satisfaction.

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः।
इहो सहस्त्रदक्षिणोऽपि पूषा नि षीदति॥ १२॥

12. *Iha gāvaḥ prajāyadhvamihāśvā iha pūruṣāḥ.*
Iho sahasradakṣiṇo'pi pūṣā ni ṣīdati.

Let cows, lands and cultures grow, increase and rise high here in this dominion of Indra. Let horses and other modes of transport grow and develop here. Let men and women grow and advance here in peace and prosperity. Here Pusha, lord of health, well being and all round growth, giver of a thousand boons, rules and abides here with the people.

नेमा इन्द्र गावो रिषन्मो आसां गोपा रीरिषत्।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईशत॥ १३॥

13. *Nemā indra gāvo riṣanmo āsāṁ gopa rīriṣat.*
Māsāmamitrayurjana indra mā stena īśata.

Hey Indra, lord ruler of the world, let not the cows, lands and culture suffer here, nor let their master and protector suffer any harm. Let no thief, let no enemy rule over there.

उप॑ नो न रमसि॒ सूक्तेन॒ वच॑सा व॒यं भ॒द्रेण॒ वच॑सा व॒यम्।
वना॑दधिध्व॒नो गि॒रो न रि॑ष्येम क॒दा च॒न॥ १४॥

14. *Upa no na ramasi sūktena vacasā vayaṁ bhadreṇa vacasā vayam. Vanādadhidhvano giro na riṣyema kadā cana.*

O lord of the universe, we thank you that you never neglect us. Bless us that we may praise you with noble hymns and words of praise. Let noble words free from pain and sufferance ever resound and come to us. Let us never suffer any harm, guilt or negativity.

Kanda 20/Sukta 128 (Indra Prajapati)

यः स॒भेयो॑ विद॒थ्य॑ ः सु॒त्वा य॒ज्वाथ॒ पूरु॑षः।
सूर्यं॑ चामूं॒ रि॒शाद॒स॒स्तद्दे॒वाः प्राग॑कल्पयन्॥ १॥

1. *Yaḥ sabheyo vidathyaḥ sutvā yajvātha pūruṣaḥ. Sūryaṁ cāmū riśādasastaddevāḥ prāgakalpayan.*

The man who is worthy of the assembly, who is worthy of learned society, who has distilled and attained to the essence and meaning of things and then is dedicated to yajna, creative work for all in cooperation, that man and the sun, the divinities have, prepared and seasoned as top destroyers of sin and suffering of disease.

यो जा॒म्या अप्र॑थय॒स्तद्यत्स॒खा॑यं॒ दुर्धू॑र्षति ।
ज्येष्ठो॒ यद॑प्रचेता॒स्तदा॑हुरध॒रा॒गिति॑ ॥ २॥

2. *Yo jāmyā aprathayastadyatsakhāyaṁ dudhūrṣati. Jyeṣṭho yadapracetāstadāhuradharāgiti.*

The man who abuses a sister or any sisterly woman, or who deceives and violates a friend, and he that is the eldest and yet behaves like a man void of sense and reason, such a man, they say, is the lowest and meanest of all.

यद्भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः।
तद् विप्रो अब्रवीदु तद्गन्धर्वः काम्यं वचः॥ ३॥

3. *Yadbhadrasya puruṣasya putro bhavati dādhṛṣiḥ. Tad vipro abravīdu tadgandharvaḥ kāmyaṁ vacaḥ.*

When the son of a noble man becomes bold and valorous and puts the evil down, then the man of knowledge and Vedic wisdom says good and lovable words about him.

यश्च पणि रघुजिष्ठ्यो यश्च देवाँ अदाशुरिः।
धीराणां शश्वतामहं तदपागिति शुश्रुम॥ ४॥

4. *Yaśca paṇi raghujiṣṭhyo yaśca devāň adāśuriḥ. Dhīrāṇāṁ śaśvatāmahaṁ tadapāgiti śuśruma.*

But whoever is calculative, smallest among men of small mind, whoever is mean and ungiving toward the noble and generous, of him we have heard from the patient wise men of universal values that he is unworthy of mixing with the noble ones.

ये च देवा अयजन्ताथो ये च पराददिः।
सूर्यो दिवमिव गत्वाय मघवा नो वि रप्शते॥ ५॥

5. *Ye ca devā ayajantātho ye ca parādadiḥ.*
Sūryo divamiva gatvāya maghavā no vi rapśate.

Those who are generous and noble at heart, perform yajna and give in charity rise as the sun rises in heaven and become men of wealth, honour and brilliance of excellence.

योऽनाक्ताक्षो अनभ्यक्तो अमणिवो अहिरण्यवः।
अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता॥ ६॥

6. *Yo'nāktākṣo anabhyakto amaṇivo ahiraṇyavaḥ.*
Abrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.

Whoever is a man of ungracious eye, whoever is not generous and kind at heart, whoever, though he be the son of a Brahmana, is un-learned and unpriest-like at yajna, all these are believed to be unworthy and undeserving of gold and jewel distinction in society and in learned programmes.

य आक्ताक्षः सुभ्यक्तः सुमणिः सुहिरण्यवः।
सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता॥ ७॥

7. *Ya āktākṣaḥ subhyaktaḥ sumaṇiḥ suhiraṇyavaḥ*
subrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.

Whoever is a man of gracious eye and generous of heart, who is learned and worthy of being the high priest of yajna, being son of a Brahmana, deserves to wear gold and jewel distinctions and is honoured in society and in learned programmes.

अप्रपाणा च वेशन्ता रेवाँ अप्रतिदिश्ययः ।
अयभ्या कन्या ∫कल्याणी तोता कल्पेषु संमिता॥ ८॥

8. *Aprapāṇā ca veśantā revāň apratidiśyayaḥ.*
Ayabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.

A water resort without the availability of water, a rich man without charity, a comely girl without the fertility of marriage and procreation, all these are believed to be equally unworthy in society for social purpose and programmes.

सुप्रपाणा च वेशन्ता रेवान्त्सुप्रतिदिश्ययः ।
सुयभ्या कन्या ∫कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

9. *Suprapāṇā ca veśantā revāntsupratidiśyayaḥ.*
Suyabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.

A water resort with ample availability of water, a rich man with generous charity, a comely girl gentle and fertile for marriage and procreation, all these are believed to be equally worthy in society for noble social values and programmes.

परिवृक्ता च महिषी स्वस्त्या ∫च युधिंगमः ।
अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

10. *Parivṛktā ca mahiṣī svastyā ca yudhiṁgamaḥ.*
Anāśuraścāyāmī totā kalpeṣu saṁmitā.

A great woman, even a queen, but abandoned, a self-interested, ease loving warrior unwilling for battle, a lazy horse and a lazy servant, all these are believed to be unworthy in society, equally unfit for social purposes.

वावाता च महिषी स्वस्त्या ∫च युधिंगमः ।
श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

11. *Vāvātā ca mahiṣī svastyā ca yudhiṁgamaḥ.*
Śvāśuraścāyāmī totā kalpeṣu saṁmitā.

A great woman, a queen, active loved and favoured, a healthy warrior keen for battle, a swift horse and a smart servant, all these are believed to be equally worthy in society for social purposes.

यदि॑न्द्रा॒दो दा॑शरा॒ज्ञे मानु॑षं॒ वि गा॑हथाः।
विरू॑पः॒ सर्व॑स्मा आसीत्स॒ह य॒क्षाय॒ कल्प॑ते ॥ १२ ॥

12. *Yadindrādo dāśarājñe mānuṣaṁ vi gāhathāḥ.*
Virūpaḥ sarvasmā āsītsaha yakṣāya kalpate.

Indra, when you churned man for his behaviour as he acted in slavery to the rule of his lower senses and mind over the spirit, that corrective response appeared to be unkind. But in reality that was to re-educate the man toward the yajnic way of living intelligently according to higher reason.

