॥ AUM ॥

# ATHARVA-VEDA

# अथर्ववेदः

## Vol. I

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

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# AUM

# ATHARVA-VEDA

# अथर्ववेदः

## KANDA-1

### Kanda 1/Sukta 1 (Hymn of Victory) (Development of Intelligence)

***Vachaspati Devata, Atharva Rshi***

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः।
वाचस्पतिर्बला तेषां तन्वो ∫ अद्य दधातु मे ॥ १ ॥

1. *Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.*
*Vācaspatirbalā teṣām tanvo adya dadhātu me.*

Thrice seven are the entities which bear, wear and comprise the entire world of forms in existence. May Vachaspati, omniscient lord of speech, awareness and the phenomenal world bless me with the body of knowledge pertaining to their essences, names, forms, powers, functions and relationships here and now.

Note: The 'thrice-seven' of phenomenal world is to be explained: The phenomenal world is an evolution of one basic material cause, Prakrti or Nature. The efficient cause of the evolution is Vachaspati,

Supreme Spirit, immanent, transcendent, omniscient, omnipresent, omnipotent. The evolution is initiated and sustained by the will and presence of the spirit immenant implosive in Nature, therefore it is creative and intelligent evolution, not blind and wild growth. The initiation is like the spark, the Big Bang. With the big bang the one basic material cause, Prakrti, takes on the evolutionary process of diversification. The phenomenal world, whatever it may be at any time, is the consequence of that one cause according to the laws of evolution.

Prakrti originally is non-descript. When the divine will initiates the process of evolutionary change and development, it takes on the name and character of Mahat. Mahat then changes into Ahankara, a generic identity, which then evolves into two directions: physical and psychic. The psychic direction develops into the mind, intellect and the senses and the physical develops into the five elements, akasha, vayu, agni, apah and Prthivi.

The physical development passes through two stages, subtle and gross from Ahankara. The subtle elements are called Tanmatras, and Tanmatras then develop into the gross elements, akash or space, vayu or energy, agni or heat and light, apah or liquids, and Prthivi or solids.

The five gross elements, their subtle precedents, and Ahankara are the ‘seven’ of the mantra.

These seven entities, further, have their qualitative character. All phenomenal forms have their

qualitative characteristics. Even human beings have qualitative, characteristic differences. A person may be intellectually very high, a research oriented introvert, another an energetic playful extrovert, still another may be dull. Why this?

Nature, the basic material cause of our physical existence, itself has its qualitative modes and variants. These are Satva (mind, intellect, transparency), Rajas (energy, activeness), and Tamas (matter, inertia). We may call them thought, energy and matter, or, matter, motion and mind. That matter and energy, and even mind, are interconvertible is a very late scientific rediscovery of a Vedic truth, or it may just be a reminder of something we had forgot, though actually it was lying deposited in a dormant account.

The seven variants of Prakrti into one direction of evolution, further qualified and characterised by these three qualitative modes, makes the phenomenal forms into thrice seven. A great intellectual with an agitated mind may be a great destroyer, another great intellectual with a balanced mind may be a great creative innovator. The two are human physically, yet different in character and achievement.

Prayer: May Vachaspati enlighten us about these thrice seven. This is the Atharva-vediya projection of knowledge and education. This is the prayer for our intelligential development in terms of facts, processes and values.

**पुनरेहि वाचस्पते देवेन मनसा सह।**
**वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम्॥ २॥**

2. *Punarehi vācaspate devena manasā saha.*
*Vasoṣpate ni ramaya mayyevāstu mayi śrutam.*

O Vachaspati, lord of phenomenal world, giver of knowledge and power, wealth and value, come and bring me a brilliant holy mind, stop not the process, and whatever I hear, let it stay with me.

**इहैवाभि वि तनूभे आर्त्नीइव ज्यया।**
**वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम्॥ ३॥**

3. *Ihaivābhi vi tanūbhe ārtnī-iva jyayā.*
*Vācaspatirni yacchatu mayyevāstu mayi śrutam.*

Here itself, in the process of learning and teaching, let both teacher and disciple be at the optimum tension of joyous instruction like the string at both ends of the bow. May Vachaspati lead on in the discipline. What I hear and learn, let it stay with me. (The word 'ubhe', both, has also been interpreted as 'knowledge and knowledge-based action in top condition'.)

**उपहूतो वाचस्पतिरुपास्मान्वाचस्पतिर्ह्वयताम्।**
**सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि ॥ ४॥**

4. *Upahūto vācaspatirupāsmānvācaspatirhvayatām. Saṁ śrutena gamemahi mā śrutena virādhiṣi.*

Invoked is Vachaspati, may Vachaspati give us the call and inspiration. Let us follow and practice what we have heard and confirmed. Do not lose, do not disvalue, never revile what you have learnt.

## Kanda 1/Sukta 2 (Hymn of Victory)

***Parjanya Devata, Atharva Rshi***

**विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम्।**
**विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्पसम्॥ १॥**

1. *Vidmā śarasya pitaraṁ parjanyaṁ bhūri-dhāyasam. Vidmo ṣvasya mātaraṁ pṛthivīṁ bhūrivarpasam.*

We know the shara's father, abundant all sustaining Parjanya, water bearing cloud in the firmament, and its mother, fertile all bearing Prthivi, earth, too we know well.

(Shara is a reed which has great medicinal qualities. It is also an arrow, a weapon of defence, victory and freedom. It is also interpreted as a son, a brave youthful hero. And the hymn celebrates victory over illness, enemies, and the difficulties of life.)

**ज्या ∫के परि णो नमाश्मानं तन्वं ∫कृधि।**
**वीडुर्वरीयोऽ रातीरप द्वेषांस्या कृधि ॥ २॥**

2. *Jyā ke pari ṇo namāśmānaṁ tanvaṁ kṛdhi. Vīḍurvarīyo'rātīrapa dveṣāṁsyā kṛdhi.*

O Jyaka, earth, mother, bow string, develop us and build our body, the social system, the nation, to the strength of adamant and steel. Strong as you are, eliminate the jealous and the enemies, the niggards and the frustraters.

**वृक्षं यद्वावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।**
**शरुमस्मद्यावय दिद्युमिन्द्र॥ ३॥**

3. *Vṛkṣaṁ yadgāvaḥ pariṣasvajānā anusphuraṁ śaramarcantyṛbhum. Śarumasmadyāvaya didyumindra.*

When the bow strings of the warriors, strung by the ends of the bow at optimum tension, shoot the sharp and deadly whizzing arrows, then, O mighty warrior, O commander, O Indra, intercept and throw off the enemy's missiles far from us.

**यथा॒ द्यां च॑ पृथि॒वीं चा॒न्तस्ति॑ष्ठति॒ तेज॑नम्।**
**ए॒वा रोगं॑ चास्रा॒वं चा॒न्तस्ति॑ष्ठतु॒ मुञ्ज॒ इत्॥ ४॥**

4. *Yathā dyāṁ ca pṛthivīṁ cāntastiṣṭhati tejanam. Evā rogaṁ cāsrāvaṁ cāntastiṣṭhatu muñja it.*

O ruler, O physician, O teacher, just as sharp catalytic light energy abides in heaven, on earth and in the firmament and destroys antilife elements, similarly let the power of the arrow, the medicinal munja grass, the twisted munja girdle of the disciple, strengthen and protect humanity's security and peace, health of the individual and society, and the intellectual and moral health of the disciple against evil, weakness, disease and wasteful flow out.

## Kanda 1/Sukta 3 (Health of Body and Mind)

***Parjanya, Mitra, etc. Devatah, Atharva Rshi***

**वि॒द्मा श॒रस्य॑ पि॒तरं॑ प॒र्जन्यं॑ श॒तवृ॑ष्ण्यम्। तेना॑ ते त॒न्वे॒३ शं क॑रं पृथि॒व्यां ते॑ नि॒षेच॑नं ब॒हिष्टे॑ अस्तु॒ बालि॑ति॥ १॥**

1. *Vidmā śarasya pitaraṁ parjanyaṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know the progenitor of Shara, nature's energy of health and vigour, Parjanya, the abundant cloud of a hundredfold vigour and vitality. Thereby I bring health of body and equanimity of mind to you. Let there be the infusion of energy, protection of health and cleansing of the body system without delay here on earth.

**विद्मा शरस्य पितरं मित्रं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ २॥**

2. *Vidmā śarasya pitaraṁ mitraṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know the progenitor of Shara, Mitra, profuse pranic energy of nature of a hundredfold vigour and vitality. Thereby I bring you health of body and peace of mind. Let there be the infusion of vigour, protection of health and cleansing of the body system on earth without delay.

**विद्मा शरस्य पितरं वरुणं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ३॥**

3. *Vidmā śarasya pitaraṁ varuṇaṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know the father of Shara, Varuna, nature's water energy of a hundredfold vigour and vitality. Thereby I bring you health of body and peace of mind. Let the infusion of vigour, protection of health and cleansing of the body system be here itself on earth without delay.

**विद्मा शरस्य पितरं चन्द्रं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ४॥**

4. *Vidmā śarasya pitaraṁ candraṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know Shara's father, the Moon, its profuse herbal energy of a hundredfold vigour and vitality. Thereby I bring you health of body and tranquillity of mind. Let there be infusion of health and vigour, protection of vitality and cleansing of the system here on earth without delay.

**विद्मा शरस्य पितरं सूर्यं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ५॥**

5. *Vidmā śarasya pitaraṁ sūryaṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know Shara's father, the sun, of a hundredfold virility. Thereby I bring you health of mind and body with peace and tranquillity. Let there be infusion of vigour, protection of health and cleansing of the system here itself on earth without delay.

**यदान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रुतम्।**
**एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥ ६॥**

6. *Yadāntreṣu gavīnyoryadvastāvadhi saṁśrutam. Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.*

Whatever stays collected in your intestines, in urinary ducts and in the bladder, let it be thus released all at once.

**प्र ते॑ भिनद्मि॒ मेह॑नं॒ वर्त्रं॑ वेश॒न्त्याइ॑व ।**
**ए॒वा ते॒ मूत्रं॑ मुच्यतां॒ ब॒हिर्बा॑लिति॑ सर्व॒कम्॥ ७॥**

7. *Pra te bhinadmi mehanaṁ vartraṁ veśantyā-iva.*
*Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.*

I remove the obstruction, open the urethra and release the flow. Let the urine flow free all at once.

**विषि॑तं ते वस्तिब॒िलं स॑मु॒द्रस्यो॑द॒धेरि॑व।**
**ए॒वा ते॒ मूत्रं॑ मुच्यतां॒ ब॒हिर्बा॑लिति॑ सर्व॒कम्॥ ८॥**

8. *Viṣitaṁ te vastibilaṁ samudrasyodadheriva.*
*Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.*

The mouth of your bladder is open like a flood of the sea. Let the urine then flow free all at once.

**यथे॑षु॒का प॒रापं॑त॒दव॑सृष्टाऽधि॒ धन्व॑नः ।**
**ए॒वा ते॒ मूत्रं॑ मुच्यतां॒ ब॒हिर्बा॑लिति॑ सर्व॒कम्॥ ९॥**

9. *Yatheṣukā parāpatadavasṛṣṭā'dhi dhanvanaḥ.*
*Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.*

Just as the arrow shot and released from the bow flies forth far, so let the urine flow free all at once.

## Kanda 1/Sukta 4 (Water Treatment)

***Apah Devata, Sindhudvipa Rshi***

**अ॒म्बयो॑ य॒न्त्यध्व॑भिर्जा॒मयो॑ अध्वरीय॒ताम्।**
**पृ॒ञ्च॒तीर्मधु॑ना॒ पय॑ः॥ १॥**

1. *Ambayo yantyadhvabhirjāmayo adhvarīyatām.*
*Pṛñcatīrmadhunā payaḥ.*

Streams of nature's living energy, life giving

mothers and loving sisters of humanity, performing the soma yajna of their life of love and non-violence, flow on by their divine paths on the vedi of life mixing the waters of living vitality with the sweets of honey and soma of joyous living for us.

**अमूर्या उप सूर्ये याभिर्वा सूर्यः सह।**
**ता नो हिन्वन्त्वध्वरम्॥ २॥**

2. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*
*Tā no hinvantvadhvaram.*

And may those waters which are close to the sun, and in the sun itself, with which the sun nourishes life, flow and advance our yajna of life with energy and enthusiasm without violence.

**अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः।**
**सिन्धुभ्यः कर्त्वं हविः॥ ३॥**

3. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.*
*Sindhubhyaḥ kartvaṁ haviḥ.*

I invoke those divine waters sucked up by the sun's rays which shower for our rivers, where our lands and cows find nourishment and whereby we create holy materials for our yajna.

**अप्स्वन्तरमृतमप्सु भेषजम्। अपामुत प्रशस्तिभिरश्वा भवथ वाजिनो गावो भवथ वाजिनीः॥ ४॥**

4. *Apsvantaramṛtamapsu bheṣajam. Apāmuta praśastibhiraśvā bhavatha vājino gāvo bha-vatha vājinīḥ.*

There is the nectar of life in the waters. There is

health and medicinal efficacy in the waters. And by the admirable nourishing values of waters, horses become strong and rush to victory, cows become fertile, lands become rich.

## Kanda 1/Sukta 5 (Blessings of Water)

***Apah Devata, Sindhudvipa and Krti Rshi***

**आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ ऊ॒र्जे द॑धातन।**
**म॒हे रणा॑य॒ चक्ष॑से ॥ १ ॥**

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.*
*Mahe raṇāya cakṣase.*

Apah, liquid energies of nature, you are creators and givers of peace and joy. Pray inspire us for the achievement of food and energy for body, mind and soul so that we may realise and enjoy the mighty splendour of divinity within and without.

**यो वः॑ शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयतेह नः॑।**
**उ॒श॒तीरि॑व मा॒तरः॑ ॥ २ ॥**

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ.*
*Uśatīriva mātaraḥ.*

Let us share here itself in body that nectar sweet of yours which is most blissful, pray nourish us as loving mothers feed their children.

**तस्मा॒ अरं॑ गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ।**
**आपो॑ ज॒नय॑था च नः ॥ ३ ॥**

3. *Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.*
*Āpo janayathā ca naḥ.*

O holy waters, for that peace, pleasure and

enlightenment, we come to you without delay for the promotion and stability of which you move and impel people and powers and for which you invigorate us too. Pray bless us with vigour and vitality.

**ईशा॑ना॒ वार्या॑णा॒ं क्षय॑न्तीश्चर्षणी॒नाम्।**
**अ॒पो या॑चामि भेष॒जम्॥ ४॥**

4. *Īśānā vāryāṇāṁ kṣayantīścarṣaṇīnām.*
*Apo yācāmi bheṣajam.*

Sovereign givers of the cherished gifts of health against avoidable ailments, harbingers of peace and settlement with elimination of wasting diseases, O waters of life, I pray for your gifts of sanatives, health and bliss of well being.

## Kanda 1/Sukta 6 (Waters for Health and Happiness)

***Apah Devata, Sindhudvipa, Krti, or Atharva Rshi***

**शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑।**
**शं योर॒भि स्र॑वन्तु नः॥ १॥**

1. *Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.*
*Śaṁ yorabhi sravantu naḥ.*

May the divine waters be for our peace and bliss of our cherished desire and bring us showers of peace, protection and blessedness with freedom from ill health and disease.

**अ॒प्सु मे॒ सोमो॑ अब्रवीद॒न्तर्विश्वा॑नि भेष॒जा।**
**अ॒ग्निं च॑ वि॒श्वश॑म्भुवम्॥ २॥**

2. *Apsu me somo abravīdantarviśvāni bheṣajā.*
*Agniṁ ca viśvaśambhuvam.*

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

**आपः पृणीत भेषजं वरूथं तन्वे३ मम।**
**ज्योक्च सूर्यं दृशे॥ ३॥**

3. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve'mama.*
*Jyokca sūryaṁ dṛśe.*

O waters, give me the best sanative for my body's health for a long life, so that I may see the sun, universal light, every day for a long long time.

**शं न आपो धन्वन्या३ः शमु सन्त्वनूप्याः। शं नः खनित्रिमा आपः शमु याः कुम्भ आभृताः शिवा नः सन्तु वार्षिकीः॥ ४॥**

4. *Śaṁ na āpo dhanvanyāḥ'śamu santvanūpyāḥ.*
*Śaṁ naḥ khanitrimā āpaḥ śamu yāḥ kumbha ābhṛtāḥ śivā naḥ santu vārṣikīḥ.*

May waters of the desert regions be good and auspicious. May waters of the lakes and marshy lands be good and auspicious for us. May waters of wells and tanks be good and auspicious for us. May waters stored in pots and jars and coolers be good and auspicious for us. And may waters collected from rain be good and auspicious for us. May waters destroy germs, viruses and ailments and promote good health.

## Kanda 1/Sukta 7 (Elimination of Negative Forces)

***Agni (1, 2, 5, 6), Agni and Indra (3, 4, 7) Devata, Chatana Rshi***

स्तुवानमग्र आ वह यातुधानं किमीदिनम्।
त्वं हि देव वन्दितो हन्ता दस्योर्बभूविथ॥ १॥

1. *Stuvānamagna ā vaha yātudhānaṁ kimīdinam.*
*Tvaṁ hi deva vandito hantā dasyorbabhūvitha.*

Refulgent Agni, ruler and commander, round up the malignant, crafty, flatterer, go getter who does not value life. You alone, honoured and celebrated, are the destroyer of negative, antisocial evil forces of cruelty and destruction.

आज्यस्य परमेष्ठिञ्जातवेदस्तनूवशिन्।
अग्ने तौलस्य प्राशान यातुधानान्वि लापय॥ २॥

2. *Ājyasya parameṣṭhiñjātavedastanūvaśin.*
*Agne taulasya prāśāna yātudhānānvi lāpaya.*

Seated in the highest position, all knowing, self controlled, Agni, taking measured and balanced part of ghrta from us, objective and balanced in judgement of what you receive, punish the negatives and make them repent.

वि लपन्तु यातुधाना अत्रिणो ये किमीदिनः।
अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम्॥ ३॥

3. *Vi lapantu yātudhānā attriṇo ye kimīdinaḥ.*
*Athedamagne no havirindraśca prati haryatam.*

Let the antisocial forces that sneer, chatter, disvalue and eat up the resources of society lament, and then you and Indra, wielders of the bolt of justice and

punishment, pray accept our homage for the nation's social yajna.

**अग्निः पूर्व आ रभतां प्रेन्द्रो नुदतु बाहुमान्।**
**ब्रवीतु सर्वो यातुमानयमस्मीत्येत्य ॥ ४ ॥**

4. *Agniḥ pūrva ā rabhatāṁ prendro nudatu bāhumān. Bravītu sarvo yātumānayamasmītyetya.*

Let Agni take the lead in cleansing, and then let Indra take over with his force of arms, impel, compel and correct them so that all the negative mischief mongers come up and confess: Here I am, and I am sorry:

**पश्याम ते वीर्यं जातवेदः प्र णो ब्रूहि यातुधानान्नृचक्षः।**
**त्वया सर्वे परितप्ताः पुरस्तात्त आ यन्तु प्रब्रुवाणा उपेदम् ॥ ५ ॥**

5. *Paśyāma te vīryaṁ jātavedaḥ pra ṇo brūhi yātudhānānnṛcakṣaḥ. Tvayā sarve paritaptāḥ purastātta ā yantu prabruvāṇā upedam.*

O Jataveda, all knowing Agni, watcher and guide of all people, none can escape your eye. Pray chastise the negative social elements among us so that all of them, tormented by the chastisement already, come before you and openly say this: We are sorry. We stand corrected.

**आ रभस्व जातवेदोऽस्माकार्थाय जज्ञिषे।**
**दूतो नो अग्ने भूत्वा यातुधानान्वि लापय ॥ ६ ॥**

6. *Ā rabhasva jātavedo'smākārthāya jajñiṣe.*
*Dūto no agne bhūtvā yātudhānānvi lāpaya.*

Jataveda, refulgent Agni, brilliant ruler, start off the process of cleansing. You are born and risen to your

eminence for our collective good and joint progress. Having been our representative and the messenger of our will, punish, correct and eliminate the evil. Let them wail and repent.

त्वमग्ने यातुधानानुपबद्धाँ इहा वह।
अथैषामिन्द्रो वज्रेणापि शीर्षाणि वृश्चतु॥ ७॥

7. *Tvamagne yātudhānānupabaddhāṅ ihā vaha.*
*Athaiṣāmindro vajreṇāpi śīrṣāṇi vṛścatu.*

Agni, round up and bring here the evil doers caught and bound. And if it is otherwise inevitable, let Indra, even with his thnderbolt of justice and power, eliminate their incorrigible heads.

## Kanda 1/Sukta 8 (Elimination of the Evil)

***Brhaspati, Agni-Soma (1-2), Agni (3-4) Devata, Chatana Rshi***

इदं हविर्यातुधानान्नदी फेनमिवा वहत्।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः॥ १॥

1. *Idaṁ haviryātudhānānnadī phenamivā vahat.*
*Ya idaṁ strī pumānakariha sa stuvatāṁ janaḥ.*

Let this havi, holy submission (of relevant material, investigation report, etc., in the yajnic social management and administration), bring up the saboteurs to book like a rushing stream that brings up the foam, and whoever the man or woman that has committed the foul act must come up here and respestfully present his or her explanation of the case to the ruling authority.

अयं स्तुवान आगमदिमं स्म प्रति हर्यत।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्॥ २॥

2. *Ayaṁ stuvāna āgamadimaṁ sma prati haryata.*
*Bṛhaspate vaśe labdhvāgnīṣomā vi vidhyatam.*

This man is come submitting to authority. Take him, O Brhaspati, high priest of law, and having taken him under control of law, send him to Agni and Soma, commit him to prosecution and defence for justice and proper dispensation.

**यातुधानस्य सोमप जहि प्रजां नयस्व च।**
**नि स्तुवानस्य पातय परमक्ष्युतावरम्॥ ३॥**

3. *Yātudhānasya somapa jahi prajāṁ nayasva ca.*
*Ni stuvānasya pātaya paramakṣyutāvaram.*

O Somapa, presiding power of peace and law and order, eliminate the saboteurs and the antisocial damagers, and counsel, guide and lead their followers on to the path of positive and creative living. Bring down their pride and insubordination to submission to law and acceptance of authority and remove their lowest spirit of frustration, despair and oppression, now that the defaulter respects and honours you.

**यत्रैषामग्ने जनिमानि वेत्थ गुहा सतामत्रिणां जातवेदः।**
**तांस्त्वं ब्रह्मणा वावृधानो जह्योषां शततर्हमग्ने॥ ४॥**

4. *Yatraiṣāmagne janimāni vettha guhā satāmattriṇāṁ jātavedaḥ. Tāṁstvaṁ brahmaṇā vāvṛdhāno jahye ṣāṁ śatatarhamagne.*

Agni, enlightened and fiery leader and ruler, strong with power and force, knowing all the facts and problems of the nation, as you know the generation, rise and growth of these saboteurs and damagers open or underground, ward off and eliminate their mischief

of a hundredfold variety, also saving and raising their humanity as far as possible with sacred counsel and knowledge of positive value.

## Kanda 1/Sukta 9 (Power and Lustre)

***Vasus and others Devata, Atharva Rshi***

**अस्मिन्वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः।**
**इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि**
**धारयन्तु॥ १॥**

1. *Asminvasu vasavo dhārayantvindraḥ pūṣā varuṇo mitro agniḥ. Imamādityā uta viśve ca devā uttarasmiñjyotiṣi dhārayantu.*

May the Vasus, divine powers of nature and humanity, givers of peace, settlement and brilliance, Indra, lord Supreme, Pusha, giver of nourishment and growth, Varuna, the ocean, Mitra, the sun, Agni, vital heat and fire, Adityas, all phases of the sun, and Vishvedevas, over-all generosity of life, vest this man, this ruler, seeker and aspirant, with wealth, honour and excellence and establish him in the high realms of divine light.

**अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम्।**
**सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम्॥ २॥**

2. *Asya devāḥ pradiśi jyotirastu sūryo agniruta vā hiraṇyam. Sapatnā asmadadhare bhavantūttamaṁ nākamadhi rohayemam.*

O Devas, enlightened leaders of humanity, let the energy of light and education for enlightenment, solar energy, fire energy, and all the golden assets of

the nation be under the direction and control of this our ruler. Let all our adversaries be under our control. Raise this ruler and his rule to the heights of the highest heavenly light on earth.

**येनेन्द्रा॑य स॒मभ॑र॒ः पयां॑स्युत्त॒मेन॒ ब्रह्म॑णा जातवेदः ।**
**तेन॒ त्वम॑ग्न इ॒ह व॑र्धये॒मं स॑जा॒ताना॑ं श्रैष्ठ्य॒ आ धे॑ह्येनम् ॥ ३ ॥**

3. *Yenendrāya samabharaḥ payāṁsyuttamena brahmaṇā jātavedaḥ. Tena tvamagna iha vardhayemaṁ sajātānāṁ śraiṣṭhya ā dhehye-nam.*

O Jataveda, lord omniscient over all wealth, power and excellence of existence, by the universal light and knowledge with which you bear and bring all the power and nourishments of body, mind and soul for Indra, spirit of humanity, by the same light and knowledge, O Agni, lord self-refulgent, exalt this man, this aspirant, this ruler, and instal him at the highest merit and virtue among his fellow beings.

**ऐषां य॒ज्ञमु॒त वर्चो॑ दद॒ऽ हं रा॒यस्पोष॑मु॒त चि॒त्तान्य॑ग्ने ।**
**स॒पत्ना॑ अ॒स्मदध॑रे भवन्तूत्त॒मं नाक॒मधि॑ रोहये॒मम् ॥ ४ ॥**

4. *Aiṣāṁ yajñamuta varco dade'haṁ rāyaspoṣamuta cittānyagne. Sapatnā asmadadhare bhavantūttamaṁ nākama-dhi rohayemam.*

O lord omniscient and self-refulgent, Agni, I take on the rule and governance of the yajna of these people's social order, their lustre and grandeur, their wealth, growing assets and their common will. Pray, let our adversaries be under the rule of our order, and raise this commonwealth to the heights of enlightenment and heavenly glory on earth.

## Kanda 1/Sukta 10 (Freedom from Sin)

***Varuna Devata, Atharva Rshi***

**अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः ।**
**ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि ॥ १ ॥**

1. *Ayaṁ devānāmasuro vi rājati vaśā hi satyā varuṇasya rājñaḥ. Tataspari brahmaṇā śāśadāna ugrasya manyorudimaṁ nayāmi.*

This Varuna, immanent and transcendent cosmic spirit of justice, love and law, life giver of all devas, vibrant powers of nature and humanity, shines and rules over all. The bonds and bounds of this self-refulgent ruler are ever true and inviolable. Therefore, enlightened, energised and refined by the infinite knowledge and vision of the power and passion of this refulgent omnipotent saviour and protector, I raise this man, this ruler, this self, above the carnal mind to freedom of spirit within the bounds of divine law above the bonds and snares of the arrestive punitive law.

**नमस्ते राजन्वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि द्रुग्धम् ।**
**सहस्रमन्यान्प्र सुवामि साकं शतं जीवाति शरदस्तवायम् ॥२ ॥**

2. *Namaste rājanvaruṇāstu manyave viśvaṁ hyugra nicikeṣi drugdham. Sahasramanyānpra suvāmi sākaṁ śataṁ jīvāti śaradastavāyam.*

Homage to you, Varuna, refulgent lord and ruler of the world, and salutations to your power and passion for love, justice and rectitude. O formidable lord of law and retribution, you know all the jealous and malignant forces of the world. I drive and inspire a thousand others together to follow the path of rectitude, and so I pray

bless this devotee of yours that he may live a full hundred years. Pray bless me that I may inspire others.

**यदु॒वक्थानृ॑तं जि॒ह्वया॑ वृजि॒नं ब॒हु ।**
**राज्ञ॑स्त्वा स॒त्यध॑र्मणो मु॒ञ्चामि॒ वरु॑णाद॒हम् ॥ ३ ॥**

3. *Yaduvakthānṛtaṁ jihvayā vṛjinaṁ bahu. Rājñastvā satyadharmaṇo muñcāmi varuṇādaham.*

O man, whatever untrue or evil, much or otherwise, you have spoken with your tongue, I have you released by the grace of Varuna, lord ruler and ordainer of Truth and Dharma (if you dedicate yourself to Truth and Dharma in thought, word and deed).

**मु॒ञ्चामि॑ त्वा वैश्वान॒रादर्ण॒वान्म॑हत॒स्परि॑ ।**
**स॒जा॒ता॒नु॒ग्रे॒हा व॑द॒ ब्रह्म॒ चाप॑ चिकीहि नः ॥ ४ ॥**

4. *Muñcāmi tvā vaiśvānarādarṇavānmahataspari. Sajātānugrehā vada brahma cāpa cikīhi naḥ.*

O man, I release you from the fear and terror of Varuna, mighty master and leader of humanity, and from the boundless bottomless ocean of existence. O formidable lord, speak to our fellow men of the universal Veda and receive and accept our devotion and prayer.

## Kanda 1/Sukta 11 (Easy Delivery)

***Pusha and others Devata, Atharva Rshi***

**वष॑ट् ते पूषन्नस्मिन्त्सू॒तावर्य॒मा होता॑ कृणोतु वे॒धाः ।**
**सिस्र॑तां॒ नार्यृ॑तप्रजाता॒ वि पर्वा॑णि जिहतां॒ सू॒त॒वा उ॑ ॥ १ ॥**

1. *Vaṣaṭ te pūṣannasmintsūtāvaryamā hotā kṛṇotu vedhāḥ. Sisratāṁ nāryṛtaprajātā vi parvāṇi jihatāṁ sūtavā u.*

O Pusha, spirit of life's procreation, for the expectant mother, may every thing be good and auspicious in this child birth. May Aryama, creative law of nature, hota, the father, Vedha, the specialist physician, all be good and helpful and auspicious. May the mother give birth to the baby comfortably. May she relax all over her body system.

**चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत।**
**देवा गर्भं समैरयन्तं व्यूर्णुवन्तु सूतवे॥ २॥**

2. *Catasro divaḥ pradiśaścatasro bhūmyā uta. Devā garbhaṁ samairayantaṁ vyūrṇuvantu sūtave.*

Four are the directions and subdirections of heaven, four are the directions of the earth. All the divinities feed, develop and move the foetus, and they open up the body system and the foetus on maturity for the birth.

**सूषा व्यूर्णोतु वि योनिं हापयामसि ।**
**श्रथया सूषणे त्वमव त्वं बिष्कले सृज॥ ३॥**

3. *Sūṣā vyūrṇotu vi yoniṁ hāpayāmasi.*
*Śrathayā sūṣaṇe tvamava tvaṁ biṣkale sṛja.*

Let the parturient woman open up, let the maternity staff relax the system for the birth. O mother, relax, let the procreative system open up and deliver the baby.

**नेवं मांसे न पीवसि नेवं मज्जस्वाहतम्। अवैतु पृश्नि शेवलं शुने जराय्वत्तवेऽवं जरायु पद्यताम्॥ ४॥**

4. *Neva māṁse na pīvasi neva majjasvāhatam. Avaitu pṛśni śevalaṁ śune jarāyvattave'va jarāyu padyatām.*

The cover of the foetus is not stuck in the flesh, nor in the fat, nor in marrow. Let the thin spotted sheet after birth be out for dogs to eat.

**वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके। वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम्॥ ५॥**

5. *Vi te bhinadmi mehanaṁ vi yoniṁ vi gavīnike. Vi mātaraṁ ca putraṁ ca vi kumāraṁ jarāyu-ṇāva jarāyu padyatām.*

I, physician surgeon, open up your urinary passage, open up the passage of delivery from the womb and separate apart the two parts of the groin. I separate the mother and the baby from the afterbirth. Let the placenta descend.

**यथा वातो यथा मनो यथा पतन्ति पक्षिणः। एवा त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम्॥ ६॥**

6. *Yathā vāto yathā mano yathā patanti pakṣiṇaḥ. Evā tvaṁ daśamāsya sākaṁ jarāyuṇā patāva jarāyu padyatām.*

As the wind blows, as the mind moves, as birds fly, so you, O ten month mature baby, move and come with the placenta. Let the afterbirth descend.

## Kanda 1/Sukta 12 (Lavation of Disease)

***Yakshmanashanam Devata, Bhrgvangira Rshi***

**जरायुजः प्रथम उस्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या। स नो मृडाति तन्व ऋजुगो रुजन्य एकमोजस्त्रेधा विचक्रमे॥ १॥**

1. *Jarāyujaḥ prathama usriyo vṛṣā vātabhrajā stanayanneti vṛṣṭyā. Sa no mṛḍāti tanva ṛjugo rujanya ekamojastredhā vicakrame.*

The first, born of the sheath of life in the dark womb, it goes forward into life, clad in the rays of light, overflowing, wind impelled, thundering with rain, shattering, straight on, the one living force moving three ways. Benevolent power? May it bless our physical existence. Malevolent? May it spare us in body and mind.

Note: This is a mysteriously comprehensive verse in its symbolism. The first one born of 'Jara', life sheath in the womb, has been interpreted as the cosmic spirit born of, i.e., manifested from, the darkness darker than the darkest of the Nasadiya sukta of Rgveda, 10, 129, 3 and Devatmashakti of Shvetashvatara Upanishad 1, 3, Svagunair-nigudha, covered under its own primordial potential. It is also interpreted as the sun manifested from the womb of night at dawn or also appearing from the thick cover of dark clouds. It is also interpreted as the cloud of rain born of wind and vapour electrified by thunder. In continuance of the earlier hymn, it is interpreted as the baby. And later it is also interpreted as natal disease born of exposure to sun, wind and rain. Hence the interpretation of 'mrdati': Benevolent power? Bless us. Malevolent? Spare us.

**अङ्गेअङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम।**
**अङ्क्तान्त्समङ्क्तान्हविषा विधेम यो अग्रभीत्पर्वास्या ग्रभीता ॥ २ ॥**

2. *Aṅgeaṅge śociṣā śiśriyāṇaṁ namasyantastvā haviṣā vidhema. Aṅkāntsamaṅkānhaviṣā vidhema yo agrabhītparvāsyā grabhītā.*

As you pervade every limb with powerful presence, we acknowledge you and offer proper homage. The power which holds every part of the body and all the systems of the body of this child together, we honour, and we present the homage of right order.

**मुञ्च शीर्ष॒क्त्या उ॒त का॒स ए॑नं पर्रुष्परुरावि॒वेशा॒ यो अ॑स्य।**
**यो अ॑भ्र॒जा वा॑त॒जा यश्च॒ शुष्मो॒ वन॒स्पती॑न्त्सचतां॒ पर्व॑तांश्च ॥ ३ ॥**

3. *Muñca śīrṣaktyā uta kāsa enaṁ paruṣparu-rāviveśā yo asya. Yo abhrajā vātajā yaśca śuṣmo vanaspatīntsa-catāṁ parvatāṁśca.*

O physician, cure this child of headache and any other ailment of the brain. Free him from cough and congestion that has affected every limb and every joint of its body. Whatever ailment is caused by the rainy season, or by wind, or by heat and dryness may be cured by resort to nature's greenery, forests and mountains.

**शं मे॒ पर॑स्मै॒ गात्रा॑य॒ शम॒स्त्ववर॑राय मे।**
**शं मे॑ च॒तुर्भ्यो॒ अङ्गे॑भ्य॒ः शर्मस्तु त॒न्वे३॒ मम ॥ ४ ॥**

4. *Śaṁ me parasmai gātrāya śamastvavarāya me. Śaṁ me caturbhyo aṅgebhyaḥ śamastu tanve' mama.*

May there be health and well being for the upper parts of my body system. May there be peace and well being for the lower parts of my body system. May there be good health for all the four parts of my body. May

there be peace, good health and total well being for the whole body, mind and soul of my life system.

## Kanda 1/Sukta 13 (Electric Energy)

***Vidyut Devata, Bhrgvangira Rshi***

**नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे।**
**नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि॥ १॥**

1. *Namaste astu vidyute namaste stanayitnave.*
*Namaste astvaśmane yenā dūḍāśe asyasi.*

O lord omnipotent, homage to you for electric energy, homage to you for thunder energy, homage to you for the energy that strikes like a deadly bolt, and for that which attracts and repels and conducts itself to the targets and into the absorbent materials, and by which you strike at the enemy.

**नमस्ते प्रवतो नपाद्यतस्तपः समूहसि।**
**मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि॥ २॥**

2. *Namaste pravato napādyatastapaḥ samūhasi.*
*Mṛḍayā nastanūbhyo mayastokebhyaskṛdhi.*

Homage to you, electric energy of the fall and flood and to the source whence you collect your power and heat. O centre of the energy and power of existence, be kind to our body's health and bring us peace and well being for our future generations.

**प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृण्मः।**
**विद्म ते धाम परमं गुहा यत्समुद्रे अन्तर्निहितासि नाभिः॥ ३॥**

3. *Pravato napānnama evāstu tubhyaṁ namaste hetaye tapuṣe ca kṛṇmaḥ. Vidma te dhāma paramaṁ guhā yatsamudre antarnihitāsi nābhiḥ.*

Homage to you, energy of the fall and flood, homage to the force of your strike and the heat we create and collect. We know too the highest and ultimate source, the origin, where you lie hidden in the depth of spatial ocean at the centre of the universe whence flows the energy and the very being of existence.

**यां त्वा॑ दे॒वा अस॑ृजन्त॒ विश्व॒ इषुं॑ कृण्वा॒ना अस॑नाय धृ॒ष्णुम्।**
**सा नो॑ मृड वि॒दथे॑ गृणा॒ना तस्यै॑ ते॒ नमो॑ अस्तु देवि ॥ ४ ॥**

4. *Yāṁ tvā devā asṛjanta viśva iṣuṁ kṛṇvānā asanāya dhṛṣṇum. Sā no mṛḍa vidathe gṛṇānā tasyai te namo astu devi.*

O divine energy whom all forces of nature create and divine intellectuals of humanity inculcate, producing inviolable power, arrows like, to shoot at the negative forces in existence in nature and humanity, pray you, praised, honoured and applied, be kind and gracious to us in our battle of life. To you, O divine mother, Shakti, all hail, all homage!

## Kanda 1/Sukta 14 (The Bride)

***Yama Devata, Bhrgvangira Rshi***

**भग॑मस्या॒ वर्च॒ आदि॒ष्यधि॑ वृ॒क्षादि॑व॒ स्रज॑म्।**
**म॒हाबु॑ध्न इव॒ पर्व॑॑तो॒ ज्योक्प॑ितृष्वा॑स्ताम्॥ १ ॥**

1. *Bhagamasyā varca ādiṣyadhi vṛkṣādiva srajam. Mahābudhna iva parvato jyok pitṛṣvāstām.*

I love and honour the beauty, dignity and brilliance of this bride and I declare I accept her for wife as a garland of flowers culled from a spring garden in bloom, and may she, like a mighty mountain broad

and deep at the base, stay firm and live a long long time among my father, mother and seniors of the family.

**ए॒षा ते॑ राजन्क॒न्या᳡ व॒धूर्नि धू॑यतां यम।**
**सा मा॒तुर्ब॑ध्यतां गृ॒हे ऽ थो॒ भ्रातु॒रथो॑ पि॒तुः ॥ २ ॥**

2. *Eṣā te rājankanyā vadhūrni dhūyatāṁ yama. Sā māturbadhyatāṁ gṛhe'tho bhrāturatho pituḥ.*

O brilliant bridegroom dedicated to disciplined family life, this bride is now the wife for you as yama, her husband to lead her home, and may she live bound to her new home of your father, mother and brother, now hers too in the family.

**ए॒षा ते॑ कुल॒पा रा॑ज॒न्तामु॑ ते॒ परि॑ दद्मसि।**
**ज्योक्पि॒तृष्वा॑साता॒ आ शी॒र्ष्णः स॒मोप्या॑त् ॥ ३ ॥**

3. *Eṣā te kulapā rājantāmu te pari dadmasi.*
*Jyok pitṛṣvāsātā ā śīrṣṇaḥ samopyāt.*

O brilliant bridegroom, this bride—we now give her hand unto you as wife—is now a member support of your family. May she live a long life among her new parents and seniors, and may she by her thoughts, words and mind contribute to the peace and well being of your family.

**असि॑तस्य ते॒ ब्रह्म॑णा क॒श्यप॑स्य॒ गय॑स्य च।**
**अ॒न्तः॒को॒शमि॑व जा॒मयो ऽ पि॑ नह्यामि ते॒ भग॑म् ॥ ४ ॥**

4. *Asitasya te brahmaṇā kaśyapasya gayasya ca.*
*Antaḥ kośamiva jāmayo'pi nahyāmi te bhagam.*

By the word and law of the free, all wise, all watching adorable lord of the universe, I bind together

your life and good fortune, dignity and prosperity together, yours, O bride, and yours, O bride groom, and just as women tie up and safeguard the treasure chest of the family, so together you too safeguard the honour and dignity of the family.

## Kanda 1/Sukta 15 (Joint Power)

***Sindhu Devata, Atharva Rshi***

**सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः।**
**इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्ये ण हविषा जुहोमि ॥ १ ॥**

1. *Saṁ saṁ sravantu sindhavaḥ saṁ vātāḥ saṁ patattriṇaḥ. Imaṁ yajñaṁ pradivo me juṣantāṁ saṁsrāvyeṇa haviṣā juhomi.*

Let the streams of water join together, they would flow together as rivers, let currents of wind blow together, and together they blow as storms, let birds fly together, and they fly as bird power in unity. Let brilliant men join this yajna of mine and conduct it together as a joint power, a nation. I perform this yajna with the oblations of liquid ghrta from different streams in unison.

(Diversity and unity are two sides of the same one reality, root and branches of the same one tree. It is the unity of the seed and the root of the tree which bears and holds and sustains the diversity of branches and leaves together, it is not the other way round. In our world, world economy is one yajna, national economies are oblations into the same one world vedi. One world, one economy, no enemy in the same one community of humanity. Dream? Distant? Hence the leading performer calls upon the Pradivah, leading lights of world vision,

to join and conduct the yajna.)

इहैव हवमा यात म इह संस्रावणा उतेमं वर्धयता गिरः।
इहैतु सर्वो यः पशुरस्मिन्तिष्ठतु या रयिः॥ २॥

2. *Ihaiva havamā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā giraḥ. Ihaitu sarvo yaḥ paśurasmintiṣṭhatu yā rayiḥ.*

O people of the world, confluent and cooperative powers all, leading lights of voice and vision, come at my call, join this yajnic world order and develop and raise it to the heights. Let all living beings, all living resources, join it together here itself, let all wealth of the world abide herein itself.

ये नदीनां संस्रवन्त्युत्सासः सदमक्षिताः।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि॥ ३॥

3. *Ye nadīnāṁ saṁsravantyutsāsaḥ sadamakṣitāḥ. Tebhirme sarvaiḥ saṁsrāvairdhanaṁ saṁ srāvayāmasi.*

Whichever abundant and inexhaustible streams of world economy flow together in this world order, by all those confluent streams we jointly augment the growth and dynamic stability of the world community for me, i.e., the one spirit of world order, for ourselves.

ये सर्पिषः संस्रवन्ति क्षीरस्य चोदकस्य च।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि॥ ४॥

4. *Ye sarpiṣaḥ saṁsravanti kṣīrasya codakasya ca. Tebhirme sarvaiḥ saṁsrāvairdhanaṁ saṁ srāvayāmasi.*

Whatever confluent streams of ghrta, milk and

water in the form of world resources, by all those streams we augment and raise the world's wealth together for ourselves.

## Kanda 1/Sukta 16 (Elimination of Thieves)

***Agni, Varuna, Indra, lead Devatah, Chatana Rshi***

**ये ऽमावास्यां३ रात्रिमुदस्थुर्व्राजमत्तिर्णः ।**
**अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥**

1. *Ye māvāsyāṁ'rātrimudasthurvrājamattriṇaḥ.*
*Agnisturīyo yātuhā so asmabhyamadhi bravat.*

Those thieves and robbers who join in gangs and proceed in dark moonless night and attack others to rob them of their wealth are suckers. Let Agni, government power of peace and security, destroyer of evil at the fastest, warn us against these.

**सीसायाध्याह वरुणः सीसायाग्निरुपावति ।**
**सीसं म इन्द्रः प्रायच्छत्तदङ्ग यातुचातनम् ॥ २ ॥**

2. *Sīsāyādhyāha varuṇaḥ sīsāyāgnirupāvati. Sīsaṁ ma indraḥ prāyacchattadaṅga yātu-cātanam.*

Varuna, powers of law and order, speak of the efficiency of lead. By lead, Agni, fire power, protects the people. May Indra, the ruling power, give me the lead for protection. O dear friend, lead is the destroyer of antisocials, thieves and robbers.

**इदं विष्कन्धं सहत इदं बाधते अत्तिर्णः ।**
**अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ ३ ॥**

3. *Idaṁ viṣkandhaṁ sahata idaṁ bādhate attriṇaḥ.*
*Anena viśvā sasahe yā jātāni piśācyāḥ.*

Lead (bullet) challenges and destroys hosts of enemies, it stems, throws off and destroys ogres, by this, man can control and subdue all the demonic forces that arise in society.

**यदि॑ नो॒ गां हंसि॒ यद्यश्वं॒ यदि॒ पूरु॑षम्।**
**तं त्वा॒ सीसे॑न विध्यामो॒ यथा॒ नोऽ सो॒ अवी॑रहा॥ ४॥**

4. *Yadi no gāṁ haṁsi yadyaśvaṁ yadi pūruṣam.*
*Taṁ tvā sīsena vidhyāmo yathā no'so avīrahā.*

If you hurt or kill our cow or horse, and if you kill our fellow human or destroy our man power, we fix you by a lead bullet so that you would cease to be a destroyer of our brave.

## Kanda 1/Sukta 17 (Stop Bleeding)

***Yoshit Devata, Brahma Rshi***

**अ॒मूर्या यन्ति॑ यो॒षितो॑ हि॒रा लोहि॑तवाससः।**
**अ॒भ्रात॑रइव जा॒मय॒स्तिष्ठ॑न्तु हत॒वर्च॑सः॥ १॥**

2. *Amūryā yanti yoṣito hirā lohitavāsasaḥ.*
*Abhrātara iva jāmayastiṣṭhantu hatavarcasaḥ.*

Let those blood vessels which circulate blood in the body stop, having lost their vigour like sisters who have lost their glow for want of their brothers.

**तिष्ठा॑वरे॒ तिष्ठ॑ पर उ॒त त्वं ति॑ष्ठ मध्यमे।**
**क॒नि॒ष्ठि॒का च॒ तिष्ठ॑ति॒ तिष्ठा॒दिद्ध॒मनि॑र्म॒ही॥ २॥**

2. *Tiṣṭhāvare tiṣṭha para uta tvaṁ tiṣṭha madhyame. Kaniṣṭhikā ca tiṣṭhati tiṣṭhādiddhamanirmahī.*

Stop, O lower one. Stop, O upper one. Middle

one, you too stop. The smallest one has stopped. And let the large vessel stop too.

**श॒तस्य॑ ध॒मनी॑नां स॒हस्र॑स्य हि॒राणा॑म्।**
**अस्थु॒रिन्म॑ध्य॒मा इ॒माः सा॒कमन्ता॑ अरंसत ॥ ३ ॥**

3. *Śatasya dhamanīnāṁ sahasrasya hirāṇām.*
*Asthurinmadhyamā imāḥ sākamantā araṁsata.*

Of the hundreds of arteries and thousands of veins, let the middle ones stop, and then at the end let all of them stop together (and when the surgery is done, let all of them resume the flow as normal).

**परि॑ व॒ः सिक॑तावती ध॒नूर्बृ॑ह॒त्य क्रमीत्।**
**तिष्ठ॑ते॒लय॑ता॒ सु क॑म्॥ ४ ॥**

4. *Pari vaḥ sikatāvatī dhanūrbṛhatya kramīt.*
*Tiṣṭhatelayatā su kam.*

Among you and above you is a bow shaped large one, abundant in blood, stopped by presence of sediment. Let all now work at peace (after the treatment).

## Kanda 1/Sukta 18 (Planning and Prosperity)

***Vinayakam Saubhagyam Devata, Dravinoda Rshi***

**निर्ल॑क्ष्म्यं ल॒लाम्यं॑ निरर॑तिं सुवामसि ।**
**अथ॒ या भ॒द्रा तानि॑ नः प्र॒जाया॒ अर॑तिं नयामसि ॥ १ ॥**

1. *Nirlakṣmyaṁ lalāmyaṁ nirarātiṁ suvāmasi. Atha yā bhadrā tāni naḥ prajāyā arātiṁ nayāmasi.*

We uproot poverty, wantonness, malignity and adversity, and we procure all those things which are good for our children and future generations. Thus do we plan and manage our prosperity against adversity.

निरर॑णिं सवि॒ता सा॑विषक्प॒दोर्निर्हस्त॑यो॒र्वरु॑णो मि॒त्रो अ॑र्य॒मा ।
निर॒स्मभ्य॒मनु॑मती॒ ररा॑णा॒ प्रेमां दे॒वा अ॑साविषुः॒ सौभ॑गाय ॥२ ॥

2. *Niraraṇiṁ savitā sāviṣak padornirhastayo-rvaruṇo mitro aryamā. Nirasmabhyamanumatī rarāṇā premāṁ devā asāviṣuḥ saubhagāya.*

May Savita, cosmic creator's natural inspiration and the parents in the home, Varuna, Mitra and Aryama, the teacher and our innate human sense of judgement and discrimination between truth and falsehood and between freedom and responsibility (Varuna), our friends and peer group and our sense of love and friendship with our rational sense of justice and reason (Mitra), and our passion for progress with our sense of purpose, direction and destination for life's values (Aryama), may all these along with Anumati, creative wisdom, and the 'Devas', brilliant and generous divinities of nature and the wise and great people of the world, root out our sloth, negativity and adversity and inspire us with enthusiasm for the achievement of a dynamic peace and balanced prosperity. (This is our prayer as a prelude to planning and prosperity against adversity.)

यत्त॑ आ॒त्मनि॑ त॒न्वां ऽ घो॒रमस्ति॒ यद्वा॒ केशे॑षु प्रति॒चक्ष॑णे वा ।
सर्वं॒ तद्वा॒चाप॑ हन्मो व॒यं दे॒वस्त्वा॑ सवि॒ता सू॑दयतु ॥ ३ ॥

3. *Yatta ātmani tanvāṁ ghoramasti yadvā keśeṣu praticakṣaṇe vā. Sarvaṁ tadvācāpa hanmo vayaṁ devastvā savitā sūdayatu.*

Whatever is forbidding, fearsome and ferocious in your body, mind and soul, or in your head and hair and in your behaviour, all that we transform positively

with our word of divine love and wisdom. O man, we pray, may Lord Savita, giver of life and light of wisdom inspire you and raise you to maturity and perfection for success in life.

**रिश्यपदीं वृषदतीं गोषेधां विधमामुत।**
**विलीढ्यं ∫ललाम्यं१ ता अस्मन्नाशयामसि॥ ४॥**

4. *Riśyapadīṁ vṛṣadatīṁ goṣedhāṁ vidhamāmuta.*
*Vilīḍhyaṁ lalāmyaṁ tā asmannāśayāmasi.*

We remove from our midst offensive movements, arrogance and bullying, violent cursing and swearing, bellow breathing, chattering and flattering, and pretentious delicacy of manners and behaviour. (We care for the manners and behaviour of a civilised society.)

## Kanda 1/Sukta 19 (No Enemies)

***Ishvara Devata, Brahma Rshi***

**मा नो विदन्विव्याधिनो मो अभिव्याधिनो विदन्।**
**आराच्छरव्या ∫अस्मद्विषूचीरिन्द्र पातय॥ १॥**

1. *Mā no vidan vivyādhino mo abhivyādhino vidan.*
*Ārāccharavyā asmadviṣūcīrindra pātaya.*

Deadly enemies must not reach us. Deadly enemies ranged all round must never reach us. Indra, mighty ruler, control, dispose and destroy all those missiles which are directed at us. Cast them away, far from us.

**विष्वञ्चो अस्मच्छरवः पतन्तु ये अस्ता ये चास्या ∫:।**
**दैवीर्मनुष्येषवो ममामित्रान्वि विध्यत॥ २॥**

2. *Viṣvañco asmaccharavaḥ patantu ye astā ye cāsyāḥ. Daivīrmanuṣyeṣavo mamāmitrānvi vidhyata.*

Let all the missiles fall far away from us, those that are shot and those which are directed to be shot at us. Let all the missiles whether manual or mechanical and super human fall upon and fix our enemies.

**यो नः स्वो यो अरणः सजात उत निष्ट्यो यो अस्माँ अभिदा-**
**सति। रुद्रः शरव्य ∫ यैतान्ममामित्रान्वि विध्यतु॥ ३॥**

3. *Yo naḥ svo yo araṇaḥ sajāta uta niṣṭyo yo asmāň abhidāsati. Rudraḥ śaravya yaitānmamā-mitrānvi vidhyatu.*

Whoever that's our own within, or an enemy outside, our own kin or alien that plans to enslave us, let Rudra, terrible commander of our forces, fix and destroy these enemies of ours by the strike of his missiles.

**यः सपत्नो यो ऽ संपत्नो यश्च द्विषञ्छपाति नः।**
**देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम्॥ ४॥**

4. *Yaḥ saptano yo'saptano yaśca dviṣañchapāti naḥ. Devāstaṁ sarve dhūrvantu brahma varma mamāntaram.*

Whoever is our rival, adversary and enemy, and any one who is not an enemy but hates and curses us, let all devas, brilliant sages and intellectuals, reprimand and shake him down. My ultimate strength and defence is within, divine knowledge and vision: Brahma jnana.

## Kanda 1/Sukta 20 (No Enemies)

***Soma, Marutah (1), Mitra-Varuna (2), Varuna (3), Indra (4) Devatah; Atharva Rshi***

**अदा॑रसृद्भवतु देव सोमा॒स्मिन्य॒ज्ञे म॑रुतो मृ॒डता॑ नः । मा नो॑ विददभि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृजि॒ना द्वे॒ष्या॒ या ॥ १ ॥**

1. *Adārasṛdbhavatu deva somāsminyajñe maruto mṛḍatā naḥ. Mā no vidadabhibhā mo aśastirmā no vidad vṛjinā dveṣyā yā.*

None shall violate the dignity and sanctity of our women. O Soma, ruler, lover of peace and commander of power, let Maruts, stormy troops of our defence forces, protect and promote us in this yajnic social order. Let no enemy, no despicable maligner, no wicked man, nor hater approach and touch us in the self-government of the social order.

**यो अ॒द्य सेन्यो॑ व॒धो ऽघा॒यूना॑मुदी॒र॑ते ।**
**यु॒वं तं मि॑त्रावरुणाव॒स्मद्या॑वयत॒ं परि॑ ॥ २ ॥**

2. *Yo adya senyo vadho'ghāyūnāmudīrate.*
*Yuvaṁ taṁ mitrāvaruṇāvasmadyāvayataṁ pari.*

Today the fatal weapon of malignant sin and evil is raised and roars with all its force. O Mitra and Varuna, ruling powers of love and justice, you both ward it off from us.

**इ॒तश्च॒ यद॒मुत॑श्च॒ यद्व॒धं व॑रुण यावय ।**
**वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम् ॥ ३ ॥**

3. *Itaśca yadamutaśca yadvadhaṁ varuṇa yāvaya.*
*Vi mahaccharma yaccha varīyo yāvayā vadham.*

From here and from there, whatever deadly weapon is raised against us, O Varuna, lord supreme of power and justice, that you ward off, and give us peace and happy settlement of great and highest order. Pray ward off the deadly weapon.

शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रसा॒हो अ॑स्तृ॒तः।
न यस्य॑ हन्यते॒ सखा॒ न जी॒यते॑ क॒दा च॒न॥ ४॥

4. *Śāsa itthā mahāň asyamitrasāho astṛtaḥ.*
*Na yasya hanyate sakhā na jīyate kadā cana.*

Indra, ruler supreme, you are so great, destroyer of unfriendly powers and assailants, unconquered and inviolable whose friend and ally is never hurt, never defeated, never destroyed.

## Kanda 1/Sukta 21 (People's Ruler)

***Indra Devata, Atharva Rshi***

स्व॒स्ति॒दा वि॒शां पति॑र्वृ॒त्रहा॑ वि॑मृ॒धो व॒शी।
वृषेन्द्रः॑ पु॒र ए॑तु नः॑ सोम॒पा अ॑भयङ्क॒रः॥ १॥

1. *Svastidā viśāṁ patirvṛtrahā vimṛdho vaśī.*
*Vṛṣendraḥ pura etu naḥ somapā abhayaṅkaraḥ.*

Giver of felicity and well being of life, ruler, protector and promoter of the people, destroyer of evil, darkness and ignorance, shatterer of enemies, controller and manager of all powers and forces of the world, generous and virile Indra, ruler of the world, may, we pray, go forward and, as harbinger of the soma peace and pleasure of life, bless us with freedom from fear in a free and fearless environment.

**वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।**
**अधमं गमया तमो यो अस्माँ अभिदासति ॥ २ ॥**

2. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
*Adhamaṁ gamayā tamo yo asmāṅ abhidāsati.*

O ruler, Indra, destroy our enemies, throw down the warriors of violence and destruction, take down to bottomless darkness all those forces which plan and strike us to enslave us.

**वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।**
**वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ ३ ॥**

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja. Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.*

Indra, destroy the forces of negativity and destruction, eliminate violence, hate and enmity, break the jaws of evil and darkness. O destroyer of darkness and evil, break down the pride and passion of enmity and of the enemies of freedom who subject people to slavery.

**अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।**
**वि महच्छर्म यच्छ वरीयो यावया वधम् ॥ ४ ॥**

4. *Apendra dviṣato mano'pa jijyāsato vadham.*
*Vi mahaccharma yaccha varīyo yāvayā vadham.*

Indra, overcome the plan and mind of the jealous. Throw out the deadly weapon of the violator of life. Give us peace, freedom and felicity of high order and great possibilities. Eliminate the deadly weapon and strike of even the highest calibre of the enemy.

## Kanda 1/Sukta 22 (Heart Trouble and Jaundice)

***Surya Devata, Brahma Rshi***

अनु॒ सूर्य॒मुद॑यतां हृद्द्यो॒तो ह॑रि॒मा च॑ ते ।
गो रोहि॑तस्य॒ वर्णे॑न॒ तेन॑ त्वा॒ परि॑ दध्मसि ॥ १ ॥

1. *Anu sūryamudayatāṁ hṛddyoto harimā ca te.*
*Go rohitasya varṇena tena tvā pari dadhmasi.*

Let your heart trouble and paleness of body (anaemia) go off by the rising sun. We wrap you round with the crimson red of sun rays and feed you on the fruit and flowers of shalmali, the silk-cotton tree (salmalia malabarica).

परि॑ त्वा॒ रोहि॑तै॒र्वर्णै॑र्दी॒र्घायु॒त्वाय॑ दध्मसि ।
यथा॒ ऽयमर॒पा अस॒दथो॒ अह॑रितो॒ भुव॑त् ॥ २ ॥

2. *Pari tvā rohitairvarṇairdīrghāyutvāya dadhmasi. Yathā'yamarapā asadatho aharito bhuvat.*

We treat you with foods, pastes and radiations of crimson red so that you may be free from pallor and heart affliction to live a long healthy life.

या रोहि॑णीर्देव॒त्या॒३॒ गावो॒ या उ॒त रोहि॑णीः ।
रू॒पंरू॑पं॒ वयो॑वय॒स्ताभि॑ष्ट्वा॒ परि॑ दध्मसि ॥ ३ ॥

3. *Yā rohiṇīrdevatyā gāvo yā uta rohiṇīḥ. Rūpaṁ-rūpaṁ vayovayastābhiṣṭvā pari dadhmasi.*

We treat you with the divine rays of the sun which are crimson red, with whatever else also is crimson red, such as milk of crimson red cows, paste of crimson red herbs, of any form and every age.

शुकेषु ते हरिमाणं रोपणाकासु दध्मसि।
अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि॥ ४॥

4. *Śukeṣu te harimāṇaṁ ropaṇākāsu dadhmasi. Atho hāridraveṣu te harimāṇaṁ ni dadhmasi.*

We treat you by removing your paleness by exposure to fresh gardens, fruits and flowers, and soothing and healing salves of acacia, Zizyphus and yellow sandal.

## Kanda 1/Sukta 23 (White Leprosy)

***Vanaspati Devata, Atharva Rshi***

नक्तञ्जातास्योषधे रामे कृष्णे असिक्नि च।
इदं रजनि रजय किलासं पलितं च यत्॥ १॥

1. *Naktañjātāsyoṣadhe rāme kṛṣṇe asikni ca. Idaṁ rajani rajaya kilāsaṁ palitaṁ ca yat.*

O herb, night born you are, energised by the moon. O Rama, Krishna, Asikni, soothing, dark and dusky species of Rajani, Curcuma Longa, cure this white leprosy of the patient and give colour where it has been lost to whiteness.

किलासं च पलितं च निरितो नाशया पृषत्।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय॥ २॥

2. *Kilāsaṁ ca palitaṁ ca nirito nāśayā pṛṣat. Ā tvā svo viśatāṁ varṇaḥ parā śuklāni pātaya.*

The leprotic, the white, the spotted, cure all. Remove the whites so that the original skin colour is restored and the patient is cured.

असितं ते प्रलयनमास्थानमसितं तव।
असिक्न्यस्योषधे निरितो नाशया पृषत्॥ ३॥

3. *Asitaṁ te pralayanamāsthānamasitaṁ tava.*
*Asiknyasyoṣadhe nirito nāśayā pṛṣat.*

Your capacity to dissolve and resolve is unlimited. Your capacity to absorb is unlimited. O Asikni, such you are, remove all the white spots from this patient.

अस्थिजस्य किलासस्य तनूजस्य च यत्त्वचि।
दूष्या कृतस्य ब्रह्मणा लक्ष्म श्वेतमनीनशम्॥ ४॥

4. *Asthijasya kilāsasya tanūjasya ca yattvaci. Dūṣyā kṛtasya brahmaṇā lakṣma śvetamanīnaśam.*

Whatever of leprosy in the skin is born of the bone, in whatever is born of other parts of the body caused by physical imbalance of the system, I cure and eliminate by Brahma according to scientific formula.

Note: Pandit Jayadev in his commentary on this sukta explains in detail the specific herbs covered by the general terms Nakta, Rama, Krishna, Asikni, Rajani and Brahma according to Dhanvantari, famous physician of India and supposed founder of the science of Ayurveda. Correspondingly, Charaka is known to be the surgeon.

## Kanda 1/Sukta 24 (Leprosy Cure)

***Asuri Vanaspati Devata, Brahma Rshi***

सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ।
तदासुरी युधा जिता रूपं चक्रे वनस्पतीन्॥ १॥

1. *Suparṇo jātaḥ prathamastasya tvaṁ pittamāsitha. Tadāsurī yudhā jitā rūpaṁ cakre vanaspatīn.*

First born, first cure, is Suparna, the sun. You, O earth and moon, O Rajani, receive the life energy of the sun. That wonderful life energy, Asuri, received from interaction of the sun, moon and earth through photo synthesis, creates the many forms of herbs and trees.

**आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम्।**
**अनीनशत् किलासं सरूपामकरत्त्वचम्॥ २॥**

2. *Āsurī cakre prathamedaṁ kilāsabheṣajamidaṁ kilāsanāśanam. Anīnaśat kilāsaṁ sarūpāmakarattvacam.*

That wonderful life energy, Asuri, forms and creates this herbal remedy for skin leprosy, this destroyer of skinny white, this Sarupa. It certainly destroys leprosy and makes the skin uniform in colour.

**सरूपा नाम ते माता सरूपो नाम ते पिता।**
**सरूपकृत्त्वमोषधे सा सरूपमिदं कृधि॥ ३॥**

3. *Sarūpā nāma te mātā sarūpo nāma te pitā. Sarūpakṛttvamoṣadhe sā sarūpamidaṁ kṛdhi.*

O herb, Sarupa, the earth, uniform and unifunctional, is your mother. Uniform and unifunctional surely is your father, the sun. You too are uniform and unifunctional in action. As such, make the skin of this patient uniform in colour.

**श्यामा संरूपङ्करणी पृथिव्या अध्युद्भृता।**
**इदमू षु प्र साधय पुना रूपाणि कल्पय॥ ४॥**

4. *Shyāmā sarūpaṅkaraṇī pṛthivyā adhyudbhṛtā.*
*Idamū ṣu pra sādhaya punā rūpāṇi kalpaya.*

Shyama, maker of uniform colour and function of the patient's skin, born and sustained of the earth, cure this patient. Create and re-create the form and colour of the skin, the same uniformly, again and again.

Note: In the Vedic tradition herbs and medicines are not dead materials. They share the same vitality of the cosmic spirit and energy which all of us share. They are a part of the living cosmic organism. Hence the Vaidic physician talks to them as living energy. Secondly, everything from cosmic energy and the sun to a herb and a drug is uniform. Disintegrate presences such as diseases are malfunctions which are results of local imbalances. Hence the remedy is called Sarupa, uniform and unifunctional. The cosmic energy, the sun, the earth, the herbs, you and I, all are Sarupa in the healthy state. When the health is disturbed, the Sarupa medicine restores the 'sarupa', uniformity. Further, Suparna, Asuri, Sarupa, Shyama, Rajani, Savarani, all these are names of herbs in Ayurveda.

## Kanda 1/Sukta 25 (Fever Cure)

***Agni Devata, Bhrgvangira Rshi***

**यद॒ग्निरापो॒ अद॑हत्प्र॒विश्य॒ यत्राक्र॑ण्वन्धर्म॒धृतो॒ नमां॑सि।**
**तत्र॑ त आहुः पर॒मं ज॒नित्रं॑ स नः॑ संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ १॥**

1. *Yadagnirāpo adahatpraviśya yatrākṛṇvandharmadhṛto namāṁsi. Tatra ta āhuḥ paramaṁ janitraṁ sa naḥ saṁvidvānpari vṛṅgdhi takman.*

O Takman, painful fever, where the sustainers of the body, three humors of the body: vata, pitta and cough (wind, bile and phlegm), and seven constituents of physique: rasa or chyle, rakta or blood, mansa or flesh, meda or fat, asthi or bone, majja or marrow and virya or semen, hold their centre in the heart and in the navel and perform their function for the system, there they say is the seat of your origin. There you enter and arise and heat up and burn the fluids of the body system. O knowledgeable physician, uproot and throw out the fever.

**यद्यर्चिर्यदि॒ वा ऽ सि॑ शो॒चिः श॑कल्ये॒षि यदि॑ वा ते ज॒नित्र॑म्।**
**ह्रूडु॒र्नामा॑सि हरितस्य देव॒ स न॑ः संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ २॥**

2. *Yadyarciryadi vā'si śociḥ śakalyeṣi yadi vā te janitram. Hrūḍurnāmāsi haritasya deva sa naḥ saṁvidvānpari vṛṅgdhi takman.*

O fever, whether you are burning as flame of fire, or you are drying and scorching the body, or your presence spreads through every part of the body system with shivers all over, your name is Hrudu, power and fire of fever, malaria, typhoid, cause of pallor and anaemia. Let the knowledgeable physician uproot and throw out the fever from us.

**यदि॑ शो॒को यदि॑ वाभिऽ शो॒को यदि॑ वा॒ राज्ञो॒ वरु॑ण॒स्यासि॑ पु॒त्रः।**
**ह्रूडु॒र्नामा॑सि हरितस्य देव॒ स न॑ः संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ ३॥**

3. *Yadi śoko yadi vābhi'śoko yadi vā rājño varuṇasyāsi putraḥ. Hrūḍurnāmāsi haritasya deva sa naḥ saṁvidvānpari vṛṅgdhi takman.*

O fever, whether you glow as a flame in a part of the body or burn all over intensely with pain, or you are caused by stagnant waters in the realm of Varuna, water element of nature in the body or in the environment, you are Hrudu by name, a version of anaemia, pallor of jaundice. Let the knowledgeable physician uproot and throw you out of the body and the environment.

**नमः शीताय तक्मने नमो रूराय शोचिषे कृणोमि। यो अन्येद्युरुभयद्युरभ्येति तृतीयकाय नमो अस्तु तक्मने॥ ४॥**

4. *Namaḥ śītāya takmane namo rūrāya śociṣe kṛṇomi. Yo anyedyurubhayadyurabhyeti tṛtīya-kāya namo astu takmane.*

Homage of recognition with food and medication for the patient who suffers from fever with cold and shivers, for hrudu, fever with heat and burning, fever which persists every day, which comes on alternate days, which comes on after every two days, or which comes after every three days. Homage and good bye to all of them.

## Kanda 1/Sukta 26 (Peace and Protection)

***Indra and others Devata, Brahma Rshi***

**आरे ३ सावस्मदस्तु हेतिर्देवासो असत्।**
**आरे अश्मा यमस्यथ॥ १॥**

1. *Āre' sāvasmadastu hetirdevāso asat.*
*Āre aśmā yamasyatha.*

O Devas, potent forces of offence and defence, may that attack you launch upon the enemy be far from

us. May that thunderous missile you shoot fall far off from us.

**सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्रराधाः ॥ २ ॥**

2. *Sakhāsāvasmabhyamastu rātiḥ sakhendro bhagaḥ savitā citrarādhāḥ.*

May that generous man be our friend, may Indra, the ruler, Bhaga, nature's and human spirit of prosperity be our friend. May Savita, lord of life and wondrous giver of light, be our friend.

**यूयं नः प्रवतो नपान्मरुतः सूर्यत्वचसः ।**
**शर्म यच्छाथ सप्रथाः ॥ ३ ॥**

3. *Yūyaṁ naḥ pravato napānmarutaḥ sūryatvacasaḥ. Sharma yacchātha saprathāḥ.*

O Maruts, children of energy, mighty warriors, blazing with lustre as the sun, who never suffer a retreat, give us peace and protection of boundless possibilities of progress.

**सुषूदत मृडत मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ ४ ॥**

4. *Suṣūdata mṛḍata mṛḍayā nastanūbhyo mayastokebhyaskṛdhi.*

Guide us aright, lead us to advance, be gracious, bring us peace and settlement for our body, mind and soul, bring us felicity of well being for our people and for our future generations.

## Kanda 1/Sukta 27 (Ruler's Army)

***Indrani Devata, Atharva Rshi***

अमूः पारे पृदाक्व ऽस्त्रिषप्ता निर्जरायवः । तासां जरायुभि-
र्वयमक्ष्या३वपि व्ययामस्यघायोः परिपन्थिनः ॥ १ ॥

1. *Amūḥ pāre pṛdākva striṣaptā nirjarāyavaḥ. Tāsāṁ jarāyubhirvayamakṣyā'vapi vyayāmasyaghāyoḥ paripanthinaḥ.*

Yonder there across on the shore stands the thrice seven army of the deadly enemy in battle array like cobras out of their den. Let us deal with them by the tactics of their own camouflage and shut the eyes and advance of the deadly enemies.

विषूच्येतु कृन्तती पिनाकमिव बिभ्रती ।
विष्वक्पुनर्भुवा मनोऽसमृद्धा अघायवः ॥ २ ॥

2. *Viṣūcyetu kṛntatī pināmiva bibhratī. Viṣvakpunarbhuvā mano'samṛddhā aghāyavaḥ.*

Let the army bearing multidirectional arms go forward, surround them and advance, tearing them down like death itself, scattering the enemy army rallied as well as re-rallied. Let the mind and morale of the evil doers break down to naught.

न बहवः समशकन्नार्भका अभि दाधृषुः ।
वेणोरद्गाइवाभितो ऽसमृद्धा अघायवः ॥ ३ ॥

3. *Na bahavaḥ samaśakannārbhakā abhi dādhṛṣuḥ. Veṇoradgā-ivābhito'samṛddhā aghāyavaḥ.*

Neither the many nor the few of the evil doers like slender sticks of cane are able to challenge us. Their

mind and morale is broken down to naught all round.

प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान्।
इन्द्राण्ये ऽतु प्रथमाजीतामुषिता पुरः ॥ ४ ॥

4. *Pretaṁ pādau pra sphurataṁ vahataṁ pṛṇato gṛhān. Indrāṇye tu prathamājītāmuṣitā puraḥ.*

Let the two columns of the army go forward, quick, fast and shining, take us to the house of the munificent master and ruler. And let the pioneering force, unconquered and unhurt lead us on back home.

## Kanda 1/Sukta 28 (Destroying the Wicked)

***Agni, Yatudhanas Devatah, Chatana Rshi***

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः।
दहन्नप द्वयाविनो यातुधानान्किमीदिनः ॥ १ ॥

1. *Upa prāgāddevo agnī rakṣohāmīvacātanaḥ. Dahannapa dvayāvino yātudhānānkimīdinaḥ.*

Divine Agni, light and fire of nature, is come, destroyer of evil, scare of affliction, burning off and eliminating the double faced deceivers, wicked thieves, and life threatening elements of the atmosphere around.

प्रति दह यातुधानान्प्रति देव किमीदिनः।
प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः ॥ २ ॥

2. *Prati daha yātudhānānprati deva kimīdinaḥ. Pratīcīḥ kṛṣṇavartane saṁ daha yātudhānyaḥ.*

O yajnic fire, light of divine sun, burn up constantly and instantly the infectious afflictions, cancerous germs and life threatening viruses. O fire of

flames reaching into the darkest corners, burn up all the evil destroyers hiding around in the unknown places too.

**या श॒शाप॒ शप॑नेन॒ याघं मू॒रमा॑द॒धे ।**
**या रस॑स्य॒ हर॑णाय जा॒तमा॑रे॒भे तो॒कम॑त्तु॒ सा ॥ ३ ॥**

3. *Yā śaśāpa śapanena yāghaṁ mūramādadhe. Yā rasasya haraṇāya jātamārebhe tokamattu sā.*

Whatever force, enemy, negativity and infection within or from outside, with its own destructive action, has become a curse for us, whatever has planted itself as a fast growing killer disease, or whatever natal disease afflicts our new born baby and consumes its vitality of life, may all that disease, affliction and negativity be self-consuming to cause its own end.

**पु॒त्रम॑त्तु यातुधा॒नीः स्वसा॑रमुत न॒प्त्य॑म्। अधा॑ मि॒थो वि॑के॒श्यो॑३॑ वि घ्न॑तां यातुधा॒न्यो॑३॑ वि तृ॑ह्यन्तामरा॒य्य॑ः ॥ ४ ॥**

4. *Putramattu yātudhānīḥ svasāramuta naptyam. Adhā mitho vikeśyo'vighnatāṁ yātudhānyo' vi tṛhyantāmarāyyaḥ.*

Let the fire and light of yajnic treatment convert the afflictive germs, viruses, negative cells and psychic evils into positivities so that they themselves consume and destroy their by-products, side effects, consequential developments, mutual conflicts and expansions, and thereby may all these afflictions and evils, now consuming and debilitating, be by themselves crushed, destroyed and uprooted.

## Kanda 1/Sukta 29 (Rise of the Rashtra)

***Brahmanaspati Devata, Vasishtha Rshi***

**अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे।**
**तेनास्मान्ब्रह्मणस्पते ऽभि राष्ट्राय वर्धय॥ १॥**

1. *Abhīvartena maṇinā yenendro abhivāvṛdhe.*
*Tenāsmānbrahmaṇaspate'bhi rāṣṭrāya vardhaya.*

O Brahmanaspati, lord of divine vision, master of knowledge and state craft for development, for the rise and progress of the nation and the republic, pray strengthen and raise us with that crystal character, jewel wealth and adamantine strength and will by virtue of which Indra, lord ruler of the world and the spirit of the human nation, rises to glory.

**अभिवृत्य सपत्नानभि या नो अरातयः।**
**अभि पृतन्यन्तं तिष्ठाभि यो नो दुरस्यति॥ २॥**

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*
*Abhi pṛtanyantaṁ tiṣṭhābhi yo no durasyati.*

O Brahmanaspati, ruler and commander of the human nation, having surrounded and cornered the adversaries, selfish exploiters, whoever want to wage war against us, or who hate, envy and want to damage us, break down their force and power, subdue them and rule over them as part of the nation.

**अभि त्वा देवः सविताभि सोमो अवीवृधत्।**
**अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि॥ ३॥**

3. *Abhi tvā devaḥ savitābhi somo avīvṛdhat.*
*Abhi tvā viśvā bhūtānyabhīvarto yathāsasi.*

May the self-refulgent Savita, brilliant sun and the blazing commander of the defence and development forces, Soma, nation's spirit of peace and joy and the economic spirit of security, and all the people and living resources of nature and the mother land, advance and exalt you so that you may rule in a protective and promotive style for all.

**अभीवर्तो अभिभवः सपत्नक्षयणो मणिः।**
**राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे॥ ४॥**

4. *Abhīvarto abhibhavaḥ sapatnakṣayaṇo maṇiḥ. Rāṣṭrāya mahyaṁ badhyatāṁ sapatnebhyaḥ parābhuve.*

This spirit of the exalted nation and this crystal character of the people is the jewel wealth of the republic, superior to all individual constituents, subduer of jealousies and saboteurs and destroyer of the negative forces of adversaries. O Brahmanaspati, visionary high priest of the nation's law, let it be vested in me as the ruling sceptre for the common wealth's progress and for subduing of the adversaries.

**उदसौ सूर्यो अगादुदिदं मामकं वचः।**
**यथाहं शत्रुहोऽसान्यसपत्नः सपत्नहा॥ ५॥**

5. *Udasau sūryo agādudidaṁ māmakaṁ vacaḥ. Yathāhaṁ śatruho'sānyasapatnaḥ sapatnahā.*

As the sun there rises in heaven, so does my word of commitment arise here in the republic, so that with my word and the people's commitment and character I may eliminate enmity, subdue adversarial rivalries and rule with freedom from fear, insecurity and

the onslaughts of enemies.

**स॒प॒त्न॒क्षय॑णो वृषा॒भिरा॑ष्ट्रो विषास॒हिः ।**
**यथा॒हमे॒षां वी॒राणां वि॒राजा॑नि॒ जन॑स्य च ॥ ६ ॥**

6. *Sapatnakṣayaṇo vṛṣābhirāṣṭro viṣāsahiḥ.*
*Yathāhameṣāṁ vīrāṇāṁ virājāni janasya ca.*

Eliminator of rivals and adversaries, strong and magnanimous, I dedicate myself to the nation with peace, patience and courage so that I may rightfully and righteously rule over these brave and brilliant leaders and these people to their hopes and aspirations.

## Kanda 1/Sukta 30 (Health and Full Age)

***Vishvedevah Devata, Atharva Ayushkama Rshi***

**विश्वे॑ देवा॒ वस॑वो॒ रक्ष॑ते॒ममु॒तादि॑त्या जागृ॒त यू॒यम॒स्मिन्।**
**मेमं सना॑भिरु॒त वा॒न्यना॑भि॒र्मेमं प्रापत्पौरु॑षेयो व॒धो यः ॥ १ ॥**

1. *Viśve devā vasavo rakṣatemamutādityā jāgṛta yūyamasmin. Memaṁ sanābhiruta vānyanābhirmemaṁ prāpatpauruṣeyo vadho yaḥ.*

O Vishvedevas, divinities of nature, leading powers of humanity, O Vasus, sustainers of life, protect and promote this man, this leader, this ruler. O Adityas, brilliancies of nature and leading lights of humanity, keep awake and alert in this living system both individual and social. Let no danger or fatal weapon, human or natural, shot by our own people from within or by an alien power, reach and touch him. (The system at the individual level is the human being, and at the social level it is the socio-political organisation, and the person to be protected and promoted is the ruler.)

**ये वो॑ देवाः पि॒तरो॒ ये च॑ पु॒त्राः सचे॑तसो मे शृणु॒तेदमु॒क्तम्।**
**सर्वे॑भ्यो व॒ः परि॑ ददाम्ये॒तं स्व॒स्त्ये ँ नं ज॒रसे॑ वहाथ॥ २॥**

2. *Ye vo devāḥ pitaro ye ca putrāḥ sacetaso me śṛṇutedamuktam. Sarvebhyo vaḥ pari dadāmyetaṁ svastye naṁ jarase vahātha.*

O Devas, divine powers of nature and humanity, noble citizens of the nation, parental seniors and their children of the younger generation, all who are supporters and protectors of the land, be alert and wide awake, and listen carefully to this word of mine: I declare and dedicate this man, this leader, this ruler to you all and commit you all for your common good to support and serve him to the last day of life.

**ये दे॑वा दि॒वि ष्ठ ये पृ॑थि॒व्यां ये अ॒न्तरि॑क्ष॒ ओष॑धीषु**
**प॒शुष्व॒प्स्व॑१॑न्तः। ते कृ॑णुत ज॒रस॒मायु॑र॒स्मै श॒तम॒न्यान्परि॑**
**वृणक्तु मृ॒त्यून्॥ ३॥**

3. *Ye devā divi ṣṭha ye pṛthivyāṁ ye antarikṣa oṣadhīṣu paśuṣvapsvantaḥ. Te kṛṇuta jarasamāyurasmai śatamanyānpari vṛṇaktu mṛtyūn.*

All those, divinities which are in heaven, those on earth and those which are in the middle region, in the herbs, in all living beings, in animals and birds and in the waters, may they all bring him a full and healthy life, and may he dispel and destroy a hundred other deadly wants, problems and deprivations of life for you all.

**येषां प्रया॒जा उ॒त वा॑नुया॒जा हु॒तभा॑गा अहु॒ताद॑श्च दे॒वाः।**
**येषां व॒ः पञ्च॑ प्र॒दिशो॒ विभ॑क्ता॒स्तान्वो॑ अ॒स्मै स॑त्र॒सदः॑**
**कृणोमि॥ ४॥**

4. *Yeṣāṁ prayājā uta vānuyājā hutabhāgā ahutādaśca devāḥ. Yeṣāṁ vaḥ pañca pradiśo vibhaktāstānvo asmai satrasadaḥ kṛṇomi.*

Those among you, O noble divines, who are pioneers of research and innovation in the yajnic development of the nation, those who are yajnic followers of the pioneers, who partake of their share in the national economy of yajnic inputs and consequential fragrance and those who don't, those among you who are organised in five ways of national economy, all such I raise and dedicate to membership of the nation's parliament and other institutions for him.

## Kanda 1/Sukta 31 (Hope and Fulfilment)

***Ashapalah Vastoshpatayah Devata, Brahma Rshi***

आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्॥ १॥

1. *Āśānāmāśāpālebhyaścaturbhyo amṛtebhyaḥ. Idaṁ bhūtasyādhyakṣebhyo vidhema haviṣā vayam.*

Now with havi we do this homage to the four immortal guardians of the four quarters of space who oversee, control and protect all forms of existence.

(The ruler guardians of the quarters of space according to Atharva Veda 3, 27, 1-6 are Agni, Indra, Varuna and Soma of the east, south, west and north, while Vishnu and Brhaspati are guardian rulers of the nether and upper directions. In the case of the human personality as well this same order of divine care is applicable, and these six versions of the power of

Brahma Supreme protect us against hate, enmity and jealousy while they augment our physical, mental and spiritual potential as well.)

**य आशानामाशापालाश्चत्वार स्थन देवाः ।**
**ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोअंहसः ॥ २ ॥**

2. *Ya āśānāmāśāpālāścatvāra sthana devāḥ. Te no nirṛtyāḥ pāśebhyo muñcatāṁhaso-aṁhasaḥ.*

O Devas, who are ruling guardians of the four quarters of space, you release us from the snares of adversity and save us from every form of sin and evil.

**अस्त्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि । य आशानामाशापालस्तुरीयो देवः स नः सुभूतमेह वक्षत् ॥ ३ ॥**

3. *Asrāmastvā haviṣā yajāmyaśloṇastvā ghṛtena juhomi. Ya āśānāmāśāpālasturīyo devaḥ sa naḥ subhūtameha vakṣat.*

O lord transcendent of the fourth estate of the freedom of Moksha, I never tire of serving you with havi. I never give up the divine service with ghrta like a lame man giving up the journey. May the lord transcendent of spiritual freedom, protector and promoter of the regions of space, grant us the honour, excellence and glory of life.

**स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः । विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥ ४ ॥**

4. *Svasti mātra uta pitre no astu svasti gobhyo jagate puruṣebhyaḥ. Viśvaṁ subhūtaṁ suvidatraṁ no astu jyogeva dṛśema sūryam.*

May there be Svasti, felicity of well being, for our mother and father, felicity for our cows, our world and our people. May there be total felicity and prosperity and abundant generosity of the world for us, and let us continue, go on seeing the sun for a long long time.

## Kanda 1/Sukta 32 (Brahma: Life-Universal)

***Dyava-prithivi Devata, Brahma Rshi***

इ॒दं ज॑नासो वि॒दथं॑ म॒हद् ब्रह्म॑ वदिष्यति।
न तत्पृ॑थि॒व्यां नो दि॒वि येन॑ प्रा॒णन्ति॑ वी॒रुधः॑ ॥ १ ॥

1. *Idaṁ janāso vidatha mahad brahma vadiṣyati.*
*Na tatpṛthivyāṁ no divi yena prāṇanti verudhaḥ.*

O seekers, know this. Only the self-realised soul would speak of life's infinite and ultimate reality, the Spirit that is comprehended neither on the earth nor in heaven—the life spirit by which the forms and structures of life evolve and breathe in the expansive universe.

अ॒न्तरि॑क्ष आसां॒ स्थाम॑ श्रान्त॒सदा॑मिव।
आ॒स्थान॑म॒स्य भू॒तस्य॑ वि॒दुष्टद्वे॒धसो॒ न वा॑ ॥ २ ॥

2. *Antarikṣa āsāṁ sthāma śrāntasadāmiva.*
*Āsthānamasya bhūtasya viduṣṭadvedhaso na vā.*

The main stay of these living forms is in infinite Space like the station of satiated self-realised souls. That home of this world of existence, they know who know, and may be they too don't - which, again, only they know, we don't. (Compare Rgveda 10, 129, 7.)

यद्रोद॑सी॒ रेज॑माने॒ भूमि॑श्च नि॒रत॑क्षतम्।
आ॒र्द्रं तद॒द्य स॑र्व॒दा स॑मु॒द्रस्ये॑व स्रो॒त्याः ॥ ३ ॥

3. *Yadrodasī rejamāne bhūmiśca niratakṣatam.*
*Ārdraṁ tadadya sarvadā samudrasyeva srotyāḥ.*

The living fluid vitality which the dynamic heaven and earth and the firmament created and create is the same today which has ever been flowing from the universal Spirit like the streams of water and waves of the sea.

**विश्वमन्यामभीवार तदन्यस्यामधि श्रितम्।**
**दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः॥ ४॥**

4. *Viśvamanyāmabhīvāra tadanyasyāmadhi śritam.*
*Dive ca viśvavdase pṛthivyai cākaraṁ namaḥ.*

I know the universal presiding presence all pervasive in the other, its power and vitality, immanent in Prakrti and transcending it. I offer homage and obeisance to heaven, to earth and to lord omniscient and presiding power of the universe.

## Kanda 1/Sukta 33 (for Peace)

***Apah Devata, Shantati Rshi***

**हिरण्यवर्णाः शुचयः पावका यासु जातः सविता यास्वग्निः।**
**या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु॥ १॥**

1. *Hiraṇyavarṇāḥ śucayaḥ pāvakā yāsu jātaḥ savitā yāsvagniḥ. Yā agniṁ garbhaṁ dadhire suvarṇāstā na āpaḥ śaṁ syonā bhavantu.*

The golden hued, pure and purifying primeval waters, original plastic material of existential forms, wherein manifested Savita, divine creative will, and Agni, basic vitality of life, and which, like the womb of

nature, held within the vital heat that sustains life, may, we pray, be beatific, peaceful and blissful for us.

(In relation to Apah, reference may be made to 'Samudro' arnavah' of Rgveda 1, 190, 1, and 'Salilam' of Rgveda 1, 129, 3, Shatapatha Brahmana 7, 5, 2, 18, and Taittiriya Brahmana 1, 1, 3, 5.)

**यासां॑ राजा॒ वरु॑णो॒ याति॒ मध्ये॑ स॒त्यानृ॑ते अव॒पश्य॒ञ्ज-**
**ना॑नाम्। या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒ आप॒ः शं स्यो॒ना**
**भ॑वन्तु॥ २॥**

2. *Yāsāṁ rājā varuṇo yāti madhye satyānṛte avapaśyaṇjanānām. Yā agniṁ garbhaṁ dadhire suvarṇāstā na āpaḥ śaṁ syonā bhavantu.*

In the midst of primeval waters pervades Varuna, supreme lord of judgement who watches the truth and untruth of the life of human souls emerging into their next round of existence. The waters hold within themselves the vital heat that makes life possible and sustains it. May these waters of golden hue be full of peace, grace and bliss for us.

**यासां॑ दे॒वा दि॒वि कृ॒ण्वन्ति॑ भ॒क्षं या अ॒न्तरि॑क्षे॒ बहु॒धा**
**भव॑न्ति। या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒ आप॒ः शं**
**स्यो॒ना भ॑वन्तु॥ ३॥**

3. *Yāsāṁ devā divi kṛṇvanti bhakṣaṁ yā antarikṣe bahudhā bhavanti. Yā agniṁ garbhaṁ dadhire suvarṇāstā na āpaḥ śaṁ syonā bhavantu.*

May the primeval waters of golden hue which evolve into many forms in space, in which the potential forms of divine existence find their food for growth, and which, like a womb, hold within them the vital heat

of life, be full of peace, grace and bliss for us.

**शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे। घृतश्चुतः शुचयो याः पावकास्ता न आपः शं स्योना भवन्तु॥ ४॥**

4. *Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa spṛśata tvacaṁ me. Ghṛtaścutaḥ śucayo yāḥ pāvakāstā na āpaḥ śaṁ syonā bhavantu.*

May these waters with immanent divinity look at me with a blissful eye. May they touch the form and complexion of my body with the softness of love. Overflowing with the ghrta of kindness and grace, pure and purifying, may they be full of peace, bliss and divine grace for us.

## Kanda 1/Sukta 34 (Life's Honey)

***Madhu Vanaspatih Devata, Atharva Rshi***

**इयं वीरुन्मधुजाता मधुना त्वा खनामसि।**
**मधोरधि प्रजातासि सा नो मधुमतस्कृधि॥ १॥**

1. *Iyaṁ vīrunmadhujātā madhunā tvā khanāmasi.*
*Madhoradhi prajātāsi sā no madhumataskṛdhi.*

This herb is born of the honey sweets of earth. O sweet herb, we take you up with the honey sweet of love and gratitude. You are grown and matured by the honeyed efficacy of life and nature's evolution. Such as you are, pray sweeten our life with the honey sweet of joy and graces of culture.

(Honey, Madhu, has been interpreted as metaphor of the sweetness of existence in life, knowledge, divine awareness, indeed the soul itself. All

verses of this hymn can be interpreted in this perspective. Reference may also be made to Brihadaranyakopanishad 2, 5, in which it is said that this earth and all her creatures, the waters, heat and light, wind and all other kinds of energy, the sun, the quarters of space, the moon, thunder and lightning, clouds and the sky, all space, Dharma, truth, humanity the soul and the cosmic soul, all is the honeyed expression and manifestation of divinity. And this knowledge, madhu vidya, was given by the sage Dadhyang of the Atharva tradition.)

**जि॒ह्वाया॒ अग्रे॒ मधु॑ मे जिह्वामू॒ले म॒धूल॑कम्।**
**ममेद॑ह॒ क्र॒ता॒वसो॒ मम॑ चि॒त्तमु॒पाय॑सि॥ २॥**

2. *Jihvāyā agre madhu me jihvāmūle madhūlakam.*
*Mamedaha kratāvaso mama cittamupāyasi.*

Let there be honey sweetness at the tip of my tongue. Let there be honey sweetness at the root of my tongue. O honey sweetness of divinity, always stay in my thought and will in action, and ever abide at the depth of my mind and soul.

**मधु॑मन्मे नि॒क्रम॑णं॒ मधु॑मन्मे प॒राय॑णम्।**
**वा॒चा व॑दामि॒ मधु॑मद्भूयासं॒ मधु॑सन्दृशः॥ ३॥**

3. *Madhumanme nikramaṇaṁ madhumanme parāyaṇam. Vācā vadāmi madhumadbhūyāsaṁ madhu-sandṛśaḥ.*

Let my coming, going forth and going out be full of honey sweetness. Let my final exit and ultimate resort be full of honey sweet Ananda. Let me speak and express the honey sweets of love and reverence with

my words, and let me share the honey sweets of divinity in my vision and response to life's experience.

**मधोरस्मि मधुतरो मदुघान्मधुमत्तरः ।**
**मामित्किल त्वं वनाः शाखां मधुमतीमिव ॥ ४ ॥**

4. *Madhorasmi madhutaro madughānmadhumattaraḥ. Māmitkila tvaṁ vanāḥ śākhāṁ madhumatīmiva.*

I am sweeter than honey itself, sweeter than the treasure holds of honey in plants and man. O man, O sage, O divine, O love, accept me, O life, like a lovely branch bearing the honey suckle.

**परि त्वा परितत्नुनेक्षुणागामविद्विषे ।**
**यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ५ ॥**

5. *Pari tvā paritatnunekṣuṇāgāmavidviṣe.*
*Yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

O love, O honeyed sweetness of life, with open expanding arms of honey sweets of love and faith I come to embrace you never to allow jealousy, bitterness or enmity to come in and vitiate our love so that you too ever abide with me in love and never forsake me.

## Kanda 1/Sukta 35 (Health, Efficiency and Long Age)

***Hiranyam, Indragni, Vishvedevah Devatah, Atharva Ayushkama Rshi***

**यदाबध्नन्दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।**
**तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय ॥ १ ॥**

1. *Yadābadhnandākṣāyaṇā hiraṇyaṁ śatānīkāya sumanasyamānāḥ. Tatte badhnāmyāyuṣe varcase balāya dīrghāyu-tvāya śataśāradāya.*

That golden glowing discipline of life which the sages of holy life and enlightened mind hold, observe and prescribe for a life of hundredfold efficiency, I confer on you with commitment for a full age of hundred years of good health, strength of body and mind, honour and lustre.

**नैनं॒ रक्षां॑सि॒ न पिं॒शा॒चाः स॑हन्ते दे॒वा॒नामोजः॑ प्रथम॒जं ह्ये३॒तत्। यो बिभ॑र्ति दाक्षाय॒णं हिर॑ण्यं॒ स जी॒वेषु॑ कृणुते दी॒र्घमायु॑ः॥ २॥**

2. *Nainaṁ rakṣāṁsi na piśācāḥ sahante devānāmojaḥ prathamajaṁ hye'tat. Yo bibharti dākṣāyaṇaṁ hiraṇyaṁ sa jīveṣu kṛṇute dīrghamāyuḥ.*

That golden glow of discipline, demons and ogres cannot violate, nor can they challenge it. It is the splendour of divines, first born of Mother Nature. One who commands this golden discipline of life and living with efficiency and success lives a long life among humanity.

**अ॒पां तेजो॒ ज्योति॒रोजो॒ बलं॑ च॒ वन॒स्पती॑नामु॒त वी॒र्या॑ ण्णि। इन्द्र॑इवेन्द्रि॒याण्यधि॑ धारयामो अ॒स्मिन्तद्दक्ष॑माणो बिभर॒द्धिर॑ण्यम्॥ ३॥**

3. *Apāṁ tejo jyotirojo balaṁ ca vanaspatīnāmuta vīryā ṇi. Indra-ivendriyāṇyadhi dhārayāmo asmintaddakṣamāṇo bibharaddhiraṇyam.*

Just as Indra, the soul, bears and commands the

senses and mind with self-control, so do we help this young man to bear and preserve the glow of nature's fluid energies, light of life and vigour and vitality of all the herbal essences since he conscientiously holds on to the golden discipline of continence in daily living.

**समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि।**
**इन्द्राग्नी विश्वे देवास्ते ऽनु मन्यन्तामहृणीयमानाः ॥ ४ ॥**

4. *Samānāṁ māsāmṛtubhiṣṭvā vayaṁ saṁvatsarasya payasā piparmi. Indrāgnī viśve devāste' nu manyantāmahṛṇīyamānāḥ.*

We strengthen you toward completion of your personality with the vigour and vitality of life and nature over months and years season by season. May Indra, Agni and all the divinities of nature and humanity be favourable to you without reserve or hesitation.

**॥ इति प्रथमं काण्डम् ॥**

# KANDA-2

## Kanda 2/Sukta 1 (The Supreme Abode)

***Brahma, Atma Devata, Vena Rshi***

**वेनस्तत्पश्यत्परमं गुहा यद्यत्र विश्वं भवत्येकरूपम्।**
**इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्य ऋषत व्राः ॥ १ ॥**

1. *Venastatpaśyatparamaṁ guhā yadyatra viśvaṁ bhavatyekarūpam.*
*Idaṁ pṛśniraduhajjāyamānāḥ svarvido abhya nūṣata vrāḥ.*

The wise visionary realises, directly sees with the inward eye, that supreme mystery which is the centre wherein this entire universo of diversity becomes one reality of indistinguishable homageneous form as Prakrti. This world of wondrous variety, variable Prakrti receives from that centrality as the forms arise through evolution. The sages who know the supreme blissful reality dedicate themselves to It as they arise in awareness and celebrate It in words of exaltation. That's their highest act of choice.

**प्र तद्वोचेदमृतस्य विद्वान् गन्धर्वो धामं परमं गुहा यत्।**
**त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्पितासत् ॥ २ ॥**

2. *Pra tadvocedamṛtasya vidvān gandharvo dhāma paramaṁ guhā yat. Trīṇi padāni nihitā guhāsya yastāni veda sa pituṣpitāsat.*

Of that highest One mystery which is the

ultimate centre of diversity, only that noble sagely scholar of immortal vision would speak who commands the language of that immortal vision and reality. Three are the stages of the manifestation of this mysterious One into existence: Creation, evolution and sustenance, and dissolution. Three are the stages of existential awareness: knowledge of discrete objects, the underlying physical laws, and the one immanent spirit of it all. Three are the stages of the evolution of inner awareness: Dharma, Dhyana and Samadhi. One who knows these three is the preceptor senior of those who claim to know.

**स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा। यो देवानां नामध एक एव तं सम्प्रश्नं भुवना यन्ति सर्वा॥ ३॥**

3. *Sa naḥ pitā janitā sa uta bandhurdhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadha eka eva taṁ sampraśnaṁ bhuvanā yanti sarvā.*

That One is our father, generator and our brother. He knows and pervades all the worlds of the universe in existence. He alone as One comprehends the names and functions of all the divinities. He alone is the ultimate object of all research, enquiries and meditation. And all worlds of existence and all questions about the worlds of existence converge and centre into Him.

**परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य।**
**वाचमिव वक्तरि भुवनेष्ठा धास्युरेष नन्वेꣳषो अग्निः॥ ४॥**

4. *Pari dyāvāpṛthivī sadya āyamupātiṣṭhe prathamajāmṛtasya. Vācamiva vaktari bhuvaneṣṭhā dhāsyureṣa nanveṣo agniḥ.*

I have gone round heaven and earth (in meditation and in the cycle of existence), and now I have come to stay by the first self-manifested of the order of creative evolution, that is, Hiranyagarbha, soul of the golden blue-print of the universe, who, like the Word existing at the heart of the speaker, abides all round and at the centre of the universe. This is the spirit, the light, the loving sustainer of existence, all pervasive Agni.

**परि॒ विश्वा॒ भुव॑नान्यायमृ॒तस्य॒ तन्तुं॒ वित॑तं दृ॒शे कम्।**
**यत्र॑ दे॒वा अ॒मृत॑मानशा॒नाः स॑मा॒ने योना॒वध्यैर॑यन्त॥ ५॥**

5. *Pari viśvā bhuvanānyāyamṛtasya tantuṁ vitataṁ dṛśe kam. Yatra devā amṛtamānaśānāḥ samāne yonāva-dhyairayanta.*

I have gone round all worlds and regions of the universe in order to see the universal spirit of the order of existence running like the thread of the rosary holding the beads together, the spirit of the web of existence which divine sages reach, where they enjoy the immortal nectar of bliss and abide in an invariable imperishable state of divine being.

## Kanda 2/Sukta 2 (Lord Supreme)

***Gandharva Apsarasa Devata, Matrnama Rshi***

**दि॒व्यो ग॑न्ध॒र्वो भुव॑नस्य॒ यस्पति॒रेक॑ ए॒व न॑म॒स्यो ऽ वि॒क्ष्वी-ड्यः॑। तं त्वा॑ यौमि॒ ब्रह्म॑णा दिव्य देव॒ नम॑स्ते अस्तु दि॒वि ते॑ स॒धस्थ॑म्॥ १॥**

1. *Divyo gandharvo bhuvanasya yaspatireka eva namasyo vikṣvīdyaḥ. Taṁ tvā yaumi brahmaṇā divya deva namaste astu divi te sadhastham.*

Self-refulgent, heavenly lord sustainer of the dynamic universe of stars, planets and satellites in space and of the divine voice of knowledge reverberating in space, sole and absolute master ruler and controller of the world of his creation with love and justice, is the only one supreme lord, Parameshvara, worthy of worship and homage of adoration for people. O lord of cosmic light and infinite kindness, I come to you by the divine voice of Veda and the yogaic path of spiritual illumination. Homage and obeisance to you with total surrender. Your presence shines and is reached in the heaven of inner consciousness and the cosmic regions of divine refulgence.

