SAMAVEDA

सामवेदः

(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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Dedication

The Mother's Gift
For all her children

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

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

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

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

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

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

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

—Dr. Tulsi Ram Sharma
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About the Author

Dr. Tulsi Ram Sharma

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

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

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

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

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

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

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

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

Translation of *Nine Upanishads* (Delhi, 1992)

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

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

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

And a number of articles such as:

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

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

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

“Shakespeare as a Creative Yogi” in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio
And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.
Foreword

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

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

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

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

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

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

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the
negativities which injure us, which we hate to suffer and
which we love to destroy, moreover let them have no side
effects because side effects too help the negativities and
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Indian tradition. It is factual, without prejudice or hidden
motive. Prof. Tulsiram thinks deeply on every word of the
mantra, looks into the context and etymology according to
Nirukta and then does the translation. I congratulate him on
this one more pioneering step to make the knowledge of
Vedas available to the western world and the average English
knowing reader. May God give him long and healthy life so
that he continues to do this kind of stupendous work.

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

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

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

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

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

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

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

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)
MESSAGE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

\[ Yohana-lihitah Susamvādaḥ; \]
\[ Īshvarasya vākyam Yishor mahatvam avatāra kathā ca. \]

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

\[\text{Namaskṛtya dyāvāprthivībhyyāmantarikśāya mṛtyave.}
\text{Mekṣāmyūrdhvastiśthan mā mā hinsīshurīśvarāḥ.} \]

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

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

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

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

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

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

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

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

The problem here arises from the verb ‘mekshami’ from the root ‘mih’ which means ‘to shower’ (sechane). It depends on the translator’s sense and attitude to sacred writing how the message is received and communicated in an interfaith context with no strings attached (or unattached).
This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

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

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

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

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

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

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

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

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

May the light burst forth, I pray.

—Tulsi Ram
Introduction to Samaveda

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

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

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

Veda is Divine Knowledge in metalanguage. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, to benefit from' and 'to communicate'.

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

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

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

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

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

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

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

Vedas are the essence of life, and Samaveda is the essence of the Vedas, says Chhandogyopanishad, 1, 1, 1-2:

"Of all these elements (Akasha, Vayu, Agni, Apah, and Prthivi) the earth is the essence. The essence of Earth is waters. The essence of waters is oshadhis, herbs. The essence of oshadhis is Purusha, the human being. The essence of humans is Vak, speech. The essence of Vak is Rk. Rgveda. The essence of Rks is Sama. The essence of Sama is Udgitha, the cosmic resonance of Aum. That Aum, chant, sing and worship in meditation."

Lord Krishna, divine persona of the Gita, also says: Of the Vedas, I am Sama (10, 22).

Samaveda is a symphony of mantric songs sung by the seers of all time in a state of Ananda. It consists of 1875 mantras which, except for about 100, are common with the celebrative mantras of Rgveda. In some mantras there are minor variations from the Rks, turning descriptive celebrations into prayerful songs of meditative ecstasy.

Samaveda is codified in two parts: the first is Purvarchika, the former phase of celebration (1-640 mantras), and the second is Uttararchika, the latter phase (651-1875 mantras), with an intermediary phase titled Mahanamnayarchika of ten mantras (641-650).

The Purvarchika consists of four sections:
Agneya Kanda (Chapter 1: mantras 1-114)
Aindra Kanda (Chapters 2-4: mantras 115-466)
Pavamana Soma Kanda (Chapter 5: mantras 467-585)
Aranyaka Kanda (Chapter 6; mantras 586-640)
Intermediary Mahanamnaryarchika (mantras 641-650)
The Uttarakūtha consists of twenty one chapters (mantras 651-1875).

The theme of Samaveda is, predominantly, musical celebration of three attributes of the Godhead, Parama Brahma: Agni, Indra and Soma. Here and there, there are other themes too, but they are rare rather than frequent: Indragni, Mitra-Varuna, Usha, Ashvins, Maruts, Aditya, Vishvedeva, Surya as Atma, Sarasvati, Savita, Brahmanaspati, Vishnu, Brhaspati, and Vishvakarma.

However, these themes do not mean different deities, they are reflections of the existential manifestation of the same One Brahma, immanent as well as transcendent. God is One, says Rgveda (1, 164, 46), holy sages speak of It in many different ways by different names such as Agni, Indra, Mitra, Varuna and many more. Atharva-veda, in fact, has almost the last word: God is one, only one, neither two nor three nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten (13, 4, 12 and 16-18). The celebration of Agni, Indra and Soma is celebration of the One Supreme Divinity, the original, ultimate and eternal Unity of existence reflecting in infinite variety, Aum.

Aum: this alone is the imperishable Divine, the Word. This all is the expansive creative evolution of That, the living articulation of That, the Veda, the Sama. That is the Seed (Gita, 7, 10), that is the womb, Hiranyakartha (Rgveda 1, 121, 1), That is the Tree of Existence (Rgveda 1, 164, 20), the Ashvattha (Kathopanishad 2, 3, 1) which grows on and on from the root to the expansive filaments (Gita, 15, 1-2), the germination as well as the termination of a life cycle in Eternity. That is the Purusha, self-conscious, self-articulative, self-generative, self-progressive, self-recessive, Cosmic Personality (Rgveda 10, 90, 1-16). That same is Agni, Indra, Soma and others of Samaveda. Sama celebrates That in music in a state of Ananda.

All the 1875 mantras of Samaveda, each mantra being like a note of a Raga, make up the symphony of the divine Rks of the Sama, the Song Celestial of the variety, stability, unity, peace and bliss of life for the yearning soul:

The celebration of Agni is the celebration of the divine
warmth of life, of the light of the world and of the love and passion for living. Indra is the power of life, the power of the world and the love and passion for the rectitude of living. Soma is the poetry, beauty and pleasure of life, the sweetness and joy of the world and the bliss and beatitude of the soul's experience in its reunion with Divinity in Samadhi.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus", (Yajurveda 31, 7). The Vedic lore comes in Purakalpa, the beginning of the world of humanity (Shvetashvatara Upanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

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

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

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

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

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

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131)
Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): "Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence." It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

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

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

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the
dynamics of existence and the right way of living as individuals and as members of organised society up to the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intelligential solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and spacecraft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

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

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

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

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

—Tulsi Ram
DIACRITICAL MARKS OF TRANSLITERATION

**Vowels**

| अ | आ | इ | ई | उ | ऊ | ऋ | ऌ | ए | ऐ | ऒ | ओ | औ | अनुस्वार | विसर्ग | अंक | नु |
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**Consonants**

**Guttural**

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SAMAVEDA

सामवेद

Part 1 (Purvarchika)

Agneya Kanda

CHAPTER–1

1. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्नि आ याहि वीतये ग्रृहान्नो हव्यदातये।
नि होता सतिस सहिष्च॥ १ ॥

_Agna ā yāhi vītaye grhāno havyadātaye._
_Ni hotā satsi barhiṣi._

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic performance, and take the honoured seat in the assembly. (Rg. 6-16-10)

2. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वमग्ने यज्ञानां होता विश्वेषां हितः।
देवभिमानूष्य जने॥ २ ॥

_Tvam agne yajñānāṁ hotā viśveṣāṁ hitaḥ._
_Devebhīṁ maṇuṣe jane._

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental
programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community. (Rg. 6-16-1)

3. Agni Devata, Kanka Medhatithi Ṛshi

Agniṁ dūtaṁ vrñīmahe hotāraṁ viśvaved-dasam. Asya yajnasya sukratum.

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. (Rg. 1-12-1)

4. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Agnir vrṛāṇi jarāghanad dravīnasur vipan-yayā. Samiddhaḥ sukra āhutah.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation. (Rg. 6-16-34)

5. Agni Devata, Ushana Kavya Ṛshi

Agniveer

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Preṣṭhaṁ vo atithiṁ stuśe mitram iva priyam.
Agné rathāṁ na vedyam.

I sing and celebrate for you the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who, like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

6. Agni Devata, Suditi-Purumidhau Angirasau, tayor va anyatara Ṛshi

Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity. (Rg. 8-71-1)

7. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Ehyū ṣu bravāṇi te’gna itthetarā girah.
Ebhir vardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)
8. Agni Devata, Vatsa Kanva Ṛshi

आ ते वत्सो मनो यमत् परमाच्छिन्त सदस्थात्।
अग्ने त्वा कामये गिरा। ॥ ८ ॥

Ä te vatso mano yamat paramāc cit sadhasmathāt.
Agnē tvāṁ kāmaye girā.

The dear dedicated sage adores you, Agni, and with words of love and faith prays for your attention from the highest heaven of light. (Rg. 8-11-7)

9. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वाम्पुष्करादध्यथवां निरमन्यथत।
मूर्धनि विशवस्य वाघत:। ॥ ९ ॥

Tvāṁ agne puṣkarād adhyatharvā niraman-thata. Mūrdhno viśvasya vāghataḥ.

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe. (Rg. 6-16-13)

10. Agni Devata, Vamadeva Ṛshi

अग्ने विवस्वदा भरास्मथमूत्य महे।
देवो ह्यासि नो दूषेः। ॥ १० ॥

Agnē vivasvadābhārāsmabhāyam ītaye mahe.
Devo hyasi no drṣe.

Agni, lord omniscient and self-refulgent, for our protection, progress and perfection of the highest order, bring us the light so that we may see. For us, you are
the light, prime benefactor, first giver.

11. Agni Devata, Ayuṅksvahih Ṛshi

"Namastē agna ojase grāṇantī deva kṛṣṭayaḥ. Amair amitram ardaya.

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

12. Agni Devata, Vamadeva Gautama Ṛshi

"Dūtam vo viśvavedasāṁ havyavāham amartyam. Yajiṣṭham rṇjase girā.

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all. (Rg. 4-8-1)

13. Agni Devata, Prayoga Bhargava Ṛshi

"Upa tvā jāmaya gīrīv deśīṣṭhīrviṣṇuktāḥ. Vaśyoṣānīkāṃ āsthīrān.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility. (Rg. 1-1-7)
Agni Devata, AyuΔksvahi ¨ Rshi

Namaste agna ojase gæƒanti deva kæ¶¢aya¨.
Amair amitram ardaya.
Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

Agni Devata, Vamadeva Gautama ¢ Rshi

Dμutam   vo   vi‹vavedasa˚m   havyavμaham amar-

Agni Devata, Prayoga Bhargava ¢ Rshi

Upa tvμa jåmayo giro dedi‹at∂r havi¶kæta¨.
Våyor an∂ke asthiran.
Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

Agni Devata, Madhucchanda Œ Rshi

Upa tvägne dive-dive doșāvastar dhiyā vayam.
Na√o bharanta emasi.
Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility. (Rg. 1-1-7)

Agni Devatah, Ajigarti Shunahshepa ¢ Rshi

Jarābodha tad viviḏḍhi više-više yajniyāya.
Stomaṁ rudrāya drśīkam.
Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

Agni Marutah Devatah, Kanva Medhatithi Œ Rshi

Prati tţy chaaraamdhvrnx gøqiţaay pr høyae.
Mfurũ∫irxnw ă ăахи. (Rg. 1-27-10)
Prati tyam cärumadhvaram gopithäya pra hūyase. Marudbhir agna a gahi.

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children). (Rg.1-19-1)

17. **Agni Devata, Ajigarti Shunahshepa Ṛshi**

Aśvam na tvā vāravantaṁ vandadhyā agnim namobhiḥ. Samrājantamadhvarāṇām.  
Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

18. **Agni Devata, Prayoga Bhargava Ṛshi**

Aurvabhæguvacchucimapnavånavadå huve. Agnim samudravāsasam.  
Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind. (Rg. 8-102-4)
19. Agni Devata, Prayoga Bhargava Rishi

Agnim indhāno manasā dhiyām saceta martyat. Agnim indhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with the sun rays and, all my knowledge, will and awareness, awaken the divine in the soul. (Rg. 8-102-22)

20. Agni Devata, Vatsa Kanva Rishi

Ādit pratnasya retaso jyothih paśyanti vāsaram. Paro yadidhyate divi.

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too. (Rg. 8-6-30)

21. Agni Devata, Prayoga Bhargava Rishi

Agnim vo vṛdhantam adhvarāṇām purūtamam. Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most
ancient power of the first order that leads you to advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

22. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Agnis tigmena socisā yaṁsad viśvam nyātriṇam. Agnir no vaṁsate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants. (Rg. 6-16-28)

23. Agni Devata, Vamadeva Gautama Ṛshi

Agnir no vaṁsate rayim. Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve. (Rg. 4-9-1)

24. Agni Devata, Vasishtha Maitravaruni Ṛshi

Agni rakṣaṇo aṁhasah prati sva deva rīṣataḥ. Tapiṣṭhairajaro dha.

Agni, protect those who are deprived of good. (Rg. 7-15-7)
Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers. (Rg. 7-15-13)

25. Agni Devata, Bharadvaja Barhaspatya Ṛishi

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

26. Agni Devata, Vasishtha Maitravaruni Ṛshi

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence. (Rg. 7-15-7)

27. Agni Devata, Virupa Angirasa Ṛshi
30. Agni Devata, Vamadeva Gautama Rshi

Pari våjapati¨ kavir agnir havyånyakram∂t.

Dadhad ratnåni då‹u¶e.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver. (Rg. 4-15-3)

31. Surya Devata, Praskanva Rshi

Udu tya≈ jåtavedasa≈ deva≈ vahanti ketava¨.

Dæ¶e vi‹våya sμuryam.

The rays of the sun (like banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe. (Rg. 1-50-1)

32. Agni Devata, Kanva Medhatithi Rshi

Kavim agnim upa stuhi satyadharmåƒam
adhvare.  Devam am∂vacåtanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity

Agnir mμurdhå  diva¨ kakutpati¨ pæthivyå  ayam.

Apå≈ retåΔsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

28. Agni Devata, Ajigarti Shunahshepa Rshi

Imamμu ¶u tvam asmåka≈ sani≈ gåyatra≈
navyå~msam.   Agne devešu pra vocah.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

29. Agni Devata, Gopavana Atreya Rshi

Tam två  gopavano girå  jani¶¢had agne
a≈gira¨.  Sa påvaka ‹rudh∂ havam.

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration. (Rg. 8-74-11)
30. Agni Devata, Vamadeva Gautama Rshi

Pari vājapatiḥ kavir agnir havyānyakramīt. Dadhad ratnāni dāśuṣe.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver. (Rg. 4-15-3)

31. Surya Devata, Praskanva Rshi

Udu tyaṁ jātavedasāṁ devaṁ vahanti ketavaḥ. Drṣe viśvāya sūryam.

The rays of the sun (like banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe. (Rg. 1-50-1)

32. Agni Devata, Kanva Medhatithi Rshi

Kavim agnim upa stuhi satyadharmāṇam adhvare. Devam amīvacātananam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity
and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease. (Rg. 1-12-7)

33. Apah Devata, Trishira Tvashtra or Sindhudveepa Ambarisha Ṛshi

śaṁ no devīr abhiśtaye śaṁ no bhavantu pītaye. Śaṁ yor abhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness. (Rg. 10-9-4)

34. Agni Devata, Ushana Kavya Ṛshi

Kasya nūnām parīnasī dhiyo jinvasī satpate. Gaśātā yasya te girāḥ.

O lord protector of the world of truth as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His, whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity. (Rg. 8-84-7)

35. Agni Devata, Shamyu Barhaspatya Ṛshi

yajñāyjā vā o agrāyē gītaṃśe. Ṛṣi ॥ ॥ ॥ ॥ ॥
Yajña yajña vo agnaye girāgirā ca dakṣase.
Prapra vayam amṛtam jātavedasam priyaṁ mitrāṁ na śaṁsiṣam.

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence, and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

36. Agni Devata, Bharga Pragatha Ṛṣhi

Paḥi no agna ekayā pāhyūta dvitīyayā. Paḥi gīr bhīs tīrbhir ūrjām pate pāhi catasīrbhir vaso.

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four matras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, pashyanti, madhyama and Vaikhari)
37. **Agni Devata, Shamyu Barhaspatya Ṛshi**

Bṛhadbhir agne arcibhiḥ sukreṇa deva śociśā. Bharadvāje samidhāno yaviṣṭhyā revat pāvaka didihi.

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of life, shine and enlighten us. (Rg. 6-48-7)

38. **Agni Devata, Vasishtha Maitravaruni Ṛshi**

Tve agne svāhuta priyāsaḥ santu sūrayah. Yantāro ye maghavāno janānāmūrvarī dayanta gonām.

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows. (Rg. 7-16-7)

39. **Agni Devata, Bhardvaja Ṛshi**

Agniveer

Agni, wonderful lord of versatile action, giver of

PART-I (Purvarchika) Agneya Kanda, Chapter–1 15 16 SAMAVEDA

Agniveer

Govindram

Hasanand

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Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home, who never neglect or forsake the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity. (Rg. 8-60-19)

40. Agni Devata, Praskanva Kanya Rishi

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and, with yogis and blessings of nature, awake at the dawn. (Rg. 1-44-1)

41. Agni Devata, Shamyu Trinapani Rishi

Agni, wonderful lord of versatile action, giver of
shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

42. Agni Devata, Bharga Pragatha Ṛshi

Tvam it saprathā asyagne trātar ātah kaviḥ. 
Tvām viprāsah samidhāna dīdiva ā vivāsanti vedhasaḥ.

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the Lord Supreme. (Rg. 8-60-5)

43. Agni Devata, Bharga Pragatha Ṛshi

Ā no agne vayovṛdham rayim pāvaka śaṁsyam. 
Rāsvā ca na upamāte purusprṛham sunīti suya-śastaram.

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth,
honour and excellence, renowned and rising. (Rg. 8-60-11)

44. **Agni Devata, Saubahri Kanya Ṛshi**

Yo viśvā dayate vasu hotā mandro janānām.
Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.

Like bowls of honey, let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

45. **Agni Devata, Vasishtha Maitravaruni Ṛshi**

Enā vo agnim namasorjo napātam ā huve.
Priyam cetiṣṭham aratim svadhvaram viśvasya dūtam amṛtam.

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of universal communication. (Rg. 7-16-1)
46. **Agni Devata, Bharga Pragatha Rishi**

Śeṣe vaneṣu mātrṣu sam tvā marttāsa indhate. Atandro havyam vahasi haviṣkṛta ādid deveṣu rājasi.

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them. (Rg. 8-60-15)

47. **Agni Devata, Saubahri Kanva Rishi**

Adarśi gātuvittamō yasmin vratānyādadhuḥ. Upo śu jātāmāryasya vardhanamagnim nakṣantu no giraḥ.

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg. 8-103-1)

48. **Agni Devata, Manu Vaivasvata Rishi**

Agni rukthe purohito grāvāḥo barbiradhvare. Rṣa yāmi maruto brahmaśaspate devaṁ avo vareṁyam.

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. (Rg. 8-71-14)
In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks, I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice. (Rg. 8-27-1)

49. Agni Devata, Suditi - Purumidhau Angirasau Ṛshi

Agnim īdiśvāvase gāthābhiḥ śīraśocisiṃ. Agnim rāye purumīḍha śrutam naro'gnih sudītaye chardīḥ.

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. (Rg. 8-71-14)

50. Agni Devata, Praskanva Kanva Ṛshi

Śrudhi śrutkārṇa vahnihirdevairagne sayāvabhiḥ. Ā sīdatu barhiṣi mitro aryamā prātaryāvabhir adhvare.

Listen lord, you have the ear, listen to the constant
crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travelers, to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire. (Rg. 1-44-13)

51. Agni Devata, Saubahri Kanva Ṛṣhi

Pra daivodāso agnir deva indro na majmanā. Anu mātaram prthivīm vi vāvṛte tasthau nākasya śarmanī.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children. (Rg. 8-103-2)

52. Indra Devata, Medhatithi and medhyathithi Ṛṣhi

Adha jmo adha vā divo bṛhatō rocanād adhi. Ayā vardhasva tanvā girā mamā jātā sukṛata prṛṇa

O lord refugent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment. (Rg. 8-1-18)
crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travelers, to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire. (Rg. 1-44-13)

51. Agni Devata, Saubahri Kanva °Rshi

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children. (Rg. 8-103-2)

52. Indra Devata, Medhatithi and medhyathithi °Rshi

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment. (Rg. 8-1-18)

53. Agni Devata, Vishvamitra Gathina °Rshi

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you. (Rg. 3-9-2)

54. Agni Devata, Ghaura Kanva °Rshi

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance. (Rg. 1-36-19)
55. **Agni Devata, Vasishtha Maitravaruni Ṛshi**

Devo vo Dravinōdāḥ pūrṇāṁ vivaśtvāśicam. Udvā siṃcadhvam upa vā prṇadhvam ādid vo deva ohate.

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

56. **Agni Devata, Ghora Kanva Ṛshi**

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīram naryaṁ paṅktirādhasaṁ devā yajñam nayantu nāḥ.

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being. (Rg. 1-40-3)

57. **Agni Devata, Ghora Kanva Ṛshi**

Pra vo yahvam puruṣāṁ vivaśtvāśicam. Udvā siṃcadhvam upa vā prṇadhvam ādid vo deva ohate.

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration. (Rg. 1-36-13)

58. **Agni Devata, Saubahri Kanva Ṛshi**

Pra yo rāye nimūnti marto yaste vaso nākat. Savaṁ dhatte agna ukthāṁśiṇaṁ tmanā sahasrapoṁjām.

O Giver of light, wealth and power of life, Agni, the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity. (Rg. 8-103-4)

59. **Agni Devata, Ghora Kanva Ṛshi**

Pra vo yahvam puruṣaṁ vivaśtvāśicam. Udvā siṃcadhvam upa vā prṇadhvam ādid vo deva ohate.

With songs of praise and words of worship we
Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you along with the scholars with holy offers of yajna and celebration. (Rg. 1-36-13)

58. Agni Devata, Saubahri Kanva Rishi

Pra yo rāye ninīṣati marto yaste vaso dāsat. Sa vīraṁ dhatte agna ukthāsamaṁśināṁ tmanā sahasrapośinam.

O Giver of light, wealth and power of life, Agni, the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity. (Rg. 8-103-4)

59. Agni Devata, Ghora Kanva Rishi

Pra vo yahvam purūṇāṁ viśāṁ devayātināṁ. Agnim sūktebhīr vacobhīr vrṇīmahe yam samidanya indhate.

With songs of praise and words of worship we
adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves. (Rg. 1-36-1)

60. Agni Devata, Utkeela Katya Ṛshi

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth. (Rg. 3-16-1)

61. Agni Devata, Vasishtha Maitravaruni Ṛshi

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will. (Rg. 7-16-5)
are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will. (Rg. 7-16-5)

62. Agni Devata, Vishvamitra Gathina Ṛshi

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence. (Rg. 3-9-1)

63. Agni Devata, Shyavashva or Vamadeva Gautama Ṛshi

Honour and adore Agni with havi, adorn embellish and develop this power of yajna, establish this chief of yajna and presiding spirit of the home in
place, and serve this receiver and giver of the gifts of yajna on the vedi with humble submission as the most honoured member of the family.

64. Agni Devata, Upastuta Varshtihavya Ṛshi

Citra icchisostaruṇasya vakṣatho na yo mātārāvanveti dhātave. Anūdhā yadaī janadadhā cidā vavakṣat sadyo mahī dūtyāṁ caran.

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth. (Rg. 10-115-1)

65. Agni Devata, Brhaduktha Ṛshi

Idam ta ekaṁ para ū ta ekaṁ trīyena jyotiṣā saṁ viśasva. Sanveśanastanve cāruredhi priyo devānāṁ parame jānitre. II 65 II

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. (Rg. 1-94-1)

66. Agni Devata, Angirasa Kutsa Ṛshi

Imāṁ stomamarhate jātavedase ratham iva saṁ mahēmaṁ manḍayā. Bhadrā hi naṁ pramatir asya saṁ sadyaṅge sakhye mā riṁmā.

Another interpretation is that one manifestation of Agni is as fire on the earth, the second is as vayu or electric energy in the middle region, and the third is as light in the solar region.

67. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi
and darling of the divinities, be free in the presence of the supreme creator of the world. (Rg. 10-56-1)

Another interpretation is that one manifestation of Agni is as fire on the earth, the second is as vayu or electric energy in the middle region, and the third is as light in the solar region.

66. Agni Devata, Angirasa Kutsa Ṛshi

Imaṁ stomamarhate jātavedase ratham iva saṁ mahemā maṇiśayā. Bhadrā hi naḥ pramatīr asya saṁ sadyagnē sakhye mā riṣāmā vayam tava.

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. (Rg. 1-94-1)

67. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

Mūrdhōṁṁ divōṁ aratīṁ pūrthīvā vāeśvānaramūṁ ussia jāatarmadyīm. Kavīṁ samprājamatīṁ janaṁmaṁsanūṁ: pātraṁ janaṁntaṁ devaṁ: ॥ ६७ ॥
The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order. (Rg. 6-7-1)

68. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Vi tvadāpo na parvatasya prṣṭhāduktthebhiragnejanayantadevāḥ. Tam tvā girah susṭutayo vājayantyājim na girvavāho jigyurasvāḥ.

Agni, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous holy yajakas and celebrants eager for karmic action and life's victory hasten to you with homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you. (Rg. 6-24-6)
69. Agni Devata, Vamadeva Gautama Rshi

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma. (Rg. 4-3-1)

70. Agni Devata, Vasishtha Maitravaruni Rshi

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghṛta, honour and dignity of life, the leading lights of the nation take over, augment it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed
arise on the clarion call of yajna. (Rg. 7-8-1)

71. **Agni Devata, Trishiras Tvashtra Rshi**

Pra ketunā bṛhatā yātyagnir ā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapām-upasthe mahiṣo vavardha.

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds. (Rg. 10-8-1)

72. **Agni Devata, Vasishtha Maitravaruni Rshi**

Agnim naro dīdhitibhiraranyor hastacyutam Janayata praśastam. Dūredṛṣam grḥapatim-athavyum.

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)
73. Agni Devata, Budha-Gavishthirau of Atreyau Ṛshi

Abodhyagniḥ samidhā janānām prati dhenumīvāyatīṁ uṣāsam. Yahāvā iva pra vayāṁ ujjihānāḥ pra bhānavaḥ sasrate nākam accha.

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

74. Agni Devata, Vatsapri Bhalandana Ṛshi

Pra bhūrjayantāṁ mahāṁ vipodhāṁ mūrair amūrāṁ darmāṇam. Nayantāṁ gīrbhir vanā dhiyamā dhā hariśmaśrum na varmaṇā dhanarcim.

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than
the dynamics of nature, the instant presence that it is. 
(Rg. 10-46-5)

75. **Pusha Devata, Bharadvaja Barhaspatya Ṛṣhi**

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.  
(Rg. 6-58-1)

76. **Agni Devata, Vishvamitra Gathina Ṛṣhi**

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal...
gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye. (Rg. 3-6-11)

77. Agni Devata, Vatsapri Bhalandana Ṛshi

Pra hotā jāto mahān nabhōvin nrṣadāmā sīdadapām vivarte. Dadhadyo dhāyī sute vayāṃsi yantar vasūni vidhate tanūpāḥ.

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life. (Rg. 10-46-1)

78. Vaishvanara Agni Devata, Vasishtha Maitravaruni Ṛshi

Pra samrājam asurasya praśastam purṇaḥ krṣūnām anumādāya. Indrasyeva pra tavasas-kṛtāni vandadvārā vandamānā vivaṣṭu.
Let us speak in honour of the universal Vaishvanara, leading artist and light of the world: I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like Indra of mighty exploits, the sun, joy of the world. (Rg. 7-6-1)

79. Agni Devata, Vishvamitra Gathina Ṛṣhi

Araṇyor nihito jātavedā garbha ivet subhrto garbhiniḥbhiḥ. Divedive īdyo jāgrvadbhir havismadbhir manusyebhir agniḥ.

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty. (Rg. 3-29-2)

80. Agni Rakshoha Devata, Payu Bharadvaja Ṛṣhi

Sanād agne mṛṇasi yātudhānān na tvā rakṣaṁsi pranāsū jigyuḥ. Anu daha sahamūrān kayādo mā te hetya muksat daivyāyāḥ.

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never
escape the strike of your divine punishment and natural retribution. (Rg. 10-87-19)

81. Agni Devata, Gaya Atreya Rishi

Agni ojisthamā bhara dyumnamasmabhīyam adhrigō. Pra no rāye panīyase ratis vājāya panthām.

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way. (Rg. 5-10-1)

82. Agni Devata, Vamadeva Rishi

Yadi vīrō anu śyād agnim indhīta martyrāḥ. Ājuhvaddhavyam ānuṣak śarma bhakṣīta daivyam.

If a person is brave and zealous, lights the fire, then offers havi into the vedi with surrender, the mortal would have the lasting gift of divine peace and prosperity.

83. Agni Devata, Bharadvaja Barhaspatya Rishi

If a person is brave and zealous, lights the fire, then offers havi into the vedi with surrender, the mortal would have the lasting gift of divine peace and prosperity.
Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun. (Rg. 6-2-6)

84. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Tvaṁ hi kṣaitavad yaśo’gne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭim na puṣyasi. || 84 ||

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality. (Rg. 6-2-1)

85. Agni Devata, Dvita Mrktavaha Atreya Ṛshi

Prātar agniḥ purupriyo viśa stavetātithiḥ. Viśe yasminnamartye havyam martāsa indhate. || 85 ||

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, immortal power into which all the mortals, people of the world, offer homage of fragrant havi. (Rg. 5-18-1)
86. Agni Devata, Vasuyavah Atreya Rshi

Yad vāhiṣṭhīṁ tad agnaye brhadarca vibhāvaso. Mahiśīva tvad rayis tvad vājā udīrate.

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all wealth, all energy and all victories flow from you. (Rg. 5-25-7)

87. Agni Devata, Gopavana Atreya Rshi

Viśoviśo vo atithīṁ vājayantaḥ purupriyam. Agnim vo duryāṁ vacaḥ stuṣe śūṣasya manmabhīḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

88. Agni Devata, Puru Atreya Rshi

Bṛ ḫaduḥ vayō hi bhānaveḥ chaṁ dēvayāgryeḥ. Yē mitreṇaṁ prāśastaye mantaṁso dādhīrampurē: II 88 II
Brhad vayo hi bhānave’rcā devāyāgnaye.  
Yam mitrāṁ na praśastaye martāsō dadhire puraḥ.

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which, like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times. (Rg. 5-16-1)

89. Agni Devata, Gopavana Atreyā Ṛṣhi

Aganma vrtrahantamam jyeṣṭham agnim ānavam.  Yah sma śrutarvann ārkṣe brhad anīka idhyate.

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, which shines with mighty blaze in the universal sun in the midst of the stars. (Rg. 8-74-4)

90. Agni Devata, Vamadeva Kashyapo va Maruchah Ṛṣhi

Jātāḥ pareṇa dharmāṇā yat savṛdbhīḥ sahābhuvaḥ.  Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.

Manifested in existence by supreme law of Dharma, coexistent with its highest concomitant natural
powers, Agni, father protector of the soul and pranic energy, omniscient visionary and law giver, emerges in human consciousness from Shraddha, inviolable faith, which is the genitor of divine consciousness.

91. Vishvedeva Devata, Agni Tapasa Rshi

Somam rājānam varuṇam agnim anvārabhāmahe. Ādityam viṣṇum sūryam brahmāṇam ca bṛhaspatim.

We invoke adore brilliant Soma, Varuna, exhilarating spirit of peace and justice for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine source of light, Brahma, Divine and the sage of divinity, and Brhaspati, Lord Infinite and the scholar visionary of divinity. (Rg. 10-141-3)

92. Angirah Devata, Vamadeva Rshi

Ita eta udāruhan divaḥ prṣṭhānyā ruhan. Pra bhūrjayo yathā pathoddyām aṅgiraso yayuḥ.

Just as winners of the earth march forward by paths of freedom so do these adventurers of the spirit rise from here by stages to the heights of heaven and
reach the realm of freedom and divine bliss in Moksha.

93. **Agni Devata, Vamadeva Kashyapa Asito Devalova Ṛshi**

राये अग्नि महे त्वा दानाय समिद्हिमहि।
ईडिष्वा हि महे वृष्ण द्वारा होत्राय पृथविः॥ ९३॥

*Rāye agne mahe tvā dānāya samidhīmahi.
Īdiśvā hi mahe vṛṣan dvāvā hotrāya prthivī.*

Agni, divinity self-refulgent and omnificent, we kindle the yajna fire together for the gift of great wealth, power and excellence. O generous lord of showers, pray inspire, energise and fertilise heaven and earth with abundance of food and energy so that we may continue the yajnic process of creation and production.

94. **Agni Devata, Somahuti Bhargava Ṛshi**

दधन्ये द्रा ययीमनु बोचद्र ब्रह्मित्व वैरु तत्।
परि विश्वानि काय्या नैमिशचक्रचमिबधुवत्॥ ९४॥

*Dadhanve vā yadīmanu vocad brahmeti veru tat. Pari viśvāni kāvyā nemiścakramivābhuvat.*

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel. (Rg. 2-5-3)

95. **Agni Rakshoha Devata, Bharadvaja Payu Ṛshi**

प्रत्यगेहरसा हरः श्रृणाहि विश्वतस्परिः।
यातुद्धान्यस्य रक्षसो बल्ल न्यूञ्ज वीर्यं॥ ९५॥

Govindram
Hasanand
Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons. (Rg. 10-87-25)

96. Agni, Devah Devatah, Praskanva Kanva Ṛshi

Tvam agne vasūṁ riha rudrāṁ ādityāṁ uta. Yajā svadhvarāṁ janaṁ manujātaṁ ghṛta-pruṣam.

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun. (Rg. 1-45-1)
100. Agni Devata, Vishvamitra Gathina Ṛshi

“Agni, in the yajna, creative programme of love and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.” (Rg. 3-10-7)

101. Pavamana Soma Devata, Trita Aptya Ṛshi

“Seven measured motherly orders of existence at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.” (Rg. 9-102-4)

102. Aditi Devatah, Irimbithi Kanva Ṛshi

“Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories.” (Rg. 1-79-4)

98. Agni Devata, Vishvamitra Gathina Ṛshi

“O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.” (Rg. 3-10-5)

99. Agni Devata, Gotama Rahugana Ṛshi

“Agni, lord of light as the sun, great and glorious.” (Rg. 1-150-1)
100. **Agni Devata, Vishvamitra Gathina Ṛshi**

अग्नि याजिष्ठो अर्ध्वरे देवां देवयते यजः।
होता मन्त्रवि राजस्यति स्निधः ॥ १०० ॥

Agni, in the yajna, creative programme of love and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators. (Rg. 3-10-7)

101. **Pavamana Soma Devata, Trita Aptya Ṛshi**

जज्ञानः सम मातृभिभृत्यारामाशास्त्रं श्रीये।
अर्थं ध्रुवं स्त्रीणां चिकेतदा ॥ १०१ ॥

Jajñānah sapta mātrbhir medhām āśāsata śriye. Ayam dhruvo rayināṁ ciketadā.

Seven measured motherly orders of existence at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe. (Rg. 9-102-4)

102. **Aditi Devatah, Irimbithi Kanva Ṛshi**

उत्त स्या नो दिवा मतिरदितिस्त्यागमत।
सा शन्ताता मयस्करदय स्निधः ॥ १०२ ॥

Uta syā no divā matir aditir ūtyāgamat. Sā śantātā mayaskarad apa sridhaḥ.
May that beneficent intelligence of the light of
divine Mother Nature come to us day by day with her
protective faculties, do us good and ward off errors,
obstructions, negative values and misbeliefs. (Rg. 8-
18-7)

103. Agni Devata, Vishvamana Vaiyashva Ṛshi

İdişvā hi pratīvyāṁ yajasva jātavedasam. Carīṣṇudhūnam agrbhūtaśociṣam.

Study, celebrate and by yajna develop the fire
divine, direct, immanent and omnipresent energy,
versatile power whose smoke rises freely and whose light
of flame no one comprehends, no one can obstruct. (Rg.
8-23-1)

104. Agni Devata, Vishvamana Vaiyashva Ṛshi

Na tasya māyayā ca na ripurīśīta martyāḥ. Yo agnaye dadāśa havyadātaye.

Whoever offers homage to Agni with sacred
oblations into the holy fire is safe, no mortal enemy
even with the worst of his fraudulent power or sorcery
can prevail over him or his home. (Rg. 8-23-15)

105. Agni Devata, Rjishva Bharadvaja Ṛshi

Apa tya≈ væjina≈ ripu≈ stenamagne
durådhyam. Davi¶¢hamasya satpate kædh∂
sugam.

Agni, O divine leader, cast away that crooked
thief, that strenuous enemy, far from the path of the
aspirant. O protector and promoter of the good and the
true, make it easy for him to follow the course simple
and straight. (Rg. 6-51-13)
May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs. (Rg. 8-18-7)

103. Agni Devata, Vishvamana Vaiyashva Ṛshi

Agni Devata, Vishvamana Vaiyashva Ṛshi

Study, celebrate and by yajna develop the fire divine, direct, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct. (Rg. 8-23-1)

104. Agni Devata, Vishvamana Vaiyashva Ṛshi

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home. (Rg. 8-23-15)

105. Agni Devata, Rjishva Bharadvaja Ṛshi

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight. (Rg. 6-51-13)

106. Agni Devata, Vishvamana Vaiyashva Ṛshi

Śrūṣtyagne navasya me stomasya vīra viśpate. Ni māyinas tapasā rakṣaso dha.

Mighty brave Agni, lord of the people, saving spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat. (Rg. 8-23-14)

107. Agni Devata, Prayoga Bhargavah Ṛshi

Pra maṁhiṣṭhāya gāyata ṛtāvne brḥate śukra-śociṣe. Upastutāso agnaye.

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)
108. Agni Devata, Saubhari Kanva Ṛshi

Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ. Yasya tvam sakhyam āvitha.

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

109. Agni Devata, Saubhari Kanva Ṛshi

Tam gūrdhayā svarṇaram devāsaṃ devam aratim dadhanvire. Devatrā havyam āhiṣe.

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom, for success and advancement, noble and learned people perceive, realise and worship as the one worthy of worship. (Rg. 8-19-1)

110. Agni Devata, Prayoga Bhargava Saubahri Kanva Ṛshi

Mā no hṛṇīthā atithim vasuragniḥ purupraśasta eṣāḥ. Yaḥ suhotā svadhvaraḥ.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)
May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment. (Rg. 8-103-12)

111. Agni Devata, Saubhari Kanva Ṛshi

Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayayah.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)

112. Agni Devata, Saubhari Kanva Ṛshi


We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

113. Agni Devata, Saubhari Kanva Ṛshi

Tadgreḥ dhummaḥ bhar yatprāsāhā sādane kāṁ chidatīrṇam. Manṣyā jānasāṁ dūghram. || 113 ||
Tadagne dyumnamā bhara yat sāsāhā sadane kam cid atriṇam. Manyuṃ janasya dūḍhyam.

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life. (Rg. 8-19-15)

114. Agni Devata, Vishvamana Vaiyashva Ṛshi

Yadvā u viśpatiḥ śitaḥ suprīto manuṣo viṣe. Viśved agniḥ prati rakṣāṇīṣi sedhati.

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity. (Rg. 8-23-13)
CHAPTER–2

115. Indra Devata, Shamyu Barhaspatya \(\text{Ś}r\text{ṣi}\)

\begin{align*}
\text{Tadvo gāya sute sacā puruhūtāya satvane.} \\
\text{Śaṁ yadgave na śākine.}
\end{align*}

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. (Rg. 6-45-22)

116. Indra Devata, Shrutakaksha \(\text{Ś}r\text{ṣi}\)

\begin{align*}
\text{Yaste nūnāṁ śatakratavindra dyumnitamo madah. Tena nūnāṁ made madah.}
\end{align*}

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement. (Rg. 8-92-16)

117. Indra Devata, Haryata Pragatha \(\text{Ś}r\text{ṣi}\)

\begin{align*}
\text{Uभा कर्णां हिरण्याः} & १ १ ७ \|.
\end{align*}
The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

118. **Indra Devata, Shrutakaksha or Angirasa Rshhi**

Aramāśvāya gāyata śrutakakṣāram gave. 
Aram indraśasya dhāmme.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence. (Rg.8-92-25)

119. **Indra Devata, Shrutaksha Angirasa Rshhi**

Tam indram vājayaṁasi mahe vrtrāya hantave. 
Sa vrṣā vrṣabho 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. (Rg. 8-93-7)

120. **Indra Devata, Indramatara Devajamaya Rshis**

\[
\text{Tvam indra balād adhi sahaso jāta ojasah.}
\text{Tvam śan vṛṣan vṛṣed asi.}
\]

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. (Rg. 10-153-2)

121. **Indra Devata, Goshuktyashvasuktinau Rshis**

\[
\text{Yajña indram avardhayad yad bhūmim vyavartayat. Cakrāṇa opaśāṁ divi.}
\]

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. (Rg. 8-14-5)

122. **Indra Devata, Medhatithi Ṛshi**

\[
\text{Yad indrāhām yathā tvam īśīya vasva eka it. Stotā me gosakhā syāt.}
\]
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.) (Rg. 8-14-1)

123. Indra Devata, Medhatithi Kanva Ṛšhi

Panyam-panyam it sotāra ā ḍhāvata madyāya. Somam vīrāya śūrāya.

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg. 8-2-25)

124. Indra Devata, Medhatithi Kanva Ṛshis

Idam vaso sutam andhaḥ pibā supūrṇam udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)
125. Indra Devata, Shrukakshav Angirasau Ṛshi

उद्ध चैदंभिष श्रुतार्मर्यम वृषभे नर्योपसम्।
अस्तारमेषि सूर्य॥ १ २५॥

Udghedabhi śrutāmagnham vrṣabham naryāpa-
sam. Astāram eṣi 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. (Rg. 8-93-1)

(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.)

126. Indra Devata, Sukaksha Shrutakakshau Angirasau Ṛshi

यदद्वा कच्च वृत्रहनुदगा अभि सूर्य॥
सर्वं तदिन्द्रं ते वाश॥ १ २६॥

Yadadya kacca vrtrahannudaga abhi sūrya.
Sarvam tadindra te vaše.

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. (Rg. 8-93-4)

127. Indra Devata, Bharadvaja Ṛshi

य आन्यत् पराबत: सुनीती तुर्वशं यदुम्॥
इन्द्र: स नो युवा सखा॥ १ २७॥
Ya ānayat paraśvataḥ sunīṭī turvaśam yadum.
Indraḥ sa no yuvā sakha.

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance. (Rg. 6-45-1)

128. Indra Devata, Shrutakaksha Angirasa Ṛshi

Mā na indrabhyā”diśaḥ sūro aktuṣvā yamat.
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win. (Rg. 8-92-31)

129. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

Endra sānasim rayim sajtvānam sadāsaham.
Varṣiṣṭham ūtaye 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
130. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

Indraṁ vayaṁ mahādhana indram arbhe havāmahe. Yujam vṛtreṣu vajriṇam.

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt. (Rg. 1-7-5)

131. Indra Devata, Trishoka Kanva Ṛshi

Apibat kadruvaḥ sutam indraḥ sahasrabāhve. Tatrādadiṣṭa pauṁsyam.

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord. (Rg. 8-45-26)

132. Indra Devata, Vasishtha Maitravaruni Ṛshi

Vayam indra tvāyavo’bhi pra nonumo vrṣan. Viddhī tvāsyā 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. (Rg.7-31-4)

133. Indra Devata, Trishoka Kanva Ṛshi

Ā ghā ye agnim indhate strñanti barhir ānuṣak. Yeṣāṁ indro yuvā sakāh.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (8-45-1)

134. Indra Devata, Trishoka Kanva Ṛshi

Bhindhi viśvā apa dviṣah pari bādho jahī mṛdhaḥ. Vasu spārham tad ā 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. (Rg. 8-45-40)

135. Indra Devata, Ghaura Kanva Ṛshi

Iheva śṛṇya esāṁ kaśā hasteṣu yadvadān. Ni yāmanaṁ citram ōṇjate.
Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds. (Research into the energy, power and uses of the winds.) (Rg. 1-37-3)

136. **Indra Devata, Trishoka Kanva Ṛshi**

इम उ त्वा चिक्षते संख्य इन्द्र सोमिनः।
पुष्यावन्तो यथा पशुम। १ ३६ ॥

*Ima u tvā vi caksate sakhāya indra somināḥ. Puṣṭāvanto yathā paśum.*

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth. (Rg. 8-45-16)

137. **Indra Devata, Vatsa Kanva Ṛshi**

समस्य मन्यवे विशो विशवा नमन्त कृष्यतः।
समुद्वाये विन्ध्यः ॥ १ ३७ ॥

*Samasya manyave viśo viśvā namanta kṛṣṭyaḥ. Samudrāyeva sindhavah.*

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. (Rg. 8-6-4)

138. **Indra Devatah, Kusidi Kanva Ṛshi**

dेवानामिदवो महतदा वृणीमहे वयम्।
बृणामस्मथ्यमूल्येः ॥ १ ३८ ॥
Devānām id avo mahat tadā vr̥nīmahe vayam.
Vr̥ṣṇām asmabhyam ūtaye.

We choose for ourselves the grand patronage and protection of the generous brilliances of nature and humanity for our safety, security and advancement. (Rg. 8-83-1)

139. Indra Devata, Kanva Medhatithi Rśhi

Somānām svaraṇāṁ kr̥nuḥi brahmaṇaspate.
Kakṣīvantam ya auśijah.

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

140. Indra Devata, Shrukaksha Angirasa Rśhi

Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.
Śr̥ṇotu śakra āśiṣam.

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success. (Rg. 8-93-18)
141. Indra Devata, Shyavashva Atreya Rishi

Adyā no deva savitāḥ prajāvatūṃ sāvīḥ saubhagam. Parā duḥṣvapnyam suva.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions. (Rg. 5-82-4)

142. Indra Devata, Pragatha Kanva Rishi

Kvāṣyā vrṣabho yuvā tuvigrīvo anānataḥ. Brahṁā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence? (Rg. 8-64-7)

143. Indra Devata, Vatsa Kanva Rishi

Upahvare girīnāṃ saṅgame ca nādinām. Dhiyā vipro ajāyata.

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination
in the self. (Rg. 8-6-28)

144. Indra Devata, Irimbithi Kanva Ṛshi

Pra samrājāṃ carṣaṇṭīnām indraṁ stotā
navyān gīrbhiḥ. Naram nṛṣāham maṁhiṣṭham.

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent. (Rg. 8-16-1)

145. Indra Devata, Shrutakaksha Angirasa Ṛshi

Apādu śipryandhasah sudakṣasasya prahoṣṭaḥ.
Indor indro yavāśraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.) (Rg. 8-92-4)

146. Indra Devata, Medhatithi Kanvah Ṛshi

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and
Imā u tvā puruvaso’bhi pra nonuvur girah.  
Gāvo vatsam na dhenavanah.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of adoration exalt you, O lord of a hundred acts of kindness and holiness. (Rg. 6-45-25)

147. Indra Devata, Gotama Rahugana Ṛshi

Atrāha goramanvata nāma tvāṣṭurapīcyam.  
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.) (Rg. 1-84-15)

148. Indra - Pushanau Devate, Bharadvaja Barhaspatya Ṛshi

Yad indro anayad rito mahīrapo vrṣantamaḥ.  
Tatra pūṣā bhuvat sacā.

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and
breaking, consumption and creation are simultaneous processes of natural metabolism in life.) (Rg. 6-57-4)

149. **Indra Devata, Bindu or Putadaksha Angirasa Ṛshi**

```
Gaur dhayati marutāṁ śravasyurmātā maghōnām. Yuktā vahni rathānām.
```

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children. (Rg. 8-94-1)

150. **Indra Devata, Shrutakaksha Sukaksha Angirasau Ṛshi**

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Upa no haribhiḥ sutam yāhi madānāṁ pate.
Upa no haribhiḥ sutam.
```

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

151. **Indra Devata, Shrutakaksha Sukaksha Angirasau Ṛshi**

```
I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun. (Rg. 8-6-10)
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152. **Indra Devata, Vatsa Kanva Ṛshi**