त्वं वृ॑षा॒क्षुं म॑घवन्नम्रं म॒र्याकरो॒ रवि॑ः।
त्वं रौ॑हि॒णं व्या ऽस्यो॒ वि वृ॒त्रस्याभि॑न॒च्छिरः॑ ॥ १३ ॥

13. *Tvaṁ vṛṣākṣuṁ maghavannamraṁ maryākaro raviḥ. Tvaṁ rauhiṇaṁ vyāsyo vi vṛtrasyābhinacchiraḥ.*

Lord of the world's wealth and power, resplendent as the sun and generous as a rain cloud, maker of men as you are, pray make man happy and long lived and humble, you throw off the cover of darkness and break the head of the evil perpetrator.

यः पर्व॑ता॒न्व्य॑दधा॒द्यो अ॒पो व्य॑गाहथाः।
इन्द्रो॒ यो वृ॑त्र॒हान्म॒हं तस्मा॑दिन्द्र॒ नमो॑ऽ स्तु ते ॥ १४ ॥

14. *Yaḥ parvatānvyadadhādyo apo vyagāhathāḥ.*
Indro yo vṛtrahānmahaṁ tasmādindra namo'stu te.

You who hold and sustain the mountains, who churn, roll and make the oceans flow, O Indra, mighty great who destroy darkness and evil, for all this power and splendour, salutations in homage to you!

पृष्ठं धावन्तं हर्योरौच्चैःश्रवसमब्रुवन् ।
स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम्॥ १५॥

15. *Pṛṣṭhaṁ dhāvantaṁ haryorauccaiḥ śravasamabruvan. Svastyaśva jaitrāyendramā vaha susrajam.*

To the nation and the ruler of high fame running after wealth and power, excellence and fame, divine voices spoke: O nation, O ruler, for victory over peace and well being, honour and glory, invoke and win the grace of Indra, Lord Almighty, who holds the garland of glory for you. (Here the 'ashva' may also be interpreted as mind running after senses.)

ये त्वा श्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम्।
पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते॥ १६॥

16. *Ye tvā śvetā ajaiśravaso hāryo yuñjanti dakṣiṇam. Pūrvā namasya devānāṁ vibhradindra mahīyate.*

Hey Indra, those who are pure and spotless, who have won imperishable honour and fame and have withdrawn their worldly desires and ambitions, and who join you, Omnificent Lord, every one of them, front ranker among divine personalities, bearing you at heart in the soul, they are great, happy and exalted.

Kanda 20/Sukta 129 (Prajapati)

एता अश्वा आ प्लवन्ते॥ १॥

1. *Etā aśvā ā plavante.*

These senses, mental fluctuations, wander around after the objects they love to feed on.

प्रतीपं प्राति सुत्वनम्॥ २॥

2. *Pratīpaṁ prāti sutvanam.*

They run after temptations, objects good and bad, counter to each other, to and even against man's love of soma and yajna.

तासामेका हरिक्निका॥ ३॥

3. *Tāsāmekā hariknikā.*

Of them, one is dedicated to divinity, alleviator of suffering, the Saviour.

हरिक्निके किमिच्छसि॥ ४॥

4. *Hariknike kimicchasi.*

O lover of Divinity, what do you want to seek?

साधुं पुत्रं हिरण्ययम्॥ ५॥

5. *Sādhuṁ putraṁ hiraṇyayam.*

I am in search of love and faith, a noble child of golden virtue born of divinity.

क्वाहतं परास्यः॥ ६॥

6. *Kvāhataṁ parāsyaḥ.*

Where is the hit, that which ought to be hit and rejected?

यत्रामूस्तिस्रः शिंशपाः॥ ७॥

7. *Yatrāmūstisraḥ śiṁśapāḥ.*

There where those cursed and cursing ones, three mental fluctuations reside and lurk on.

परि॑ त्रयः ॥ ८ ॥

8. *Pari trayaḥ.*

All those three, evil, disturbing and mixed, i.e., tamasika, rajasika and mixed, black, white and opaque.

पृदा॑कवः ॥ ९ ॥

9. *Pṛdakavaḥ.*

Dangerous, poisonous they are.

शृङ्गं ध्म॒न्त॑ आसते ॥ १० ॥

10. *Śṛṅgaṁ dhamanta āsate.*

They hiss, raise their fangs and persist, to strike.

अ॒यन्म॒हा ते॑ अर्वा॒हः ॥ ११ ॥

11. *Ayanmahā te arvāhaḥ.*

Here is come your great saviour.

स इच्छक॑ं॒ सघा॑घते ॥ १२ ॥

12. *Sa icchakaṁ saghāghate.*

He comes, moves whoever desires and wards off the undesirables.

सघा॑घते॒ गोमी॒द्या गोग॑ती॒रिति॑ ॥ १३ ॥

13. *Saghāghate gomīdyā gogatīriti.*

The lord of light and knowledge controls and eliminates the fluctuations of mind and senses.

पुमां कुस्ते निमिच्छसि ॥ १४ ॥

14. *Pumāṁ kuste nimicchasi.*

O man, in the prolific world of nature, why want something undesirable?

पल्प बद्ध वयो इति ॥ १५ ॥

15. *Palpa baddha vayo iti.*

Bound in flesh and blood, you are a bird in the cage.

बद्ध वो अघा इति ॥ १६ ॥

16. *Baddha vo aghā iti.*

Or you are bound in sin.

अजागार केविका ॥ १७ ॥

17. *Ajāgāra kevikā.*

The home of clay, Prakrti, body, senses, passion and reason, all is at your disposal, they serve you for your experience of living.

अश्वस्य वारो गोशपद्यके ॥ १८ ॥

18. *Aśvasya vāro gośapadyake.*

Warrior of horse and under the hoof of a cow, crushed by the material world?

श्येनीपती सा ॥ १९ ॥

19. *Śyenīpatī sā.*

Nature as reason and intelligence, in Satvika form, is a saving power too.

अनामयोपजिह्विका ॥ २० ॥

20. *Anāmayopajihvikā.*

She can lick away the innocent as well as provide for health, light and revelation of knowledge and wisdom.

Kanda 20/Sukta 130 (Prajapati)

को अर्य बहुलिमा इषूनि ॥ १ ॥

1. *Ko arya bahulimā iṣūni.*

Who shoots the many arrows of the world at you, O man?

को असिद्याः पयः ॥ २ ॥

2. *Ko asidyāḥ payaḥ.*

Who brings you the fruit of uncontrolled acts of mental darkness?

को अर्जुन्याः पयः ॥ ३ ॥

3. *Ko arjunyāḥ payaḥ.*

Who brings you the fruit of enlightened eats of the mind?

कः कार्ष्ण्याः पयः ॥ ४ ॥

4. *Kaḥ kārṣṇyāḥ payaḥ.*

Who brings you the fruit of attractive but blurred activities of mind?

एतं पृच्छ कुहं पृच्छ ॥ ५ ॥

5. *Etaṁ pṛccha kuhaṁ pṛccha.*

Ask this of the man of the mystery of life.

कुहाकं पक्वकं पृच्छ॥ ६ ॥

6. *Kuhākaṁ pakvakaṁ pṛccha.*

Ask this of the veteran man of the mysteries of existence.

यवानो यतिस्वभिः कुभिः ॥ ७ ॥

7. *Yavāno yatisvabhiḥ kubhiḥ.*

Ask the smart and youthful who shines over the earthly and the industrious.

अकुप्यन्तः कुपायकुः ॥ ८ ॥

8. *Akupyantaḥ kupāyakuḥ.*

The man of peace free from hate and anger is saviour of earth from evil and negativities.

आमणको मणत्सकः ॥ ९ ॥

9. *Āmaṇako maṇatsakaḥ.*

The speaker and teacher is the man of love and power among others.

देव त्वप्रतिसूर्य ॥ १० ॥

10. *Deva tvapratisūrya.*

The learned teacher is brilliant as the sun.

एनश्चिपङ्क्तिका हविः ॥ ११ ॥

11. *Enaścipaṅktikā haviḥ.*

Let the collected toll of sin be burnt as havi in the yajna fire.

प्रदुद्रुदो॒ मघा॑प्रति ॥ १२ ॥

12. *Pradudrudo maghāprati.*

Holy sage, you have given us a wealth of progress into moral and spiritual wealth.