**दि॒वि स्पृ॒ष्टो य॑ज॒तः सूर्य॑स्त्वगवया॒ता हर॑सो॒ दैव्य॑स्य। मृ॒डा-द्गन्ध॒र्वो भुव॑नस्य॒ यस्पति॒रेक॑ ए॒व न॑म॒स्य॑ ऽः सु॒शेवा॑ः ॥ २ ॥**

2. *Divi spṛṣṭo yajataḥ sūryatvagavayātā haraso daivyasya. Mṛḍādgandharvo bhuvanasya yaspatireka eva namasyaḥ suśevāḥ.*

Reached and realised in the regions of divine light, inner in the consciousness and outer in the cosmos, the lord adorable, self-refulgent with light of the suns, exceeds and overwhelms the light and force of the heavenly stars. May Gandharva, lord sustainer of the earth, light of the suns and the Vedic voice, we pray, be kind and gracious to us. He alone is lord sustainer of the universe as father and protector, and He alone as lord supreme is to be worshipped with homage of adoration, prayer and service with yajna.

**अ॒न॒व॒द्याभि॒ः सम॑ु जग्म आभिरप्स॒रास्वपि॑ गन्ध॒र्व आ॑सीत्। स॒मु॒द्र आ॑सा॒ं सद॑नं म आहु॒र्यत॑ः स॒द्य आ च॒ परा॑ च॒ यन्ति॑ ॥ ३ ॥**

3. *Anavadyābhiḥ samu jagma ābhirapsarāsvapi gandharva āsīt. Samudra āsāṁ sadanaṁ ma āhuryataḥ sadya ā ca parā ca yanti.*

The Lord sustainer of stars and planets of the universe is immanent in the pranic energies of nature and pervades all these irreproachable forces that move in the dynamic forms of existence. Sages tell me that their home and operation is in the oceans and in the waves of energy in space, and they always continue moving in and out and thus they maintain the dynamics of life in nature as well as in humanity.

**अभ्रि॑ये दिद्यु॒न्नक्ष॑त्रिये॒ या वि॒श्वाव॑सुं गन्ध॒र्वं सच॑ध्वे।**
**ताभ्यो॑ वो देवी॒र्नम॒ इत्कृ॑णोमि॥ ४॥**

4. *Abhriye didyunnakṣatriye yā viśvāvasuṁ gandharvaṁ sacadhve. Tābhyo vo devīrnama itkṛṇomi.*

O divine energies moving with the clouds, thundering in lightning, radiant in stars, who serve the all pervasive sustainer of stars and planets, cosmic voice and entire humanity, I offer this homage of adoration to you as manifestations of divinity.

**याः क्ल॒न्दास्तमि॑षीचयो॒ ऽ क्षका॑मा मनो॒मुहः॑।**
**ताभ्यो॑ गन्ध॒र्वप॑त्नीभ्यो ऽ प्स॒राभ्यो॑ ऽ कर॑ं॒ नमः॑॥ ५॥**

5. *Yāḥ klandāstamiṣīcayo'kṣakāmā manomuhaḥ. Tābhyo gandharvapatnībhyo'psarābhyo'karaṁ namaḥ.*

To Apsaras, angelic vibrations of divine manifestation in nature's currents of pranic energies sustained by the concurrent presence of Gandharva, lord

sustainer of the universe, manifestations loud and bold, satisfying, fulfilling, mind blowing, I offer homage of adoration.

## Kanda 2/Sukta 3 (Health and Healing)

***Bhaishajyam, Age, Dhanvantari Devata, Angirah Rshi***

**अदो यदवधावत्यवत्कमधि पर्वतात् ।**
**तत्ते कृणोमि भेषजं सुभेषजं यथासंसि ॥ १ ॥**

1. *Ado yadavadhāvatyavatkamadhi parvatāt.*
*Tatte kṛṇomi bheṣjaṁ subheṣajaṁ yathāsasi.*

That which showers from the cloud and streams down from the mountain to the valley as a sanative, I make into a medicine for you since it is a sanative essentially in quality.

**आदङ्गा कुविदङ्गा शतं या भेषजानि ते ।**
**तेषामसि त्वमुत्तममनासरावमरोगणम् ॥ २ ॥**

2. *Ādaṅgā kuvidaṅgā śataṁ yā bheṣajāni te.*
*Teṣāmasi tvamuttamamanāsrāvamarogaṇam.*

Dear valued shower, dear valued herb, of the hundreds of sanatives, you are the best, most efficacious. You are the sure cure for ailments, you are the cure for the morbid flow.

**नीचैः खनन्त्यसुरा अरुस्राणमिदं महत् ।**
**तदासरावस्य भेषजं तदु रोगमनीनशत् ॥ ३ ॥**

3. *Nīcaiḥ khanantyasurā arusrāṇamidaṁ mahat.*
*Tadāsrāvasya bheṣajaṁ tadu rogamanīnaśat.*

Efficient physicians dig out the herbal medicine

from the valleys down. The herb stops the flow and fills up this morbid wound. This is the sure cure for the ailment, this destroys the disease.

**उ॒प॒जीका॒ उद्भ॑रन्ति समु॒द्रादधि॑ भेष॒जम्।**
**तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॒ रोग॑मशीशमत्॥ ४॥**

4. *Upajīkā udbharanti samudrādadhi bheṣajam.*
*Tadāsrāvasya bheṣajaṁ tadu rogamaśīśamat.*

Sea weeds collect up on the sea. That is the cure for morbid flow, and that relieves and removes the disease.

**अ॒रु॒स्त्राण॑मि॒दं म॒हत्पृ॑थि॒व्या अध्युद्भृ॑तम्।**
**तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॒ रोग॑मनीनशत्॥ ५॥**

5. *Arusrāṇamidaṁ mahatpṛthivyā adhyudbhṛtam.*
*Tadāsrāvasya bheṣajaṁ tadu rogamanīnaśat.*

To cure this chronic sore this great medicine dug out of the earth is a sure cure of the morbid flow and it destroys the disease upto the root.

**शं नो॑ भवन्त्व॒प ओष॑धयः शि॒वाः। इन्द्र॑स्य॒ वज्रो॒ अप॑ हन्तु र॒क्षस॑ आ॒राद्विसृ॑ष्टा॒ इष॑वः पतन्तु र॒क्षसा॑म्॥ ६॥**

6. *Śaṁ no bhavantvapa oṣadhayaḥ śivāḥ. Indrasya vajro apa hantu rakṣasa ārādvisṛṣṭā iṣavaḥ patantu rakṣasām.*

May the waters be full of peace and well being of health for us. May the herbs be good and efficacious for us. Let the thunderbolt of Indra, electric force, destroy the demons of diseases and epidemics. May the arrow like rays of the sun shot from the far off solar

distances fall upon the germs and destroy the rogues.

## Kanda 2/Sukta 4 (Jangida Mani)

***Jangida, Chandrama Devata, Atharva Rshi***

दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ १ ॥

1. *Dīrghāyutvāya bṛhate raṇāyāriṣyanto dakṣamāṇāḥ sadaiva. Maṇiṁ viṣkandhadūṣaṇaṁ jaṅgiḍaṁ vibhṛmo vayam.*

For a long healthy life and victory in the great struggle for successful living, we progressively rising without hurting any one wear and bear the Jangida jewel treated with vishkandha to counter the poisons of ill health silently working all over the body system (such as jambha, vishara and vishkandha).

जङ्गिडो जम्भाद्विशराद्विष्कन्धादभिशोचनात्।
मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥ २ ॥

2. *Jaṅgiḍo jambhādviśarādviṣkandhādabhiśocanāt. Maṇiḥ sahasravīryaḥ pari ṇaḥ pātu viśvataḥ.*

May the Jangida jewel of a thousand efficacies protect us from jambha, vishara, vishkandha and abhishochana (diseases which weaken, lacerate, waste away and break down the vitality and resistance of the body) and may it promote our health and vitality in every way all round.

अयं विष्कन्धं सहतेऽयं बाधते अत्रिणः।
अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः ॥ ३ ॥

3. *Ayaṁ viṣkandhaṁ sahate'yaṁ bādhate attriṇaḥ.*
*Ayaṁ no viśvabheṣajo jaṅgiḍaḥ pātvaṁhasaḥ.*

This jangida mani challenges and eliminates vishkanadha. It wards off all those ailments which eat up the vitalities of the system. It is a panacea for health against all disease. Worn and borne, may it protect us against all evil.

**देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।**
**विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे॥ ४॥**

4. *Devairdattena maṇinā jaṅgiḍena mayobhuvā.*
*Viṣkandhaṁ sarvā rakṣāṁsi vyāyāme sahāmahe.*

By the refreshing and rejuvenating jangida sanative jewel gift given by the divinities of nature and nobilities of humanity, we face, challenge and subdue poisonous ill-health and all negative and destructive germs, bacteria, viruses and psychic and physical disorders in our struggle for health and well-being against disease.

**शणश्च मा जङ्गिडश्च विष्कन्धादभि रक्षताम्।**
**अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः॥ ५॥**

5. *Śaṇaśca mā jaṅgiḍaśca viṣkandhādabhi rakṣatām. Araṇyādanya ābhṛtaḥ kṛṣyā anyo rasebhyaḥ.*

May shana, hemp, and jangida protect me against vishkandha, poisonous ill health that wastes away the vitality of health. One of them, jangida, is got from the forest, and the other, shana, is obtained from the sap of herbs grown in botanical gardens.

कृत्यादूषिरयं मणिरथो अरातिदूषिः ।
अथो सहस्वान् जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ६ ॥

6. *Kṛtyādūṣirayaṁ maṇiratho arātidūṣiḥ.*
*Atho sahasvān jaṅgiḍaḥ pra ṇa āyūṁṣi tāriṣat.*

This jangida mani destroys the ill effects of our sins of omission and our sins of commission, that is, from ailments caused by the mistakes we make knowingly and the mistakes we happen to make unconsciously. By itself it is challenging and resistant against evil and disease whatever the cause of the disease. May jangida help us cross over the seas of trouble to good health and a long age of fulfilment.

## Kanda 2/Sukta 5 (The Ruler)

***Indra Devata, Bhrgu Atharvana Rshi***

इन्द्र जुषस्व प्र वहा याहि शूर हरिभ्याम् ।
पिबा सुतस्य मतेरिह मधोश्चकानश्चारुर्मदाय ॥ १ ॥

1. *Indra juṣasva pra vahā yāhi śūra haribhyām. Pibā sutasya materiha madhoścakāna-ścārurmadāya.*

Indra, mighty ruler, be happy, feel exalted, go forward, brave hero, and come victorious by your mighty forces of the state which draw your chariot of governance. Drink of the soma of victory and celebration extracted and distilled by the wise, tasting the honey sweets of beauty and grace of the social order to full satisfaction for the joy of the people.

इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न ।
अस्य सुतस्य स्वर्णोप त्वा मदाः सुवाचो अगुः ॥ २ ॥

2. *Indra jaṭharaṁ navyo na pṛṇasva madhordivo na. Asya sutasya svarṇopa tvā madāḥ suvāco aguḥ.*

Indra, exalted leader, like a true celebrated ruler fill the treasures of the state with honey sweet assets of wealth and honour like the heavens full of light, and then may the joyous pleasures and prosperity of the happy, self-fulfilled nation with their songs of celebration reach you as their prayers and adorations reach the regions of heavenly light.

**इन्द्रꣳस्तुराषाण्मित्रो॑ वृ॒त्रं यो ज॒घान॑ य॒तीर्न।**
**बि॒भेद॑ व॒लं भृगु॒र्न स॑सह॒े शत्रू॒न्मद॒े सोम॑स्य ॥ ३ ॥**

3. *Indrasturāṣāṇmitro vṛtraṁ yo jaghāna yatīrna. Bibheda valaṁ bhṛgurna sasahe śatrūnmade somasya.*

Like a self-controlled aspiring leader, Indra is a friend and instant subduer who destroys mighty clouds of darkness with his self-refulgence, breaks through the ranks of the enemy, shatters hostile forces like a gust of scorching wind, and in the peaceable joy and exaltation of the nation's power and prosperity overthrows the enemies of the people.

**आ त्वा॑ विशन्तु सु॒तास॑ इन्द्र पृ॒णस्व॑ कु॒क्षी वि॒द्धि शꣳक्र धि॒येह्या न॑ः । श्रु॒धी हव॒ं गिरो॑ मे जुष॒स्वेन्द्र॑ स्व॒युग्भि॒र्मत्स्वे॒ह म॒हे रणा॑य ॥ ४ ॥**

4. *Ā tvā viśantu sutāsa indra pṛṇasva kukṣī viḍḍhi śakra dhiyehyā naḥ. Śrudhī havaṁ giro me juṣasvendra svayugbhirmatsveha mahe raṇāya.*

Indra, let the maturest wealth of homage distilled

and offered reach you. Fill the treasures of the state full to their capacity. O mighty leader of performance, carry on the governance and come to us here, be with us with your best of thoughts and actions. Listen and respond to our call of invocation. Listen to my words of prayer, accept and approve. Come here with the cooperative best of your friends and carry on the ruling process for the social order and its glory.

**इन्द्रस्य नु प्रा वोचं वीर्या ऽणि यानि चकार प्रथमानि वज्री ।**
**अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ ५ ॥**

5. *Indrasya nu prā vocaṁ vīryāṇi yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinatparvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt of justice and dispensation, refulgent ruler, exploits which he, like the sun, performs with the shooting rays of his light of glory. He breaks down the clouds of darkness, want and evil, releases the waters and opens the paths of streams of mountains and the channels of social energy. (The ruler breaks down the enemies holding up the energies of the nation for movement, releases the energies and resources of the nation and carves out the paths of progress.)

**अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ऽ ततक्ष ।**
**वाश्राइव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ ६ ॥**

6. *Ahannahiṁ parvate śiśriyāṇaṁ tvaṣṭāsmai vajraṁ svaryaṁ tatakṣa. Vāśrāiva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of the shooting rays of glory, breaks the clouds of life resting in the firmament and the mountain. Tvashta, divine creative power making fine forms and subtle energies, creates the whizzing catalytic power for him as his shooting rays against the cloud. And like mother cows eager for the calves rushing to the stalls, creative, life-giving waters instantly rush over the land to the sea.

**वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य।**
**आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम्॥ ७॥**

7. *Vṛṣāyamāṇo avṛṇīta somaṁ trikadrukeṣvapibatsutasya. Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām.*

Indra, generous lord of showers, receives and internalises the vital essences present in three regions of the universe, heaven, earth and sky. The sun, glorious possessor of light, takes up the thunderbolt of electric energy, and strikes and breaks up the first born of the clouds of vapour. So does the ruler rule, destroys the enemies and hoarders, and releases the nation's creativity.

## Kanda 2/Sukta 6 (Dharma and Enlightenment)

***Agni Devata, Sampatkama Shaunaka Rshi***

**समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या।**
**सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः॥ १॥**

1. *Samāstvāgna ṛtavo vardhayantu saṁvatsarā ṛṣayo yāni satyā. Saṁ divyena dīdihi rocanena viśvā ā bhāhi pradiśāścatasraḥ.*

Hey Agni, refulgent leader, giver of enlightenment, let all seasons and years, sages and all words and laws of Dharma true in the context of all time and place advance and exalt you equally and continuously. Shine with the light of divinity and illuminate all the four directions and regions of the world dominion.

**सं चेध्यस्वाग्ने प्र च वर्धयेममुच्च तिष्ठ महते सौभगाय।**
**मा ते रिषन्नुपसत्तारो अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये ॥ २ ॥**

2. *Saṁ cedhyasvāgne pra ca vardhayemamucca tiṣṭha mahate saubhagāya. Mā te riṣannupasattāro agne brahmāṇaste yaśasaḥ santu mānye.*

O light of life, fire of yajna, enlightened leader, rise and shine for the bliss of life. Enlighten, advance and raise this humanity. Stay high to maintain the height and glory of human good fortune in the light divine. Those who come close to you would never be hurt. May the devotees of light, Dharma and truth rise to honour and glory. Those others who neglect the light of truth and Dharma and shun the fire of yajna would not rise.

**त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः।**
**सपत्नहाग्ने अभिमातिजिद्भव स्वे गये जागृह्यप्रयुच्छन् ॥ ३ ॥**

3. *Tvāmagne vṛṇate brāhmaṇā ime śivo agne saṁvaraṇe bhavā naḥ. Sapatnahāgne abhimātijidbhava sve gaye jāgṛhyaprayucchan.*

Agni, brilliant power of light and knowledge, these Brahmanas, dedicated scholars of divinity, choose to elect you as guide and leader. Agni, in this position

of eminence, be good and gracious to us. Destroyer of negativities, subduer of the proud and insidious, you are awake, alert and watchful in your own home. Pray keep us awake, alert and watchful without relent.

**क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व।**
**सजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह॥ ४॥**

4. *Kśatreṇāgne svena saṁ rabhasva mitreṇāgne mitradhā yatasva. Sajātānāṁ madhyameṣṭhā rājñāmagne vihavyo dīdihīha.*

Agni, bright and blazing as light and fire with your own refulgence, take over and start well here with this world order. Mighty intelligent ruler, rule and work in a spirit of friendship over this covenant of friends. Seated at the centre of an assembly of equals, rulers all, shine and rule, honoured and invoked as first among friends.

**अति निहो अति स्रिधोऽत्यचित्तीरति द्विषः। विश्वा ह्यग्ने दुरिता तर त्वमथास्मभ्यं सहवीरं रयिं दाः॥ ५॥**

5. *Ati niho ati sridho' tyacittīrati dviṣaḥ. Viśvā hyagne duritā tara tvamathāsmabhyaṁ sahavīraṁ rayiṁ dāḥ.*

Dispelling the distrustful, repelling the false and wicked, eliminating ignorance and stupidity, fighting out all jealousy and enmity, subdue and get over all evils and undesirables of the world and give us a commonwealth of brave good heroes, overflowing with plenty, prosperity and generosity.

## Kanda 2/Sukta 7 (Countering Evil)

***Bhaishajyam, Ayu, Vanaspati Devata, Atharva Rshi***

**अघद्विष्टा देवजाता वीरुच्छपथयोपनी। आपो मलमिव प्राणैक्षीत्सर्वान्मच्छपथाँ अधि॥ १॥**

1. *Aghadviṣṭā devajātā vīrucchapathayopanī. Āpo malamiva prāṇaikṣītsarvānmacchapathāň adhi.*

Enemy of sin and disease, born of divine will with divine qualities, Virut, durva or sahasra-kanda herb, is an antidote to disease both physical and mental, and, just as waters wash off the dirt, so does it wash off all diseases and disturbances of mind from me.

(Virut has been explained as a herb which is a physical as well as a mental sanative. While it relieves and cures physical ailments, it also relieves the mind from anxiety and depression and induces peace and tranquillity of mind and spirit. It is used as ointment, orally taken as juice and also used for massage with oil or ghrta. It has also been interpreted as human piety and divine grace, mental and spiritual discipline which, too, blesses a person with freedom from disease and disorders of the mind. This psychic version of Virut works through yama and niyama, pranayama and dhyana.)

**यश्च सापत्नः शपथो जाम्याः शपथश्च यः।**
**ब्रह्मा यन्मन्युतः शपात्सर्वं तन्नो अधस्पदम्॥ २॥**

2. *Yaśca sāpatnaḥ śapatho jāmyāḥ śapathaśca yaḥ. Brahmā yanmanyutaḥ śapātsarvaṁ tanno adhaspadam.*

Whatever the words and vibrations of hate and

anger, curse of execrations directed to us by rivals, enemies or our friends and relatives, usual or exceptional, or whatever the adjurations even from knowledgeable persons out of anger or frustration, let all that be under our feet, let us be above all that.

**दि॒वो मू॒लम॑व॒ततं॑ पृथि॒व्या अध्युत्त॑तम्।**
**तेन॑ स॒हस्र॑काण्डेन॒ परि॑ णः पाहि वि॒श्वतः॑ ॥ ३ ॥**

3. *Divo mūlamavatataṁ pṛthivyā adhyuttatam.*
*Tena sahasrakāṇḍena pari ṇaḥ pāhi viśvataḥ.*

The seed of the Virut sprouts a thousand ways from heaven downward. The root of the herb grows a thousand ways from earth upward. By that herb of a thousand divine branches, O lord, protect and promote us wholly, completely and all round.

**परि॒ मां परि॑ मे प्र॒जां परि॑ णः पाहि॒ यद्ध॑नम्।**
**अरा॑तिर्नो॒ मा ता॑रीन्मा नस्ता॒रि॑षुर॒भिमा॑तयः ॥ ४ ॥**

4. *Pari māṁ pari me prajāṁ pari ṇaḥ pāhi yaddhanam. Arātirno mā tārīnmā nastāriṣurabhimātayaḥ.*

Protect and promote me. Protect and promote my people. Protect and promote whatever is our real wealth, honour and excellence. Let no meanness, stinginess or adversity subdue us. Let no rivals or enemies subdue us.

**श॒प्ता॑रमेतु श॒पथो॒ यः सु॒हार्त्तेन॑ नः स॒ह।**
**चक्षु॑र्मन्त्रस्य दु॒र्हार्दः॑ पृ॒ष्टीरपि॑ शृणीमसि ॥ ५ ॥**

5. *Śaptārametu śapatho yaḥ suhārttena naḥ saha.*
*Cakṣurmantrasya durhārdaḥ pṛṣṭīrapi śṛṇīmasi.*

Let all words and vibrations of hate and anger, curse or execrations go back, unacknowledged, to the sender, leaving us, unaffected, with ourselves and our friends of goodness and peace at heart. Thus do we break down, by nature's law itself, the back bone of the person of a negative heart and evil eye (without any response, by breaking, not by continuing, the vicious circle).

Note: Satavalekar has written a very valuable note at the end of his translation of this sukta on the herbal and psychic treatment of the ailment usually described as curse and as the evil eye. Refer to his Atharva-Veda, volume one, published by Swadhyaya Mandal, Pardi, Balsara Dist., Maharashtra, India, in 1985.

## Kanda 2/Sukta 8 (Hereditary Diseases)

***Yakshmanashanam Devata, Bhrgu Angirasa Rshi***

उद॑गातां॒ भग॑वती वि॒चृतौ॒ नाम॒ तार॑के।
वि क्षे॑त्रि॒यस्य॑ मुञ्चतामध॒मं पाश॑मुत्त॒मम्॥ १॥

1. *Udagātāṁ bhagavatī vicṛtau nāma tārake.*
*Vi kṣetriyasya muñcatāmadhamaṁ pāśamuttamam.*

Grown are two highly efficacious Vaishnavi herbs. Arisen are two stars in the sting of the zodiac Scorpio. May they slacken and remove the highest and lowest shackles of hereditary consumption and release the patient.

अपे॒यं रात्र्यु॑च्छ॒त्वपो॑च्छन्त्वभि॒कृत्व॑रीः।
वी॒रुत्क्षे॑त्रि॒य॒नाश॒न्यप॑ क्षेत्रि॒यमु॑च्छतु॥ २॥

2. *Apeyaṁ rātryucchatvapocchantvabhikṛtvarīḥ. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

Let the night pass away. Let the malignant hereditary consumptive, wasting away disease pass off from the family. Let the herb which eliminates hereditary disease remove the trace of malignancy from the family line and prevent its recurrence.

**बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिलपिञ्ज्या। वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ३॥**

3. *Babhrorarjunakāṇḍasya yavasya te palālyā tilasya tilapiñjyā. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

Let the genetic consumption destroyer vaishnavi with flower cluster of sesame and stalk of white or brown arjuna remove the trace of your hereditary disease from the family.

**नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः।**
**वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ४॥**

4. *Namaste lāṅgalebhyo nama īṣāyugebhyaḥ. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

We value the plough, we value the pole and the yoke with which the garden field of herbs is ploughed and cultivated. Let the genetic disease destroyer herb eliminate the disease from the family.

**नमः सनिस्रसाक्षेभ्यो नमः सन्देश्ये ∫भ्यः। नमः क्षेत्रस्य पतये वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ५॥**

5. *Namaḥ sanisrasākṣebhyo namaḥ sandeśye bhyaḥ. Namaḥ kṣetrasya pataye vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

Let there be proper food, care and treatment for the patients whose eyes are drooping. Let there be proper appreciation of those who participate in the communication of knowledge and conduct of treatment. Let there be proper care and recognition with respect for master of the field. Let the herb, destroyer of the disease, uproot the genetic disease from the family.

## Kanda 2/Sukta 9 (Rheumatism)

***Yakshmanashanam, Vanaspati Devata, Bhrgu Angira Rshi***

**दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु।**
**अथो एनं वनस्पते जीवानां लोकमुन्नय ॥ १ ॥**

1. *Daśavṛkṣa muñcemaṁ rakṣaso grāhyā adhi yainaṁ jagrāha parvasu. Atho enaṁ vanaspate jīvānāṁ lokamunnaya.*

O physician, with dashavrksha herbal medicament, release this patient whom demonic rheumatic seizure has caught up in every joint of the body. O perfect best of the herbs and trees of the forest, bring him back to the world of healthy living people.

('Dashavrksha', is a term like another well known term 'dashamula', ten roots. Sayana in his commentary describes Dashavrksha as ten trees such as 'palasha' and 'udumbara' from a combination of which a medicine was prepared for the treatment of rheumatism. Satavalekara, from the word 'muncha' in the mantra thinks that the 'mocha' tree, also called 'munchaka' or 'sohinchana' is also very efficacious in the treatment of rheumatism, and this he says on the basis of his own experience.)

**आगादुदगादयं जीवानां व्रातमप्यगात्।**
**अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥ २ ॥**

2. *Āgādudagādayaṁ jīvānāṁ vrātamapyagāt.*
*Abhūdu putrāṇāṁ pitā nṛṇāṁ ca bhagavattamaḥ.*

The patient (earlier seized with rheumatism in every joint) has got up, has come and is here with the crowd of healthy people. He is now up and active with his child as a father normally is, and among the people he is the most actively fortunate.

**अधीतीरध्यगादयमधि जीवपुरा अगन्।**
**शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥ ३ ॥**

3. *Adhītīradhyagādayamadhi jīvapurā agan.*
*Śataṁ hyasya bhiṣajaḥ sahasramuta vīrudhaḥ.*

He has mastered what he wanted to study and attain. He has obtained what humans normally desire. He has gone round the cities, hundreds are the physicians he knows, hundreds the remedies, herbs and medicines.

**देवास्ते चीतिमविदन्ब्रह्माण उत वीरुधः।**
**चीतिं ते विश्वे देवा अविदन्भूम्यामधि ॥ ४ ॥**

4. *Devāste cītimavidanbrahmāṇa uta vīrudhaḥ.*
*Cītiṁ te viśve devā avidanbhūmyāmadhi.*

Brilliant physicians, scholars of Veda, holy powers of nature and noble people of experience and observation have known, collected and consolidated the knowledge for you, O man, on this subject, and the herbs and trees have provided the medical materials on earth for you. (Be grateful and cooperative with nature and humanity, and to divinity.)

**यश्चकार॒ स निष्क॑र॒त्स एव सुभि॑षक्तमः ।**
**स एव तुभ्यं भेष॒जानि॑ कृ॒णव॑द्भि॒षजा॒ शुचिः॑ ॥ ५ ॥**

5. *Yaścakāra sa niṣkaratsa eva subhiṣaktamaḥ.*
*Sa eva tubhyaṁ bheṣajāni kṛṇavadbhiṣajā śuciḥ.*

One who pursues the subject practically and persistently, researches, observes, analyses and comes to correct conclusions, he alone becomes a physician of the best order. He alone, pure at heart, unpolluted in the soul, would bring the best treatment with correct medications for humanity.

## Kanda 2/Sukta 10 (Pasha-mochana : Freedom from Adversity)

***Nirrti, Dyavaprthivi etc. Devata, Bhrgu Angira Rshi***

**क्षेत्रि॒यात्त्वा॒ निर्ऋ॑त्या जामिशं॒साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त् । अ॒ना॒गस॑ं ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म् ॥ १ ॥**

1. *Kṣetriyāttvā nirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

O patient, I treat you with medicine and counsel and release you from bodily ailment, hereditary disease, adversity, hate, jealousy, enmity and familial feud, and I release you from the chains of Varuna, pollution of blood and air and from the sufferance of natural consequences following upon physical and psychic weaknesses, and thus I render you free and sinless by Vedic knowledge of physical and mental health and well being. May both heaven and earth now be good and auspicious to you.

**शं ते॑ अ॒ग्निः स॒हाद्भिर॑स्तु शं सोम॑ः स॒हौष॑धीभिः। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ २॥**

2. *Śaṁ te agniḥ sahādbhirastu śaṁ somaḥ sahauṣadhībhiḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

May Agni with waters be healthful and peaceable to you. May nature's soma energy with herbs and forests be good and auspicious to you. Thus do I, with treatment, counsel and prayer, release you from systemic and hereditary disease, adversity, hate, jealousy, enmity and familial feud and free you from the chains of Varuna, nature's law of trespass and punishment. I render you free from disease and sin by Veda and pray may both heaven and earth be good and kind to you.

**शं ते॒ वातो॑ अ॒न्तरि॑क्षे॒ वयो॑ धा॒च्छं ते॑ भवन्तु प्र॒दिश॒श्चत॑स्रः। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ३॥**

3. *Śaṁ te vāto antarikṣe vayo dhācchaṁ te bhavantu pradiśaścatasraḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

May the wind in the firmament bear and bring

health and long age of peace and well being for you. May the four quarters of space be kind and auspicious to you. Thus do I, with treatment, counsel and prayer free you from systemic and hereditary disease, adversity, hate and malignity of equals' rivalry and release you from the chains of Varuna. I render you free from disease and sin by Veda and pray may both heaven and earth be good and kind to you.

**इमा या देवीः प्रदिशश्चतस्रो वातपत्नीरभि सूर्यो विचष्टे। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ ४॥**

4. *Imā yā devīḥ pradiśaścatasro vātapatnīrabhi sūryo vicaṣṭe. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

May all these four divine sub-quarters of space sustained by cosmic energy be good and auspicious to you. May the all-watching, all-illuminant sun look at you with favour. Thus do I, with treatment, counsel and prayer free you from systemic hereditary disease, adversity, hate and malignity of equals' rivalry and release you from the chains of Varuna. I render you blameless and free from disease by Veda and pray may both heaven and earth be good and kind to you.

**तासु त्वान्तर्जरस्या दधामि प्र यक्ष्म एतु निर्ऋतिः पराचैः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ ५॥**

5. *Tāsu tvāntarjarasyā dadhāmi pra yakṣma etu nirṛtiḥ parācaiḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

Thus do I prepare a place for you in the quarters and sub-quarters of space under the sun with good health till full age and self-fulfillment. Thus do I free you from disease, adversity, hate, jealousy and malignity of equals' rivalry and release you from the chains of Varuna. I render you blameless and declare you free from sin and disease by Veda, and I pray may both heaven and earth be good and kind to you.

**अमुक्था यक्ष्मादुरितादवद्याद् द्रुहः पाशाद् ग्राह्याश्चोदमुक्थाः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ ६॥**

6. *Amukthā yakṣmādduritādavadyād druhaḥ pāśād grāhyāścodamukthāḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

Be free from cancer and consumption, from evil, calumny, hate and jealousy, and be free from seizure and snares of all systemic ailments whether they are by weakness, infection or heredity. Thus do I, with treatment, counsel and prayer, free you from disease, adversity, hate and jealousy of equals' rivalry and release you from the chains of Varuna. I render you blameless and free from sin and disease by Veda and pray may

both heaven and earth be good and kind to you.

**अहा॒ अरा॑तिमवि॒दः स्यो॒नमप्य॑भूर्भ॒द्रे सु॑कृ॒तस्य॑ लो॒के। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ व॑रुण॒स्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ७॥**

7. *Ahā arātimavidaḥ syonamapyabhūrbhadre sukṛtasya loke. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

By treatment, counsel and prayer, you are free from disease and adversity. You have gained health of body, peace of mind and security for a full long age of good health and peace. You are thus established in the weal and well being of this beautiful world of gracious God. With this benediction and prayer I free you from disease, adversity, hate and jealousy of equals' rivalry and release you blameless and free from sin and disease by Veda and pray may both heaven and earth be good and kind to you.

**सूर्यं॑मृतं तम॑सो ग्राह्या॒ अधि॑ दे॒वा मु॒ञ्चन्तो॑ असृजन्नि॒रेण॑सः। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ८॥**

8. *Sūryamṛtaṁ tamaso grāhyā adhi devā muñcanto asṛjannireṇasaḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

Thus do brilliant physicians, free from sin and selfishness with the efficacies of nature, release you from seizure and darkness and rejuvenate you, bringing you back to light of the sun and holiness of the laws of divinity. Thus do I, with treatment, counsel and Vedic prayer, free you from personal and hereditary disease, adversity, hate, jealousy and enmity of equals and rivals and release you from the fear of Varuna's laws of justice and punishment. I render and declare you blameless and free from sin and disease by Veda and pray may both heaven and earth be good and kind to you.

## Kanda 2/Sukta 11 (Soul Counters Evil)

***Mantrawise Devata, Shukra Rshi***

**दूष्या॒ दूषि॑रसि हे॒त्या हे॒तिर॑सि मे॒न्या मे॒निर॑सि।**
**आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म॥ १॥**

1. *Dūṣyā dūṣirasi hetyā hetirasi menyā menirasi.*
*Āpnuhi śreyāṁsamati samaṁ krāma.*

You are the subduer of the evil acts of sorcery. You are the destroyer of the destroyer. You are thunder against the bolt. Struggle for and win the highest supreme. Overtake and go ahead of the ordinary.

**स्र॒क्त्यो ऽ सि प्रतिस॒रो ऽ सि प्रत्यभि॒चर॑णोऽ सि।**
**आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म॥ २॥**

2. *Sraktyo'si pratisaro'si pratyabhicaraṇo'si.*
*Āpnuhi śreyāṁsamati samaṁ krāma.*

You are dynamic. You are constantly moving. You are the winner over the evil doer. Struggle for and win the highest. Overtake and go ahead of equals.

**प्रति॒ तम॒भि च॑र॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः।**
**आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ३ ॥**

3. *Prati tamabhi cara yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Āpnuhi śreyāṁsamati samaṁ krāma.*

Counter that which is hostile to us and that we hate to entertain. Achieve the highest excellence, surpass the ordinary for the extra ordinary.

**सू॒रिर॑सि वर्चो॒धा अ॑सि तनू॒पानो॑ऽ सि।**
**आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ४ ॥**

4. *Sūrirasi varcodhā asi tanūpāno'si.*
*Āpnuhi śreyāṁsamati samaṁ krāma.*

You are the scholar, exceptionally learned, blazing brilliant you are. You are the protector and sustainer of our existential identity. Achieve the vision of the highest. Rise far above the mundane.

**शु॒क्रो ऽ॑सि भ्रा॒जो ऽ॑सि॒ स्व ऽ॑र॒सि॒ ज्योति॑रसि।**
**आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ५ ॥**

5. *Śukro'si bhrājo'si sva rasi jyotirasi.*
*Āpnuhi śreyāṁsamati samaṁ krāma.*

You are the pure, immaculate, unsullied. You are the blaze of fire, you are the bliss of heaven, you are the light of life. Rise to and win the highest Good. Transcend the ordinary, the mundane, the transitory. (You are the man, you are the soul, closest to the Supreme.)

## Kanda 2/Sukta 12 (Self Protection and Development)

***Vishvedeva Devata, Bharadvaja Rshi***

द्यावा॑पृथि॒वी उ॒र्व॑१॒न्तरि॑क्षं॒ क्षेत्र॑स्य॒ पत्न्यु॑रु॒गा॒योऽ द्भु॑तः।
उ॒तान्तरि॑क्षमु॒रु वात॑गोपं॒ त इ॒ह त॑प्यन्तां॒ मयि॑ त॒प्यमा॑ने ॥ १ ॥

1. *Dyāvāpṛthivī urvantarikṣaṁ kṣetrasya patnyu-rugāyo' dbhutaḥ. Utāntarikṣamuru vātagopaṁ ta iha tapyantāṁ mayi tapyamāne.*

Let heaven and earth, expansive space, Mother Nature, divine sustainer of the universe and the human body, the wondrous sublime supreme soul, the vast firmament, sojourn of air and electric energy, may all these here in me strengthen and season me in the process of self-discipline.

इ॒दं दे॑वाः शृणु॒त ये य॒ज्ञिया॒ स्थ भ॒रद्वा॑जो॒ मह्य॑मु॒क्थानि॑ शंसति। पाशे॒ स ब॒द्धो दु॑रि॒ते नि यु॑ज्यतां॒ यो अ॒स्माक॒ं मन॑ इ॒दं हि॒नस्ति॑॥ २ ॥

2. *Idaṁ devāḥ śṛṇuta ye yajñiyā stha bharadvājo mahyamukthāni śaṁsati. Pāśe sa baddho durite ni yujyatāṁ yo asmākaṁ mana idaṁ hinasti.*

O Vishvedevas, divinities of nature and holy sages and scholars of humanity, adorable all, pray listen and stay by me. Bharadvaja too, lord sustainer of the universe with food and energy, articulates the sacred love of the Veda for me. I pray may our mind, which, bound in the evil snares of distractions, disturbs this self-discipline of yoga, be cooperative and join me in the process of meditation and divine realisation.

इदमिन्द्र शृणुहि सोमप यत्त्वा हृदा शोचता जोहवीमि।
वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं मन इदं हिनस्ति॥ ३॥

3. *Idamindra śṛṇuhi somapa yattvā hṛdā śocatā johavīmi. Vṛścāmi taṁ kuliśeneva vṛkṣaṁ yo asmākaṁ mana idaṁ hinasti.*

Listen Indra, lord omnipotent, protector of the world of soma joy, to this determined resolve of mine which I send up to you with a heart on fire: Whatever disturbs this mind of ours in meditation I cut off from awareness like a tree from the root with the axe.

अशीतिभिस्तिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः।
इष्टापूर्तमवतु नः पितॄणामामुं ददे हरसा दैव्येन॥ ४॥

4. *Aśītibhistisṛbhiḥ sāmagebhirādityebhirvasubhiraṅgirobhiḥ. Iṣṭāpūrtamavatu naḥ pitṝṇāmāmuṁ dade harasā daivyena.*

May the acts of piety, charity and yajnic service to nature and humanity done by eighty and three singers of Sama, Aditya and Vasu order of sages and brahmacharis and vibrant scholars protect and promote us. With divine love and passion of enthusiasm, I take on to that holy performance of our parents, seniors and forefathers and maintain the tradition.

द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम्। अङ्गिरसः पितरः सोम्यासः पापमार्छत्वपकामस्य कर्ता॥ ५॥

5. *Dyāvāpṛthivī anu mā dīdhīthāṁ viśve devāso anu mā rabhadhvam. Aṅgirasaḥ pitaraḥ somyāsaḥ pāpamārchatvapakāmasya kartā.*

O heaven and earth, shine for me to enlighten me. O Vishvedevas, divinities of nature and leading lights of humanity, work on to inspire me. O Angirasas, vibrant scholars, parents and seniors, protectors and promoters of youth, creative spirits of life, let the evil doer meet the evil consequences of his sinful deeds.

**अतीव॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यो निन्दि॑षत्क्रि॒य-**
**मा॑णम्। तपूं॑षि॒ तस्मै॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विषं॒ द्यौर॑भि-**
**सन्त॑पाति॥ ६॥**

6. *Atīva yo maruto manyate no brahma vā yo nindiṣatkriyamāṇam. Tapūṁṣi tasmai vṛjināni santu brahmadviṣaṁ dyaurabhisantapāti.*

O Maruts, vibrant winds and dynamic leaders of humanity, whoever, too proud, despises us or whoever despises our Vedic learning or holy works in progress, let his crooked works and ways and words be his own self-torment. The lord of refulgent omniscience subjects the negationst of divinity and divine knowledge to the crucibles of self-punishment.

**स॒प्त प्रा॒णान॒ष्टौ म॒न्यस्तांस्ते॑ वृश्चामि॒ ब्रह्म॑णा।**
**अया॑ य॒मस्य॒ साद॑नम॒ग्निदू॑तो॒ अर॑ङ्कृतः ॥ ७॥**

7. *Sapta prāṇānaṣṭau manyastāṁste vṛścāmi brahmaṇā. Ayā yamasya sādanamagnidūto araṅgkṛtaḥ.*

Your seven pranas and eight energy centres, I snap from worldly snares and open up with the word and vision of divinity. With this freedom from bondage, go to the house of Yama, the lord of ultimate dispensation, with light and fire as your medium and enlightenment as your grace of perfection.

आ दधामि ते पदं समिद्धे जातवेदसि।
अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु॥ ८॥

8. *Ā dadhāmi te padaṁ samiddhe jātavedasi.*
*Agniḥ śarīraṁ veveṣṭvasuṁ vāgapi gacchatu.*

I set your station in the refulgent light and fire of ardent enlightenment with divinity. Let fire enter and envelop your body. Let your speech go to cosmic energy.

## Kanda 2/Sukta 13 (Investiture)

***Agni etc. Devata, Atharva Rshi***

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम्॥ १॥

1. *Āyurdā agne jarasaṁ vṛṇāno ghṛtapratīko ghṛtapṛṣṭho agne. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putrānabhi rakṣatādimam.*

Agni, light of life, giver of life and enlightenment, protector of life and health till full age of hundred years, over all cover of human life, inspiring as rising flames of ghrta from the vedi, strong and shining constantly by life-giving vitality of cow's ghrta, sweet, pleasing and brilliant, pray protect this child, this graduate, as father protects his children in every way possible.

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातवा उ॥ २॥

2. *Pari dhatta dhatta no varcasemaṁ jarāmṛtyuṁ kṛṇuta dīrghamāyuḥ. Bṛhaspatiḥ prāyaccha-dvāsa etatsomāya rājñe paridhātavā u.*

Pray vest this our holy child, this brahmachari with ceremonial robes all round. Pray invest him with splendour and dignity. Bless him with strength and good health for a long age of self-fulfilment, full ripeness of mind and soul before he calls it a day. Brhaspati, master giver of knowledge, has given the vestments of knowledge for this brilliant Soma, fresh inspired graduate, to wear and justify in his life and conduct throughout life.

**परीदं वासो अधिथाः स्वस्तयेऽभूर्गृष्टीनामभिशस्तिपा उ।**
**शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्ययस्व ॥ ३ ॥**

3. *Parīdaṁ vāso adhithāḥ svastaye'bhūrgṛṣṭī-nāma-bhiśastipā u. Śataṁ ca jīva śaradaḥ purūchī rāyaśca poṣamupasaṁvyayasva.*

Shining Soma, put on the ceremonial robe, wrap yourself round with knowledge and brilliance of success and well being in life. Be a protector of people and the cows and other animals against violence and calumny. Live a full life of hundred years and more. Work and create a life of abundant health and wealth all round.

**एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः।**
**कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥ ४ ॥**

4. *Ehyaśmānamā tiṣṭhāśmā bhavatu te tanūḥ. Kṛṇvantu viśve devā āyuṣṭe śaradaḥ śatam.*

Come, stand on the rock and stay firm. Let your body, mind and soul be strong as the rock. May all divine forces of nature and all brilliancies of humanity join to give you a life of hundred years of adamantine strength.

**यस्य॑ ते॒ वासः॑ प्रथम॒वास्यं॑ हरा॑म॒स्तं त्वा॒ विश्वे॑ऽ वन्तु दे॒वाः। तं त्वा॒ भ्रातरः॑ सु॒वृधा॒ वर्धं॑मान॒मनु॑ जायन्तां ब॒हव॒ः सुजा॑-तम्॥ ५॥**

5. *Yasya te vāsaḥ prathamavāsyaṁ harāmastaṁ tvā viśve' vantu devāḥ. Taṁ tvā bhrātaraḥ suvṛdhā vardhamānamanu jāyantāṁ bahavaḥ sujātam.*

While we bring for you the first vestments to wear, may all the Vishvedevas, divinities of nature and humanity, protect and promote you. Nobly born you are, fortunate, rising and advancing, may many brothers follow in your foot steps.

## Kanda 2/Sukta 14 (We Counter Negativities)

***Shalagni etc. Devata, Chatana Rshi***

**नि॒ःसा॒लां धृ॒ष्णुं धि॒षण॑मेकवा॒द्यां जि॑घ॒त्स्व ∫म्। सर्वा॒श्चण्ड॑स्य न॒प्त्यो ∫ना॒शया॑मः स॒दान्वा॑ः॥ १॥**

1. *Niḥsālāṁ dhṛṣṇuṁ dhiṣaṇamekavādyāṁ jighatsvam. Sarvāśchaṇḍasya naptyo nāśayāmaḥ sadānvāḥ.*

The vagabond, the bully, the obstinate, the incorrigible, the ogre, entire demonic progeny of wrath, violence and terror, all these we face and make them disappear from society.

**निर्वो॑ गो॒ष्ठाद॑जामसि॒ निरक्षा॒न्निरु॑पा॒न॒सात्। निर्वो॑ मगु॒न्द्या दुहितरो गृ॒हेभ्य॑श्चातयामहे॥ २॥**

2. *Nirvo goṣṭhādajāmasi nirakṣānnirupānasāt. Nirvo magundyā duhitaro gṛhebhyaścātayāmahe.*

From our stalls, assemblies and intellectual gatherings, from the code of our basic values of culture and manners, our mind and soul, and from our centres and spaces of economy, and from our home, we banish all ill begotten thoughts, feelings and attitudes like children of the devil.

**अ॒सौ यो अ॑ध॒राद् गृ॒हस्तत्र॑ सन्त्वरा॒य्य॑ः।**
**तत्र॑ से॒दिर्न्यु॑च्यतु॒ सर्वा॑श्च यातुधा॒न्य॑ः॥ ३॥**

3. *Asau yo adharād gṛhastatra santvarāyyaḥ.*
*Tatra sedirnyucyatu sarvāśca yātudhānyaḥ.*

That slough of mean existence far below the normal minimum standard of human life, culture and behaviour according to Dharma, there let all evil and enmity, all despondency, negativity and spirits of destruction sink and stay.

**भू॒तप॑तिर्नि॒र॑ज॒त्विन्द्र॑श्चे॒तः स॒दान्वा॑ः। गृ॒हस्य॑ बु॒ध्न आसी॑-**
**ना॒स्ता इन्द्रो॒ वज्रे॒णाधि॑ तिष्ठतु॥ ४॥**

4. *Bhūtapatirnirajatvindraścetaḥ sadānvāḥ.*
*Gṛhasya budhna āsīnāstā indro vajreṇādhi tiṣṭhatu.*

And may Indra, master ruler and protector of living beings, expel all evil forces and destructive tendencies, and even if they happen to be deep rooted even at the bottom of our home land and tradition, let Indra rule and eradicate them by the thunderbolt of his law and power.

**यदि॒ स्थ क्षे॑त्रि॒याणां॑ यदि॑ वा॒ पुरु॑षेषिताः।**
**यदि॒ स्थ दस्यु॑भ्यो जा॒ता नश्य॑ते॒तः स॒दान्वा॑ः॥ ५॥**

5. *Yadi stha kṣetriyāṇāṁ yadi vā puruṣeṣitāḥ.*
*Yadi stha dasyubhyo jātā naśyatetaḥ sadānvāḥ.*

O negativity if you happen to be organic or hereditary, or caused by another person, say by company or contagion or infection or even peer pressure, or if you happen to be caused by people of evil and destructive nature, even so, O evil and destructive diseases and tendencies, demonic forces of meanness and negation, get off all from here.

**परि॒ धामा॑न्यासामा॒शुर्गाष्ठा॑मिवासरन्।**
**अजैषं॒ सर्वा॑ना॒जीन्वो॒ नश्य॑ते॒तः स॒दान्वा॑ः ॥ ६ ॥**

6. *Pari dhāmānyāsāmāśurgāṣṭhāmivāsaran.*
*Ajaiṣaṁ sarvānājīnvo naśyatetaḥ sadānvāḥ.*

Just as a race horse reaches and wins its goal, so having reached the central cause of conflict and the sources of evil and demonic forces and tendencies in humanity, O evil forces, I have won all your conflicts and battles against us. Now get off and disappear for ever from here.

## Kanda 2/Sukta 15 (No Fear)

***Prana Devata, Brahma Rshi***

**यथा॒ द्यौश्च॑ पृथि॒वी च॒ न बि॑भी॒तो न रिष्य॑तः।**
**ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ १ ॥**

1. *Yathā dyauśca pṛthivī ca na bibhīto na riṣyataḥ.*
*Evā me prāṇa mā bibheḥ.*

Just as heaven and earth never fear, nor are they ever hurt, nor destroyed, similarly, O my mind and pranic identity, never fear.

**यथाहश्च॒ रात्री॑ च॒ न बि॑भी॒तो न रिष्य॑तः ।**
**ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ २ ॥**

2. *Yathāhaśca rātrī ca na bibhīto na riṣyataḥ.*
*Evā me prāṇa mā bibheḥ.*

Just as day and night never fear, never hurt are they, never destroyed, so O my mind and courage, never fear.

**यथा॒ सूर्य॑श्च च॒न्द्रश्च॒ न बि॑भी॒तो न रिष्य॑तः ।**
**ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ३ ॥**

3. *Yathā sūryaśca candraśca na bibhīto na riṣyataḥ.*
*Evā me prāṇa mā bibheḥ.*

Just as sun and moon never fear, nor are they hurt or destroyed, same way, O my courage and pranic energy, never fear.

**यथा॒ ब्रह्म॑ च क्ष॒त्रं च॒ न बि॑भी॒तो न रिष्य॑तः ।**
**ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ४ ॥**

4. *Yathā brahma ca kṣatraṁ ca na bibhīto na riṣyataḥ. Evā me prāṇa mā bibheḥ.*

Just as Brahmana, man of truth and divine faith, and Kshatriya, man of power and integrity, never fear, nor are they hurt or destroyed, same way, O my spirit and courage of prana, never fear.

**यथा॑ स॒त्यं चानृ॑तं च॒ न बि॑भी॒तो न रिष्य॑तः ।**
**ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ५ ॥**

5. *Yathā satyaṁ cānṛtaṁ ca na bibhīto na riṣyataḥ.*
*Evā me prāṇa mā bibheḥ.*

Just as commitment to Truth and challenge to Untruth never fear, nor are the two ever hurt or destroyed, same way, O my spirit of truth and courage of pranic challenge, never fear.

**यथा॑ भू॒तं च॒ भव्यं च॒ न बि॑भी॒तो न रिष्य॑तः ।**
**ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ६ ॥**

6. *Yathā bhūtaṁ ca bhavyaṁ ca na bibhīto na riṣyataḥ. Evā me prāṇa mā bibheḥ.*

Just as whatever has been in the past and whatever might be in the future never fear, nor can the past be undone nor the future stalled, nor can they be hurt or destroyed, same way, O my spirit and pranic courage, never fear. Go on, let the past recede into history, let the future come as a great opportunity. No regret, no fear.

## Kanda 2/Sukta 16 (Prayer for Divine Protection)

***Vishvambhara Devata, Brahma Rshi***

**प्राणा॑पानौ मृ॒त्योर्मा॑ पात॒ं स्वाहा॑ ॥ १ ॥**

1. *Prāṇāpānau mṛtyormā pātaṁ svāhā.*

May the vital energies of prana and apana protect and promote me with life and resistance against death. This is the voice of the soul.

**द्यावा॑पृथिवी॒ उप॑श्रुत्या मा पात॒ं स्वाहा॑ ॥ २ ॥**

2. *Dyāvāpṛthivī upaśrutyā mā pātaṁ svāhā.*

May the heaven and earth protect and inspire me with the voice of revelation at the closest in the heart. This is the voice of conscience in prayer.

**सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥**

3. *Sūrya cakṣuṣā mā pāhi svāhā.*

May the sun protect and advance me with the eye for vision of divinity around. This is the voice of earnest desire.

**अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥**

4. *Agne vaiśvānara viśvairmā devaiḥ pāhi svāhā.*

May Agni, self-refulgent light and light giver of the universe, protect and promote me with all brilliancies of the divine world. This is the voice of conscientious will for illumination.

**विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥**

5. *Viśvambhara viśvena mā bharasā pāhi svāhā.*

May Vishvambhara, lord protector and sustainer of the universe, protect and promote me and invest me with universal life energy at the optimum. This is the voice of Ashish, elan vital, the will to live at the full in truth of word and deed.

## Kanda 2/Sukta 17 (Elan Vital at the Full)

***Ojas etc. Devata, Brahma Rshi***

**ओजोऽ स्योजो मे दाः स्वाहा ॥ १ ॥**

1. *Ojo'syojo me dāḥ svāhā.*

You are the life and lustre of existence. Give me the lustre of life. This is the voice of truth in faith.

**सहोऽ सि सहो मे दाः स्वाहा ॥ २ ॥**

2. *Saho'si saho me dāḥ svāhā.*

You are courage, patience and fortitude in the spirit of invincible challenge. Give me courage, patience and fortitude. This is the voice of truth in faith.

**बलमसि बलं मे दाः स्वाहा ॥ ३ ॥**

3. *Balamasi balaṁ me dāḥ svāhā.*

You are the strength of life. Give me strength of body, mind and soul. This is the voice of truth in faith.

**आयुरस्यायुर्मे दाः स्वाहा ॥ ४ ॥**

4. *Āyurasyāyurme dāḥ svāhā.*

You are the life itself beyond death. Give me full good health and full age. This is the voice of truth in faith.

**श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥**

5. *Śrotramasi śrotraṁ me dāḥ svāhā.*

You are universal power of the ear. Give me the power of hearing for the divine Word. This is the voice of truth in faith.

**चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥**

6. *Cakṣurasi cakṣurme dāḥ svāhā.*

You are the eye of the universe. Give me the vision divine. This is the voice of truth and payer.

**परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥**

7. *Paripāṇamasi paripāṇaṁ me dāḥ svāhā.*

You are the ultimate cover and protection. Give me the cover and protection of divinity for defence of the self against evil and negation. This is the voice of

prayer in truth of word and deed.

## Kanda 2/Sukta 18 (Prayer for Self-Protection)

***Agni Devata, Chatana Rshi***

**भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥**

1. *Bhrātṛvyakṣayaṇamasi bhrātṛvyacātanaṁ me dāḥ svāhā.*

Agni, self blazing fire and passion of life, you wield the power to destroy jealous rivals. Give me the strength, power and passion to destroy the hostile rivals. This is the voice of truth.

**सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥**

2. *Sapatnakṣayaṇamasi sapatnacātanaṁ me dāḥ svāhā.*

You are the destroyer of adversaries. Give me the power to fight out and destroy my adversaries. This is the voice of prayer in truth.

**अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥**

3. *Arāyakṣayaṇamasyarāyacātanaṁ me dāḥ svāhā.*

You are the destroyer of the spirit of evil. Give me the power to destroy the forces of evil. This is the voice of truth in faith.

**पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥**

4. *Piśācakṣayaṇamasi piśācacātanaṁ me dāḥ svāhā.*

You are the power to destroy the ogres and demons of nature and society. Give me the power to

destroy such demons from life. This is the voice of truth.

**सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा ॥ ५ ॥**

5. *Sadānvākṣayaṇamasi sadānvācātanaṁ me dāḥ svāhā.*

You are the power that destroys the mean and the negatives. Give me the power to destroy meanness, want and negativity. This is the voice of truth in faith with surrender.

## Kanda 2/Sukta 19 (The Way to Purification:19-23)

***Agni Devata, Atharva Rshi***

**अग्ने यत्ते तपस्तेन तं प्रति तप योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥**

1. *Agne yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and blaze that's yours, let it burn up that which hates us and that which we hate to suffer.

**अग्ने यत्ते हरस्तेन तं प्रति हर यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥**

2. *Agne yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the passion and fire that's yours, with that seize that which hates us and that which we hate to suffer.

**अग्ने यत्तेऽर्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥**

3. *Agne yatte'rcistena taṁ pratyarca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and flame and the light that's yours, with that either scorch or enlighten that who hates

us and that we hate to suffer.

**अग्ने॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥**

4. *Agne yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the radiance that's yours, with that burn and eliminate that which hates and harms us and that which we hate to suffer.

**अग्ने॒ यत्ते॒ तेज॒स्तेन॒ तम॑तेजसं कृणु॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥**

5. *Agne yatte tejastena tamatejasaṁ kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and splendour that's yours, to that, subject him that hates us and that which we hate to suffer.

## Kanda 2/Sukta 20

***Vayu Devata, Atharva Rshi***

**वा॒यो॒ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥**

1. *Vāyo yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and power that is yours, with that burn up that which hates us and that which we hate to suffer.

**वा॒यो॒ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥**

2. *Vāyo yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and passion that is yours, with that seize and remove that which hates us, and that which we hate to suffer.

**वायो॒ यत्ते॒ऽर्चिस्तेन॒ तं प्रत्य॑र्च॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥**

3. *Vāyo yatte'rcistena taṁ pratyarca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and flame that is yours, with that enflame and remove that which hates us, and that which we hate to suffer.

**वायो॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥**

4. *Vāyo yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the intensity that is yours, with that cleanse that which hates us, and that which we hate to suffer.

**वायो॒ यत्ते॒ तेज॒स्तेन॒ तम॑तेजसं कृणु॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥**

5. *Vāyo yatte tejastena tamatejasaṁ kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and lustre that is yours, with that cleanse that which hates us and that which we hate to suffer.

## Kanda 2/Sukta 21

***Surya Devata, Atharva Rshi***

**सूर्य॒ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥**

1. *Sūrya yatte tapastena taṁ prati tapa yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the light and blaze that is yours, with that burn up that which hates us and that which we hate to suffer.

**सूर्य॒ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥**

2. *Sūrya yatte harastena taṁ prati hara yo'-smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the blaze and passion that is yours, with that seize that which hates us, and that which we hate to suffer.

**सूर्य॒ यत्ते॑ऽ र्चिस्तेन॒ तं प्रत्य॑र्च॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥**

3. *Sūrya yatte'rchistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the fire and flame that is yours, with that scorch up that which hates us, and that we hate to suffer.

**सूर्य॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥**

4. *Sūrya yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the radiant splendour that is yours, with

that burn that which hates us and that we hate to suffer.

**सूर्य यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥**

5. *Sūrya yatte tejastena tamatejasaṁ kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the splendour and glory that is yours, with that cleanse off that which hates us and that which we hate to suffer.

## Kanda 2/Sukta 22

***Chandra Devata, Atharva Rshi***

**चन्द्र यत्ते तपस्तेन तं प्रति तप योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥**

1. *Candra yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the heat that is yours, with that cleanse off that which hates us and that we hate to suffer.

**चन्द्र यत्ते हरस्तेन तं प्रति हर योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥**

2. *Candra yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the passion that is yours, with that cleanse that which hates us and that which we hate to suffer.

**चन्द्र यत्तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥**

3. *Candra yatte'rcistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light ray that is yours, with that cleanse that which hates us and that which we hate to suffer.

**चन्द्र यत्ते शोचिस्तेन तं प्रति शोच यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥**

4. *Candra yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light beam that is yours, with that cleanse that which hates us and that which we hate to suffer.

**चन्द्र यत्ते तेजस्तेन तमतेजसं कृणु यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥**

5. *Candra yatte tejastena tamatejasaṁ kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the splendour that is yours, with that cleanse that which hates us and that which we hate to suffer.

## Kanda 2/Sukta 23

***Apah Devata, Atharva Rshi***

**आपो यद्वस्तपस्तेन तं प्रति तपत यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥**

1. *Āpo yadvastapastena taṁ prati tapata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the heat that is in you, with that wash off that which hates us and that which we hate to suffer.

**आपो यद्वो हरस्तेन तं प्रति हरत यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥**

2. *Āpo yadvo harastena taṁ prati harata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the power that is in you, with that wash off that which hates us and that which we hate to suffer.

**आपो॒ यद्वो॒ऽर्चिस्ते॒न॒ तं प्रत्य॑र्चत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥**

3. *Āpo yadvo'rcistena taṁ pratyarcata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the brilliance that is in you, with that wash off that which hates us and that which we hate to suffer.

**आपो॒ यद्वः॑ शो॒चिस्ते॒न॒ तं प्रति॑ शोचत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥**

4. *Āpo yadvaḥ śocistena taṁ prati śocata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the radiance that is in you, with that wash off that which hates us and that which we hate to suffer.

**आपो॒ यद्व॒स्तेज॒स्ते॒न॒ तम॑ते॒जसं कृणुत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥**

5. *Āpo yadvastejastena tamatejasaṁ kṛṇuta yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the splendour that is in you, with that wash off that which hates us and that which we hate to suffer.

Note: Five hymns from 19 to 23 are hymns of

prayer for natural purity of spirit, energy for action and balance of mind in our process of living.

The human body is an abode of divinities. Agni abides in the vital heat, the tongue and speech. Vayu abides in pranic energy and the tactual faculty. The sun abides in the eye. The moon abides in the mind. And the waters abide in the male virility and fertility of the female in addition to the fluidity of blood. This knowledge is enshrined in the Aitareya Upanishad. Hence the prayer to Agni is a prayer for vitality against frigidity and anger. The prayer to Vayu is for energy against debility and sloth. The prayer to the sun is for light against darkness and ignorance. The prayer to the moon is for peace against agitation and hypertension. And the prayer to the waters is for fluidity in the dynamics of life. On the whole the prayer is for positive values of health, mental and spiritual alertness in a state of balance. Both want and excess are negativities in one way or another. Balance gives us the optimum state of performance. 'Dvesha' means hate. Negativities in these hymns are personified as enemies which we hate, whether they are in others or in ourselves. At the same time negativities hate us because they act as our enemies. Hence the prayer: With your positive powers, destroy those negativities which hate us and which we too hate because, whether they are in others or in ourselves, we hate to suffer them as enemies of life. Hence the prayer for cleansing of the personality.

To hate negativity does not mean that we hate the person who suffers from negativity. We love the person as person, hence the prayer for elimination of the negativity and cleansing of the person.

## Kanda 2/Sukta 24 (The Social Negatives)

***Ayushyam Devata, Brahma Rshi***

**शेरभक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ १ ॥**

1. *Śerabhaka śerabha punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O demonic killer, destroyer, thieves and robbers, let you and your followers go back to yourselves. Let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy whoever sends you down to prowl. Consume and destroy your own selves.

**शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ २ ॥**

2. *Śevṛdhaka śevṛdha punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thievish violence, O crooked friends of violence, let you all and your allies go back to yourselves, to where you come from. Let your arms and onslaughts rebound on you. Consume and destroy whoever you work for. Consume and destroy whoever appoints you to destroy. Consume and destroy your own selves.

**म्रोकानुम्रोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ ३ ॥**

3. *Mrokānumroka punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thieves and allied forces of white collar felons, let you all and your followers go back to yourselves, to wherever you come from. Let your arms and your tactics roll back on you. Consume and destroy whoever you work for. Rob and consume whoever appoints you to rob. Consume and destroy your own selves.

**सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ४॥**

4. *Sarpānusarpa punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O snake, O crooked movers in glittering garb, let you and your allied forces go back to yourselves. Let your arms and your biting onslaughts return on you. Consume and destroy whoever you work for. Bite and destroy whoever appoints you. Consume and destroy your own selves.

**जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ५॥**

5. *Jūrṇi punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O saboteurs and your allied forces, go back to your own den. O thieves of national resources, let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy

whoever sends you down to destroy. Consume and destroy your own selves.

**उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ६॥**

6. *Upabde punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O venomous destroyers and vociferous mercenaries, misguided fools, go back to your own den and look within. Let your tactics, attacks and protests be directed on yourselves. Catch and destroy whoever is your master. Destroy your own weapons and attacks. Destroy whoever sends you down. Eat up and destroy your own selves.

**अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ७॥**

7. *Arjuni punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O deceptive forces of nature and society, destroyers of honesty and positive values, go back, you and your allies. Let your arms and onslaughts turn on to you. Destroy him who is your master. Destroy him that has sent you. Eat up and destroy your own selves.

**भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।**
**यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ८॥**

8. *Bharūji punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O burning life destroying forces of life and nature, thievish killers, go back, you all and your allies. Let your arms and attacks go back to you. Destroy the master you work for. Destroy the force that directs you hither. Eat up your own flesh and destroy yourselves out of existence.

(This hymn suggests that whatever the negative forces that attack life and society should be so tactically dealt with that they turn their forces, intentions, arms and ammunition upon themselves and die out. For example take cancer. Treat it so that cancer cells, in stead of eating other cells, eat themselves and be self-destructive.)

## Kanda 2/Sukta 25 (Destruction of Anti-Life)

***Prshniparni Vanaspati Devata, Chatana Rshi***

**शं नो॑ दे॒वी पृ॑श्निप॒र्ण्यशं॒ निर्ऋ॑त्या अकः।**
**उ॒ग्रा हि क॑ण्व॒जम्भ॑नी॒ तामभ॑क्षि सह॑स्वतीम्॥ १॥**

1. *Śaṁ no devī pṛśniparṇyaśaṁ nirṛtyā akaḥ. Ugrā hi kaṇvajambhanī tāmabhakṣi sahasvatīm.*

Let Prshniparni, divine herb of bright rainbow leaves, be auspicious for us. Let it act agaist and root out consumptive and cancerous diseases of body and mind. Strong it is, mighty powerful devourer of sin and negativity. I have studied and researched it and I value it as a divine sanative worthy of adoration.

**सह॑मानेयं प्र॑थमा पृ॑श्निप॒र्ण्य॑ ज॑ायत।**
**तया॒ऽहं दु॒र्णाम्ना॑ शिरो॑ वृश्चामि॑ श॒कुने॑रिव॥ २॥**

2. *Sahamāneyaṁ prathamā pṛśniparṇya jāyata. Tayā'haṁ durṇāmnāṁ śiro vṛścāmi śakuneriva.*

Prshniparni is a great challenge to deadly diseases. It is the foremost curative in the field of killer diseases. With it I cure the first and last of notorious diseases like breaking the neck of a demon.

**अरायमसृक्पावानं यश्च स्फातिं जिहीर्षति।**
**गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च॥ ३॥**

3. *Arāyamasṛkpāvānaṁ yaśca sphātiṁ jihīrṣati.*
*Garbhādaṁ kaṇvaṁ nāśya pṛśniparṇi sahasva ca.*

O Prshniparni, challenge, cure and root out that life threatening disease which robs life of its beauty, vitality and longevity, which sucks up the blood and which kills the foetus in the womb.

**गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान्।**
**तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि॥ ४॥**

4. *Girimenāṅ ā veśaya kaṇvāñjīvitayopanān.*
*Tāṁstvaṁ devi pṛśniparṇyagnirivānuda-hannihi.*

O divine Prshniparni, bury these life consuming, life destroying diseases in the depths of mountains, burning them all here as fire burns dirt to ash.

**पराच एनान्प्र णुद कण्वाञ्जीवितयोपनान्।**
**तमांसि यत्र गच्छन्ति तत्क्रव्यादो अजीगमम्॥ ५॥**

5. *Parāca enānpra ṇuda kaṇvāñjīvitayopanān.*
*Tamāṁsi yatra gacchanti tatkravyādo ajīgamam.*

Throw out these life threatning, life consuming diseases, drive them out for all time. Where darkest of the darknesses proceed and abide, there have I driven the blood thirsty flesh eating diseases all, like

carnivorous ogres.

## Kanda 2/Sukta 26 (Animal Life)

***Pashavah Devata, Savita Rshi***

**एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष। त्वष्टा येषां रूपधेयानि वेदास्मिन्तान्गोष्ठे सविता नि यच्छतु॥ १॥**

1. *Eha yantu paśavo ye pareyurvāyuryeṣāṁ sahacāraṁ jujoṣa. Tvaṣṭā yeṣāṁ rūpadheyāni vedāsmintāngoṣṭhe savitā ni yacchatu.*

Let the animals come back to the stalls, all those that had gone out over the forest meadows. The air, the breeze, the winds refresh them as friends. Tvashta, the development expert, knows their breeds and qualities. Let Savita, the inspirer, keeper, keep them properly in the stalls for good health.

**इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन्।**
**सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ॥ २॥**

2. *Imaṁ goṣṭhaṁ paśavaḥ saṁ sravantu bṛhaspatirā nayatu prajānan. Sinīvālī nayatvā-grameṣāmā-jagmuṣo anumate ni yaccha.*

Let the animals come back to the stalls together. Let Brhaspati, the head keeper, who knows all of them, bring them back. Let Sinivali, the food manager, lead the foremost homeward, and Anumati, the controller, keep them together in order.

**सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः। सं धान्य ँस्य या स्फातिः संस्राव्ये ँण हविषा जुहोमि॥ ३॥**

3. *Saṁ Saṁ sravantu paśavaḥ samaśvāḥ samu pūruṣāḥ. Saṁ dhānya sya yā sphātiḥ saṁsrāvyeṇa haviṣā juhomi.*

Let the animals be and move together, together with horses, and let the men too who manage be together. Let the harvest of grain and grass be profusely rich. I do the development yajna with highly promotive materials.

**सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम्।**
**संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ॥ ४॥**

4. *Saṁ siñcāmi gavāṁ kṣīraṁ samājyena balaṁ rasam. Saṁsiktā asmākaṁ vīrā dhruvā gāvo mayi gopatau.*

By yajna with cow's ghrta, I bring a flood of cow's milk. I bring strength and taste for living. Our youth are strong, fully satisfied and totally happy. May the cows and all animals be strong and steadfast with me as their master protector.

**आ हरामि गवां क्षीरमाहार्षं धान्यं रसम्।**
**आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम्॥ ५॥**

5. *Ā harāmi gavāṁ kṣīramāhārṣaṁ dhānyaṁ rasam. Āhṛtā asmākaṁ vīrā ā patnīridamastakam.*

I am blest: I have plenty of cow's milk. I have plenty of food and joy of life. Our youth are happy, satisfied and self-fulfilled. Our women are happy and satisfied in the home with the family.

## Kanda 2/Sukta 27 (Victory)

***Vanaspati, Rudra, Indra Devatah, Kapinjala Rshi***

**नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि।**
**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ १ ॥**

1. *Necchatruḥ prāśaṁ jayāti sahamānābhibhū-rasi.*
*Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.*

Hey Oshadhi, spirit of life, no enemy can win away my food of life, none can win over my understanding of life's values, its questions and answers. All time challenger, all time subduer of doubts and irrelevancies, answer and silence all questions raised by negationists one by one. Render them all empty and meaningless.

(The mantra may also be interpreted as a cure for depression and self-distrust.)

**सुपर्णस्त्वान्वविन्दत्सूकरस्त्वाखनन्नसा।**
**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ २ ॥**

2. *Suparṇastvānvavindatsūkarastvākhanannasā.*
*Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.*

You are the gift of suparna the Garuda, eagle power of refulgence and high imagination. You are the achievement of Sukara, holiest action of the immaculate soul, with high pranic energy. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

**इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे।**
**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ३ ॥**

3. *Indro ha cakre tvā bāhāvasurebhya starītave.*
*Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.*

Indra, the soul, in defence against the onslaughts of negative desires and passions, bears and wears you on the arm. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

**पाटामिन्द्रो व्या ∫श्नादसुरेभ्य स्तरीतवे।**
**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ४ ॥**

4. *Pāṭāmindro vyaśnādasurebhya starītave.*
*Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.*

Indra, mighty ruler and warrior, in self-defence agaist demonic forces, ill health and disease takes the Pata herb. O herb, answer all doubts and questions raised by sceptics and negationists and silence them all one by one. Expose them as empty and meaningless.

**तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव।**
**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ५ ॥**

5. *Tyāhaṁ śatrūntsākṣa indraḥ sālāvṛkāñiva.*
*Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.*

With that power I fight and drive out all enemies as Indra, leader of the human community, throws out all wolfish enemies from the settlement. O power of life and health, answer all doubts, dangers and questions raised by sceptics and negationists and silence them one by one. Expose them all and render them empty and meaningless.

**रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्।**
**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ६ ॥**

6. *Rudra jalāṣabheṣaja nīlaśikhaṇḍa karmakṛt.*
*Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.*

O Rudra, physician of powerful soothing herb and water treatment, giver of peace and prosperity with good health to the home and family, noble and conscientious at work, O herb, answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them, O herb, and reduce the ailments to naught.

**तस्य॒ प्राश॑ं त्वं ज॑हि॒ यो न॑ इन्द्राभि॒दास॑ति।**
**अधि॑ नो ब्रूहि॒ शक्ति॑भिः प्रा॒शि मामुत्त॑रं कृधि ॥ ७ ॥**

7. *Tasya Prāśaṁ tvaṁ jahi yo na indrābhidāsati.*
*Adhi no brūhiśaktibhiḥ prāśi māmuttaraṁ kṛdhi.*

Indra, eliminate the questions and onslaughts of the demonic forces who want to subdue us and reduce us to slavery. Speak to us and inspire us with will, power and force. In the struggle and debate between negativities and our positive powers of health, intelligence and progress, make me the superior and victorious power.

## Kanda 2/Sukta 28 (Good Health, Full Age)

***Jarima and Ayu Devata, Shambhu Rshi***

**तुभ्य॑मे॒व ज॑रिमन्वर्धता॒मय॑ं मेमम॒न्ये मृ॒त्यवो॑ हिंसिषुः श॒तं ये। मा॒तेव॑ पु॒त्रं प्रम॑ना उ॒पस्थे॑ मि॒त्र ए॑नं मि॒त्रिया॑त्पा॒त्वंह॑सः ॥ १ ॥**

1. *Tubhyameva jarimanvardhatāmayaṁ memamanye mṛtyavo himsiṣuḥ śataṁ ye. Māteva putraṁ pramanā upasthe mitra enaṁ mitriyātpātvaṁhasaḥ.*

O Life of good health and well being, may this child grow on to full age and self-fulfilment unto you. Let no other cause of ailment and death, though hundreds they are, assail him. Just as the mother holds the baby safe in her arms, so may Mitra, universal love, protect him against sin and disease, may the warmth of the sun save him as a friendly soul.

**मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ।**
**तदग्निर्होता वयुनानि विद्वान्विश्वा देवानां जनिमा विवक्ति ॥ २ ॥**

2. *Mitra enaṁ varuṇo vā riśādā jarāmṛtyuṁ kṛṇutāṁ saṁvidānau. Tadagnirhotā vayunāni vidvān viśvā devānāṁ janimā vivakti.*

Let Mitra and Varuna, prana and apana energies, days and nights, light and warmth of the sun and cool of the oceans, all loving and operative together in unison, destroyers of negativities and untimely mortalities, lead him on to grow healthy upto full age and fulfilment till death. And may Agni, living warmth of nature, and Agni, enlightened teacher and high priest of educational yajna, knowing all processes of the growth and maturity of body and mind, inform and enlighten him about the rise, growth and maturity of all senses, mind and intellect as he proceeds in years, (nature by natural process and teacher by teaching and training).

**त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः।**
**मेमं प्राणो हासीन्मो अपानो मेमं मित्रा वधिषुर्मो अमित्राः ॥ ३ ॥**

3. *Tvamīśiṣe paśūnāṁ pārthivānāṁ ye jātā uta vā ye janitrāḥ. Memaṁ prāṇo hāsīnmo apāno memaṁ mitrā vadhiṣurmo amitrāḥ.*

O lord of life and death, you govern the exits and entrances of living beings of the earth, those that are already born and those that shall be born. Let prana not forsake this child. Let not apana forsake him. Let no friends hurt him. Let no enemies kill him. (O lord, grant him full life of good health and total fulfilment.)

**द्यौष्ट्वा॑ पि॒ता पृ॑थि॒वी मा॒ता ज॒रामृ॑त्यु॒ं कृणुतां संविदा॒ने। यथा॒ जीवा॒ अदि॑तेरु॒पस्थे॑ प्राणापा॒नाभ्यां गुपि॒तः श॒तं हिमा॑ः ॥ ४ ॥**

4. *Dyauṣṭvā pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutāṁ saṁvidāne. Yathā jīvā aditerupasthe prāṇā-pānābhyāṁ gupitaḥ śataṁ himāḥ.*

Let heaven, the father, and earth, the mother, both operative in unison, protect you through full age to fulfilment till death so that, sustained by the energies of prana and apana, you live a life of full hundred years in the lap of mother nature.

**इ॒ममग्न॒ आयु॑षे॒ वर्च॑से नय प्रि॒यं रेतो॑ वरुण मित्र राजन्। मा॒तेवा॑स्मा अदिते॒ शर्म॑ यच्छ॒ विश्वे॑ देवा ज॒रद॑ष्टि॒र्यथासा॑त् ॥ ५ ॥**

5. *Imamagna āyuṣe varcase naya priyaṁ reto varuṇa mitra rājan. Mātevāsmā adite śarma yaccha viśve devā jaradaṣṭiryathāsat.*

Divine Agni, lord self-refulgent, lead him on to life's vitality and splendour through full age. O refulgent sun and oceans, O prana and apana energies, bring him the cherished vitality and virility of glowing health. O Mother Nature, like the mother as you are, bless him with peace and joy so that, O divinities of the world of nature and humanity, he may live a long life till full age

and fulfilment of his life's mission.

## Kanda 2/Sukta 29 (Life and Progress)

***Mantra stated Devatah, Atharva Rshi***

**पार्थिवस्य रसे देवा भगस्य तन्वो३ बले।**
**आयुष्य ँ मस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः॥ १॥**

1. *Pārthivasya rase devā bhagasya tanvo' bale.*
*Āyuṣya masmā agniḥ sūryo varca ā dhād bṛhaspatiḥ.*

May the brilliant nobilities of the world, Brhaspati, Lord Almighty, sagely scholar of the Vedic lore, Agni, lord self-refulgent, and the sun, grant this man the lustre of a long life and establish him in the strength of body and in the essence and joy of earthly glory.

**आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै। रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम्॥ २॥**

2. *Āyurasmai dhehi jātavedaḥ prajāṁ tvaṣṭa-radhinidhehyasmai. Rāyaspoṣaṁ savitarā suvāsmai śataṁ jīvāti śaradastavāyam.*

O Jataveda, omnipresent fire and vital energy of life, grant this man a long life. O Tvashta, divine maker of body forms, bring handsome and noble children for him. O Savita, lord creator of earthly life and light, bring him good health and brilliance of wealth and glory so that this dedicated child of yours may live a full hundred years.

**आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ। जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो अन्यानधरान्त्स-पत्नान्॥ ३॥**

3. *Āśīrṇa ūrjamuta sauprajāstvaṁ dakṣaṁ dhattaṁ draviṇaṁ sacetasau. Jayaṁ kṣetrāṇi saha-sāyamindra kṛṇvāno anyānadharāntsapatnān.*

O heaven, O earth, O father and mother, both of equal mind in unison, may your blessings shower on us. Bear and bring this man strength and energy, noble progeny, efficiency and expertise for success, wealth and excellence. O lord omnipotent, Indra, may he, winning fields of life's battles, creating new fields of possibility and progress, subduing negativities and fighting adversaries, live a full hundred years of life and fulfilment as your dedicated child.

**इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन्।**
**एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत्॥ ४॥**

4. *Indreṇa datto varuṇena śiṣṭo marudbhirugraḥ prahito na āgan. Eṣa vāṁ dyāvāpṛthivī upasthe mā kṣudhanmā tṛṣat.*

Given as a gift by Indra, lord omnipotent, taught and trained by Varuna, judicious parents and eminent teachers, inspired and sent by Maruts, stormy powers of nature and humanity, this young man has now come to us, a mature and perfect citizen. O heaven and earth, pray take this young man under your loving care. Let him never feel short of food and drink for his body, mind and soul.

**ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम्।**
**ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत ऊर्ज-**
**मापः॥ ५॥**

5. *Ūrjamasmā ūrjasvatī dhattaṁ payo asmai payasvatī dhattam. Ūrjamasmai dyāvāpṛthivī adhātāṁ viśve devā maruta ūrjamāpaḥ.*

O powers, abundant in food and energy, bring this young man food and energy. O powers abundant in milk and water, bring him milk and water. May heaven and earth bring him food, energy and enlightenment. May all divinities of nature and humanity, the Maruts, tempestuous forces of the wind, and Apah, rolling powers of earthly and spatial oceans bring him energy and enthusiasm.

**शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चीः। सवासिनौ पिबतां मन्थमेतमश्विनौ रूपं परिधाय मायाम्॥ ६॥**

6. *Shivābhiṣṭe hṛdayaṁ tarpayāmyanamīvo modiṣīṣṭhāḥ suvarcāḥ. Savāsinau pibatāṁ manthametamaśvino rūpaṁ paridhāya māyām.*

I gratify and fulfill your heart and soul with auspicious thoughts, ambitions and will. Healthy, happy and brilliant, enjoy life to the full. Both of you (bride and bride-groom) having taken the human form of Ashvins, complementary personalities joined in one, blest with perfect will and potential for mutual action, living together in the home, act and enjoy life to the full, drink the soma distilled to perfect taste and purity.

**इन्द्र एतां ससृजे विद्धो अग्र ऊर्जा स्वधामजरां सा त एषा। तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद्भिषजस्ते अक्रन्॥ ७॥**

7. *Indra etāṁ sasṛje viddho agra ūrjāṁ svadhā-majarāṁ sā ta eṣā. Tayā tvaṁ jīva śaradaḥ suvarcā mā ta ā susrodbhiṣajaste akran.*

Indra, served, honoured and worshipped relentlessly, has, since time immemorial, created this unaging and inexhaustible food, energy, power and potential of life for you. By that gift, happy, strong and lustrous brilliant, live a full hundred years of life. May this light and lustre of life never diminish and wear away. The physicians of life have created and maintain this power and potential of health and life for you.

## Kanda 2/Sukta 30 (The Wedded Couple)

***Ashvinau Devate, Prajapati Rshi***

**यथेदं भूम्या अधि तृणं वातो मथायति। एवा मंथ्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः॥ १॥**

1. *Yathedaṁ bhūmyā adhi tṛṇaṁ vāto mathāyati. Evā mathnāmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the wind touches and shakes the grass on the ground, so do I move your heart, O girl, so that you may fall in love with me and never go away from me.

**सं चेन्नयाथो अश्विना कामिना सं च वक्षथः।**
**सं वां भगासो अग्मत सं चित्तानि समु व्रता॥ २॥**

2. *Saṁ cennayātho aśvinā kāminā saṁ ca vakṣathaḥ. Saṁ vāṁ bhagāso agmata saṁ cittāni samu vratā.*

Ashvins, mutually loving couple, since you join together in love and marriage, win each other and move

on together in life, may all good fortunes of the world come to you, may your mind and soul be together, and may your vows of discipline and life's values in covenant be alike in unison.

यत्सुपर्णा विवक्षवो अनमीवा विवक्षवः।
तत्र मे गच्छताद्धवं शल्यइव कुल्मलं यथा॥ ३॥

3. *Yatsuparṇā vivakṣavo anamīvā vivakṣavaḥ.*
*Tatra me gacchatāddhavaṁ śalyaiva kulmalaṁ yathā.*

Where the golden birds fly cooing and calling for each other, there let my love's call strike like a sting in the bud (the heart), and let them be released of the tension of affliction in freedom and fulfilment.

यदन्तरं तद्बाह्यं यद्बाह्यं तदन्तरम् ।
कन्या ∫नां विश्वरूपाणां मनो गृभायौषधे॥ ४॥

4. *Yadantaraṁ tadbāhyaṁ yadbāhyaṁ tadantaram.*
*Kanyā nāṁ viśvarūpāṇāṁ mano gṛbhāyauṣadhe.*

What is inside in the heart is out on the surface. Whatever is out is deep at the heart core. When it is so, O nature's sanative of affliction (oshadhi), grab the mind of the maidens, they are blest with universal beauty, love and expression.

एयमगन्पतिकामा जनिकामोऽहमागमम्।
अश्वः कनिक्रदद्यथा भगेनाहं सहागमम्॥ ५॥

5. *Eyamaganpatikāmā janikāmo'hamāgamam.*
*Aśvaḥ kanikradadyathā bhagenāhaṁ sahāgamam.*

This maiden is come with desire for the groom.

I too have come with love for the maiden. And I come with all the power and lustre of the world to offer, loud proclaiming my love and hope to win and carry away the prize.

## Kanda 2/Sukta 31 (Afflictive Germs and Insects)

***Mahi Devata, Kanva Rshi***

**इन्द्रस्य॒ या म॒ही दृ॒षत्क्रिमे॒र्विश्व॑स्य॒ तर्ह॑णी।**
**तया॑ पिनष्मि॒ सं क्रिमी॑न्दृ॒षदा॒ खल्वाँ॑इव॥ १॥**

1. *Indrasya yā mahī dṛṣatkrimerviśvasya tarhaṇī.*
*Tayā pinaṣmi saṁ krimīndṛṣadā khalvāṅ-iva.*

Mighty is the destructive force of Indra: rays of the sun, gusts of the wind, currents of electricity, showers of clouds, running waters and catalytic fragrances of yajna, these are destroyers of dangerous insects and germs of disease. With these and with the resistant force of the body, I crush the germs and insects as I crush hard grain with the grinding stone.

**दृ॒ष्टम॒दृष्ट॑मतृहमथो॑ कु॒रूरु॑मतृहम्। अ॒ल्गण्डू॒न्त्सर्वा॑न्छ॒लुना॒न्क्रिमी॒न्वच॑सा जम्भयामसि॥ २॥**

2. *Dṛṣṭamadṛṣṭamatṛhamatho kurūrumatṛham.*
*Algaṇḍūntsarvānchalunānkrimīnvacasā jambhayāmasi.*

We crush and destroy insects and germs, those that are visible or invisible, creeping ones as caterpillars, bugs in beds, fast running ones and those that ramble around.

**अल्गण्डून्हन्मि महता वधेन दूना अदूना अरसा अभूवन्।**
**शिष्टानशिष्टान्नि तिरामि वाचा यथा क्रिमीणां नकिरुच्छिषातै॥ ३॥**

3. *Algaṇḍūnhanmi mahatā vadhena dūnā adūnā arasā abhūvan. Śiṣṭānaśiṣṭānni tirāmi vācā yathā krimīṇāṁ nakirucchiṣātai.*

I destroy the hiding pests with a strong insecticide so that whether they move or not, they become lifeless. Those that survive and those that don't, I eliminate with the vacha herb so that ultimately none survives.

**अन्वान्त्र्यं शीर्षण्यꣳमथो पार्ष्टेयं क्रिमीन् ।**
**अवस्कवं व्यध्वरं क्रिमीन्वचसा जम्भयामसि॥ ४॥**

4. *Anvāntryaṁ śīrṣaṇyamatho pārṣṭeyaṁ krimīn. Avaskavaṁ vyadhvaraṁ krimīnvacasā jambhayāmasi.*

Germs and insects that abide in the intestines, in the hair on head, in and on the ribs those that creep, burrow into the skin and consume the blood and flesh, all these we destroy with vacha.

**ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्वꣳन्तः। ये अस्माकं तन्व ∫माविविशुः सर्वं तद्धन्मि जनिम क्रिमीणाम्॥ ५॥**

5. *Ye krimayaḥ parvateṣu vaneṣvoṣadhīṣu paśuṣvapsvantaḥ. Ye asmākaṁ tanvamāviviśuḥ sarvaṁ taddhanmi janima krimīṇām.*

All those germs and insects which thrive on mountains, in forests, on herbs and trees, on and in the

animals, in the waters, and those which infect our bodies, all these we destroy along with their places of breeding.

## Kanda 2/Sukta 32 (Elimination of Insects)

***Aditya Devata, Kanva Rshi***

**उद्यन्नादित्यः क्रिमीन्हन्तु निम्रोचन्हन्तु रश्मिभिः।**
**ये अन्तः क्रिमयो गवि॥ १॥**

1. *Udyannādityaḥ krimīnhantu nimrocanhantu raśmibhiḥ. Ye antaḥ krimayo gavi.*

Let the sun when it is rising and when it is setting kill with its rays the germs which are in the earth and in the cows.

**विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।**
**शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ २॥**

2. *Viśvarūpaṁ caturakṣaṁ krimiṁ sāraṅgamarjunam. Śṛṇāmyasya pṛṣṭīrapi vṛścāmi yacchiraḥ.*

I destroy the germs and insects of varied colour, of four eyes, creeping ones and white, all. I break their back, I break their head, and I uproot them totally.

**अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।**
**अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥ ३॥**

3. *Attrivadvaḥ krimayo hanmi kaṇvavajjamadagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O germs and insects, I destroy you like a devourer of evil, like an eminent scientist, like blazing fire. I destroy germs and insects by the sagely knowledge

of the masters of cleansing science.

**हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।**
**हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥ ४॥**

4. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
*Hato hatamātā krimirhatabhrātā hatasvasā.*

The ruler of these germs and insects is dead. And killed is their keeper of the fort. Destroyed are the germs whose breeder is gone. Their mother is gone, dead, their brother is dead, their sister is dead.

**हतासो अस्य वेशसो हतासः परिवेशसः।**
**अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः॥ ५॥**

5. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
*Atho ye ksullakā-iva sarve te krimayo hatāḥ.*

Killed are those of similar species and their vassals. Killed are their all round defences and resistances. And killed are all those which are too small and vile. Thus all those visible and invisible germs and insects are killed alike and together.

**प्र ते शृणामि शृङ्गे याभ्यां वितुदायसि।**
**भिनद्मि ते कुषुम्भं यस्ते विषधानः॥ ६॥**

6. *Pra te śṛṇāmi śṛṅge yābhyāṁ vitudāyasi.*
*Bhinadmi te kuṣumbhaṁ yaste viṣadhānaḥ.*

O deadly insect, O germ, I break your fangs, both of them, with which you strike. I break your bag of poison in which you store the death sting for the victim.

## Kanda 2/Sukta 33 (Uprooting the Cancerous)

***Yakshma barhanam, Chandrama, Ayushya Devatah, Brahma Rshi***

**अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि।**
**यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते॥ १॥**

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

**ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात्।**
**यक्ष्मं दोषण्यं मंसाभ्यां बाहुभ्यां वि वृहामि ते॥ २॥**

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

**हृदयात्ते परि क्लोम्नो हलीक्ष्णात्पार्श्वाभ्याम्।**
**यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि॥ ३॥**

3. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides,

kidneys, spleen and liver.

**आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि।**
**यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते॥ ४॥**

4. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi.*
*Yakṣmaṁ kukṣibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

**ऊरुभ्यां ते अष्ठीवद्भ्यां पाष्णीभ्यां प्रपदाभ्याम्।**
**यक्ष्मं भसद्यं श्रोणिभ्यां भासदं भंससो वि वृहामि ते॥ ५॥**

5. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

**अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः।**
**यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते॥ ६॥**

6. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

**अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि। यक्ष्मं त्वचस्यं ⎫**
**ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि॥ ७॥**

7. *Aṅgeaṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcaṁ vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the Kashyapa, enlightened physician.

## Kanda 2/Sukta 34 (Way to Freedom, Moksha)

***Pashupati Devata, Atharva Rshi***

**य ईशे॑ पशु॒पति॑ः पशू॒नां चतु॑ष्पदामु॒त यो द्वि॒पदा॑म्। निष्क्री॑त॒ः स य॒ज्ञियं॑ भा॒गमे॑तु रा॒यस्पोषा॒ यज॑मानं सचन्ताम्॥ १॥**

1. *Ya īśe paśupatiḥ paśūnāṁ catuṣpadāmuta yo dvipadām. Niṣkrītaḥ sa yajñiyaṁ bhāgametu rāyaspoṣā yajamānaṁ sacantām.*

Pashupati, lord ruler and protector of living beings, humans, birds and animals, may, we pray, be kind and gracious to accept our homage offered by yajna and bless the yajamana with health, growth, progress and prosperity.

**प्र॒मु॒ञ्चन्तो॒ भुव॑नस्य॒ रेतो॑ गा॒तुं ध॑त्त॒ यज॑मानाय देवाः।**
**उ॒पाकृ॑तं शशमा॒नं यदस्था॑त्प्रि॒यं दे॒वाना॒मप्ये॑तु॒ पाथ॑ः॥ २॥**

2. *Pramuñcanto bhuvanasya reto gātuṁ dhatta yajamānāya devāḥ. Upākṛtaṁ śaśamānaṁ yadasthātpriyaṁ devānāmapyetu pāthaḥ.*

O Devas, divinities and nobilities of nature and humanity, while you are releasing the seed vitality for life in the world of existence, pray bless the yajamana

with the path of rectitude, and when he is established in the path of divinity then whatever is the dearest soma love of the devas may also come to the portion of the consecrated prayerful devotee.

**ये ब॒ध्यमा॑न॒मनु॒ दीध्या॑ना अ॒न्वैक्ष॑न्त॒ मन॑सा॒ चक्षु॑षा च।**
**अ॒ग्निष्टान॒ग्रे प्र मु॑मोक्तु दे॒वो वि॒श्वक॑र्मा प्र॒जया॑ संर॒राण॑ः ॥ ३ ॥**

3. *Ye badhyamānamanu dīdhyānā anvaikṣanta manasā cakṣuṣā ca. Agniṣṭānagre pra mumoktu devo viśvakarmā prajayā saṁrarāṇaḥ.*

Those who, with concentrated mind and inner vision in meditation, see the soul bound in sufferance, may Agni, lord self-refulgent, enlighten, and may he, Vishvakarma, happy with the children of his creation, liberate them at the earliest.

**ये ग्रा॒म्या॑ प॒शवो॑ वि॒श्वरू॑पा॒ विरू॑पा॑ः सन्तो॑ ब॒हुधै॑करूपा॑ः।**
**वा॒युष्टान॒ग्रे प्र मु॑मोक्तु दे॒व॑ः प्र॒जाप॑तिः प्र॒जया॑ संर॒राण॑ः ॥ ४ ॥**

4. *Ye grāmyāḥ paśavo viśvarūpā virūpāḥ santo bahudhaikarūpāḥ. Vāyuṣṭānagre pra mumoktu devaḥ prajāpatiḥ prajayā saṁrarāṇaḥ.*

Those who are deep in the business of life and yet retain their vision of divinity, all round versatile in varied roles and situations of life many ways and yet same in the essence and similar in character in divine service, these may Vayu, lord self-potent and self-refulgent, Prajapati, sustainer of life happy with the children of his creation, liberate at the earliest.

**प्र॒जा॒न॒न्त॒ः प्रति॑ गृह्णन्तु पू॒र्वे॑ प्रा॒णम॒ङ्गे॑भ्य॒ः पर्या॑चर॑न्तम्। दिवं**
**गच्छ॒ प्रति॑ तिष्ठा॒ शरी॑रै॒ः स्व॒र्गं या॑हि॒ प॒थिभि॑र्देव॒यानै॑ः ॥ ५ ॥**

5. *Prajānantaḥ prati gṛhṇantu pūrve prāṇamaṅgebhyaḥ paryācarantam. Divaṁ gaccha prati tiṣṭhā śarīraiḥ svargaṁ yāhi pathibhirdevayānaiḥ.*

Eminent men of the first order of knowledge and vision should gratefully receive and recognise the flow of prana, life energy vibrating in the personality for the sustenance of every part and faculty dedicated to divine service. O man, be steadfast rooted in divinity, rise to the paradise of being by paths of divinities and ultimately rise to the state of divine light and eternal bliss.

## Kanda 2/Sukta 35 (Freedom and Surrender)

***Vishvakarma Devata, Angira Rshi***

**ये भक्षयन्तो न वसून्यानृधुर्यानग्नयो अन्वतप्यन्त धिष्ण्याः। या तेषामवया दुरिष्टिः स्वि ष्टिं नस्तान्कृणवद्विश्वकर्मा ॥ १ ॥**

1. *Ye bhakṣayanto na vasūnyānṛdhuryānagnayo anvatapyanta dhiṣṇyāḥ. Yā teṣāmavayā duriṣṭiḥ svi ṣṭiṁ nastānkṛṇa-vadviśvakarmā.*

May Vishvakarma, divine maker of the world, change for our sake the low, parsimonious and negative impulse and character of those who, though they enjoy life comfortably for themselves, do not contribute to the wealth of life, for which meanness and selfishness, liberal, devout and intelligent people dedicated to yajnic creation feel sorry and concerned for them. May the lord change their nature and character positively in the liberal direction.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम्। मथव्या ∫न्त्स्तोकानप यान्रराध सं नष्टेभिः सृजतु विश्वकर्मा॥ २॥

2. *Yajñapatimṛṣaya enasāhurnirbhaktaṁ prajā anutapyamānam. Mathavyāntstokānapa yānrarādha saṁ naṣṭebhiḥ sṛjatu viśvakarmā.*

Sages say that a person dedicated to yajna and concerned and distressed for people and progeny is not involved with sin (but he might miss certain cherished things of life, nevertheless). We pray may Vishvakarma join and bless us with those little sweets of life which the yajnapati had to miss.

अदान्यान्त्सोमपान्मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः। यदेनश्चकृवान्बद्ध एष तं विश्वकर्मन्प्र मुञ्चा स्वस्तये॥ ३॥

3. *Adānyāntsomapānmanyamāno yajñasya vidvāntsamaye na dhīraḥ. Yadenaścakṛvānbaddha eṣa taṁ viśvakarmanpra muñcā svastaye.*

One who believes that the performers of soma yajna are not worthy of yajnic gift or that they are misers neither knows what yajna is, nor does he attain to it, nor is he patient and undisturbed at the time of a crisis in life. Self-suffering in bondage, this man is a sinner. Hey Vishvakarma, redeem this man of what he has committed, for the sake of his well being and salvation.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम्। बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्नमस्ते पाह्य१स्मान्॥ ४॥

4. *Ghorā ṛṣayo namo astvebhyaścakṣuryadeṣāṁ manasaśca satyam. Bṛhaspataye mahiṣa dyumannamo viśvakarmannamaste pāhyasmān.*

Blazing brilliant are the Rshis, highly venerable. Salutations to them. Truly, their vision is truth, and truth abides in the depths of their mind and soul. Salutations to Almighty Brhaspati, loud and bold and sincere. Salutations to you, Vishvakarman, pray save us, protect us, advance us in life.

**यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।**
**इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥ ५ ॥**

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

Vishvakarma is the light of yajna, the whole creation. He is the sustainer, his is the revelation of the Word of it. I honour, adore and worship Vishvakarma and offer homage by yajna with thought, speech and participative holy chant I listen. Indeed this yajna of the universe is kindled, sustained and expanded by Vishvakarma. May all Devas, divinities of nature and nobilities of humanity, all happy at heart, come and join this yajna of homage.

## Kanda 2/Sukta 36 (Happy Matrimony)

***Agni, Soma and others Devatah, Pativedana Rshi***

**आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन।**
**जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै ॥ १ ॥**

1. *Ā no agne sumatiṁ saṁbhalo gamedimāṁ kumārīṁ saha no bhagena. Juṣṭā vareṣu samaneṣu valguroṣaṁ patyā saubhagamastvasyai.*

O lord self-refulgent, Agni, let the bride-groom,

noble of thought and speech, come to us with all good fortune and excellence to wed this noble minded maiden of cheerful disposition. She is lovable among the eminent and agreeable among equals in company. May she enjoy brilliance, happiness and prosperity in the company of her husband.

**सोमंजुष्टं ब्रह्मंजुष्टमर्य्म्णा संभृंतं भगंम्।**
**धातुर्देवस्य सत्येनं कृणोमिं पतिवेदंनम्॥ २॥**

2. *Somajuṣṭaṁ brahmajuṣṭamaryamṇā saṁbhṛtaṁ bhagam. Dhāturdevasya satyena kṛṇomi pativedanam.*

By the solemn sanctity of the truth of the law of self-refulgent lord and sustainer of life, society and the home and family, I (husband/wife) offer, enter and confirm the Bhaga, happy matrimonial sacramental covenant, loved and accepted by Soma (husband, wife) approved by Brahma (Lord Almighty, Veda, and the Brahmana priest), and finalised, sealed and protected by the congregation in the presence of the sacred Agni, fire of yajna.

**इयमंग्ने नारी पतिंविदेष्ट सोमो हि राजां सुभगां कृणोतिं।**
**सुवांना पुत्रान्महिंषी भवाति गत्वा पतिंसुभगा वि रांजतु॥ ३॥**

3. *Iyamagne nārī patiṁ videṣṭa somo hi rājā subhagāṁ kṛṇoti. Suvānā putrānmahiṣī bhavātī gatvā patiṁ subhagā vi rājatu.*

O lord, self-refulgent, Agni, O sacred fire of yajna, let this wedded woman now join her husband. Let Soma, noble brilliant husband, join her as his noble

blessed wife. And let the wife, having joined her husband, be the proud mother of their children and shine and rule the home as the queen of prosperity and conjugal bliss.

**यथाखरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव। एवा**
**भगस्य जुष्टेयमस्तु नारी संप्रिया पत्याविराधयन्ती ॥ ४ ॥**

4. *Yathākharo maghavaṁścārureṣa priyo mṛgāṇāṁ suṣadā babhūva. Evā bhagasya juṣṭeyamastu nārī saṁpriyā patyāvirādhayantī.*

Indra, lord of prosperity, just as a dwelling is the favourite haunt of deer together, so may this woman, dear in communion with her husband, happy and prosperous, be ever the favourite of her husband in the home.

**भगस्य नावमा रोह पूर्णामनुपदस्वतीम्।**
**तयोपप्रतारय यो वरः प्रतिकाम्यः ॥ ५ ॥**

5. *Bhagasya nāvamā roha pūrṇāmanupadasvatīm. Tayopapratāraya yo varaḥ pratikāmyaḥ.*

O bride, ascend the ark of matrimonial glory, full, perfect and unfailing, and thereby take your husband across the seas, in covenanted love.

**आ क्रन्दय धनपते वरमामनसं कृणु ।**
**सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः ॥ ६ ॥**

6. *Ā krandaya dhanapate varamāmanasaṁ kṛṇu. Sarvaṁ pradakṣiṇaṁ kṛṇu yo varaḥ pratikāmyaḥ.*

O mistress of good fortune, call on and keep the husband with you. Keep him happy at heart with

you. Keep him wholly on the right side of you, him who is in mutual love with you, worthy of your love.

इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः।
एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे॥ ७॥

7. *Idaṁ hiraṇyaṁ gulgulvayamaukṣo atho bhagaḥ.*
*Ete patibhyastvāmaduḥ pratikāmāya vettave.*

This is the gold. This is the auspicious bdellium. This is the sacred water to sprinkle on the path. This is the token of good luck and prosperity. These are given for the groom's party to win their love and good will for you.