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Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna. (Rg. 8-93-23)
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153. **Indra Devata, Ajigarti Shunahshepa Ṛshi**

```
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. (Rg. 1-30-13)
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154. **Indra Devata, Shrutakaksha Vamadeva Ṛshi**
Breaking, consumption and creation are simultaneous processes of natural metabolism in life. (Rg. 6-57-4)

149. Indra Devata, Bindu or Putadaksha Angirasa Rshi

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children. (Rg. 8-94-1)

150. Indra Devata, Shrutakaksha Sukaksha Angirasau Rshi

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

151. Indra Devata, Shrutakaksha Sukaksha Angirasau Rshi

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun. (Rg. 8-6-10)

153. Indra Devata, Ajigarti Shunahshepa Rshi

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. (Rg. 1-30-13)

154. Indra Devata, Shrutakaksha Vamadeva Rshi
May Soma and Pusha, divine spirit of peace and creativity, growth and sustenance, both adorable, gracious and all pervasive, inspire and enlighten all people of the world.

155. **Indra Devata, Shrutakaksha Angirasa Ṛshi**

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

156. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)
157. **Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Rshis**

Vayam tu tadidarthā indra tvāyantaḥ sakhā-yaḥ. Kanvā 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. (Rg. 8-2-16)

158. **Indra Devata, Shrutakaksha or Sukakshau Angirasau Rshis**

Indrāya madvane sutāṁ pari śtobhantu no girāḥ. Arkam arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements. (Rg. 8-92-19)

159. **Indra Devata, Irimbithi Kanva Rśhi**

Ayam ta indra somo nipūto adhi barhiṣi. Ehīmasya dravā pibā.

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. (Rg. 8-17-11)

160. **Indra Devata, Madhucchanda Ṛshi**

\[ सुरुपक्कुलूमुत्तये सुदुधामिब गोदुहे। जुहूमसि द्यविद्यवि। १६०। ||
\]

*Surūpakṛtnum ātyaye sudughām iva 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. (Rg. 1-4-1)

161. **Indra Devata, Trishoka Kanva Ṛshi**

\[ अभि त्वा वृषभा सुते सुते सुजामि पीतये।
\]

\[ त्रम्पया व्यशुही मदमू। १६१। ||
\]

*Abhi tvā vrṣabhā sute sute srjāmi pītaye. Trṃpā vyaśnuḥī madam.*

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine. (Rg. 8-45-22)

162. **Indra Devata, Kusidi Kanva Ṛshi**

\[ य इन्द्रं चमसेष्वा सोमश्रमृषु ते सुतः।
\]

\[ पिण्डेदस्य त्यमोशिषे। १६२। ||
\]

*Ya indra camase¶vå soma‹ camμu¶u te suta¨. Pibedasya tvam∂‹i¶e.*

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar. (Rg. 8-82-7)

163. **Indra Devata, Ajigarti Shunahshepah Ṛshi**

\[ यज्ञे यज्ञे तवास्तरा वाजे वाजे हवामहे। सख्या indram मुतaye।
\]

*Yoge yogē tavastara≈ våje våje havåmaha. Sakhåya indram μutaye.*

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. (Rg. 1-30-7)

164. **Indra Devata, Madhucchanda Vaishwamitra Ṛshi**

\[ त्वेता नि ¶दन्त्रं abhi pra gåyata।
\]

\[ सख्या¨ stomavåhasa¨।
\]

*Å tvetå ni ¶∂datendram abhi pra gåyata. Sakhåya¨ stomavåhasa¨.*

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. (Rg. 1-5-1)
160. Indra Devata, Madhucchanda Ṛshi

Surμupakætnum μutaye sudughåm iva goduhe.
Juhμumasi 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. (Rg. 1-4-1)

161. Indra Devata, Trishoka Kanva Ṛshi

Abhi två væ¶abhå sute suta≈ sæjåmi p∂taye.
Tæmpå vya‹nuh∂ 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
desire since you yourself rule over the
eccstasy of the nectar. (Rg. 8-82-7)

163. Indra Devata, Ajigarti Shunahshepah Ṛshi

Yoge yoge tavastaram vāje vāje havāmahe
Sakhāya indram ūtaye.

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. (Rg. 1-30-7)

164. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

Ā tvetā ni śīdatendram abhi pra gāyata.
Sakhāyah 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. (Rg. 1-
5-1)
165. Indra Devata, Vishvamitra Gathina Ṛshi

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

166. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

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. (Rg. 1-8-5)

167. Indra Devata, Kusidi Kanva Ṛshi

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)
right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

168. Indra Devata, Priyamedha Angirasa Ṛshi

Abhi pra gopatiṁ girendram arca yathā vide. Sūnum 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. (Rg. 8-69-4)

169. Indra Devata, Vamadeva Gautama Ṛshi

Kayā naścitra ā bhuvadūti sadāvṛdhah 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? (Rg. 4-31-1)

170. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

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Tyam u vaḥ satrāsāham viśvāsu gīrṣvāyatam. 
A cyāvayasyūṭaye.

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

171. Indra Devata, Kanva Medhatithi Ṛshi

Sadasaspatim abdhutaṁ priyam indrasya kāmyam. Sanim medhām ayāsiṣām.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence. (Rg. 1-18-6)

172. Indra Devata, Vamadeva Gautama Ṛshi

Ye te panthā ādho divo yebhir vyaśvamairayaḥ. Uta śroṣantu no bhuvah.

Indra let all the pathways below the regions of light by which you ignite, initiate and radiate currents of energy in the firmament be known to us, and let the people all regions of the world listen to our voice.
173. Indra Devata, Shrutakaksha Sukakshau Angirasau Rṣhi

Bhadram-bhadram na ā bhareṣamūrjaṁ satakrato. Yad indra mṛḍayāsi naḥ.

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings. (Rg. 8-93-28)

174. Indra Devata, Vindu Putadakshau Angirasau Rṣhi

Asti somo ayaṁ sutah pibantyasya marutah. Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

175. Indra Devata, Indramatara Devajamaya Rshis

Ínkhayantar apasyuva indram jātamupāsate. Vanvānāśaḥ 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. (Rg. 10-153-1)

176. Indra Devata, Godha Rshika

Na ki devā inīmasi na kyā yopayāmasi. Mantraśrutyam carāmasi.

O Devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery. (Rg. 10-134-7)

177. Indra Devata, Dadhyang Atharvanah Ṛshi

Doṣo āgād brhadgāya dyumadgāmann-ātharvaṇa. Stuhi devaṁ savitāram.

O singer of Brhat Samans, scholar of Atharva, passionate seeker celebrant of divinity, Brahma,
highpriest, when the night is come, sing of Savita, adore the light of life.

178. **Indra Devata, Praskanva Kanva Ṛshi**

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एषो उषा अपूर्व्या व्यूचर्ति प्रिया दिवः।
स्तुषे वामश्विना बृहत्। १७८॥
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_Eṣo uṣā apūrvyā vyucchatī priyā divaḥ._
_Stuṣe vāmaśvinā bṛhat._

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely - infinitely. (Rg. 1-46-1)

179. **Indra Devata, Praskanva Kanva Ṛshi**

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इन्द्रो दधीचो अस्थभिरब्रजाणयप्रतिष्कुटः।
जघान नवतीनवः ॥ १७९॥
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_Indro dadhīco asthabhir vṛtrāṇyapraṭikṣukataḥ._
_Jaghāna navatīnava._

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth. (Rg. 1-84-13)

180. **Indra Devata, Madhucchanda Vaishwamitra Ṛshi**

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इन्द्रेहि मत्यन्धसो विशवेभि: सोमपर्वेभि:।
महाः अभिष्टिरोजसा ॥ १८०॥
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_Indrehi matsyandhaso viśvebhīḥ somapar-vabhīḥ. Mahāḥ 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. (Rg. 1-9-1)

181. **Indra Devata, Vamadeva Gautama Ṛshi**

आ तू न इत्र वृहजन्त्रस्माकमधर्म हागी।
महानमहाभिभूतिभ: ॥ १८१ ॥

Ā tū na indra vṛtrahannasmākam ardham ā gahi. Mahān mahābhir ātibhiḥ.

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress. (Rg. 4-32-1)

182. **Indra Devata, Vatsa Kanva Ṛshi**

अोजस्तद्व तित्विष उथे यत् समवर्तयत्।
इन्द्रशचर्मेव रोदसी ॥ १८२ ॥

Ojastadasya titviṣa ubhe yat samavartayat.Indraścarmeva rodasī.

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. (Rg. 8-6-5)

183. **Indra Devata, Ajigarti Shunahshepah Ṛshi**

अयमु ते समसत्सि कपोतज्व गभौधिम्।
चचस्तत्विन्न्न ओहसे ॥ १८३ ॥

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No! (Rg. 1-41-1)
Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment. (Rg. 1-9-1)

181. Indra Devata, Vamadeva Gautama Ṛshi

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress. (Rg. 4-32-1)

182. Indra Devata, Vatsa Kanva Ṛshi

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. (Rg. 8-6-5)

183. Indra Devata, Ajigarti Shunahshepah Ṛshi

Ayamu te samatasi kapota‘īva 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. (Rg. 1-30-4)

184. Vayu Devata, Ula Vatayana Ṛshi

Vāta ā vātu bheṣajam śambhu mayobhu no hṛde. Pra na āyūṇi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

185. Indra Devata, Ghaura Kanva Ṛshi

Yāṁ rakṣanṭi pracetasō varuṇo mitro aryamā. Na kiḥ sa dabhyate janaḥ.

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No! (Rg. 1-41-1)
Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions. (Rg. 8-46-10)

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution. (Rg. 8-6-19)

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many
many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person. (Rg. 8-93-17)

189. **Indra Devata, Madhucchanda Ṛshi**

Pāvakā naḥ sarasvatī vājebhir vājinīvatī Yajñam vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine. (Rg. 1-3-10)

190. **Indra Devata, Vamadeva Gautama Ṛshi**

Ka imaṁ nāhuṣiśvā indram somasya tarpayāt. Sa no vasūnyā bharāt.

Who in this bounden humanity can regale and surfeit this Indra with the soma of surrender and adoration? None. May the lord of boundless abundance bring us wealth, honour and excellence of life.

191. **Indra Devata, Irimbithi Kanva Ṛshi**

Aṁ yāhī suṣumā hīṁ tīṁ somīṁ pīṁbra Ṛmīṁ. Eṁ ṛbhīṁ: sarōṁ maṁ. ॥ १९१ ॥
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. (Rg. 8-17-1)

192. **Indra Devata, Satyadhrti Varuni Ṛshi**

Mahi trīnāṁ avarastu dyukṣaṁ mitra-syāryamṇah. Durādharṣaṁ varuṇasya.

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.) (Rg. 10-185-1)

193. **Indra Devata, Vatsa Kanya Ṛshi**

Tvāvataḥ purūvaso vayam indra praṇetaḥ. Smasi sthātar harīnām.

Indra, shelter home of the world, leader of humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain. (Rg. 8-46-1)
194. Indra Devata, Pragatha Kanva Ṛshi

Ut tvā mandantu somaḥ kṛṣṇuṣva radho adrivah. 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. (Rg. 8-64-1)

195. Indra Devata, Vishvamitra Gathina Ṛshi

Girvaṇāḥ pāhi nah sutam madhor dhārābhir ajyase. 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. (Rg. 3-40-6)

196. Indra Devata, Vamadeva Gautama Ṛshi

Sada va ind्रशचकृष्णदा उपो न स सपर्यूऽ।

Indra, lord of honour, excellence and majesty, 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. (Rg. 8-17-1)
Sadā va indraś carkrṣadā upo nu sa saparyan. 
Na devo vṛtāḥ śūra indraḥ.

Indra, the lord omnipotent, always draws you close to himself, caring for you. Indra, refulgent, brave and generous, is ever free, never bound.

197. **Indra Devata, Shrutakaksha Angirasa Ṛshi**

आ त्वा विश्निवन्दवः समुद्रमिव सिन्धवः | 
न त्वाम-न्म्रट्टति रिच्यते || १९७ ||

Ā tvā viśantvindavaḥ samudramiva sindhavah. 
Na tvām indrāti ricyate.

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

198. **Indra Devata, Madhucchanda Vaishvamitra Ṛshi**

इन्द्रम इद् गाथिनो ब्रह्मदनमकर्किर्किणः | 
इन्द्रेचार्मीरनृष्टत || १९८ ||

Indram id gāthino brhad indram arkebhir arkiṇaḥ. Indrāṁ Vānirānasata.

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. (Rg. 1-7-1)
Indra, the lord omnipotent, always draws you close to himself, caring for you. Indra, refulgent, brave and generous, is ever free, never bound.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress. (Rg. 8-93-34)

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. (Rg. 2-41-10)

These words and voices of adoration, O spirit
adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love. (Rg. 6-45-28)

202. **Indra Devata, Bharadvaja Barhaspatya Ṛshi**

İndra nu pūṣanā vayaṁ sakhyāya svastaye.
Huvema vājasātaye.

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life. (Rg. 6-57-1)

203. **Indra Devata, Vamadeva Gautama Ṛshi**

Na ki indra tvad uttaraṁ na jyāyo asti vrtrahan.
Na kyevam yathā tvam.

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are. (Rg. 4-30-1)

204. **Indra Devata, Trishoka Kanva Ṛshi**

taraṇe vā janaṁ na trāde vājasya gamataḥ.
Samanmuḥ prā śaṁsīṣmūḥ.
Taranim vo jananam tradaṁ vājasya gomataḥ. Samānam u pra śāmśīsam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom. (Rg. 8-45-28)

205. Indra Devata, Madhucchanda Ṛshi

Asrgram indra te girah prati tvām udahāsata. Sajosā vṛṣabham 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. (Rg. 1-9-4)

206. Indra Devata, Vatsa Kanva Ṛshi

Sunītho ghā sa martyo yaṁ maruto yaṁ aryamā. Mitrās pāntyadruḥaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment, all free from hate and jealousy, lead and protect on the right path. (Rg. 8-46-4)
207. Indra Devata, Trishoka Kanka Ṛṣhi

Yad vīḍāvindra yat sthīre yat parśāne parā-bhṛtam. Vasu spārham 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. (Rg. 8-45-41)

208. Indra Devata, Sukaksha Angirasa Ṛṣhi

Śrūte vā vṛtrahantamām pra śardham carṣa-ṇīnām. Āśiṣe radhase mahe.

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless. (Rg. 8-93-26)

209. Indra Devata, Vamadeva Gautama Ṛṣhi

Araṁ ta indra śravase gamema śūra tvāvataḥ. Araṁ śakra paremaṇi.

Indra, lord of boundless power and holy action, under your kind care and protection, let us reach close
enough to your adorable presence and your divine glory in song and deep meditation.

207. Indra Devata, Trishoka Kanva Rishi

Đhānāvantaṁ karambhiṇam apūpavantam ukthinam. Indra prātar juṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words. (Rg. 3-52-1)

208. Indra Devata, Sukaksha Angirasa Rishi

Arya≈ ta indra śīravase gamema śūvata¨. Arya≈ śakra paremaƒi.

Indra, lord of boundless power and holy action, under your kind care and protection, let us reach close enough to your adorable presence and your divine glory in song and deep meditation.

209. Indra Devata, Vamadeva Gautama Rishi

Ime ta indra somāḥ sutāso ye ca sotvāḥ. Teṣām matsva prabhūvaso.

O lord of exuberance, Indra, these somas of purest homage now ripe and ready and those that will be
extracted and matured are all for you. Eternal lord of infinite wealth and excellence, accept these, be gracious, and bless us.

213. **Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi**

\[ \text{Tubhyāṃ sutāsaḥ somāḥ stīrṇāṁ barhir vibhāvāso. Stotṛbhya indra mṛḍaya.} \]

O lord of light, Indra, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in, be gracious, and bring wealth, honour and excellence of life for the celebrants with peace and joy. (Rg. 8-93-25)

214. **Indra Devata, Ajigarti Shunahshepah Ṛshi**

\[ \text{Ā va indraṁ kṛvim yathā vājayantah śata-kratum. Maṃhiṣṭham siṅca indubhiḥ.} \]

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies. (Rg. 1-30-1)

215. **Indra Devata, Shrutakaksha Angirasa Ṛshi**

\[ \text{And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence. (Rg. 8-92-10)} \]

216. **Indra Devata, Trishoka Kanva Ṛshi**

\[ \text{When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible? (Rg. 8-45-4)} \]

217. **Indra Devata, Medhatithi Kanva Ṛshi**

\[ \text{We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all. (Rg. 8-32-10)} \]
And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence. (Rg. 8-92-10)

216. Indra Devata, Trishoka Kanva Ṛshi

\[\text{Ataścid indra na upā yāhi śatavājayā. Iśā sahasravājayā.}\]

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible? (Rg. 8-45-4)

217. Indra Devata, Medhatithi Kanva Ṛshi

\[\text{And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence. (Rg. 8-92-10)}\]

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all. (Rg. 8-32-10)

218. Indra Devata, Gotama Rahugana Ṛshi

\[\text{We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all. (Rg. 8-32-10)}\]
May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble, generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature. (Rg. 1-90-1)

219. Indra Devata, Brahmatithi Kanva Ṛshi

Durād iheva yat sato’ruṇapsur aśiśvitat.
Vi bhānum viśvathātanat.

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun. (Rg. 8-5-1)

220. Indra Devata, Vishvamitra or Jamadagni Ṛshi,

Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.
Madhvā rajāṇsi sukratū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired
with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)

221. Indra Devata, Praskanva Kanva Ṛshi

उदु त्ये सूनवो गिरः काढा चक्रेष्वतत।
धारा अभिज्ञ यातवे॥ २२१॥

Udu tye sūnavo girah kāṣṭhā yajñēsvatnata. Vāśrā abhijñu yātavo.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the dynamics of space so that they reach their destinations like the mother cows hastening on their legs to their stalls. (Rg. 1-37-10)

222. Indra Devata, Kanya Medhatithi Ṛshi

इदं विष्णुविं चक्रमे त्रेधा नि दधे पदम।
समुद्धमस्य पाँसुले॥ २२२॥

Idam viṣṇur vi cakrame tredhā ni dadhe padam. Samūḍhām asya pāṁsule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)
223. Indra Devata, Medhatithi Kanka Rshi

अतीहि मन्युषाविः सुषुवासपुरेिय।
अस्य राती सुते चिपि॥ २२३॥

Atihi manyuśaviṇaṁ suśuvāṁs uperaya.
Asya rātāṁ sutāṁ pība.

Indra, lord of life, ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith. (Rg. 8-32-21)

224. Indra Devata, Vamadeva Gautama Rshi

कदुः प्रचेतसेस महे वचो देवाय शस्यते।
तदिद्ध्यस्य वर्धनमू॥ २२४॥

Kadu pracetase mahe vaco devāya śasyate.
Tadidhyasya vardhanam.

Howsoever little, insignificant the word of prayer and adoration offered in honour of omniscient, omnipotent, self-refulgent Indra, that is the exaltation of Indra, elevation of the celebrant too.

225. Indra Devata, Medhatithi Kanka and Priyamedha Angirasau Rshi

उक्थाम च न शस्यमां नागो रंगिः सिकेक।
न गायत्रृं गीयमानम॥ २२५॥

Uktham ca na śasyamānaṁ nāgō rāngī raśikē.
Na gāyatram gīyamānam.

Indra, lord of power and piety, the man dedicated
to divinity in faith and opposed to doubt and disloyalty
knows the words of praise spoken by a man of doubtful
faith as much as he knows the songs of adoration sung
by a man of faith (and makes a distinction between the
two). (Rg. 8-2-14)

226. Indra Devata, Vishvamitra Gathina Ṛshi

Indra ukthebhir mandišṭho vājānāṁ ca vājapatiḥ. Harivāntsutānāṁ sakhā.

Indra, happiest and most exalted by songs of
adoration, lord of all strength, power, victories and the
victorious, commander of all world forces, is the friend
of joyous soma celebrants of peace and prosperity.

227. Indra Devata, Medhatithi Kanva and Priyamedha
 Angirasau Ṛshi

Ā yāhyupa nah sutam vājebhir mā hṛṇīyatathāḥ. Mahāṁ iva yuvajāniḥ.

Come along with us with all your strength and
enthusiasm without hesitation or embarrassment, and
go forward like a great hero inspired by a youthful
maiden. (Rg. 8-2-19)

228. Indra Devata, Sumitra or Durmitra Kautsau Ṛshi

Kada vaśyo stotraḥ harṣat āḥ acv śrīmaṇaḥ rūdhraḥ. Ī
dīrgha sutam vātāṣṭyāyā. 228 Ī
O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul. (Rg. 10-105-1)

229. **Indra Devata, Kanva Medhatithi Ṛshi**

Brāhmaṇād indra rādhasaṁ pibā soma-mṛtuṁranu. Tavedaṁ sakhyam aṣṭṛtam.

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable. (Rg. 1-15-5)

230. **Indra Devata, Medhatithi Kanva Ṛshi**

Vayaṁ ghā te api smasi stotāra indra girvaṇaḥ. Tvam no jinva somapāḥ.

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for. (Rg. 8-32-7)
231. **Indra Devata, Vishvamitra Gathina Abheepad**

Udalava Ṛshi

Endra prkṣu kāsu cin nṛmṇam tanūṣu dhehi nah. Satrājīd ugra pauṃsyam.

Indra, lustrous lord always victorious in battles, in all the battles of life we face, vest manly strength in our bodies and courage in our hearts.

232. **Indra Devata, Shrutakaksha Angirasa Ṛshi**

Evā hyasi vīrayur evā śūra uta sthirah. Evā te rādhyam manah.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence. (Rg. 8-92-28)
CHAPTER–3

233. Indra Devata, Vasishtha Maitravaruni Ṛṣhi

अभिः त्वा शूर नोनूः सुगधावक धैनवः ॥
ईशानमस्य जगतः स्वदृश्यं शानमिन्द्रं तस्तस्थुषः ॥ २३३ ॥

Abhi tvā śūra nonumo’dugdhā iva dhenavah. Īśānam asya jagataḥ svardṛśam īśānam indra tathuṣaḥ.

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. (Rg. 7-32-22)

234. Indra Devata, Bharadvaja Barhaspatya Ṛṣhi

त्वाम इद्धिः हवामहे सातौ वाजस्य कारवः ॥
त्वा वृत्रेष्विन्द्र सत्यतिः नरस्वां काठास्वर्वतः ॥ २३४ ॥

Tvām iddhi havāmahe sātau vājasya kāravah. Tvām vṛtresvindra satpatim narastvām kāsthāsvarvatah.

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. (Rg. 6-46-1)
235. Indra Devata, Praskanva Kanva Ṛshi

Abhi pra vah surādhasam indram arca yathā vide. Yo jaritr bhoyo maghava purūvasuḥ saha-sreneva 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. (Rg. 8-49-1)

236. Indra Devata, Nodha Gautama Ṛshi

Tam vo dasmaṁ īṭiṣaṁ vasor mandānam andhasaḥ. Abhi vatsam na svasareshape dhenavā indraṁ gīrbhir navāmahe.

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. (Rg. 8-88-1)

237. Indra Devata, Kali Pragatha Ṛshi

Bṛṅghaiṁ vīdaṁ suśiṣṭam śabād̄ utaye. Bṛṅghaiṁ nāṁ suśiṣṭe aśvaṁ hukṣe. Bṛṅghaiṁ nāṁ kāriṇm. (Rg. 8-47-1)
In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg. 8-66-1)

238. Indra Devata, Vasishtha Maitravaruni Ṛshi

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

239. Indra Devata, Medhatithi Kanva Ṛshi
Pibā sutasya rasino matsvā na indra gomataḥ. Āpir no bodhi sadhamādye vṛdhe’smāṇ avantu te dhiyah.

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

240. Indra Devata, Bharga Pragatha Ṛṣhi

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye.
Udvāvrṣasva maghavan gaviṣṭaya ud indrāśvamiṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)

241. Maruts Devata, Vasishtha Maitravaruni Ṛṣhi

Na hi vaścaramaṁ ca na vaisṭhāḥ pari-
maṁsate. Asmākam adya marutaḥ sute sacā viśve pibantu kāmināḥ.

O Maruts, vibrant givers of light and energy,
leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society. (Rg. 7-59-3)

242. **Indra Devata, Pragatha Ghaura Kanva Ṛshi**

\[\text{Mā cid anyad vi śaṅsata sakhāyo mā riśanyata.}
\text{Indramit stotā vrṣaṇaṁ sacā sute muhurukthā}
\text{ca śaṅsata.}
\]

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. (Rg. 8-1-1)

243. **Indra Devata, Puruhanma Angirasa Ṛshi**

\[\text{Na kiṣṭam karmaṇā naśad yaścakāra}
\text{sadāvṛdhham. Indram na yajñair viśvagūrtam}
\text{ṛbhvasam adhṛṣṭam dhrṛṣṇum ojasā.}
\]

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 by his own essential power. (Rg. 8-70-3)

244. **Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis**

\[ \text{Y ṛte cidabhiśriśaḥ purā jatrubhya āṭṛdaḥ. Sandhātā sandhim maghavā purūvasur niśkartā vihrutaṁ punah.} \]

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured. (Rg. 8-1-12)

245. **Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis**

\[ \text{Ā tvā sahasramā śataṁ yuktā rathe hiranyaye. Brahmayujo haraya indra keśino vahantu somapītaye} \]

\[ \text{II 245 II} \]

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence. (Rg. 8-1-24)
Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)
Tvam indra yaśā asyṛjīśi śavasaspatiḥ. Tvam vṛtrāṇi haṁsyapratīnyeka it purvanuttaś-carśaṁidhyatiḥ.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

249. Indra Devata, Medhyatithi Kanva Ṛshi

Indramiddevatātaya indram prayatyadhvare. Indram samīke vanino havāmaha indram 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. (Rg. 8-3-5)

250. Indra Devata, Medhyatithi Kanva Ṛshi

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito’bhistomair anūṣata.

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. (Rg. 8-3-3)

251. **Indra Devata, Medhyatithi Kanva Rshi**

Udu tye madhumattamā gira stomāsa ārate. Satrājito dhanasā aksītotayo 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. (Rg. 8-3-15)

252. **Indra Devata, Devatithi Kanva Rshi**

Yathā gaurō aparā kṛtaṁ trṣyannetyaveriṇām. Āpitve nah prapitve tūyam ā gahi kaṇveṣu su sacā pibā.

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

253. **Indra Devata, Bharga Pragatha Rshi**

Shraddhyanaḥ Sāchīpat Индр вишвवाभिरतिभि।
भग्ने हिल्ल्या यशस्वे वसुविदमनु शूरे चरामसि॥ २५३॥
Sagdhyūḥ śu śacīpata indra viśvābhīr ātibhiḥ. Bhagaṁ na hi tvā yaśasam vasuvīdam anu 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 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. (Rg. 8-61-5)

254. Indra Devata, Rebha Kashyapa Ṛshi

Yā indra bhuja ābharaḥ. svārvān asurebhyaḥ. Stotāramin maghavannasya 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. (Rg. 8-97-1)

255. Adityah Devata, Jamadagni Bhargava Ṛshi

Pra mitrāya prāryamṇe sacathyam rtāvaso. Varūthye śvaruṇe chandyam vacaḥ stotraṁ rājasu gāyata.
O Maruts, vibrant brilliant leaders of humanity,
worship Indra, lord omnipotent beyond all bounds,
study the divine powers immanent in nature,
with hymns of Vedic adoration. He is the destroyer of evil,
dispels darkness and ignorance,
and destroys the negative uncreative forces
with his thunderbolt of hundredfold power. (Rg. 8-89-3)

258. Indra Devata, Nrmedha and Purumedha Angirasas Rshis

Bæhad indråya gåyata maruto vætrahantamam.
Yena jyotirajanayann ætåvædho deva≈ devåya
jågævi.

O Maruts, vibrant leaders of humanity in knowledge and action,
sing the resounding songs of Sama which,
dispel the darkness and eliminate evil,
The same by which the sagely servants of
eternal law and cosmic yajna in the service of God
vitalise, recreate and extend that divine inextinguishable
light of life which is ever awake in the world of existence. (Rg. 8-89-1)

259. Indra Devata, Vasishtha Maitravaruni °Rshi

Indra kratu≈ na å bhara pitå putrebhyo yathå.
›ik¶å ƒo asmin puruhμuta yåmani j∂vå
jyotira‹∂mahi.

Bring us the divine vision, will and intelligence
O lover of truth and eternal laws and values of cosmic truth,
sing together, sing in the home and sing on joyous occasions collective, homely and celebrative
songs in honour of Mitra, lord of love and universal friendship,
Aryaman, lord of the paths of rectitude, and
Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities. (Rg. 8-101-5)

256. Indra Devata, Medhyatithi Kanva Ṛshi

Abhi två pūrvapîtaya indra stomebhir āyavaḥ.
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. (Rg. 8-3-7)

257. Indra Devata, Nrmedha and Purumedha Angirasau Rśhis

Pra va indrāya bṛhate maruto brahmārcata.
Vṛtraṁ hanati vṛtrahā śatakratur vajreṇa śataparvaṇā.
O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power. (Rg. 8-89-3)

258. Indra Devata, Nrmedha and Purumedha Angirasas Rshis

Bring us the divine vision, will and intelligence

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence. (Rg. 8-89-1)

259. Indra Devata, Vasishtha Maitravaruni Rshis

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. (Rg. 7-32-26)

260. Indra Devata, Rebha Kashyapa Rishi

Mā na indra parā vr̥ṇag bhavā naḥ sadhamādye. Tvam na uśī tvamin na āpyamin mā na indra parāvr̥ṇak.

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us. (Rg. 8-97-7)

261. Indra Devata, Medhatithi Kanva Rishi

Vayam gha tvā sutāvanta āpo na vṛktabarhiṣah. Pavitrasya prasravaṇeṣu vṛtraḥ pari stotāra āsate.

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)
262. Indra Devata, Bharadvaja Barhaspatya Rshi

Yad indra nāhuṣīśvā ojo nrmṇam ca krṣṭīṣu. Yadvā paṇca kṣiṭinām dyumnam ā bhara satrā viśvāni pauṃsya.|| 262||

Yad indra nāhuṣīśvā ojo nrmṇam ca krṣṭīṣu. Yadvā paṇca kṣiṭinām dyumnam ā bhara satrā viśvāni pauṃsya.

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that. (Rg. 6-46-7)

263. Indra Devata, Medhatithi Kanva Rshi

Satyamitthā vrṣedasi vrṣajūtir no’vitā. Vṛṣā hyugra śṛṇviṣe parāvati vrṣoarvāvati śrutaḥ.|| 263||

Satyamitthā vrṣedasi vrṣajūtir no’vitā. Vṛṣā hyugra śṛṇviṣe parāvati vrṣoarvāvati śrutaḥ.

True it is thus you are our protector, virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near. (Rg. 8-33-10)

264. Indra Devata, Rebha Kashyapa Rshi

Yachhākramis parāvati yadvarvāvati vṛṇnham. Ātatsva gībhīṛduṇgadīnā kēṣiḥbhī: sūtāvā āmā vīvāsati.|| 264||

Yachhākramis parāvati yadvarvāvati vṛṇnham. Ātatsva gībhīṛduṇgadīnā kēṣiḥbhī: sūtāvā āmā vīvāsati.
Yacchakrāsi parāvati yad arvāvati vrtrahan.
Atastvā gīrbhir dyugad indra keśibhiḥ sutāvān
ā vivāsati.

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light. (Rg. 8-97-4)

265. Indra Devata, Vatsa Ṛshi

Abhi vo viṛam andhaso madeśu gāya girā mahā vicetasam. Indraṁ nāma śrutyam śākinam vaco yathā.

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence. (Rg. 8-46-14)

266. Indra Devata, Bahradvaja Barhaspatya Ṛshi

Indra tridhātu śaraṇāṁ trivarūthāṁ svastaye. Chardir yaccha maghavadbhyāśca mahyāṁ ca yāvayā didyumebhyāḥ.

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and
materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them. (Rg. 6-46-9)

267. **Indra Devata, Nrmedha Angirasa Ṛshi**

Srāyanta iva sūryam viśved indrasya bhakṣata. Vasūni jāto janimānyojasā prati bhāgāin na dīdhimah.

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. (Rg. 8-99-3)

268. **Indra Devata, Puruhanma Angirasa Ṛshi**

Na sīm adeva āpa tadiṣṭam dīrghāyo martyah. Etagvā cidya etaśo yuyojata indro hari yuyojate.

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence. (Rg. 8-70-7)
269. Indra Devata, Nrmedha and Purumedha Angirasasu Ṛshis

आ नो विश्वासु हव्यमिन्द्र समत्तु भूषत।
उप ब्रह्माणि सवनानि वृत्त्रहन्त्य परमज्या ऋचीषम॥ २६९॥

Ā no viśvāsū havyam indraṁ samatsu bhūṣata. Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣama.

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. (Rg. 8-90-1)

270. Indra Devata, Vasishtha Maitravaruni Ṛshi

तवेदिन्द्रावम् बसु त्वं पुष्यसि मध्यमम्। सत्राविश्वस्य परस्य राजसि न किष्ट्वा गोः कृष्णवते॥ २७०॥

Taved indrāvamam vasu tvam puṣyasi madhyamam. Satrā viśvasya paramasya rājasi na kiṣṭvā goṣu vṛṇvate.

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No one can resist you among the lands and lights of the world. Who would not accept you? (Rg. 7-32-16)
269. **Indra Devata, Nrmedha and Purumedha Angirasasu Rshis**

Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuh.

Where do you move and reach? Where do you reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you. (Rg. 8-1-7)

270. **Indra Devata, Vasishtha Maitravaruni Rshis**

Vayam enam idā hyo’pipemeha vajrinam. Tasmā u adya savane sutam bharā nūnam 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. (Rg. 8-66-7)

271. **Indra Devata, Medhatithi Medhyatithi Kanvau Rshis**

Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuh.

Where do you move and reach? Where do you reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you. (Rg. 8-1-7)

272. **Indra Devata, Kali Pragatha Rshi**

Vayam enam idā hyo’pipemeha vajrinam. Tasmā u adya savane sutam bharā nūnam 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. (Rg. 8-66-7)

273. **Indra Devata, Puruhanma Angirasa Rshi**

Vayam enam idā hyo’pipemeha vajrinam. Tasmā u adya savane sutam bharā nūnam 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. (Rg. 8-66-7)
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. (Rg. 8-70-1)

274. **Indra Devata, Bharga Pragatha Ṛṣhi**

\[
\text{Yo rājā carṣaṇīnām yātā rathebhīr adhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭham yo vṛtrahā gṛṇe.}
\]

I adore Indra, lord supreme, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners. (Rg. 8-61-13)

275. **Indra Devata, Irimbithi Kanva Ṛṣhi**

\[
\text{Yo rājā carṣaṇīnām yātā rathebhīr adhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭham yo vṛtrahā gṛṇe.}
\]

O lord of human habitations, creator of the cosmic

\[
\text{Vāstospate dhruvā sthūṇāṁ satraṁ somyānāṁ. Drapsah purāṁ bhettā śaśvatīnāṁ indro munīnāṁ sakḥā.}
\]
home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages. (Rg. 8-17-14)

276. Indragnee Devata, Jamadagni Bhargava Ṛṣhi

व्रम्महान् असि सूर्यं बडादित्य महान्य असि।
महर्षि सती महिमा पनिष्टम महा देव महान्य असि॥ २७६॥

Banmahan ası sūrya baḍāditya mahān ası.
Mahas te sato mahimā paniṣṭama mahnā deva mahān ası.

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, most adorable. In truth, you are great, refulgent and generous. (Rg. 8-101-11)

277. Indra Devata, Devatithi Kanva Ṛṣhi

अश्रवी रथी सुरुपं इद्रोमा यदिन्त्र ते सखा। श्वात्रभाजा
वयस्मा सच्चे सदा चन्द्रेऽर्ति संभामुप॥ २७७॥

Aśvī rathī surūpa id gomān yad indra te sakha.
Śvātrabhājā vayasa sacate sadā candraīr yāti sabhām upa.

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and
gifts of existence, and he goes forward to the assembly of people with the graces of full moon among stars. (Rg. 8-4-9)

278. Indra Devata, Puruhanma Angirasa Ṛshi

Yad dyāva indra te śataṁ śataṁ bhūmīr uta syuḥ. Na tvā vajrint sahasram 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. (Rg. 8-70-5)

279. Indra Devata, Devatithi Kanva Ṛshi

Yad indra prāg apāg udag nyag vā hūyase nrbhiḥ. Simā purū nrṣūto asyānave’ṣi praśardha turvaṣe.

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. (Rg. 8-4-1)
280. Indra Devata, Vasishtha Maitravaruni Ṛshi

Kṣatramiṁnaṁ tva vasvaṁ māryāṁ dāthṛṣaṁti. Śraddhā hiṁ te mahavanaṁ paṁrheṁ dissertatione bhājī bhājāṁ sīṣaṁsati II 280 II

Kas tam indra tvā vasavā martyo dadharṣaṁti. Śraddhā hi te maghavan pārye divi vājī vājam siṣāsati.

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

281. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

Indragnī apāḍa iyam pūrvāṅgaṁ padvatibhyāṁ. Hitvā śiṁraṁ jihvāya rārapac carat triṁsāt padā nyakramāṁ II 281 II

Indrāṅgī apāḍa iyam pūrvāṅgaṁ padvatibhyāṁ. Hitvā śiṁrapac rārapac carat triṁsāt padā nyakramāṁ.

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space. (Rg. 6-59-6)

282. Indra Devata, Medhya Kanva Ṛshi

Indra devatī nedyāy āditāṁ mitaṁdhaṁbhārṣaṁtīṁ. Aṁ śaṇtam śaṇtamābhārāmbhīṁbhīṁa svaṁpe svaṁpīṁ II 282 II

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. (Rg. 8-4-1)
Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress. (Rg. 8-53-5)

283. Indra Devata, Nrmadha Angirasa Rishi

Ita uti vo ajaram prahetaram aprahitam.
Āśum jetāram hetāram rathātam atūram tugirayāvṛdham.

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. (Rg. 8-99-7)

284. Indra Devata, Vasishtha Maitravaruni Rishi

Mo su tvā vāghaṭasaṣa nāre asmanni riraman.
Ārāṭtādvā sadhamāḏaṁ na ā gahīha vā sannupa śṛudhi.

Let not your worshippers be far away from us, nor let them detain you. Come to our house of
celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

285. Indra Devata, Vasishtha Maitravaruni Ṛṣhi

Sunota somapāvne somam indrāya vajriṇe. Pacatā paktir avase krṣudhvamit pṛṇannit pṛṇate mayah.

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general. (Rg. 7-32-8)

286. Indra Devata, Bharadvaja Barhaspatya Ṛṣhi

Yaḥ satrāhā vicarśaṇir indram tam hūmaha vayam. Sahasramanyo tuvinṛmṇa satpate bhava samatsu no vṛdhe.

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding infinite passion vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in the struggles
of life. (Rg. 6-46-3)

287.  **Indra Devata, Paruchhepa Daivodasi Ṛshi**

शाचीभिन्नः शाचीवसु दिवानक्तः दिशस्यतम्।
मा वों रातिरूप दसल्क्तदा च नास्मद्राति: कदा च न्॥ २८७॥

*Sacībhīr naḥ śacīvasū divānaktam diśasyatam.*
*Mā vāṁ rātir upadasat kadā ca nāsmad rātiḥ Kadācana.*

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray, may your generosity never wear away from us. May our charity too never forsake us. (Rg. 1-139-5)

288.  **Indra Devata, Vamadeva Gautama Ṛshi**

यदा कदा च मीठुषे स्तोता जरेत मल्यः।
आदिद स्नेतेव वरूणा विषयि गिरा धतारे विन्नतानांम्॥ २८८॥

*Yadā kadā ca mīḍhuṣe stotā jareta martyah.*
*Adid vandeta varuṇam vipā girā dhartāram vivratānām.*

Whenever a mortal celebrant would appreciate, praise or exhalt the rich, generous and the magnanimous, let him with free and vibrant voice appreciate, exhalt and worship Varuna, universal supporter and sustainer of the people and powers of discipline, resolution and graciousness of generosity.

289.  **Indra Devata, Medhyatithi Kanva Ṛshi**

पाहि गा अन्धसौ मद इन्द्राय मेधातिथे। यः सम्मिश्रोः
हर्योऽहिः हिरण्ययः इन्द्रो चज्जी हिरण्ययः॥ २८९॥
Pahi gā andhaso mada indrāya medhyātithe.  
Yah sammiślo haryoryo hiranīyaya indro vajrī hiranīyayah.

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden bearer and pilot of the golden chariot of humanity. (Rg. 8-33-4)

290. Indra Devata, Bharga Pragatha Ṛshi

Ubhayaṁ śṛṇavac ca na indro arvāg idam vacah. Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā gamat. II 290 II

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. (Rg. 8-61-1)

291. Indra Devata, Medhatithi Medhyatithi Kanvaṉ Ṛshis

Mahē c ch n labhir: pṛṣa śulkaiv yāyase. II

Whenever a mortal celebrant would appreciate, praise or exhalt the rich, generous and the magnanimous, let him with free and vibrant voice appreciate, exhalt and worship Varuna, universal supporter and sustainer of the people and powers of discipline, resolution and graciousness of generosity.

288. Indra Devata, Vamadeva Gautama Ṛshi

Sacbhir nāvavasμu divānakta≈ di‹asyatam. Må v≈ rātir upadasat kadå ca nåsmad rāti¨ Kadåcana. II 288 II

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray, may your generosity never wear away from us. May our charity too never forsake us.
These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds. (Rg. 7-32-4)

Indra Devata, Vamadeva Gautama °Rshi

Ima indra madåya te somå‹ciktra ukthina¨. Madho¨ papåna upa no gira¨ ‹æƒu råsva stotråya girvaƒa¨.

Indra, adorable lord of knowledge, these some sanatives of the celebrant are for your joyous appreciation and acceptance. Pray listen to our voice of submission, taste, evaluate and promote this honey sweet of soma, and bless the celebrant with ample reward.

Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

Vasyān indrāsi me pituruta bhrātur bhūjat: ।

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother). (Rg. 8-1-6)

Indra Devata, Vasishtha Maitravaruni Ṛshi

Ima indrāya sunvire somāso dadhyāśirah. Tān ā madāya vajrahasta pītaye haribhyāṁ yāhyoka ā.
These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds. (Rg. 7-32-4)

294. Indra Devata, Vamadeva Gautama Ṛṣhi

Ima indra madāya te somāścikitra ukthinaḥ. Madhoḥ papāna upa no girāḥ śṛṇu rāsva stotrāya girvāṇaḥ.

Indra, adorable lord of knowledge, these some sanatives of the celebrant are for your joyous appreciation and acceptance. Pray listen to our voice of submission, taste, evaluate and promote this honey sweet of soma, and bless the celebrant with ample reward.

295. Indra Devata, Medhatithi Medhyatithi Kanvas Vishwamitra ityeke Ṛshis

Ā tvāḥ dya sabardughām huve gāyatravepasam. Indram dhenuṁ sudughām anyāṁ iṣam urudhārāṁ araṅkṛtam.

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs.
of adoration, omnipotent and omnificent, generous as
Mother Nature, giver of ample gifts beyond the earth
and the earthly cow, harbinger of showers of the
cherished nectar milk of life, all blissful and gracious.
(Rg. 8-1-10)

296. **Indra Devata, Nodha Gautama Ṛshi**

Na tvā bṛhanto adrayo varanta indra vīḍavaḥ.
Yacchikṣāsī stuvate māvate vasu na kiṣṭadā
mināti te.

Not the mighty fixed mountains can restrain you,
Indra, generous lord, when you come to give wealth to
a celebrant like me. No one can stop and frustrate your
will. (Rg. 8-88-3)

297. **Indra Devata, Medhatithi Kanva Ṛshi**

Ka ḍim veda sute sacā pibantaṁ kadavyo dadhe.
Ayaṁ yah puro vibhinatyojasā mandānah
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? (Rg. 8-33-7)
298. **Indra Devata, Vamadeva Gautama Ṛshi**

Yad indra śāso avrataṁ cyāvayā sadasaspari.
Asmākam aṁśum maghavan puruspṛham vasavye adhi barhaya.

Indra, ruler of the commonwealth, as you are ruler of the law and keeper of the discipline of creativity and yajnic production, pray remove from the house of yajna the person who cannot observe the discipline and does not keep the pace of creativity and contribution. O lord of power and wealth, advance and on top promote our soma sanative of universal value and interest for the peace, progress and affluence of the nation.

299. **Indra and others Devata, Vamadeva Gautama Ṛshi**

Tvasṭā no daivyam vacaḥ parjanyo brahma-

May Tvashta, divine spirit of natural evolution of forms and institutions, our divine Word, Parjanaya, soma showers of vitality, Brahma-Naspati, sun and divine cosmic protection and inviolable mother Infinity along with our brothers and our progeny protect and justify our saviour and inviolable word of promise and resolution for the safety and security of life and the environment.
300. Indra Devata, Shrushtigu Kanva Ṛshi

Kadācana starīrasi nendra saścasi dāśuse. Upopennu maghavan bhūya in nu te dānam devasya pṛcyate.

Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver. (Rg. 8-51-7)

301. Indra Devata, Medhyatithi Kanva Ṛshi

Yuṅkṣvā hi vṛtrahantama hari indra parāvataḥ. Arvācīno maghavant somapītaya ugra rṣyebhir ā gahi.

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory. (Rg. 8-3-17)

302. Indra Devata, Nrmmedha Angirasa Ṛshi

S tvaṁidā hṛo nṛorośīpyaṇu vṛtrinā bhūryaṁ. Sa indra stōmavahās īh śrṣṭyāpu suṣasraya gahi. 302
Tvāṁ idā hyo naro’pīpyan vajrin bhūrṇayah.  
Sa indra stomavāhasa iha śrūdhyupa svasaram ā gahi.

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

303. **Usha Devata, Vasishtha Maitravaruni Ṛshi**

प्रत्यु अदर्श्यायत्युच्चन्ति दुहिता दिवः। अपो मही वृणुते  
चक्रूषा तमो ज्योतिष्क्रोणति सुनारी॥ ३०३॥

Pratyu adarśyāyatyaucchantō duhita divah. Apo  
mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day. (Rg. 7-81-1)

304. **Ashvinau Devate, Vasishtha Maitravaruni Ṛshi**

इमाः उ वां दिविष्टय उस्ता हवन्ते अश्विना।  
अर्यं वामहेश्ववसे शाचीवसू विशांविरं हि गच्छथ:॥ ३०४॥

Imā u vām diviṣṭaya usrā havante aśvinā. Ayaṁ  
vāmahve’vase śacīvasū viśāṃ viśāṃ hi  
gacchathaḥ.

Brilliant Ashvins, these yajakas dedicated to life  
divine invoke and call upon you for light, and I too, O  
versatile commanders of the wealth of knowledge,  
power and vision, invite you and pray for protection
and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)

305. Ashvinau Devate, Ashvinau Vaivasvatau Rshis

Kuṣṭhah ko vāmaśvinā tapāno devā martyrāḥ. Ghnatā vāmaśnayā kṣapamāṇo ’ṣunetthamau ādvanyathā.

O divine Ashwins, sun and moon, who on earth is the mortal that can give the refulgence you have? None. And would you abandon the man living on earth, extracting soma and regaling you with the nectar radiating from sun, beaten by thunder, and showered by clouds on earth this way or otherwise?

306. Indra Devata, Praskanva Kanka Ṛshi

Ayaṁ vāṁ madhumattamaḥ sutāḥ somo diviśṭiśu. Tamaśvinā pibatāṁ tiroahnyam dhattam ratnāni dāśuṣe.

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you in morning yajnas so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity. (Rg. 1-47-1)
307. **Indra Devata, Medhatithi Medhyatithi Kanvau Rshi**

अ त्वा सोमस्य गद्यम सदा याचनाभ ज्या।
भूणिः मृगः न सवनेषु चुकुल्क कं ईशानं न याचिषत॥ ३०७॥

Ā tvā somasya galdayā sadā yācannahāṃ jyā. Bhurṇīṁ mṛgaṁ na savaneṣu cukrūdham ka īsānam na yāciṣat.

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent? (Rg. 8-1-20)

308. **Indra Devata, Devatithi Kanva Rshi**

अध्वर्यो द्रावयां त्वम सोमम इंद्रहः पिपासति।
उयो नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा॥ ३०८॥

Adhvaryo drāvayā tvam somam indraḥ pipāsati. Upo nūnāṃ yuyuṣe vrṣaṇā harī ā ca jagāma vrtrahā.

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived. (Rg. 8-4-11)

309. **Indra Devata, Vasishtha Maitravaruni Rshi**

अभीष्टस्तत्तदा भरेन्द्र ज्याय: कनीयसः।
पुरुवसुहि मधवानू बभूतिष्ठ भरेभरे च हव्य॥ ३०९॥

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Abhīṣatastadda bharendra jyāyaḥ kanīyasah. Purūvasurhi maghavan babhūvitha bharebhare ca havyaḥ.

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest. (Rg. 7-32-24)

310. Indra Devata, Vasishtha Maitravaruni Ṛshi

Yadindra yāvatas tvam etāvad aham iṣīya. Stotāram iddadhīse radāvaso na pāpatvāya raṁsiṣam.

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. (Rg. 7-32-18)

311. Indra Devata, Nrmeha Angirasa Ṛshi

Tvamindra pratūrtīṣvabhi viśvā asi sprdhah. Aṣastihā janitā vṛtratūrasī tvam turya 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. (Rg. 8-99-5)

312. Indra Devata, Nodha Gautama Ṛṣhi

Pra yo ririkṣa ojasā divāḥ sadobhyaspāri. Na tvā vīvyāca raja indra pārthivamati viśvam vavakṣītha.

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life. (Rg.8-88-5)

313. Indra Devata, Vasishtha Maitravarunī Ṛṣhi

Asāvī devaṁ gorjīkamandho nyasminindro januśemuv voca. Bodhāmasi tvā haryaśva. yajñairbodhā na stomam andhaso madeṣu.

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite
you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment. (Rg. 7-21-1)

314. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

_Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no’vitā vṛdhaściddado vasūni mamadaśca somaiḥ._

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence. (Rg. 7-24-1)

315. **Indra Devata, Gatu Atreya Ṛshi**

_Adardarut samasṛjo vi khāni tvam arnavān badbadhānāṁ aramṇāḥ. Mahāntamindra parvataṁ vi yadvaḥ sṛjaddhārā ava yaddā-navān han._

Indra, maker and breaker of things, you break
open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud. (Rg. 5-32-1)

316. Indra Devata, Prthu Vainya Rshi

Suṣvāṇāsa indra stumasi tvā sanisyantaścittuvinṛṃṇa vājam. Ā no bhara suvitam yasya konā tanā tmanā sahyāma tvotāḥ.

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of life to the fulfilment of our heart and soul. (Rg. 10-148-1)

317. Indra Devata, Saptagu Angirasa Rshi

Jagṛhmā te daksinām indra hasteṁ vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śura gonaṁsaṁabhyam citram vrṣaṇaṁ rayim dāḥ.

Indra, lord ruler, controller, promoter and giver
of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness. (Rg. 10-47-1)

318. Indra Devata, Vasishtha Maitravaruni Ṛshi

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word. (Rg. 7-27-1)

319. Indra Devata, Gauriviti Shaktya Ṛshi
Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares. (Rg. 10-73-11)

320. Indra Devata, Vena Bhargava Ṛshi

Nāke suparṇamupā yat patantaṁ hṛdā venanto abhyacaksata tvā. Hiranyapakṣam varuṇasya dūtaṁ yamasya yonau śakunāṁ bhuranyum.

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe. (Rg. 10-123-6)

321. Indra Devata, Brhaspati or Nakula Ṛshi

Bṛhma jñānāṁ prathīm purasattādhi sīmatā: suroḻo vān ācaḥ: ||

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Brahma jajñānam prathāmam purastādvi sīmataḥ surucō vena āvah. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonim asataśca vivah.

Brahma, first and ultimate self-manifestive self-refulgent reality of existence since eternity, from the law and potential of its own essence, invokes Prakṛti, original Nature, mother cause of all past, present and future objects of the universe, and thence creates the great and glorious objects over the vast regions of space which are exemplary revelations of its power of creation and its glory of Being. Brahma is the only object of love and worship.

322. Indra Devata, Suhotra Bharadvaja Ṛṣhi

अपूर्व्याः पुरुषमान्यस्य महे वीराय तवसे तुराय। विरधिने वल्लिणो शतमानिः वचास्यस्येः स्थविराय तस्माः॥ ३२२ ॥

Apūrvyā purutamānysmai mahe vīrāya tavase turāya. Virapśine vajrīne šantamānī vacān-syasmai sthavirāya takṣuh.

Let me compose an original and comprehensive song of praise in my own words in a state of peace overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity. (Rg. 6-32-1)

323. Indra Devata, Dyuṭana Maruta Ṛṣhi

अव द्रप्सों अशुमतीमतिष्ठदीयन: कृष्णो दशार्थः
सहस्रः। आवत्तमिन्द्र: शच्चा धमन्तमपः स्त्रीहिंतिः नृपणाः
अध्यात्म:॥ ३२३ ॥

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil. (Rg. 8-96-7)
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. (Rg. 8-96-13)

324. **Indra Devata, Dyutana Ṛshi**

\[\text{Vytrasya tvā śvasathādiśamāṇā viśve devā ajahurye sakhāyaḥ. Marudbhirindra sakhyam te astvathamā viśvāḥ prtana jayāsi.}\]

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil. (Rg. 8-96-7)

325. **Indra Devata, Brihaduktha Vamadevya Ṛshi**

\[\text{Viś Dhanaṃ samāna bhūtān yuvān samān parītā Jagār.} \]

Devasya pāñchay kāvyā mahāvāya māmar s tāman || 3 25 ||
Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)

326. Indra Devata, Dyutana Maruta Rṣhi

Tvaṁ ha tyat saptabhyo jāyamāno’sátrubhyo abhavaḥ śtrurindra. Gūḍhe dyāvāpṛthivī bhuvanebhyo anvavindo vibhumadbhyo bhuvanebhyo raṇam 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. (Rg. 8-96-16)

327. Indra Devata, Vamadeva Gautama Rṣhi

Medhān tva vaṣṭrāṇāṁ bhūṣṭhāmabhīm puñḍrasmānaṁ vṛṣṣabhī sātrupastumā. Kārṣṭāyaṁsūṣṭaṁpuruṣāyurindraṁ chakṣum vṛtrahṛṇaṁ gūṇīṣe)

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I, seeker and celebrant, adore you, Indra, like a friend, like a divine Voice, wielder of thunder, fire armed, destroyer of multitudes, virile and generous, stable beyond disturbance, heaven high, and breaker of the clouds. You are the master, you reduce the enemy to dust.

328. Indra Devata, Vasishtha Maitravaruni Ēṛshi

Pra vo mahe mahevṛdhhe bharadhvam pra-
cetase pra sumatim kṛṇudhvam. Viśaḥ pūrvīḥ
pra cara carṣaṇipṛāḥ.

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. (Rg. 7-31-10)

329. Indra Devata, Vishvamitra Gathina Ēṛshi

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. (Rg. 8-96-16)
Śunam huvema maghavānam indram asmin bhare nrtamaṁ vājasātau. Śrṇvantam ugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhānāṇi.

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life. (Rg. 3-30-22)

330. Indra Devata, Vasishtha Maitravaruni Ṛshi

उदु ब्रह्माण्यैरत्र श्रवस्येनन्त्र समयें महयावशिष्य। आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचासिः। ३३०।

Udu brahmāṇyaairatṛ śravasyendram samarye mahayā vasiśtha. Ā yo viśvāni śravasa tatānopaśroatā ma īvato vacāsi.

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.(Rg.7-23-1)

331. Indra Devata, Gauriveeti Shaktya Ṛshi

चक्रः यद्स्याप्या निष्नतमुतो तदस्मै मध्विच्छव्यात।
पृथिवियामतितिः यदूः पयो गौधद्धा ऊष्ट्रीष्णु। ३३१।

Cakra yadasyāpaya nisattamuto tadasmē madhvichchhayāt. Pṛthivīyamatiṁti yadūḥ payo gaudhadha ousṭrīṣṇu.
We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life. (Rg. 3-30-22)

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy. (Rg. 10-178-1)
Trātāram indram avitāram indram havehave suhavām śūramindram. Huve nu śakram puruhūtam indram idam havir maghavā vetvindraḥ.

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked and adored. May Indra bring us the good life and all round well being. (Rg. 6-47-11)

334. **Indra Devata, Vimada Aindra or Vasukrid Vasukra Ṛshi**

\[ Yajāmaha indram vajradakṣiṇam harīnāṃ rathyān vinivratānām. Pra śmaśrubhirdodhuvarādhvadhā bhuvadvī senābhirbhayamāno vi rādhasā. \]

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement. (Rg. 10-23-1)

335. **Indra Devata, Vamadeva Gautama Ṛshi**

\[ Yo no vanavriniḥ yudhāḥ śutvaḥ ugaṃ vā. Kṣiṇaḥ yudhāḥ śutvaḥ astvotāḥ. \]

Indra, ruler of the world, whoever the mortal single or commanding a force, proud and impetuous, that faces us with the intent to destroy, pray beat them by your power in battle. May we, brave and advancing under your protection, defeat them and keep them under control.
Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory. (Rg. 4-17-8)

336. Indra Devata, Vamadeva Gautama Ṛṣhi

Yo no vanuṣyannabhidāti martā ugaṇā vā manyamāṇasturo vā. Kṣidhi yudhā śavasā vā tamindrābhī śyāma vrṣamaṇastvoiāḥ.

Indra, ruler of the world, whoever the mortal single or commanding a force, proud and impetuous, that faces us with the intent to destroy, pray beat them by your power in battle. May we, brave and advancing under your protection, defeat them and keep them under control.

337. Indra Devata, Vamadeva Gautama Ṛṣhi

Yē vṛttēṣu kṣiṭītyāḥ śvārṣṭāmaṇa yē yuṣṭēṣu tuṣṭāṇāṁ hāvanте. Yē śūrṣātya śyāpāmupajanā yē viśprāso vājaṇṇानте s

Hānё: II 337 II
Whom people invoke and call in the struggle for light and enlightenment against darkness and evil, that is Indra.

Whom they call upon and press forward when the battle is raging, for victory, or when the vision is close to the mind in communion and they yarn for the union, that is Indra.

Whom the sages inspire and applaud in the contests of the veterans for scientific achievement, or when the plans for action, water and energy are ripe for the green signal, that is Indra.

338. **Indraparvatau Devata, Vishvamitra Gathina Ṛṣhi**

\[\text{Indrāparvatā bṛhatā rathena vāmīrisa ā vahatam suvīrāh. Vītam havyānyadhvareṣu devā vardhethāṁ gīrhiridayā madantā} \]

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration. (Rg. 3-53-1)
PART-I (Purvarchika) Aindra Kanda, Chapter–3

Ya≈ vætre¶u k¶itaya¨ spardhamånå ya≈
yukte¶u turayanto havante. Ya≈ ‹μurasåtau
yama-påmupajman ya≈ vipråso våjayante sa
indra¨.

Whom people invoke and call in the struggle for
light and enlightenment against darkness and evil, that
is Indra.

Whom they call upon and press forward when
the battle is raging, for victory, or when the vision is
close to the mind in communion and they yarn for the
union, that is Indra.

Whom the sages inspire and applaud in the
contests of the veterans for scientific achievement, or
when the plans for action, water and energy are ripe for
the green signal, that is Indra.

338. Indraparvatau Devata, Vishvamitra Gathina °Rshi

Indråparvatå bæhatå rathena våm∂ri¶a å
vahatam suv∂råh. V∂ta≈ havyånyadhvare¶u
devå vardhethå≈ g∂rbhiriŒayå madantå.

Indra and Parvata, sun and cloud, come on the
grand chariot of light, wind and rain, bring us lovely
foods and drinks of energy for the heroic people, O
powers divine and generous, receive the offerings in
the yajnas of love, faith and non-violence, feed on the
music of the songs, and wax with the hymns of
celebration. (Rg. 3-53-1)

339. Indra Devata, Renu Vaishvamitra °Rshi

Indråya giro anišitasargå apah prairayat
sagarasya budhnåt. Yo akšeneva cakriyau
śacībhirvisvaktastambha prthivīmuta dyåm.

Sing songs of praise in honour if Indra who makes
incessant streams of water flow from the oceans of space
and sky, and, with his cosmic power and actions, sustains
the heaven and earth in motion like wheels of a chariot
held in balance by the axle. (Rg. 10-89-4)

340. Indra Devata, Vamadeva Gautama °Rshi

Aa tva saha: sakhya vavṛtyustiråh purū
cidarnāvāñjagamyåh. Piturna pätam ādadhita
vedhå asmin kśaye prataråm didyånah.

With love and devotion, friendly celebrants come
to you, Indra, who pervade and transcend the vast spaces
of existence a long long way. And I pray that shining
self-refulgent in this world and knowing your parental
obligation, you bless the father with a son. (Rg.10-10-1)

341. Indra Devata, Vamadeva Gotama °Rshi

Kåo atå yuddhe dhåri gå jñataså śiśmevåto bhamåto duhåsyåtu.
Aasågåyamapamśuahå māyåbhuńya èṣåṃ bhuńyamårādyatå
jñåvåtå. II 341 II
Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins the men of noble action, heroes of passion and righteousness, maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long. (Rg. 1-84-16)

342. Indra Devata, Madhucchanda Ṛshi

Gāyanti tvā gāyatrīṇo ‘rcantyarkamarkaṁkaṇaḥ.  
Brahmāṁstvā śatakṛata udvamśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family. (Rg. 1-10-1)

343. Indra Devata, Jeta Madhucchandasa Ṛshi

Indram viśvā avīṛdhantsamudravyacasaṁ girah. Rathaṁ tamāṁ rathināṁ vājānāṁ satpatim patim.

May all the songs of divine love and worship...
celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)

344. Indra Devata, Gotama Rahugana Ṛshi

Imam indra sutaṁ piba jyeṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā rtaṣya sādane.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart. (Rg. 1-84-3)

345. Indra Devata, Atri Bhauma Ṛshi

Yadindra citra ma iha nāsti tvādātamadrivaḥ. Rādhistanno vidadvasa ubhayā hastyā bhara.

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, give us with both hands. (Rg. 5-39-1)
346. Indra Devata, Tirashchi Angirasa Ṛshi

Srúdhí havaṁ tiraścyā īndrā yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāṁ asi. ॥ ३४६ ॥

Śrudhī havāṁ tiraścyā īndrā yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāṁ asi.

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

347. Indra Devata, Gotama Rahugana Ṛshi

Asāvi soma īndra te śaviśtha dhṛṣṭavā gahi.
Ā tvā Pṛṇaktvindriyaṁ rajaḥ sūryo na raṃśibhīḥ. ॥ ३४७ ॥

Asāvi soma īndra te śaviśtha dhṛṣṭavā gahi.
Ā tvā Pṛṇaktvindriyaṁ rajaḥ sūryo na raṃśibhīḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays. (Rg. 1-84-1)

348. Indra Devata, Nipatithi Kanva Ṛshi

Endra yāhi haribhirupa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divam yaya divāvaso. ॥ ३४८ ॥

Endra yāhi haribhirupa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divam yaya divāvaso.

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and
instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)

349. **Indra Devata, Tirashchi Angirasa Ṛshi**

Ā tvā gīro rathirivāsthuh suteṣu girvāṇah. Abhi tvā samanūṣata gāvo vatsam na dhenavaḥ.

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you. (Rg. 8-95-1)

350. **Indra Devata, Vishvamitra Gathina Ṛshi**

Eto nvindraṁ stavāma śuddham śuddhena sāmnā. Śuddhair ukthair vāvṛdhvāṁsam śuddhairāśīrvān mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

351. **Indra Devata, Tirashchi Angirasa Ṛshi**

Yah rāviṁ vohṛtiṁ mahānaṁ nivaṁnaṁvratam: ॥
Sāṁ: sūt: े इन्द्र तेजस्तिथि स्ववधापते मद्द: ॥ ३५१ ॥
Yo rayijn vo rayintamo yo dyumnairdyumna-vattamaḥ. Somah sutah sa indra te’sti svadhā-pate madah.

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy. (Rg. 6-44-1)
Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy. (Rg. 6-44-1)
352. Indra Devata, Bharadvaja Barhaspatya Rṣhi

Pratyasmai pipiṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye’paścādadhvane naraḥ.

O people, lovers of yajna, provide all facilities of the world for this Īndra, ruler and patron of knowledge and culture, bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

353. Indra Devata, Vamadeva or Shakaputa Rṣhi

Ā no vayo vayaḥ śayam mahāntam gahvareṣṭhām.
Mahāntam pūrviṇeṣṭhāmuḥrghaḥ vacho āpāvadhīḥ.

Indra, give us a full age of good health, bless our soul vested and rested in existence, raise it to greatness now lying in the depth of the heart cave, and raise our mind and intelligence, bound by previous karma, to purity and efficiency. Cleanse our thoughts and speech of violence and passion.

354. Indra Devata, Priyamedha Angirasa Rṣhi

Sa pūrvyo mahāntaḥ venaḥ krātubhir ānaje.
Yasya dvārāḥ manuḥ pīṭheḥ deśya ānaje.

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity. (Rg. 8-63-1)
352. **Indra Devata, Bharadvaja Barhaspatya Ṛshi**

Pratyasmai pip∂¶ate vi‹våni vidu¶e bhara.  
AraΔgamåya jagmayeípa‹cådadhvane nara¨.

O people, lovers of yajna, provide all facilities of the world for this Indra, ruler and patron of knowledge and culture, bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

353. **Indra Devata, Vamadeva or Shakaputa Ṛshi**

Å no vayo vaya¨ ‹ayam mahåntam gahva-  
re¶¢håm mahåntam purviƒe¶¢håm ugram vaco  
apåvadh∂¨.

Indra, give us a full age of good health, bless our soul vested and rested in existence, raise it to greatness now lying in the depth of the heart cave, and raise our mind and intelligence, bound by previous karma, to purity and efficiency. Cleanse our thoughts and speech of violence and passion.

354. **Indra Devata, Priyamedha Angirasa Ṛshi**

Två ratha≈ yathotaye sumnåya vartayåmasi.  
Tuvikμurmim æt∂¶aham indra≈ ‹avi¶¢ha  
satpatim.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies. (Rg. 8-68-1)

355. **Indra Devata, Pragatha Kanva Ṛshi**

Sa pμurvyo mahonå≈ venaḥ kratubhir ānaje.  
Yasya dvårå manuḥ pitā deveśu dhiya ānaje.

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity. (Rg. 8-63-1)

356. **Dadhikrava Agni Devata, Shyavashva Atreya Ṛshi**

Yad∂ vahantyå‹avo bhråjamånå rathe¶vå.  
Pibanto madira≈ madhu tatra śravāṃsi kṛṇvate.

Where the alert and instantly moving Maruts, veteran scholars and achievers brilliant with knowledge
and efficiency, take Indra, the ruler, by chariots of
dynamic scientific advancement, to yajnic
congregations, there enjoying the honey sweets of soma
and exciting possibilities they create wealth of food,
energy and excellences of art and culture.

357. Indra Devata, Shamuyu Barhaspatya Rishi

Tyamu vo aprahanam grnise savasaspatim. 
Indram viśvāsāham naram ṣaciṣṭham 
viśvavedasam.

All ye children of the earth, for you all I praise
and celebrate that Indra, lord dispenser of justice and
punishment without anger or violence, commander of
power and forces of the nation, challenger of all negative
forces of the world, leader of humanity, and great and
glorious ruler of the men of vision and acts of universal
value. (Rg. 6-44-4)

358. Dadhikra Devata, Vamadava Gautama Rishi

Dadhikrāvno akāriṣaṁ jiṃṇorāsasya vājinaḥ. 
Surabhi no mukha karat pra na āyūṣi tārisat.

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. (Rg. 4-39-6)
359. **Indra Devata, Jeta Madhucchandasa Ṛshi**

Purām bhinduryuvā kaviramitaujā ajāyata. Indro viśvasya karmaṇo dhartā vajrī puruṣṭutah.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence. (Rg, 1-11-4)

360. **Indra Devata, Priyamedha Angirasa Ṛshi**

Prapra vastriṣṭubham iṣam vandadvī-rāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development. (Rg. 8-69-1)

361. **Indra Devata, Vamadeva Gautama Ṛshi**

And efficiency, take Indra, the ruler, by chariots of dynamic scientific advancement, to yajnic congregations, there enjoying the honey sweets of soma and exciting possibilities they create wealth of food, energy and excellences of art and culture.
Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement. (Rg. 1-10-5)

Veteran self-established sages who know the light of divinity and divine creation, having realized the truth in their mind and vision, say that there are two forces of Kashyapa, divine Intelligence, both simultaneous, whose sole law and purpose is to maintain the cosmic yajna of creative evolution through the operations of nature: these forces are like twins and complementary: centrifugal and centripetal versions of the divine cosmic energy.

362. Indra Devata, Priyamedha Angirasa Rshi

**Arcata prârcatâ narâhi priyamedhâso arcata.**
Arcantu putrakâ uta puramid dhrşñvarcata.

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. (Rg. 8-69-8)

363. Indra Devata, Madhucchanda Rshi