शृङ्गं॑ उत्पन्न ॥ १३ ॥

13. *Śṛṅga utpanna.*

O fangs and horns born of sin,

मा त्वा॑भि॒ सखा॑ नो विदन् ॥ १४ ॥

14. *Mā tvābhi sakhā no vidan.*

Let our friends never face and suffer from you.

व॒शाया॑ः पु॒त्रमा य॑न्ति ॥ १५ ॥

15. *Vaśāyāḥ putramā yanti.*

Our friends go and meet the sage, child of loving Mother Nature and divine knowledge.

इरा॑वेदुमयं दत ॥ १६ ॥

16. *Irāvedumayaṁ data.*

Give man the knowledge of earthly life, uproot the love and sufferance of worldly passion and evil.

अथो॑ इ॒यन्नि॒यन्निति॑ ॥ १७ ॥

17. *Atho iyanniyanniti.*

And let the man of holiness be moving, moving, ever onwards.

अथो॑ इ॒यन्निति॑ ॥ १८ ॥

18. *Atho iyanniti.*

Moving, moving, onwards, forwards, stopping never.

अथो॒ श्वा अस्थि॑रो भवन्॥ १९॥

19. *Atho śvā asthiro bhavan.*

Never being restless, dog like.

उ॒यं य॒कांश्लोक॒का॥ २०॥

20. *Uyaṁ yakāṁśalokakā.*

Otherwise their share would be little, that too sufferance.

Kanda 20/Sukta 131 (Prajapati)

आमि॑नोनि॒ति भ॑द्यते॥ १॥

1. *Āminoniti bhadyate.*

One who forsakes sensual temptations comes to good for mind and soul.

तस्य॑ अनु॒ निभ॑ञ्जनम्॥ २॥

2. *Tasya anu nibhañjanam.*

The obstacles of his spiritual journey are removed, eliminated.

वरु॑णो॒ याति॒ वस्व॑भिः॥ ३॥

3. *Varuṇo yāti vasvabhiḥ.*

Varuna, lord of grace, moves and blesses him with the riches of his divine gifts.

श॒तं वा॒ भार॑ती॒ शव॑ः॥ ४॥

4. *Śataṁ vā bhāratī śavaḥ.*

Hundreds are mother Bharati's, Nature's, gifts for him, She bears these for her child.

श॒तमा॒श्वा हि॑र॒ण्ययाः। श॒तं र॒थ्या हि॑र॒ण्ययाः।
श॒तं कु॒था हि॑र॒ण्ययाः। श॒तं नि॒ष्का हि॑र॒ण्ययाः॥ ५॥

5. *Śatamāśvā hiraṇyayāḥ. Śataṁ rathyā hiraṇyayāḥ.*
Śataṁ kuthā hiraṇyayāḥ. Śataṁ niṣkā hiraṇyayāḥ.

Hundreds of golden gifts, horses and warriors, hundreds of chariot gifts of golden grace and beauty, hundreds of elephants decked with gold, hundreds of golden garlands and vessels laden with gold mohurs, these follow and court him. (Refer Yoga-sutras of Patanjali, 2, 37 and 39: If a person is established in renunciation and is free from greed and hoarding, all wealths of the world stand around him to attend and serve. But his choice stands higher and remains firm, for nothing short of divine grace.)

अह॑ल कुश वर्त्तक॥ ६॥

6. *Ahala kuśa varttaka.*

The man without the plough, dedicated to the yajna-vedi sits on the grass in meditation.

श॒फेन॑ड्व ओ॑हते॥ ७॥

7. *Śaphena-iva ohate.*

Lives as one with the root of the tree of existence.

आय॑ व॒नेन॑ती॒ जनी॑॥ ८॥

8. *Āya vanenatī janī.*

The Mother, divine Grace, comes to bless.

वनिष्ठा नाव गृह्यन्ति ॥ ९ ॥

9. *Vaniṣṭhā nāva gṛhyanti.*

Those who are absolutely dedicated are never forsaken.

इदं मह्यं मदूरिति ॥ १० ॥

10. *Idaṁ mahyaṁ madūriti.*

This is the joy for me, this Grace!

ते वृक्षाः सह तिष्ठति ॥ ११ ॥

11. *Te vṛkṣā saha tiṣṭhati.*

Uprooted, in-rooted, they abide unshaken, the Master, the Mother, abides with them.

पाक बलिः ॥ १२ ॥

12. *Pāka baliḥ.*

This life on top of maturity is food for Divinity, offered as havi for the sacred fire.

शक बलिः ॥ १३ ॥

13. *Śaka baliḥ.*

Lord omnipotent, all power and potential is surrendered in homage to you.

अश्वत्थ खदिरो ध्रुवः ॥ १४ ॥

14. *Aśvattha khadiro dhruvaḥ.*

O devotee, undisturbed and stable in mind, risen pure above mental fluctuations of lower order, you are now redeemed to your original purity.

अरंदुपरम ॥ १५ ॥

15. *Araduparama.*

Risen above existential involvements, come to absolute renunciation and freedom.

शयो॑ हतइ॑व ॥ १६ ॥

16. *Śayo hata-iva.*

Even latencies in the unconscious are silenced, dead as if.

व्याप॒ पूरु॑षः ॥ १७ ॥

17. *Vyāpa pūruṣaḥ.*

O man, you are one with the Supreme Purusha.

अदू॑हमि॒त्यां पूष॑कम् ॥ १८ ॥

18. *Adūhamityāṁ pūṣakam.*

I have received the life-giving milk of the Divine Presence.

अत्यं॑र्धर्च॑ पर॒स्वतः ॥ १९ ॥

19. *Atyardharca parasvataḥ.*

Meditate on the farthest of the far, in Samadhi.

दौव॑ हस्तिनो॑ दृ॒ती ॥ २० ॥

20. *Dauva hastino dṛtī.*

Two are the yogi's arms of action which cut the existential knot to heavenly freedom: practice and renunciation.

Kanda 20/Sukta 132 (Prajapati)

आदलाबुकमेकंकम् ॥ १ ॥

1. *Ādalābukamekakam.*

Just as the gourd floats on water, so the One that 'floats', i.e., transcends, the ocean of existence is Brahma.

अलाबुकं निखातकम् ॥ २ ॥

2. *Alābukaṁ nikhātakam.*

And the One that transcends as well as saves us from drowning in the ocean of existence is Brahma who uproots darkness and ignorance and that way saves us.

कर्करिको निखातकः ॥ ३ ॥

3. *Karkariko nikhātakaḥ.*

Brahma that creates and winds up the world of existence is the One that uproots darkness and ignorance.

तद्वात उन्मथायति ॥ ४ ॥

4. *Tadvāta unmathāyati.*

That is the wind and storm that churns and shakes up the world of existence.

कुलायं कृणवादिति ॥ ५ ॥

5. *Kulāyaṁ kṛṇavāditi.*

It is that who makes and directs the homes and families of humanity, nests for birds and dens for animals.

उ॒ग्रं व॑नि॒षदा॑ततम् ॥ ६ ॥

6. *Ugraṁ vaniṣadātatam.*

Let man love and worship the awesome Brahma, omnipresent which comprehends both space and time.

न व॑निष॒दना॑ततम् ॥ ७ ॥

7. *Na vaniṣadanātatam.*

Let man not worship any power and presence which is not the omnipresent umbrella presence in, over and beyond the world of nature.

क एषा॑ं कर्क॑री लिखत् ॥ ८ ॥

8. *Ka eṣāṁ karkarī likhat.*

Who is the creator and sustainer who writes the karmic destiny of all these souls? It is Ka, the Supreme Brahma.

क एषां दु॒न्दुभि॑ं हनत् ॥ ९ ॥

9. *Ka eṣāṁ dundubhiṁ hanat.*

Who blows the trumpet to wind up the game of the life of these souls? It is Ka, the Lord Supreme.

यदी॒यं ह॑न॒त्कथं हनत् ॥ १० ॥

10. *Yadīyaṁ hanatkathaṁ hanat.*

If it is Brahma that blows the last trumpet, how does he blow? If it is Nature, even so, how?

दे॒वी ह॑न॒त्कुह॑नत् ॥ ११ ॥

11. *Devī hanatkuhanat.*

If it is divine Nature that blows the trumpet, where does it blow?