आ ते नयतु सविता नयतु पतिर्यः प्रतिकाम्यः।
त्वमस्यै धेह्योषधे॥ ८॥

8. *Ā te nayatu savitā nayatu patiryaḥ pratikāmyaḥ.*
*Tvamasyai dhehyoṣadhe.*

May Savita, lord creator, guide you. May the husband, loving and worthy of love guide you. O lord, destroyer of suffering as a sanative, keep the wife and husband together for both of you.

॥ इति द्वितीयं काण्डम्॥

# KANDA-3

## Kanda 3/Sukta 1 (Storm the Enemy)

***Sena sammohanam Devata, Atharva Rshi***

**अग्निर्नः शत्रून्प्रत्येतु विद्वान्प्रतिदहन्नभिशस्तिमरातिम्।**
**स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥**

1. *Agnirnaḥ śatrūnpratyetu vidvānpratidahannabhiśastimarātim. Sa senāṁ mohayatu pareṣāṁ nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, the commander blazing in arms, march upon our enemies, well knowing, burning off the evil curse. Let him, knowing all his forces and all those he faces, stun the forces of the hostiles, disarming them to nullity.

**यूयमुग्रा मरुत ईदृशे स्थाभि प्रेत मृणत सहध्वम्। अमीमृणन्वसवो नाथिता इमे अग्निर्हो ∫षां दूतः प्रत्येतु विद्वान्॥ २॥**

2. *Yūyamugrā maruta īdṛśe sthābhi preta mṛṇata sahadhvam. Amīmṛṇanvasavo nāthitā ime agnirhyeṣāṁ dūtaḥ pratyetu vidvān.*

O Maruts, stormy troops of commandos in thunderous array, keep steadfast thus in top form. Advance, strike and overthrow. Indefatigable warriors, victorious, they are bright and blazing, and Agni is their leader and commander, ever vigilant about the latest that happens and ever ready to march upon the assailant.

**अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि।**
**युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥ ३॥**

3. *Amitrasenāṁ maghavannasmāñchatrūyatīmabhi. Yuvaṁ tānindra vṛtrahannagniśca dahataṁ prati.*

Indra, leader and commander of power and glory, destroyer of evil and darkness, and Agni, refulgent leading scholar and teacher, whatever the force poised against us as enemy, both of you, pray, destroy that enmity, distress and darkness.

**प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून्। जहि प्रतीचो अनूचः पराचो विष्वक्सत्यं कृणुहि चित्तमेषाम्॥ ४॥**

4. *Prasūta indra pravatā haribhyāṁ pra te vajraḥ pramṛṇannetu śatrūn. Jahi pratīco anūcaḥ parāco viṣvaksatyaṁ kṛṇuhi cittameṣām.*

Indra, ruler and commander of power and glory, let your thunderbolt of justice and punishment powered by judgment and passion for rectitude fall upon the enemies of humanity, breaking down all elements of negativity and destruction. Let it eliminate these elements up front, behind and far away, and turn the distracted minds of adversaries to follow truth and the rule of law.

**इन्द्र सेनां मोहयामित्राणाम्। अग्नेर्वातस्य ध्राज्या तान्विषूचो वि नाशय॥ ५॥**

5. *Indra senāṁ mohayāmitrāṇām.*
*Agnervātasya dhrājyā tānviṣūco vi nāśaya.*

Indra, O commander of the power and force of the nation, bewilder, hypnotise or fascinate the forces of the enemies. Scattered and distracted as they are,

throw them off by the stormy force of fire and wind and let them disappear.

**इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा।**
**चक्षूंष्यग्निरा दत्तां पुनरेतु परांजिता॥ ६॥**

6. *Indraḥ senāṁ mohayatu maruto ghnantvojasā. Cakṣuṁṣyagnirā dattāṁ punaretu parājitā.*

Let Indra, with his force and power, stupefy the enemy power and force. Let the stormy troops destroy the enemies with their power and lustre. Let light and fire, Agni, dazzle the enemy eyes to bewilderment, and let the enemy retreat, defeated even before the actual fight.

## Kanda 3/Sukta 2 (Storm the Enemy)

***Sena sammohanam Devata, Atharva Rshi***

**अग्निर्नो दूतः प्रत्येतु विद्वान्प्रतिदहन्नभिशस्तिमरातिम्।**
**स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥**

1. *Agnirno dūtaḥ pratyetu vidvānpratidahannabhiśastimarātim. Sa cittāni mohayatu pareṣāṁ nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, our brilliant leader and commander, versatile strategist and tactician, march against the enemy destroying the evil curse and misfortune of malignity and adversity. Let him, knowing all his own powers and potential and also the enemy's, bewilder the mind and morale of the hostile forces and force them to lay down their arms.

**अयमग्निरमूमुहद्यानि चित्तानि वो हृदि।**
**वि वो धमत्वोकसः प्र वो धमतु सर्वतः॥ २॥**

2. *Ayamagniramūmuhadyāni cittāni vo hṛdi.*
*Vi vo dhamatvokasaḥ pra vo dhamatu sarvataḥ.*

O commander, leaders and fighters of the hostile forces, this Agni, our commander would bewilder and frustrate whatever thoughts, plans and strategies you have at heart. He would strike you at the heart of your strongholds of your position and throw you out of the entire area.

इन्द्र॑ चि॒त्तानि॑ मो॒हय॑न्न॒र्वाङ॒ाकू॑त्या चर।
अ॒ग्नेर्वात॑स्य॒ ध्राज्या॒ तान्विषू॑चो॒ वि ना॑शय॥ ३॥

3. *Indra cittāni mohayannarvāṅgākūtyā cara.*
*Agnervātasya dhrājyā tānviṣūco vi nāśaya.*

Indra, ruler and commander, bewildering the enemy's plans, mind and morale, move forward in advance of their strategy. Scatter them with the force of fire and wind, force them to flee, and root them out totally.

व्या ∫कू॒तय एषामि॒ताथो॑ चि॒त्तानि॑ मुह्यत।
अथो॒ यद॒द्यैषां॒ हृ॒दि तदे॑षा॒ं परि॒ निर्ज॑हि॥ ४॥

4. *Vyā kūtaya eṣāmitātho cittāni muhyata.*
*Atho yadadyaiṣāṁ hṛdi tadeṣāṁ pari nirjahi.*

Let their plans and strategies be uprooted from here. Let their mind and morale be stupefied and gone astray, and then whatever else now is at their heart, frustrate all that too.

अ॒मीषां॑ चि॒त्तानि॑ प्रतिमो॒हय॑न्ती गृहा॒णाङ्गा॑न्यप्वे॒ परे॑हि।
अ॒भि प्रेहि॒ निर्द॑ह हृ॒त्सु शोकै॒र्ग्राह्या॒मित्रा॑ंस्तमसा विध्य॒ शत्रू॑न्॥ ५॥

5. *Amīṣāṁ cittāni pratimohayantī gṛhāṇāṅgānya-pve parehi. Abhi prehi nirdaha hṛtsu śokairgrā-hyā-mitrāṁstamasā vidhya śatrūn.*

O fear and confusion, paralysing powers stupefying the mind and seizing the limbs, go forward, far and deep, let their hearts burn with grief and remorse, catch and cover the enemies in deep darkness, pierce the enemy heart with pain.

**असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना।**
**तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात् ॥ ६ ॥**

6. *Asau yā senā marutaḥ pareṣāmasmānaitya-bhyojasā spardhamānā. Tāṁ vidhyata tamasā-pavratena yathaiṣāmanyo anyaṁ na jānāt.*

O Maruts, brave warriors, that army of the alien forces which comes upon us advancing with equal pride, valour and vaulting enthusiasm, penetrate, disarray and cover with frustrative darkness and confusion so that no one may know and distinguish between one and another, friend or foe.

## Kanda 3/Sukta 3 (Re-establishment of Order)

***Agni and others Devatah, Atharva Rshi***

**अचिक्रदत्स्वपा इह भुवदग्ने व्य ऽचस्व रोदसी उरूची।**
**युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय नमसा रातहव्यम् ॥ १ ॥**

1. *Acikradatsvapā iha bhuvadagne vya casva rodasī urūcī. Yuñjantu tvā maruto viśvavedasa āmuṁ naya namasā rātahavyam.*

O high priest of the nation, Agni, let the noble man of holy and independent action be here in the ruling

seat, let his voice of rule and order be ringing over earth and reverberate over the vast skies. O ruler, let the Maruts, vibrant citizens and leading lights of nation join you, and with them, with power and self sacrifice, carry on the national yajna which is worthy of total dedication.

**दूरे चित्सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम्। यद्गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥ २ ॥**

2. *Dūre citsantamaruṣāsa indramā cyāvayantu sakhyāya vipram. Yadgāyatrīṁ bṛhatīmarkamasmai sautrāmaṇyā dadhṛṣanta devāḥ.*

Even if he is far away, brilliant people and rising youth should support, move and inspire Indra, the ruler, wise, far sighted and dynamic, for the sake of friendship and cooperation specially when noble sages and corporate power offer Gayatri and Brhati verses of the Veda as homage to exalt his holiness and power through Sautramani yajna in his honour.

**अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः। इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः श्येनो भूत्वा विश आ पतेमाः ॥ ३ ॥**

3. *Adbhaystvā rājā varuṇo hvayatu somastvā hvayatu parvatebhyaḥ. Indrastvā hvayatu viḍbhya ābhyaḥ śyeno bhūtvā viśa ā patemāḥ.*

Let Varuna, chief of waters, call on you for the development of water programmes. Let Soma, chief of herbs, vegetation and forests call on you for the development of mountains and rain and river projects. Let Indra, chief of social planning and welfare, call on you for the welfare of the people. And for all these, you

be the supreme among them like the eagle in birds, come to them and attend to the people.

**श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम्।**
**अश्विना पन्थां कृणुतां सुगं त इमं सजाता अभिसंवि-**
**शध्वम्॥ ४॥**

4. *Śyeno havyaṁ nayatvā parasmādanyakṣetre aparuddhaṁ carantam. Aśvinā panthāṁ kṛṇutāṁ sugaṁ ta imaṁ sajātā abhisaṁvi-śadhvam.*

Let Shyena, information and communication department, bring you information important for political and administrative purposes about what is happening in other and far off regions, information that has been suppressed and blocked by nefarious forces. Let Ashvins, special network of complementary powers of information render the channels of information simple and clear. O citizens of settled and undisturbed cooperation, be together in loyalty with the ruler and the ruling order and live in peace all round.

**ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत।**
**इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन्॥ ५॥**

5. *Hvayantu tvā pratijanāḥ prati mitrā avṛṣata. Indrāgnī viśve devāste viśi kṣemamadīdharan.*

Let the people opposed to you and their friends and corporates, who might have otherwise lost their chance, call on you, meet you and show generosity of mind to cooperate with you. Let Indra, defence and administration, Agni, teachers and researchers, and all the nobilities of humanity and powers of nature in the environment, bear and bring about peace and progress

among the people.

यस्ते हवं विवदत्सजातो यश्च निष्ट्यः।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय॥ ६॥

6. *Yaste havaṁ vivadatsajāto yaśca niṣṭyaḥ.*
*Apāñcamindra taṁ kṛtvāthemamihāva gamaya.*

Whoever be your equal and close and whoever lower and alienated that opposes your call or the nation's call on you to the ruling seat of authority, keep him out and notify, and later if he recants and cooperates, call him in here and let him understand for his own good.

## Kanda 3/Sukta 4
## (Choice and Consecration of Ruler)

***Indra Devata, Atharva Rshi***

आ त्वा गन्राष्ट्रं सह वर्चसोदिहि प्राङ्विशां पतिरेकराट् त्वं वि राज। सर्वास्त्वा राजन्प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह॥ १॥

1. *Ā tvā ganrāṣṭraṁ saha varcasodihi prāṅgviśāṁ patirekarāṭ tvaṁ vi rāja. Sarvāstvā rājanpradiśo hvayantūpasadyo namasyo bhaveha.*

O refulgent ruler, this Rashtra, this social order has come under your rule and care. Ascend your seat of power with your regal lustre. Shine and rule as the sole ruler and protector of the people, first and foremost citizen of the land. Let the people in all quarters of the republic invoke and honour you as the ruler. Be the highest venerable and approachable man worthy of homage and salutation here.

**त्वां विशो॑ वृणतां रा॒ज्या ऽय॒ त्वाम्मि॒माः प्र॒दिश॒ः पञ्च॑ दे॒वीः ।**
**वर्ष्मन्रा॒ष्ट्रस्य॑ क॒कुदि॑ श्रयस्व॒ ततो॑ न उ॒ग्रो वि भ॑जा॒ वसू॑नि ॥ २ ॥**

2. *Tvāṁ viśo vṛṇatāṁ rājyāya tvāmimāḥ pradiśaḥ pañca devīḥ. Varṣmanrāṣṭrasya kakudi śrayasva tato na ugro vi bhajā vasūni.*

Let the people select, accept and consecrate you to rule over the land, people in all five divine directions. Grace the highest seat and office of the republic and from there, shining in glory, share the wealth, power and honour of the land with us.

**अच्छ॑ त्वा यन्तु ह॒विन॑ः सजा॒ता अ॒ग्निर्दू॒तो अ॑ज॒िरः सं च॑रातै ।**
**जा॒याः पु॒त्राः सु॒मन॑सो भवन्तु ब॒हुं ब॒लिं प्रति॑ पश्यासा उ॒ग्रः ॥ ३ ॥**

3. *Accha tvā yantu havinaḥ sajātā agnirdūto ajiraḥ saṁ carātai. Jāyāḥ putrāḥ sumanaso bhavantu bahuṁ baliṁ prati paśyāsā ugraḥ.*

Let people of equal merit and status in attendance and assistance call upon you and meet you well and openly with reverence and homage in a state of transparency. Let Agni, the head of information and communication go round and be with you without delay and without any gap. Let women and children in the dominion be happy at heart. And, brilliant, unrelenting and unsparing, be careful that there is excess of income over expenditure in the budget by taxes, surplus, no deficit.

**अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु। अधा मनो वसुदेयाय कृणुष्व ततो न उग्रो वि भजा वसूनि॥ ४॥**

4. *Aśvinā tvāgre mitrāvaruṇobhā viśve devā marutastvā hvayantu. Adhā mano vasudeyāya kṛṇuṣva tato na ugro vi bhajā vasūni.*

Let the Ashvins, complementary forces of nature and humanity such as sun and moon, positive and negative currents of electric energy, teacher and preacher, scientist and technologist, Mitra and Varuna, prana and apana, love and judgment, Vishvedevas, divinities of nature and humanity, Maruts, currents of winds and leading lights of humanity, all these invoke, inspire and guide you in advance of decision and execution of action. In the light of their messages, make up your mind in matters of the distribution of wealth, and then, brilliant, relentless and self-confident without compromise, allocate the funds for us among various departments for development and settlement of problems.

**आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी उभे स्ताम्। तदयं राजा वरुणस्तथाह स त्वायमह्वत्स उपेदमेहि॥ ५॥**

5. *Ā pra drava paramasyāḥ parāvataḥ śive te dyavāpṛthivī ubhe stām. Tadayaṁ rājā varuṇastathāha sa tvāyamah-vatsa upedamehi.*

Come fast from the farthest corner where there be a crisis. Reach the farthest where there is need. May heaven and earth both be good, the environment good

and benevolent for the dominion. This is what self-refulgent Varuna, lord of the universe, says to you of you. He has called upon you. The same you come. Take over this dominion, be that same and rule.

**इन्द्रेन्द्र मनुष्या३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः।**
**स त्वायमह्वत्स्वे सधस्थे स देवान्यक्षत्स उ कल्पयाद्विशः॥ ६॥**

6. *Indrendra manuṣyāḥ parehi saṁ hyajñāsthā varuṇaiḥ saṁvidānaḥ. Sa tvāyamahvatsve sadhasthe sa devānyakṣatsa u kalpayādviśaḥ.*

Indra, ruler of rulers, go far among the people. Meeting with the best, you would know them and their problems. It is the people who call upon you to visit their homes. So you honour the noble and brilliant and develop the community to a higher level.

**पथ्या ऋ॒वतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।**
**तास्त्वा सर्वीः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह॥ ७॥**

7. *Pathyā revatīrbahudhā virūpāḥ sarvāḥ saṅgatya varīyaste akran. Tāstvā sarvāḥ saṁvidānā hvayantu daśamīmu-graḥ sumanā vaśeha.*

The people of the land, all prosperous, all different in many ways, going by the paths of justice and rectitude have unanimously elected you to this first and highest seat of the nation. They all in unison call upon you to take over the rule and command. O ruler, brilliant, glorious and self-confident, good at heart, take over this dominion, rule, control the Decemvirate and complete a full hundred years of your life.

## Kanda 3/Sukta 5 (The Makers of Men and Rashtra)

***Parnamani Devata, Atharva Rshi***

**आयमगन्पर्णमणिर्बली बलेन प्रमृणन्त्सपत्नान्। ओजो देवानां पय ओषधीनां वर्चसा मा जिन्वत्वप्रयावन्॥ १॥**

1. *Āyamaganparṇamaṇirbalī balena pramṛṇantsapatnān. Ojo devānāṁ paya oṣadhīnāṁ varcasā mā jinvatvaprayāvan.*

It is come, the Parnamani, strong and virile, which, destroys the adversaries with its strength. It is the vitality of divinities, essence of herbs, which would, without fail, inspire me with vigour and splendour. (Parnamani, literally a jewel-crystal of leaves, has been explained as a preparation of palasha and other leaves, as the highest giver of vigour and life which is Parameshvara, and as a man of the top quality of strength, intelligence and brilliance such as the makers of a nation are.)

**मयि क्षत्रं पर्णमणे मयि धारयताद्रयिम्।**
**अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः॥ २॥**

2. *Mayi kṣatraṁ parṇamaṇe mayi dhārayatādrayim. Ahaṁ rāṣṭrasyābhīvarge nijo bhūyāsamuttamaḥ.*

O Parnamani, giver of vigour and illumination, vest me with strength and honour worthy of the nation, wealth and excellence worthy of the motherland so that I may rise to the distinguished position of highest eminence among the most meritorious persons of my native Rashtra (order of governance).

यं निद॒धुर्व॑न॒स्पतौ॒ गुह्यं॑ दे॒वाः प्रि॒यं म॒णिम्।
तम॒स्मभ्यं॒ स॒हायु॑षा दे॒वा द॑दतु॒ भर्त॑वे ॥ ३ ॥

3. *Yaṁ nidadhurvanaspatau guhyaṁ devāḥ priyaṁ maṇim. Tamasmabhyaṁ sahāyuṣā devā dadatu bhartave.*

That precious jewel, the secret vitality which the devas, divinities, vested in the herb, may they vest in us with long age of good health and vigour so that we may carry on the business of the social order with distincition.

सोम॑स्य प॒र्णः सह॑ उ॒ग्रमा॑ग॒न्निन्द्रे॑ण द॒त्तो वरु॑णेन शि॒ष्टः।
तं प्रि॑यासं ब॒हु रोच॑मानो दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ॥ ४ ॥

4. *Somasya parṇaḥ saha ugramāgannindreṇa datto varuṇena śiṣṭaḥ. Taṁ priyāsaṁ bahu rocamāno dīrghāyutvāya śataśāradāya.*

The jewel leaf of soma, life giver, blest by Indra, divine omnipotence, seasoned and enlightened by Varuna, divine wisdom and judgment, has come to me with lustrous vigour which, highly loving and brilliant with enthusiasm, I cherish for a long life of hundred years.

आ मा॑रुक्षत्पर्ण॒म॒णिर्म॒ह्या अ॑रि॒ष्टता॑तये।
यथा॒हमु॑त्त॒रोऽ सा॑न्यर्य॒म्ण उ॒त सं॑वि॒दः ॥ ५ ॥

5. *Ā mārukṣatparṇamaṇirmahyā ariṣṭatātaye. Yathāhamuttaro'sānyaryamṇa uta saṁvidaḥ.*

Let this parna jewel, leaf of soma, divine life and enlightenment, be the supreme guide in my mind and spirit for protection against all untoward misfortune

so that I may be superior among equals, wise colleagues and leading pioneers around me.

**ये धीवा॑नो रथका॒राः क॒र्मा॒रा॒ ये म॑नी॒षिण॑ः।**
**उ॒प॒स्तीन्प॑र्ण॒ मह्यं॑ त्वं सर्वा॑न्कृण्व॒भित॒ो जना॑न्॥ ६॥**

6. *Ye dhīvāno rathakārāḥ karmārā ye manīṣiṇaḥ.*
*Upastīnparṇa mahyaṁ tvaṁ sarvānkṛṇvabhito janān.*

O Soma jewel of life divine, inspire me that all those people who are expert chariot makers, metallurgists, eminent intellectuals and distinguished sages of vision and wisdom be around close to me for state business of governance and administration.

**ये राजा॑नो राज॒कृत॑ः सू॒ता ग्रा॑म॒ण्य॑श्च॒ ये।**
**उ॒प॒स्तीन्प॑र्ण॒ मह्यं॑ त्वं सर्वा॑न्कृण्व॒भित॒ो जना॑न्॥ ७॥**

7. *Ye rājāno rājakṛtaḥ sūtā grāmaṇya śca ye.*
*Upastīnparṇa mahyaṁ tvaṁ sarvānkṛṇvabhito janān.*

O Soma jewel of life divine, let all those who are rulers in their department, electors and makers of rulers, media men, and village and community leaders be around close to me for state business.

**प॒र्णो॑ऽसि तनू॒पान॒ः सयो॑निर्वी॒रो वी॒रेण॒ मया॑।**
**सं॒व॒त्स॒रस्य॒ तेज॑सा॒ तेन॑ बध्नामि त्वा मणे॥ ८॥**

8. *Parṇo'si tanūpānaḥ sayonirvīro vīreṇa mayā.*
*Saṁvatsarasya tejasā tena badhnāmi tvā maṇe.*

O divine jewel of life, you are parna, giver of fullness and perfection, protector of the body form in good health, potent brave, original brother with me, your

brave companion. O jewel, O Soma of life, by virtue of that refulgence of universal all time nature I bind you and me together in the essence. (For the similarity of essence between the human and the Divine Spirit, reference may be made to Rgveda, 1, 164, 20.)

## Kanda 3/Sukta 6 (The Brave)

***Ashvattha Devata, Jagadvijam Purusha Rshi***

**पुमा॑न्पुं॒सः परि॑जातोऽ श्व॒त्थः ख॑दि॒रादधि॑।**
**स ह॑न्तु॒ शत्रू॒न्माम॒कान्या॒नहं द्वेष्मि॒ ये च॒ माम्॥ १॥**

1. *Pumānpuṁsaḥ parijāto'śvatthaḥ khadirādadhi.*
*Sa hantu śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.*

Just as an ashvattha plant sprouted and grown on a khadira tree is doubly efficacious, so is a man born of strong parents after Punsavana ceremony doubly strong. May the efficacious ashvattha and the brave hero destroy my enemies, physical as well as human, which I hate to suffer and those that injure me.

(Ashvattha in this sukta may be interpreted as the herb or as the brave hero. The speaker may be interpreted as an average person, or as the ruler in continuation of the previous sukta. In support of the interpretation of Ashvattha as a settled person, reference may be made to Rgveda 6, 47, 24 and Taittiriya Brahmanam 3, 8, 12, 2; 1, 1, 3, 9; Shatapatha 12, 7, 1, 9; Aitareya 7, 32, 8, 16; Shatapatha 5, 3, 5, 14; and Taittiriya 1, 7, 8, 7.) Reference: Vaidic Kosha (Arsha Sahitya Prachara Trust: Delhi, 1975, p. 138.) by Rajvir Shastri.

**तानश्वत्थ निः शृणीहि शत्रून्वैबाधदोधतः।**
**इन्द्रेण वृत्रघ्ना मेदी मित्रेण वरुणेन च॥ २॥**

2. *Tānaśvattha niḥ śṛṇīhi śatrūnvaibādhadodhataḥ.*
*Indreṇa vṛtraghnā medī mitreṇa varuṇena ca.*

Ashvattha, brave hero, efficacious remedy of evil, jointly with Indra, the sun, dispeller of darkness, and in friendly combination with Mitra, the wind, and Varuna, water, uproot and destroy the disturbing, fierce and convulsive enemies. (In the human context, Indra, Mitra and Varuna may mean power, love and judgment.)

**यथाश्वत्थ निरभनोऽन्तर्महत्यर्णवे। एवा तान्त्सर्वान्निर्भङ्ग्धि यानहं द्वेष्मि ये च माम्॥ ३॥**

3. *Yathāśvattha nirabhano'ntarmahatya rṇave.*
*Evā tāntsarvānnirbhaṅgdhi yānahaṁ dveṣmi ye ca mām.*

Ashvattha, just as you penetrate into the mighty battle and cleave the enemy forces, so pray scatter all those whom I hate to suffer and those that hate me.

**यः सहमानश्चरसि सासहानइव ऋषभः।**
**तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि॥ ४॥**

4. *Yaḥ sahamānaścarasi sāsahāna-iva ṛṣabhaḥ.*
*Tenāśvattha tvayā vayaṁ sapatnāntsahiṣīmahi.*

With you, who move freely challenging your opponents like a ferocious bull, may we, O ashvattha, challenge and defeat all our adversaries.

**सिनात्वेनान्निर्ऋतिर्मृत्योः पाशैरमोक्यैः।**
**अश्वत्थ शत्रून्मामकान्यानहं द्वेष्मि ये च माम्॥ ५॥**

5. *Sinātvenānnirṛtirmṛtyoḥ pāśairamokyaiḥ. Aśvattha śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.*

Ashvattha, let destruction bind these enemies of mine with unbreakable chains of death whom I hate to suffer and who hate me.

**यथाऽश्वत्थ वानस्पत्यानारोहन्कृणुषेऽधरान्।**
**एवा मे शत्रोर्मूर्धानं विष्वग्भिन्द्धि सहस्व च॥ ६॥**

6. *Yathāśvattha vānaspatyānārohankṛṇu-ṣe'dharān. Evā me śatrormūrdhānaṁ viṣvagbhinddhi sahasva ca.*

Ashvattha, just as growing and rising over other herbs and trees, you keep them down, similarly break the heads of my enemies and totally destroy them.

**ते ऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।**
**न वैबाधप्रणुत्तानां पुनरस्ति निवर्तनम्॥ ७॥**

7. *Te'dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na vaibādhapraṇuttānāṁ punarasti nivartanam.*

Let them, fallen and down, drift and drown like a boat cut off from the moorings. For those who are caught up in deadly snares, there is no return.

**प्रैणान्नुदे मनसा प्र चित्तेनोत ब्रह्मणा ।**
**प्रैणान्वृक्षस्य शाखयाश्वत्थस्य नुदामहे॥ ८॥**

8. *Praiṇānnude manasā pra cittenota brahmaṇā. Praiṇānvṛkṣasya śākhayāśvatthasya nudāmahe.*

I drive out these enemies and diseases with the

strength of mind, determination of will and the mantric power of the Veda and divine grace. Let us drive away all these ailments by the branch of the Ashvattha tree, the tree that is life whose seed is Brahma Itself.

## Kanda 3/Sukta 7 (Cure of Hereditary Disease)

***Harina and others Devata, Bhrgvangira Rshi***

**हरि॒णस्य॑ रघु॒ष्यदोऽधि॑ शी॒र्षणि॑ भेष॒जम्।**
**स क्षे॑त्रि॒यं वि॒षाण॑या विषू॒चीन॑मनीनशत्॥ १॥**

1. *Hariṇasya raghuṣyado' dhi śīrṣaṇi bheṣajam.*
*Sa kṣetriyaṁ viṣāṇayā viṣūcīnamanīnaśat.*

On the head of the fast running stag, there is medicine. With that, that is, the horn, the physician can cure and destroy hereditary diseases of all kinds in general.

**अनु॑ त्वा हरि॒णो वृषा॑ प॒द्भिश्च॒तुर्भि॑रक्रमीत्।**
**विषा॑णे॒ वि ष्य॑ गु॒ष्पितं यद॑स्य क्षेत्रि॒यं हृ॒दि॥ २॥**

2. *Anu tvā hariṇo vṛṣā padbhiścaturbhirakramīt.*
*Viṣāṇe vi ṣya guṣpitaṁ yadasya kṣetriyaṁ hṛdi.*

O man, the virile and generous deer is in harmony with your life and health specially when it strides on its four legs. O physician, value the horn and say: O horn, destroy that hereditary disease which is concentrated in the heart of this patient.

**अ॒दो यद॑व॒रोच॑ते॒ चतु॑ष्पक्षमिव च्छ॒दिः।**
**तेना॑ ते॒ सर्वं॑ क्षेत्रि॒यमङ्गे॑भ्यो नाशयामसि॥ ३॥**

3. *Ado yadavarocate catuṣpakṣamiva cchadiḥ.*
*Tenā te sarvaṁ kṣetriyamaṅgebhyo nāśayāmasi.*

That deer skin which shines glossy and smooth like the four sided cover of a chariot, with that, O patient, we drive out the chronic disease from all parts of your body.

**अ॒मू ये दि॒वि सु॒भगे॑ वि॒चृतौ॒ नाम॒ तारके।**
**वि क्षेत्रि॒यस्य॑ मुञ्चतामध॒मं पाश॑मुत्त॒मम्॥ ४॥**

4. *Amū ye divi subhage vicṛtau nāma tārake. Vi kṣetriyasya muñcatāmadhamaṁ pāśamuttamam.*

Those two well known glorious stars shining in the sky, the sun and moon, which dispel darkness, may similarly release the patient from the snares of the chronic disease whether it is of the highest or of the lowest worst malignancy.

**आप॒ इद्वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः। आपो॒ विश्व॑स्य भेष॒जीस्तास्त्वा॑ मुञ्चन्तु क्षेत्रि॒यात्॥ ५॥**

5. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ. Āpo viśvasya bheṣajīstāstvā muñcantu kṣetriyāt.*

And waters are the basic sanatives. Waters are destroyers of ailment and malignity. Waters are the universal cure. May the waters relieve the patient of the chronic hereditary disease.

**यदा॑सुतेः क्रि॒यमा॑णायाः क्षेत्रि॒यं त्वा॑ व्यान॒शे।**
**वेदा॒हं तस्य॑ भेष॒जं क्षेत्रि॒यं ना॑शयामि॒ त्वत्॥ ६॥**

6. *Yadāsuteḥ kriyamāṇāyāḥ kṣetriyaṁ tvā vyānaśe. Vedāhaṁ tasya bheṣajaṁ kṣetriyaṁ nāśayāmi tvat.*

If a chronic disease has been afflicting you actively since your very birth, I know the remedy for

that as well, and I would remove that from you.

**अप॒वा॒से नक्ष॑त्राणामपवा॒स उ॒षसा॑मु॒त।**
**अपा॒स्मत्सर्वं॑ दुर्भू॒तमप॑ क्षे॒त्रि॒यमु॑च्छतु॥ ७॥**

7. *Apavāse nakṣatrāṇāmapavāsa uṣasāmuta. Apāsmatsarvaṁ durbhūtamapa kṣetriyamucchatu.*

When the stars fade out and the dawns wane away, let all chronic ailment be off and out, let all hereditary disease fade away.

## Kanda 3/Sukta 8 (Rashtra Unity)

***Mitra, Vishvedevah etc. Devatah, Atharva Rshi***

**आ या॑तु मि॒त्र ऋ॒तुभि॒: कल्प॑मानः संवे॒शय॑न्पृथि॒वी-**
**मु॒स्रिया॑भिः। अथा॒स्मभ्यं॒ वरु॑णो वा॒युर॒ग्निर्बृ॒हद्रा॒ष्ट्रं संवे॒श्यं ⎫**
**दधातु॥ १॥**

1. *Ā yātu mitra ṛtubhiḥ kalpamānaḥ saṁveśayanpṛthivīmusriyābhiḥ. Athāsmabhyaṁ varuṇo vāyuragnirbṛhadrāṣṭraṁ saṁveśyaṁ dadhātu.*

May Mitra, the sun, rise and shine, joining and energising the earth with its rays and proper order of the seasons, and may a harmonious equation of Varuna, water, Vayu, air and wind, and Agni, temperature, create and maintain climatic and environmental conditions for a vast and great world order worth living in with peace and comfort.

(This divine voice enjoins the world powers to work for and maintain the proper environmental order which is urgently required at the present time of global warming and green house gases. If they don't, the warning is: peace and comfort would not be possible.)

**धा॒ता रा॒तिः स॑वि॒तेदं जु॑षन्ता॒मिन्द्र॒स्त्वष्टा॒ प्रति॑ हर्यन्तु मे॒ वच॑ः। हु॒वे दे॒वीमदि॑तिं॒ शूर॑पुत्रां सजा॒तानां॑ मध्यमे॒ष्ठा यथासा॑नि॥ २॥**

2. *Dhātā rātiḥ savitedaṁ juṣantāmindrastvaṣṭā prati haryantu me vacaḥ. Huve devīmaditiṁ śūraputrāṁ sajātānāṁ madhyameṣṭhā yathāsāni.*

May Dhata, supreme controller and sustainer of the world order, Rati, powers that produce and give, Savita, creative energisers and inspirers, Tvashta, makers of new things and forms of life, listen favourably to my words and wishes. I pray to divine Mother Nature, earth mother of the brave, so that I may abide at the centre of equals over the earth, indivisibe, inviolable as she is.

**हु॒वे सोमं॑ सवि॒तार॑ं॒ नमो॑भि॒र्विश्वा॑नादि॒त्याँ अ॒हमु॑त्तर॒त्वे।**
**अ॒यम॒ग्निर्दी॑दायद्दी॒र्घमे॒व स॑जा॒तैरि॒द्धोऽ प्र॑तिब्रुवद्भिः॥ ३॥**

3. *Huve somaṁ savitāraṁ namobhirviśvānādityāň ahamuttaratve. Ayamagnirdīdāyaddīrghameva sajātairiddho' pratibruvadbhiḥ.*

I invoke Soma, spirit of peace and happiness and the beauteous gifts of nature's greenery, and I invoke Savita, spirit of energy and creativity with humble reverence and offers of replenishment, and I pray for favourable phases of the sun over the year and call upon all brilliant children of light to shine higher and higher so that we may all be happy and happier. And may this Agni, light and fire of national yajna of humanity, our leader, keep on burning and enlightening without end, fed on by universal fraternity without a word of negation and mutual conflict.

इहेदसाथ न परो गमाथेर्यो गोपाः पुष्टपतिर्व आजत्।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु॥ ४॥

4. *Ihedasātha na paro gamātheryo gopāḥ puṣṭa-patirva ājat. Asmai kāmāyopa kāminīrviśve vo devā upasaṁyantu.*

O people of the world, bound in mutual love and common ambition, stay here only close by the centre of this universal yajna, go not far away, and may the lord protector, energiser and promoter sustainer lead you on the common drive. And may all Vishvedevas, divinities of nature and brilliancies of humanity, be one and favourable with you for the fulfillment of this common aim of progress and enlightenment.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि।
अमी ये विव्रता स्थन तान्वः सं नमयामसि॥ ५॥

5. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi. Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.*

O people of the world, we honour your minds in unison, we salute your discipline and commitments in unison, and we value and adore your thoughts and resolves bound in unity. And as regards those that still stay out and stand apart from your ideals, we persuade and bring them too to be with you together.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत॥ ६॥

6. *Ahaṁ gṛbhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I hold your minds together with mine. Come with your thoughts, ideas and values together with my thoughts, ideas and values. I win your hearts together bound in love with me. Moving thus together, join me, and move on together on the common path for a common goal.

## Kanda 3/Sukta 9 (Preventing Trouble)

***Dyavaprthivi, Vishvedevah Devata, Vanadeva Rshi***

**कर्शफस्य विशफस्य द्यौः पिता पृथिवी माता।**
**यथाभिचक्र देवास्तथाप कृणुता पुनः ॥ १ ॥**

1. *Karśaphasya viśaphasya dyauḥ pitā pṛthivī mātā.*
*Yathābhicakra devāstathāpa kṛṇutā punaḥ.*

Of the strong as well as of the weak, the heavenly lord is father, the earth is mother. (All are children of divinity.) Deal with them as they deserve. As the holy one's did and do, so do you too after them. Ward off the evil ones.

**अश्रेष्माणो अधारयन्तथा तन्मनुना कृतम् ।**
**कृणोमि वध्रि विष्कन्धं मुष्काबर्हो गवामिव ॥ २ ॥**

2. *Aśreṣmāṇo adhārayantathā tanmanunā kṛtam.*
*Kṛṇomi vadhri viṣkandhaṁ muṣkābarho gavāmiva.*

Men free from violence, jealousy and indifference hold the world together against the bullies. The same is done by thinking men. I break down the trouble maker as the castrator emasculates the bull.

**पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः।**
**श्रवस्युं शुष्मं काबवं वध्रिं कृण्वन्तु बन्धुरः ॥ ३ ॥**

3. *Piśaṅge sūtre khṛgalaṁ tadā badhnanti vedhasaḥ. Śravasyuṁ śuṣmaṁ kābavaṁ vadhriṁ kṛṇvantu bandhuraḥ.*

Let intelligent people joined together for positive purposes, bind vociferous force into strong bonds to restrict their movement, then castrate their pride and procreativity, and then channelise their energy for positive purposes.

**येना॑ श्रवस्यव॒श्चर॑थ दे॒वा इ॑वासुरमा॒यया॑।**
**शुना॑ क॒पिरि॑व॒ दूष॑णो॒ बन्धु॑रा काब॒वस्य॑ च ॥ ४ ॥**

4. *Yenā śravasyavaścaratha devā-ivāsuramāyayā. Śunāṁ kapiriva dūṣaṇo bandhurā kābavasya ca.*

O leaders of fame and intelligence joined together for positive purposes against vociferous strength of the brutes, by that very strength of the divine giver of energy with which you act positively as light givers, be controllers of the trouble makers, keeping them down as the wise keep down the mischief of the doggish and bind the evil of the fiendish.

**दुष्ट्यै॒ हि त्वा॑ भ॒न्त्स्यामि॑ दूषयि॒ष्यामि॑ काब॒वम्।**
**उदा॒शवो॒ रथा॑इव श॒पथे॑भिः सरिष्यथ ॥ ५ ॥**

5. *Duṣṭyai hi tvā bhantsyāmi dūṣayiṣyāmi kābavam. Udāśavo rathā-iva śapathebhiḥ sariṣyatha.*

For reasons of your negativity, I shall bind you to wean you away. For that very reason I shall break down your vociferous force. And then, like fast chariot horses, you will move ahead on the right path by words of admonishment and reach your goal.

**एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु।**
**तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम्॥ ६॥**

6. *Ekaśataṁ viṣkandhāni viṣṭhitā pṛthivīmanu.*
*Teṣāṁ tvāmagra ujjaharurmaṇiṁ viṣkandha-*
*dūṣaṇam.*

Hundreds are the disorders prevalent on the earth. For their prevention and counteraction you are raised to the high position in advance as antidote of the purest quality and transparence against evil, disorder and disease.

## Kanda 3/Sukta 10 (Kalayajna for Growth and Prosperity)

***Ashtaka Devata, Atharva Rshi***

This sukta is a celebration with yajna at a new dawn. The night is over, a new dawn is come. The new dawn can be interpreted as the dawn of a new creation, dawn of the cosmos, as the dawn of a new year or the dawn of a new phase of history or a new phase in a person's life. It is a highly symbolic sukta. The words 'ratri' and 'ekashtaka' stand for Prakrti.

'Ashtaka' is a three day celebration on the 7th, 8th and 9th day after the full moon in the month of Magha which could be a practice after this sukta, but there is no such indication in the sukta. What is important is the yajnic celebration and prayers for prosperity, progress and progeny in the new phase of time.

**प्रथमा ह व्युष्टावास सा धेनुरभवद्यमे। सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ १॥**

1. *Prathamā ha vyu vāsa sā dhenurabhavadyame.*
*Sā naḥ payasvatī duhāmuttarāmuttarāṁ samām.*

There arises the new dawn, light of primal Shakti of the Divine, like the mother cow abundant in the milk of life for us in the Law Divine. May she, with milk overflowing bless us with higher and higher prosperity and joy year after year.

**यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम्।**
**संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली॥ २॥**

2. *Yāṁ devāḥ pratinandanti rātriṁ dhenumupāyatīm. Saṁvatsarasya yā patnī sā no astu sumaṅgalī.*

May the Ratri, abundant and generous Prakrti, and Dhenu, mother cow creative of existence, which is come up at the new dawn, whom the Devas celebrate with enthusiastic response, and which is the creative and sustaining partner Shakti of the Lord of Time through cosmic dynamics of the Law, be good and auspicious to us in the new age.

**संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे।**
**सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज॥ ३॥**

3. *Saṁvatsarasya pratimāṁ yāṁ tvā rātryupāsmahe. Sā na āyuṣmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.*

Ratri, generous motherly giver, is the creative symbol of the Lord of existence, and tangible metaphor of Time through mutability whom we worship, honour and celebrate. We pray, may the mother create and bless us with progeny with full age, good health, wealth,

honour and excellence and ever increasing prosperity.

**इ॒यमे॒व सा या प्र॑थ॒मा व्यौच्छ॑दा॒स्वित॑रासु चरति॒ प्रवि॑ष्टा।**
**म॒हान्तो॑ अस्यां महि॒मानो॑ अ॒न्तर्व॒धूर्जि॑गाय नव॒गज्जनि॑त्री ॥ ४ ॥**

4. *Iyameva sā yā prathamā vyaucchadāsvitarāsu carati praviṣṭā. Mahānto asyāṁ mahimāno antarvadhūrjigāya navagajjanitrī.*

This is that primal Shakti which has arisen and shines, and which pervades and reflects in all these other forms and phases of existence. There are the greatest greats within the Space-time dimensions of it which she, the newly risen creative consort of the Lord of Time and existence has evolved and won in form.

**वा॒न॒स्प॒त्या ग्रावा॑णो॒ घोष॑मक्रत ह॒विष्कृ॑ण्वन्तः॑ परिवत्स॒रीण॑म्। एका॑ष्टके सुप्र॒जस॑ः सु॒वीरा॑ व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ५ ॥**

5. *Vānaspatyā grāvāṇo ghoṣamakrata haviṣkṛṇvantaḥ parivatsarīṇam. Ekāṣṭake suprajasaḥ suvīrā vayaṁ syāma patayo rayīṇām.*

Gravanas, dedicated soma makers who grind and distil the herbal essences, meditative missionaries of the vision of existence who penetrate into the depths of nature have raised their voice of joyous success, having created the holy yajnic materials for the new year's homage to the Divine from the beauties and riches of the world of existence. O Ekashtake, sole mistress of divinity, pray bless us with noble progeny and brave heroes. May we be masters of versatile wealth, honour and excellence in the new age.

**इडा॑यास्प॒दं घृ॒तव॑त्सरीसृ॒पं जात॑वेद॒ः प्रति॑ ह॒व्या गृ॑भाय। ये ग्रा॒म्याः प॒शवो॑ वि॒श्वरू॑पा॒स्तेषां सप्ता॑नां मयि॒ रन्ति॑रस्तु॥ ६॥**

6. *Iḍāyāspadaṁ ghṛtavatsarīsṛpaṁ jātavedaḥ prati havyā gṛbhāya. Ye grāmyāḥ paśavo viśvarūpāsteṣāṁ saptānāṁ mayi rantirastu.*

O sagely scholar of things in existence, watch, discover and then seize the successive stages of the constant evolution of divine nature in progress which is replete with the joyous beauty and grace of divinity. Study those who are organised in village and city, who are visionaries of natural knowledge and beyond, and what are the various phenomenal forms of existence. Watch the mutual relationship of these at peace in harmony, so that the peace and harmony may also exist between these of the environment and ourselves, within ourselves too.

**आ मा॑ पु॒ष्टे च॒ पोषे॑ च॒ रात्रि॑ दे॒वानां सु॒म॒तौ स्या॑म।**
**पू॒र्णा द॑र्वे॒ परा॑ पत॒ सुपू॑र्णा॒ पुन॒रा प॑त।**
**सर्वा॑न्य॒ज्ञान्त्संभु॑ञ्ज॒तीष॒मूर्ज॑ न॒ आ भ॑र॥ ७॥**

7. *Ā mā puṣṭe ca poṣe ca rātri devānāṁ sumatau syāma. Pūrṇā darve parā pata supūrṇā punarā pata. Sarvānyajñāntsaṁbhuñjatīṣamūrjaṁ na ā bhara.*

Bless us, O Mother Nature, divine giver, with health, nourishment and increasing prosperity. May we ever abide and enjoy the favour and good will of the devas, generous powers of divinity and nobilities of humanity. O dispeller of darkness and misfortune, mother perfect and abundant, come from far and near,

come ever more abundant with perfection again and again. Joining and enjoying all our yajnas of creative action with surrender in homage, bring us abundance of food, energy, knowledge and enlightenment.

**आयमगन्त्संवत्सरः पतिरेकाष्टके तव।**
**सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ८ ॥**

8. *Āyamagantsaṁvatsaraḥ patirekāṣṭake tava.*
*Sā na āyuṣmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.*

O Ekashtake, sole mother of existence, pray create and bring us, for all, noble progeny with good health and full age, bless us with wealth, honour and excellence in harmony with the environment. And then, through you, may come into our vision and experience your lord and master, the Only God of Time-Space continuum who pervades and superintends your constancy through mutability: Satyam and Rtam both.

**ऋतून्यज ऋतुपतीनार्तवानुत हायनान्।**
**समाः संवत्सरान्मासान्भूतस्य पतये यजे ॥ ९ ॥**

9. *Ṛtūnyaja ṛtupatīnārtavānuta hāyanān. Samāḥ saṁvatsarānmāsānbhūtasya pataye yaje.*

I serve and replenish the seasons with yajna, I serve the powers that control the seasons such as sun and moon, earth and air, I serve the cycle of the seasons and the course of the years. I serve the years in full, years in cycle, months, and I serve the controlling factors of things in existence.

**ऋतुभ्यष्ट्वार्तवेभ्यो मादभ्यः संवत्सरेभ्यः।**
**धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ १० ॥**

10. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

O Nature, I live in harmony with you and offer yajna for the seasons, cycle of the seasons, months, and years. I offer yajna in the service of the lord controller of the world, the supreme lord creator, for the lord giver of promotion and progress and the lord controller of all things in existence.

**इडया॒ जुह्व॑तो व॒यं दे॒वान्घृ॒तव॑ता यजे ।**
**गृ॒हानलु॑भ्यतो व॒यं सं वि॑शेमोप॒ गोम॑तः ॥ ११ ॥**

11. *Iḍayā juhvato vayaṁ devānghṛtavatā yaje.*
*Gṛhānalubhyato vayaṁ saṁ viśemopa gomataḥ.*

With Nature, earth and the cow in sonance with us, with ghrta held in hand in plenty, with yajna of homage and reverence, we serve the divinities in love and faith. Let us, thus, free from greed and selfishness, with plenty of lands, cows and light of culture, come home and there abide in peace and joy.

**एका॒ष्टका तप॑सा त॒प्यमा॑ना ज॒जान॒ गर्भं॑ महि॒मान॒मिन्द्र॑म् ।**
**तेन॑ दे॒वा व्य॑सहन्त॒ शत्रू॑न्ह॒न्ता दस्यू॑नामभव॒च्छची॒-**
**पतिः ॥ १२ ॥**

12. *Ekāṣṭakā tapasā tapyamānā jajāna garbhaṁ mahimānamindram. Tena devā vya sahanta śatrūnhantā dasyūnāma-bhavacchacīpatiḥ.*

Ekashtaka, sole Prakrti, undergoing the hard discipline of the divine law of Rtam, bears the great spirit, cosmic and individual, in her womb and gives

birth to the cosmic and the individual human purusha, Indra and indra. Thereby the divine deva powers fight out the enemies, negativities, and thus by divine and individual Indra become destroyers of evil and shine as masters of power and potential.

**इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः । कामानस्माकं पूरय प्रति गृह्णाहि नो हविः ॥ १३ ॥**

13. *Indraputre somaputre duhitāsi prajāpateḥ. Kāmānasmākaṁ pūraya prati gṛhṇāhi no haviḥ.*

O mother of Indra, Divine Spirit, mother of soma, human spirit, you are the daughter of Prajapati, lord father and controller of universal creation. Pray fulfill our cherished desire. Pray accept our homage of thanks and gratitude in yajna.

## Kanda 3/Sukta 11 (Long Life and Yakshma Cure)

***Indragni, Ayushyam, Yakshma-nashanam Devatah, Brahma, Bhrgvangira Rshi***

**मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् । ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥ १ ॥**

1. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadyetadenaṁ tasyā indrāgnī pra mumuktamenam.*

O man, for a full and comfortable life, I immunize and save you from disease in general, yet unsuffered, and from tubercular and cancerous disease in particular with the fumes and fragrances of the holy oblations into the yajna fire, and if seizure, swoon or

fainting fits take one on, then Indra and Agni, electric and warming treatment or sunlight and air may release him from that ailment. (The treatment is for prevention and cure both). Cf. Rg 10, 161,1

**यदि॑ क्षि॒तायु॒र्यदि॑ वा॒ परे॑तो॒ यदि॑ मृ॒त्योर॑न्ति॒कं नी॒त ए॒व।**
**तमा ह॑रामि॒ निर्ऋ॑तेरु॒पस्था॒दस्पा॑र्शमेनं श॒तशा॑रदाय॥ २॥**

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nī ta eva. Tamā harāmi nirṛterupasthādaspārśamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and retrieve him from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

**स॒हस्रा॒क्षेण॑ श॒तवी॑र्येण श॒तायु॑षा ह॒विषाहा॑र्षमेनम्।**
**इन्द्रो॒ यथै॑नं श॒रदो॒ नया॒त्यति॒ विश्व॑स्य दुरि॒तस्य॑ पा॒रम्॥ ३॥**

3. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainaṁ śarado nayātyati viśvasya duritasya pāram.*

With medicines, tonics and herbs of a thousandfold efficacy of light power, a hundred-fold vitality of havi capable of sustaining a hundred year span of life, I have brought this patient back to life as Indra, lord giver of life, takes him across all maladies and evils of the world to a full life of hundred years.

**श॒तं जी॑व श॒रदो॒ वर्धं॑मानः श॒तं हे॑म॒न्तान्छ॒तमु॑ वस॒न्तान्।**
**श॒तं त॒ इन्द्रो॑ अ॒ग्निः स॑वि॒ता बृ॒हस्पति॑: श॒तायु॑षा ह॒विषा-**
**हार्षमेनम्॥ ४॥**

5. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantā-nchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

Live a hundred years, O patient, rising, growing, and advancing through autumn, winter and spring seasons. May Indra, divine spirit of power and glory of energy, Agni leading light and fire of life, Savita, divine spirit of regeneration, sustenance and inspiration, and Brhaspati, lord of Infinity and spirit of expansion, bless you to live a full hundred years span of life with hundredfold joy of fulfilment. Thanks, O Lord of life, I have brought him back to good health with the light, fire and fragrances of havi capable of giving a hundredfold vitality of life.

**प्र विंशतं प्राणापानावनड्वाहाविव व्रजम्।**
**व्य१न्ये यन्तु मृत्यवो यानाहुरितरान्छतम्॥ ५॥**

5. *Pra viśataṁ praṇāpānāvanaḍvāhāviva vrajam. Vyanye yantu mṛtyavo yānāhuritarānchatam.*

Let prana and apana vital energies enter forward like two virile bulls entering their stall. Let others, causes of ill health, disease and death, get away, which aliens, they say, are hundreds.

**इहैव स्तं प्राणापानौ माप गातमितो युवम्।**
**शरीरमस्याङ्गानि जरसे वहतं पुनः ॥ ६॥**

6. *Ihaiva staṁ prāṇāpānau māpa gātamito yuvam. Śarīramasyāṅgāni jarase vahataṁ punaḥ.*

Let prana and apana stay strong here. They must not go away from this youth. Let them sustain and

strengthen his parts of the body system and, further, conduct him to live his full age of good health till fulfilment.

**जरायै त्वा परि ददामि जरायै नि धुवामि त्वा। जरा त्वा भद्रा नेष्ट व्यन्ये यन्तु मृत्यवो यानाहुरितरान्छतम्॥ ७॥**

7. *Jarāyai tvā pari dadāmi jarāyai ni dhuvāmi tvā. Jarā tvā bhadrā neṣṭa vyanye yantu mṛtyavo yānāhuritarānchatam.*

I assign you to full age till completion. I energise you to live unto full old age. Let time and age bring you all that is good for well being. Let others, causes of ill health, disease and death, aliens all, get away. They are hundreds, they say.

**अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा।**
**यस्त्वा मृत्युरभ्यधत्त जायमानं सुपाशया।**
**तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः॥ ८॥**

8. *Abhi tvā jarimāhita gāmukṣaṇamiva rajjvā. Yastvā mṛtyurabhyadhatta jāyamānaṁ supāśayā. Taṁ te satyasya hastābhyāmuda-muñcad bṛhaspatiḥ.*

O man bound by age like a virile bull tied by rope, whom death seizes as soon as born, with beautiful snares of the world and holy bonds of nature's laws of Dharma, may Brhaspati, lord of Infinity beyond death, release and liberate you from these bonds of life and death with the hands of Truth and Dharma.

## Kanda 3/Sukta 12 (Architecture)

***Shala, Vastoshpati Devata, Brahma Rshi***

इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा।
तां त्वा शाले सर्ववीराः सुवीरा अरिष्टवीरा उप सं चरेम ॥ १ ॥

1. *Ihaiva dhruvāṁ ni minomi śālāṁ kṣeme tiṣṭhāti ghṛtamukṣamāṇā. Tāṁ tvā śāle sarvavīrāḥ suvīrā ariṣṭavīrā upa saṁ carema.*

Here itself I build the house, here it may stand firm, safe in peace, abundant in the beauty and bliss of light and air. Here, O blessed home, we may live together with noble children, all good and brave, unhurt and unassailed by any misfortune.

इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥ २ ॥

2. *Ihaiva dhrvā prati tiṣṭha śāle' śvāvatī gomatī sūnṛtāvatī. Ūrjasvatī ghṛtavatī payasvatyucchrayasva mahate saubhagāya.*

Here itself, O noble house, stand firm, unshaken, full of horses, cows, and the truth and honesty of the inmates. Stay abundant in food and energy, milk and ghrta, and the supply of water. Rise and shine, giving us great joy and good fortune.

धरुण्य ऽसि शाले बृहच्छन्दाः पूतिधान्या। आ त्वा वत्सो गमेदा कुमार आ धेनवः सायमास्पन्दमानाः ॥ ३ ॥

3. *Dharuṇya si śāle bṛhacchandāḥ pūtidhānyā. Ā tvā vatso gamedā kumāra ā dhenavaḥ sāyamāspandamānāḥ.*

Sweet home, stand firm and strong, spacious

with large roof and terrace, full of boundless joy, unsullied store of food and calves frolicking around, and let vibrant cows rush back home in the evening.

**इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन्।**
**उक्षन्तूदना मरुतो घृतेन भगो नो राजा नि कृषिं तनोतु ॥ ४ ॥**

4. *Imāṁ śālāṁ savitā vāyurindro bṛhaspatirni minotu prajānan. Ukṣantūdnā maruto ghṛtena bhago no rājā ni kṛṣiṁ tanotu.*

Let Savita, specialist of sun light, Vayu, specialist of air and circulation, winds and wind directions, Indra, specialist of energy and electricity, and Brhaspati, specialist of light and space, each one knowing his subject and specialisation, design and build this house. Let the maruts, vibrant engineers, sprinkle it with ghrta and water. And let the ruler and the lord of prosperity, Bhaga, expand our farming, storage and distribution.

**मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे। तृणं**
**वसाना सुमना असस्त्वमथास्मभ्यं सहवीरं रयिं दाः ॥ ५ ॥**

5. *Mānasya patni śaraṇā syonā devī devebhir-nimitāsyagre. Tṛṇaṁ vasānā sumanā asastvama-thāsmabhyaṁ sahavīraṁ rayiṁ dāḥ.*

Protector of honour and social culture, comfortable shelter, clothed in beauty, shining with soothing light, you stand prominent, designed, built and decorated by brilliant builder artists with gifts of divine nature. Nestled in lawns and greenery, looking cheerful and inspiring, be good and give us plenty of health, wealth and honour with noble and brave progeny.

ऋ॒तेन॒ स्थूणा॒मधि॑ रोह वंशो॒ग्रो वि॒राज॒न्नप॑ वृङ्क्ष्व॒ शत्रू॑न्।
मा ते॑ रिषन्नुपस॒त्तारो॑ गृ॒हाणां॑ शाले॒ श॒तं जी॑वेम श॒रद॒ः
सर्वे॑वीराः ॥ ६ ॥

6. *Ṛtena sthūṇāmadhi roha vaṁśogro virājannapa vṛṅkṣva śatrūn. Mā te riṣannupasattāro gṛhāṇāṁ śāle śataṁ jīvema śaradaḥ sarvavīrāḥ.*

O Vansha, centre pillar of the house, flag pole of the family, family of the ancestral line, by virtue of the truth and law of Divinity, rise on the firm foundation, shining bright and blazing with honour and lustre, ward off and uproot all enemies and negativities. Let the inmates of the quarters of the house never suffer any hurt or injury. O sweet home, we pray we may live a full hundred years, all blest with noble progeny.

एमां कु॒मा॒रस्तरु॑ण॒ आ व॒त्सो जग॑ता स॒ह।
एमां प॑रि॒स्रुत॑ः कु॒म्भ आ द॒ध्नः क॒लशै॑रगुः ॥ ७ ॥

7. *Emāṁ kumārastaruṇa ā vatso jagatā saha. Emāṁ parisrutaḥ kumbha ā dadhnaḥ kalaśairguḥ.*

May children, teenagers and youth come to this house with others in friendly company of the world. May potfuls of milk, honey and ghrta flow in and over in this house. May jars of curds and potfuls of butter come to this house in abundance.

पू॒र्णं नारि॒ प्र भ॑र कु॒म्भमे॒तं घृ॒तस्य॒ धारा॑म॒मृते॑न॒ संभृ॑ताम्।
इ॒मां पा॒तॄ॒न॒मृते॑ना॒ सम॑ङ्ग्धीष्टापू॒र्तम॒भि र॑क्षात्येनाम् ॥ ८ ॥

8. *Pūrṇaṁ nāri pra bhara kumbhametaṁ ghṛtasya dhārāmamṛtena saṁbhṛtām. Imāṁ pātṝ̄namṛtenā samaṅg-gdhīṣṭāpūrtama-bhi rakṣātyenām.*

O lady of the house, fill this pot, keep it full and flowing, let the stream of ghrta full of the nectar sweets of hospitality be ever flowing. Keep this house full and treat all inmates and guests of the house with nectar sweet hospitality. It is the noble acts of piety, service and hospitality which protect and promote this house.

**इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।**
**गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ ९ ॥**

9. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.*
*Gṛhānupa pra sīdāmyamṛtena sahāgninā.*

I bring these potfuls of water free from pollution and contagion, they cure and destroy consumptive and cancerous diseases, and I come home to my quarters and sit happy at peace with the immortal fire of yajna in company with the divines.

## Kanda 3/Sukta 13 (Water)

***Apah Devata, Bhrgu Rshi***

**यददः संप्रयतीरहावनदता हते । तस्मादा नद्यो ३ नाम स्थ ता वो नामानि सिन्धवः ॥ १ ॥**

1. *Yadadaḥ saṁprayatīrahāvanadatā hate. Tasmādā nadyo nāma stha tā vo nāmāni sindhavaḥ.*

O waters which, on the break of the cloud, flow on together, roaring, roaring, for which reason you have the names 'nadyah', i.e., those that flow, roaring. For that very reason, your names are 'Sindhavah', i.e., those that flow as floods.

('Nadyah' and Sindhavah are plural forms of 'nadi' and 'sindhu'. Every stream is nadi and every river

is sindhu. Hence the river Indus also is called Sindha or Sindhu which now is a particular name through the historical process of particularisation. But in the Veda, Sindhu is a general name for any river, the reason being that it is the name of water flowing in flood anywhere.)

**यत्प्रेषिता॒ वरु॑णे॒नाच्छीभं॒ स॒मव॑ल्गत ।**
**तदा॑प्नो॒दिन्द्रो॑ वो य॒तीस्तस्मा॑दा॒पो अनु॑ ष्ठन ॥ २ ॥**

2. *Yatprṣitā varuṇenācchībhaṁ samavalgata.*
*Tadāpnodindro vo yatīstasmādāpo anu ṣṭhana.*

Activated by Varuna, the sun, in the region of light, you move fast together, then Indra, electric energy in the middle regions, receives and joins you for catalysis, and thereby catalysed, you become 'apah', i.e., waters received and pervaded by electricity. Therefore you are 'apah', received, pervaded and worth receiving.

**अ॒प॒का॒मं स्यन्द॑माना॒ अवी॑वरत व॒ो हि क॑म्। इन्द्रो॑ व॒ः शक्ति॑भिर्देवी॒स्तस्मा॒द्वार्ना॑मं वो हि॒तम्॥ ३ ॥**

3. *Apakāmaṁ syandamānā avīvarata vo hi kam.*
*Indro vaḥ śaktibhirdevīstasmādvārnāma vo hitam.*

Flowing downwards according to your nature, character and innate desire, Indra, electric energy in the firmament and the human soul on earth, received you for the welfare of life. Thus received as opted for by choice, your name is Vari, i.e., selected, elected and accepted with preference of one's own choice.

**एको॑ वो दे॒वोऽ प्य॑तिष्ठ॒त्स्यन्द॑माना यथाव॒शम्।**
**उदा॑निषु॒र्म॒हीरिति॒ तस्मा॑दु द॒कमु॑च्यते ॥ ४ ॥**

4. *Eko vo devo'pyatiṣṭhatsyandamānā yathāva-śam. Udāniṣurmahīriti tasmādudakamucyate.*

O waters, rushing according to your own will downwards, only one divine power stands high over you, and that is the sun. Hence you evaporate and rise. Hence your name is 'udaka', that which goes upward as vapours.

**आपो॑ भ॒द्रा घृ॒तमिदाप॑ आसन्न॒ग्नीषोमौ॑ बिभ्र॒त्याप॒ इत्ताः। ती॒व्रो रसो॑ मधु॒पृचा॑मरंग॒म आ मा॑ प्रा॒णेन॑ स॒ह वर्च॑सा गमेत्॥ ५॥**

5. *Āpo bhadrā ghṛtamidāpa āsannagnīṣomau bibhratyāpa ittāḥ. Tīvro raso madhupṛcā-maraṁgama ā mā prāṇena saha varcasā gamet.*

Waters are good and auspicious, they are ghrta, givers of splendour. They bear Agni and Soma, heat and cold, oxygen and hydrogen, positive and negative electric currents. May the inspiring spirit of these honeyed waters come to me auspiciously and bless me with pranic energy and splendid aura of personality.

**आदित्प॑श्याम्यु॒त वा॑ शृणो॒म्या मा॒ घोषो॑ गच्छति॒ वाङ्मा॑-साम्। मन्ये॑ भेजा॒नो अ॒मृत॑स्य॒ तर्हि॒ हिर॑ण्यवर्णा॒ अतृ॑पं य॒दा व॑ः॥ ६॥**

6. *Āditpaśyāmyuta vā śṛṇomyā mā ghoṣo gacchati vāṅmāsām. Manye bhejāno amṛtasya tarhi hiraṇyavarṇā atṛpaṁ yadā vaḥ.*

I see through the waters. I hear through them. Their sound comes to me. Voice goes through them. O waters of golden beauty, born of fire, air and akasha,

when I drink your sweets to my pleasure and satisfaction, I feel I have had a feast of nectar.

इदं व आपो हृदयमयं वत्स ऋतावरीः।
इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः॥ ७॥

7. *Idaṁ va āpo hṛdayamayaṁ vatsa ṛtāvarīḥ.*
*Ihetthameta śakvarīryatredaṁ veśayāmi vaḥ.*

O waters of life worth attaining, this life flow is but your essence at heart. O streams of the life of truth and law incarnate, this life is but your child. O power and energies of life on the flow, come here to me in such a manner that I may receive into me the fluid essence of life, ultimately, the life that is yours.

## Kanda 3/Sukta 14 (Cows and Cow Development)

***Gavah and goshala Devata, Brahma Rshi***

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या।
अहर्जातस्य यन्नाम तेना वः सं सृजामसि॥ १॥

1. *Saṁ vo goṣṭhena suṣadā saṁ rayyā saṁ subhūtyā.*
*Aharjātasya yannāma tenā vaḥ saṁ sṛjāmasi.*

O cows, we keep you well with a comfortable stall, in good environment with good food and with good methods of development. Whatever best we can provide in the day, with that we look after you.

सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः।
समिन्द्रो यो धनंजयो मयि पुष्यत यद्वसु॥ २॥

2. *Saṁ vaḥ sṛjatvaryamā saṁ pūṣā saṁ bṛhaspatiḥ.*
*Samindro yo dhanaṁjayo mayi puṣyata yadvasu.*

Let Aryama, the sun, help you grow. Let natural

nourishment help you grow. Let Brhaspati, the vast space, help you grow. Let Indra and Dhananjaya, natural energy and prana energy help you grow. Bring to me and let me grow with the wealth of nature and gifts of the cow.

**संजग्माना अबिभ्युषीरस्मिन्गोष्ठे करीषिणीः।**
**बिभ्रतीः सोम्यं मध्वनमीवा उपेतन ॥ ३ ॥**

3. *Saṁjagmānā abibhyuṣīrasmingoṣṭhe karīṣiṇīḥ.*
*Bibhratīḥ somyaṁ madhvanamīvā upetana.*

Let the cows come and move around in this stall and on the meadows, free from disease, free from fear, bearing honey sweet of milk, most delicious, eating well and giving plenty of natural manure for crops.

**इहैव गाव एतनेहो शकेव पुष्यत ।**
**इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ ४ ॥**

4. *Ihaiva gāva etaneho śakeva puṣyata. Ihaivota pra jāyadhvaṁ mayi saṁjñānamastu vaḥ.*

Let the cows here in the stall grow and develop like lotus stalks, let them breed here itself, and let me too have full knowledge about them, their growth and development.

**शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।**
**इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥ ५ ॥**

5. *Śivo vo goṣṭho bhavatu śāriśākeva puṣyata.*
*Ihaivota pra jāyadhvaṁ mayā vaḥ saṁ sṛjāmasi.*

Let this stall be good for you. Grow here like honey bees. And breed here itself. With me myself like

a head of family, we develop the cow wealth of the nation.

**मया॑ गावो॒ गोप॑तिना सचध्वम॒यं वो॑ गो॒ष्ठ इ॒ह पो॑षयि॒ष्णुः ।**
**रा॒यस्पोषे॑ण बहु॒ला भ॑वन्तीर्जी॒वा जी॑वन्ती॒रुप॑ वः सदेम ॥ ६ ॥**

6. *Mayā gāvo gopatinā sacadhvamayaṁ vo goṣṭha iha poṣayiṣṇuḥ. Rāyaspoṣeṇa bahulā bhavantīrjīvā jīvantīrupa vaḥ sadema.*

Let the cows love me and live with me, their master, protector and promoter. Let this stall, goshala, be good and auspicious for their growth and development. Abundantly growing and developing in number by wealth of milk, health and breed, living and growing with joy and prosperity, as the cows are, let us all, living beings, be close to the cows and improve their breed and quality.

## Kanda 3/Sukta 15 (Business and Finance)

***Indragni, Vishvedevah Devatah, Atharva Punyakama Rshi***

**इन्द्र॑म॒हं व॒णिजं चोदयामि॒ स न॒ ऐतु॑ पुरए॒ता नो॑ अस्तु ।**
**नु॒दन्नरा॑तिं परिप॒न्थिनं मृ॒गं स ईशा॑नो धन॒दा अ॑स्तु॒ मह्य॑म् ॥ १ ॥**

1. *Indramahaṁ vaṇijaṁ codayāmi sa na aitu puraetā no astu. Nudannarātiṁ paripanthinaṁ mṛgaṁ sa īśāno dhanadā astu mahyam.*

I stir up and exhort Indra, master spirit and centre pin of the business world, that he may come forward to us and be our leader and pioneer, giving incentive to the dullard, shaking up the niggardly non-giver, correcting the misappropriator and punishing the cruel grabber of other's share of wealth in the process of

business. Ruling, controlling and organising, he should indeed be the giver and provider, not the grabber of wealth, for us.

**ये पन्थानो बहवो देवयानाः अन्तरा द्यावापृथिवी संचरन्ति।**
**ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि ॥ २ ॥**

2. *Ye panthāno bahavo devayānā antarā dyāvāpṛthivī saṁcaranti. Te mā juṣantāṁ payasā ghṛtena yathā krītvā dhanamāharāṇi.*

Many are the paths worthy of noble businessmen, Devayana they are, open and actively busy between the earth and sky over land and sea and air. Let these be available for me to follow, which would bring for me enough milk and ghrta for a comfortable living so that with trade and commerce, buying and selling, I can get the wealth I need and wish to have.

**इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय।**
**यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥ ३ ॥**

3. *Idhmenāgna icchamāno ghṛtena juhomi havyaṁ tarase balāya. Yāvadīśe brahmaṇā vandamāna imāṁ dhiyaṁ śataseyāya devīm.*

O leading light of life, divine Agni, with the desire for correct and creative business to my utmost power and passion for success with a hundred possibilities, I offer holy materials with ghrta into the lighted fire, controlling this divine intelligence of mine and worshipping Divinity with hymns of the Veda.

**इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम्। शुनं नो**
**अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु। इदं**
**हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च ॥ ४ ॥**

4. *Imāmagne śaraṇiṁ mīmṛṣo no yamadhvānamagāma dūram. Śunaṁ no astu prapaṇo vikrayaśca pratipaṇaḥ phalinaṁ mā kṛṇotu. Idaṁ havyaṁ saṁvidānau juṣethāṁ śunaṁ no astu caritamutthitaṁ ca.*

Pray bear with us, Agni, leading light of the business world, forgive us this our leap forward whereby we have come so far on the way. May our sale, purchase, resale and repurchase and our exchange of goods and money be auspicious and mutually very profitable. May both the partners accept and welcome this business proposition, and let our business grow higher and ever more propitious.

**येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः । तन्मे॒ भूयो॑ भवतु॒ मा क॑नी॒योऽ ग्ने॑ सात॒घ्नो दे॒वान्ह॒विषा॒ नि षे॑ध ॥ ५ ॥**

5. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tanme bhūyo bhavatu mā kanīyo'gne sātaghno devānhaviṣā ni ṣedha.*

Agni, leading light of the world of business, may the capital money I invest with which I carry on the business, and the money in circulation by which I wish and plan to earn more, O Devas, enlightened people, may that grow and increase. Let it not decrease. Agni, by virtue of our investment and the yajnic service we offer, pray ward off the deceitful players and destroyers of mutual gain.

**येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः । तस्मि॑न्म॒ इन्द्रो॒ रुचि॒मा द॑धातु प्र॒जाप॑तिः सवि॒ता सोमो॑ अ॒ग्निः ॥ ६ ॥**

6. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tasminma indro rucimā dadhātu prajāpatiḥ savitā somo agniḥ.*

O Devas, enlightened enterprising spirits of society, the money that I invest to carry on my business, wishing and planning to earn more by investment, may, I pray, increase, and may the business grow. And in that business, investment and money circulation, may Indra, the ruling power and self-confidence, Prajapati, presiding powers of nation's growth, Savita, men of creative spirit with inspiring enthusiasm, Soma, men of peace who care for national happiness, and Agni, leading lights of the world of business, science of growth and lovers of culture and enlightenment, may all provide me with enlightened interest in business and the creative growth of economy for all round development of human society.

**उप॑ त्वा॒ नम॑सा व॒यं होत॑र्वैश्वानर स्तु॒मः ।**
**स नः॒ प्र॒जास्वा॒त्मसु॒ गोषु॑ प्रा॒णेषु॑ जागृहि ॥ ७ ॥**

7. *Upa tvā namasā vayaṁ hotarvaiśvānara stumaḥ. Sa naḥ prajāsvātmasu goṣu prāṇeṣu jāgṛhi.*

O hota, performer and organiser of the human nation's economic yajna, O Vaishvanara, universal spirit of life and light vibrating and shining at the heart of every human being, we admire, adore and exalt you with salutations and offer of the best we have for the common good. O Lord, spirit of yajnic economy and spirit of universal growth, pray keep awake and be inspiring among our people, in our soul at heart, in the mind and senses, in our cows, keep vibrating in our pranic

energies. Never let our universal awareness and individual and social enthusiasm wane away and subside into sleep.

**विश्वाहा॑ ते सद॒मिद्भ॑रे॒माश्वा॑येव॒ तिष्ठ॑ते जातवेदः । रा॒य-स्पोषे॑ण॒ समि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम ॥ ८ ॥**

8. *Viśvāhā te sadamidbharemāśvāyeva tiṣṭhate jātavedaḥ. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Jataveda, lord of universal wealth ever awake in every one, inspire us that we may create, bear and bring something as our share to your yajnic house as to the omnipresent harbinger of everything for us so that, O light of the world, Agni, as members of your universal family living under the same one roof, enjoying and rejoicing with food, energy, health and prosperity, we may never come to any harm in our life, individually and socially as one community, and never hurt anybody else.

## Kanda 3/Sukta 16 (Morning Prayer)

***Brhaspati and others Devatah, Atharva Rshi***

**प्रा॒तर॒ग्निं प्रा॒तरि॑न्द्रं हवामहे प्रा॒तर्मि॒त्रावरु॑णा प्रा॒तर॒श्विना॑ । प्रा॒त॒र्भगं॑ पू॒षणं॒ ब्रह्म॑ण॒स्पति॑ं॒प्रातः सोम॑मु॒त रु॒द्रं ह॑वामहे ॥ १ ॥**

1. *Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ havāmahe.*

Early morning we invoke Agni, lord of light, light the holy fire, and pray for the light of life. Early

morning we invoke Indra and pray for honour and power. Early morning we invoke Mitra and Varuna and pray for the energy of prana and udana. Early morning we invoke Bhaga and pray for strength, prosperity and life's glory. We invoke Pusha and pray for health and nourishment. We invoke Brahmanaspati, lord omniscient and infinite, and pray for knowledge and vision of divine grandeur. Early morning we invoke Soma and pray for peace and joy. Early morning we invoke Rudra and pray for love, justice and spiritual courage.

**प्रा॒ त॒र्जि॒तं॒ भग॑मु॒ग्रं ह॑वामहे व॒यं पु॒त्रम॑दि॑ते॒र्यो वि॑ध॒र्ता।**
**आ॒ध्र॒श्चि॒द्यं मन्य॑मानस्तु॒र॒श्चि॒द्राजा॑ चि॒द्यं भगं॑ भ॒क्षी॒त्याह॑॥ २॥**

2. *Prātarjitaṁ bhagamugraṁ havāmahe vayaṁ putramaditeryo vidhartā. Ādhraścidyaṁ manyamānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, the glory of life, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of Infinity, sustainer of the cosmic system which everybody whether poor and helpless, or fast and impetuous, or a ruling king, loves and honours and of which the Lord of Life says: Honour Bhaga, acquire power and glory won by effort and action and enjoy life.

**भग॒ प्रणे॑त॒र्भग॒ सत्य॑राधो॒ भगे॒मां धिय॒मुद॑वा॒ दद॑न्नः।**
**भग॒ प्र ण॑ो जनय॒ गोभि॒रश्वै॒र्भग॒ प्र नृभि॑र्नृ॒वन्तः॑ स्याम॥ ३॥**

3. *Bhaga praṇetarbhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.*

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light

and knowledge, blest us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity, help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

**उ॒तेदानी॑ं भगवन्तः स्यामो॒त प्र॑पि॒त्व उ॒त मध्ये॒ अह्ना॑म्।**
**उ॒तोदि॑तौ मघव॒न्त्सूर्य॑स्य व॒यं दे॒वाना॑ं सु॒म॒तौ स्या॑म ॥ ४ ॥**

4. *Utedānīṁ bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditau maghavantsūryasya vayaṁ devānāṁ sumatau syāma.*

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time, and we may be prosperous at the rise of the sun. Let us prosper at the middle of the day, and let us be prosperous in the evening. Let us always abide in the good will and guidance of the noble saints and sages and brilliant leaders of light and wisdom.

**भग॑ एव भगवाँ॑ अस्तु दे॒वस्तेना॑ व॒यं भग॑वन्तः स्याम।**
**तं त्वा॑ भग॒ सर्व॒ इज्जो॑हवीमि॒ स नो॑ भग पुरए॒ता भ॑वे॒ह ॥ ५ ॥**

5. *Bhaga eva bhagavāň astu devastenā vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva ijjohavīmi sa no bhaga pura-etā bhaveha.*

The Lord of Glory alone is the lord of glory and munificence. May he alone be our Deva, lord of light and generous giver. By his grace alone can we be great and prosperous. O Lord so glorious, I invoke and worship you with prayer as do all all-ways worship and pray. O Lord of glory, be our guide, leader and promoter

here and now.

**समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय। अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु॥ ६॥**

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ me rathamivāśvā vājina ā vahantu.*

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the sun's golden chariot for the performance of yajnic acts of love and creation, may, we pray, bring us the most modern treasures of honour and prosperity just like fastest horses flying chariot-loads of a hero's trophies of victory.

**अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः। घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः॥ ७॥**

7. *Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

The holy dawns replete with vapours, blest with sun beams, pregnant with energy and abundant and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you all, brilliant powers of nature and humanity rising like the dawn, protect and promote us with good fortune for all time.

## Kanda 3/Sukta 17 (Farming)

***Krshivala Devata, Vishvamitra Rshi***

**सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक्।**
**धीरा देवेषु सुम्नयौ॥ १॥**

1. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.*
*Dhīrā deveṣu sumnayau.*

Men of vision and creativity use the plough and the yoke. Men of constancy among the brilliant and generous separately as well as together expand the beauty and graces of life devoutly thus for peace and well being.

**युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम्।**
**विराजः श्नुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमा यवन्॥ २॥**

2. *Yunakta sīrā vi yugā tanota kṛte yonau vapateha vījam. Virājaḥ śnuṣṭiḥ sabharā asanno nedīya itsṛṇyaḥ pakvamā yavan.*

Work with the plough and yoke the bullocks. Expand and develop agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. O brilliant and prosperous farmers, when the grain is ripe for harvesting, reap and bring the harvest home.

**लाङ्गलं पवीरवत्सुशीमं सोमसत्सरु। उदिद्वपतु गामविं प्रस्थावद्रथवाहनं पीबरीं च प्रफर्व्यम्॥ ३॥**

3. *Lāṅgalaṁ pavīravatsuśīmaṁ somasatsaru.*
*Udidvapatu gāmaviṁ prasthāvadrathavāhanaṁ pībarīṁ ca prapharvyam.*

The plough, fitted with share, symbol of peace and joy, a tool of soma, plenty, prosperity and happiness, drawn by bullocks strong enough to draw a chariot and held firmly by the hilt, turns up the crust of the productive earth to make it ready for sowing.

**इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु।**
**सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ ४॥**

4. *Indraḥ sītāṁ ni gṛhṇātu tāṁ pūṣābhi rakṣatu.*
*Sā naḥ payasvatī duhāmuttarāmuttarāṁ samām.*

Let Indra, the farmer, take over and look after the furrow with seed. Let the sun shine over the seed and protect and promote the growth. Let Pusha, fertility of nature, feed, energise and promote the crop. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

**शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान्। शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तमस्मै॥ ५॥**

5. *Śunaṁ suphālā vi tudantu bhūmiṁ śunaṁ kīnāśā anu yantu vāhān. Śunāsīrā haviṣā tośamānā supippalā oṣadhīḥ kartamasmai.*

Let the ploughmen plough the land happily for our peace and nourishment. Let the farmers work with oxen and horses happily for peace. May the sun and air with the oblations of rich materials offered by us in yajna bless the herbs and plants with delicious fruit and nourishing grain.

**शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।**
**शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय॥ ६॥**

6. *Śunaṁ vāhāḥ śunaṁ naraḥ śunaṁ kṛṣatu lāṅgalam. Śunaṁ varatrā badhyantāṁ śunamaṣṭrāmudiṅgaya.*

Let the oxen and horses draw the plough and

carry the burdens happily for growth and prosperity. Let the men work happily. Let the plough furrow the field neatly, let the bonds be tied neatly, and let the goad be raised well and kindly for growth and prosperity.

**शुना॑सीरे॒ह स्म॑ मे जुषेथाम्।**
**यद्दि॒वि च॒क्रथुः॒ पय॒स्तेने॒मामुप॑ सिञ्चतम्॥ ७॥**

7. *Śunāsīreha sma me juṣethām.*
*Yaddivi cakrathuḥ payastenemāmupa siñcatam.*

O sun and wind, farmers and helpers, listen to me: the water which you create in the regions of light and the firmament and move in the light of knowledge, bring that down to irrigate this holy land of the fields.

**सीते॒ वन्दा॑महे त्वा॒र्वाची॑ सुभगे भव ।**
**यथा॑ नः सु॒मना॒ असो॒ यथा॑ नः सुफ॒ला भुव॑ः॥ ८॥**

8. *Sīte vandāmahe tvārvācī subhage bhava.*
*Yathā naḥ sumanā aso yathā naḥ suphalā bhuvaḥ.*

O charming furrow, be straight and deeply well drawn, promising and productive. We love and celebrate you so that you may be good to us, bring us good fortune and bring us the best fruit of our labour and endevour.

**घृ॒तेन॒ सीता॒ मधु॑ना॒ सम॑क्ता॒ विश्वै॑र्दे॒वैर॑नु॒मता म॒रुद्भि॑ः।**
**सा न॑ः सीते॒ पय॑सा॒भ्याव॑वृ॒त्स्वोर्जस्वती घृ॑तव॒त्पिन्व॑माना॥९॥**

9. *Ghṛtena sītā madhunā samaktā viśvairdevairanumatā marudbhiḥ. Sā naḥ sīte payasābhyāvavṛtsvorjasvatī ghṛtavatpinvamānā.*

Let the furrow in the field made by the plough share and levelled and refined by the leveller, accepted

and approved by all noble and generous people, and vitalised by wind and rain, be enriched with the wealth of food, energy, milk and ghrta and bring us plenty of delicious nourishment.

## Kanda 3/Sukta 18 (Vanaspati)

***Vanaspati Devata, Atharva Rshi***

The theme of this hymn on the surface seems to be getting rid of a co-wife or a mistress, for which the speaker takes recourse to either a magic spell or a magical herb. But this does not do justice to the deeper meaning of the hymn. The theme is integration, and still better, the reimtegration of a divided, disintegrated, distracted, addicted, schizophrenic personality. The cure of split personality can be both herbal and psychological. The word 'upanishat', 'upadha' helps us to read the hymn in this direction of practical yoga in which sanative herbs, mental concentration and spiritual faith, all play an important role.

**इमां खनाम्योषधिं वीरुधां बलवत्तमाम्।**
**ययां सपत्नीं बाधते ययां संविन्दते पतिम्॥ १॥**

1. *Imāṁ khanāmyoṣadhiṁ vīrudhāṁ balavattamām. Yayā sapatnīṁ bādhate yayā saṁvindate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and recover a single, united mind and personality with one all-absorbing love and interest.

**उत्तानपर्णे सुभगे देवजूते सहस्वति।**
**सपत्नीं मे परा णुद पतिं मे केवलं कृधि॥ २॥**

2. *Uttānaparṇe subhage devajūte sahasvati.*
*Sapatnīṁ me parā ṇuda patiṁ me kevalaṁ kṛdhi.*

O sanative herb, growing with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous inner vitality, transform me to concentrate on my single and only love and interest. Throw out my rival fascination. Let me be with my own essential master spirit.

**नहि ते नाम जग्राह नो अस्मिन्रमसे पतौ।**
**परामेव परावतं सपत्नीं गमयामसि॥ ३॥**

3. *Nahi te nāma jagrāha no asminramase patau.*
*Parāmeva parāvataṁ sapatnīṁ gamayāmasi.*

I do not even entertain your name, O vile fascination. Nor do you feel interested in this master spirit of mine. We throw this remote and far off fascination at the farthest.

**उत्तराहमुत्तर उत्तरेदुत्तराभ्यः।**
**अधः सपत्नी या ममाधरा साधराभ्यः॥ ४॥**

4. *Uttarāhamuttara uttareduttarābhyaḥ.*
*Adhaḥ sapatnī yā mamādharā sādharābhyaḥ.*

O sanative herb of soma nature, you are higher than the rival, more efficacious than the distraction. I also am higher than the fasciantion, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest infatuations.

**अहमस्मि सहमानाथो त्वमसि सासहिः।**
**उभे सहस्वती भूत्वा सपत्नीं मे सहावहै॥ ५॥**

5. *Ahamasmi sahamānātho tvamasi sāsahiḥ.*
*Ubhe sahasvatī bhūtvā sapatnīṁ me sahāvahai.*

I am patient, challenging and victorious. You too are unassailable Soma. You and I, both challenging and victorious, shall subdue the rival.

**अभि तेऽधां सहमानामुप तेऽधां सहीयसीम्। मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु॥ ६॥**

6. *Abhi te'dhāṁ sahamānāmupa te'dhāṁ sahīyasīm.*
*Māmanu pra te mano vatsaṁ gauriva dhāvatu pathā vāriva dhāvatu.*

O Soma spirit of the herb, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to her calf, and water rushing straight to the lake.

## Kanda 3/Sukta 19 (Strong Rashtra)

***Indra, Chandrama, Vishvedevah Devatah, Vasishtha Rshi***

**संशितं म इदं ब्रह्म संशितं वीर्यं बलम्।**
**संशितं क्षत्रम-जरमस्तु जिष्णुर्येषामस्मि पुरोहितः॥ १॥**

1. *Saṁśitaṁ ma idaṁ brahma saṁśitaṁ vīryaṁ balam. Saṁśitaṁ kṣatramajaramastu jiṣṇurye-ṣāmasmi purohitaḥ.*

Crystal sharp and powerful is this, my song of Divinity, immaculate potent my strength and valour, inviolable and imperishable be the Kshatra, refined and glorified, of which I am the celebrant high priest whose

ambition is victory of the Rashtra, the social order.

**समहमेषां राष्ट्रं स्यामि समोजो वीर्यं बलम्।**
**वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥**

2. *Samahameṣāṁ rāṣṭraṁ syāmi samojo vīryaṁ balam. Vṛścāmi śatrūṇāṁ bāhūnanena haviṣāham.*

I strengthen, refine, energise and integrate the Rashtra and the lustre, valour and power of these brave heroes, and with this kind of inputs I break the arms and forces of the enemies.

**नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान्।**
**क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम्॥ ३॥**

3. *Nīcaiḥ padyantāmadhare bhavantu ye naḥ sūriṁ maghavānaṁ pṛtanyān. Kṣiṇāmi brahmaṇāmitrānunnayāmi svānaham.*

Down may those fall and stay below who challenge our brave and majestic ruler. With universal knowledge of the Veda and advice of the wise I deplete the unfriendly of their strength and power, and I raise those who are ours and support our universal vision.

**तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत। इन्द्रस्य वज्रात्तीक्ष्णीयांसो येषामस्मि पुरोहितः॥ ४॥**

4. *Tīkṣṇīyāṁsaḥ paraśoragnestīkṣṇatarā uta. Indrasya vajrāttīkṣṇīyāṁso yeṣāmasmi purohitaḥ.*

Sharper are they than the axe's edge, hotter than blazing fire, and deadlier than thunder of the cloud, whose high priest I am.

**एषाम॒हमायु॑धा॒ सं स्या॑म्ये॒षां रा॒ष्ट्रं सुवी॑रं॑ वर्धयामि। ए॒षां क्ष॒त्रम॒जर॑मस्तु जि॒ष्णवे॒ ३॒ षां चि॒त्तं विश्वे॑ऽ वन्तु दे॒वाः॥ ५॥**

5. *Eṣāmahamāyudhā saṁ syāmyeṣāṁ rāṣṭraṁ suvīraṁ vardhayāmi. Eṣāṁ kṣatramajaramastu jiṣṇveṣāṁ cittaṁ viśve'vantu devāḥ.*

I sharpen and sophisticate their arms and armaments, I raise and advance the Rashtra of the brave. May the Rashtra of these heroes be undecaying and imperishable, and victorious, and may the divinities of the world protect and promote the unity of their mind and resolve.

**उ॒द्ध॑र्षन्तां मघव॒न्वाजि॑ना॒न्युद्वी॒राणां॑ जय॑तामेतु॒ घोषः॑। पृथ॒ग्घोषा॑ उलु॒लय॑ः के॒तुम॑न्त॒ उदी॑रताम्। दे॒वा इन्द्र॑ज्येष्ठा म॒रुतो॑ यन्तु॒ सेन॑या॥ ६॥**

6. *Uddharṣantāṁ maghavanvājināṇyudvīrāṇāṁ jayatāmetu ghoṣaḥ. Pṛthag-ghoṣā ululayaḥ ketumanta udīratām. Devā indrajyeṣṭhā maruto yantu senayā.*

O lord of glory, let the warlike mind and morale of the fighting forces be high, let the victory roar of the conquering heroes rise and rumble in space, let the flag bearers' shouts of joy rise high in every part of the land, and let the brilliant blazing leaders march forward with their stormy forces under command of Indra, the supreme commander.

**प्रेता॒ जय॑ता नर उ॒ग्रा वः॑ सन्तु बा॒हव॑ः। ती॒क्ष्णेष॑वोऽ - ब॒लध॑न्वनो हतो॒ग्रायु॑धा अब॒लानु॒ग्रबा॑हवः॥ ७॥**

7. *Pretā jayatā nara ugrā vaḥ santu bāhavaḥ. Tīkṣṇeṣavo'baladhanvano hatogrāyudhā abalā-nugrabāhavaḥ.*

O brave leaders, march forward, win the battles, let your arms be blazing invincible. O warriors of blazing arms, ferocious weapons and sharp unfailing arrows and deadly missiles, destroy the feeble, demoralised, ill-equipped enemy.

**अव॑सृष्टा॒ परा॑ पत॒ शर॑व्ये॒ ब्रह्म॑संशिते । जया॒मित्रा॒न्प्र प॑द्यस्व ज॒ह्ये॑ ऽषां॒ वरंवरं॒ मामीषां मोचि॒ कश्च॒न ॥ ८ ॥**

8. *Avasṛṣṭā parā pata śaravye brahmasaṁśite. Jayāmitrānpra padyasva jahyeṣāṁ varaṁvaraṁ māmīṣāṁ moci kaścana.*

O volley of arrows and missiles shot and charged, sharpened and calibrated with the highest knowledge and expertise, go far and fall upon the targets. Conquer the foes, go fast forward, take the best ones of the enemy one by one, let none of them be spared.

## Kanda 3/Sukta 20 (Man's Self-development)

***Agni and others Devatah, Vasishtha Rshi***

**अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तो अरो॑चथाः ।**
**तं जा॒नन्न॑ग्न॒ आ रो॒हाधा॑ नो वर्धया र॒यिम् ॥ १ ॥**

1. *Ayaṁ te yonirṛtviyo yato jāto arocathāḥ. Taṁ jānannagna ā rohādhā no vardhayā rayim.*

Hey Agni, O man, this home, this world of Prakrti, this teacher's home, this vedi, is your origin, your place of birth according to the time and season of growth and development. Born of here and as you grow,

you shine. Knowing the place of origin and the stage of growth, you rise and advance and thus create and increase the wealth of life for us.

**अग्ने॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव।**
**प्र णो॑ यच्छ विशां पते धन॒दा अ॑सि न॒स्त्वम्॥ २॥**

2. *Agne acchā vadeha naḥ pratyaṅ naḥ sumanā bhava. Pra ṇo yaccha viśāṁ pate dhanadā asi nastvam.*

Agni, lord omniscient, O brilliant teacher, O enlightened man, speak to us well and straight, be kind at heart with us. O lord and leader of the people, give us the wealth of life, light of the spirit, you are the giver of wealth, light and life.

**प्र णो॑ यच्छत्वर्य॒मा प्र भग॒ः प्र बृ॒हस्पति॑ः।**
**प्र दे॒वीः प्रोत सू॒नृता॑ र॒यिं दे॒वी द॑धातु मे॥ ३॥**

3. *Pra ṇo yacchatvaryamā pra bhagaḥ pra bṛhaspatiḥ. Pra devīḥ prota sūnṛtā rayiṁ devī dadhātu me.*

May Aryama, lord controller of the stars and planets, man of justice and rectitude, leader of men, Bhaga, lord of glory and prosperity, Brhaspati, lord of infinite space and man of divine knowledge, Devi, divine lights of nature, mother teacher and speaker of the natural language of pure truth and laws of life, bless me with the real wealth of life.

**सोम॒ राजा॑न॒मव॑से॒ऽग्निं गी॒र्भिर्ह॑वामहे ।**
**आ॒दि॒त्यं विष्णु॑ सू॒र्यं॑ ब्र॒ह्माणं च॒ बृह॒स्पति॑म्॥ ४॥**

4. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityaṁ viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.*

With honest and earnest voice of the heart, we invoke, adore and pray to Soma, lord of peace and joy, Raja, refulgent ruler of the world, Agni, light and fire of life, Aditya, self-refulgent sun, Vishnu, all pervasive spirit of cosmic sustenance, Surya, refulgent sustainer of earth and life on earth, Brahmana, speaker of the Vedic lore, and Brhaspati, lord of the expansive universe and Infinity. We invoke them for protection and advancement.

**त्वं नो॑ अग्ने अ॒ग्निभि॒र्ब्रह्म॑ य॒ज्ञं च॑ वर्धय।**
**त्वं नो॑ देव॒ दात॑वे र॒यिं दाना॑य चोदय॥ ५॥**

5. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no deva dātave rayiṁ dānāya codaya.*

Hey Agni, lord self-refulgent, O enlightened and radiant spirit of knowledge, with flames of yajna fire, reflections of light and through kind and brilliant teachers inspire, energise and increase our knowledge of the spirit, our yajnic social order and our spirit of piety, unity and charity. O lord refulgent, kind and generous, bless us with wealth and inspire us with the spirit of charity and magnanimity.

**इ॒न्द्र॒वा॒यू उ॒भावि॒ह सु॒हवे॒ह ह॑वामहे। यथा॑ न॒: सर्व॒ इज्जन॒: संग॑त्यां सु॒मना॒ अस॒द्दान॑कामश्च नो॒ भुव॑त्॥ ६॥**

6. *Indravāyū ubhāviha suhaveha havāmahe. Yathā naḥ sarva ijjanaḥ saṁgatyāṁ sumanā asaddānakāmaśca no bhuvat.*

Here in our life at our time of growth and development, we invoke, adore and worship Indra and Vayu, givers of power and life's vibrancy. They are both generous, charitable and hospitable. We adore them as our ideal benefactors so that all our people be united in form and mind and feel inspired with the spirit of yajna and charity as a nation.

**अ॒र्य॒मण॒ं बृ॒हस्पति॒मिन्द्र॑ं दाना॑य चोदय ।**
**वात॒ं विष्णु॑ं सर॑स्वतीं सवि॒तार॑ं च वा॒जिन॑म् ॥ ७ ॥**

7. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya. Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.*

O Agni, lord self-refulgent, inspire Aryama, powers of justice, rectitude and leadership, Brhaspati, scholars and teachers of divine knowledge about life and the world, Indra, lord ruler and controller of the nation's powers, inspire and energise them to be moving in the direction of charity and liberality. Also inspire and energise Vata, air and pranic energy, Vishnu, the nation's spirit of yajna, joint creativity and united action, Sarasvati, spirit of knowledge, education and enlightened motherly women, Savita, spirit of inspired productivity and enlightenment, and Vajin, those who produce and control food and other powers of society so that the nation may be one, united, powerful and generous.

**वाज॑स्य॒ नु प्र॑स॒वे सं ब॑भूविमे॒मा च॒ विश्वा॒ भुव॑नान्य॒न्तः ।**
**उ॒तादि॑त्सन्तं दापयतु प्रजा॒नन्र॒यिं च॑ न॒ः सर्व॑वीर॒ं नि य॑च्छ ॥ ८ ॥**

8. *Vājasya nu prasave saṁ babhūvimemā ca viśvā bhuvanānyantaḥ. Utāditsantaṁ dāpayatu prajānan rayiṁ ca naḥ sarvavīraṁ ni yaccha.*

Let us be united together for the development of knowledge and the production of food, energy and power. Indeed all these worlds of existence are one and united within the same ultimate cosmic order. May the same refulgent and generous power convert even the ungiving selfish to giving generosity. And O Lord, give us the wealth which comprises total heroism and magnanimity of the human nation.

**दुह्रां मे पञ्च प्रदिशो दुह्रामुर्वीर्यं थाबलम्।**
**प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च॥ ९॥**

9. *Duhrāṁ me pañca pradiśo duhrāmurvīrya-thābalam. Prāpeyaṁ sarvā ākūtīrmanasā hṛdayena ca.*

May all the directions of space and all five orders of society bless me with food and strength for body, mind and soul, may all wide earths, stars and planets bless me, so that I may obtain all kinds of thought, ideas and spirit of divinity with my heart and mind in unison with the human community.

**गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि।**
**आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे॥ १०॥**

10. *Gosaniṁ vācamudeyaṁ varcasā mābhyudihi. Ā rundhāṁ sarvato vāyustvaṣṭā poṣaṁ dadhātu me.*

Let me speak the cultured language of knowledge and divine awareness. O Lord of light, raise me with the light and lustre of life. May Vayu, divine vibrancy of life protect me all round and stop me from going astray. May Tvashta, divine spirit of refinement, bear and bring me all round nourishment for body, mind and soul.

## Kanda 3/Sukta 21 (Divine Energy, Kama Fire and Peace)

*Agnayah Devata, Vasishtha Rshi*

**ये अग्रयो अप्स्व१न्तर्ये वृत्रे ये पुरुषे ये अश्मसु। य आविवेशौषधीर्यो वनस्पतींस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ १॥**

1. *Ye agnayo apsvantarye vṛtre ye puruṣe ye aśmasu. Ya āviveśauṣadhīryo vanaspatīṁstebhyo agnibhyo hutamastvetat.*

In honour and service to those fires, forms of divine energy, which are in the waters, in the cloud, in the human being, in the rocks, and which have entered into herbs and trees and inspire them to play their role in life, to these fires is this oblation offered in homage for peace.

**यः सोमे अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु। य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ २॥**

2. *Yaḥ some antaryo goṣvantarya āviṣṭo vayaḥsu yo mṛgeṣu. Ya āviveśa dvipado yaścatuṣpadastebhyo agnibhyo hutamastvetat.*

The fire that is in the soma herb, that which has entered into the cows, in the birds and in the animals of the wild forest, that which coexists with the soul of humans and the quadrupeds, to all those fires, let this oblation be offered in homage for peace.

**य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्य ऽः। यं जोहवीमि पृतनासु सासहिं तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ३॥**

3. *Ya indreṇa sarathaṁ yāti devo vaiśvānara uta viśvadāvyaḥ. Yaṁ johavīmi pṛtanāsu sāsahiṁ tebhyo agnibhyo hutamastvetat.*

That fire of life which vibrates with the soul and powers its body chariot, universal with humanity, and inspires as well as burns all with the passion to live, that fire of passion and enthusiasm which I love and live in the battles of life, to all those fires let this oblation be offered in homage for peace.

**यो दे॒वो वि॒श्वाद्यमु॒ काम॑मा॒हुर्यं दा॒तारं प्रतिगृ॒ह्णन्त॑मा॒हुः। यो धीर॑ः श॒क्रः प॑रि॒भूरदा॑भ्य॒स्तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ४॥**

4. *Yo devo viśvādyamu kāmamāhuryaṁ dātāraṁ pratigṛhṇantamāhuḥ. Yo dhīraḥ śakraḥ paribhūradābhyastebhyo agnibhyo hutamastvetat.*

That fire divine which consumes the world of existence, which they call 'Kama', the passion of love for life, which they say is the giver as well as the receiver, constant, invariable, mighty, universal and overpowering, indomitable, to all these fires, this oblation is offered in homage for peace.

**यं त्वा॒ होता॑रं॒ मन॑सा॒भि सं॒विदु॒स्त्रय॑ोदश भौव॒नाः पञ्च॑ मान॒वाः। व॒र्चो॒धसे॑ य॒शसे॑ सूनृता॑वते॒ तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ५॥**

5. *Yaṁ tvā hotāraṁ manasābhi saṁvidustra-yodaśa bhauvanāḥ pañca mānavāḥ. Varcodhase yaśase sūnṛtāvate tebhyo agnibhyo hutamastvetat.*

You, whom all thirteen regions of the universe

and all five communities of the world realise and recognise as main conductor of the yajna of life, to all these fiery forms of yours, lustrous, honourable, truthful and holy, this oblation in homage for peace.

**उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे। वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ६॥**

6. *Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase. Vaiśvānarajyeṣṭhebhyastebhyo agnibhyo hutamastvetat.*

To the fire forms of the self-expressive energy of the burden - bearer of the universe as well as passionate forms of the food of life, to the fire forms of the graces of life, to the fires which bear and bring the peace, pleasure and ecstasy of life, to the fire forms of the omniscient lord creator, to the highest fire forms of the self-expression of the universal spirit of humanity, to all these fire forms of divine creative energy, this oblation in homage!

**दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति। ये दिक्ष्वन्तर्ये वाते अन्तस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ७॥**

7. *Divaṁ pṛthivīmanvantarikṣaṁ ye vidyutamanusaṁcaranti. Ye dikṣvantarye vāte antastebhyo agnibhyo hutamastvetat.*

To those fires which radiate across the regions of light, which magnetise the earth and shake the middle regions, which flash and thunder with the lightning, those which energise the quarters of space and blow into the winds, to all these fire forms of divine energy, this oblation in homage for peace.