**Ukthamindrâya šaãsyaãm vardhanam purunißidhe. Šakro yathâ suteãsu no rârañat sakhyeãsu ca.**
Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement. (Rg. 1-10-5)

364. Indra Devata, Priyamedha Angirasa Ṛshi

Viśvānarasya vaspatim anānatasya śavasaḥ. Evasaṣa ca rhatānām uṭī huve rathānām.

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the dynamics of his moving powers of nature and humanity. (Rg. 8-68-4)

365. Indra Devata, Bharadvaja Barhaspatya Ṛshi

Sa ghā yaste divo naro dhiyā martasya śamataḥ. Uṭī sa bṛhato divo dviṣo aṁho na tarati.

The mortal man at peace who with his intelligence and holy action serves, worships and offers homage to you, Indra, lord and leader of the light of heaven, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil. (Rg. 6-2-4)
O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakṛti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? (May the heaven and earth know and reveal it for us.) (Rg. 1-105-5)

369. Indra Devata, Vamadeva Gautama Ṛṣhi

Vibhuşṭa indra rādhaso vibhvī rātiḥ satakrato. Athā no viśvacarṣaṇe dyumnaṁ sudattra mañhaya.

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights. (Rg. 5-38-1)

367. Indra Devata, Praskanva Kanva Ṛṣhi

Vayaścitte patatrito. dvipāccatuspādarjuni. Uṣāḥ prārannṛtūṁrānu divo antebhyaspari.

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival. (Rg. 1-49-3)

368. Indra Devata, Trita Aptya Ṛṣhi

Amī ye devā sthāna madhyā ā rocane divāḥ. Kadva ṛtam kadamṛtam kā pratnā va āhutiḥ.
O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakṛti in the cosmic yajña? What is going to be the last and closing oblation in the cosmic vedi? (May the heaven and earth know and reveal it for us.) (Rg. 1-105-5)

369. Indra Devata, Vamadeva Gautama Ṛṣhi

ऋच्छ साम यजामहे याभ्या कर्माणि कुप्वते।
वि ते सदसी राजतो यज्ञेदेवेशु बक्ष्ठत॥ ३६९॥

Ṛcaṁ sāma yajāmahe yābhyām karmāṇi kṛṇvate. Vi te sadasi rājato yajñāṁ deveśu vakṣataḥ.

We use and chant Rks and Samans while we perform yajña, (Rks which give us the knowledge of the facts and processes of nature to be applied in programmes of human action, and the Samans which joyously celebrate the successful completion of the programme). By these, all works are initiated, conducted and completed. They shine, resonate, and glorify the yajña in the hall and they conduct the yajña in the divine forces of nature in the universe.

370. Indra Devata, Rebha Kashyapa Ṛṣhi

विष्ववा पुत्ना अभिभुतेन नरः समुत्ततशुरिन्द्र जजनुष्च राजसे। क्रांचे वरे स्थ्रिय-न्यायोगी मुतोगमोजिष्ठै तरसं तरस्वि-नम्॥ ३७०॥
371. Indra Devata, Suveda Shailushi Ṛshi

Śratte dadhāmi prathamāya manyave’han yad dasyum naryam viverapaḥ. Ubhe yattvā rodasī dhāvatāmanu bhyasātte śuṣmāt prthivī cid-adrivaḥ.

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe. (Rg. 10-147-1)
372. Indra Devata, Vamadeva Gautama Ṛṣhi

Sameta viśvā ojasā patiṁ divo ya eka id bhūr-atithir janānām. Sa pūrvo nūtanamājigīṣam tam varttanīranu vāvṛta eka it.

All ye people of the world, come together with all your power and luster under one banner of the sole lord of the universe who, alone by himself, is the one adorable lord of humanity. He, the one eternal absolute lord, by himself alone, initiates and guides the ever new emerging persons and powers keen for success and victory to tread on the paths of action they should follow.

373. Indra Devata, Angirasa Savya Ṛṣhi

Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Na hi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati taddharya no vacah.

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with
grace. (Rg. 1-57-4)

374. Indra Devata, Vishvamitra Gathina Ṛshi

Address these comprehensive words of prayer and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord. (Rg. 3-51-1)

375. Indra Devata, Krishna Angirasa Ṛshi

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 of glory, power and purity, for all round protection, promotion and well being. (Rg. 10-43-1)
376. Indra Devata, Angirasa Savya Ṛshi

Abhi tyāṁ meśam puruhūtām rgmiyam indraṁ gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣāṁ bhuje māṁhiṣṭhamabhi vipramarcata.

With holy words and songs of adoration, worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and honoured, master of the Riks, wielder of wealth deep as ocean, greatest of the great, and lord of knowledge and wisdom. His gifts and graces for humanity range around like rays of the lights of heaven for the joy of the people. O people of the world, thank and adore the lord all wise and most gracious. (Rg. 1-51-1)

377. Indra Devata, Angirasa Savya Ṛshi

Tyāṁ su meśaṁ mahyā svarvidaṁ śataṁ yasya subhuvah sākamāryate. Atyaṁ na vājaṁ havanasyaṁ ratham indraṁ vavṛtyāṁ avase suvṛktibhiḥ.
Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

380. Indra Devata, Angirasa Kutsa °Rshi

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship. (Rg. 1-101-1)

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot. (Rg. 1-52-1)

378. Indra Devate, Bharadvaja Barhaspatya Ṛshi

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful. (Rg. 6-70-1)

379. Dyava prithivee Devate, Medhatithi Kanva Ṛshi

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

380. Indra Devata, Angirasa Kutsa Ṛshi

Pra mandine pitumadarcata vaco yah krṣṇagarbhā nirahannṛjīśvanā. Avasyavo vrṣaṇam vajradakṣiṇāṁ marutvantāṁ sakhyāya huvemahi."

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship. (Rg. 1-101-1)
381. Indra Devata, Narada Kanva Ṛshi

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he. (Rg. 8-13-1)

382. Indra Devata, Goshuktyashvasuktinau Ṛshi

383. Indra Devata, Goshuktyashvasuktinau Ṛshi

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. (Rg. 8-15-1)
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. (Rg. 8-15-4)

384. **Indra Devata, Parvata Kanva Ṛshi**

Yat somam indra viṣṇavi yadvā gha trita āptye.
Yadva 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. (Rg. 8-12-16)

385. **Indra, Devata, Vishvamana Vaiyashva Ṛshi**

Edu madhor madintaraḥ siñcādhvaryaḥ andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.

And O high priest of the creative yajña 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. (Rg. 8-24-16)

386. **Indra, Devata, Vishvamana Vaiyashva Ṛshi**

And the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped. (Rg. 8-24-16)
Endumindrāya siṅcata pibāti somyaṁ madhu.
Pra rādhāṇsi codayate mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and with his greatness inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

387. Indra, Devata, Vishvamana Vaiyashva Ṛshi

Eto nvindraṁ stavāma sakhāyāḥ stomyaṁ naram. Kṛṣṭūryo 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. (Rg. 8-24-19)

388. Indra Devata, Nrmedha Angirasa Ṛshi

Indrāya sāma gāyata viprāya bṛhate bṛhat. Brahmakṛte vipaścīte panasyaṁve.

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. (Rg. 8-98-1)
389. Indra Devata, Gotama Rahugana Rishi

Ya eka idvidayate vasu martāya dāsuṣe. Iśāno apratiśkuta 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. (Rg. 1-84-7)

390. Indra, Devata, Vishvamana Vaiyashva Rishi

Sakhāya ā śiśāmahe brahmendrāya vajrīne. Satuṣa āṣu vo nṛtamāya dhṛṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command. (Rg. 8-24-1)

391. Indra Devata, Pragatha Kanva Rishi

Grṇe tadintra te śava upamāṁ devatātaye. Yaddhaṁsi vṛtramojasā śacīpate.

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour,
by which, O lord of mighty noble acts, you destroy the
demon of darkness and want by your force and
splendour. Great and good are the gifts of Indra. (Rg.
8-62-8)

392. Indra Devata, Bharadvaja Barhaspatya Ṛshi

Yasya tyacchambaram made divodāsāya
randhayan. Ayam sa soma indra te sutah piba.

Indra, lord of power and glory, this is that soma
distilled and seasoned for you in the exhilaration
and ecstasy of which you, like the sun on high, break
down the forces of darkness and evil to promote the
spirit of light and generosity. Pray drink of it to your
heart's content and protect and promote the spirit of it.
(Rg. 6-43-1)

393. Indra Devata, Nrmedha Angirasa Ṛshi

Endra no gadhi priya satrājīdagohya.
Girirna viśvataḥ prthuḥ 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.
(Rg. 8-98-4)
394. **Indra Devata, Parvata Kanva Rishi**

_Ya indra somapātamo madaḥ śaviṣṭha cetati._
_Yenā haṁsi nyātriṇam tamāmahe._

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. (Rg. 8-12-1)

395. **Adityah Devata, Irimbithi Kanva Rishi**

_Tuce tunāya tatsu no drāghīya āyurjīvase._
_Ādityāsah samahasaḥ kṛṇotana._

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity. (Rg. 8-18-18)

396. **Indra, Devata, Vishvamana Vaiyashva Rshi**

_Vetthā hi nirṛṭīnām vajrahasta parivṛjham._
_Aharahāḥ śundhyuḥ paripadāmiva._
O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day. (Rg. 8-24-24)

397. Adityah Devata, Irimbithi Kanva Ṛshi

अपामीवामप स्निधमप सेधत दुर्मतिम्।
आदित्यासो युयोतना चो अहस्॥ ३९७॥

Apāmīvām apa sridham apa sedhata durmatim. Ādityāso yuyotanā no aṁhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity. (Rg. 8-18-10)

398. Indra Devata, Vasishtha Maitravaruni Ṛshi

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुबहुस्ह्वाया सुयती नावी॥ ३९८॥

Pibā Somamindra mandatu tvā yāṁ te suṣāva haryāśvādṛih. Sotubāhubhyāṁ 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. (Rg. 7-22-1)

399. Indra Devata, Saubhari Kanva Ṛshi

Abhrātrvyo 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. (Rg. 8-21-13)

400. Indra Devata, Saubhari Kanva Ṛshi

Yo na idamidaṁ purā pra vasya ānināya 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. (Rg. 8-21-9)

401. Marutah Devata, Saubhari Kanva Ṛshi

Ā gantā mā riṣanyata prasthāvāno māpa sthāta samanyavah. Drdhā cidyamayiṣṭavaḥ.
Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason. (Rg. 8-20-1)

402. Indra Devata, Saubhari Kanva Rshi

आ याह्ययमिन्दवेः स्वपते गोपत उर्वरापते।
सामं सोमपते पिब || ४०२ ||

A yāhyayamindave'śvapate gopata urvarāpate. Somaṁ somapate pība.

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration. (Rg. 8-21-3)

403. Indra Devata, Saubhari Kanva Rshi

त्वया ह स्विदुञ्जा वयं प्रति श्वसनं वृषभ ब्रुविमहि।
सांस्थे जनस्य गोमतः || ४०३ ||

Tvayā ha svidyujā vayaṁ prati śvasantam vṛṣabh brauśimahi. Sahāntaṁ janasya gomataḥ.

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture. (Rg. 8-21-11)
404. **Marutah Devata, Saubhari Kanya Rshi**

Gavaściddhā samanyavah sajātyena marutah sabandhavah. Rihate kakubho mithah.

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions. (Rg. 8-20-21)

405. **Indra Devata, Nrmeha Angirasa Rshi**

Tvam na indrā bhara ojo nṛmṇaṁ śatakṛato vicarṣāne. Ā vīram pṛtanāsaham.

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. (Rg. 8-98-10)

406. **Indra Devata, Nrmeha Angirasa Rshi**

Adhā hīndra girvāṇa upa tvā kāma ēmahe sasṛgmahe. Udeva gmanta 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 for the fulfillment of our dreams and ambitions. (Rg. 8-98-7)

407. **Indra Devata, Saubhari Kanva Ųshi**

Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumah.

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness. (Rg. 8-21-5)

408. **Indra Devata, Saubhari Kanva Ųshi**

Vayamu tvāmapūrvya sthūram na kaccid-bharanto’vasyavaḥ. Vajriṇ citram 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. (Rg. 8-21-1)

409. **Indra Devata, Gotama Rahugana Ųshi**

Svādārīṣṭha viśūcātto mādhi: pibatnā gāriṁ: | ya Ḣnḍrana

Svādārīṣṭha viśūcātto mādhi: pibatnā gāriṁ: | ya Ḣnḍrana
Svādorithā viṣūvato madhoḥ pibanti gauryaḥ. 
Yā indreṇa sayāvarīrvrṣṇā madanti śobhathā 
vasvīranu svarājyam.

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation. (Rg. 1-84-10)

410. Indra Devata, Sammada Rahugana Ṛshi

इत्था हि सोम इन्मदी ब्रह्म चकार वर्धनम्। शाविष्ठ 
वत्रित्राजसा पृथिवया नि: शशा अहिमचत्रेनु र्व- 
राज्यम्॥ ४१०॥

Itthā hi soma inmado brahma cakāra vardhanam. Śaviṣṭha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu svarājyam.

Giving to joyous freedom and self-government an exalted place of honour, Brahma, lord creator, invested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time. (Rg. 1-80-1)

411. Indra Devata, Sammada Rahugana Ṛshi

इन्द्रो मदाय वावृधे शावसे वृत्रहा नृभि:॥ तमिन्महत् 
स्वाजित्तिमर्भ हवामहे स वाजेषु प्र नोऽविष्ठ॥ ४११॥
Indro madāya vārvṛde śavase vrtrāḥ nrbhiḥ. Taminmahatsvājiśūtimarbhē havāmahe sa vājeṣu pra no’viṣat.

Indra, the hero who destroys Vtra, 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. (Rg. 1-81-1)

412. Indra Devata, Sammada Rahugana Ṛshi

Indra tubhyamidadrivo’nuttam vajrin vīryam. Yaddha tyam māyinam mṛgam tava tyanmā-yayāvadhīrarcannanu svarājyam.

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power. (Rg. 1-80-7)

413. Indra Devata, Sammada Rahugana Ṛshi
Prehyabhīhi dhṛṣṭṇuhi na te vajro ni yaṁṣate. 
Indra nṛṁṇaṁ hi te śavo hano vṛtram jayā 
apo’rcannanu svarājyam.

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher. (Rg. 1-80-3)

414. Indra Devata, Sammada Rahugana Ṛshi

Yadudīrata ājayo dhṛṣṇave dhīyate dhanam. 
Yunḳṣvā madacyutā hariṁ hanaḥ kam vasau 
dadhoḥ smāṁ 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. (Rg. 1-81-3)

415. Indra Devata, Sammada Rahugana Ṛshi

Aṣṭoṣata svabhānava viprā naviṇḍhayā matī 
yojā nvidra te hari.
Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna). (Rg. 1-82-2)

416. Indra Devata, Sammada Rahugana Ṛṣhi

उपो यु श्रृणुही गिरो मधवेन्माताथाइव। कदान: सून्तातातः
कर इदर्त्यायाः इद्योजा न्यिन्द्र ते हरी || ४१६ ||

\(\text{Upo su śṛṇuhī giro maghavanmātathā iva. Kadā nah sūnṛtāvataḥ kara idarthayāsa idyojā nvintra te hari.}\)

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna). (Rg. 1-82-1)

417 Vishvedeva Devata, Trita Aptya Ṛṣhi

चन्द्रमाः अप्सर्वाः न्तरा सुपर्णाः धावते दिविः। न वो हिरण्य-नेमयः
पदं निन्दन्ति विद्युतो विचित्रः में अस्य रोदसी || ४१७ ||

\(\text{Candramā apsvān’ntarā suparno dhāvate divi. Na vo hiranyanemayah padaṁ vindanti vidyuto vittam me asya rodasi.}\)

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness.
May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people. (Rg. 1-105-1)

418. Ashvinau Devate, Avasyu Atrey农业生产

Prati priyatamam ratham vrśanam vasu-
vāhanam. Stotā vāmaśvināvṛṣi stomebhīr-
bhūṣati prati mādhvī mama śrutāṁ havam.

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg. 5-75-1)

419. Agni Devata, Vasushruta Atrey农业生产

Ā te agna idhīmahi dyumantam devājaram. Yaddha syā te panīyasī
samid didayati dyavīśam stotṛbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants. (Rg. 5-6-4)
420. Agni Devata, Vimada Aindra Ṛshi

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, we fellow yajakas, choose you, Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you. (Rg. 10-21-1)

421. Usha Devata, Satyashrava Atreya Ṛshi

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5-79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)
422. Pavamana Soma Devata, Vimada Aindra Ṛṣhi

Bhadram no api vātaya mano dakṣamuta kratum. Athā te sakhye andhaso vi vo made raṇā gāvo na yavase vivakṣase.

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed. (Rg. 10-25-1)

423. Indra Devata, Gotama Rahugana Ṛṣhi

Kratvā mahān anuṣvadham bhīma ā vāvrte śavah. Śriya ṛṣva upākayorni śipri harivān dadhe hastayorvajramāyasam.

Great by knowledge, awful by action, in his own right and by his own might, he maintains in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity. (Rg. 1-81-4)
424. Indra Devata, Gotama Rahugana Ṛshi

Sa ghā tāṁ vṛṣaṇāṁ ratham adhi tiṣṭhāti govidam. Yaḥ pārraṁ hārīyojanaṁ pūrṇam indrā ciketati yojā nvinda te hari.

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection). (Rg.1-82-4)

425. Agni Devata, Vasushruta Atreya Ṛshi

Agnim taṁ manye yo vasurastāṁ yaṁ yanti dhenavaḥ. Astam arvanta āśavo’stāṁ nityāso vājināṁ īśāṁ stotṛbhyā ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent
Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg. 5-6-1)

426. Vishvedevah Devata, Anhomuk Vamadevya Ṛṣhi

Na tamaräṇho na duritaḥ devaśo aṣṭa martyam. Sajoṣaso yam aryamā mitro nayati varuṇo ati dviṣaḥ.

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity. (Rg. 10-126-1)

427. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshis

Pari pra dhanvendrāya soma svādur mitrāya pūṣne bhagāya. O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg. 9-109-1)

428. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshi

Agnim taḥ manye yo vasurāstaḥ yaḥ yanti dhenavaḥ. Astam arvanta aśavoīstāḥ nityāso vajīnāḥ iḥaḥ stotābhya aḥ bhara. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent.
Paryū su pra dhanva vājasātaye pari vrtrāṇi sakṣaṇih. Dviṣastaradhyā rṇayā na īrase.

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contra-dictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

429. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

Pavasva soma mahānt samudraḥ pitā devānām viśvābhi dhāma.

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence. (Rg. 9-109-4)

430. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

Pavasva soma mahe daksāyāśvo na nikto vājī dhanāya.

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for great creative and productive holy work, expert technique and the production and achievement of wealth. (Rg. 9-109-10)
431. **Pavamana Soma Devata, Dhishnya aishwarayognayah Rshi**

\[ \text{इन्दुः पविष्ट चारुमेदायापामुपस्ये कविभर्गाय् II ४३१ II} \]

*Induḥ paviṣṭa cārur madāyāpām upasthe kavir bhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance. (Rg. 9-109-13)

432. **Pavamana Soma Devata, Tryaruna Trasadasyu Rshi**

\[ \text{अनु हि त्वा सुतं सोम मदामसि महे समयराज्ये। वाजाँ अभि पवमान प्र गाहसे II ४३२ II} \]

*Anu hi tvā sutam soma madāmasi mahe samaryarājye. Vājān abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

433. **Maruts Devata, Vasishtha Maitravaruni Rshi**

\[ \text{क इं व्यक्ता नरः सनीदा रुद्रस्य मर्याः अथा स्वस्ववा: II ४३३ II} \]

*Ka īṁ vyaktā narah sanīḍā rudrasya maryā athā svaśvāḥ.*

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic life forces of Rudra, cosmic...
vitality, the soul, the commander, the destroyer of suffering, forces which, for advancement, ride noble steeds like currents of wind? (Rg. 7-56-1)

434. Agni Devata, Vamadeva Gautama Rshi

Agni tam adyāśvaṁ na stomaiḥ kratum na bhadram hṛdisprśam. Ṛdhyaṁā ta ohaiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

435. Vajins Devata, Vamadeva Rshi

Āvirmaryā ā vājam vājino agmaṁ devasya savituḥ savam. Svargāṁ arvanto jayata.

Dynamic mortals keen to strive and win plunge into the creative yajna of self-refulgent Savita, lord of light and life's inspiration, manifest their power to the last drop of their energy and, relentlessly pressing forward, win the goal of divine felicity.

436. Pavamana Soma Devata, Dhishnya aishwarya Rshi

Pavasva soma dyumnaḥ sudhāro mahāḥ āvīnāmānapūrṇāḥ. ॥ ४३६ ॥
Pavasva soma dyumṇi sudhāro mahāṁ avināṁ anupūravyah.

O Soma, you are the glory and the grandeur, holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before. (Rg. 9-109-7)

437. Indra Devata, Vamadeva Rṣhi

Viśvato dāvan viśvato na ā bhara yam tvā śaviṣṭhamāimāhe.  

Infinite giver from all sides, shower us with divine blessings from the universe to our complete fulfillment. O lord most potent and beneficent, we pray for your favour and grace.

438. Indra Devata, Vamadeva Rṣhi

Eṣa brahmā ya rṣṭiyā indro nāma śruto grāne.  

This Lord Infinite and Absolute, adored every season, beneficent all seasons, Indra, most potent, I hear by name, I adore, I worship.

439. Indra Devata, Avasyu Rṣhi

Brahmāṇa indram mahayanto arkair avardhayannahaye hantavā u.  

Scholars of the Veda celebrate Indra, his power and glory
with hymns of adoration and exalt him to break the
demonic cloud of darkness and want for showers of rain
and prosperity. (Rg. 5-31-4)

440. Indra Devata, Avasyu Ṛshi

Anavaste ratham āsvāya takṣus tvaśṭā vajram
puruhūta dyumantam.

Indra, lord of protection, giver of joy invoked
and worshipped by all, wise men create modes of divine
knowledge and pious action for the attainment of your
presence and glory, and Tvashta, maker and destroyer
of suffering, makes and provides the blazing thunderbolt
to dispel the darkness of evil and suffering. (Rg.5-31-4)

441. Indra Devata, Vamadeva Ṛshi

Śāṁ padāṁ magham rayiṣiṇe na kāmam avrato
hinoti na sprśad rayim.

Peace, honour, prosperity is only for the man of
charity, benevolence and self sacrifice. The man void
of the discipline of liberality does not stir the process
of love and charity, not even the circulation of wealth.
Wealth and prosperity he does not even touch.

442. Vishvedeva Devata, Vamadeva Ṛshi

Sadā gāvaḥ śucayo viśvadāyasaḥ sadā devā
arepasaḥ.
Cows are always pure and sinless, they give. The generous are always pure, free from sin, they feed, support and sustain the world.

443. Usha Devata, Samvarta Angirasa Rshi

आ याहि वनसा सह गावः सचान्त वर्तनिं यदूधभिः || ४४३ ||

Ā yāḥi vanasā saha gāvah sacanta varttanīm yadūdhabhīḥ.

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk. (Rg. 10-172-1)

444. Indra Devata, Vamadeva Rshi

उप प्रक्षेष मधुमति क्षियंताः पुष्येमा रायम धिमाहे ता इंद्रा || ४४४ ||

Upa prakṣe madhumati kṣiyantaḥ pusyema rayim dhīmahe ta indra.

Indra, omnipotent lord, living close to you in the honey sweet abode of your realm, may we augment our wealth and excellence and meditate on your divine presence.

445. Indra Devata, Vamadeva Rshi

अर्चन्त्यकं मरुतः स्वर्कं आ स्तोभति श्रुतो युवा स इंद्रः || ४४५ ||

Arcantyarkam marutaḥ svarka a stobhati śruto yuvā sa indraḥ.

Maruts, heroic devotees, chant devotional hymns and present the homage of worship and service to Indra who, youthful and renowned, sustains the world and
responds to their devotion with joyous favour and spiritual elevation.

446.  Indra Devata, Vamadeva Ṛshi

Pra va indrāya vrtrahantamāya viprāya gāthāṁ gāyata yam jujoṣate.

To Indra, omniscient lord almighty, highest destroyer of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happily accepts.

447.  Agni Devata, Prshadhra Kanva Ṛshi

Acetyagnisćikitir havyavād na sumadrathah.

Agni is self-conscious, enlightens, and, as a self-conducted power moving on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. (Rg. 8-56-5)

448.  Agni Devata, Bandhu Ṛshi

Agniveer

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)
446. Indra Devata, Vamadeva Ṛshi

Indra, the all-knowing lord almighty, the highest destructor of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happy accepts.

447. Agni Devata, Prshadhra Kanva Ṛshi

Agni is self-conscious, enlightens, and as a self-conducted power moving on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedis all round. (Rg. 8-56-5)

448. Agni Devata, Bandhu Ṛshi

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)

449. Indra Devata, Subandhu Ṛshi

Bhago na citro agnir mahonāṁ dadhāti ratnam.

Like greatest of the great and munificent, wondrous Agni, Supreme light of life, holds the treasure jewels of existence which he liberally grants to the dedicated souls.

450. Indra Devata, Shrutabandhu Ṛshi

Viśvasya pra stobha puro vā san yadi vēha nūnam.

Eternal sustainer of the universe, universal object of world adoration, you are beyond all doubt the same, first and foremost since eternity and the same even here and now.

451. Usha Devata, Samvarta Angirasa Ṛshi

Uṣā apa svasuṣṭamaḥ saṁ vartayati vartaniṁ sujātatā.

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every morning through the succession of day and night. (Rg.10-172-4)

452. Vishvedeva devata, Bhuvana Sadhana Ṛshi

Imā nu kam bhuvaṇā siṣadhemendraśca viśve ca devāḥ.
Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us. (Rg. 10-157-1)

453. Vishvedeva Devata, Kavasha Ailusha Ṛṣhi

Vi srutayo yathā pathā indra tvad yantu rātayah.

Like streams of water flowing by their natural course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.

454. Indra Devata, Bharadvaja Barhaspatya Ṛṣhi

Ayā vājaṁ devahitaṁ sanema madema śata-himāḥ suvīrāḥ.

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny. (Rg. 6-17-15)

455. Vishvedeva Devata, Atreya Ṛṣhi

Uṛjā mitro varuṇāḥ pinvateḍāḥ pivarīṁ ɪṣaṁ kṛṇuhī na indra.

Indra, lord omnipotent, munificent giver, just as
Mitra, the sun, and Varuna, the firmament, shower energy, fertilise the earth and ripen the grains, as the day and night refresh the vital spirit, so, we pray, mature and bring abundant food, energy and intelligence for us.

456. Indra Devata, Vamadeva Ṛṣhi

इन्द्रो विश्वस्य राजति। ॥ ४५६ ॥

*Indro viśvasya rājati.*

Indra, lord omniscient and omnipotent, rules and enlightens the world. (Yaj. 36, 8)

457. Indra Devata, Grūtṣamada Shaunaka Ṛṣhi

त्रिकद्रुकेष्व महिषो यवाशिरं तुविश्वस्त्रुपत्तोमम- पिबदविश्युना सुतं यथावशाम। स ई ममाद महि कर्मं कर्तवे महामुरु सैनं सर्वच्छदवो देवं सत्य इन्द्रं: सत्यमिन्द्रम्। ॥ ४५७ ॥

*Trikadrukeṣu mahiṣo yavāśiraṁ tuviṣuṣmas-trṣpat somam apibad viṣṇunā sutaṁ yathā-vāśam. Sa īṁ mamāda mahi karma kartave mahām uruṁ saināṁ saṁcad devo devaṁ satya induḥ satyam indram.*

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. (Rg. 2-22-1)

458. Surya Devata, Gaura Angirasa Ṛshi

Ayaṁ sahasramāṇavo drśaḥ kaviṇāṁ matir jyotir vidharma. Bradhṇaḥ samīcīr uṣasaḥ. samairyad arepasah. sacetasah. svasare manyumantaḥ citā goḥ.

This mighty sun, benefactor of vast humanity, glorious, inspiration of poets, light of the world, law bound, radiates the flood of light in unison with dawn, and on the rise of the day, pure, immaculate, enlightened, perceptive people, cows and planets rise to the fresh light of a new day.

459. Indra Devata, Paruchhepa Daivodasi Ṛshi

Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatiḥ. Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaraṁ vājasātaye maṁhiṣṭham vājasātaye.
Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity, for victory in our battle of life. (Rg. 1-130-1)

460. **Indra Devata, Rebha Kashyapa Ṛshi**

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. (Rg. 8-97-13)
Astu śrauṣṭa puro agnim dhiyā dadha ā nu tyaccharddho divyam vrñīmahe indravāyu vrñīmahe. Yaddha krāṇā vivasvate nābhā sandāya navyase. Adha pra nūnam upa yanti dhītayo devān accha na dhītayah.

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligent vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity. (Rg. 1-139-1)

462. Maruts Devata, Evayamarut Atreya Rishi

Pra vo mahe matayo yantu viṣṇave marutvate girijā evayā marut. Pra śardhāya pra yajyave sukhādaye tavase bhandadīṣṭaye dhunivratāya śavase.
O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power. (Rg. 5-87-1)

463. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

Ayā rucā hariṇyā punāno viśvā dveśāṃsi tarati sayugvabhīḥ sūro na sayugvabhīḥ. Dhārā prṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariṣṭyārṅkabhīḥ saptāsyebhir ṛkabhīḥ.

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)
464. Savita Devata, Nakula Ṛshi

Abhi tyañ devañ savitåram oñyoñ kavikratum arcåmi satyasavañ ratnadåm abhi priyañ matim. Ūrdhvå yasyåmatir bhå adidyutat savåmaní hirånychåpåçåmiråmåtiyå muñkatå: kåpa swå: || 464 ||

I adore this self-refulgent Savita, life and light of existence, creator of heaven and earth, poetic high priest of creation yajna, generator and upholder of truth and law, treasure-hold of life's jewels, universally loved and all-intelligent. Up on his manifest will, inert Prakrti rises and shines into the state of creation. This Savita of golden hands of glory, this holy actor, by his gracious will creates the lights of heaven and bliss.

465. Agni Devata, Paruchhepa Daivodasi Ṛshi

Agniñ hotårañ manye dåsvantañ vasåñ sùnuñ sahaso jåtavedåsañ viprañ na jåtavedåsañ. Ya ùrrådhvåya svådhvåro devo devåcyå kåpañ. Ghåtåsyå vibhrååsåmånu þåkåroçåchå amåjåhånañå såråpitå: || 465 ||

I worship, serve and meditate on Agni, lord of
light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire, and, light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.' (Rg.1-127-1)

466. Indra Devata, Grtsamada Ṛshi

Tava tyannaryaṁ nrto’pa indra prathamam pūrvyaṁ divi pravācyāṁ kṛtam. Yo devasya śavasā prārīṇā asu riṇannapah. Bhuvo viśva-mabhyadevam ojasā vided ūrjaṁ šatakratu vidediṣam

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul. (Rg. 2-22-4)
467. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उच्चा ते जातमन्धसो दिवि सद्वृष्या ददे।
उद्य मश्म महि श्रवः॥ ४६७॥

Uccā te jātamandhaso divi sadbhūmyā dade.
Ugram śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

468. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

स्वदिष्ठयां मदिष्ठयां पवस्व सोम धारया।
इन्द्राय पातवे सुतः॥ ४६८॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhāraya.
Indrāya pātave sutah.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul’s being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg. 9-1-1)

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

469. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Rishi

Vṛṣā pavasva dhārayā marutvate ca matsarḥ.
Viśvā dadhāna ojasā.

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

470. Pavamana Soma Devata, Amahiyu Angirasa Rishi

Yaste mado vareṇyastena pavasvāndhasā.
Devāvīr aghasamsahā.
The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

471. Pavamana Soma Devata, Trita Aptya Ṛṣhi

तिस्रो वाच उदीरते गावो मिमांति धेनवः ।
हरिरेति कनिक्रदत्। ॥ ४७१ ॥

Tisro vāca udirate gāvo mimanti dhenavah. Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten, and inspire to goodness, organs of perception and volition, urge to good action, as earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

472. Pavamana Soma Devata, Kashyapa Maricha Ṛṣhi

इन्द्रायंदो मरुतवते पवस्व मधुमत्तमः ।
अकर्ष्य योनिमासदम्। ॥ ४७२ ॥

Indrāyendo marutvate pavasva madhummattamaḥ. Arkasya yonim āsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and yajnic law of existence. (Rg. 9-64-22)
473. **Pavamana Soma Devata, Jamadagni Bhargava Ṛshi**

असाव्यान्सुर न योनिमासदत। || ४७३ ॥

Asāvyānsur madāyāpsu dakṣo giriṣṭhāḥ. Śyeno na yonim āsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is settled in its seat at the heart's core in the personality. (Rg. 9-62-4)

474. **Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi**

पवस्व दक्षसाधनो देवेभ्य: पीतये हेर। || ४७४ ॥

Pavasva dakṣasādadhano devebhyaḥ pītaye hare.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action. (Rg. 9-25-1)

475. **Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi**

पारि स्वानो गिरिष्ठा: पवित्रे सोमं अक्षरत्। || ४७५ ॥

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Pari svāno giriṣṭhāḥ pavitre somo akṣarat. Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)

476. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

Pari priyā divah kavir vayāṇsi naptyor hitaḥ. Svānair yāti kavikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

477. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

Pra somāso madacyutaḥ śravase no magho-nām. Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)
476. Pavamana Soma Devata, Asita Kashyapa °Rshi

Pari priyå divånair kavir vayå~nsi naptyor hita¨.
Svånair yåti kavikratu¨.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

477. Pavamana Soma Devata, Shyavashva Atreya °Rshi

Pra somåso madacyuta¨ ‹ravase no magho-nåm. Sutå vidathe akramu¨.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

478. Pavamana Soma Devata, Trita Aptya °Rshi

Pra somåso vipa‹citoípo nayanta μurmaya¨. Vanåni mahi¶å iva.

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

479. Pavamana Soma Devata, Amahiyu Angirasa °Rshi

Pavasvendo væ¶å suta¨ kædh∂ no ya‹aso jane. Višvå apa dvi¶o jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

480. Pavamana Soma Devata, Bhrgu Varuni °Rshi

Vršå hyasi bhånunå dyumanta≈ två havåmahe.
Pavamåna svardṛśam.

Soma, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)
O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

481. Pavamana Soma Devata, Kashyapa Maricha Rishi

Induḥ paviṣṭa cetanah priyah kavīnām matih. Śrjad aśvaṁ rathiriva.

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot. (Rg. 9-64-10)

482. Pavamana Soma Devata, Kashyapa Maricha Rishi

Asrksata pra vājino gavyā somāso aśvayā. Sukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)
O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

481. Pavamana Soma Devata, Kashyapa Maricha

Indu pavi¶a cetana priya kav∂nå≈ mati¨. ›æjad a‹va≈ rath∂riva.

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot. (Rg. 9-64-10)

482. Pavamana Soma Devata, Kashyapa Maricha

Asæk¶ata pra våjino gavyå somåso a‹vayå. ›ukråso v∂rayå‹ava¨.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)

483. Pavamana Soma Devata, Nidhruvi Kashyapa

Pavasva deva åyu¶ag indra≈ gacchatu te mada¨. Våyumå roha dharmaƒå.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees. (Rg. 9-63-22)

484. Pavamana Soma Devata, Amahiyu Angirasa

Pavamåno aj∂janad diva‹citra≈ na tanyatum. Jyotir vaišvânaram brhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning. (Rg. 9-61-16)

485. Pavamana Soma Devata, Asita Kashyapa or Davala

Pari svånåsa indavo madåya barhaƒå girå. Madho ar¶anti dhårayå.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.
Honey streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind. (Rg. 9-10-4)

486. **Pavamana Soma Devata, Asita Kashyapa or Devala Ṛṣhi**

Pari prāṣisyaṇadat kaviḥ sindhorūrmāvadhi śritaḥ. Kārūṁ bibhrat purusprḥam.

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace. (Rg. 9-14-1)

487. **Pavamana Soma Devata, Amahiyu Angirasa Ṛṣhi**

Upo ṣu jātam apturam gobhir bhaṅgam pariṣkṛtam. Indum devā ayāsisuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

488. **Pavamana Soma Devata, Brhanmati Angirasa Ṛṣhi**

Punāno akramād abhi viśvām vicāriṣaiḥ. Umbhanti vipraṁ dhūtibhiḥ.

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all-prevailing spirit with songs of adoration. (Rg. 9-40-1)

489. **Pavamana Soma Devata, Jamadagni Bhargava Ṛṣhi**

Åvijn kalaṁ suto viśvā arśannabhi śrīyaḥ. Indur indrāya dhūyate.

Taking over his positions of office, the conscrated leader, pioneer and brilliant ruler presides over lands and affairs of the order moving forward and winning all wealth, honours, excellence and graces of the world for the people, exhorted and exalted by them. (Rg. 9-62-19)

490. **Pavamana Soma Devata, Prabhuvasu Angirasa Ṛṣhi**

Asarji rathyo yathā pavītre camvoḥ sutaḥ. Kārṇīṃ ṣaṭyaḥ nyakramāt.

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated in the purity of heart and soul, descends to the centre core of the heart without delay. (Rg. 9-36-1)
Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg. 9-40-1)

Taking over his positions of office, the conscrated leader, pioneer and brilliant ruler presides over lands and affairs of the order moving forward and winning all wealth, honours, excellence and graces of the world for the people, exhorted and exalted by them. (Rg.9-62-19)

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay. (Rg. 9-36-1)
491. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

492. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude. (Rg. 9-63-24)

493. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

Lord of the universe, by the energy with which
you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us. (Rg. 9-63-7)

494. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Sa pavasva ya āvithendraṁ vṛtrāya hantave. Vavrivāṁsaṁ mahīr apaḥ.

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress. (Rg. 9-61-22)

495. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Ayā vīti pari srava yas ta indo madesvā. Avāhan navaṁrīr nava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress. (Rg. 9-61-1)

496. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

210 SAMAVEDA PART-I (Purvarchika) Pavamana Kanda, Chapter–5
Pari dyuksam sanad rayin bharadvajam no andhasa. Svano arsha pavitra a.

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction. (Rg. 9-52-1)

497. Pavamana Soma Devata, Medhatithi Kanya Rshi

Acikradad vrśā harir mahān mitro na darśataḥ. Sami sūryenā didyute.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun. (Rg. 9-2-6)

498. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

Ā te daksam mayobhuvam vahnimadyā vrṇīmahe. Pāntam ā puru sprhaṃ.

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying. (Rg. 9-65-28)
499.  **Pavamana Soma Devata, Uchathya Angirasa Ṛshi**

अध्वर्यों अद्रिभिः सुते सोम पवित्र आ नय।
पुनाहीन्द्राय पातवे॥ ४९९॥

Adhvaryo adribhih sutam somam pavitra a naya. Punahindraya patave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart, and sanctify and intensify it there for exhilaration of the soul. (Rg. 9-51-1)

500.  **Pavamana Soma Devata, Avatsara Kashyapa Ṛshi**

तरत् स मन्दी धावति धारा सुतस्यान्धसः।
तरत् स मन्दी धावति॥ ५००॥

Tarat sa mandi dhavati dharā sutasyāndhassah. Tarat sa mandi dhavati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on. (Rg. 9-58-1)

501.  **Pavamana Soma Devata, Nidhrvari Kashyapa Ṛshi**

आ पवस्व सहस्रिणां रयिं सोम सुवीर्यम्।
अस्मे श्रवायसि धारय॥ ५०१॥

Ā pavasva sahasriṇāṁ rayiṁ soma suvīryam.
Asme śravāṇsi dhāraya.

Soma, ruling power of creative wealth, joy and
fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life. (Rg. 9-63-1)

502. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Anu pratnāsa āyavaḥ padam navīyo akramuḥ. Ruce jananta sūryam.

In consequence of the will divine, the eternal particles of Prakṛti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars. (Rg. 9-23-2)

503. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

Arṣa soma dyumattamo’bhi droṇāni roruvat. Sidan yonau vaneṣvā.

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the flames of yajña and heart of the faithful and purify and sanctify the soul. (Rg. 9-65-19)

504. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Vṛṣa soma Ḟumāṁ ānī vṛṣa dev vṛṣṇat. Vṛṣa dharmāṇi dānigē. (Rg. 9-64-13)
O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity. (Rg. 9-64-1)

505. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Iṣe pvasva dhārayā mṛjyamāno maniśibhiḥ. Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)

506. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us
too, pray flow in exciting streams of joy and bless us with peace and purity. (Rg. 9-6-1)

507. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Ayā soma sukṛtyayā mahānt sannabhya-vardhathāḥ. Mandāna id vrṣāyase.

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants. (Rg. 9-47-1)

508. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Ayāṁ vicarṣanir hitaḥ pavamānah sa cetati. Hinvāna āpyam bṛhat.

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment. (Rg. 9-62-10)

509. Pavamana Soma Devata, Ayasya Angirasa Ṛshi

Pra na indo mahe tu na ūrmim na bibhrad arṣasi. Abhi devāṁ ayāsyah.
O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life. (Rg. 9-44-1)

510. Pavamana Soma Devata, Amahiyu Angirasa Rṣhi

अपाघननं पवटे मृधोप प सोमो अरावणः ।

Apaghnan pavate mrdho’pa somo aravṇah.

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

511. Pavamana Soma Devata, Saptarshis Rṣhis

पुनानं सोम धारयापो बसानो अर्बि ।

Punānah soma dhārayāpo vasāno arṣasi.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures. (Rg. 9-107-4)
512. Pavamana Soma Devata, Saptarshis Rśhis

Parīto viññatā suṁtā soma yo  uttamaṁ haviḥ. Dādhanvāṁ yo
naryo apsvāṁntārā suśāva somaṁ adribhīṁ. I I 512 I I

Parīto śiñcatā sutam soma ya uttamaṁ haviḥ.
Dadhanvāṁ yo naryo apsvāntarā suśāva somaṁ adribhīṁ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajña of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)

513. Pavamana Soma Devata, Saptarshis Rśhis

Ā soma svāno adribhistiro vārāṇyavayyā. Jano
na puri camvor viśaddhariḥ sado vaneṣu
dadhiṣe.

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise. (Rg. 9-107-10)
514. **Pavamana Soma Devata, Saptarshis Ṛṣhis**

Pra soma devavītaye sindhur na pipye arṇasā. 
Aṅśōḥ payasā mādirō na jāgrvīr acchā kośam madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

515. **Pavamana Soma Devata, Saptarshis Ṛṣhis**

Soma u śvānāḥ sotrbhir adhi śnubhir avīnām. 
Āsvayeva harītā yāti dhārayā mandrayā yāti dhārayā.

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing. (Rg. 9-107-8)

516. **Pavamana Soma Devata, Saptarshis Ṛṣhis**

Tawāḥ śōm rāraṇa śakhya indrō diśvītive. 
Puṣṭūṇa bhrō ni charntī māmav pariḥāṁ rati tāṁ ihī. 516
Tavāham soma rāraṇa sakhyā indo dive dive. Purūṇi babhro ni caranti mām ava paridhiṁ-rati tāṁ iḥi.

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

517. Pavamana Soma Devata, Saptarshis Rshis

Mṛjyamānaḥ suhastyā samudre vācaminvasi. Rayim piśaṅgam bahulaṁ puruspr̥ham pavamānābhyaṛasasi.

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us. (Rg. 9-107-21)

518. Pavamana Soma Devata, Saptarshis Rshis

Abhi somāsa āyavaḥ pavante madyam madam. Samudrasyādhi viṣṭape manīśino matsarāso madacyutah.

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and
emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

519. Pavamana Soma Devata, Saptarshis Ṛṣhis

Puṇānaḥ soma jāgrvīr avyā vāraiḥ pari priyāḥ. Tvam vipro abhavo’ngirastama madhvā yajñain mimikṣaṇa ṇaḥ.

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence. (Rg. 9-107-6)

520. Pavamana Soma Devata, Saptarshis Ṛṣhis

Indrāya pavate madaḥ somo marutvate sutaḥ. Sahasradhāro atyavyam arṣati tamī mṛjan-tyāyavaḥ.

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the
universe, intelligent dedicated yogis realise, exalt and glorify. (Rg. 9-107-17)

521. Pavamana Soma Devata, Saptarshis Ṛshis

O Soma, spirit of universal light and joy, you are the harbinger of food, energy and victory. Radiate and move, purifying and inspiring, toward the spirit of universal vision and wealth for the achievement of knowledge and enlightenment. You are the first ocean of the first laws of Dharma who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages. (Rg. 9-107-23)

522. Pavamana Soma Devata, Saptarshis Ṛshis

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant. (Rg. 9-107-25)
523. Pavamana Soma Devata, Ushana Kavya Ṛshi

Pra tu drava pari kośam ni śīda nṛbhīḥ punāno abhi vājam arṣa. Asvām na tvā vājināṁ marjayaṅto’cchā barhī raśanābhir nayanti.

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

524. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

Pra kāvyam uśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibhandhuh pāvakaḥ padā varāho abhyeti rebhan.

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety. (Rg. 9-97-7)
525. Pavamana Soma Devata, Parashara Shaktya Ṛṣhi

Tisro vāca ērayati pra vahnir ētasya dhūtim brahmaṇo manīṣām. Gāvo yanti gopatiṁ ērechtamānāḥ somam yanti matayo vāvaśānāḥ.

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.) (Rg. 9-97-34)

526. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛṣhi

Asya preśā hemanā pūyamāno devo devebhīḥ samapṛkta rasam. Sutaḥ pavitrāṁ paryeti rebhan miteva sadma paśumanti hotā.

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and..
mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

527. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Somaḥ pavate janitā mafināṁ janitā divo janitā prthivyāḥ. Janitāgner janitā sūryasya jani-
tendrasya janitot viṣṇoḥ.

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

528. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

Abhi triprṣṭham vrṣaṇam vayodhāṁ aṅgośīṇam avāvaśanta vānīḥ. Vanā vasāno varuṇo na sindhur vi ratnadā dayate vāryāṇi.

The celebrants' songs of adoration in honour of the generous, virile, adorabe and life bearing Soma, sustainer of three worlds arise in homage of love and
faith. Holding precious treasures and powers of the world like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

529. **Pavamana Soma Devata, Parashara Shaktya Ṭṛṣṇi**

अक्रान्त समुद्रेण प्रथमेव विधर्मे जनयनप्रजा भुवनस्य गोपाः ।
वृष्ण पवित्रे अधि सानो अव्ये बृहत्सोमों वाबृद्धे स्वानो
अत्रिः ॥ ५२९ ॥

Akrāṇt samudraḥ prathame vidharmāṇ janayan prajā bhuvaṇasya gopāḥ. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdbe svāno adriḥ.

Soma, prime cause of the laws and world of existence, unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends. (Rg. 9-97-40)

530. **Pavamana Soma Devata, Praskanva Kanva Ṭṛṣṇi**

कनिक्रण्ति हरिरा सृज्ञामान: सीदनु बनस्य जठरे पुनान: ।
नृत्यित: कृणुने निरिणिज: गामती: मति जनयत स्व-धार्मिक: ॥ ५३० ॥

Kanikranti harirā srjyamānaḥ sīdan vanasya jathare punānah. Nṛbhīra yataḥ kṛṇute nirṇījam gāmato matim janayata svadhābhiḥ.

Soma, divine spirit blithe and blissful, saviour
and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice. (Rg. 9-95-1)

531. Pavamana Soma Devata, Ushana Kavya Ṛshi

"Eṣa sya te madhumāṁ indra somo vrṣā vrṣṇah pari pavitre aksāḥ. Sahasradāḥ stādā bhūrī- dāvā śaśvattamam barhirā vājyasthāt.

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace. (Rg. 9-87-4)

532. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

"Pavasva soma madhumāṁ rtāvāpo vasāno adhi sāno avye. Ava droṇāni ghṛtavanti roha madin-tamo matsara indrapānāḥ."
Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory. (Rg. 9-96-13)

533. Pavamana Soma Devata, Pratardana Daivodasi Rshi

Pra senānīḥ śūro agne rathānām gavyanneti harṣate asya senā. Bhadrān kṛnyann indra-havānt sakhibhya ā soma vastrā rabhasāni datte.

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity. (Rg. 9-96-1)

534. Pavamana Soma Devata, Parashara Shaktya Rshis

Pra te dhārā madhumatīrasrṣgran vāram yat pūto atyeṣyavyam. Pavamāna pavase dhāma gonām janayant sūryam apinvō arkaiḥ.
O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choice well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days. (Rg. 9-97-31)

535. Pavamana Soma Devata, Indrapramati Vasishtha Ṛshi

Pra gāyatābhyracām devānt somāṁ hinota mahate dhanāya. Svāduḥ pavatām ati vāram avyam ā śīdatu kalaśaṁ deva induh.

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre. (Rg. 9-97-4)

536. Pavamana Soma Devata, Vasishtha Maitravaruna Ṛshi

Pra hinvāno janitā rodasyo ratho na vājaṁ sanīṣannayāśīt. Indraṁ gacchannāyudhā saṁśiśāno viśvā vasu hastayor ādadhānaḥ.

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning
strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us. (Rg. 9-90-1)

537. Pavamana Soma Devata, Karnashrut Vasishtha Ṛshi

Takṣad yadī manaso venato vāg jyeṣṭhasya dharmaṁ dyuṣkṣor anīke. Ādīm āyan varam ā vāvaśānā juṣṭam patiṁ kalaśe gāva indum.

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul. (Rg. 9-97-22)

538. Pavamana Soma Devata, Nodha Gautama Ṛshi

Sākamukṣo marjayanta svaśaro daśa dhīrasya dhītayo dhanutṛīḥ. Hariḥ paryadravajjāḥ sūryasya droṇam nanakṣe atyo na vājī.

Ten generous, agile, spontaneous and
simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)

539. Pavamana Soma Devata, Kanka Ghaura Ṛshi

Adhi yad asmin vājinīva ṣubhaḥ sparddhante dhiyah sûre na viśaḥ. Apo vrñānah pavate kaviyān vrajam na pāśuvarddhanāya manma.

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant. (Rg. 9-94-1)
540. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bādhave paryarātim varivas kṛṇvan vṛjanasya rājā.

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents all negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence. (Rg. 9-97-10)

541. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

Ayā pavā pavasvainā vasūni māṁscatva indo sarasi pra dhanva. Bradhnaś cid yasya vāto na jūtim purumedhāścittakave naram dhāt.

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the lake divine. Spirit of the expansive
universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a volatile world. (Rg. 9-97-52)

542. Pavamana Soma Devata, Parashara Shaktya Ṛshi

Mahat tat somo mahiṣaś cakārāpāṁ yad garbhovṛṇīta devān. Adaḍhād indre pava-māna ojo’janayat sūrye jyotir induḥ.

Soma, potent absolute, generated the Mahat mode of Prakṛti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligent and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

543. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Asarji vakvā rathye yathājau dhiyā manotā prathamā maniśa. Daśa svasāro adhi sāno avye mrjanti vahnim sadanesvacccha.

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first
order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity. (Rg. 9-91-1)

544. Pavamana Soma Devata, Praskanva Kanva Ṛshi

\[\text{Apām ived ūrmayas tartturāṇāh pra manīśā īrate somam accha. Namasyaṅīr upa ca yanti saṁ cāca viśانتyusatīr uśantam.}\]

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them. (Rg. 9-95-3)

545. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

\[\text{Purojitī vo andhasaḥ sutāya mādayitnave. Apa śvānam śnathīṣṭana sakhāyo dīrghajihvyam.}\]

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg. 9-101-1)
546. **Pavamana Soma Devata, Nahusha Manava Ṛṣhi**

Ayanam puṣā rayir bhagaḥ somaḥ punāno arṣati. Patir viśvasya bhūmano vyakhyad rodasi ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

547. **Pavamana Soma Devata, Yayati Nahusha Ṛṣhi**

Sutāso madhumattamāḥ somaṁ indrāya mandināḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

548. **Pavamana Soma Devata, Manu Samvarana Ṛṣhi**

Somāḥ pavanta indavo’smabhyaṁ gātuṁvittamāḥ. Mitrāḥ svānā arepasah svādhyāḥ svarvīdāḥ.
Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative. (Rg. 9-101-10)

549. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Rśhis

Abhī no vājasātamaṁ rayim arṣa śatasprṣham. Indu sahasra-bharṇasam tuvi-dyumnam vibhāsaham.

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued, a thousandfold sustaining, mighty powerful, all challenging bright and finally victorious. (Rg. 9-98-1)

550. Pavamana Soma Devata, Rebhasunu Kashyapau Rśhis

Abhī navante adruhaḥ priyam indrasya kāmyam. Vatsam na pūrva āyuni jātam rihanti mātarḥ.

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul. (Rg. 9-100-1)
551. Pavamana Soma Devata, Rebhasunu Kashyapau Rṣhis

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrant create and sing exalting songs of power and purity in honour of the life giving spirit of divinity. (Rg. 9-99-1)

552. Pavamana Soma Devata. Ambarisha Varshagira Rṣhi

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg. 9-98-7)

553. Pavamana Soma Devata, Prajapati Vaishvamitra or Vachya Rṣhi

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul. (Rg. 9-100-1)
May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled. (Rg. 9-79-1)

556. Pavamana Soma Devata, Kavi Bhargava Ṛshi

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

554. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya brhato brhann adhi ratham viśvaṅcam aruhad vicakṣaṇah.

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

555. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Acodaso no dhanvantvindavaḥ pra svānāso bṛhad deveṣu harayah. Vi cid aśnānā īṣayo arātayo’ryo nah santu saniṣṭantu no dhiyih.
May the bright and blissful soma streams of divinity, self-moving and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled. (Rg. 9-79-1)

556. Pavamana Soma Devata, Kavi Bhargava Rshi

Eśa pra kośe madhumān acikradad indrasya vajro vapuṣo vapuṣṭamah. Abhyṛṣṭasya sudughā ghṛtaścuto vāṣrā arṣanti payasā ca dhenavah.

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul, potent as thunderbolt of Indra, beauty, power and bliss incarnate, most beautiful and vigorous of all beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf. (Rg. 9-77-1)

557. Pavamana Soma Devata, Sikata Nivavari Rshi ganah

This soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)
Pro ayāśid indur indrasya niśkṛtam sakha
sakhyur na prā mināti saṅgiram. Marya iva
yuvatibhih samarṣati somah kalaśe śata-
yāmanā pathā.

Indu, Soma, light of life and divine ecstasy, goes
forward to the sacred heart of the devotee and, like a
friend of friends, destroys contradictions, confirms
complementarities and advances human growth. Thus,
just as youthful mortals go with their lady love, join
and protect them, and live a full life with vows kept
within the bounds of discretion and the law, so does
Soma in the sacred heart inspire the loved soul as a
friend in covenant by a hundred paths of human
possibilities of growth and advancement within the
bounds of Dharma. The Lord does not break the promise
ever.(Rg.9-86-16)

558. Pavamana Soma Devata, Kavi Bhargava Rshi

Dhartā divaḥ pavate kṛtvyo raso dakṣo devā-
nām anumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na
satvabhīr vṛthā pājānsi kṛṣṇe nadīśvā.

Soma, joyous spirit of the universe, sustainer of
the regions of light, constant doer, eternal delight and
bliss of divinities, perfect omnipotent power, sole
worthy of worship by humanity vibrates omnipresent,
purifies and sanctifies the life of existence. Destroyer
of want and suffering, ever creative, with its own powers
spontaneously, like energy itself creates movement and
growth in the channels of existence. (Rg. 9-76-1)

559. Pavamana Soma Devata, Sikata Nivavari Ṛṣhi ganah

Śrṣa mātīnām pavrte vichākṣaṇa: somo āhva pratarītispām dīv.
prāṇa sīndhunām kalaśāṁ acikradad indrasya hārdyāviśaṁ maniṣibhiḥ.

Generous inspirer of the intelligent and meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)

560. Pavamana Soma Devata, Renu Vaishvamitra Ṛṣhi

Trir asmai sapta dhenavo duduhiṁe satyāṁ āśiraiṁ parame vyomani.
clāyanāṁ bhuvaṁani nirṇijē cārūṇi cakre yuddhēra-

Trrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma
in the cosmic yajña in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakṛti: mahān, ahankara and five subtle elements of ether or akāsha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or energy, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

561. Pavamana Soma Devata, Vena Bhargava Ṛṣhi

इन्द्राय सोम सुपुत: परि स्त्रवापामीवा भवतु रक्षसा सह।
मा ते रसस्य मत्सत द्वयाविनी द्रविणस्वन्त इह सन्तिव-
न्दवः॥ ५६१॥

Indrāya soma suṣutah pari sravāpāmīvā
bhavatu rakṣasā saha. Mā te rasasya matsata
dvayāvino draviṇasvanta iha santvindavaḥ.

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence. (Rg. 9-85-1)
562. Pavamana Soma Devata, Vasu Bharadvaja Ṛṣhi

Asāvi somo aruṣo vrṣā harī rājeva dasmo abhi gā acikradat. Punāno vāram atyesyayayayāṁ sūoyo na yonīṁ ghṛtavantam āsādat.

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakṛti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and generate the universe. (Rg. 9-82-1)

563. Pavamana Soma Devata, Vatsapri Bhalandana Ṛṣhi

Pra devam acchā madhumanta indavo’-sisyadanta gāva ā na dhenavaḥ. Barhiśado vacanāvanta ādhabhiḥ parisrutam usriyā nirṇijam dhire.

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach...
the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness. (Rg. 9-68-1)

564. Pavamana Soma Devata, Grtsamada Shaunaka Rshi

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

565. Pavamana Soma Devata, Pavitra Angirasa Rshi
Pavitraṁ te vitataṁ brahmaṇasaspate prabhur
gātrāṇi paryēsi visvataḥ. Atapta-tanūr na tad
dāmo aśnute śṛtāsa id vahantah saṁ tad āśaṭa.

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy. (Rg. 9-83-1)

566. Indra Devata, Agni Chakshusha Ṛshi

Indram accha sutā ime vrṣaṇam yantu harayah. Śrūṣṭe jātāsa indavaḥ svarvidah.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

567. Indra Devata, Chakshu Manava Ṛshi

Pra dhanvā soma jāgrvir indrāyendo pari srava. Dyumantam śuṣṇamā bhara svarvidam.

Flow on, O Soma, spirit of divine bliss, ever
awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven. (Rg. 9-106-4)

568. Indra Devata, Parvata Naradau Ṛṣhif

Sakhañy ay ni śīda punanāya pra gāyata. Śiśum na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

569. Indra Devata, Parvata and Narada Ṛshis

Tāṁ vah sakhañyo madāyay punanam abhi gāyata. Śiśum na havyaiḥ svadayanta gūrti-bhiḥ.

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 9-105-1)

570 Indra Devata, Trita Aptya Ṛshi

Prāṇa śiṣagurumhaṁ hinaṁvṛūtasya dhīrthitam. Viśvā pari śriya bhūvadādhiḥ dhīta. 570
Prāṇā śiṣur mahīnāṁ hinvanṛtasya didhitim.
Viśvā pari priyā bhuvad adha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and nature, heaven and earth. (Rg. 9-102-1)

571. Indra Devata, Manu Apsava Ṛshi

Pavasva deva-vītaya indo dhārābhīr ojasā.
Ā kalaśaṁ madhumāṁ somam nah sadaḥ.

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

572. Indra Devata, Agni Chakshusha Ṛshi

Somaḥ punāna ārmiṇāvyam vāraṁ vi dhāvati.
Agre vācaḥ pavamānāḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)

573. Indra Devata, Dvita Aptya Ṛshi

भृति न भरा रतिभिरजुलैः।

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Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience. (Rg. 9-104-4)

576. Indra Devata, Agni Chakshusha °Rshi

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)

577. Indra Devata, Dvita Aptya °Rshi

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in addition to other benefactions. (Rg. 9-103-1)

574. Indra Devata, Parvata and Narada Kashyapa Shikhandinyavapsavasau va Ṛshis

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence you hear above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

575. Indra Devata, Parvata and Narada Kashyapa Shikhandinyavapsavasau va Ṛshis

Asmabhyaṁ tvā vasuvidam abhi vānīr anuṣata. Gobhiṣṭe varṇam abhi vāsayāmasi.
Our songs of adoration celebrate and exalt you
as creator, knower and giver of peace, power, wealth
and honours of the world. Indeed, with thoughts, words
and vision, we glorify your power and presence as it
emerges in our experience. (Rg. 9-104-4)

576. **Indra Devata, Agni Chakshusha Ṛshi**

Pavate haryato harirati hvarāṇsi raṅhyā. Abhyarṣa stotṛbhyo vīravad yaśaḥ.

The beauteous and beatific divine saviour spirit
of Soma vibrates, purifies and flows with tremendous
force, casting off all crookedness and contradictions,
and overflowing with valour, honour and excellence for
the celebrants and their heroic progeny for generations.
(Rg. 9-106-13)

577. **Indra Devata, Dvita Aptya Ṛshi**

Pari kośam madhuścutam somaḥ punāno arṣatā. Abhi vānīr ṛṣīnām saptā nūṣata.

In the protected heart core of the blessed soul
overflowing with honey joy, the Soma presence vibrates,
and hymnal voices of the seer sages in seven Vedic
musical metres adore and glorify the divine presence in
ecstatic response to the guiding spirit of divinity. (Rg. 9-103-3)

578. **Pavamana Soma Devata, Gauraviti Shaktya Rṣhi**

\[
\begin{align*}
\text{पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः} & \| \\
\text{महि बुक्ततमो मदः} & \| 578 \|
\end{align*}
\]

\textit{Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.}

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

579. **Pavamana Soma Devata, Urdhvasadma Angirasa Rṣhis**

\[
\begin{align*}
\text{अभि द्वृहद्याश इषपते दिदीहि देव देवयुम्} & \| \\
\text{वि कोशं मध्यमं युव} & \| 579 \|
\end{align*}
\]

\textit{Abhi dyumnam brhadyasha iṣaspate didīhi deva devayum. Vi kośam madhyamam yuva.}

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss. (Rg. 9-108-9)
580. **Pavamana Soma Devata, Rjishva Bharadvaja Ṛshi**

अ सोता परि षिज्ज्वतास्वयं न स्तोमममुर्तर रजस्तुरमृ।

वनप्रक्षुमुदप्रतमृ॥ ५८०॥

Ā sotā pari śiñcatāśvam na stomam apturāṁ rajasturam. Vanaprakṣam udapratam.

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean. (Rg. 9-108-7)

581. **Pavamana Soma Devata, Krtayasha Angirasa Ṛshi**

एतमू त्यू मदच्यूतं सहस्रधारं वृषभं दिबादुहूम।

विश्वं वसुनि विष्ठ्रतमृ॥ ५८१॥

Etamu tyam madacyutam sahasra-dhāram vṛṣabhāṁ divo-duham. Viśvā vasūni bibhratam.

This treasure trove of the wealth, honour and excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy. (Rg. 9-108-11)

582. **Pavamana Soma Devata, Rnanchaya Rajarshi Ṛshi**

स सुन्वे यो वसुन्तो यो रायामानेता य इडानाम।

सोमो य: सुक्षितीनाम॥ ५८२॥

Sa sunve yo vasūnāṁ yo rāyām ānetā ya iḍānāṁ. Somo yaḥ suṣṭiṁāṁ.

That Soma which is the generator, harbinger and
ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation. (Rg. 9-108-13)

583. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

Tvain hyāṣṭaṇga daivyam pavamāna janimānī dyumattamaḥ. Amṛtatvāya ghoṣayan.

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

584. Pavamana Soma Devata, Uru Angirasa Ṛshi

Eṣa sya dhārayā suto'vyā vārebhiḥ pavate madintamaḥ. Krīḍann uṁmir apāṁ iva.

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea. (Rg. 9-108-5)

585. Pavamana Soma Devata, Rjishva Urvrangirasa Ṛshi
You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement. Spirit omnipotent, break open the paths of light. (Rg. 9-108-6)
586. Indra Devata, Shamyu Barhaspatya Ṛshi

इन्द्र ज्येष्ठ न आ भर ओऽिषष्ठ पुपुरि श्रवः।
यहिद्रुःक्ष्म वज्रहस्त रोदसी ओऽे सुशिप्र पत्रः॥ ५८६॥

Indra jyesṭham na ā bhara ojīṣṭham pupuri śravah. Yad didhrkṣemā vajrahasta rodasī obhe suśipra papāh.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind which we cherish and by which, O wondrous hero of golden helmet and wielder of thunder in hand, you fill, fulfil and replenish both the earth and the sky upto heaven. (Rg. 6-46-5)

587. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्रो राजा जगतशचर्चणीनासविश्वस्य यदस्य।
ततो ददाति दाशुषै वसूनि चोदद्राध उपस्तुतं चिद-वापूक॥ ५८७॥

Indro rājā jagataś carsaṇīnām adhikṣamā viśvarūpaṁ yadasya. Tato dadāti dāśuṣe vasūni coddad rādha upastutaṁ cid arvāk.

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when
he is closely adored in meditation, he reveals his presence to our direct vision and experience. (Rg. 7-27-3)

588. **Indra Devata, Vamdeva Gautama Ṛṣhi**

Yasyedamā rajo yujas tuje jane vanam svāḥ.<br/>Indrasya rantyam brhat.

This abundant, vast and gracious charity of Indra, this divine bliss of the self-refulgent lord, is dear and adorable among the generous people. May this charity and grace of the lord flow to us.

589. **Varuna Devata, Ajigarti Shunahshepa Ṛṣhi**

Ud uttamaṃ varuṇa pāśam asmat avāḍhamaṁ vi madhyamaṁ śrathāya. Athāditya vrate vayaṁ tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha. (Rg. 1-24-15)

590. **Pavamana Soma Devata, Kutsa Angirasa Ṛṣhi**

Tvaṁ vanyo pavamāṇena soma bhṛte kṛtār vī chintuyam śravatāḥ.<br/>Tatraḥ mitrāḥ kṛtārāṁ māmahāntāmaṁdhitāḥ: śriṅgu: pūrthibihis ut<br/>Dr̥o: || 590 ||
O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit. (Rg. 9-97-58)

591. Vishvedeva Devata, Vamadeva Gautama Rishi

Imaṁ vṛṣaṇāṁ krṣutaikam in māṁ.

I am one, even alone. May the heavenly powers inspire me, this self, to rise to the strength, nobility and generosity of the great.

592. Pavamana Soma Devata, Amahiyu Angirasa Rishi

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit parisrava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)