पर्यागारं॒ पुन॑ःपुनः ॥ १२ ॥

12. *Paryāgāraṁ punaḥ punaḥ.*

Nature blows the trumpet in every home, and it does so again and again.

त्रीण्यु॒ष्ट्रस्य॒ नामा॑नि ॥ १३ ॥

13. *Trīṇyuṣṭrasya nāmāni.*

Three are the names of the saviour from sufferings of body, mind and soul.

हि॒र॒ण्यं इत्येके॑ अब्रवीत् ॥ १४ ॥

14. *Hiraṇyaṁ ityeke abravīt.*

Some say It is Hiranya, Hiranyagarbha, that is, beautiful, loving, good and gracious, Satvika.

द्वौ वा॑ ये शिशवः ॥ १५ ॥

15. *Dvau vā ye śiśavaḥ.*

Others, sharp of intelligence, say It is twofold: of dual power and potential: power and honour.

नील॑शिखण्डु॒वाह॑नः ॥ १६ ॥

16. *Nīlaśikhaṇḍavāhanaḥ.*

They say It is the bearer and sustainer of the dark and colourfu

Kanda 20/Sukta 133 (Kumari)

वितॅतौ किरणौ॒ द्वौ तावा॑ पिनष्टि पूरु॑षः।
न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ १॥

1. *Vitatau kiraṇau dvau tāvā pinaṣṭi pūruṣaḥ.*
Na vai kumāri tattathā yathā kumāri manyase.

There is twofold flow of psychic energy expansive in the worldly life of man, i.e., the flow of Tamasic and Rajasic fluctuations of the mind. These the Supreme Purusha reduces and eliminates for the salvation of the spirit.

No innocent maiden, it is not so as you think and believe.

मा॒तुष्टे किॅरणौ॒ द्वौ निवृ॑त्त॒ः पुरु॑षानृते।
न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ २॥

2. *Mātuṣṭe kiraṣau dvau nivṛttaḥ puruṣānṛte.*
Na vai kumāri tattathā yathā kumāri manyase.

Well, the two streams of fluctuation flow from your Mother Nature herself. And of those two tortuous, ultimately unreal and confusive streams, man is relieved by Mother Nature herself in the natural course.

No, innocent maiden, it is not so as you think and believe. (Nature has no absolute will of her own. She gives you the field for play by a higher law, only that.)

निगृ॑ह्य॒ कर्णॅकौ॒ द्वौ निरा॑यच्छसि॒ मध्य॒मे।
न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ ३॥

3. *Nigṛhya karṇakau dvau nirāyacchasi madhyame.*
Na vai kumāri tattathā yathā kumāri manyase.

Having controlled the two flows when you restrict them somewhere in the middle, even then you continue the involvement. Release and freedom, innocent maiden, is not as you think and believe.

उ॒त्ता॒नायै॑ शया॒नायै॒ तिष्ठ॑न्ती॒ वाव॑ गूहसि।
न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ ४॥

4. *Uttānāyai śayānāyai tiṣṭhantī vāva gūhasi.*
Na vai kumāri tattathā yathā kumāri manyase.

Abiding and stabilising yourself whether for the expansive as express. Release and freedom, innocent maiden, is not possible the way you think and believe.

श्लक्ष्णा॑यां श्लक्ष्णि॑कायां॒ श्लक्ष्ण॑मे॒वाव॑ गूहसि।
न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से ॥ ५॥

5. *Ślakṣṇāyāṁ ślakṣṇikāyāṁ ślakṣṇamevāva gūhasi.*
Na vai kumāri tattathā yathā kumāri manyase.

In the reduced as well as in the refined fluctuations you only hide and retain their latencies in the subtlest form. Release and freedom, innocent maiden, is not possible the way you think and believe.

अव॑श्लक्ष्ण॒मिव॑ भ्रंशद॒न्तर्लो॑ममति॑ हृ॒दे।
न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ ६॥

6. *Avaślakṣṇamiva bhraṁśadantarlomamati hrade.*
Na vai kumāri tattathā yathā kumāri manyase.

Let even the subtlest form of latencies, vasanas and sanskaras, be eliminated by the root from the heart and the karmashoya in the psyche. That alone will lead to release and freedom. (This is possible by relentless practice of Abhyasa and absolute renunciation, Parama

Vairagya, on your part, and the descent of grace from Above: Yogasutra, 1, 12 and 23.) Release and freedom, innocent maiden, is not possible the way you think and believe (either by nature or by yourself).

Kanda 20/Sukta 134 (Prajapati)

इहेत्थ प्रागपागुदगधराग् अरालागुदभर्त्सथ ॥ १ ॥

1. *Ihettha prāgapāgudagadharāg arālāgudabhartsatha.*

Here thus on earth, east, west, north or south, O man, weak of will, afraid to be staright, try to be upright with honest self-criticism and effort for self-improvement.

इहेत्थ प्रागपागुदगधराग् वत्साः पुरुषन्त आसते ॥ २ ॥

2. *Ihettha prāgapāgudagadharāg vatsāḥ puruṣanta āsate.*

Here thus on earth, east, west, north or south, children try and rise to adulthood and act as men.

इहेत्थ प्रागपागुदगधराग् स्थालीपाको वि लीयते ॥ ३ ॥

3. *Ihettha prāgapāgudagadharāg sthālīpāko vi līyate.*

Here thus on earth, east, west north or south, holy food is prepared for the sacred fire of yajna.

इहेत्थ प्रागपागुदगधराग् स वै पृथु लीयते ॥ ४ ॥

4. *Ihettha prāgapāgudagadharāg sa vai pṛthu līyate.*

Here thus on earth, east, west, north or south, that very holy food for the action, fire of yajna, is

prepared and the same expands far and wide.

इहेत्थ प्रागपागुदगधराग् आष्टे लाहणि लीशाथी ॥ ५ ॥

5. *Ihettha prāgapāgudagadharāg āṣṭe lāhaṇi līśāthī.*

Here thus on earth, east, west, north or south, dynamic reason and intelligence is destined to be your share.

इहेत्थ प्रागपागुदगधराग् अक्ष्लिली पुच्छिलीयते ॥ ६ ॥

6. *Ihettha prāgapāgudagadharāg akṣlilī pucchilīyate.*

Here thus on earth, east, west, north or south, calculative intellect and pragmatic reason also follows higher rationality.

Kanda 20/Sukta 135 (Prajapati)

भुगित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्ठितः ।
दुन्दुभिमाहननाभ्यां जरितरोथामो दैव ॥ १ ॥

1. *Bhugityabhigataḥ śalityapakrāntaḥ phalityabhiṣṭhitaḥ. Dundubhimāhananābhyāṁ jaritarothāmo daiva.*

Sufferance as well as enjoyment is experienced. Initiative and action is gone forward. The fruit of action is source. O celebrants, let us beat the drum loud with the sticks, speech and action, that Divinity is there that shapes our ends.

कोशबिले रजनि ग्रन्थेर्धानमुपानहि पादम् ।
उत्तमां जनिमां जन्यानुत्तमां जनीन्वर्त्मन्यात् ॥ २ ॥

1. *Kośabile rajani grantherdhānamupānahi pādam. Uttamāṁ janimāṁ janyānuttamāṁ janīnvartmanyāt.*

Like a purse of money, wealth kept safe in the chest at night, or the foot safeguarded in the shoe, may the lord creator give our soul, men and women, birth in the best species, i.e., best of humans, and lead men and women on the best path of life.

अलाबूनि पृषातक्रान्यश्वत्थपलाशम्। पिपीलिकावट्श्वसो विद्युत्स्वार्पर्णशफो गोशफो जरितरोऽथामो दैव॥ ३॥

3. *Alābūni pṛṣātakānyaśvatthapalāśam. Pipīlikāvaṭaśvaso vidyutsvāparṇaśapho gośapho jaritaro'thāmo daiva.*

Just as the gourd helps us to cross over the water, so does the Lord help us cross the seas of existence. Just as rain sprinkles the earth, so does the Lord bless us with joy, the Lord that rides the chariot of Time and withdraws his creation in a moment of time. He gives the energy of breath even to the ants. He is the original cause of thunder and lightning and the root of leaves and herbs. He also is the root and root-mover of the stars and planets and the inspirer of our senses and mind. O celebrants of Divinity, O Lord Divine of all that exists, let us all rise with divine inspiration.