**हिरण्यपाणिं सवितारमिन्द्रं बृहस्पतिं वरुणं मित्रमग्निम्।**
**विश्वान्देवानङ्गिरसो हवामह इमं क्रव्यादं शमयन्त्वग्निम् ॥ ८ ॥**

8. *Hiraṇyapāṇiṁ savitāramindraṁ bṛhaspatiṁ varuṇaṁ mitramagnim. Viśvāndevānaṅgiraso havāmaha imaṁ kravyādaṁ śamayantvagnim.*

We invoke Savita, creator and inspirer whose golden hands bear infinite mercy and generosity, we invoke Indra, lord omnipotent who destroys the forces of destruction, Brhaspati, lord infinite and omniscient, Varuna, lord of judgement and freedom of choice, Mitra, lord of love as warmth of the sun, Agni, spirit of light and sustenance of life, we invoke all divine powers of nature and noble humanity, and we invoke all the spirits of life and breath of life, we invoke all these and pray: fulfil, pacify and subside this fire and let it be self-extinguished to leave the spirit free.

**शान्तो अग्निः क्रव्याच्छान्तः पुरुषरेषणः ।**
**अथो यो विश्वदाव्यस्तं क्रव्यादमशीशमम् ॥ ९ ॥**

9. *Śānto agniḥ kravyācchāntaḥ puruṣareṣaṇaḥ. Atho yo viśvadāvyastaṁ kravyādamaśīśamam.*

Calm is the fire of carnivorous passion, calm is the fire that eats into the vitals of man. And, indeed, I have extinguished the carnivorous fire that destroys the universal vitality of life.

(The reader would realise that the divine energy which manifests as warmth of the sun and as vitality of nourishment and sustenance of life is not the only fire form in life, but all that energy which is disruptive, consumptive and cancerous and works through germs,

viruses and negative cells is also energy. It is this energy, this fire which is carnivorous, and this must be extinguished. One is positive, the other is negative. One is to be fulfilled, the other is to be extinguished. The end result of both fulfilment and extinguishment is peace.)

**ये पर्वतााः सोमपृष्ठा आप उत्तानशीवरीः।**
**वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन्॥ १०॥**

10. *Ye parvatāḥ somapṛṣṭhā āpa uttānaśīvarīḥ.*
*Vātaḥ parjanya ādagniste kravyādamaśīśaman.*

Soma bearing mountains, holy waters, air, wind and cloud, all places exposed to the sun, they counter and extinguish the cancerous, consumptive, carnivorous fire.

## Kanda 3/Sukta 22 (Lustre of Life)

***Vishvedevah Devata, Vasishtha Rshi***

**हस्तिवर्चसं प्रथतां बृहद्यशो अदित्या यत्तन्वः संबभूव।**
**तत्सर्वे समदुर्मह्यमेतद्विश्वे देवा अदितिः सजोषाः॥ १॥**

1. *Hastivarcasaṁ prathatāṁ bṛhadyaśo adityā yattanvaḥ saṁbabhūva. Tatsarve samadurma-hyametadviśve devā aditiḥ sajoṣāḥ.*

Let the honour and lustre of life, strong and graceful as the vigour and splendour of the elephant, which is born of Mother Nature, grow and expand without bounds. May all the divinities of nature and brilliancies of humanity in unison, Mother Nature and the divine voice of Veda in love and accord with me vest me with that vigour, honour and splendour.

**मि॒त्रश्च॒ वरु॑ण॒श्चेन्द्रो॑ रु॒द्रश्च॑ चेततुः । दे॒वासो॑ वि॒श्वधा॑यसस्ते मा॑ञ्जन्तु॒ वर्च॑सा ॥ २ ॥**

2. *Mitraśca varuṇaścendro rudraśca cetatuḥ. Devāso viśvadhāyasaste māñjantu varcasā.*

May Mitra, sun and natural warmth, Varuna, waters of oceans and space and divine judgement, prana, apana and udana energies, Rudra, natural immunity and divine mercy, all the divine powers which sustain the world, bless me with strength, lustre and grace.

**येन॑ ह॒स्ती वर्च॑सा संब॒भूव॒ येन॒ राजा॑ मनु॒ष्ये॑ ष्व॒प्स्व॑१॒न्तः । येन॑ दे॒वा दे॒वता॒मग्र॒ आय॒न्तेन॒ मामद्य वर्च॒सा ग्ने॑ वर्च॒स्विनं॑ कृणु ॥ ३ ॥**

3. *Yena hastī varcasā saṁbabhūva yena rājā manuṣye ṣvapsvantaḥ. Yena devā devatāmagra āyantena māmadya varcasāgne varcasvinaṁ kṛṇu.*

The lustrous energy by which the elephant has grown so strong, by which the ruler grows great and majestic among men and in the grand affairs of life, by which eminent Devas, divinities of nature and brilliant men, attain to and maintain their divinity, by that vigour and lustre, O Agni, now make me rise to greatness and glory.

**यत्ते॒ वर्चो॑ जातवेदो बृ॒हद्भ॑व॒त्याहु॑तेः । याव॒त्सूर्य॑स्य॒ वर्च॑ आसु॒रस्य॑ च ह॒स्तिनः॑ । ताव॑न्मे अ॒श्विना॒ वर्च॒ आ ध॑त्तां॒ पुष्क॑रस्रजा ॥ ४ ॥**

4. *Yatte varco jātavedo bṛhadbavatyāhuteḥ. Yāvatsūryasya varca āsurasya ca hastinaḥ. Tāvanme aśvinā varca ā dhattāṁ puṣkarasrajā.*

O Jataveda, omniscient Agni, self-refulgent spirit of existence, as long as the flame of fire rises by yajna, as long as the lustre of the sun, vibrancy of pranic energies and strength of the elephant lasts and rises, that long and that far and high, O Ashvins, complementary harbingers of nature's divine energy and grace, and the beauty and fragrance of the lotus flower, pray vest me with the lustre and glory of life like the flames of yajna fire fed on and raised by oblations of ghrta.

**यावच्चतस्रः प्रदिशश्चक्षुर्यावत्समश्नुते।**
**तावत्समैत्विन्द्रियं मयि तद्धस्तिवर्चसम्॥ ५॥**

5. *Yāvaccatasraḥ pradiśaścakṣuryāvatsamaśnute.*
*Tāvatsamaitvindriyaṁ mayi taddhastivarcasam.*

As far as the four quarters of space extend, as far as the eyes can reach, that far and that high may the vigour and lustre of body, mind and soul, like the vigour of the elephant's, be vested in me by the grace of Jataveda.

**हस्ती मृगाणां सुषदामतिष्ठावान्बभूव हि।**
**तस्य भगेन वर्चसाऽभि षिञ्चामि मामहम्॥ ६॥**

6. *Hastī mṛgāṇāṁ suṣadāmatiṣṭhāvānbabhūva hi.*
*Tasya bhagena varcasā'bhi ṣiñcāmi māmaham.*

Of the animals, the elephant is steady, sure and comfortable without disturbance. With the strength, vigour, lustre and regality like the elephant's, I vest and raise myself.

Note: Man can get strength, vigour, lustre and constant steadiness from divine nature, by living in close

contact with it and not by going away from it. And the example of strength, vigour, lustre and grace from the world of nature is the elephant, not the lion. Satavalekar in his note on this sukta makes a significant observation: the elephant is herbivorous, not carnivorous. Real strength, vigour, lustre and steady grace can be gained from life itself, not through the destruction of life. The humans therefore should be vegetarians for gaining vigour and lustre of the graceful sort.

## Kanda 3/Sukta 23 (Fertility, Prajapatyam)

***Chandrama, Yoni, Dyavaprthivi Devatah, Brahma Rshi***

**येन॑ वे॒हद् ब॒भूवि॑थ ना॒शया॑मसि॒ तत्त्वत्।**
**इ॒दं तद॒न्यत्र॒ त्वदप॑ दू॒रे नि द॑ध्मसि ॥ १ ॥**

1. *Yena vehad babhūvitha nāśayāmasi tattvat.*
*Idaṁ tadanyatra tvadapa dūre ni dadhmasi.*

The cause by which you have become infertile, unable to conceive and carry, we remove from you and take it elsewhere far from you. (The remedy suggested by the mantra seems both medical and surgical.)

**आ ते॒ योनि॒ं गर्भ॑ एतु॒ पुमा॒न्बाण॑इवेषु॒धिम्।**
**आ वी॒रोऽत्र॑ जायतां पु॒त्रस्ते॒ दश॑मास्यः ॥ २ ॥**

2. *Ā te yoniṁ garbha etu pumānbāṇa-iveṣudhim.*
*Ā vīro'tra jāyatāṁ putraste daśamāsyaḥ.*

Let the living embryo come into your womb and be like an arrow in the quiver, and let the ten month mature bonny brave baby take birth for you here in the home.

**पुमांसं पुत्रं जनय तं पुमाननु जायताम् ।**
**भवासि पुत्राणां माता जातानां जनयाश्च यान् ॥ ३ ॥**

3. *Pumāṁsaṁ putraṁ janaya taṁ pumānanu jāyatām. Bhavāsi putrāṇāṁ mātā jātānāṁ janayāśca yān.*

Bear a brave virile son, and after that too let brave virile son be born. Be a proud mother of the brave, of those that are born and of those you would bear.

**यानि भद्राणि बीजान्यृषभा जनयन्ति च ।**
**तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव ॥ ४ ॥**

4. *Yāni bhadrāṇi bījānyṛṣabhā janayanti ca. Taistvaṁ putraṁ vindasva sā prasūrdhenukā bhava.*

Auspicious are the seeds and vitalities of life which fertility herbs produce. With the use of them increase your fertility and bear a brave child. Such as you are, be a fertile woman and a brave mother.

**कृणोमि ते प्राजापत्यमा योनिं गर्भ एतु ते । विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसच्छमु तस्मै त्वं भव ॥ ५ ॥**

5. *Kṛṇomi te prājāpatyamā yoniṁ garbha etu te. Vindasva tvaṁ putraṁ nāri yastubhyaṁ śamasacchamu tasmai tvaṁ bhava.*

O woman, I create fertility and motherly potential for you in your system. Let the living embryo be in your womb. Be blest with a son who may be a boon for peace and joy for you, and for him, you too be the mother of peace and joy for his soul.

**यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव।**
**तास्त्वा पुत्रविद्यायै दैवीः प्रावन्त्वोषधयः ॥ ६ ॥**

6. *Yāsāṁ dyauṣpitā pṛthivī mātā samudro mūlaṁ vīrudhāṁ babhūva. Tāstvā putravidyāya daivīḥ prāvantvoṣadhayaḥ.*

Those herbs of which the sun, the light of heaven, and the self-refulgent Lord Supreme is the father, and the earth is the mother, and the sea and the cosmic ocean is the root, may those divine herbs bless you, protect you and increase your fertility to get brave progeny.

## Kanda 3/Sukta 24 (Samrddhi, Abundance)

***Prajapati, Vanaspati Devata, Bhrgu Rshi***

**पयस्वतीरोषधयः पयस्वन्मामकं वचः।**
**अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥**

1. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ vacaḥ. Atho payasvatīnāmā bhare'haṁ sahasraśaḥ.*

Exuberant succulant are the herbs with honeyed life energy, so sweet and full of life's essence be my word. And I pray I may bear the honey sweets of the milk of life a thousand ways.

**वेदाहं पयस्वन्तं चकारं धान्यं ∫बहु। संभृत्वा नाम यो देवस्तं**
**वयं हवामहे योयो अयज्वनो गृहे ॥ २ ॥**

2. *Vedāhaṁ payasvantaṁ cakāra dhānyaṁ bahu. Saṁbhṛtvā nāma yo devastaṁ vayaṁ havāmahe yoyo ayajvano gṛhe.*

I know that exuberant divine power which

creates abundant food and lush green fields of corn waving and overflowing with the milk of life, and which bears and brings all that which is in the house of the unyajnic person too. That superabundant and generous power we invoke and worship.

इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥ ३ ॥

3. *Imā yāḥ pañca pradiśo mānavīḥ pañca kṛṣṭayaḥ.*
*Vṛṣṭe śāpaṁ nadīriveha sphātiṁ samāvahān.*

Let all these five quarters of earth and space, and these five classes of humanity settled and working create and bring about abundance and prosperity as showers of rain bring about floods of rivers and the curse of drought is no more.

उदुत्सं शतधारं सहस्रधारमक्षितम् ।
एवास्माकेदं धान्यं सहस्रधारमक्षितम् ॥ ४ ॥

4. *Udutsaṁ śatadhāraṁ sahasradhāramakṣitam.*
*Evāsmākedaṁ dhānyaṁ sahasradhāramakṣitam.*

And let this food, wealth and prosperity of ours, dynamic and flowing in a thousand streams, be abundant and inexhaustible as the perennial oceanic cloud of space vapours is, raining in a hundred and thousand showers.

शतहस्त समाहर सहस्रहस्त सं किर ।
कृतस्य कार्यस्य चेह स्फातिं समावह ॥ ५ ॥

5. *Śatahasta samāhara sahasrahasta saṁ kira.*
*Kṛtasya kārya sya ceha sphātiṁ samāvaha.*

Hundred - handed, bring in, collect. Thousand-handed, pour out, distribute, give. Of the done, and of what is to be done, of actual and potential, current and possible, create overflowing abundance.

**तिस्रो मात्रा गन्धर्वाणां चतस्रो गृहपत्न्याः।**
**तासां या स्फातिमत्तमा तया त्वाभि मृशामसि ॥ ६ ॥**

6. *Tisro mātrā gandharvāṇāṁ catasro gṛha-patnyāḥ. Tāsāṁ yā sphātimattamā tayā tvābhi mṛśāmasi.*

Three parts of the national production and income belong to the Gandharvas, departments of earth and the environment, defence and administration, and culture and education of the nation, four parts belong to the ladies of the homes for upkeep and maintenance of the house and the family. Of these seven parts of the production, income and distribution, whatever is the best and most profitable way for the nation, we, the Executive-in-Council, provide for you.

**उपोहश्च समूहश्च क्षत्तारौ ते प्रजापते।**
**ताविहा वहतां स्फातिं बहुं भूमानमक्षितम् ॥ ७ ॥**

7. *Upohaśca samūhaśca kṣattārau te prajāpate. Tāvihā vahatāṁ sphātiṁ bahuṁ bhūmānama-kṣitam.*

O Prajapati, supreme ruler and protector of the earth and her children, Upoha and Samuha, Yoga and Kshema, collection and managemant, income and expenditure including reserve and disbursement, these two are the main departments of governance and administration. May these two bring you great, abundant

and undiminishing value and return for the nation's economy and progress.

## Kanda 3/Sukta 25 (Love and Passion: Fidelity)

***Kama, Mitra-Varuna Devatah, Bhrgu Rshi***

This sukta begins with the voice of passion, violent passion indeed (verses 1-3). Verses 4-6 are the call of reason for canalisation of passion into love for fulfilment with balance and settlement into the sacred state of marriage and family life. In fact hymns from 21 to 25 form a unit by themselves: 21 celebrates various forms of fire and energy including sex and love and ends with the word 'ashishamam', 'I have pacified the fire', the aids are given in verse 10. There can be no achievement in life without the passion to work and achieve (22). In family life, the man and wife, both in unison, live, love, work for fulfilment and look forward to achieve continuity and futurity through progeny. Hence sukta 23 is dedicated to the cure of sterility. Once family life is blest with love, cooperation, happy progeny and promising futurity, you work for prosperity, and that is celebrated in sukta 24 from family level to the ultimate social level. And hymn 25 is dedicated to passion in balance with reason in a state of marital fidelity, a union of nature, society and Dharma.

**उत्तुदस्त्वोत्तुदतु मा धृथाः शयने स्वे। इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि॥ १॥**

1. *Uttudastvottudatu mā dhṛthāḥ śayane sve.*
*Iṣuḥ kāmasya yā bhīmā tayā vidhyāmi tvā hṛdi.*

Violent passion shakes you up. You would not be at peace in your own comfortable bed: no sleep. The

arrow of love which is devouring ferociously, with that I pierce and dig into your heart.

**आधीपर्णां कामशल्यामिषुं सङ्कल्पकुल्मलाम्।**
**तां सुसंनतां कृत्वा कामो विध्यतु त्वा हृदि॥ २॥**

2. *Ādhīparṇāṁ kāmaśalyāmiṣuṁ saṅkalpakulmalām. Tāṁ sasaṁnatāṁ kṛtvā kāmo vidhyatu tvā hṛdi.*

Having put on the bow the arrow sharpened with desire, winged with shooting pain, fatally aimed and pointed, the bow string stretched to the optimum, let love tear through your heart.

**या प्लीहानं शोषयंति कामस्येषुः सुसंनता।**
**प्राचीनपक्षा व्यो ष्णा तया विध्यामि त्वा हृदि॥ ३॥**

3. *Yā plīhānaṁ śoṣayati kāmasyeṣuḥ susaṁnatā. Prācīnapakṣā vyo ṣā tayā vidhyāmi tvā hṛdi.*

The arrow of passion aimed and pointed with fatal wings for the target is burning and blood sucking, which scorches up the last drop of blood in the liver and spleen. With that I pierce your heart through and through.

**शुचा विद्धा व्यो षया शुष्कास्याभि सर्प मा।**
**मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता ॥ ४॥**

4. *Śucā viddhā vyo ṣayā śuṣkāsyābhi sarpa mā. Mṛdurnimanyuḥ kevalī priyavādinyanuvratā.*

O love lorn maiden, afflicted with burning fiery passion, your lips parched and mouth dry, soft and sweet of manner and speech, free from anger and pride,

attached to my sole love, come vow bound to me and join in the sacramental bond of matrimony.

**आजामि त्वाजन्या परि मातुरथो पितुः।**
**यथा मम क्रतावसो मम चित्तमुपायसि॥ ५॥**

5. *Ājāmi tvājanyā pari māturatho pituḥ.*
*Yathā mama kratāvaso mama cittamupāyasi.*

Bound in wedlock with you, O loving maiden, I take you and lead you away from your mother and father so that you may be one with me in the holy performance of our sacred duties and one in heart and soul with me.

**व्य ∫स्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम्।**
**अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥ ६॥**

6. *Vya syai mitrāvaruṇau hṛdaścittānyasyatam.*
*Athainmāmakatuṁ kṛtvā mamaiva kṛṇutaṁ vaśe.*

O Mitra and Varuna, lord of love and judgement, divinities of loyalty and sound discretion, for her sake, cast off all other interests from her heart and mind, and having freed her from all other interests, let her accept only my love and home.

## Kanda 3/Sukta 26 (Divine Protection, and Progress)

***Devatah Mantrawise, Atharva Rshi***

**ये ३स्यां स्थ प्राच्यां दिशि हेतयो नाम देवास्तेषां वो अग्निरिषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ १॥**

1. *Ye' syāṁ stha prācyāṁ diśi hetayo nāma devāsteṣāṁ vo agniriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas, divine powers natural and human, who abide upfront in the east direction, your name and identity in action being 'hetis', thunderbolt and thunderous voice, your arrows being fiery energy, Agni, the light of truth, the voice that enlightens, inspires and overwhelms, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

**ये ३स्यां स्थ दक्षिणायां दिश्य ऽ विष्यवो नाम देवास्तेषां वः काम इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ २॥**

2. *Ye' syāṁ stha dakṣiṇāyāṁ diśya viṣyavo nāma devāsteṣāṁ vaḥ kāma iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the right in the southern quarter, your name in action and identity being 'Avishyus', eager to defend and protect, your arrows being love and desire to see us grow and advance, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

**ये ३स्यां स्थ प्रतीच्यां दिशि वैराजा नाम देवास्तेषां व आप इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ३॥**

3. *Ye' syāṁ stha pratīcyāṁ diśi vairājā nāma devāsteṣāṁ va āpa iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide at the back in the western quarter, your name in action and essence being 'Vairajas', the radiant, your arrows being Apah, waters, holy actions for peace and enlightenment, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

**ये ३स्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम देवास्तेषां वो वात इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ४॥**

4. *Ye' syāṁ sthodīcyāṁ diśi pravidhyanto nāma devāsteṣāṁ vo vāta iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the left in the northern quarter, your name in action and essence being 'Pravidhyantah', sharp shooters and transfixers, your arrows being 'vatah' wind shear missiles, pray be kind and gracious to us, speak to us, never fail to communicate. Honour and salutation to you in homage in truth of thought, word and deed!

**ये ३स्यां स्थ ध्रुवायां दिशि निलिम्पा नाम देवास्तेषां व ओषधीरिषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ५॥**

5. *Ye' syāṁ stha dhruvāyāṁ diśi nilimpā nāma devāsteṣāṁ va oṣadhīriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide below in the nether quarter, your name, action and identity in the essence being 'Nilimpas', stationed and fixed, your equipment being 'oshadhayah', herbs, sanatives and food, pray be kind

and gracious to us, keep on speaking to us, never fail to communicate. Honour and salutations to you in homage in truth of thought, word and deed!

**ये ३॒स्यां स्थोर्ध्वायां दि॒श्यव॑स्वन्तो॒ नाम॑ दे॒वास्तेषां वो॒ बृह॒स्पति॒रिष॑वः। ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑ वो॒ नम॒स्तेभ्यो॑ व॒ः स्वाहा॑॥ ६॥**

6. *Ye' syāṁ sthordhvāyāṁ diśyavasvanto nāma devāsteṣāṁ vo bṛhaspatiriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the heights above in the upper quarters, your name, action and comprehensive essence being 'Avasvantah', all-over protectors as total cover, your weapon and power being 'Brhaspati', supreme commander, pray be kind and gracious to us, speak to us for total security. Honour and salutations to you in homage in truth of thought, word and deed!

## Kanda 3/Sukta 27 (Protective ircle of Divine Powers)

***Agni and others Devatah, Atharva Rshi***

**प्राची॒ दिग॒ग्निर॑धि॒पति॑र॒सितो॑ र॒क्षि॒तादि॒त्या इष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो ३॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ १॥**

1. *Prācī digagniradhipatirasito rakṣitāditya iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo' smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Agni, lord of light and omniscience, is the ruling lord and guardian spirit upfront of the eastern quarter,

protecting us against darkness, evil and ignorance, his arrows, protective powers, being sun-rays and the Aditya pranas. Honour and adoration to all of them! Worship and prayers to the ruling lord, salutations to the protective powers, honour and admiration to the arrows, praise and admiration for all these. O lord, whoever bears hate and jealousy toward us, or whoever we hate and reject, all that we deliver unto your divine justice.

**दक्षि॑णा॒ दिगिन्द्रोऽधि॑पति॒स्तिर॑श्चिराजी रक्षि॒ता पि॒तर॒ इष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो॒३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ २॥**

2. *Dakṣiṇā digindro'dhipatistiraścirājī rakṣitā pitara iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the right in the southern quarter, Indra, mighty controller of all crooked forces of the world, is the ruling lord and guardian spirit, his arrows being Pitr pranas and the light of knowledge and senior wisdom. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

**प्र॒तीची॒ दिग्वरु॒णोऽधि॑पति॒ः पृदा॑कू रक्षि॒तान्न॒मिष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो॒३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ ३॥**

3. *Pratīcī digvaruṇo'dhipatiḥ pṛdākū rakṣitānnamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

At the back in the western quarter, Varuna, mighty controller of all poisonous forces of the world, is the ruling lord and guardian spirit, his arrows being food and immunity. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

**उदी॑ची॒ दिक्सोमोऽधि॑पतिः स्व॒जो र॑क्षि॒ताश॑नि॒रिष॑वः । तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु । यो॒ ३॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः ॥ ४ ॥**

4. *Udīcī diksomo'dhipatiḥ svajo rakṣitāśaniriṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the left in the northern quarter, Soma, lord eternal, self-existent controller of self-created negativities is the ruling lord and guardian spirit, his arrows being electric currents of cosmic force. Homage and adoration to all of them. Homage of worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever hates us or whoever we hate

to suffer, all that we deliver unto your divine justice.

**ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो ३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ५॥**

5. *Dhruvā digviṣṇuradhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ. Tebhyo namo'dhipati-bhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Netherward in the lower quarters, Vishnu, all pervasive lord of yajna, is the ruling guardian spirit, controller of greenery, his arrows being herbs and trees. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

**ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो ३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ६॥**

6. *Ūrdhvā digbṛhaspatiradhipatiḥ śvitro rakṣitā varṣamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Upward in the higher quarters, Brhaspati, lord of infinity, saviour against drought and desert of life, is

the ruler and guardian spirit, his arrows being rain and grace. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

## Kanda 3/Sukta 28 (Observance of Divine Law)

***Yamini Devata, Brahma Rshi***

Yamini is the law and process of life's evolution. Where the law and the process are violated, progress stops, the movement turns downwards. There is a time and season for every thing in nature, violate the time and season and the thing ends up in nothing.

**एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः। यत्र विजायते यमिन्यपर्तुः सा पशून्क्षिणाति रिफती रुशती॥ १॥**

1. *Ekaikayaiṣā sṛṣṭyā saṁ babhūva yatra gā asṛjanta bhūtakṛto viśvarūpāḥ. Yatra vijāyate yaminya-apartuḥ sā paśūnkṣiṇāti riphatī ruśatī.*

This universe has come into existence by the creation and evolution of things one by one. In here, the creator of things has created all things and forms through the process of the law of universal evolution. Where the process is disturbed, it goes against the law, violates the time and season, and the violation leads to destruction, hurting and injuring humans and animals alike. (This mantra is a warning against the human violation of the earth and its environment.)

**एषा पशून्त्सं क्षिणाति क्रव्याद्भूत्वा व्यद्वरी।**
**उतैनां ब्रह्मणे दद्यात्तथा स्योना शिवा स्यात्॥ २॥**

2. *Eṣā paśūntsaṁ kṣiṇāti kravyādbhūtvā vyadvarī.*
*Utaināṁ brahmaṇe dadyāttathā syonā śivā syāt.*

This process, of negative character, grows cruel and omnivorous, and it destroys humans and animals alike. Hence people should refer this counter-evolution back to the Veda and the divine law of evolution, because this way only would the process be positive, auspicious and blissful once again.

**शि॒वा भ॑व॒ पुरु॑षेभ्यो॒ गोभ्यो॒ अश्वे॑भ्यः शि॒वा।**
**शि॒वास्मै सर्व॑स्मै॒ क्षेत्रा॑य शि॒वा न॑ इ॒हैधि॑॥ ३॥**

3. *Śivā bhava puruṣebhyo gobhyo aśvebhyaḥ śivā.*
*Śivāsmai sarvasmai kṣetrāya śivā na ihaidhi.*

O divine process of evolution, Yamini, be good and auspicious to humanity, good and kind to cows and horses, good and auspicious to this entire area of the earth, be good and gracious to us all here in our earthly home, be here with us all time, all seasons.

**इ॒ह पुष्टि॑रि॒ह रस॑ इ॒ह स॒हस्र॑सातमा भव।**
**प॒शून्य॑मिनि पोषय॥ ४॥**

4. *Iha puṣṭiriha rasa iha sahasrasātamā bhava.*
*Paśūnyamini poṣaya.*

O Yamini, when you are here with us all time, all seasons, then growth is here, nectar joy and flavour of life is here, a thousandfold of wealth and victory. Be the giver of thousand gifts. O Yamini, give life and nourishment to all living beings.

**यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति वि॒हाय॒ रोग॑ं त॒न्व॑१॑ः स्वायाः॑।**
**तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सीत्पुरु॒षान्प॒-**
**शूंश्च॑॥ ५॥**

5. *Yatrā suārdaḥ sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Taṁ lokaṁ yaminyabhisaṁbabhūva sā no mā hiṁsītpuruṣānpaśūnśca.*

Where people are good at heart, noble and pious of action, and where they reside and rejoice, having banished all their physical ailments, there surely, Yamini has come, joined and blest the people. May Yamini, spirit of the divine law of nature, never hurt us, humans and animals all.

**यत्रा॑ सु॒हार्दा॑ सु॒कृता॑मग्निहोत्र॒हुता॑ यत्र॑ लो॒कः। तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सी॒त्पुरु॑षान्प॒शूंश्च॑॥ ६॥**

6. *Yatrā suhārdāṁ sukṛtāmagnihotrahutāṁ yatra lokaḥ. Taṁ lokaṁ yaminyabhisaṁbabhūva sā no mā hiṁsītpuruṣānpaśūnśca.*

Wherever in the land people are good at heart, dedicated to noble action and committed to the performance of agni-hotra, there, for sure, Yamini loves to abide with the people in unison. We pray, may this divine spirit of nature's law, evolution and human progress never forsake us, never hurt us, our people or our animals.

## Kanda 3/Sukta 29 (Taxation, Development, Administration)

***Shitipad, Avi, Kama, Bhumi Devatah, Uddalaka Rshi***

**यद्राजा॑नो वि॒भज॑न्त इ॒ष्टापू॑र्तस्य॑ षोड॒शं य॒मस्या॒मी स॑भा॒सदः॑। अवि॒स्तस्मा॒त्प्र मु॑ञ्चति द॒त्तः शि॑ति॒पात्स्व॒धा॥ १॥**

1. *Yadrājāno vibhajanta iṣṭāpūrtasya ṣoḍaśaṁ yamasyāmī sabhāsadaḥ. Avistasmātpra muñcati dattaḥ śitipātsvadhā.*

When the councillors of the ruling president of the nation, who carry on the administration, receive and allocate one sixteenth of the national income from Purtta, the usual, and Ishta, special, resources such as agriculture and industry, under different heads, then the ruler who rules and protects the nation, having been given that financial power, essential, white and self-supportive, releases those funds for the purposes decided and provides freedom to the people from want and worry.

**सर्वान्कामान्पूरयत्याभवन्प्रभवन्भवन्।**
**आकूतिप्रोऽ विर्दत्तः शितिपान्नोप दस्यति॥ २॥**

2. *Sarvānkāmānpūrayatyābhavanprabhan-bhavan. Ākūtipro'virdattaḥ śitipānnopa dasyati.*

The tax money, paid and allocated, white, essential and protective-promotive, helps fulfill all plans and projects of the nation, current, completive, and projected including contingent and emergent ones, according to the intentions and resolutions of the people, and neither fails to achieve the goal nor causes disruption of the plans for want of resources.

**यो ददाति शितिपादमविं लोकेन संमितम्। स नाकमभ्या-**
**रोहति यत्र शुल्को न क्रियते अबलेन बलीयसे॥ ३॥**

3. *Yo dadāti śitipādamaviṁ lokena saṁmitam. Sa nākamabhyārohati yatra śulko na kriyate abalena balīyase.*

Whoever gives his part of the national-saving and protective-promotive contribution jointly agreed and approved by the people rises to that happy position

of self-settlement and social cohesion where no forced payment in money or labour is to be made by the poor to the rich and the powerful. (This state of the voluntary performance of one's duty at the level of the citizens, administrators and even the ruler is that state of being and governance where the weaker sections of the community would have exemptions and freedoms otherwise rare in an establishment of selfish nature. Exemptions, safeguards and freedoms duly structured and provided are an essential part of a happy political economy.)

**पञ्चा॑पूपं शिति॒पाद॒मविं लो॒केन॒ संमि॑तम्।**
**प्र॒दा॒तोप॑ जीवति पितॄ॒णां लो॒केऽ क्षि॑तम्॥ ४॥**

4. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
*Pradātopa jīvati piṝṇāṁ loke'kṣitam.*

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives happy, free from worry and violence in the land of his forefathers.

**पञ्चा॑पूपं शिति॒पाद॒मविं लो॒केन॒ संमि॑तम्।**
**प्र॒दा॒तोप॑ जीवति सूर्यामा॒सयो॒रक्षि॑तम्॥ ५॥**

5. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
*Pradātopa jīvati sūryāmāsayorakṣitam.*

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives

happy, free from worry and violence in the land illumined by the sun and beatified by the moon where days are bright and nights are soothing and peaceful.

**इरे॑व॒ नोप॑ दस्यति समु॒द्रइ॑व॒ पयो॑ म॒हत्।**
**दे॒वौ स॑वा॒सिना॑विव शिति॒पान्नोप॑ दस्यति॥ ६॥**

6. *Ireva nopa dasyati samudra-iva payo mahat.*
*Devau savāsināviva śitipānnopa dasyati.*

Firm as earth and deep as unfathomable sea of inexhaustible waters, such a man (ruler as well as citizen doing his duty) fears no fall. The nation of ruler and people, both united as twin divine Ashvins or as prana and apana energies of the living system, fears no fall while the two sustain the mother land against all possible negativities.

**क इ॒दं कस्मा॑ अदा॒त्काम॒ः कामा॑यादात्। कामो॑ दा॒ता काम॑ः प्रतिग्रही॒ता काम॑ः समु॒द्रमा वि॑वेश। कामे॑न त्वा॒ प्रति॑ गृह्णामि॒ काम॒ैतत्ते॑॥ ७॥**

7. *Ka idaṁ kasmā adātkāmaḥ kāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaḥ samudramā viveśa. Kāmena tvā prati gṛhṇāmi kāmaitatte.*

Who gives this homage of contribution? To whom? For what? It is love that gives. To love, for love, it gives. Love is the giver. Love is the receiver. It is love that enters and rolls in the ocean of existence.

And so says the mother earth: I receive you and welcome you with love. It is all a play of divine love, it is all for you, O man, child of Divinity.

**भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत् । माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि राधिषि ॥ ८ ॥**

8. *Bhūmiṣṭvā prati gṛhṇātvantarikṣamidaṁ mahat. Māhaṁ prāṇena mātmanā mā prajayā pratigṛhya vi rādhiṣi.*

The Benediction: May the earth receive you with love. May this expansive space receive you with love. The Promise: O Lord, let me, never by prana, never by soul, never by my people, transgress the bond of love. Having been received by earth and space, having received this cherished gift of life, let me never transgress the bond of piety.

(The bond is between the ruler and the people at the earthly level. The bond is between the Creator and the creature at the spiritual level.)

## Kanda 3/Sukta 30 (Love and Unity)

***Chandrama Devata, Atharva Rshi***

**सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।**
**अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥ १ ॥**

1. *Sahṛdayaṁ sāṁmanasyamavidveṣaṁ kṛṇomi vaḥ. Anyo anyamabhi haryata vatsaṁ jātamivāghnyā.*

I create you as a community with love at heart, unity of mind and freedom from hate and jealousy. Let everyone love everyone and all others as the sacred, inviolable mother cow loves and caresses the new born baby calf.

**अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।**
**जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥ २ ॥**

2. *Anuvrataḥ pituḥ putro mātrā bhavatu saṁmanāḥ.*
*Jāyā patye madhumatīṁ vācaṁ vadatu śantivām.*

Let son be dedicated to father, one at heart and in mind, and with mother, in love and loyalty to family values and tradition. Let wife speak to husband in words sweet as honey conducive to love and peace in the family.

**मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा।**
**सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया॥ ३॥**

3. *Mā bhrātā bhrātaraṁ dvikṣanmā svasāramuta svasā. Samyañcaḥ savratā bhūtvā vācaṁ vadata bhadrayā.*

Let not brother hate brother nor sister hate sister. Let all, united in love and cooperation, dedicated to common values and like ideals, speak with language conducive to the realisation of common and universal good.

**येन देवा न वियन्ति नो च विद्विषते मिथः।**
**तत्कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः॥ ४॥**

4. *Yena devā na viyanti no ca vidviṣate mithaḥ.*
*Tatkṛṇmo brahma vo gṛhe saṁjñānaṁ puruṣebhyaḥ.*

That noble knowledge and awareness, and that state of divine peace and piety, do we create in your homes for people by virtue of which noble people do not fall apart, nor do they mutually oppose, nor treat each other with hate and jealousy.

**ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः। अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्वः संमनसस्कृणोमि ॥ ५ ॥**

5. *Jyāyasvantaścittino mā vi yauṣṭa saṁrādhayantaḥ sadhurāścarantaḥ. Anyo anyasmai valgu vadanta eta sadhrīcīnānvaḥ saṁmasaskṛṇomi.*

Even though excelling and surpassing one another, stay united at heart, all of equal mind. Never disunite, never separate, go on, achieve the goal, bearing social responsibilities together, moving like spokes of the wheel on the centre axle. Go forward calling and exhorting one another with words of love and encouragement. I have created you all and join you all as one community, one at heart, one in mind as one nation, one family.

**समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि। सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥ ६ ॥**

6. *Samānī prapā saha vo'nnabhāgaḥ samāne yoktre saha vo yunajmi. Samyañco'gniṁ saparyatārā nābhimivābhitaḥ.*

Let your water centre be one in common, let your food be one in common and shared. I bind you all together in one common, comprehensive bond of spirit. Serve only one fire, the same one in yajna together like the spokes wheeling round one hub at the centre.

**सध्रीचीनान्वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान्। देवाइवामृतं रक्षमाणाः सायंप्रातः सौमनसो वो अस्तु ॥ ७ ॥**

7. *Sadhrīcīnānvaḥ saṁmanasaskṛṇomyekaśnuṣṭīntsaṁvananena sarvān. Devā-ivāmṛtaṁ rakṣamāṇāḥ sāyaṁprātaḥ saumanaso vo astu.*

The Benediction: I join you all in one common love with one common loyalty as one community under one command, working together in unison with one heart and mind. Like brilliant, illuminative, generous and creative divinities protecting and promoting the nectar spirit of life's joy, be all of you happy at heart day and night, celebrating the joyous unity of life.

## Kanda 3/Sukta 31 (Freedom from Negativity)

***Papmaha Devata, Brahma Rshi***

**वि देवा जरसावृतन्वि त्वमग्ने अरात्या ।**
**व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १ ॥**

1. *Vi devā jarasāvṛtanvi tvamagne arātyā. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let Devas, brilliant, illuminative, generous creative powers in humanity be free from decrepitude O Agni, man of brilliance and enthusiasm, keep away from meanness and niggardliness. Let me be far away from all sin. Let me be free from cancer and consumption, let me be happy with good health and long age.

**व्यार्त्या पवमानो वि शक्रः पापकृत्यया ।**
**व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ २ ॥**

2. *Vyārtyā pavamāno vi śakraḥ pāpakṛtyayā. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let the pious and pure be free from suffering

and adversity. Let the powerful keep away from evil doing. let me be free from cancer and consumption, and happy with good health and long age, free from all sin.

**वि ग्राम्याः पशव आरण्यैर्व्या ऽपस्तृष्ण्यासरन्।**
**व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ३ ॥**

3. *Vi grāmyāḥ paśava āraṇyairvyā pastṛṣṇayāsaran. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Domestic animals keep away from forest beasts. waters keep away from thirst and drought. Let me be away from sin and disease, happy with good health and long life.

**वीꣳमे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम्।**
**व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ४ ॥**

4. *Vīꣳme dyāvāpṛthivī ito vi panthāno diśaṁdiśam. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

This heaven and this earth are separate. Various paths go in different directions. Let me too be free from all sin, free from cancer and consumption, and happy with good health and long age.

**त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति।**
**व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ५ ॥**

5. *Tvaṣṭā duhitre vahatuṁ yunaktītīdaṁ viśvaṁ bhuvanaṁ vi yāti. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

The father harnesses the chariot to send away

his daughter after marriage and is free from responsibility. This entire universe goes on, each particle being separate. Let me too be away from all sin, free from cancer and consumption, and happy with good health and full long age.

**अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः ।**
**व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ६ ॥**

6. *Agniḥ prāṇāntsaṁ dadhāti candraḥ prāṇena saṁhitaḥ. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Agni, holds and sustains pranic energies for the system, so is the moon joined with the pranic energies. Let me be free from all sin, free from cancer and consumption, joined with good health and long age.

**प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन् ।**
**व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ७ ॥**

7. *Prāṇena viśvatovīryaṁ devāḥ sūryaṁ samairayan. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

With the force of pranic energies, divine powers of the universe move the all-round mighty sun. May I too, free from all sin, keep off cancer and consumption and be joined with good health and a long full age.

**आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः ।**
**व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ८ ॥**

8. *Āyuṣmatāmāyuṣkṛtāṁ prāṇena jīva mā mṛthāḥ. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

O Jiva, living soul, by the energy and inspiration of long-living divine personalities and those divine forces which sustain and strengthen good health and cherished age, keep death away, die not prematurely. Let me be free from all sin, keep off cancer and consumption, and enjoy a long full age with good health.

**प्रा॒णेन॑ प्राण॒तां प्राणे॒हैव भ॑व॒ मा मृ॑थाः ।**
**व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ९ ॥**

9. *Prāṇena prāṇatāṁ praṇehaiva bhava mā mṛthāḥ.*
*Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

O Jiva, living soul, live and breathe by the pranic energy of the divine sources of prana. Live on here, die not too soon. Let me, too, free from all sin, keeping away cancer and consumption, enjoy full age with good health.

**उदायु॑षा॒ समायुषोदोष॑धीनां॒ रसे॑न ।**
**व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ १० ॥**

10. *Udāyuṣā samāyuṣodoṣadhīnāṁ rasena.*
*Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Rise with life energy. Live on with life energy. Live on and rise by the life-giving juice of vital herbs. Let me, too, free from all sin, free from cancer and consumption, enjoy full age with good health.

**आ प॒र्जन्य॑स्य वृ॒ष्ट्योद॑स्थाम॒मृता॑ व॒यम् ।**
**व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ११ ॥**

11. *Ā parjanyasya vṛṣṭyodasthāmāmṛtā vayam. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let us live and rise high by the showers of divine rain. Let us rise to immortality beyond death. Let me, too, be free from all sin. Let me be free from cancer and consumption. Let me enjoy a long full age with good health.

**॥ इति तृतीयं काण्डम् ॥**

# KANDA-4

## Kanda 4/Sukta 1

***Vena, Brhaspati, Aditya Devata, Vena Rshi***

**ब्रह्म॑ जज्ञा॒नं प्र॑थ॒मं पु॒रस्ता॒द्वि सी॑म॒तः सु॒रुचो॑ वे॒न आ॑वः।**
**स बु॒ध्न्या॑ उप॒मा अ॑स्य वि॒ष्ठाः स॒तश्च॒ योनि॒मस॑तश्च॒ वि वः॥ १॥**

1. *Brahma jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

The loving, faithful, visionary sage visualizes the infinite spirit of the universe, first, eternal, and directly manifested from the bounds of brilliant stars. Various stars and planets abiding in space are reflections of the presence of the Spirit. It is that Spirit which brings into existence Prakrti, mother cause of what is in nature and what is yet to be.

**इ॒यं पित्र्या॒ राष्ट्र्ये॒त्वग्रे॑ प्रथ॒माय॑ ज॒नुषे॑ भुवने॒ष्ठाः। तस्मा॑ ए॒तं सु॒रुचं॑ ह्वा॒रम॑ह्यं घ॒र्मं श्री॑णन्तु प्रथ॒माय॑ धा॒स्यवे॑॥ २॥**

2. *Iyaṁ pitryā rāṣṭryetvagre prathamāya januṣe bhuvaneṣṭhāḥ. Tasmā ītaṁ surucaṁ hvāramahyaṁ gharmaṁ śrīṇantu prathamāya dhāsyave.*

May this holy light of intelligence, received from the universal creative Spirit and shining across the regions of the universe and her children, move forward and rise higher in the service of the first and original cause of the birth of the world. In honour of

that Lord, first creator and sustainer, may all people inculcate and advance this brilliant, redoubtable and inspiring vision and passion for enlightenment.

**प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति। ब्रह्म ब्रह्मणा उज्जभार मध्यान्नीचैरुच्चैः स्वधा अभि प्र तस्थौ ॥ ३ ॥**

3. *Pra yo jajñe vidvānasya bandhurviśvā devānāṁ janimā vivakti. Brahma brahmaṇa ujjabhāra madhyānnīcairuccaiḥ svadhā abhi pra tasthau.*

That omnipresent and omniscient Spirit which binds and holds this universe together, evolves the specific forms and functions of all divine powers of the universe and proclaims its own existence. That Spirit, Brahma, raises Prakrti from its own self, raises its own voice of the Veda loud and bold, and abides by its Prakrti Shakti everywhere from the centre up and down all round.

**स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी अस्कभायत्। महान्मही अस्कभायद्वि जातो द्यां सद्म पार्थिवं च रजः ॥ ४ ॥**

4. *Sa hi divaḥ sa pṛthivyā ṛtasthā mahī kṣemaṁ rodasī askabhāyat. Mahānmahī askabhāyadvi jāto dyāṁ sadma pārthivaṁ ca rajaḥ.*

He alone sustains heaven and earth, the great firmament and expansive space in order through the divine law of nature. He alone sustains the mighty universe. Omnipresent, self-manifested, he pervades the heaven and earth and all particles of matter and energy like a very home of divinity.

**स बुध्न्या॑ दा॒ष्ट्र ज॒नुषो॒ऽभ्यग्रं॑ बृ॒हस्पतिर्देव॒ता॒ तस्य॑ स॒म्राट्।**
**अ॒ह॒र्यच्छु॒क्रं ज्योति॑षो॒ जनि॒ष्टाथ॑ द्यु॒मन्तो॒ वि व॑सन्तु॒ विप्रा॑ः ॥ ५ ॥**

5. *Sa budhnyā dāṣṭra januṣo'bhyagraṁ bṛhaspatirdevatā tasya samrāṭ. Aharyacchukraṁ jyotiṣo janiṣṭātha dyumanto vi vasantu viprāḥ.*

He, Brhaspati, mighty lord of Infinity, is the first and foremost self refulgent power and ruler of all that is in existence, from the centre to the circumference, pure immaculate spirit of the cosmic day born of light divine in which brilliant and vibrant sages abide through meditation and yajnic action.

**नू॒नं तद॑स्य का॒व्यो हि॑नोति म॒हो दे॒वस्य॑ पू॒र्व्यस्य॒ धाम॑।**
**ए॒ष ज॑ज्ञे ब॒हुभि॑ः सा॒कमि॒त्था पू॒र्वे अ॒र्धे वि॒षि॑ते स॒सन्नु॥ ६ ॥**

6. *Nūnaṁ tadasya kāvyo hinoti maho devasya pūrvyasya dhāma. Eṣa jajñe bahubhiḥ sākamitthā pūrve ardhe viṣite sasannu.*

For sure, that poetry of this lord, Veda, and the beautiful world, celebrates the glory of this omnipotent, self-refulgent, eternal Brahma which arises thus at the dawn of cosmic day along with the infinite variety that it is now, which in the earlier half lay dormant in the state of sleep.

**योऽथ॑र्वाणं पि॒तर॑ं दे॒वब॑न्धुं बृ॒हस्पति॑ं नम॒सावं॑ च॒ गच्छा॑त्।**
**त्वं विश्वे॑षां जनि॒ता यथास॑ः क॒विर्दे॒वो न दभा॑यत्स्व॒धावा॑न्॥ ७ ॥**

7. *Yo'tharvāṇaṁ pitaraṁ devabandhuṁ bṛhaspatiṁ namasāva ca gacchāt. Tvaṁ viśveṣāṁ janitā yathāsaḥ kavirdevo na dabhāyatsvadhāvān.*

Whoever with homage and humility approaches Brhaspati, lord of Infinity, eternal immutable, kind as a parent, ordainer and sustainer of the noble, as brother, saying: "You, O lord, are the sole creator and protector of all that is in the universe", that poetic visionary would rise to a state of essential strength of mind and spirit where no one can possibly deceive, suppress or subdue him.

## Kanda 4/Sukta 2 (Who to Worship?)

***Atma Devata, Vena Rshi***

**य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।**
**योऽस्येशे द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ १ ॥**

1. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuṣpadaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage and havi? He that is the giver of spiritual courage and vision of the soul, strength of body and mind, whose order and command all enlightened persons and divinities of nature obey all over the world, who rules over the entire world of humanity, animals and birds, that lord of peace and bliss shall we worship with homage and havi.

**यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।**
**यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥**

2. *Yaḥ prāṇato nimiṣato mahitvaiko rājā jagato babhūva. Yasya chāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? Who by his might is the sole one ruler of the world of sense and pranic energy, whose shade of protection means nectar joy and immortality, and off-the-shade means death, that lord of peace and bliss shall we worship with homage and havi.

**यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेथाम्। यस्यासौ पन्था रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ३ ॥**

3. *Yaṁ krandasī avataścaskabhāne bhiyasāne rodasī ahvayethām. Yasyāsau panthā rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? On whom mutually sustained heaven and earth seek for support, whom sun and earth moving in orbit under cosmic force call upon for balance, who creates and comprehends that extensive path of space for the particles of matter and energy, that lord of peace and power shall we serve and worship with homage and havi.

**यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्वन्तरिक्षम्। यस्यासौ सूरो वितंतो महित्वा कस्मै देवाय हविषा विधेम ॥ ४ ॥**

4. *Yasya dyaururvī pṛthivī ca mahī yasyāda urvantarikṣam. Yasyāsau sūro vitato mahitvā kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and law the wide heavens, the great earth, the extensive skies and the sun all abide and sojourn far and wide in space, that lord of

peace, power and bliss shall we serve and worship with homage and havi.

**यस्य॒ विश्वे॑ हि॒मव॑न्तो महि॒त्वा स॑मु॒द्रे यस्य॑ र॒सामिदा॑हुः ।**
**इ॒माश्च॑ प्र॒दिशो॒ यस्य॑ बा॒हू कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ५ ॥**

5. *Yasya viśve himavanto mahitvā samudre yasya rasāmidāhuḥ. Imāśca pradiśo yasya bāhū kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and glory all mountains of the world capped with snow stand and rise in majesty, the stream of universal waters flows in space and the sea, whose voice, they say, resounds in space, whose arms extend as these quarters of space, that lord of peace and majesty shall we worship with homage and havi.

**आपो॒ अग्रे॒ विश्व॑मावॅन्गर्भं॑ दधा॑ना अ॒मृता॑ ऋ॒त॒ज्ञाः ।**
**यासु॑ दे॒वीष्वधि॑ दे॒व आ॑सी॒त्कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ६ ॥**

6. *Āpo agre viśvamāvangarbhaṁ dadhānā amṛtā ṛtajñāḥ. Yāsu deveṣvadhi deva āsīt kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with havi? By whose power and presence, before the re-emergence of the state of objective existence, the potential dynamics of Prakrti bearing the blue-print of the universe in its womb, and the immortal souls, all under the state of eternal law, abide, over which, i.e., over all these divinities the One Supreme Lord who presided, that One Supreme Lord of peace, power and immortal bliss, we worship and serve with homage and havi.

**हिर॒ण्य॒ग॒र्भः सम॑वर्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ आसीत्।**
**स दा॑धार पृथि॒वीमु॒त द्यां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ७ ॥**

7. *Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīmuta dyāṁ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? The golden seed of the universe, before the state of its emergence into objective form, lay in the womb of potential Prakrti. Of that Prakrti, as of the forms of existence later born, the one and only lord was Hiranyagarbha, golden father and mother both, of things now in existence. That one lord of golden glory who sustained the potential universe and who sustains the heavens and earths now, we worship with homage and havi.

**आपो॑ व॒त्सं ज॒नय॑न्तीर्गर्भ॒मग्रे॒ समै॑रयन्। तस्यो॒त जाय॑मान॒-**
**स्योल्ब॑ आसीद्धिर॒ण्यय॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ८ ॥**

8. *Āpo vatsaṁ janayantīrgarbhamagre samairayan. Tasyota jāyamānasyolba āsīddhiraṇyayaḥ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? Apah, living vitalities of potential Prakrti, mother powers of the universe-in-embryo, moved and animated the embryo and gave birth to the baby universe. Of that embryo and of the universe born, the first and ultimate womb was and is the one lord of golden glory. That One Lord of golden glory and immortal bliss we worship with homage of havi.

## Kanda 4/Sukta 3 (Throw off the Enemies)

***Rudra, Vyaghra Devata, Atharva Rshi***

**उदि॒तस्त्रयो॑ अक्रमन्व्या॒घ्रः पुरु॑षो॒ वृक॑ः। हिरु॒ग्घि यन्ति॑ सिन्ध॑वो॒ हिरु॑ग्दे॒वो व॒न॒स्पति॒र्हिरु॑ङ् नमन्तु॒ शत्र॑वः॥ १॥**

1. *Uditastrayo akramanvyāghraḥ puruṣo vṛkaḥ. Hirug-ghi yanti sindhavo hirugdevo vanaspatirhiruṅg namantu śatravaḥ.*

Let these three be off from here: the tiger, the thief and the wolf. Generous rivers flow downwards, generous fruit bearing branches bend down. Let the enemies be forced to bend down and keep low (so that they may be positive).

**परे॑णैतु प॒था वृक॑ः पर॒मेण॒ोत तस्क॑रः।**
**परे॑ण द॒त्वती॒ रज्जु॒ः परे॑णाघा॒युर॑र्षतु॥ २॥**

2. *Pareṇaitu pathā vṛkaḥ parameṇota taskaraḥ. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

Let the wolf go away by far off path. Let the thief and smuggler go away by the farthest path. Let the rope-like snake with fangs go off by far off path. And let the sinner, the robber, go away by the path that is far away.

**अ॒क्ष्यौ ∫च ते॒ मुख॑ं च ते व्याघ्र जम्भयामसि। आत्सर्वा॑न्विं॒-श॒तिं न॒खान्॥ ३॥**

3. *Akṣyau ca te mukhaṁ ca te vyāghra jambhayāmasi. Ātsarvānviṁśatiṁ nakhān.*

O tiger, we disable your eyes, deface your mouth, and we destroy all your twenty nails of the claws.

व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि।
आदुं ष्टेनमथो अहिं यातुधानमथो वृकम्॥ ४॥

4. *Vyāghraṁ datvatāṁ vayaṁ prathamaṁ jambhayāmasi. Āduṣṭenamatho ahiṁ yātudhānamatho vṛkam.*

Of the beasts of deadly teeth, we first crush the tiger, then the thief and the robber, then the snake, then the terrorist and saboteur, then the wolf.

यो अद्य स्तेन आयति स संपिष्टो अपायति।
पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम्॥ ५॥

5. *Yo adya stena āyati sa saṁpiṣṭo apāyati. Pathāmapadhvaṁsenaitvindro vajreṇa hantu tam.*

The thief that comes up today must go, totally disabled and crushed, by a lost (distant) path. Let Indra, the ruler, punish and correct him by the thunderbolt of justice and dispensation.

मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः।
निम्रुक्ते गोधा भवतु नीचायच्छशयुर्मृगः॥ ६॥

6. *Mūrṇā mṛgasya dantā apiśīrṇā u pṛṣṭayaḥ. Nimrukte godhā bhavatu vīcāyacchaśayurmṛgaḥ.*

The teeth of violent beasts are broken. their back too is broken. Let the crocodile be down. Let the sleeping tiger too stay down, allow it not to prowl around.

यत्संयमो न वि यंमो वि यंमो यत्र संयमः।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम्॥ ७॥

7. *Yatsaṁyamo na vi yamo vi yamo yanna saṁyamaḥ. Indrajāḥ somajā ātharvaṇamasi vyāghrajambhanam.*

Control, discipline, law, this is Sanyama. The opposite of Sanyama is neither control, nor discipline, nor law. Control of violence is the gift of Indra, power. Freedom is the gift of Soma, peace. Discipline and law is the condition of freedom. And such freedom-and-law is the gift of Atharvan, power and peace at the optimum: 'equilibrium, the tiger at peace under law'.

## Kanda 4/Sukta 4 (Potent Virility)

***Vanaspati Devata, Atharva Rshi***

**यां त्वा॑ गन्ध॒र्वो अख॑न॒द्वरु॑णाय मृ॒तभ्र॑जे ।**
**तां त्वा॑ व॒यं ख॑ना॒म॒स्योष॑धिं शेप॒हर्षी॑णीम् ॥ १ ॥**

1. *Yāṁ tvā gandharvo akhanadvaruṇāya mṛtabhraje. Tāṁ tvā vayaṁ khanāmasyoṣadhiṁ śepaha-rṣaṇīm.*

We dig you up, potent herb for virility, which Gandharva, the physician, dug up for Varuna, judicious husband who had lost his potency. (The herb is called Vajakarani.)

**उदु॒षा उदु॒ सूर्य॒ उदि॒दं मा॑म॒कं वचः॑ ।**
**उदे॑जतु प्र॒जाप॑ति॒र्वृषा॒ शुष्मे॑ण वा॒जिना॑ ॥ २ ॥**

2. *Uduṣā udu sūrya udidaṁ māmakaṁ vacaḥ. Udejatu prajāpatirvṛṣā śuṣmeṇa vājinā.*

Let the dawn arise, let the sun ascend, let my word and wish be high and effective, let the herb, giver of freshness and energy to people, rise and inspire with

showers of potent virility and vibrancy of spirit.

**यथा॑ स्म ते वि॒रोह॑तो॒ऽभित॑प्तमि॒वान॑ति।**
**तत॑स्ते॒ शुष्म॑वत्तर-मि॒यं कृ॑णो॒त्वोष॑धिः ॥ ३ ॥**

3. *Yathā sma te virohato'bhitaptamivānati.*
*Tataste śuṣmavattaramiyaṁ kṛṇotvoṣadhiḥ.*

O man, when you rise in passion and your body vibrate with heat and desire, then may this herb inspire you with greater energy.

**उच्छु॒ष्मौष॑धीना॒ं सार॑ ऋष॒भाणा॑म्।**
**सं पुं॒सामि॑न्द्र॒ वृष्ण्य॑म॒-स्मिन्धे॑हि तनूवशिन्॥ ४ ॥**

4. *Ucchuṣmauṣadhīnāṁ sāra ṛṣabhāṇām. Saṁ puṁsāmindra vṛṣṇyamasmindhehi tanūvaśin.*

Best and real essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, O physician, vest exuberant energy of virile potency in this man. (The herb probably is Rshabha'.)

**अ॒पां रस॑ः प्रथम॒जोऽथो॒ वन॒स्पती॑नाम्।**
**उ॒त सोम॑स्य॒ भ्रात॑ा-स्यु॒तार्श॑म॑सि॒ वृष्ण्य॑म्॥ ५ ॥**

5. *Apāṁ rasaḥ prathamajo'tho vanaspatīnām.*
*Uta somasya bhrātāsyutārśamasi vṛṣṇyam.*

Best and most efficacious essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, in this patient, pray, vest that exuberant energy of potent virility which is worthy of the brave, complementary protector and stimulator as you are, equal of Soma, nature's original.

**अ॒द्याग्ने॑ अ॒द्य स॑वितर॒द्य दे॑वि सरस्वति।**
**अ॒द्यास्य ब्र॑ह्मणस्पते॒ धनु॒रि॒वा ता॑नया॒ पस॑ः ॥ ६ ॥**

6. *Adyāgne adya savitaradya devi sarasvati. Adyāsya brahmaṇaspate dhanurivā tānayā pasaḥ.*

Hey Agni, physician giver of fiery energy, O Savita, inspiring warmth of the sun, O divine Sarasvati, perennial stream of knowledge and intellectual energy, O Brahmanaspati, master of Vedic knowledge of health, energise this man's generative system to the maximum degree of power and procreativity like a bow at the optimum stretch.

**आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।**
**क्र॒म॒स्वर्शी॑इव रो॒हि॒त॒मन॑वग्लायता॒ सदा॑ ॥ ७ ॥**

7. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani. Kramasvarśa-iva rohitamanavaglāyatā sadā.*

I cure and energise your generative system to the optimum like the string on the bow stretched to the maximum degree. Always with eagerness and enthusiasm, advance upon your object and aim as a tiger pounces upon the ruddy antelope.

**अश्व॑स्याश्वत॒रस्या॒जस्य॒ पेत्व॑स्य च।**
**अथ॑ ऋ॒ष॒भस्य॒ ये वाजा॒स्ता॒न॒स्मिन्धे॑हि तनूवशिन् ॥ ८ ॥**

8. *Aśvasyāśvatarasyājasya petvasya ca. Atha ṛṣabhasya ye vājāstānasmindhehi tanūvaśin.*

Whatever virile potencies there be of the horse, the mule, the he-goat, the ram, and of the bull, all those potencies, O controller and reordainer of the body system, vest into the generative system of this man.

## Kanda 4/Sukta 5 (Sleep)

***Svapna, or Rshabha Devata, Brahma Rshi***

**सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्।**
**तेना सहस्ये ना वयं नि जनान्त्स्वापयामसि॥ १॥**

1. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.*
*Tenā sahasye nā vayaṁ ni janāntsvāpayāmasi.*

The sun or the moon of a thousand rays of warmth of light and soothing peace rises from the depth of space and retires into silence. With the power and patience of that degree of the Vrshabha herb of thousandfold efficacy which grows on cloudy mountains and relieves people from deep agitation, we help people go to deep sleep and undisturbed rest.

**न भूमिं वातो अतिं वाति नातिं पश्यति कश्चन।**
**स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन्॥ २॥**

2. *Na bhūmiṁ vāto ati vāti nāti paśyati kaścana.*
*Striyaśca sarvāḥ svāpaya śunaścendrasakhā caran.*

The wind does not disturb the air with gusts, nor does any one prowl around and break into privacies. O herb, O peace, let the women go to sleep while the alert security people of the ruler watch and move around for peace.

**प्रोष्ठेशयास्तल्पेशया नारीर्या वह्यशीवरीः।**
**स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि॥ ३॥**

3. *Proṣṭheśayāstalpeśayā nārīryā vahyaśīvarīḥ.*
*Striyo yāḥ puṇyagandhayastāḥ sarvāḥ svāpayāmasi.*

Whether a woman is to sleep on an open platform or in an out house, or they sleep on the top storey in a comfortable bed, or they are moving and have to sleep in the vehicle itself, or they are women used to perfumes of high quality, we help them all to sleep well.

**एजदेजदजग्रभं॒ चक्षुः॑ प्रा॒णमजग्रभम्।**
**अङ्गा॑न्यजग्रभं॒ सर्वा॒ रात्री॑णामतिशर्व॒रे ॥ ४ ॥**

4. *Ejadejadajagrabhaṁ cakṣuḥ prāṇamajagrabham. Aṅgānyajagrabhaṁ sarvā rātrīṇāmatiśarvare.*

I have controlled and closed the agitated eye. I have controlled the breath to peace. I have controlled and withdrawn all parts and senses of the body and mind inward into the deep peace of the night. (That is the state of sleep in peace.)

**य आस्ते॒ यश्चर॑ति॒ यश्च॒ तिष्ठ॒न्विप॑श्यति।**
**तेषा॑ं सं द॑ध्मो॒ अक्षी॑णि॒ यथे॒दं हर्म्यं॑ तथा॑ ॥ ५ ॥**

5. *Ya āste yaścarati yaśca tiṣṭhanvipaśyati. Teṣāṁ saṁ dadhmo akṣīṇi yathedaṁ harmyaṁ tathā.*

Whoever sits, whoever moves, whoever stays still but looks around, the eyes of all of these we close and hold at peace as the doors of this temple of peace are closed, into the state of void within.

**स्वसु॑ मा॒ता स्वसु॑ पि॒ता स्वसु॒ श्वा स्वसु॑ वि॒श्पतिः॑।**
**स्वप॑न्त्वस्यै ज्ञा॒तय॒ः स्वप्त्व॒यम॒भितो॒ जन॑ः ॥ ६ ॥**

6. *Svaptu mātā svaptu pitā svaptu śvā svaptu viśpatiḥ. Svapantvasyai jñātayaḥ svaptvayamabhito janaḥ.*

Let the mother sleep, let the father sleep, let the watch-dog sleep, let the master of the home sleep. Let the faculties related to the soul sleep. Let the people of this land sleep at peace in security all round (in an ideal state of order).

**स्वप्न॑ स्वप्नाभि॒करं॑णेन॒ सर्वं॑ नि ष्वा॑पया॒ जन॑म्। ओ॒त्सूर्य॑म॒न्या-न्त्स्वा॒पया॑व्यु॒षं जा॑गृताद॒हमिन्द्र॑ इ॒वारि॑ष्टो॒ अक्षि॑तः॥ ७॥**

7. *Svapna svapnābhikaraṇena sarvaṁ ni ṣvāpayā janam.Otsūryamanyāntsvāpayāvyuṣaṁ jāgṛtāda-hamindra-ivāriṣṭo akṣitaḥ.*

O sleep, with ideal conditions conducive to peace of rest amd security, let the people sleep until dawn and the day. Let others too sleep at rest until dawn and the day. And as I wake up, let me be fresh, unhurt, uninjured, stronger for the new day like Indra, the master spirit.

## Kanda 4/Sukta 6 (Antidote to Poison)

***Takshak Devata, Garutman Rshi***

**ब्रा॒ह्म॒णो ज॑ज्ञे प्रथ॒मो दश॑शीर्षो॒ दशा॑स्यः।**
**स सोमं प्रथ॒मः प॑पौ॒ स च॑कारार॒सं वि॒षम्॥ १॥**

1. *Brāhmaṇo jajñe prathamo daśaśīrṣo daśāsyaḥ. Sa somaṁ prathamaḥ papau sa cakārārasaṁ viṣam.*

The one first and foremost among anti-poison herbs is known as Brahmana (also known as Grshti) which is ten times more effective and ten times more preventive than others against poison. It absorbs the soma energy of living vitality from earth and renders

the poison ineffective throwing it out of ten parts of the body.

**यावंती द्यावांपृथिवी वंरिम्णा यावत्सप्त सिन्धंवो वितष्ठिरे।**
**वाचं विषस्य दूषंणीं तामितो निरंवादिषम्॥ २॥**

2. *Yāvatī dyāvāpṛthivī varimṇā yāvatsapta sindhavo vitaṣṭhire. Vācaṁ viṣasya dūṣaṇīṁ tāmito niravādiṣam.*

As far as heaven and earth extend, as far as the seven seas roll, that far effective from here have I spoken of the word of remedy against poison.

**सुपर्णस्त्वां गरुत्मान्विष प्रथममांवयत् ।**
**नामींमदो नारूरुप उतास्मां अभवः पितुः॥ ३॥**

3. *Suparṇastvā garutmānviṣa prathamamāvayat. Nāmīmado nārūrupa utāsmā abhavaḥ pituḥ.*

O poison, the eagle of mighty beautiful wings eats you up. You neither intoxicate nor rack it, you just become usual food for it.

**यस्त आस्यत्पञ्चांङ्गुरिर्वक्राच्चिदधि धन्वंनः।**
**अपस्कम्भस्य शल्यान्निरंवोचमहं विषम्॥ ४॥**

4. *Yasta āsyatpañcāṅgurirvakrāccidadhi dhanvanaḥ. Apaskambhasya śalyānniravocamahaṁ viṣam.*

Whoever with trained hand and five fingers shoots at you a shaft of poison from his crooked bow, I promise I would take off the shaft of poison by the leaf of Apaskambha (also known as Bhillataru, Shambara, Lodhra, Rodhra and Kramuka).

शल्याद्विषं निरवोचं प्राञ्जनादुत पर्णधेः।
अपाष्ठाच्छृङ्गात्कुल्मलान्निरवोचमहं विषम्॥ ५॥

5. *Shalyādviṣaṁ niravocaṁ prāñjanāduta parṇadheḥ. Apāṣṭhācchṛṅgātkulmalānniravocamahaṁ viṣam.*

I remove the poison by the leaf and plaster of parnadhi, by Ajashrngi brought from far, or by Kulmala also called Padma.

अरसस्ते इषो शल्योऽथो ते अरसं विषम्।
उतारसस्य वृक्षस्य धनुष्टे अरसारसम्॥ ६॥

6. *Arasasta iṣo śalyo'tho te arasaṁ viṣam.*
*Utārasasya vṛkṣasya dhanuṣṭe arasārasam.*

O poison arrow, let your dart be ineffective, let your poison be ineffective, and let even the bow of the ineffectual tree be ineffective in the hand of the hunter.

ये अपीष्न्ये अदिहन्य आस्यन्ये अवासृजन्।
सर्वे ते वध्रयः कृता वध्रिर्विषगिरिः कृतः॥ ७॥

7. *Ye apīṣanye adihanya āsyanye avāsṛjan.*
*Sarve te vadhrayaḥ kṛtā vadhrirviṣagiriḥ kṛtaḥ.*

Those who grind the poisonous substances, those who apply, those who shoot and those who release it among the people, all these should be made ineffective, even the sources of poison should be rendered ineffectice.

वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम्॥ ८॥

8. *Vadhrayaste khanitāro vadhristvamasyoṣadhe.*
*Vadhriḥ sa parvato giriryato jātamidaṁ viṣam.*

O poison and poisonous intoxicant, those who dig and collect you have been made ineffective. O poisonous herb, you have been made ineffective. And that hill and mountain from which this poison has been dug out is made ineffectual. (The point is that there should be no free availability of intoxicant and poisonous substances, they must be strictly under the control of the government for special and specific purposes.)

## Kanda 4/Sukta 7 (Antidote to Poison)

***Vanaspati Devata, Garutman Rshi***

वारि॒दं वा॑रयातै वर॒णाव॑त्या॒मधि॑ ।
तत्रा॒मृत॒स्यासि॑क्तं॒ तेना॑ ते वारये वि॒षम् ॥ १ ॥

1. *Vāridaṁ vārayātai varaṇāvatyāmadhi.*
*Tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.*

This juice which flows through the herb called 'Vara' or 'varana' is full of nectar for the removal of poison. By this juice I remove the poison from your body system.

अ॒र॒सं प्रा॒च्यं वि॒षम॑र॒सं यदु॑दी॒च्य॑म् ।
अथे॒दम॑धरा॒च्यं कर॒म्भेण॒ वि क॑ल्पते ॥ २ ॥

2. *Arasaṁ prācyaṁ viṣamarasaṁ yadudīcyam.*
*Athedamadharācyaṁ karambheṇa vi kalpate.*

The poison caused by insects and other creatures of the eastern quarter, that caused by insects and other creatures of the northern quarter, and this which is

caused by insects and other creatures here on or below the ground becomes ineffectual by the herbal mixture of Karambha and curds with oats.

**क॒र॒म्भं कृ॒त्वा ति॒र्यं ∫पीबस्पा॒कमु॑दार॒थिम्।**
**क्षु॒धा किल॑ त्वा दुष्टनो जक्षि॒वान्त्स न रू॑रुपः॥ ३॥**

3. *Karambhaṁ kṛtvā tiryaṁ pībaspākamudā-rathim.*
*Kṣudhā kila tvā duṣṭano jakṣivāntsa na rūrupaḥ.*

Having prepared karambha pudding with sesame and a lot of ghrta to stabilise and strengthen the stomach, if the patient eats the pudding according to appetite, then the poison spreading all over the body would not cause unconsciousness.

**वि ते॒ मद॑ं॒ मदावति श॒रमि॑व पातयामसि।**
**प्र त्वा॑ च॒रुमि॑व॒ येष॑न्तं॒ वच॑सा स्थापयामसि॥ ४॥**

4. *Vi te madaṁ madāvati śaramiva pātayāmasi.*
*Pra tvā carumiva yeṣantaṁ vacasā sthāpayāmasi.*

O intoxicating racking poison, we throw off your intoxication and make it fly away as we shoot an arrow, and with Vachas herb according to the right formula stop you from affecting the patient as we stop a boiling pot (by stopping the fire).

**परि॒ ग्राम॑मि॒वाचि॑तं॒ वच॑सा स्थापयामसि।**
**तिष्ठा॑ वृ॒क्षइ॑व॒ स्थाम्न्यभ्रि॑खाते॒ न रू॑रुपः॥ ५॥**

5. *Pari grāmamivācitaṁ vacasā sthāpayāmasi.*
*Tiṣṭhā vṛkṣa-iva sthāmnyabhrikhāte na rūrupaḥ.*

Like a common village crowd collected together,

we stop and disperse you with a word. O patient, stand you upright like a tree in its rooted spot. O herb properly dug out, allow not the patient to fall unconscious.

**प॒वस्तै॒स्त्वा॒ पर्य॑क्रीणन्दू॒र्शे भि॑रजिनै॒रु॒त।**
**प्र॒क्रीर॑सि॒ त्वमो॑ष॒धेऽ भि॑खाते॒ न रू॑रुपः॥ ६॥**

6. *Pavastaistvā paryakrīṇandūrśebhirajinairuta.*
*Prakrīrasi tvamoṣadhe'bhrikhāte na rūrupaḥ.*

People buy you with garments, shawls and deer skins. Therefore you are 'Prakri', purchasable, in ready form. O herb well dug out, allow not the patient to fall unconscious. (The name of 'Prakri' in dhanvantari, says Pandit Jayadeva Sharma, is 'Prakirya', with five varieties: Karanja, Udakirya, Angaravalli, Guchha-karanja, Rithakaranja.)

**अना॑प्ता॒ ये वः॑ प्रथ॒मा यानि॒ कर्मा॑णि चक्रि॒रे।**
**वी॒रान्नो॒ अत्र॒ मा द॑भ॒न्तद्व॑ एतत्पु॒रो द॑धे॥ ७॥**

7. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
*Vīrānno atra mā dabhantadva etatpuro dadhe.*

O men, there are those among you who are not yet mature experts, and those that are beginners. Whatever acts of medication they do, see that they do not maltreat our people, young or old. thus I say to you by way of caution.

## Kanda 4/Sukta 8 (Ruler's Coronation)

***Rajyabhisheka, Apah, Chandrama Devata, Atharvangira Rshi***

**भू॒तो भू॒तेषु॒ पय॒ आ द॑धाति॒ स भू॒ताना॒मधि॑पतिर्बभूव। तस्य॑ मृ॒त्युश्च॑रति राज॒सूय॑ं॒ स राजा॑ रा॒ज्यमनु॑ मन्यताम्ि॒दम्॥ १॥**

1. *Bhūto bhūteṣu paya ā dadhāti sa bhūtānā-madhipatirbabhūva. Tasya mṛtyuścarati rājasū-yaṁ sa rājā rājyamanu manyatāmidam.*

The person of merit, having risen to the prominence worthy of a ruler, brings peace and prosperity among the people and becomes ruler, protector and provider for the people. At his/her anointment and coronation, Yama itself, i.e., law and justice, time and mutability, collective Destiny, presides as well as provides everything. Being a ruler in this meritorous way, the incumbent should accept and take over the governance of the people and this republic of living beings and the environment. (Note that the ruler is the ruler, protector and provider for the Bhutas, all those, including humans, that are in existence.)

**अभि प्रेहि माप वेन उग्रश्चेत्ता सपत्नहा।**
**आ तिष्ठ मित्रवर्धन् तुभ्यं देवा अधि ब्रुवन्॥ २॥**

2. *Abhi prehi māpa vena ugraścettā sapatnahā. Ā tiṣṭha mitravardhana tubhyaṁ devā adhi bruvan.*

O ruler, go forward, do not hesitate, you are blazing illustrious, giver of enlightenment, subduer of adversaries and enemies. Come, take over and be firm, bright as sun, advance the friendly powers and be exalted by friendly powers. The brilliant and most generous enlightened people exhort you.

**आतिष्ठन्तं परि विश्वे अभूषं छ्रियं वसानश्चरति स्वरोचिः।**
**महत्तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ॥ ३॥**

3. *Ātiṣṭhantaṁ pari viśve abhūṣaṁ chriyaṁ vasānaścarati svarociḥ. Mahattad vṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau.*

Seated in position, let all the best people attend and exalt you who, vested with glory, refulgent with your essential merit and power, move on with your royal powers and obligations across the dominion. It is truly the glory of the great and generous lord of life that he, of universal form and purpose, stands by all the immortals of existence. (Similarly, it is the power and obligation of the ruler that his presence be felt everywhere and he stand by all the immortal values of life in the dominion. This very divine obligation of the ruler was interpreted as the divine right of the king in history.)

**व्या॒घ्रो अधि॒ वैया॑घ्रे॒ वि क्र॑मस्व॒ दिशो॑ म॒हीः।**
**विश॑स्त्वा॒ सर्वी॑ वाञ्छन्त्वापो॑ दि॒व्याः पय॑स्वतीः ॥ ४ ॥**

4. *Vyāghro adhi vaiyāghre vi kramasva diśo mahīḥ.*
*Viśastvā sarvā vāñchantvāpo divyāḥ payasvatīḥ.*

A very lion among men, harbinger of profuse showers of prosperity, go forward in royal dignity and regality over all quarters of the great earth. Let all citizens of the land love and welcome you, let all communities dynamic at works of divine value be happy and exuberant, their home overflowing with milk and honey.

**या आपो॑ दि॒व्याः पय॑सा॒ मद॑न्त्य॒न्तरि॑क्ष उ॒त वा॑ पृथि॒व्याम्।**
**तासां॑ त्वा॒ सर्वी॑सामु॒पामु॒भि षि॑ञ्चामि॒ वर्च॑सा ॥ ५ ॥**

5. *Yā āpo divyāḥ payasā madantyantarikṣa uta vā pṛthivyām. Tāsāṁ tvā sarvāsāmapāmabhi ṣiñcāmi varcasā.*

The showers of water and grace which rejoice

and celebrate Divinity in the skies divinely bless and exalt humanity with milk and honey on earth. With the glory and regality of all those waters I anoint and consecrate you.

**अभि त्वा वर्चसासिचन्नापो दिव्याः पयस्वतीः ।**
**यथासो मित्रवर्धनस्तथा त्वा सविता करत् ॥ ६ ॥**

6. *Abhi tvā varcasāsicannāpo divyāḥ payasvatīḥ.*
*Yathāso mitravardhanastathā tvā savitā karat.*

Let divine showers of the milk and honey of glory bless and sanctify you with illustrious royalty. Let the showers of people's profuse praise and exhortation raise you high with earthly grandeur.And as you advance the merit and dignity of friendly powers, so may Savita, divine lord of inspiration and creativity, bless you with regal honour and grace.

**एना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय ।**
**समुद्रं न सुभुवस्तस्थिवांसं मर्मृज्यन्ते द्वीपिनमप्स्वन्तः ॥ ७ ॥**

7. *Enā vyāghraṁ pariṣasvajānāḥ siṁhaṁ hinvanti mahate saubhagāya. Samudraṁ na subhuvastasthivāṁsaṁ marmṛjyante dvīpinamapsvantaḥ.*

Showers of divine grace and human praise replete with love and admiration consecrate and inspire the ruler, regal harbinger of milk and honey and generous streams of water for human fulfilment, so that he may rise and win high glory and good fortune for himself and his people. And just as blessed streams of holy lands do homage to the deep sea, so noble people do homage of consecration and loyalty to the ruler abiding firmly, holding the earth in the midst of the seas

and seated at the centre of social dynamics.

## Kanda 4/Sukta 9 (Anjana, Refinement)

***Traikakudanjanam Devata, Bhrgu Rshi***

This is a hymn in praise of 'anjana', collyrium, literally speaking. But all the mantras cannot be properly understood in the literal sense: for example, "it is a good protective for horses and cows" makes no sense. Hence anjana has to be interpreted in an extended sense.

'Anjana' is a substantive from the root 'anj' which means 'to make clear, to refine, decorate, beautify, to complete, fulfil'. So 'anjana' is to be interpreted in the sense of something that beautifies the body, refines the mind and elevates the soul: beauty aids, manners and culture, knowledge and spirituality.

**एहि॑ जी॒वं त्राय॑माणं॒ पर्व॑तस्या॒स्यक्ष्य॑म्।**
**विश्वे॑भिर्दे॒वैर्द॒त्तं प॑रि॒धिर्जी॒वना॑य॒ कम्॥ १॥**

1. *Ehi jīvaṁ trāyamāṇaṁ parvatasyāsyakṣyam.*
*Viśvebhirdevairdattaṁ paridhirjīvanāya kam.*

Come Anjana, protective grace of life, beauty of the eye, gift of the clouds and mountain of veteran heights, given by all brilliancies of nature and humanity, beatific perfection at the borders of life's possibilities.

**प॒रि॒पाण॑ं पुरुषाणां परि॒पाण॑ं गवा॑मसि।**
**अश्वा॑ना॒मर्व॑तां परि॒पाणा॑य तस्थिषे॥ २॥**

2. *Paripāṇaṁ puruṣāṇāṁ paripāṇaṁ gavāmasi.*
*Aśvānāmarvatāṁ paripāṇāya tasthiṣe.*

Protective care and advancement of men,

enhancement and refinement of senses and mind for cultural sensitivity, progressive achievement of daring pioneers, you are the universal distinction of life's nature and nurture for the grace of progressive evolution.

**उतासि॑ परि॒पाणं यातु॒जम्भ॑नमाञ्जन। उ॒तामृत॑स्य॒ त्वं वे॒त्थाथो॑ असि जीव॒भोज॑न॒मथो॑ हरितभेष॒जम्॥ ३॥**

3. *Utāsi paripāṇaṁ yātujambhanamāñjana. Utāmṛtasya tvaṁ vetthātho asi jīvabhojana-matho haritabheṣajam.*

Anjana, beauty and grace of life, you are the protective fulfilment of life, standing on guard against the mundane ailments of the world. You are the knowledgeable spirit of the beauty and bliss of immortality and freedom. You are the real and ultimate food of the human spirit and the guarding angel against the jaundiced eye, the highest saviour sanative for the soul.

**यस्या॑ञ्जन प्र॒सर्प॒स्यङ्ग॑मङ्गं॒ पर॑ुष्परुः ।**
**तत॒ो यक्ष्मं॒ वि बा॑धस उ॒ग्रो म॑ध्यम॒शीरि॑व॥ ४॥**

4. *Yasyāñjana prasarpasyaṅgamaṅgaṁ paruṣparuḥ. Tato yakhmaṁ vi bādhasa ugro madhyamaśīriva.*

O saviour beatific, Anjana, whoever the person high or low, when you seep into his body, mind and soul part by part, joint by joint, cell by cell, you stop the cancerous consumption and stand as a blazing bulwark the lower demons and the higher vision.

**नैन॑ं प्राप्नो॑ति श॒पथो॒ न कृ॒त्या नाभि॒शोच॑नम्।**
**नैन॑ं विष्क॑न्धमश्नु॒ते॒ यस्त्वा॒ बिभ॑र्त्याञ्जन॥ ५॥**

5. *Nainaṁ prāpnoti śapatho na kṛtyā nābhiśocanam. Nainaṁ viṣkandhamaśnute yastvā bibhartyāñjana.*

O vision and love of beauty and grace, Anjana, whoever the person that internalizes and holds on to you in faith with courage, malignity and curse approach him not, no black magic, no imprecation or burning hate can affect him, no evil design can ever touch him. (You are the spiritual mark of security on the forehead.)

**असन्मन्त्रादुष्वप्न्यादुष्कृताच्छमलादुत।**
**दुर्हार्दश्चक्षुषो घोरात्तस्मान्नः पाह्याञ्जन ॥ ६ ॥**

6. *Asanmantrāddusvapnyāddusḳṛtācchamalāduta. Durhārdaścakṣuṣo ghorāttasmānnaḥ pāhyāñjana.*

O love of real beauty and faith in divine grace, Anjana, knowledge and dedication to truth, protect us against imprecation and evil chant, save us from evil dream and negative ambition, guard us against evil will and action, and save us from heinous sin. Protect us against the evil eye and the devilish heart. Save us from all this evil and damaging negativity.

**इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम्।**
**सनेयमश्वं गामहमात्मानं तव पूरुष ॥ ७ ॥**

7. *Idaṁ vidvānāñjana satyaṁ vakṣyāmi nānṛtam. Saneyamaśvaṁ gāmahamātmānaṁ tava pūruṣa.*

O light of the inner eye, Anjana, beatific beauty of divinity, knowing full well and having attained full faith, I pledge: I shall speak the truth, no untruth ever.

Cows and horses, lands and acquisitions, senses and mind, will and action, education and culture, knowledge and grace, all this is your gift. O Spirit of the Universe, pray let me live by these and ultimately serve the soul to be what I am for you as yours.

**त्रयो॑ दा॒सा आ॑ञ्ज॒नस्य॒ त॒क्मा ब॒लास॒ आद॑हिः ।**
**वर्षि॑ष्ठ॒ः पर्व॑तानां त्रिक॒कुन्नाम॑ ते पि॒ता ॥ ८ ॥**

8. *Trayo dāsā āñjanasya takmā balāsa ādahiḥ.*
*Varṣiṣṭaḥ parvatānāṁ trikakunnama te pitā.*

Three are the negativities against Anjana, enemies of the beauty and grace of life divine: These are: feverish ambition for the material world, depressive delusion of the mind against clairvoyance, and serpentine suppression of the spirit by passion and instinct. O Anjana, your father and protector is the most generous and highest gracious Spirit of the highest possibilities of life, his name being Kakut, master controller of the three modes of Nature: Sattva, clairvoyance of intelligence, Rajas, energy, and Tamas, inertia or matter. This protector and master of the three motherly materials of Prakrti is Tryambakam, fragrant promoter of the real life.

**यदाञ्ज॑नं त्रैकक॒ुदं जा॒तं हि॒मव॑त॒स्परि॑ ।**
**या॒तूंश्च॒ सर्वा॑ञ्ज॒म्भय॒त्सर्वा॑श्च यातुधा॒न्य॑ः ॥ ९ ॥**

9. *Yadāñjanaṁ traikakudaṁ jātaṁ himavataspari.*
*Yātūṁśca sarvāñjambhayatsarvāśca yātudhānyaḥ.*

That ‘Anjana’, collyrium of the real, clairvoyant eye born of the triple master and father beyond the

mountains of the moon, Tryambakam, destroys all the sufferings of the body, mind and soul and eliminates all the evil distractors of the life divine.

यदि॒ वासि॑ त्रैककु॒दं यदि॑ यामु॒नमु॒च्यसे॑।
उ॒भे ते॑ भ॒द्रे नाम्नी॒ ताभ्यां नः पाह्याञ्जन॥ १०॥

10. *Yadi vāsi traikakudaṁ yadi yāmunamucyase.*
*Ubhe te bhadre nāmnī tābhyāṁ naḥ pāhyāñjana.*

O vision of clairvoyance, Anjana, whether you are Traikakuda, i.e., born of the Triple Master through the threefold divine vision of knowledge, action and meditation, or, whether you are called Yamuna, i.e., meditative guide through the social and personal ethics of Yama and Niyama, both ways your names are noble. By both of these, pray, protect and guide us through life to the beauty and grace of life divine.

## Kanda 4/Sukta 10 (Shankha-mani)

***Shankha-mani Devata, Atharva Rshi***

वाता॑ज्जा॒तो अ॒न्तरि॑क्षाद्विद्यु॒तो ज्योति॑ष॒स्परि॑।
स नो॑ हिरण्य॒जाः श॒ङ्खः कृश॑नः पा॒त्वंह॑सः॥ १॥

1. *Vātājjāto antarikṣādvidyuto jyotiṣaspari. Sa no hiraṇyajāḥ śaṅkhaḥ kṛśanaḥ pātvaṁhasaḥ.*

Born of wind, lightning and light of the sun, across the middle regions, risen from gold, may the fine golden Shankha shell protect us against sin and suffering.

यो अ॑ग्र॒तो रो॑च॒नानां समु॒द्रादधि॑ जज्ञि॒षे।
श॒ङ्खेन॑ ह॒त्वा रक्षांस्य॒त्रिणो॒ वि ष॑हामहे॥ २॥

2. *Yo agrato rocanānāṁ samudrādadhi jajñiṣe.*
*Śaṅkhena hatvā rakṣāṁsyattriṇo vi ṣahāmahe.*

By Shankha which arises from the sea in advance of the brilliant ones in quality, we destroy life-consuming evil elements of nature in the body system.

**शङ्खेनामीवामममतिं शङ्खेनोत सदान्वाः ।**
**शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः ॥ ३ ॥**

3. *Śaṅkhenāmīvāmamatiṁ śaṅkhenota sadānvāḥ.*
*Śaṅkho no viśvabheṣajaḥ kṛśanaḥ pātvaṁhasaḥ.*

By Shankha we challenge and destroy digestive ailments, weakness of mind and memory, and all other life-consuming weaknesses of health. May Shankha which is a universal golden remedy of ill health save us from sin and suffering.

**दिवि जातः समुद्रजः सिन्धुतस्पर्याभृतः ।**
**स नो हिरण्यजाः शङ्ख आयुष्प्रतरणो मणिः ॥ ४ ॥**

4. *Divi jātaḥ samudrajaḥ sindhutasparyābhṛtaḥ.*
*Sa no hiraṇyajāḥ śaṅkha āyuṣprataraṇo maṇiḥ.*

Arisen in the light of the solar region, born of the deep sea, collected from rivers and the seas, may the Shankha shell, of jewel value and golden quality, be the life-saving ark for us to cross the ocean-floods of life.

**समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः ।**
**सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः ॥ ५ ॥**

5. *Samudrājjāto maṇirvṛtrājjāto divākaraḥ.*
*So asmāntsarvataḥ pātu hetyā devāsurebhyaḥ.*

Just as the sun appears from the depth of the clouds of darkness, so the Shankha is born of the sea. May the Shankha so born and collected with its action and efficacy protect us against the blazing heat and onslaughts of the violence of natural and human forces.

**हिरण्यानामेकोऽसि सोमात्त्वमधि जज्ञिषे। रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं प्र ण आयूंषि तारिषत्॥ ६॥**

6. *Hiraṇyānāmeko'si somāttvamadhi jajñiṣe. Rathe tvamasi darśata iṣudhau rocanastvaṁ pra ṇa āyūṁṣi tāriṣat.*

Of the golden gifts of nature you are the one unique born with the soothing golden beauty of Soma, the moon. You are the glorious hero of the chariot and shine blazing in the quiver. Pray give us a long life of good health and joyous fulfilment.

**देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्वन्तः। तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय कार्शनस्त्वाभि रक्षतु॥ ७॥**

7. *Devānāmasthi kṛśanaṁ babhūva tadātman-vaccaratyapsvantaḥ. Tatte badhnāmyāyuṣe varcase balāya dīrghāyutvāya śataśāradāya kārśanastvābhi rakṣatu.*

The Shankha is the golden body bone of pearl with divine elements of the forces of nature, and with its own body and soul it moves around in waters of the seas and rivers. That Shankha of elemental efficacies, O man, I bind on you for good health, lustrous courage, strength of body and mind, and a long life of full hundred years and more. May this golden gift of nature's own

efficacies protect and promote you against sin and suffering.

## Kanda 4/Sukta 11 (Universal Burden-Bearer)

***Anadvan Devata, Bhrgvangira Rshi***

In ordinary language, 'anadvan' means the bull that draws the cart. In this hymn anadvan is a metaphor for the sustainer, burden bearer, of the dynamic universe.

**अनड्वान्दाधार पृथिवीमुत द्यामनड्वान्दाधारोर्वन्तरिक्षम्। अनड्वान्दाधार प्रदिशः षडुर्वीरनड्वान्विश्वं भुवनमा विवेश॥ १॥**

1. *Anaḍvāndādhāra pṛthivīmuta dyāmanaḍvāndādhārorvantarikṣam. Anaḍvāndādhāra pradiśaḥ ṣaḍurvīranaḍvānviśvaṁ bhuvanamā viveśa.*

The cosmic burden bearer of the universe holds and sustains the earth, the heaven and the vast intervening space. He bears all the extensive six quarters of space and indeed it is Anadvan, the burden-bearer, who pervades the entire worlds of the universe in existence, and it is he who holds and sustains them.

**अनड्वानिन्द्रः स पशुभ्यो वि चष्टे त्रयां छक्रो वि मिमीते अध्वनः। भूतं भविष्यद्ध्वना दुहानः सर्वा देवानां चरति व्रतानि॥ २॥**

2. *Anaḍvānindraḥ sa paśubhyo vi caṣṭe trayāṁ chakro vi mimīte adhvanaḥ. Bhūtaṁ bhaviṣyadbhuvanā duhānaḥ sarvā devānāṁ carati vratāni.*

Indra, lord omnipotent is the Anadvan who looks

after all the living beings of the world. He traverses, comprehends and orders the three modes and dimensions of the universe of thought, energy and matter. Creating, sustaining and dispensing the context of cause and effect of natural dynamics across three dimensions of time he observes and ordains the laws and disciplines of all the divine forces of nature and humanity.

**इन्द्रो॑ जा॒तो म॑नु॒ष्ये ष्व॒न्तर्ध॒र्मस्त॒प्तश्च॑रति॒ शोशु॑चानः । सु॒प्र॒जाः सन्त्स उ॑ दा॒रे न सं॑ष॒द्यो नाश्नी॒यादं॑न॒डुहो॑ विजा॒नन् ॥ ३ ॥**

3. *Indro jāto manuṣye ṣvantargharmastaptaścarati śośucānaḥ. Suprajāḥ santsa udāre na sarṣadyo nāśnīyādanaḍuho vijānan.*

Indra, pervasive presence manifest among humanity vibrates omnipresent as the light and heat of the sun, refulgent and illuminant. The man blest with noble progeny, knowing Indra as such, univolved in material pleasures, would not wander around far away from the divine presence.

**अ॒न॒ड्वान्दु॑हे सुकृ॒तस्य॑ लो॒क ऐनं॑ प्याययति॒ पव॑मानः पु॒र॒स्ता॑त् । प॒र्जन्यो॒ धारा॑ म॒रुत॒ ऊधो॑ अस्य य॒ज्ञः पयो॒ दक्षि॑णा॒ दोहो॑ अस्य ॥ ४ ॥**

4. *Anaḍvānduhe sukṛtasya loka ainaṁ pyāyayati pavamānaḥ purastāt. Parjanyo dhārā maruta ūdho asya yajñaḥ payo dakṣiṇā doho asya.*

Anadvan, the burden bearer Indra, showers this soul with the milk of life's joy in the land of bliss and, purifying and sanctifying it straight, without any mediation, gives it fulfilment. The cloud is the lord's

shower of grace, the winds are treasures of favours, yajna is the milk and divine nectar, and dakshina is the divine gift.

**यस्य॒ नेशे॑ य॒ज्ञप॑तिर्न य॒ज्ञो नास्य॑ दा॒तेशे॒ न प्र॑तिग्रही॒ता।**
**यो वि॑श्व॒जिद्वि॑श्व॒भृद्वि॒श्वक॑र्मा घ॒र्मं नो॑ ब्रूत यत॒मश्च॑-**
**तु॒ष्पात्॥ ५॥**

5. *Yasya neśe yajñapatirna yajño nāsya dāteśe na pratigrahītā. Yo viśvajidviśvabhṛdviśvakarmā gharmaṁ no brūta yatamaścatuṣpāt.*

The master institutor and performer of yajna governs it not, nor does he govern its gifts. Neither yajna, nor giver, nor receiver governs it. O sages speak to us of the refulgent illuminant lord, ruler, sustainer and maker of the universe, how great is he, the lord of four phases in terms of our experience and possibilities of Being.

**येन॑ दे॒वाः स्व॑ ∫ रारुरु॒हुर्हि॒त्वा शरी॑रम॒मृत॑स्य॒ नाभि॑म्। तेन॑**
**गेष्म सुकृ॒तस्य॑ लो॒कं घ॒र्मस्य॑ व्र॒तेन॒ तप॑सा यश॒स्यव॑ः॥ ६॥**

6. *Yena devāḥ sva rāruruhurhitvā śarīramamṛtasya nābhim. Tena geṣma sukṛtasya lokaṁ gharmasya vratena tapasā yaśasyavaḥ.*

By whose grace noble sages arose to the regions of bliss, having given up their material body, and attained to the centre of the nectar of immortality, by the same lord's grace, let us too, seekers of honour and bliss, rise to the same regions of piety and bliss through meditative practice and discipline of the lord self-refulgent and all illuminant.

**इन्द्रो॑ रू॒पेणा॒ग्निर्व॑हे॒न प्र॒जाप॑तिः पर॒मे॒ष्ठी वि॒राट्।**
**वि॒श्वान॑रे अक्रमत वैश्वान॒रे अ॑क्रमता॒न॒डुह्य॑क्रमत। सो ऽ दृं॑हयत॒ सो ऽ धारयत॥ ७॥**

7. *Indro rūpeṇāgnirvahena prajāpatiḥ parameṣṭhī virāṭ. Viśvānare akramata vaiśvānare akramatānaḍuhyakramata. So dṛṁhayata so'dhārayata.*

Indra, lord omnipotent, in terms of existential form is Agni, light and fire, in terms of sustenance he is Prajapati, father of his children, Parameshthi, lord supreme transcendant, and Virat, infinite and self-refulgent. He pervades in universal humanity, he pervades in universal vital energy, he pervades in life sustaining energies of nature, he strengthens and expands existence, and he bears and sustains the world of his creation.

**मध्य॑मे॒तद॑न॒डुहो॒ यत्रै॒ष वह॒ आहि॑तः।**
**ए॒ताव॑दस्य प्रा॒चीन॑ं॒ यावा॑न्प्र॒त्यङ् स॒माहि॑तः॥ ८॥**

8. *Madhyametadanaḍuho yatraiṣa vaha āhitaḥ. Etāvadasya prācīnaṁ yāvānpratyaṅsamāhitaḥ.*

This is the centre of this burden bearer wherein this burden of the universe is collected and concentrated. As much is the part of it gone by as is the part coming up front, both the past and the future concentrated in the centre point. (This is the mystery as well as the reality of the infinite burden bearer and, consequentially, of the burden.)

**यो वेदा॑न॒डुहो॒ दोहा॑न्त्स॒प्तानु॑पदस्वतः। प्र॒जां च॑ लो॒कं चा॑प्नोति॒ तथा॑ सप्तऋ॒षयो॑ विदुः॥ ९॥**

9. *Yo vedānaḍuho dohāntsaptānupadasvataḥ.*
*Prajāṁ ca lokaṁ cāpnoti tathā saptaṛṣayo viduḥ.*

One who knows the seven showers of the grace of this eternal imperishable burden bearer, he realises and attains both the world of existence and the people that inhabit it. This the seven sages too know and express.

(These seven sages age: the soul, clear intelligence, ahankara or I-sense, mind, prana, senses of perception, and senses of volition.)

**पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन्।**
**श्रमेणानड्वान्कीलालं कीनाशश्चाभि गच्छतः॥ १०॥**

10. *Padbhiḥ sedimavakrāmannirāṁ jaṅghābhirutkhidan. Śrameṇānaḍvānkīlālaṁ kīnāśaścābhi gacchataḥ.*

Covering the field with feet and legs, overcoming exhaustion, producing food and delicious drink with sweat and hard work, the farmer and the burden bearer move on together. (So do the human being and the master burden bearer move together in the world of existence. The master burden bearer creates the world context, the field of work, while the human being, farmer, sows the seed of karma and reaps the harvest which is the fruit of his karma. One who knows this complete scenario of existence realises both this world and the ultimate all-comprehensive reality. And that knowledge and realisation is freedom.)

**द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः।**
**तत्रोप ब्रह्म यो वेद तद्वा अनड्वाहो व्रतम्॥ ११॥**

11. *Dvādaśa vā etā rātrīrvratyā āhuḥ prājapateḥ.*
*Tatropa brahma yo veda tadvā anaḍuho vratam.*

These twelve are the nights of darkness which, they say, are to be dedicated to the discipline of Prajapati (for the sake of his children). Therein and thereby one who knows Brahma, Prajapati and his knowledge of Veda at the closest, observes and attains to Prajapati's discipline of Dharma and purpose of living.

(Twelve kinds of ignorance have been described as ignorance, confusion or negation about: Cosmic soul, individual soul, intelligence, ego, mind, prana, senses of perception, objects of perception, senses of volition, objects of volition, the individual body, the cosmic body. Reference may also be made to twelve-day Vedic ceremonies for knowledge and piety.)

**दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि।**
**दोहा ये अस्य संयन्ति तान्विद्मानुपदस्वतः ॥ १२ ॥**

12. *Duhe sāyaṁ duhe prātarduhe madhyandinaṁ pari. Dohā ye asya saṁyanti tānvidmānupadasvataḥ.*

I receive the showers of divinity in the morning, I receive the showers in the evening, I receive them at mid-day. The showers of the presence that come to me, we know, are revelations of the eternal, they are imperishable.

## Kanda 4/Sukta 12 (Rohini Vanaspati)

***Rohini Vanaspati Devata, Rbhu Rshi***

**रोहण्यसि रोहण्यस्थन्श्छिन्नस्य रोहणी।**
**रोहयेदमरुन्धति ॥ १ ॥**

1. *Rohaṇyasi rohaṇyasthnaśchhinnasya rohaṇī. Rohayedamarundhati.*

You are Rohini, the healer, healer of the broken bone. Growing, unobstructive, Arundhati, clearer of the blockade, pray heal this wound and let the bone grow normally.

**यत्ते॑ रि॒ष्टं यत्ते॑ द्यु॒त्तमस्ति॒ पेष्ट्रं त आ॒त्मनि॑।**
**धा॒ता तद्भ॒द्रया॒ पुन॒ः सं द॑ध॒त्परु॑षा॒ परु॑ः॥ २॥**

2. *Yatte riṣṭaṁ yatte dyuttamasti peṣṭraṁ ta ātmani. Dhātā tadbhadrayā punaḥ saṁ dadhatparuṣā paruḥ.*

Whatever in your body is injured, whatever is torn and broken and crushed, may the universal healer with this efficacious herb join, every part with another and heal to full growth.

**सं ते॑ म॒ज्जा म॒ज्ज्ञा भ॑वतु॒ समु॑ ते॒ परु॑षा॒ परु॑ः।**
**सं ते॑ मां॒सस्य॒ विस्र॑स्तं॒ समस्थ्यपि॑ रोहतु॥ ३॥**

3. *Saṁ te majjā majjñā bhavatu samu te paruṣā paruḥ. Saṁ te māṁsasya visrastaṁ samasthyapi rohatu.*

Let your marrow join with marrow and grow, let your joint of spine join with the joint, let the torn flesh be healed, join with the bone and grow.

**म॒ज्जा म॒ज्ज्ञा सं धी॑यतां॒ चर्म॑णा॒ चर्म॑ रोहतु।**
**असृ॑क्ते॒ अस्थि॑ रोहतु मां॒सं मां॒सेन॑ रोहतु॥ ४॥**

4. *Majjā majjñā saṁ dhīyatāṁ carmaṇā carma rohatu. Asṛkte asthi rohatu māṁsaṁ māṁsena rohatu.*

Let the marrow join and grow with marrow, let your skin join with the skin and grow, let the blood and bone join and grow, and let the flesh grow with the flesh.