593. **Pavamana Soma Devata, Amahiyu Angirasa Ṛshi**

एना विश्वान्यर्यम् आ दुम्नानि मानुषाणाम्।
सिषासन्तो बनामहे॥ ५९३ ॥

Enā visvānārya ā dyumnāni mānuṣāṇāṃ. Siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg. 9-61-11)

594. **Annam Devata, Atma Ṛshi**

अहमस्मि प्रथमजात्र ऋत्तर्य पूर्व देवेभ्यो अमृतस्य नाम।
यो मा ददाति स इदेयमावद हम्मन्नमन्नदन्तमचि॥ ५९४ ॥

Aham asmi prathamajā rtasya pūrvam devebhyo amṛtasya nāma. Yo mā dadāti sa idevamāvad aham annamannam adantam admi.

I am the food of life for life. I am the first born of the divinities of the eternal yajna of the immortal flow of existence, prime of value for the divinities. He that gives me, i.e., food, to others for sustenance of life thereby protects and promotes life. And I eat up as food the man who eats food only for himself, without caring for others.

595. **Indra Devata, Shrutakaksha Angirasa Ṛshi**

सा न इन्द्रयं यज्ञयात् वरुणयात् मरुदभयात॥
वरिवोवित परिसरव॥ ५९५ ॥

Sa na indrasya yajyave varuṇasya marudbhaya. Varivovit parisrava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)
Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms. (Rg. 8-93-13)

596. Pavamana Soma Devata, Pavitra Angirasa Rshi

Arūrucad uṣasah pṛśnir agriya ukṣā mimeti bhuvaṇeṣu vājayuh. Māyāvino mamire asya māyayā nṛcakṣasah pitaro garbham ādadhuh.

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

597. Indra Devata, Madhucchanda Vaishvamitra Rshi

Indra iddharyoh sacā sammiśla ā vacoyujā. Indro vajrī hiraṇyayah.

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. (Rg. 1-7-2)

598. Indra Devata, Madhucchanda Vaishvamitra Ṛṣhi

Indra vājeṣu no’va sahasrapradhaneṣu ca. Ugra ugrābhir ūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg. 1-7-4)

599. Vishvedeva Devata, Pratha Vasistha Ṛṣhi

Prathāśca yasya saprathāśca nāmānuṣṭu-bhasya haviṣo havir yat. Dhātur dyutānāt savitūśca viṣṇo rathantaram ā jabhārā vaisiṣṭhah.

Vasisththa, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of
cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life. (Rg. 10-181-1)

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmanami explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmanas works. Swami Dayananda explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

600. Vayu Devata, Grtsamada Shaunaka Ṛshi

Niyutvāṅ vāyavā gahyayam̐ śukro ayāmi te.
Gantāsi sunvato grham.

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who
has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you. (Rg. 2-41-2)

601. **Indra Devata, Nrmedha and Purumedha Ṛshis**

\[\begin{align*}
\text{Yajjāyathā} & \text{ apūrvya maghavan vrtra-hatyāya.} \\
\text{Tat prthivīmaprathayastadastabhā } & \text{uta divam} \| 601 \|
\end{align*}\]

\[\begin{align*}
Yajjāyathā & \text{ apūrvya maghavan vrtra-hatyāya.} \\
Tat & \text{ prthivīmaprathayastadastabhā } \text{ uto divam.}
\end{align*}\]

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

602. **Prajapati Devata, Vamadeva Gautama Ṛshi**

\[\begin{align*}
\text{Mayi varco atho yaśo’tho yajñaasya yat payañ.} \\
\text{Parameśthī prajāpatir divi dyāṃ iva dṛṅhatu} \| 602 \|
\end{align*}\]

\[\begin{align*}
Mayi & \text{ varco atho yaśo’tho yajñaasya yat payañ.} \\
Parameśthī & \text{ prajāpatir divi dyāṃ iva dṛṅhatu.}
\end{align*}\]

May Parameshtih Prajapati, highest creator and sustainer of his children, vest and augment in me the honour, glory and life promoting spirit of self-sacrifice and yajnic creativity like the light of the sun in heaven.

603. **Pavamana Soma Devata, Gotama Rahugana Ṛshi**

\[\begin{align*}
\text{San te pāyas śāmu yantu vājā: śa vṛṣyān-vṛṣyān-
\text{bhūmatiśāh}} \| 603 \|
\end{align*}\]
Sam te payāṇsi samu yantu vājāḥ sam vrṣṇyānyabhimātisāḥah. Āpyāyamāno amṛtāya soma divi śravāṇsyuttamāni dhiṣva.

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life. (Rg. 1-91-18)

604. Pavamana Soma Devata, Gotama Rahugana Ṛshi

Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvam gāḥ. Tvam ātanor urvāṇta-rikṣāṁ tvāṁ jyotiṣā vi tamo vavartha.

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light. (Rg. 1-91-22)

605. Agni Devata, Madhucchanda Vaishvamitra Ṛshi

Agni Devata, Madhucchanda Vaishvamitra Ṛshi

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Agni Devata, Vamadeva Gautama Ṛshi

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of knowledge. (Rg. 4-1-16))

607. Apam-napat Agni Devata, Grtsamada Shaunaka Ṛshi

Samanyā yantyupayantyanyāḥ samānām ūrvaṁ nadyaspṛṇanti. Tamū śucīṁ śucayo dīdīvāṁsam apāṇnapātam upa yantyāpah.
Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world. (Rg. 6-8-1)

610. Vishvedevah Devatah, Rjishva Bharadvaja °Rshi

Ā prāgāḍ bhadrā yuvatir ahnah ketūnt-samīrtsati. Abhūd bhadrā nivesāni viśvasya jagato rātṛī.

The night that folds the waking world into sleep has been restful. Now there comes the youthful maiden of the morning, lovely dawn, stirring, radiating and unfurling the flag lights of the day.

608. Ratri Devata, Vamadeva Gautama Ṛshi

Prakṣasya vrṣṇo aruṣasya nū mahaḥ pra no vaco vidathā jātavedase. Vaiśvānarāya matir navyase śucih soma iva pavate cārur agnaye.

609. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi
Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refugent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world. (Rg. 6-8-1)

610. Vishvedevah Devatah, Rjishva Bharadvaja Rshi

Viśve deva mama śṛṇvantu yajñam ubhe rodasī apām napāc ca manma. Mā vo vacāṇsi paricaksyaṇi vocaṁ sumneṣvīd vo antamā madema.

O Vishvedevas, adorable leading lights, protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life. (Rg. 6-52-14)

611. Lingokta Devata, Vamadeva Gautama Rshi

May heaven and earth bless me with honour. May Indra and Brhaspati, ruler and the sagely scholar bless me with honour. May the honour and excellence of power and prosperity come to me. Let honour and grace never forsake me. And let me be an honourable speaker of this august assembly.

612. Indra Devata, Angirasa Hiranyastupa Ṛshi

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.) (Rg. 1-32-1)

613. Agni-Atma Devata, Vishvamitra Gathina Ṛshi

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble, elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous. (Rg. 3-5-5)
I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghṛta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakṛti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am truly the fragrant havi of the cosmic yajna (since I am in nature and nature is in me). (Rg. 3-26-7)

614. Agni Devata, Vishvamitra Gathina Rṣhi

Pātyagnir vipo agram padaṁ veḥ pāti yahvaś caraṇam sūryasya. Pāti nābhā sapta-śirṣāṇam agnih pāti devānām upamādam ṛṣvah.

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble, elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous. (Rg. 3-5-5)

615. Agni Devata, Vamadeva Gautama Rṣhi

Bhrājantyagne samidhāna dīdivo jihvā caraty-antar āsani. Sa tvam no agne payasā vasuvid rayim varco drṣe’dāḥ.
Agni, self-refulgent light and splendour of the world, your flames in the vedi, like tongue in the mouth, rise, roll and blaze. O radiant Agni, lord of the world's wealth and excellence, bring us wealth, honour and excellence with the nutriments of life and the light of life that we may see the world and the life divine.

616. **Ritu Devata, Vamadeva Gautama Ṛshi**

Vasanta innu rantyo grīṣma innu rantyaḥ. Varṣāṇyanu śarado hemantaḥ śiśira innu rantyaḥ.

May spring be pleasant, may summer be pleasant, may the rains be pleasant, may autumn be pleasant, may winter be pleasant and may late winter too be pleasant.

617. **Purusha Devata, Narayana Ṛshi**

Sahasra-śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ sarvato vṛtvaṭyatiśḥhad daśāṅgulam.

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakṛtic constituents, It transcends the world of existence. (Rg. 10-90-1)
618. **Purusha Devata, Narayana Ṛshi**

Tripād-ūrdhava udait puruṣah pādo’syeḥā-bhavat punah. Tathā viṣvaṁ vyakrāmad aśanānaśane abhi.

Three parts higher rises the Purusha above the universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe. (Rg. 10-90-4)

619. **Purusha Devata, Narayana Ṛshi**

Puruṣa evedaṁ sarvaṁ yad bhūtam yacca bhāvyam. Pādo’sya sarvā bhūtāni tripād asyāmṛtaṁ divi.

All this that is and was and shall be is Purusha ultimately. 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. (Rg. 10-90-2 & 3)

620. **Purusha Devata, Narayana Ṛshi**

Tāvān asya mahimā tato jyāyānśca pūruṣah. Utāmṛtatvasyeśāno yad annenātirohati.
So great is the grandeur and glory of It, and still the Purusha is greater, sovereign over immortality and ruler of what expands by living food. (Rg. 10-90-3&2)

621. Purusha Devata, Narayana Ṛshi

ततो विराड्जायत विराजो अधि पूरुषः ||
स जातो अत्यारिच्यत पश्चाद्भूमिमथो पुरः || ६.२१ ||

Tato virād ajāyata virājo adhi pūrusaḥ.  
Sa jāto atyaricyata paścād bhūmim atho puraḥ.

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakṛti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence. (Rg. 10-90-5)

622. Dyavaprithivi Devate, Vamadeva Gautama Ṛshi

मन्ये वां द्यावपृथिवी सुभोजसौ ये अप्रत्थामितमिभ  
योजनम् द्यावपृथिवी भवतं स्थ्योने ते नो मुज्ज-  
तमहस: || ६.२२ ||

Manye vāṁ dyāvā-prthivī subhojasau ye aprathethām amitam abhi yojanam. Dyāvā-  
prthivī bhavatam syone te no mūncatam-  
aṁhasaḥ.

O divine heaven and earth, I know you are both great givers of life's nourishments, and you extend to the boundless borders of existence. O life giving divinities, be kind and gracious and save us from sin and evil.
623. Purusha Devata, Vamadeva Gautama Ṛshi

Harī ta indra śmaśrūṇyuto te haritau harī. Tam tvā stuvanti kavayaḥ puruṣāso vanar-gavāḥ.

Indra, self-refulgent lord of power and splendour, your rays of light and your radiant powers of attraction and repulsion are great and blissful. Poets, men of vision and imagination, masters of thought, word and the divine voice adore you as divine.

624. Atmana Ashee Devata, Vamadeva Gautama Ṛshi

Yad varcco hiranyasya yad vā varco gavāmутa. Satyasya brahmaṇo varcas tena mā sam śrījām-asi.

Give us the glory that is in the golden sun, the lustrous vigour that is in the radiant rays, and recreate and rejuvenate us with that light and splendour which abides in the eternal truth and sublimity of Divinity

625. Indra Devata, Vamadeva Gautama Ṛshi

Sahas tanna indra daddhyoja ṛṣe hyasya mahato virapśīn. Kraturiḥ na nṛṁnam sthaviram ca vājam vṛtreṣu śatrūṇt sahanā kṛdhī nah.
That courage, patience and fortitude, Indra, give us, that lustre and splendour whose greatness, O lord super-abundant, you rule, control and release in showers. Like our yajnic performance in life, bless us with wealth, honour and excellence and imperishable food, energy and enlightenment for body, mind and soul. And raise us to the height where we may face, fight and subdue our enemies when darkness, sin and evil surround us.

626. Gavah Devata, Vamdeva Gautama Ṛṣhi

Arise, O cows, radiant rays and green earth, nature's creative and productive powers of all forms of double potential along with abundant virility and fertility for the generation of future progeny. And may this world be exuberant, vast and high for you, and may these waters here flow sweet and energizing for you to drink.

627. Pavamana Agni Devata, Shatam Vaikhanasas Ṛṣhi

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food,
energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

628. **Surya Devata, Vibhrat Saurya Ṛshi**

\[ विभ्रादः ब्रह्म पिबतु सोमम् मधवायुद्धद्युपत्ताविविहुताम्।
वातजूताः यों अभिरक्ष्ति त्वना प्रजा: पिपर्ति बहुधा वि
राजति।। ६.२८।।
\]

Vibhrādaḥ brhaḥ pibatu somyaṁ madhvāyur
dadhad yajñapatāvavihurtaṁ. Vātajūto yo
abhirakṣati tmanā prajāḥ piparti bahudhā vi
rājati.

May the mighty refulgent sun hold, shower,
protect and promote the honey sweets of life's soma
nourishment, and bear and bring untainted health and
long life for the performer and promoter of yajna, the
sun which, energised by Vayu energy of divine nature
protects and sustains all forms of life by its very essence,
shines and rules life in many ways. (Rg. 10-170-1)

629. **Surya Devata, Kutsa Angirasa Ṛshi**

\[ चित्रम् देवानामुदगादनीकं चक्षुमित्रस्य वरुणस्यायः। आप्रा
द्यावधृथिवि अन्तरिक्षं सूर्यं आत्मा जगतस्तस्थुषश्च।। ६.२९।।
\]

Citraṁ devānāṁ udagād anīkaṁ caksur
mitrasya varuṇasyāgneyaḥ. Āpṛa dyāvā-ḥṛthivī
antarikṣam sūrya ātmā jagatastasthūṣaṁ.

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. (Rg. 1-115-1)

630. Surya Devata, Sarparajni Ṛshika

Āyam gauḥ prāsnir akramīd asadan mātaram puraḥ. Pitaram ca prayant svah.

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. (Rg. 10-189-1)

631. Surya Devata, Sarparajni Ṛshika

Antaś carati rocanāsya prāṇād apānaṭi.
Vyakhyan mahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth. (Rg. 10-189-2)

632. Surya Devata, Sarparajni Ṛshika

Triṃśad dharma vi rājati vāk pataṅgāya dhīyate.
Prati vastorahaḥ dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while
songs of adoration are raised and offered to the mighty 'Bird' of heavenly space. (Rg. 10-189-3)

633. Surya Devata, Praskanva Kanva Ṛṣhi

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. (Rg. 1-50-2)

634. Surya Devata, Praskanva Kanva Ṛṣhi

O that we could see the banners of the Lord of
sunbeams, the rays of the sun, alongwith the other
people, blazing like the explosions of fire in heaven.
(Rg. 1-50-3)

635. Surya Devata, Praskanva Kanva Ṛshi

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. (Rg. 1-50-4)

636. **Surya Devata, Praskanva Kanva Rshi**

Pratyaṅ devānāṁ viśaḥ pratyaṅnudeśi mānu-ṣān. Pratyaṅ viśvam svar dṛṣe.

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. (Rg. 1-50-5)

637. **Surya Devata, Praskanva Kanva Rshi**

Yenā pāvaka cakṣasā bhuraṇyantam janāṁ anu. Tvam 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 watch and bless us. (Rg. 1-50-6)

638. **Surya Devata, Praskanva Kanva Rshi**

O sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakṛti move the world like His own chariot of creative manifestation. (Rg. 1-50-9)
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. (Rg. 1-50-7)

639. Surya Devata, Praskanva Kanva Ṛṣhi

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakṛti move the world like His own chariot of creative manifestation. (Rg. 1-50-9)

640. Surya Devata, Praskanva Kanva Ṛṣhi

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. (Rg. 1-50-8)
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. (Rg. 1-50-8)

O lord of knowledge, power and glory, you know all, you know the ways of the world of existence. Guide us which direction to take and persue. O ruler, controller and dispenser of infinite wealth, master protector and promoter of universal thoughts, will and actions, pray give us the light, will and strength to act and succeed.

Omniscient Indra, self-refulgent as the heavenly sun, with protections and promotions of the desirables, pray enlighten us for the achievement of food, energy and knowledge so that we may win the glory of life.

Evā hi śakro rāye vājāya vajrivaḥ. Śaviṣṭha vajrinnṛṇjase māṃhiṣṭha vajrinnṛṇjasa ā yāhi pība matsva.
Indra, most potent and glorious of the brave and generous, wielder of the thunderbolt of justice and retribution, give us noble strength and courage and be the guide and protector of our powers and forces of victory as far as we deserve and can achieve to the best of our potential. And this is the way, O lord, you feel pleased and exalted.

644. **Indra Trailokya Atma Devata, Prajapati Rshi**

Vidā rāye suvīryam bhavo vājānām patir vaśān anu. Maṃhiṣṭha vajrinnṛṇjase yah śaviṣṭhah śūrāṇām.

Indra, who are omniscient, most generous of the mighty glorious, refrigent as the sun, lead us on to strength and victory. O lord, exalt the man who strives. O man, adore and exalt the lord who leads.

645. **Indra Trailokya Atma Devata, Prajapati Rshi**

Yo maṃhiṣṭho maghonām aṇśurna śocih. Cikitvo abhi no nayendro vide tamu stuhi.

Thus, O lord most potent, most adorable, wielder of the thunderbolt, destroyer of the wicked, thus do we celebrate and exalt you for gifts of wealth, honour and progress, thus do you too feel pleased. O lord most glorious of thunderous justice, listen, accept these adorations and be gracious to bless us.
Indra, the most potent and glorious of the brave and generous, wielder of the thunderbolt of justice and retribution, give us noble strength and courage and be the guide and protector of our powers and forces of victory as far as we deserve and can achieve to the best of our potential. And this is the way, O lord, you feel pleased and exalted.

644. Indra Trailokya Atma Devata, Prajapati Rshi

Indra, who are omniscient, most generous of the mighty glorious, refulgent as the sun, lead us on to strength and victory. O lord, exalt the man who strives. O man, adore and exalt the lord who leads.

645. Indra Trailokya Atma Devata, Prajapati Rshi

Only the mighty wins and rules. We invoke and adore the victorious, undaunted, unconquerable lord for guidance, protection and progress. He leads us to victory over our negativities, jealousies and enmities. May yajna, joint creative endeavour, knowledge, universal truth and law abound and rule the world.

647. Indra Trailokya Atma Devata, Prajapati Rshi

For the achievement of wealth, honour and excellence, we invoke and call upon Indra, conqueror, undaunted, invincible. Indra, help us overthrow the enemies. Indra inspires us to throw out our enemies, negativities and jealousies.

648. Indra Trailokya Atma Devata, Prajapati Rshi

Agniveer

Govindram Hasanand

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Eternal lord of thunder and shower of clouds, a glimpse of your divine light, just a flash, is for the soul's bliss. O blissful shelter of the world, pray establish us in the peace and ecstasy of the divine presence. Omnipotent lord of peace and bliss, that fulfillment is supreme. The Lord omnipotent is the ruler and controller of the universe. Truly that fulfillment is most adorable, the ultimate prize to win.

649. Indra Trailokya AtmaDevata, Prajapati Ṛṣhi

Prabho janasya vṛtrahant samaryesu bravāvahai. Śūro yo goṣu gacchati sakhā suševo advayuḥ.

O lord destroyer of darkness, sin and evil, in holy congregations of people we talk of divinity and divine peace, the lord omnipotent who pervades and vibrates in stars and planets, the friend, the blissful, sole supreme, unique.

650. Indra Trailokya Atma Devata, Prajapati Ṛṣhi


So It is. So is Divinity. Such is Indra. So is Agni, the same. Such is Pusha, life sustainer, the same. So are you all, divinities, the same, One.
Eternal lord of thunder and shower of clouds, a glimpse of your divine light, just a flash, is for the soul's bliss. O blissful shelter of the world, pray establish us in the peace and ecstasy of the divine presence. Omnipotent lord of peace and bliss, that fulfillment is supreme. The Lord omnipotent is the ruler and controller of the universe. Truly that fulfillment is most adorable, the ultimate prize to win.

Indra Trailokya Atma Devata, Prajapati Rshi

Prabho janasya vætrahant samarye¶u bravåvahai. ›μuro yo go¶u gacchati sakhå su‹evo advayu¨. O lord destroyer of darkness, sin and evil, in holy congregations of people we talk of divinity and divine peace, the lord omnipotent who pervades and vibrates in stars and planets, the friend, the blissful, sole supreme, unique.

Evå hyeí ý í ý í ý í va. Evå~n hyagne. Evå h∂ndra. Evå hi pμu¶an. Evå hi devå¨. Om evå hi devå¨. So It is. So is Divinity. Such is Indra. So is Agni, the same. Such is Pusha, life sustainer, the same. So are you all, divinities, the same, One.

Agniveer

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Part 2 (Uttararchika)

CHAPTER–1

651. 

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्ये गायता नरः पवमानायेन्द्रवे। अभि देवाः इयक्षते॥ ६५१॥

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāṁ iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

652. 

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

अभि ते मधुना पयोऽथर्ववर्णो अशिश्रयुः। देवम् देवाय देवयुः॥ ६५२॥

Abhi te madhunā payo’tharvāṇo asiśrayuḥ. Devam devāya devayuḥ.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity. (Rg. 9-11-2)
653. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Sa naḥ pavasva śaṁ gave śaṁ janāya śaṁ arvate. Śaṁ rājann oṣadhībhyaḥ.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people. (Rg. 9-11-3)

654. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Davidyutatyā rucā pariṣṭobhantyā kṛpā. Somaḥ śukrā gavāsirāḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the suppliants. (Rg. 9-64-28)

655. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Hinvāno hetṛbhir hita ā vājam vājyakramīt. Śīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love
of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligent vision win the target of its meditation on Om, the presence of divinity. (Rg. 9-64-29)

656. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

ॐधकसौम स्वस्तये संजग्मानो दिवा कवे।
पवस्व सूयों दृशे॥ ६५६॥

Ṛdhak soma svastayevam jagmāno divā kave. Pavasva sūryo dṛṣe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul for us to see the reality of life. (Rg. 9-64-30)

657. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानस्य ते कवे वाजिन्त्सग्गा असृप्तत।
अर्वान्तो न श्रवन्तः॥ ६५७॥

Pavamānasya te kave vajint sargaḥ asṛḵṣata. Arvanto na śravasyavaḥ.

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment. (Rg. 9-66-10)

658. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

अच्छा कोश मधुश्चुतमसृग्र वारे अव्यये।
अवाकशन्त धीतय॥ ६५८॥
Acchā kośam mudhuścutam asṛgram vāre avyay e. Avāvaśanta dhitayaḥ.

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration. (Rg. 9-66-11)

659. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

Acchā samudram indavostaṁ gāvo na dhenavaḥ. Agmann ṛtasya yonimā.

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity. (Rg. 9-66-12)

660. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Agnā ā yāhi vītaye grṇāno havya dātaye. Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly. (Rg. 6-16-10)

661. Agni Devata, Bharadvaja Barhaspatya Ṛshi

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Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights. (Rg. 6-16-11)

662. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Sa naḥ Prthu śravāyyam accha deva vivāsasi. Bṛhad agne su vīryam.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame. (Rg. 6-16-12)

663. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

Ā no mitrāvarunā ghrtair gavyūtim ukṣatam. Madhvā rajānśi sukrtū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)
664. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

उरुशान्सा नमोवृधा महा दक्षस्य राजथः।
द्वाधिरिवाधिभि: शुचिन्तरता। 664॥

Uruśaṅsā namovṛdhā mahnā dakṣasya rājathaḥ. Drāghīṣṭhābhiḥ śucivrātā.

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance. (Rg. 3-62-17)

665. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

गृणाना जमदग्रिना योनावृत्तस्य सीदतम्।
Pātaṁ somam ṛtāvṛdhā। 665॥

Grṇānā jamadagninā yonāvṛtasya sīdatam. Pātaṁ somam ṛtāvṛdhā.

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life. (Rg. 3-62-18)

666. Indra Devata, Irimbithi Kanva Ṛshi

आ याहि सुपुष्पा हि त इन्द्र सोम पिबा इमम्।
एदं बहि: सदो मम। 666॥

Aṁ yāhī supuṣpa hi t īndram soma pibā īmam।
Eṇāṁ bahi: sado mam।
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.

667. **Indra Devata, Irimbithi Kanva Rshi**

अ त्वा ब्रह्मयुज्या हरि वहतामिन्द्र केशिना।
उप ब्रह्माणिणि नः श्रृणु॥ ६६७॥

Ā tvā brahmayujā hari vahatām indra keśina. Upa brahmāṇi naḥ śrṇu.

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration. (Rg. 8-17-2)

668. **Indra Devata, Irimbithi Kanva Rshi**

ब्रह्माणस्त्वा युज्या वयं सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ६६८॥

Brahmāṇas tvā yujā vayam somapāṃ indra 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. (Rg. 8-17-3)
669. Indragnee Devate, Vishvamitra Gathina Ṛshi

Indrāgni ā gataṁ sutaṁ gīrbhir nabho vareṇyam. Asya pātam dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action. (Rg. 3-12-1)

670. Indragnee Devate, Vishvamitra Gathina Ṛshi

Indrāgni jarituh sacā yajño jīgāti cetanaḥ. Ayā pātam imāṁ sutam.

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word. (Rg. 3-12-2)

671. Indragnee Devate, Vishvamitra Gathina Ṛshi

Indram agnim kavičchadā yajñaśya jūtyā vṛṇe. Tā somasyeha tṛmpatāṁ.

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.
I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child. (Rg. 3-12-3)

672. Pavamana Soma Devata, Amahiyu Angirasa Rṣhi

उच्चा ते जातमन्धसो दिवि सदृभ्या ददे।
उग्रे श्रम महि श्रवः॥ ६७२॥

Uccā te jātam andhaso divi sad bhūmyā dade. Ugram śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

673. Pavamana Soma Devata, Amahiyu Angirasa Rṣhi

स न इन्द्राय यज्ञवेव वरुणाय मरुदभ्यः।
बरिवोवितृ परि स्वर॥ ६७३॥

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit pari srava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)

674. Pavamana Soma Devata, Amahiyu Angirasa Rṣhi

एना विश्वान्यवेच आ द्युमनै मानुषाणाम्।
सिसासन्तो वनामहे॥ ६७४॥
Enā viśvānyarya ā dyumnāni mānuṣāṇāṃ. 
siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg.9-61-11)

675. Pavamana Soma Devata, Saptarshis Rshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

Punāṇaḥ soma dhārayāpo vasāno arṣasi. 
Ā raṭnadhā yonim ṛtasya sīdasyutso devo hiranyayāḥ.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures. (Rg.9-107-4)

676. Pavamana Soma Devata, Saptarshis Rshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

Duhāna ūdhara divyaṁ madhu priyaṁ pratnaṁ sadhasatḥ asadat. Āprcchyāṁ dharuṇaṁ vājyarṣaṁ nṛbhir dhauto vicakṣaṇaḥ.
Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers. (Rg. 9-107-5)

677. Pavamana Soma Devata, Ushana Kavya Ṛshi

Pra tu drava pari kośam ni śīda nṛbhīḥ punāno abhi vājam arṣa. Ásvaṁ na tvā vājīnaṁ marjayaṇto’cchā barhī raśanābhīr nayanti.

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

678. Pavamana Soma Devata, Ushana Kavya Ṛshi

Svāyuḍhāḥ pavate deva indur aśastihā vṛjanā rakṣāmaṇāḥ. Pitā devānāṁ janitā sudakṣo viṣṭambho divo dharuṇaḥ prthivyāḥ.

Divine Indu, light of life, equipped with noble
arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth. (Rg. 9-87-2)

679. Pavamana Soma Devata, Ushana Kavya Ṛṣhi

Rṣīr vipraḥ pura etā janānāṁ ṛbhur dhīra uśanā kāvyena. Sa cid viveda nihitaṁ yad āsāṁ apīcyāṁ guhyam nāma gonām.

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets. (Rg. 9-87-3)

680. Indra Devata, Vasishtha Maitravaruni Ṛṣhi

Abhi tvā śūra nonumo’dugdhā iva dhenavah. Īśānam asya jagataḥ svardṛśam īśānam indra tasyā-products. (Rg. 9-87-1)

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. (Rg. 7-32-22)

681. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

Na tvāvāṁ anyo divyo na pārthivo na jāto na janisyate. Āsvāyanto maghavannindra vājino gavyantas tvā 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. (Rg. 7-32-23)

682. **Indra Devata, Vamadeva Gautama Ṛshi**

Kayā naṁ citra ā bhuvad uṇī sadāvṛdhah sakāh. Kayā saciṣṭhayā 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? (Rg. 4-31-1)

683. **Indra Devata, Vamadeva Gautama Ṛshi**

Kastvaṁ satyō mādanāṁ māhītho matsadānās: । 
Doorā chidāraurē vasu ॥ 683 ॥
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? (Rg. 4-31-2)

684. Indra Devata, Vamadeva Gautama Ṛshi

Abhīṣuṇāḥ sakhiṇāṁ avitā jaritṛṇāṁ. Śataṁ bhavasyūṭaye.

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! (Rg.4-31-3)

685. Indra Devata, Nodha Gautama Ṛshi

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. (Rg. 8-88-1)
686. Indra Devata, Nodha Gautama Ṛshi

Dyukṣaṁ sudānum taviśibhir āvṛtaṁ girim na purubhojasam. Kṣumantaṁ vājam ātinaṁ sahasriṇaṁ makṣū gomantam īmahe.

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. (Rg. 8-88-2)

687. Indra Devata, Kali Pragatha Ṛshi

Tarobhir vo vidad vasum indraṁ sabādha útaye. Brhad gāyantah sutasome adhvare huve bharaṁ na kāriṇam.

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg.8-66-1)
688. **Indra Devata, Kali Pragatha Ṛshi**

Na yam dudhrā varante na sthirā muro madeśu śipram andhasah. Ya āḍṛtyā saśamānāya sunvate dātā jaritra ukthyam.

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage. (Rg. 8-66-2)

689. **Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi**

Svādiśṭhayā madiśṭhayā pavasva soma dhārayā. Indrāya pātave sutah.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg.9-1-1)

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

690. Pavamana Soma Devata, Madhucchanda Vaishvamitra Rṣhi

Rakṣohā viśva carṣanir abhi yonim ayohate. Droṇe sadhastham āsadat.

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.) (Rg. 9-1-2)

691. Pavamana Soma Devata, Madhucchanda Vaishvamitra Rṣhi

Varivo dhātamo bhuvō maṇhiṣṭho vṛtrahan-tamaḥ. Parṣi rādho maghonām.

Be the highest giver of the cherished wealth of
life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity. (Rg. 9-1-3)

692. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyuṣatamo madaḥ.

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

693. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

Yasya te pītvā vṛṣabho vṛṣāyate’sya pītvā svarvidāḥ. Sa supraketo abhyakramīd iṣो’cchā vājaṁ naitāsah.

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges. (Rg. 9-108-2)
694. **Pavamana Soma Devata, Agni Chakshusha Ṛshi**

*Indram accha sutā ime vṛṣaṇam yantu harayah. Śruṣṭe jātāsa indavaḥ svarvidaḥ.*

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

695. **Pavamana Soma Devata, Agni Chakshusha Ṛshi**

*Ayaṁ bharāya sānasir indrāya pavate sutāḥ. Somo jaitrasya cetati yathā vide.*

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows. (Rg. 9-106-2)

696. **Pavamana Soma Devata, Agni Chakshusha Ṛshi**

*Asyedindro madesvā grābhāṃ grbhṇāti sānasim. Vajram ca vṛṣaṇam bharat sam apsujit.*

Under the inspiration and ecstasy of this soma of
divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and power of faith and win the target of the battle of Karma to the attainment of Divinity. (Rg. 9-106-3)

697. Pavamana Soma Devata, Andhigu Shyavashvi ṿṛṣi


O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg.9-101-1)

698. Pavamana Soma Devata, Andhigu Shyavashvi ṿṛṣi

Yo dhārayā pāvakayā pari prasyandate sutāḥ Induraśvo na kṛtvyah. Yo dhārayā pāvakayā pari prasyandate sutāḥ Induraśvo na kṛtvyah.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams like waves of energy itself. (Rg. 9-101-2)

699. Pavamana Soma Devata, Andhigu Shyavashvi ṿṛṣi

Tan duroṣamabhī naraḥ somam viśvācyā dhiyā yajñāya santvadrayah. Tan duroṣamabhī naraḥ somam viśvācyā dhiyā yajñāya santvadrayah.
That blazing unassailable Soma, adorable in yajna, leading lights of rock-bed foundation invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation. (Rg. 9-101-3)

700. Pavamana Soma Devata, Kavi Bhargava Rshi

Abhi priyāṇi pavate canohito nāmāṇi yahvo adhi yeṣu vardhate. Ā sūryasya brhato brhann adhi rathāṁ viṣvaṅcam aruhaṁ vicakṣaṇaḥ.

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

701. Pavamana Soma Devata, Kavi Bhargava Rshi

Ṛtasya jihvā pavate madhu priyaṁ vaktā patir dhiyo asyā adābhyaḥ. Dadhāti putraḥ pitror apīcyāṁ nāma tṛṇīyam adhi rocanaṁ divaḥ.

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life
is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence. (Rg. 9-75-2)

702. **Pavamana Soma Devata, Kavi Bhargava Ṛshi**

Ava dyutānaḥ kalasāṇ acikradannṛbhīr yemāṇaḥ koṣa ā hiraṇyaye. Abhī ṛtasya dohanā anūṣatādhi triprṣṭha uṣaso vi rājasī II 702 II

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns. (Rg. 9-75-3)

703. **Agni Devata, Shamyu Barhaspatya Ṛshi**

Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra pra vayam amṛtam jātavedasāṁ priyam mitram na śāmsiṣam II 703 II

In every yajnic programme of your creative and constructive work, in every word of our voice, join and
let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

704. Agni Devata, Shamyu Barhaspatya Rshi

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order. (Rg. 6-48-2)

705. Agni Devata, Sakamashva Rshi

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)
706. **Agni Devata, Bharadvaja Barhaspatya ṛṣhi**

\[
yatra kva ca te mano dakṣaṁ dadhasa uttaram. \\
Tatra yoniṁ kṛṇavase.\]

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home. (Rg. 6-16-17)

707. **Agni Devata, Bharadvaja Barhaspatya ṛṣhi**

\[
na hi te pūrtam aksipad bhuvan nemāṇāṁ pate. \\
Atha duvo vanavase.\]

Never is the perfection, abundance and fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence. (Rg. 6-16-18)

708. **Indra Devata, Saubhari Kanva ṛṣhi**

\[
vayam u tvām apūrvya sthūram na kaccid bharanto’ vasyavaḥ. Vajriṁ citram havāmahe.\]

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. (Rg. 8-21-1)

709. Indra Devata, Saubhari Kanva Ṛṣhi

उप त्वा कर्मज्ञाते स नौ युवोग्राश्चक्राम यो ध्रुपतु॥
त्वामिध्यवितारं ववृं महे संख्या इन्द्र सानसिम॥ ७०९॥

_Upa tvā karmann ūtaye sa no yuvograścakrāma yo dhāṣat. Tvām idhyavitāram 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. (Rg. 8-21-2)

710. Indra Devata, Nṛmedha Angirasa Ṛṣhi

अधा होन्त्र गिर्वण उप त्वा काम इमहे सस्रगमहे॥
उदेव ग्मन्त उदभिष्॥ ७१०॥

_Adhā hīndra girvāṇa upa tvā kāma āimahe sasṛgmahe. Udeva gmanta udabhih._

And O lord lover of song and celebration, Indra, we send up vaulting voices of ambition, adoration and prayer to you like wave on waves of the flood rolling upon the sea. (Rg. 8-98-7)

711. Indra Devata, Nṛmedha Angirasa Ṛṣhi

वार्ण त्वा यथाभिवर्धन्ति शूर ब्रह्माणि ।
वावृध्वांसं चिदद्रिवो दिवेदिवे॥ ७११॥
Vārṇa tvā yavyābhir vardhanti śūra brahmāṇi. Vāvṛdhvān̄sāṁ cid adrivo dive-dive.

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. (Rg. 8-98-8)

712. Indra Devata, Nrmedha Angirasa Ṛshi

Vārṇa tvā yavyābhir vardhanti śūra brahmāṇi. Vāvṛdhvān̄sāṁ cīd adrivo dive-dive.

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. (Rg. 8-98-8)

Yuñjanti hari iṣirasya gāthayorau ratha uruyuge vacoyujā. Indravāhā svarvidā.

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 blissful mover, Indra, cosmic energy. (Rg. 8-98-9)
CHAPTER–2

713. Indra Devata, Shrutakaksha Ṛshi

\[ \text{Pāntamā vo andhasa indramabhi pra gāyata.} \\
\text{Viśvāsāham śatakramū mañhiśītham carṣanīnām.} \]

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

714. Indra Devata, Shrutakaksha Ṛshi

\[ \text{Puruhūtāmpuruṣṭutam gāthānyāṁ saṇaśrutam.} \\
\text{Indra iti bravītana.} \]

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge. (Rg. 8-92-2)

715. Indra Devata, Shrutakaksha Ṛshi

\[ \text{Puruḥtāṁ puṣṭhibhi gāthānāṁ saṇaśrutam.} \\
\text{Indrā dṝṣī mhañnaṁ dātā vajaṁnaṁ nūtū.} \\
\text{Mhaṁ abhiḥbhava vamatū.} \]
Indra inno mahonāṁ dātā vājānāṁ nṛtuḥ. Mahāṁ abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory. (Rg. 8-92-3)

716. Indra Devata, Vasishtha Maitravaruni Ṛshi

Prā va indrāya mādanam haryaśvāya gāyata. Sakhāyaḥ somapāvine.

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)

717. Indra Devata, Vasishtha Maitravaruni Ṛshi

Śaṁsedukthāṁ sudānava uta dyuṣaṁ yathā naraḥ. Cakṛmā satyarādhase.

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth. (Rg. 7-31-2)

718. Indra Devata, Vasishtha Maitravaruni Ṛshi

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Tvaṁ na indra vājyustvam gavyuh śatakrate. Tvaṁ hiranya’yayurvasho.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence. (Rg. 7-31-3)

719. Indra Devata, Medhatithi Kanva and Priyamedha Ṛṣhi

Vayamu tvā tadidarthā indra tvāyantah sakhāyāḥ. Kanvā ukthebirjarante.

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. (Rg.8-2-16)

720. Indra Devata, Medhatithi Kanva and Priyamedha Ṛṣhi

Na ghemanyadā papana vajrīnnapasā naviṣṭau. Tavedu stomaiściketa.

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone. (Rg. 8-2-17)
721. Indra Devata, Medhatithi Kavva and Priyamedha Rishi

\[\text{Icchanti devāḥ sunvantam na svapnāya sprha-yanti. Yanti pramādam atandraḥ.}\]

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. (Rg. 8-2-18)

722. Indra Devata, Shrutakaksha Rishi

\[\text{Indrāya madvane sutam pari śtobhantu no girah. Arkamarcantu kāravaḥ.}\]

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. (Rg. 8-92-19)

723. Indra Devata, Shrutakaksha Rishi

\[\text{Yasmin viśvā adhi śriyo. raṇanti sapta saṅsa-daḥ. Indraṁ sute havāmahe.}\]

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. (Rg. 8-92-20)

724. **Indra Devata, Shrutschakaksha Ṛṣhi**

Trikadrukeṣu cetanāṁ devāsō yajñamātnta. Tamidvardhaitu no girāḥ.

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. (Rg. 8-92-21)

725. **Indra Devata, Irimbithi Kanva Ṛṣhi**

Ayaṁ ta indra somo nipūto adhi barhiṣi. Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all. (Rg. 8-17-11)
726. **Indra Devata, Irimbithi Kanva Ṛshi**

शाचिगो शाचिपूजनाय रणाय ते सुतः।
आखण्डलु प्र हूयसे॥ ७२६॥

Śācigo śācipūjānāyām 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. (Rg. 8-17-12)

727. **Indra Devata, Irimbithi Kanva Ṛshi**

यस्ते शूद्रुषो गणातु प्रणातु कुण्डपाय्यः।
न्यस्मिन् दध्र आ मनः॥ ७२७॥

Yaste śṛṅgavṛṣo ṇapāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra 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. (Rg. 8-17-13)

728. **Indra Devata, Kusidi Kanva Ṛshi**

आ तू न इन्द्र क्षुमन्ते चित्रं ग्राभं सं गृभाय।
महाहस्ती दक्षिणेन॥ ७२८॥

Ā tū na indra kṣumantaṁ citraṁ grābham saṁ grībhāya. Mahāhasṭī dakaṣiṇena.

Lord of mighty arms, Indra, gather by your expert
right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

729. **Indra Devata, Kusidi Kanva Ṛshi**

\[ \text{विद्मा हि त्वा तुविकृतम् तुविदेशणं तुवीमघम्} \]
\[ \text{तुविमात्रमवोभिः} \]

\[ \text{Vidmā hi tvā tuvikūrtim tuvidesṭham tuvī-} \]
\[ \text{magham. Tuvimātram avobhiḥ.} \]

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and protections. (Rg. 8-81-2)

730. **Indra Devata, Kusidi Kanva Ṛshi**

\[ \text{n हि त्वा शूर देवा न मतासो दित्सन्तम्} \]
\[ \text{भीमं न गां वारयते} \]

\[ \text{Na hi tvā śūra devā na martāso ditsantam.} \]
\[ \text{Bhīmāṁ na gāṁ vārayante.} \]

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun. (Rg. 8-81-3)

731. **Indra Devata, Trishoka Kanva Ṛshi**

\[ \text{अभि हि त्वा वृषभा सुते सुतं सृजामि पीतये} \]
\[ \text{तृम्पा व्यशनुही मदम्} \]

\[ \text{Abhi tvā vrśabhā sute sutam sṛjāmi pītaye.} \]
\[ \text{Tṛmpā vyāśnuhī madam.} \]

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. (Rg. 8-45-22)

732. Indra Devata, Trishoka Kanva Ṛshi

Ma tvā mūra avisyavo mopahasvāna ā dabhan. Mā kūṁ brahmadviṣām 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. (Rg. 8-45-23)

733. Indra Devata, Trishoka Kanva Ṛshi

Iha tvā goparīṇasāṁ mahe mandantu rādhase. Saro gauro yathā piba.

Here may devotees entertain you Indra, lover of light, 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. (Rg. 8-45-24)

734. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

Abhi tvā ṛṣabhō sute suta≈ sæjåmi pātaye. Tæmpå vyānuh∂ madam.

Lord of generous and creative power, when the
Idam vaso sutamandhah pibā supūrṇam-udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)

735. Indra Devata, Medhatithi and Priyamedha Ṛshi

Nṛbhirdhautah suto aśnairavyā vāraiḥ pari-pūtaḥ. Āśvo na nikto nādīṣu.

Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters. (Rg. 8-2-2)

736. Indra Devata, Medhatithi and Priyamedha Ṛshi

Tam te yavaṁ yathā gobhiḥ svādum akarma śrīnantah. Indra tvāsmintsadhamāde.

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders, having prepared it, offer to you in this house of celebration. (Rg. 8-2-3)
737. **Indra Devata, Vishvamitra Gathina Ṛshi**

Idam hyanvojasā sutam rādhānāṁ pate.
Pibā tvārasya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

738. **Indra Devata, Vishvamitra Gathina Ṛshi**

Yaste anu svadhāmasat sute ni yaccha tanvam.
Sa tvā mamattu somya.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-politic into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are. (Rg. 3-51-11)

739. **Indra Devata, Vishvamitra Gathina Ṛshi**

Pra te aśnotu kukṣyōḥ prendra brahmaṇā śiraḥ.
Pra bāhū śūra rādhasā.
Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations. (Rg. 3-51-12)

740. Indra Devata, Madhucchanda Ṛshi

अ त्वेत नि सिद्दतेन्द्रमभि प्र गायत।
सखाय स्तोमवाहसः।॥ ७४० ॥

Ā tvetā ni śidatendramabhi pra gāyata.
Sakhāya stomavāhasah.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy. (Rg. 1-5-1)

741. Indra Devata, Madhucchanda Ṛshi

पुसृतम पुरुणामीशांन वायुणाम्।
इन्द्रे सोमे सच्चा सुते॥ ७४१ ॥

Purūtamaṁ puruṇāmīśānam vāryāṇām.
Indraṁ some saca 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. (Rg. 1-5-2)
742. **Indra Devata, Madhucchanda Rshi**

\[\text{Sa ghå no yoga å bhuvat sa råye sa purandhyå. Gamad våjebhirå sa naḥ.}\]

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 endeavours. (Rg. 1-5-3)

743. **Indra Devata, Ajigarti Shunahshepah Rshi**

\[\text{Yoge yoge tavastaram vāje vāje havāmahe. Sakhāya indramūtaye.}\]

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. (Rg. 1-30-7)

744. **Indra Devata, Ajigarti Shunahshepah Rshi**

\[\text{Anu pratnasyaukaso huve tuvipratim naram. Yam te pûrvam pitā huve.}\]

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations. (Rg. 3-51-12)
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. (Rg. 1-30-9)

745. **Indra Devata, Ajigarti Shunahshepah Rshi**

आ घा गमद्यदि श्रवत्सहसिनीभिस्तिनि:।
वाजेभिरुप नो हवम्॥ ७४५॥

Ā ghā gamad yadi śravat sahasriniḥbhir utibhiḥ. 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. (Rg. 1-30-8)

746. **Indra Devata, Narada Kanya Rshi**

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उवध्यम्।
विदे वृद्धस्य दक्षस्य महां हि ष:॥ ७४६॥

Indra suteṣu someṣu kratum punīṣa ukthyam. Vide vṛdhasya daksasya mahān hi śah.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he. (Rg. 8-13-1)

747. **Indra Devata, Narada Kanya Rshi**

स प्रथमे व्योमानि देवानां सदने वृधः।
सुपार: सुश्रवस्तम: समप्पुजित्॥ ७४७॥

S pratham evam amin devana sandane vrudh:।
Supar: suśravastam: sampapujit:॥ ७४७॥
At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action. (Rg. 8-13-2)

748. Indra Devata, Narada Kanka Ṛshi

Tamu huve vājasātayā indraṁ bharāya śuṣmīṇam. Bhavā nah sumne antamaḥ sakhā vṛdhe.

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being. (Rg. 8-13-3)

749. Agni Devata, Vamadeva Maitravaruni Ṛshi

Enā vo agnim namasorjo napātam āhuve. Priyam cetiṣṭham aratim svadhvaram viśvasya dūtam amṛtam.

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light
and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications. (Rg. 7-16-1)

750. Agni Devata, Vamadeva Ṛshi

That Agni, leading power of nature and humanity, uses bright natural elements of universal value such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress. (Rg. 7-16-2)

751. Usha Devata, Vasishthha Maitravarunī Ṛshi

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions,
brilliant guide as she is for the day. (Rg. 7-81-1)

752. Usha Devata, Vasishtha Maitravaruni Ṛshi

Udusriyāḥ srjate sūryaḥ sacā udyan nakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca sam bhaktena gamemahi.

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination. (Rg. 7-81-2)

753. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayam vāmahaṭe ’vase śacīvasū viśamviśaṁ hi gacchatḥ.

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)
754. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure. (Rg. 7-74-2)

755. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence. (Rg. 9-54-1)

756. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light of the sun upto the regions of light. (Rg. 9-54-2)

757. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe. (Rg. 9-54-3)

758. Pavamana Soma Devata, Asita Kashyapa Amahuyu Ṛshi

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

759. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

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This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light of the sun upto the regions of light. (Rg. 9-54-2)

757. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयां विश्वानि तिथति पुनानो भुवनोपरि।
सोमो देवों न सूर्यः॥ ७५७॥

Ayarṁ viśvāni tīṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe. (Rg. 9-54-3)

758. Pavamana Soma Devata, Asita Kashyapa Amahuyu Ṛshi

एष प्रत्नेन जन्मना देवो देवेभ्यः सूतः ।
हरि: पवित्रे अर्षति॥ ७५८॥

Eṣa pratnena janmanā devo deverbhyaḥ sutah.
Harīḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

759. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि।
कविविप्रेण वापृधे॥ ७५९॥
Eṣa pratnena manmanā devo debebhyaśpari. 
Kāvīr vipreṇa vāvṛdhe.

This divine Soma, light and vision of the world, self-realised by the sages and glorified with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss. (Rg. 9-42-2)

760. Pavamana Soma Devata, Medhyatithi Kanva Ṛṣhi

Duhānah pratnamitpayah pavitre pari śicyase. 
Krandaṁ devāṇ ajījanaḥ.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine potentialities of the devotee to active possibilities. (Rg. 9-42-4)

761. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave. 
Pavamāna vidā rayim.

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life. (Rg. 9-19-6)
E ¶a pratnena manmanå devo devebhyaspari.  
Kavir vipreƒa våvædhe.

This divine Soma, light and vision of the world,  
self-realised by the sages and glorified with ancient and  
eternal hymns of the Veda, vibrates for them in the heart  
and soul and sanctifies them with showers of heavenly  
bliss. (Rg. 9-42-2)

760. Pavamana Soma Devata, Medhyatithi Kanva °Rshi

Upo şu jätamapturam gobhirbhaṅgam pari-  
śkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely  
created, nobly born, zealous, destroyer of negativity,  
beatified and celebrated in songs of divine voice, the  
noblest powers of nature and humanity adore, share and  
enjoy. (Rg.9-61-13)

761. Pavamana Soma Devata, Asita or Devala Kashyapa °Rshi

Upa ‹ik¶åpatasthu¶o bhiyasamå dhehi ‹atrave.  
Pavamåna vidå rayim.

O lord of purity, those who stay far off, bring  
close and instruct; those who are negative, strike with  
fear; bring wealth, honour and excellence for life. (Rg.  
9-19-6)

762. Pavamana Soma Devata, Amahiyu Angirasa °Rshi

Upo ¶u jåtamaptura≈ gobhirbhaṅgam pari-  
śkṛtam. Indu≈ devå ayåsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely  
created, nobly born, zealous, destroyer of negativity,  
beatified and celebrated in songs of divine voice, the  
noblest powers of nature and humanity adore, share and  
enjoy. (Rg.9-61-13)

763. Pavamana Soma Devata, Asita or Devala Kashyapa °Rshi

Upåsmai gåyatå naraḥ pavamånåyendave.  
Abhi devāṅ iyakṣate.

O leading lights of humanity, to win the wealth  
of life's joy, work and sing in thanks and adoration for  
this infinite fount of pure bliss which overflows and  
yearns to join and inspire the noble creative performers  
of yajna. (Rg. 9-11-1)

764. Pavamana Soma Devata, Trita Aptya Ṛshi

Pra somåso vipaścito’po nayanta ūrmayaḥ.  
Vanāni mahiṣā iva.

Just as waves of water rise to the moon and great
men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

765. Pavamana Soma Devata, Trita Aptya Ṛshi

Abhi droṇāṇi babhravaḥ śukrā ādasya dhārayā. Vājāṁ gomantamakṣaraṇā. ॥ ७६५ ॥

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment. (Rg. 9-33-2)

766. Pavamana Soma Devata, Trita Aptya Ṛshi

Sutā indrāya vāyave varūṇāya marudbhyaḥ. Somā arṣāntu viṣṇave. ॥ ७६६ ॥

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors,
and Vishnu, universal sustaining powers of life and humanity. (Rg. 9-33-3)

767. Pavamana Soma Devata, Saptarshis Rshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravarun)

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

768. Pavamana Soma Devata, Saptarshis Rshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravarun)

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees
stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies. (Rg. 9-107-13)

769. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

Pra somāsō madacyutaḥ śravase no magho-
nām. Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

770. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

Ādīm haṁso yathā gaṇam viśvāsyā-vīvaśan
matim. Atyo na gobhirajyate.

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home. (Rg. 9-32-3)

771. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)
And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul. (Rg. 9-32-2)

772. Pavamana Soma Devata, Agni Chakshusha Ṛṣhi

Ayā pavasva devayū rebhan pavitram paryēṣi viśvataḥ. Madhordhārā āsrṣata.

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world. (Rg. 9-106-14)

773. Pavamana Soma Devata, Agni Chakshusha Ṛṣhi

Pavate haryato harir ati hvarāṃṣi raṅhyā. Abhyarṣant-stotṛbhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)
774. **Pavamana Soma Devata, Vaishvamitra Vachya or Prajapati Ṛshi**

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)
PART-2 (Uttararchika) Chapter–2

774. Pavamana Soma Devata, Vaishvamitra Vachya or Prajapati °Rshi

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

775. Pavamana Soma Devata, Jamadagni Bhargava °Rshi

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world. (Rg. 9-62-25)

776. Pavamana Soma Devata, Jamadagni Bhargava °Rshi

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity. (Rg. 9-62-26)

777. Pavamana Soma Devata, Jamadagni Bhargava °Rshi

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity. (Rg. 9-62-26)
O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you. (Rg. 9-62-27)

778. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवस्वेन्द्रो वृणा सुत: कृधी नो यशसो जने।
विश्वा अप द्विषो जहि॥ ७७८ ॥

Pavasvendo vṛṣā sutah kṛdhī no yaśaso jane.
Viśvā apa divṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

779. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्य ते सख्ये वष्य सासह्याम पृतन्यत:।
तवेन्द्रो चुम्न उत्तमे॥ ७७९ ॥

Yasya te sakhye vayāṁ sāsahyāma pṛtanyataḥ.
Tavendo dyumna uttame.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries. (Rg. 9-61-29)
780. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Yā te bhīmānvyāyudhā tīgmāṇī santi dhūrvene.  
Rakṣā samasya no nīd̄. ॥ ७८० ॥

Whatever are your sharpest and most awful 
weapons for the destruction of destroyers, with those 
weapons, pray, protect us against all maligners and 
enemies. (Rg. 9-61-30)

781. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Vṛṣā soma dyumāṇ asi vṛṣā deva vṛṣavrataḥ.  
Vṛṣā dharmāṇi dadhriṣe.

O Soma, divine spirit of peace and prosperity, 
you are virile, omnipotent and generous, refulgent and 
abundant giver of light, self-committed to showers of 
generosity for humanity and all life in existence. O 
generous and mighty lord, you alone ordain, maintain 
and sustain the laws of Dharma in nature and humanity. 
(Rg. 9-64-1)

782. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Vṛṣṇaste vṛṣṇyaṁ śavo vṛṣā vanam vṛṣā sutah. 
Sa tvam vṛṣan vṛṣedasi.
Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, truly you are the ultimate generous giver of the joy of life. (Rg. 9-64-2)

783. Pavamana Soma Devata, Kashyapa Maricha Rṣhi

Aśvo na cakraṇa vrṣā sam gā indo samarvataḥ. Vi no rāye duro vṛdhi.

Like the roar of thunder you are loud and bold in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all. (Rg. 9-64-3)

784. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Rṣhi

Vṛṣā hyasi bhānunā dyumantarā tvā havāmahe. Pavamāna svardīśam.

O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)
785. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Yadadbhiḥ pariṣiccyase marmṛjyamana āyubhiḥ. Droṇe sadhastham aśnuṣe.

O soul of peace and purity, when you are honoured and anointed by yajakas with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society. (Rg. 9-65-6)

786. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Ā pavasva suvīryaṁ mandamānaḥ svāyudha. Iho śvindavā gahi.

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us. (Rg. 9-65-5)

787. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Pavamānasya te vayaṁ pavitram abhyundataḥ. Sakhitvamā vrṇīmahe.
O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you. (Rg. 9-61-4)

788. **Pavamana Soma Devata, Amahiyu Angirasa Ṛshi**

Ye te pavitram ūrmayo’bhikṣaranti dhārayā. 
Tebhirnah soma mrḍaya. 

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being. (Rg. 9-61-5)

789. **Pavamana Soma Devata, Amahiyu Angirasa Ṛshi**

Sa nah punāna ā bhara rayiṁ vīravaṭīṁ iṣam. 
Īśānaḥ soma viśvataḥ. 

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations. (Rg. 9-61-6)

790. **Agni Devata, Kanka Medhatithi Ṛshi**

Agni veer sthrubhaḥ viśvvaṁdaśmū. 
Asyva yajñasya sukratūm. 

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Agnin dūtam vṛṇimahe hotāram 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. (Rg. 1-12-1)

791. Agni Devata, Kanva Medhatithi Ṛshi

Agnimagnīn havimabhiḥ sadā havanta viśpattim. Havyavāham purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise. (Rg. 1-12-2)

792. Agni Devata, Kanva Medhatithi Ṛshi

Agniveer

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. (Rg. 1-12-3)
793. Mitra-Varunau Devate, Kanva Medhatithi Rshi

Mitra vayam havamahi varunam somapitayeh.
Ya jatam putadakshasah.

Mitraṁ vayāṁ havāmahe varuṇam somapītaye.
Yā jatā pūtadakṣasā.

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul. (Rg. 1-23-4)

794. Mitra-Varunau Devate, Kanva Medhatithi Rshi

Rtena yāvṛtāvṛdhāvrtasya jyotīṣaspati.
Tā mitrāvarūṇā huve.

Rtena yāvṛtāvṛdhāvrtasya jyotīṣaspati.
Tā mitrāvarūṇā huve.

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity. (Rg. 1-23-5)

795. Mitra-Varunau Devate, Kanva Medhatithi Rshi

Varuṇah prāvītā bhuwan mitro viśvābhir ūtibhiḥ. Karatāṁ naḥ surādhasah.
Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul (Rg. 1-23-6)

796. Indra Devata, Madhucchanda Rishi

\[\begin{align*}
\text{Indram id gåthino bæhad indram arkebhir arkiṇah. Indram vānīr anūṣata.}
\end{align*}\]

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. (Rg. 1-7-1)

797. Indra Devata, Madhucchanda Vishwamitra Rishi

\[\begin{align*}
\text{Indra iddharyoḥ sacā sammiśla ā vacoyujā. Indro vajrī hiranyayaj.}
\end{align*}\]

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. (Rg. 1-7-2)
798. **Indra Devata, Madhucchanda Vishwamitra Ṛshi**

Indra vājeṣu no’va sahasrāpradhāneṣu ca. 
_Ugra ugrābhīrūtībhiḥ._

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg. 1-7-4)

799. **Indra Devata, Madhucchanda Ṛshi**

Indro dīrghāya caṅṣasa ā sūryam rohayaddivi. 
_Vi gobhir adrim airayat._

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. (Rg. 1-7-3)

800. **Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi**

Indre agnānam bṛhat suvṛktimerayāmahe. 
_Dhiyā dhenā avasyavaḥ._

Salutatations and high honour to Indra and Agni, leading lights of action and advancement with enlightenment. Let us offer them high praise and
gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress. (Rg. 7-94-4)

801. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

 tua hi śaśvanta īḍata itthā viprāsa utaye.  
   sabādho vājasātaye. II 801 II

Tā hi śaśvanta īḍata itthā viprāsa utaye.  
Sabādho vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal. (Rg. 7-94-5)

802. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

 tua vāṃ gīrbhirvipanyavah prayasvanto havā- 
   mahe. Medhasātā sanisyavah. II 802 II

Tā vāṃ gīrbhirvipanyavah prayasvanto havā- 
mahe. Medhasātā sanisyavah.

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement. (Rg. 7-94-6)

803. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

 vrṣā pavasva dhārayā marutvate ca matsaraḥ.  
   Viśvā dadhāna ojasā. II 803 II

Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.  
Viśvā dadhāna ojasā.
O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

804. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Tam tvā dhartāram onyoḥ pavamāṇa svardṛśam. Hinve vājeṣu vājinam.

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement. (Rg. 9-65-11)

805. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Ayā citto vipānayā hariḥ pavasva dhārayā. Yujam vājeṣu codaya.

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life. (Rg. 9-65-12)
806. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

Vṛṣā, śoño abhikanikradad gā nadayannesī ṭṛthivimuta dyām. Indrasyeva vagnūrā srṛ网首页 ājau pracodayannarṇṇasi vācāmēmāṃ. || 806. ||

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration. (Rg. 9-97-13)

807. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

Rasāyyyah payasā pinvamāṇa īrayanneśī mādhumantu māṁśum. Pavamāṇa santanīmeśī kṛṇvannindrāya soma pariśicyamāṇah. || 807. ||

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants. (Rg. 9-97-14)
808. Pavamana Soma Devata, Upamanyu Vasishtha Ṛši

Evā pavasva madiro madāyodagrābhhasya namayan vadhasnum. Pari varṇam bharamāṇo ruṣaṁtaṁ gavyurṇo arṣa pari soma siktaḥ.

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities. (Rg. 9-97-15)

809. Indra Devata, Shamyu Barhaspatya Ṛši

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvām Vṛṭreśvindra satpatīṁ narastvāṁ kāśṭhāsvarvataḥ.

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. (Rg. 6-46-1)
810. **Indra Devata, Shamuy Barhaspatya Ṛshi**

Sa tvāṁ naścitra vajrahasta dhṛṣṭuyā maha stavāno adriverā. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuse.

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. (Rg. 6-46-2)

811. **Indra Devata, Praskanva Kanva Ṛshi**

Abhi pra vaḥ surādhasamindramarca yathā vide. Yo jaritrbhyyo maghavā purūvasuḥ saha-sreṇeva 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. (Rg. 8-49-1)

812. **Indra Devata, Praskanva Kanva Ṛshi**

Shatānākeva pra jīgātita dhṛṣṭuyā hānītā yuntraṇa dāṣṭuḥ. Girerayt pra rasa aṣṭya pīṇvīre dattrāṇi purobhōjas.

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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. (Rg. 8-49-2)

813. **Indra Devata, Nrmedha Angirasa Ṛshi**

Tvāmidā hṛo naro’piṣyaṇ vajrin bhūrmayaḥ. Sa indra stomavāhasa iha śrūdyupa svasaramā gahi. ॥ ॥

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

814. **Indra Devata, Nrmedha Angirasa Ṛshi**

Matsvā suṣiprin harivas tamīmahe tvayā bhūṣanti vedaḥsah. Tava śravāṇsyupamānāyukthya sutesvindra girvaṇaḥ.

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the
heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable. (Rg. 8-99-2)

815. Pavamana Soma Devata, Amahiyu Angirasa Rshi

\[
\begin{align*}
& \text{Yaste mado vareyastena pavasvandhasa.} \\
& \text{Devavirraghasa\text{-}sah.}
\end{align*}
\]

The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

816. Pavamana Soma Devata, Amahiyu Angirasa Rshi

\[
\begin{align*}
& \text{Jaghnirvtramamitriyam sasnirvaja\text{-}m divedive.} \\
& \text{Go\text{-}s\text{-}atira\text{-}vasa\text{-}asi.}
\end{align*}
\]

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress. (Rg. 9-61-20)

817. Pavamana Soma Devata, Amahiyu Angirasa Rshi

\[
\begin{align*}
& \text{Sammishlo \text{-} arun\text{-}o bhuv: sropasth\text{-}a\text{-}birn dhenubhi.} \\
& \text{Sinde ch\text{-}ch\text{-}va\text{-}na\text{-}m na yojinama.}
\end{align*}
\]
Sammiślo arūso bhuvah sūpashthābhīrṇa dhenumubhiḥ. Śīdaṁ cchyeno na yonimā.

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence. (Rg. 9-61-21)

818. Pavamana Soma Devata, Nahusha Manava Ṛṣhi

Ayaṁ pūṣā rayirbhagah somah punāno arṣatī. Patirviśvasya bhūmano vyakhyadrodasī ubhe. (Rg. 9-101-7)

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

819. Pavamana Soma Devata, Nahusha Manava Ṛshi

Samu priyā anūṣata gāvo madāya ghrṣvayah. Somāsah kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress. (Rg. 9-101-8)
820. Pavamana Soma Devata, Nahusha Manava Ṛshi

Ya ojiśṭhastamā bhara pavamāna śravāyyam. 
Yaḥ paṅca carṣaṇīrabhi rayim yena vanāmahe.

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life. (Rg. 9-101-9)

821. Pavamana Soma Devata, Sikata Nivavari Ṛshi

Vṛṣā maṭīnāṁ pavate vicaksanāḥ soma ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇā sindhūnāṁ kalaśāṁ acikradadindrasya hārdyāviśan- manīśibhiḥ.

Generous inspirer of the intelligent and meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)
822. Pavamana Soma Devata, Sikata Nivavari Ṛshi

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakṛti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu energy and its flow at the cosmic level, and the soul and mind at the human level. (Rg. 9-86-20)

823. Pavamana Soma Devata, Prshnayah Ajah Ṛshi

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakṛti, the one material cause of the universe.
Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakṛti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul. (Rg. 9-86-21)

824. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛṣhi

Evā hyasi vīrayurevā śūra uta sthirah.  
Evā te rādhyain manah.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence.  
(Rg. 8-92-28)

825. Indra Devata, Shrutakaksha or Sukaksha Ṛṣhi

Evā rātistuvīmagha viśvebhirddhāyi dhatṛbhiḥ.  
Adhā cidindra naḥ 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 our friend and companion. (Rg. 8-92-29)

826. Indra Devata, Shrutakaksha or Sukaksha Ṛṣhi

Mo su brahmeva tandrayurbhuvō vājānām 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. (Rg. 8-92-30)

827. Indra Devata, Jeta Madhucchandasa Ṛṣhi

Indram viśvā avīvrdhantsamudravyacasaṁ girah. Rathītamaṁ rathīnāṁ vājānāṁ satpatim patim.

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)
828. Indra Devata, Jeta Madhucchandasa Ṛṣhi

Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra nonumo jetāram aparājitam.

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity. (Rg. 1-11-2)

829. Indra Devata, Jeta Madhucchandasa Ṛṣhi

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadā vājasya gomata stotṛbhyo maṅhate magham.

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees. (Rg. 1-11-3)
Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration. (Rg. 9-62-3)

833. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Råjå medhåbhir∂yate pavamåno manåvadhi.
Antarik¶eƒa yåtave.

Refulgent Soma, divine spirit of power and peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss. (Rg. 9-65-16)

834. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Å na¨ soma saho juvo rμupa≈ na varcase bhara.
Su¶våƒo devav∂taye.

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the

CHAPTER–4

830. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Eta asægram indavastirah pavitramāśavah.
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities, move on with noble work for humanity toward the achievement of all wealth, honour and excellence. (Rg. 9-62-1)

831. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Vighnanto duritå puru sugå tokåya våjina¨.
Tmanå kṛnvanto arvata¨.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation. (Rg. 9-62-2)

832. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Kṛnvanto varivo gave’bhyarṣanti  şuṣṭutim.
IĊām asmabhyaṁ saṁyatatam.
Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration. (Rg. 9-62-3)

833. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

राजा मेधाभिरीयते पवमानो मनावधि।
अन्तरिक्षेन यातवे॥ ८३३ ॥

Rājā medhābhirīyate pavamāno manāvadhi. Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and peace, pure, purifying and vibrant, is attained through intelligent communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss. (Rg. 9-65-16)

834. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ नः सोम सहो जुवो रूपे न वर्चसे भर।
सुष्वाणो देववितये॥ ८३४ ॥

Ā nah soma saho juvo rūpariṁ na varcase bhara. Susvāṇo devavītaye.

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the
path of divinity while living here and after. (Rg. 9-65-18)

835. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

Ā na indo śatagyvinaṁ gavāṁ poṣaṁ svāṣvyam. Vahā bhagattimūtaye.

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, all for peace and security. (Rg. 9-65-17)

836. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Tam tvā nṛmṇāṇi bibhratam sadhastheṣu maho divaḥ. Cārum sukṛtyayemahe.

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven. (Rg. 9-48-1)

837. Pavamana Soma Devata, Kavi Bhargava Ṛshi
Saṁvrktadhrśnum ukthyaṁ mahāmaḥivrataṁ madam. Śatam puro rurukṣaṇīṁ.

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness. (Rg. 9-48-2)

838. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Atastvā rayirabhīyayadrājānamānī sukratō divah. Suparṇo avyathī bharat.

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty. (Rg. 9-48-3)

839. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Adhā hinvāna indriyaṁ jyāyo mahitvamānaśe. Abhiṣṭikṛd vicarṣaṇīḥ.

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory. (Rg. 9-48-5)
Viśvāsmā itsvardrśe sādhāraṇam rajasturam.
Gopāṃṛtasya virbharat.

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence. (Rg. 9-48-4)

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)
Punāno varivaskrdhyūrajā janāya girvaṇāḥ. Hare sṛjāna āśiram.

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul. (Rg. 9-64-14)

843. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

Punāno devavātaya indrasya yāhi niṣkṛtam. Dyutāno vājibhirhitah.

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.(Rg. 9-64-15)

844. Agni Devata, Kanva Medhatithi Ṛshi

Agnināgniḥ samidhyate kavirgṛhapatīryuvā. Havyavāḍ juhvāsyah.

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young-powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and
convert) holy offerings (to divine gifts of joy and prosperity). (Rg. 1-12-6)

845. Agni Devata, Kanva Medhatithi Ṛṣhi

Yastvāmagnē havispatir dūtam deva saparyati. Tasya sma prāvītī bhava.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote. (Rg. 1-12-8)

846. Agni Devata, Kanva Medhatithi Ṛṣhi

Yo agnīṁ devavītaye havismāṁ āvivāsati. Tasmai pāvaka mṛdaya.

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings. (Rg. 1-12-9)

847. Mitra-Varunau Devate, Madhucchanda Ṛṣhi

Mitrāṁ huve pūtadakṣaṁ varuṇaṁ ca riśā-dasam. Dhiyam ghṛtacīṁ sādhantā.
I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art). (Rg. 1-2-7)

848. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Rshi

Rṣtena mitrāvarunāvṛtāvṛdhāvṛtasprśā. Kratum bhendantamāśāthe.

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe. (Rg. 1-2-8)

849. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Rshi

Kavi no mitrāvaruṇā tuvijātā uruksyaḥ. Dakṣam dadhāte apasam.

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action. (Rg. 1-2-9)
850. Indra and Maruts Devate, Madhucchanda Vaishvamitra Rishi

Indraṇa saṁ hi drkṣase samjagmāno abibh-
yusā. 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. (Rg.1-6-7)

851. Indra and Maruts Devata, Madhucchanda Vaishvamitra Rishi

Ādaha svadhāmanu punar garbhatvam erire.
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. (Rg. 1-6-4)

852. Indra and Maruts Devata, Madhucchanda Vaishvamitra Rishi

Viḍu cidārujatnubhirghuḥa 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. (Rg. 1-6-5)

853. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

Tā huve yāyoridam papne viśvam purā kṛtam.
Indrāgni na mardhataḥ.

I invoke, admire and celebrate Indra, cosmic
energy, and Agni, cosmic heat and light, both
manifestations of divine vision, will and action, by
whose power and operation this whole universe has
evolved as of eternity. The two do not hurt, injure or
destroy us. (Rg. 6-60-4)

854. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

Ugrā vighaninā mṛdha indrāgni havāmahe.
Tā no mṛḍāta {idrše}.

We invoke, invite and develop Indra and Agni,
divine and blazing powers of nature's energy and light,
both destroyers of adversaries and life's negativities.
May they protect us and bless us with peace and
prosperity in this world of our action and existence. (Rg.
6-60-5)
Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma. (Rg. 9-107-15)

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity. (Rg. 6-60-6)

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

856. Pavamana Soma Devata, Saptarshis Rshis

Abhi somāsa āyavaḥ pavante madyaṁ madam. Samudrasyādhi viśtape maniśiṇo matsarāso madacyutah.

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)
Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma. (Rg. 9-107-15)

858. Pavamana Soma Devata, Saptarshis Ṛshis

Nṛbhiryemāṇo haryato vicakṣaṇo rājā devah samudryaḥ.

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul. (Rg. 9-107-16)

859. Pavamana Soma Devata, Parashara Shaktya Ṛshi

Tisro vāca īrayati pra vahnirṛtasya dhītim brahmaṇo maniśām. Gāvo yanti gopatiṁ prcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master
source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (Rg. 9-97-34)

(The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

860. Pavamana Soma Devata, Parashara Shaktya Ṛṣhi

Somam gāvo dhenaṁ vāvaśanāḥ somamā vīpṛā matibhiṁ pṛcchamānāḥ. Somah suta ṛcyate pūyamānāḥ some arkaśtriṣṭubhāḥ saṁ navante.

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma. (Rg. 9-97-35)
861. Pavamana Soma Devata, Parashara Shaktya Ṛshi

Evā nah soma pariṣicyamāna a pavaśva pūyamānah svasti. Indramā viṣa bṛhatā madena vardhayā vācam janayā purandhim.

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the ecstasy of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation. (Rg. 9-97-36)

862. Indra Devata, Puruhanma Angirasa Ṛshi

Yad dyāva indra te sataṁ sataṁ bhūmīrūte syuḥ. Na tvā vajrintsahasram 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. (Rg. 8-70-5)

863. Indra Devata, Puruhanma Angirasa Ṛshi

A pavārath māhīna vṛṣṇya vṛṣṇa viṣṇva śāṃkṣa śāṃkasa. Āsmāṁ ab mādhava cīrti brjār vajrādānābhīṣṭātibh. II 863 II
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. (Rg. 8-33-2)

866. Indra Devata, Medhyatithi Kanva Ṛshi

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. (Rg. 8-33-3)

867. Indra Devata, Vasishtha Maitravaruni Ṛshi

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. (Rg. 8-70-6)

864. Indra Devata, Medhyatithi Kanva Ṛshi

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)

865. Indra Devata, Medhyatithi Kanva Ṛshi

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)
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. (Rg. 8-33-2)

866. Indra Devata, Medhyatithi Kanva Ṛshi

Kaṇvebhīr dhṛṣṭavā dhṛṣṭadvājāṃ darṣi sahasr- 
srinām. Piśāṅgarūpaṃ maghavan vicarṣaṇè 
makṣū gomantam īmahe.

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. (Rg. 8-33-3)

867. Indra Devata, Vasishtha Maitravaruni Ṛshi

Taraṇirītī sīṣāsati vājaṁ purandhyā yujā. Ā va 
indraiṁ puruhūtam name girā nemīṁ taṣṭe 
sudruvam.
Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

868. Indra Devata, Vasishtha Maitravaruni Ṛshi

Na duṣṭutir draviṇodeṣu śasyate na sredhantam rayirnāsat. Suśaktirin maghavan tubhyam māvate deṣṇam yatpārye divi. II 868 II

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over. (Rg. 7-32-21)

869. Pavamana Soma Devata, Trita Aptya Ṛshi

Tisro vāca udīrate gāvo mimanti dhenavaḥ. Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness,
organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

870. Pavamana Soma Devata, Trita Aptya Ṛshi

अभि ब्रह्मीर्नूषत यह्विर्रतस्य मातरः ॥
मर्जयन्तीदिवं शिशुम ॥ ८७० ॥

Abhi brahmīranūṣata yahvīrṛtasya mātaraḥ. Marjayanīrdivaḥ śīśum.

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation. (Rg. 9-33-5)

871. Pavamana Soma Devata, Trita Aptya Ṛshi

राय: समुद्रांशवतुर्गृह्स्मभ्य सोम विश्वतः ॥
आ पवस्व सहस्रिण: ॥ ८७१ ॥

Rāyaḥ samudrāṁścaturo’smabhyaṁ soma viśvataḥ. Ā pavasa sahasrīnaḥ.

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold. (Rg. 9-33-6)

872. Pavamana Soma Devata, Yayati Nahusha Ṛshi

सुतासो मधुपत्तमा: सोमा इन्न्राय मन्दिन: ॥
पवित्रचवन्तो अक्षरं देवानूऽ गच्छन्तु वो मद्या: ॥ ८७२ ॥
Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaram devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

873. Pavamana Soma Devata, Yayati Nahusha Ṛshi

Indurindrāya pavata iti devāso abruvan. Vācaspatir makhasyate viśvasyeśāna ojasāḥ.

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. (Rg. 9-101-5)

874. Pavamana Soma Devata, Yayati Nahusha Ṛshi

Sahasradhāraḥ pavate samudro vācamin-khyāḥ. Somaspati rayiṇāṁ sakhendrasya dive dive.

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. (Rg. 9-101-6)

875. Pavamana Soma Devata, Pavitra Angirasa Ṛṣhi

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy. (Rg. 9-83-1)

876. Pavamana Soma Devata, Pavitra Angirasa Ṛṣhi

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those
instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy. (Rg. 9-83-2)

877. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

Arūrucad uṣasah prśniragriya ukṣā mimeti bhuvanesu vājayuh. Māyāvino mamire asya māyayā nṛcakṣasah pitaro garbhama dadhuḥ.

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

878. Agni Devata, Saubahri Kanva Ṛshi

Pra maṇhiṣṭhāya gāyata ṛtāvne bhṛhate śukra-śociṣe. Upastutāso agnaye.

O celebrants of divinity, sing songs of adoration
in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)

879. Agni Devata, Saubahri Kanva Rṣhi

आ वांसते मधवा वीरवद्यशः समिद्धो द्वम्याहु:। कुवित्रो अस्य सुमुखिर्भीचयस्यच्छा वाजेभिरागमत्॥ ८७९॥

Ā vaṃsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kувинно asya sumatirbhavī- yasyacchā vājebhirāgamat.

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with all possible honours, power and prosperity with progressive success. (Rg. 8-103-9)

880. Indra Devata, Goshuktyashvasuktinau kanvayanava Rṣhis

तं तेन पदं गृणीमसि वृषणं पुष्चु सासहिम्।
उ लोककृत्तुमद्रिवो हरिश्रियम्॥ ८८०॥

Tam te madaṁ grñīmasi vrṣaṇam prkṣu sāsa-him. U lokakṛtnum adrivo hariśriyam.

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss. (Rg.8-15-4)
881. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

Yena jyotiṁśyāyaye manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe. (Rg. 8-15-5)

882. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

Tadadyā citta ukthino’nu śțuvanti pūrvathā.
Vṛṣapātṛirapo jayā dive dive.

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. (Rg. 8-15-6)

883. Indra Devata, Tirashchi Angirasa Ṛshi

Śrūdhī hariṁ tirāścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāṅ asi.

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence. (Rg. 8-95-6)
Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

884. Indra Devata, Tirashchi Angirasa Ṛshi

Yasta indra navīyasīṁ giraṁ mandrāmājījanat. Cikitvinmanasāṁ dhiyarṁ prātnāṁṛtasya pipyuṣīm.

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law. (Rg. 8-95-5)

885. Indra Devata, Tirashchi Angirasa Ṛshi

Tamu śṭavāma yaṁ gira indram ukthyāni vāvr-dhuḥ. Purūṇyasya pauṇsyā siśāsanto vanā-mahe.

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence. (Rg. 8-95-6)
CHAPTER–5

886. Pavamana Soma Devata, Akrshthah Mashah Ṛshi

Pra ta āśvinīḥ pavāmāna dhenavo divyā asrgran payasā dharīmaṇi. Prāntarikṣat sthāvirīste asṛkṣata ye tvā mṛjantyṛśisāṇa vedhasāḥ.

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart. (Rg. 9-86-4)

887. Pavamana Soma Devata, Akrshthah Mashah Ṛshi

Udbhaytaḥ pavāmānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yadī pavitre adhi mṛjyate hariḥ sattā ni yonau kalaśeṣu sīdati.

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice. (Rg. 9-86-6)
888.  Pavamana Soma Devata, Akrshtah Mashah Ṛshi

Viśvā dhāmāni viśvacakṣaḥ ṛbhvāsaḥ prabhoṣṭe sataḥ pari yanti ketavaḥ. Vyānaśī pavase soma dharmāṇā patirviśvasya bhuvanasya rājasi. ॥ ॥

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme. (Rg. 9-86-5)

889.  Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Pavamānao ajūjanad divaścitraṁ na tanyatum. Jyotir vaiśvānaram bṛhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning. (Rg.9-61-16)

890.  Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Pavamāna rāsastava mado rājannaducchunāḥ. Vi vāram avyam arṣati.
O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss. (Rg. 9-61-18)

891. Pavamana Soma Devata, Amahiyu Angirasa Ṇshi

\[
\text{पावमानन्य ते रसो दक्षो वि राजति चुमानू।}
\text{न्योतिविशं स्वदृशे॥ ८९१॥}
\]

\begin{align*}
Pavamānasya te raso dakṣo vi rājati dyumān. 
Jyotirviśvaṁ svardṛṣe.
\end{align*}

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant. (Rg. 9-61-17)

892. Pavamana Soma Devata, Medhyatithi Kanva Ṇshi

\[
\text{प्र यदावो न भूर्णयस्त्वेशा अयासी अक्रमु।}
\text{व्रन्तः कृष्णामपि त्वचम्॥ ८९२॥}
\]

\begin{align*}
Pra yad gavo na bhūrṇayastveśa ayāso akramuḥ. 
Ghnantah krśnāmapa tvacam.
\end{align*}

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

893. Pavamana Soma Devata, Medhyatithi Kanva Ṇshi

\[
\text{सुवितस्य बनामहे तित सैतु दुराव्यम्।}
\text{साह्याम दस्युम्ब्रतम्॥ ८९३॥}
\]
Suvitasya vanāmahe’ti setum durāyyam.
Sāhyāma dasyumavratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness. (Rg. 9-41-2)

894. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

srnte vṛṣ teriva svanaha pavamānasya śuṣmi-
naḥ. Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma. (Rg. 9-41-3)

895. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

ā pavasva mahīmiṣaṁ gomadindo hiraṇyavat.
Aśvavat soma vīravat.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory of the brave. (Rg. 9-41-4)
896. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

वनस्व विश्वचर्याण आ मही रोदसी पृण।
उषाः सूयां न रशिमिभि: || 896 ||

Pavasva viśvacarṣaṇa ā mahī rodasī prṣa.
Uṣāh sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light. (Rg. 9-41-5)

897. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

परि न: शर्मयन्त्या धारया सोम विशवतः।
सरा रसेव विषयस्य || 897 ||

Pari ṇah śarmayantyā dhārayā soma viśvataḥ.
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time. (Rg. 9-41-6)

898. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आशुर्षर्ष बृहन्मते परि प्रियेण धाम्या।
यत्रा देवा इति ब्रुवन् || 898 ||

Āsurasra brhanmate pari priyeṇa dhāmnā.
Yatrā devā iti bruvan.

O Soma, spirit of universal joy and infinite light
of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence. (Rg. 9-39-1)

899. Pavamana Soma Devata, Brhanmati Angirasa Rshi

Parishkṛṇvananisṛkkṛtāṃ janāya yātayannisaḥ. Vṛṣṭim divaḥ pari srava.

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth. (Rg. 9-39-2)

900. Pavamana Soma Devata, Brhanmati Angirasa Rshi

Ayaṁ sa yo divas pari rāghuyāmā pavitra ā. Sindhorūrmā vyakṣarat.

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart. (Rg. 9-39-4)

901. Pavamana Soma Devata, Brhanmati Angirasa Rshi

Sūt ātī pavitra ā śīrṣaṃ dāhan āṁjasa. Vichaksāno vīročchayān. 901
Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee. (Rg. 9-39-3)

902. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

Suta eti pavitra ā tviśim dadhāna ojasā. Vicaksāṇo virocayan.

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul. (Rg. 9-39-5)

903. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

Samīcīnā anuśata harim hinvantyadribhiḥ. Indumindrāya pītaye.

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine practice of meditation stimulate its presence to power for the pleasure and ecstasy of the mind and soul. (Rg. 9-39-6)
904. **Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi**

\textit{Hinvanti sūramusrayah svasāro jāmayaspatim Mahāṁindurū mahīyuvah.}

Just as lights of the dawn like loving sisters fore-run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence. (Rg. 9-65-1)

905. **Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi**

\textit{Pavamāna rucārucā deva devebhyaḥ sutah. Viśvā vasūnyā viśa.}

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul. (Rg. 9-65-2)

906. **Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi**

\textit{A pavamān suṣṭhātāṃ vṛṣṭiḥ devebhyaḥ duv: ||}

\textit{Idē pavasā śaṃtvatām. || 906 ||}
Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise as a great power of light and victory. Rightly they call you manifestation of the omnipotent. (Rg. 5-11-6)

909. Agni Devata, Sutambhara Atreya Ṛshi

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project. (Rg. 5-11-2)

907. Agni Devata, Sutambhara Atreya Ṛshi

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning. (Rg. 5-11-1)

908. Agni Devata, Sutambhara Atreya Ṛshi

Tvāmagne aṅgiraso guhā hitam anvavinda-nchiśriyānam vanevane. Sa jāyase mathyamānaḥ saho mahattvām āhuḥ sahasasputram aṅgirah.
Agni, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise as a great power of light and victory. Rightly they call you manifestation of the omnipotent. (Rg. 5-11-6)

909. Agni Devata, Sutambhara Atreya Rshi

Yajñasya ketuṁ prathamaṁ purohitam agnim narastrिशadhasṭhē samindhate. Indreṇa devaiḥ saratham sa barhiśi sīdan ni hotā yajathāya sukratuḥ.

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project. (Rg. 5-11-2)
910. Mitra-Varuna Devate, Grtsamada Shaunaka Ṛshi

अर्थं वा मित्रावरुणाः सुतं सोम ऋतावृद्धा।
ममेदिह सुतं हवाम्॥ ९१०॥

Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.
Mamediha śrutaṁ havam.

O Mitra and Varuna, dear as breath of life and
soothing as morning mist, eminent in dedication to truth
and law, the soma of life is distilled and prepared for
you. Listen to this call and invitation of mine and come
here and now. (Rg. 2-41-4)

911. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

राजानावनभिन्ना श्रुवं सदस्युतमें।
सहस्त्रस्त्रूण आशाते॥ ९११॥

Rājānāvanabhīdhruḥ dhruve sadasyuttame.
Sahasrasthūṇa āśāte.

Indra and Vayu, power and progress, Mitra and
Varuna, love and justice in freedom of choice, all
embracing and hating none, abide in the house of
inviolable peace and stability firmly resting on a
thousand pillars. (Rg. 2-41-5)

912. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

ता सम्राज्जा घृतासुती आदित्या दानुनस्पति।
सचेते अनबहरम्॥ ९१२॥

Tā samrājā ghṛtāsuti ādityā dānunaspaṭi.
Sacete anavahvaram.

The brilliant Adityas, inviolable ruling lords of
light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness. (Rg. 2-41-6)

913. Indra Devata, Gotama Rahugana Ṛshi

\[ \text{Indro dadhīco asthabhir vrtrāṇyapratiṣkutah. Jaghāṇa navaṭīrṇava.} \]

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth. (Rg. 1-84-13)

914. Indra Devata, Gotama Rahugana Ṛshi

\[ \text{Icchannaśvasya yacchiraḥ parvateśvapaśritam. Tadvidaccharyanāvati.} \]

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. (Rg. 1-84-14)
915. **Indra Devata, Gotama Rahugana Ṛṣhi**

Atrāha goramanvata nāma tvāṣṭurāpīcyam.
Itthā candramaso grhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.) (Rg.1-84-15)

916. **Indra-Agni Devate, Vasishtha Maitravaruni Ṛṣhi**

Iyam vāmasya manmana indrāgni pūrvyastutiḥ. Abhrād vrṣṭirivājani.

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud. (Rg. 7-94-1)

917. **Indra-Agni Devate, Vasishtha Maitravaruni Ṛṣhi**

Śṛnutarṇ jariturhavam indrāgni vanatam girāḥ. Iśānā pipyatam dhiyāḥ.
Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action. (Rg. 7-94-2)

918. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

Mā pāpatvāya no narendrāgnī mābhīśastaye. Mā no ārādhanaṁ nide.

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free. (Rg. 7-94-3)

919. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

Pavasva dakṣasādhhano devebhyaḥ pītaye hare. Marudbhya vāyave madhaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action. (Rg. 9-25-1)
Soma, spirit of universal purity and purification,

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligent vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us. (Rg. 9-25-2)
O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

923. Pavamana Soma Devata, Saptarshis Rshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate. (Rg. 9-107-20)

924. Pavamana Soma Devata, Brhanmati Angirasa Rshi

Soma, spirit of universal purity and purification,
all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg.9-40-1)

925. Pavamana Soma Devata, Brhanmati Angiras Ṛshi

Ā yonimaruno ruhadgamadindro vrṣā sutam. Dhruve sadasi sīdatu.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakṛti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity. (Rg. 9-40-2)

926. Pavamana Soma Devata, Brhanmati Angiras Ṛshi

Nū no rayim mahāmindo’smahhyam soma viśvataḥ. Ā pavasva sahasriṇam.

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams. (Rg. 9-40-3)

927. Indra Devata, Vasishtha Maitravaruni Ṛshi

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Pibā somam indra mandatu tvā yam te susāva haryāśvādriḥ. 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. (Rg. 7-22-1)

928. Indra Devata, Vasishtha Maitravaruni Ṛshi

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. (Rg. 7-22-2)

929. Indra Devata, Vasishtha Maitravaruni Ṛshi
Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhāmāde 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. (Rg. 7-22-3)

930. Indra Devata, Rebha Kashyapa Ṛshi

Viśvāḥ pṛtanā abhibhūtām naraḥ sajūṣṭa-takṣur-indrama jajanuṣca rājase. Kratve vare sthemanyāmurīṁ utogram ojiṣṭham tarasāṁ 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. (Rg. 8-97-10)

931. Indra Devata, Rebha Kashyapa Ṛshi

Nemiṁ nampitī chakṣusā māṁśe viśpa abhisvarēṁ. Sudīatyo vō ahdhōpi kṝṇeṁ tarasvinā: caramāvabhāṁ: || ९३१ ||
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 for the near. (Rg. 8-97-12)

932. Indra Devata, Rebha Kashyapa Rshi

Samu rebhāso asvarannindram somasya pītaye. Svāh patiryādi 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. (Rg. 8-97-11)

933. Indra Devata, Puruhanma Angirasa Rshi

Yo rājā carṣaṅīnāṁ yātā rathebhir adhriguḥ. Viśvāsāṁ tarutā prṭanānāṁ jyeṣṭham yo vrtra-hā grṇe.
I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world. (Rg. 8-70-1)

934. Indra Devata, Puruhanma Angirasa Ṛshi

इन्द्रं ते शुभ्पुरुहन्मत्रवसे यस्य द्विता विधर्तरि।
हस्तस्य वज्रः प्रति धात्यि दर्शातो महानदेवो न सूर्यः। II ९३४ II

**Indraṁ tam śumbha puruhanmannavase yasya dvitā vidhartaṁ. Hastena vajraḥ pratidhāyī darṣato mahān devo na sūryāḥ.**

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. (Rg. 8-70-2)

935. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि प्रिया दिवः कविर्वयासी नप्त्योहितः।
स्वानैर्याति कविक्रतुः। II ९३५ II

**Pari priyā divaḥ kavirvayānsi napyorhitāḥ. Svānairyāti kravikratuḥ.**

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating
and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

936. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Sa sūnurmātara śucirjāto jāte arocayat.
Mahānmaḥi ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence. (Rg. 9-9-3)

937. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Pra pra kṣayāya panyase janāya juṣṭo adruhaḥ. Vityāraṣa paniṣṭaye.

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy and life's fulfilment. (Rg. 9-9-2)

938. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

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Tvaṁ hyāṁga daivyā pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayan.

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

939. Pavamana Soma Devata, Uru Angirasa Ṛṣhi

Yenā navagvā dadhyaṁnapoṁute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṁsyāśata.

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment. (Rg. 9-108-4)

940. Pavamana Soma Devata, Agni Chakshusha Ṛṣhi

Somāḥ punāna ūrmināvyam vāraṁ vi dhāvati. Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)
941. Pavamana Soma Devata, Agni Chakshusha Ṛshi

धीभिमृजल्लितं वाजिनं वने क्रीडान्तमाल्यविम्।
अभि त्रिपृष्ठं मतयं: समस्वरस्॥ ९४१॥

Dhībhīr mrjanti vājināṁ vane krīḍantama-
tyavim. Abhi triprṣṭham matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies. (Rg. 9-106-11)

942. Pavamana Soma Devata, Agni Chakshusha Ṛshi

असर्ज्ज कलशहि अभि मीठवान्तसिन्न वाजयः।
पुनानो वाचं जनयत्रसिग्यदत्॥ ९४२॥

Asarji kalaśāṁ abhi mīḍhvāntasaptirna vājayuḥ. Punāno vācaṁ janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides. (Rg.9-106-12)

943. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Somas pavate janitā maṁśāṁ janitā divo janitā
prthivyāḥ. Janitāgnerjanitā sūryasya janiten-
andrasya janitotā viṇoḥ॥ ॥
Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifestor of its own omnipotence, and manifestor of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

944. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Brahmā devānāṁ padavīḥ kavīnāṁ rṣir-viprānāṁ mahiṣo mṛgānām. Śyeno grāhrānāṁ svadhitirvanānāṁ somaḥ pavitramatvetyeti rebhan.

Soma is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul. (Rg. 9-96-6)

945. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Prāvīvipadvāca ūrmīṁ na sindhurgira stomān pavamāno maniṣāḥ. Antaḥ paśyan vrjanemā-varāṇyā tiṣṭhati vrṣabho goṣu jānan.
Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense. (Rg. 9-96-7)

946. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Rshi

Agniṁ vo vṛdhantam adhvarāṇāṁ purūtaṁ. Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

947. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Rshi

Ayaṁ yathā na ābhuvat tvāṣṭā rūpeva takṣyā. Asya kratvā yaśasvataḥ.

Just as the artist creates all possible forms out of
his plastic materials, giving them beauty, power and purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious. (Rg. 8-102-8)

948. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

Aya viśvā abhi śriyo’gnirdeveṣu patyate. 
Ā vājairupa no gamat. || ९४८ ||

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour. (Rg. 8-102-9)

949. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

Imam indra sutaṁ piba jyeṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā rtaṣya sādane.

Indra, lord of light and universal rule, drink of
the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law. (Rg. 1-84-4)

950. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Rṣhi

Na kīṣṭvad rathītaro harī yadindra yacchase. Na kīṣṭvānu majmanā na kih svaśva ānaše.

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory. (Rg. 1-84-6)

951. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Rṣhi

Indrāya nūnām arcatokthāni ca bravītana. Sutā amatsurindavo jyeṣṭham namasyatā sahaḥ.

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord
supreme of courage and power. (Rg. 1-84-5)

952. **Indra Devata, Bhrigu Ṛshi**

Indra juṣasva pra vahā yāhi śūra hariha. Pibā sutasya matir na madhoścakānaś cārumadāya.

Indra, omnipotent lord of cosmic dynamics, come, join our yajna congregation, drink of honey sweets of homage and soma distilled for divine ecstasy and, intent on fulfillment as you get from soma, march on (over the negativities, jealousies and enmities).

953. **Indra Devata, Bhrigu Ṛshi**

Indra jaṭharam navyaṁ na prñasva madhordivo na. Asya sutasya svārnopa tvā madāḥ suvāco astuḥ.

Indra, divine ruler of the world, drink of the adorable honey sweets of soma like heavenly nectar to your heart's content, and may the admirable ecstasy of this soma stay with you like the eternal bliss of heavenly freedom of Moksha.

954. **Indra Devata, Bhrigu Ṛshi**

Indrasturå¶tmitra na jaghåna vätram yatirna. Bibheda vala≈ bhægurna sasåhe ‹atrμun made somasya.

Indra, instant fighter in response, dispels darkness as the sun, like a sage he breaks off negativities, and like a passionate scholar, he removes doubts and ignorance at a stroke, in his passion and enthusiasm of Soma, joyous positive values of life.
Indrasturāśāṃmitro na jaghāna vṛtram yatirna. Bibheda valaṁ bhṛgurna sasāhe satrūn made somasya.

Indra, instant fighter in response, dispels darkness as the sun, like a sage he breaks off negativities, and like a passionate scholar, he removes doubts and ignorance at a stroke, in his passion and enthusiasm of Soma, joyous positive values of life.
CHAPTER–6

955. Pavamana Soma Devata, Akrishtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

Govit pavasva vasuviddhiraṇyavid retodhā indo bhuvaneśvarpitaḥ. Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema āsate.

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant and brave devotees, adore you with songs of praise and prayer, and pray we may be close to you. (Rg. 9-86-39)

956. Pavamana Soma Devata, Akrishtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

Tvāṁ nṛcakṣā asi soma viśvataḥ pavamāṇa vrṣabhā tā vi dhāvasi. Sa nah pavasva vasumaddhirāṇyavad vayaṁ syāma bhuvaneśu jīvase.

O Soma, you are constant watchful guardian of
humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world. (Rg. 9-86-38)

**957. Pavamana Soma Devata, Akrshthah Mashah and Sikatanivavari, Prishnaya Ajoshcha Rshis**

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life. (Rg. 9-86-37)

**958. Pavamana Soma Devata, Kashyapa Maricha Rshi**

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays...
Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect in life and glorify noble people. (Rg. 9-24-1)

962. Pavamana Soma Devata, Asita or Devala Kashyapa °Rshi

Abhi gåvo adhanvi¶uråpo na pravatå yat∂¨. 
Punånå indramå‹ata.
The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea. (Rg. 9-24-2)

963. Pavamana Soma Devata, Asita or Devala Kashyapa °Rshi

Pra pavamåna dhanvasi somendråya måda- 
næbhiryato vi n∂yase.
O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity. (Rg. 9-24-3)

959. Pavamana Soma Devata, Kashyapa Maricha °Rshi

Ketum krñvan divaspari viśvā rūpābhyaṛåṣasi. 
Samudraḥ soma pinvase. 
Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy. (Rg. 9-64-8)

960. Pavamana Soma Devata, Kashyapa Maricha °Rshi

Jajñāno vācamişyasi pavamāna vidharmaî. 
Krandan devo na sūryaḥ.
Invoked in yajna and inspiring songs of adoration you love, pure, purifying and pervasive in the world of various forms and functions, your voice rolling and revealing, you radiate as the refulgent sun and transcend the world in existence. (Rg. 9-64-9)

961. Pavamana Soma Devata, Asita or Devala Kashyapa °Rshi

Pra somāso adhanviṣuḥ pavamānāsa indavaḥ. 
Śrīñānā apsu vṛñjate.
Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect in life and glorify noble people. (Rg. 9-24-1)

962. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Abhi gāvo adhanviṣurāpo na pravatā yatīḥ. Punānā indramāśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea. (Rg. 9-24-2)

963. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Pra pavamāna dhanvasi somendrāya mādah. Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity. (Rg. 9-24-3)
O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul (Rg. 9-24-5)

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous and adorable as you are. (Rg. 9-24-4)

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to
our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime. (Rg. 9-24-6)

967. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Śucih pāvaka ucyate somah sutah sa madhumān. Devāvīraghaśaṅsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity. (Rg. 9-24-7)

968. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Pra kavirdevavītaye’vyā vārebhiravyata. Sāhvān viśvā abhi spṛḍhaḥ.

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment. (Rg.9-20-1)

969. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Sa hi śmā jaritṛbhyā a vājāṁ gomantam invati. Pavamānaḥ sahasriṇam.
He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment. (Rg. 9-20-2)

970. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Pari viśvāni cetasā mṛjayase pavase maṭī. Sa nah soma śravo vīḍāḥ.

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence. (Rg. 9-20-3)

971. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Abhyarṣa brhadyaśo maghavadbhyo dhruvam rayim. Iṣaṁ stotṛbhya ā bhara.

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants. (Rg. 9-20-4)

972. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Pari viśvāni cetasā mṛjayase pavase maṭī.
O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none. (Rg. 9-20-5)

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe. (Rg. 9-20-6)

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of
divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance. (Rg. 9-20-7)

975. **Pavamana Soma Devata, Avatsara Kashyapa Ṛshi**

यावार्यः नो अन्धसा पुष्तारूपः परि स्त्रवः
विश्वा च सोम सांभगः || ९७५ ||

Yavaṁ yavāṁ no andhāsā puṣṭārūpaṁ pari śtrava. Viśvā ca soma saubhāga.

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy, power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world. (Rg. 9-55-1)

976. **Pavamana Soma Devata, Avatsara Kashyapa Ṛshi**

इन्द्रो यथा तव स्त्रवः यथा ते जातमन्धसः।
नि बलहिष्प्रियेः सदाः। || ९७६ ||

Indo yathā tava stavo yathā te jātamandhasaḥ. Ni barhiṣi priye sadaḥ.

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world. (Rg. 9-55-2)

977. **Pavamana Soma Devata, Avatsara Kashyapa Ṛshi**

उत्तरो गोविदेशवित् पवस्व सोमान्धसा।
मक्षूतमेंभिरर्हभिः। || ९७७ ||
And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement. (Rg. 9-55-3)

978. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

Yo jināti na jīyate hanti śatrumabhītya.  
Sa pavasva sahasrajit.

You, who always excel, win or vanquish, who no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles. (Rg. 9-55-4)

979. Pavamana Soma Devata, Jamadagni Bhargava Ṛṣhi

Yāste dhārā madhuścuto śṛgraminda ūtaye.  
Tābhīḥ pavitram āsadaḥ.

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action. (Rg. 9-62-7)
Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially, when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations. (Rg. 10-91-5)

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition. (Rg. 9-62-8)

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity. (Rg. 9-62-9)
Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially, when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations. (Rg. 10-91-5)

983. Agni Devata, Aruna Vaitahavya Ṛshi

Vātopajūta iṣito vaśān anu tṛṣu yadannā veviṣad vitiṣhase. Ā te yatante rathyoṛ yathā pṛthak śardhāṅsyagne ajarasya dhakṣataḥ.

When urged and impelled by wind, Agni, you rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot. (Rg. 10-91-7)

984. Agni Devata, Aruna Vaitahavya Ṛshi

Medhākāraṁ vidathasya prasādhanam agnim hotāraṁ paribhūtaraṁ matim. Tvāmarbhasya haviṣaḥ samānamit tvāṁ maho vṛṇate nānyaṁ tvat.

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of
yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you. (Rg. 10-91-8)

985. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

purūrṇā ciddhyastyavo nūnaṁ vāṁ varaṇa. Mitra vaṁsi vāṁ sumatim.

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us. (Rg. 5-70-1)

986. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

tā vāṁ samyag adruhvāṇeṣam aṣyāma dhāma ca. Vayaṁ vāṁ mitrā syāma.

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours, so that we may internalise it and pursue it in our life and conduct. (Rg. 5-70-2)

987. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

paṁ te no mitra pāyuḥbhīṣat traṁeṣaṁ suṭrātra. saḥṣāgam dasyaṁ tanaṁbhī. (Rg. 5-70-2)
Pātaṁ no mitrā pāyubhiruta trāyethāṁ sutrā-trā. Sāhyāma dasyūṁ tanūbhiḥ.

O Mitra and Varuna destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction. (Rg. 5-70-3)

988. Indra Devata, Kurusuti Kanva Ṛshi

Uttiśṭhannojasā saha pūtvā śipre avepayah. Somam indra camū sutam.

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. (Rg. 8-76-10)

989. Indra Devata, Kurusuti Kanva Ṛshi

Anu tvā rodasī ubhe sparddhamāna madetām. Indra yad dasyuhā bhavaḥ.

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as destroyer of the negativities of the counter-force, then both heaven and earth vibrate and celebrate your majesty in awe with admiration. (Rg. 8-76-11)
990. Indra Devata, Kurusuti Kanva Rshi

\[ V\text{ā}c\text{a}m \text{a}ṣṭā\text{p}ād\text{a} \text{d}im \text{a}\text{h}\text{a}m \text{n}av\text{a}s\text{rā}\text{k}\text{t}im \text{n}ṛ\text{t}āvṛ-dham. \text{I}\text{ndrāt \ p}ā\text{r}\text{i}t\text{a}n\text{v}aṁ \ māmē. \]

I study, measure, develop and pray for the advancement of 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. (Rg. 8-76-12)

991. Indragni Devate, Bharadvaja Barhaspatya Rshi

\[ \text{I}\text{ndrāgni \ yu}vā\text{m}imē 3\text{′}bhi \text{st}omā \text{a}\text{n}ūṣata. \text{Pibatāṁ \ s}aṁ\text{bh}uvā \text{sut}am. \]

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled. (Rg. 6-60-7)
992. **Indragni Devate, Bharadvaja Barhaspatya Rshi**

Yā vām santi purusprho niyuto dāśuṣe narā. *Indrāgnī tābhīrā gatam.*

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all. (Rg. 6-60-8)

993. **Indragni Devate, Bharadvaja Barhaspatya Rshi**

*Tābhīrā gacchatām naropedāṁ savāmanām sutam. *Indrāgnī somapītaye.*

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled. (Rg.6-60-9)

994. **Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi**

*Arṣā soma dyumattamoʼbhi dronāni roruvat. Sidān yonau vaneṣvā.*

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the flames of yajna and heart of the faithful celebrant purify and
sanctify the soul. (Rg. 9-65-19)

995. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

\[\text{अप्सा इन्द्राय वायुये वरुणाय मरुद्ध्यः।}
\text{सोमा अर्घन्तु बिछन्ते॥ ९९५॥}
\]

Apsā indrāya vāyuṃ varaṇāya marudbhyaḥ. Somā arṣantu viṣṇave.

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu). (Rg. 9-65-20)

996. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

\[\text{इषाम तोकाय नो दधद्रस्यम् सोम विश्वतः।}
\text{आ पवस्व सहस्रिणम्॥ ९९६॥}
\]

Iṣāṃ tokāya no dadhad asmabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity. (Rg. 9-65-21)

997. Pavamana Soma Devata, Saptarshis Rshis

\[\text{सोम उ एण्वः: सोमभिरधिष्णुभिरबीनाम्।}
\text{अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ ९९७॥}
\]
Soma u svānāḥ sotṛbhīradhi śnubhiravīnām. 
Aśvayeva harītā yāti dhārayā mandrayā yāti dhārayā.

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing. (Rg. 9-107-8)

998. Pavamana Soma Devata, Saptarshis Ṛshis

Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. 
Samudraṃ na samvaranānyagman mandī madāya tośate.

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul. (Rg. 9-107-9)

999. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Yatsoma citram ukthyaṃ divyam pārthivam vasu. 
Tannaḥ punāna ā bhara.

O Soma, lord of peace, purity and power, purify
for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift. (Rg. 9-19-1)

1000. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Vṛṣā puṇāna āyuñiṣi stanayannadhi barhiṣi. Harih sanyonim āsadah.

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence. (Rg. 9-19-3)

1001. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Yuvaṁ hi sthaḥ svahpaṁ indraśca soma gopāṁ. Iśānaṁ pipyataṁ dhiyāḥ.

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought,
action and advancement. (Rg. 9-19-2)

1002. **Indra Devata, Gotama Rahugana Ṛshi**

Indrodhāya vāvṛdhā śavase vṛtraḥ naśibhiḥ. Tamin mahātsvājīṣūtimarbhe havāmahe sa vājeṣu pra no’viṣat.

Indra, the hero who destroys Vtra, 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. (Rg. 1-81-1)

1003. **Indra Devata, Gotama Rahugana Ṛshi**

Asi hi vīrā senyo‘si bhūri parādadiḥ. Asi dabhra-sya cidyṛdho yajamānāya śikṣāsi 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. (Rg. 1-81-2)
1004. Indra Devata, Gotama Rahugana Ṛshi

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. (Rg. 1-81-3)

1005. Indra Devata, Gotama Rahugana Ṛshi

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation. (Rg. 1-84-10)
Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government. (Rg. 1-84-11)

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success. (Rg. 1-84-12)
1008. Pavamana Soma Devata, Jamadagni Bhargava Ṛṣhi

Asāvyānśūrmdāyāpsu dakṣo giriṣṭhāḥ. Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is settled in its seat at the heart's core in the personality. (Rg. 9-62-4)

1009. Pavamana Soma Devata, Jamadagni Bhargava Ṛṣhi

Śubhram andho devavātam apsu dhautam nṛbhiḥ sutam. Svadanti gāvah payobhiḥ.

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk. (Rg. 9-62-5)

1010. Pavamana Soma Devata, Jamadagni Bhargava Ṛṣhi

Ādīmaśvam na hetāram aśūśubhannamṛtāya. Madho rasaṁ sadhamāde.

And this ecstasy of the fruit of active ambition,
honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour. (Rg. 9-62-6)

1011. Pavamana Soma Devata, Urhdvasadma Angirasa Rshi

Abhi dyumnam bhradyasa isaspate didihi deva devayum. Vi kośaṁ madhyamanī yuva.

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss. (Rg. 9-108-9)

1012. Pavamana Soma Devata, Krtayasha Angirasa Rshi

Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viṣpatiḥ. Vṛṣṭim divaḥ pavasva rītimapo jinvan gaviṣṭaye dhiyāḥ.

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and
intelligence for the seeker of enlightenment. (Rg. 9-108-10)

1013. Pavamana Soma Devata, Trita Aptya Ṛshi

Prāṇā śiśurmahīnāṁ hiṇānītḥ prāṇavādāh dhītih. ॥ १०१३ ॥

Prāṇā śiśurmahīnāṁ hiṃvannṛtasya didhitim. Viśvā pari priyā bhuvadadha dvītā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and nature, heaven and earth. (Rg. 9-102-1)

1014. Pavamana Soma Devata, Trita Aptya Ṛshi

Upa tritasya pāsyorabhakta yad guhā padam. Yajñasya sapta dhāmabhīradha priyam. ॥ १०१४ ॥

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship. (Rg. 9-102-2)

1015. Pavamana Soma Devata, Trita Aptya Ṛshi

Mimīśeḥ acyā yājna vi śukṣmaḥ. ॥ १०१५ ॥
By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme yajaka order and accomplish his cosmic plan. (Rg. 9-102-3)

1016. Pavamana Soma Devata, Rebhasunus Kashyapas Ṛshis

Pavasva vājasātaye pavitre dhārayā sutaḥ.
Indrāya soma viṣṇave devebhyo madhumattaraḥ.

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people. (Rg. 9-100-6)

1017. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

Tvāṁ rihanti dhitayo hariṁ pavitre adruhaḥ.
Vatsam jātaṁ na mātaraḥ pavamāna vidharmāṇi.

O Soma, pure and purifying saviour spirit of
universal sanctity, just as mother cows love and caress
a new born calf, so do the motherly forces of nature and
humanity free from the negativities of malice and
jealousy love and cherish you arising in the heart and
inspiring the soul in various dharmic situations of life.
(Rg. 9-100-7)

1018. Pavamana Soma Devata, Rebhasunu Kashyapau
Rśhis

Tvam dyām ca mahivrata prthīvīṁ cāti jabh-
riśe. Prati drāpimamucathāḥ pavamāna
mahitvanā.

O Soma, universal soul of high commitment of
Dharma, pure and purifying energy of omnipresent
divine flow, you wear the armour of omnipotence, bear,
sustain and edify the heaven and earth by your majesty
and transcend. (Rg. 9-100-9)

1019. Pavamana Soma Devata, Manyu Vasishtha Rśhi

Indurvājī pavate gonyoghā indre somaḥ saha
invanmadāya. Hanti rakṣo bādhate paryarāti
varivaskṛṣvan vṛjanasya rājā.

Indu, brilliant Soma, energetic and victorious,
pure and purifying, vibrant and dynamic, creating
strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence. (Rg. 9-97-10)

1020. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul. (Rg. 9-97-11)

1021. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

To all dear loving ones flows divine and brilliant
Soma, pure, purifying and fulfilling the noble sages with its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements. (Rg. 9-97-12)

1022. Agni Devata, Vasushruta Atreya Rshi

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants. (Rg. 5-6-4)

1023. Agni Devata, Vasushruta Atreya Rshi

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and

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functions. Generous creative power, create and bring food and energy for the celebrants. (Rg. 5-6-5)

1024. Agni Devata, Vasushruta Atreya Ṛṣhi

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants. (Rg. 5-6-9)

1025. Indra Devata, Nrimedha Angirasa Ṛṣhi

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. (Rg. 8-98-1)

1026. Indra Devata, Nrmmedha Angirasa Ṛṣhi
Tvam indrābhībūrasi tvam sūryam arocayah. Viśvakarmā viśvadevo mahān asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world. (Rg. 8-98-2)

1027. Indra Devata, Nrimeđha Angirasa Ṛshi

Vibhrājaṅjyotiśā 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. (Rg. 8-98-3)

1028. Indra Devata, Gotama Rahugana Ṛshi

Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi. Ā tvā Prṇaktvindriyam rajaḥ sūryo na raśmi-bhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays. (Rg. 1-84-1)
Indra Devata, Gotama Rahugana Ṛshi

In trishtā vrtrahantī rathā yuktā te brahmaṇā harī.
A vāchchānā su te mano graśā kṛṇotu vag-nunā.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart. (Rg. 1-84-3)

Indra Devata, Gotama Rahugana Ṛshi

Indramiddhaḥ vahato’pratidṛṣṭaśavasam.
Rśīṇām suṣṭutīrupa yajñām ca mānuṣaṇāṁ.

The horses carry Indra, lord of informidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people. (Rg. 1-84-2)
1031. Pavamana Soma Devata, Akrshthah Mashah Sikatanivavari, prishnaya ajoshcha Ṛshis

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity -- divinity most joyous, ecstatic, glorious, pure bliss that it is. (Rg. 9-86-10)

1032. Pavamana Soma Devata, Sikata Nivavari Sikatanivavari, prishnaya ajoshcha Ṛshi

Abhikrandan kalaśam vājyarsati patirdivah śatadhāro vicakṣaṇah. Harirmitrasya sadaneṣu sīdāti marmṛjāno ‘vibhiḥ sindhubhirvṛṣā.
Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is. (Rg. 9-86-11)

1033. **Pavamana Soma Devata, Prishnaya ajoshcha Sikata Nivavari Rshi**

अग्रे सिन्धुनाम पवामानो अर्थस्यग्रे वाचो अग्रियो गोषु गच्छसि। अग्रे वाजस्य भजसे महदू धनं स्वायुधः सातृभिः

सोम सूयसे ॥ १०३३ ॥

*Agre sindhunām pavamāno arśasyagre vāco agriyo goṣu gacchasi. Agre vājasya bhajase mahad dhanam svāyudhaḥ sotrbhiḥ soma sūyase.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakṛti. (Rg. 9-86-12)

1034. **Pavamana Soma Devata, Kashyapa Maricha Ṛshi**

असृक्षत प्र वाजिनो गच्छा सोमासो अर्बध्या।

शुक्रासो वीरयाशवः ॥ १०३४ ॥
Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)

1035. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

śūmbhamānā ṛṭāyubhir mrjayamānā gabhastyoḥ. Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence. (Rg. 9-64-5)

1036. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

te viśvā dāśuṣe vasu somā divyāni pārthivā. Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice. (Rg.9-64-6)
1037. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

Pavasva devāvīratai pavitra≈ soma raΔhyå.
Indramindo vrśā viṣa.

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul. (Rg. 9-2-1)

1038. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

Ā vacyasva mahi psaro vrśendo dyumna-vattamaḥ. Ā yonim dhāraṇasiḥ sadaḥ.

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge. (Rg. 9-2-2)

1039. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

Adhukṣata priyaṁ madhu dhāraṇa sutasya vedha-sah. Apo vasiṣṭa sukratuḥ.

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers
honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions. (Rg. 9-2-3)

1040. Pavamana Soma Devata, Medhatithi Kanva Rshi

Mahāntaṁ tva mahīranvāpo arṣanti sindhavaḥ.
Yad gobhir vāsayiṣyase.

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them. (Rg. 9-2-4)

1041. Pavamana Soma Devata, Medhatithi Kanva Rshi

Samudro apsu māmrje viṣṭambho dharuṇo divaḥ. Somaḥ pavitre asmayuḥ.

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma. (Rg. 9-2-5)

1042. Pavamana Soma Devata, Medhatithi Kanva Rshi

Achikraṇād eva haryānātmyātāh āḥ samantasyo
San sūryeṇa dīvūte । । । । ।
Acikradad vrṣā harirmahān mitro na darśataḥ
Saṁ sūryeṇa didyute.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun. (Rg. 9-2-6)

1043. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

Girasta inda ojasā marmṛjyante apasyuvah.
Yābhir madāya śumbhase.

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity. (Rg. 9-2-7)

1044. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

Tam tvā madāya ghṛṣvaya u lokakṛtnum īmahe.
Tava praśastaye mahe.

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round. (Rg. 9-2-8)
O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time. (Rg. 9-2-10)

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain. (Rg. 9-2-9)

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more. (Rg. 9-4-1)

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain. (Rg. 9-2-9)
O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more. (Rg. 9-4-1)

1048. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

Sanā ca soma jeṣī ca pavamāna mahi śravaḥ. Athā no vasyasaskṛdhi.

Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more. (Rg. 9-4-2)

1049. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

Sanā dakṣamuta kratumapa soma mṛdho jahi. Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more. (Rg. 9-4-3)
1050. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

पवितराः पुनिनतन सोमविन्द्रय पातवे।
अथा नौ वस्यसस्कृधि॥ १०५०॥

_Pavītaraḥ punītana somam indrāya pātave._
_Athā no vasyasaskṛdhi._

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more. (Rg. 9-4-4)

1051. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

त्वं सूर्ये ने आ भज तव क्रत्वा तवोतिभि:।
अथा नौ वस्यसस्कृधि॥ १०५१॥

_Tvam sūrye na ā bhaja tava kratvā tavotibhiḥ._
_Athā no vasyasaskṛdhi._

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus make us happy and prosperous more and ever more. (Rg. 9-4-5)

1052. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

तव क्रत्वा तवोतिभिभ्यांकृ पशयेम सूर्यम्।
अथा नौ वस्यसस्कृधि॥ १०५२॥

_Tava kratvā tavotibhirjyok paśyema sūryam._
_Athā no vasyasaskṛdhi._

By your noble actions, O spirit of peace and piety,
and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more. (Rg. 9-4-6)

1053. Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

Abhyarṣa svāyuḍha soma dvibarhasam rayim. 
Atha no vasyasaskaṛḍhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever. (Rg. 9-4-7)

1054. Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

Abhyaṛṣānāpa cyuto vājintsamatsu sāsahiḥ. 
Atha no vasyasaskaṛḍhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever. (Rg. 9-4-8)

1055. Pavamana Soma Devata, Hiranyastupa Angirasa Rshi
Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more. (Rg. 9-4-9)

1056. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛṣhi

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more. (Rg. 9-4-10)

1057. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on. (Rg. 9-58-1)
1058. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

उस्राः वेद वसूनां मर्त्तस्य देव्यवसः।
तरातस मन्दी धावतस॥ १०५८॥

Uṣrā veda vasūnāṁ marttasya devyavasah.
Taratsa mandī dhāvatī.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on. (Rg. 9-58-2)

1059. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

ध्वसःध्वयोः पुरुसन्त्योरा सहस्राणि ददवहे।
तरातस मन्दी धावतस॥ १०५९॥

Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.
Taratsa mandī dhāvatī.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on. (Rg. 9-58-3)

1060. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

आ ययोश्रीशतं तनां सहस्राणि च ददवहे।
तरातस मन्दी धावतस॥ १०६०॥

Ā yayostriṅśataṁ tanā sahasrāṇi ca dadmahe.
Taratsa mandī dhāvatī.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving,
delighting, delightful. (Rg. 9-58-4)

1061. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Ete somā asṝkṣata grṇāṇāḥ śavase mahe. Madintamasya dhārayā.

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of power, honour and excellence of life by the stream of the most exciting annals of human history. (Rg. 9-62-22)

1062. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Abhi gavyāṇi vītaye nṛṃṇā punāno arṣasi. Sanadvājaḥ pari srava.

O Soma, exciting peace, pleasure and excellence of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality. (Rg. 9-62-23)

1063. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Utt nī gōmatīrikṣa viśvār ṣaṃhitāḥ bhūtaḥ. Grṇāṇāṃ jamadigrīna. 1063
O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value. (Rg. 9-62-24)

1064. Agni Devata, Angirasa Kutsa Ṛshi

Imaṁ stomam arhate jātavedase rathamiva saṁ mahemā maniṣayā. Bhadrā hi nah pramatirasya saṁsadyagne sakhye mā riṣāmā vayam tava.

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. (Rg. 1-94-1)

1065. Agni Devata, Angirasa Kutsa Ṛshi

Bhuramēdhāṁ kūrṇāvāma hāvīṃṣa te cītayanāt: pārvāṇāpaṁśa
vayam. Jīvāntaṁ prārṇa sādhya dhīyō gṛṇ sakhyaṁ mā riṣāmā
vayam tva. ॥ १०६५ ॥
Bharāmedhman kṛṇavāmā havīṃṣi te citayantah parvanā parvanā vayam. Jīvātave pratarām sādhayā dhiyo’gne sakhye mā riśāmā vayam tava.

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company. (Rg. 1-94-4)

1066. Agni Devata, Angirasa Kutsa Ṛshi

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company. (Rg. 1-94-3)
1067. Adityah Devata, Vasishtha Maitravaruni Rishi

Prati vāṁ sūra udite mitraṁ grñīṣe varuṇam. 
Aryamanāṁ riśādasam.

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness. (Rg. 7-66-7)

1068. Adityah Devata, Vasishtha Maitravaruni Rishi

Rāyā hiranyayā matiriyam avṛkāya śavase. 
Iyām viprā medhasātaye.

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength free from sin, and for the accomplishment of yajnic acts for human progress and prosperity. (Rg. 7-66-8)

1069. Adityah Devata, Vasishtha Maitravaruni Rishi

Te syāma deva varuṇa te mitra sūribhiḥ saha. 
Iṣāṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice,
Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity. (Rg. 7-66-9)

1070. **Indra Devata, Trishoka Kanva Ṛṣhi**

भिन्निथि विश्वा अप द्विषः परि बाधो जहीं मृथः।
वसु स्याहं तदा भर || ۱۰۷۰ ||

*Bhindhi viśvā apa dviṣah pari bādho jahī mṛdaḥāḥ. Vasu spārham tādā 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. (Rg. 8-45-40)

1071. **Indra Devata, Trishoka Kanva Ṛṣhi**

यस्य ते विश्वमानुषभूर्देत्तस्य बैदति।
वसु स्याहं तदा भर || ۱۰۷۱ ||

*Yasya te viśvamānuṣaṁ bhūrerdattasya vedati. Vasu spārham tādā 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. (Rg. 8-45-42)

1072. **Indra Devata, Trishoka Kanva Ṛṣhi**

यद्विदाविन्द्र यत् स्थिरे यत् पशने पराभृतम्।
वसु स्याहं तदा भर || ۱۰۷۲ ||

*Yad vīḍāvindra yat sthīre yat parśāne para-bhṛtam. Vasu spārham tādā 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. (Rg. 8-45-41)

1073. Indra-Agni Devate, Shyavashva Atreya Ṛshi

Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu. Indrāgni tasya bodhatam.

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position. (Rg. 8-38-1)

1074. Indra-Agni Devate, Shyavashva Atreya Ṛshi

Tośāsā rathayāvānā vrtrahaṅāparājita. Indrāgni tasya bodhatam.

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated
but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent. (Rg. 8-38-2)

1075. **Indra-Agni Devate, Shyavashva Atreya Ṛshi**

\[\text{Idam vāṃ madīramā madhvadhukṣannadri-bhirnarāḥ. Indrāgni tasya bodhatam.}\]

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them. (Rg. 8-38-3)

1076. **Pavamana Soma Devata, Kashyapa Maricha Ṛshi**

\[\text{Indrāyendo marutvate pavasva madhumatta-maḥ. Arkasya yonimāsadam.}\]

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence. (Rg. 9-64-22)

1077. **Pavamana Soma Devata, Kashyapa Maricha Ṛshi**

\[\text{tā tva vipaśc chāṇābhir: pāriśkramanāty dhanaśīm.}\]

\[\text{sā tva mūjanāyāyāb: ॥ १०७७ ॥}\]
O Soma, lord of purity, joy and power of the world, wise sages of the Vedic voice adore, exalt and glorify you as the fount and foundation of the universe, and the people of knowledge concentrate on you as the sole refulgent object of meditation. (Rg. 9-64-23)

**1078. Pavamana Soma Devata, Kashyapa Maricha Rshi**

\[
\text{Rasam te mitra aryamā pibantu varuṇah kave. Pavamānasya marutaḥ.}
\]

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company. (Rg. 9-64-24)

**1079. Pavamana Soma Devata, Saptarshis Rshis**

\[
\text{Mrjyamānah suhastyā samudre vācaminvasi. Rayim piśaṅgam bahulaṁ purusprhaṁ pavamānabhyarṣasi.}
\]

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate
and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us. (Rg. 9-107-21)

1080. Pavamana Soma Devata, Saptarshis Ṛshis

Punāno vāre pavamāno avyaye vrśo acikradadvane. Devānāṁ soma pavamāna niśkṛtam gobhirañjāno arṣasi.

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating. (Rg. 9-107-22)

1081. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Etamu tyam daśa kṣipo mṛjanti sindhumātaram. Samādityebhirakhyata.

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakṛti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliances of nature and humanity. (Rg. 9-61-7)
1082. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Samindrenota vāyunā suta eti pavitra ā. Samin sūryasya raśmibhiḥ.

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul. (Rg. 9-61-8)

1083. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Sa no bhagāya vāyave pūṣne pavasva madhumān. Cārurmitre varuṇe ca.

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity. (Rg. 9-61-9)

1084. Indra Devata, Ajigarti Shunah-shepah Ṛshi


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. (Rg. 1-30-13)

1085. Indra Devata, Ajigarti Shunahshepah Rshi

Ā gha tvāvān tmanā yuktaḥ stotṛbhyo dhṛṣṭa-vīyānah. Rṇorakṣam 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). (Rg. 1-30-14)

1086. Indra Devata, Ajigarti Shunahshepah Rshi

Ā yad duvāḥ satakratavā kāmāṁ jariṭṝṇām. Rṇorakṣam na śacībhīḥ.

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. (Rg. 1-30-15)

1087. Indra Devata, Madhucchanda Rshi

Ā gha tvāvān tmanā yuktaḥ stotṛbhyo dhṛṣṭa-vīyānah. Rṇorakṣam na cakryoḥ.
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. (Rg. 1-4-1)

1088. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

उप न: सवना गहि सोमस्य सोमपा: पिब।
गोदा इद्रेवतो मद: || १०८८ ||

_Upa nah savanā gahi somasya somapāḥ pība.
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. (Rg. 1-4-2)

1089. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

ाथा ते अन्तमानां विद्याम सुमतीनाम।
मा नो अति ख्या आ गहि || १०८९ ||

_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. (Rg. 1-4-3)
1090. Indra Devata, Mandhata Yauvanashva Uttarardhasya Godha Ṛṣhi


Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

1091. Indra Devata, Mandhata Yauvanashva Uttarardhasya Godha Ṛṣhi


Lord of intelligence, imagination and foresight,
as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you. (Rg. 10-134-6)

1092. Indra Devata, Mandhata Yauvanashva °Rshi

\[ \text{Ava sma durhrñayato marttasya tanuhi sthiram. Adhaspadarim tamín krdhi yo asmañ abhidásati. Deví janitryajíjanad bhadrā janitryajíjanat.} \]

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create you, the gracious mother elevates you in glory as the great ruler. (Rg. 10-134-2)

1093. Pavamana Soma Devata, Asita or Devala Kashyapa °Rshi

\[ \text{Pari sváno giristhāḥ pavitre somo akşarat. Madeśu sarvadhā asi.} \]
O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)

1094. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Tvam viprastvam kavirmadhu pra jātam andhasah. Madeṣu sarvadhā asi.

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine. (Rg. 9-18-2)

1095. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Tve viśve sajośaso devāsaḥ pītimāśata. Madeṣu sarvadhā asi.

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine. (Rg. 9-18-3)

1096. Pavamana Soma Devata, Rnanchaya Rajarshi Ṛshi

स सुन्ये यो वसुन्यायो रायायामनेताय य इडानाम्।
सोमो यः सुक्षीतीनाम्॥ १०९६॥
Sa sunve yo vasūnām yo rāyāmānetā ya idā-nām. Somo yaḥ sukṣitīnām.

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation. (Rg. 9-108-13)

1097. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

Yasya ta indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karāmaha endramavase mahe.

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security. (Rg. 9-108-14)

1098. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

Taṁ vaḥ sakhāyo madāya punānamabhi gāyata. Śiśuṁ na havyaiḥ svadayanta gūrtibhiḥ.
O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 1, 105, 1)

1099. Pavamana Soma Devata, Parvata and Naradavu Ṛshis

Su¶våƒåso vyadribhi‹ citånå goradhi tvaci. I¶am asmabhyam abhita¨ samasvaran vasuvida¨.

Reflective, inspiring and generative by controlled O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 1, 105, 1)

1100. Pavamana Soma Devata, Parvata and Naradavu Ṛshis

Aya≈ dak¶åya sådhanoíya≈ ‹ardhåya v∂taye. Aya≈ devebhyo madhumattara¨ sutah.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines. (Rg. 9-105-3)
1101. Pavamana Soma Devata, Manu Samvarana Ṛṣhi

Streams of Soma flows for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative. (Rg. 9-101-10)

1102. Pavamana Soma Devata, Manu Samvarana Ṛṣhi

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart. (Rg. 9-101-12)

1103. Pavamana Soma Devata, Manu Samvarana Ṛṣhi

Reflective, inspiring and generative by controlled
operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligent illumination and divine awareness all round in the world. (Rg. 9-101-11)

1104. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अया पवा पवस्वेना वसुनि मांशचत्व इन्द्रो सरस प्रे धन्व।
ब्रध्नशिविद्यय वातो न जूतिं पुरुषमेधाशिवचरकवे नरं
धातु॥ ११०४ ॥

Ayü pavā pavasvainā vasūni māṁścatra into sarasi pra dhanva. Bradhnaścidyasya vāto na jūtim purumedhāścittakave naraṁ dhāt.