वी ∫मे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर। सुसत्यमिद्गवामस्यसि प्रखुदसि॥ ४॥

4. *Vī me devā akraṁsatādhvaryo kṣipraṁ pracara. Su satyamidgavāmasyasi prakhudasi.*

All these divine existences, stars, planets and

nobilities of humanity, move on in their orbits. O Adhvaryu, organiser of life-yajna, you too move forward. O Lord of existence, you are the real spirit of joy of all the moving forms of existence, and you are the spirit of Joy itself.

पत्नी यदृश्यते पत्नी यक्ष्यमाणा जरितरोऽथामो दैव।
होता विष्टीमेन जरितरोथामो दैव ॥ ५ ॥

5. *Patnī yadṛśyate patnī yakṣyamāṇā jaritarothāmo'daiva. Hotā viṣṭīmena jaritarothāmo daiva.*

O celebrants of life, O lord divine, a wife is seen as wife when she is honoured and accepted as such while offering oblations into the sacred fire, whereby we rise in life, and when the husband, performer of yajna, showers her with the sweetness of his love whereby, too, O celebrant, O lord divine, we rise in life.

आदित्या ह जरितरङ्गिरोभ्यो दक्षिणामनयन्।
तां ह जरितः प्रत्यायंस्तामु ह जरितः प्रत्यायन् ॥ ६ ॥

6. *Ādityā ha jaritaraṅgirobhyo dakṣiṇāmanayan. Tāṁ ha jaritaḥ pratyāyaṁstāmu ha jaritaḥ pratyāyan.*

O celebrant Adityas, Brahmchari students of the highest brilliant order, bring the Dakshina, gift of gratitude, for the vibrant scholars of life sciences, and the same gift of gratitude, O celebrant, the scholars return to the harbingers in the form of knowledge, yes, O celebrant, they return it to the disciples.

तां ह जरितर्नः प्रत्यगृभ्णंस्तामु ह जरितर्नः प्रत्यगृभ्णः।
अहानेतरसं न वि चेतनानि यज्ञानेतरसं न पुरोगवामः ॥ ७ ॥

7. *Tāṁ ha jaritarnaḥ pratyagṛbhṇaṁstāmu ha jaritarnaḥ pratyagṛbhṇaḥ. Ahānetarasaṁ na vi cetanāni yajñānetarasaṁ na purogavāmaḥ.*

O celebrant, just as the distinguished scholars accepted our gifts of homage, similarly, O celebrant, you too accept our gifts. For just as there is no vision and awareness of anything anywhere without the light of the day, similarly we do not move forward without yajna, i.e., meeting, discussion, and exchange of gifts and views.

उ॒त श्वेत॒ आशु॑पत्वा उ॒तो पद्या॑भि॒र्यवि॑ष्ठः ।
उ॒तेमाशु॒ मानं पिपर्ति ॥ ८ ॥

8. *Uta sveta āśupatvā uto padyābhiryaviṣṭhaḥ. Utemāśu mānaṁ piparti.*

By the light of the day and by joint yajnic study, the spotless most youthful scholar of clear intelligence moving at flying speed, stage by stage of Vedic studies, achieves the desired distinction and progress at the earliest.

आदि॑त्या रु॒द्रा वस॑वस्त्वेऽ नु॑ त इ॒दं रा॑धः॒ प्रति॑ गृभ्णीह्यङ्गिरः ।
इ॒दं राधो॑ वि॒भु प्रभु॑ इ॒दं राधो॑ बृ॒हत्पृथु ॥ ९ ॥

9. *Ādityā rudrā vasavastve'nu ta idaṁ rādhaḥ prati gṛbhṇīhyaṅgiraḥ. Idaṁ rādho vibhu prabhu idaṁ rādho bṛhatpṛthu.*

O scholar of life and life energy, Angira, these Adityas, Brahmacharis of highest order, Rudras of the middle order, Vasus of the first order, achieve this gift of knowledge and progressive success under your care. Pray you too receive and acknowledge thanks and this

further advancement. This achievement in life energy is vast and powerful, this knowledge is comprehensive and expansive.

देवा॑ ददत्वासु॒रं॒ तद्वो॑ अस्तु॒ सुचे॑तनम्।
युष्मॉ॑ँ अस्तु॒ दिवे॑दिवे प्र॒त्येव॑ गृभायत॥ १०॥

10. *Devā dadatvāsuraṁ tadvo astu sucetanam.*
Yuṣmāṅ̃ astu divedive pratyeva gṛbhāyata.

O teachers and pupils, may the divinities of nature and brilliant sages and scholars give you that inspiring knowledge of life and pranic energy. May that knowledge be your enlightenment for advancement of mind and soul. May it be yours, higher and greater day by day, and may you continue to receive and advance it in response.

त्वमि॑न्द्र शर्म॒रि॑णा हव्यं॑ पारा॑वतेभ्यः।
विप्रा॑य स्तुव॒ते व॑सु॒वनिं॑ दुरश्रव॒से व॑ह॥ ११॥

11. *Tvamindra śarmariṇā havyaṁ pārāvatebhyaḥ.*
Viprāya stuvate vasuvaniṁ duraśravase vaha.

O ruler of knowledge and power, Indra, by simple and peaceful means and methods bring the wealth of knowledge, prosperity and peace worthy of yajnic development from the scholars of scientific and ultimate Spiritual enlightenment for the seekers of the knowledge of science and spirit and for the celebrant devotee for the elimination of the disreputation of knowledge and power flowing from it.

त्वमि॑न्द्र क॒पोता॑य च्छिन्नप॒क्षाय॒ वञ्च॑ते।
श्यामा॑कं प॒क्वं पीलु॑ च॒ वार॑स्मा॒ अकृ॑णोर्बृ॒हुः॥ १२॥

12. *Tvamindra kapotāya cchinnapakṣāya vañcate. Śyāmākaṁ pakvaṁ pīlu ca vārasmā akṛṇorbahuḥ.*

O ruler, Indra, you have provided ample food of ripe shyamaka grain, pilu fruit and water for the quaking bird with broken wing and for the abandoned wanderer.

अरं॑गरो वा॑वदीति त्रे॒धा ब॒द्धो व॑र॒त्रया॑।
इरा॑मह॒ प्रशं॑स॒त्यनि॑रा॒मप॑ सेधति ॥ १३ ॥

13. *Araṅgaro vāvadīti tredhā baddho varatrayā. Irāmaha praśaṁsatyanirāmapa sedhati.*

The man of mere praise, without discrimination, thrice bound by worldly snares of body, mind and soul, extols mere food that is delicious for the body and rejects what is no good food to his taste.

Kanda 20/Sukta 136 (Prajapati)

यद॑स्या अंहु॒भेद्या॑ः कृ॒धु स्थू॒लमु॒पात॑सत्।
मु॒ष्काविद॑स्या एज॒तो गो॑श॒फे श॑कु॒लाविव ॥ १ ॥

1. *Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā ejato gośaphe śakulāviva.*

When the small as well as great acts of the people who clear out sin and crime from society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they shine in their eyes as Shakula fish shine in a little pool of water, and the thieves quake in fear.

यदा॑ स्थू॒ले॒न॒ पस॑साणौ मु॒ष्का उपा॑वधीत्।
विष्व॑ञ्चा व॒स्या वर्धी॑त॒ः सिक॑तास्वेव॒ गर्दभौ ॥ २ ॥

2. *Yadā sthūlena pasasāṇau muṣkā upāvadhīt. Viṣvañcā vasyā vardhataḥ sikatāsveva gardabhau.*

When by the strong force of the law of the dominion the ruler punishes the thieves, men and women both, even in the smallest cases of violation, all citizens of the dominion rise and grow, enjoying happily, like white flowers on the sandy beach sprinkled with water.

यदल्पिकास्व ल्पिका कर्कन्धूकेव पद्यते।
वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति॥ ३॥

3. *Yadalpikāsvalpikā karkandhūkeva padyate. Vāsantikamiva tejanaṁ yantyavātāya vitpati.*

When among the smallest of the small citizens of a nation, the people are made to fall like smallest berries from the main branch, then in that state of distress they rise with heat of passion for peace and freedom as from cold into warmth of the sun in spring after winter.