**लोम॒ लोम्ना॒ सं क॑ल्पया त्व॒चा सं क॑ल्पया॒ त्वच॑म्।**
**असृ॑क्ते॒ अस्थि॑ रोहतु च्छि॒न्नं सं धे॑ह्योषधे ॥ ५ ॥**

5. *Loma lomnā saṁ kalpayā tvacā saṁ kalpayā tvacam. Asṛkte asthi rohatu cchinnaṁ saṁ dhehyoṣadhe.*

Let the hair be planted with the hair, let the skin be joined with the skin, let the blood heal the bone and let it grow, let the broken bone be joined with the bone.

**स उत्ति॑ष्ठ॒ प्रेहि॒ प्र द्र॑व॒ रथः॑ सुच॒क्रः सु॑प॒विः सु॒नाभिः॑।**
**प्रति॑ तिष्ठो॒र्ध्वः ॥ ६ ॥**

6. *Sa uttiṣṭha prehi pra drava rathaḥ sucakraḥ supaviḥ sunābhiḥ. Prati tiṣṭhordhvaḥ.*

Arise and stand, O patient, move up, go fast like a chariot of strong wheels, strong felly and strong nave, stand, stand and stay, stand firm and stay up.

**यदि॑ क॒र्तं प॑ति॒त्वा सं॑श॒श्रे यदि॒ वाश्मा॒ प्रहृ॑तो ज॒घान॑।**
**ऋ॒भू रथ॑स्ये॒वाङ्गा॑नि॒ सं द॑धत्परुषा॒ परुः॑ ॥ ७ ॥**

7. *Yadi kartaṁ patitvā saṁśaśre yadi vāśmā prahṛto jaghāna. Ṛbhū rathasyevāṅgāni saṁ dadhatparuṣā paruḥ.*

If the wound is caused by a large knife, or a stone-shot has hit you, let the surgeon join, part with part as an expert technician repairs and rejoins the parts of a chariot.

## Kanda 4/Sukta 13 (Save the Life)

***Chandrama, Vishvedevah Devatah, Shantati Rshi***

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
*Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.*

O Devas, noble, brilliant and generous powers and people, raise the fallen, raise them higher again and again. And, O devas, O lovers of divinity, if they do evil and commit sin, even then save them, give them life again, redeem them.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आवातु व्यन्यो वातु यद्रपः ॥ २ ॥

1. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
*Dakṣaṁ te anya āvātu vyanyo vātu yadrapaḥ.*

Two winds these are that blow: One that blows from nature's sea and the river of energy, the other blows far off and away. One is prana that blows in to the lungs, the heart and the blood stream. There is the other, apana, that blows out. The one, prana, breathes in energy, freshness, enthusiasm and expertise. The other, apana, blows out whatever is impure and polluted.

आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
त्वं हि विश्वभेषज देवानां दूत ईयसे ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
*Tvaṁ hi viśvabheṣaja devānāṁ dūta īyase.*

O prana, blow in the sanative energy that repairs

and strengthens the body system with good health. O apana, blow out and throw away what is impure and polluted. O wind, you are the universal sanative, destroyer of ill-health, and you blow as messenger of the divinities, harbinger of good health and the joy of living.

**त्रायन्तामिमं देवास्त्रायन्तां मरुतां गणाः ।**
**त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥ ४ ॥**

4. *Trāyantāmimaṁ devāstrāyantāṁ marutāṁ gaṇāḥ. Trāyantāṁ viśvā bhūtāni yathāyamarapā asat.*

O Devas, divinities of nature and humanity, save this life, this humanity. O energies of the winds, energise and save this life of humanity. O human and natural forms and forces of the world, save and strengthen this life so that it may become free from sin and violence.

**आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।**
**दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥ ५ ॥**

5. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ. Dakṣaṁ ta ugramābhāriṣaṁ parā yakṣmaṁ suvāmi te.*

O man, I come to you with the means and message of peace and good health and freedom from violence and disease. I bear and bring for you the lustre of good health, passion for life and expertise to live and work. I inspire and energise you and throw out consumptive and cancerous negativities from your health system.

अ॒यं मे॒ हस्तो॒ भग॑वान॒यं मे॒ भग॑वत्तरः ।
अ॒यं मे॑ वि॒श्वभे॑षजो॒ऽयं शि॒वाभि॑मर्शनः ॥ ६ ॥

6. *Ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ. Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is powerful, it commands good fortune and generous felicity. Indeed, this hand of mine grows even more and more felicitous and generous with its charity and good fortune. This hand is really a saviour, a universal sanative, it is really soothing and saving with the healing touch.

हस्ता॑भ्यां॒ दश॑शाखाभ्यां जि॒ह्वा वा॒चः पु॑रोग॒वी ।
अ॒ना॒म॒यि॒त्नु॒भ्यां॒ हस्ता॑भ्यां॒ ताभ्यां त्वा॒भि मृ॑शामसि ॥ ७ ॥

7. *Hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ hastābhyāṁ tābhyāṁ tvābhi mṛśāmasi.*

With both hands of tenfold soft caress of fingers, with the tongue that brings forth words of love and intention inspiring you to rise and move forward, with hands that emanate freedom from ailment and disease, with these we give you the healing touch of health and well being.

## Kanda 4/Sukta 14 (Light Spiritual)

***Agni, Ajyam Devata, Bhrgu Rshi***

अ॒जो ह्य१॒॑ग्नेरज॑निष्ट शो॒का॒त्सो अ॑पश्यज्जनि॒तार॒मग्रे ।
तेन॑ दे॒वा दे॒वता॒मग्र॑ आय॒न्तेन॒ रोहा॑न्रुरुहु॒र्मेध्या॑सः ॥ १ ॥

1. *Ajo hyagnerajaniṣṭa śokātso apaśyajjanitāramagre. Tena devā devatāmagra āyantena rohānruruhurmedhyāsaḥ.*

Aja, the unborn human soul, rose into the state of being by the will and passion of Agni, light eternal beyond the state of Being and Becoming. As it arose, it first saw the Janita, light eternal, the generator that brought it into being. By the same divine presence and will the divinities of nature and sagely nobilities of humanity first attained to their divine character. Men of pure mind and spirit too rise to their heights of possibility by the same light of divinity.

**क्रमध्वमग्निना नाकमुख्यान्हस्तेषु बिभ्रतः।**
**दिवस्पृष्ठं स्वर्गत्वा मिश्रा देवेभिराध्वम्॥ २॥**

2. *Kramadhvamagninā nākamukhyānhasteśu bibhrataḥ. Divaspṛṣṭhaṁ svargatvā miśrā devebhirādhvam.*

By the light and grace of Agni, go forward and rise to the state of bliss, bearing in hands yajnic homage for the fire and, having reached on top of the regions of light and bliss by the divinities, attain to the state of liberation.

**पृष्ठात्पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम्।**
**दिवो नाकस्य पृष्ठात्स्वर्ज्योतिरगामहम्॥ ३॥**

3. *Pṛṣṭhātpṛthivyā ahamantarikṣamāruham antarikṣāddivamāruham. Divo nākasya pṛṣṭhātsvarjyotiragāmaham.*

From the highest vedi of earthly yajna, I rise to

the sky, from the sky I rise to the regions of light, from the top of heavenly joy of the regions of light I have risen to the light and bliss of Divinity. (This mantra describes the yogi's ascent from the heights of attainment on earth, through the skies and solar regions to the state of Turiya, absolute bliss in the Kaivalya state of pure Being. The state of the ascent of humanity to Divinity, or alternatively, the descent of Divinity to humanity is described in Rgveda 8, 44, 23.)

**स्व१र्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी।**
**यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे॥ ४॥**

4. *Svaryanto nāpekṣanta ā dyāṁ rohanti rodasī.*
*Yajñaṁ ye viśvatodhāraṁ suvidvāṁso vitenire.*

Sagely men of knowledge and experiential attainment, who practice and expand at their individual level the yajna of communion between their soul and the cosmic soul, and rise from the earth through sky and the solar regions on way to the bliss of Divinity, accept nothing for a compromise but only the attainment of union with the Divine.

**अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम्।**
**इयक्षमाणा भृगुभिः सजोषाः स्व ऋर्यन्तु यजमानाः स्वस्ति॥ ५॥**

5. *Agne prehi prathamo devatānāṁ cakṣurdevānāmuta mānuṣāṇām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti.*

Come Agni, be with us, first, last and eternal, first of the divinities, light of divines such as the sun, and light of the spirit of humanity. May the yajamanas,

loving and joining in company with veteran sages and scholars, rise to divine bliss. May there be good and all round well being with them.

**अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम्।**
**तेन गेष्म सुकृतस्य लोकं स्व ऽरारोहन्तो अभि नाकमुत्तमम्॥ ६॥**

6. *Ajamanajmi payasā ghṛtena divyaṁ suparṇaṁ payasaṁ bṛhantam. Tena geṣma sukṛtasya lokaṁ sva rārohanto abhi nākamuttamam.*

With the homage of milk and ghrta in the sacred fire, I honour, celebrate and serve the Aja, unborn, eternal, infinite Divine Spirit of golden glory. May we, by the service and the light and grace of Agni, rising to the regions of bliss, reach the presence of Divinity, the state of infinite happiness.

**पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम्।**
**प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां दिशि दक्षिणं धेहि पार्श्वम्॥ ७॥**

7. *Pañcaudanaṁ pañcabhiraṅgulibhirdarvyoddhara pañcadhaitamodanam. Prācyāṁ diśi śiro ajasya dhehi dakṣiṇāyāṁ diśi dakṣiṇaṁ dhehi pārśvam.*

Hold the panchaudana, havi prepared from five grains and milk, curd, ghrta, rock sugar and honey, in a ladle with five fingers of the hand, raise it to offer into the sacred fire. Keep the Aja's, unborn soul's, head, i.e., intelligence in the east direction, the right part in the southern direction. (Aja here does not mean a goat, it means 'the man in the posture of meditation and prayer.'

'Panchandana' havi is love, faith, knowledge, prayer and communion and all other experience gathered through five senses, mind and intelligence. The mantra means the yajna of self-surrender to Divinity).

**प्र॒तीच्यां दि॒शि भ॒सद॑मस्य धे॒ह्यु॒त्त॑रस्यां दि॒श्यु॒त्त॑रं धेहि पा॒श्वम्। ऊ॒र्ध्वायां दि॒श्य१॑जस्यान्नू॑कं धेहि दि॒शि ध्रु॒वायां धेहि पाज॒स्य ∫म॒न्तरि॑क्षे मध्य॒तो मध्य॑मस्य ॥ ८ ॥**

8. *Pratīcyāṁ diśi bhasadamasya dhehyuttarasyāṁ diśyuttaraṁ dhehi pārśvam. Ūrdhvāyāṁ diśya-jasyānūkaṁ dhehi diśi dhruvāyāṁ dhehi pājasyam antarikṣe madhyato madhyamasya.*

Keep the Aja's back part in the western direction, keep the left part in the northern direction, keep the spine vertically straight in the upper direction, keep the lower part firm on the seat on ground, and keep the middle part in the middle position. (This is obviously a description of the body posture when the yajamana sits on the vedi or the yogi sits in proper posture for meditation. The word 'dhruvayam' is echoed in Patanjali's description of the meditation posture in Yoga Sutras, 2, 46 where he says that the yogi's seat should be "firm and comfortable: sthira sukham asanam."

**शृ॒तम॒जं शृ॒तया॒ प्रोर्णु॑हि त्व॒चा सर्वै॑र॒ङ्गैः संभृ॑तं वि॒श्वरू॑पम्। स उत्ति॑ष्ठे॒तो अ॒भि नाक॑मुत्त॒मं प॒द्भिश्च॒तुर्भि॒ः प्रति॑ तिष्ठ दि॒क्षु ॥ ९ ॥**

9. *Śṛtamajaṁ śṛtayā prorṇuhi tvacā sarvairaṅgaiḥ saṁbhṛtaṁ viśvarūpam. Sa uttiṣṭheto abhi nāka-muttamaṁ padbhiśca-turbhiḥ prati tiṣṭha dikṣu.*

O Lord, pray cover and consecrate Aja, immortal

human soul, complete in all aspects of human virtue, perfected and raised to universal character in the existential medium of personality, enfold it in the infinite grace of Divinity. O man, completed, perfected, universalised, and now consecrated with divine grace, rise from the earth to the highest state of divine bliss and with all four stages of ascension from existence to essence, sojourn in perfect freedom over all directions of eternal time and space.

Note: This sukta is a song of the immortal human soul's ascension from the mortal state of existence to its immortal state of essence abiding in the perfect freedom of Moksha through eight parts (angas) of yoga and four parts of Dharma (Dharma, Artha, Kama and Moksha). 'Aja chatushpat' of verse 9 does not mean 'four-footed goat', it means the immortal human soul, yoga-practising and self-realising through all four states of waking, dreaming, sleeping and meditating, rising to the turiya state (Mandukyopanished, 2-7 and 8-12).

## Kanda 4/Sukta 15 (Song of Showers)

***Marutah, Parjanya Devata, Atharva Rshi***

**समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु। महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु॥ १॥**

1. *Samutpantu pradiśo nabhasvatīḥ samabhrāṇi vātajūtāni yantu. Mahaṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīṁ tarpayantu.*

Let clusters of dense vapour in the quarters of the firmament rush in together. Let clouds driven by

winds fly on together. Let overladen showers dense with vapour of the thundering clouds of bursting sky rain down and fill the earth to the full.

**समीक्षयन्तु तविषाः सुदानवोऽ पां रसा ओषधीभिः सचन्ताम्। वर्षस्य सर्गा महयन्तु भूमिं पृथग्जायन्तामोषधयो विश्वरूपाः ॥ २ ॥**

2. *Samīkṣayantu taviṣāḥ sudānavo'pāṁ rasā oṣadhībhiḥ sacantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjāyantāmoṣadhayo viśvarūpāḥ.*

Let mighty generous clouds be favourable to us and and share their delicious showers of vitality with herbs and trees. Let showers of rain arouse and exalt the earth. Let herbs of immense variety sprout and grow in all different ways.

**समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद्विजन्ताम्। वर्षस्य सर्गा महयन्तु भूमिं पृथग्जायन्तां वीरुधो विश्वरूपाः ॥ ३ ॥**

3. *Samīkṣayasva gāyato nabhāṁsyapāṁ vegāsaḥ pṛthagudvijantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjā-yantām vīrudho viśvarūpāḥ.*

O lord, show us the rumbling clouds in the skies. Let multitudes of clouds rush on and overwhelm the firmament. Let showers of rain gladden and exalt the earth. Let plants and trees of all kinds sprout and grow.

**गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक्। सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥ ४ ॥**

4. *Gaṇāstvopa gāyantu mārutāḥ parjanya ghoṣiṇaḥ pṛthak. Sargā varṣasya varṣato varṣantu pṛthivīmanu.*

Let currents of wind, O cloud of rain, celebrate you in song all round. May showers of rain falling and blessing the earth according to the needs of the season oblige us.

**उदी॑रयत मरुतः समुद्र॒तस्त्वे॒षो अ॒र्को नभ॒ उत्पा॑तयाथ। म॒हऋ॒ष॒भस्य॒ नद॑तो॒ नभ॑स्वतो वा॒श्रा आप॑ः पृथि॒वीं त॑र्पयन्तु॥ ५॥**

5. *Udīrayata marutaḥ samudratastveṣo arko nabha utpātayātha. Maha-ṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīṁ tarpayantu.*

O winds, stir the vapours of water from the sea evaporated by the heat of the sun and raise them to the sky. Let the profuse showers of rain from the rumbling clouds of the roaring sky fall and fill the earth to the full.

**अ॒भि क्र॑न्द स्त॒नया॒र्दयो॒दधिं॑ भूमिं॑ पर्जन्य॒ पय॑सा॒ सम॑ङ्ग्धि। त्वया॑ सृ॒ष्टं ब॑हु॒लमै॑तु॒ व॒र्षमा॑शा॒रै॒षी कृ॒शगु॑रे॒त्वस्त॑म्॥ ६॥**

6. *Abhi kranda stanayārdayodadhiṁ bhūmiṁ parjanya payasā samaṅgdhi. Tvayā sṛṣṭaṁ bahulamaitu varṣamāśāraiṣī kṛśaguretvastam.*

Thunder and roar, O cloud, shake the flood of the firmament into showers, and bless the earth with life giving rain. Let the showers released by you fall and flow profusely, and let the hopeful farmer go home happy.

**सं वो॑ऽवन्तु सु॒दान॑व॒ उत्सा॑ अजग॒रा उ॒त। म॒रुद्भि॒ः प्रच्यु॑ता मे॒घा वर्षं॑न्तु पृथि॒वीम॑नु॥ ७॥**

7. *Saṁ vo'vantu sudānava utsā ajagarā uta. Marudbhiḥ pracyutā meghā varṣantu pṛthivīmanu.*

Let the mighty bounteous showers save you from drought and promote you to prosperity. Let the clouds impelled and propelled by the winds rain down on earth in showers according to the needs of the season.

**आशामाशां वि द्योतता वाता वान्तु दिशोदिशः।**
**मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु॥ ८॥**

8. *Āśāmāśāṁ vi dyotatāṁ vātā vāntu diśodiśaḥ. Marudbhiḥ pracyutā meghā varṣantu pṛthivīmanu.*

Let lightnings flash all round in all directions. Let winds blow in all directions from all directions. Let clouds moved by winds shower in accord with the earth.

**आपो विद्युदभ्रं वर्षं सं वोऽवन्तु सुदानव उत्सा अजगरा उत। मरुद्भिः प्रच्युता मेघाः प्रार्वन्तु पृथिवीमनु॥ ९॥**

9. *Āpo vidyudabhraṁ varṣaṁ saṁ vo'vantu sudānava utsā ajagarā uta. Marudbhiḥ pracyutā meghā prāvantu pṛthivīmanu.*

O children of the earth, let waters, lightning and thunder, cloud and showers, and the great bounteous floods of water, rains, rivers and seas protect and promote you to prosperity. May the clouds moved by winds promote the produce of the earth.

**अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव।**
**स नो वर्षं वनुतां जातवेदाः प्राणं प्रजाभ्यो अमृतं दिवस्परि॥ १०॥**

10. *Apāmagnistanūbhiḥ saṁvidāno ya oṣadhīnāmadhipā babhūva. Sa no varṣaṁ vanutāṁ jātavedāḥ prāṇaṁ prajābhyo amṛtaṁ divaspari.*

May Agni, Jataveda, all pervasive vitality of life, one with the form and spirit of waters and life forms, which is over all protector and promoter of the life and efficacy of herbs, bless us with nectar showers of water from over the heavens and the firmament as the very breath and energy of life for all people and other forms of life.

**प्रजापतिः सलिलादा समुद्रादापं ईरयन्नुदधिमर्दयाति। प्र प्यायतां वृष्णो अश्वस्य रेतोऽ वार्ड्तेनं स्तनयित्नुनेहि॥ ११ ॥**

11. *Prajāpatiḥ salilādā samudrādāpa īrayannudadhimardayāti. Pra pyāyatāṁ vṛṣṇo aśvasya reto'rvāṅetena stanayitnunehi.*

Prajapati, lord of his people, solar sustainer of life, raising vapours of water from the rolling oceans, forms and breaks the spatial oceans of vapours. By this, may the living vitality of the generous abundant cloud increase, and by this very augmentation, further, may the showers of rain by the catalytic force of lightning come down and bless the earth.

**अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव नीचीरपः सृज। वदन्तु पृश्निबाहवो मण्डूका इरिणानु॥ १२ ॥**

12. *Apo niṣiñcannasuraḥ pitā naḥ śvasantu gargarā apāṁ varuṇāva nīcīrapaḥ sṛja. Vadantu pṛśnibāhavo maṇḍūkā iriṇānu.*

The cloud of waters and showers, giver of life energy, is our protector and promoter. O Varuna, dear

cloud, release the showers of rain down and let the streams and pools of water come to life, and then let the colourful frogs croak with joy in the rippling pools and flowing streams in celebration of the earth.

**सं॒व॒त्स॒रं श॑शया॒ना ब्रा॑ह्म॒णा व्र॑तचा॒रिण॑: ।**
**वाचं प॒र्जन्य॑जिन्वितां॒ प्र म॒ण्डूका॑ अवादिषुः ॥ १३ ॥**

13. *Saṁvatsaraṁ śaśayānā brāhmaṇā vratacāriṇaḥ.*
*Vācaṁ parjanyajinvitāṁ pra maṇḍūkā avādiṣuḥ.*

Frogs are celebrants of divinity: observing the cycle of nature's seasons, lying in hybernation for a year, they sing and celebrate life, singing in their natural language inspired by the cloud and showers of rain.

**उ॒प॒प्रव॑द मण्डूकि व॒र्षमा व॑द तादुरि ।**
**मध्ये॑ ह्र॒दस्य॑ प्लवस्व वि॒गृह्य॑ च॒तुर॑: प॒दः ॥ १४ ॥**

14. *Upapravada maṇḍūki varṣamā vada tāduri.*
*Madhye hradasya plavasva vigṛhya caturaḥ padaḥ.*

O froggy, O little baby froggy, sing and celebrate. Call on the rain, extend your four legs in joy and swim freely in the flood.

**खण्व॒खा३इ॒ खैम॒खा३इ॒ मध्ये॑ तदुरि ।**
**व॒र्षं व॑नुध्वं पितरो म॒रुतां॒ मन॑ इच्छत ॥ १५ ॥**

15. *Khaṇvakhā3-i khaimakhā-i madhye taduri.*
*Varṣaṁ vanudhvaṁ pitaro marutāṁ mana icchata.*

O hybernating froggy, O silent little one, enjoy and have fun in the rain. O seniors, guardians of the people, try to have the knowledge and favour of the

winds, they bring rain.

**महान्तं कोशमुदचाभि षिञ्च सविद्युतं भवतु वातु वातः।**
**तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु॥ १६॥**

16. *Mahāntaṁ kośamudacābhi ṣiñca savidyutaṁ bhavatu vātu vātaḥ. Tanvatāṁ yajñaṁ bahudhā visṛṣṭā ānandinīroṣadhayo bhavantu.*

O lord, O people, raise the cloud, treasure bearer of rain. Bring rain on the earth. Let the sky flash with thunder and lightning for rain. Let the wind blow favourable for rain. Extend and develop yajna for rain. Let the herbs, sprouted, grown and extended for yajna and rain be great sources of joy and well being.

## Kanda 4/Sukta 16 (All Watching Divinity)

***Varuna Devata, Brahma Rshi***

**बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति।**
**य स्तायन्मन्यते चरन्तसर्वं देवा इदं विदुः॥ १॥**

1. *Bṛhanneṣāmadhiṣṭhātā antikādiva paśyati. Ya stāyanmanyate carantsarvaṁ devā idaṁ viduḥ.*

Mighty and infinitely great is the ruling lord and master of these worlds of the universe who watches everything as if at the closest, directly, and, expanding these all, alert and ever awake, knows, watches and assesses the entire universe and its working. This, the brilliant divine sages know well.

**यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम्। द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः॥ २॥**

2. *Yastiṣṭhati carati yaśca vañcati yo nilāyaṁ carati yaḥ pratarkam. Dvau saṁniṣadya yanmantrayete rājā tadveda varuṇastṛtīyaḥ.*

Who does not move and stands still, who moves, who deceives, who acts under disguise or openly or crookedly, whatever two people in consult talk and decide together, all these the third, the witness, the all-ruling Varuna, lord of universal judgement, dispensation and retribution, knows, ever watchful.

**उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता। उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः॥ ३॥**

3. *Uteyaṁ bhūmirvaruṇasya rājña utāsau dyaurbṛhatī dūreantā. Uto samudrau varuṇasya kukṣī utāsminnalpa udake nilīnaḥ.*

And this earth is the dominion of the ruler Varuna, and so is that vast heaven at the far end, and both the oceans of earth and space are Varuna's, they all exist in him, and so does he pervade and is hidden in the greatest and in the smallest of waters.

**उत यो द्यामतिसर्पात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः। दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम्॥ ४॥**

4. *Uta yo dyāmatisarpātparastānna sa mucyātai varuṇasya rājñaḥ. Diva spaśaḥ pra carantīdamasya sahasrākṣā ati paśyanti bhūmim.*

And he who thinks he might possibly stride beyond the far off heavens of light cannot get away free from the dominion of the ruler Varuna. The watchful sentinels of this lord of light and the heavens are ever

on the move, watching, thousand eyed, they watch even beyond the world of existence. They watch intensely, they miss nothing.

**सर्वं॑ तद्राजा॒ वरु॑णो॒ वि च॑ष्टे॒ यद॑न्त॒रा रोद॑सी॒ यत्प॒रस्ता॑त्।**
**संख्या॑ता अस्य नि॒मिषो॒ जना॑नाम॒क्षानि॑व श्व॒घ्नी नि मि॑नोति॒ तानि॑॥ ५॥**

5. *Sarvaṁ tadrājā varuṇo vi caṣṭe yadantarā rodasī yatparastāt. Saṁkhyātā asya nimiṣo janānāmakṣāniva śvaghnī ni minoti tāni.*

All that, the ruler Varuna watches closely, whatever is in heaven and earth and beyond. Even people's wink of the eye every moment throughout life is watched, counted and assessed by him as every cast and move of the dice is perceived by the player. (May be he is a player. He has cast the die and watches. We are the dice. He casts us according to our Karma, but we move according to our will, still within the rules of his game.)

**ये ते॒ पाशा॑ वरुण स॒प्तस॑प्त॒ त्रेधा॒ तिष्ठ॑न्ति॒ विषि॑ता॒ रुशं॑तः।**
**छि॒न॒न्तु॒ सर्वे॒ अनृ॑तं॒ वद॑न्तं॒ यः स॑त्यवा॒द्यति॒ तं सृ॑जन्तु॥ ६॥**

6. *Ye te pāśā varuṇa saptasapta tredhā tiṣṭhanti viṣitā ruśantaḥ. Chinantu sarve anṛtaṁ vadantaṁ yaḥ satyavādyati taṁ sṛjantu.*

O Varuna, those threefold laws of existence seven by seven, which ever abide, ever active, ever shining, never sparing, may they all bind or split the personality of the man who speaks untruth, and may they all release and recreate the man who speaks the truth.

**शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यनृतवाङ्नृचक्षः। आस्तां जाल्म उदरं श्रंसयित्वा कोशइवाबन्धः परिकृत्यमानः॥ ७॥**

7. *Śatena pāśairabhi dhehi varuṇainaṁ mā te mocyanṛtavāṅnṛcakṣaḥ. Āstāṁ jālma udaraṁ śraṁsayitvā kośa-ivābandhaḥ parikṛtyamānaḥ.*

O Varuna, all presiding, all watching ruler, with a hundred bonds of your laws bind and restrain this liar. Let him not escape the bonds of your law. Let this unfortunate man, his inner personality split into shreds, self-tortured, lie loose like a broken vessel.

**यः समाम्योऽ वरुणो यो व्याम्योऽ यः सन्देश्योऽ वरुणो यो विदेश्य ऽः। यो दैवो वरुणो यश्च मानुषः॥ ८॥**

8. *Yaḥ samāmyo'varuṇo yo vyāmyo'yaḥ sandeśyo' varuṇo yo videśyaḥ. Yo daivo varuṇo yaśca mānuṣaḥ.*

Varuna that is common and equal for all, yet different and specific for every one among all, Varuna that is good and equal for all places, Varuna that is different and specific for all places, that Varuna is good to the divinely sages as well as to ordinary human beings.

**तैस्त्वा सर्वैरभि ष्यामि पाशैरसावामुष्यायणामुष्याः पुत्र। तानु ते सर्वाननुसन्दिशामि॥ ९॥**

9. *Taistvā sarvairabhi ṣyāmi pāśairasāvāmuṣyāyaṇāmuṣyāḥ putra. Tānu te sarvānanusandiśāmi.*

By all these bonds of the law of Nature I bind you, son of your mother and scion of your family line,

i.e., gotra, and direct that all of them be applied to you.

## Kanda 4/Sukta 17 (Apamarga Herb)

***Apamarga Oshadhi Devata, Shukra Rshi***

**ईशा॑नां त्वा भेष॒जाना॒मुज्जे॑ष॒ आ र॑भामहे।**
**च॒क्रे स॒हस्र॑वीर्यं॒ सर्व॑स्मा ओषधे त्वा॥ १॥**

1. *Īśānāṁ tvā bheṣajānāmujjeṣa ā rabhāmahe.*
*Cakre sahasravīryaṁ sarvasmā oṣadhe tvā.*

O Apamarga, best of herbal sanatives, in order to win our medical objective we take you up for medical treatment and reinforce you to a thousandfold higher efficacy as a cure for all diseases.

**स॒त्य॒जित॑ं॒ शपथ॒याव॑नीं॒ सह॑मानां पुनःस॒राम्।**
**सर्वा॒ः सम॒ह्व्योष॑धीरि॒तो न॑ः पारया॒दिति॑ ॥ २॥**

2. *Satyajitaṁ śapathayāvanīṁ sahamānāṁ punaḥ sarām. Sarvāḥ samahvyoṣadhīrito naḥ pārayāditi.*

I take up and reinforce the truly conquering, cursed disease reverting, successfully challenging and persistently acting herb in which I collect and concentrate the power and efficacy of all herbs in general so that it may give us success in fighting against all diseases.

**या श॒शाप॒ शप॑नेन॒ याघं मू॑र॑माद॒धे। या रस॑स्य॒ हर॑णाय जा॒तमा॑रे॒भे तो॒कम॑त्तु॒ सा॥ ३॥**

3. *Yā śaśāpa śapanena yāghaṁ mūramādadhe.*
*Yā rasasya haraṇāya jātamārebhe tokamattu sā.*

Whatever has reviled the patient with its

malignity, whatever has planted itself as a fast growing killer disease, whatever has seized life's regenerative force to consume the vitality of life and arrest the renewal, may all that cancerous curse itself consume its own germination and further growth to cause its own end.

**यां ते चक्रुरामे पात्रे यां चक्रुर्नीलॅलोहिते। आमे मांसे कृत्यां यां चक्रुस्तयाऽ कृत्याकृतोऽ जहि॥ ४॥**

4. *Yāṁ te cakrurāme pātre yāṁ cakrurnīlalohite. Āme māṁse kṛtyāṁ yāṁ cakrustayā kṛtyākṛto jahi.*

Whatever damage the cancerous causes do in the constipated intestines, whatever they do in the veins and arteries, whatever damage they do in the formative flesh, by whatever ways and causes they do so, by that very process reversed, destroy the causes of the disease.

**दौष्वॅप्न्यं दौर्जीवित्यं रक्षोऽ अभ्व ∫मरायॅय्य ∫:। दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाऽशयामसि॥ ५॥**

5. *Dauṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durṇāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Bad dreams and loss of sleep, depression, hyper tension and schizophrenia, debility, loss of lustre, and all cursed and superstitious diseases concerned with loss of honour and image and loss of reputation, we eliminate from us. (Durnaman and Durvach are names of piles.)

**क्षुधामारं तृष्णामारमगोताऽमनपत्यताम्।**
**अपाऽमार्ग त्वयाऽ वयं सर्वं तदपऽ मृज्महे॥ ६॥**

6. *Kṣudhāmāraṁ tṛṣṇāmāramagotāmanapatyatām.*
*Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.*

O Apamarga, destroyer of all want of health and causes of death and disease, with your power and efficacy we ward off and cleanse loss of appetite, diseases concerned with thirst, diseases of the weakness and loss of perceptive senses and dementia, sterility and infertility and all other ailments of body and mind.

**तृ॒ष्णा॒मा॒रं क्षु॒धामा॒रमथो॑ अक्षपराज॒यम्।**
**अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं॒ तदप॑ मृज्महे॥ ७॥**

7. *Tṛṣṇāmāraṁ kṣudhāmāramatho akṣaparājayam.*
*Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.*

O Apamarga, panacea for health and happiness, with your versatile power and efficacy we eliminate from our life and society all diseases that cause death by thirst or loss of thirst, by hunger or loss of hunger, and all mental diseases caused by addiction such as gambling, alcohol or the thrill of chance and unknown possibility and expectation.

**अ॒पा॒मा॒र्ग ओष॑धीनां॒ सर्वी॑सा॒मेक॒ इद्वशी।**
**तेन॑ ते मृज्म॒ आस्थि॑त॒मथ॒ त्वम॑ग॒दश्च॑र॥ ८॥**

1. *Apāmārga oṣadhīnāṁ sarvāsāmeka idvaśī.*
*Tena te mṛjma āsthitamatha tvamagadaścara.*

Of all the medicines, Apamarga is the one all conquering against disease. O patient, with that we cure and eliminate the chronic disease from you so that you live and enjoy life healthy, happy and free from disease.

## Kanda 4/Sukta 18 (Apamarga Panacea)

***Apamarga Oshadhi Devata, Shukra Rshi***

**समं ज्योतिः सूर्येणाह्ना रात्री समावती।**
**कृणोमि सत्यमूतयेऽ रसाः सन्तु कृत्वरीः ॥ १ ॥**

1. *Samaṁ jyotiḥ sūryeṇāhnā rātrī samāvatī.*
*Kṛṣomi satyamūtaye'rasāḥ santu kṛtvarīḥ.*

Light is naturally one with the sun. Night is naturally close with the day, (the one implies the other). Similarly, I naturally follow the truth for peace, protection and security (because truth and peace with security and protection go together). And when you equate truth and peace both in action, all counterfeits become void of meaning and value. This is the ethics of professionalism.

**यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।**
**वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम्॥ २ ॥**

2. *Yo devāḥ kṛtyāṁ kṛtvā harādaviduṣo gṛham.*
*Vatso dhāruriva mātaraṁ taṁ pratyagupa padyatām.*

If a clever man does an evil act and robs the house of an ignorant, innocent, trustful man, O devas, the evil act would recoil on the doer just like a suckling calf going back to the mother cow. (This is a warning to a clever professional who cheats innocent, ignorant people while they trust him. Evil must return to its source.)

**अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति।**
**अश्मानस्तस्यां दग्धायां बहुलाः फट्करिक्रति॥ ३ ॥**

3. *Amā kṛtvā pāpmānaṁ yastenānyaṁ jighāṁsati. Aśmānastasyāṁ dagdhāyāṁ bahulāḥ phaṭkarikrati.*

Having planned an evil act at home, if a person hurts and kills another person with that, then, when that evil act is accomplished and ignited, imumerable stones would burst forth and destroy the evil doer.

**सहस्रधामन्विशिखान्विग्रीवां छायया त्वम्।**
**प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर॥ ४॥**

4. *Sahasradhāmanviśikhānvigrīvāṁ chāyayā tvam. Prati sma cakruṣe kṛtyāṁ priyāṁ priyāvate hara.*

O ruler of a thousand powers, protector and keeper of a thousand homes, let the old and young sleep at peace. Put the ogres and saboteurs to sleep. Pay the evil doer in his own coin. Let the lover meet his love.

**अनयाहमोषध्या सर्वाः कृत्या अदूदुषम्।**
**यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु॥ ५॥**

5. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yāṁ kṣetre cakruryāṁ goṣu yāṁ vā te puruṣeṣu.*

Thus by this curative and policy of peace I cleanse all deeds and correct all evils that they do in the field, among the cows or among the people, and this I do for you all.

**यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।**
**चकार भद्रमस्मभ्यमात्मने तपनं तु सः॥ ६॥**

6. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamātmane tapanaṁ tu saḥ.*

He that does the mischief, or tries but fails to accomplish, burns his own fingers or breaks his own feet. In a way, he does good to us, awakens us, but, after all, this is a torture for himself, he is a torture unto himself.

**अपामार्गोऽप मार्ष्टु क्षेत्रियं शपथश्च यः ।**
**अपाहा यातुधानीरप सर्वा अराय्यः ॥ ७ ॥**

7. *Apāmārgo'pa mārṣṭu kṣetriyaṁ śapathaśca yaḥ.*
*Apāha yātudhānīrapa sarvā arāyyaḥ.*

Apamarga, real panacea, is that which cleanses and cures us of all physical disease and mental malignity, whether it is individual or social, inherited, contacted or acquired. It is that which removes all that is negative, destructive and depressive and causes self-deprivation and social debility.

**अपमृज्य यातुधानानप सर्वा अराय्यः ।**
**अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ८ ॥**

8. *Apamṛjya yātudhānānap sarvā arāyyaḥ.*
*Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.*

O Apamarga, personal and social panacea, having cleansed out all violence and negativity, all depression, deprivation and poverty by your power and efficacy, we clean up the totality of life and restore it to purity, good health, happiness and advancement.

## Kanda 4/Sukta 19 (Apamarga: Social Health and Peace)

***Apamarga Oshadhi Devata, Shukra Rshi***

उतो अस्यबन्धुकृदुतो असि नु जामिकृत्।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम्॥ १॥

1. *Uto asyabandhukṛduto asi nu jāmikṛt. Uto kṛtyākṛtaḥ prajāṁ naḍamivā cchindhi vārṣikam.*

Apamarga, as you are destroyer of deadly and dread diseases and also of the dearest dearly related addictions, pray destroy all violent negativities and their after effects, uproot them like the weeds of the rainy season.

ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन।
सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे॥ २॥

2. *Brāhmaṇena paryuktāsi kaṇvena nārṣadena. Senevaiṣi tviṣīmatī na tatra bhayamasti yatra prāpnoṣyoṣadhe.*

Created and composed by the Brahmana, scholar of science and Veda, and approved by the wise Councillor, you go forward shining and blazing like a victorious army. O Oshadhi, wherever you reach and act, fear stays no more.

अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन्।
उत त्रातासि पाकस्यातो हन्तासि रक्षसः॥ ३॥

3. *Agrameṣyoṣadhīnāṁ jyotiṣevābhidīpayan. Uta trātāsi pākasyātho hantāsi rakṣasaḥ.*

You go forward working as first and foremost

of all medications, shining and illuminating like light itself. You are the saviour, preserver and protector of the good and pure with maturity, and destroyer of the violent and the killers.

**यद॒दो दे॒वा असु॑रां॒स्त्वयाग्रे॑ नि॒रकु॑र्वत।**
**तत॒स्त्वमध्योष॑धेऽ- पामा॒र्गो अ॑जायथाः ॥ ४ ॥**

4. *Yadado devā asurāṁstvayāgre nirakurvata.*
*Tatastvamadhyoṣadhe'pāmārgo ajāyathāḥ.*

O Apamarga, divine energy for universal cleansing, when in the early stages of natural evolution, the positive and brilliant creative forces of nature struggle with negativities and resistance and they overcome the dark forces, then you, O crown of herbs, come into being on earth by the name Apamarga, the cleanser, pioneer and leader on way to progress.

**वि॒भि॒न्द॒ती श॒तशा॑खा विभि॒न्दन्नाम॑ ते पि॒ता।**
**प्र॒त्यग्वि भि॑न्धि॒ त्वं तं यो अ॒स्माँ अ॑भि॒दास॑ति ॥ ५ ॥**

5. *Vibhindatī śataśākhā vibhindannāma te pitā.*
*Pratyagvi bhindhi tvaṁ taṁ yo asmāṅ abhidāsati.*

O Apamarga, hundred branched destroyer of disease, it is Nature's force of survival and victory over negative forces in the evolutionary circuit that is your generator. So turn to those forces which seek to subdue and enslave us and destroy them in their natural course.

**अस॒द्भूम्या॒ः सम॑भवत्तद्यामे॑ति म॒हद् व्यच॑ः।**
**तद्वै ततो॑ विधू॒पाय॑त्प्र॒त्यक्क॒र्तार॑मृच्छतु ॥ ६ ॥**

6. *Asadbhūmyāḥ samabhavattadyāmeti mahad vyacaḥ. Tadvai tato vidhūpāyatpratyakkartāramṛcchatu.*

Whatever is false, untrue and negative born of the earth, even if it grows and rises to the skies, ultimately returns to its root cause, torturing its own creator and perpetrator.

**प्र॒त्यङ् हि सं॑ब॒भूवि॑थ प्रती॒चीन॑फल॒स्त्वम्।**
**सर्वा॒न्मच्छ॒पथाँ॒ अधि॒ वरी॑यो यावया व॒धम्॥ ७॥**

7. *Pratyaṅ hi saṁbabhūvitha pratīcīnaphalastvam.*
*Sarvānmacchapathāँ adhi varīyo yāvayā vadham.*

You are the giver of the fruit of action: direct for the positive, indirect and reverse for the negative. Pray revert all negativities and enmities directed against me, and revert all deadly weapons away from me.

**श॒तेन॑ मा॒ परि॑ पाहि स॒हस्रे॑णा॒भि र॑क्ष मा।**
**इन्द्र॑स्ते वीरुधां पत उ॒ग्र ओ॒ज्मान॒मा द॑धत्॥ ८॥**

8. *Śatena mā pari pāhi sahasreṇābhi rakṣa mā.*
*Indraste vīrudhāṁ pata ugra ojmānamā dadhat.*

Promote me all over by a hundredfold vigour and vitality. Protect me all round by thosandfold forces against all danger and debility. O chief of herbs and sanatives, may mighty Indra, the omnipotence of Nature, bless you with lustrous vigour and efficacy.

## Kanda 4/Sukta 20 (Divine Sight)

***Matrnama Oshadhi Devata, Matrnama Rshi***

Matrnama is the name of a herb. Satavalekara has, in his note on this sukta, given names of three matrnama herbs which protect and promote good eye-sight. And eye sight here extends beyond the physical

to the divine vision. The three herbs are: Akhukarani, Mahashravanika and Ghrtakumari.

**आ पश्यति प्रति पश्यति परा पश्यति पश्यति।**
**दिवमन्तरिक्षमाद्भूमिं सर्वं तद्देवि पश्यति॥ १॥**

1. *Ā paśyati prati paśyati parā paśyati paśyati. Divamantarikṣamādbhūmiṁ sarvaṁ taddevi paśyati.*

O vision divine, by virtue of your gift, man sees, sees directly, sees everything specifically, sees far far and wide, sees all round. Man sees the heavens, the middle regions, the earth, man sees all.

**तिस्रो दिवस्तिस्रः पृथिवीः षट् चेमाः प्रदिशः पृथक्।**
**त्वयाहं सर्वी भूतानि पश्यानि देव्योषधे॥ २॥**

2. *Tisro divastisraḥ pṛthivīḥ ṣaṭ cemāḥ pradiśaḥ pṛthak. Tvayāhaṁ sarvā bhūtāni paśyāni devyoṣadhe.*

O divine herb, divine light of the eye, by virtue of your gift, let me see all things in existence: three regions of light, three earths, three skies and into these six directions one by one.

**दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका।**
**सा भूमिमा रुरोहिथ वह्यं श्रान्ता वधूरिव॥ ३॥**

3. *Divyasya suparṇasya tasya hāsi kanīnikā. Sā bhūmimā rurohitha vahyaṁ śrāntā vadhūriva.*

O vision divine, you are indeed the pupil of the eye of that celestial Sojourner of light,, the Sun. You are all-watchful divinity, who have descended from

heaven to ride this earthly chariot like a way-wearied bride on way to the lover's home.

**तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत्।**
**तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥ ४ ॥**

4. *Tāṁ me sahasrākṣo devo dakṣiṇe hasta ā dadhat.*
*Tayāhaṁ sarvaṁ paśyāmi yaśca śūdra utāryaḥ.*

That vision, the lord of thousand divine eyes has placed in me, this herb in my right hand for a symbol and efficacy. By that intensified vision. I see all, well and equally, whether one is rich or poor, high or low, master or servant.

**आविष्कृणुष्व रूपाणि मात्मानमपं गूहथाः।**
**अथो सहस्रचक्षो त्वं प्रतिं पश्याः किमीदिनः ॥ ५ ॥**

5. *Āviṣkṛṇuṣva rūpāṇi mātmānamapa gūhathāḥ.*
*Atho sahasracakṣo tvaṁ prati paśyāḥ kimīdinaḥ.*

O lord of a thousand divine eyes, show the real forms of things. Do not hide yourself either, reveal yourself to my vision, and help me see into the evil realities of things in existence.

**दर्शयं मा यातुधानान्दर्शयं यातुधान्य ऽः।**
**पिशाचान्त्सर्वान्दर्शयेति त्वा रभ ओषधे ॥ ६ ॥**

6. *Darśaya mā yātudhānān darśaya yātudhānyaḥ.*
*Piśācāntsarvāndarśayeti tvā rabha oṣadhe.*

O herb, O light and vision of divine efficacy, show me the covert damagers of life, show me the demonic devourers of life and vitality. Show me those cancerous negativities that eat up the blood. For this

purpose I love and pray for the vision of knowledge.

**कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः।**
**वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः॥ ७॥**

7. *Kaśyapasya cakṣurasi śunyāśca caturakṣyāḥ.*
*Vīdhre sūryamiva sarpantaṁ mā piśācaṁ tiraskaraḥ.*

O light of divine vision, you are the super-eye of the realised yogi. You are the fourfold vision of the sagely seer's consciousness. Like the sun travelling in space, reveal, and allow not the cancerous evils to conceal themselves and escape the detective eye.

**उदग्रभं परिपाणाद्यातुधानं किमीदिनम्। तेनाहं सर्वं पश्या-**
**म्युत शूद्रमुतार्यम्॥ ८॥**

8. *Udagrabhaṁ paripāṇādyātudhānaṁ kimīdi-nam.*
*Tenāhaṁ sarvaṁ paśyāmyuta śūdramutāryam.*

With the eye of divine vision, I have caught out the damagers of life from their den and restrained the demonic devourers from sucking life blood. Thereby now I see all whether high or low, I see them all in their human reality.

**यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति।**
**भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय॥ ९॥**

9. *Yo antarikṣeṇa patati divaṁ yaścātisarpati.*
*Bhūmiṁ yo manyate nāthaṁ taṁ piśācaṁ pra darśaya.*

Who flies through the middle regions, who rises to the regions of light and feels he would cross, who

thinks he has mastered the earth, such devilish blood suckers, O vision divine, pray expose.

## Kanda 4/Sukta 21 (The Cows)

### *Gavah Devata, Brahma Rshi*

**आ गावो॑ अग्मन्नुत भ॒द्रमक्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे।**
**प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥**

1. *Ā gāvo agmannuta bhadramakrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun. Let them sit and rest in the stalls, be happy and comfortable. They bring happiness and good fortune. May they be fertile, rich with progeny, abundant rich and various by growing, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light as morning dawns.

**इन्द्रो॒ यज्व॑ने गृण॒ते च॒ शिक्ष॑त॒ उपेद्ददा॑ति॒ न स्वं मु॑षायति।**
**भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॑न्नभि॒न्ने ख॒िल्ये नि द॑धाति देव॒युम्॥ २ ॥**

2. *Indro yajvane gṛṇate ca śikṣata upeddadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance for the man dedicated to yajna, divine celebration, social service and education for a purpose and self-fulfilment. This way too he does not deplete his wealth and knowledge but maintains it. He constantly adds to the wealth of the nation in every

region of the land, maintaining the devotees of learning for society and divinity, without taking anything from them materially.

**न ता नंशन्ति न दंभाति तस्कंरो नासांमामित्रो व्यथिरा दंधर्षति। देवांश्च याभिर्यजंते ददांति च ज्योगित्ताभिंः सचते गोपंतिः सह॥ ३॥**

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāṁśca yābhiryajate dadāti ca jyogittābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these are holy cows. Like light rays they do not perish, nor deplete, nor fade away. Thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The master of these cows, lights and radiations, with which and for which he serves the divinities, the learned and the wise, creates, gives and adds to the beauty of life and he too lives, lasts and constantly rises with them.

**न ता अर्वां रेणुकंकाटोऽ श्नुते न संस्कृतत्रमुपं यन्ति ता अभि। उरुगांयमभंयं तस्य ता अनु गावो मर्तंस्य वि चंरन्ति यज्वंनः॥ ४॥**

4. *Na tā arvā reṇukakāṭo' śnute na saṁskṛtatra-mupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanaḥ.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these raidations penetrate the thick head of a cruel butcher insulated against sensitivity and enlightenment. These cows of holy light and refinement

roam freely around the open pastures of the generous man of yajna and social service, a boundless world of freedom, fearlessness and non-violence.

**गावो॒ भगो॒ गाव॒ इन्द्रो॑ म इच्छा॒द्गावः॒ सोम॑स्य प्रथ॒मस्य॑ भ॒क्षः। इ॒मा या गाव॒: स ज॑नास॒ इन्द्र॑ इ॒च्छामि॑ हृ॒दा मन॑सा चि॒दिन्द्र॑म्॥ ५॥**

5. *Gāvo bhago gāva indro ma icchādgāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmi hṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, develop cows for me. May Bhaksha, lord of primal food, energy and joy of life give me cows for soma. O people, O lord of power and glory, Indra, I love all that cows stand for: mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love all that with my heart and mind: the beauty, the glory, the ecstasy!

**यू॒यं गा॑वो मेदयथा कृ॒शं चि॑दश्री॒रं चि॑त्कृणुथा सुप्रती॑कम्। भ॒द्रं गृ॒हं कृ॑णुथ भद्रवाचो बृ॒हद्वो॒ वय॑ उच्यते स॒भासु॑॥ ६॥**

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ citkṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhadvo vaya ucyate sabhāsu.*

O cows, mother spirits of the nation's body, mind and soul, give health and vigour to the weak, turn the ugly to beauty and grace. O people, make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech and your life and work is praised in the assemblies of the wise.

प्रजाव॑तीः सूयव॑से रुशन्तीः शुद्धा अपः सु॑प्रपा॒णे पिब॑न्तीः ।
मा व॑ स्ते॒न ई॑शत॒ माघशं॑सः परि॑ वो रुद्रस्य॑ हे॒तिर्वृ॑णक्तु ॥ ७ ॥

7. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā va stena īśata māghaśaṁsaḥ pari vo rudrasya hetirvṛṇaktu.*

O fertile and abundant cows blest with progeny, feeding on fine green grass and drinking pure water from clear pools, may no thief, no sinner, ever rule over you, may no strike of the cruel butcher ever slaughter you.

## Kanda 4/Sukta 22 (The Social Order)

***Indra Devata, Vasishtha or Atharva Rshi***

इ॒ममि॑न्द्र वर्धय क्षत्रि॒यं म इ॒मं वि॒शामे॑कवृ॒षं कृ॑णु॒ त्वम् ।
निर॒मित्रा॑नक्ष्णुह्यस्य॒ सर्वा॒॑स्तान्र॑न्धयास्मा अहमु॒त्तरे॑षु ॥ १ ॥

1. *Imamindra vardhaya kṣatriyaṁ ma imaṁ viśāmekavṛṣaṁ kṛṇu tvam. Niramitrānakṣṇuhyasya sarvāṁstānrandhayāsmā ahamuttareṣu.*

O lord of majesty and power, Indra, exalt this ruler for our sake, make him unique, brave and generous among the people. Weaken all his adversaries disposed to enmity. Subject those to the ruling order who boast and proclaim: 'I am the greatest of the great'. Exalt the one ruling order.

एमं भ॑ज॒ ग्रामे॒ अश्वे॑षु गोषु॒ निष्टं भ॑ज॒ यो अ॒मित्रो॑ अ॒स्य ।
वर्ष्म॑ क्ष॒त्राणा॑म॒यम॑स्तु॒ राजेन्द्र॒ शत्रुं॑ रन्धय॒ सर्व॑मस्मै ॥ २ ॥

2. *Emaṁ bhaja grāme aśveṣu goṣu niṣṭaṁ bhaja yo amitro asya. Varṣma kṣatrāṇāmayamastu rājendra śatruṁ randhaya sarvamasmai.*

Indra, ruling spirit of the nation, support him among the citizens, among the warriors and among the farmers. Do not support him who is his enemy, without all support from him. Let him be the highest embodiment of the ruling orders. Subject all opposition, adversaries and enemies to the order of governance.

**अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा।**
**अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥**

3. *Ayamastu dhanapatirdhanānāmayaṁ viśāṁ viśpatirastu rājā. Asminnindra mahi varcāṁsi dhehyavarcasaṁ kṛṇuhi śatrumasya.*

Let him be the master, protector, promoter and controller of the wealth and resources of the nation. Let him be the ruler of the people over all professional communities. Let him thus be the ruler. Indra, lord of omnipotence and glory of majesty, vest him with great virtues of dignity, power and lustre. And let his enemies be reduced to the lack-lustre status of negative performers down to zero.

**अस्मै द्यावापृथिवी भूरिं वामं दुहाथां घर्मदुघेइव धेनू। अयं राजा प्रिय इन्द्रस्य भूयात्प्रियो गवामोषधीनां पशूनाम् ॥ ४ ॥**

4. *Asmai dyāvāpṛthivī bhūri vāmaṁ duhāthāṁ gharmadughe-iva dhenū. Ayaṁ rājā priya indrasya bhūyātpriyo gavāmoṣadhīnāṁ paśūnām.*

O heaven and earth, O brilliant sages and scholars, O children of the earth, create and provide ample wealth and beauty of culture and majesty for the order like two fertile cows yielding profuse milk and ghrta for yajna. Let this ruler be dear to Indra, lord

omnipotent, and to the sovereign social order, and let him be a lover of cows, herbs and trees and the animals in general.

**युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते ।**
**यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥ ५ ॥**

5. *Yunajmi ta uttarāvantamindraṁ yena jayanti na parājayante. Yastvā karadekavṛṣaṁ janānāmuta rājñāmuttamaṁ mānavānām.*

For your order of governance, I join you with the lord of supreme power and vision by whose grace men always win their goal and never lose, and who would raise you to the highest position among people, the highest office among rulers, and the highest wisdom among men on earth.

**उत्तरस्त्वमधरे ते सपत्ना ये के च राजन्प्रतिशत्रवस्ते ।**
**एकवृष इन्द्रसखा जिगीवां छत्रूयतामा भरा भोजनानि ॥ ६ ॥**

6. *Uttarastvamadhare te sapatnā ye ke ca rājanpratiśātravaste. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā bharā bhojanāni.*

O ruler, you are the higher, your equal adversaries and your enemies, one and all, they are lower, much below you. Sole one, unique and mighty, friend and favourite of Indra, Lord Almighty, you are the conqueror of those engaged in enmity. Bring in and provide for the food, maintenance and peace and security of the people, all of them, friends and foes alike.

**सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून् । एकवृष इन्द्रसखा जिगीवां छत्रूयतामा खिदा भोजनानि ॥ ७ ॥**

7. *Siṁhapratīko viśo addhi sarvā vyāghrapratīko'va bādhasva śatrūn. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā khidā bhojanāni.*

Icon of the regal lion as ruler of the people, rule and have taxes from the people but spend and consume the money like yajnic fire. Icon of the ferocious tiger, fight out all the enemies, sole one, unique and mighty, friend and favourite of Indra, conqueror of enemies, take away all their powers and privileges which are the fuel of their enmity. (This idea of the expenditure of income is clearly expressed in Rgveda 6, 59, 3 through the metaphor of yajna: National income by taxes is havi, expenditure is oblation, and the return is fragrance. The Vedic idea of political and administrative management of national economy is: Maximum production from the minimum investment.)

## Kanda 4/Sukta 23 (Deliverance from Sin)

***Agni Pracheta Devata, Mrgara Rshi***

**अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते।**
**विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ॥ १ ॥**

1. *Agnermanve prathamasya pracetasaḥ pāñcajanyasya bahudhā yamindhate. Viśoviśaḥ praviśivāṁsamīmahe sa no muñcatvaṁhasaḥ.*

I study, honour and meditate on Agni, first, eternal, omniscient lord of all the five orders of humanity, pervasive in all people at all places, whom people light and serve in many ways. May omnipresent Agni save and deliver us from all sin and distress, we pray.

**यथा॑ ह॒व्यं वह॑सि जातवेदो॒ यथा॑ य॒ज्ञं क॒ल्पय॑सि प्रजा॒नन्।**
**ए॒वा दे॒वेभ्यः॑ सुम॒तिं न॒ आ व॑ह॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ २ ॥**

2. *Yathā havyaṁ vahasi jātavedo yathā yajñaṁ kalpayasi prājānan. Evā devebhyaḥ sumatiṁ na ā vaha sa no muñcatvaṁhasaḥ.*

O Jataveda, all knowing, all pervasive power and presence, as you carry the input of yajnic havi, carry it to the divinities, and accomplish the form and function of yajna with full knowledge, so bring us, too, noble knowledge and wisdom and save us from sin and distress.

**याम॑न्याम॒न्नुप॑युक्तं॒ वह॑िष्ठं॒ कर्म॑न्कर्म॒न्नाभ॑गम् ।**
**अ॒ग्निमी॑डे र॒क्षो॒हणं॑ यज्ञ॒वृधं॑ घृ॒ताहु॑तं॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ३ ॥**

3. *Yāmanyāmannupayuktaṁ vahiṣṭhaṁ karmankarmannābhagam. Agnimīḍe rakṣohaṇaṁ yajñavṛdhaṁ ghṛtāhutaṁ sa no muñcatvaṁhasaḥ.*

Day by day, I honour and worship Agni, appropriate and adorable power in every act and programme, most powerful carrier of every thing to its proper end, destroyer of negative forces, growing by oblations of ghrta and exalting the yajna further. May that dynamic power and presence save us from sin and distress.

**सुजा॑तं जा॒तवे॑दसम॒ग्निं वै॑श्वान॒रं वि॒भुम्।**
**ह॒व्य॒वाहं॑ हवामहे॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ४ ॥**

4. *Sujātaṁ jātavedasamagniṁ vaiśvānaraṁ vibhum. Havyavāhaṁ havāmahe sa no muñcatvaṁhasaḥ.*

We invoke and worship Agni, divinely manifested in every thing born in existence, infinite presence and universal friend of mankind and carrier of our homage to the divinities. May that dynamic power save us from sin and distress.

**येन॒ ऋष॑यो ब॒लमद्यौ॑तयन्यु॒जा येनासु॑राणा॒मयु॑वन्त मा॒याः ।**
**येना॒ग्निना॑ प॒णीनिन्द्रो॑ जि॒गाय॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ५ ॥**

5. *Yena ṛṣayo balamadyotayanyujā yenāsurāṇāmayuvanta māyāḥ. Yenāgninā paṇīnindro jigāya sa no muñcatvaṁhasaḥ.*

May Agni, divine friendly power by which visionary sages light up their power of the mind and spirit, by which the uncanny forces of the evil are thrown off, and by which Indra, the mighty soul, wins over the stinginess, fear and negativities of small minds and social forces, that Agni, we pray, may save us from sin and distress.

**येन॑ दे॒वा अ॒मृत॑म॒न्ववि॑न्द॒न्येनौष॑धी॒र्मधु॑मती॒रकृ॑ण्वन् ।**
**येन॑ दे॒वाः स्व॑१॒॑राभ॑र॒न्त्स नो॑ मुञ्च॒त्वंह॑सः ॥ ६ ॥**

6. *Yena devā amṛtamanvavindanyenauṣadhīrmadhumatīrakṛṇvan. Yena devāḥ svarābharantsa no muñcatvaṁhasaḥ.*

Agni by which the devas, divine souls, achieve the nectar of immortality, by which the vital vibrations of nature make the herb full of honey sweets, and by which the Devas rise to eternal joy and bring the heaven upon earth, may that Agni bring us the light and ecstasy against sin and darkness.

यस्येदं प्रदिशि यद्विरोचते यज्जातं जनित्वं च केवलम्।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yasyedaṁ pradiśi yadvirocate yajjātaṁ janitavyaṁ ca kevalam. Staumyagniṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Agni in whose sole and absolute dominion exists all that shines expansive and radiating, all that is born, and the yet unborn that is to be born in future time, that Agni I praise and worship. Seeking, forlorn, suppliant, I invoke and pray that Agni may save us from sin and distress and exalt us to light and freedom.

## Kanda 4/Sukta 24 (Prayer for Freedom)

***Indra Devata, Mrgara Rshi***

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः। यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Indrasya manmahe śaśvadidasya manmahe vṛtraghna stomā upa mema āguḥ. Yo dāśuṣaḥ sukṛto havameti sa no muñcatvaṁ-hasaḥ.*

We think, investigate and reflect upon Indra, omnipotent energy of the lord of nature. We always, in a sustained manner, meditate upon the nature and presence of Indra, lord omnipotent of the universe and destroyer of demonic evil, darkness and ignorance. The words of adoration have now come to me in honour of the lord who listens and responds to the call of the generous man of charity and noble action. May Indra save us from sin and distress.

**य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज।**
**येन जिताः सिन्धवो येन गावः स नो मुञ्चत्वंहसः ॥ २ ॥**

2. *Ya ugrīṇāmugrabāhuryayuryo dānavānāṁ balamāruroja. Yena jitāḥ sindhavo yena gāvaḥ sa no muñcatvaṁhasaḥ.*

We meditate upon Indra, giver of final beatitude, lord of mightiest arms over the blazing brave, who strengthens heroic warriors and shatters the strength of demonic destroyers. He sets the running floods aflow, controls the rolling oceans, shines the stars and spins the planets, radiates the rays of light and blesses the holy cows. May that lord of power and bliss save us from sin and distress.

**यश्चर्षणिप्रो वृषभः स्वर्विद्यस्मै ग्रावाणः प्रवदन्ति नृम्णम्।**
**यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः ॥ ३ ॥**

3. *Yaścarṣaṇipro vṛṣabhaḥ svarvidyasmai grāvāṇaḥ pravadanti nṛmṇam. Yasyādhvaraḥ saptahotā madiṣṭhaḥ sa no muñcatvaṁhasaḥ.*

He that gives fulfilment to industrious people, brings showers of generosity, illuminates the paths of bliss, for whom yajnic celebrants sing songs of exaltation, whose most ecstatic creative yajna of love and non-violence is conducted by seven priests (i.e., five elements of nature, human soul and Ratm, the cosmic law), may he save us from sin and distress.

**यस्य वशास ऋषभास उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे।**
**यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः ॥ ४ ॥**

4. *Yasya vaśāsa ṛṣabhāsa ukṣaṇo yasmai mīyante svaravaḥ svarvide. Yasmai śukraḥ pavate brahmaśumbhitaḥ sa no muñcatvaṁhasaḥ.*

Whose law and authority veteran sages honour and cloud showers obey, for whom yajnic flags are hoisted in reverence to his beatific gift of heavenly light, for whom the purest soma of natural ecstasy to the accompaniment of Vedic hymns is offered, may that lord Indra save us from sin and distress.

**यस्य॒ जुष्टिं॑ सो॒मिनः॑ का॒मय॑न्ते॒ यं हव॑न्त॒ इषु॑मन्तं॒ गवि॑ष्टौ।**
**यस्मि॑न्न॒र्कः शि॑श्रि॒ये यस्मि॒न्नोज॒ः स नो॑ मुञ्च॒त्वंह॑सः ॥ ५ ॥**

5. *Yasya juṣṭiṁ sominaḥ kāmayante yaṁ havanta iṣumantaṁ gaviṣṭau. Yasminnarkaḥ śiśriye yasminnojaḥ sa no muñcatvaṁhasaḥ.*

Whose love connoisseurs of soma ecstasy cherish, whom, on the attainment of enlightenment, devotees invoke as the lord giver of target fulfilment, in whom light of the sun finds its centre abode and lustrous might, its original source, may that lord of soma, light and power save us from sin and distress.

**यः प्र॑थ॒मः क॑र्म॒कृत्या॑य ज॒ज्ञे यस्य॑ वी॒र्यं॑ ∫प्रथ॒मस्यानु॑बुद्धम्।**
**येनोद्य॑तो॒ वज्रो॒ऽभ्याय॒ताहिं॑ स नो॑ मुञ्च॒त्वंह॑सः ॥ ६ ॥**

6. *Yaḥ prathamaḥ karmakṛtyāya jajñe yasya vīryaṁ prathamasyānubuddham. Yenodyato vajro'bhyāyatāhiṁ sa no muñcatvaṁhasaḥ.*

Who first arose for the act of creation and natural evolution, whose omnipotence is known as the sole divine power, and whose thunder force self-raised strikes the resistent powers with awe, that lord

omnipotent, I pray, may save us from sin and distress.

**यः संग्रामान्नयति सं युधे वशी यः पुष्टानि संसृजति द्वयानि।**
**स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥**

7. *Yaḥ saṁgrāmānnayati saṁ yudhe vaśī yaḥ puṣṭāni saṁsṛjati dvayāni. Staumīndraṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Who, lord of absolute power and control, guides the forces of natural dynamics to the goal, who creates the two complementarities of nature's vitality for growth, that Indra, I, self-surrendered, self-controlled, divinely protected, invoke and adore and pray the lord may save us from sin and distress.

## Kanda 4/Sukta 25 (Freedom from Sin and Distress)

***Savita, Vayu Devate, Mrgara Rshi***

**वायोः सवितुर्विदथानि मन्महे यावात्मन्वद्विशथो यौ च रक्षथः। यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चतमंहसः ॥ १ ॥**

1. *Vāyoḥ saviturvidathāni manmahe yāvātmanvadviśatho yau ca rakṣathaḥ. Yau viśvasya paribhū bahūvathustau no muñcatamaṁhasaḥ.*

We contemplate the holy acts and attributes of Vayu, divine cosmic energy, and Savita, refulgent divine creative inspirer, who enter, preserve and promote the living world of nature, who sustain and govern the dynamics of the entire universe. May the two, Vayu and Savita, save us from evil, want and affliction.

**ययोः संख्यातो वरिमा पार्थिवानि याभ्यां रजो युपितमन्तरिक्षे। ययोः प्रायं नान्वानशे कश्चन तौ नो मुञ्चतमंहसः ॥ २ ॥**

2. *Yayoḥ saṁkhyātā varimā pārthivāni yābhyāṁ rajo yupitamantarikṣe. Yayoḥ prāyaṁ nānvānaśe kaścana tau no muñcatamaṁhasaḥ.*

The earthly extensions of nature's evolution are sustained and comprehended by Vayu and Savita. By them the particles of matter and vapours of water are sustained and controlled in the middle sphere. No one can reach and comprehend the high degree of the dynamics of the two. May they save us from evil, want and affliction.

**तव व्रते नि विशन्ते जनासस्त्वय्युदिते प्ररते चित्रभानो। युवं वायो सविता च भुवनानि रक्षथस्तौ नो मुञ्चतमंहसः ॥ ३ ॥**

3. *Tava vrate ni viśante janāsastvayyudite prerate citrabhāno. Yuvaṁ vāyo savitā ca bhuvanāni rakṣathastau no muñcatamaṁhasaḥ.*

O Vayu, all people observe and live in the discipline of your pranic law and sustenance. O Savita of wondrous light, when you rise people feel inspired and engage in their daily tasks. You both, Vayu and Savita, preserve, sustain and promote the worlds of existence. May the two save us from sin, evil and affliction.

**अपेतो वायो सविता च दुष्कृतमप रक्षांसि शिमिदां च सेधतम्। सं ह्यूर्जया सृजथः सं बलेन तौ नो मुञ्चतमंहसः ॥ ४ ॥**

4. *Apeto vāyo savitā ca duṣkṛtamapa rakṣāṁsi śimidāṁ ca sedhatam. Saṁ hyū'rjayā sṛjathaḥ saṁ balena tau no muñcatamaṁhasaḥ.*

May Vayu and Savita drive away evil deeds, destructive forces and afflictive elements from here. Together, with pranic energy, strength of vital warmth of nourishment and inspiration for advancement, you evolve and create new possibilities of life's progress.

**र॒यिं मे॒ पोषं सवि॒तोत वा॒युस्त॒नू दक्ष॒मा सु॑वतां सु॒शेव॑म्।**
**अ॒य॒क्ष्मता॑तिं॒ मह॑ इ॒ह ध॑त्तं॒ तौ नो॑ मुञ्चत॒मंह॑सः ॥ ५ ॥**

5. *Rayiṁ me poṣaṁ savitota vāyustanū dakṣamā suvatāṁ suśevam. Ayakṣmatātiṁ maha iha dhattaṁ tau no muñcatamaṁhasaḥ.*

May Savita and Vayu both create, bear and bring me cherished and auspicious wealth, honour and excellence, nourishment and good health, strong and handsome body, self-confidence and expertise for action, freedom from weakness and disease, and lustre of life, and bless me here. May both of them save us from sin, affliction and deprivation.

**प्र सु॑म॒तिं स॑वितर्वाय ऊ॒तये॒ महस्वन्तं मत्स॒रं मा॑दयाथः।**
**अ॒र्वाग्वा॒मस्य॑ प्र॒वतो॒ नि य॑च्छतं॒ तौ नो॑ मुञ्चत॒मंह॑सः ॥ ६ ॥**

6. *Pra sumatiṁ savitarvāya ūtaye mahasvantaṁ matsaraṁ mādayāthaḥ. Arvāgvāmasya pravato ni yacchataṁ nau no muñcatamaṁhasaḥ.*

Savita and Vayu, pray give us wisdom for protection and progress, pleasure, splendour and bliss for the soul, and progressive and abundant beauty, decency and grace of life. Pray save us from want,

affliction and sin.

**उप॒ श्रेष्ठा॑ न आ॒शिषो॑ दे॒वयो॒र्धाम॑न्नस्थिरन् ।**
**स्तौमि॑ दे॒वं स॑वि॒तारं च वा॒युं तौ नो॑ मुञ्चत॒मंह॑सः ॥ ७ ॥**

7. *Upa śreṣṭhā na āśiṣo devayordhāmannasthiran. Staumi devaṁ savitāraṁ ca vāyuṁ tau no muñcatamaṁhasaḥ.*

May our highest ambitions and prayers reach and be established in the presence and protection of both divine Vayu and divine Savita. I invoke and adore both divine creator Savita, the inspirer, and divine Vayu, the energiser, and pray they may save us from sin and affliction, indifference and deprivation.

## Kanda 4/Sukta 26 (Freedom fom Sin)

***Dyava-Prthivi Devate, Mrgara Rshi***

**म॒न्वे वां द्यावापृथिवी सुभोजसौ॒ सचे॑तसौ॒ ये अप्र॑थेथा॒ममि॑ता॒ योज॑नानि । प्र॒ति॒ष्ठे ह्य॑भ॑वतं॒ वसू॑नां॒ ते नो॑ मुञ्चत॒मंह॑सः ॥ १ ॥**

1. *Manve vāṁ dyāvāpṛthivī subhojasau sacetasau ye aprathethāmamitā yojanāni. Pratiṣṭhe hyabhavataṁ vasūnāṁ te no muñcatamaṁhasaḥ.*

I reflect upon heaven and earth, father and mother potentials of Supreme lord divine, which extend expansive far beyond measures of distance. Both, together, are givers of life and sustenance, being, indeed, the mainstay of the Vasus, abodes and protectors of life's existence. May they save us from sin and evil.

**प्र॒ति॒ष्ठे ह्य॑भ॑वतं॒ वसू॑नां॒ प्रवृ॑द्धे देवी सुभगे उरू॒ची ।**
**द्यावा॑पृथि॒वी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒मंह॑सः ॥ २ ॥**

2. *Pratiṣṭhe hyabhavataṁ vasūnāṁ pravṛddhe devī subhage urūcī. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Both heaven and earth are indeed the mainstay of the Vasus, abodes of life sustainers. They are ancient and exalted, divinely generous, blissful givers of good fortune and expansive beyond all measure. May both heaven and earth be gracious to me and save us from evil and affliction.

**अस॒न्ता॒पे सु॒तप॑सौ हुवे॒ऽहमु॒र्वी ग॑म्भी॒रे क॒विभि॑र्नम॒स्ये ।**
**द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒मंह॑सः ॥ ३ ॥**

3. *Asantāpe sutapasau huve'hamurvī gambhīre kavibhirnamasye. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Unafflictive both, given to relentless law of divinity, heaven and earth I invoke, both expansive wide and high, measureless deep, adorable celebrities for poets. May heaven and earth be gracious to me and save us from sin and suffering.

**ये अ॒मृतं॑ बिभृथो ये ह॒वींषि॒ ये स्रो॒त्या बि॑भृथो ये म॑नु॒ष्या ।न् ।**
**द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒मंह॑सः ॥ ४ ॥**

4. *Ye amṛtaṁ bibhṛtho ye havīṁṣi ye srotyā bibhṛtho ye manuṣyān. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear the nectar sweets of life's pleasure and sustenance, who bear the fragrant havis for our yajna, who bear streams and rivers, and who bear and sustain humanity, pray be kind and gracious to me and save us from sin and deprivation.

**ये उस्रिया॑ बिभृथो ये वन॒स्पती॒न्ययो॑र्वां॑ विश्वा॒ भुव॑ना-न्य॒न्तः। द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-मंह॑सः॥ ५॥**

5. *Ye usriyā bibhṛtho ye vanaspatīnyayorvāṁ viśvā bhuvanānyantaḥ. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear and sustain the cows, herbs and trees, who bear and sustain all worlds of existence in your wide expanse, pray be kind and gracious to me and save us from sin and starvation.

**ये की॒लाले॑न त॒र्पय॑थो॒ ये घृ॒तेन॒ याभ्या॑मृ॒ते न किं च॒न श॑क्नु॒वन्ति॑। द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-मंह॑सः॥ ६॥**

6. *Ye kīlālena tarpayatho ye ghṛtena yābhyāmṛte na kiṁ cana śaknuvanti. Dyāvāpṛthivī bhavataṁ me syone te no muñcata-maṁhasaḥ.*

You, O heaven and earth, who replete the world with food and drink and gratify living beings, without whom no one can possibly do anything, pray be kind and gracious to me and save us from sin and frustration.

**यन्मे॒दम॑भि॒शोच॑ति॒ येन॑येन वा कृ॒तं पौरु॑षेया॒न्न दैवा॑त्। स्तौमि॒ द्यावा॑पृथि॒वी नाथि॒तो जो॑हवीमि॒ ते नो॑ मुञ्चत॒मंह॑सः॥ ७॥**

7. *Yanmedamabhiśocati yenayena vā kṛtaṁ pauruṣeyānna daivāt. Staumi dyāvāpṛthivī nāthito johavīmi te no muñcatamaṁhasaḥ.*

This is that now afflicts me, done for whatever reason, human or destined, not divine, O heaven and earth, I invoke you and to you I pray, helpless but not

alienated and unprotected, be kind and gracious to me and save us from sin and sufferance.

## Kanda 4/Sukta 27 (Freedom from Sin)

***Marutah Devatah, Mgrara Rshi***

**मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु।**
**आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥ १ ॥**

1. *Marutāṁ manve adhi me bruvantu premaṁ vājaṁ vājasāte avantu. Āśūniva suyamānahva ūtaye te no muñcantvaṁhasaḥ.*

I reflect and meditate upon the Maruts, vibrant forces of nature's dynamics of evolution inspiring humanity, pioneering scholars and thinkers, and refreshing pranic energies: may they energise me, speak their message to me, preserve, protect and promote this energy and enthusiasm of life to win further victories in our struggle for higher living. Fast like war horses are they, innately controlled progressive powers, leading to fresh achievement, I invoke them for peace, progress and security. May they save us from sin and dangerous over-enthusiasm.

**उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु।**
**पुरो दधे मरुतः पृश्निमातृंस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥**

2. *Utsamakṣitaṁ vyacanti ye sadā ya āsiñcanti rasamoṣadhīṣu. Puro dadhe marutaḥ pṛśnimātṛṁste no muñcantvaṁhasaḥ.*

Children of nature, sun and sky are they who always increase and extend the inexhaustible waters from the cloud down to the sea and infuse the herbs

with the sap of life. I keep them ever before my mind and meditate. May they save us from sin and distress so that we may never try to over-reach and fall instead of rising.

**पयो॑ धेनू॒नां रस॒मोष॑धीनां ज॒वमर्वं॑तां कवयो॒ य इन्वं॑थ।**
**श॒ग्मा भ॑वन्तु म॒रुतो॑ नः स्यो॒नास्ते नो॑ मुञ्च॒न्त्वंह॑सः ॥ ३ ॥**

3. *Payo dhenūnāṁ rasamoṣadhīnāṁ javamarvatāṁ kavayo ya invatha. Shagmā bhavantu maruto naḥ syonāste no muñcantvaṁhasaḥ.*

Poetic powers and forces of creative vision and self-control who increase, invigorate and intensify the milk of cows, sap of herbs and the speed and impulse of the powers of progress, may the Maruts, we pray, be kind and gracious to us and save us from sin and sufferance.

**अ॒पः स॑मु॒द्राद्दि॒व॒मु॒द्व॑हन्ति दि॒वस्पृ॑थि॒वीम॒भि ये सृ॑जन्ति।**
**ये अ॒द्भिरीशा॑ना म॒रु॒त॒श्चर॑न्ति॒ ते नो॑ मुञ्च॒न्त्वंह॑सः ॥ ४ ॥**

4. *Apaḥ samudrāddivamudvahanti divaspṛthivīmabhi ye sṛjanti. Ye adbhirīśānā marutaścaranti te no muñcantvaṁhasaḥ.*

Maruts, which raise the vapours from the sea to the sun and release the showers of rain from the sun and sky to the earth, sagely pioneers who sojourn with vision from sea to the sun and bring us showers of knowledge from heaven to earth, Maruts, all who command the waters of life and universally roam around for all equally with freedom, may they save us from sin and suffering.

**ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति।**
**ये अद्भिरीशाना मरुतो वर्षयन्ति ते नो मुञ्चन्त्वंहसः ॥ ५ ॥**

5. *Ye kīlālena tarpayanti ye ghṛtena ye vā vayo medasā saṁsṛjanti. Ye adbhirīśānā maruto varṣayanti te no muñca-ntvaṁhasaḥ.*

Those that nurture with the food of life, who refine with the sweetness and light of ghrta, who infuse life with beauty and grace, Maruts who command the strength, sweetness and culture of life with grace and no friction, and shower us with the joy of life, may they save us from sin and suffering.

**यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार ।**
**यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥**

6. *Yadīdidaṁ maruto mārutena yadi devā daivyenedṛgāra. Yūyamīśidhve vasavastasya niṣkṛteste no muñcantvaṁhasaḥ.*

O Maruts, if this life as it is is the consequence of the power and potential of maruts, forces of nature, or, O divines, it is so by the will of divinity, then O Vasus, sustainers of life, divine, natural and human, you are competent to shape and reshape it for deliverance, repair and progress onwards. Pray may all save us from sin, sufferance and suffering, and help us recover and advance.

**तिग्ममनीकं विदितं सहस्वन्मारुतं शर्धः पृतनासूग्रम्।**
**स्तौमि मरुतो नाथितो जोहवीमि ते नो मुञ्चन्त्वंहसः ॥ ७ ॥**

7. *Tigmamanīkaṁ viditaṁ sahasvanmārutaṁ śardhaḥ pṛtanāsūgram. Staumi maruto nāthito johavīmi te no muñcantvaṁhasaḥ.*

The creative vision, power and potential of the Maruts, sharp, war-like, patient yet challenging, penetrative and pioneering in the struggle of life, is realised and known. Prayerful, suppliant, weak but not fallen and alienated, I invoke the Maruts, celebrate and call upon them, may they save us from sin, sufferance and distress, and help us march on.

## Kanda 4/Sukta 28 (Freedom from Sin)

***Bhava-Sharva Devate, Mrgara Rshi***

**भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद्विरोचते। यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ १ ॥**

1. *Bhavāśarvau manve vāṁ tasya vittaṁ yayorvāmidaṁ pradiśi yadvirocate. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O divine power of creative evolution, Bhava, and O divine power of involution and annihilation, Sharva, I reflect and meditate on you. You know and possess this world which exists and manifests within your space and law, which you both govern in its entirety, whether it is biped or quadruped. O divine ruling powers, pray save us from sin and suffering in this world of life and death.

**ययोरभ्यध्व उत यद्दूरे चिद्यौ विदितावि॑षुभृतामसिष्ठौ।**
**यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ २ ॥**

2. *Yayorabhyadhva uta yaddūre cidyau viditāviṣubhṛtāmasiṣṭhau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, who are known as the sharpest shooters of those archers who shoot and kill, under whose control is all that which is near and all that is far, who both govern the bipeds and the quadrupeds, pray, both of you save us from sin and suffering in this world of life and death.

**सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ।**
**यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ३ ॥**

3. *Sahasrākṣau vṛtrahaṇā huve'haṁ dūregavyūtī stuvannemyugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

Thousand eyed destroyers of sin, darkness and suffering, blazing far-reachers at the farthest anywhere, I invoke and call upon you, celebrating and praying I come, save us from sin and suffering in this world of life and death, rule as you do the world of bipeds and quadrupeds.

**यावारेभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु।**
**यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ४ ॥**

4. *Yāvārebhāthe bahusākamagre pra cedasrāṣṭra-mabhibhāṁ janeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

You two who together began the multitude of existence long long before, and created the light among mankind, who rule the world of both bipeds and quadrupeds, pray save us from sin and suffering in this

world of life and death.

**ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।**
**यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ५ ॥**

5. *Yayorvadhānnāpapadyate kaścanāntardeveṣūta mānuṣeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

Whose fatal strike no one can escape, whether among the brightest or among ordinary people, who govern and control the bipeds and the quadrupeds both, pray save us from sin and suffering in this world of life and death.

**यः कृत्याकृन्मूलकृद्यातुधानो नि तस्मिन्धत्तं वज्रमुग्रौ ।**
**यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ६ ॥**

6. *Yaḥ kṛtyākṛnmūlakṛdyātudhāno ni tasmindhattaṁ vajramugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, whoever be an assassin, a destroyer, a killer of the seed and root of life, O wielders of the thunder and power of life and death, blazing divines who conrtol this world of bipeds and quadrupeds, strike your bolt there, pray save us from sin and suffering and from an ignoble death.

**अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।**
**स्तौमि भवाशर्वौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥**

7. *Adhi no brūtaṁ pṛtanāsūgrau saṁ vajreṇa sṛjataṁ yaḥ kimīdī. Staumi bhavāśarvau nāthito johavīmi tau no muñcatamaṁhasaḥ.*

Lustrous Bhava and terrible Sharva, speak and guide us in the battles of life, and strike the fatal bolt on him that is selfish, cruel and destructive. I invoke you, celebrate and call upon you, I need help and succour, and pray save us from sin and suffering in this world of life and death.

## Kanda 4/Sukta 29 (Freedom from Sin)

***Mitra-Varuna Devate, Mrgara Rshi***

**मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुह्वणो यौ नुदेथे।**
**प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥ १ ॥**

1. *Manve vāṁ mitrāvaruṇāvṛdhau sacetasau druhvaṇo yau nudethe. Pra satyāvānamavatho bhareṣu tau no muñcatamaṁhasaḥ.*

I reflect and meditate on you, O Mitra and Varuna, life's love and judgement, day and night, sun and wind, prana and apana energisers, powers of governance and justice, observers and augmenters of truth, cooperatives in mind and thought, who drive out mutually conflictive forces, you protect and advance the man of truth in the struggle for better and higher life. Pray save us from sin and distress.

**सचेतसौ द्रुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु।**
**यौ गच्छथो नृचक्षसौ बभ्रुणा सुतं तौ नो मुञ्चतमंहसः ॥ २ ॥**

2. *Sacetasau druhvaṇo yau nudethe pra satyāvānamavatho bhareṣu. Yau gacchatho nṛcakṣasau babhruṇā sutaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, equal in mind and thought, who drive out mutually conflictive forces and protect

the powers of truth in the human struggle for higher life, who, watching humanity, go to yajna in unison in support of the progress of life, pray save us from sin and suffering.

**यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्रिम्।**
**यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥ ३ ॥**

3. *Yāvaṅgirasamavatho yāvagastim mitrāvaruṇā jamadagnimattrim. Yau kaśyapamavatho yau vasiṣṭhaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Angiras, specialist of human vitality and breath energy, Agasti, fighter against sin and disease, Jamadagni, promoter of the hearth fire and yajna, Atri, controller of three kinds of suffering, Kashyapa, man of subtle vision, and Vasishtha who provides settlement for the uprooted, pray save us from sin and suffering.

**यौ श्यावाश्वमवथो वध्र्यश्वं मित्रावरुणा पुरुमीढमत्रिम्।**
**यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः ॥ ४ ॥**

4. *Yau śyāvāśvamavatho vadhryaśvam mitrāvaruṇā purumīḍhamattrim. Yau vimadamavathaḥ saptavadhriṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Shyavashva, man of dynamic thought and habit, Vadhryashva, man of sense control, Purumidha, man of prosperity, Atri, man of threefold freedom, Vimada, man free from pride, and Saptavadhri, man of controlled mind and senses, pray save us from sin and suffering.

**यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम्। यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः ॥ ५ ॥**

5. *Yau bharadvājamavatho yau gaviṣṭhiraṁ viśvāmitraṁ varuṇa mitra kutsam. Yau kakṣīvantamavathaḥ prota kaṇvaṁ tau no muñcatamaṁhasaḥ.*

O Mitra, O Varuna, who protect and promote Bharadvaja, producer and giver of food, Gavishthara, man of good word and protector of the earthly environment, Vishvamitra, universal friend, Kutsa, destroyer of doubt and malignity, Kakshivan, dynamic man of discipline, and Kanva, man of wisdom and subtle vision, pray save us from sin and suffering.

**यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ। यौ गोतमवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः ॥ ६ ॥**

6. *Yau medhātithimavatho yau triśokaṁ mitrāvaruṇāvuśanāṁ kāvyaṁ yau. Yau gotamamavathaḥ prota mudgalaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Medhatithi, man of controlled intelligence, Trishoka, man thrice brilliant in thought, word and deed, Ushana Kabya, enthusiastic seeker and disciple of the brilliant wise, Gotama, seeker and master of the Word and wisdom of the world, and Mudgala, seeker and creator of happiness, pray save us from sin and distress.

**ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभियाति दूषयन्। स्तौमि मित्रावरुणौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥**

7. *Yayo rathaḥ satyavartmarjuraśmirmithuyā carantamabhiyāti dūṣayan. Staumi mitrāvaruṇau nāthito johavīmi tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, your chariot, fastened with natural strength and simplicity, goes forward by straight paths of truth and divine law, and arraigns the forces moving by untruth and falsehood. Helpless, in need of succour but not alienated, I invoke and celebrate you and pray save us from sin, deliver us from suffering and distress.

## Kanda 4/Sukta 30 (All-sustaining Vak)

***Vak Devata, Atharva Rshi***

Note: Vak, the Word, in this sukta is Rashtri Devi, Spirit of the human Nation, Light and Life Divine, supreme power of the universe which creates and sustains every thing in existence: 'Vacha heedam sarvam krtam' (Shatapatha Brahmana 8, 1, 2, 9). Vak creates and sustains every thing at the individual, organisational and cosmic level. Words such as Rudra, Vasu, Aditya and Vishvedeva, in this sukta, are to be interpreted at all the three levels as different but cooperative and cohesive versions of the same one Supreme power, Vak. Rudra is pranic energy of cosmic vitality of life, Vasu is the sustaining power that settles forms of existence, humans included, and gives them peace and security. Aditya is illuminative power such as the sun at the cosmic level, and teacher intellectual at the social level, Vishvedevas are nature's generous powers and all creative and contributive humans taken together. Mitra is the sun, the day and love and warmth of friends. Varuna is the moon, the night, the spirit of judgement

and discrimination. Indra is cosmic energy and organisational power. Agni is the fire, enthusiasm and passion for living and leadership, Ashvins are complementarities of the dynamic circuit of energy in the universe and humanity such as positive and negative currents, plus and minus, physician and surgeon, teacher and preacher. Tvashta is the creative and formative power of nature and humanity that makes the forms such as sun and earth, various living species and human institutions. Pusha is the power of nourishment, growth and health. Samudra is the unfathomable, all bearing space and all tolerant generosity of peace. Dyau is the heaven of light, knowledge and enlightenment. Prthivi is the earth and undisturbed, inviolable human spirit of sustenance. Read with Purusha Sukta of the Veda, this sukta may be taken as the voice of Purusha reverberating from the individual to the cosmic dimensions of existence.

**अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।**
**अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥**

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā vibharmyahamindrāgnī ahamaśvinobhā.*

I am Rashtri Devi, light of life, voice of omniscience, universal power and speech all bearing, all borne, co-existent with eleven Rudras, pranic energies, eight Vasus, earth, water, fire, air, space, sun, moon and stars, all abodes and supports of life, twelve Adityas, twelve yearly phases of the sun, and the Vishvedevas, generous and creative divinities of nature and humanity. I bear and support both Mitra and Varuna,

day and night, I bear and support Indra and Agni, cosmic energy and vitality of life and intelligence. I bear and support both the Ashvins, all complementaries of nature and humanity such as positive and negative currents of energy circuit in operation, science and technology, physician and surgeon, teacher and preacher.

**अहं राष्ट्री॑ सं॒गम॑नी॒ वसू॑नां चिकि॒तुषी॑ प्रथ॒मा य॒ज्ञिया॑नाम्।**
**तां मा॑ दे॒वा व्य॑दधुः पुरु॒त्रा भूरि॑स्थात्रां॒ भूर्या॑वे॒शय॑न्तः ॥ २ ॥**

2. *Ahaṁ rāṣṭrī saṁgamanī vasūnāṁ cikituṣī prathamā yajñiyānām. Tāṁ mā devā vyadadhuḥ purutrā bhūristhātrāṁ bhūryāveśayantaḥ.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system. I am the thought, awareness and determined organisation and constitution of the basics of human life, its principles and values. Scholars, sages and leaders establish me in many socio-political forms with many permament stabilities and many evolving powers and possibilities of progress in many directions.

**अ॒हमे॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वाना॑मु॒त मानु॑षाणाम्।**
**यं का॒मये॒ तंत॑मु॒ग्रं कृ॑णोमि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑मे॒धाम्॥ ३ ॥**

1. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devānāmuta mānuṣāṇām. Yaṁ kāmaye taṁtamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

I myself speak all this that is loved, adored and spoken by sages and veteran scholars and even by mortals of average but honest mind. Whosoever I love for his or her merit of nature, character and performance,

I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and the high intelligence of an exceptional thinker.

**मया॒ सोऽ न्न॑मत्ति॒ यो वि॒पश्य॑ति॒ यः प्रा॒णति॒ य ई॑ शृ॒णो-त्यु॒क्तम्। अ॒म॒न्तवो॒ मां त उप॑ क्षियन्ति श्रु॒धि श्रु॑त श्र॒द्धेयं ते वदामि॥ ४॥**

4. *Mayā so'nnamatti yo vipaśyati yaḥ prāṇati ya īṁ śṛṇotyuktam. Amantavo māṁ ta upa kṣiyanti śrudhi śruta śraddheyaṁ te vadāmi.*

O listener, listen, what I say to you is worth listening, believing and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes for energy, whoever hears whatever is said, he receives all that as the food of life from me. Those who do not listen, do not care, do not believe but reject what I say and so neglect me, waste themselves away, they come to ruin.

**अ॒हं रु॒द्राय॒ धनु॒रा त॑नोमि ब्रह्म॒द्विषे॒ शर॑वे॒ हन्त॒वा उ॑।**
**अ॒हं जना॑य स॒मदं॑ कृणोम्य॒हं द्यावा॑पृथि॒वी आ वि॑वेश॥ ५॥**

5. *Aham rudrāya dhanurā tanomi brahmadviṣe śarave hantavā u. Aham janāya samadaṁ kṛṇomyahaṁ dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against the lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

**अ॒हं सोम॑माहनसं बिभर्म्य॒हं त्वष्टा॑रमु॒त पू॒षणं॒ भग॑म्। अ॒हं द॑धामि॒ द्रवि॑णा हवि॒ष्मते॑ सुप्रा॒व्या॒३॒॑ यज॑मानाय सुन्व॒ते॥ ६॥**

6. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇā haviṣmate suprāvyā yajamānāya sunvate.*

I bear the ruling soma joy of corporate existence, how people experience and express it. I bear and support Tvashta, Pusha and Bhaga, formative evolution, nourishment and growth, and the power, excellence and rising glory of the human nation. I bear and bring the wealth and prosperity of life for the yajamana who creates sweetness and light for life and offers liberal havi in the corporate yajna for the common welfare of humanity and indeed for all life.

**अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्व१न्तः समुद्रे।**
**ततो वि तिष्ठे भुवनानि विश्वोतामूंद्यां वर्ष्मणोप**
**स्पृशामि ॥ ७ ॥**

1. *Ahaṁ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanāni viśvotāmūṁ dyāṁ varṣmaṇopa spṛśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place and presence is in the oceanic depth of waters and in the expanding particles of space. That same way I abide in all worlds of the universe, and I reach the high heaven of light and touch the very top of it with my light and grandeur.

**अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा।**
**परो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव ॥ ८ ॥**

8. *Ahameva vāta-iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahimnā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across over all spaces. Beyond the heaven, beyond this earthly world, I am, so much is my power and potential, transcendent is my presence.

## Kanda 4/Sukta 31 (High Spirit of Passion)

***Manyu Devata, Brahmaskanda Rshi***

**त्वया॑ मन्यो स॒रथ॑मारु॒जन्तो॒ हर्ष॑माणा हृ॒षि॒तासो॑ मरुत्वन्।**
**ति॒ग्मेष॑व॒ आयु॑धा सं॒शिशा॑ना॒ उप॒ प्र य॑न्तु॒ नरो॑ अ॒ग्निरू॑पाः ॥ १ ॥**

1. *Tvayā manyo sarathamārujanto harṣamāṇā hṛṣitāso marutvan. Tigmeṣava āyudhā saṁśiśānā upa pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, go forward like flames of fire.

**अ॒ग्निरि॑व मन्यो त्विषि॒तः स॑हस्व सेना॒नीर्नः॑ सहुरे हू॒त ए॑धि।**
**ह॒त्वाय॒ शत्रू॒न्वि भ॑जस्व॒ वेद॒ ओजो॒ मिमा॑नो॒ वि मृधो॑ नुदस्व ॥ २ ॥**

2. *Agniriva manyo tviṣitaḥ sahasva senānīrnaḥ sahure hūta edhi. Hatvāya śatrūnvi bhajasva veda ojo mimāno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the

enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversaries back and throw out the enemies.

**सहस्व मन्यो अभिमातिमस्मै रुजन्मृणन्प्रमृणन्प्रेहि शत्रून्।**
**उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयासा एकज त्वम्॥ ३॥**

3. *Sahasva manyo abhimātimasmai rujanmṛṇan-pramṛṇanprehi śatrūn. Ugraṁ te pājo nanvā rarudhre vaśī vaśaṁ nayāsā ekaja tvam.*

O wrath of justice, rectitude and dispensation, arise, challenge the adversaries for our system, breaking, smashing, eliminating the forces of negation. Blazing is your force and courage, none to obstruct and stop your advance. You are the master, all in control, leader of the forces of predominance, sole one born of divinity without an equal.

**एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि। अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्मसि॥ ४॥**

4. *Eko bahūnāmasi manya īḍitā viśaṁviśaṁ yuddhāya saṁ śiśādhi. Akṛttaruktvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmasi.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the battle cry and hoist the flag of victory flying sky high.

**विजेषकृदिन्द्र इवानवब्रवो ऽस्माकं मन्यो अधिपा भवेह। प्रियं ते नाम सहुरे गृणीमसि विद्मा तमुत्सं यत आबभूथ॥ ५॥**

5. *Vijeṣakṛdindra-ivānavabravo' smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure gṛṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable, victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable for all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma and universal love of life.

**आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम्। क्रत्वा नो मन्यो सह मेद्यो धि महाधनस्य पुरुहूत संसृजि॥ ६॥**

6. *Ābhūtyā sahajā vajra sāyaka saho bibharṣi sahabhūta uttaram. Kratvā no manyo saha medyodhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing targeted arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

**संसृष्टं धनमुभयं समाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः। भियो दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम्॥ ७॥**

7. *Saṁsṛṣṭaṁ dhanamubhayaṁ samākṛtamasmabhyaṁ dhattāṁ varuṇaśca manyuḥ. Bhiyo dadhānā hṛdayeṣu śatravaḥ parājitāso apa ni layantām.*

Let Manyu, passion for life and ardour for glory, and Varuna, commanding ruler with judgement and sense of honour, bear and bring us wealth, honour and excellence both nobly created and acquired with courage and wisdom, and let the enemies, their hearts stricken with fear and their spirits defeated, run away from the field of life's battle.

## Kanda 4/Sukta 32 (High Spirit of Passion)

***Manyu Devata, Brahmaskanda Rshi***

**यस्ते॑ म॒न्योऽवि॑धद्वज्र सायक॒ सह॒ ओज॒: पुष्य॑ति॒ विश्व॑-मानु॒षक्। सा॒ह्याम॒ दास॒मार्य॑ं॒ त्वया॑ यु॒जा व॒यं सह॑स्कृतेन॒ सह॑सा॒ सह॑स्वता ॥ १ ॥**

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ tvayā yujā vayaṁ saha-skṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in universal honour and splendour. We pray that with your friendly and unfailing courage, patience and vigour we may support the noble and defeat the violent and destroyers.

**म॒न्युरिन्द्रो॑ म॒न्यु॒रे॒वास॑ दे॒वो म॒न्युर्होता॒ वरु॑णो जा॒तवे॑दाः। म॒न्युर्विश॑ ईडते॒ मानु॑षी॒र्याः पा॒हि नो॑ मन्यो॒ तप॑सा स॒जोषा॑: ॥ २ ॥**

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyurviśa īḍate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion and courage of mind, is Indra, glory and power, manyu is brilliance, manyu is the call for yajna and the yajamana, manyu is Varuna, deep as ocean, blazing as sun and self-confidence of choice. Manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

**अभी ऽहि मन्यो तवसस्तवीयान्तपसा युजा वि जहि शत्रून्।**
**अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः॥ ३॥**

3. *Abhi hi manyo tavasastavīyāntapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṁ naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the enemies, O saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativities, and bear and bring us all wealth, honour and excellence of the world.

**त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः।**
**विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः पृतनासु धेहि॥ ४॥**

4. *Tvaṁ hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahīyānasmāsvojaḥ pṛtanāsu dhehi.*

O manyu, you command the courage and valour of the victor, you are self-existent and self-justified, lustrous and exalting, and shatterer of challenging adversaries. You are the all-watching spirit over the world, all power controller and commander of strength, endurance and spirit of challenge. Pray bear and vest in us lustre and fighting strength for our progress and victory in the battles of life.

**अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः।**
**तं त्वा मन्यो अक्रतुर्जिहीडाहं स्वा तनूर्बलदावा न एहि॥ ५॥**

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihīḍāhaṁ svā tanūrbaladāvā na ehi.*

Being void of righteous passion, O spiritual rectitude, giver of confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, I am guilty of remiss towards you, and I have come to you in shame. You are by yourself the embodiment of courage and passion. Pray come and bless us with strength of body, courage of mind and determination of the spirit.

**अयं ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः सहुरे विश्वदावन्।**
**मन्यो वज्रिन्नभि न आ ववृत्स्व हनाव दस्यूंरुत बोध्यापेः॥ ६॥**

6. *Ayaṁ te asmyupa na ehyarvāṅ pratīcīnaḥ sahure viśvadāvan. Manyo vajrinnabhi na ā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am for you, O spirit of courage and self-assertion, all giver and sustainer for the world, come, turn to me, universal spirit. O spirit of awful passion

and undaunted self identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

**अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जङ्घनाव भूरि।**
**जुहोमि ते धरुणं मध्वो अग्रमुभावुपांशु प्रथमा पिबाव ॥ ७ ॥**

7. *Abhi prehi dakṣiṇato bhavā no'dhā vṛtrāṇi jaṅghanāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhāvu-pāṁśu prathamā pibāva.*

Pray come forward and be on our right side in your own place, and together we shall eliminate all darkness and adversity. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

## Kanda 4/Sukta 33 (Cleansing of Sin and Evil)

***Agni Devata, Brahma Rshi***

**अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्।**
**अप नः शोशुचदघम् ॥ १ ॥**

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, Spirit of light and purity, pray shine on us, burn off our sins and evil, purify and sanctify our wealth, honour and excellence, cleanse off our sins and evil and let us shine in purity.

**सुक्षेत्रिया सुगातुया वसूया च यजामहे।**
**अप नः शोशुचदघम् ॥ २ ॥**

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe. Apa naḥ śośucadagham.*

With the desire for waving green fields, straight and simple highways of life, and honest wealth of body, mind and soul and power of defence and protection, we approach and honour you. O Agni, lord of light and power, burn off our sins and let us shine in purity.

**प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।**
**अप नः शोशुचदघम् ॥ ३ ॥**

3. *Pra yadbhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ.*
*Apa naḥ śośucadagham.*

As you are the highest honoured and exalted of these that are your radiations, which are our heroes too and brilliant guides, pray cleanse us of our sins and evil and let us shine in purity.

**प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।**
**अप नः शोशुचदघम् ॥ ४ ॥**

4. *Pra yatte agne sūrayo jāyemahi pra te vayam.*
*Apa naḥ śośucadagham.*

Agni, as your leading lights are, so may we rise to be. Pray cleanse us of our sins and evil and let us shine in purity with power divine.

**प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।**
**अप नः शोशुचदघम् ॥ ५ ॥**

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.*
*Apa naḥ śośucadagham.*

As the lights of this powerful Agni go up all round in mighty blaze, so may we be with light and power. O lord of light and power, purge us of our sins

and pollution and let us shine in purity and original power.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम्॥ ६॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūrasi.*
*Apa naḥ śośucadagham.*

Agni, you are the light, universal presence, all watching lord supreme over the worlds of existence. Burn off our sins and let us shine in purity.

द्विषो नो विश्वतोमुखाति नावेव पारय।
अप नः शोशुचदघम्॥ ७॥

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

O lord of universal presence and power, like a saving ark over the seas, take us over and aross the whirlpools of jealousy and enmity of the world. Burn off our sins and evil and let us shine all pure.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये।
अप नः शोशुचदघम्॥ ८॥

8. *Sa naḥ sindhumiva nāvāti parṣā svastaye.*
*Apa naḥ śośucadagham.*

As we cross a river in flood by boat, so may Agni purge us and help us cross the seas of existence for the sake of the good life and all round well being. O lord, purge us of our sins and evil, let us shine in original purity and power with piety in the state of grace.