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space divine. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a volatile world. (Rg. 9-97-52)

1105. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

उत न एना पवया पवस्वाधि श्रुते श्रवायस्य तीर्थे। षष्ठि
सहस्त्रा नैगुतो वसुनि वृक्षे न पक्व धूनवद्रणाय। ११०५ ॥

Uta na enā pavayā pavasvādhi śrute śravā-
yasya tīrthe. Saṣṭīṁ sahasrā naiguto vasūni vrkṣam na pakvaṁ dhūnavadraṇāya.

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth
hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world. (Rg. 9-97-53)

1106. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise). (Rg. 9-97-54)

1107. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gaupayana or Laupayana Ṛshis

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)
1108. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Rṣhis

Vasuragnir vasuśravā acchā nakṣi dyumattamom rayim dāḥ.

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security. (Rg. 5-24-2)

1109. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Rṣhis

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamī- mahe sakhibhyaḥ.

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being. (Rg. 5-24-4)

1110. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Rṣhi

Imā nu kam bhuvanā sīsadhemendraśca viśve ca devāḥ.

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be...
favourable to us. (Rg. 10-157-1)

1111. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

Yajñaṁ ca nastanvaṁ ca praṇāṁ cādityairindraḥ saha sīṣadhātu.

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajña, our body's health and our people and future generations. (Rg. 10-157-2)

1112. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

Ādityairindraḥ sagāṇo marudbhīr asmabhyaṁ bheṣajā karat.

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's rays and over the year, be the protector and promoter of our health of body and social organisations. (Rg. 10-157-3)

1113. Indra Devata, Vamadava Ṛshi

Prava (1) [Pra va indrāya vṛtrahantamaya viprāya gātham gāyata yam jujoṣate.]

To Indra, omniscient lord almighty, highest
destroyer of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happily accepts.

1114. Indra Devata, Vamadeva Ṛshi

Arca (2) [Arcantyarkaṁ marutaḥ svarkā ā stobhati śruto yuvā sa indraḥ.]

Maruts, heroic devotees, chant devotional hymns and present the homage of worship and service to Indra who, youthful and renowned, sustains the world and responds to their devotion with joyous favour and spiritual elevation.

1115. Indra Devata, Vamadeva Ṛshi

Upa prakṣe madhumati kṣiyantah puṣyema rayinā dhīmahe ta indra.

Indra, omnipotent lord, living close to you in the honey sweet abode of your realm, may we augment our wealth and excellence and mediate on you divine presence.
1116. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety. (Rg. 9-97-7)

1117. Pavamana Soma Devata, Vrishagana Vasishtha Ṛshi

Like Hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together
in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry. (Rg. 9-97-8)

1118. Pavamana Soma Devata, Vrshagana Vasishtha Rishi

Sa yojata urugāyasya jūtiṁ vrthā kṛṣṇantar mimate na gāvah. Parīnasām krṇute tigma-śṛṅgo divā harirdadrše naktamṛjraḥ.

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night. (Rg. 9-97-9)

1119. Pavamana Soma Devata, Asita or Devala Kashyapa Rishi

Pra svānāsō rathā ivārvanto na śravasyavah. Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth. (Rg. 9-10-1)
1120. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

हिन्द्वानासो रथावब दधनिविर्ग गभस्त्यो: ।
भरास: कारिणामिव ॥ ११२० ॥

Hinvaṇāsō rathā īva dadhanvire gabhastyoḥ.
Bharāsah kāriṇāmiva.

Dynamic are the seekers like heroes commanding
superfast chariots laden with riches, holding controls
in their hands, their shouts of victory rising like poet's
songs of celebration. (Rg. 9-10-2)

1121. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

राजानो न प्रशस्तिभि: सौमासो गोभिरञ्जते ।
यज्ञो न सस्त धारलभि: ॥ ११२१ ॥

Rājano na praśastibhiḥ somasō gobhirañjate.
Yajño na sapta dhātṛbhiḥ.

Like kings celebrated by songs of praise, like
yajna beautified by seven priests, the soma seekers are
hallowed by songs of praise as soma is energised by
sun-rays. (Rg. 9-10-3)

1122. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि स्वानास इन्द्रवो मदाय बह्यणा गिरा ।
मधो अर्द्धिति धारया ॥ ११२२ ॥

Pari svānāsa indavo madāya barhaṇā girā.
Madho arṣanti dhārayā.

Streams of soma distilled and consecrated by the
hallowed voice of the Veda flow round for the joy of
mankind. (Rg. 9-10-4)
1123. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अपानासो विवस्वतो जिन्वन्त उषसों भगम्।
सूरा अण्वे वि तन्वते॥ ११२३॥

Āpānāso vivasvato jīnvanta uṣaso bhagam. Sūrā aṇvam vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun. (Rg. 9-10-5)

1124. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अप द्वारा मतीनां प्रत्ता ऋणवन्ति कारवः॥
वृजी हरसः आयवः॥ ११२४॥

Apa dvārā maṭīnāṁ pratārṇa ṛṇvanti kāravah. Vṛṣṇo harasa āyavah.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world. (Rg. 9-10-6)

1125. Pavamana Soma Devata, Asita or Davala Kashyapa Ṛshi

समीचीनास आशत होंतारः समजानयः॥
पदमेकस्य पिप्रतः॥ ११२५॥

Samīcīnāsa āśata hotāraḥ saptajānayah. Padamekasya piprataḥ.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill
the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity. (Rg. 9-10-7)

1126. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Nābhā nābhim na ā dade cakṣuṣā sūryam dṛṣe. Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity. (Rg. 9-10-8)

1127. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Abhi priyaṁ divaspadam adhvaryubhir guhā hitam. Sūrah paśyati cakṣasā.

The brave visionary of soma creativity sees the dear heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna. (Rg. 9-10-9)

1128. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Aṣṭagram indavah pathā dharmannṛtasya suśriyāḥ. Vidāna asya yojanaḥ.
Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory. (Rg. 9-7-1)

1129. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Poetic spirit of omniscience wraps and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry. (Rg. 9-7-4)

1130. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love. (Rg. 9-7-5)

1131. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect. (Rg. 9-7-6)

1132. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost of the honey streams of life, pervades the dynamics of existence in the eternal law. (Rg. 9-7-2)

1133. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost of the honey streams of life, pervades the dynamics of existence in the eternal law. (Rg. 9-7-3)
When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry. (Rg. 9-7-4)

1132. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi**

Pavamāno abhi sprdho višo rājeva śīdati.
Yadim ṣnvanti vedhasaḥ.

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love. (Rg. 9-7-5)

1133. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi**

Avyā vāre pari priyo harir vaneṣu śīdati.
Rebhō vanuṣyate matī.

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect. (Rg. 9-7-6)

1134. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi**

S vāyuṁindraśvīna saṁk mendn gacchati.
Ranā yo āsya śāmṛṣṇaḥ.
Sa vāyum indram aśvinā sākaṁ madena gacchati. Raṇā yo asya dharmaṇā.

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action. (Rg. 9-7-7)

1135. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Ā mitre varuṇe bhage madhoḥ pavanta īrmayaḥ. Vidānā asya śakmabhiḥ.

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity. (Rg. 9-7-8)

1136. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Asmabhyaṁ rodasī rayim madhvo vājasya sātaye. Śravvo vasūni saṅjitam.

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life. (Rg. 9-7-9)
1137. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ ते दक्ष मयोभुवं वद्धिमद्या वृणीमहे।
पान्तमा पुरुस्यूहम् ॥ ११३७ ॥

Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇī- mahe. Pāntamā puruspr̥ham.

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying. (Rg. 9-65-28)

1138. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम्।
पान्तमा पुरुस्यूहम् ॥ ११३८ ॥

Ā mandramā vareṇyamā vipramā maniṣiṇam. Pāntamā puruspr̥ham.

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us. (Rg. 9-65-29)

1139. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ रायिमा सुचेतुनमा सुक्रतो तनूष्वा।
पान्तमा पुरुस्यूहम् ॥ ११३९ ॥

Ā rayimā suchetunamā sukrato tanuśvā. Pāntamā puruspr̥ham.
O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations. (Rg. 9-65-30)

1140. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

Mūrdhānaṁ divo aratiṁ prthivyā vaiśvānaramṛtā jātamagnim. Kavīṁ samrājam atithiṁ janānāṁ āsannāḥ pātraṁ janayanta devāḥ.

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order. (Rg. 6-7-1)

1141. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

Tvāṁ viśve amṛta jāyamānaṁ śiṣuṁ na devā abhi saṁ navante. Tava kratubhīramṛtataṁ māyan vaiśvānara yatpitroradīdeḥ.

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love
you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence. (Rg. 6-7-4)

1142. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centre-holder of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna. (Rg. 6-7-2)

1143. Mitra - Varuna Devata, Yajata Atreya Ṛshi

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice,
who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you. (Rg. 5-68-1)

1144. Mitra - Varunau Devate, Yajata Atreya Ṛshi

Samrājā yā ghṛtayonī mitraścobhā varuṇāṣca. Devā deveṣu praṣastā.

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable, honoured among the brilliances of nature and humanity. (Rg. 5-68-2)

1145. Mitra - Varunau Devate, Yajata Atreya Ṛshi

Tā nah śaktam pārthivasya maho rāyo divyasya. Mahi vāṁ kṣatrami deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

1146. Indra Devata, Madhucchanda Ṛshi

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)
Indrā yāhi citrabhāno sutā ime tvāyavah. Aṇvībhistanā pūtāsah.

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. (Rg. 1-3-4)

1147. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas. (Rg. 1-3-5)

1148. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

Indrā yāhi tūtujāna upa brahmāṇi harivah. Sute dadhiśva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul. (Rg. 1-3-6)
1149. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

Tamādiśva yo arciṣā vanā viśvā pariṣvajat. 
Kṛṣṇā kṛṣṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of the sun, moves all floods of water, and envelops all forests and makes them green with its radiations. (Rg. 6-60-10)

1150. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

Ya iddha āvivāsati sumnam indrasya martyah. 
Dyumnāya sutarā apah.

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment. (Rg. 6- 60-11)

1151. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

Tā no vājataṭiśa āśūn pipṛtam arvataḥ. 
Endramagnim ca vodhave.

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and
excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication. (Rg. 6-60-12)

1152. Pavamana Soma Devata, Sikata Nivavari Ṛshi

Pro ayāśidindurindrasya niśkṛtaṁ sakha
sakhyurna pra mināti saṅgiram. Marya iva
yuvatibhiḥ samarṣati somāḥ kalaśe šatayāmanā pathā.

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever. (Rg. 9-86-16)

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O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma, on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the joyous divinity. Let all your voices of adoration and songs of prayer be for the master with love and surrender as cows with milk serve their master. (Rg. 9-86-17)

1154. Pavamana Soma Devata, Sikata Nivavari Ṛshi

Ā naḥ soma saṁyataṁ pipyuśīṁ iṣamindo pavaśva pavamāṇa āurminā. Yā no dohate trirahannasaścuśī kṣumad vājavan madhumat suvīryam.

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness. (Rg. 9-86-18)
1155. Indra Devata, Puruhanma Angirasa Rshi

Na kiṣṭam karmanā naśad yaścakāra sadā-vṛdham. Indrām na yajñair viśvagūrttam ṛbhvasam adhṛṣṭam dhrṣṇum ojasā.

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 by his own essential power. (Rg. 8-70-3)

1156. Indra Devata, Puruhanma Angirasa Rshi

Aṣādham ugraṁ pṛtanāsū sāsahīṁ yasmin mahīrurujrayaḥ. Saṁ dhena vo jāyamāne anonavur dyāvah kṣāmīr 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. (Rg. 8-70-4)

1157. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Rshis


O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma, on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the joyous divinity. Let all your voices of adoration and songs of prayer be for the master with love and surrender as cows with milk serve their master. (Rg. 9-86-17)
Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

1158. *Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ūshīs*

Samī vatsaṁ na mattrbhīṁ srjatā gayasādhanam. Devāvyāṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually. (Rg. 9-104-2)

1159. *Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ūshīs*

Punātā dakṣasādhanam yathā śardhāya vītaye. Yathā mitrāya varuṇāya śantamam.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as
Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

1158. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas °Rshis

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually. (Rg. 9-104-2)

1159. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas °Rshis

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement. (Rg. 9-104-3)

1160. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras °Rshis

The mighty Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee. (Rg.9-109-16)

1161. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras °Rshis

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us. (Rg. 9-109-17)

1162. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras °Rshis

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through senses,
mind and intelligence of the yogis, come and abide in the heart core of the soul. (Rg. 9-109-18)

1163. **Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi**

Ye somāsah parāvati ye arvāvati sunvire.
Ye vādaḥ śaryanāvati.

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations. (Rg. 9-65-22)

1164. **Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi**

Ya ārjīkeśu kṛtavasu ye madhye pastyānām.
Ye vā jāneśu pāñcasu.

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us. (Rg. 9-65-23)

1165. **Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi**

Te nī vṛṣṭi divasparī pavanāma suvīryāṁ.
Svāna devās īndrāṁ.

(Ye mānāvatāṁ suvāsīṁ.)

(Rg. 9-65-24)
May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us. (Rg. 9-65-24)

1166. Agni Devata, Vatsa Kanva Rshi

आ ते वत्सो मनो यमतू परमाच्छित संधस्थातु।
अग्ने त्वा कामये गिरा ॥ ११६६ ॥

Ā te vatso mano yamat paramācchit sadhastāt.
Agne tvām kāmaye girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light. (Rg. 8-11-7)

1167. Agni Devata, Vatsa Kanva Rshi

पुरुष्ट्रा हि सदृढ्छिस दिशो विश्वा अनु प्रभुः।
समत्तु त्वा हवामहे॥ ११६७ ॥

Purutrā hi sadṛṣṭasi diśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life. (Rg. 8-11-8)

1168. Agni Devata, Vatsa Kanva Rshi

समत्त्वग्रिम्रवये वाजयन्ती हवामहे।
वाजेषु चित्रराधसमु ॥ ११६८ ॥
Samatsvagnim avase vājayanto havāmahe. 
Vājeṣu citrarādhasam.

We, seekers of strength and fighters for victory, 
invoke and adore Agni, omnipotent power of wondrous 
umnificence and achievement, for protection, defence 
and advancement in our struggles and contests of life. 
(Rg. 8-11-9)

1169. Indra Devata, Nrimeṣa Angirasa Ṛshi

Tvāṁ na indrā bhara ojo nṛmṇam śatakṛato vicarṣaṇe. Á vīram pṛtanāsaham.

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. (Rg. 8-98-10)

1170. Indra Devata, Nrimeṣa Angirasa Ṛshi

Tvāṁ hi naḥ pitā vaso tvam mātā śatakṛato babhūvitha. Athā 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. (Rg. 8-98-11)
1171. Indra Devata, Nrimeṣha Angirasa Ṛṣhi

\[\text{Tvāṁ śuṣṭiṇaḥ puruhūtā vājayantam upabruve sahāsmṛta.} \text{Sa no rāśva suvīryam.}\]

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. (Rg. 8-98-12)

1172. Indra Devata, Atri Bhauma Ṛṣhi

\[\text{Yadindra citra ma iha nāsti tvādātam adrivaḥ.} \text{Rādhastanno vidadvasa ubhayāhastyā bhara.}\]

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings not yet showered by you, whatever the wealth and honour of success not yet ours, pray give us with both hands. (Rg. 5-39-1)

1173. Indra Devata, Atri Bhauma Ṛṣhi

\[\text{Yanmanyase vareṇyaṁ indra dyuṣam tadā bhara.} \text{Vidyāma tasya te vayam akūpārasya dāvanaḥ.}\]
Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude. (Rg. 5-39-2)

1174. Indra Devata, Atri Bhauma Ṛshi

Yatte dikṣu prarādhyaṁ mano asti śrutiṁ bṛhat. Tena dṛdṛhā cidadriva ā vājam daṛṣi sātaye

Adriva, wielder of thunder arms and ruler of clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.(Rg.5-39-3)
1175. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Shishū jñānāṁ haryatāṁ mūjakboyāṁ svabhāyōṁ vihṛṇōṁ mukiśoṁ gānāṇāṁ.
Kāvīrāyan kāvī: saṁsūtaṁ: pavitramatyāṁ: reṁbhanāṁ. ॥ ११७५ ॥

Śīśumā jayānaṁ haryatam mrjantā śumbhantāvipraṁ maruto gāṇena. Kavirīrbhīṁ kāvyena kaviḥ saṁsūmaḥ pavitramatyeti rebhan.

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space. (Rg. 9-96-17)

1176. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Ṛṣīmaṁ ya ṛṣikṛt svarśāḥ sahasraṁīrthaḥ padavīḥ kavīnāṁ. Trīyāṁ dhāma mahiśāḥ sīśāṁsūmāṁ virājamanu rājatī śūpā. ॥ ११७६ ॥

Ṛṣimāṇa ya ṛṣikṛt svarśāḥ sahasraṁīrthaḥ padavīḥ kavīnāṁ. Trīyāṁ dhāma mahiśāḥ sīśāṁsūmāṁ virājamanu rājatī śūpā.

Soma is the presence that is the universal seer
and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship. (Rg. 9-96-18)

1177. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

Camūṣacchyanah śakuno vibhrtvā govinḍurdropsa āyudhāṇi bibhrat. Apāmūrmim sacamānah samudramiḥ turīyamīḥ dhāma mahiṣo vivakti. ॥ ११७७ ॥

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech. (Rg. 9-96-19)

1178. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एते सोमा अभि प्रीयमिन्द्रस्य काममक्षरत्नौ।
वर्धन्तो अस्य वीर्यम् ॥ ११७८ ॥
Ete soma abhi priyam indrasya kāmam aksara-ran. Vardhanto asya vīryam.

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul. (Rg. 9-8-1)

1179. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

1179

Punānāśaścamūśado gacchanto vāyumaśvinā. Te no dhatta suvīryam.

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are. (Rg. 9-8-2)

1180. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

1180

Indrasya soma rādhase punāno hārdi codaya. Devānāṁ yonimāsadam.

O Soma, peace and power of the divine spirit, puri-fying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence,
for winning the ultimate success and victory of life. (Rg. 9-8-3)

1181. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

मृजन्ति त्वा दर्श क्षिपो हिन्बन्ति सम धीतयः।
अनु विप्रां अमादिषुः॥ ११८१॥

Mrjanti tvā daśa kṣipo hinvantī sapta dhītayah.
Anu viprā amādiṣuḥ.

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature. (Rg. 9-8-4)

1182. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

देवेभ्यस्वा मदाय कं सूर्जान्यति मेष्यः।
सं गोभिर्वास्यायमसि॥ ११८२॥

Devebhyaśtvā madāyā kaṁ srjānamati meṣyāḥ.
Sam gobhirvāsayāmasi.

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity. (Rg. 9-8-5)
1183. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe. (Rg. 9-8-6)

1184. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Maghona ā pavasva no jahi viśvā apa dviṣaḥ.
Indo sakāyamā viṣa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends. (Rg. 9-8-7)

1185. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Nṛcaksasam tvā vayam indrapītam svarvidam.
Bhaksīmahī prajāmiṣam.

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of
humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children. (Rg. 9-8-9)

1186. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Vṛṣṭim divaḥ pari srava dyumnaṁ prthivyā adhi. Saho naḥ soma prtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory. (Rg. 9-8-8)

1187. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Somaḥ punāno arṣati sahasradhāro atyaviḥ. Vāyorindrasya niśkṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers. (Rg. 9-13-1)

1188. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Pavamanavasāyān prāyaṣṭaḥ. Sūṣṭhān devabhītaye.
O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life. (Rg. 9-13-2)

1189. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

Pavante vājasātaye somāḥ sahasrapājasah. Gṛṇānā devavītaye.

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life. (Rg. 9-13-3)

1190. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

Uta no vājasātaye pavasva bṛhañīrīṣaḥ. Dyumadindo suvīryam.

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude. (Rg. 9-13-4)
1191. **Pavamana Soma Devata, Asita or Devala Kashyapa Rishi**

\[
\text{अत्या हियानान न हेतृभिरस्मृग्रा वाजसात्येः।}
\]

\[
\text{ति चारमवन्यमाशं।} || ११९१ ||
\]

\*Atyā hiyānā na hetṛbhīr asṛgram vājasātaye. Vi vāram avyamāśavah.\*

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness. (Rg. 9-13-6)

1192. **Pavamana Soma Devata, Asita or Devala Kashyapa Rishi**

\[
\text{ते नः सहस्त्रिणां रत्नं पवन्तामा सुवीर्यम्।}
\]

\[
\text{स्वाना देवास इन्द्रवः।} || ११९२ ||
\]

\*Te nah sahasrīnāṁ rayim pavantāmā suvīryam. Svānā devāsa indavah.\*

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a thousand-fold wealth, honour and glory, and high creative potential for further advancement.(Rg.9-13-5)

1193. **Pavamana Soma Devata, Asita or Devala Kashyapa Rishi**

\[
\text{वध्रा अर्ष्निन्द्वोदधि वर्त्तेन मातरः।}
\]

\[
\text{दशान्तिरेऽ गभरस्त्यो।} || ११९३ ||
\]
Vāśrā arṣanṭindavo’bhī vatsāṁ na mātarāḥ. Dadhanvire gabhastyoh.

Loving showers of divine light, peace and protection flow to the supplicants as mothers' milk to the child and are held by the dedicated in love and faith. (Rg. 9-13-7)

1194. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Juṣṭa indrāya matsaraḥ pavamāṇaḥ kani-kradat. Viśvā apa dviśo jahi.

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the world far away from us. (Rg. 9-13-8)

1195. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

Apaghnanto arāvṇaḥ pavamāṇaḥ svardṛśaḥ. Yonāvṛtasya sīdata.

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of
truth and rectitude in the yajnic hall of humanity. (Rg. 9-13-9)

1196. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Somā asrigram indavaḥ sutā ṛtasya dhārayā. Indrāya madhumattamāḥ.

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence. (Rg. 9-12-1)

1197. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Abhi viprā anuṣata gāvo vatsam na dhenaḥvāḥ. Indraṁ somasya pītaye.

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with his presence and be happy with their songs of love and adoration. (Rg. 9-12-2)

1198. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Sā prāraṇa vātyāt kājāt āsya sādāḥ suḥ-dhāmatāḥ yāpitaḥ. Somā gaurī ādhi śriṭ: || १२०८ ॥
Madacyut kṣeti sādane sindhorūrmā vipaścit.
Somo gaurī adhi śritaḥ.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna. (Rg. 9-12-3)

1199. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Divo nābhā vicakṣaṇo’vyā vāre mahīyate.
Somo yah sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all. (Rg. 9-12-4)

1200. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Yah somah kalaśeśvā antaḥ pavitra āhitah.
Taminduḥ pari ṣasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart. (Rg. 9-12-5)
1201. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi**

\[\begin{align*}
\text{Pra vācaminduriṣyati samudrasyādhī viṣṭapi.} \\
\text{Jinvaṇa koṣāṁ madhuścutam.}
\end{align*}\]

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy. (Rg. 9-12-6)

1202. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi**

\[\begin{align*}
\text{Nityastotro vanaspattr dhenāmantāḥ sabardughām.} \\
\text{Hinvāno mānuṣā yujā.}
\end{align*}\]

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfills the couples and communities of humanity as a friend and companion. (Rg. 9-12-7)

1203. **Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi**

\[\begin{align*}
\text{O Pavaman dārāṇy ṝhāntevaśvaścām.} \\
\text{Asmaṁ indāḥ svābhavām.}
\end{align*}\]
O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant. (Rg. 9-12-9)

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination. (Rg. 9-12-8)

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on. (Rg. 9-50-1)
Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion. (Rg. 9-50-4)

1209. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

Prasave ta udīrāte tisro vāco makhasyuvaḥ. Yadavya eṣi sānavi.

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax. (Rg. 9-50-5)

1210. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Avyā vāraiḥ pari priyam harim hinvantyadribhiḥ. Pavamānāṁ madhuścutam.

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit of divinity replete with honey sweets of ecstasy. (Rg. 9-50-3)

1208. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

Ā pavaśva madintama pavitram dhārayā kave. Arkasya yonim āsadam.
Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion. (Rg. 9-50-4)

1209. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

Sa pavasva madintama gobhir añjāno aktubbhiḥ. Endrasya jaṭharam viṣa.

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul. (Rg. 9-50-5)

1210. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Ayā vītī pari srava yasta indo madesvā. Avāhannavatīrnava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress. (Rg. 9-61-1)
Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

1214. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Maho no råya å bhara pavamåna jah∂ mædha¨. Råsvendo v∂ravad ya‹a¨.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations. (Rg. 9-61-26)

1215. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Na två ‹ata≈ ca na hruto rådho ditsantamå minan. Yatpunåno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life’s yajna, not a hundred adversaries can stop or frustrate you. (Rg. 9-61-27)

1211. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Pura¨ sadya ithådhiye divodåsåya šambaram. Adha tyaṁ turvaśam yadum.

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition. (Rg. 9-61-2)

1212. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Pari ƒo a‹vam a‹vavid gomadindo hiraƒyavat. K¶arå sahasriƒ∂ri¶a¨.

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress. (Rg. 9-61-3)

1213. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Apaghnan pavate mrdho˙pa somo arāṅṇah. Gacchannindrasya niškṛtam.
Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

1214. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Maho no rāya ā bhara pavamāna jahī mṛdhaḥ. Rāsvendo vīravad yaśaḥ.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations. (Rg. 9-61-26)

1215. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

Na tvā śataṁ ca na hruto rādho ditsantamā minan. Yatpunāno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you. (Rg. 9-61-27)
1216. **Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi**

अया पवस्व धारया यया सूर्यमरोचयः ।
हिन्दुनां मानुषीरपः ॥ १२१६ ॥

Ayā pavasva dhārayā yayā sūryam arocayah. Hinvāno mānuṣīr apaḥ.

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us. (Rg. 9-63-7)

1217. **Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi**

अयुक्त सूर एतशं पवमानो मनावधि।
अन्तरिक्षेण यातवेः ॥ १२१७ ॥

Ayukta sūra etaśaṁ pavamāno manāvadhī. Antarikṣeṇa yātave.

The light of the world, pure, radiant and inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies. (Rg. 9-63-8)

1218. **Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi**

उत्त त्या हरितो रथे सूरो अयुक्त यातवेः।
इन्दुरिन्द्र इति ब्रुवन् ॥ १२१८ ॥

Uta ty ā harito rathe sūro ayukta yātave. Indur indra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: "Indra is great, kind and gracious!"
and he flies over the paths of his holy choice. (Rg. 9-63-9)

1219. Agni Devata, Vasishtha Maitravaruni Rshi

Agniṁ vo devamagnibhiḥ sajosā yajiśtham dūtam adhvare krṣudhvam. Yo martyeṣu nidhruvir ṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakāḥ.

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying. (Rg. 7-3-1)

1220. Agni Devata, Vasishtha Maitravaruni Rshi


Roaring and consuming its food like a horse
exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion. (Rg. 7-3-2)

1221. Agni Devata, Vasishtha Maitravaruni Rishi

उद्यास्य ते नवजातस्य वृंशोंग्रे चरन्त्यजरा इथानाः। अच्छा द्यामरुणो धूम एषि सं दूतो अग्र इयसे हि देवानू॥ १ २ २ १ ॥

Udyasya te navajātasya vṛṣṇo’gne carant-yajarā idhānāḥ. Acchā dyām arūṣo dhūma eṣi saṁ dūto agna īyase hi devān.

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other. (Rg. 7-3-3)

1222. Indra Devata, Sukaksha Angirasa Rshi

तम indram vājayāmasi mahe vṛtrāya hantave। स वृषा vṛṣabho bhuvat॥ १ २ २ ॥

Tam indram 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. (Rg. 8-93-7)

1223. Indra Devata, Sukaksha Angirasa Ṛshi

Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa bale 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 and strength. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment. (Rg. 8-93-8)

1224. Indra Devata, Sukaksha Angirasa Ṛshi

Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ugro aṣṭṛtaḥ.

Held in and by the voice of divinity like the roar of thunder and the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely. (Rg. 8-93-9)

1225. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

Adbhavaḥ adhīrāḥ: sūtas somam pavitram a nav. Pūnāhīndrāy pātāvē. ॥ १ २ २५ ॥

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other. (Rg. 7-3-3)
O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart, and sanctify and intensify it there for exhilaration of the soul. (Rg. 9-51-1)

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest. (Rg. 9-51-3)

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamantine power against all possible violations. (Rg. 9-51-2)
**1228. Pavamana Soma Devata, Kavi Bhargava Rshi**

_Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence._ (Rg. 9-76-1)

**1229. Pavamana Soma Devata, Kavi Bhargava Rshi**

_Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the_
chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential, itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity. (Rg. 9-76-2)

1230. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver. (Rg. 9-76-3)

1231. Indra Devata, Devatithi Kanva Ṛshi
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. (Rg. 8-4-1)

1232. Indra Devata, Devatithi Kanva Rshi

Yadvā rume ruśame śyāvake krpa indra mādavase sacā. Kanvāsastvā stomebhir brahma-vāhasa indrā yacchantya gahi. I 1232 I

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. (Rg. 8-4-2)

1233. Indra Devata, Bharga Pragatha Rshi

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver. (Rg. 9-76-3)
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. (Rg. 8-61-1)

1234. Indra Devata, Bharga Pragatha Rshi

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. (Rg. 8-61-2)

1235. Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant. (Rg. 9-63-23)
Pavasva deva āyuṣagindram gacchatu te madaḥ. Vāyum āroha dharmāṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees. (Rg. 9-63-22)

1236. Pavamana Soma Devata, Nidhrui Kashyapa Ṛṣhi

Pavamāna ni tośase rayim soma śravāyyam. Indo samudramā viśa.

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant. (Rg. 9-63-23)

1237. Pavamana Soma Devata, Nidhrui Kashyapa Ṛṣhi

Apaghnan pavase mṛdhaḥ kratuvitsoma matsaraḥ. Nudasvādevayum janam.

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you
vibrate in existence destroying sin and evil. Pray impel the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude. (Rg. 9-63-24)

1238. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

अभी नो वाजसातमं रयिमयं शतस्पृहम्।
इन्द्रो सहस्तर्यणसं तुविद्युमं विभासहम्॥ १२३८॥

Abhī no vājasātāmam rayimyarṣa śatasprhām. Indo sahasrabharṇasam tuvidyumnam vibhāsaham.

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued, a thousandfold sustaining, mighty powerful, all challenging and finally victorious. (Rg. 9-98-1)

1239. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

वयम ते अस्य राधसो वसोर्वसो पुरुस्पृहः।
नि नेदिष्ठतमा इष्टः स्याम सुमने ते अश्रिगो॥ १२३९॥

Vayam te asya rādhaso vasor vaso purusprhaḥ. Ni nediṣṭhatamā iṣṭaḥ syāma sumne te adhrigō.

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to
your treasure of food, energy, and knowledge and to your divine peace and comfort. (Rg. 9-98-5)

1240. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Rshis

Pari svâno aksarad induravye madacyutah. Dhârâ ya urdhvo adhvare bhrâjâ na yâti gavyayuh.

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life. (Rg. 9-98-3)

1241. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Rshis

Pavasva soma mahânt samudraḥ pitā devânāṁ viśvâbhī dhâma.

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence. (Rg. 9-109-4)
1242. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛṣhis

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life. (Rg. 9-109-5)

1243. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛṣhis

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence. (Rg. 9-109-6)

1244. Agni Devata, Ushana Kavya Ṛshi

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself. (Rg. 8-84-2)
I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

1245. Agni Devata, Ushana Kavya Rishi

Kavim iva praśaṇsyam yāṁ devāsa iti dvitā.
Ni martyēsvādadhuḥ.

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself. (Rg. 8-84-2)

1246. Agni Devata, Ushana Kavya Rishi

Tvam yaviśṭha dāśuṣo niṁḥ pāhi śṛṇuḥī girah.
Rakṣā tokam uta tmanā.

O lord eternal, ever youthful beyond age, pray protect and promote the families of the generous people,
listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity. (Rg. 8-84-3)

1247. **Indra Devata, Nrmedha Angirasa Ṛshi**

\[\text{Endra no gadhi priya satrājidadagohya.}
\text{Girir na viśvataḥ prthuh patir divaḥ.}\]

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. (Rg. 8-98-4)

1248. **Indra Devata, Nrmedha Angirasa Ṛshi**

\[\text{Abhi hi satya somapā ubhe babhūtha rodasi.}
\text{Indrāsi sunvato vṛdhaḥ patir divaḥ.}\]

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. (Rg. 8-98-5)
1249. Indra Devata, Nrmedha Angirasa Ṛshi

Tvaṁ hi śaśvaśānāṁ indra dhartā purāṁ asi. 
Hantā dasyor manor vṛdhaḥ patir divaḥ.

Indra, you are catalyser, breaker and maker, and sustainer 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. (Rg. 8-98-6)

1250. Indra Devata, Jeta Madhucchandasa Ṛshi

Purāṁ bhirindur yuvā kavir amitaujā ajāyata. 
Indro viśvasya karmano dhartā vajrī purū-śṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence. (Rg. 1-11-4)

1251. Indra Devata, Jeta Madhucchandasa Ṛshi

Tvāṁ valasya gomato’ pāvaradrivo bilam. 
Tvāṁ devā abibhyuṣās tujyamānāsā āviṣuḥ.
Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, fearless seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family. (Rg. 1-11-5)

1252. Indra Devata, Jeta Madhucchandasa Ṛshi

\[\text{Indram īśānam ojasābhi stomair anūṣata.} \\
\text{Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.}\]

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed. (Rg. 1-11-8)
Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, fearless seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family. (Rg. 1-11-5)

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed. (Rg. 1-11-8)
CHAPTER–10

1253. Pavamana Soma Devata, Parashara Shatkaṭya Ṛṣhi

Akrāntsamudraḥ prathame vidharman janayan
prajā bhuvanasya gopāḥ. Vṛṣā pavitre adhi
sāno avye bṛhat somo vāvṛdhe svāno adriḥ.

Soma, prime cause of the world and laws of
existence, unfathomable as ocean, taking on by itself
countless causes of existence in the vast vault of space
and time, roaring and generating the evolving stars,
planets and forms of life, is the ruling power of the
universe. Potent and generous, infinite, creative and
generative, refulgent Soma pervades the immaculate,
sacred and protective universe and on top of it expands
it and transcends. (Rg. 9-97-40)

1254. Pavamana Soma Devata, Parashara Shatkaṭya Ṛṣhi

Matsi vāyuṁ iṣṭaye rādhase no matsi mitrā
varuṇaḥ pūyamānaḥ. Matsi śardho mārutam
matsi devān matsi dyāvāpṛthivī deva soma.

O self-refulgent Soma, you energise the Vayu for
its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space. (Rg. 9-97-42)

1255. Pavamana Soma Devata, Parashara Shaktya Ṛṣhi

Mahat tat somo mahaśaścakārāpāṁ yad garbho’vrṇīta devān. Adadhād indre pava-māṇa ojo’ janayat sūrye jyotir induḥ.

Soma, potent absolute, generated the Mahat mode of Prakṛti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligent and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

1256. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛṣhi

Eṣa devo amartyaḥ paraṇāvīr iva dīyate. Abhi droṇānyāsadam.

This Soma, spirit of divinity, eternal and
This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on. (Rg. 9-3-5)

1257. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

Eṣa viprair abhiṣṭuto’po devo vi gāhate. Dadhad ratnāni dāśuṣe.

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation. (Rg. 9-3-6)

1258. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

Eṣa visvāni vāryā śūro yanniva satvabhiḥ. Pavamāṇaḥ siṣāsati.

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants. (Rg. 9-3-4)

1259. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

Eṣa devo ratharyati pavamāno diśasyati. Āviṣkṛṇoti vagvanum.
This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on. (Rg. 9-3-5)

1260. Pavamana Soma Devata, Ajigarti Shunah Shepa Rshi

\[ \text{Esa devo vipanyubhi pavamana rtayubhi.} \]

Harir vajaya mrijyate.

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement. (Rg. 9-3-3)

1261. Pavamana Soma Devata, Ajigarti Shunah Shepa Rshi

\[ \text{Esa devo vipa krto'iti hvaransi dhavati.} \]

Pavamano adabhya.

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind. (Rg. 9-3-2)

1262. Pavamana Soma Devata, Ajigarti Shunah Shepa Rshi

\[ \text{Esa divam vi dhavati tiro rajansi dharyay.} \]

Pavamanah kanikradat.
This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder. (Rg. 9-3-7)

1263. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

Eṣa divāṁ vyāsarataḥ tiro rajāṁsyavṛttaḥ. Pavamānaḥ svadhvarah.

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

1264. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

Eṣa pratnena janmanā devo devebhyaḥ sutah. Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

1265. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder. (Rg. 9-3-7)
This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised. (Rg. 9-3-10)

1266. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subllest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man. (Rg. 9-15-1)

1267. Pavamana Soma Devata, Asita or Devala Kashyapa Rṣhi

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide. (Rg. 9-15-2)
1268. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Etam mṛjanti marjyam upa dROKEśvāyavah pracakrāṇam mahīriṣah.

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement. (Rg. 9-15-7)

1269. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Eṣa hito vi nīyate’ntaha śundhyāvatā pathā. Yadī tuṇjanti bhūrṇayaḥ.

This divine Spirit is attained and internalised in the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it. (Rg. 9-15-3)

1270. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Eṣa rukmibhir iyate vāji śubhrebhir aṃśubhiḥ. Patiḥ sindhūnāṃ bhavan.

It pervades everywhere by its holy brilliance of
light and wide creative forces, ruling over the dynamics of the vibrating oceans of space. (Rg. 9-15-5)

1271. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Eṣa śṛṅgāṇi dodhuvac chiṣite yūthyo vṛṣā. Nṛṃṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour. (Rg. 9-15-4)

1272. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Eṣa vasūṇi pibdanaḥ paruṣā yayivañ ati. Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life. (Rg. 9-15-6)

1273. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi
Ten pranas and ten faculties, of senses and mind, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress. (Rg. 9-15-8)

1274. Pavamana Soma Devata, Rahugana Angirasā Ṛṣhi

Etamu tyāṁ daśā kṣipo hariṁ hinvanti yātave. Svāyudham madintamam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls and in choice beauties of existence. (Rg. 9-38-1)

1275. Pavamana Soma Devata, Rahugana Angirasā Ṛṣhi

Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ. Indum indrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamantine meditation for the spiritual joy of general humanity. (Rg. 9-38-2)
1276. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

This Soma pervades and shines in the generality of humanity like the eagle among birds, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night. (Rg. 9-38-4)

1277. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul. (Rg. 9-38-5)

1278. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

This Soma spirit of Ananda, self-manifestive, self-proclaiming, all wielder and sustainer, reflects in
and radiates from its darling mother form, the green and golden veil of Nature, roars with thunder and rolls around for the joyous experience of humanity, aliminating pain and sufferance. (Rg. 9-38-6)

1279. Pavamana Soma Devata, Rahugana Angirasa Ṛṣhi

Etam tyāṁ harito daśa marmṛjyante apasyu-vaḥ. Yābhir madāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy. (Rg. 9-38-3)

1280. Pavamana Soma Devata, Priyamedha Angirasa Ṛṣhi

Eṣa vājī hito nṛbhir viśvavin manasaspatiḥ. Avyaṁ vāram vi dhāvati.

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee. (Rg. 9-28-1)

1281. Pavamana Soma Devata, Priyamedha Angirasa Ṛṣhi

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty in and over all regions of the universe. (Rg. 9-28-2)
Esa pavitre aksarat somo devebhyah sutah. Viśvā dhāmānyāviśan.

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty in and over all regions of the universe. (Rg. 9-28-2)

1282. Pavamana Soma Devata, Priyamedha Angirasa Rshi

Esa devah śubhāyate’dhi yonāvamartyah. Vytrahā devavītamaḥ.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakrti, dispelling darkness and eliminating evil. (Rg. 9-28-3)

1283. Pavamana Soma Devata, Priyamedha Angirasa Rshi

Esa vṛṣā kanikradad daśabhir jāmibhir yataḥ. Abhi dроṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakṛti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe. (Rg. 9-28-4)
1284. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

Eṣa sūryam arocayat pavamāno adhi dyavi. Pavitre matsaro madaḥ.

This soma illuminates the sun in heaven, pure, purifying and dynamic, joy in the beauty of purity, the very spirit of joy itself. (Rg. 9-28-5)

1285. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

Eṣa sūryeṇa hāsate saṁvasāno vivasvatā. Patirvāco adābhyah.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant. (Rg. 9-27-5)

1286. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

Eṣa kavīr abhiṣṭutah pavitre adhi toṣate. Punāno ghnannapa dviṣaḥ.

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with
a concentrated mind. (Rg. 9-27-1)

1287. Pavamana Soma Devata, Nrmedha Angirasa Rshi

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul. (Rg. 9-27-2)

1288. Pavamana Soma Devata, Nrmedha Angirasa Rshi

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages. (Rg. 9-27-3)

1289. Pavamana Soma Devata, Nrmedha Angirasa Rshi

It loves the earth and earthly joys and loves to
give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible. (Rg. 9-27-4)

1290. Pavamana Soma Devata, Nrmedha Angirasa Rṣhi

Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ. Punāna indur indramā.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence. (Rg. 9-27-6)

1291. Pavamana Soma Devata, Priyamedha Angirasa Rṣhi

Eṣa śuṣmyadābhyaḥ somāḥ punāno arṣati. Devāvīr aghāśaṁsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal. (Rg. 9-28-6)

1292. Pavamana Soma Devata, Rahugana Angirasa Rṣhi
Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant. (Rg. 9-37-1)

1293. Pavamana Soma Devata, Rahugana Angirasa Ṛṣhi

Sa pavitre vicākṣaṇo harir arṣati dharṇasīḥ. Abhi yonīṁ kanikradat.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence. (Rg. 9-27-6)

1294. Pavamana Soma Devata, Priyamedha Angirasa Ṛṣhi

Sa vājī rocanaṁ divaḥ pavamāṇo vi dhāvati. Rakṣohā vāram avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil. (Rg. 9-37-3)
1295. Pavamana Soma Devata, Rahugana Angirasa Ṛṣhi

Sa tritasyādhi sānavi pavamāno arocayat.
Jāmibhiḥ sūryam saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries. (Rg. 9-37-4)

1296. Pavamana Soma Devata, Rahugana Angirasa Ṛṣhi

Sa vrtrahā vrṣā suto varivoid adābhyaḥ.
Somo vājam ivāsarāt.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy. (Rg. 9-37-5)

1297. Pavamana Soma Devata, Rahugana Angirasa Ṛṣhi

Sa devaḥ kavinesito’bhi droṇāni dhāvati.
Indurindrāya mañhayān.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great,
in the heart of the devotees exalting the soul. (Rg. 9-37-6)

1298. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Rṣhi

Yaḥ pāvamānīradhyetyṛṣibhiḥ sambhṛtam rasam. Sarvam sa pūtam aśnāti svaditāṁ mātariśvanā.

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity. (Rg. 9-67-31)

1299. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Rṣhi

Pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtam rasam. Tasmai sarasvati duhe kṣīram sarpir madhūdakam.

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life. (Rg. 9-67-32)

1300. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Rṣhi

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life. (Rg. 9-67-32)
Flowing, sanctifying, edifying, fructifying and ecstatic is the holy experience of divine vision and message of the Rks received and collected by sagely seers and that is the eternal nectar preserved among the dedicated Brahmanas.

1301. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Rṣhi

Pāvamāniḥ svastyayanīḥ sudughā hi ghṛta-scutaḥ. Rṣibhiḥ sambhirto raso brāhmaṇeṣvamṛtaṁ hitam.

Divine, vibrant, flowing and sanctifying verses received and preserved by divine sages may, we pray, beautify this world of ours and also that other beyond and fulfill our will and purpose of Purushartha, active living here and the freedom of Nihshreyas, Moksha in the next.

1302. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Rṣhi

Yena devāḥ pavitrenātmānam punate sadā. Tena sahasradhāreṇa pāvamāníḥ punantu naḥ.

That pure beatitude of divinity by which the holy
sages for all time purify and sanctify themselves, by
that very sacred thousand streamed shower of celestial
light of divinity may the Vedic verses purify and elevate
us.

1303. Pavamana Adhyetri stuti Devata, Pavitra or Vasishtha
Angirasa Rshi

Pāvamānīḥ svastyayanīs tābhīr gacchati
nāndanam. Puṇyānśca bhakṣān bhakṣayatya-
mṛtatvam ca gacchati.

Purifying, sanctifying and beautifying are the
sacred Vedic verses of divinity by which the soul attains
to ultimate freedom and ananda of Mokhsa. By the same
it enjoys the pure holy pleasures of life as its rightful
share and ultimately attains immortal freedom from the
bondage of life and death.

1304. Agni Devata, Vasishtha Maitravaruni Rshi

Agamna mahā namasā yaviṣṭham yo didāya
samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī
antar urvī svāhutaṁ viśvataḥ pratyañcaṁ.

With profound homage and reverence, let us
move and rise to the most youthful Agni, light, fire and
electrical energy, which shines well kindled in its own
region, is wondrously bright and forceful between the
vast heaven and earth, and when it is well invoked it moves in all directions for all. (Rg. 7-12-1)

1305. Agni Devata, Vasishtha Maitravaruni Ṛshi

Sa mahna visva durita ni sahvan agni stave dama a jatavedah. Sa no rakshi sad durita avadyad asmah grahata uta no maghonaḥ.

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees and celebrants blest with wealth, power and excellence, from sin and scandal. (Rg. 7-12-2)

1306. Agni Devata, Vasishtha Maitravaruni Ṛshi

Tvan varuṇa uta mitro agne tvām varddhanti matibhir vasiṣṭhaḥ. Tve vasu śuṣaṇanāni santu yūyam pāta svastibhiḥ sadā naḥ.

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with
peace, prosperity and all round well being of life. (Rg. 7-12-3)

1307. Indra Devata, Vatsa Kanva Ṛishi

Mahān indro ya ojasā parjanyo vrṣtimāṇ 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. (Rg. 8-6-1)

1308. Indra Devata, Vatsa Kanva Ṛshi

Kaṇvā indranā yadakrata stomair yajñasya sādhanam.
Jāmi bruvata āyudhā.

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic guide as well as destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister,everything. (Rg. 8-6-3)

1309. Indra Devata, Vatsa Kanva Ṛshi

Prajām rṛtasya piprataḥ pra yad bharanta vahnayaḥ. Viprā rṛtasya 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. (Rg. 8-6-2)

1310. *Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis*

\[ \text{Pavamānasya jighnato hareś candrā asṛkṣata. Jirā ajirāśociṣah.} \]

Beauteous manifestations and brilliant radiations
of eternal light and power of lord creator, destroyer of
want and suffering, dispeller of darkness and negation,
ever active and constantly flowing, pure and purifying,
come into existence and flow according to divine plan
and the cosmic model. (Rg. 9-66-25)

1311. *Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis*

\[ \text{Pavamāno rathītamaḥ śubhrebhiḥ śubhra-\abolishastamaḥ. Hariścandro marudgaṇaḥ.} \]

Pure and purifying, supreme master of the cosmic
chariot and its controller, most refulgent with its light
and powers, destroyer of want and suffering, commander
and controller of all cosmic powers and forces in action,
such is Soma. (Rg. 9-66-26)
1312. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.
Dadhat stotre suvīryam.

Pure and purifying Soma, omnipresent with radiations of self-refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, come and bless. (Rg. 9-66-27)

1313. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

Parīto śiṣṇcatā sutaṁ somo ya uttamaṁ haviḥ.
Dadhanvāṁ yo naryo apsvāḥ ntarā susāva somam adribhiḥ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)
For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion. (Rg. 9-107-2)

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment. (Rg. 9-107-3)
1316. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

Asāvi somo aruṣo vrṣā harī rājeva dasmo abhi gā acikradat. Punāno vāramatyesyavyayayaṁ śyeno na yonim ghṛṭavantam āsadat.

Distilled is Soma, consecrated in the heart, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakṛti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and generate the universe. (Rg.9-82-1)

1317. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

Parjanyaḥ pitā mahiṣasya parṇino nābhā prthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā udāsarant sam grāvabhir vasate vite adhvare.

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the
mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests. (Rg. 9-82-3)

1318. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

Kavir vedhasyā paryeṣi māhinam atyo na mṛṣṭo abhi vājam arṇāsi. Apasedhan duritā soma no mṛda ghṛtā vasāṇāḥ pari yāsi nirṇijamā.

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment. (Rg. 9-82-2)

1319. Indra Devata, Nrmedha Angirasa Ṛshi

Srāyanta iva sūryam viśvedindrasya bhakṣata. Vasiṇi jāto. janīmānyojasā prati bhāgaṁ na dīdhimaḥ.

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. (Rg. 8-99-3)

1320. Indra Devata, Nrmeha Angirasa Ṛshi

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. (Rg. 8-99-4)

1321. Indra Devata, Bharga Pragatha Ṛshi

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order for our safety and advancement. Eliminate the jealous, the
malignant, the disdainers and contemners. (Rg.8-61-13)

1322. **Indra Devata, Bharga Pragatha Ṛshi**

> Tvaṁ hi rādhāsaspate rādhāso mahaḥ kṣaya-syāsi vidhartā. Taṁ Tvaṁ vayaṁ maghavann indra girvāṇah sutāvanto havāmahe.

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and grandeur of life you grant, protect and advance. (Rg. 8-61-14)

1323. **Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi**

> Tvaṁ somāsi dhāryur mandra ojiṣṭho adhvare. Pavasva maṅhayadrayiḥ.

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss. (Rg. 9-67-1)
1324. Pavamana Soma Devata, Bharadvaja Barhaspatya Rshi

\[
\text{Tvaṁ suto madintamo dadhanvān matsarintamah. Induḥ satrājīd āstṛtaḥ.}
\]

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, brilliant and blissful, all-time winner of success and victory in yajnic sessions (Rg. 9-67-2)

1325. Pavamana Soma Devata, Bharadvaja Barhaspatya Rshi

\[
\text{Tvaṁ susvāno adribhir abhyarṣa kanikradat. Dyumantam śuśmamā bharā.}
\]

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, pray bring us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment. (Rg. 9-67-3)

1326. Pavamana Soma Devata, Manu Apsava Rshi

\[
Pavasva devavītaya indo dharābhīr ojasā. Ā kalaśam madhumānt soma naḥ sadaḥ.
\]
O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

1327. Pavamana Soma Devata, Manu Apsava Ṛshi

Tava drapsā udapruta indram madāya vāṝ-dhuh. Tvām devāso amṛtāya kāṁ papuḥ.

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality. (Rg. 9-106-8)

1328. Pavamana Soma Devata, Manu Apsava Ṛshi

Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim. Vṛṣṭidyāvo rītyapaḥ svarvidah.

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order. (Rg. 9-106-9)

1329. Pavamana Soma Devata. Ambarisha Varshagira Ṛshi

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Pari tyaṁ haryatam hariṁ babhruṁ punanti vāreṇa. Yo devān visvāṁ itpari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

1330. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

Dvīryaṁ pañca svayaśasam sakhāyo adrisaṅ-hatam. Priyam indrasya kāmyam prasnāpaya- nta ūrmayāḥ.

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore. (Rg. 9-98-6)

1331. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

Indrāya soma pātave vrtraghne pari śicyase. Nare ca dakṣināvate vīrāya sadanāsade.

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul’s experience of divinity, for the man of charity and the brilliant sage on
the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed. (Rg. 9-98-10)

1332. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

Pavasva soma mahe dakṣāyāśvo na nitko vājī dhanāya.

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for great creative and productive holy work, expert technique and the production and achievement of wealth. (Rg. 9-109-10)

1333. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

Pra te sotāro rasaṁ madāya punanti somam mahe dyumnāya.

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life. (Rg. 9-109-11)

1334. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

Sāmaveda Part-2 (Uttararchika) Chapter–10
They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people. (Rg. 9-109-12)

1335. **Pavamana Soma Devata, Amahiyu Angirasa Rshi**

> उपो षु जातमांगम गोभिर भागम परिष्कृतम्।
> इन्दुः देवाः अयासिषुः॥ १३३५॥

*Upo şu jātam apturāṁ gobhir bhaṅgam paris-kṛtam. Induṁ devā ayāsiṣuḥ.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

1336. **Pavamana Soma Devata, Amahiyu Angirasa Rshi**

> तमिद वर्धान्तु नो गिरो वत्सं संस्धश्वरीरिव।
> येन इन्द्रया हृदं सनिः॥ १३३६॥

*Tamid vardhantu no giro vatsaṁ sanśiśvarīr iva. Ya indrasya hṛdam saniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence. (Rg. 9-61-14)
1337. Pavamana Soma Devata, Amahiyu Angirasa Rshi

अर्षा नः सोम शङ गवे धुक्कशव पियुषीमिषम्।
वर्ध्य समुद्रमुक्ष्य॥ १३३७॥

Arṣā naḥ soma śaṁ gave dhukṣasva pipyuṣī- miṣam. Vardhā samudram ukthya.

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean. (Rg. 9-61-15)

1338. Indra Devata, Trishoka Kanva Rshi

आ घा ये अग्निमिन्धते स्तृणान्ति बहिरानुषकः।
येषामिन्त्रो युवा सखा॥ १३३८॥

Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak. Yeṣāṁ indro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (Rg. 8-45-1)

1339. Indra Devata, Trishoka Kanva Rshi

ब्र्ह्ह्मन्तिदिध्म एवं भूरि शस्त्रं पृथुः स्वरुः।
येषामिन्त्रो युवा सखा॥ १३३९॥

Bṛhannididhāma eşāṁ bhūri śastraṁ pr̥thuḥ svaruḥ. Yeṣāṁ indro yuvā sakhā.
Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their ruler and defender. (Rg. 8-45-2)

1340. Indra Devata, Trishoka Kanva Ṛshi

अयुद्ध इष्टुधा वृत्ते शूर आजति सत्वभिः ।
येषामिन्त्रो युवा संखा ॥ १३४० ॥

Ayuddha id yudhā vrtaṁ śūra ājati satvabhiḥ. Yeśām indro yuvā sakā.

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul. (Rg. 8-45-3)

1341. Indra Devata, Gotama Rahugana Ṛshi

य एक इष्टदयते वसु मन्ताय दाशुषे ।
ईशानो अप्रतिष्ठकु तैंनेऽऽद्व ॥ १३४१ ॥

Ya eka id vidayate vasu martāya dāsuṣe. Īśāno apratiṣṭkuta 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. (Rg. 1-84-7)

1342. Indra Devata, Gotama Rahugana Ṛshi

यशचिंचि त्वा बहुभ्य आ सुतावः आविवासति ।
उग्रं तत् पत्यते शव इन्न्यो अज्ञ ॥ १३४२ ॥
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. (Rg. 1-84-9)

1344. **Indra Devata, Madhucchanda Vaishwamitra Ṛshi**

\[
Gāyanti tvā gayatriṇo'rcantyarkamarkiṇāḥ. \\
Brahmāṇastvā śatakṛta udvāṅśamiva yemire. \]

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human
family. (Rg. 1-10-1)

1345. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

Vat sānoḥ sānvārūho bhūryaspaṣṭa kartvam.
Tad indro arthāṁ cetatī yūthena vrṣnir ejati.

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, generously illuminates one meaning of life and mystery after another for him. (Rg. 1-10-2)

1346. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

Yuṅkṣvā hi keśinā hari vrṣanā kakṣyaprā.
Athā na indra somapā girāṁ upaśrutim cara.

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth. (Rg. 1-10-3)
1347. Agni and others Devata, Kanva Medhatithi Ṛshi

Suṣamiddho na ā vaha devān agne havismate. Hotaḥ pāvaka yakṣī ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever. (Rg. 1-13-1)

1348. Agni and others Devata, Kanva Medhatithi Ṛshi

Madhumantaṁ tanūnāpād yajñam deveṣu nah kave. Adyā kṛṣṇuhyūṭaye.

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.(Rg. 1-13-2)

1349. Narashansa Devata, Kanva Medhatithi Ṛshi

Narāṃśasāṁh prīyamasīṁyāya upa ṣāye. Madhujīṃḥ haviṣkṛtam. II 1349 II
Narāśaṇsam iha priyam asmin yajña upa hvaye. Madhujihvaṁ haviśkṛtam.

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people. (Rg. 1-13-3)

1350. Idah Devata, Kanza Medhatithi Ṛshi

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot. (Rg. 1-13-4)

1351. Aditya Devata, Vasishtha Maitravaruni Ṛshi

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us. (Rg. 7-66-4)
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. (Rg. 8-64-1)

1355. Indra Devata, Pragatha Kanva Ṛshi

Suprāvīr astu sa kṣayāḥ pra nu yāmant sudāna-vaḥ. Ye no añho’tipiprati.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland and dominion of ours be protected, protective and full of peace throughout our paths of onward progress. (Rg. 7-66-5)

1353. Aditya Devata, Vasishtha Maitravaruni Ṛshi

Uṭa svarājo aditir adabdhasya vratasya ye. Maho rājāna īśate.

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress. (Rg. 7-66-6)

1354. Indra Devata, Pragatha Kanya Ṛshi

U tvā mandantu somāḥ krṇuṣva rādho adrivāḥ. Ava brahmadvīṣo jahi.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland and dominion of ours be protected, protective and full of peace throughout our paths of onward progress. (Rg. 7-66-5)
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. (Rg. 8-64-1)

1355. **Indra Devata, Pragatha Kanva Ṛshi**

> Padā pāṇīṁ arādhaso ni bādhasva mahāṁ asi.
> Na hi tvā kaścana prati. ॥ १३५५ ॥

*Padā paṇin arādhaso ni bādhasva mahāṁ asi. Na hi tvā kaścana prati.*

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more. (Rg. 8-64-2)

1356. **Indra Devata, Pragatha Kanva Ṛshi**

> Tvam īśīse sutānām indra tvam asutānām. Tvaṁ rājā janānām. ॥ १३५६ ॥

*Tvam īśīse sutānām indra tvam asutānām. 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. (Rg. 8-64-3)
1357. Pavamana Soma Devata, Parashara Shaktya Ṛṣhi

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul. (Rg. 9-97-37)

1358. Pavamana Soma Devata, Parashara Shaktya Ṛṣhi

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist. (Rg. 9-97-38)
1359. Pavamana Soma Devata, Parashara Shaktya Ṛshi

Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvān abhi no jyotiṣāvit. Yatra naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrim iṣṭan.

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven. (Rg. 9-97-39)

1360. Indra Devata, Pragatha Ghaura Kanka Ṛshi

Mā cidanyadvi śaṁṣata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇam sacā sute muhurukthā ca śaṁṣata.

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. (Rg. 8-1-1)
1361. Indra Devata, Pragatha Ghaura Kanva Rishi

अवक्रक्षिणां वृषभं यथा जुवे गानं न चर्यणीसहम्।
विद्वेर्णां स्वप्नसमुभयं द्वारे महिष्मुभयाविनम्॥ १३६१॥

Avakraksinam vrṣabham yathā juwam gām na carṣanīsaham. Vidveṣanam samvananam ubhayāṅkaram maṁhiṣṭham ubhayāvinam.

Worship Indra only, instant of action, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, 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. (Rg. 8-1-2)

1362. Indra Devata, Medhatithi Kanva Rishi

उदू त्ये मधुमत्तमा गिरि: स्तोमास इरते। सत्राजितो धनसा
अक्षितोतयो वाजयन्तो रथायव॥ १३६२॥

Udu tye madhumattamā girī stomāsa īrate. Satrājitō dhanaśa 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. (Rg. 8-3-15)
1363. Indra Devata, Medhatithi Kanva Rishi

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. (Rg. 8-3-16)

1364. Pavamana Soma Devata, Tryarunas Trasadasyu Rshis

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contra-dictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

1365. Pavamana Soma Devata, Tryaruna, Trasadasyu Rshis

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Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe. (Rg. 9-110-3)

1366. Pavamana Soma Devata, Tryarunas Trasadasyu Ṛshis

Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājaṁ abhi pavamāna pra gāhase। 1366।

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

1367. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