यद्देवासो ललामगुं प्रविष्टीमिनमाविषुः।
सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा॥ ४॥

4. *Yaddevāso lalāmaguṁ praviṣṭīminamāviṣuḥ. Sakulā dediśyate nārī satyasyākṣibhuvo yathā.*

Just as noble people go to an eminent and reasonable judge for justice, just as a noble woman is distinguished by her body, so do men of reason find out the truth by direct observation of evidence.

महा नग्न्य तृप्रद्वि मोक्रदुदस्थानासरन्।
शक्तिकानना स्वचमशकं सक्तु पद्यम॥ ५॥

5. *Mahānagnya tṛpnadvi mokradadasthānāsaran.*
Śaktikānanā svacamaśakaṁ saktu padyama.

The man of greatness should feed and satisfy two fires: the fire of yajna and the fire of hunger. Nor should he hesitate to take the risk of going to untrodden fields. So may we, lovers of strength and vigour, find good food and barley sattu in our dishes.

महा नग्न्यु ऽलूखलमति क्रामन्त्यब्रवीत्।
यथा तव वनस्पते निरघ्नन्ति तथैवति॥ ६॥

6. *Mahānagnyu lūkhalamatikrāmantyabravīt.*
Yathā tava vanaspate niraghnanti tathaivati.

The man of two great fires should go beyond the mortar and pestle and say: O Vanaspati, lord of the woods, as we pound the grain in the mortar to refine it, so may we reflect upon our consciousness within and refine ourselves with knowledge.

महा नग्न्युप ब्रूते भ्रष्टोऽ थाप्यभूभुवः।
यथैव ते वनस्पते पिप्पति तथैवेति॥ ७॥

7. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhu-vaḥ.*
Yathaiva te vanaspate pippati tathaiveti.

The man of two great fires, of ripe understanding and destroyer of weakness, should be able to say: O Vanaspati, lord of the woods and fire, as man fills up the mortar with grain to refine it and feed the fire, so may it be with us, filling ourselves with knowledge, refine ourselves to wisdom and vision and feed the spirit for peace and enlightenment leading to bliss.

म॒हा॒न॒ग्न्युप॑ ब्रूते भ्र॒ष्टोऽ थाप्य॑भूभुवः ।
यथा॑ वयो॒ विदाह्य॑ स्व॒र्गे न॒मवद॑ह्यते ॥ ८ ॥

8. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhuvaḥ.*
Yathā vayo vidāhya svarge namavadahyate.

The man of two great fires, spiritual light and moral passion, of ripe understanding and destroyer of weakness, tempered in fire and illuminated within, should be able to say: The link of life and age with nature having been burnt, all snares of pleasure and pain and all temptations of pearls and jewels are consumed in the light of heaven and eliminated.

म॒हा॒न॒ग्न्युप॑ ब्रूते स्वसा॒वेशि॑तं॒ पस॑ः ।
इ॒त्थं फल॑स्य॒ वृक्ष॑स्य॒ शूर्पे॑ शूर्पं॑ भजेमहि ॥ ९ ॥

9. *Mahānagnyupa brūte svasāveśitaṁ pasaḥ. Itthaṁ phalasya vṛkṣasya śūrpe śūrpaṁ bhajemahi.*

The man of two great fires, spiritual light and moral passion for social good, as the ruler of life, should be able to say of the dominion inspired by its own dynamics and discrimination of the fruit and taste of the tree of human life and its organisation: let us find and enjoy our share of the light of the will of heaven.

म॒हा॒न॒ग्नी कृ॑कवाकं॒ शम्य॑या॒ परि॑ धावति ।
अ॒यं न वि॒द्म यो॑ मृ॒गः शी॒र्ष्णा ह॑रति॒ धाणि॑काम् ॥ १० ॥

10. *Mahānagnī kṛkavākaṁ śamyayā pari dhāvati.*
Ayaṁ na vidma yo mṛgaḥ śīrṣṇā harati dhāṇikām.

The man of two great fires courts the peacock with bird feed in a sacred vessel and says: it is so because we do not know any musk deer that holds the musk on

is head for the hunter nor any hunter who carries the bait on his head.

म॒हा॒न॒ग्नी म॑हान॒ग्नं धाव॑न्त॒मनु॑ धावति।
इ॒मास्तदस्य॒ गा र॑क्ष॒ यभ॒ माम॑द्ध्यौद॒नम्॥ ११॥

11. *Mahānagnī mahānagnaṁ dhāvantamanu dhāvati. Imāstadasya gā rakṣa yabha māmadhyaudanam.*

The man of two great fires follows after the greater man of both the fires, spiritual and social. O Yama, lord of law and human destiny, protect the lands, cows and cultural traditions of this great man and provide the rice meal for me.

सुदे॑वस्त्वा म॒हान॑ग्नी॒र्बबा॑धते म॒हतः सा॑धु खो॒दन॑म्।
कु॒सं पी॒व॒रो न॑वत्॥ १२॥

12. *Sudevastvā mahānagnīrbabādhate mahataḥ sādhu khodanam. Kusaṁ pīvaro navat.*

O great man of two fires, the Great lord of all the world well spares and protects you against the possible dangers of social breach and division. The great man should only attain to peace, love and unity with the people.

व॒शा द॒ग्धामि॑माङ्गु॒रिं प्र॒सृ॑जतो॒ऽग्रतं॑ परे।
म॒हान्वै भ॒द्रो यभ॒ माम॑द्ध्यौद॒नम्॥ १३॥

13. *Vaśā dagdhāmimāṅgurim prasṛjato'gratam pare. Mahānvai bhadro yabha māmaddhyau-danam.*

O people, a policy which is fruitless and uncreative, even if it is strong and passionate, is no good, throw it far off. Do not burn your fingers. Well being is great, and the Great is well being. O Yama, lord of law

and human destiny, give me the rice meal, simple and pure.

विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम्।
कुमारिका पिङ्गलिका कार्द भस्मा कु धावति॥ १४॥

14. *Videvastvā mahānagnīrvibādhate mahataḥ sādhu khodanam. Kumārikā piṅgalikā kārda bhasmā ku dhāvati.*

O great man of two fires, the Great lord of peace of all the world well spares and protects you against the possible dangers of social breach and divisions of great order. The holy maiden, innocent and beautiful, with mud and ash, washes and sanctifies the floor of the house, saves it from internal dirt.

महान्वै भद्रो बिल्वो महान्भद्र उदुम्बरः।
महाँ अभिक्त बाधते महतः साधु खोदनम्॥ १५॥

15. *Mahānvai bhadro bilvo mahānbhadra udumbaraḥ. Mahāň abhikta bādhate mahataḥ sādhu khodanam.*

The great one is good and kind for the social order, beneficent like a bilva tree, abundant and generous like the udumbara tree. O renowned ruler and citizen, the great one well protects you and the social order against terrible dissensions and calamities.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत्।
तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत्॥ १६॥

16. *Yaḥ kumārī piṅgalikā vasantaṁ pīvarī labhet. Tailakuṇḍamimāṅguṣṭhaṁ rodantaṁ śudamuddharet.*

As a youthful maiden, brave and comely, may attain and welcome the spring season after winter, she deserves it, so should the good and great ruler and leader protect the pure and innocent people against want and suffering as you would urgently protect your finger from a cauldron of boiling oil.