## Kanda 4/Sukta 34 (Worship and Self-Surrender)

***Brahmaudanam Devata, Atharva Rshi***

This world of existence is an expansive cosmic yajna. The agent, object, food and fragrance of it all is the Lord Supreme, Brahma itself, the immanent efficient cause, the transcendent presiding power and the generator of yajnic food and form, Prakrti, for the participant souls of human and other orders (Gita, 9, 24; 8, 4; 4, 24). All this divine yajna is self-manifested and self-enacted by self-will, tapas (Rgveda 10, 90).

Within the cosmic yajna of Purusha and Prakrti, the human order also is a yajna in its own epicyclic order, and within that order, Grhastha, home life of family, also is a yajna, and this it is our duty to extend.

This sukta may better be read with the Purusha sukta (Rgveda 10, 90, Yajurveda 31, Atharva-veda 19, 6), reflections of which are found in the Upanishads and the Gita.

**ब्रह्मा॑स्य शी॒र्षं बृ॒हद॑स्य पृ॒ष्ठं वा॑मदे॒व्यमु॒दर॑मोद॒नस्य॑। छन्दां॑सि प॒क्षौ मु॒ख॑मस्य स॒त्यं वि॒ष्टा॒री जा॒तस्त॒प॒सोऽधि॑ य॒ज्ञः॥ १॥**

1. *Brahmāsya śīrṣaṁ bṛhadasya pṛṣṭhaṁ vāmadevyamudaramodanasya. Chandāṁsi pakṣau mukhamasya satyaṁ viṣṭārī jātastapaso'dhi yajñaḥ.*

This universe is an expansive yajna born of divine self-will, tapas, the presiding power and immanent one soul of which is the Supreme Cosmic Self. That is its content, odana, as well as its container, Adhi-yajna. Brahma, Supreme Soul, is its pinnacle, Veda

is its climactic knowledge and wisdom. The expansive world of nature is its back and burden, the living world is its womb wherein it broods on itself and generates forms of life. Vedic verses are its joyous sides, and truth and law is its mouth proclaiming loud and bold with words and beauty of nature's play.

(The metaphor is extended to the form of yajna also:

Yajna is expansive, born of divine as well as human tapas: The head of it is the Veda, Rathantara Sama, Brhat Sama is the back, Vamadevya Sama is the middle, Vedic verses are the sides, and truth is its mouth and tongue of flame.)

**अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम्। नैषां शिश्नं प्र दहति जातवेदाः स्वर्गे लोके बहु स्त्रैणमेषाम्॥ २॥**

5. *Anasthāḥ pūtāḥ pavanena śuddhāḥ śucayaḥ śucimapi yanti lokam. Naiṣāṁ śiśnaṁ pra dahati jātavedāḥ svarge loke bahu straiṇameṣām.*

Souls with constant mind, undistracted, holy in conduct and character, purified by pranayama, pure, unsullied by anything within or without, rise to the region of purity. In that region of bliss, the yajnic fire and revelation of truth does not destroy, in fact, it maintains their creative spirit and sustains their productivity in abundance. (They maintain their bliss, creativity and productivity of happy family life through the performance of yajna, a real symbolic act simulating the cosmic creative yajna.)

**विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन।**
**आस्ते यम उप याति देवान्त्सं गन्धर्वैर्मदते सोम्येभिः ॥ ३ ॥**

3. *Viṣṭāriṇamodanaṁ ye pacanti nainānavartiḥ sacate kadā cana. Āste yama upa yāti devāntsaṁ gandharvairmadate somyebhiḥ.*

Want and distress never afflicts those who maintain the epicycle of yajna and prepare the holy food for yajnic homage and thus serve the divine spirit of yajna. The person who abides by the discipline of external and internal law of Yama rises to the spirit of divinity, associates with the divines, and rejoices with the Gandharvas with whom he shares the peace and pleasure of life on earth.

(To appreciate the joyous peace and pleasure of the Gandharva state of being, refence may be made to Ananda Valli of Taittiriya Upanishad 2, 8, 1-12.)

**विष्टारिणमोदनं ये पचन्ति नैनान्यमः परि मुष्णाति रेतः।**
**रथी ह भूत्वा रथयानं ईयते पक्षी ह भूत्वाति दिवः समेति ॥ ४ ॥**

4. *Viṣṭāriṇamodanaṁ ye pacanti nainānyamaḥ pari muṣṇāti retaḥ. Rathī ha bhūtvā rathayāna īyate pakṣī ha bhūtvāti divaḥ sameti.*

Those who prepare the yajnic food and offer it into the expansive yajna of the universe rise to the devas, and Yama, the law of life, does not deprive them of their spirit of creative vitality. Such a person becomes the happy master of his body chariot, goes forward in his chariot and like a bird rises high beyond the region of light to divine bliss.

**एष यज्ञानां वितंतो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश।**
**आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफको मुलाली।**
**एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना**
**उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ५ ॥**

5. *Eṣa yajñānāṁ vitato vahiṣṭho viṣṭāriṇaṁ paktvā divamā viveśa. Āṇḍīkaṁ kumudaṁ saṁ tanoti bisaṁ śālūkaṁ śaphako mulālī. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

This human yajna of the home is the most extensive of all yajnas. Having accomplished this vast yajna, the yajamana reaches the heaven of light and bliss. There in that state of paradisal bliss of the home, the yajamana, lover of peace, sowing seeds of noble karmic fruit, extends the attainable earthly joy of vital, dynamic possibilities of karma: lotus shoots and fibres sweet to taste, water lilies in bloom with delicious oval fruit, and all this with germinative potential. May all these abundant streams of joy flow for you, bearing honey sweets, and may all lakes and streams of lotus bloom be for you.

**घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना।**
**एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना**
**उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥**

6. *Ghṛtahradā madhukūlāḥ surodakāḥ kṣīreṇa pūrṇā udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

May all these abundant streams with pools of

ghrta, banks of delicious shade and fragrance, full of exciting drink, overflowing with milk, water, curds and exuberant honey, all full of fragrant flowers, flow for you in the state of paradisal bliss.

**चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णाँ उदकेन दध्ना।**
**एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना**
**उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ७ ॥**

7. *Caturaḥ kumbhāṁścaturdhā dadāmi kṣīreṇa pūrṇāṅ udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

I give you four potfuls (of Dharma, artha, kama and Moksha) four ways (of Brahmacharya, grhastha, vanaprastha and sanyasa), all full of the waters of life, milk of love and kindness, and curds of exciting energy. May all these abundant streams of fragrant flower-joy and honey sweets, rising and raising you in the state of paradisal bliss, flow by you for you.

**इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम्।**
**स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा**
**मे अस्तु ॥ ८ ॥**

8. *Imamodanaṁ ni dhadhe brāhmaṇeṣu viṣṭāriṇaṁ lokajitaṁ svargam. Sa me mā kṣeṣṭa svadhayā pinvamāno viśvarūpā dhenuḥ kāmadughā me astu.*

This paradisal food and fruit of yajna, expansive, life fulfilling, leading to paradisal bliss, I ordain and enjoin for preparation and yajnic homage to divinity among the lovers of Veda and the universal spirit of

existence. May that never diminish for me and never be neglected by me. In stead, itself rising and raising us with its own innate strength and augmented by yajnic offers of fragrant food, may it be for us a universal mother giver of the fulfilment of our cherished desires and noble ambitions.

## Kanda 4/Sukta 35 (Conquest of Death)

***Atimrtyu Devata, Prajapati Rshi***

**यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत्।**
**यो लोकानां विधृतिर्नाभिरेषात्तेनौदनेनाति तराणि मृत्युम्॥ १॥**

1. *Yamodanaṁ prathamajā ṛtasya prajāpatistapasā brahmaṇe'pacat. Yo lokānāṁ vidhṛtirnābhireṣāttenaudanenāti tarāṇi mṛtyum.*

Brahmaudana, divine food of life, which Prajapati, divine generator and sustainer of his creation, first self-manifested of Rtam, laws and dynamics of existence, brooded over, perfected and brought into being by 'tapas', his will and power, for his self-manifestation as well as for the expansive manifested universe, which is the mainstay of the worlds of existence and the people therein, never decays, nor does it hurt anyone. By that very food of life I would conquer and outlive death unto eternity.

(Brahmaudana here can be interpreted as 'Brahma that itself is the food of life', and 'life that is the food of Brahma'. Both ways, the interpretation is the same with reference to human life.

In Shatapatha Brahmana (13, 1, 1, 4) and in Taittiriya Brahmana (3, 8, 2, 4) Odana is interpreted as

Retas, creativity of divinity. Rgveda 10, 129 also speaks of the precreation stage of existence as the state of Brahma existing with its creative power. And power and the powerful both are one, together, integrated. Odana is also interpreted as Brahmacharya, the way of life in which one knows as well as lives the life divine with perfect self control.

So, if Brahma is the food of life, it means that you dedicate your life and time to Brahma as your sole object of love and service. On the other hand, if life is the food of Brahma, you totally surrender yourself to Brahma. In one case, Brahma is your food, in the other, you are the food of Brahma.

How do we conquer death by Brahma? Our life on earth is a cycle of birth, age and death: Life is body and soul together, death is seperation of the two. If we identify ourselves with life-in-body, we identify ourselves with the motal despite our immortality. But if we know our real nature and live in full awareness as such and dedicate ourselves to Brahma, we abide in freedom from the ravages of mortality. Death then becomes irrelevant and meaningless, at best a stage in the journey. Thus we conquer death and outlive it in the state of freedom from mortality. Thus we become identified with eternity, with Brahma.

**येनातरन्भूतकृतोऽतिं मृत्युं यमन्ववविन्दन्तपसा श्रमेण।**
**यं पपाचं ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम्॥ २॥**

2. *Yenātaranbhūtakṛto'ti mṛtyuṁ yamanvavindantapasā śrameṇa. Yaṁ papāca brahmaṇe brahma pūrvaṁ tenaudanenāti tarāṇi mṛtyum.*

By that very sustaining spirit of the universe, life-forming powers of nature abide beyond death. By that very spirit, all-form-realised souls attain to immortality beyond form with relentless practice of meditation. By the same spiritual food of life, Vedic knowledge and meditation, which eternal Brahma prepared and perfected for us in the expansive universe, I too would conquer and outlive death and attain to immortality.

**यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद्रसेन। यो अस्तभ्नाद्दिवमूर्ध्वो महिम्ना तेनौदनेनाति तराणि मृत्युम्॥ ३॥**

3. *Yo dādhāra pṛthivīṁ viśvabhojasaṁ yo antarikṣamāpṛṇādrasena. Yo astabhnāddivamūrdhvo mahimnā tenauda-nenāti tarāṇi mṛtyum.*

Brahma, who holds and sustains mother earth which provides food for all forms of life, who fills the skies with abundant waters of life, who with his grand might and majesty sustains the suns and heavens above, by the same Brahma, I too would conquer and outlive death and attain to life eternal.

**यस्मान्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्मान्निर्मितो द्वादशारः। अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति तराणि मृत्युम्॥ ४॥**

4. *Yasmānmāsā nirmitāstriṁśadarāḥ saṁvatsaro yasmānnirmito dvādaśāraḥ. Ahorātrā yaṁ pariyanto nāpustenaudanenāti tarāṇi mṛtyum.*

By the same food of life, by which the wheels of monthly time with thirty spokes of days are formed, by which the yearly wheels of time with twelve spokes of months are formed, which the day-night revolutions of time ever on the move forward overtake not, by that very spiritual food of Brahma, I too would conquer and outlive death and attain to life eternal.

**यः प्रा॑ण॒दः प्रा॑ण॒दवा॑न्ब॒भूव॒ यस्मै॑ लो॒का घृ॒तव॑न्तः॒ क्षर॑न्ति।**
**ज्योति॑ष्मतीः॒ प्र॒दिशो॒ यस्य॒ सर्वा॒स्तेनौ॑द॒नेनाति॑ तराणि मृ॒त्युम्॥ ५॥**

5. *Yaḥ prāṇadaḥ prāṇadavānbabhūva yasmai lokā ghṛtavantaḥ kṣaranti. Jyotiṣmatīḥ pradiśo yasya sarvāstenaudanenāti tarāṇi mṛtyum.*

He that is the life source of the life-givers of existence, in whose service universal regions of life abound in ghrta and shower the nectar of life, whose light of life all quarters of space hold and radiate, by that very spiritual food of Brahma I too would conquer and outlive death and attain to life eternal.

**यस्मा॑त्प॒क्वाद॒मृतं संब॒भूव॒ यो गा॑य॒त्र्या अधि॑पतिर्ब॒भूव॑।**
**यस्मि॒न्वेदा॒ निहि॑ता वि॒श्वरू॑पा॒स्तेनौ॑द॒नेनाति॑ तराणि मृ॒त्युम्॥ ६॥**

6. *Yasmātpakvādamṛtaṁ saṁbabhūva yo gāyatryā adhipatirbabhūva. Yasminvedā nihitā viśvarūpāstenaudanenāti tarāṇi mṛtyum.*

From whose perfect nature and creativity, the nectar of immortality of life is generated, who is the lord master and creator of the Gayatri joy of existence, in whose omniscience all the Vedas of the universal

forms and branches of knowledge are treasured, by that very spiritual food of Brahma I too would conquer and outlive death and achieve the life eternal.

**अव॑ बाधे द्विषन्तं देवपी॒युं स॒पत्ना॒ ये मेऽ॒प॒ ते भ॑वन्तु।**
**ब्र॒ह्मौ॒ द॒नं वि॑श्व॒जितं पचामि शृ॒ण्वन्तु॑ मे श्र॒द्दधा॑नस्य दे॒वाः॥ ७॥**

7. *Ava bādhe dviṣantaṁ devapīyuṁ sapatnā ye me'pa te bhavantu. Brahmaudanaṁ viśvajitaṁ pacāmi śṛṇvantu me śraddadhānasya devāḥ.*

I stop and ward off those hostilities which forestall or distract my thoughts of divinity. Let all adversaries, all negativities get off my mind. I have developed and perfected the all-world-victorious food of divinity for my soul. Listen ye all, divine, brilliant sages, this voice of the faithful me.

## Kanda 4/Sukta 36 (The Power of Truth)

***Satyauja truth Devata, Chatana Rshi***

**तान्त्स॒त्यौजा॒ः प्र द॑हत्व॒ग्निर्वै॑श्वान॒रो वृषा॑।**
**यो नो॑ दुर॒स्याद्दिप्सा॒च्चाथो॒ यो नो॑ अराति॒यात्॥ १॥**

1. *Tāntsatyaujāḥ pra dahatvagnirvaiśvānaro vṛṣā. Yo no durasyāddipsāccātho yo no arātiyāt.*

Let generous Agni, commander of the blaze of truth, all-watching ruler of humanity, burn those forces of negativity which intend to hurt us, subject us to adversity and rob us of felicity.

**यो नो॒ दिप्स॒ददि॑प्सतो॒ दिप्स॑तो॒ यश्च॒ दिप्स॑ति।**
**वै॒श्वा॒न॒रस्य॒ दंष्ट्र॑योर॒ग्नेरपि॑ दधामि॒ तम्॥ २॥**

2. *Yo no dipsadadipsato dipsato yaśca dipsati. Vaiśvānarasya daṁṣṭrayoragnerapi dadhāmi tam.*

Whoever it is that wants to injure us who never wish to injure anyone, whoever it is that wants to injure him who tries to injure others, I subject to the jaws of Agni, all watching Ruler's dispensation of justice.

**य आ॑ग॒रे मृ॒गय॑न्ते प्रतिक्रो॒शे ऽ॑ मावा॒स्ये ऽ॑।**
**क्र॒व्यादो॑ अ॒न्यान्दिप्स॑त॒ः सर्वां॑स्तान्त्सह॑सा सहे॥ ३॥**

3. *Ya āgare mṛgayante pratikrośe'māvāsye. Kravyādo anyāndipsataḥ sarvāṁstāntsahasā sahe.*

Whoever in the home, in disputes or in gatherings and crowds, hurts and hunts others for nothing, whoever the flesh eater, whoever the injurer of others, let me challenge and punish them all with the force of justice.

**सहे॑ पिशा॒चान्त्सह॑सैषां॒ द्रवि॑णं ददे। सर्वा॑न्दुरस्य॒तो ह॑न्मि॒ सं म॒ आकू॑तिर्ऋध्यताम्॥ ४॥**

4. *Sahe piśācāntsahasaiṣāṁ draviṇaṁ dade. Sarvāndurasyato hanmi saṁ ma ākūtir-ṛdhyatām.*

I challenge and punish all exploiters and blood suckers with power and force of justice. I disarm them of their power and money which are their instruments of exploitation and violence. I destroy all forces of evil and injustice so that my ethics, policy and programme of justice may be fulfilled.

**ये दे॒वास्ते॒न॒ हास॑न्ते॒ सूर्ये॑ण मिमते ज॒वम्।**
**न॒दीषु॒ पर्व॑तेषु॒ ये सं तैः प॒शुभि॑र्विदे॥ ५॥**

5. *Ye devāstena hāsante sūryeṇa mimate javam.*
*Nadīṣu parvateṣu ye saṁ taiḥ paśubhirvide.*

Those noble people who feel satisfied and happy with that policy and programme, those dynamic people who measure the speed and success of the programme by the light of the sun, those that live by rivers and on the hills, with all these watchful people I meet and associate to seek their cooperation.

**तप॑नो अस्मि पिशा॒चानां॒ व्या॒घ्रो गोम॑तामिव।**
**श्वान॑: सिं॒हमि॑व दृ॒ष्ट्वा ते न वि॑न्दन्ते॒ न्यञ्च॑नम्॥ ६॥**

6. *Tapano asmi piśācānāṁ vyāghro gomatāmiva.*
*Shvānaḥ siṁhamiva dṛṣṭvā te na vindante nyañcanam.*

I am the fire and fear of justice and punishment for the violent and the blood suckers like a tiger to the keepers of flocks of sheep and cows,so that, like the dogs which flee in terror of the lion, they find no place to hide and escape.

**न पि॑शा॒चैः सं श॑क्नोमि॒ न स्ते॒नैर्न व॑न॒र्गु॑भिः।**
**पि॒शा॒चास्तस्मा॑न्नश्यन्ति॒ यम॒हं ग्राम॑मावि॒शे॥ ७॥**

7. *Na piśācaiḥ saṁ śaknomi na stenairna vanargubhiḥ. Piśācāstasmānnaśyanti yamahaṁ grāmamāviśe.*

I cannot tolerate and cannot compromise with thieves, highway men and blood-sucking exploiters. These evils disappear from the village wherever I enter and the rule of law and justice operates.

यं ग्रामंमाविशतं इदमुग्रं सहो मम।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते॥ ८॥

8. *Yaṁ grāmamāviśata idamugraṁ saho mama.*
*Piśācāstasmānnaśyanti na pāpamupa jānate.*

Whichever the village or human settlement where the heat and awe of my law, justice and power operates, from that place the law breakers and forces of violence disappear, never dare they revive their propensity to sin and crime.

ये मा क्रोधयन्ति लपिता हस्तिनं मशकाइव।
तानहं मन्ये दुर्हितान् जने अल्पशयूनिव॥ ९॥

9. *Ye mā krodhayanti lapitā hastinaṁ maśakā-iva.*
*Tānahaṁ manye durhitān jane alpaśayūniva.*

Those whisperers, jabbers and idle protesters who try to provoke my anger as mosquitoes buzzzing around an elephant do, I reject as ineffectual undesirables like short lived moths among the people.

अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते॥ १०॥

10. *Abhi taṁ nir-ṛtirdhattāmaśvamivāśvābhidhānyā.*
*Malvo yo mahyaṁ krudhyasi sa u pāśānna mucyate.*

Like a rope arresting a horse, adversity would seize that malcontent, who smoulders in anger against me. He would never be free from that noose.

## Kanda 4/Sukta 37 (Destroying Insects, Germs and Bacteria)

***Ajashrngi oshadhi and apsarasa Devate, Badarayani Rshi***

**त्वया॒ पूर्व॒मथ॑र्वाणो ज॒घ्नू रक्षां॑स्योषधे।**
**त्वया॑ जघान क॒श्यप॒स्त्वया॒ कण्वो॑ अ॒गस्त्यः॥ १॥**

1. *Tvayā pūrvamatharvāṇo jaghnū rakṣāṁsyoṣadhe. Tvayā jaghāna kaśyapastvayā kaṇvo agastyaḥ.*

O all-cleansing herb, by you the veteran scholars of Atharvani science of fire and soma destroy life threatening germs. By you the microbiologist, Kashyapa, destroys germs of disease. By you Kanva, the technologist, and Agastya, specialist of water pollution, destroys germs of disease.

**त्वया॑ व॒यमप्स॒रसो॑ गन्ध॒र्वाँश्चा॑तयामहे।**
**अ॑जशृङ्ग्यज॒ रक्षः॑ सर्वा॑न् ग॒न्धेन॑ नाशय॥ २॥**

2. *Tvayā vayamapsaraso gandharvāṁścātayāmahe. Ajaśṛṅgyaja rakṣaḥ sarvān gandhena nāśya.*

By you we drive off water borne and air borne diseases. O Ajashrngi, remove disease bearing germs, destroy them all by smell.

**न॒दीं य॑न्त्वप्स॒रसो॒ऽ पां ता॒रम॑वश्व॒सम्। गुल्गु॒लूः पीला॑ नल॒द्यौ॒३॒ क्षग॑न्धिः प्रमन्द॒नी। तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन॥ ३॥**

3. *Nadīṁ yantvapsaraso'pāṁ tāramavaśvasam. Gulgulūḥ pīlā naladyau' kṣagandhiḥ pramandanī. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Let the water borne diseases flow out like fast streams of water carrying off all dirt and pollution. O water borne germs and bacteria, you have been diagnosed, therefore get off now. The cure of all these are five herbs: gulgulu, pila, naladi, aukshagandhi and pramandani.

**यत्रा॑श्व॒त्था न्य॒ग्रोधा॑ महावृ॒क्षाः शि॑ख॒ण्डिनः॑।**
**तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन ॥ ४ ॥**

4. *Yatrāśvatthā nyagrodhā mahāvṛkṣāḥ śikhaṇḍinaḥ. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Where there are great trees like Ashvattha (peepal), Nyagrodha (banyan), Shikhandin (gunja creeper), and birds like peacock, from there, O water borne diseases, get off. Diagnosed you are, and off you go.

**यत्र॑ वः प्रे॒ङ्खा हरि॑ता॒ अर्जु॑ना उ॒त यत्रा॑घा॒टाः क॑र्क॒र्यः॑ सं॒वद॑न्ति। तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन ॥ ५ ॥**

5. *Yatra vaḥ preṅkhā haritā arjunā uta yatrāghāṭāḥ karkaryaḥ saṁvadanti. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

O diseases, where against you are green, waving Arjuna trees, there are aghata (apamarga) and karkari, waving with rustling leaves, there off you go, you are well diagnosed.

**एयम॑गन्नोष॑धीनां वी॒रुधां॑ वी॒र्या॑ वती।**
**अ॒ज॒शृ॒ङ्ग्य॑ राट॒की॑ तीक्ष्णशृङ्गी॑ व्यृ॑षतु ॥ ६ ॥**

6. *Eyamagannoṣadhīnāṁ vīrudhāṁ vīryā vatī. Ajaśṛṅgya rāṭakī tīkṣṇaśṛṅgī vyṛṣatu.*

And here it is, most powerful of the herbs, ajashrngi, very efficacious, which destroys the subtle causes of disease at the fastest.

**आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः ।**
**भिनद्मि मुष्कावपि यामि शेपः ॥ ७ ॥**

7. *Ānṛtyataḥ śikhaṇḍino gandharvasyāpsarāpateḥ.*
*Bhinadmi muṣkāvapi yāmi śepaḥ.*

I also destroy the eggs of the females and breeding power of the males of the carriers of air borne and water borne diseases, rising and spreading all round.

**भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः ।**
**ताभिर्हविरदान्गन्धर्वानवकादान्व्यृषतु ॥ ८ ॥**

8. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrayasmayīḥ.*
*Tābhirhaviradāngandharvānavakādānvyṛṣatu.*

Deadly are the strikes of the rays of the sun, hundred-fold for the destruction of pollution and contamination, shattering like thunder. With these let the physician and health powers destroy the air borne, water borne and food contaminating germs.

**भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः ।**
**ताभिर्हविरदान्गन्धर्वानवकादान्व्यृषतु ॥ ९ ॥**

9. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrhiraṇyayīḥ.*
*Tābhirhaviradāngandharvānavakādānvyṛṣatu.*

Golden energisers are rays of the sun, deadly destroyers, of hundredfold power, terrible killers of disease germs. With these, let the physician eliminate food and water plant contaminators, air borne viruses

and water borne bacteria.

**अवकादानभिशोचानप्सु ज्योतय मामकान्।**
**पिशाचान्त्सर्वानोषधे प्र मृणीहि सहस्व च॥ १०॥**

10. *Avakādānabhiśocānapsu jyotaya māmakān.*
*Piśācāntsarvānoṣadhe pra mṛṇīhi sahasva ca.*

O herb, burn up and eliminate all consumptive and cancerous contaminations in my blood, destroy all blood suckers and with your power crush them to the root.

**श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः। प्रियो दृशइव भूत्वा गन्धर्वः सचते स्त्रियस्तमितो नाशयामसि ब्रह्मणा वीर्या ∫वता॥ ११॥**

11. *Śvevaikaḥ kapirivaikaḥ kumāraḥ sarvakeśakaḥ.*
*Priyo dṛśa-iva bhūtvā gandharvaḥ sacate striya-stamito nāśayāmasi brahmaṇā vīryā vatā.*

One is like a dog, another like a monkey, yet another with hair all over the body is a cruel killer and, being pretty and dear to the eye, afflicts the women. These psychic diseases we destroy and root out from here with the powerful Brahmi herb.

**जाया इद्वो अप्सरसो गन्धर्वाः पतयो यूयम्।**
**अप धावतामर्त्या मर्त्यान्मा सचध्वम्॥ १२॥**

12. *Jāyā idvo apsaraso gandharvāḥ patayo yūyam.*
*Apa dhāvatāmartyā martyānmā sacadhvam.*

O Gandharvas, psychic disorders, you are the masters. Diseases of the blood and body are your secondary and subordinate forms. Get away, you are

not for humans. Do not afflict the humans, keep away.

## Kanda 4/Sukta 38 (Shakti, Shaktivan)

***Apsara, Rshabha Devata, Badarayani Rshi***

The subject of this hymn is 'apsaras' in the positive sense, not in the negative sense of the last sukta. Apsaras has been interpreted as ladies of the home, currents of natural energy, and as energy and power of the spirit and spiritual awareness. All of these interpretations have one common content: Energy, operative everywhere, whether it is operating in the home, or in the spirit, or in the environment. Its diversifications have been interpreted as pranic energies, operations of natural energy, rays of the sun, currents of wind, curative operations of herbal energy and exhilarations of soma. Vrshabha has been interpreted as the source and master of the apsaras.

**उद्भिन्दतीं संजयन्तीमप्सरां साधुदेविनीम्।**
**ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे॥ १॥**

1. *Udbhindatīṁ saṁjayantīmapsarāṁ sādhudevinīm. Glahe kṛtāni kṛṇvānāmapsarāṁ tāmiha huve.*

Here I invoke Apsara which overthrows the negativities of life and wins over opposition, which is the spirit of holy and divine action and leading performer of noble deeds in the dynamics of life's evolutionary and developmental programmes.

**विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम्।**
**ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे॥ २॥**

2. *Vicinvatīmākirantīmapsarāṁ sādhudevinīm.*
*Glahe kṛtāni gṛhṇānāmapsarāṁ tāmiha huve.*

I invoke the Apsara, noble and divine of action, collecting and distributing her favours, and securing and consolidating into her power and grasp all the results of her performance in the evolution of life.

**यायैः परिनृत्यत्यात्ददानाकृतं ग्लहात्।**
**सा नः कृतानि सीषती प्रहामाप्नोतु मायया।**
**सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम्॥ ३॥**

3. *Yāyaiḥ parinṛtyatyādadānākṛtaṁ glahāt.*
*Sā naḥ kṛtāni sīṣatī prahāmāpnotu māyayā.*
*Sā naḥ payasvatyaitu mā no jaiṣuridaṁ dhanam.*

Apsara who, with her noble acts, rejoices and celebrates life in song and dance, collecting and consolidating the achievements of her performance in the evolutionary struggle of life, may, we pray, guiding and organising our actions, achieve further progress by her wonderful power and intelligence. May she, abounding in the waters and food of life continue to come and bless us so that none may win away this wealth of achievement from us.

**या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती।**
**आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे॥ ४॥**

4. *Yā akṣeṣu pramodante śucaṁ krodhaṁ ca bibhratī. Ānandinīṁ pramodinīmapsarāṁ tāmiha huve.*

She who, in all her diversifications, bearing the purity and righteous passion for life, rejoices at the centre of the advance of all human affairs, herself happy

celebrant and exhilarating all others, that Apsara I invoke and adore here in life.

**सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति।**
**यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वाँल्लोकान्पर्येति रक्षन्। स न ऐतु होममिमं जुषाणोऽन्तरिक्षेण सह वाजिनीवान्॥ ५॥**

5. *Sūryasya raśmīnanu yāḥ saṁcaranti marīcīrvā yā anusaṁcaranti. Yāsāmṛṣabho dūrato vājinīvāntsadyaḥ sarvāṅllokānparyeti rakṣan. Sa na aitu homamimaṁ juṣāṇo' ntarikṣeṇa saha vājinīvān.*

She who, in all her diversifications, radiating with the rays of the sun and vibrating with the particles of cosmic energy, goes about, and her omnipotent master who pervades far and near, commanding and superintending all the energies and protecting and sustaining all their regions of cosmic operation, may he too, lord commander and energiser of cosmic lights and energies, listen to this voice of thought, love this yajna of communion, come with his omnipresence in the time and space of divine bliss, and bless my spirit at the heart-core.

**अन्तरिक्षेण सह वाजिनीवन्कर्कीं वत्सामिह रक्ष वाजिन्।**
**इमे ते स्तोका बहुला एह्यर्वाङियं ते कर्कीह ते मनोऽ स्तु॥ ६॥**

6. *Antarikṣeṇa saha vājinīvankarkīṁ vatsāmiha rakṣa vājin. Ime te stokā bahulā ehyarvāṅiyaṁ te karkīha te mano'stu.*

O lord omnipresent commander of omnipotence, come with universal bliss, bless this happy vibrant soul, your darling child. These sparks of light and exuberant

showers of bliss are vibrations of your presence. Come direct, let your power and presence be here. This mind and intelligence is dedicated to you. Let the power and presence abide here.

**अन्तरिक्षेण सह वाजिनीवन्कर्कीं वत्सामिह रक्ष वाजिन्। अयं घासो अयं व्रज इह वत्सां नि बध्नीमः। यथानाम व ईश्महे स्वाहा॥ ७॥**

7. *Antarikṣeṇa saha vājinīvankarkīṁ vatsāmiha rakṣa vājin. Ayaṁ ghāso ayaṁ vajra iha vatsāṁ ni badhnīmaḥ. Yathānāma va īśmahe svāhā.*

O lord omnipresent, commander of nature's universal omnipotence, be here in the heart and soul. Sustain the light and bliss of the celebrant, your darling child. This soul is dedicated to you as food for total absorption. This mind and intelligence with all the senses and pranas is dedicated to you for absolute dwelling. Herein we concentrate all our awareness, chitishakti, enveloped as your darling child in the mother's lap. As your name, so do we adore your being and abide in your presence. This is our homage in truth of thought, word and deed.

(This mantra may be read with refence to sukta 34 and 35 on the subject of Brahmaudana.)

## Kanda 4/Sukta 39 (Divine Prosperity)

***Sannati and others Devatah, Angira Rshi***

**पृथिव्यामग्नये समनमन्त्स आर्ध्नोत्। यथा पृथिव्यामग्नये समनमन्नेवा मह्यं संनमः सं नमन्तु॥ १॥**

1. *Pṛthivyāmagnaye samanamantsa ārdhnot. Yathā pṛthivyāmagnaye samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

On the earth, people bow to Agni for the sake of progress and prosperity. Agni, energy and generosity of the earth, blesses them with abundance and prosperity. Just as people bow to Agni on the earth, so may favours of the earth and earthly energy come to me and lead me to prosperity and humility.

**पृथिवी धेनुस्तस्या अग्निर्वत्सः। सा मेऽग्निना वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ २॥**

2. *Pṛthivī dhenustasyā agnirvatsaḥ. Sā me'gninā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The earth is a mother cow, Agni, fire and magnetic energy, is her calf. May the earth, with her calf-like energy, give me the energy and power I need for my earthly fulfilment leading to prime health, long age, progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

**अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत्। यथान्तरिक्षे वायवे समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ३॥**

3. *Antarikṣe vāyave samanamantsa ārdhnot. Athāntarikṣe vāyave samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People honour and adore Vayu energy in the firmament. The energy and generosity of Vayu from the sky blesses them with prosperity. Just as people adore

Vayu in the sky, so may favours of Vayu come to me and lead me to prosperity and humility.

**अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः। सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ ४॥**

4. *Antarikṣaṁ dhenustasyā vāyurvatsaḥ. Sā me vāyunā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajaṁ poṣaṁ rayiṁ svāhā.*

The sky is a mother cow, Vayu, electric energy, is her calf. May the sky with its calf-like electric energy give me energy and fulfilment and bless me with prime health, long age, good progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

**दिव्या ∫दित्याय समनमन्त्स आर्ध्नोत्। यथा दिव्या ∫दित्याय समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ५॥**

5. *Divyā' dityāya samanamantsa ārdhnot. Yathā divyā' dityāya samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People honour and adore the sun in heaven. The light and warmth of the sun from heaven blesses them with prosperity. Just as people adore the sun in heaven, so may favours of the sun come to me and lead me to prosperity and humility.

**द्यौर्धेनुस्तस्या आदित्यो वत्सः। सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ ६॥**

6. *Dyaurdhenustasyā ādityo vatsaḥ. Sā ma ādityena vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The heaven is a mother cow, the sun is her calf. May mother heaven with her calf-like light energy give me enlightenment and fulfilment and bless me with prime health, long age, noble progeny, nourishment, wealth, honour and excellence. This is my prayer in homage to the mother in truth of thought, word and deed.

**दि॒क्षु च॒न्द्राय॒ सम॑नम॒न्त्स आ॑ऽर्ध्नोत्।**
**यथा॑ दि॒क्षु च॒न्द्राय॑ स॒मन॑मन्ने॒वा मह्यं॑ सं॒न॑मः॒ सं न॑मन्तु॥ ७॥**

7. *Dikṣu candrāya samanamantsa ārdhnot. Yathā dikṣu candrāya samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People love and adore the moon in quarters of space. The moon blesses them with the prosperity of peace and herbal soma. Just as people turn to the moon and adore her in space, so may favours of the moon come to me and lead me to abundance of peace and joy with humility.

**दिशो॑ धे॒नव॒स्तासां॑ च॒न्द्रो व॒त्सः। ता मे॑ च॒न्द्रेण॑ व॒त्सेनेष॒मूर्जं॑ कामं दुहाम्। आयुः॑ प्र॒थ॒मं प्र॒जां पोषं॑ र॒यिं स्वाहा॑॥ ८॥**

8. *Diśo dhenavastāsāṁ candro vatsaḥ. Tā me candreṇa vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The quarters of space are a mother cow, the moon is their calf. May mother space with her calf-like beauty, peace and soma give me the energy that is in peace and fulfilment with prime health, long age, noble progeny, nourishment, and the wealth of honour and excellence. This is my prayer to the mother in truth of thought, word and deed in all sincerity.

**अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ। नमस्कारेण नमसा ते जुहोमि मा देवानां मिथुया कर्म भागम्॥ ९॥**

9. *Agnāvagniścarati praviṣṭa ṛṣīṇāṁ putro abhiśastipā u. Namaskāreṇa namasā te juhomi mā devānāṁ mithuyā karma bhāgam.*

Agni, light of life and entire existence, vibrates omnipresent, pervading all forms of nature's energy. Experienced through the vibrancy of Rshi pranas, revealed by the sages, sanctifier of mind and senses, it is our saviour against sin, evil and malignity. O lord of universal energy and humanity, I come to you with self surrender, salutations and homage in all sincerity. O celebrants, let us never, with insincerity and hypocrisy, pollute and desecrate what is due to the divinities in gratefulness to their favours.

**हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान्। सप्तास्यानि तव जातवेदस्तेभ्यो जुहोमि स जुषस्व हव्यम्॥ १०॥**

10. *Hṛdā pūtaṁ manasā jātavedo viśvāni deva vayunāni vidvān. Saptāsyāni tava jātavedastebhyo juhomi sa juṣasva havyam.*

O Jataveda, lord omnipresent in the world of existence, O lord self-refulgent and omnificent, omniscient of all the laws of Rtam and paths and ways of things born, O light and fire of life, seven are your flames of fire, seven are your mouths for the evolution and involution of creation, i.e., five elements, senses and mind. For them and through all five senses, mind and intelligence of mine, I come, surrender and join

you with homage of the self, purified and sanctified at heart with faith. Pray accept this homage and bless me.

## Kanda 4/Sukta 40 (Destruction of Enemies)

***Jataveda Devata, Shukra Rshi***

**ये पुरस्ताज्जुह्वति जातवेदः प्राच्या दिशोऽभिदासन्त्यस्मान्। अग्निमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ १ ॥**

1. *Ye purastājjuhvati jātavedaḥ prācyā diśo'bhidāsantyasmān. Agnimṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, omniscient lord of light, discrimination and justice, there are those who first offer the tribute of homage upfront from the east and then from the same direction attack and try to enslave us. Later, when they face Agni, lord of light and discriminative vision, they come to nothing. I hit and destroy them straight with an equal and opposite weapon.

**ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशोऽभिदासन्त्यस्मान्। यममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ २ ॥**

2. *Ye dakṣiṇato juhvati jātavedo dakṣiṇāyā diśo'bhidāsantyasmān. Yamamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the right side, southern quarter, and then from the same direction attack and try to enslave us, later, when they face Yama, lord of justice and

punishment, come to nothing. I hit and destroy them straight with an equal and opposite stroke.

**ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशो ऽभिदासन्त्यस्मान्। वरुणमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ३ ॥**

3. *Ye paścājjuhvati jātavedaḥ pratīcyā diśo'bhidāsantyasmān. Varuṇamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the back side, western quarter, and them from the same direction attack and try to enslave us, later, when they face Varuna, lord of judgement and dispensation, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

**य उत्तरतो जुह्वति जातवेद उदीच्या दिशो ऽभिदासन्त्यस्मान्। सोममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ४ ॥**

4. *Ya uttarato juhvāti jātaveda udīcyā diśo'bhidāsantyasmān. Yamamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the left side, northern quarter, and then from the same direction attack and try to enslave us, later, when they face Soma, lord of peace and honour, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

**ये ३ धस्ताज्जुह्वति जातवेदो ध्रुवाया दिशो ऽभिदासन्त्यस्मान्। भूमिमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ५ ॥**

5. *Ye'dhastājuhvati jātavedo dhruvāyā diśo'bhidāsantyasmān. Bhūmimṛtvā te parāñco vyathantāṁ pratya-genānpratisareṇa hanmi.*

O Jataveda, those, who first offer the tribute of homage from below and then from the same lower direction attack us and try to enslave us, later, when they face Mother Earth, mother of all her children equally, come to nothing. I hit them back and destroy them straight with an equal and opposite blow.

**ये ३ऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वायां दिशो ऽभिदासन्त्यस्मान्। वायुमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेणं हन्मि ॥ ६ ॥**

6. *Ye'ntarikṣājjuhvati jātavedo vyadhvāyā diśo'bhidāsantyasmān. Vāyumṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the sky and then from the same upper direction attack us and try to enslave us come to nothing, when later they face Vayu, mighty force of nature's retribution. I hit them back and destroy them straight with an equal and opposite blow.

**य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वायां दिशो ऽभिदासन्त्यस्मान्। सूर्यमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेणं हन्मि ॥ ७ ॥**

7. *Ya upariṣṭājjuhvati jātaveda ūrdhvāyā diśo'bhidāsantyasmān. Sūryamṛtvā te parāñco vyathantāṁ Pratyagenā-npratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from above and from the same high direction attack us and try to enslave us come to nothing, when later they face Surya, solar blaze of the pure light of truth. I hit them back and destroy them straight with an equal and opposite blow.

**ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः सर्वाभ्यो दिग्भ्यो ऽभिदासन्त्यस्मान्। ब्रह्मात्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ८ ॥**

8. *Ye diśāmantardeśebhyo juhvati jātavedaḥ sarvābhyo digbhyo'bhidāsantyasmān. Brahmarvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the middle spaces of all directions and then from all those directions attack us and try to enslave us later come to naught when they face Brahma, eternal lord of light and life and ultimate justcie. I hit them back and destroy them straight with a single blow of equal and opposite force.

**॥ इति चतुर्थं काण्डम् ॥**

# KANDA-5

## Kanda 5/Sukta 1 (Brahma Vidya)

***Varuna Devata, Vrhaddiva Atharva Rshi***

**ऋध॑ङ्मन्त्रो॒ योनिं॒ य आ॑ब॒भूवा॒मृता॑सुर्व॒र्धमा॑नः सु॒जन्मा॑।**
**अद॑ब्धासुर्भ्राज॑मा॒नोऽहे॑व त्रि॒तो ध॒र्ता दा॑धा॒र त्रीणि॑॥ १॥**

1. *Ṛdhaṅmantro yoniṁ ya ābabhūvāmṛtāsurvardhamānaḥ sujanmā. Adabdhāsurbhrājamāno'heva trito dhartā dādhāra trīṇi.*

Brahma, Lord of infinite thought and mantric word of knowledge, who first manifests Prakrti as self-generative self-evolving power, one with immortal pranic energy pervasive in the expansive universe, holy spirit in every thing born, redoubtable power, refulgent as the sun, ever existent in the three orders of time and space, mainstay of the universe and all forms of life, sustains the three worlds of heaven, earth and the middle regions.

**आ यो धर्मा॑णि प्रथ॒मः स॒साद॒ ततो॒ वपूं॑षि कृणुषे पु॒रूणि॑।**
**धास्युर्योनिं॑ प्रथ॒म आ वि॑वे॒शा यो वा॒चम॑नु॒दितां॒ चि॒केत॑॥ २॥**

2. *Ā yo dharmāṇi prathamaḥ sasāda tato vapūṁṣi kṛṇuṣe purūṇi. Dhāsyuryoniṁ prathama ā viveśā yo vācamanuditāṁ ciketa.*

He, the primal power that floats and superintends the laws of nature, then shapes the many forms of existence, is the all sustainer that first enters the cosmic womb of nature and knows the Word of

Knowledge yet unspoken.

**यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।**
**अत्रा दधेते अमृतानि नामास्मे वस्त्राणि विश एरयन्ताम् ॥ ३ ॥**

3. *Yaste śokāya tanvaṁ rireca kṣaraddhiraṇyaṁ śucayo'nu svāḥ. Atrā dadhete amṛtāni nāmāsme vastrāṇi viśa erayantām.*

O lord, whosoever the person that cleanses his personality of material opaqueness to realise your light divine, his crystalline pure faculties turned inward concentrating on the golden light at the heart core, the heaven and earth for sure bear here itself immortal robes of light for him while all his seventeen faculties of sense, mind and energy inspire him.

**प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम् ।**
**कविः शुषस्य मातरा रिहाणे जाम्यै धुर्यं पतिमेरयेथाम् ॥ ४ ॥**

4. *Pra yadete prataraṁ guḥ sadaḥ sada ātiṣṭhanto ajuryam. Kaviḥ śuṣasya mātarā rihaṇe jāmyai dhuryaṁ patimerayethām.*

When these faculties, covering and stablising through every step (i.e., bhumi of the yoga consciousness) of the path to clairvoyance, reach the eternal unaging light of the saviour spirit, the man becomes a kavi, a visionary soul, and heaven and earth, both caressing mother spirits of mighty omniscience, reveal the supreme master and burden bearer of the universe for the sister spirit and inspire the visionary.

**तदू षु ते महत्पृथुज्मन्नमः कविः काव्येना कृणोमि । यत्सम्य-**
**ञ्चावभियन्तावभि क्षामत्रा मही रोधचक्रे वावृधेते ॥ ५ ॥**

5. *Tadū ṣu te mahatpṛthujmannamaḥ kaviḥ kāvyenā kṛṇomi. Yatsamyañcāvabhiyantāvabhi kṣāmatrā mahī rodhacakre vāvṛdhete.*

Thus do I, O lord of universal motion, I, the poet, offer great homage to you with poetry while both heaven and earth, moving together in unison like two gear wheels, inspire and energise me towards realisation of my ultimate haven.

**सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं ⌡ हुरो गात्। आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ ॥ ६ ॥**

6. *Supta maryādāḥ kavayastatakṣustāsāmide-kāmabhyaṁ huro gāt. Āyorha skambha upamasya nīḍe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the paths and bounds of the good life which wise visionaries have created and set up. Of these, let the sinner follow even one, steadfast in life as the pillar and the goal post, and he would be saved, and at the end of the journey he would rest in peace under the shelter of the lord, the closest and the highest master. On the other hand, if a man violates even one of them, he would be a sinner, lost and gone.

**उतामृतासुर्व्रत एमि कृण्वन्नसुरात्मा तन्वस्तत्सुमद्गुः।**
**उत वा शक्रो रत्नं दधात्यूर्जया वा यत्सचते हविर्दाः ॥ ७ ॥**

7. *Utāmṛtāsurvrata emi kṛṇvannasurātmā tanvasta-tsumadguḥ. Uta vā śakro ratnaṁ dadhātyūrjayā vā yatsacate havirdāḥ.*

Vested with immortal pranic energy, committed

to my vows of discipline, I go forward in life. This way, prana, the soul and the body, all together, rise higher, and the Lord Almighty too bears the jewels of life for the person who, with offers of homage and yajnic devotion, serves the Lord with all his power and potential without reserve.

**उ॒त पु॒त्रः पि॒तरं॑ क्ष॒त्रमी॑डे॒ ज्येष्ठं॑ म॒र्यादं॑महृयन्त्स्व॒स्तये॑।**
**दर्श॒न्नु ता व॑रुण॒ यास्ते॑ वि॒ष्ठा आ॒वर्व्र॑ततः कृणवो॒ वपूं॑षि॥ ८॥**

8. *Uta putraḥ pitaraṁ kṣatramīḍe jyeṣṭhaṁ maryādamahvayantsvastaye. Darśannu tā varuṇa yāste viṣṭhā āvarvratataḥ kṛṇavo vapūṁṣi.*

Child of divinity, I pray to Almighty Father for protection. People call upon the highest for all round happiness and well being, the Lord who sets the bounds of discipline and life's values. O Varuna, revealing what your bounds of order and discipline are, pray show us those bounds, for you alone shape those forms and classes of Being to which the soul moves from one to another in the course of existence.

**अ॒र्धम॒र्धेन॒ पय॑सा पृणक्ष्य॒र्धेन॑ शु॒ष्म वर्धसे अमुर। अविं॑ वृधाम शग्मि॒यं॒ सखा॑यं॒ वरु॑णं पु॒त्रमदि॑त्या इषि॒रम्। क॒वि॒श॒स्तान्य॑स्मै॒ वषूं॑ष्यवोचाम॒ रोद॑सी सत्य॒वाचा॑॥ ९॥**

9. *Ardhamardhena payasā pṇarkṣyardhena śuṣma vardhase amura. Aviṁ vṛdhāma śagmiyaṁ sakhāyaṁ varuṇaṁ putramadityā iṣiram. Kaviśastānyasmai vaṣūṁṣyavocāma rodasī satyavācā.*

O Lord of wisdom and omniscience, you complete the expansive universe with ever abundant

food of life. You increase the universal potential with expansive power, leaving nothing wanting.

O friends, let us exalt Varuna, protector, all potent, friendly, saviour of all, inspiring spirit of inviolable Mother Nature, and let us celebrate the heaven and earth, embodiments of the veracity of existence, and many forms of its various reality sung and celebrated by poets.

## Kanda 5/Sukta 2 (Brahma, the Highest)

***Indra Devata, Brhaddiva Atharva Rshi***

**तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः। स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑: ॥ १ ॥**

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenaṁ madanti viśva ūmāḥ.*

This Indra, Brahma, is the first and highest in the worlds of existence, of which is born the refulgent, blazing, potent sun, which, as it arises, destroys the enemies such as darkness and negativities which damage life, and by the existence and power of which all positive and protective powers and all people rejoice, celebrate life and exalt him.

**वा॒वृ॒धा॒नः शव॑सा॒ भूर्यो॑जाः॒ शत्रु॑र्दा॒साय॑ भि॒यसं॑ दधाति। अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं ते॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु॥ २ ॥**

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca sasni saṁ te navanta prabhṛtā madeṣu.*

Mighty exalted in strength, immensely lustrous,

destroyer of negativities, it strikes terror into the heart of those forces which cause damage to life and the environment. Bounteous friend and sustainer of the breathing and non-breathing world, all people and powers which receive growth and sustenance from you join to do honour to you in their joy and celebration of life.

**त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥ ३ ॥**

3. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, dedicate all their yajnic actions and prayers to you when they join in two and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey, and with honey and with divine bliss create life overflowing with sweetness, love and ecstasy.

**यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः । ओजीयः शुष्मिन्तिस्थिरमा तनुष्व मा त्वा दभन्दुरेवासः कशोकाः ॥ ४ ॥**

4. *Yadi cinnu tvā dhanā jayantaṁ raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintstharamā tanuṣva mā tvā dabhandurevāsaḥ kaśokāḥ.*

Thus with joy in every battle of life, on every occasion of life grateful people and vibrant sages celebrate and exalt you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the common-wealth of permanent values.

Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

**त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो युधे॒न्या॑नि॒ भूरि॑। चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि॥ ५॥**

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war between divines and demons, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of offence and defence.

**नि तद्दधि॒षेऽ व॑रे॒ परे॑ च॒ यस्मि॒न्नावि॒थाव॑सा दुरो॒णे।**
**आ स्था॑पयत मा॒तरं॑ जिग॒त्नुमत॑ इन्वत॒ कर्वं॑राणि॒ भूरि॑॥ ६॥**

6. *Ni taddadhiṣe'vare pare ca yasminnavithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this physical world close at hand and visible to the eye and also the other invisible world of metaphysical and spiritual reality in which you protect and maintain every thing with your power in their very home and in their nature. O friends, stabilise the motherly presence of divine love, vibrant and victorious, in your heart and thereby win over all doubts and fluctuations and achieve your goals.

**स्तुष्व वर्ष्मन्पुरुवर्तीनं समृभ्वाणमिनतममाप्तमाप्त्यानाम्।**
**आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥ ७ ॥**

7. *Stuṣva varṣman puruvartmānaṁ samṛbhvāṇa-minatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimā-naṁ pṛthivyāḥ.*

O dedicated man of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realised sages, closer at hand than anything else. That lord of infinite might shines by his own light all round, and symbolically takes over the image of the vast mother earth.

**इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः। महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान् ॥ ८ ॥**

8. *Imā brahma bṛhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidviśvamarṇavattapasvān.*

Enlightened sage, eminent, most wise of divine vision, having realised heavenly light, offers these songs in honour of Indra who, self-refulgent ruler of this mighty dominion, awfully blazing in glory, faster than the fastest, radiates and vibrates in the infinite ocean of space.

**एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वꣳमिन्द्रमेव। स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च ॥ ९ ॥**

9. *Evā mahānbṛhaddivo atharvāvocatsvāṁ tanva-mindrameva. Svasārau mātaribhvarī aripre hinvanti caine śavasā vardhayanti ca.*

Thus does the great sage of exalted vision and wisdom, his mind and heart at peace in samadhi, address

the infinite spirit of Indra, immanent in his own self. These two, heaven and earth, rotating in the mother presence of Indra, both sinless, address and exalt that lord with all their might. Thus also the mind and intelligence of the sage, both free from pollution and fluctuations, celebrate and exalt the spirit of the sage.

## Kanda 5/Sukta 3 (Strength and Victory)

***Agni, Vishvedeva Devata, Brhaddiva Atharva Rshi***

**ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम।**
**मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम॥ १॥**

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānā-stanvaṁ puṣema. Mahyaṁ namantāṁ pradi-śaścatasrastvayā-dhyakṣeṇa pṛtanā jayema.*

O light of life, Agni, let my lustre and splendour shine in battles of the brave and assemblies of the wise. May we, lighting and exalting you in yajnic contests, strengthen and advance ourselves in body, mind and soul in the open social order. Let the four directions of the earth recognise and accept me with due honour and felicitation. Let us all win all round in the struggles for higher life under your leadership and watchful eye.

**अग्ने मन्युं प्रतिनुदन्परेषां त्वं नो गोपाः परि पाहि विश्वतः।**
**अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां चित्तं प्रबुधां वि नेशत्॥ २॥**

2. *Agne manyuṁ pratinudanpareṣāṁ tvaṁ no gopāḥ pari pāhi viśvataḥ. Apāñco yantu nivatā durasyavo'maiṣāṁ chittam prabudhāṁ vi neśat.*

O fire and passion of life, Agni, leading light of

humanity, challenging and throwing out the power and passion of those others, our adversaries, be our guide and protect us all round for our advance. Let our abusers go down and out, and let the morale of those too who are awake and alert in their position be cast down to naught. (The struggle is both for higher personality in the individual context and social advancement in the collective context of humanity, and the prayer is for conquest of the ego and egoistic divisive interests for the attainment of higher and universal values.)

**मम॑ दे॒वा वि॑ह॒वे स॑न्तु॒ सर्व॒ इन्द्र॑वन्तो म॒रुतो॒ विष्णु॑र॒ग्निः ।**
**मम॒ान्तरि॑क्षमु॒रुलो॑कमस्तु॒ मह्यं॑ वा॑तः पवतां॒ काम॑या॒स्मै ॥ ३ ॥**

3. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokamastu mahyaṁ vātaḥ pavatāṁ kāmāyāsmai.*

May all the Devas, divine powers and faculties, be with me when the battle begins: Maruts, i.e., pranic energies, the best of men and all the fortynine orders of the wind, Vishnu, all pervasive personal, social and environemental commitment, Agni, personal enthusiasm, social passion and universal enlightenment, all in top form of passion and energy. May the Antariksha, middle region of space, moral awareness, and moderate people of balanced mind be vast and liberal for open ended possibilities of progress, and may the winds blow favourable for the success of this mission of mine.

**मह्यं यजन्तां॑ मम॒ यानी॒ष्टाकू॑तिः स॒त्या मन॑सो मे अस्तु ।**
**एनो॒ मा नि गां क॒तम॑च्च॒नाहं विश्वे॑ दे॒वा अ॒भि र॑क्षन्तु मे॒ह ॥ ४ ॥**

4. *Mahyaṁ yajantāṁ mama yānīṣṭākūtiḥ satyā manaso me astu. Eno mā ni gāṁ katamaccanāhaṁ viśve devā abhi rakṣantu meha.*

May success come to me in all I desire to perform. May all purposes, intentions and resolutions of mind be true and fruitful. May I never come to think of any sin or evil whatever against the self or society or nature or Divinity. May all divinities of nature and humanity, all my faculties of mind and sense protect and help in this battle of life here and now.

**मयि॑ दे॒वा द्रवि॑ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु॒ मयि॑ दे॒वहू॑तिः।**
**दैवा होता॑रः सनिषन्न॒ एत॒दरि॑ष्टाः स्याम त॒न्वा॑ सु॒वीरा॑ः ॥ ५ ॥**

5. *Mayi devā draviṇamā yajantāṁ mayyāśīrastu mayi devahūtiḥ. Daivā hotāraḥ saniṣanna etadariṣṭāḥ syāma tanvā suvīrāḥ.*

May all divinities of life and nature bear and bring me wealth, honour and excellence of life. May their blessings and good wishes ever be showered on me. May I too be able to sustain my mind and will to invoke the divinities for help and grace. May the divine performers of life's yajna bless us with all this power and good will for success, and may we all be brave and inviolable in body, mind and soul.

**दैवी॑ः षड्वी॒रुरु नः॑ कृणोत॒ विश्वे॑ देवास इ॒ह मा॑दयध्वम्।**
**मा नो॑ विदद॒भि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृजि॒ना द्वेष्या॒ या ॥ ६ ॥**

6. *Daivīḥ ṣaḍurvīruru naḥ kṛṇota viśve devāsa iha mādayadhvam. Ma no vidadabhibhā mo aśastirmā no vidad vṛjinā dveṣyā yā.*

O divine six-dimentional spaces of expansive nature and time, help us grow all round without strain in person and humanity. O divinities of life of all the world, rejoice and be here with us to bless us with the glory and ecstasy of living. Let no depression, no malignity or imprecation, no alienation, no jealousy or hostility, ever touch and pollute us in body, mind and soul against nature and society.

**तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे ३ यच्च पुष्टम्। मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन्॥ ७॥**

7. *Tisro devīrmahi naḥ śarma yacchata prajāyai nastanve3 yacca puṣṭam. Mā hāsmahi prajayā mā tanūbhirmā radhāma dviṣate soma rājan.*

May three mother divinities, Ida, Mother Nature and Wisdom of the absolute state of existence, Sarasvati, mother spirit of dynamic knowledge and enlightenment, and Mahi, mother earth and the universal values of her children, provide us great expansive joy of peace and well being, and bless us with whatever is good for the growth and advancement of our personality and our people. May we never feel depressed or alienated on account of our health and personality and our people. O Soma, refulgent ruler and ordainer of peace and living joy, let us never be subjected to the forces of jealousy and adversity.

**उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन्हवे पुरुहूतः पुरुक्षु। स नः प्रजायै हर्यश्व मृडेन्द्र मा नो रीरिषो मा परा दाः॥ ८॥**

8. *Uruvyacā no mahiṣaḥ śarma yacchatvasmin-have puruhūtaḥ purukṣu. Sa naḥ prajāyai haryaśva mṛḍendra mā no rīriṣo mā parā dāḥ.*

May the great lord of glory and Infinity, omnificent and universally invoked, give us peace and prosperity in a happy home. O lord omnipotent, Indra, controller of the dynamic forces of life and nature, be kind and gracious to us, for our people, pray never hurt us, never alienate us, never forsake us to the other forces of evil and negativity.

**धा॒ता वि॑धा॒ता भुव॑नस्य॒ यस्पति॑र्दे॒वः स॑वि॒ताभि॑मातिषा॒हः। आ॒दि॒त्या रु॒द्रा अ॒श्विनो॒भा दे॒वाः पा॑न्तु॒ यज॑मानं निर्ऋ॒थात्॥ ९॥**

9. *Dhātā vidhātā bhuvanasya yaspatirdevaḥ savitābhimātiṣāhaḥ. Ādityā rudrā aśvinobhā devāḥ pāntu yajamanaṁ nir-ṛthāt.*

May Dhata, lord sustainer of life and the universe, Vidhata, controller and director of the course of history and natural evolution, Savita, self-refulgent creator and inspirer who is the parental protector of the world and destroyer of adversity, negativity and enmity, Adityas, twelve phases of the sun over the year, Rudras, powers of love and graces, destroyers of suffering and injustice, and all the pranic energies of life, both the Ashvins, twin forces of nature's complementarity operative in existence, and all the divine brilliancies of natural and human powers: may all these protect and promote the yajamana against adversity and fall from grace.

**ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान्।**
**आदित्या रुद्रा उपरिस्पृशो न उग्रं चेत्तारमधिराजमक्रत ॥ १० ॥**

10. *Ye naḥ sapatnā apa te bhavantvindrāgnibhyāmava bādhāmaha enān. Ādityā rudrā uparis-pṛśo na ugraṁ cettāram adhirājam akrata.*

Whoever be our adversaries, opponents and enemies, let them all be out. We keep them off by the power of Indra and the light and leadership of Agni, omnipotent and omniscient, both our powers of defence and advancement. May Adityas, power of light refulgent as sun, Rudras, powers of love, justice and relentless law, all rising and touching the heights of possibility and divinity, raise us to the state of the power, passion and enlightenment of self-rule, social governanace and superhuman knowledge and wisdom, vision of divinity ultimately.

**अर्वाञ्चमिन्द्रमुतो हवामहे यो गोजिद्धनजिदश्वजिद्यः।**
**इमं नो यज्ञं विहवे शृणोत्वस्माकमभूर्हर्यश्व मेदी ॥ ११ ॥**

11. *Arvāñcamindramamuto havāmahe yo gojiddhanajidaśvajidyaḥ. Imaṁ no yajñaṁ vihave śṛṇotvasmākamabhūrharyaśva medī.*

We invoke Indra, lord omnipotent, from there on top of divine sovereignty and yet present here right in front at the universal human level, Indra who is the winner of lands, cows, culture and enlightenment, who is the winner of wealth, honour and excellence, and who is the winner of horses, advancement and attainment of the highest goal for us. May the lord hear our invocation and prayer in this yajnic battle of progress. May the lord be gracious, who commands all the contrary-

complementarities of nature and humanity and raise us to the level of divine love and grace.

(This hymn is the song of the ascent of life from human to the divine which is the highest possible attainment for humans on the personal as well as on the organisational level. Personal progress is the threefold growth of body, mind and spirit. Similarly socio-organisational progress too is threefold, individual, collective and global upto the cosmic. Joining both dimensions, we have the physical, mental and spiritual growth of the individual, social and cosmic personality of existence as it is.)

## Kanda 5/Sukta 4 (Kushtha Oshadhi)

***Kushtha Yakshma nashanam Devata,***
***Bhrgu-Angira Rshi***

**यो गिरिष्वजायथा वीरुधां बलवत्तमः।**
**कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः॥ १॥**

1. *Yo giriṣvajāyathā vīrudhāṁ balavattamaḥ.*
*Kuṣṭhehi takmanāśana takmānaṁ nāśayannitaḥ.*

O Kushtha, strongest of the herbs born and growing on the mountains, destroyer of takman, come and cure the fever, psoriasis and leprosy from here.

**सुपर्णसुवने गिरौ जातं हिमवतस्परि ।**
**धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम्॥ २॥**

2. *Suparṇasuvane girau jātaṁ himavataspari. Dhanairabhi śrutvā yanti vidurhi takmanāśanam.*

Born and grown on snowy mountain where herbs of beautiful leaves and golden efficacy with

poisonous antidote grow, when people hear of it as the destroyer of takman, they go and get it even with money and lots of wealth.

**अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।**
**तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ ३ ॥**

3. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

In the third highest level of the body is the brain, top of the human organism where the centres of devas, sense and will organs of the body are seated, and thus that is the top of the human personality. There the humans have the vision of divinity in meditation. There the divine efficacies of nature and of the sanative herb start the cure of the kushtha ailment as there the divine souls of humanity have a vision of divinity.

**हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि।**
**तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥**

4. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tarāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

The golden boat of golden bands and tackle, i.e., the golden imagination of man, sojourns in the highest region of golden light. There too blooms the flower of immortality. And there in the golden region of the brain the divines cure the takman fever with the kushtha herb.

**हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्ययाः।**
**नावो हिरण्ययीरासन्याभिः कुष्ठं निरावहन् ॥ ५ ॥**

5. *Hiraṇyayāḥ panthāna āsannaritrāṇi hiraṇyayā. Nāvo hiraṇyayīrāsanyābhiḥ kuṣṭhaṁ nirāvahan.*

Golden are the paths of manly sojourn. Golden are the oars of the boat, saviours from sin and disease. Golden are the boats to cross the seas. By these do the divines find and bring the kushtha herb for cure.

**इ॒मं मे॑ कुष्ठ पूरु॒षं॒ तमा व॑ह॒ तं निष्कु॑रु ।**
**तमु॑ मे अग॒दं कृ॑धि ॥ ६ ॥**

6. *Imaṁ me kuṣṭha pūruṣaṁ tamā vaha taṁ niṣkuru.*
*Tamu me agadaṁ kṛdhi.*

O kushtha herb, raise this patient for me, raise him to freedom from takman, restore him to good health and freedom from suffering.

**दे॒वेभ्यो॒ अधि॑ जा॒तो ऽसि॒ सोम॑स्यासि॒ सखा॑ हि॒तः ।**
**स प्रा॒णाय॑ व्या॒नाय॒ चक्षु॑षे मे अ॒स्मै मृ॑ड ॥ ७ ॥**

7. *Devebhyo adhi jāto'si somasyāsi sakhā hitaḥ.*
*Sa prāṇāya vyānāya cakṣuṣe me asmai mṛḍa.*

You are born for the divines, for their senses, mind and imagination, you are the friend and companion of soma for all good purposes. O herb, be good and efficacious for this patient of mine, for his prana and vyana energies of vitality and for his eye of inner and outer vision.

**उद॑ङ्जा॒तो हि॒मव॑तः स प्रा॒च्यां नी॑यसे॒ जन॑म् ।**
**तत्र॒ कुष्ठ॑स्य॒ नामा॑न्युत्त॒मानि॒ वि भे॑जिरे ॥ ८ ॥**

8. *Udaṅjāto himavataḥ sa prācyāṁ nīyase janam.*
*Tatra kuṣṭhasya nāmānyuttamāni vi bhejire.*

Rising and growing from snowy mountains, it is brought to the people in the east where they

distinguish its different names and best qualities and benefit from it.

**उ॒त्त॒मो नाम॑ कुष्ठास्युत्त॒मो नाम॑ ते पि॒ता।**
**यक्ष्मं॑ च॒ सर्वं॑ ना॒शय॑ त॒क्मानं चार्॒सं कृ॑धि ॥ ९ ॥**

9. *Uttamo nāma kuṣṭhāsyuttamo nāma te pitā.*
*Yakṣmaṁ ca sarvaṁ nāśaya takmānaṁ cārasaṁ kṛdhi.*

O kushtha, best is your name and quality, noblest is your producer and protector. Remove all consumptive and cancerous diseases. Make the takman fever totally ineffective.

**शी॒र्षा॒म॒यमु॑पह॒त्याम॒क्ष्योस्त॒न्वो३॒ रपः॑।**
**कु॒ष्ठ॒स्तत्सर्वं॒ निष्क॑र॒द्दैवं सम॑ह॒ वृष्ण्य॑म्॥ १० ॥**

10. *Śīrṣāmayamupahatyāmakṣyostanvo3 rapaḥ.*
*Kuṣṭhastatsarvaṁ niṣkaraddaivaṁ samaha vṛṣṇyam.*

Ailments of the head and brain, weaknesses of the eye, infirmities of the body, kushtha cures all. Truly it is vigour and power of divinity in herbal form for man.

## Kanda 5/Sukta 5 (Laksha)

***Laksha Devata, Atharva Rshi***

**रात्री॑ मा॒ता नभः॑ पि॒तार्य॒मा ते॑ पिताम॒हः ।**
**सि॒ला॒ची नाम॒ वा अ॑सि॒ सा दे॒वाना॑मसि॒ स्वसा॑॥ १ ॥**

1. *Rātrī mātā nabhaḥ pitāryamā te pitāmahaḥ.*
*Silācī nāma vā asi sā devānāmasi svasā.*

O laksha, the night is your mother, the cloud in

the sky is your father and the sun is your grandfather. Your name is Silachi, and you are sister of the divinities.

**यस्त्वा॒ पिब॑ति॒ जीव॑ति॒ त्राय॑से पुरु॑षं॒ त्वम्।**
**भ॒र्त्री हि शश्व॑ता॒मसि॒ जना॑नां च॒ न्यञ्च॑नी॥ २॥**

2. *Yastvā pibati jīvati trāyase puruṣaṁ tvam.*
*Bhartrī hi śaśvatāmasi janānāṁ ca nyañcanī.*

Whoever drinks you lives healthy. You invigorate man's virility. You are the sustainer of people for all times and dispeller of disease.

**वृ॒क्षंवृ॑क्ष॒मा रो॑हसि वृष॒ण्यन्ती॑व क॒न्यला॑।**
**जय॑न्ती प्रत्या॒तिष्ठ॑न्ती॒ स्पर॑णी॒ नाम॒ वा अ॑सि॥ ३॥**

3. *Vṛkṣaṁvṛkṣamā rohasi vṛṣaṇyantīva kanyalā.*
*Jayantī pratyātiṣṭhantī sparaṇī nāma vā asi.*

You cling and rise by every tree like a loving maiden eager for a lover in marriage. You are Jayanti, covering all over the tree, conquering the disease, Pratyatishthanti, staying strong by the tree, and your name is Sparani.

**यद्द॒ण्डेन॒ यदिष्वा॒ यद्वारु॒र्हर॑सा कृ॒तम्। तस्य॒ त्वम॑सि॒ निष्कृ॑ति॒ः**
**सेमं निष्कृ॑धि॒ पूरु॑षम्॥ ४॥**

4. *Yaddaṇḍena yadiṣvā yadvārurharasā kṛtam.*
*Tasya tvamasi niṣkṛtiḥ semaṁ niṣkṛdhi pūruṣam.*

Whatever wound is caused by stick, by arrow, by violence or fire, of that you are the cure. O Laksha, cure this man and restore him to health.

**भ॒द्रात्प्ल॒क्षान्निस्ति॑ष्ठस्यश्व॒त्थात्ख॑दि॒राद्ध॒वात्।**
**भ॒द्रान्न्य॒ग्रोधा॑त्प॒र्णात्सा न॒ एह्या॑रुन्धति ॥ ५॥**

5. *Bhadrātplakṣānnistiṣṭhasyaśvatthātkhadirāddhavāt. Bhadrānnyagrodhātparṇātsā na ehyarundhati.*

You come from good Bhadra, laksha tree, Ashvattha, Khadira and Dhava, from good banyan and parna, the medicine that cures wounds and heals bruises.

**हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे। रुतं गच्छासि निष्कृते निष्कृतिर्नाम वा असि॥ ६॥**

6. *Hiraṇyavarṇe subhage sūryavarṇe vapuṣṭame. Rutaṁ gacchāsi niṣkṛte niṣkṛtirnāma vā asi.*

Golden in colour, blissful, bright as sun light, good for body's health, when applied to the wound, you heal and heal completely. Indeed, your very name is Nishkrti, the healer, the restorative.

**हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे। अपामसि स्वसा लाक्षे वातो ह्यात्मा बभूव ते॥ ७॥**

7. *Hiraṇyavarṇe subhage śuṣme lomaśavakṣaṇe. Apāmasi svasā lākṣe vāto hātmā babhūva te.*

Laksha, golden hued, auspicious, powerful, hairy chested, you are the sister of waters as cleanser, and Vata, energy, is really your very soul.

**सिलाची नाम कानीनोऽजबभ्रु पिता तव। अश्वो यमस्य यः श्यावस्तस्य ह्यास्यासि॥ ८॥**

8. *Silācī nāma kānīno'jababhru pitā tava. Aśvo yamasya yaḥ śyāvastasya hāsnāsyukṣitā.*

Laksha, silachi by name, refreshing and energetic, your origin is Ajababhru, and you are

sprinkled with the showers of the waves of light from the sun which is the child of Yama, lord of the laws of life.

**अश्वस्यास्नः संपतिता सा वृक्षाँ अभि सिष्यदे।**
**सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति ॥ ९ ॥**

9. *Aśvasyāsnaḥ saṁpatitā sā vṛkṣāṅ abhi siṣyade.*
*Sarā patattriṇī bhūtvā sā na ehyarundhati.*

Arisen from the showers of light from the protent and virile sun, you rest upon the trees as gentle mist, and thence soaring, oozing, trickling, you come to us, the healer, the restorative.

## Kanda 5/Sukta 6 (Brahma Vidya)

***Brahma and others Devata, Atharva Rshi***

**ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः।**
**स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः ॥ १ ॥**

1. *Brahmā jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

Vena, lord supreme of existence, first generated and manifested the evolving Prakrti and refulgent forms of existence, existent in their essence since eternity. He also generated and manifested other spatial forms, reflections of its power, in their own forms and order of law. Thus does the lord generate and manifest the origin of that which has come into existence and that which has not yet come.

**अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे।**
**वीरान्नो अत्र मा दभन्तद्व एतत्पुरो दधे॥ २॥**

2. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
*Vīrānno atra mā dabhantadva etatpuro dadhe.*

There are those among you who earlier were not wholly self-realised in knowledge and perfect experts in their job, but they did perform certain acts and created certain precedents. Let them and their work not mislead our children and harm our heroes. Therefore I place this knowledge and expertise before you for your guidance.

**सहस्त्रधार एव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः।**
**तस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवे॥ ३॥**

3. *Sahasradhāra eva te samasvarandivo nāke madhujihvā asaścataḥ. Tasya spaśo na ni miṣanti bhūrṇayaḥ padepade pāśinaḥ santi setave.*

In the paradisal bliss of a thousand streams of light and generosity, divine self-realised souls sing and swim in joy, sweet of tongue, mind and will, in tune with the paradisal vision of heavenly light. Here, the instant watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. Binding bonds are there at every step, and there are saviour bridges us well to pass on to the regions of bliss.

**पर्यू षु प्र धन्वा वाजसातये परि वृत्राणि सक्षणिः। द्विषस्तदध्यर्णवेनेयसे सनिस्त्रसो नामासि त्रयोदशो मास इन्द्रस्य गृहः॥ ४॥**

4. *Paryū ṣū pra dhanvā vājasātaye pari vṛtrāṇi sakṣ¯aṇiḥ. Dviṣastadadhyarṇaveneyase sanisraso nāmāsi trayodaśo māsa indrasya gṛhaḥ.*

O conqueror of darkness to win the battle for the attainment of food for body, mind and soul, strike off all evil and sin. Conqueror by name and action you are who overcome all jealousy and enmity to cross over the sea and reach the land of bliss. Just as the sun crosses over twelve months of the year and enters the thirteenth month of the home of Indra, so does the human soul cross over the twelve stage-bonds of ten senses, mind and ego and attains to the presence of Indra, the soul's own essential abode, the state of pure Being.

**न्वे३ तेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ५ ॥**

5. *Nve'tenārātsīrasau svāhā. Tigmāyudhau tigmahetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

O soul, by this mantra of action and meditation, attain to your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

**अवैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ६ ॥**

6. *Avaitenārātsīrasau svāhā. Tigmāyudhau tigmahetī suśevau somārudrāviha su mṛḍataṁ naḥ.*

By this mantra and action you ward off evil and

win your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

**अपैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ७ ॥**

7. *Apaitenārātsīrasau svāhā. Tigmāyudhau tigma-hetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

This way you ward off evil with arraignment of their default, and you win your goal. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute action, strong of arm, unfailing in strike, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

**मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम् ॥ ८ ॥**

8. *Mumuktamasmānduritādavadyājjuṣethāṁ yajñamamṛtamasmāsu dhattam.*

O Soma and Rudra, release us from evil and reproach, join and bless our yajna, give us fulfilment with the attainment of immortality.

**चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते।**
**मेन्या मेनिरस्यमेनयस्ते सन्तु ये३ स्माँ अभ्यघायन्ति ॥ ९ ॥**

9. *Cakṣuṣo hete manaso hete brahmaṇo hete tapasaśca hete. Menyā menirasyamenayaste santu ye'smāň abhyaghāyanti.*

O evil of the eye, imprecation of the mind, chant-

power of mantric vengeance, pride of austere ritual, know your limitations. O Agni, light and fire of life, you are the power-strike of power itself, super-thunder over all arms and missiles. May those who wish to malign, strike and torture us be disarmed of their weapons and power.

**योऽस्मांश्चक्षुषा मनसा चित्त्याकूत्या च यो अघायुरभिदासात्। त्वं तानग्ने मेन्यामेनीन्कृणु स्वाहा॥ १०॥**

10. *Yo' smāṁścakṣuṣā manasā cittyākūtyā ca yo aghāyurabhidāsāt. Tvaṁ tānagne menyāmenīnkṛṇu svāhā.*

O Agni, whoever the wicked person who wants to strike us with the evil eye, evil thought, evil mind, evil resolution, disarm them of their force and power by the strike of your fiery missile. This is our prayer in truth of word, thought and action.

**इन्द्रस्य गृहोऽसि। तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ ११॥**

11. *Indrasya gṛho'si. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

O lord of life, you are the centre of all power and potential, you are the haven and home of the soul, I come to you, I join your presence with all my faculties, all my people, with all my soul, with all my body and mind, with all that is mine, I surrender to you.

**इन्द्रस्य शर्मासि। तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ १२॥**

12. *Indrasya śarmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

Centre and source of universal power and potential, you are the ultimate shelter of the soul. I come to you, I join your presence with all my power and property, all my people, all my soul, all my body and mind, with all that is mine, I come.

**इन्द्रस्य॒ वर्मासि। तं त्वा॒ प्र प॑द्ये॒ तं त्वा॒ प्र वि॑शामि॒ सर्वं॑गुः॒ सर्वं॑पूरुष॒ः सर्वा॑त्मा॒ सर्वं॑तनूः स॒ह यन्मेऽ॒स्ति॒ तेन॑॥ १३॥**

13. *Indrasya varmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and protection of the soul, I come to you, I join your presence with all my power and potential, all my people, all my soul, all my body and mind, with all that is mine, I come

**इन्द्रस्य॒ वरू॑थमसि। तं त्वा॒ प्र प॑द्ये॒ तं त्वा॒ प्र वि॑शामि॒ सर्वं॑गुः॒ सर्वं॑पूरुष॒ः सर्वा॑त्मा॒ सर्वं॑तनूः स॒ह यन्मेऽ॒स्ति॒ तेन॑॥ १४॥**

14. *Indrasya varūthamasi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and defence for safety and security of the soul. I come to you, I join your presence with all my power and potential, all my people and relationships, all my soul, all my body, mind and senses, with all that is mine, I come. Nothing mine is left here. The surrender is complete.

## Kanda 5/Sukta 7 (No Miserliness, No Misery)

***Adversity, Sarasvati Devata, Atharva Rshi***

**आ नो॑ भर॒ मा परि॑ ष्ठा अराते॒ मा नो॑ रक्षीर्दक्षि॒णां नी॒यमा॑-**
**नाम्। नमो॑ वी॒त्सा॑या॒ असमृद्धये॒ नमो॑ अ॒स्त्वरा॑तये ॥ १ ॥**

1. *Ā no bhara mā pari ṣṭhā arāte mā no rakṣīrdakṣiṇāṁ nīyamānām. Namo vīrtsāyā asamṛddhaye namo astvarātaye.*

O miserliness, what is our due, bring us. Stay it not. Do not withhold our share that should be brought. Good bye to the love of desperation. Good bye to adversity. Good bye to illiberality.

**यम॑राते पुरोध॒त्से पुरु॑षं परिरा॒पिण॑म्।**
**नम॑स्ते॒ तस्मै॑ कृण्मो॒ मा व॒निं व्य॑थयी॒र्मम ॥ २ ॥**

2. *Yamarāte purodhatse puruṣaṁ parirāpiṇam. Namaste tasmai kṛṇmo mā vaniṁ vyathayīrmama.*

O niggardliness, good bye to the whining person you push up to the front. We offer him salutations to depart. Pray do not insult our heart's desire for liberality and well being.

**प्र णो॑ व॒निर्दे॒वकृ॑ता॒ दिवा॒ नक्तं॑ च कल्पताम्।**
**अरा॑तिमनु॒प्रेमो॑ व॒यं नमो॑ अ॒स्त्वरा॑तये ॥ ३ ॥**

3. *Pra ṇo vanirdevakṛtā divā naktaṁ ca kalpatām. Arātimanupremo vayaṁ namo astvarātaye.*

May our liberality of mind created and gifted by generous nature and noble people grow and prosper day and night. Therefore we go forward to the

uncharitable and say good bye to niggardliness and adversity.

**सर॑स्वतीमनु॒मति॑ं भग॒ं यन्तो॑ हवामहे।**
**वाचं जु॒ष्टां मधु॑मती-मवादिषं दे॒वानां दे॒वहू॑तिषु॥ ४॥**

4. *Sarasvatīmanumatiṁ bhagaṁ yanto havāmahe.*
*Vācaṁ juṣṭāṁ madhumatīmavādiṣaṁ devānāṁ devahūtiṣu.*

Coming upto the wealth, honour and excellence of life, we invoke and adore Anumati, good counsel, and Sarasvati, divine mother spirit of knowledge, wisdom and enlightenment. In the assemblies of noble people on holy occasions, I wish we speak honey sweet language of generosity loved by noble and generous people.

**यं याचा॑म्य॒हं वा॒चा सर॑स्वत्या मनो॒युजा॑।**
**श्र॒द्धा तम॒द्य वि॑न्दतु द॒त्ता सोमे॑न ब॒भ्रुणा॑॥ ५॥**

5. *Yaṁ yācāmyahaṁ vācā sarasvatyā manoyujā.*
*Śraddhā tamadya vindatu dattā somena babhruṇā.*

What I pray for, with words of love of the heart full of knowledge and wisdom gifted by divine and generous mother Sarasvati, may my love and faith blest by generous Soma spirit of divinity achieve that wealth, honour and excellence.

**मा व॒निं मा वाचं नो॒ वीत्सी॑रुभावि॒न्द्राग्नी आ भ॑रतां नो॒ वसू॑नि। सर्वे॑ नो अ॒द्य दित्स॒न्तोऽरा॑ति॒ं प्रति॑ हर्यत॥ ६॥**

6. *Mā vaniṁ mā vācaṁ no vīrtsīrubhāvindrāgnī ā bharatāṁ no vasūni. Sarve no adya ditsanto'rātiṁ prati haryata.*

O misery, O adversity, do not shake my words of prayer and dedication of the heart. Do not deprive me of the gifts of Sarasvati. May Indra and Agni, divine power and light, spirit of confidence and light of wisdom, bring us wealth, honour and excellence. Let all our powers of generosity and love today drive out meanness, misery and niggardliness from our life.

**परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि।**
**वेद त्वाहं निमीवन्तीं नितुदन्तीमराते ॥ ७ ॥**

7. *Paro'pehyasamṛddhe vi te hetiṁ nayāmasi.*
*Veda tvāhaṁ nimīvantīṁ nitudantīmarāte.*

Get off, adversity. We counter your onslaught right away. I know you are demoralizing, and you pierce at the heart's core, total deprivation as you are.

**उत नग्ना बोभुवती स्वप्नया सचसे जनम्।**
**अरांते चित्तं वीर्त्सन्त्याकूतिं पुरुषस्य च ॥ ८ ॥**

8. *Uta nagnā bobhuvatī svapnayā sacase janam.*
*Arāte cittaṁ vīrtsantyākūtiṁ puruṣasya ca.*

Off you, Arati, indigent of mind and niggard at heart, persistently naked and shameless, you seize people in sloth and, by dreams, shake man's resolution of mind and disturb his cherished values to the depths of the heart.

**या महती महोन्मानाा विश्वा आशाा व्यानशे।**
**तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः ॥ ९ ॥**

9. *Yā mahatī mahonmānā viśvā āśā vyānaśe.*
*Tasyai hiraṇyakeśyai nir-ṛtyā akaraṁ namaḥ.*

She, indigent of mind, niggard at heart, voluminous negativity present in all directions of the world, golden-haired love of misers, to that poverty and negativity of spirit, I offer saluatations with the challenge of thunder.

**हिरण्यवर्णा सुभगा हिरण्यकशिपुर्महो ।**
**तस्यै हिरण्यद्रापयेऽरात्या अकरं नमः ॥ १० ॥**

10. *Hiraṇyavarṇā subhagā hiraṇyakaśipurmahī.*
*Tasyai hiraṇyadrāpaye'rātyā akaraṁ namaḥ.*

Shaded in gold, prosperity locked up in golden trappings camouflaged in gold is Arati, spirit of misery and adversity at heart. To her, salutations with the challenge of thunder.

## Kanda 5/Sukta 8 (Elimination of Enemies)

***Agni, Vishvedevah, Indra Devatah, Atharva Rshi***

**वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह ।**
**अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम् ॥ १ ॥**

1. *Vaikaṅkatenedhmena devebhya ājyaṁ vaha.*
*Agne tāṅ iha mādaya sarva ā yantu me havam.*

With sharp and blazing fuel, Agni, ruling power of fire, send noble fighting forces the food and ammunition they need. Let them all be happy here, not wanting anything. Let them all hear my call and come to my yajna.

**इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु । इम ऐन्द्रा अंतिसरा आकूतिं सं नमन्तु मे । तेभिः शकेम वीर्यं जातवेदस्तनूवशिन् ॥ २ ॥**

2. *Indrā yāhi me havamidaṁ kariṣyāmi tacchṛṇu. Ima aindrā atisarā ākūtiḥṁ saṁ namantu me. Tebhiḥ śakema vīryaṁ jātavedastanūvaśin.*

O mighty ruler, Indra, pray come, listen to my call. Listen what I am going to do. Let these tempestuous forces of Indra follow my plan and resolution. O Agni, Jataveda, all knowing leader, in command of the dominion, by these plans and forces we shall achieve wondrous victory and advance our power and glory.

**यद॒साव॒मुतो॑ देवा अदे॒वः संश्चिकी॑र्षति। मा तस्या॒ग्निर्ह॒व्यं वा॑क्षी॒द्धवं दे॒वा अ॑स्य॒ मोप॑ गु॒र्ममै॒व ह॒वमेत॑न ॥ ३ ॥**

3. *Yadasāvamuto devā adevaḥ saṁścikīrṣati. Mā tasyāgnirhavyaṁ vākṣīddhavaṁ devā asya mopa gurmamaiva havametana.*

O Devas, noble and positive powers of the world, if that negative, undivine, destructive power wants to attack us from that far off place and destroy our freedom and prosperity, let not Agni, enlightened and fiery leader of humanity, listen to carry out his call and offer, let no good and positive powers listen and go to join him. Let them all come and join my yajnic call for defence of freedom and prosperity of all.

**अति॑ धावतातिसरा॒ इन्द्र॑स्य॒ वच॑सा हत। अवि॑ं वृ॒क इ॑व मथ्नीत॒ स वो॒ जीव॒न्मा मो॑चि प्रा॒णम॒स्यापि॑ नह्यत ॥ ४ ॥**

4. *Ati dhāvatātisarā indrasya vacasā hata. Aviṁ vṛka-iva mathnīta sa vo jīvanmā moci prāṇama-syāpi nahyata.*

Come fast, tempestuous forces, rush on forward by the command of Indra, pounce upon the enemy and

crush him as a wolf crushes the prey. Let him not get away alive. Take on all his forces too, break down their morale and bind them as prisoners.

**यमु॒मी पु॑रोदधि॒रे ब्र॒ह्माण॒मप॑भूतये। इन्द्र॒ स ते॑ अधस्प॒दं तं प्र॑त्य॒स्यामि मृ॒त्यवे॑॥ ५॥**

5. *Yamamī purodadhire brahmāṇamapabhūtaye. Indra sa te adhaspadaṁ taṁ pratyasyāmi mṛtyave.*

Indra, O ruler, if for our damage, defeat and ignominy, they place a Brahmana in front and press forward, let him be under your foot and I would throw him too unto death.

**यदि॑ प्रे॒युर्दे॑॑वपु॒रा ब्र॒ह्म वर्मा॑णि च॒क्रि॒रे। त॒नू॒पानं परि॒पाणं कृ॒ण्वा॒ना यदु॑पोचि॒रे सर्व॑ं तद॑र॒सं कृ॑धि॥ ६॥**

6. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

And if citizens of the towns come forward, if the enemies turn the holy ones or our own tactics into their defence, using our own land and people as their armour and line of defence, and on top of it all boast of themselves to demoralise us, turn all that to naught.

**यान॒सावति॑सरां॑श्च॒कार॑ कृ॒णव॑च्च॒ यान्। त्वं तानि॑न्द्र वृत्र-हन्प्र॒तीचः॑ पु॒न॒रा कृ॑धि॒ यथा॒मुं तृ॒णहां॑ जन॑म्॥ ७॥**

7. *Yānasāvatisarāṁścakāra kṛṇavacca yān. Tvaṁ tānindra vṛtrahanpratīcaḥ punarā kṛdhi yathāmuṁ tṛṇahāṁ janam.*

O ruler and commander, Indra, all those efforts

which the enemy has done and which he is planning and doing, turn all those, O destroyer of evil and enmity, against him so that we may destroy all that enemy force.

यथेन्द्र॑ उ॒द्वाच॑नं ल॒ब्ध्वा च॒क्रे अ॑धस्प॒दम् ।
कृ॒ण्वे॒ऽहमध॑रां॒स्तथा॒मूञ्छ॑श्वतीभ्यः समा॑भ्यः ॥ ८ ॥

8. *Yathendra udvācanaṁ labdhvā cakre adhaspadam. Kṛṇve'hamadharāṁstathāmūñchaśvatībhyaḥ samābhyaḥ.*

Just as Indra, a mighty warrior, seizes a boaster and keeps him under the foot, so must I put them down and keep them under foot for a long long time, thus to exhaust them of their pride and force.

अत्रै॑नानिन्द्र वृत्रहन्नु॒ग्रो मर्म॑णि विध्य । अत्रै॒वैना॑न॒भि ति॒ष्ठेन्द्र॑ मे॒द्य१॑हं तव॑ । अनु॑ त्वेन्द्रा र॑भामहे॒ स्याम॑ सु॒म॒तौ तव॑ ॥ ९ ॥

9. *Atrainānindra vṛtrahannugro marmaṇi vidhya. Atraivainānabhi tiṣṭhendra medyahaṁ tava. Anu tvendrā rabhāmahe syāma sumatau tava.*

Here then, O destroyer of evil and enmity, Indra, blazing lustrous hero, fix them unto the vitals of their heart. Here and thus, O ruler and warrior, rule over them. We are your friends. Let us all love and support you. Let us all enjoy your favour and good will.

## Kanda 5/Sukta 9 (Well Being of Body and Soul)

***Vastoshpati, Atma Devata, Brahma Rshi***

Vastu is a house. Vastoshpati is master of the house. The human body is a house (Aitareya Upanishad. 1, 2 and Atharva-veda 10, 2, 31-32), the soul is the master of this house. And the master has to be its

protector too.

Vastu here may also be interpreted as the house or apartment in which we live with the family. The house owner too is the master and protector of the house.

The body should be healthy for the soul. So too the house should be healthful for the family. And nature is the health-giver to both the body and the home. Vastu in this sukta may be interpreted in both senses, of the body and the home. Reference may also be made to Rgbeda 7, 54 and 55).

**दि॒वे स्वाहा॑ ॥ १ ॥**

1. *Dive svāhā.*

Homage to the sun for health and light, in truth of thought, word and deed in faith.

**पृ॒थि॒व्यै स्वाहा॑ ॥ २ ॥**

2. *Pṛthivyai svāhā.*

Homage to the earth for nourishment and stability, in truth of thought, word and deed in faith.

**अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ३ ॥**

3. *Antarikṣāya svāhā.*

Homage to the middle region for health and liberality, in truth of thought, word and deed in faith.

**अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ४ ॥**

4. *Antarikṣāya svāhā.*

Homage to the middle region for health and broadness of mind in truth of thought, word and deed

in faith.

**दि॒वे स्वाहा॑ ॥ ५ ॥**

5. *Dive svāhā.*

Homage to the heavens for health and light in truth of word, thought and deed in faith.

**पृ॒थि॒व्यै स्वाहा॑ ॥ ६ ॥**

6. *Pṛthivyai svāhā.*

Homage to the earth for health and patience in truth of thought, word and deed in faith.

**सूर्यो॑ मे॒ चक्षु॒र्वातः॑ प्रा॒णो ३॒ न्तरि॑क्षमा॒त्मा पृ॑थि॒वी शरी॑रम् । अ॒स्तृ॒तो नामा॒हम॒यम॑स्मि॒ स आ॒त्मान॒ं नि द॑धे॒ द्यावा॑पृथि॒वीभ्यां॑ गोपी॒थाय॑ ॥ ७ ॥**

7. *Sūryo me cakṣurvātaḥ prāṇo'ntarikṣamātmā pṛthivī śarīram. Astṛto nāmāhamayamasmi sa ātmānaṁ ni dadhe dyāvāpṛthivībhyāṁ gopīthāya.*

The sun is my eye, wind my prana, vast skies my spirit, earth my body and stability. Unfallen, undefeated, unsurpassed,, free am I, the soul, which I offer and surrender to heaven and earth as to my father and mother for the sake of protection and sustenance.

**उदायु॒रुद्ब॑ल॒मुत्कृ॑तमुत्कृ॒त्यामुन्म॑नी॒षामुदि॑न्द्रि॒यम् । आयु॑ष्कृ॒दायु॑ष्पत्नी॒ स्वधा॑वन्तौ गो॒पा मे॑ स्तं गोपा॒यतं॑ मा । आ॒त्म॒सदौ॑ मे स्तं॒ मा मा॑ हिंसिष्टम् ॥ ८ ॥**

8. *Udāyurudbalamutkṛtamutkṛtyāmunmanīṣāmudindriyam. Āyuṣkṛdāyuṣpatnī svadhāvantau gopā me staṁ gopāyataṁ mā. Ātmasadau me staṁ mā mā hiṁsiṣṭam.*

My life of high order, my strength of high order, my work of high order, my duty of high order, my intellect and mind and thought of high order, my sense and judgement of high order, may heaven and earth, both givers of life, both protectors of life, both self-potent, I pray, may protect and promote. May both be my protectors. May both sustain me. May both abide by me with my soul. May the two never hurt me, never forsake me throughout my life in body on earth.

## Kanda 5/Sukta 10 (Strength of Mind and Soul)

***Vastoshpati Devata, Brahma Rshi***

**अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ १॥**

1. *Aśmavarma me'si yo mā prācyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence, whoever the evil man that wants to challenge and enslave me from the eastern direction upfront, let him face and encounter this thunder, and perish.

**अश्मवर्म मेऽसि यो मा दक्षिणाया दिशोऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ २॥**

2. *Aśmavarma me'si yo mā dakṣiṇāyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence. Whoever the evil man that wants to challenge and enslave me from the south direction on the right, let him face and

encounter this thunder, and perish.

**अश्मवर्म मेऽसि यो मा प्रतीच्या दिशोऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ ३॥**

3. *Aśmavarma me'si yo mā pratīcyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect self-confidence, you are my granite wall of defence. Whoever the evil man that wants to challenge and enslave me from the western direction behind, let him face and encounter this wall, and perish.

**अश्मवर्म मेऽसि यो मोदीच्या दिशोऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ ४॥**

4. *Aśmavarma me'si yo mā modīcyā diśo'ghā-yurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with high morale, you are my thunder shield of defence. Whoever the evil man that wants to challenge and enslave me from the northern direction on the left, let him face and encounter this shield, and perish.

**अश्मवर्म मेऽसि यो मा ध्रुवाया दिशोऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ ५॥**

5. *Aśmavarma me'si yo mā dhruvāyā diśo'ghā-yurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with self confidence and faith in divinity, you are my bed rock of defence on the earth below. Whoever the fool that is a victim of sin and evil and wants to challenge and enslave me from the lower direction below, let him face and strike his head against

this rock, and perish.

**अश्मवर्म मेऽसि यो मोर्ध्वायां दिशो ऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ ६॥**

6. *Aśmavarma me'si yo mā mordhvāyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with grace from above, you are my thunder-cover of lightning. Whoever the sinner that wants to challenge and enslave me from the direction above, let him face and try to break through this cover, and perish.

**अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात्।**
**एतत्स ऋच्छात्॥ ७॥**

7. *Aśmavarma me'si yo mā diśāmantardeśebhyo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul, you are my total cover all round blest by Brahma Prajapati. Whoever or whatever the evil force that wants to attack from anywhere in all quarters of space and tries to subject me to slavery, let it encounter this cover, and perish.

**बृहता मन उप ह्वये मातरिश्वना प्राणापानौ।**
**सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः शरीरम्।**
**सरस्वत्या वाचमुप ह्वयामहे मनोयुजा ॥ ८॥**

8. *Bṛhatā mana upa hvaye mātariśvanā prāṇāpānau. Sūryāccakṣurantarikṣācchrotraṁ pṛthivyāḥ śarīram. Sarasvatyā vācamupa hvayāmahe manoyujā.*

I call upon my mind and soul with the infinite

potential of cosmic mind and Prajapati, I pray for energy of prana and apana from the winds, eye from the sun, ear from space, and body from the earth for the invincible cover of life. With Brhat Saman, we invoke and pray for the Word of Divinity from Mother Sarasvati, inspirer of mind, intellect and soul with knowledge and the strength and power that flows from knowledge.

## Kanda 5/Sukta 11 (Lord Supreme)

***Varuna Devata, Atharva Rshi***

This sukta is a monologue. The speaker speaks to himself, speaks to Varuna, and then imagines how Varuna speaks to him.

**कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषनृम्णः ।**
**पृश्निं वरुण दक्षिणां ददावान्पुनर्मघ त्वं मनसाचिकित्सीः ॥ १ ॥**

1. *Kathaṁ mahe asurāyābravīriha kathaṁ pitre haraye tveṣanṛmṇaḥ. Pṛśniṁ varuṇa dakṣiṇāṁ dadāvānpunarmagha tvaṁ manasācikitsīḥ.*

Seeker to himself: "What and how have you spoken here of and about and to Varuna, life of life and all protector, universal father that takes away all pain and suffering of life? Mighty refulgent is he, all powerful."

Seeker to Varuna: O Varuna, lord of judgement, all protector, constant giver of gifts of earth and nature in life, pray enlighten us, with all the love and care at heart you have for us, about yourself and your divine gifts, constant and incessant as they are."

**न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे ।**
**केन नु त्वमथर्वन्काव्येन केनं जातेनासि जातवेदाः ॥ २ ॥**

2. *Na kāmena punarmagho bhavāmi saṁ cakṣe kaṁ pṛśnimetāmupāje. Kena nu tvamatharvan-kāvyena kena jātenāsi jātavedāḥ.*

Varuna speaks to the seeker: "Not by mere desire do I become a constant giver. I wish, I watch, I care, I speak and inspire. I inspire and move this earth and heaven, and thus look after the peace and pleasure of life. O seeker, Atharvan, man of wisdom and stable mind, by which power, poetic self-revealing and inspiring in existence, do you grow to be a man of all knowledge? It is by the spirit and poetry of the spirit that is supreme and infinite, all comprehensive and protective, that you grow all knowing. Know that and you know all.

**सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः ।**
**न मे दासो नार्यो महित्वा व्रतं मीमाय यदहं धरिष्ये ॥ ३ ॥**

3. *Satyamahaṁ gabhīraḥ kāvyena satyaṁ jātenāsmi jātavedāḥ. Na me dāso nāryo mahitvā vrataṁ mīmāya yadahaṁ dhariṣye.*

"True it is I am deep and serious, unfathomable, unknowable beyond thought and words. I am all wise and omniscient by virtue of the true wisdom of the poetry of existence and all that is in existence itself. Neither the noble nor the ignoble with all their power and potential can ever comprehend the law and discipline which I ordain and sustain."

**न त्वदन्यः कवितरो न मेधया धीरतरो वरुण स्वधावन्।**
**त्वं ता विश्वा भुवनानि वेत्थ स चिन्नु त्वज्जनो मायी बिभाय॥ ४॥**

4. *Na tvadanyaḥ kavitaro na medhayā dhīrataro varuṇa svadhāvan. Tvaṁ tā viśvā bhuvanāni vettha sa cinnu tvajjano māyī bihāya.*

The seeker's homage to Varuna: "Yes, O lord, none other than you is superior either by knowledge and wisdom nor by intelligence and awareness, nor is anyone more patient and steadfast. O Varuna, you alone are lord of your own essential power. You alone know, wield and sustain all regions of the universe. Surely, even the man who commands wondrous powers feels over-awed by your infinite power.

**त्वं ह्यङ्ग वरुण स्वधावन्विश्वा वेत्थ जनिमा सुप्रणीते।**
**किं रजस एना परो अन्यदस्त्येना किं परेणावरममुर॥ ५॥**

5. *Tvaṁ hyaṅga varuṇa svadhāvanviśvā vettha janimā supraṇīte. Kiṁ rajasa enā paro anyadastyenā kiṁ pareṇāvaramamura.*

"O lord of darling love and glory, self-potent leader and guide of the universe, you know the birth and age of all creatures of the universe. Pray, what is there anything beyond this expansive space? O lord of wisdom and immortality, is there anything closer this side of that farthest reality?"

**एकं रजस एना परो अन्यदस्त्येना पर एकेन दुर्णशं चिदर्वाक्। तत्ते विद्वान्वरुण प्र ब्रवीम्यधोवचसः पणयो भवन्तु नीचैर्दासा उप सर्पन्तु भूमिम्॥ ६॥**

6. *Ekaṁ rajasa enā paro anyadastyenā para ekena durṇaśaṁ citarvāk. Tatte vidvānvaruṇa pra bravīmyadhovacasaḥ paṇayo bhavantu nīcairdāsā upa sarpantu bhūmim.*

Varuna speaks to the seeker: "Of that, I, all knowing Varuna, speak to you. There is one beyond this dynamic expansive universe, that is the transcendent Parama Brahma, and this side of that also, there is one, indestructible, that is Prakrti in the essence. Let the stingy misers be down, poor of speech below the state of knowledge, and let the negatives too creep upon the surface of the earth, never higher than the grass."

**त्वं ह्य१ङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि। मो षु पणींर्भ्ये३ तावतो भून्मा त्वा वोचन्नराधसं जनासः ॥ ७ ॥**

7. *Tvaṁ hyaṅga varuṇa bravīṣi punarmagheṣvavadyāni bhūri. Mo ṣu paṇīṁrabhye tāvato bhūnmā tvā vocannarādhasaṁ janāsaḥ.*

The seeker: "O loving lord of generosity, you yourself say that often many evils creep into the life of those who repeatedly rise to prosperity. Let no such adversity overtake such people of sterile mind. Pray be not too kind to them also, but save them all the same from their sterility. Let not people say that you are unkind."