Pari pra dhanva indrāya soma svādur mitrāya pūṣne bhagāya। 1367।

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg. 9-109-1)
1368. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Rshis

Evāmṛtāya mahe kṣayāya sa śukro arṣa divyāh pīyūṣah.

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life. (Rg. 9-109-3)

1369. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Rshis

Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāh.

Soma, spirit of glory and grandeur, loved, realised and reverenced, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence. (Rg. 9-109-2)

1370. Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

Sūryasyeva raśmayo drāvayitnavo matsarāsah prasūtaḥ sākam īrate. Tantum tataṁ pari sargāsa āśavo nendrād ṛte pavate dhāma kiṅ cana.
The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is. (Rg. 9-69-6)

1371. Pavamana Soma Devata, Hiranyastupa Angirasa Ṙshi

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers upon the blessed soul. (Rg. 9-69-2)

1372. Pavamana Soma Devata, Hiranyastupa Angirasa Ṙshi

The generous virile soul overflowing with soma
joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed. (Rg. 9-69-4)

1373. Agni Devata, Vasishtha Maitravaruni Rshi

Agninām naro didhitibhir aranyor hastacyutam janayaya praśastam. Dūredṛsam grhapatim athavyum.

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian, silent, implicit in nature but dynamic. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)

1374. Agni Devata, Vasishtha Maitravaruni Rshi

Tamagnimaste vasavo nṛṇvantsupraticaksam avase kutaścit. Dakṣāyyo yo dama āsa nityāḥ.

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation
somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service. (Rg. 7-1-2)

1375. Agni Devata, Vasishtha Maitravaruni Rshi

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle. (Rg. 7-1-3)

1376. Surya Devata, Sarparajni Rshi

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. (Rg. 10-189-1)

1377. Surya Devata, Sarparajni Rshi
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. (Rg. 10-189-2)

30 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. (Rg. 10-189-3)
CHAPTER–12

1379. Agni Devata, Gotama Rahugana Ṛṣhi

उपप्रययण्यां अद्वये मन्त्रेऽवैयो ग्र्यें।
आरे अस्मे च श्रुवन्ते। || १३७९ ||

Upaprayanto adhvarāṁ mantrāṁ voce-
māgnaye. Āre asme ca śṛṇvate.

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as near. (Rg. 1-74-1)

1380. Agni Devata, Gotama Rahugana Ṛṣhi

यर: स्निहितीपुर्व्ये: सुश्रुच्यातु संज्ञानासु कृष्टि।
अरक्षदासु गयम्। || १३८० ||

Yah snihitiṣu pūrvyaḥ saṁjagmāṇāsu kṛṣṭiṣu.
Arakṣad dāśuṣe gayam.

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana. (Rg. 1-74-2)

1381. Agni Devata, Vasishtha Maitravaruni Ṛṣhi

स नो वेदो अमात्यय्यम्रृ रक्षतु शान्तम्।
उतास्मानू पात्वेहस: || १३८१ ||

Sa no vedo amāṭyaṁ agrī rakṣatu śantamah.
Utāsmān pātvāṁhaśaḥ.
May Agni, highest giver of peace and comfort, protect our wealth and knowledge and our family and friends of the home and also guard us against all sin and sinners. (Rg. 7-15-3)

1382. Agni Devata, Gotama Rahugana Ṛshi

अत ब्रुवन्तु जन्तव उदग्रिब्रृंगशाजनी।
धनञ्जयो रणोरो ॥ १३८२ ॥

Uta bruvantu jantava ud agnir vrtrahājani. Dhanañjayo raṇe raṇe.

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another. (Rg. 1-74-3)

1383. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्ने युनक्षवाहिः ये तवाश्रासो देव साधव।
अरे वहन्त्याशवः ॥ १३८३ ॥

Agnे yuṅkṣvāḥ hi ye tavāśvāso deva sādhavaḥ. Aram vahantyāśavah.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

1384. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अच्छा नो याहा वहाभि प्रयासि वीतयेः।
आ देवान्तसोमपीतयेः ॥ १३८४ ॥
Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliances along to celebrate success with the delight of soma. (Rg. 6-16-44)

1385. Agni Devata, Bharadvaja Barhaspatya Ṛshi

उदग्ने भारत द्रुमदज्ञस्त्रेण दविचुतत्।
शोचा वि भाह्याजर॥ १३८५॥

Udagne bhārata dyumad ajasreṇa davidyutat.
Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life. (Rg. 6-16-45)

1386. Pavamana Soma Devata, Prajapati Ṛshi

प्र सुन्वानायान्धसं मताँ न वष्ट तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ १३८६॥

Pra sunvānāyāṇḍhaso marto na vaṣṭa tad vacaḥ. Apa śvānam arādhasam hatā makham na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises
which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

1387. Pavamana Soma Devata, Prajapati Ṛṣhi

Ā jāmir atke avyata bhūje na putra onyoḥ. Saraj jāro na yoṣānāṁ varo na yonimāsadam.

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love. (Rg. 9-101-14)

1388. Pavamana Soma Devata, Prajapati Ṛṣhi

Sa viro dakṣasādhano vi yastastambha rodasī. Hariḥ pavitre avyata vedhā na yonim āsadam.

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna. (Rg. 9-101-15)

1389. Indra Devata, Saubhāri Kanva Ṛṣhi

Abhrāṭṛvyo anā tvamanāpir indra januṣā sanā-dasi. Yudhedāpitvam icchase.
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. (Rg. 8-21-13)

1390. Indra Devata, Saubhāri Kanva Ṛshi

Na kī revantāṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṣoṣi nandanum samūhasyādit piteva 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. (Rg. 8-21-14)

1391. Indra Devata, Medhatithi Medhyatithi Kanva Ṛshis

Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye. Brahmayujo haraya indra keśino vahantu somapītaye.

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity,
invoke and invite you hither into the heart so that we may experience the bliss of divine presence. (Rg. 8-1-24)

1392. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा रथे हिरण्यये हरी मयूरशंप्या। शितिपृष्ठा वहतां मध्यो अन्धसो विवक्षणस्य पीतये॥ १३९२॥

Ā tvā rathe hiranyaye harī mayūraśepyā. Śitipṛṣṭhā vahatām madhvo andhaso vivakṣaṇasya pītaye.

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence. (Rg. 8-1-25)

1393. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

पिबा ल्वास्य गिर्वाण: सुतस्य पुरवापाव।
परिष्कृतस्य रसिन इयमासुतिष्चारमौदाय पतयते॥ १३९३॥

Pibā tvā’syā girvāṇaḥ sutasya pūrvapā īva. Pariśkṛtasya rasina śyām āsutiścārur madāya patyate.

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss. (Rg. 8-1-26)
1394. Pavamana Soma Devata, Rijishva Bharadvaja Ṛṣhi

आ सोता परि शिंचताश्वे न स्तोममसुरे रजस्तुरम्।
बनप्रक्षमुदप्रुतम्। १ ३ ९४॥

Ā sotā pari śiṃcatāśvam na stomam apturaṁ rajasturam. Vanaprapkṣam u daprutam.

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean. (Rg. 9-108-7)

1395. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛṣhi

सहस्रधारां वृषभं पवयदुरं प्रियं देवाय जन्मने।
ञ्जतेन यो ञ्जतातो विवावृद्धे राजा देव ज्ञतं बृहत्। १ ३ ९५॥

Sahasradhāram vrṣabham payoduham priyam devāya janmane. Ṛtena ya ṛtajāto vivāvrdhe rājā deva ṛtam brhat.

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, creator of the milk of life by universal law, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the infinite law, truth and ultimate reality itself. (Rg. 9-108-8)

1396. Agni Devata, Bharadvaja Barhaspatya Ṛṣhi

अग्निर्वृत्तार्ण जम्बनदृ द्रविष्णूर्विश्वयमय।
समिद्ध: शुक्र आहुत:। १ ३ ९६॥

Agnir vṛttāraṇa jambunadṛ dvavirṇuvivrīdaya।
sambid: śukṛ ahaṁ। १ ३ ९६॥

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth. (Rg. 6-16-36)
I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action. (Rg. 6-16-4)

1397. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Garbhe mātuh pituṣpitā vididytūtāno akṣare. Sidann rtasya yonimā.

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakṛti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence. (Rg. 6-16-35)

1398. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Brahma prajavadā bhara jātavedo vicarṣane. Agne yad didayad divi.

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth. (Rg. 6-16-36)
1399. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

Asya presā hemanā pūyamāno devo devebhiḥ samaprkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumanti hotā.

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

1400. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

Bhadra vastrā samanyā vasāno mahān kavir nivacaṇāni śaṇsan. Ā vacyasva camvoḥ pūyamāno vicakṣanō jāgratvīdev-vētītō. ॥ १४०० ॥

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna. (Rg. 9-97-2)
1401. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

Samu priyo mṛjyate sāno avye yaśastaro yaśasāṁ kṣaito asme. Abhi svara dhanvā pūyamāno yūyam pāta svastibhih sadā naḥ.

O Soma spirit of power and poetic creativity, exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time. (Rg. 9-97-3)

1402. Indra Devata, Tirashchi Angirasa Ṛshi

Eto nṛvindraṁ stavāma śuddham śuddhena sāmnā. Śuddhair ukthair vārvdhvāṁsaṁ śuddhair āśīrvāṁ mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

1403. Indra Devata, Tirashchi Angirasa Ṛshi

Inndra śubhā v na ā gahi śubhā śubhaṁbhūvāñām māmatu. Śubhā rā̄ṁ ni dhāraya śubhā māmatā sōmay.

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna. (Rg. 9-97-2)
the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible. (Rg. 5-13-2)

1406. Agni Devata, Sutambhara Atreya Ṛshi

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people, hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth. (Rg. 5-13-3)

1407. Agni Devata, Sutambhara Atreya Ṛshi

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended. (Rg. 5-13-4)

1408. Pavamana Soma Deva ta, Vasishtha Maitravaruni Ṛshi

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted. (Rg. 8-95-8)

1404. Indra Devata, Tirashchi Angirasa Ṛshi

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is. (Rg. 8-95-9)

1405. Agni Devata, Sutambhara Atreya Ṛshi

With desire for the creation and achievement of
the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible. (Rg. 5-13-2)

1406. Agni Devata, Sutambhara Atreya Ṛshi

Agnirjuṣata no giro hotā yo mānuṣeṣvā. Sa yakṣad daivyam janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people, hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth. (Rg. 5-13-3)

1407. Agni Devata, Sutambhara Atreya Ṛshi

Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ Tvyāḥ yajñāṃ vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended. (Rg. 5-13-4)

1408. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

With desire for the creation and achievement of
Abhi tripṛṣṭham vrṣanāṁ vayodhāmaṁgośīṇam avāvaśanta vānīḥ. Vanā vaśāno varuṇo na sindhurvi ratnadāḥ dayate vāryaṇī.

The celebrants' songs of adoration in honour of the generous, virile, adorable and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

1409. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛṣhi

Śūragrāmaḥ sarvāviraḥ sahāvānaḥ jetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvaśāḍhaḥ sāhvān pṛtānāsu śatrūn.

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us. (Rg. 9-90-3)

1410. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛṣhi
Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity. (Rg. 9-90-4)

1411. Indra Devata, Nrmedha and Purumedhau Angirasau Rśhis

Tvam indra yaśā asyṛjīṣī śavasaspatih. Tvaṁ vrtrāṇi haṁsyapraṭīnyeka itpurvanuttaś carṣa-ṅīdhrtyāḥ.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

1412. Indra Devata, Nrmedha and Purumedhau Angirasau Rśhis

Tuṁ tuṁ tuṁ maṁsasūrya preṇatasya rādhā bhagamāveṣhāya. Mahīveva kṛṣṭi: sharama tā idam praya śuṣṭāḥ naśaśavāṇa. ॥ १४१२ ॥
Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence. (Rg. 8-90-6)

1413. Agni Devata, Sobhari Kanva Ṛshi

Yajīśṭham tvā vavrmahe devam devatṛā hotāram amartyam. Asya yajñasya sukratum.

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

1414. Agni Devata, Saubhari Kanva Ṛshi

Apaṁ napātāṁ subhagāṁ sudīditim agnim u sreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apāṁṇaḥ sumnaṁ yakṣate divi.

We worship Agni, protector and promoter of water energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright
with the highest flames of fire and light. In the light and fire of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid run of water and the dynamics of karmic flow. (Rg. 8-19-4)

1415. Agni Devata, Ajigarti Shunahshepa Ṛshi

Yam agne Pṛtsu martyam avā vājeṣu yam junāḥ. Sa yantā śaśvatīr iṣah.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protect these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their wealth and power. (Rg. 1-27-7)

1416. Agni Devata, Ajigarti Shunahshepa Ṛshi

Na kir asya sahantya paryetā kayasya cit. Vājo asti śravāyyah.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise. (Rg. 1-27-8)

1417. Agni Devata, Ajigarti Shunahshepa Ṛshi
Sa vājam viśvacarṣanir arvadbhir astu taruṭā.
Viprebhir astu sanīṭā.

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people. (Rg. 1-27-9)

1418. Pavamana Soma Devata, Nodha Gautama Ṛṣhi

Sākam ukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya drōṇam nanakṣe atyo na vājī.

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)
1419. Pavamana Soma Devata, Nodha Gautama Ṛshi

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed. (Rg. 9-93-2)

1420. Pavamana Soma Devata, Nodha Gautama Ṛshi

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in...
all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order. (Rg. 9-93-3)

1421. Indra Devata, Medhyatithi Kanva Ṛshi

Pibā sutasya rasino matsvā na indra gomataḥ. Āpirno bodhi sadhamādye vṛdhe ś’smāṇ avantu te dhiyaḥ.

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy in the yajnic halls, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

1422. Indra Devata, Medhyatithi Kanva Ṛshi

Bhūyāma te sumatau vājino vayaṁ mā na star abhimātaye. Asmāṁ citrābhīr avatād abhiṣṭi-bhīr ā naḥ sumneṣu yāmaya.

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement and grace. (Rg. 8-3-2)
1423. Pavamana Soma Devata, Renu Vaishvamitra Ṛṣhi

Trirasmāi sapta dhenavo duduhrire satyāmā-śirāṁ parame vyomani. Catvāryānā bhuva-nāṇi nirṇije cārūṇi cakre yadṛtair avardhata.

Thrice seven ‘cows’, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakṛti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.)

1424. Pavamana Soma Devata, Renu Vaishvamitra Ṛṣhi

Sā bhūskramo aṃuṣṭyā chaśrūṇa ube dhyāva kāyvyāṇa vi śāśrūṣhē. Tējijñāḥ aparā mahāna pari vyat yadī deveṣṭyā śhrvaṣa sado vidū: || १४२४ ||
Sa bhakṣamāno anṛtasya cāruṇa ubhe dyāvā kāvyeṇa vi śāsrathe. Tejīṣṭhā apo mañhanā pari vyata yadī devasya śravaṇā sado viduḥ.

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's creation alongwith his power, love and generosity really know and share the bliss. (Rg. 9-70-2)

1425. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

Te asya santu ketavo'ṁṛtyavo'dābhyaśo januṣi ubhe anu. Yebhir nṛmṇa ca devyā ca punata ād id rājānam mananā agrbhṛṇata.

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation. (Rg.9-70-3)

1426. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

Adbhī bāyuḥ bītṛyṛṣa gṛṇāno abhi mitrāvraṇa pūrymān: 
Adbhī nārasyājvānṛ śṛṅgāmabhīnṛ vṛṣṇa vṛṇaḥbāhum ॥ १४२६ ॥
Abhi vāyūṁ vītyarsā grññano 3’bhi mitrāvarunā pūyamānah. Abhī naram dhijavanam rathe-ṣṭhām abhindram vṛṣaṇair vājrabāhum.

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm. (Rg. 9-97-49)

1427. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

Abhi vastrā suvasanānyarṣābhi dhenūḥ sudughāḥ pūyamānah. Abhi candrā bharttave no hiranyābhyaśvān rathino deva soma.

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life. (Rg. 9-97-50)

1428. Pavamana Soma Devata, Kutsa Angirasa Ṛshi
Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhī yena dravīṇam aśnavāmā-bhyārṣeyam jamadagnīvan naḥ.

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination. (Rg. 9-97-51)

1429. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛṣhis

Yaj jāyathā apūrvya maghavan vṛtrahatyāya. Tatprthivīṁ aprathayās tad astabhīṇa uto divam.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

1430. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛṣhis

Tat te yajño ajāyata tad arka uta haskṛtih. Tadviśvam abhībhūr asi yaj jātaṁ yac ca jantvam.
And then proceeds the cosmic yajña, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the Supreme over what has come into being and what is coming into being. (Rg. 8-89-6)

1431. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛṣhis

Āmāsu pakvam airaya ā sūryaṁ rohayo divi. Gharmaṁ na sāmaṁ tapataṁ suvṛktibhir juśtaṁ girvaṇase brhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra. (Rg. 8-89-7)

1432. Indra Devata, Agastya Maitravaruni Ṛshi

Matsyapāyi te mahaḥ pātrasyeva harivo matsaro madaḥ. Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ.

Indra, lord of energy and paradisal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of Agniveer

Govindram Hasanand

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existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.) (Rg. 1-175-1)

1433. Indra Devata, Agastya Maitravaruni Ṛshi

आ नस्ते गंतु मत्सरो वृषा मदो वर्णयः।
सहावान्त इन्द्र सानसिः पुत्तनाशादमर्थ्यः।

Ā naste gantu matsaro vrṣā mado vareṇyah.
Sahāvāṇ indra sānasīḥ pṛtanāśād amartyaḥ.

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty! (Rg. 1-175-2)

1434. Indra Devata, Agastya Maitravaruni Ṛshi

त्वम हि शुराह सनिता चोदयो मनुषो रथम्।
सहावान्त दस्युमत्रतमोषः पात्रे न शोचिषा।

Tvaṁ hi śūrah sanitā codayo manuṣo ratham.
Sahāvāṇ dasyum avratam oṣaḥ pātram na śociṣā.

Indra, ruler and protector of the world, great you
are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self). (Rg. 1-175-3)
Let ghrta shower in streams, pure and powerful
in our yajnas, O lord and guardian of the noble and
divine worshippers. Bring us fulfilment and purify all
our intentions, purposes and motivations of life. (Rg. 9-49-3)

1438. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Pavasva vrṣṭim ā su no’pām īrmin divas pari.
Āyakṣmā bṛhaīr īṣaḥ.

Soma, lord of peace and plenty, give us holy
showers of waters, wave on wave of the rain, and give
us abundant food, energy and knowledge free from
pollution and negativities. (Rg. 9-49-1)

1436. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Tayā pavasva dhārayā yayā gāva ihāgaman.
Janyāsa upa no grham.

Shower and purify us with that stream of power
and purity of peace and plenty by which our senses,
mind and intelligence, socially and positively motivated,
may be balanced in our personality and we may feel at
home with ourselves. (Rg. 9-49-2)

1437. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Ghṛṭaṁ pavasva dhārayā yajñeṣu devavīta-
maḥ. Asmabhyaṁ vrṣṭim ā pava.
Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life. (Rg. 9-49-3)

1438. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Sa na ūrje vyāvyayam pavitraṁ dhāva dhārayā. Devāsaḥ śṛṇavan hi kam.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain. (Rg. 9-49-4)

1439. Pavamana Soma Devata, Kavi Bhargava Ṛshi

Pavamāno asisyadad rakṣāṇsyapajāṅghanat. Pratnavad rocayan rucaḥ.

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before. (Rg. 9-49-5)

1440. Indra Devata, Bharadvaja Barhaspatya Ṛshi

Agniveer

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Pratyasmāi pipiṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye’paścād adhvane naraḥ.

O yajakas, O Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

1441. Indra Devata, Bharadvaja Barhaspatya Ṛshi

Enemaṁ pratyetana somebhiḥ somapātamam.
Amatrebhir rjīṣiṇam indraṁ sutebhir indubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct. (Rg. 6-42-2)

1442. Indra Devata, Bharadvaja Barhaspatya Ṛshi

Yadī sutebhir indubhiḥ somebhiḥ prati-bhūṣatha. Vedā viśvasya medhiro dhṛṣat tantam ideṣate.

If you honour the lord ruler with the homage of
pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage. (Rg. 6-42-3)

1443. **Indra Devata, Bharadvaja Barhaspatya Rishi**

Asmā asmā id andhaso’dhvarya pra bharā sutam. Kuvit samasya jenyasya śardhato’ bhiśaster avasvart.

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny. (Rg. 6-42-4)

1444. **Pavamana Soma Devata, Asita or Devala Kashyapa Rishi**

Babhrave nu svatavase’ruṇāya divisprše. Somāya gātham arccata.

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens. (Rg. 9-11-4)
O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity. (Rg. 9-11-7)

1448. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Indrāya soma påtave madåya pari ¶icyase.
Mana‹cin manasaspati¨.
O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence. (Rg. 9-11-8)

1449. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Pavamåna suv∂rya≈ rayi≈ soma rir∂hi ƒa¨.
Indavindreƒa no yujå.
O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom. (Rg. 9-11-9)

1445. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity. (Rg. 9-11-5)

1446. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Namased upa sīdata dadhned abhi śrīnītana.
Indum indre dadhātana.
O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory. (Rg. 9-11-6)

1447. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

Amitrahå vicar¶aƒi¨ pavasva soma ‹am gave.
Devebhyo anukåmakæt.
O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory. (Rg. 9-11-6)
O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity. (Rg. 9-11-7)

1448. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Indrāya soma pātave madāya pari śicyase.
Manāścin manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence. (Rg. 9-11-8)

1449. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛṣhi

Pavamāna suvīryam rayim soma rirīhi ūḥ.
Indavindreṇa no yujā.

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom. (Rg. 9-11-9)
1450. Indra Devata, Sukaksha Angirasa Rshi

उद्घेद अभिः सृतामघाम् व्रशभम् नर्यापसम्।
अस्तारमेषि सूर्य।॥ १४५० ॥

Udghed abhi śrutāmghām vṛṣabhāṁ naryā-pasam. Astāram eṣi 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. (Rg. 8-93-1)

(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.)

1451. Indra Devata, Sukaksha Angirasa Rshi

नव से नवति पुरो विभेद काहासा।
अहिं च वृत्रहावधीत॥ १४५१ ॥

Nava yo navatim puro bibheda bāhvojasā. Ahim ca vṛtraḥāvadhit.

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: (Rg. 8-93-2)

1452. Indra Devata, Sukaksha Angirasa Rshi

स न इन्द्रः शिवः सहायावद्यक्षमयमतः।
उरुधारेव दोहते॥ १४५२ ॥

Sa na indraḥ śivāḥ sakhāśsvāvad gomad yavam-
mat. 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. (Rg. 8-93-3)

1453. Surya Devata, Vibhrat Saurya Ṛshi

Vibhrāḍ brhat pibatu somyam madhvāyur
dadhad yajñapatāvavaihrutam. Vātajūto yo abhi
rakṣati tmanā prajāḥ piparti bahudhā vi rajati.

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways. (Rg. 10-170-1)

1454. Surya Devata, Vibhrat Saurya Ṛshi
Vibhrād bṛhat subhṛtaṁ vāajasātamaṁ dhar-
maṁ dīvo dharuṇe satyam arpitam. Amitraḥā
vṛtrahā dasyuhantamaṁ jyotir jajñe asurahā
sapatnahā.

The mighty refugent sun, destroyer of unfriendly
forces, darkness and evil, anti-life elements, adversaries
and enemies, rises, bearing the light that is the highest
giver of food, energy and growing advancement. Truly
vested in the established order of nature in the solar
region, blissfully sustained, it is the highest killer of
negative and destructive forces prevailing in life and
nature. (Rg. 10-170-2)

1455. Surya Devata, Vibhrat Saurya Ṛshi

Idaṁ śreṣṭhaṁ jyotisāṁ jyotir uttamaṁ víśvajid
dhanajid ucyate bṛhat. Viśvabhrād bhrājo mahī
sūryo dṛśa uru paprathe saha ojo acyutam.

This mighty best and highest light of lights is
exalted as universally pervasive winner and giver of
wealth. This world illuminant light, great sun, is the
light for the world's vision. It expands far and wide,
undaunted lustre and majesty that it is, imperishable and
eternal. (Rg.10-170-3)

1456. Indra Devata, Vasishtha Maitravaruni Ṛshi

Indra kratuṁ na bhara pitarḥ yathā.

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. (Rg. 7-32-27)
Vibhåratuḥ subhåtaḥ våjasåtamaḥ dharmaḥ divo dharuḥe satyam arpitam. Amitraḥaḥ vaisrähå dasyuhantamaḥ jyotir jajåe asurahå sapatnahå.

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature. (Rg. 10-170-2)

1455. Surya Devata, Vibhårat Saurya °Rshi

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world’s vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal. (Rg.10-170-3)

1456. Indra Devata, Vasishtha Maitravaruni °Rshi

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. (Rg. 7-32-26)

1457. Indra Devata, Vasishtha Maitravaruni °Rshi

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. (Rg. 7-32-27)

1458. Indra Devata, Bharga Pragatha °Rshi

Day by day every today, day by day every
tomorrow and beyond, lord saviour and protector of the
good and true, Indra, save and protect us, your celebrants
and supplicants, all days, day and night. (Rg. 8-61-17)

1459. Indra Devata, Bharga Pragatha Ṛshi

Prabhaṅgī śūro maghavā tuvīmaghaḥ sammi-
ślo vīryāya kam. Udbhā te bāhū vrṣaṇā śatakro-
ni yā vajram mimikṣatuḥ.

A crushing warrior, commanding magnificence,
power and universal riches, self-sufficient, virile, joiner
of all with karmic destiny, O lord of infinite good
actions, both your arms are abundantly generous and
hold the thunderbolt of justice, reward and punishment
both as deserved. (Rg. 8-61-18)

1460. Sarasvan Devata, Vasishtha Maitravaruni Ṛshi

Janīyanto nāvagravaḥ putāryantah sudānavah.
Sarasvantam havāmahe.

Wishing for marriage, or looking forward to good
progeny, liberally giving in charity, or meditating to
realise the light of divinity, we pray for the living flow
of the waters of Sarasvati, radiating light of divinity,
the eternal ocean whence flow the light and the waters
of life. (Rg. 7-96-4)
1461. Sarasvati Devata, Bharadvaja Barhaspatya Ṛshi

उत न: प्रियाप्रियासु समस्वसा सुजुष्ठा।
सरस्वती स्तोंम्या भूत्॥ १४६१ ॥

_Uta naḥ priyā priyāsū sapta svasā sujuṣṭā. Sarasvatī stomyā bhūt._

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable. (Rg. 6-61-10)

1462. Savita Devata, Vishvamitra gathina Ṛshi

तत्सवितुर रेण्यं भगों देवस्य धीमहि।
धियो यो न: प्रचोद्यात्॥ १४६२ ॥

_Tatsavitur vareṇyāṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pra codayāt._

We concentrate and meditate on the radiant glory of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation. (Rg. 3-62-10)

1463. Brahmanaspati Devata, Kanva Medhatithi Ṛshi

सोमानां स्वरणं क्रुणुहि ब्रह्मणस्पते।
कक्षीवन्तं यो औषिधि॥ १४६३ ॥

_Somānāṁ svaraṇāṁ kṛṇuhi brahmaṇasпатे. Kakṣīvantam ya auṣijah._

Brahmanaspati, brilliant lord of Vedic knowledge,
zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

1464. Agni Devata, Shatam Vaikhanasas Ṛshis

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1465. Mitra-Varunau Devate, Yajata Atreya Ṛshi

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

1466. Mitra-Varunau Devate, Yajata Atreya Ṛshi
Rtam rtena sapanteśiram daksam āsāte.
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity. (Rg. 5-68-4)

1467. Mitra-Varunau Devate, Yajata Atreya Ṛshi

Vṛṣṭi dyāvā rītyāpeṣaspatī daṇumatyāḥ.
Brhantam gartam āsāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about a great and expansive haven of peace, prosperity and felicity on earth. (Rg. 5-68-5)

1468. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

Yuñjanti bradhnam aruṣaṁ carantam pari tāsthuṣaḥ. 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. (Rg. 1-6-1)

1469. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṭī 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. (Rg. 1-6-2)

1470. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

Ketuṁ krnvannaketave peśo māryā apeśase. Sam uṣadbhir ajāyathāḥ.

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. (Rg. 1-6-3)

1471. Pavamana Soma Devata, Ushana Kavya Ṛshi

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Ayaṁ soma indra tubhyam sunve tubhyam pavate tvamasya pāhi. Tvam ha yaṁ cakrṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation. (Rg. 9-88-1)

1472. Pavamana Soma Devata, Ushana Kavya Ṛshi

Sa īṁ ratho na bhūriśād ayoji mahaḥ purūṇi sātaye vasūni. Ādīṁ viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine. (Rg. 9-88-2)
1473. Pavamana Soma Devata, Ushana Kavya Ṛshi

Śusmī śardho na mārutaṁ pavasvānabhiśastā
divyā yathā viṣṭ. Āpo na maksu sumatir bhavā
nah sahasrāpsāḥ pṛtanāśaṁ na yajñah.

O mighty power of purity and action like the force
of winds, flow and purify, blow away the dead leaves,
dry up the roots of negativity so that the nation of
humanity may be clean and brilliant, free from malice,
hate and fear of misfortune. Be instant cleanser and
sanctifier of our will and understanding like holy waters
of grace and give us a noble mind. Be like yajna, giver
of a thousand noble powers and a victor in conflicts
within and outside. (Rg. 9-88-7)

1474. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Tvam agne yajñānāṁ hotā viśveṣāṁ hitaḥ.
Devebhīr mānuṣe jane.

Agni, self-refulgent leading light of the universe,
you are the chief highpriest of all yajnic developments
of nature and of all creative and developmental
programmes of humanity for common universal good
along with the brilliances of nature and nobilities of
humanity among the human community. (Rg. 6-16-1)
1475. Agni Devata, Bharadvaja Barhaspatya Rshi

Sa no mandrabhir adhvare jihvabhir yajamah. Ad evan vakshi yakshi ca.

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful. (Rg. 6-16-2)

1476. Agni Devata, Bharadvaja Barhaspatya Rshi

Vettha hi vedho adhvanah pathas ca devaajas. Agne yajnesu sukrato.

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space. (Rg. 6-16-3)

1477. Agni Devata, Vishvamitra Gathina Rshi

Hotadevo amartyah purastad etamayaya. Vidathani pracodayan.

The brilliant performers of yajna, immortal and
indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action. (Rg. 3-27-7)

1478. Agni Devata, Ushanaḥ Kavya Ṛshi

Vājī vājeṣu dhīyate’dhvareṣu pra ṇīyate. Vipro yajñasya sādhanaḥ.

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature. (Rg. 3-27-8)

1479. Agni Devata, Ushanaḥ Kavya Ṛshi

Dhiyā cakre vareṇyo bhūtānāṁ garbham ā dadhe. Dakṣasya pitaramān tanā.

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'. (Rg. 3-27-9)
1480. Agni or Havis Devata, Bharadvaja Barhaspatya Rshi

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth. (Rg. 8-72-13)

1481. Agni or Havis Devata, Bharadvaja Barhaspatya Rshi

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul). (Rg. 8-72-14)

1482. Agni or Havis Devata, Bharadvaja Barhaspatya Rshi

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature. (Rg. 3-27-8)
Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as homage to Indra.) (Rg. 8-72-15)

1483. Indra Devata, Brhaddiva Atharvana Ṛshi

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. (Rg. 10-120-1)

1484. Indra Devata, Brhaddiva Atharvana Ṛshi

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into the heart of forces causing damage to life and the environment. O
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. (Rg. 10-120-2)

1485. Indra Devata, Brhaddiva Atharvana Ṛshi

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. (Rg. 10-120-3)

1486. Indra Devata, Grtsamada Shaunaka Ṛshi

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. (Rg. 2-22-1)

1487. Indra Devata, Grtsamada Shaunaka Ṛshi

Sākam jātah kratunā sākam ojasā vavākṣitha sākam vrddho viryaiḥ sāsahir mṛdho vicar-ṣaṅiḥ. Dātā rādhāḥ stuvate kāmyam vasu pracetana sainam saścad devo devaṁ satya induḥ satyam indram.

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme
lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation. (Rg. 2-22-3)

1488. Indra Devata, Grtsamada Shaunaka Ṛshi

Adha tviṣīmāṇ abhyojasā kriṃ yudhābhavad ā rodasi aprṇad asya majmanā pra vāvrde. Adhattānyam jathare premaricyata pra cetaya sainam saścad devo devam satya induḥ satyam indram.

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon. Enlighten us, O lord, with energy and bliss. (Rg. 2-22-2)
CHAPTER–14

1489. Indra Devata, Priyamedha Angirasa Ṛshi

Abhi prā gopatim girendram arca 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. (Rg. 8-69-4)

1490. Indra Devata, Priyamedha Angirasa Ṛshi

Ā harayah sasṛjire ’ruśir adhi barhiṣi.
Yatrābhi samā navāmahe.

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. (Rg. 8-69-5)

1491. Indra Devata, Priyamedha Angirasa Ṛshi

Indrāya gāva āśīraiṇ duduhre vajriṇe madhu.
Yatsīm upahvare 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. (Rg. 8-69-6)

1492. Indra Devata, Nrmedha and Purumedhau Angirasau Rśhis

O yajakas, adore and glorify Indra, lord of universal energy, world power and human forces, 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. (Rg. 8-90-1)

1493. Indra Devata, Nrmedha and Purumedhau Angirasau Rśhis

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. (Rg. 8-90-2)

1494. Pavamana Soma Devata, Tryaruna Trasadasyu ſhī

Pratnaṁ pīyūṣam pūrvyam yad ukthyaṁ maho gāhād diva ā nir adhukṣata. Indram abhi jāyamāṇam sam asvaran.

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that same nectar, O Soma, may shower on us too, we pray. (Rg. 9-110-8)

1495. Pavamana Soma Devata, Tryaruna Trasadasyu ſhī

Ādīṁ kecīt paśyamāṇāsa āpyāṁ vasurucō divyā abhyanūṣata. Dīvo na vāraṁ savitā vyūrṇute.

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals...
the world of physical reality. (Rg. 9-110-6)

1496. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

Adha yad ime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niṣṭhā vṛṣabho vi rājasī.

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude. (Rg. 9-110-9)

1497. Agni Devata, Ajigarti Shunahshepa Ṛshi

Imamū śu tvam asmākāṁ saniṁ gāyatram navyāṁsam. Agne deveṣu pra vocaḥ.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

1498. Agni Devata, Ajigarti Shunahshepa Ṛshi

Vibhaktāśi citrabhāno sindhor ūrmā upāka ā. Sadyo dāśuṣe kṣarasī.
Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity. (Rg. 1-27-6)

1499. Agni Devata, Ajigarti Shunahshepa Ṛshi

अ नो भज परमेश्वर जाजेशु मध्यमेशु ।
शिष्का वस्तो अन्तमस्य ॥ १४९९ ॥

Ā no bhaja parameśvār vājeṣu madhyamesu. Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual. (Rg. 1-27-5)

1500. Indra Devata, Vatsa Kanva Ṛshi

अहमिद्विद्विन्तिष्ठर मेघामृतस्य जग्रह ।
अहम सूर्य याजनिन ॥ १५०० ॥

Aham iddhi pituṣpari medhāmṛtasya jagrha. Aham sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun. (Rg. 8-6-10)

1501. Indra Devata, Vatsa Kanva Ṛshi

अह म प्रतनेन जन्मना गिर: शुभामिकवत् ।
चनेन्द्र: शुभामहद्यै ॥ १५०१ ॥

Aham pratnena janmanā girā śumbhāmi kaṇvavat. Yenendraḥ śusmam id dadhe.
With the realisation of ancient and eternal knowledge and all my thought and will 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. (Rg. 8-6-11)

1502. Indra Devata, Vatsa Kanva Ṛshi

Ye tvām indra na tuṣṭuvur ṛṣayo ye ca tuṣṭuvuh. Memed varddhasva 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. (Rg. 8-6-12)

1503. Agni Devata, Agni Tapasa Ṛshi

Agni, divine fire and spirit of life, born of divine energy, force and power, you love and accept our songs and havi offered into the yajna vedi. You love and accept our homage along with all other versions of agni, vital energy, present in nature's divinities and in living beings. Pray, along with all these, exalt our homage and songs of adoration.
1504. Vishvedeva Devata, Agni Tapasa Rshi

\[ \text{Pra sa viśvebhīr agnibhīr agnih sa yasya vājī-} \]
\[ \text{nāḥ. Tanaye toke asmad ā samyāṅ vājaiḥ pari-} \]
\[ \text{vrtaḥ.} \]

May that Agni, along with all other universal forms of heat, whose living versions are passion, creativity and heroic expression, come fully girt about with power, passion and spirit of advancement and bless us and our kith and kin.

1505. Vishvedeva Devata, Agni Tapasa Rshi

\[ \text{Tvaṁ no agne agnibhīr brahma yajñam ca} \]
\[ \text{varddhaya. Tvaṁ no devatātaye rāyo dānāya} \]
\[ \text{codaya.} \]

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence. (Rg. 10-141-6)

1506. Pavamana Soma Devata, Tryaruna Trasadasyu Rshis

\[ \text{Tvē soma prathamā vrktabarhiśo mahe vājāya} \]
\[ \text{śravase dhiyam dadhuḥ. Sa tvāṁ no vīra vīr-} \]
\[ \text{yāya codaya.} \]

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity. (Rg. 9-110-5)
Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action. (Rg. 9-110-7)

1507. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

Abhyabhi hi śravasā tattardithotsam na kam cij-janapānam aksītam. Śaryābhīr na bharamāno gabhastyoh.

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity. (Rg. 9-110-5)

1508. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

Ajiṇjano amṛta martyāya kam ṛtasya dharmann-amṛtasya ċāruṇāḥ. Sadāsaro vājam acchā sanisyaḍat.

Immortal Soma, for mortal humanity you create peace and pleasure radiating in the operative laws of eternal and immortal blissful dynamics of existence,
vesting in mortals the energy and ambition to live, and you move on ever in union with mortals and immortals. (Rg. 9-110-4)

1509. Indra Devata, Vishvamana Vaiyashva Ṭrśhi

Endum indrāya siñcata pibāti somyam madhu.
Pra rādhāṇsi codayate mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and, with his power and grandeur, inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

1510. Indra Devata, Vishvamana Vaiyashva Ṭrśhi

Upo harinām patim rādhah priñcantam abravam. Nīnām śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted. (Rg. 8-24-14)

1511. Indra Devata, Vishvamana Vaiyashva Ṭrśhi
Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you. (Rg. 8-24-15)

1512. **Indra Devata, Priyamedha Angirasa Ṛshi**

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development. (Rg. 8-69-2)

1513. **Agni Devata, Vasishtha Maitravaruni Ṛshi**

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest
refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

1514. Agni Devata, Vasishtha Maitravaruni Rshi

There is seen the light of Agni, best knower of the ways of life, where people direct and concentrate their vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens...
the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg.8-103-1)

1516. Agni Devata, Saubahri Kanva Ṛshi

Yasmād rejanta kṛṣṭayaścarkṛtyāni kṛṇyataḥ. Sahasrasāṁ medhasātāviva tmanāgnim dhībhira namasyata.

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, adore him sincerely by thought and action. (Rg. 8-103-3)

1517. Agni Devata, Sobahri Kanva Ṛshi

Pra daivodāso agnir deva indro na majmanā. Anu mātaram prthivīṁ vi vāvṛte tasthau nākasya sarmanī.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children. (Rg.8-103-2)

1518. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

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Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1519. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

Agnir ṛṣiḥ pavamānah pāṅcajanyah purohitah. Tam īmahe mahāgayam.

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity. (Rg. 9-66-20)

1520. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

Agne pavasva svapā asme varcaḥ suvīryam. Dadhad rayim mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment. (Rg. 9-66-21)
1521. Agni Devata, Vasuyayah Atreya Rṣhis

अग्ने पावक रोचिषा मन्त्रया देव जिह्वयाः।
आ देवान् वक्षि यक्षि च॥ १५२१॥

Agnī, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy. (Rg. 5-26-1)

1522. Agni Devata, Vasuyayah Atreya Rṣhis

tे स्वर ध्वनिस्वर चित्रभानो स्वर्दृश्माः।
देवाः आ चीतये वह॥ १५२२॥

Tam tvā ghṛtasnavāmahe citrabhāno svar drṣam. Devāṁ ā vitaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence. (Rg. 5-26-2)

1523. Agni Devata, Vasuyayah Atreya Rṣhis

वीतिहृतं त्वा कवे चुम्मन्ते समिहीमहि।
अग्ने बहुतमध्वरे॥ १५२३॥

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Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment. (Rg. 5-26-3)

1524. Agni Devata, Gotama Rahugana Ṛshi

Avā no agna ātibhir gāyatrasya prabharmāṇi. Viśvāsu dhīṣu vandya.

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul. (Rg. 1-79-7)

1525. Agni Devata, Gotama Rahugana Ṛshi

Ā no agne rayim bhara satrāsāham vareṇyam. Viśvāsu Prtsu duṣṭaram.

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible in all the battles of life, overcoming all and ever. (Rg. 1-79-8)
1526. Agni Devata, Gotama Rahugana Ṛshi

आ नौ अगे सुचेतुना रथं विश्वायुपोषसम्।
मार्दिकं धेहि जीवसे॥ १५२६॥

Ā no agne sucetunā rayim viśvāyu-poṣasam. Mārḍikam dhehi jīvase.

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.(Rg.1-79-9)

1527. Agni Devata, Ketu Agneya Ṛshi

अग्नि हिन्वान्तु नौ धियः सतिमाशुमिवाजिष्ठु।
तेन जेश्म धनेण्डनम्॥ १५२७॥

Agniṁ hinvantu no dhiyah saptim āśum ivājiṣu. Tena ājśma dhanamāṁ dhanam.

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths. (Rg. 10-156-1)

1528. Agni Devata, Ketu Agneya Ṛshi

यया गा आकरामहे सेनयाग्रे तबोत्य।
तौ नौ हिन्व मघत्ये॥ १५२८॥

Yayā gā ākārāmahai senayāgne tavotya. Tāṁ no hinvā maghattaye.
O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour. (Rg.10-156-2)

1529. Agni Devata, Ketu Agneya Rshi

आग्ने स्थूरं रधि भर पृथुं गोमन्तमस्विनम्।
अद्धि खं वर्त्तया पविम्॥ १५२९॥

Āgne sthūram rayim bhara pr̥thum gomantam aśvinam. Andhī kham varttayā pavim.

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity. (Rg. 10-156-3)

1530. Agni Devata, Ketu Agneya Rshi

अग्ने नक्षत्रमाजरमा सूर्यो रोहयो दिवि।
दध्योतिजनेनभ्यः॥ १५३०॥

Agne nakṣatram ajaram ā sūryam rohayo divi. Dadhaj jyotir janebhyaḥ.

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being. (Rg. 10-156-4)

1531. Agni Devata, Ketu Agneya Rshi

अग्ने केतुविषामासि प्रेमः श्रेष्ठ उपस्थतः।
बौधा स्तोत्रेऽवज्जे दधतः॥ १५३१॥

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection. (Rg. 8-44-18)
Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless. (Rg.10-156-5)

1532. Agni Devata, Virupa Angirasa Rshi

\[\text{Agni ketur viśām asi preṣṭhaḥ śreṣṭha upas-thasat. Bodhā stotre vayo dadhat.}\]

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

1533. Agni Devata, Virupa Angirasa Rshi

\[\text{Íśiše vāryasya hi dātrasyāgne svāḥ-patiḥ. Stotā syām tava Ārmaṇi.}\]

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection. (Rg. 8-44-18)
1534. Agni Devata, Virupa Angiras Rishi

उदग्रे शुचयस्तव शुक्रा भ्राजन्त ईरते।
तव ज्योतिष्यचयैः॥ १५३४॥

_Ud agne śucayas tava śukrā bhrājanta īrate. Tava jyotiṁśyarcayāḥ._

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces. (Rg. 8-44-17)
CHAPTER–15

1535. Agni Devata, Gotama Rahugana Ṛshi


Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide. (Rg. 1-75-3)

1536. Agni Devata, Gotama Rahugana Ṛshi

Tvam jāmir janānām agne mitro asi priyah. Sakhā sakhibhya īdyah.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions. (Rg. 1-75-4)

1537. Agni Devata, Gotama Rahugana Ṛshi

Yajā no mitrāvaruṇā yajā devāṁ ṛtam brhat. Agne yakṣi svamān damam.
Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture. (Rg. 1-75-5)

1538. Agni Devata, Devashrava Ṛshi

Idenyo namasyas tiras tamāṇsi darśataḥ. Sam agnir idhyate vrṣā.

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. (Rg. 3-27-13)

1539. Agni, Rtava Devata, Devashrava Ṛshi

Vṛṣo agniḥ samidhyateśvo na devavāhanaḥ. Tam haviṣamanta īdate.

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. (Rg. 3-27-14)
1540. Agni Devata, Devashrava Ṛshi

वृषणं त्वा वयं वृषन् वृषणं: समिधीमहि।
अग्ने दीधतं बृहत्॥ १५४०॥

Vṛṣaṇam tvā vayaṁ vṛṣan vṛṣaṇah samidhūmaḥ. Agne dīdyatam 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. (Rg. 3-27-15)

1541. Agni Devata, Virupa Angirasa Ṛshi

उत्ते बृहत्तो अर्चयं: समिधानस्य दीदिबः।
अग्ने शुक्रास ईरते॥ १५४१॥

Utte brhanto arcayaḥ samidhānasya dīdivah. Agne śukrāsa ērate.

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher. (Rg. 8-44-4)

1542. Agni Devata, Virupa Angirasa Ṛshi

उप त्वा जुहोः मम घृताचीर्यन्तु हर्यत्।
अग्ने हव्या जुषस्वः नः॥ १५४२॥

Upa tvā juhvo mama ghṛtācīr yantu haryata. Agne havyā juṣasvya nahī.
Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs. (Rg. 8-44-5)

1543. Agni Devata, Virupa Angirasa Ṛshi

Mandram hotāram rtvijāṁ citrabhānum vibhāvasum. Agnim īde sa u śravat.

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna, wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless. (Rg. 8-44-6)

1544. Agni Devata, Bharga Pragatha Ṛshi

Pāhi no agna ekaya pāhyuṣṭa dvitiyayā. Pāhi gīrbhis tisṛbhīr ūṛjām pate pāhi catasṛbhīr vaso.

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, protect and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third,
voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari.)

1545. Agni Devata, Bharga Pragatha Ṛshi

Pañhi viśvasmād rakṣaso arāvṇah pra sma vājeṣu no'va. Tvām iddhi nediṣṭham devatātaya āpiṁ nakṣāmahe vṛdhe.

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life. (Rg. 8-60-10)

1546. Agni Devata, Trita Aptya Ṛshi

Ino rājannaratiḥ samiddho raudro daksāya suṣumāṇ adarṣi. Cikid vi bhāti bhāsā brha-tāsiknīṃ eti ruṣatīm apājan.
Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.) (Rg. 10-3-1)

1547. Agni Devata, Trita Aptya Ṛṣhi

Krṣṇāṁ yad enīṁ abhi varpasābhūj janayan yośāṁ brhataḥ pitur jām. Ürdhvaṁ bhānum sūryasya stabhāyan divo vasubhir aratir vi bhāti.

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day. (Rg. 10-3-2)

1548. Agni Devata, Trita Aptya Ṛṣhi

Bhadro bhadrayā sacamāna āgatā svayārā jārā abhyāti pashchat. Supakṛtātṛṇa dhīrghāryārṇaḥ rāmaṁśthānāṁ 1548
The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day. (Rg. 10-3-3)

1549. Agni Devata, Ushana Kavya Rshi

*Bhadro bhadrayā sacamāna āgāt svasāram jāro abhyeti paścāt. Supraketair dyubhir agnir vitiśthan ruśadbhir varṇair abhi rāmam asthāt.*

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great. (Rg. 8-84-4)

1550. Agni Devata, Ushana Kavya Rshi

*Dāśema kasya manasā yajñasya sahaso yaho. Kad u voca idam namaḥ.*

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer? (Rg. 8-84-5)
1551. Agni Devata, Ushana Kavya Ṛshi

अधा त्वै हि नस्करो विश्वा अस्माव्य सुक्षितिः।
वाज्ज्वद्रविणासो गिरः। १५५१॥

Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣītih. Vājadraviṇasavo giraḥ.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer. (Rg. 8-84-6)

1552. Agni Devata, Bharga Pragatha Ṛshi

अग्नि आ याह्यान्निभिन्नतारं त्वा वृणीमहेः।
आ त्वामनन्तु प्रयत्ता हविष्पति यजिष्ठं बाहिरासदे। १५५२॥

Agna ā yāhyagnibhir hotāraṁ tvā vrṇīmahe. Ā tvām anaktu prayatā haviṣmati yajiṣṭham barhir ā sade.

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. (Rg. 8-60-1)

1553. Agni Devata, Bharga Pragatha Ṛshi

अच्छा हि त्वा सहस: सूनो अज्ञि: स्नुच्छरन्त्वध्वरे।
ऊर्जीणौ नपातं घृतकेशामीमेहेश्य स्नेशु पूर्व्यम्॥ १५५३॥

Acchā hi tvā sahasah sūno aṅgirāḥ srucar-scarantyadhvare. Īrjo napātam ghṛtakēśam īmahe’gnim yajñēṣu 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. (Rg. 8-60-2)

1554. Agni Devata, Suditi - Purumidhau Angirasau, taylor va anyatara Ṛshi

\[
\text{Acchā naḥ śīraśocisāṁ giro yantu darśatam. Acchā yajñāso namasā purūvasuṁ puru prāśastam ātaye.}
\]

Let all our songs of adoration rise fast to the refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection. (Rg. 8-71-10)

1555. Agni Devata, Suditi - Purumidhau Angirasau, taylor va anyatara Ṛshi

\[
\text{Agniṁ sūnum sahaso jātvedasam dānāya vāryāṇām. Dvitā yo bhūdāmyto martyēsvā hotā mandratamo viśi.}
\]

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power.
Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people. (Rg. 8-71-11)

1556. Agni Devata, Vishvamitra Gathina Rśhi

अदाभ्यः पुरैता विशामग्रिमानुषिणाम्।
तृणी रथे सदा नवः॥ १५५६॥

Adābhyaḥ pura etā viśāṃ agnir mānuṣiṇām.
Tūrṇī rathah sadā navah.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader. (Rg. 3-11-5)

1557. Agni Devata, Vishvamitra Gathina Rśhi

अभि प्रयासिं वाहसा दाशवां अश्नोतिः मत्ये।
क्षयः पावकशोचिषः॥ १५५७॥

Abhi prayāṇsi vāhasā dāśvāṇ aśnoti martyah.
Kṣayam pāvaka-śociṣah.

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by virtue of the scholar's brilliance of knowledge, he gets a haven of peace. (Rg. 3-11-7)

1558. Agni Devata, Vishvamitra Gathina Rśhi

साहानू विश्वा अभियुजः क्रृतदेवानामप्रमृकः।
अग्रिस्तुविश्रवस्तमः॥ १५५८॥
Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light. (Rg. 3-11-6)

1559. Agni Devata, Saubhari Kanva Rshi

Bhadro no agnirahuto bhadrā rātih subhaga bhadro adhvarah. Bhadrā uta praśastayah.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)

1560. Agni Devata, Saubhari Kanva Rshi

Bhadram manah krṣuṣva vṛtra-tūrye yenā samatsu sāsahiḥ. Ava sthirā tanuhi bhūri sar-dhatāṁ vanemā te abhiṣṭaye.

Agni, leading light of life, turn the mind to gracious goodness, by which you challenge the adversary in battles and win over the forces of darkness.
Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace. (Rg. 8-19-20)

1561. Agni Devata, Gotama Rahugana Ṛṣhi

अग्नि वाजस्य गोमति ईशानः सहसो यहो।
अस्मे देहि जावेदो महि श्रवः॥ १५६१॥

Agni vājasya gomata īśānah sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

1562. Agni Devata, Gotama Rahugana Ṛṣhi

स ईशानो वसुष्कविरिगिरीडन्यो गिरा।
रेवदस्मभ्यं पुर्वणिक दीदिह॥ १५६२॥

Sa idhāno vasuṣkavir agnir idenyo girā.
Revadasmabhyam purvaṇiṃ didihi.

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge. (Rg. 1-79-5)

1563. Agni Devata, Gotama Rahugana Ṛṣhi

क्षणो राजचुत त्मनांग्रे वस्तोरतोषसः।
संतिग्मजम्भ रक्षसो दह प्रति॥ १५६३॥

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Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace. (Rg. 8-19-20)

1561. Agni Devata, Gotama Rahugana Rshi

Agni våjasya gomata ∂‹åna¨ sahaso yaho.
Asme dehi jåtavedo mahi ‹rava¨.
Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

1562. Agni Devata, Gotama Rahugana Rshi

Sa idhåno vasu¶kavir agnir ∂Œenyo girå.
Revadasmabhya≈ purvaƒ∂ka d∂dihi.
Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge. (Rg. 1-79-5)

1563. Agni Devata, Gotama Rahugana Rshi

K¶apo råjann uta tmanågne vastor uto¶asa¨.
Sa tigmajambha rak¶aso daha prati.
Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked. (Rg. 1-79-6)

1564. Agni Devata, Gopavana Atreya Rshi

Vi‰o vi‰o vo atithim vâjayantah purupriyam.
Agnim vo duryam vaca stuše śu‰asya manmabhiiḥ.
O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

1565. Agni Devata, Gopavana Atreya Rshi

Ya‰ janåso havi‰manto mitra‰ na sarpir āsutim. Pra‰a‰antiago pra‰astibhih.
Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise. (Rg. 8-74-2)
Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power. (Rg. 8-74-3)

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists. (Rg. 6-15-7)
1568. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rishi

Tvāṁ dūtam agne amṛtaṁ yuge yuge havyavāham dadhire pāyum īdyam. Devāsaśca marttāsaśca jāgṛvim vibhum vispatim namasā ni ṣedire.

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity. (Rg. 6-15-8)

1569. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rishi

Vibhūśannagna ubhayāṁ anu vratā dūto devānām rajasī sam īyase. Yat te dhītim sumatim āvṛṇimahe’dha smā nas trivarūthaḥ śivo bhava.

Agni, lord beatific, purifying fire, gracious to both
wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent. (Rg. 6-15-9)

1570. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

1571. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat
of Agni where peace and potential for action both have their seat. (Rg. 8-102-14)

1572. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

Padarṇ devasya māḍhuṣo’nādhṛṣṭābhir īṭibhiḥ. Bhadrā sūrya ivopadṛk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision. (Rg. 8-102-15)

1573. Indra Devata, Medhyatithi Kanva Ṛshi

Abhi tvā pūrvapūtaya indra stomebhir āyavaḥ. Samīcīnāsa ṛbhavaḥ sam asvaran rudrā griṇanta 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. (Rg. 8-3-7)

1574. Indra Devata, Medhyatithi Kanva Ṛshi

\[\begin{align*}
\text{अस्मे} \text{दिन्नरो} \text{वाचृधे} \text{वृष्ण्यो} \text{शावो} \text{मदे} \text{सुतस्य} \text{विष्णवि} & \\text{।} \\
\text{अद्या} \text{तमस्य} \text{महिमान्मायवो} \text{नु} \text{ष्टुवन्ति} \text{पूर्वथा} & \text{।} \text{॥ १५७४} \text{॥}
\end{align*}\]

Asyed indro vāvrdhe vrṣṇyam śavo made sutasya viṣṇavi. Adyā tam asya mahimānam āyavo’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. (Rg. 8-3-8)
power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development. (Rg. 8-3-7)

1574. Indra Devata, Medhyatithi Kanva °Rshi

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. (Rg. 8-3-8)
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1575. Indragnee Devate, Vishvamitra Gathina Ṛṣhi

Pra vāṃ arcantyukthino nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛṣe.

Indra and Agni, the singers of hymns, pioneers
of highways and celebrants honour and worship you. I
choose to celebrate you for the sake of sustenance,
support and energy. (Rg. 3-12-5)

1576. Indragnee Devate, Vishvamitra Gathina Ṛṣhi

Indrāgnī navatim puro dāsapatnir adhūnutam.
Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with
a single clarion call the ninety fortresses yonder of the
allied and supporting forces of the benevolent ruler of
the republics. (Rg. 3-12-6)

1577. Indragnee Devate, Vishvamitra Gathina Ṛṣhi

Indrāgnī apasas paryupa pra yanti dhītayaḥ.
Ṛṭasya pathyā anu.
Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1578. **Indragnee Devate, Vishvamitra Gathina Ṛshi**

Indrāgni taviṣāni vāṁ sadhashthāni prayāṇsi ca. Yuvor aptūryam hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg. 3-12-8)

1579. **Indra Devata, Bharga Pragatha Ṛshi**

Śagdhyū śu śacīpata indra viśvābhir ūtibhiḥ. Bhagāṃ na hi tvā yaśasāṃ vasuvidām anu śūra caraṃasi.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord,
we live in pursuit of your glory to justify our existence and win our destiny. (Rg. 8-61-5)

1580. **Indra Devata, Bharga Pragatha Ṛshi**

Paouro aśvasya purukṛd gavām asyutso deva hiranyayāḥ. Na kir hi dānam parimarddhiṣat tve yad yadyāmi tad ā 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 ask for. (Rg. 8-61-6)

1581. **Indra Devata, Bharga Pragatha Ṛshi**

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya ud indrāśvam iṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)
1582. Indra Devata, Bharga Pragatha Rishi

"Tvan purū sahasrāṇi śatāni ca yūthā dānāya mañhase. Ā purandaram cakṛma vipra vacasa indram gāyanto'vase."

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage. (Rg. 8-61-8)

1583. Agni Devata, Saubahri Kanva Rishi

"Yo visvā dayate vasu hotā mandro janānām. Madhor na pātrā prathamāanyakasmāi pra stomā yantvagnaye."

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

1584. Agni Devata, Saubahri Kanva Rishi

"Aśvam nā śrībhī rādhē śudānvo mārūṣyaṁ ādevyav. Uthe tāke tanaṁ dāsam viśpatē parīṁ rādhe māraṇām."

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Aśvam na gīrbd hathyām sudānavo marmṛjy-ante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children. (Rg. 8-103-7)

1585. Varuna Devata, Ajigarti Shunahshepa Rṣhi

Imāṁ me varuṇa śrudpī havam adyā ca mṛḍaya. Tvāṁ avasyur ā cake.

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray. (Rg. 1-25-19)

1586. Indra Devata, Sukaksha Angirasa Rṣhi

Kayā tvam na ūtyābhi pra mandase vrṣan. Kayā stotṛbhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the
wealth which the celebrants enjoy? (Rg. 8-93-19)

1587. Indra Devata, Medhatithi Kanva Rshi

Indram id devatātaya indraṁ prayatyaadhvare.
Indram samīke vanino havāmaha indram
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. (Rg. 8-3-5)

1588. Indra Devata, Medhatithi Kanva Rshi

Indro mahnā rodasā paprathacchava indraḥ
sūryam arocayat. Indre ha viśvā bhuvanāni
yemira indre svānāsa 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. (Rg.8-3-6)
1589. Vishvakarma Devata, Bhauvana Vishvakarma Ṛṣhi

Viśvakarman haviṣā vāvṛdhānah svayaṁ yajasva tanvāṁ svā hi te. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrir astu.

O Vishvakarman, you yourself guide and perform the yajna of your own creation with the holy materials from within nature itself, yourself exalting in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us. (Rg. 10-81-6)

1590. Pavamana Soma Devata, Ananata Paruchhepi Ṛṣhi

Ayā rucā harināya punāno viśvā dveśāṇsi tarati sayugvabhiḥ sūro na sayugvabhiḥ. Dhārā prṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yad rūpā pariyaśyārvabhiḥ saptiśyebhir ōrvabhiḥ.

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, on top, shines
beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)

1591. **Pavamana Soma Devata, Ananata Paruchhepi Ṛshi**


Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living ancient tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle. (Rg. 9-111-3)

1592. **Pavamana Soma Devata, Ananata Paruchhepi Ṛshi**

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1594. Maruts Devata, Gotama Rahugana °Rshi

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow. (Rg. 1-86-8)

1595. Vishvedevah Devatah, Rjishva Bharadvaja °Rshi

May the Vishvedevas, eminent brilliancies of humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us. (Rg. 6-52-9)

1596. Dyavaprthivyau Devate, Vamadeva Gautama °Rshi

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely. (Rg. 9-111-2)

1593. Pusha Devata, Bharadvaja Barhaspatya °Rshi

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy. (Rg. 6-53-10)
1594. Maruts Devata, Gotama Rahugana Ṛshi

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow. (Rg. 1-86-8)

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May the Vishvedevas, eminent brilliances of humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us. (Rg. 6-52-9)

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O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers. (Rg. 4-56-5)

1597. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

Punāne tanvā mithāḥ svena daksēṇa rājathāḥ. Uḥyāthe sanād ṛtam.

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence. (Rg. 4-56-6)

1598. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

Mahī mitrasya sādhathas taranī piprāti ṛtam. Pari yajñaini ni ṣedathuḥ.

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success. (Rg. 4-56-7)

1599. Indra Devata, Ajigarti Shunahshepah Ṛshi

Ayamu te sam atasi kapota iva garbhadhim. Vacas tac cin na ohase.
Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe. (Rg. 1-30-4)

1600. Indra Devata, Ajigarti Shunahshepah Ṛshi

स्त्रोत्र राधानां पते गिर्वाहो बीर यस्य ते।
विभूतिरस्तु सून्तता॥ १६००॥

_Stotram rādhānāṁ pate girvāho vīra yasya te._
_Vibhūtit astu 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. (Rg. 1-30-5)

1601. Indra Devata, Ajigarti Shunahshepah Ṛshi

उद्धवस्तिष्ठा न उत्येःस्मिन् वाजे शतक्रतो।
समन्येषु ब्रावावहेः॥ १६०१॥

_Urdhvas tiṣṭhā na ūtaye’smin vāje śatakrtato._
_Samanyeṣu bravāvaih._

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. (Rg. 1-30-6)
1602. Agni or Havis Devate, Haryata Pragatha Ṛshi

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

1603. Agni or Havis Devate, Haryata Pragatha Ṛshi

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace. (Rg. 8-72-11)

1604. Agni or Havis Devate, Haryata Pragatha Ṛshi

With homage the devotees serve Agni, radiating
and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants. (Rg. 8-72-10)

1605. Indra Devata, Devatithi Kanva Ṛshi

Mā bhema mā śramiṣṭmograsya sakhye tava. Mahat te vrṣṇo abhicaksyaṁ kṛtaṁ paśyema turvaśaṁ yadam. II 1605 II

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers. (Rg. 8-4-7)

1606. Indra Devata, Devatithi Kanva Ṛshi

Savyāṁ anu sphigyaṁ vāvase vrṣā na dāno asya roṣati. Madhvā sampṛktāḥ sāragheṇa dhenava-stūyam ehi dravā piba. II 1606 II

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk. (Rg. 8-4-8)
This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs. (Rg. 8-51-9)

1610. Indra Devata, Shrushtigu Kanva Ṛṣhi

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipāscito‘bhi stomaīr anuṣata.

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. (Rg. 8-3-3)

1608. Indra Devata, Medhyatithi Kanva Ṛṣhi

Ayam sahasram ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā grīne śavo yajñēsu 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. (Rg. 8-3-4)

1609. Indra Devata, Shrushtigu Kanva Ṛṣhi

Yasyāyaṁ viśva āryo dāsah śevadhīpā ariḥ. Tirāścid arye ruṣame pavīravi tubhyet so ajyate rayih.
This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs. (Rg. 8-51-9)

1610. Indra Devata, Shrushtigu Kanka Ṛshi

Turanyavo madhumantair gṛtaścūtaṁ viprāsō arcam āṇṛcuḥ. Asme rayiḥ paprathe vṛṣṇyam śavo’sme svānāsā 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 for us. (Rg. 8-51-10)

1611. Pavamana Soma Devata, Parvata Naradau Kanka Ṛshis

Gomanna indo aśvavat sutaḥ sudakṣa dhaniva. Śuciṁ ca varṇam adhi goṣu dhāraya.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set
in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

1612. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

So no harinām pata indo deva psarastamaḥ. Sakheva sakhye naryo ruce bhava.

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi. (Rg. 9-105-5)

1613. Pavamana Soma Devata, Parvata Naraduu Kanvas Ṛshis

Sanemi tvam asmadā adevaṁ kaṁ cid atrinām. Sāhvāṁ indo pari bādho apa dvayum.

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they
be, whoever is a devouring destroyer, and a double dealer. (Rg. 9-105-6)

1614. Pavamana Soma Devata, Atri Bhaumah Ṛshi

\[\text{अन्जजते व्यञ्जजते समजते क्रतु मिहन्ति मध्वाभ्यजते। सिन्ध्द्यरुच्छसे पत्यन्तमुक्षण हिरण्यपावाः पशुमप्पु गृह्यते॥ १६१४॥}

Anjate vyajjate sam anjate kratum rihanti madhvabhyaanjate. Sindhor ucchvase pata-yantam ukshanam hiranyapavah pasum apsu grihnyate.

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

1615. Pavamana Soma Devata, Atri Bhaumah Ṛshi

\[\text{विपास्ते पवमानाय गायत मही न धारात्यन्धो अर्पित। अहिर्न जूर्णांमति सर्पति त्वचमत्यो न क्रीडंतसरद वृषा हरिः॥ १६१५॥}

Vipaścite pavamanāya gāyata mahī na dhārā-tyandho arṣati. Ahir na jūrnām ati sarpati tvacam atyo na krīḍannasarad vṛṣā hariḥ.
O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again. (Rg. 9-86-44)

1616. Pavamana Soma Devata, Atri Bhaumah Ṛshi

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being. (Rg. 1-26-10)

1618. Agni Devata, Ajigarati Shunahshepa Ṛshi

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time. (Rg. 1-26-6)

1619. O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again. (Rg. 9-86-44)

1616. Pavamana Soma Devata, Atri Bhaumah Ṛshi

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the achievement of honour, wealth and excellence. (Rg. 9-86-45)
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1617. Agni Devata, Ajigarati Shunahshepa Ṛshi

Viśvebhīr agne agnibhir imam yajñam idam vacah. Cano dhāḥ sahaso yaho.

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being. (Rg. 1-26-10)

1618. Agni Devata, Ajigarati Shunahshepa Ṛshi

Yacciddhi śaśvatā tanā devam-devam yajāmahe. Tve idd hūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time. (Rg. 1-26-6)