Kanda 20/Sukta 137

Alakshmi-nashanam (1), Indra (2), Dadhikra (3), Soma Pavamana (4-6), Indra (7-14) Devatah, Shirimbishthi (1), Budha (2), Vamadeva (3), Yayati (4-6), Tirashchirangirasa or Dyutana (7-11), Sukaksha (12-14) Rshi

यद्ध॒ प्राची॒रज॑ग॒न्तोरो॑ मण्डू॒रधा॑णिकीः ।
ह॒ता इन्द्र॑स्य॒ शत्र॑व॒ः सर्वे॑ बुद्बु॒दया॑शवः ॥ १ ॥

1. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.*
Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

कपृ॑न्नरः कपृ॑थमुद्ध॑धातन चो॒दय॑त खु॒दत॒ वाज॑सातये ।
नि॒ष्टि॒ग्र्य॑ ऽः पु॒त्रमा च्या॑वयो॒तय॒ इन्द्रं॒ स॒बाध॑ इ॒ह सोम॑-
पीतये ॥ २ ॥

2. *Kapṛnnaraḥ kapṛthamuddadhātana codayata khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy

and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

दधिक्राव्णो॑ अकारिषं जिष्णोरश्वस्य वा॒जिनः॑ ।
सु॒र॒भि नो॒ मुखा॑ कर॒त्प्र ण॒ आयूं॑षि तारिषत्॥ ३ ॥

3. *Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.*
Surabhi no mukhā karatpra ṇa āyūṁṣi tāriṣat.

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

सु॒तासो॒ मधु॑मत्तमा॒ः सोमा॒ इन्द्रा॑य म॒न्दिनः॑ ।
प॒वित्र॑वन्तो अक्षरन्दे॒वान्ग॑च्छन्तु वो॒ मदा॑ः॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ.*
Pavitravanto akṣarandevānga-cchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourite of divinity.

इन्दु॒रिन्द्रा॑य॑ पवत॒ इति॑ दे॒वासो॑ अब्रुवन् ।
वा॒चस्पति॑र्मखस्यते॒ विश्व॒स्येशा॑न॒ ओज॑सा॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.*
Vācaspatirmakhasyate viśvasyeśāna ojasā.

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler

and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement.

सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhayaḥ. Somaḥ patī rayīṇāṁ sakhendrasya divedive.*

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥

7. *Ava drapso aṁśumatīmatiṣṭhadiyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvattamindraḥ śacyā dhamantamapa snehitīrnṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो ∫ अंशुमत्याः । नभो
न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥

8. *Drapsamapaśyaṁ viṣuṇe carantamupahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇamavatasthivāṁsamiṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध॑ द्र॒प्सो अं॑शु॒मत्या॑ उ॒पस्थेऽ धा॑रयत्त॒न्वं॑ ऽ तित्विषा॒णः।
विशो॒ अदे॑वीर॒भ्या॑३ चर॑न्ती॒र्बृह॒स्पति॑ना यु॒जेन्द्रः॑ ससाहे॥ ९॥

9. *Adha drapso aṁśumatyā upasthe'dhārayattanvaṁ titviṣāṇaḥ. Viśo adevīrabhyā carantīrbṛhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenges and fights out the unholy tendencies of carnal mind ranging around.

त्वं ह॒ त्यत्स॒प्तभ्यो॒ जाय॑मानोऽ श॒त्रुभ्यो॑ अभव॒ः शत्रु॑रिन्द्र।
गू॒ढे द्यावा॑पृथि॒वी अन्व॑विन्दो॒ विभु॒मद्भ्यो॒ भुव॑नेभ्यो॒ रणं॑
धाः॥ १०॥

10. *Tvaṁ ha tyatsaptabhyo jāyamāno'śatrubhyo abhavaḥ śatrurindra. Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth, otherwise, for

him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह॒ त्यदप्रतिमा॒नमोजो॒ वज्रे॑ण वज्रिन्धृषि॒तो ज॑घन्थ।
त्वं शुष्ण॒स्यावा॑तिरो॒ वध॑त्रैस्त्वं गा इ॑न्द्र॒ शच्येद॑विन्दः ॥ ११ ॥

11. *Tvaṁ ha tyadapratimānamojo vajreṇa vajrin-dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

तमिन्द्रं वाजयामसि म॒हे वृ॒त्राय॒ हन्त॑वे।
स वृषा॑ वृष॒भो भु॑वत्॥ १२ ॥

12. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्र॒ः स दाम॑ने कृ॒त ओजि॑ष्ठ॒ः स मदे॑ हि॒तः।
द्यु॒म्नी श्लो॒की स सो॒म्यः ॥ १३ ॥

13. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ. Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गि॒रा वज्रो॒ न संभृ॑तः सब॑लो॒ अन॑पच्युतः।
व॒व॒क्ष ऋ॒ष्वो अस्तृ॑तः ॥ १४ ॥

14. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ṛṣvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

Kanda 20/Sukta 138

Indra Devata, Vatsa Rshi

म॒हाँ इन्द्रो॒ य ओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ॑इव।
स्तोमै॑र्व॒त्सस्य॑ वावृधे ॥ १ ॥

1. *Mahāň indro ya ojasā parjanyo vṛṣṭimāň-iva Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प्र॒जामृ॒तस्य॒ पिप्र॑तः॒ प्र यद्भर॑न्त॒ वह्न॑यः ।
विप्रा॑ ऋ॒तस्य॒ वाह॑सा ॥ २ ॥

2. *Prajāmṛtasya pipratah pra yadbharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा॒ इन्द्रं॒ यदक्र॑त॒ स्तोमै॑र्य॒ज्ञस्य॒ साध॑नम् ।
जा॒मि ब्रु॑व॒त आयु॑धम् ॥ ३ ॥

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

Kanda 20/Sukta 139

Ashvins Devata, Shashakarna Rshi

आ नू॒नम॑श्विना यु॒वं व॒त्सस्य॑ गन्त॒मव॑से ।
प्रास्मै॑ यच्छतमवृ॒कं पृ॒थु च्छ॒र्दिर्यु॑यु॒तं या अरा॑तयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmai yacchatamavṛkaṁ pṛthu cchardiryuyutaṁ yā arātayaḥ.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home

free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यद॒न्तरि॑क्षे॒ यद्दि॒वि यत्पञ्च॒ मानु॑षाँ॒ अनु॑।
नृ॒म्णं तद्धत्तमश्विना ॥ २ ॥

2. *Yadantarikṣe yaddivi yatpañca mānuṣāँ॒ anu.*
Nṛmṇaṁ taddhattamaśvinā.

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

ये वां॒ दंसां॑स्यश्विना॒ विप्रा॑सः परिमामृ॒शुः।
ए॒वेत्का॒ण्वस्य॑ बोधतम् ॥ ३ ॥

3. *Ye vāṁ daṁsāṁsyaśvinā viprāsaḥ parimāmṛśuḥ.*
Evetkāṇvasya bodhatam.

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अ॒यं वां॑ घ॒र्मो अ॑श्विना॒ स्तोमे॑न॒ परि॑ षिच्यते।
अ॒यं सोमो॒ मधु॑मान्वाजिनीवसू॒ येन॑ वृ॒त्रं चिके॑तथः ॥ ४ ॥

4. *Ayaṁ vāṁ gharmo aśvinā stomena pari ṣicyate.*
Ayaṁ somo madhumānvājinīvasū yena vṛtraṁ ciketathaḥ.

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यद॒प्सु यद्व॒न॒स्पतौ॒ यदोष॑धीषु पुरुदंससा कृ॒तम्।
तेन॑ माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yadvanaspatau yadoṣadhīṣu purudaṁsasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

Kanda 20/Sukta 140

Ashvins Devata, Shashakarna Rshi

यन्नासत्या भु॒र॒ण्यथो॒ यद्वा॑ देव भिष॒ज्यथः॑ ।
अ॒यं वां व॒त्सो म॒ति॒भि॒र्न वि॑न्धते ह॒विष्म॑न्तं॒ हि ग॑च्छथः ॥ १ ॥

1. *Yannāsatyā bhuraṇyatho yadvā deva bhiṣajyathaḥ. Ayaṁ vāṁ vatso matibhirna vindhate haviṣmantaṁ hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नू॒न॒म॒श्विनो॒र्ऋषि॒ स्तोमं॑ चिकेत वा॒मया॑।
आ सोम॒॑ मधु॑मत्तमं घ॒र्मं सि॑ञ्चा॒दथ॑र्वणि ॥ २ ॥

2. *Ā nūnamaśvinor-ṛṣi stomaṁ ciketa vāmayā. Ā somaṁ madhumattamaṁ gharmaṁ siñcādatharvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥

3. *Ā nūnaṁ raghuvartaniṁ rathaṁ tiṣṭhātho aśvinā. Ā vāṁ stomā ime mama nabho na cucyavīrata.*

Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यदद्य वां नासत्योक्थैरा चुच्युवीमहि ।
यद्वा वाणीभिरश्विनेवेत्काण्वस्य बोधतम् ॥ ४ ॥

4. *Yadadya vāṁ nāsatyokthairācucyuvīmahi. Yadvā vāṇībhiraśvinevetkāṇvasya bodhatam.*

Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां क॒क्षीवाँ॑ उ॒त यद् व्य॑श्व॒ ऋषि॒र्यद्वां॑ दी॒र्घत॑मा जु॒हाव॑ ।
पृथी॒ यद्वां॒ वैन्यः साद॑नेष्वे॒वेदतो॑ अश्विना चेतयेथाम् ॥ ५ ॥

5. *Yadvāṁ kakṣīvāṅ uta yad vyaśva ṛṣiryadvāṁ dīrghatamā juhāva. Pṛthī yadvāṁ vainyaḥ sādaneṣvevedato aśvinā cetayethām.*

Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you for the yajnic session, you listen. Hence, pray listen to our call too and come.