**मा मा वोचन्नराधसं जनासः पुनस्ते पृश्निं जरितर्ददामि। स्तोत्रं मे विश्वमा याहि शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु ॥ ८ ॥**

8. *Mā mā vocannarādhasaṁ janāsaḥ punaste pṛśniṁ jaritardadāmi. Stotraṁ me viśvamā yāhi śacībhirantarviśvāsu mānuṣīṣu dikṣu.*

Varuna's blessing: "O seeker, O celebrant, people would not say I am unkind and ungenerous. I give you all the gifts of the earth and nature without a break. Among all human communities over the earth in all directions, with your powers and potentials, with all your holy actions, come and live by songs of universal wisdom and divine celebration I give you. (This is the filial bond between you and me.)"

**आ ते॑ स्तो॒त्राण्युद्यं॑तानि यन्त्व॒न्तर्विश्वा॑सु मानु॑षीषु दि॒क्षु।**
**दे॒हि नु मे॒ यन्मे॒ अद॑त्तो॒ असि॒ युज्यो॑ मे स॒प्तप॑द॒ः सखा॑सि ॥ ९ ॥**

9. *Ā te stotrāṇyudyatāni yantvantarviśvāsu mānuṣīṣu dikṣu. Dehi nu me yanme adatto asi yujyo me saptapadaḥ sakhāsi.*

The celebrant's prayer: "O Lord Varuna, may the songs of your celebration rise and ring across the quarters of space over the earth among all the people of humanity. Pray bless me with that which is yet wanting in me and which I must attain. You are my friend, my inalienable companion attainable over seven steps of the Vyahrtis: Bhu, Bhuva, Sva, Maha, Jana, tapa and Satyam.

**स॒मा नौ॒ बन्धु॑र्वरुण स॒मा जा वेदा॒हं तद्यन्ना॑वे॒षा स॒मा जा।**
**ददा॑मि॒ तद्यत्ते॒ अद॑त्तो॒ अस्मि॒ युज्य॑स्ते स॒प्तप॑द॒ः सखा॑स्मि ॥१० ॥**

10. *Samā nau bandhurvaruṇa samā jā vedāhaṁ tadyannāveṣā samā jā. Dadāmi tadyatte adatto asmi yujyaste saptapadaḥ sakhāsmi.*

"O Varuna, our kinship and fraternity is equal and constant, our nature and manifestation in the world is equal and constant. I also know how this kinship and

nature is equal and constant. I now offer and surrender to you what I have not so far offered and surrendered to you. I am a companion, with you and at your service. I am your friend and I would join you at seven steps from here.

**देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः। अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम्। तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः॥ ११॥**

11. *Devo devāya gṛṇate vayodhā vipro viprāya stuvate sumedhāḥ. Ajījano hi varuṇa svadhāvannatharvāṇaṁ pitaraṁ devabandhum. Tasmā u rādhaḥ kṛṇuhi supraśastaṁ sakhā no asi paramaṁ ca bandhuḥ.*

"O Varuna, lord of your own divine power, you are brilliantly generous for the generous, giver of health and long age for the celebrant, vibrant energy for the faithful, giver of intelligence for the worshipper. You raise the constant devotee to be a father figure and a brother of the divines. Pray create and give excellent wealth and honour for him. Our friend you are for us the brother highest."

## Kanda 5/Sukta 12 (Yajna of Life)

***Jataveda Devata, Angira Rshi***

This sukta is common to Rgveda (10, 110) Yajurveda (29) and Atharva-veda. Jataveda is the home-fire, yajna-fire, master of the home and the soul in the body. Each mantra can be interpreted differently in these different contexts.

**समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः।**
**आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ १ ॥**

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaści-kitvāntvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, lighted today in the man's home, you are brilliant and generous. You invoke, join and serve the brilliant powers of nature and humanity. Friend of the highest refulgent order, pray bring in the divines, communicate and create with them. You are master of information and knowledge, refined manager, poetic creator and wide awake in the life around.

**तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।**
**मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥**

2. *Tanūnapātpatha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhandevatrā ca kṛṇuhyadhvaraṁ naḥ.*

Maintaining the body beyond fear and fall, holy and sophisticated of speech and taste, sprinkle the paths of truth worth following with honey sweets of culture and creativity, enjoy them and lead on others to enjoy them and follow. Energising and elevating thoughts and yajnic meets with a high order of knowledge and action, raise the yajnic order and accomplish and fulfil this programme of love, non-violence and service worthy of the divines.

**आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः।**
**त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ ३ ॥**

3. *Ājuhvāna īḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa enānyakṣīṣito yajīyān.*

Giving the clarion call for collective creative action with the spirit of yajna, Agni, worthy of praise and adoration, come with honour, excellence and vibrant energies of life. You are harbinger and inspirer of divinities, great and powerful, worthy of love, association and leadership, inspired with a mission, pray bring in and join all these divine forces together and lead them on to create a higher order of life.

**प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम्। व्युं प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम्॥ ४॥**

4. *Pracīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. Vyu prathate vitaraṁ varīyo devebhyo aditaye syonam.*

Just as in the early part of the day, at dawn, holy grass, old and ancient is gathered from various quarters of the earth to cover the vedi and is spread on the east, and this seat is good and comfortable for the sages to sit on and meditate freely, so does the sun rise warm and comfortable to cover the earth with light from the east, and so does the presence of Brahma all-pervasive and collected from nature arise on the vedi at dawn for the sages to meditate and so does it expand in their consciousness for their good.

**व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः॥ ५॥**

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ.*

Just as youthful women wax at heart with love for their husbands, so may the holy doors of the vedi be wide open, expansive, gracious and welcoming for the sages to come in and participate in the yajna.

**आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ।**
**दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने॥ ६॥**

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiśaṁ dadhāne.*

Let the day and night, graciously associated together, both adorable, abiding by the sun, their common progenitor, be present and bless the home. Similarly, let the man and wife, both divine and youthful, broad at heart, holy and brilliant, bearing grace and creative sanctity, abide by the holiness of the home and family as the divine foundation of their togetherness in love.

**दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै।**
**प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता॥ ७॥**

7. *Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśā diśantā.*

Two divine high priests of first order of eminence, experts of the language of science and social policy, masters of measurement and design, construction

and extension of the human yajna of mutual cooperation and development, inspiring and pressing forward in plans, projects and programmes of social development, experts in theory and practice, speculation and realistic imagination, dedicated to the eternal light of Vedic values and pointing forward to wide and open-ended progress should lead the nation of humanity like Agni and Aditya, light and leadership in complementarity.

**आ नो॑ य॒ज्ञं भार॑ती॒ तूय॑मे॒त्विडा॑ मनु॒ष्वदि॒ह चे॒तय॑न्ती ।**
**ति॒स्रो दे॒वीर्ब॒र्हिरेदं स्यो॒नं सर॑स्वती॒: स्वप॑सः सदन्ताम् ॥ ८ ॥**

8. *Ā no yajñaṁ bhāratī tūyametviḍā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatīḥ svapasaḥ sadantām.*

Let Bharati, spirit and language of the land, Ida, vision and word of eternity in the version of human consciousness, giver of enlightenment, and Sarasvati, perennial stream of knowledge and grace, all these three divinities, noble of thought, intention and action, come upon the instant, come and bless us.

**य इ॒मे द्यावा॑पृथि॒वी जनि॑त्री रू॒पैरपिं॑श॒द्भुव॑नानि॒ विश्वा॑ ।**
**तम॒द्य हो॑तरिषि॒तो यजी॑यान्दे॒वं त्वष्टा॑रमि॒ह य॑क्षि वि॒द्वान् ॥ ९ ॥**

9. *Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadyā hotariṣito yajīyāndevaṁ tvaṣṭāramiha yakṣi vidvān.*

O yajamana, inspired and adorable man blest with knowledge, invoke, join and worship Tvashta, that self-refulgent creator and maker of forms here in the evolution of life, who creates both these mother powers of generation, heaven and earth, and beautifies all

regions of the universe with graceful forms.

**उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि। वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन॥ १०॥**

10. *Upāvasṛja tmanyā samañjandevānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

O yajamana, sincerely preparing and seasoning the food and fragrances for the divinities according to the seasons offer it into the vedi and pray may Vanaspati, lord of herbs, the spirit of nature at peace, the sun and Agni enjoy the holy offerings and bless the greens with ghrta and honey sweets.

**सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः। अस्य होतुः प्रशिष्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः॥ ११॥**

11. *Sadyo jāto vya mimīta yajñamagnirdevānā-mabhavatpurogāḥ. Asya hotuḥ praśiṣyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni, refulgent deity of yajna, instantly and always rising, accomplishes the yajna and thereby becomes pioneer of divine powers. Thereby, may the divinities receive and consume the food offered into the fire within the noble yajamana's discipline of the law and language of truth and yajna with the spirit of total surrender.

## Kanda 5/Sukta 13 (Cure of Snake Poison)

***Takshaka Devata, Garutman Rshi***

**ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम्। खातमखातमुत सक्तमग्रभमिरेव धन्वन्नि जजास ते विषम्॥ १॥**

1. *Dadirhi mahyaṁ varuṇo divaḥ kavirvacobhirugrairni riṇāmi te viṣam. Khātamakhātamuta saktamagrabhamireva dhanvanni jajāsa te viṣam.*

Varuna, brilliant physician with his knowledge of sun and water, has given me the knowledge of snake poison cure. With unfailing words of that knowledge I remove your poison. Whether the wound and poison is deep or shallow or superficial, I seize your poison and make it disappear just as water disappears in sand in the desert.

**यत्ते अपोदकं विषं तत्त एतास्वग्रभम्। गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसा नेशदादु ते॥ २॥**

2. *Yatte apodakaṁ viṣaṁ tatta etāsvagrabham. Gṛhṇāmi te madhyamamuttamaṁ rasamutāvamaṁ bhiyasā neśadādu te.*

Your poison that is dehydrating and burning the blood in the blood vessels, I seize and draw out. I draw out your poison which may be of medium, high or low intensity and which must disappear by the force of the antidote.

**वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते। अहं तमस्य नृभिरग्रभं रसं तमसइव ज्योतिरुदेतु सूर्यः॥ ३॥**

3. *Vṛṣā me ravo nabhasā na tanyaturugreṇa te vacasā bādha ādu te. Ahaṁ tamasya nṛbhira-grabhaṁ rasaṁ tamasa-iva jyotirudetu sūryaḥ.*

My word is mighty and virile like thunder of the cloud. With that powerful word, I stop and drive out you and your poison. With the help of men I have seized and dispelled the effective spirit of the poison as light removes the darkness and the light of the patient's life would rise like the sun at dawn.

**चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम्।**
**अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम्॥ ४॥**

4. *Cakṣuṣā te cakṣurhanmi viṣeṇa hanmi te viṣam. Ahe mriyasva mā jīvīḥ pratyagabhye tu tvā viṣam.*

I destroy your eye power with the eye. By poison I destroy your poison. Die off, O snake, do not remain alive. Let the poison go back to you.

**कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः।**
**मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो नि विषे रमध्वम्॥ ५॥**

5. *Kairata pṛśna upatṛṇya babhra ā me śṛṇutāsitā alīkāḥ. Mā me sakhyuḥ stāmānamapi ṣṭhātāśrā-vayanto ni viṣe ramadhvam.*

O deadly forest snake, O spotted one, O grass snake, O brown, O black one, O hooded cobras, do not stay around my friend's house. Hissing and hearing my word of terror, stay out and be all with your poison by yourselves.

**असितस्य तैमातस्य बभ्रोरपोदकस्य च। सात्रासाहस्याहं**
**मन्योरव ज्यामिव धन्वनो वि मुञ्चामि रथाँइव॥ ६॥**

6. *Asitasya taimātasya babhrorapodakasya ca. Sātrāsāhasyāhaṁ manyorava jyāmiva dhanvano vi muñcāmi rathāṅ-iva.*

As we loosen the string of a bow or bonds of a chariot, so do I slacken and remove the deadly poison of the black, marshy, brown, off-water and all subduing snake.

**आलिंगी च विलिंगी च पिता च माता च।**
**विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ॥ ७॥**

7. *Āligī ca viligī ca pitā ca mātā ca. Vidma vaḥ sarvato bandhvarasāḥ kiṁ kariṣyatha.*

We know the stickers and burrowers, non-stickers, males and females, and all their different classes in every way. They are non-poisonous. What harm can they do?

**उरुगूलाया दुहिता जाता दास्यसिक्न्या।**
**प्रतङ्कं दद्रुषीणां सर्वासामरसं विषम्॥ ८॥**

8. *Grugūlāyā duhitā jātā dāsyasiknyā. Prataṅkaṁ dadruṣīṇāṁ sarvāsāmarasaṁ viṣam.*

The young female snake born of the deadly black snake is highly dangerous. Let the poison of all such snakes which cause skin eruptions be reversed and rendered totally ineffective.

**कर्णा श्वावित्तदब्रवीद्गिरेरवचरन्तिका।**
**याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम्॥ ९॥**

9. *Karṇā śvāvittadabravīdgireravacarantikā. Yāḥ kāścemāḥ khanitrimāstāsāmarasatamaṁ viṣam.*

The porcupine with ears found in the valley said thus: Let the poison of these creatures which live in burrows be the most ineffective.

**ता॒बुव॑ं न ता॒बुव॑ं न घेत्त्वर्मसि ता॒बुव॑म्।**
**ता॒बुवे॑नार॒सं वि॒षम्॥ १०॥**

10. *Tābuvaṁ na tābuvaṁ na ghettvamasi tābuvam.*
*Tabuvenārasaṁ viṣam.*

Tabuva snake is like Tabuva, the antidote of poison. O Tabuva, you are surely not the destroyer. You are the antidote that renders snake-poison ineffective.

**त॒स्तु॒व॑ं न त॒स्तु॒व॑ं न घेत्त्वर्मसि त॒स्तु॒व॑म्।**
**त॒स्तु॒वे॑नार॒सं वि॒षम्॥ ११॥**

11. *Tastuvaṁ na tastuvaṁ na ghettvamasi tastuvam.*
*Tastuvenārasaṁ viṣam.*

Tastuva snake is like Tastuva, antidote of poison. But, O Tastuva, you are surely not the destroyer. You are the antidote that renders snake poison ineffective.

Note: This hymn should be read with Rgveda 1, 191, where various kinds of snakes and many other poisonous creatures are mentioned along with many herbs and bird antidotes. Here also some antidotes are mentioned specially in mantras 10 and 11. There are many stories, reports and direct experiences of miraculous cures of poison in India. Snake poison is cured with snake poison itself. 'Poison kills poison.'

## Kanda 5/Sukta 14 (Krtyapratiharanam)

***Vanaspati Devata, Shukra Rshi***

This is a hymn of antidote to evil and deeds of violence.

**सु॒प॒र्णस्त्वान्व॑विन्दत्सू॒क॒रस्त्वा॑खनन्न॒सा ।**
**दिप्सौ॑षधे॒ त्वं दिप्स॑न्त॒मव॑ कृत्या॒कृतं जहि॥ १ ॥**

1. *Suparṇastvānvavindatsūkarastvākhanannasā.*
*Dipsauṣadhe tvaṁ dipsantamava kṛtyākṛtaṁ jahi.*

O Oshadhi, antidote to evil and violence, the man of eagle imagination envisioned you and the man of boarlike tenancity dug you out of oblivion. Destroy the evil deed, send back the evil to the evil doer.

**अव॑ जहि यातु॒धान॒ानव॑ कृत्या॒कृतं जहि।**
**अथो॒ यो अ॒स्मान्दिप्स॑ति॒ तमु॒ त्वं ज॑ह्योषधे॥ २ ॥**

2. *Ava jahi yātudhānānava kṛtyākṛtaṁ jahi.*
*Atho yo asmāndipsati tamu tvaṁ jahyoṣadhe.*

Throw out the saboteurs, destroy the evil deeds. Oshadhi, O antidote of violence, whoever wants to injure, terrorize or destroy us, let the evil visit on him.

**रिश्य॑स्येव परीशा॒सं प॑रि॒कृत्य॒ परि॑ त्व॒चः।**
**कृ॒त्यां कृ॑त्या॒कृते॑ देवा नि॒ष्कमि॑व॒ प्रति॑ मुञ्चत॥ ३ ॥**

3. *Riśyasyeva parīśāsaṁ parikṛtya pari tvacaḥ.*
*Kṛtyāṁ kṛtyākṛte devā niṣkamiva prati muñcata.*

O men of wisdom, like the barbed girdle of a violent animal round his body, having turned the evil man's deed into a golden necklace for him in return for his deed, send it back to him as a barbed leash for him.

पुनः कृत्यां कृत्याकृतें हस्तगृह्य परा णय।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत्॥ ४॥

4. *Punaḥ kṛtyāṁ kṛtyākṛte hastagṛhya parā ṇaya.*
*Samakṣamasmā ā dhehi yathā kṛtyākṛtaṁ hanat.*

And also, having caught up the evil deed in hand, send it back in this way: Put it right in front of him so that he face it himself and it may, by itself, destroy him.

कृत्याः सन्तु कृत्याकृतें शपथः शपथीयते।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः॥ ५॥

5. *Kṛtyāḥ santu kṛtyākṛte śapathaḥ śapathīyate.*
*Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.*

Let the deeds be for the doers: good for the good, evil for the evil. Likewise, let inprecations be for the imprecators. Like a perfectly designed comfortable chariot, let evil deeds come back to the evil doer.

यदि स्त्री यदि वा पुमान्कृत्यां चकार पाप्मनें।
तामु तस्मै नयामस्यश्वमिवाश्वाभिधान्या॥ ६॥

6. *Yadi strī yadi vā pumānkṛtyāṁ cakāra pāpmane.*
*Tāmu tasmai nayāmasyaśvamivāśvābhidhānyā.*

If a woman or man does the evil deed for the satisfaction of his evil mind, the same deed we lead unto the doer like a horse by the halter.

यदि वासि देवकृता यदि वा पुरुषैः कृता।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम्॥ ७॥

7. *Yadi vāsi devakṛtā yadi vā puruṣaiḥ kṛtā.*
*Tāṁ tvā punarṇayāmasīndreṇa sayujā vayam.*

O misfortune, whether you are brought on as an accident of nature or caused by humans, we counter you by the help of Indra, lord omnipotent and our own self-confidence, our inalienable friend and ally.

**अग्ने॑ पृतनाषा॒ट् पृत॑नाः सहस्व।**
**पुन॑: कृ॒त्यां कृ॑त्या॒कृते॑ प्रति॒हर॑णेन हरामसि॥ ८॥**

8. *Agne pṛtanāṣāṭ pṛtanāḥ sahasva. Punaḥ kṛtyāṁ kṛtyākṛte pratiharaṇena harāmasi.*

O Agni, refulgent ruler, leader and commander, fighter and victor of battles, face and fight the battles against misfortune. With our powers of defence and offence we counter and turn evil and violence back to the evil doer.

**कृत॑व्यधनि॒ विध्य॒ तं यश्च॒कार॒ तमिज्जहि।**
**न त्वामच॑क्रुषे व॒यं व॒धाय॒ सं शि॑शीमहि॥ ९॥**

9. *Kṛtavyadhani vidhya taṁ yaścakāra tamijjahi. Na tvāmacakruṣe vayaṁ vadhāya saṁ śiśīmahi.*

O destroyer of the perpetrator of evil and violence, punish that who commits evil and violence, eliminate him for sure, only him, for we do not arouse you to smite him that does no evil.

**पु॒त्रइ॑व पि॒तरं गच्छ स्व॒ज इ॑वा॒भिष्ठि॑तो दश।**
**ब॒न्धमि॑वावक्रा॒मी ग॑च्छ॒ कृत्ये॑ कृत्या॒कृतं॒ पुन॑:॥ १०॥**

10. *Putra-iva pitaraṁ gaccha svaja-ivābhiṣṭhito daśa. Bandhamivāvakrāmī gaccha kṛtye kṛtyā-kṛtaṁ punaḥ.*

O evil and violence, go back to the perpetrator

like a son to the father and, like a bruised viper, grip and bite him. Go like one broke loose of all bonds, go back to the evil doer again.

उदे॒णीव॑ वार॒ण्य॑ ऽभि॒स्कन्दं॑ मृ॒गीव॑।
कृ॒त्या क॒र्तार॑मृच्छतु ॥ ११ ॥

11. *Udeṇīva vāraṇya bhiskandaṁ mṛgīva.*
*Kṛtyā kartāramṛcchatu.*

Let the evil deed turn upon the perpetrator like a doe at bay, a female elephant or a tigress pouncing upon the hunter.

इष्वा॒ ऋजी॑यः पततु॒ द्यावा॑पृथि॒वी॒ तं प्रति॑।
सा तं मृ॒गमि॑व गृह्णातु कृ॒त्या कृ॑त्या॒कृ॒तं॒ पुनः॑ ॥ १२ ॥

12. *Iṣvā ṛjīyaḥ patatu dyāvāpṛthivī taṁ prati. Sā taṁ mṛgamiva gṛhṇātu kṛtyā kṛtyākṛtaṁ punaḥ.*

O heaven and earth, let the evil deed turn and fall back upon the evil doer fast and straight like an arrow and seize him like a tiger seizing its prey.

अ॒ग्निरि॑वैतु॒ प्र॒ति॒कूल॑मनु॒कूल॑मिवोद॒कम्।
सु॒खो रथ॑इव वर्ततां कृ॒त्या कृ॑त्या॒कृ॒तं॒ पुनः॑ ॥ १३ ॥

13. *Agnirivaitu pratikūlamanukūlamivodakam. Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.*

Let the deed turn and come back upon the doer like a smoothly moving chariot, punitive like fire to the evil doer, and favourable and cool like water to the person who does good.

## Kanda 5/Sukta 15 (Antidote of Pollution and Disease)

***Madhula Vanaspati Devata, Vishvamitra Rshi***

**एकां च मे दशं च मेऽपवक्तारं ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ १॥**

1. *Ekā ca me daśa ca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, herbs and trees, cleansers of pollution and disease, sages and scholars, fiery spirits of life, embodiments of beauty and sweetness, pleasure and passion, life energies and divinities of existence, gifts of Vishnu and Prajapati, all born of the truth and law of existence, observers of the laws of life, creators of the honey sweets of life, let there be one or ten, any number of distractors, abusers and revilers, create for us the honey sweets of good health and happy life.

**द्वे च मे विंशतिश्च मेऽपवक्तारं ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ २॥**

2. *Dve ca me viṁśatiśca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be two or twenty, any number of distractors, abusers and revilers, create for us the honey sweets of life and joy in spite of them, two, and even twenty may they be.

**तिस्रश्च मे त्रिंशच्च मेऽपवक्तारं ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ ३॥**

3. *Tisraśca me trimśacca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be three or thirty, any number of distractors, abusers, revilers or spoilers of health and happiness, three, and even thirty let them be, create for us the honey sweets of life and joy in spite of them.

**चतस्रश्च मे चत्वारिंशच्च मेऽपवक्तार ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः ॥ ४॥**

4. *Catasraśca me catvārimśacca me'pavaktāra oṣadhe. Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, let there be four or forty, any number of polluters, abusers and revilers of health and happiness, four, and even forty may be, create for us the honey sweets of life and joy in spite of them.

**पञ्च च मे पञ्चाशच्च मेऽपवक्तार ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ ५॥**

5. *Pañca ca me pañcāśacca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be five, and even fifty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets of life and health, create for us the honey sweets of life.

**षट् च॑ मे ष॒ष्टिश्च॑ मेऽपव॒क्तार॑ ओषधे।**
**ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ६॥**

6. *Ṣaṭ ca me ṣaṣṭiśca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be six, and even sixty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

**स॒प्त च॑ मे सप्त॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।**
**ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ७॥**

7. *Sapta ca me saptatiśca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be seven, and even seventy abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

**अ॒ष्ट च॑ मेऽशी॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।**
**ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ८॥**

8. *Aṣṭa ca me'śītiśca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be eight, and even eighty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

**नवं च मे नवतिश्च मेऽपवक्तारं ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ ९॥**

9. *Nava ca me navatiśca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be nine, and even ninety revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, create for us the honey sweets of life.

**दश च मे शतं च मेऽपवक्तारं ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ १०॥**

10. *Daśa ca me śataṁ ca me'pavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be ten, and even hundred revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

**शतं च मे सहस्रं चापवक्तारं ओषधे।**
**ऋतजात ऋतावरि मधु मे मधुला करः॥ ११॥**

11. *Śataṁ ca me sahasraṁ cāpavaktāra oṣadhe.*
*Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

Let there be hundred, and even thousand abusers and revilers of life and truth ranged against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life without relent, creator of the beauty and honey sweets of life and health, create for us the honey sweets of life and strength to stand by truth against a thousand odds.

## Kanda 5/Sukta 16 (Spiritual Strength and Creativity)

***Atma Devata, Vishvamitra Rshi***

**यद्येकवृषोऽसि सृजारसोऽसि ॥ १ ॥**

1. *Yadyekavṛṣo'si sṛjāraso'si.*

If you are your sole strength, the virile spirit, then create something as your contribution to life. Otherwise you are as good as lifeless.

**यदि द्विवृषोऽसि सृजारसोऽसि ॥ २ ॥**

2. *Yadi dvivṛṣo'si sṛjāraso'si.*

If you are strong with two, yourself and the spirit of divinity, create and contribute, otherwise be lifeless.

**यदि त्रिवृषोऽसि सृजारसोऽसि ॥ ३ ॥**

3. *Yadi trivṛṣo'si sṛjāraso'si.*

If you are strong with three, command sattva, rajas and tamas modes of Prakrti in thought, energy and materiality, create and contribute something to the world, otherwise be good for nothing.

**यदि चतुर्वृषोऽसि सृजारसोऽसि ॥ ४ ॥**

4. *Yadi caturvṛṣo'si sṛjāraso'si.*

If you are strong and virile with four, Dharma, Artha, Kama and for Moksha, create and contribute something to life, otherwise miss the joy of living.

**यदि पञ्चवृषोऽसि सृजारसोऽसि ॥ ५ ॥**

5. *Yadi pañcavṛṣo'si sṛjāraso'si.*

If you are strong with five, five elements, five senses, five pranas, do something, create, otherwise you would be as good as lifeless.

**यदि॑ षड्वृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ६ ॥**

6. *Yadi ṣaḍvṛṣo'si sṛjāraso'si.*

If you are strong and virile with six, cotrol over desire, anger, greed, fascination, arrogance and pride, create and contribute something to the world, otherwise your life is a waste.

**यदि॑ सप्तवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ७ ॥**

7. *Yadi saptavṛṣo'si sṛjāraso'si.*

If you are strong and virile with seven, five senses, mind and intelligence, create and contribute something to the world, or stay unfruitful.

**यद्यष्टवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ८ ॥**

8. *Yadyaṣṭavṛṣo'si sṛjāraso'si.*

If you are strong and virile with eight, the eightfold path of the good life, be creative, or life would be dull and fruitless.

**यदि॑ नववृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ९ ॥**

9. *Yadi navavṛṣo'si sṛjāraso'si.*

If you are strong and virile with nine, nine forms of wealth gifted by Lakshmi, create and contribute something positive to life, otherwise be void of the real pleasure of life.

**यदि॑ दशवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ १० ॥**

10. *Yadi daśavṛṣo'si sṛjāraso'si.*

If you are strong and virile with ten, wealth, morals, forgiveness, courage, concentration, intelligence, assistants, skill, forces, knowledge, create and contribute to life and the environment, otherwise your life would be just barren, nothing more.

**यद्येकादशोऽसि सोऽपोदकोऽसि ॥ ११ ॥**

11. *Yadyekādaśo'si so'podako'si.*

If you are the eleventh, none of these ten, you would be either wholly and irredeemably dry, unconsecrated by the holy waters of life. And if you are free from all these ten, pure spirit in Kaivalya state, then you are untouched by all pleasure and pain of the waters of life.

Note: The numbers from one to ten are statements of the virtues, assets and values of life. They can be interpreted in different ways: ten principles of Dharma, ten pranas, ten senses of perception and volition and so on. But the emphasis is on creative life. We must create and contribute something to life and leave it richer than we found it when we came. Creativity is the value, selfishness and sterility is no life. Either be in and doing, or out and free.

## Kanda 5/Sukta 17 (Brahma-Jaya: Divine Word)

***Brahma-Jaya Devata, Mayobhu Rshi***

The theme of this hymn is Brahma-Jaya, the Jaya of eternal Brahma, the Creator.

Jaya means that by which one creates, manifests,

and thus finds self-expression and self-fulfilment. Ordinarily it means wife. Husband and wife both find fulfilment of their conjugal life through the birth of progeny. The husband cannot find this fulfilment except through the wife. So the wife is Jaya. In the cosmic context, Brahma being the creator, He creates through Prakrti, Nature. So Prakrti is Jaya (Brhadaranya-kopanishad, 1, 4, 17.

But natural creation is not the all of divine creation. The Vedic voice too is the self-expression of divine omniscient consciousness. Thus Vedic voice too is Jaya. Seven mantras of this hymn (1, 2, 3, 5, 6, 10 and 11) are the same as Rgveda 10, 109, 1-7. In mantra 5, Brahma Jaya is compared to "Juhu', the yajna ladle. Sayana in his commentary on Rgveda interprets Juhu as Brahma-vadini, self-expressive voice of Brahma. Thus Jaya in this hymn is the Divine Voice.

The Voice is Ila in the absolute sense, Sarasvati in the existential sense of the cosmic flow, and Mahi or Bharati in the local context of the global sense.

**ते ऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा।**
**वीडुहरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य॥ १॥**

1. *Te'vadanprathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḍuharāstapa ugraṁ mayobhūrāpo devīḥ prathamajā ṛtasya.*

In the beginning, to express and reveal the joyous manifestation (Leela) of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, boundless light principle or Aditya Rshi, Salila, liquid principle or Angira Rshi, Matarishva,

energy principle or Vayu Rshi, and Viduhara, fiery principle or Agni Rshi, all like yajna fire, burning and creative, illustrious, soothing, flowing, divine souls and spirits, express and reveal the divine voice of the Veda. (The voice they reveal is Ila.)

(The word Kilvisham has been interpreted in two senses: joyous expression as above, and sinful violation. As joyous expression we have the divine Veda through the voice of nature and the voice of the Rshis.

If the word is interpreted in the sense of sinful violation, then on violation of the divine voice by humanity, and on violence against nature's beauty and creativity by human pride and ambition for power and luxury, the forces of nature and divine souls in humanity would raise their voice of protest.

The result of the joyous voice is happiness, and the result of the voice of protest is bound to be suffering. At the level of comparative literature, especially for Christian readers, we may refer to the Bibical story of creation: When humanity in Paradise violated the divine commandment then:

"Earth felt the wound, and Nature from her seat,

Sighing through all her works gave signs of woe,

That all was lost." (Milton, Paradise Lost 9, 780-784.) Remember:

Both Nature and the Divine Voice are Brahma Jaya. Violence against Nature and the Divine Voice is violence against the creator.)

सोमो॒ राजा॑ प्रथ॒मो ब्र॑ह्मजा॒यां पुन॒ः प्राय॑च्छ॒दहृ॑णीयमानः ।
अ॒न्व॒र्ति॒ता वरु॑णो मि॒त्र आ॑सीद॒ग्निर्होता॑ हस्त॒गृह्या नि॑नाय ॥ २ ॥

2. *Somo rājā prathamo brahmajāyāṁ punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagṛhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, gives it on to the sage Brahma in the Sarasvati form. Varuna, the sage of judgement, Mitra, the sage with love, follow, and Agni, dedicated to yajna fire, holds it by hand as in the yajnic ladle and leads it on.

हस्ते॑नै॒व ग्रा॒ह्य᳡ऽआ॒धिर॑स्या ब्रह्मजा॒येति॒ चेदवो॑चत् ।
न दू॒ताय॑ प्र॒हेया॑ तस्थ ए॒षा तथा॑ रा॒ष्ट्रं गु॑पि॒तं क्ष॒त्रिय॑स्य ॥ ३ ॥

3. *Hastenaiva grāhya'ādhirasyā brahmajāyeti cedavocat. Na dūtāya praheyā tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline, as the ladle is to be held carefully by hand. "This is the child of heaven", this having been said, "this is not to be communicated to the wastour, violator or a mere agent," this is an important injunction. It does not wait for any one, nor does it stand still, it moves on. Its meaning is hidden like the state of a ruler's dominion. The social order of the Kshatriya who holds it sacred stays protected and unviolable.

यामा॒हुस्तार॑कै॒षा वि॑के॒शीति॑ दु॒च्छुनां॒ ग्राम॑मव॒पद्य॑मानाम् ।
सा ब्र॑ह्मजा॒या वि दु॑नोति रा॒ष्ट्रं यत्र॒ प्रापा॑दि श॒श उ॑ल्कु॒-
षीमा॑न् ॥ ४ ॥

4. *Yāmāhustārakaiṣā vikeśīti ducchunāṁ grāma-mavapadyamānām. Sā brahmajāyā vi dunoti rāṣṭraṁ yatra prāpādi śaśa ulkuṣīmān.*

If Brahma Jaya, Voice Divine, which they say is the saviour of life and free from all bounds, is described as harbinger of calamities befalling human habitations, then it destroys that social order and there meteors of fire and misfortune fall like stars void of light.

**ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम्। तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीतां जुह्वं१ न देवाः॥ ५॥**

5. *Brahmacārī carati veviṣadviṣaḥ sa devānāṁ bhavatyekamaṅgam. Tena jāyāmanvavindad bṛhaspatiḥ somena nītāṁ juhvaṁ na devāḥ.*

The Brahmachari, seeker of Brahma, dedicated to this sublime subject goes on pursuing the divine voice and, internalising it, becomes one of the devas in the presence of nature and the scholars. He becomes a Brhaspati. And thus, O sages, the scholar obtains the Word and, at the end of education, the wedded wife too, escorted to him by the blissful Somaic high priest and preceptor like the Juhu, ghrta ladle for life's yajna.

**देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः। भीमा जाया ब्राह्मणस्योपनीता दुर्धां दधाति परमे व्योमन्॥ ६॥**

6. *Devā vā etasyāmavadanta pūrve saptaṛṣayasta-pasā ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhāṁ dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak of this Voice of Divinity and communicate it. Mighty, even dreadful, is this voice of Brahma, now residing at heart with the Brahmana, the sagely scholar, and if it is abducted and exploited by clever people, it destroys even the best system of human governance. This mighty voice, Brahma holds in the highest heaven and the sage serves in his highest spirit and intelligence.

**ये गर्भा अवपद्यन्ते जगद्यच्चापलुप्यते। वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान्॥ ७॥**

7. *Ye garbhā avapadyante jagadyaccāpalupyate.*
*Vīrā ye tṛhyante mitho brahmajāyā hinasti tān.*

Where those fall from duty who hold the Word and nature in trust, where the reality of life is concealed in camouflage and sanctity is desecrated, where the brave engage in deadly fight over trivialities, there the Brahma Jaya, the Word of Divinity and Spirit of Nature destroys the guilty and eliminates all negation.

**उत यत्पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः।**
**ब्रह्मा चेद्धस्तमग्रहीत्स एव पतिरेकधा ॥ ८॥**

8. *Uta yatpatayo daśa striyāḥ pūrve abrāhmaṇāḥ.*
*Brahmā ceddhastamagrahītsa eva patirekadhā.*

Where ten self-proclaimed guardians of Brahma Jaya, all impostors at heart, claim dominion over the divine trust of nature and humanity against one real enlightened sage dedicated to Brahma and the wisdom of eternity, the one deserves to hold the trust in hand with sole authority.

ब्राह्मण एव पतिर्न राजन्यो३ न वैश्यः।
तत्सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः॥ ९॥

9. *Brāhmaṇa eva patirna rājanyo' na vaiśyaḥ. Tatsūryaḥ prabruvanneti pañcabhyo mānavebhyaḥ.*

Only the Brahmana, enlightened sage wholly dedicated to Brahma, the Vedic Word, Nature and humanity, and the eternal values without compromise for any reason whatsoever, is the guardian of Brahma Jaya, neither the Kshatriya nor the Vaishya (because the Kshatriya and the Vaishya, occupied, if not preoccupied, with political and economic pressures and problems, are likely to compromise in the interest of survival). Thus says the Sun to and for all the five people as it moves on revealing every thing in its reality. So says Brahma itself which is the all immanent light of life.

पुनर्वै देवा अददुः पुनर्मनुष्या अददुः।
राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः॥ १०॥

10. *Punarvai devā adaduḥ punarmanuṣyā adaduḥ. Rājānaḥ satyaṁ gṛhṇānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching and advancing the Vedic voice, and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth with dedication carry on the propagation of the holy Word and its extension in practice and application.

पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम्।
ऊर्जं पृथिव्या भक्त्वोरुगायमुपासते ॥ ११ ॥

11. *Punardāya brahmajāyāṁ kṛtvā devairnikilbiṣam. Ūrjaṁ pṛthivyā bhaktvorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge, and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme, in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

नास्य जाया शतवाही कल्याणी तल्पमा शये।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १२ ॥

12. *Nāsya jāyā śatavāhī kalyāṇī talpamā śaye. Yasmin rāṣṭre nirudhyate brahmajāyācittyā.*

In the Rashtra, order of governance, where by error or ignorance Brahma Jaya, the Word of divinity and the voice of the Brahma, is suppressed, the women and the mother spirit of the nation's creativity shall find no peace and prestige either in the day or at night although they are auspicious harbingers of a hundred gifts and advantages for the nation.

न विकर्णः पृथुशिरास्तस्मिन्वेश्मनि जायते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १३ ॥

13. *Na vikarṇaḥ pṛthuśirāstasminveśmani jāyate. Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Neither the man of versatile learning and objective understanding nor the man of high intelligence

and broad mind arises in the homes of that Rashtra where either by error or by ignorance the vision and Word of divine values and voice of the Brahmana is suppressed.

**नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः।**
**यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या॥ १४॥**

14. *Nāsya kṣattā niṣkagrīvaḥ sūnānāmetyagrataḥ.*
*Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Nor does the citizen, guardian, creative artist or even the border watch of the nation go forward with pride of the nation's power and prosperity if in the nation the vision and Word of divinity and the Brahmana's voice is suppressed for reasons of error and ignorance.

**नास्य श्वेतः कृष्णकर्णो धुरि युक्तो महीयते।**
**यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १५॥**

15. *Nāsya śvetaḥ kṛṣṇakarṇo dhuri yukto mahīyate.*
*Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Nor does the brilliant beam of the nation's chariot with shade of rich green all round the helm and steer of the Rashtra meet with any recognition of its grandeur, if in that nation the Word of divinity and voice of the Brahmana is suppressed by error and ignorance.

**नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम्।**
**यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १६॥**

16. *Nāsya kṣetre puṣkariṇī nāṇḍīkaṁ jāyate visam.*
*Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

No greenery waves in the field, no lotus blooms in the lake, the fruit forsakes the tree, and the shoot

withers on the branch in the Rashtra in which the Word of Divinity and the Brahmana's voice is suppressed on account of error, ignorance, arrogance and pride.

नास्मै पृश्निं वि दुहन्ति ये ऽस्या दोहमुपासते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १७ ॥

17. *Nāsmai pṛśniṁ vi duhanti ye'syā dohamupāsate.*
*Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Those who love, live by and pray for the gifts of mother earth and nature fail to receive the bounties of the earth and the sky for the ruler and the Rashtra in which mindlessly the divine Word and the Brahmana's voice is suppressed.

नास्य धेनुः कल्याणी नानड्वान्त्सहते धुरम्।
विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया॥ १८ ॥

18. *Nāsya dhenuḥ kalyāṇī nānaḍvāntsahate dhuram.*
*Vijāniryatra brāhmaṇo rātriṁ vasati pāpayā.*

The auspicious and abundant mother cow goes dry of milk, the mighty bull refuses to bear the yoke of the master in the Rashtra where the Brahmana is denied access to divine knowledge and passes the night in discomfort for fear of political offence.

## Kanda 5/Sukta 18 (Brahma Gavi)

***Brahma Gavi Devata, Mayobhu Rshi***

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम्॥ १ ॥

1. *Naitāṁ te devā adadustubhyaṁ nṛpate attave.*
*Mā brāhmaṇasya rājanya gāṁ jighatso anādyām.*

O ruler of the people, the divinities of nature and nobilities of humanity did not give this earth, this Vedic speech, this holy cow to you to eat, i.e., for exploitation, misappropriation and personal consumption. Do not try to eat up the Brahmana's cow, it is inviolable, it is not something edible. It is not to be killed.

(Brahmana in this hymn does not mean a caste, it means Brahma, the Supreme Being and any person wholly dedicated to Brahma. 'Gau' means the cow and all divine gifts of Brahma: nature, sun rays, moon, land, earth and the environment, the people, knowledge, culture, language, sense organs and, of course, the cow and all other useful animals. All these belong to Brahma, all these belong to humanity as trust, and humanity is to be taken as noble on its own as humanity. These do not belong to any particular person even if the person is a ruler. They belong to all and to every person as a trust. In this sense they belong to the ruler also but as a trustee of the people, not as a person, not as property. Hence the original term 'Brahmana's Gau' is used in the translation in this wide sense. Every person's share of God's gifts is sacred, inviolable, un-encroachable.)

**अ॒क्षद्रु॑ग्धो राज॒न्य॑ः पा॒प आ॑त्मपराजि॒तः ।**
**स ब्रा॑ह्म॒णस्य॒ गाम॑द्याद॒द्य जी॑वानि॒ मा श्वः ॥ २ ॥**

2. *Akṣadrugdho rājanyaḥ pāpa ātmaparājitaḥ.*
*Sa brāhmaṇasya gāmadyādadya jīvāni mā śvaḥ.*

If the ruler of the people is sinful, spiritually broken by sensual indulgence, creates hate and division among people for personal gain and gambles with their interests, and if he violates the Brahmana's Cow, then

he may last for today but not tomorrow. Tomorrow he must go.

**आविष्टिताघविषा पृदाकूरिव चर्मणा।**
**सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या॥ ३॥**

3. *Āviṣṭitāghaviṣā pṛdākūriva carmaṇā.*
*Sā brāhmaṇasya rājanya tṛṣṭaiṣā gauranādyā.*

O Ruler, this Brahmana's Cow for the selfish is like a deadly poisonous snake wrapped in cow's form, poised against the sinful, thirsty, ready to strike. Don't touch it, it is inviolable, never never to be hurt, killed and eaten. (It is not food, it is the giver of food.)

**निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।**
**यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥ ४॥**

4. *Nirvai kṣatraṁ nayati hanti varco'gnirivā-rabdho vi dunoti sarvam. Yo brāhmaṇaṁ manyate annameva sa viṣasya pibati taimātasya.*

The ruler who takes the Brahmana only for a morsel of food is like a drunkard taking a draught of cobra poison for drink which ruins the dominion, darkens his splendour and, like lighted fire rising to a blaze, shakes everything and reduces him to naught.

**य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात्।**
**सं तस्येन्द्रो हृदयेऽग्निमिन्ध उभे एनं द्विष्टो नभसी चरन्तम्॥ ५॥**

5. *Ya enaṁ hanti mṛduṁ manyamāno devapīyu-rdhanakāmo na cittāt. Saṁ tasyendro hṛdaye'gni-mindha ubhe enaṁ dviṣṭo nabhasī carantam.*

He that violates the Brahmana, suppresses his freedom of speech and kills his Brahma Cow, believing

that he is soft and brittle as a piece of clay, is a reviler of divinities, lost in greed for material wealth, having lost his sense and mind. Omnipotent Indra sets his heart and soul on fire as he moves around hated of both heaven and earth.

**न ब्राह्मणो हिंसितव्यो ऽग्निः प्रियतनोरिव।**
**सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः ॥ ६ ॥**

6. *Na brāhmaṣo himsitavy'ogniḥ priyatanoriva.*
*Somo hyasya dāyāda indro asyābhiśastipāḥ.*

Brahmana, the man of Brahma, is inviolable like the vitality of one's own body. Like the vital heat of one's own body he is the vital fire of the body politic. Soma, lord of universal peace and joy, is his kinsman and Indra, lord omnipotent, is his protector against calumny and violence.

**शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन्।**
**अन्नं यो ब्रह्मणां मल्वः स्वाद्वद्मीति मन्यते ॥ ७ ॥**

7. *Śatāpāṣṭhāṁ ni girati tāṁ na śaknoti niḥkhidan.*
*Annaṁ yo brahmaṇāṁ malvaḥ svādvadmīti manyate.*

The food of the man of dirty mind, who violates the peace and freedom of the Brahmanas and eats up their share of life and sustenance feeling that it tastes really sweet, is bitter, he takes up a morsel of hundred barbs which he can neither swallow nor throw out.

**जिह्वा ज्या भवति कुल्मलं वाङ् नाडीका दन्तास्तपसाभिदिग्धाः। तेभिर्ब्रह्मा विध्यति देवपीयून्हृद्बलैर्धनुर्भिर्देवजूतैः ॥ ८ ॥**

8. *Jihvā jyā bhavati kulmalaṁ vāṅ nāḍīkā dantāstapasābhidigdhāḥ. Tebhirbrahmā vidhyati devapīyūn hṛdbalair dhanurbhir devajūtaiḥ.*

The Brahmana's tongue becomes the bow string, his speech, the arrow head, his throat and teeth, the shaft and tips of the arrow tempered with fire. With these forces of the mind for bow and arrow initiated and accelerated by the divinities, Brahma takes up the bow and shoots the revilers of divinity.

**तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां३ न सा मृषा। अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम्॥ ९॥**

9. *Tīkṣṇeṣavo brāhmaṇā hetimanto yāmasyanti śaravyāṁ' na sā mṛṣā. Anuhāya tapasā manyunā cota dūrādava bhindantyenam.*

Wielding bows and arrows of sharp and tempered mind, poised to strike, when the Brahmanas shoot out a volley of words and ideas, the attack is not ineffectual. With the force of austere discipline and righteous passion, they pursue, strike and fell this target, the reviler of divinity and divine values, even from a far off distance.

**ये सहस्त्रमराजन्नासन्दशशता उत।**
**ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन्॥ १०॥**

10. *Ye Sahasramarājannāsandaśaśatā uta. Te brāhmaṇasya gāṁ jagdhvā vaitahavyāḥ parābhavan.*

The revilers of divinity who may shine and blaze and rule a thousand ways of strength and prosperity, who may be in tens, hundreds or even thousands well

provided with yajnic materials, yet having violated and eaten up the Brahmana's Cow, they become self-deprived and fall exhausted and defeated.

**गौरे॒व तान्हु॒न्यमा॑ना वैतहव्याँ॒ अवा॑तिरत्।**
**ये केस॑रप्राबन्धायाश्च॒र॒माजा॒मपे॑चिरन्॥ ११॥**

11. *Gaureva tānhanyamānā vaitahavyāň avātirat.*
*Ye kesaraprābandhāyāścaramājāmapeciran.*

The Brahmana's Cow, when it is hurt, violated, suppressed and devoured, destroys those exploiters of yajnic materials who violate even the eternal vision and voice of the highest spirit and awareness present in the soul—which otherwise leads to the ultimate freedom of Moksha.

**एक॑शत॒ं ता ज॒नता॒ या भूमि॒र्व्य॑धूनुत।**
**प्र॒जां हिं॑सि॒त्वा ब्राह्म॑णीमसंभ॒व्यं परा॑भवन्॥ १२॥**

12. *Ekaśataṁ tā janatā yā bhūmirvya dhūnuta.*
*Prajāṁ hiṁsitvā brāhmaṇīmasaṁbhavyaṁ parābhavan.*

Full hundred and one were those whom the earth had shaken with all their power and potential. For, having suppressed the people and thus having violated the sanctity of Brahma's Cow, they too fell defeated beyond all possible hope of recovery.

**दे॒व॒पी॒युश्च॑रति॒ मर्त्ये॑षु गरगी॒र्णो भ॑व॒त्यस्थि॑भूयान्। यो ब्रा॑ह्म॒णं दे॒वब॑न्धुं हि॒नस्ति॒ न स पि॑तृ॒याण॒मप्ये॑ति लो॒कम्॥ १३॥**

13. *Devapīyuścarati martyeṣu garagīrṇo bhavatyasthibhūyān. Yo brāhmaṇaṁ devabandhuṁ hinasti na sa pitṛyāṇamapyeti lokam.*

The reviler of divinity moves among the mortals but only as a bagful of poison and a structure of blood and bone. Any one who hurts, suppresses, violates and thus kills a Brahmana, brother of divinities, fails to reach even the fringe of average house holder's peace and joy by the paths of his forefathers.

**अग्निर्वै नः पदवायः सोमो दायाद उच्यते।**
**हन्ताभिशस्तेन्द्रस्तथा तद्वेधसो विदुः॥ १४॥**

14. *Agnirvai naḥ padavāyaḥ somo dāyāda ucyate.*
*Hantābhiśastendrastathā tadvedhaso viduḥ.*

Agni, the light and fire of life, is our guide and pioneer, Soma, moon-like spirit of beauty, peace and joy is our kinsman, brother and gracious giver, and Indra, lord of omnipotence, is the destroyer of the reviler, maligner and scandaliser. This, the wise say and tell us.

**इषुरिव दिग्धा नृपते पृदाकूरिव गोपते।**
**सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः॥ १५॥**

15. *Iṣuriva digdhā nṛpate pṛdākūriva gopate.*
*Sā brāhmaṇasyeṣurghorā tayā vidhyati pīyataḥ.*

O ruler of the people, O protector of the nation's Cow, like an arrow tempered in fire with poison, deadly like the strike of the cobra is the voice and piety of the Brahmana, if violated, and that is the fatal strike of his blow. With that arrow the Brahmana fixes and fells the violators of life's sanctity, suppressors of freedom and piety, and challengers of the servants of Divinity.

(Brahmana's 'Cow', thus, is not a mere animal. It is the spirit and culture of humanity, it is the soul and sanctity of Nature, and it is the will and command of

Divinity. To serve it means the invitation to life, to challenge it means the call for death.)

## Kanda 5/Sukta 19 (Brahma Gavi)

***Brahma Gavi Devata, Mayobhu Rshi***

**अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन्।**
**भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन्॥ १॥**

1. *Atimātramavardhanta nodiva divamaspṛśan. Bhṛguṁ hiṁsitvā sṛñjayā vaitahavyāḥ parābhavan.*

Having conquered all adversaries, the Asuras, natural men, rise too high, so high they almost touch the skies. Yet even being the sole victors, they hurt, violate and desecrate Bhrgu, brilliant Brahmana dedicated to Divinity, and themselves consume the food and fragrances meant for yajna. Thankless, guilty of hubris, they fall self-defeated.

**ये बृहत्सामानमाङ्गिरसमार्पयन्ब्राह्मणं जनाः।**
**पेत्वस्तेषामुभयादमविस्तोकान्यावयत् ॥ २॥**

2. *Ye bṛhatsāmānam āṅgirasam ārpayan brāhmaṇaṁ janāḥ. Petvasteṣām ubhayādam avistokānyāvayat.*

Those people who reject, violate and desecrate the Angiras, servant of Divinity dear as breath of life and brilliant as blazing embers, dedicated to Brhat Samans, songs of the Lord, lose all: the Lord all protector, destroyer of evil stalls their growth and holds their future possibilities in the jaws of retribution.

**ये ब्राह्मणं प्रत्यष्ठीवन्ये वास्मिन्छुल्कमीषिरे।**
**अस्रस्ते मध्ये कुल्यायाः केशान्खादन्त आसते॥ ३॥**

3. *Ye brāhmaṇaṁ pratyaṣṭhīvanye vāsminchulka-mīṣire. Asnaste madhye kulyāyāḥ keśānkhādanta āsate.*

Those who hate and desecrate the Brahmana and oppress him with exorbitant taxes or deprive him of his righful share tear their hair in pain of guilt in the midst of a stream of blood.

**ब्रह्मगवी पच्यमाना यावत्साभि विजङ्गहे।**
**तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा॥ ४॥**

4. *Brahmagavī pacyamānā yāvatsābhi vijaṅgahe. Tejo rāṣṭrasya nirhanti na vīro jāyate vṛṣā.*

When the Brahmana's Cow, sacred freedom of thought, speech and action, violated, suppressed and bruised, flutters around but in pain of death, it destroys the lustre and grandeur of the Rashtra, grand social order, and no generous, virile heroes arise there any more.

**क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।**
**क्षीरं यदस्याः पीयते तद्वै पितृषु किल्बिषम्॥ ५॥**

5. *Krūramasyā āśasanaṁ tṛṣṭaṁ piśitamasyate. Kṣīraṁ yadasyāḥ pīyate tadvai pitṛṇu kilbiṣam.*

Mutilation of the Brahmana's cow, his freedom and fearlessness, is an act of dire cruelty, rough handling of his voice is frightful, and if you scoff at his opinions, like making fun of his Cow's milk, by implication, even that is a sin among the veterans of the Rashtra.

उ॒ग्रो राजा॒ मन्य॑मानो ब्राह्म॒णं यो जिघ॑त्सति।
परा॒ तत्सि॑च्यते रा॒ष्ट्रं ब्रा॑ह्म॒णो यत्र॑ जी॒यते॑॥ ६॥

6. *Ugro rājā manyamāno brāhmaṇaṁ yo jighatsati.*
*Parā tatsicyate rāṣṭraṁ brāhmaṇo yatra jīyate.*

A mighty ruler, arrogant and proud of himself who violates and tries to suppress the Brahmana asks for ruin. Drained of its vitality and power is that Rashtra where the Brahmana is suppressed and over-ruled.

अ॒ष्टाप॑दी चतुर॒क्षी चतु॑ःश्रोत्रा॒ चतु॑र्हनुः ।
द्व्या॑स्या॒ द्विजि॑ह्वा भू॒त्वा सा रा॒ष्ट्रमव॑ धूनुते ब्रह्म॒ज्यस्य॑॥ ७॥

7. *Aṣṭāpadī caturakṣī catuḥ śrotrā caturhanuḥ. Dvyā syā dvijihvā bhūtvā sā rāṣṭramava dhūnute brahmajyasya.*

The Brahmana's Cow is powerful and versatile: It has eight legs, no one can dislodge it. It has four eyes, nothing can escape its notice. It has four ears, none can whisper sedition. It has four jaws, it can crush injustice with double strength. It has two mouths and two tongues, it can consume both pleasure and pain and speak of both human and divine matters. Being so versatile it can shake up any social order that seeks to suppress it. It can thus also raise any social order that honours it.

(This mantra specially shows that the Cow is not the cow that gives milk for life, it is that holy vision, knowledge, ethics and policy of state governance which provides for a healthy, prosperous and enlightened living order which is the ideal of an organised society.)

तद्वै रा॒ष्ट्रमा स्र॑वति॒ नावं॒ भि॒न्नामि॑वोद॒कम्।
ब्र॒ह्माणं॒ यत्र॒ हिंस॑न्ति॒ तद्रा॒ष्ट्रं ह॑न्ति दु॒च्छुना॑॥ ८॥

8. *Tadvai rāṣṭramā sravati nāvaṁ bhinnāmivodakam. Brahmāṇaṁ yatra hiṁsanti tadrāṣṭraṁ hanti ducchunā.*

As flood water rushes into a leaking boat and the boat sinks, so do evils and calamities creep in and destroy the Rashtra where arrogant, ruling powers violate the Brahmana and reject his vision and wisdom.

**तं वृक्षा अप सेधन्ति च्छायां नो मोपगा इति।**
**यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥ ९ ॥**

9. *Taṁ vṛkṣā apa sedhanti cchāyāṁ no mopagā iti. Yo brāhmaṇasya saddhanamabhi nārada manyate.*

Even trees repel him from their shade saying, "Do not come into the shade". O Narada, enlightened giver of shelter and knowledge to men, whoever appropriates the holy wealth of the Brahmana taking it as his own, is so contemptible.

**विषमेतद्देवकृतं राजा वरुणोऽब्रवीत् ।**
**न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन ॥ १० ॥**

10. *Viṣametaddevakṛtaṁ rājā varuṇo'bravīt. Na brāhmaṇasya gāṁ jagdhvā rāṣṭre jāgāra kaścana.*

The omnipotent ruler of the world, Varuna, all protector, has said and ordained thus: O man, this Brahmana's Cow is virtual poison created by divinities for the unholy. Having eaten of this Brahmana's Cow, no one can live and keep awake in the Rashtra.

**नवैव ता नवतयो या भूमिर्व्यधूनुत।**
**प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ ११ ॥**

11. *Navaiva tā navatayo yā bhūmirvya dhūnuta. Prajāṁ hiṁsitvā brāhmaṇīmasaṁbhavyaṁ parābhavan.*

Let them be nine and ninety so powerful that they can shake the globe. Yet, having violated the wishes and interests of the holy Brahmanic people, they would face defeat and fall beyond all possible recovery.

**यां मृतायानुबध्नन्ति कूद्यं ऽ पदयोपनीम्।**
**तद्वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन्॥ १२॥**

12. *Yāṁ mṛtāyānubadhnanti kūdyaṁ padayopanīm. Tadvai brahmajya te devā upastaraṇamabruvan.*

That bunch of thorns which people bind after the dead to efface the footsteps, O violator and desecrator of Brahmana, that be your bed: so say the wise and the divines.

**अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः।**
**तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १३॥**

13. *Aśrūṇi kṛpamāṇasya yāni jītasya vāvṛtuḥ. Taṁ vai brahmajya te devā apāṁ bhāgama-dhārayan.*

O violator and oppressor of Brahmana, those tears of the poor, helpless, broken man that flow incessantly, that flow, the Devas have ordained as your share of the drink in life.

**येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते।**
**तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १४॥**

14. *Yena mṛtaṁ snapayanti śmaśrūṇi yenondate. Taṁ vai brahmajya te devā apāṁ bhāgamadhārayan.*

O violator and oppressor of Brahmana, that water with which they give the funeral bath to the dead, with which they soak and soften the beard and moustache, that water, the Devas have ordained as your share of water in life.

**न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति।**
**नास्मै समितिः कल्पते न मित्रं नयते वशम्॥ १५॥**

15. *Na varṣaṁ maitrāvaruṇaṁ brahmajyamabhi varṣati. Nāsmai samitiḥ kalpate na mitraṁ nayate vaśam.*

The rain that Mitra and Varuna, divine sun and air, shower on all, they do not shower on the oppressor of the Brahmana. The Council of the Nation accepts him not, nor does it bring him to success. And he has no love for a friend, nor friend for him.

## Kanda 5/Sukta 20 (Clarion call for War and Victory)

***Vanaspati, Dundubhi Devata, Brahma Rshi***

**उच्चैर्घोषो दुन्दुभिः सत्वनायन्वानस्पत्यः संभृत उस्रियाभिः। वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंहइव जेष्यन्नभि तंस्तनीहि॥ १॥**

1. *Uccairghoṣo dundubhiḥ satvanāyanvānaspat-yaḥ saṁbhṛta usriyābhiḥ. Vācaṁ kṣuṇuvāno damayantsapatanāntsiṁha-iva jeṣyannabhi taṁstanīhi.*

The booming war drum made with wood and headed with skin roars like a warrior. O heroic warrior, proclaiming dire conflict of battle, challenging

adversaries, waxing victorious as a lion, keep on thundering on way to victory with hope and ambition.

**सिंहइवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्नृषभो वासिता-मिव। वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते शुष्मो अभि-मातिषाहः ॥ २ ॥**

2. *Siṁha-ivāstānīd druvayo vibaddho'bhikranda-nnṛṣabho vāsitāmiva. Vṛṣā tvaṁ vadhrayaste sapatnā aindraste śuṣmo abhimātiṣāhaḥ.*

The war drum stretched and tightened on the wooden frame roars like a lion, advances like a bellowing bull upon the cow. O heroic warrior, down and broken are your adversaries, and your strength is shattering awful for the enemies like the terror of Indra upon the cloud.

**वृषेव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित्। शुचा विध्य हृदयं परेषां हित्वा ग्रामान्प्रच्युता यन्तु शत्रवः ॥ ३ ॥**

3. *Vṛṣeva yūthe sahasā vidāno gavyannabhi ruva sandhanājit. Śucā vidhya hṛdayaṁ pareṣāṁ hitvā grāmānpracyutā yantu śatravaḥ.*

O warrior, like a lustrous hero, pouncing upon the enemy hoard in full knowledge, well known ambitious for land and victory, roar as terror and advance for the conquest. Strike the heart of enemies with fear and dismay and let them flee having left their field and positions, tumbling in panic.

**संजयन्पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व। दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुपं भरस्व वेदः ॥ ४ ॥**

4. *Saṁjayanpṛtanā ūrdhvamāyurgṛhyā gṛhṇāno bahudhā vi cakṣva. Daivīṁ vācaṁ dundubha ā gurasva vedhāḥ śatrūṇāmupa bharasva vedaḥ.*

O warrior, loud and roaring, winning your battles, collecting your prizes, go on, watch all round. Let the war drum proclaim the divine victory loud and bold, go forward and disarm the enemies of all their power and force.

**दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा।**
**नारी पुत्रं धावतु हस्तगृह्यामित्री भीता समरे वधानाम्॥ ५॥**

5. *Dundubhervācaṁ prayatāṁ vadantīmāśṛṇvatī nāthitā ghoṣabuddhā. Nārī putraṁ dhāvatu hastagṛhyāmitrī bhītā samare vadhānām.*

Let the poor defenceless woman awakened and fear stricken by the loud roar of the war drum rumbling around and high take up the child of the fallen enemy in hand and run for safety and shetter.

**पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वद रोचमानः।**
**अमित्रसेनामभिजञ्जभानो द्युमद्वद दुन्दुभे सूनृतावत्॥ ६॥**

6. *Pūrvo dundubhe pra vadāsi vācaṁ bhūmyāḥ pṛṣṭhe vada rocamānaḥ. Amitrasenāmabhijañjabhāno dyumadvada dundubhe sūnṛtāvat.*

O war drum, you are the first to send out the proclamation of battle. O heroic warrior and commander, inspired and exhilarated, brave and brilliant, here on this battlefield on earth, give the word of command. O declarant and commander, breaking through the enemy lines, proclaim the word of truth and right.

**अ॒न्त॒रेमे नभ॑सी॒ घोषो॑ अस्तु पृथ॑क्ते॒ ध्व॒नयो॑ यन्तु शी॒भ॑म्।**
**अ॒भि क्र॑न्द स्त॒नयो॒त्पिपा॑नः श्लोक॒कृन्मि॑त्र॒तूर्या॑य स्व॒र्धी ॥ ७ ॥**

7. *Antareme nabhasī ghoṣo astu pṛthakte dhvanayo yantu śībham. Abhi kranda stanayotpipānaḥ ślokakṛnmitratūryāya svardhī.*

Let the boom of the drum rise from earth to heaven and let the words and waves of your command instantly ring in the middle spaces. Roar and thunder, rising, resounding, celebrated and advancing for the destruction of enemy forces.

**धी॒भिः कृ॒तः प्र व॑दाति॒ वाच॒मुद्ध॑र्षय॒ सत्व॑नामायु॒धानि।**
**इन्द्र॑मेदी॒ सत्व॑नो॒ नि ह्व॑यस्व मि॒त्रैर॒मित्रा॒ँ अव॑ जङ्घनीहि ॥ ८ ॥**

8. *Dhībhiḥ kṛtaḥ pra vadāti vācamuddharṣaya satvanāmāyudhāni. Indramedī satvano ni hvayasva mitrairamitrāň ava jaṅghanīhi.*

Speak the words of a language created and framed by careful thought, reflection and practical sagacity, raise, calibrate and energise the weapons of the brave. O friend and ally of Indra, mighty ruler, give the clarion call to the warriors, raise the forces of friends and destroy the enemies.

**सं॒क्र॒न्द॑नः प्रव॒दो धृ॒ष्णु॒षे॑णः प्रवेद॒कृद्ब॑हु॒धा ग्रा॑मघो॒षी। श्रेयो॑**
**वन्वा॒नो व॒युना॑नि वि॒द्वान्की॒र्तिं ब॒हुभ्यो॒ वि ह॑र द्विरा॒जे ॥ ९ ॥**

9. *Saṁkrandanaḥ pravado dhṛṣṇuṣeṇaḥ pravedakṛdbahudhā grāmaghoṣī. Śreyo vanvāno vayunāni vidvānkīrtiṁ bahubhyo vi hara dvirāje.*

A balanced thinker and speaker with confident assertion, commanding power and prestige, dedicated

to wisdom and common good, freely communicative with country people, anxious for good results for all, and well knowing the rules, laws and ways of the world : such an ambassador between two countries brings honour and fame for all even in a situation of conflict.

**श्रेयः॑केतो वसुजित्सहीयान्त्संग्राम॒जित्संशि॑तो॒ ब्रह्म॑णासि।**
**अं॒शूनि॑व॒ ग्रावा॑धि॒षव॑णे॒ अद्रि॑र्गव्यन्दु॒न्दु॒भेऽधि॑ नृत्य॒ वेदः॑॥ १०॥**

10. *Śreyaḥ-keto vasujitsahīyāntsaṁgrāmajitsaṁśito brahmaṇāsi. Aṅśūniva grāvādhiṣavaṇe adrirgavyandundubhe'dhi nṛtya vedaḥ.*

O vision, word and voice of life and the nation, lover and harbinger of well being, creator and winner of wealth and peace, patient and courageous, victor of the battles of life, you are trained and refined by the wisdom of Veda. Just as the soma makers grind the soma filaments to fineness, just as a settled sage and scholar analyses subtle ideas in philosophy, you in life's struggles, acquiring lands and culture of the wealth and wisdom of life, rejoice yourself to the full.

**श॒त्रू॒षाण्नी॒षाड॑भिमाति॒षा॒हो ग॒वेष॑ण॒ः सह॑मान उ॒द्भित्।**
**वा॒ग्वी॒व॒ मन्त्रं॒ प्र भ॑रस्व॒ वाचं॒ सांग्रा॑मजित्या॒येष॒मुद्व॑देह॥ ११॥**

11. *Śatrūṣāṇṇīṣāḍabhimātiṣāho gaveṣaṇaḥ sahamāna udbhit. Vāgvīva mantraṁ pra bharasva vācaṁ sāṁgrāmajityāyeṣamudvadeha.*

O vision, word and voice of the nation, winner of enemies, always the victor, controller of adversaries, seeker of lands, cows and culture, patient and challenging, breaker of rigidities, let your word resound with sense and power like the seer's vision of mantra,

and raise the clarion call for the growth of food, energy and knowledge for winning the battles of life.

**अच्युतच्युत्समदो गमिष्ठो मृधो जेता पुरएतायोध्यः । इन्द्रेण गुप्तो विदथा निचिक्यद्बृद्द्योतनो द्विषतां याहि शीभम् ॥ १२ ॥**

12. *Acyutacyutsamado gamiṣṭho mṛdho jetā puraetāyodhyaḥ. Indreṇa gupto vidathā nicikyaddhṛddyotano dviṣatāṁ yāhi śībham.*

Shaker of the unshaken, joyous, most dynamic, winner of battles, leading pioneer, unchallengeable, protected favourite of Indra, the ruler, well versed in yajnic programmes, breaker of the courage and morale of adversaries, O leading voice of the nation, pray come forthwith and guide us to our goals through the battle ranks of life.

Note: This Sukta is not a song of war-mongering, it is a song of struggle and exhortation to realise our aims of higher living with freedom at individual as well as collective living within the laws of natural and social dynamics. Life is a struggle, and to rise we have to fight against our limitations, weaknesses and negativities, which, added to external pressures, are our enemies. We must challenge these with self-confidence for victory, and this challenging struggle for victory is the theme.

## Kanda 5/Sukta 21 (War and Victory-the call)

***Vanaspati, Dundubhi, Adityas Devatah, Brahma Rshi***

**विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे । विद्वेषं कश्मशं भय-मुमित्रेषु नि दध्मस्यवैनान्दुन्दुभे जहि ॥ १ ॥**

1. *Vihṛdayaṁ vaimanasyaṁ vadāmitreṣu dundubhe.*
*Vidveṣaṁ kaśmaśaṁ bhayamamitreṣu ni dadhma-*
*syavaināndundubhe jahi.*

Clarion call of the united people for progressive action, strike confusion of heart and mind among unfriendly forces. Let us create dissension, confusion and fear among the adversaries. O united voice of the people, strike down all such conflicts and divisions.

(This sukta may better be read with the last hymn of Rgveda (10, 191) on the unity of humanity living together in harmony with united thought and action as one family of one universal God of love and compassion for all.)

उ॒द्वेप॑माना॒ मन॑सा॒ चक्षु॑षा॒ हृद॑येन च।
धाव॑न्तु॒ बिभ्य॑तो॒ऽमित्राः॑ प्रत्रा॒सेनाज्ये॑ हु॒ते ॥ २ ॥

2. *Udvepamānā manasā cakṣuṣā hṛdayena ca.*
*Dhāvantu bibhyato'mitrāḥ pratrāsenājye hute.*

Let the unfriendly elements shaken at heart and mind, their eyes dazzled, flee with fear and panic when the battle call is given and the oblation has been offered into the fire.

वा॒न॒स्प॒त्यः संभृ॑त उ॒स्त्रिया॑भिर्वि॒श्वगो॑त्र्यः।
प्र॒त्रा॒सम॒मित्रे॑भ्यो व॒दाज्ये॑ना॒भिघा॑रितः ॥ ३ ॥

3. *Vānaspatyaḥ saṁbhṛta usriyābhirviśvagotryaḥ.*
*Pratrāsamamitrebhyo vadājyenābhighāritaḥ.*

O call for war of the united people symbolised by the war drum made of wood and equipped with tight leather and straps, anointed with ghrta, representing

people of all communities, let the boom resound as warning of terror for unfriendly forces.

**यथा॑ मृ॒गाः सं॒वि॒ज॒न्त॑ आर॒ण्याः पुरु॑षा॒दधि॑। ए॒वा त्वं दु॑न्दु॒भे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ४॥**

4. *Yathā mṛgāḥ saṁvijanta āraṇyāḥ puruṣādadhi. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as forest deer fear the hunter and shake with fright, so, O call of the drum, resound to the unfriendly forces, strike their mind with awe and paralyse their will.

**यथा॒ वृका॑दजा॒वयो॒ धाव॑न्ति ब॒हु बि॑भ्य॒तीः। ए॒वा त्वं दु॑न्दु॒भे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ५॥**

5. *Yathā vṛkādajāvayo dhāvanti bahu bibhyatīḥ. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as sheep and goats struck with fear flee from the wolf, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

**यथा॑ श्ये॒नात्प॑त॒त्त्रिणः॑ सं॒वि॒ज॒न्ते॒ अह॑र्दिवि सिं॒हस्य॑ स्त॒न॒थो॒र्यथा॑। ए॒वा त्वं दु॑न्दुभे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ६॥**

6. *Yathā śyenātpatattriṇaḥ saṁvijante ahardivi siṁhasya stanathoryathā. Eva tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as birds shake with fear from the eagle, and

animals day in and day out fear the lion's roar, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

**परामित्रान्दुन्दुभिना हरिणस्याजिनेन च।**
**सर्वे देवा अतित्रसन्ये संग्रामस्येशते ॥ ७ ॥**

7. *Parāmitrāndundubhinā hariṇasyājinena ca.*
*Sarve devā atitrasanye saṁgrāmasyeśate.*

Let all the noble and brilliant leaders and warriors who rule and control the affairs of war and defence keep the enemies away by fear of the boom of the drum with the beat on the tympanic membrane of dear skin.

**यैरिन्द्रः प्रक्रीडते पद्घोषैश्छायया सह।**
**तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥ ८ ॥**

8. *Yairindraḥ prakīḍate padghoṣaiśchāyayā saha.*
*Tairamitrāstrasantu no'mī ye yantyanīkaśaḥ.*

By the tumult of the thumping boots of our soldiers on the march with air and armour cover with which Indra, ruler and commander, plays the war game to win, let our enemies have the fright of their life while they form and stand in battle array.

**ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः।**
**सेनाः पराजिता यतीरमित्राणामनीकशः ॥ ९ ॥**

9. *Jyāghoṣā dundubhayo'bhi krośantu yā diśaḥ.*
*Senāḥ parājitā yatīramitrāṇāmanīkaśaḥ.*

Let the twangs of bow strings and boom of the drums roar and resound in the quarters of space while

the enemy forces in battle may retreat, defeated, line by line.

**आदित्य॒ चक्षु॒रा द॑त्स्व॒ मरी॑चयोऽनु॑ धावत।**
**प॒त्स॒ङ्गिनी॒रा स॑जन्तु॒ विग॑ते बाहुवी॒र्ये ॥ १० ॥**

10. *Āditya cakṣurā datsva marīcayo'nu dhāvata.*
*Patsaṅginīrā sajantu vigate bāhuvīrye.*

O Aditya, blazing commandar, dazzle the enemy's eyes to blindness, rush on upon the enemy like lazer beams, and when the enemies have lost their strength of arms, let them be taken with bonds of fetters on the legs.

**यू॒यमु॒ग्रा म॑रुतः पृश्निमातर॒ इन्द्रे॑ण यु॒जा प्र मृ॑णीत॒ शत्रू॑न्।**
**सोमो॒ राजा॒ वरु॑णो॒ राजा॑ महादे॒व उ॒त मृ॒त्युरिन्द्रः॑ ॥ ११ ॥**

11. *Yuyamugrā marutaḥ pṛśnimātara indreṇa yujā pra mṛṇīta śatrūn. Somo rājā varuṇo rājā mahādeva uta mṛtyurindraḥ.*

O lustrous warriors, stormy children of the earth, joining Indra, destroy the enemies. Soma lord of peace is the ruler, Varuna, lord of justice is the ruler, Mahadeva, lord supreme, is the ruler, and Indra, lord omnipotent is the ruler, dispenser of death and life.

**एता दे॑वसे॒नाः सूर्य॑केतव॒ः सचे॑तसः।**
**अ॒मित्रा॑न्नो जयन्तु॒ स्वाहा॑ ॥ १२ ॥**

12. *Etā devasenāḥ sūryaketavaḥ sacetasaḥ.*
*Amitrānno jayantu svāhā.*

These dedicated God fearing forces with solar banner, one and equal of mind with God's grace would

win over the enemies. This is the voice of the soul in truth of thought, word and deed.

## Kanda 5/Sukta 22 (Cure of Fever)

***Takmanashanam Devata, Bhrgvangira Rshi***

**अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूत-दक्षाः। वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु॥ १॥**

1. *Agnistakmānamapa bādhatāmitaḥ somo grāvā varuṇaḥ pūtadakṣāḥ. Vedirbarhiḥ samidhaḥ śośucānā apa dveṣāṁsyamuyā bhavantu.*

May the yajna fire, soma herb, grava, the soma crush, the cloud, Varuna, pure water, the yajna vedi, the holy grass, all bright and pure in strength, join to give us good health and thus keep away all physical and mental negativities.

**अयं यो विश्वान्हरितान्कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन्। अधा हि तक्मन्नरसो हि भूया अधा न्यङ्ङधराङ् वा परेहि॥ २॥**

2. *Ayaṁ yo viśvānharitānkṛṇoṣyucchocayannagniri-vābhidunvan. Adhā hi takmannaraso hi bhūyā adhā nyaṅṅadharāṅ vā parehi.*

This fever which reduces all to pallor, consuming them like fire with high temperature, may, with treatment, lose its intensity, go down to normal and disappear for all time.

**यः पुरुषः पारुषेयोऽवध्वंसइवारुणः।**
**तक्मानं विश्वधा-वीर्याधराञ्चं परा सुव॥ ३॥**

3. *Yaḥ paruṣaḥ pāruṣeyo'vadhvaṁsa-ivāruṇaḥ.*
*Takmānaṁ viśvadhā vīryādharāñcaṁ parā suva.*

The fever which affects every joint and arises from weakness of joints gives redness as fire, the skin sprinkled, as if, with red spots. O Vishvadhavirya herb, bring it down and remove it far off from the patient.

**अधराञ्चं प्र हिणोमि नमः कृत्वा तक्मने।**
**शकम्भरस्य मुष्टिहा पुनरेतु महावृषान्॥ ४॥**

4. *Adharāñcaṁ pra hiṇomi namaḥ kṛtvā takmane.*
*Shakambharasya muṣṭihā punaretu mahāvṛṣān.*

O fever, having done the treatment with proper medicines, I reduce your intensity to normal temperature. Beating and pounding with fist force even the strong ones, fever affects even the very strong persons and spreads often in the areas of heavy rains.

**ओको अस्य मूजवन्त ओको अस्य महावृषाः।**
**यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः॥ ५॥**

5. *Oko asya mūjavanta oko asya mahāvṛṣāḥ.*
*Yāvajjātastakmaṁstāvānasi balhikeṣu nyocaraḥ.*

It spreads in areas of munja grass. Its place is the areas of heavy rains. Ever since it has arisen, it has been observed in troublesome areas of the strong.

**तक्मन्व्या ल्लि वि गद व्य ङ्ग भूरि यावय।**
**दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय॥ ६॥**

6. *Takmanvyā la vi gada vyaṅga bhūri yāvaya.*
*Dāsīṁ niṣṭakvarīmiccha tāṁ vajreṇa samarpaya.*

The fever is fatal like snake poison. Typically

dangerous as it is, it should be eliminated. It affects the female mosquito and on it it strikes its forceful onslaught.

तक्म॒न्मूज॑वतो गच्छ॒ बल्हि॑कान्वा परस्त॒राम्।
शू॒द्रामि॑च्छ प्रफ॒र्व्यं१॒॑ तां त॑क्म॒न्वी᳡ व धूनुहि॥ ७॥

7. *Takmanmūjavato gaccha balhikānvā parastarām. Śūdrāmiccha prapharvyaṁ tāṁ takmanvī va dhūnuhi.*

Takman fever spreads in grassy and bushy places. It affects the far off oppressive areas. It affects the weaker sections of the community moving around and gives them body shivers all over.

म॒हा॒वृ॒षान्मूज॑वतो॒ बन्ध्व॑द्धि प॒रेत्य॑ ।
प्रैतानि॑ त॒क्मने॑ ब्रूमो अन्यक्षे॒त्राणि॒ वा इ॒मा॥ ८॥

8. *Mahāvṛṣānmūjavato bandvaddhi paretya.*
*Praitāni takmane brūmo anyakṣetrāṇi vā imā.*

Go far to rainy areas, to grassy areas, and destroy your own species. These are the breeding areas we say, and others also can be.

अ॒न्य॒क्षे॒त्रे न र॑मसे व॒शी सन्मृ॑डयासि नः।
अभू॑दु॒ प्रार्थ॑स्त॒क्मा स ग॑मिष्यति॒ बल्हि॑कान्॥ ९॥

9. *Anyakṣetre na ramase vaśī sanmṛḍayāsi naḥ.*
*Abhūdu prārthastakmā sa gamiṣyati balhikān.*

The fever does not affect other bodies than human, and relief is felt only when it is controlled. And when it is in bushy and marshy places of operssive climate, there it rages as epidemic.

**यत्त्वं शीतोऽथो रूरः सह कासावेपयः । भीमास्ते तक्मन्हेत-**
**यस्ताभिः स्म परि वृङ्ग्धि नः ॥ १० ॥**

10. *Yattvaṁ śīto'tho rūraḥ saha kāsāvepayaḥ. Bhīmāste takmanhetayastābhiḥ sma pari vṛṅg-gdhi naḥ.*

When it comes with cold and shivering, with pain such as headache, or with cough and shivers, then the attack of fever is really severe. Better it is kept away from us.

**मा स्मैतान्त्सखीन्कुरुथा बलासं कासमुद्युगम् ।**
**मा स्मातोऽर्वाङैः पुनस्तत्त्वा तक्मन्नुप ब्रुवे ॥ ११ ॥**

11. *Mā smaitāntsakhīnkuruthā balāsaṁ kāsamudyugam. Mā smāto'rvāṅaiḥ punastattvā takmannupa bruve.*

Let fever never come with its concomitant ailments such as cough, dry or with sputum, or consumption. It should be cotrolled, not allowed to grow on. I say this again and again.

**तक्मन्भ्रात्रा बलासेन स्वस्रा कासिकया सह ।**
**पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥ १२ ॥**

1. *Takmanbhrātrā balāsena svasrā kāsikayā saha. Pāpmā bhrātṛvyeṇa saha gacchāmumaraṇaṁ janam.*

Fever with its brother-like cough and with its sister-like bronchitis is damned too bad, and in this form it catches a poor person of weak immunity.

**तृतीयकं वितृतीयं सदन्दिमुत शारदम् ।**
**तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ १३ ॥**

13. *Tṛtīyakaṁ vitṛtīyaṁ sadandimuta śāradam.*
*Takmānaṁ śītaṁ rūraṁ graiṣmaṁ nāśaya vārṣikam.*

Fever must be eliminated: whether it relapses on third day, or fourth day, or it comes daily, or in the cold season, whether it comes with cold and shivers, or with dryness and pain, or with heat and burning, or it comes in the rainy season.

**गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः।**
**प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि॥ १४॥**

14. *Gandhāribhyo mūjavadbhyo'ṅgebhyo magadhebhyaḥ. Praiṣyan janamiva śevadhiṁ takmānaṁ pari dadmasi.*

Whether fever comes and affects odorous people and spreads from them, or it affects weaker persons and spreads from them, or it affects persons of weak constitution and spreads from them, or it affects persons of ill-controlled habits and spreads from them, in any case we throw it out and eliminate it like infection brought in from another country and sent out like a foreigner, and thus we keep it away.

## Kanda 5/Sukta 23 (Destruction of Germs)

***Indra Devata, Kanva Rshi***

**ओतेमे द्यावापृथिवी ओता देवी सरस्वती।**
**ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति॥ १॥**

1. *Ote me dyāvāpṛthivī otā devī sarasvatī.*
*Otau ma indraścāgniśca krimiṁ jambhayatāmiti.*

Nature and humanity are interlinked: Sun and

earth are interlinked. Divine Sarasvati, radiant rays, showers of rain, running streams and currents of wind, all are interlinked, Indra and Agni, electric energy and fire energy, too are interlinked for us. May all these destroy the dangerous worms, insects, germs and bacteria which cause disease.

**अस्येन्द्र कुमारस्य क्रिमीन्धनपते जहि।**
**हता विश्वा अरातय उग्रेण वचसा मम॥ २॥**

2. *Asyendra kumārasya krimīn dhanapate jahi.*
*Hatā viśvā arātaya ugreṇa vacasā mama.*

Hey Indra, lord of health and wealth of the world, destroy the disease causing germs of this child's body system. Let all the negative forces of his body be destroyed by the intense action of the medicines of my prescription.

(Indra here may be interpreted as the electric energy of nature or as the physician, and 'vachas' as the prescription given by the physician or, as Satavalekara's suggestion is, the vachas herb of Ayurveda which is highly efficacious for children.)

**यो अक्ष्यौ ∫ परिसर्पति यो नासे परिसर्पति।**
**दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि॥ ३॥**

3. *Yo akṣyau parisarpati yo nāse parisarpati.*
*Datāṁ yo madhyaṁ gacchati taṁ krimiṁ jambayāmasi.*

We destroy the germs which creep and affect the eyes, which affect the nostrils, and which creep into the middle of the teeth. Those germs we destroy.

**सरूपौ॒ द्वौ विरू॑पौ॒ द्वौ कृ॒ष्णौ द्वौ रोहि॑तौ॒ द्वौ।**
**ब॒भ्रुश्च॑ ब॒भ्रुक॑र्णश्च॒ गृध्रः॒ कोक॑श्च॒ ते हु॒ताः॥ ४॥**

4. *Sarūpau dvau virūpau dvau kṛṣṇau dvau rohitau dvau. Babhruśca babhrukarṇaśca gṛdhraḥ kokaśca te hatāḥ.*

The two similar in species, two of different species, two black ones, two red ones, the brown, those with brown tentacles, those that eat the cells, those that devour the cells, all are destroyed.

**ये क्रिम॑यः शिति॒कक्षा॒ ये कृ॒ष्णाः शि॑ति॒बाह॑वः।**
**ये के च॑ वि॒श्वरू॑पा॒स्तान्क्रिमी॑न् जम्भयामसि॥ ५॥**

5. *Ye krimayaḥ śitikakṣā ye kṛṣṇāḥ śitibāhavaḥ. Ye ke ca viśvarūpāstānkrimīn jambhayāmasi.*

The worms and germs with white sides, those black ones with white arms, those of different forms and varieties, all these we destroy.

**उत्पु॒रस्ता॒त्सूर्य॑ एति वि॒श्वदृ॑ष्टो अदृ॒ष्ट॒हा ।**
**दृ॒ष्टांश्च॒ घ्नन्न॒दृष्टां॑श्च॒ सर्वां॑श्च प्रमृ॒णन् क्रिमी॑न्॥ ६॥**

6. *Utpurastātsūrya eti viśvadṛṣṭo adṛṣṭahā. Dṛṣṭāṁśca ghnannadṛṣṭāṁśca sarvāṁśca pramṛṇan krimīn.*

The sun rises in the east as the world watches, it destroys the visible as well as those negativities which are invisible to the naked eye. And it goes on killing and eliminating all worms and germs which are seen or unseen.

**येवा॑षास॒ः कष्क॑षास एज॒त्काः शि॑पवित्नु॒काः।**
**दृ॒ष्टश्च॑ हन्यतां॒ क्रिमि॑रु॒तादृ॑ष्टश्च हन्यताम्॥ ७॥**

7. *Yevāṣāsaḥ kaṣkaṣāsa ejatkāḥ śipavitnukāḥ. Dṛṣṭasca hanyatāṁ krimirutādṛṣṭaśca hanyatām.*

Those that grow and move too fast, those too painful, those that give the shivers, and those that are intensely penetrative, the seen as well as unseen, all of them should be killed and eliminated.

**हतो येवाषः क्रिमीणां हतो नदनिमोत।**
**सर्वान्नि मष्मषाकरं दृषदा खल्वाँइव॥ ८॥**

8. *Hato yevāṣaḥ krimīṇāṁ hato nadanimota. Sarvānni maṣmaṣākaraṁ dṛṣadā khalvāň-iva.*

Destroyed are the fast ones, and destroyed are those that cause intolerable pain. All of them I have crushed as gram grain is crushed with stone.

**त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम्।**
**शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ ९॥**

9. *Triśīrṣāṇaṁ trikakudaṁ krimiṁ sāraṅga-marjunam. Śṛṇāmyasya pṛṣṭīrapi vṛścāmi yacchiraḥ.*

I destroy the worms and germs with three heads, those that are triangular those that creep and are spotted, and those that are white and create abscess. I break their back and I break their head.

**अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।**
**अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥ १०॥**

10. *Atrivadvaḥ krimayo hanmi kaṇvavajjama-dagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O worms and germs, I destroy you as Atri, a devourer, like Kanva, intelligent planner, like Jamadagni, lighted fire. I destroy you with the knowledge and formula of Agastya, veteran scientist, and thus I destroy and wholly eliminate the worms and germs that cause disease.

**हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।**
**हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥ ११॥**

11. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
*Hato hatamātā krimirhatabhrātā hatasvasā.*

Killed is the ruling cause and condition of the germs, destroyed is their colony and the protective cover, killed is their breeder, killed their allies, male and female, all of them are destroyed.

**हतासो अस्य वेशसो हतासः परिवेशसः।**
**अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः॥ १२॥**

12. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
*Atho ye kṣullakā-iva sarve te krimayo hatāḥ.*

Killed are those that remained in their colony, killed are those around. And those that were too tiny, they too are destroyed. All of them are eliminated.

**सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम्।**
**भिनद्म्यश्मना शिरो दहाम्यग्निना मुखम्॥ १३॥**

13. *Sarveṣāṁ ca krimīṇāṁ sarvāsāṁ ca krimīṇām.*
*Bhinadmyaśmanā śiro dahāmyagninā mukham.*

Of all the worms and germs that are male and female, I break the head as with a stone, i.e., by a means

beyond their resistance, and I burn their mouth with fire.

## Kanda 5/Sukta 24 (Self-Protection, Brahma Karma)

***Brahmakarmatma Devata, Atharva Rshi***

**स॒वि॒ता प्र॑स॒वाना॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १॥**

1. *Savitā prasavānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Savita, lord of the light of life, is the supreme presiding power of all created beings. May Savita protect and guide us in the pursuit of this divine knowledge, in this programme of work, in this priestly task, in this office of respectable undertaking, in this intention, in this resolution, in this benediction, in this invocation and yajna in honour of the divine. This is the true voice from within.

**अ॒ग्निर्व॑न॒स्पती॑ना॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑-म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ २॥**

2. *Agnirvanaspatīnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Agni is the presiding power of the life of herbs

and trees. May Agni protect and promote in this pursuit of divine knowledge, in this particular act, in this priestly undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of divinities. This is the inner voice.

**द्यावा॑पृथि॒वी दा॑तॄ॒णामधि॑पत्नी॒ ते मा॑वताम्। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ३॥**

3. *Dyāvāpṛthivī dātṝṇāmadhipatnī te māvatām. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May earth and heaven, presiding protectors of the generous, guide and promote me in this divine prayer and pursuit, in this particular act, in this pious undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of the divinities. This is the voice of the soul's prayer.

**वरु॑णो॒ऽपामधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ४॥**

4. *Varuṇo'pāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Varuna is the presiding power of the cosmic waters. May Varuna protect and promote me in this holy

pursuit of knowledge and prayer, in this holy act, in this priestly task, in this honourable undertaking, in this thought, in this resolution, in this benedition, and in this yajnic service to the divinities. This is the inner voice and prayer in truth.

**मि॒त्रावरु॑णौ वृ॒ष्ट्याधि॑पती॒ तौ मा॑वताम्। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ५॥**

5. *Mitrāvaruṇau vṛṣṭyādhi patī tau māvatām. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Sun and the sea are the presiding powers of rain. May they protect and promote me in this holy pursuit of Vedic studies, in this holy act, in this priestly duty, in this honourable responsibility, in this plan and programme, in this decision, in this benediction and discipline and in this yajna in the service of divinities. This is the true voice of the soul.

**म॒रु॒तः पर्व॑तानामधि॑पतय॒स्ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ६॥**

6. *Marutaḥ parvatānāmadhipatayaste māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Maruts are the controlling forces of the clouds and mountains. May they protect and promote me in this holy pursuit of divine knowledge, in this particular

programme, in this pious priestly undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and benediction, and in this yajna of the divinities. This is the voice of the soul, in truth.

**सोमो॑ वी॒रुधा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ७॥**

7. *Somo vīrudhāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Soma, spirit of cosmic vitality, is the life and presiding power of herbs and trees. May soma protect and promote me in this spiritual pursuit of divinity, in this programme, in this holy undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and realisation of benediction, and in this yajna of the divinities. This is the inner voice of the soul in truth of thought, word and deed.

**वा॒यु॒र॒न्तरि॑क्ष॒स्याधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ८॥**

8. *Vāyurantarikṣasyādhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Vayu, wind and electric energy, is the presiding power of the middle regions. May Vayu protect and promote me in this spiritual pursuit of divinity, in this

programme on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the voice of the soul in prayer in truth.

**सूर्य॑श्चक्षु॒षा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॒कू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ९॥**

9. *Suryaścakṣuṣāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Surya, the sun, is the presiding power of the light of the eyes. May the sun protect and promote me with vision in this spiritual pursuit of divinity, in this work on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the inner voice in truth.

**च॒न्द्रमा॒ नक्ष॑त्राणा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १०॥**

10. *Candramā nakṣatrāṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Chandrama, the moon, the cosmic spirit of joy and beauty, is the presiding power of the shining joyous stars of the world. May Chandrama protect and promote me in this divine pursuit of universal knowledge, in this

work on hand, in this priestly commission, in this prestigious position, in this thoughtful plan, in this resolution, in this divine blessing, in this yajnic service of divinities. This is the voice of the soul in all sincerity.

**इन्द्रो॑ दि॒वोऽधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॑र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॑कू॒त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ११॥**

11. *Indro divo'dhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Indra, lord omnipotent, is the presiding power and sustainer of the heavens. May Indra protect and promote me in this holy programme of divine learning, in this plan on hand, in this priestly task, in this prestigious position, in this project, in this resolution, in this blessed scheme, and in this divine act of yajna. This is a soulful prayer in all honesty of thought, word and deed.

**म॒रुतां पि॒ता प॑शू॒नामधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॑र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॑कू॒त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १२॥**

12. *Marutāṁ pitā paśūnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

The cosmic energy is the sustainer of the winds and all vibrant forces of the world. It is sustainer of all living beings. May this lord almighty protect and

promote me in this divine programme of learning, in this new project in hand, in this priestly task, in this prestigious position, in this planned work, in this resolution, in this position of benediction, and in this divine act of yajna in honour of the divinities. This is a soulful prayer in honesty of thought, word and deed.

**मृत्युः प्रजानामधिपतिः स मावतु। अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १३ ॥**

13. *Mṛtyuḥ prajānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Mrtyu, divine law of life and death, is the ruling power of the living, the people. May that power divine protect and promote me in this divine scheme of life and work, in this work I am doing, in this priestly task, in this prestigious position, in this planned project, in this resolution, in this blessed work, and in this yajnic life dedicated to the divinities. This is the voice of the soul in earnest.

**यमः पितॄणामधिपतिः स मावतु। अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १४ ॥**

14. *Yamaḥ pitṝṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Yama, the lord of cosmic justice, is the presiding power of the souls in the state of life death cycle. May

Yama and good wishes of our forefathers and the pranic energies preserve, protect and promote me in this divine process of living, in this programme of life and learning, in this priestly task of divine service, in this prestigious state of human life, in this intelligent way of living, in this faith and resolve of honourable living, and in this blessed life on earth. This is the true voice of the heart and soul in faith.

**पि॒तर॒ः परे॒ ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १५॥**

15. *Pitaraḥ pare te māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May the good wishes and memories of the farthest ancestors protect and promote me in this holy life of divine nature, in this life work I am doing, in this priestlike task, in this noble position, in this intelligent living, in this life of faith and resolution, in this state of benediction and in this yajnic course of life dedicated to the divinities. This is the earnest prayer from the depth of the heart.

**त॒ता अव॑रे॒ ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १६॥**

16. *Tatā avare te māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May the parental powers of closer time protect and promote me in this divine life, in this work I am doing, in this priestlike task of life, in this noble settled position, in this intelligent way of living, in this life of faith and resolution, in this state of benediction, and in this yajnic course of life dedicated to divinities. This is the earnest prayer from the depth of the heart.

**ततस्तताम॒हास्ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॒त्याम॒-स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १७॥**

17. *Tatastatāmahāste māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May our parents and grand parents and their parents protect and promote me in this divine process of living and learning, in this programme of work, in this priestly task of life, in this position of prestige, in this planned life, in this resolution of good living, in this blessed life and in this yajnic life dedicated to the divinities. This is the voice of truth from the depth of heart and soul in earnest prayer.

(Life is a gift of our parents and our forefathers. It is a gift of Nature, and ultimately it is a gift of God. They that give never wish that it be wasted or destroyed, they protect it too and help us live it the way it is intended to be lived. This sukta suggests that we pray for protection and promotion, and we live it, through every thing we do, and every moment we live, for the personal, social and divine purpose and fulfilment for which it is

meant.)

## Kanda 5/Sukta 25 (Garbhadhanam)

***Yonigarbha Devata, Brahma Rshi***

**पर्वताद्दिवो योनेरङ्गादङ्गात्समाभृतम्। शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत्॥ १॥**

1. *Parvatāddivo yoneraṅgādaṅgātsamābhṛtam. Śepo garbhasya retodhāḥ sarau parṇamivā dadhat.*

Distilled from the mountain and the cloud, from the sun and the fertility of nature, collected from every cell of the body is the seed of life. The valiant bearer of this seed of life deposits it in the womb as the lord creator places the sun in space.

**यथेयं पृथिवी मही भूतानां गर्भमादधे।**
**एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे॥ २॥**

2. *Yatheyaṁ pṛthivī mahī bhūtānāṁ garbhamādadhe. Evā dadhāmi te garbhaṁ tasmai tvāmavase huve.*

"Just as this great earth bears the seed as womb of all living beings, so do I bear your seed of life." "For the protection, growth and maturity of that I court you." (This mantra can be interpreted as a dialogue between the wife and the husband, or as the address of the husband of the wife, or as the address of the wife to the husband. In any of these ways, the meaning remains clearly similar.)

**गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति।**
**गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा॥ ३॥**

3. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.*
*Garbhaṁ te aśvinobhā dhattāṁ puṣkarasrajā.*

O mother fecundity of Nature, O mother Sarasvati, divine flow of cosmic intelligence, bear, protect and promote the seed in the womb. O Ashvins, complementarities of nature's cyclic energy, bearing and wearing the flowery garlands of nature's fragrant essences of pranic vitality, pray hold, protect and promote the foetus in the womb.

**गर्भं॑ ते मि॒त्रावरु॑णौ॒ गर्भं॑ दे॒वो बृह॒स्पति॑ः ।**
**गर्भं॑ त॒ इन्द्र॑श्चा॒ग्निश्च॒ गर्भं॑ धा॒ता द॑धातु ते ॥ ४ ॥**

4. *Garbhaṁ te mitrāvaruṇau garbhaṁ devo bṛhaspatiḥ. Garbhaṁ ta indraścāgniśca garbhaṁ dhātā dadhātu te.*

O mother, let Mitra and Varuna, prana and apana energies hold and mature your foetus. Let divine and refulgent Brhaspati, the generous sun protect and promote your foetus. Let Indra and Agni, cosmic energy and vital heat of life, hold and nourish your foetus. Let Dhata, the omnipotent wielder and sustainer of the universe, sustain, promote and mature your foetus in the womb.

**विष्णु॒र्योनिं॑ कल्पयतु त्वष्टा॑ रू॒पाणि॑ पिंशतु ।**
**आ सि॑ञ्चतु प्र॒जाप॑तिर्धा॒ता गर्भं॑ दधातु ते ॥ ५ ॥**

5. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.*
*Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.*

Let Vishnu, omnipresent life energy, strengthen and sustain your womb. Let Tvashta, Nature's shaping power, form and finish the structure and function of all

the organs of the foetus. Let Prajapati, father of all living creatures nourish and energise the foetus. Let Dhata, cosmic sustainer, hold and sustain the foetus to maturity.

**यद्वेद॒ राजा॒ वरु॑णो॒ यद्वा॑ दे॒वी सर॑स्वती।**
**यदिन्द्रो॑ वृत्र॒हा वेद॒ तद्ग॑र्भ॒कर॑णं पिब॥ ६॥**

6. *Yadveda rājā varuṇo yadvā devī sarasvatī.*
*Yadindro vṛtrahā veda tadgarbhakaraṇaṁ piba.*

Whatever liquid energy and vitality, the ruling Varuna, sun and waters, hold, whatever energy and intelligence mother Sarasvati holds, whatever energy and power Indra, destroyer of darkness and evil, has, all that vitality, intelligence and energy which feeds and forms the foetus, O mother, receive and assimilate from nature.

**गर्भो॑ अ॒स्योष॑धीनां॒ गर्भो॒ वन॒स्पती॑नाम्।**
**गर्भो॒ विश्व॑स्य भू॒तस्य॒ सो अ॑ग्ने॒ गर्भ॒मेह धाः॥ ७॥**

7. *Garbho asyoṣadhīnāṁ garbho vanaspatīnām.*
*Garbho viśvasya bhūtasya so agne garbhameha dhāḥ.*

O Agni, vitality of life, you are the life sustainer of herbs, you are the life sustainer of trees, you are the life sustainer of all living beings of the world. Pray sustain and mature the foetus here in the womb.

**अधि॑ स्कन्द वी॒रय॑स्व॒ गर्भ॒मा धे॑हि॒ योन्या॑म्।**
**वृषा॑सि वृष्ण्याव॒न्प्र॒जाये॒ त्वा न॑याम॒सि॥ ८॥**

8. *Adhi skanda vīrayasva garhamā dhehi yonyām.*
*Vṛṣāsi vṛṣṇyāvanprajāyai tvā nayāmasi.*

Rise, O man, be valiant, and place the seed in

the womb. You are strong and profuse in manliness. We exhort you only for procreation.

**वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम्।**
**अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥ ९ ॥**

9. *Vi jihīṣva bārhatsāme garbhaste yonimā śayām.*
*Aduṣṭe devāḥ putraṁ somapā ubhayāvinam.*

Wax with the divine joy of hymnal divinity, and let the seed be placed in the womb. May the divinities of nature and humanity, all lovers and protectors of creative Soma bless you with noble progeny for both of us.

**धातः श्रेष्ठेन रूपेणास्या नार्यां गवीन्योः।**
**पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ १० ॥**

10. *Dhātaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
*Pumāṁsaṁ putramā dhehi daśame māsi sūtave.*

O Dhata, sustainer of all living beings, pray sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

**त्वष्टः श्रेष्ठेन रूपेणास्या नार्यां गवीन्योः।**
**पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ ११ ॥**

11. *Tvaṣṭaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
*Pumāṁsaṁ putramā dhehi daśame māsi sūtave.*

O Tvashta, maker of forms, pray form and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

**सवि॒तः श्रेष्ठे॑न रू॒पेणा॒स्या नार्यां॑ गवी॒न्योः।**
**पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १२॥**

12. *Savitaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
*Pumāṁsaṁ putramā dhehi daśame māsi sūtave.*

O Savita, lord creator, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

**प्रजा॑पते॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्यां॑ गवी॒न्योः।**
**पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १३॥**

13. *Prajāpate śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
*Pumāṁsaṁ putramā dhehi daśame māsi sūtave.*

O Prajapati, universal father of the children of nature and humanity, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

## Kanda 5/Sukta 26 (Yajna in the New Home)

***Vastoshpati Devata, Brahma Rshi***

**यजूं॑षि य॒ज्ञे स॒मिध॒ः स्वाहा॒ग्निः प्र॑॑वि॒द्वानि॒ह वो॑ युनक्तु॥ १॥**

1. *Yajūṁṣi yajñe samidhaḥ svāhāgniḥ pravidvāniha vo yunaktu.*

May Agni, learned scholar and enlightened scientist of yajna, light the samits, holy fuel, and fragrant materials and use the verses of Yajurveda here in this yajna in the home for you, i.e., inmates of the house. This is my prayer in truth of thought, word and deed.