1619. Agni Devata, Ajigarati Shunahshepa Ṛshi

Priyāṁ nā astū viśvānāṁ yamāṇāṁ bhave. Priyā: sthagbhāya vayam. (Rg. 1-26-9)
Priyō no astu viśpatir hotā mandro vareṇyah.  
Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us. (Rg. 1-26-7)

1620. Indra Devata, Madhucchanda Vaishvamitra Rṣhi

इन्द्रे वो विश्वतस्परि हवामें हजनेभ्यः।
अस्माकमस्तु केवलः। ॥ १६२० ॥

Indram vo viśvatas pari havāmahe janebhyaḥ.  
Asmākam astu kevalah.

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. (Rg. 1-7-10)

1621. Indra Devata, Madhucchanda Vaishvamitra Rṣhi

स नो वृष्णनमु म चरुर्म सत्रादावन्नपा वृधि।
अस्मभ्यमप्रतिष्कुतः। ॥ १६२१ ॥

Sa no vrṣannamun caruṁ satrādāvannapā vṛdhi.  
Asmabhyaṁ apratiṣkutāḥ.

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. (Rg. 1-7-6)
1622. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

VRŚĀ YŪTHEVA VAŚNAGAḤ KṚṢṬIR IャRTYOJASĀ. 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. (Rg. 1-7-8)

1623. Agni Devata, Shamyu Barhaspatya Ṛshi

TVĀM NAŚCITRA UṬYĀ VASO RĀDHĀṆSI CODAYA. ASYA RĀYAS TVĀM AGNE RATHĪRAṢI VIDĀ GĀDHAM TUCE TU NAḤ.

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

1624. Agni Devata, Shamyu Barhaspatya Ṛshi

PARBĪ TŌKĀṆ TANVYĀ PARṬĪBHĪĐTAMADJYERPRAYUTAKHĪ: ĀGRĒ HEDĀNSI ŚRAYA YŪYOḌHI NĪḌ DĒVĀṆI HRAŚASĪ CH II 16 24 II
Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us. (Rg. 6-48-10)

1625. Vishnu Devata, Vasishtha Maitravaruni Rshi

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil. (Rg. 7-100-6)
Pra tat te adya śipiviṣṭa havyam aryaḥ śaṅsāmi vayunāni vidvān. Tam tvā grñāmi tavasam ata-vyān kṣayantam asya rajasaḥ parāke.

O lord self-refulgent, you that have made this wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond. (Rg. 7-100-5)

1627. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

Vaṣaṭ te viṣṇavāsa ā kṛnomi tan me juṣasva śipiviṣṭa havyam. Varddhantu tvā suṣṭutayo giro me yūyam pāta svastibhiḥ sadā naḥ.

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round well being all ways all time. (Rg. 7-100-7)

1628. Vayu Devata, Vamadeva Gautama Ṛshi

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us. (Rg. 6-48-10)
Vāyo sukro ayāmi te madhvo agraṁ diviṣṭiṣu. 
Ā yāhi somapūtaye spārha deva niyutvatā.

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses. (Rg. 4-47-1)

1629. Indra-Vayu Devate, Vamadeva Gautama Ṛṣhi

Indraṅś ca vāyaveśāṁ somānāṁ pītim arhathaḥ. 
Yuvāṁ hi yanţindavo nimnam āpo na sadhryak.

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you. (Rg. 4-47-2)

1630. Indra-Vayu Devate, Vamadeva Gautama Ṛṣhi

Vāyavindaṅś ca śuṣmiṇā saratham śavasas paṭī. 
Niyutvantā na ātaya ā y ātaṁ somapūtaye.

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and
excellence. (Rg. 4-47-3)

1631. Pavamana Soma Devata, Rebhasunu Kashyapau Rṣhis

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory. (Rg. 9-99-2)

1632. Pavamana Soma Devata, Rebhasunus Kashyapas Rṣhis

That power and ecstasy of this Soma, worthiest of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial. (Rg. 9-99-3)

1633. Pavamana Soma Devata, Rebhasunu Kashyapau Rṣhis
That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify. (Rg. 9-99-4)

1634. Agni Devata, Ajigarti Shunahshepa Ṛshi

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

1635. Agni Devata, Ajigarti Shunahshepa Ṛshi

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity. (Rg. 1-27-2)
1636. Agni Devata, Ajigarti Shunahshepa Ṛshi

स नौ दुराचारसाच्च नि मत्यादिधायोः:।
पाहि सदमिदिश्वायुः॥ १६३६॥

Sa no dūrāccāsācca ni martyād aghāyoḥ.
Pāhi sadam id viśvāyuḥ.

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person. (Rg. 1-27-3)

1637. Indra Devata, Nrmedha Angirasa Ṛshi

Tvam indra prātūrtiśvabhi viśvā asi sprdhaḥ.
Aśastihā janitā vrtratūr asi tvam 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. (Rg. 8-99-5)

1638. Indra Devata, Nrmedha Angirasa Ṛshi

Anu te śuṣmaṁ turayantam īyatuḥ kṣoṇī śiśumā na mātarā. Viśvās te sprdhaḥ śnathayanta manyave vrtram yad indra 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 man. (Rg. 8-99-6)

1639. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

Yajña indram avardhayad yad bhūmim vyavart ayat. Cakrāṇa opaśam 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. (Rg. 8-14-5)

1640. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

Vyāntarikṣam atiran made somasya rocanā. Indro yad abhinad 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. (Rg. 8-14-7)
1641. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rśhis

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. (Rg. 8-14-8)

1642. Indra Devata, Shrutakaksha or Sukakshau Angirasau Rśhi

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

1643. Indra Devata, Shrutakaksha or Sukaksha Angirasa Rśhi

Yudhmain santam anarvāṇam somapām an apacyutam. Naram avāryakratum.
The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler. (Rg. 8-92-8)

1644. **Indra Devata, Shrutakaksha or Sukaksha Angirasau Rṣhi**

śīkṣāṇa indra rāya ā puṣu vīḍhāṛa ṛṣīṣēm।
āvā nā: pārye ḍhane॥ १६४४॥

Śikṣāṇa indra rāya ā puru vidvāṁ ṛciṣama.
Avā nāḥ pārye dhane.

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence. (Rg. 8-92-9)

1645. **Indra Devata, Goshuktyashvasuktinau Kanvayanau Rṣhis**

tav tyādīntrīyāṁ bṛhṛtāṁ daksamūtt kṛtaṁ।
varṛṇā śiśānti dhiṣṣāna vareṇyaṁ॥ १६४५॥

Tava tyad indriyam bṛhat tava dakṣam uta kṛatum. Vajram śiśāti dhīṣanā 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. (Rg. 8-15-7)
1646. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

Tava dyaur indra pauṇsyamaḥ pṛthivī varṛḍhataḥ śravaḥ. Tvām āpah parvatāsaś ca 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. (Rg. 8-15-8)

1647. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ. Tvām śarṛḍho 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. (Rg. 8-15-9)

1648. Agni Devata, Virupa Angirasa Ṛshi

Namaste agna ojase gṛṇanti deva kṛṣṭayah. Amair amitram ardaya.
Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

1649. Agni Devata, Virupa Angirasa Ṛshi

Kuvit su no gaviṣṭaye’gne saṁveśiṣo rayim. 
Urukṛḍ uru Ṉaṅkṛḍhī.

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life. (Rg. 8-75-11)

1650. Agni Devata, Virupa Angirasa Ṛshi

Mā no agne mahā dhane parā varga bhārabhrd yathā. Saṁ vargaṁ sam rayim jaya.

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna. (Rg. 8-75-12)

1651. Indra Devata, Vatsa Kanva Ṛshi

Samasya manyave viśo viśvā namanta kṛṣṭa-yaḥ. 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. (Rg. 8-6-4)

1652. Indra Devata, Vatsa Kanva Rṣhi

Vi cīd vrtrasya dodhataḥ śiro bibheda vṛṣṇinā. Vajreṇa śataparvaṇā.

And when the lord of might and munificence with his thunderbolt of showers and a hundred potentials shatters the head of Vṛtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord. (Rg. 8-6-6)

1653. Indra Devata, Vatsa Kanva Rṣhi

Ojas tad asya titviṣa ubhe yat samavarttayat. Indraś carmeva rodasī.

When Indra, lord almighty, pervades and envelopes both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory. (Rg. 8-6-5)

1654. Indra Devata, Shunahshepa Ajigarti Rṣhi

Sumanmā vasvī rānī sūnarī.
Indra is wise and noble at heart, bright and beneficent, joyous is his love, delightful and persuasive his word.

1655. Indra Devata, Shunahshepa Ajigarti Ṛshi

\begin{align*}
\text{Sarūpa vrṣann ā gahīmau bhadrāu dhuryāvabhi. Tāvimā upa sarpataḥ.}
\end{align*}

Pleasing of form universally, generous and abundant as clouds of shower, come Indra, auspicious are these your carriage horses like rays of the sun, like knowledge and action of a mighty soul, and they come close, bearing your Divinity. Lead us on.

1656. Indra Devata, Shunahshepa Ajigarti Ṛshi

\begin{align*}
\text{Nīva śīrṣāṇī mṛdhvam madhya āpasya tiṣṭhati. Śrīgebhir daśabhir diśan.}
\end{align*}

O celebrants, cleanse your mind and thoughts, bow down your heads in reverence, Indra abides in the midst of spatial oceans of energy and realms of light pointing to the paths of action and advancement with all the divine words, wisdom and pranic energies.
CHAPTER–18

1657. Indra Devata, Medhatithi Kanva and Priyamedha
Angirasau Rshi

Panyam–panyam it sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.
O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg. 8-2-25)

1658. Indra Devata, Medhatithi Kanva and Priyamedha
Angirasau Rshi

Eha harī brahmayujā śāgmā vakṣataḥ sakhā-
yam. Indram gīrbhir girvaṇasam.
Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion. (Rg. 8-2-27)

1659. Indra Devata, Medhatithi Kanva and Priyamedha
Angirasau Rshi

Pataḥ vṛttṛha sūtama ḫa gamanāraḥ aspmāḥ.
Nī yamte śātmūrti: II 1659 II
May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes. (Rg. 8-2-26)

1660. Indra Devata, Shrutakaksha or Sukaksha Angirasa Rṣhi

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

1661. Indra Devata, Shrutakaksha or Sukaksha Angirasa Rṣhi

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples
and rolls in the blissful reservoirs of your divine presence. (Rg. 8-92-23)

1662. **Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi**

अरें त इन्द्र कुक्षये सोमो भवतु चृतगृहः।
अरेण धामश्य इन्द्रव: || १६६२ ||

Aram ta indra kukuṣaye somo bhavatu vrtrahan. Aram dhāmabhya indavaḥ.

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence. (Rg. 8-92-24)

1663. **Agni Devata, Ajigarti Shunahshepa Ṛshi**

जराबोध तद्विविधि विशेषिष्य यज्ञायः।
स्तोम रुद्राय दृष्टिकम् || १ ||

Jarā bodha tad vividdhi viśe-viśe yajñīyāya. Stomaṁ rudrāya drśākam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

1664. **Agni Devata, Ajigarti Shunahshepa Ṛshi**

स नो महान अनिमानो धुमकेतुः पुरुषश्रेष्ठः।
धिये वाजाय हिन्वतु || १६६३ ||

Sa no mahān animāno dhūmaketuḥ puruṣaśrēṣṭha. Dhiye vājāya hinvatu.
May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligent technology and creative power and progress. (Rg. 1-27-11)

1665. Agni Devata, Ajigarti Shunahshepa Ṛshi

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity. (Rg. 1-27-12)

1666. Indra Devata, Shamyu Barhaspatya Ṛshi

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. (Rg. 6-45-22)
May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligential technology and creative power and progress. (Rg. 1-27-11)

1665. Agni Devata, Ajigarti Shunahshepa Ṛshi

Na ghā vasur ni yamate dānam vājasya gomataḥ. Yat sīm upa śravad girah.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds. (Rg. 6-45-23)

1666. Indra Devata, Shamyu Barhaspatya Ṛshi

Kuvitsasya pra hi vrajaṁ gomantam dasyuhā gamat. Śacībhīr apa 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. (Rg. 6-45-24)

1667. Indra Devata, Shamyu Barhaspatya Ṛshi

Idaṁ viṣṇur vi cakrame tredhā ni dadhe padam. Samūḍham asya pāṁsule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through
Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

1670. Vishnu Devata, Kanva Medhatithi Rshi

Trīṇi padā vi cakrame viṣṇur gopā adābhyaḥ. Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function. (Rg. 1-22-18)

1671. Vishnu Devata, Kanva Medhatithi Rshi

Viṣṇoh karmāṇi paśyata yato vratāni paspaśe. Indrasya yujyaḥ sakha.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul. (Rg. 1-22-19)

1672. Vishnu Devata, Kanva Medhatithi Rshi

Tad viṣṇuḥ paramā padaś sadā paśyati sūryān. Divijīv chakṣurātattmān. 1672 ॥
Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

1670. Vishnu Devata, Kanva Medhatithi Ṛshi

Trūni padå vi cakrame vi¶ƒur gopå adåbhya¨.
Ato dharmåƒi dhårayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function. (Rg. 1-22-18)

1671. Vishnu Devata, Kanva Medhatithi Ṛshi

Vi¶ƒo¨ karmåƒi pa‹yata yato vratåni paspa‹e.
Indrasya yujya¨ sakhå.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul. (Rg. 1-22-19)

1672. Vishnu Devata, Kanva Medhatithi Ṛshi

Tad vi¶ƒo¨ parama≈ pada≈ sadå pa‹yanti sμuraya¨.  Div∂va cak¶ur åtatam.

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven. (Rg. 1-22-20)

1673. Vishnu Devata, Kanva Medhatithi Ṛshi

Tad vipråso vipanyavo jågrvānsaḥ sam indhate. Viṣṇor yat parama≈ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul. (Rg. 1-22-21)

1674. Vishnu Devata, Kanva Medhatithi Ṛshi

Ato devå avantu no yato viṣṇur vi cakrame. Prthivyå adhi sānavi.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti on top through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakṛti). (Rg. 1-22-16)

1675. Indra Devata, Vasishtha Maitravaruni Ṛshi

Ato devå avantu no yato viṣṇur vi cakrame.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti on top through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakṛti). (Rg. 1-22-16)
Mo su tvā vāghataśca nāre asman ni rīraman. Ārāttād vā sadhamādam na ā gahīha vā sann upa śrudhi.

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

1676. Indra Devata, Vasishtha Maitravaruni Ṛshi

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal. (Rg.7-32-2)

1677. Indra Devata, Ayu Kanva Ṛshi

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal. (Rg.7-32-2)
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. (Rg. 8-52-9)

1678. Indra Devata, Ayu Kanka Ṛṣhi

Sam indro rāyo brhaṭir adhūnuta saṁ kṣoṇī sam u sūryam. Saṁ śukrāsah śucayaḥ saṁ gavāśirah somā indram amandiṣuḥ.

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent. (Rg. 8-52-10)

1679. Pavamana Soma Devata. Ambarisha Varshagira and Rjisheva Bharadvajau Ṛshis

Indrāya soma pātave vrtraghe pari śicyase. Nare ca daksināvate vīrāya sadanāsadē.

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul
of humanity and destroyed. (Rg. 9-98-10)

1680. **Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis**

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory. (Rg. 9-98-12)

1681. **Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis**

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

1682. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

Indra, lord ruler, of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

1683. **Indra Devata, Vishvamana Vaiyashva Ṛshi**

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values. (Rg. 7-32-15)
Kastamindra tvā vasavā martyo dadhrṣati. Śraddhā hi te maghavan pārye divi vājī vājaṁ sīṣāsati.

Indra, lord ruler, of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

1683. Indra Devata, Vasishtha Maitravaruni Ṛshi

Maghonaḥ sma vrtra-hatyeśu codaya ye dadati priyā vasu. Tava praṇīti haryaśva sūribhir viśvā tarema durītā.

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values. (Rg. 7-32-15)

1684. Indra Devata, Vishvamana Vaiyashva Ṛshi

Edu madhor madintaram siṅcādhvaryo andha-saḥ. 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. (Rg. 8-24-16)

1685. Indra Devata, Vishvamana Vaiyashva Ṛshi

Indra sthātar harinām na kiṣṭe pūrvya-stutim. Ud ānaṁśa 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. (Rg. 8-24-17)

1686. Indra Devata, Vishvamana Vaiyashva Ṛshi

Tam vo vājanām patim ahūmahi śravasyavah. Aprāyubhir yajñebhir vārvdhényam.

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. (Rg. 8-24-18)

1687. Agni Devata, Saubhari Kanva Ṛshi
Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory. Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship for the communication of knowledge and fragrances to the divinities of nature and humanity. (Rg. 8-19-1)

1688. Agni Devata, Saubhari Kanva Ṛshi

Vibhūtā-rātīṁ vipra citraśociṣam agnim īdiśya yanturam. Asya medhasya somyasya sobhare prem adhvarāya pūrvyam.

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity. (Rg. 8-19-2)

1689. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

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. (Rg. 8-24-16)
O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise. (Rg. 9-107-10)

1690. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

Sa māṁrje tiro ānvāni mesyo mūḍhvāṃtsaptir na vājayuh. Anumādyah pavamāno maniṣibhīḥ somo viprebhīr ṛkvabhiḥ.

Like a virile war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation. (Rg. 9-107-11)

1691. Indra Devata, Kali Pragatha Ṛshi

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Vayam enam idā hyo’pīpemeha vajrīnām. Tasmā u adya savane sutam bharā nūnām 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. (Rg. 8-66-7)

1692. Indra Devata, Kali Pragatha Ṛshi

Vṛkaścid asya vāraṇa urāmathir ā vayuneṣu bhūṣatī. Semam na stomāṁ jujusāṇa 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 un-illusive intelligence and understanding. (Rg. 8-66-8)

1693. Indragnee Devate, Vishvamitra Gathina Ṛshi

Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ. Tad vāṁ ceti pra vīryam.

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life.
And that brilliance proclaims your power and splendour. (Rg. 3-12-9)

1694. Indragnee Devate, Vishvamitra Gathina Rshi

Indrāgnī apasasparty upa pra yanti dhītayaḥ.  
Ṛṭasya pathyāḥ anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayananda interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1695. Indragnee Devate, Vishvamitra Gathina Rshi

Indrāgnī taviṣāṇi vām sadhasthāṇi prayāṇski ca.  
Yuvor aptūryam hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg.3-12-8)

1696. Indra Devata, Medhatithi Kanva Rshi

And that brilliance proclaims your power and splendour. (Rg. 3-12-9)
Ka ḍin veda sute sacā pibantam kad vayo dadhe. Ayaṁ yaḥ puro vibhinattyojasā mandānah śipryandhasah.

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? (Rg. 8-33-7)

1697. Indra Devata, Medhatithi Kanva Ṛshi

Dānā mṛgo na vāraṇah purutrā caratham dadhe. Na kiṣṭvā ni yamadā sute gamo mahāṇś carasyojasā.

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will. (Rg. 8-33-8)

1698. Indra Devata, Medhatithi Kanva Ṛshi

Yad ugraḥ sannanistṛtaḥ sthiro raṇāya saṅskṛtaḥ. Yadi stotur maghavā sṛṇavaddhavanā 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. (Rg. 8-33-9)

1699. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ. Abhi viśvāni kāvyā.

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity. (Rg. 9-63-25)

1700. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

Pavamānā divasparyantarikṣād asṛkṣata. Prīthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever active for life in the service of divinity. (Rg. 9-63-27)

1701. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi
Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society. (Rg. 9-63-26)

1702. Indragnee Devate, Vishvamitra Gathina Ṛṣhi

Tośā vrtrahaṇā huve sajitvānāparājitaḥ. Indrāgni vājasātamaḥ.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious, unconquered, winners of the highest order of prizes. (Rg. 3-12-4)

1703. Indragnee Devate, Vishvamitra Gathina Ṛṣhi

Pra vām arcantyukthino nīthāvido jaritāraḥ. Indrāgni iṣa ā vr̥ne.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)
1704. Indragnee Devate, Vishvamitra Gathina Ṛshi

इंद्राग्नी नवतिं पुरो दासपञ्चीर्धूनतम्।
साक्षमकेन कर्मणा॥ १७०४॥

Indrāgni navatim puro dāsapatnim adhūnutam.
Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics. (Rg. 3-12-6)

1705. Agni Devata, Bharadvaja Barhaspatya Ṛshi

उप त्वा रणवसन्त्रश प्रयस्वन्त: सहस्रृत।
अग्नि सस्त्रमहे गिरि॥ १७०५॥

Upa tvā raṇvasandṛśam prayasvantah sahas-
krita. Agne saṣṭmahe girah.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you. (Rg. 6-16-37)

1706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

उप चछायामिव घृणोरगन्म शर्म ते वयमू।
अग्नि हिरण्यसन्त्रशः॥ १७०६॥

Upa cchāyāmiva ghṛner aganma śarma te vayam. Agne hiraṇyasandṛśah.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing
sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home. (Rg. 6-16-38)

1707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Ya ugra iva śaryahā tigmaśrīṅgo na vaṃsagah. Agne puro rurojīthā.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds of the enemies of life. (Rg. 6-16-39)

1708. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Rtāvānam vaiśvānaram ṛtasya jyotiśaspatim. Ājasraṁ gharmamīmahe.

We adore, exalt and worship Agni, eternal, refulgent, light of yajña, leading life and energy of the world, protector and sustainer of truth and law. (Atharva 6, 36, 1)

1709. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Ya idaṁ pratipaprathe yajñasya svar uttiran. Ṛtīn utsṛjate vaśī.
Agni, is co-existent and simultaneously expansive with this cosmic yajna of creation, traversing heaven and earth in space and, controlling the world of existence, initiates and furthers the cycle of seasons.

1710. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya
Sammāḍekō vīrajātita. 1710

Agni, favourite love adored of all that was and is and shall be, rules and shines self-refulgent in all the lovely worlds of earth, heaven and the firmament.
CHAPTER–19

1711. Agni Devata, Virupa Angirasa Ṛshi

Agni, is co-existent and simultaneously expansive with this cosmic yajna of creation, traversing heaven and earth in space and, controlling the world of existence, initiates and furthers the cycle of seasons.

1710. Agni Devata, Bharadvaja Barhaspatya Ṛshi

Agni priyeḥu dhāmasu kāmo bhūtasya bhavyasya. Samrūḍh eko vi rājati.

Agni, favourite love adored of all that was and is and shall be, rules and shines self-refulgent in all the lovely worlds of earth, heaven and the firmament.

1711. Agni Devata, Virupa Angirasa Ṛshi

Agniḥ pratnena janmanā śumbhānas tanvāṁ svām. Kavir vipreṇa vāvṛdhe.

Agni, omniscient visionary of existence, gracious and refulgent in self-identity by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant. (Rg. 8-44-12)

1712. Agni Devata, Virupa Angirasa Ṛshi

Ūrjjo napātam ā huve‘gnim pāvaka śociṣam. Asmin yajñe svadhvare.

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity. (Rg. 8-44-13)

1713. Agni Devata, Virupa Angirasa Ṛshi

Sa no mitramahas tvam agne śukreṇa śociṣā. Devair ā satsi barhiṣi.
Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi along with the divinities. (All our senses and mind are suffused with the presence of divinity.) (Rg. 8-44-14)

1714. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Ut te śuṣmāso asthū rakṣo bhindanto adrivah. Nudasva yāḥ parisprdhah.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress. (Rg. 9-53-1)

1715. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Ayā nijaghnir ojasā rathasaṅge dhane hite. Stavā abibhyuṣā hṛdā.

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide. (Rg. 9-53-2)

1716. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

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Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

(Rg. 8-44-14)

1714. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Ut te māso asthmu rakṣo bhindanto adrivaḥ.
Nudasva paryayat.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress. (Rg. 9-53-1)

1715. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Ayā nijaghnir ojasārathasaṃge dhane hite.
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By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide. (Rg. 9-53-2)

1716. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Asya vratāni nādhṛṣe pavamānasya duḍhyā. Ruja yas tvā pratyanyati.

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy. (Rg. 9-53-3)

1717. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Taṁ hinvanti madacyutam harim nadīṣu vājinam. Indum indrāya matsaram.

That Soma, giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, for the joy and ecstasy of Indra, the living soul. (Rg.9-53-4)

1718. Indra Devata, Vishvamitra Gathina Ṛshi

Ā mandrair indra haribhir yāhi mayūraroma-bhiḥ. Mā tvā ke cin ni yemur inna pāśino’ti dhanveva tāṁ ihi.

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)
1719. Indra Devata, Vishvamitra Gathina Rishi

Vṛtrakhādō valā rujaḥ purāṁ darmo apāṁ ajāḥ. Sthātā rathasya haryor abhisvara indro đrdhā cid ārujah.

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables. (Rg.3-45-2)

1720. Indra Devata, Vishvamitra Gathina Rishi

Gambhīrāṁ udadhīṁriva kratuṁ puṣyasi gāiva. Pra sugopā yavasāṁ dhenavo yathā hṛdadāṁ kulyā ivāśata.

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment. (Rg. 3-45-3)
1721. Indra Devata, Devatithi Kanva Ṛshi

Yathā gauro apā kṛtaṁ trṣyann etyaveriniṇam. Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

1722. Indra Devata, Devatithi Kanva Ṛshi

Mandantu tvā maghavann indrendavo rādho-deyāya sunvate. Āmuṣyā somam apibaś camū sutam jyeṣthaṁ tadadhiṣe sahaḥ.

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor. (Rg. 8-4-4)

1723. Indra Devata, Gotama Rahugana Ṛshi

Indra, may these drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor. (Rg. 8-4-4)
Tvamaṅga pra śaṁsiṣo devah saviṣṭha mar-
tyam. Na tvad anyo maghavān asti marḍi-
tendra bravīmi te vacah.

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)

1724. Indra Devata, Gotama Rahugana Ṛshi

Mā te rādhāṁsi mā tā utayō vasōḥmān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā.

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world. (Rg. 1-84-20)

1725. Usha Devata, Vamadeva Gautama Ṛshi

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister,
the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life. (Rg.4-52-1)

1726. Usha Devata, Purumeedhajameedhau Rshi

Aśveva citrāruṣī mātā gavāṃ ṛtāvarī.
Sakhā bhūd aśvinor uṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon. (Rg. 4-52-2)

1727. Usha Devata, Purumeedhajameedhau Rshi

Uta sakhāsyāśvinor uta mātā gavāṃ asi.
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world. (Rg. 4-52-3)

1728. Ashvinau Devate, Praskanva Kanya Rshi

Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām aśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins,
harbingers of this glory, I admire you immensely - infinitely. (Rg.1-46-1)

1729. Ashvinau Devate, Praskanva Kanva Rishi

Yā dasrā sindhu-mātarā manotarā rayīnām. Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine. (Rg. 1-46-2)

1730. Ashvinau Devate, Praskanva Kanva Rishi

Vacyante vāṁ kakuhāso jūnāyāṁ adhi viśṭapi Yadvāṁ ratho vibhiṣ patāt.

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens. (Rg. 1-46-3)

1731. Usha Devata, Gotama Rahugana Rishi

Uṣṣasthīṅgatraṁ bharasaśvabhya vājinīvaṁ. Yen tīkāṁ cch tayeṁ c ṛdashme. 1731
Uṣas tac citram ā bharāsmabhyaṁ vājinīvati.  
Yena tokāṁ ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life. (Rg. 1-92-13)

1732. **Usha Devata, Gotama Rahugana Ṛshi**

Uṣo adyeha gomatyaśvāvati vibhāvari.  
Revad asme vyuçcha sūnṛtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home. (Rg. 1-92-14)

1733. **Usha Devata, Gotama Rahugana Ṛshi**

Yuṅkṣvā hi vājinīvatyaśvāṁ adyāruṇāṁ uṣaḥ.  
Atha no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world. (Rg. 1-92-15)
Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg. 5-6-1)

Eha devā mayobhuvā dasrā hiranyavarttanī. Uṣarbudho vahantu somapītaye.

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity. (Rg. 1-92-18)

Yāvitthā ślokam ā divo jyotir janāya cakrathuḥ. Ā na ūrjanā vahatam aśvinā yuvam.
Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use. (Rg. 1-92-17)

1737. Agni Devata, Vasushruta Atreya Ṛshi

Agniḥ tāṁ manye yo vasur astaṁ yāṁ yanti dhenavah. Astam arvanta āśavo’stāṁ nityāso vājina iṣāṁ stotṛbhya ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and suppliants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg.5-6-1)

1738. Agni Devata, Vasushruta Atreya Ṛshi

Agnir hi vājināṁ viśe dadāti viśvacarṣaṇih. Agnī rāye svābhuvam sa prīto yāti vāryam iṣāṁ stotṛbhya ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and suppliants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg.5-6-1)
Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants. (Rg. 5-6-3)

1739. Agni Devata, Vasushruta Atreya Ṛṣhi

So agnir yo vasurgraṇe sam yam āyanti dhena-vah. Sam arvanto raghudruvaḥ sam sujātāsah sūraya iṣaṁ stotṛbhyā ā bhara.

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants. (Rg. 5-6-2)

1740. Usha Devata, Satyashrava Atreya Ṛṣhi

Mahe no adya bodhayoṣo rāye divitmaṁ. Yathā cinno abodhayah satyaśravasi vāyye sujāte aśvasūnṛte.

O dawn, lady of morning light brilliant with
splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5-79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

1741. Usha Devata, Satyashrava Atreya Ṛṣhi

YA SUNIÆTH YS CHADREAT VYOÆCHAYA DUHHAÆTDÆ YAH YOEHYAYSA SATYAMÆCHAYSA VAAYÆ YUJAYATE AØSHAWUOTATE 1741 II

Yā sunīthe saucad rathe vyaucccho duhitar divah. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aṣvasūnṛte.

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech. (Rg. 5-79-2)

1742. Usha Devata, Satyashrava Atreya Ṛṣhi

SĀ NO AØYABBHARE SÚMYOECHAYA DUHHAÆTDÆ YO YOEOCCHAYA SÁHIYAYSA SATYAMÆCHAYSA VAAYÆ YUJAYATE AØSWUOTATE 1742 II

Sā no adyābharad vasur vyucchā duhitar divaḥ. Yo vyauccchaḥ sahīyasi satyaśravasi vāyye sujāte aṣvasūnṛte.
May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in splendour. (Rg. 5-79-3)

1743. Ashvinau Devate, Avasyu Atreya Ṛshi

Prati priyatam ratham vṛṣaṇāṁ vasuvāhanam. Stotā vām aśvināvṛṣi stomebhīr bhūṣati prati mādhvī mama śrutāṁ havam.

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg.5-75-1)

1744. Ashvinau Devate, Avasyu Atreya Ṛshi

Atyāyātam aśvinā tiro viśvā aham sanā. Dasrā hiranya-varttanī suṣumṇā sindhu-vāhasā mādhvī mama śrutāṁ havam.

Atyāyātam aśvinā tiro viśvā aham sanā. Dasrā hiranya-varttanī suṣumṇā sindhu-vāhasā mādhvī mama śrutāṁ havam.
Ashvins, leading lights of life in existence, destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am. (Rg. 5-75-2)

1745. Ashvinau Devate, Avasyu Atreya Ṛshi

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer. (Rg. 5-75-3)

1746. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

1747. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

Abodhi hotā yajathāya devān ūrdhvo agnīḥ sumanāḥ prātar asthāt. Samiddhasya ruṣad adarśi pājo mahān devas tamaso niramoci.

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness. (Rg. 5-1-2)

1748. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

Yad īm gaṇasya raśanām ajīgaḥ śucir aṅkte śucibhir gobhir agnīḥ. Ād dakṣiṇā yujyate vājayantyuttānām ūrdhvo adhayaj juhūbhiḥ.

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the
reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering. (Rg. 5-1-3)

1749. Usha Devata, Angirasa Kutsa Ṛshi

Idam śreṣṭham jyotisāṁ jyotir āgāc citraḥ praketo ajanista vibhvā. Yathā prasūtā savitūḥ savāyaivā rātryuṣāse yonim āraik.

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn. (Rg. 1-113-1)

1750. Usha Devata, Angirasa Kutsa Ṛshi

Rūṣadvatsā ruṣatī śvetyāgād āraigu krṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇam carata āmināne.

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of
light, one bright, the other covered and both come in succession, each retiring and succeeding the other. (Rg. 1-113-2)

1751. Usha Devata, Angirasa Kutsa Rshi

Samāno adhvā svasror anantas tam anyānā
carato devśiṣte. Na methete na taṣṭhauḥ
sumeke naktośāsā samansā virūpe

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness. (Rg. 1-113-3)

1752. Ashvinau Devate, Atri Bhauma Rshi

Ā bhātyagnir uśasāṁ anīkam ud viprāṇāṁ
devayā vāco asthuḥ. Arvāṅcā nūnam rathyeha
yātaṁ pīpivāṁsam aśvinā gharmam accha.

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in
adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women. (Rg. 5-76-1)

1753. Ashvinau Devate, Atri Bhauma Ṛṣhi

Na samśkrtaṁ pra mimīto gamiśṭhānti nūnam aśvinopastuteha. Divābhīpitve’vasāgamiśṭhā pratyavartīṁ dāśuṣe śam-bhaviśṭhā.

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest. (Rg. 5-76-2)

1754. Ashvinau Devate, Atri Bhauma Ṛṣhi

Uttā yātaṁ saṅgave prātarahā śantamadhyāndina udita śūryasya. Divā naktamvasa śantamena nedānīṁ pīṭir aśvinā tatāna.

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature
and nobilities of men and women, come at the rise of
dawn, at mid day when the sun is risen up on high, in
the evening when the cows come home. Come all day
and night with your gifts of safety and security, peace
and joy. (Rg. 5-76-3)

1755. Usha Devata, Gotama Rahugana Ṛṣhi

Etā u tyā uṣasah ketum akrata pūrve ardhe
rajaso bhānum aṅjate. Niśkrṇvānā āyudhāṇīva
dhrṣṇavaḥ prati gāvo’ruṣīryanti mātaraḥ.

The lights of the dawn over there in the eastern
half of the sky over earth reveal the sun and proclaim
the day. Like resolute warriors burnishing their swords,
the flames of the dawn, shining scarlet red, move
forward with the rising sun bringing a fresh breath of
life for humanity, like mother cows. (Rg. 1-92-1)

1756. Usha Devata, Gotama Rahugana Ṛṣhi

Ud apaptann aruṇā bhānavo vṛthā svāyujo
aruṣīrgā ayuksata. Akrann uṣāso vayunāni
pūrvathā ruṣantam bhānum aruṣīr aśīsrayuḥ.

Up rise the red flames of the dawn, naturally and
spontaneously like willing red horses yoked to the
chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command. (Rg. 1-92-2)

1757. Usha Devata, Gotama Rahugana Rishi

Arcanti nārīr apaso na viśṭibhiḥ samānena yojanena parāvataḥ. Ishān vahanīḥ sukṛte sudānave viśved aha yajamānāya sunvate.

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world, bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day. (Rg. 1-92-3)

1758. Ashvinau Devate, Dirghatama Auchathya Rishi

Abodhyagnir jma ude tī sūryo vyūṣās candrā mahyāvo arcīṣā. Ayuksātāṃ aśvinā yātave ratharīn prāsāvīd devaḥ savitā jagat prthak.

The fire of Agni awakens and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins,
harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action. (Rg. 1-157-1)

1759. Ashvinau Devate, Dirghatama Auchathya Ṛshi

Yad yuñjāthe vṛṣanām aśvinā rathāṁ ghṛtena no madhunā kṣatram ukṣatam. Aśmākām brahma pṛtanāsū jinvatāṁ vayāṁ dhanā śurasātā bhajemahi.

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave. (Rg. 1-157-2)

1760. Ashvinau Devate, Dirghatama Auchathya Ṛshi

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Arvāṇ tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutah. Tribandhuro maghavā viśvasaubhagaḥ śaṁ nā ā vakṣad dvipade catuspade.

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world. (Rg. 1-157-3)

1761. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Pra te dhāraḥ āsascato divo na yanti vṛṣṭayāḥ. Acchā vājaṁ sahasrīṇāṁ.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants. (Rg. 9-57-1)

1762. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

Abhi priyāṇī kāvyā viśvā cakṣāṇo arṣati. Haris tuṇjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces. (Rg. 9-57-2)
1763. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

Sa marmṇāna āyubhir ibho rājeva suvrataḥ. Śyeno na vaṁsu śīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance. (Rg. 9-57-3)

1764. Pavamana Soma Devata, Avatsara Kashyapa Ṛṣhi

Sa no viśvā divo vasūtaḥ pṛthivyā adhi. Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven. (Rg. 9-57-4)
CHAPTER-20

1765. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

Prāṣya dhārā aksaran vrṣṇaḥ sutasyaujasah. Devān anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence. (Rg. 9-29-1)

1766. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā. Jyotir jajñānam ukthyam.

Sages embellish and exalt the mighty of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable. (Rg. 9-29-2)

1767. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

Sukhā soma tānī te punānaya prabhūvসুপ্রভূবসো।

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O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand. (Rg. 9-29-3)

1768. **Indra Devata, Vamadeva Rshi**

\[ \text{Eśa brahmā ya ṛtvīya indro nāma śruto grīne.} \]

This lord Infinite and Absolute, adored every season, beneficent all seasons, Indra, most potent, I hear by name, I adore, I worship.

1769. **Indra Devata, Vamadeva Rshi**

\[ \text{Tvāmicchavasaspate yanti giro na saṁyataḥ.} \]

O lord omnipotent, Indra, to you rise and reach all voices of adoration, just like the voice of the self-controlled wise.

1770. **Indra Devata, Priyamedha Angirasa Rshi**

\[ \text{Vi srutayo yathā pathā indra tvad yantu rātayah.} \]

Like streams of water flowing by their natural course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.
1771. Indra Devata, Priyamedha Angirasa Rishi

आ त्वा रथ्य यथोत्यय सुमणय वर्त्यायमि।
तुविकृष्टौ तुविक्रत्तो श्रेष्ठो विश्वया मते।
आ पप्राथ महित्वना॥ १७७१॥

Ā tvā ratham yathotaye sumnāya varttayāmasi.
Tuvikūrmim ṛṣahamindram śaviṣṭha satpatim.

Indra, bravest of the brave, protector of the good
and true, just as we turn the chariot, so do we draw your
attention and pray you turn to us and come for our
protection, welfare and enlightenment, lord of infinite
action and conqueror of enemies. (Rg. 8-68-1)

1772. Indra Devata, Priyamedha Angirasa Rishi

तुविशुष्म तुविक्रत्ताः शाचीवो विश्वया मते।
आ पप्राथ महित्वना॥ १७७२॥

Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely
helpful, omniscient, with your cosmic power and
grandeur you pervade the whole universe. (Rg. 8-68-2)

1773. Indra Devata, Priyamedha Angirasa Rishi

यस्य ते महिना महाः परि ज्ञायत्यमीयतुः।
हस्तो वज्रं हिरणयमू॥ १७७३॥

Yasya te mahinā mahaḥ pari Jmāyantam
īyatuḥ. Hastā vajraṁ hiranyayam.

Indra who are infinitely great by virtue of your
omnipotence, your hands wield the thunderbolt of
justice and golden grace which reaches everywhere over
the universe. (Rg. 8-68-3)

1774. Agni Devata, Dirghatama Auchathya Rishi

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns. (Rg. 1-149-3)

1775. Agni Devata, Dirghatama Auchathya Rishi

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos. (Rg.1-149-4)

1776. Agni Devata, Dirghatama Auchathya Rishi
Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasyā. Martto yo asmāi sutukō dadāśa.

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man. (Rg. 1-149-5)

1777. Agni Devata, Vamadeva Gautama Ṛshi

Agni tam adyāśvam na stomaiḥ kṛtuṁ na bhadram hṛdisprśam. Ṛdhyaṁā ta ohaiḥ. Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

1778. Agni Devata, Vamadeva Gautama Ṛshi

Adhā hyagne krator bhadrasya dakṣasya sādhoḥ. Rathāṛ ṛtasya bṛhato babhūtha. And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and
programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life. (Rg. 4-10-2)

1779. Agni Devata, Vamadeva Gautama Ṛshi

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire. (Rg. 4-10-3)

1780. Agni Ashvinau Ushah Devata, Praskanva Kanva Ṛshi

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn. (Rg. 1-44-1)
1781. Agni Ashvinau Usha Devata, Praskanva Kanza Ṛshi

Juṣṭo hi dūto asi havya-vāhano’gne rathīr adhvarāṇām. Sajūr aśvibhyām uṣasā suvīryam asme dhehi śravō bṛhat.

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame. (Rg. 1-44-2)

1782. Indra Devata, Brhaduktha Vamadevya Ṛshi

Vidhumā dadrāṇāṁ samane bahūnaṁ yuvānaṁ santāṁ palito jagāra. Devasya paśya kāvyam mahitvādyā mamāra sa hyāḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)
1783. Indra Devata, Brhaduktha Vamadevya Rshi

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving. (Rg. 10-55-6)

1784. Indra Devata, Brhaduktha Vamadevya Rshi

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma. (Rg. 10-55-7)
1785. Maruts Devata, Bindu or Putadaksha Angirasa Ṛshi

Aṣṭi somo ayam sutah pibantyasya marutah. Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

1786. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

Pibanti mitro aryamā tanā pūtasya varuṇāḥ. Triśadhasthasya jāvataḥ.

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe, heaven, earth and the sky. (Rg. 8-94-5)

1787. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

Uto nvasya joṣamā indraḥ sutasya gomataḥ. Prātarhoteva matsati.
And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song. (Rg. 8-94-6)

1788. Surya Devata, Jamadagni Bhargava Rshi

$\text{Bañmahā\n\text{ā}ñ asi sūrya ba\d{a}d āditya mahā\n\text{ā}ñ asi.}$  
$\text{Mahaste sato mahimā paniṣtama mahnā deva mahā\n\text{ā}ñ asi.}$

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, most adorable. In truth, you are own grandeur at by your, refulgent and generous. (Rg. 8-101-11)

1789. Surya Devata, Jamadagni Bhargava Rshi

$\text{Ba\t sūrya śravasā mahā\n\text{ā}ñ asi satrā deva mahā\n\text{ā}ñ asi.}$  
$\text{Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyaṃ.}$

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. (Rg. 8-101-12)
1790. Indra Devata, Sukaksha Angirasa Ṛshi

Upa no haribhiḥ sutam yāhi madānāṁ pate.
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

1791. Indra Devata, Sukaksha Angirasa Ṛshi

Dvitā yo vrtrahantamoviḍa indraḥ śatakraṭuḥ.
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you. (Rg. 8-93-32)

1792. Indra Devata, Sukaksha Angirasa Ṛshi

Tvam hi vrtrahann esāṁ pātā somānāṁ asi.
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance,
you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence. (Rg. 8-93-33)

1793. Indra Devata, Vasishtha Maitravaruni Ṛshi

Pra vo mahe mahevṛdhe bharadvam pracetase pra sumatim kṛṇudhvam. Viṣāḥ pūrvīḥ pra cara carsani prāḥ.

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. (Rg. 7-31-10)

1794. Indra Devata, Vasishtha Maitravaruni Ṛshi

Uruvyacase mahine suvṛktaṁ indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage,
rooting out dead wood, planting new saplings, generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law. (Rg. 7-31-11)

1795. Indra Devata, Vasishtha Maitravaruni Ṛshi

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity. (Rg. 7-31-12)

1796. Indra Devata, Vasishtha Maitravaruni Ṛshi

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. (Rg. 7-32-18)

1797. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

Śikṣeyam in mahayate dive-dive rāya ā kuhacid vide. Na hi tvad anany maghavan na āpyaṁ vasyo asti pitā ca na.

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. (Rg. 7-32-19)

1798. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

Śrudhī havam vipipānasyādṛer bodhā vipra-syārcato maniśām. Kṛṣvā duvānasyantamā sacemā.

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action. (Rg. 7-22-4)

1799. **Indra Devata, Vasishtha Maitravaruni Ṛshi**

Sada te nām svayam vijñāmin.
Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your name and your innate honour and excellence. (Rg. 7-22-5)

1800. Indra Devata, Vasishtha Maitravaruni Ṛshi

Bhūri hi te savanā mānuṣēṣu bhūri maniṣī havate tvām it. Māre asman maghavāṇīyok kaḥ.

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us. (Rg. 7-22-6)

1801. Indra Devata, Sudasa Paijavana Ṛshi

Pro śvasmaj puroratham indrāya śūṣam arcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahā. Asmākam bodhi coditā nabhantām anyakeśāṁ 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. (Rg. 10-133-1)

1802. **Indra Devata, Sudasa Paijavana Ṛshi**

Tvaṁ sindhūṉravāsṛjodharāco ahannahim. Asatrur indra jajñiṣe viśvam puṣyasi vāryam. Taṁ tvā pari śvajāmahe nabhantāṁ anyakeśāṁ 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. (Rg. 10-133-2)

1803. **Indra Devata, Sudasa Paijavana Ṛshi**

Viṣu viśvā āratvāḥ yoḥ nāraṁ nānaḥ no dhīvan. Āstāsaṁ śatāvāḥ bhṛdh yoḥ nānāṁ jīvaṁṣatiḥ. Yo tē raṭatiḍērīvāṁ nabhantāṁ yajkā adhi dhanvāṁ. || 1803 ||
Vi su viśvā arātayo’ryo naśanta no dhiyah.  
Astāsi śatrave vadham, yo na indra jighāṁsati.  
Ya te rātir dadir vasu nabhantām anyakeśāṁ 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. (Rg. 10-133-3)

1804. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

Revān id revata stotā syāt tvāvato maghonaḥ.  
Predu harivaḥ sutasya.

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and renowned like you be brilliant, prosperous and celebrated. That is but natural. (Rg. 8-2-13)

1805. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

Uktham ca na śasyamānāṁ nāgo rayirā ciketa.  
Na gāyatram gīyamānam.
Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two). (Rg. 8-2-14)

1806. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Rshi

Mā na indra piyatnave mā ārdhate parā dāḥ. Śikṣā śacīvah śacībhiḥ. || 1806 ||

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us. (Rg. 8-2-15)

1807. Indra Devata, Nipatithi Kanva Rshi

Endra yāhi haribhir upa kaṇvasya suṣṭutim. Divo amuṣya śāsato divam yaya divā-vaso. || 1807 ||

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)
1808. Indra Devata, Nipatithi Kanva Ṛshi

Atrā vi nemir eṣāṁ urāṁ na dhūnute vrkaḥ. Divo amuṣya śāsato divam yaya divāvaso.

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day. (Rg. 8-34-3)

1809. Indra Devata, Nipatithi Kanva Ṛshi

Ā tvā grāvā vadann iha somī ghoṣena vakṣatu. Divo amuṣya śāsato divam yaya divāvaso.

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom. (Rg. 8-34-2)

1810. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

Pavasva soma mandayann indrāya madhumattamaḥ.
O Soma, creative spirit, highest honey sweet of divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul. (Rg. 9-67-16)

1811. Pavamana Soma Devata, Jamadagni Bhargava Rshi

Te sutāso vipaścitaḥ śukrā vāyum asṛksata.

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination. (Rg. 9-67-18)

1812. Pavamana Soma Devata, Jamadagni Bhargava Rshi

Asṛgram devavītaye vājayanto rathā iva.

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity. (Rg. 9-67-17)

1813. Agni Devata, Paruchhepa Daivodasi Rshi

Agniṁ hotāraṁ manye dāsvantāṁ vasoḥ.

Sūnuṁ sahaso jātavedasāṁ viprāṁ na jātavedasam. Ya ūrddhvayā svadhvaro devo devācchya kūpo ṣvātasya vishrādhimunu śukraśociṣa a juhvaṁṣya 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 like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refugent 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.' (Rg.1-127-1)

1814. Agni Devata, Paruchhepa Daivodasi Rshi

Yajiṣṭham tvā yajamānā huvema jyeṣṭham aṅgirasāṁ vipra manmabhīr viprebhiḥ sukra manmabhīḥ. Parijmānam iva dyāṁ hotāraṁ carṣāṅinām. Śociṣkeśaṁ vrṣaṇaṁ yam imā visāḥ prāvantu jūtaye visāḥ.

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light
knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment. (Rg. 1-127-2)

1815. Agni Devata, Paruchhepa Daivodasi Ṛshi

\[
sa hi purū cidojasā virukmatā diḍyāno bhavati druḥantaraḥ paraśur na druḥantaraḥ. Viḍu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.\]

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces. (Rg. 1-127-3)

1816. Agni Devata, Agni Pavaka Ṛshi

\[
agne tava śravo vayo mahi bhrājante arccyo vibhāvaso. Brhadbhāno śavasā vājam ukthyāṁ dadhāsi dāśuṣe kave.\]
Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka. (Rg. 10-140-1)

1817. Agni Devata, Agni Pavaka Ṛshi

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth. (Rg. 10-140-2)

1818. Agni Devata, Agni Pavaka Ṛshi

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire
world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul. (Rg. 10-140-3)

1819. Agni Devata, Agni Pavaka Ṛshi

Irajyann agne prathayasva jantubhir asme rāyo amartya. Sa darśatasya vapusō vi rājasi pṛṇa-kṣīi darśatam kratum.

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory. (Rg. 10-140-4)

1820. Agni Devata, Agni Pavaka Ṛshi

Iṣkarṭāram adhvarasya pracetasaṁ kṣayantam rādhaso mahāḥ. Rātim vāmasya subhagāṁ mahīṁ iśāṁ dadhāsi sānasīṁ rayim.

Agni, lord, spirit, and power of the light and fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence,
omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life. (Rg. 10-140-5)

1821. Agni Devata, Agni Pavaka Rshi

1822. Agni Devata, Saubhari Kanka Rshi

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence. (Rg. 10-140-6)

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection
and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

1823. Agni Devata, Saubhari Kanva Ṛshi

Tava drapso nīlavān vāṣa ṛtviya indhānaḥ siṣṇavā dade. Tvaṁ mahīnām uṣasām asi priyah kṣapo vastuṣu rājasi.

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water. (Rg. 8-19-31)

1824. Agni Devata, Aruna Vaitahavya Ṛshi

Tam oṣadhīr dadhire garbham ṛtviyam tam āpo agnim janayanta mātaraḥ. Tam it samānāṁ vaninaśca vīrudoṁtarvatīśca suvate ca viśvahā.

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive
equally, hold it in the womb and always produce it as the embodiment of energy. (Rg. 10-91-6)

1825. Agni Devata, Agni Prajapati Chaksha Ṛshi

Agnir indrāya pavate divi śukro vi rājati.
Mahiśiiva vi jāyate.

Agni, fire of yajna and light of the sun, indeed all light and energy of existence, rises, radiates and shines pure and powerful in honour and adoration of Indra, lord omnipotent, unto the heavens. It rises and shines on and on anew in space-time continuum as the ruling power of the omnipotent.

1826. Agni Devata, Avatsara Kashyapa Ṛshis

Yo jāgāra tam ṛcah kāmayante yo jāgāra tamu sāmāni yanti. Yo jāgāra tam ayam soma āha tavāham asmi sakhye nyokāh.

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this Soma of life's joy and ecstasy addresses and says: O seeker wide awake, I am for you, a friend and shelter home. (Rg. 5-44-14)
1827. Agni Devata, Avatsara Kashyapa Ṛshis

\[\text{Agni jågåra ta≈ æca¨ kåmayanteígnir jågåra tam u såmåni yanti. Agnir jågåra tam aya≈ soma åha tavåham asmi sakhye nyokå¨.}\]

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home. (Rg. 5-44-15)

1828. Agni devata, Mriga Ṛshi

\[\text{Nama¨ sakhibhya¨ pμurva-sadbhyo nama¨ såka≈ ni¶ebhya¨. Yu¤je våca≈ ‹ata-pad∂m.}\]

Salutations to friends who have been sitting on the vedi earlier. Salutations to those who come now and sit around. Salutations again and again a hundred times, no end.

1829. Agni devata, Mriga Ṛshi

\[\text{Yu¤je våca≈ ‹atapad∂≈ gåye sahasravarttani. Gayatri, Trishtup and Jagati metres in all formal variations sanctified in Vedic verses are the sages' love, they have made these their very life and being.}\]

1830. Agni Devata, Avatsara Kashyapa Vatsapreēe Va Ṛshis

\[\text{Agnir jyotir jyotir agnir indro jyotir jyotir indra¨. Sμuryo jyotir jyoti¨ sμurya¨.}\]

Agni is fire, fire is Agni, both are one and the same. Indra, lightning, is light energy, lightning energy is Indra, both are one and the same. Sun is light and light is the sun, both are one and the same. The master and the master's potential, name and expression are one, the same, inseparable.
I use language of hundred variations of phrase, sing a thousand versions and variations of Gayatri, Trishtup and Jagati metres of verse in song.

1830. Agni devata, Mriga Ṛshi

\[
\text{Gāyatram triśṭubham jagad viśvā rūpāṇi sambhṛtā. Devā okāṇsi cakrire.}
\]

Gayatri, Trishtup and Jagati metres in all formal variations sanctified in Vedic verses are the sages' love, they have made these their very life and being.

1831. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

\[
\text{Agni is fire, fire is Agni, both are one and the same. Indra, lightning, is light energy, lightning energy is Indra, both are one and the same. Sun is light and light is the sun, both are one and the same. The master and the master's potential, name and expression are one, the same, inseparable.}
\]

1832. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi
Punar urjā ni varttasva punar agna iṣāyusā.  
Punar naḥ pāhyaṁhasaḥ.

Agni, come energy, again and again in cycle and 
recycle, come again and again with energy, life and good 
health, no end. Save us from sin, purify us from sin and 
evil, again and again. The cycle must go on.

1833. **Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi**

Saha rayyā ni vartasvāgne pinvasva dhārayā.  
Viśvapsnyā viśvatas pari.

Come, visit, revisit again and again with wealth, 
honour, excellence and grace, with the universal flow 
of wealth, honour and excellence of health, age and 
divinity of the highest of existence, bless us, no end.

1834. **Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis**

Yad indrāhaṁ yathā tvam īśīya vasva eka it.  
Stotā me gosakhā 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.) (Rg. 8-14-1)
1835. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rṣhis

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. (Rg. 8-14-2)

1836. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rṣhis

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. (Rg. 8-14-3)

1837. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Rṣhi

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.) (Rg. 8-14-1)
Apo hi śthā mayo-bhuvas tā na ūrje dadhātana. Mahe raṇāya cakṣase.

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity. (Rg. 10-9-1)

1838. Apah Devata, Trishira Tvashtara or Sindhudveepa Va Ambarisha Ṛshi

Yo vah śivatamo rasas tasya bhājayateha nah. Uṣaṭīr iva mātaraḥ.

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children. (Rg. 10-9-2)

1839. Apah Devata, Trishira Tvashtara or Sindhudveepa Va Ambarisha Ṛshi

Tasmā aram gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca nah.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality. (Rg. 10-9-3)
1840. Vayu Devata, Ula Vatayana Ṛshi

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

1841. Vayu Devata, Ula Vatayana Ṛshi

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life. (Rg.10-186-2)

1842. Vayu Devata, Ula Vatayana Ṛshi

In your treasure home of inviolable energy, O breath of life energy, Vayu, there is immortal wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy. (Rg. 10-186-3)
1843. Surya Devata, Suparna Ṛshi

अभि वाजी विश्वरूपो जनित्र त्यदेश् विभ्रदत्तकं सुपरः। सूर्यस्य भानुमृतुधार वसान: परि स्वयं मेधमृजः जेजान।

Abhi vājī viśvarūpo janitram hiraṇyayām bibhradatkaṁ suparṇaḥ. Sūryasya bhānum ṛtuthā vasānaḥ pari svayaṁ medham ķjro jajāna.

The potent, non-stop, procreative, all-form eagle-bird of life, bearing its own golden generative principle and form, wearing light of the sun, itself emerges according to the time and season of karma and creates its own yajnic form of existence.

1844. Agni Devata, Suparna Ṛshi

अष्ट्रु रेत: शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यतः सम्भवेः। अन्तरिष्के त्व स्व महिमाम मिमाणां कनिक्रन्ति वृष्णो अश्वस्त्य रेतः।

Apsu retaḥ śīṣriye viśvarūpaṁ tejah pṛthivyām adhi yat sambabhūva. Antarikṣe svām mahimānaṁ mimānaḥ kanikranti vrṣṇo aśvasya retaḥ.

The seed of life lay in the waters, universal form, light and lustre of being which emerged on the earth. It established its own potential and power in the firmament. Thus does the seed of potent life raise and realize its voice and will to be in existence (bearing light of sun, lying in space, spatial waters, the oceans, in the firmament and on the earth).
1845. Agni Devata, Suparna Ṛshi

Ayaṁ sahasrā pari yuktā vasānah sūryasya bhānunā yajño dādhāra. Sahasradāḥ śatadā bhūrī-dāvā dhartā divo bhuvanasya viśpatiḥ.

This Agni, self-refulgent light and life of the existence, pervading infinite forms in union with it, worthy of worship and communion by yajna and meditation, bears and sustains the light of the sun. It is a giver, thousandfold, hundredfold, infinite. It is the sustainer of heavens, the entire universe, and it is the master, fatherly ruler and promoter of the people of the world.

1846. Vena Devata, Vena Bhargava Ṛshi

Nāke suparṇam upa yat patantaṁ hṛdā venanto abhyacaksata tvā. Hiraṇya-pakṣam varūṇasya dūtaṁ yamasya yonau śakunaṁ bhūranyum.

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.(Rg.10-123-6)
1847. Indra Devata, Vena Bhargava Ṛshi

उद्धवों गन्धव्रों अधि नाके अस्थात् प्रत्ययः चित्रा बिब्रद्ध-स्थायुधानि। वसानो अत्क सुरभ्य दृशे कं स्वार्णे नाम जनत प्रियाणि। १८४७॥

Ürdhvho gandharvo adhi nāke asthāt prayaṅ citrā bibhradasyāyudhāni. Vasāno atkāṃ surabhim dṛśe kam svārṇa nāma janata priyāni.

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life. (Rg. 10-123-7)

1848. Indra Devata, Vena Bhargava Ṛshi

Drapsaḥ samudram abhi yajjigāti paśyan grdhrasya caṅkasā vidharman. Bhānuḥ śukreṇa śoṭisā caṅkānas tṛtiye caṅre rajasi priyāni.

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth. (Rg. 10-123-8)
CHAPTER–21

1849. Indra Devata; Apratiratha Aindra Ṛshi

आशु: शिशानो वृषभो न भीमो घनायनः: क्षोभणायचर्यनाम्। साँक्रन्दनोनिमिष एकवीरः: शर्त सेना अजयत्। साकमिन्द्रः। ॥ १८४९ ॥


Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once. (Rg. 10-103-1)

1850. Indra Devata, Apratiratha Aindra Ṛshi

साँक्रन्दनानिमिषेन जिश्नूना युक्तारेण दुस्च्यावनेन धृष्णुना। तदन्द्रेण जयत तत्सहध्वे युधो नर इष्युहस्तेन वृष्णा। ॥ १८५० ॥

Saṅkrandanānānimiseṇa jiśṇuṇā yutkāreṇa duścyaḥvanena dhṛṣṭunā. Tad indreṇa jayata tat sahadhvam yudho nara iṣuḥastena vrṣṇā.

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory. (Rg. 10-103-2)
1851. Indra Devata, Apratiratha Aindra Rshi

Sa īṣu-hastaiḥ sa niṣāṅgibhir vaśi saṁsraṣṭā sa yuddha indro gaṇena. Saṁ srṣṭajit somapā bāhuśardhyūḥ gradhanvā pratihitābhīr astā.

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows. (Rg. 10-103-3)

1852. Brhaspati Devata, Apratiratha Aindra Rshi

Brhaspate pari diyā rathena rakṣohāmitrāṁ apabādhamānaḥ. Prabhaṅjant senāḥ pra mṛṇo yuddhā jayann asmākam edhyavitā rathānām.

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order. (Rg. 10-103-4)
1853. Indra Devata, Apratiratha Aindra Rshi

Bala-vijñāyah sthavireṇa pravīraḥ sahasvān vājī sahamāṇa ugraḥ. Abhivīro abhisatvā sahojā jaitram indra ratham ā tiṣṭha govit.

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands. (Rg. 10-103-5)

1854. Indra Devata, Apratiratha Aindra Rshi

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantam ajma pramṛṇantam ojasā. Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu saṁ rabhadhvam.

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance. (Rg. 10-103-6)
Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumultuous uproar of victory rise and reverberate in the skies. (Rg. 10-103-9)

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances. (Rg. 10-103-7)

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and
enthusiasm, march in front. (Rg. 10-103-8)

1857. Indra Devata, Apratiratha Aindra Ṛshi

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumultuous uproar of victory rise and reverberate in the skies. (Rg. 10-103-9)

1858. Indra Devata, Apratiratha Aindra Ṛshi

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting...
efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space. (Rg. 10-103-10)

1859. Indra Devata, Apratiratha Aindra Rshi

Asmākam indraḥ samṛteṣu dhvajēvasmākaṁ yā iśavas tā jayantu. Asmākaṁ vīrā uttare bhavantvasmāṅ u devā avatā haveṣu.

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field. (Rg. 10-103-11)

1860. Indra Devata, Apratiratha Rshi

Asau yā senā marutah paresāṁ abhyeti na ojasā sparddhamānā. Tāṁ gūhata tamāsāpavrataṁ yathātēṣāṁ anyo anyo anāṁ na jānatā. १८६०॥

O Maruts, stormy commandos of the defence force, see that army of the aliens comes advancing upon us with their mighty force, cover it with deep paralyzing darkness so that none of them could know and distinguish one from another. (Atharva, 3, 2, 6)
1861. Apva Devata, Apratiratha Aindra Ṛshi

Get off schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life. (Rg.10-103-12)

1862. Indra or Maruts Devata, Apratiratha Aindra Ṛshi

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear. (Rg. 10-103-13)

1863. Ishavah Devata, Payu Bharadvaja Ṛshi
O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance. (Rg. 6-75-16)

1864. Indra Devata, Payu Bharadvaja Ṛshi

Kankaḥ suparnā anu yantvenān ġṛdhraṇāṁ annam asāvastu senā. Maiśāṁ mocyaghahāra-śca nendra vayāṁsyenān anusānyantu sarvān. Let kites and ravens, let deadly arrows, pursue them. Let that army be the food of vultures. Indra commander of the army, spare none of them, let the outrageous robber be destroyed. Let carnivorous birds follow, devour and scavenge them out.

1865. Indra Devata, Payu Bharavaja Ṛshi

Amitrasenāṁ maghavann asmāṁchatrūyaīṁ abhi. Ubbhau tāmindra vṛtrahann agniś ca dahatam prati. Indra commander of the mighty defence force, march upon the enemy army that attacks us. Indra,
breaker of dark clouds over the land, and Agni, commander of the fire force, both counter, rout and burn them with your fire power.

1866. Sangramashishah Devata, Payu Bharadvaja Ṛshi

Yatra bānāḥ sampatanti kumārāḥ viśikhāḥ iva. Tatra no brahmaṇaṇaspātir aditiḥ śarma yacchatu viśvāhā śarma yacchatu.

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security. (Rg. 6-75-17)

1867. Indra Devata, Shasa Bharadvaja Ṛshi

Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja. Vi manyum indra vṛtrahann amitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us. (Rg. 10-152-3)

1868. Indra Devata, Shasa Bharadvaja Ṛshi

Vi ni indrā mṛtho jahi nīchā yacchā pūrṇyatāḥ. Yo asmāḥ abhidāsatvādhāṁ gamya tamāḥ 1868
Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us. (Rg. 10-152-4)

1869. Indra Devata, Shasa Bharadvaja Ṛṣhi

Indrasya bāhūṇā sthavirau yuvānāvanādhrṣyau supraiṭikāvasahyau. Tau yuṇjīta prathamau yoga āgate yābhyaṁ jītam asurāṇāṁ saho mahat.

The two arms of Indra's forces are steady and strong, youthful, redoubtable, undauntable, unchallengeable. Let these two first be deployed when the occasion has arisen, since by these is conquered the mighty force of the asuras, warriors of negativity and destruction.

1870. Sangramashishah Devata, Shasa Bharadvaja Ṛṣhi

Marmāṇi te varmaṇā cchādayāmi somastvā rājāmṛtenānu vastām. Uror varīyo varuṇas te kṛṇotu jayantam tvānu devā madantu.
O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle. (Rg. 6-75-18)

1871. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

Andhā amitrā bhavatāśīrṣāno 'haya iva. Teśām vo agninunnānām indro hantu varam-varam.

Enemies are blind like cobras with heads and fangs lost. Of these, struck and bruised by fire, Indra should better eliminate every one discreetly. (Atharvā 6-67-2)

1872. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

Yo nah svo’raṇo yaś ca niṣṭhyo jighāṇsati. Devās tam sarve dhūrvantu brahma varma mamāntaram śarma varma mamāntaram.

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the knowledge within me is my best armour for
protection. The Lord Almighty and peace of mind within is the invincible armour for me. (Rg. 6-75-19)

1873. Indra Devata, Jaya Aindra Ṛshi

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries. (Rg. 10-180-2)

1874. Vishvedeva Devata, Gotama Rahugana Ṛshi

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities. (Rg. 1-89-8)
1875. Vishvedeva Devata, Gotama Rahugana Ṛshi

Svasti na indro vṛddhāśravāḥ svasti naḥ pūṣā viśvavedāḥ. Svasti nas tārksyo ariṣṭanemih svasti no brhaspatir dadhātu. Svasti no brhaspatir dadhātu.

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord worthy of love and friendship, destroyer of suffering, be good for us and bless us with good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language. (Rg. 1-89-6)