Kanda 20/Sukta 141

Ashvins Devata, Shashakarna Rshi

या॒तं छ॑र्दि॒ष्पा उ॒त नः॑ पर॒स्पा भू॒तं ज॑ग॒त्पा उ॒त न॑स्तनू॒पा ।
व॒र्तिस्तो॒काय॒ तन॑याय यातम् ॥ १ ॥

1. *Yātaṁ chardiṣpā uta naḥ paraspā bhūtaṁ jagatpā uta nastanūpā. Vartistokāya tanayāya yātam.*

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदि॑न्द्रे॒ण स॒रथं॑ या॒थो अ॑श्विना॒ यद्वा॑ वा॒युना॒ भव॑थः स॒मो॑-
कसा । यदा॑दि॒त्येभि॑र्ऋ॒भुभिः॑ स॒जोष॑सा॒ यद्वा॒ विष्णो॑-
र्वि॒क्रम॑णेषु॒ तिष्ठ॑थः ॥ २ ॥

2. *Yadindreṇa sarathaṁ yātho aśvinā yadvā vāyunā bhavathaḥ samokasā. Yadādityebhir-ṛbhubhiḥ sajoṣasā yadvā viṣṇorvikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the

same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद॒द्याश्विना॑व॒हं हु॒वेय॒ वाज॑सातये ।
यत्पृ॒त्सु तु॒र्वणे॒ स ह॒स्तच्छ्रेष्ठं॒ म॒श्विनो॒रव॑ः ॥ ३ ॥

3. *Yadadyāśvināvahaṁ huveya vājasātaye. Yatpṛt-suturvaṇe sahastacchreṣṭhamaśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नू॒नं या॑तमश्वि॒ने॒मा ह॒व्यानि॑ वां हि॒ता ।
इ॒मे सोमा॑सो॒ अधि॑ तु॒र्वशे॒ यदा॑वि॒मे कण्वे॑षु वा॒मथ॑ ॥ ४ ॥

4. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

यन्नास॑त्या परा॒के अ॑र्वा॒के अस्ति॑ भेष॒जम् ।
तेन॑ नू॒नं वि॑म॒दाय॑ प्रचेतसा छ॒र्दिर्व॒त्साय॑ यच्छतम् ॥ ५ ॥

5. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardirvatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

Kanda 20/Sukta 142

Ashvins Devata, Shashakarna Rshi

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः।
व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १ ॥

1. *Abhutsyu pra devyā sākaṁ vācāhamaśvinoḥ.*
Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प्र बोधयोषो अश्विना प्र देवि सूनृते महि।
प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥ २ ॥

2. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.*
Pra yajñahotarānuṣakpra madāya śravo bṛhat.

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदुषो यासि भानुना सं सूर्येण रोचसे।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥

3. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocase.*
Ā hāyamaśvino ratho vartiryāti nṛpāyyam.

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥ ४ ॥

4. *Yadāpītāso aṁśavo gāvo na duhra ūdhabhiḥ.*
Yadvā vāṇīranūṣata pra devayanto aśvinā.

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer:

प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे ।
प्र दक्षाय प्रचेतसा ॥ ५ ॥

5. *Pra dyumnāya pra śavase pra nṛṣāhyāya śarmaṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity, for the peace and protection of humanity and achievement of dexterity and competence, O harbingers of light and awareness, bless them.

यन्नूनं धीभिरश्विना पितुर्योना निषीदथः ।
यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥

6. *Yannūnaṁ dhībhiraśvinā pituryonā niṣīdathaḥ. Yadvā sumnebhirukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Kanda 20/Sukta 143

Ashvins Devata, Purumidhajamidhau (1-7), Vamadeva (8), Medhyatithi-medhatithi (9) Rshis

तं वां॒ रथं॒ व॒यम॒द्या हु॑वेम पृथु॒ज्रय॑मश्विना॒ संग॑तिं॒ गोः ।
यः सू॒र्या॑ वह॑ति वन्धु॒रायु॒र्गिर्वा॑हसं पुरु॒तमं॑ वसू॒युम् ॥ १ ॥

1. *Taṁ vāṁ rathaṁ vayamadyā huvema pṛthujra-yamaśvinā saṁgatiṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyurgirvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound, and which is abundant in various wealth which never diminishes but continuously enriches the earth.

युवं श्रिय॑मश्विना दे॒वता॒ तां दिवो॑ नपाता वनथ॒ः शची॑भिः ।
युवोर्वपु॑र॒भि पृक्ष॑ः सचन्ते॒ वह॑न्ति॒ यत्क॑कु॒हासो॒ रथे॑ वाम् ॥ २ ॥

2. *Yuvaṁ śriyamaśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvorvapurabhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your

intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

को वां॒द्या क॑रते रा॒तह॑व्य ऊ॒तये॑ वा सु॒तपे॑याय वा॒र्कैः ।
ऋ॒तस्य॑ वा व॒नुषे॑ पू॒र्व्याय॒ नमो॑ येमा॒नो अ॑श्वि॒ना व॑वर्तत् ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutapeyāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हि॒र॒ण्यये॑न पुरुभू॒ रथे॑ने॒मं य॒ज्ञं ना॑स॒त्योप॑ यातम् ।
पिबा॑थ॒ इन्मधु॑नः सो॒म्यस्य॒ दध॑थो॒ रत्नं॑ विध॒ते जना॑य ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñaṁ nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ नो॑ यातं दि॒वो अच्छा॑ पृथि॒व्या हि॑र॒ण्यये॑न सुवृता॒ रथे॑न ।
मा वां॒मन्ये नि य॑मन्देव॒यन्तः॑ सं यद्द॒दे नाभिः॑ पू॒र्व्या वा॑म् ॥ ५ ॥

5. *Ā no yātaṁ divo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanye ni yamandevayantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth, riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॑ दस्रा॒ मिमा॑थामु॒भये॑ष्व॒स्मे। नरो॒ यद्वा॑मश्विना॒ स्तोम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ढासो॑ अग्मन्॥ ६॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthāmubhayeṣvasme. Naro yadvāmaśvinā stomamāvantsadhastutimājamīḍhāso agman.*

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इ॒हेह॒ यद्वां॒ सम॒ना प॑पृ॒क्षे सेयम॒स्मे सु॑म॒तिर्वा॑जरत्ना।
उ॒रु॒ष्यतं॑ जरि॒तारं॒ युवं॑ ह श्रि॒तः कामो॑ नासत्या यु॒वद्रिक्॥ ७॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatirvājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and

speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

मधुमतीरोषधीर्द्यावॅ आपो मधुमन्नो भवत्वन्तरिक्षम्।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम॥ ८॥

8. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patirmadhumānno astvariṣyanto anvenaṁ carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should, without hurting, injuring and polluting.

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै॥ ९॥

9. *Panāyyaṁ tadaśvinā kṛtaṁ vāṁ vṛṣabho divo rajasaḥ pṛthivyāḥ. Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāṅ ittāṅ upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle wealth, all of which are worthy of appreciation. This

homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

॥ इति विंशं काण्डम् ॥

॥ इत्यथर्ववेदसंहिता ॥

।।ओ३म्।।