**युनक्तु देवः सविता प्रजानन्नस्मिन्यज्ञे महिषः स्वाहा ॥ २ ॥**

2. *Yunaktu devaḥ savitā prajānannasminyajñe mahiṣaḥ svāhā.*

May the generous Savita, all inspiring creative genius, mighty potent and all aware, use the verses of Yajurveda and fragrant havis here in this yajna in the home. This is my prayer and submission in truth of heart and soul.

**इन्द्रं उक्थामदान्यस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ३ ॥**

3. *Indra ukthāmadānyasminyajñe pravidvānyunaktu suyujaḥ svāhā.*

May the eminent scholar and friendly companion, Indra, use inspiring and exhilarating hymns of the Veda in this yajna here in the home. This is my prayer and submission in truth of heart and soul.

**प्रैषा यज्ञे निविदः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः ॥ ४ ॥**

4. *Praiṣā yajñe nividaḥ svāhā śiṣṭāḥ patnībhirvahateha yuktāḥ.*

May eminent men of initiative, learned scholars and cultured pioneers of the science of yajna with their wives join and conduct this yajna here in the home. This is my earnest prayer and submission.

**छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः ॥ ५ ॥**

5. *Chandāṁsi yajñe marutaḥ svāhā māteva putraṁ pipṛteha yuktāḥ.*

May the Maruts, vibrant brave and heroic people, join us in this yajna and, like mother for the

child, bring us fulfilment of the Vedic prayers and cherished ambitions. This is my prayer and submission in truth.

**एयमगन्बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा ॥ ६ ॥**

6. *Eyamaganbarhiṣā prokṣaṇībhiryajñaṁ tanvānāditiḥ svāhā.*

May inviolable mother Aditi with yajna sanctities and fragrances come and join us extending this yajna with her showers of blessings. This is my prayer and submission in all sincerity.

**विष्णुर्युनक्तु बहुधा तपांस्यस्मिन्यज्ञे सुयुजः स्वाहा ॥ ७ ॥**

7. *Viṣṇuryunaktu bahudhā tapāṁsyasminyajñe suyujaḥ svāhā.*

May Vishnu, omnipresent spirit of divinity, the sage of universal love, companionable friend, bring us manifold disciplines of austerity and join us in this yajna. This is my prayer and submission in truth.

**त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन्यज्ञे सुयुजः स्वाहा ॥ ८ ॥**

8. *Tvaṣṭā yunaktu bahudhā nu rūpā asminyajñe suyujaḥ svāhā.*

May Tvashta, formative spirit of nature, and the man of subtle and refined thoughts and forms, companionable friend, come, join us in this yajna and bless us with many forms of yajna and yajnic achievements. This is my prayer and submission in truth.

**भगो युनक्त्वाशिषो न्वꣳस्मा अस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ९ ॥**

9. *Bhago yunaktvāśiṣo nyasmā asminyajñe pravidvānyunaktu suyujaḥ svāhā.*

May Bhaga, divine spirit of prosperity, holy and companionable friend, join us in this yajna and bring us divine blessings. Let the eminent scholar, friendly and cooperative, join us in this yajna and bring us manifold advantages. This is my prayer and submission in earnest.

**सोमो॑ युनक्तु बहु॒धा पयांस्य॒स्मिन्य॒ज्ञे सु॒युज॒ः स्वाहा॑ ॥ १० ॥**

10. *Somo yunaktu bahudhā payāṁsyasminyajñe suyujaḥ svāhā.*

May Soma, divine spirit of peace and bliss, the man of peace and joy, spontaneous cooperative friend, join us here in this yajna and lead us to many forms of new exhilarating and dynamic ways of wealth and peaceful joy. This is my earnest prayer and submission.

**इन्द्रो॑ युनक्तु बहु॒धा वी॒र्या॑ण्य॒स्मिन्य॒ज्ञे सु॒युज॒ः स्वाहा॑ ॥ ११ ॥**

11. *Indro yunaktu bahudhā vīryāṇyasminyajñe suyujaḥ svāhā.*

May Indra, spirit of omnipotence, and man of power and initiative, real companion friend, come and join this yajna and bring us manifold powers and new possibilities. This is my prayer and submission in right earnest.

**अश्वि॑ना॒ ब्रह्म॒णा या॑तम॒वाञ्चौ॑ वषट्का॒रेण॑ य॒ज्ञं व॒र्धय॑न्तौ ।**
**बृह॑स्पते॒ ब्रह्म॒णा या॑ह्य॒र्वाङ् य॒ज्ञो अ॒यं स्व॑ रि॒दं यज॑मानाय॒**
**स्वाहा॑ ॥ १२ ॥**

12. *Aśvinā brahmaṇā yātamarvāñcau vaṣaṭkāreṇa yajñaṁ vardhayantau. Bṛhaspate brahmaṇā yāhyarvāṅ yajño ayaṁ svaridaṁ yajamānāya svāhā.*

O Ashvins, complementarities of natural dynamics, dynamic men and women, come straight with divine knowledge and promote the yajna with ever new and more productive holy inputs. O Brhaspati, Spirit of Infinity, O scholar of divine knowledge, come straight with the universal knowledge and possibilities revealed in the Veda. May this yajna be rising high to the regions of light and bliss for the yajamana and his new home. This is my prayer and submission in right earnest.

## Kanda 5/Sukta 27 (Agni and Dynamics of Yajna)

***Agni Devata, Brahma Rshi***

**ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचींष्यग्नेः ।**
**द्युमत्तमा सुप्रतीकः सस्नुस्तनूनपादसुरो भूरिपाणिः ॥ १ ॥**

1. *Ūrdhvā asya samidho bhavantyūrdhvā śukrā śocīṁṣyagneḥ. Dyumattamā supratīkaḥ sasūnustanūnapādasuro bhūripāṇiḥ.*

High are the fuel sticks of this Agni in flames, high, radiant and pure its lights. Most refulgent, most glorious, assisted by many noble active forces, it is infallible and inviolable in body, highly energetic and boundless in power and force.

(Agni is a metaphor. It stands for self-refulgent Divinity, brilliant leader, sagely scholar and any such other leading power.)

**देवो देवेषु देवः पथो अनक्ति मध्वा घृतेन ॥ २ ॥**

2. *Devo deveṣu devaḥ patho anakti madhvā ghṛtena.*

Divine among divinities, self-refulgent and generous, it opens and illumines new paths of life and sprinkles them with honey sweets of light and ghrta.

**मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः सुकृद्देवः सविता विश्ववारः ॥ ३ ॥**

3. *Madhvā yajñaṁ nakṣati praiṇāno narāśaṁso agniḥ sukṛddevaḥ savitā viśvavāraḥ.*

Self-refulgent Agni, admired and adored by humanity, energises, advances and beautifies yajna and yajnic operations of human karma with honey sweets of beauty and dignity. Noble performer, refulgent illuminator, creative inspirer, Agni is the universal choice of human love and exaltation.

**अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा ॥ ४ ॥**

4. *Acchāyameti śavasā ghṛtā cidīḍāno vahnirnamasā.*

This Agni, carrier and advancer of yajna, loved, adored and served with ghrta, yajnic food and devotion, goes forward with full power and glory of light.

**अग्निः स्रुचो अध्वरेषु प्रयक्षु स यक्षदस्य महिमानमग्नेः ॥ ५ ॥**

5. *Agniḥ sruco adhvareṣu prayakṣu sa yakṣadasya mahimānamagneḥ.*

Agni is to be loved, served and worshipped in yajna with offers of oblations with ladlefuls of ghrta. Let the yajamana recognise, honour and internalise the

grandeur of this divine Agni.

**तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन्वसुधातरश्च ॥ ६ ॥**

6. *Tarī mandrāsu prayakṣu vasavaścātiṣṭhanvasudhātaraśca.*

Agni is the saviour, adorable, and to be honoured by yajna in matters of life Dnd on occasions of joy and celebration. More liberal and greater sustainer of life and life's wealth than the sustainers it is, because the life supports themselves are supported by Agni.

**द्वारो देवीरन्वस्य विश्वे व्रतं रक्षन्ति विश्वहा ॥ ७ ॥**

7. *Dvāro devīranvasya viśve vrataṁ rakṣanti viśvahā.*

All the doors of divine experience and knowledge of the world such as the organs of sense, understanding and judgement follow, abide by and maintain the discipline of its law without relent, all the time.

**उरुव्यचसाग्नेर्धाम्ना पत्यमाने । आ सुष्वयन्ती यजते उपाके उषासानक्तेमं यज्ञमवतामध्वरं नः ॥ ८ ॥**

8. *Uruvyacasāgnerdhāmnā patyamāne. Ā suṣvayantī yajate upāke uṣasānaktemaṁ yajñamavatāmadhvaraṁ naḥ.*

Receiving their light, power and parental efficacy for us from the wide expansive splendour of divine Agni, the night and dawn, blissful sisterly divinities moving on together, may, we pray, protect and promote this our yajna of love and non-violent advancement of humanity and the environment.

**दैवा॒ होता॑र ऊ॒र्ध्वम॑ध्व॒रं नो॒ऽ ग्नेर्जि॒ह्वया॒भि गृ॑णत गृणता॑ नः स्वि॒ष्टये। ति॒स्रो दे॒वीर्ब॒र्हिरे॒दं स॑दन्ता॒मिडा॒ सर॑स्वती म॒ही भार॑ती गृणा॒ना॥ ९॥**

9. *Daivā hotāra ūrdhvamadhvaraṁ no'gnerjihvayābhi gṛṇata gṛṇatā naḥ sviṣṭaye. Tisro devīrbarhiredaṁ sadantāmiḍā sarasvatī mahī bhāratī gṛṇānā.*

May the divine yajna performers of nature and humanity promote and exalt our yajna of love, non-violence and socio-natural cohesion by the rising flames of Agni and the vaulting words of divinity, and thus may they promote and exalt our yajna for our common good. And may the three great divinities, Ida, Sarasvati and Bharati, divine Nature, divine knowledge and divine ethics and policy of holistic nature emanating from absolute divinity, Vedic knowledge and the sanctity of great living existence, seated on this vedi of our yajna of the social human order promote and bless us and our yajnic programme.

**तन्न॑स्तु॒रीप॒मद्भु॑तं पुरु॒क्षु। देव॑ त्वष्टा रा॒यस्पोष॒ं वि ष्य॒ नाभि॑म॒स्य॥ १०॥**

10. *Tannasturīpamadbhutaṁ purukṣu. Deva tvaṣṭā rāyaspoṣaṁ vi ṣya nābhimasya.*

May divine Tvashta, creator and maker of refined forms and institutions, create and grant us that abundant, wonderful wealth, energy and food for body, mind and soul that grows fast for all, place it at the centre-vedi of the social order, open up doors of prosperity and relieve us of all want and suffering.

**वन॑स्पतेऽव॑ सृजा॒ ररा॑णः ।**
**त्मना॑ दे॒वेभ्यो॑ अ॒ग्निर्ह॒व्यं शमि॒ता स्व॑दयतु ॥ ११ ॥**

11. *Vanaspate'va sṛjā rarāṇaḥ. Tmanā devebhyo agnirhavyaṁ śamitā svadayatu.*

O Vanaspati, lord of nature, protector and promoter of forest, botanist of high order, happy and enthusiastic at heart, with your very soul create and release for the devas, divinities of nature and nobilities of humanity, all dedicated to yajna, holy and refined materials for inputs of the yajna of development, and Agni, enlightened spirit of the nation, lover of peace and stability, would be delighted with the state of society and its prosperity.

**अग्ने॒ स्वाहा॑ कृणुहि जातवेदः ।**
**इन्द्रा॑य य॒ज्ञं विश्वे॑ दे॒वा ह॒विरि॒दं जु॑षन्ताम् ॥ १२ ॥**

12. *Agne svāhā kṛṇuhi jātavedaḥ.*
*Indrāya yajñaṁ viśve devā haviridaṁ juṣantām.*

Agni, lord of world knowledge take this holy offering and, in all holiness and sincerity, refine and raise the yajna to the grace and glory of Indra, spirit of power and prosperity of humanity. And may all the Devas of nature and humanity share this holy gift and rejoice.

## Kanda 5/Sukta 28 (Longevity and the Sacred thread)

***Trivrt Devata, Atharva Rshi***

**नव॑ प्रा॒णान्न॒वभि॒ः सं मि॑मीते दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ।**
**हरि॑ते॒ त्रीणि॑ रज॒ते त्रीण्यय॑सि॒ त्रीणि॒ तप॒सावि॑ष्ठितानि ॥ १ ॥**

1. *Nava prāṇānnavabhiḥ saṁ mimīte dīrghāyutvāya śataśāradāya. Harite trīṇi rajate trīṇyayasi trīṇi tapasā viṣṭhitāni.*

Lord Almighty joins nine pranic energies in proper accord with nine for a long life of hundred years, three in gold, three in silver and three in iron are integrated in accordance with the quality and intensity of nature and character in relation to natural law and discipline. (Gold, silver and iron are concrete versions of the Sattva, Rajas and Tamas variations of personality.)

Note: This mantra is a comprehensive foreshadow of all the fourteen verses of the hymn.

This sukta presents a symbolic vision of the relation of human personality with nature. It also presents a symbolic interpretation of the three threefold threads of the sacred yajnopavita as our link with life.

Prana energisSs all our human faculties at the rational, emotional and instinctive levels. All these three are further classified into sattvic, Rajasic and Tamasic levels of high, medium, and low order. The division thus is ninefold. Prana energises all of them in accordance with the character and intensity of each. Basically prana is one as personality too is one.

The three sacred threads, each of them threefold, of the yajnopavita symbolise the relationship of the spiritual, intellectual and familial sides of our personality to the divine, educational and procreative sides of life, reminding us of our obligations: worship of God, gratitude to teachers and seniors, and respect to our parents with affectionate service.

Just as nine orders of prana are at source one, and nine variations of personality are one, just so the 3x3 threads of the yajnopavita are three circulations of one thread knotted at the point where the beginning and the end of the thread coincide. The knot is known as divine, Brahma knot.

Aspects of the life-prana symbolism and the significance of the sacred thread in relation to life and duty are reflected in the mantras.

**अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च ।**
**आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृता पारयन्तु ॥ २ ॥**

2. *Agniḥ sūryaścandramā bhūmirāpo dyauranta-rikṣaṁ pradiśo diśaśca. Ārtavā ṛtubhiḥ saṁvi-dānā anena mā trivṛtā pārayantu.*

May Agni, vital heat, sun, moon, earth, waters, solar regions, middle regions, four quarters of space, and the interdirections, all these nine accordant with the seasons and through all seasons take me successfully across the course of life by this triple armour of pranic energy, the course symbolised by the triple yajnopavita.

(Nine aspects of nature accordant with the seasons, and nine orders of our personality are related here through the intermediacy of prana. Nine orders of personality may be interpreted as our rational, emotional and instinctive life lived at sattvic, rajasic and tamasic level or the physical, mental and spiritual life lived at three levels. All the nine orders of personality, nine orders of nature and nine orders of prana are to be harmonious and in accord with the seasons of the year and seasons of life from the first to the last days of life.

Yajnopavita symbolises the living across the course of life: First twenty five years of Brahmacharya for study and preparation, next twenty five years of Grhastha for family life, next twenty five years of Banaprastha in retirement, all symbolised by three threads of the yajnopavita. In the fourth phase of twenty five years of Sanyasa, the yajnopavita is relinquished because life and nature-better call it personality and nature-are identified, beyond the relationship, symbol and symbolised are one.)

**त्रय॒: पोषा॑स्त्रिवृ॒तं श्र॑यन्ताम॒नक्तु॑ पू॒षा पय॑सा घृ॒तेन॑। अन्न॑स्य भू॒मा पुरु॑षस्य भू॒मा भू॒मा प॑शू॒नां त इ॒ह श्र॑यन्ताम्॥ ३॥**

3. *Trayaḥ poṣāstrivṛti śrayantāmanaktu pūṣā payasā ghṛtena. Annasya bhūmā puruṣasya bhūmā bhūmā paśūnāṁ ta iha śrayantām.*

May three orders of growth and abundance abide in the threefold order of pranic energy from the heavens, skies and earth, and symbolically in the threefold yajnopavita, and may the divine spirit of cosmic nourishment, growth and abundance, Pusha, bless us with water, milk and ghrta. May abundance of food and energy, abundance of people, and abundance of wealth and animals abide here in this life. (The symbolic reference to threefold yajnopavita enjoins that along with prayer man has to justify prayer with effort and action as well. The yajnopavita is not only a human privilege, it is also a divine commandment. One who fails to keep the commandment for knowledge, action and prayer for potential beyond actual strength and performance fails to honour the privilege and falls from the privilege.)

इममा॑दित्या॒ वसु॑ना॒ समु॑क्षते॒ममग्ने॒ वर्धय वावृधा॒नः ।
इममि॑न्द्र॒ सं सृ॑ज वी॒र्ये॑ण॒ास्मिन्त्रि॒वृच्छ्र॑यतां पोष॒यि॒ष्णु ॥ ४ ॥

4. *Imamādityā vasunā samukṣatemamagne vardhaya vāvṛdhānaḥ. Imamindra saṁ sṛja vīryeṇāsmintrivṛcchrayatāṁ poṣayiṣṇu.*

O Adityas, lights of the sun over the year, shower this soul with the wealth of light and vitality. O Agni, energy and fertility of mother earth, growing, rising and raising, advance this soul in prosperity. O Indra, cosmic energy of the middle regions of the sky, strengthen and exhilarate this soul with valour and creative splendour. O Lord Supreme, let the triple armour of light, power and prosperity of the three cosmic regions abide here in the soul, advancing and exalting the person. (The yajnopavita also has been interpreted as the triple armour.)

भूमि॑ष्ट्वा पातु हरि॑तेन॒ विश्व॒भृ॒द॒ग्निः पि॑प॒र्त्वय॑सा स॒जोषा॑ः ।
वी॒रुद्भि॑ष्टे अर्जु॒नं संवि॒दा॒नं दक्षं॑ दधातु सुमन॒स्यमा॑नम् ॥ ५ ॥

5. *Bhūmiṣṭvā pātu haritena viśvabhṛdagniḥ pipartvayasā sajoṣāḥ. Vīrudbhiṣṭe arjunaṁ saṁvidānaṁ dakṣaṁ dadhātu sumanasyamānam.*

O wearer of the triple armour, may Bhumi, the world of expansive existence, protect and promote you with the golden glory of higher life. May Agni, spirit and energy of the earth, loving and companionable, which holds and sustains the world of life, bless you with the strength of steel. And may the middle regions, with herbs and trees which they bless with sap, bear and bring for you the silver sense of lovely peace and joy of mind and life's expertise worthy of love and value.

**त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं हिंसितस्य परापतत्। अपामेकं वेधसां रेत आहुस्तत्ते हिरण्यं त्रिवृदस्त्वायुषे ॥ ६ ॥**

6. *Tredhā jātaṁ janmanedaṁ hiraṇyamagnere-kaṁ priyatamaṁ babhūva somasyaikaṁ hiṁsitasya parāpatat. Āpāmekaṁ vedhasāṁ reta Āhustatte hiraṇyaṁ trivṛdastvāyuṣe.*

This golden glory of life's strength and splendour is born three-way from the very beginning of life: One is the dearest darling of Agni and the profuse generosity of earth, the other one is born of Soma crushed, descended from the moon and reflected from the sun, and yet another one, they say, is the living essence of cosmic waters and universal intelligence of Nature. And that is the golden glory for you, threefold, the triple armour for you, for health and long age.

**त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्। त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम् ॥ ७ ॥**

7. *Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam. Tredhāmṛtasya cakṣaṇaṁ trīṇyāyūṁṣi te'karam.*

Triple and thrice brilliant is the life of Jamadagni, the man of fiery tempered vitality of Brahmacharya. Triple and thrice far reaching is the life of Kashyapa, the man of universal vision and wisdom. Threefold is the voice of the Lord of Immortality: "I have created and ordained triple threefold span of life for you", life of knowledge, action and worship for three to four hundred years.

त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥ ८ ॥

8. *Trayaḥ suparṇāstrivṛtā yadāyannekākṣaramabhisaṁbhūya śakrāḥ. Pratyauhanmṛtyumamṛtena sākamantardadhānā duritāni viśvā.*

Three mighty sojourners wearing the triple armour of Jnana (knowledge), Karma (right action) and Bhakti (divine worship), who rise, having self-realised the spirit and presence of the One Imperishable Om, transcend the fear and pain of death at a single stroke by the vision of Immortality after they have overcome all the negativities and fluctuations of material existence within. (Three sojours: Jnana yogis, Karma yogis and Bhakti yogis, or Vasu, Rudra and Aditya scholars, or senses, mind and soul.)

दिवस्त्वा पातु हरितं मध्यात्त्वा पात्वर्जुनम् ।
भूम्या अयस्मयं पातु प्रागाद्देवपुरा अयम् ॥ ९ ॥

9. *Divastvā pātu haritaṁ madhyāttvā pātvarjunam. Bhūmyā ayasmayaṁ pātu pragāddevapurā ayam.*

May the golden glory of nature's sattva protect and promote you from the region of heaven. May the silver beauty of nature's rajas protect and promote you from the middle region. May the iron strength of nature's tamas protect and promote you from the regions of the earth. Thus does this soul reach the region of divinities.

इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।
तास्त्वं बिभ्रद्वर्चस्व्युत्तरो द्विषतां भव ॥ १० ॥

10. *Imāstisro devapurāstāstvā rakṣantu sarvataḥ. Tāstvaṁ bibhradvarcasvyuttaro dviṣatāṁ bhava.*

These three, golden glory of the Sattva of nature, silver beauty of the Rajas of nature, and iron strength of the Tamas of nature, are the divine stages of the soul's progress. Bearing these, wearing this triple armour of protection and progress, brilliant and enlightened, rise higher and keep all hate and jealousy down and defeated. May all these, all-ways, protect you against all negativities.

**पुरं॑ दे॒वाना॑मृ॒मृतं॒ हिर॑ण्यं॒ य आ॑बे॒धे प्र॑थ॒मो दे॒वो अग्रे॑। तस्मै॒ नमो॒ दश॒ प्राची॑: कृणो॒म्यनु॑ मन्यतां त्रि॒वृदा॒बधे॑ मे॥ ११॥**

11. *Puraṁ devānāmamṛtaṁ hiraṇyaṁ ya ābedhe prathamo devo agre. Tasmai namo daśa prācīḥ kṛṇomyanu manyatāṁ trivṛdābadhe me.*

That eternal and immortal Spirit of the universe wrapped in golden mystery is the seat of divinities which the prime cause of the universe, self-refulgent and self-manifest Brahman, brings into manifestation, first. To that Spirit omnipresent in all ten directions, I do homage. May the Spirit of three-matras, OM, graciously accept me as I bind myself to the discipline of the threefold sacred thread. Pray, bless me and my resolution.

**आ त्वा॑ चृतत्वर्य॒मा पू॒षा बृ॒हस्पति॑:।**
**अह॑र्जातस्य॒ यन्नाम॒ तेन॒ त्वाति॑ चृतामसि॥ १२॥**

12. *Ā tvā cṛtatvaryamā pūṣā bṛhaspatiḥ.*
*Aharjātasya yannāma tena tvāti cṛtāmasi.*

O seeker of light and wisdom, may Aryama, divine path maker, Pusha, lord of life's nourishment, and Brhaspati, lord of infinity, accept you into the filial bond. We accept you and enfold you in that open ended

and expansive light and brilliance which is the innate and essential nature and character of the sun which daily rises with new splendour.

**ऋतुभिष्ट्वार्तवैरायुषे वर्चसे त्वा। संवत्सरस्य तेजसा तेन संहनु कृण्मसि॥ १३॥**

13. *Rtubhiṣṭvārtavairāyuṣe varcase tvā.*
*Saṁvatsarasya tejasā tena saṁhanu kṛṇmasi.*

For the light of life and a long age of health and refinement in accord with the seasons, with all gifts of the seasons, we strengthen you and temper you with that splendour of the yearly course of the sun which would make you inviolable against all injustice and opposition.

**घृतादुल्लुप्तं मधुना समक्तं भूमिदृंहमच्युतं पारयिष्णु। भिन्दन्त्सपत्नानधरांश्च कृण्वदा मा रोह महते सौभगाय॥ १४॥**

14. *Ghṛtādulluptaṁ madhunā samaktaṁ bhūmi-dṛṁhamacyutaṁ pārayiṣṇu. Bhindantsa-patnānadharāṁśca kṛṇvadā mā roha mahate saubhagāya.*

O man, born of light, refined with sweets as honey, firm as earth, immovable, eager to lead and cross the seas, breaking through adversaries and defeating opposition and evil, come, rise with me for self-fulfilment and well being of high order.

## Kanda 5/Sukta 29 (Destruction of Germs and Insects)

***Agni Devata, Chatana Rshi***

**पुरस्ताद्युक्तो वह जातवेदोऽग्ने विद्धि क्रियमाणं यथेदम्। त्वं भिषग्भेषजस्यासि कर्ता त्वया गामश्वं पुरुषं सनेम॥ १॥**

1. *Purastādyukto vaha jātavedo'gne viddhi kriyamāṇaṁ yathedam. Tvaṁ bhiṣagbheṣajasyāsi kartā tvayā gāmaśvaṁ puruṣaṁ sanema.*

O Agni, Jataveda, general physician of comprehensive knowledge of disease and medicine, come as appointed in advance, know what it is now to be done. You are the physician, you are the maker of the medicine. By you, your knowledge and application, let us have a nation of healthy people, fertile cows and fleet horses.

**तथा॒ तद॑ग्ने कृणु जातवेदो॒ विश्वे॑भिर्दे॒वैः स॒ह संविदा॒नः। यो नो॑ दि॒देव॑ यत॒मो ज॒घास॒ यथा॒ सो अ॒स्य प॑रि॒धिष्प॒ता॑ति ॥ २ ॥**

2. *Tathā tadagne kṛṇu jātavedo viśvebhirdevaiḥ saha saṁvidānaḥ. Yo no dideva yatamo jaghāsa yathā so asya paridhiṣpatāti.*

O Agni, Jataveda, since you know and meet all brilliant scholars and specialists and you know all the divine herbs and sanatives of the world, decide and do that what you would so that whatever ailment and disease vexes us and consumes our health is eliminated to the last bounds of its effect.

**यथा॒ सो अ॒स्य प॑रि॒धिष्पता॑ति॒ तथा॒ तद॑ग्ने कृणु जातवेदः। विश्वे॑भिर्दे॒वैः स॒ह संविदा॒नः ॥ ३ ॥**

3. *Yathā so asya paridhiṣpatāti tathā tadagne kṛṇu jātavedaḥ. Viśvebhirdevaiḥ saha saṁvidānaḥ.*

Agni, Jataveda, in order that the disease with its cause be eliminated to the bounds of its prevalence,

do that what you decide but in consultation with all the brilliant scholars and specialists in the field and with the joint consolidated knowledge of all the divine herbs and sanatives you know.

**अक्ष्यौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि प्र दतो मृणीहि। पिशाचो अस्य यतमो जघासाग्ने यविष्ठ प्रति तं शृणीहि॥ ४॥**

4. *Akṣyau3 ni vidhya hṛdayaṁ ni vidhya jihvāṁ ni tṛnddhi pra dato mṛṇīhi. Piśāco asya yatamo jaghāsāgne yaviṣṭha prati taṁ śṛṇīhi.*

Agni, whoever or whatever the blood sucking agent of the enemy, fix it in the eyes, pierce the heart, pierce the tongue, break the teeth. Whatever or whoever vexes and consumes us, O most youthful defender, break that down to dust.

**यदस्य हृतं विहृतं यत्परा भृतमात्मनो जग्धं यतमत्पिशाचैः। तदग्ने विद्वान्पुनरा भर त्वं शरीरे मांसमसुमेरयामः॥ ५॥**

5. *Yadasya hṛtaṁ vihṛtaṁ yatparābhṛtamātmano jagdhaṁ yatamatpiśācaiḥ. Tadagne vidvānpunarā bhara tvaṁ śarīre māṁsamasumerayāmaḥ.*

O Agni, Jataveda, learned physician, whatever of the health of body and mind of this person has been taken off, eaten up or robbed away by the blood sucking devils, that you repair, replenish and restore to full health. Let us rebuild and restore the muscle and pranic energy in the patient's body.

**आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अशने ददम्भ। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु॥ ६॥**

6. *Āme supakve śabale vipakve yo mā piśāco aśane dadambha. Tadātmanā prajayā piśācā vi yātayantāmagado'yamastu.*

Whatever polluting and life threatening germs enter and pollute our food—whether raw, cooked, half cooked, fully cooked—and damage our health, let these be countered and destroyed in themselves and with their further growth, and let this patient be restored to good health.

**क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये ३ यः। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽयमस्तु॥ ७॥**

7. *Kṣīre mā manthe yatamo dadambhākṛṣṭapacye aśane dhānye' yaḥ. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Whatever germs in milk, in butter milk or in wild grains enter our food and damage us, let these be countered and destroyed in themselves and with their further growth, and let the affected patient restored to good health.

**अपां मा पाने यतमो ददम्भ क्रव्याद्यातूनां शयने शयानम्। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽयमस्तु॥ ८॥**

8. *Apaṁ mā pāne yatamo dadambha kravyādyātūnāṁ śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the flesh eating damagers, whatever germs of waters in our drink damage us, and whatever bugs or

germs in bed infect the person sleeping there, let these be countered and destroyed in themselves and with their further growth, and let the person affected be restored to good health.

**दिवा॑ मा॒ नक्तं यत॒मो द॒दम्भ॑ क्र॒व्याद्या॑तू॒नां शय॑ने॒ शया॑नम्। तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामग॒दो॒ ३॒॑ऽयम॑स्तु ॥ ९ ॥**

9. *Divā ma naktaṁ yatamo dadambha kravyādyātūnāṁ śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the life damagers whatever carnivorous insects or germs infect and damage me day or night sleeping in bed, let these be countered and destroyed, themselves and with their further growth, and let the perrson affected be restored to good health.

**क्र॒व्याद॑मग्ने रुधि॒रं पि॑शा॒चं म॑नो॒हनं जहि जातवेदः। तमिन्द्रो॑ वा॒जी वज्रे॑ण हन्तु च्छि॒नत्तु॒ सोमः॒ शिरो॑ अस्य धृ॒ष्णुः ॥ १० ॥**

10. *Kravyādamagne rudhiraṁ piśācaṁ manohanaṁ jahi jātavedaḥ. Tamindro vājī vajreṇa hantu cchinattu somaḥ śiro asya dhṛṣṇuḥ.*

Agni, Jataveda, whatever the life threatening insect and germ, whether in the flesh or in blood or mind damaging, destroy that. Let Indra, energy treatment, destroy that with strike of the current of adequate degree. Let Soma, regenerative sanative of irresistible power, break the head of the damager.

**स॒नाद॑ग्ने मृणसि यातु॒धाना॒न्न त्वा॒ रक्षांसि॒ पृत॑नासु जिग्युः। स॒हमू॑रा॒ननु॑ दह क्र॒व्यादो॒ मा ते॑ हे॒त्या मु॑क्षत॒ दैव्या॑याः ॥ ११ ॥**

11. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

O Agni, physician, heat of fire, radiation of energy, you always destroy life-damaging elements of the environment. Negative forces never win against you in the battles of health and recovery. Pray burn up and destroy all life damaging insects and germs along with their roots and origin. Let none of them escape from the stroke of your life saving force.

**समाहर जातवेदो यद्धृतं यत्पराभृतम्।**
**गात्राण्यस्य वर्धन्तामंशुरिवा प्यायतामयम्॥ १२॥**

12. *Samāhara jātavedo yaddhṛtaṁ yatparābhṛtam. Gātrāṇyasya vardhantāmaṁśurivā pyāyatāmayam.*

O Jataveda, recover and consolidate whatever has been lost and robbed away. Let parts of the body system recover and grow like filaments of the lotus and be whole as phases of the moon. (The mantra suggests the possibility of the regeneration of vital organs also.)

**सोमस्येव जातवेदो अंशुरा प्यायतामयम्।**
**अग्ने विरप्शिनं मेध्यमयक्ष्मं कृणु जीवतु॥ १३॥**

13. *Somasyeva jātavedo aṁśurā pyāyatāmayam. Agne virapśinaṁ medhyamayakṣmaṁ kṛṇu jīvatu.*

Agni, Jataveda, let this patient recover and grow like filaments of the lotus and be whole like phases of the moon. Let him be fully healthy, strong, vigorous, fresh and free from negativities. Let him live his full

life.

**एतास्ते अग्ने समिधः पिशाचजम्भनीः ।**
**तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः ॥ १४ ॥**

14. *Etāste agne samidhaḥ piśācajambhanīḥ.*
*Tāstvaṁ juṣasva prati cainā gṛhāṇa jātavedaḥ.*

Agni, holy fire, these are your divine fuel sticks which burn and destroy life threatening forces of pollution and disease. O Jataveda, pray accept these into the lighted fire, love these, be happy and beneficent to us for health and purity.

**तार्ष्टाघीरग्ने समिधः प्रति गृह्णाह्यर्चिषा ।**
**जहातु क्रव्याद्रूपं यो अस्य मांसं जिहीर्षति ॥ १५ ॥**

15. *Tārṣṭāghīragne samidhaḥ prati gṛhṇāhyarciṣā.*
*Jahātu kravyādrūpaṁ yo asya māṁsaṁ jihīrṣati.*

O Agni, raised and rising in the vedi, pray accept these fuel sticks of trshtagha tree by the flames of fire so that the life damaging infection which consumes the flesh of this patient may give up its form and force and the patient may recover.

## Kanda 5/Sukta 30 (God Health and Full Age)

***Ayushyam Devata, Ayushkama Rshi***

**आवतस्त आवतः परावतस्त आवतः । इहैव भव मा नु गा**
**मा पूर्वाननु गाः पितृनसुं बध्नामि ते दृढम् ॥ १ ॥**

1. *Āvatasta āvataḥ parāvatasta āvataḥ. Ihaiva bhava*
*mā nu gā mā pūrvānanu gāḥ pitṛnasuṁ badhnāmi*
*te dṛḍham.*

O man, I strengthen and fully fortify your life

energy against any danger which may be closer than the closest or farther than the farthest. Stay here, alive and strong. Do not follow the forefathers dead and gone. Do not follow the parents either, for they too would go earlier. Follow them alive and keep up their tradition.

**यत्त्वाभिचेरुः पुरुषः स्वो यदरणो जनः। उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ २॥**

2. *Yattvābhiceruḥ puruṣaḥ svo yadaraṇo janaḥ.*
*Unmocanapramocane ubhe vācā vadāmi te.*

If there be a person distant and wrong, or if there be a person, your own, who may do wrong, I speak to you about how to forestall the wrong or how to face it with confidence and overcome it.

**यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या।**
**उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ ३॥**

3. *Yad dudrohitha śepiṣe striyai puṁse acittyā.*
*Unmocanapramocane ubhe vācā vadāmi te.*

Out of wantonness of mind, hate or anger, if you have sworn at, cursed or reviled a man or woman, I would speak and advise you both ways, how to forestall the evil or how to face it with self-confidence and overcome it.

**यदेनसो मातृकृताच्छेषे पितृकृताच्च यत्।**
**उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ ४॥**

4. *Yadenaso mātṛkṛtāccheṣe pitṛkṛtācca yat.*
*Unmocanapramocane ubhe vācā vadāmi te.*

And if you are suffering the consequences of sin committed by your father or mother, either way I

would speak and advise you how to forestall the effects or face them with success.

**यत्ते॑ मा॒ता यत्ते॑ पि॒ता जा॒मिर्भ्रा॒ता च॒ सर्ज॑तः।**
**प्र॒त्यक्सेवस्व भेष॒जं ज॒रद॑ष्टिं कृणोमि त्वा॥ ५॥**

5. *Yatte mātā yatte pitā jāmirbhrātā ca sarjataḥ.*
*Pratyaksevasva bheṣajaṁ jaradaṣṭiṁ kṛṇomi tvā.*

Whatever relief, sanative or medicament for healing your mother, father, sister, and brother prepare and offer you, accept and take that straight. I advise and strengthen you to live a full span of age with good health.

**इ॒हैधि॑ पुरुष॒ सर्वे॑ण॒ मन॑सा स॒ह।**
**दू॒तौ य॒मस्य॒ मानु॑ गा॒ अधि॑ जीवपु॒रा इ॑हि॥ ६॥**

6. *Ihaidhi puruṣa sarveṇa manasā saha.*
*Dūtau yamasya mānu gā adhi jīvapurā ihi.*

O man, stay here in life with all your mind and senses in full healthy order. Do not follow the messengers of death, let day and night pass without adversly affecting you. Go on in the celestial city of the spirit, living happy.

**अनु॑हूत॒ः पुन॒रेहि॑ वि॒द्वानु॒दय॑नं प॒थः।**
**आ॒रोह॑णमा॒क्रम॑णं॒ जीव॑तोजीव॒तोऽय॑नम्॥ ७॥**

7. *Anuhūtaḥ punarehi vidvānudayanaṁ pathaḥ.*
*Ārohaṇamākramaṇaṁ jīvatojīvato'yanam.*

Called again, come again, knowing the path of dawn and ascent. To rise, to go forward on and on that is the orbit of life for every living person.

**मा बि॑भे॒र्न मं॑रिष्यसि ज॒रद॑ष्टिं कृणोमि त्वा ।**
**नि॒र॑वोचम॒हं यक्ष्म॒मङ्गे॑भ्यो अङ्गज्व॒रं तव ॥ ८ ॥**

8. *Mā bibherna mariṣyasi jaradaṣṭiṁ kṛṇomi tvā. Niravocamahaṁ yakṣmamaṅgebhyo aṅgajvaraṁ tava.*

Fear not, you shall not die. I have taught and strengthened you to live a full age of hundred years. I have taught you and I have eliminated the germinal roots of cancer, consumption and fever from every part of your body.

**अ॒ङ्ग॒भे॒दो अं॑ङ्गज्व॒रो यश्च॑ ते हृदया॒म॒यः ।**
**यक्ष्मं॑: श्ये॒नइ॑व॒ प्रापं॑प्तद्वा॒चा सा॒ढः पं॑रस्त॒राम् ॥ ९ ॥**

9. *Aṅgabhedo aṅgajvaro yaśca te hṛdayāmayaḥ. Yakṣmaḥ śyena-iva prāpaptadvācā sāḍhaḥ parastarām.*

Arthritis, consumptive fever of body parts, cardiac problems, cancer, all, devitalised and driven off through health education, have flown far away like a hawk.

**ऋषी॑ बोधप्रतीबो॒धाव॑स्व॒प्नो यश्च॒ जागृ॑विः ।**
**तौ ते॑ प्रा॒णस्य॑ गो॒सारौ॒ दिवा॒ नक्तं॑ च जागृताम् ॥ १० ॥**

10. *Ṛṣī bodhapratībodhāvasvapno yaśca jāgṛviḥ. Tau te prāṇasya goptārau divā naktaṁ ca jāgṛtām.*

Knowledge and awareness by direct sense experience and inference and by creative response and memory are two visionary guards of personality which never sleep and keep awake. O man, they both are protectors of your life energy. Let these keep awake as

life guards for you day and night.

**अयमग्निरुपसद्य इह सूर्य उदेतु ते। उदेहि मृत्योर्गम्भीरात्कृष्णाच्चित्तमसस्परि॥ ११॥**

11. *Ayamagnirupasadya iha sūrya udetu te.*
*Udehi mṛtyorgambhīrātkṛṣṇāccittamasaspari.*

This life energy is worthy of reverence. By virtue of this, your life's spirit arises in the body. O Jiva, soul of life, rise beyond the deep cave of death and beyond the darkest of the dark and negation.

**नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति।**
**उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये॥ १२॥**

12. *Namo yamāya namo astu mṛtyave namaḥ pitṛbhya uta ye nayanti. Utpāraṇasya yo veda tamagniṁ puro dadhe'smā ariṣṭatātaye.*

Homage to Yama, lord ordainer of life and death. Homage be to death which leads to life's renewal. Homage to Pitr pranas which carry us on and forward. That Agni, lord supreme of life and light, who knows the mystery of life and death and the transcendence from life and death, we keep upfront in mind for our ultimate well being and salvation.

**ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम्।**
**शरीरमस्य सं विदां तत्पद्भ्यां प्रति तिष्ठतु॥ १३॥**

13. *Aitu prāṇa aitu mana aitu cakṣuratho balam.*
*Śarīramasya saṁ vidāṁ tatpadbhyāṁ prati tiṣṭhatu.*

Let prana come, let mind come, let vision come

and let energy come. Let consciousness come to the body and then let the person stand on the feet.

**प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा३ सं बलेन।**
**वेत्थामृतस्य मा नु गान्मा नु भूमिगृहो भुवत्॥ १४॥**

14. *Prāṇenāgne cakṣuṣā saṁ sṛjemaṁ samīraya tanvā' saṁ balena. Vetthāmṛtasya mā nu gānmā nu bhūmigṛho bhuvat.*

O Agni, regenerate, recreate this person with pranas, with eye sight, let him move with strength and body. You know of life and mortality and immortality. Let him not go. Let him not fall to dust.

**मा ते प्राण उप दसन्मो अपानोऽपि धायि ते।**
**सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः॥ १५॥**

15. *Mā te prāṇa upa dasanmo apāno'pi dhāyi te. Sūryastvādhipatirmṛtyorudāyacchatu raśmibhiḥ.*

Your prana must not fail. Your apana must not be closed. May the sun, presiding light of life, revive and raise you with its rays.

**इयमन्तर्वदति जिह्वा बद्धा पनिष्पदा ।**
**त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः॥ १६॥**

16. *Iyamantarvadati jihvā baddhā paniṣpadā. Tvayā yakṣmaṁ niravocaṁ śataṁ ropīśca takmanaḥ.*

This quivering tongue, bound within the mouth, now speaks. I drive out the cancerous consumption from your body and silence a hundred fever pains that torment you.

अयं लोकः प्रियतमो देवानामपराजितः।
यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे।
स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥ १७ ॥

17. *Ayaṁ lokaḥ priyatamo devānāmaparājitaḥ.*
*Yasmai tvamiha mṛtyave diṣṭaḥ puruṣa jajñiṣe.*
*Sa ca tvānu hvayāmasi mā purā jaraso mṛthāḥ.*

This human world unsurpassed by any other is dearest of the divines, dedicated to which and destined to die, O man, you are born here. You of that destiny and privilege, we call on to come and we pronounce: You must not die before you have had a full span of life unto perfect old age of ripeness.

## Kanda 5/Sukta 31 (Refutation of Evil)

***Krtyadushana Devata, Shukra Rshi***

यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये ।
आमे मांसे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ १ ॥

1. *Yāṁ te cakrurāme pātre yāṁ cakrurmiśradhānye. Āme māṁse kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

O man, O ruler, whatever mischief, pollution or poison, negative elements of nature or antisocial elements of society have done in respect of food and water, and whatever such they have done in various food grains or in raw fleshy fruits and other foods, all that I counter, render ineffective, and return to the mischief maker.

(In certain interpretations this mantra, in fact the whole sukta has been made to appear as a magic

spell. But looked at carefully and scientifically, it reads like a report of the department of food control, water resources and vigilance.)

**यां ते॑ च॒क्रुः कृ॑क॒वाका॑व॒जे वा॒ यां कु॑री॒रिणि॑।**
**अव्यां ते कृ॒त्यां यां च॒क्रुः पु॒न॒ः प्रति॑ हरामि॒ ताम्॥ २॥**

2. *Yāṁ te cakruḥ kṛkavākāvaje vā yāṁ kurīriṇi. Avyāṁ te kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever mischief they have done to the cock and the peacock or to the goat and the ram or the sheep, that I counter, defuse and return to the doer (by way of punishment).

**यां ते॑ च॒क्रुरेक॑शफे पशू॒नामु॒भ॒याद॑ति ।**
**ग॒र्द॒भे कृ॒त्यां यां च॒क्रुः पु॒न॒ः प्रति॑ हरामि॒ ताम्॥ ३॥**

3. *Yāṁ te cakrurekaśaphe paśūnāmubhayādati. Gardabhe kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever they have done to one hoof animals such as the horse or to animals of double teeth or to the donkey, all that I counter and return to the doer.

**यां ते॑ च॒क्रुर॑मू॒लायां वल॒गं वा॑ नरा॒च्याम्।**
**क्षेत्रे॑ ते कृ॒त्यां यां च॒क्रुः पु॒न॒ः प्रति॑ हरामि॒ ताम्॥ ४॥**

4. *Yāṁ te cakruramūlāyāṁ valagaṁ vā narācyām. Kṣetre te kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever they have done to the amula and narachi herbs in secret, or whatever mischief they have done to the field, all that I counter and return to the

doer.

**यां ते॑ च॒क्रुर्गार्ह॑पत्ये पूर्वा॒ग्नावु॒त दु॒श्चित॑: ।**
**शाला॑यां कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ५ ॥**

5. *Yāṁ te cakrurgārhapatye pūrvāgnāvuta duścitaḥ. Śālāyāṁ kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage the evil at heart have done to the hearth and home, or to the sacred eastern fire, or to the house, all that I counter and return to the doer.

**यां ते॑ च॒क्रुः स॒भाया॒ं यां च॒क्रुर॑धि॒देव॑ने ।**
**अ॒क्षेषु॑ कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ६ ॥**

6. *Yāṁ te cakruḥ sabhāyāṁ yāṁ cakruradhidevane. Akṣeṣu kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do in the assembly or in gardens and play grounds, or whatever mischief they do in gambling dens, all that I counter and render back to the doer.

**यां ते॑ च॒क्रुः सेना॑या॒ं यां च॒क्रुरि॑ष्वायु॒धे ।**
**दु॒न्दु॒भौ कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ७ ॥**

7. *Yāṁ te cakruḥ senāyāṁ yāṁ cakruriṣvāyudhe. Dundubhau kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do in the defence forces or in arms and ammunition or in reconnaissance and signals, all that I counter and recharge on the doer.

**यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः।**
**सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ८॥**

8. *Yāṁ te kṛtyāṁ kūpe'vadadhuḥ śmaśāne vā nicakhnuḥ. Sadmani kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do to the water resources, or whatever evil they do and hide in the well or bury and conceal in the cremation ground, or whatever mischief they do in your own house, all that I counter and throw it on the head of the doer.

**यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम्।**
**म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम्॥ ९॥**

9. *Yāṁ te cakruḥ puruṣāsthe agnau saṁkasuke ca yām. Mrokaṁ nirdāhaṁ kravyādaṁ punaḥ prati harāmi tām.*

Whatever damage they cause in human bones or in the form of destructive blazing fire, I counter and pay the saboteur, arsonist and the carnivore back in the same coin.

**अपथेना जभारैणां तां पथेतः प्र हिण्मसि।**
**अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या ॥ १०॥**

10. *Apathenā jabhāraiṇāṁ tāṁ pathetaḥ pra hiṇmasi. Adhīro maryādhīrebhyaḥ saṁ jabhārācittyā.*

The mischief maker brought about the mischief by a crooked path. That mischief we undo and throw out by the correct path. Thoughtless fools out of ignorance and wantonness bring about such trouble for people of patient mind and fortitude.

यश्चकार॒ न श॒शाक॒ कर्तुं॑ श॒श्रे पाद॑मङ्गु॒रिम्।
च॒कार॑ भ॒द्रम॒स्मभ्य॑मभ॒गो भग॑वद्भ्यः ॥ ११ ॥

11. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamabhago bhagavadbhyaḥ.*

The fool that did the mischief, or wanted to do but was not able to accomplish it, after all broke his own leg and burnt his own fingers. Any way, the unfortunate wretch did good to us who, blest and fortunate, happy and prosperous, are now warned and stand on guard against mischief, sin and crime.

कृ॒त्या॒कृतं वल॒गिनं मू॒लिनं शपथे॒य्य॑म्।
इन्द्र॒स्तं ह॑न्तु मह॒ता व॒धेना॒ग्निर्वि॑ध्यत्व॒स्तया॑ ॥ १२ ॥

12. *Kṛtyākṛtaṁ valaginaṁ mūlinaṁ śapatheyyam. Indrastaṁ hantu mahatā vadhenāgnirvidhyatvastayā.*

Let Indra, the ruler and all men of power and wisdom, with a mighty stroke of justice and punishment, eliminate the evil doer, secret saboteur, the rooted deceiver and the leader of the evil doers. Let Agni, far seeing commander of the police, and commander of the defence forces, fix and shoot him out with his weapon.

॥ इति पञ्चमं काण्डम् ॥

# KANDA-6

## Kanda 6/Sukta 1 (Lord of Immortality)

***Savita Devata, Atharva Rshi***

दो॒षो गा॑य बृ॒हद्गा॑य द्यु॒मद्धे॑हि।
आथर्वणास्तु॒हि दे॒वं स॑वि॒तार॑म्॥ १॥

1. *Doṣo gāya bṛhadgāya dyumaddhehi.*
*Ātharvaṇastuhi devaṁ savitāram.*

Atharva, O sage of stable mind, sing and celebrate the glory of Savita, lord of life. Sing of him night and day. Sing of him spontaneously and profusely. Hold the refulgent divine at heart. Worship the lord of light and life and exalt him.

तमु॑ ष्टुहि॒ यो अ॒न्तः सिन्धौ॑ सू॒नुः ।
स॒त्यस्य॒ युवा॑न॒मद्रो॑घवाचं सु॒शेव॑म्॥ २॥

2. *Tamu ṣṭuhi yo antaḥ sindhau sūnuḥ.*
*Satyasya yuvānamadroghavācaṁ suśevam.*

Worship that who rolls in the sea and vibrates in the depth of the heart, inspiring, exalting, life giving, eternal youthful, integrating, disintegrating and re-integrating the world of truth and reality, original source of the word of love free from jealousy and negativity, sole lord worthy of worship and service.

स घा॑ नो दे॒वः स॑वि॒ता सा॑विषद॒मृता॑नि॒ भूरि॑।
उ॒भे सु॑ष्टु॒ती सु॒गात॑वे॥ ३॥

3. *Sa ghā no devaḥ savitā sāviṣadamṛtāni bhūri.*
*Ubhe suṣṭutī sugātave.*

May the self-refulgent Savita bless us with plentiful gifts of immortal value. Let us sing and celebrate him morning and evening and seek the light to lead us forward on the path of rectitude.

## Kanda 6/Sukta 2 (Indra Victorious)

***Soma Devata, Atharva Rshi***

**इन्द्रा॑य॒ सोम॑मृत्वि॒जः सु॒नोता च॑ धावत।**
**स्तो॒तुर्यो वच॑ः शृ॒णव॒द्धव॑ं च मे॥ १॥**

1. *Indrāya somamṛtvijaḥ sunotā ca dhāvata.*
*Stoturyo vacaḥ śṛṇavaddhavaṁ ca me.*

Holy performers of yajna according to the seasons, press the soma of immortality in honour of Indra, omnipotent lord of life and life's joy, distil it to purest purity, for he listens to the prayers of the celebrant and responds to my call of invocation.

**आ यं वि॒शन्तीन्द॑वो॒ वयो॒ न वृ॒क्षमन्ध॑सः।**
**विर॑प्शि॒न्वि मृधो॑ जहि रक्ष॒स्विनी॑ः॥ २॥**

2. *Ā yaṁ viśantīndavo vayo na vṛkṣamandhasaḥ.*
*Virapśinvi mṛdho jahi rakṣasvinīḥ.*

O Lord Almighty, unto whom all streams of immortal glory and pearls of soma celebration converge and return like birds to the tree for the night's rest, listen to our prayer and cast out and eliminate all self-violating fluctuations of the mind from our soul.

**सु॒नोता॑ सोम॒पाव्ने॒ सोम॒मिन्द्रा॑य व॒ज्रिणे॑।**
**यु॒वा॒ जेतेशा॑न॒ः स पु॑रुष्टु॒तः॥ ३॥**

3. *Sunotā somapāvne somamindrāya vajriṇe.*
*Yuvā jeteśānaḥ sa puruṣṭutaḥ.*

O celebrants of Indra, lord of soma peace and glory, press the soma of homage and prayer for Indra, wielder of the thunderbolt against evil and lover of peace and life's glory, for he is the ever youthful lord beyond age and change, he is the eternal victor, he is the supreme ruler and law giver, and he is the sole object of universal adoration.

## Kanda 6/Sukta 3 (Prayer for Protection)

***Multiple Devatah, Atharva Rshi***

**पा॒तं न॑ इन्द्रापूष॒णादि॑ति॒: पान्तु॑ म॒रुत॑: ।**
**अपां नपात्सिन्धव: स॒प्त पा॑तन॒ पातु॑ नो॒ विष्णु॑रु॒त द्यौ: ॥ १ ॥**

1. *Pātaṁ na indrāpūṣaṇāditiḥ pāntu marutaḥ. Apaṁ napātsindhavaḥ sapta pātana pātu no viṣṇuruta dyauḥ.*

May Indra and Pusha, electric and wind energy of the world, protect us. May Aditi, inviolable Prakrti, protect us. May the Maruts, vibrant scholars and sages protect us. May the never exhausting waters and the seven seas protect us. May all pervasive Vishnu and the light of heaven protect us all.

**पा॒तां नो॒ द्यावा॑पृथि॒वी अ॒भिष्ट॑ये पातु॒ ग्रावा॒ पातु॒ सोमो॑ नो॒ अंह॑सः । पातु॑ नो दे॒वी सु॒भगा॒ सर॑स्वती॒ पात्व॒ग्निः शि॒वा ये अ॑स्य पा॒यव॑: ॥ २ ॥**

2. *Pātāṁ no dyāvāpṛthivī abhiṣṭaye pātu grāvā pātu somo no āṁhasaḥ. Pātu no devī subhagā sarasvatī pātvagniḥ śivā ye asya pāyavaḥ.*

May heaven and earth protect us for our well being. May the cloud and soma, the moon, protect us

from sin and violence. May Sarasvati, divine and glorious spirit of knowledge and culture, protect us. May Agni, all virtues of which are blissful, protect us.

**पातां नो देवाश्विना शुभस्पती उषासानक्तोत न उरुष्यताम् ।**
**अपां नपादभिहुती गयस्य चिद्देव त्वष्टर्वर्धय सर्वतातये ॥ ३ ॥**

3. *Pātāṁ no devāśvinā śubhaspatī uṣāsānaktota na uruṣyatām. Apāṁ napādabhihrutī gayasya ciddeva tvaṣṭarvardhaya sarvatātaye.*

May divine Ashvins, complementarities of divine nature, both protectors and promoters of life's good, protect us. May the day and night protect us. O Tvashta, lord maker of the universe and sustainer of the waters of the cloud, save and protect us from adversity of the home and promote us for all round progress and well being.

## Kanda 6/Sukta 4 (Prayer for Protection)

***Tvashta and others Devatah, Atharva Rshi***

**त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः । पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रायमाणं सहः ॥ १ ॥**

1. *Tvaṣṭā me daivyaṁ vacaḥ parjanyo brahmaṇaspatiḥ. Putrairbhrātṛbhiraditirnu pātu no duṣṭaraṁ trāyamāṇaṁ sahaḥ.*

May Tvashta, divine maker, Parjanya, the divine cloud, Brahmanaspati, lord omniscient and giver of universal knowledge, and Aditi, mother nature with her sons and brothers, i.e., her creations and assistant powers, listen to my prayer to divinity, accept them and protect us and our invincible, all saving and protective

patience, courage and fortitude.

**अंशो॒ भगो॒ वरु॑णो मि॒त्रो अ॑र्य॒मादि॑ति॒: पान्तु॑ म॒रुत॑: ।**
**अप॒ तस्य॒ द्वेषो॑ गमेदभि॒ह्रुतो॑ याव॒य॒च्छत्रु॒मन्ति॑तम् ॥ २ ॥**

2. *Aṁśo bhago varuṇo mitro aryamāditiḥ pāntu marutaḥ. Apa tasya dveṣo gamedabhihruto yāvayaccha-trumantitam.*

May Ansha, lord refulgent, Bhaga, giver of prosperity, Varuna, spirit of justice, Mitra, spirit of love and friendship, Aryama, spirit of advancement, Aditi, mother earth, and Maruts, vibrant brave, protect and promote us. Let the jealousy and enmity of the crooked be away while they ward off the enemy close at hand.

**धि॒ये सम॑श्विना॒ प्राव॑तं॒ न उरु॒ष्या ण॑ उरु॒ज्म॒न्नप्र॑युच्छन् ।**
**द्यौ ३॒ष्पि॑तर्या॒वय॑ दु॒च्छुना॒ या ॥ ३ ॥**

3. *Dhiye samaśvinā prāvataṁ na uruṣyā ṇa urujmannaprayucchan. Dyau3ṣpitaryāvaya ducchunā yā.*

May the Ashvins, circuitous currents of natural dynamics, protect us for our intellectual growth. May nature's might straight and never deceiving protect us. May the lord of heavens cast away all evil and adversity that afflicts us.

## Kanda 6/Sukta 5 (Progress by Yajna)

***Indragni Devata, Atharva Rshi***

**उदे॑नमुत्त॒रं न॒याग्ने॑ घृ॒तेना॑हुत । समे॑नं॒ वर्च॑सा सृज प्र॒जया॑ च ब॒हुं कृ॑धि ॥ १ ॥**

1. *Udenamuttaraṁ nayāgne ghṛtenāhuta.*
*Samenaṁ varcasā sṛja prajayā ca bahuṁ kṛdhi.*

O refulgent Agni raised and fed on ghrta, lead this humanity higher and higher. Bless it with light and lustre and and let it rise and prosper with progeny.

**इन्द्रेमं प्रतरं कृधि सजातानामसद्वशी।**
**रायस्पोषेण सं सृज जीवातवे जरसे नय॥ २॥**

2. *Indremaṁ prataraṁ kṛdhi sajātānāmasadvaśī.*
*Rāyaspoṣeṇa saṁ sṛja jīvātave jarase naya.*

Indra, let this man rise higher so that he can be the leader and controller of his equals around. Bless him with abundant growth, and for a full healthy life take him to fullness of age with gratitude to divinity.

**यस्य कृण्मो हविर्गृहे तमग्ने वर्धया त्वम्।**
**तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः॥ ३॥**

3. *Yasya kṛṇmo havirgṛhe tamagne vardhayā tvam.*
*Tasmai somo adhi bravadayaṁ ca brahmaṇaspatiḥ.*

Agni, presiding power of yajna, raise and advance the man in whose house we light the fire and offer havi into the vedi, and Soma and Brahmanaspati, spirit of peace and prosperity and the lord divine of Veda too would appreciate and speak for him.

## Kanda 6/Sukta 6 (Elimination of Enemies)

***Brahmanaspati, Soma Devata, Atharva Rshi***

**यो ऽस्मान्ब्रह्मणस्पतेऽ देवो अभिमन्यते। सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ १॥**

1. *Yo'smānbrahmaṇaspate'devo abhimanyate.*
*Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.*

Brahmanaspati, lord of expansive universe and the Vedic Word, whoever the man, the negationist, who insults us out of arrogance, subdue him wholly for our sake and for the yajamana who prepares the soma and does homage to you on the vedi.

**यो नः सोम सुशंसिनो दुःशंस आदिदेशति।**
**वज्रेणास्य मुखे जहि स संपिष्टो अपायति॥ २॥**

2. *Yo naḥ soma suśaṁsino duḥśaṁsa ādideśati.*
*Vajreṇāsya mukhe jahi sa saṁpiṣṭo apāyati.*

O Soma, lord of peace and yajnic growth and joy, whoever the reviler that bullies us, celebrants of divinity, break his jaw with the thunderbolt so that he goes off crushed and demoralized.

**यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्यः।**
**अप तस्य बलं तिर महीव द्यौर्वधा त्मना ॥ ३॥**

3. *Yo naḥ somābhidāsati sanābhiryaśca niṣṭyaḥ.*
*Apa tasya balaṁ tira mahīva dyaurvadha tmanā.*

O Soma, whover the man that enslaves us, whether of kin or a stranger, deprive him of his strength and down him with the thunderbolt like the sun driving out darkness from over the earth.

## Kanda 6/Sukta 7 (The Path without Hate)

***Soma Devata, Atharva Rshi***

**येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः।**
**तेना नोऽवसा गहि॥ १॥**

1. *Yena somāditiḥ pathā mitrā vā yantyadruhaḥ.*
*Tenā no'vasā gahi.*

O Soma, come and be with us for our protection and advancement, by the path whereby Aditi, inviolable earth, and Mitra, sun and other stars, move in orbit without hate or jealousy.

**येन॑ सोम साह॒न्त्यासु॑रान्र॒न्धया॑सि नः ।**
**तेना॑ नो॒ अधि॑ वोचत ॥ २ ॥**

2. *Yena soma sāhantyāsurānrandhayāsi naḥ.*
*Tenā no adhi vocata.*

O Soma, lord of peace, patience and the pleasures of life, come by the path by which you move and punish the demons, and speak to us of peace and freedom.

**येन॑ देवा॒ असु॑राणा॒मोजा॑ंस्यवृ॑णीध्वम् ।**
**तेना॑ न॒ः शर्म॑ यच्छत ॥ ३ ॥**

3. *Yena devā asurāṇāmojāṁsyavṛṇīdhvam.*
*Tenā naḥ śarma yacchata.*

O Devas, divinities of nature and humanity, come by the paths you take to cover and stall the force of demons, and give us peace and a happy home.

## Kanda 6/Sukta 8 (Love)

***Kamatma Devata, Jamadagni Rshi***

**यथा॑ वृ॒क्षं लिबु॑जा सम॒न्तं प॑रिषस्व॒जे । ए॒वा परि॑ ष्वजस्व॒ मां यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ असः॑ ॥ १ ॥**

1. *Yathā vṛkṣaṁ libujā samantaṁ pariṣasvaje.*
*Evā pari ṣvajasva māṁ yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the creeper wholly clasps the tree, so you

embrace me wholly around so that you may wholly be mine loving me and you never go away from me.

**यथा॑ सु॒प॒र्णः प्र॒पत॑न्प॒क्षौ नि॒हन्ति॒ भूम्या॑म्। ए॒वा नि ह॑न्मि ते॒ मनो॒ यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ अस॑ः ॥ २ ॥**

2. *Yathā suparṇaḥ prapatanpak ṣau nihanti bhūmyām. Evā ni hanmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the eagle, flying, presses its wings down earthward, so do I press down upon your mind so that you may be mine loving me and never go away from me.

**यथे॒मे द्यावा॑पृथि॒वी स॒द्यः प॒र्येति॒ सूर्य॑ः। ए॒वा पर्ये॑मि ते॒ मनो॒ यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ अस॑ः ॥ ३ ॥**

3. *Yatheme dyāvāpṛthivī sadyaḥ paryeti sūryaḥ. Evā paryemi te mano yathā māṁ kāminyaso yathā mannapagā asaḥ.*

Just as the sun instantly covers both heaven and earth together with light so do I cover and fill your mind with love that so you may be wholly mine and you never go away from me.

## Kanda 6/Sukta 9 (Love)

***Dampati Devata, Jamadagni Rshi***

**वाञ्छ॑ मे त॒न्वं१॒॑ पादौ॒ वाञ्छा॒क्ष्यौ॒ ३॒॑ वाञ्छ॑ स॒क्थ्यौ ऽ। अ॒क्ष्यौ ऽ वृष॒ण्यन्त्या॒ः केशा॒ मां ते॒ कामे॑न शुष्यन्तु ॥ १ ॥**

1. *Vāñcha me tanvaṁ pādau vāñchākṣyau vāñcha sakthyau. Akṣyau vṛṣaṇyantyāḥ keśā māṁ te kāmena śuṣyantu.*

Love my body, love my feet, love my eyes, love my thighs. Overwhelmed with my exuberant love, let your eyes and hair afflict me with your love.

**मम॑ त्वा दोषणि॒श्रिषं॑ कृणोमि॑ हृदय॒श्रिष॑म्।**
**यथा॒ मम॒ क्रता॒वसो॒ मम॑ चि॒त्तमु॒पाय॑सि॥ २॥**

2. *Mama tvā doṣaṇiśriṣaṁ kṛṇomi hṛdayaśriṣam.*
*Yathā mama kratāvaso mama cittamupāyasi.*

I make you rest on my shoulder, I make you rest in my heart so that you may be one with my intent and action, so that you may reside in my heart.

**यास॑ां॒ नाभि॑रा॒रेह॑णं हृ॒दि सं॒वन॑नं कृ॒तम्।**
**गावो॑ घृ॒तस्य॑ मा॒तरो॒ऽमूं सं वा॑नयन्तु मे॥ ३॥**

3. *Yāsāṁ nābhirārehaṇaṁ hṛdi saṁvananaṁ kṛtam.*
*Gāvo ghṛtasya mātaro'mūṁ saṁ vānayantu me.*

Whose bond is kissing and caress, and love charm is fascination in the heart, may those vibrations of sense and love, creators of the honey sweets of life, bind her in love with me.

## Kanda 6/Sukta 10 (Physiopsychic Interaction)

***Agni, Vayu, Surya Devatah, Shantati Rshi***

**पृ॒थि॒व्यै श्रोत्रा॑य॒ वन॒स्पति॑भ्यो॒ऽग्नयेऽधि॑पतये॒ स्वाहा॑॥ १॥**

1. *Pṛthivyai śrotrāya vanaspatibhyo'gnaye'dhipataye svāhā.*

Homage to earth, ear, herbs and trees and Agni, presiding power of the earth.

**प्रा॒णाया॒न्तरि॑क्षाय॒ वयो॑भ्यो वा॒यवेऽधि॑पतये॒ स्वाहा॑॥ २॥**

2. *Prāṇāyāntarikṣāya vayobhyo vāyave'dhipataye svāhā.*

Homage to prana, middle region, birds, and Vayu, presiding power of the skies.

**दि॒वे चक्षु॑षे॒ नक्ष॑त्रेभ्य॒ः सूर्या॒याधि॑पतये॒ स्वाहा॑ ॥ ३ ॥**

3. *Dive cakṣuṣe nakṣatrebhyaḥ sūryāyādhipataye svāhā.*

Homage to the region of light, eye, stars and the Sun, presiding power of the heavenly region.

(In this sukta the relation between the human and the natural world is shown: Earth, Agni, Vanaspati, and ear; middle region, Vayu, birds, and prana; solar region, sun, stars and the eye. So homage to nature is homage to yourself and your faculties.)

## Kanda 6/Sukta 11 (Punsavana)

***Retas Devata, Prajapati Rshi***

**श॒मीम॑श्व॒त्थ आरू॑ढ॒स्तत्र॑ पुं॒सुव॑नं कृ॒तम्।**
**तद्वै पु॒त्रस्य॒ वेद॑नं॒ तत्स्त्री॒ष्वा भ॑रामसि ॥ १ ॥**

1. *Śamīmaśvattha ārūḍhastatra puṁsuvanaṁ kṛtam.*
*Tadvai putrasya vedanaṁ tatstrīṣvā bharāmasi.*

An ashvattha plant rooted and grown on a shami tree is the medication and tonic for punsavana, i.e., the tonic for the birth of a male child. We prescribe for the women.

**पुं॒सि वै रेतो॑ भवति॒ तत्स्त्रि॒यामनु॑ षिच्यते।**
**तद्वै पु॒त्रस्य॒ वेद॑नं॒ तत्प्र॒जाप॑तिरब्रवीत्॥ २ ॥**

2. *Puṁsi vai reto bhavati tatstriyāmanu ṣicyate.*
*Tadvai putrasya vedanaṁ tatprajāpatirabravīt.*

The seed is in the male. That is sown in the female. This, with the use of the ashvattha, is the sure centainty for a male child. This is what Prajapati, father and sustainer of humanity has said.

प्र॒जाप॑ति॒रनु॑मतिः सिनीवा॒ल्य ँ॑ चीक्लृपत्।
स्त्रैषू॑यम॒न्यत्र॒ दध॒त्पुमां॑समु॒ दधदि॒ह ॥ ३ ॥

3. *Prajāpatiranumatiḥ sinīvālya cīklṛpat. Straiṣūya-manyatra dadhatpumāṁsamu dadhadiha.*

Let Prajapati, the father, be sober and agreeable at heart. Let the mother too be strong and graceful. Thus the conception would be male. Otherwise the conception would be female.

(This sukta says two things for the birth of a male child: the powder of five parts of a peepal tree rooted and grown on a shami tree taken by the woman produces certain chemical and genetic conditions in the woman for the birth of a male child. Secondly, the man should be virile, and the wife should be sober at heart and graceful in culture and conduct. In addition, there should be perfect harmony, anumati, between the man and wife.)

## Kanda 6/Sukta 12 (Poison Cure)

***Takshaka Devata, Garutman Rshi***

परि॒ द्यामि॑व॒ सूर्यो॑ऽहो॑ना॒ं जनि॑मागमम्।
रात्री॒ जग॑दिवा॒न्यद्धꣳसात्ते॑ना॑ ते वारये वि॒षम्॥ १ ॥

1. *Pari dyāmiva sūryo'hīnāṁ janimāgamam.*
*Rātrī jagadivānyaddhaṁsāttenā te vāraye viṣam.*

Just as the sun pervades the heavenly region with light, so do I know the snakes from their very origin till the end. And just as darkness of the night covers the world other than where the sun shines, so by that knowledge I dispel the cover of your poison.

**यद् ब्रह्मभिर्यदृषिभिर्यद्देवैर्विदितं पुरा।**
**यद्भूतं भव्यमासन्वत्तेना ते वारये विषम्॥ २॥**

2. *Yad brahmabhiryadṛṣibhiryaddevairviditaṁ purā. Yadbhūtaṁ bhavyamāsanvattenā te vāraye viṣam.*

What was known by the visionaries of divinity, by the seers who realised the divine knowledge, and by brilliant men of generous mind since ancient times, that knowledge which was true and is ever true, past, present and future, by that I remove the cover of your poison, illusion and darkness.

**मध्वा पृञ्चे नद्यः पर्वता गिरयो मधु ।**
**मधु परुष्णी शीपाला शमास्ने अस्तु शं हृदे॥ ३॥**

3. *Madhvā pṛñce nadyaḥ parvatā girayo madhu. Madhu paruṣṇī śīpālā śamāsne astu śaṁ hṛde.*

I join you with madhu, nectar of the herbs. The rivers, mountains, clouds, all yield the nectar of life. The sparkling stream, the sheepala herbs, all is madhu, nectar sweet of life. May there be peace and comfort in your mouth. Let there be peace in the heart.

(There is no word in this sukta which specifically and exclusively means 'the snake'. The word 'ahi' means snake as well as darkness which implies ignorance also. 'Visha' means anything

perniciously active which can be poison as well as ignorance. The sukta therefore has been interpreted in the physical sense of 'recovery from poison', as well as in the psychic and spiritual sense of 'recovery from ignorance and illusion'. The suggestion of darkness is clear in the first verse itself with the reference to night covering the world with darkness in the absence of the sun. The remedy suggested in the third verse is 'madhu', which Swami Dayananda explains as knowledge, karma and meditation in his commentary on Yajurveda 37, 13 and 19, 91 where knowledge is explained as the essence of existence like honey being the essence of herbs collected by the bee.)

## Kanda 6/Sukta 13 (Mrtyu)

***Mrtyu Devata, Atharva Rshi***

**नमो॑ देवव॒धेभ्यो॒ नमो॑ राजव॒धेभ्य॑ः।**
**अथो॒ ये विश्या॑नां व॒धास्तेभ्यो॑ मृत्यो॒ नमो॑ऽस्तु ते॥ १॥**

1. *Namo devavadhebhyo namo rājavadhebhyaḥ.*
*Atho ye viśyānāṁ vadhāstebhyo mṛtyo namo'stu te.*

Homage to the weapons of the devas, homage to the weapons of the rulers and warriors, and homage to the weapons of the citizens. O Death, homage to you. (Death is mighty.)

**नम॑स्ते अधिव॒ाकाय॑ परावा॒काय॑ ते॒ नम॑ः।**
**सु॒म॒त्यै मृ॑त्यो ते॒ नमो॑ दुर्म॒त्यै त॑ इ॒दं नम॑ः॥ २॥**

2. *Namaste adhivākāya parāvākāya te namaḥ.*
*Sumatyai mṛtyo te namo durmatyai ta idaṁ namaḥ.*

Homage to your word of valediction, homage to the word of malediction, homage to the mind that appreciates you, homage to the mind that reviles and hates you. This word of homage to you, O Death.

**नमस्ते यातुधानेभ्यो नमस्ते भेषजेभ्यः ।**
**नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥ ३ ॥**

3. *Namaste yātudhānebhyo namaste bheṣaje-bhyaḥ. Namaste mṛtyo mūlebhyo brāhmaṇe-bhya idaṁ namaḥ.*

Hoamge to you for the pains and sufferings that come in the trail with you. Homage to the medicaments that stall you and may sometimes hasten you. Homage to the root causes that bring you about. O Death, let this be the homage to the learned and the wise men of divinity. (They know what and why it is as it is.)

## Kanda 6/Sukta 14 (Cancer and Consumption)

***Balasa Devata, Babhru Pingala Rshi***

**अस्थिस्रंसं परुस्रंसमास्थितं हृदयामयम् ।**
**बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु ॥ १ ॥**

1. *Asthisraṁsaṁ parusraṁsamāsthitaṁ hṛdayā-mayam. Balāsaṁ sarvaṁ nāśayāṅgeṣṭhā yaśca parvasu.*

O life energy of nature, O physician, cure and eliminate the weakness of the bones and joints, cleanse out the dirt and disease that has settled in the heart. Remove all the cancerous consumptions which affect the limbs and which accumulate in the joints.

निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा।
छिनद्म्यस्य बन्धनं मूलमुर्वार्वाइव ॥ २ ॥

2. *Nirvalāsaṁ balāsinaḥ kṣiṇomi muṣkaraṁ yathā.*
*Chinadmyasya bandhanaṁ mūlamurvārvā-iva.*

I reduce and root out the cancerous consumption from the patient that suffers from cough imbalance and drive it out like a thief of life. I break the bond of it over the body and uproot it like the root of melon.

निर्बलासेतः प्र पताशुङ्गः शिशुको यथा।
अथो इटइव हायनोप द्राह्यवीरहा ॥ ३ ॥

3. *Nirbalāsetaḥ pra patāśuṅgaḥ śiśuko yathā.*
*Atho iṭa-iva hāyanopa drāhyavīrahā.*

Let the consumption go out from here as a bolting foal, and go away without doing any damage to the patient, like withered sedge of yester year.

## Kanda 6/Sukta 15 (To be the Best)

***Vanaspati Devata, Uddalaka Rshi***

उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो ३स्माकं यो अस्माँ अभिदासति ॥ १ ॥

1. *Uttamo asyoṣadhīnāṁ tava vṛkṣā upastayaḥ.*
*Upastirastu so3smākaṁ yo asmāṅ abhidāsati.*

O herbal sanative, O soma, you are the best of herbs, trees are lower than you, subordinate. O lord, Prajapati, whoever wants to enslave us, let him be down under us, subordinate, not even equal.

**सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।**
**तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥ २ ॥**

2. *Sabandhuścāsabandhuśca yo asmāň abhidāsati.*
*Teṣāṁ sā vṛkṣāṇāmivāhaṁ bhūyāsamuttamaḥ.*

Whoever, whether with friends and brothers and relatives or without friends and brothers and relatives, wants to boss over us, let me be the highest over them like the soma herb which is the best even over trees.

**यथा सोम ओषधीनामुत्तमो हविषां कृतः।**
**तलाशा वृक्षाणामिवाहं भूयासमुत्तमः ॥ ३ ॥**

3. *Yathā soma oṣadhīnāmuttamo haviṣāṁ kṛtaḥ.*
*Talāśā vṛkṣāṇāmivāhaṁ bhūyāsamuttamaḥ.*

Just as soma is the best of herbs, the best of yajna havis too, so, I pray, I may be the best among contestants, like talasha, the best and highest among trees.

## Kanda 6/Sukta 16 (Herbs and Essences)

***Mantrawise Devata, Shaunaka Rshi***

This sukta is apparently on herbs, but it has also been interpreted in spiritual terms. This is to be kept in mind.

**आबयो अनाबयो रसस्त उग्र आबयो।**
**आ ते करम्भमदमसि ॥ १ ॥**

1. *Ābayo anābayo rasasta ugra ābayo.*
*Ā te karambhamadmasi.*

Abaya, spreading all round, Anabaya, not

moving, and yet refulgent all round, the power of the pleasure of your nectar is ecstatic, and that elixir we love to drink.

**विह्लो नाम ते पिता मदावती नाम ते माता। स हिन त्वमसि यस्त्वमात्मानमावयः ॥ २ ॥**

2. *Vihalho nāma te pitā madāvatī nāma te mātā.*
*Sa hina tvamasi yastvamātmānamāvayaḥ.*

Vihalha, the shaker, is your father, the father spirit which sustains and promotes all. Madavati, the pleasure power is your mother, the mother spirit which nourishes all. For sure they all know it. And that sustaining nourishment you are, you who preserve, protect and promote the body and soul.

**तौविलिकेऽवेलयावायमैलब ऐलयीत्।**
**बभ्रुश्च बभ्रुकर्णश्चापेहि निराल ॥ ३ ॥**

3. *Tauvilike'velayāvāyamailaba ailayīt.*
*Babhruśca babhrukarṇaścāpehi nirāla.*

Inspire and promote us onward in the struggle of life for progress. This Ailaba, all over the earth, has advanced us. Babhru, the giver of vitality, and Babhrukarna, saviour of the people, pray come for our growth and bliss, Ala, powerful as you are. Nirala, disenergising, be off.

**अलसालासि पूर्वी सिलाञ्जालास्युत्तरा।**
**नीलागलसाला ॥ ४ ॥**

4. *Alasālāsi pūrvā silāñjālāsyuttarā.*
*Nīlāgalasālā.*

You are Alasala, energiser of the weak, first and

foremost. Later you are Silanjala, best in the home, and Nilagalasala, reaching unto every cell.

## Kanda 6/Sukta 17 (Garbhadrnhanam)

***Pthivi, Garbhadrnhanam Devata, Atharva Rshi***

**यथेयं पृथिवी मही भूतानां गर्भमादधे।**
**एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ १॥**

1. *Yatheyaṁ pṛthivī mahī bhūtānāṁ garbhamādadhe. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears the seed of life forms, so may your womb bear the seed of life to mature and deliver the child.

**यथेयं पृथिवी मही दाधारेमान्वनस्पतीन्।**
**एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ २॥**

2. *Yatheyaṁ pṛthivī mahī dādhāremānvanaspatīn. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears these herbs and trees, so may your womb bear the seed of life to mature and deliver the child.

**यथेयं पृथिवी मही दाधार पर्वतान्गिरीन्।**
**एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ३॥**

3. *Yatheyaṁ pṛthivī mahī dadhāra parvatāngirīn. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears hills and mountains firmly, so may your womb firmly bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधार विष्ठितं जगत्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ४॥

4. *Yatheyaṁ pṛthivī mahī dadhāra viṣṭhitaṁ jagat.*
*Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears this vast and various world of existence on the move, so may your womb firmly and dynamically bear the seed of life to mature and deliver the child.

## Kanda 6/Sukta 18 (Give up Jealousy)

***Atma, Irshyavinashanam Devata, Atharva Rshi***

ईर्ष्यायाः ध्राजिं प्रथमां प्रथमस्या उतापराम्।
अग्निं हृदय्यं[1] शोकं तं ते निर्वापयामसि॥ १॥

1. *Īrṣyāyā dhrājiṁ prathamāṁ prathamasyā utāparām. Agniṁ hṛdayyaṁ śokaṁ taṁ te nirvāpayāmasi.*

O man, the first violence of your jealousy and that which repeats after the first, the torture of heart burn and the smouldering sorrow, all that we root out from the heart and soul.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा।
यथोत मम्रुषो मन एवेष्योर्मृतं मनः॥ २॥

2. *Yathā bhūmirmṛtamanā mṛtānmṛtamanastarā.*
*Yathota mamruṣo mana everṣyormṛtaṁ manaḥ.*

Just as the desert land void of fertility is lifeless at heart, nay even less than lifeless, and as the spirit of the man on death bed is worse than dead, so is the mind of the jealous man dead.

अदो यत्ते हृदि श्रितं मनस्कं पतयिष्णुकम्।
ततस्त ईर्ष्यां मुञ्चामि निरूष्माणं दृतेरिव॥ ३॥

3. *Ado yatte hṛdi śritaṁ manaskaṁ patayiṣṇukam.*
*Tatasta īrṣyāṁ muñcāmi nirūṣmāṇaṁ dṛteriva.*

And that small mind which still gasps for breath in your heart under the pressure of jealousy, from that I release your burning jealousy like hot air from the bellows and deflate the heat and oppression.

## Kanda 6/Sukta 19 (Purification of the Soul)

***Pavamana Atma Devata, Shantati Rshi***

पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।
पुनन्तु विश्वा भूतानि पवमानः पुनातु मा॥ १॥

1. *Punantu mā devajāḥ punantu manavo dhiyā.*
*Punantu viśvā bhūtāni pavamānaḥ punātu mā.*

May enlightened sages of divine vision lead me to purity of the spirit. May wise men of discrimination purify me in thought and action. May all living beings of the world inspire me to be pure at heart. May the Lord Supreme, all pure, immaculate and purifying, sanctify me in a state of purity.

पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे।
अथो अरिष्टतातये॥ २॥

2. *Pavamānaḥ punātu mā kratve dakṣāya jīvase.*
*Atho ariṣṭatātaye.*

May the Supreme Lord of Purity, immacultate and purifying, purify and sanctify me for holiness of yajnic action, perfection of performance, noble living

and a long life for the achievement, protection and expansion of all round well being for all.

**उभाभ्यां देव सवितः पवित्रेण सवेन च।**
**अस्मान्पुनीहि चक्षसे ॥ ३ ॥**

3. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Asmānpunīhi cakṣase.*

O divine Savita, lord of life and light, pray purify us all with both purity at heart within and creative yajnic action in the open world for the sake of a vision of divinity.

## Kanda 6/Sukta 20 (Takma-Nashanam)

***Yakshma-nashanam Devata, Bhrgvangira Rshi***

**अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति।**
**अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय नमो अस्तु तक्मने ॥ १ ॥**

1. *Agnerivāsya dahata eti śuṣmiṇa uteva matto vilapannapāyati. Anyamasmadicchatu kaṁ cidavratasta-purvadhāya namo astu takmane.*

Like the heat of burning fire comes the attack of this intense fever, and while the patient is delirious and talks incoherently like one mad, it goes and returns. Let there be 'namas' proper treatment for fever, and let the nasly fever go off, elsewhere, to some one not observing proper health care. Thus 'homage' appropriate to the killer fever.

**नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते।**
**नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः ॥ २ ॥**

2. *Namo rudrāya namo astu takmane namo rājñe varuṇāya tviṣīmate. Namo dive namaḥ pṛthivyai nama oṣadhībhyaḥ.*

Honour and salutations to Rudra, the physician, namah, i.e., proper treatment to the fever, homage to the refulgent Varuna, the sun which provides an umbrella of light and health. Homage to the heavenly regions of light, homage to the earth, thanks and proper study and research to the health giving herb and medicaments.

**अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि।**
**तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने॥ ३॥**

3. *Ayaṁ yo abhiśocayiṣṇurviśvā rūpāṇi haritā kṛṇoṣi. Tasmai te'ruṇāya babhrave namaḥ kṛṇomi vanyāya takmane.*

O fever, intense and aglow like fire, which reduces all patients to pallour and anaemia, to red and brown, I offer the homage of treatment and medication, for the wild fever.

## Kanda 6/Sukta 21 (Kesha Vardhani Oshadhi)

***Chandrama Devata, Shantati Rshi***

**इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा।**
**तासामधि त्वचो अहं भेषजं समु जग्रभम्॥ १॥**

1. *Imā yāstisraḥ pṛthivīstāsāṁ ha bhūmiruttamā. Tāsāmadhi tvaco ahaṁ bheṣjaṁ samu jagrabham.*

These three regions of space, earth, sky and the solar region: of these, earth is the best. From the surface of these three I collect medicinal essences for the light and lustre of life on earth.

श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम्।
सोमो भगइव यामेषु देवेषु वरुणो यथा॥ २॥

2. *Śreṣṭhamasi bheṣajānāṁ vasiṣṭhaṁ vīrudhānām.*
*Somo bhagaiva yāmeṣu deveṣu varuṇo yathā.*

Of these herbs and essences, O Brahma, you are the best and highest, most brilliant for rehabilitation of patients. Just as the moon is most glorious among stars and the sun is among the refulgents, so are you among herbs and trees for rehabilitation.

रेवतीरनाधृषः सिषासवः सिषासथ। उत स्थ केशदृंहणीरथो ह केशवर्धनीः॥ ३॥

3. *Revatīranādhṛṣaḥ siṣāsavaḥ siṣāsatha.*
*Uta stha keśadṛṁhaṇīratho ha keśavardhanīḥ.*

O Revatis, stay inviolable and restore good health. Be strong and inviolable, stay healing. Give lustre of skin and beauty of hair, luxurious growth. Be that, strong and unassailable. (Revati is a herb which is a rejuvenating tonic for hair.)

## Kanda 6/Sukta 22 (Rain and Wind)

***Aditya Rashmi Devata, Shantati Rshi***

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यू दुः॥ १॥

1. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyā-didghṛtena pṛthivīṁ vyū dūḥ.*

The supernal rays of the sun wearing vestments of vapour rise to the all attractive sun in heaven. Then

they turn round and down from the regions of water and the earth is flooded with showers of rain.

**पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्म-वक्षसः। ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा नरो मरुतः सिञ्चथा मधु॥ २॥**

2. *Payasvatīḥ kṛṇuthāpa oṣadhīḥ śivā yadejathā maruto rukmavakṣasaḥ. Ūrjaṁ ca tatra sumatiṁ ca pinvata yatrā naro marutaḥ siñcathā madhu.*

O Maruts, winds of the middle region, wearing golden garlands of power and splendour, when you blow you fill the vapours of water and herbs with blissful nectar sweets of sap and life energy, and, O manly Maruts, where you rain down the showers of honey sweets, there you flood the earth with energy and bless humanity with liberal understanding and wisdom.

**उदप्रुतो मरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्पृणाति। एजाति ग्लहा कन्ये व तुन्नैरुं तुन्दाना पत्येव जाया॥ ३॥**

3. *Udapruto marutastāň iyarta vṛṣṭiryā viśvā nivataspṛṇāti. Ejāti glahā kanye va tunnairuṁ tundānā patyeva jāyā.*

O Maruts, move the vapour laden clouds, the rain that fills all lakes and earthly depressions with water. The thunder of clouds shakes the atmosphere and streams flow to the sea as a lonely daughter goes to the parents' home and a worried wife repairs to the husband and inspires him. (The symbolism suggests that the streams are, after all, children of the sea, and the showers are patronised by the sun and the sea.)

## Kanda 6/Sukta 23 (Apah, the flow)

***Apah Devata, Shantati Rshi***

**स॒स्रुषी॒स्तद॒पसो॒ दिवा॒ नक्तं॑ च स॒स्रुषी॑ः ।**
**वरे॑ण्यक्रतु॒र॒हम॒पो दे॒वीरुप॑ ह्वये ॥ १ ॥**

1. *Sasruṣīstadapaso divā naktaṁ ca sasruṣīḥ.*
*Vareṇyakraturahamapo devīrupa hvaye.*

I, seeker and performer of choice actions, invoke and pray for the divine gift of Karmic potential, that stream and shower of fluent karma which ceaselessly flows day and night in karmic streams of the flux of existence.

**ओता॒ आप॑ः कर्म॒ण्या॑ मुञ्चन्ति॒वित॑ः प्रणी॒तये ।**
**स॒द्यः कृ॑ण्व॒न्त्वेत॑वे ॥ २ ॥**

2. *Otā āpaḥ karmaṇyā muñcantvitaḥ praṇītaye.*
*Sadyaḥ kṛṇvantvetave.*

May the divine streams of karma interwoven with the karmic flux of existence release me from personal involvement in this situation and help me to move on on the path of rectitude, and always enlighten and enable me to act and reach my divine destination.

**दे॒वस्य॑ सवि॒तुः स॒वे कर्म॑ कृण्वन्तु मानु॑षाः ।**
**शं नो॑ भवन्त्व॒प ओष॑धीः शि॒वाः ॥ ३ ॥**

3. *Devasya savituḥ save karma kṛṇvantu mānuṣāḥ.*
*Śaṁ no bhavtvapa oṣadhīḥ śivāḥ.*

In this world of the creation of divine Savita, let people do their karma in the cosmic perspective, (without being prisoners of the ego in the personal

situation), and may all streams of water and all herbs and trees, all streams of the existential flow and all icons of light and wisdom be good and blissful to us across the world.

## Kanda 6/Sukta 24 (Apah, the Flow)

***Apah Devata, Shantati Rshi***

**हिमवतः प्र स्रवन्ति सिन्धौ समह सङ्गमः।**
**आपो ह मह्यं तद्देवीर्ददन्हृद्द्योतभेषजम्॥ १॥**

1. *Himavataḥ pra sravanti sindhau smaha saṅgamaḥ. Āpo ha mahyaṁ taddevīrdadanhṛddyotabheṣajam.*

The streams flow from the highest celestial home of snow. O glorious spirit, their end of the flow is in the bottomless sea. May those streams of the divine flow give me the balm for peace of the heart's agitation.

**यन्मे अक्ष्योरादिद्योत पार्ष्ण्योः प्रपदोश्च यत्।**
**आपस्तत्सर्वं निष्करन्भिषजां सुभिषक्तमाः॥ २॥**

2. *Yanme akṣyorādidyota pārṣṇyoḥ prapadośca yat. Āpastatsarvaṁ niṣkaranbhiṣajāṁ subhiṣaktamāḥ.*

Whatever pain in my eyes, heels and feet ails and agitates me, may the streams of water, most efficacious of sanatives eliminate, and pacify me.

**सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यः स्थन।**
**दत्त नस्तस्य भेषजं तेना वो भुनजामहै॥ ३॥**

3. *Sindhupatnīḥ sindhurājñīḥ sarvā yā nadya sthana. Datta nastasya bheṣjaṁ tenā vo bhunajāmahai.*

O streams of Apah, water and karma, that flow in the flux of existence, that sustain us by the glory of the cosmic ocean and shine and rule by the splendour of the infinite sea, pray give us that sanative peace of good health against that pain of agitation by which we may enjoy the beauty and pleasure of the flow without pain and suffering.

## Kanda 6/Sukta 25 (Manya-Vinashanam)

***Manya-vinashanam Devata, Shunah-shepa Rshi***

**पञ्च॑ च॒ याः प॑ञ्चा॒शच्च॑ सं॒यन्ति॒ मन्या॑ अ॒भि।**
**इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ १॥**

1. *Pañca ca yāḥ pañcāśacca saṁyanti manyā abhi.*
*Itastāḥ sarvā naśyantu vākā apacitāmiva.*

Let all the five and fifty outgrowths and ailments of the neck which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

**स॒प्त च॒ याः स॑प्त॒तिश्च॑ सं॒यन्ति॒ ग्रैव्या॑ अ॒भि।**
**इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ २॥**

2. *Sapta ca yāḥ saptatiśca saṁyanti graivyā abhi.*
*Itastāḥ sarvā naśyantu vākā apacitāmiva.*

Let all the seven and seventy outgrowths and ailments of the throat which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

**नव॑ च॒ या न॑व॒तिश्च॑ सं॒यन्ति॒ स्कन्ध्या॑ अ॒भि।**
**इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ ३॥**

3. *Nama ca yā navatiśca saṁyanti skandhyā abhi.*
*Itastāḥ sarvā naśyantu vākā apacitāmiva.*

Let all the nine and ninety outgrowths and ailments of the shoulders which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

## Kanda 6/Sukta 26 (Freedom from Sin)

***Papma Devata, Brahma Rshi***

**अव॑ मा पाप्मन्त्सृज व॒शी सन्मृ॑डयासि नः।**
**आ मा॑ भ॒द्रस्य॑ लो॒के पा॑प्मन्धे॒ह्यवि॑ह्रुतम्॥ १॥**

1. *Ava mā pāpmantsṛja vaśī sanmḍayāsi naḥ.*
*Ā mā bhadrasya loke pāpmandhehyavihrutam.*

O evil, sin and wickedness of thought, will and emotion, be off, leave me to myself. O strength of mind, will and emotion, under control of the spirit, be good, give us peace and well being of life. O sinful disturbance, let me be in the state of natural goodness free from crookedness and suffering.

**यो नः॑ पाप्म॒न्न जहा॑सि॒ तमु॑ त्वा जहिमो व॒यम्।**
**प॒थामनु॑ व्या॒वर्त॑ने॒ऽन्यं पा॒प्मानु॑ पद्यताम्॥ २॥**

2. *Yo naḥ pāpmanna jahāsi tamu tvā jahimo vayam.*
*Pathāmanu vyāvartane'nyaṁ pāpmānu padyatām.*

O sinfulness, if you do not leave us, we destroy and eliminate you. When we are on the cross roads on the way onwards, then, O man, let the sin take another way and go off, elsewhere.

अन्यत्रास्मन्न्यु॑च्यतु सहस्त्राक्षो अमर्त्यः।
यं द्वेषाम॒ तमृ॑च्छतु॒ यमु॑ द्विष्मस्तमिज्जहि॥ ३॥

3. *Anyatrāsmannyu cyatu sahasrākṣo amartyaḥ.*
*Yaṁ dveṣāma tamṛcchatu yamu dviṣmastamijjahi.*

Undying is evil as much as life itself. It has a thousand eyes to watch its victims. Let it be away from us and there proclaim itself. Whatever we hate, there let it be. O energy of sin, negative as you are, destroy the negativities that we hate.

## Kanda 6/Sukta 27 (News and Response)

***Yama, Nir-rti Devata, Bhrgu Rshi***

This is a very ambiguous, versatile sukta of positive as well as negative shades of meaning and implications. The theme hovers around three words: Nir-rti, Kapota, and Nishkrti. Nir-rti means adversity, destiny, disaster, and also constant state of truth and freedom. Kapota is messenger, pigeon bird said to have been trained and used as carrier of messages, warning, foreboding, and also a wise man of far sight, wisdom and imagination. Nishkrti means atonement, reparation, preparation, and also deliverance and freedom.

Either way: If the message is that of adversity close at the door step, the response has to be preparation. Also, if the message is a prelude to freedom and prosperity, the response has to be, again, preparation lest ambition overleap itself and has a fall like pride.

देवा॑ः क॒पोत॑ इषि॒तो यदि॒च्छन्दू॒तो निर्ऋ॑त्या इ॒दमा॑ज॒गाम॑।
तस्मा॑ अर्चाम कृ॒णवा॑म॒ निष्कृ॑तिं॒ शं नो॑ अस्तु द्वि॒पदे॒ शं चतु॑ष्पदे॥ १॥

1. *Devāḥ kapota iṣito yadicchandūto nir-ṛtyā idamājagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁ śaṁ no astu dvipade śaṁ catuṣpade.*

O devas, enlightened men of generosity, here is the messenger of Nir-rti come sent by destiny, seeking for us to deliver the message. Let us welcome and honour him and the message and prepare for our response to acquit ourselves of our responsibility. May all be good for the well being of our people and for our animals.

**शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः। अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥ २ ॥**

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛhaṁ naḥ. Agnirhi vipro juṣatāṁ havirnaḥ pari hetiḥ pakṣiṇī no vṛṇaktu.*

O devas, men of wisdom and imagination, may the messenger sent to us be harbinger of good for us. May the prognosis be a good omen, free from sin and evil for our home and family. May the Brahmana, like an enlightened leader, accept and be happy with our presentation of hospitality, as the yajna fire receives our oblation and joyously rises bright, and may he ward off the strike of all flying missiles.

**हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने। शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह हिंसीत्कपोतः ॥ ३ ॥**

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭrī padaṁ kṛṇute agnidhāne. Śivo gobhya uta puruṣebhyo no astu mā no devā iha hiṁsītkapotaḥ.*

Let not the flying missile, daunt or deceive us. Let the messenger have a place in the assembly hall. Let every thing be good for our people and for our lands, cows and culture of freedom. O devas, leaders of light and wisdom, let not the messenger and the message any way injure our pride of honour and freedom.

## Kanda 6/Sukta 28 (Response to Challenge)

***Yama, Nir-rti devata, Bhrgu Rshi***

**ऋ॒चा क॒पोतं नुदत प्र॒णोद॒मिषं॑ मदन्त॒: परि॒ गां न॑यामः।**
**स॒ंलो॒भय॑न्तो दुरि॒ता प॒दानि॑ हि॒त्वा न॒ ऊर्ज॑ं प्र प॑दा॒त्पथि॑ष्ठः ॥ १ ॥**

1. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayāmaḥ. Saṁlobhayanto duritā padāni hitvā na ūrjaṁ pra padātpathiṣṭhaḥ.*

With proper words of praise and appreciation, urge upon the ambassador that, happy and rejoicing in our power and supplies of food and energy, with confidence and full power, we guide and rule our land and people. Thus avoiding references to undesirables but without omitting the assertion of our power and potential, let the messenger be sent back with a fitting reply.

**पर॒ीमे॒ ३॑ग्निम॑र्षत॒ पर॒ीमे गाम॑नेषत। दे॒वेष्व॑क्रत॒ श्रव॒: क इ॒माँ आ द॑धर्षति ॥ २ ॥**

2. *Parīme'gnimarṣata parīme gāmaneṣata. Deveṣvakrata śravaḥ ka imāṅ̆ ā dadharṣati.*

These people of our land have raised a force of brilliant people in their fields. They have raised the land, its standard of knowledge, culture and wealth high. They

have made a place for themselves among the scholars and rulers of noble character over the earth. Who can then suppress and terrorize them?

**यः प्र॑थ॒मः प्र॒वत॑मास॒सादा॑ ब॒हुभ्य॒ः पन्था॑मनुपस्पशा॒नः।**
**यो ३॒स्येशे॑ द्वि॒पदो॒ यश्चतु॑ष्पद॒स्तस्मै॒ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑॥ ३॥**

3. *Yaḥ prathamaḥ pravatamāsasāda bahubhyaḥ panthāmanupaspaśānaḥ. Yo'syeśe dvipado yaścatuṣpadastasmai yamāya namo astu mṛtyave.*

The one who, first and foremost among many, has risen to the highest position, the pioneer carving and showing the path of progress for many, who by virtue of such merit rules over the people and animals over the earth, to that leader and law giver of people unto life and death, all hail and homage.

(This sukta, especially after the previous one, is a far reaching vision of modern challenges of egoistic power, the response of self-realised power, and ultimately a one-united-world of self-governing nations under one umbrella of the rule of righteousness and universal justice.)

## Kanda 6/Sukta 29 (Response to Adversaries)

***Yama, Nir-rti Devata, Bhrgu Rshi***

**अ॒मून्हे॒तिः प॑त॒त्रिणी॒ न्ये॑ तु॒ यदु॑लू॒को॒ वद॑ति मो॒घमे॒तत्।**
**यद्वा॑ क॒पोत॑ः प॒दम॒ग्नौ कृ॒णोति॑॥ १॥**

1. *Amūnhetiḥ patattriṇī nye tu yadulūko vadati moghametat. Yadvā kapotaḥ padamagnau kṛṇoti.*

Let the flying missile fall upon those adversaries

whose Uluka, bird-like messenger, vascillates and speaks all this that he speaks in vain, or when the Kapota, pigeonary clever messenger, puts his foot in the fire in the hall.

**यौ ते॑ दू॒तौ नि॑र्ऋ॒त इ॒दमे॒तोऽप्र॑हितौ॒ प्रहि॑तौ॒ वा गृ॒हं नः॑। क॒पो॒तो॒लू॒काभ्या॒मप॑दं॒ तद॑स्तु ॥ २ ॥**

2. *Yau te dūtau nir-ṛta idameto'prahitau prahitau vā gṛhaṁ naḥ. Kapotolūkābhyāmapadaṁ tadastu.*

O Nir-rti, adversity of will and intelligence, when those two messengers of yours, the one authorized and directed and the other unauthorized and undirected, one the Kapota, clever master of ambiguity, the other Uluka, master of darkness and camouflage, come to our land, our home would not be for them, beyond their reach.

**अ॒वै॒र॒हत्या॒येदमा प॑पत्या॒त्सु॒वी॒रता॑या इ॒दमा स॑सद्यात्। परा॑ङे॒व परा॑ वद॒ परा॑चीमनु॒ सं॒वत॑म्। यथा॑ य॒मस्य॑ त्वा गृ॒हेऽर॑सं प्र॑ति॒चाक॑शाना॒भूकं॑ प्रति॒चाक॑शान् ॥ ३ ॥**

3. *Avairahatyāyedamā papatyātsuvīratāyā idamā sasadyāt. Parāṅgeva parā vada parācīmanu saṁvatam. Yathā yamasya tvā gṛhe'rasaṁ praticākaśānābhūkaṁ praticākaśān.*

Let the messenger come but not for fall of the brave. Let the messenger come here but for the advancement of noble bravery. Otherwise go back to the distant land, cut a sorry figure and speak with a long face. In the house of the wise and men of judgement and leadership you would be judged as dull and irrelevant, a mere piece of clay in existence.

## Kanda 6/Sukta 30 (Shami the Sanative)

***Shami Devata, Uparibabharava Rshi***

**देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मणावचर्कृषुः। इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानवः॥ १॥**

1. *Devā imaṁ madhunā saṁyutaṁ yavaṁ sarasvatyāmadhi maṇāvacarkṛṣuḥ. Indra āsītsīrapatiḥ śatakratuḥ kīnāśā āsanmarutaḥ sudānavaḥ.*

The Devas, divinities of nature, created this yava, barley grain replete with honey as jewel on the stream of nature's flow, Sarasvati. Indra, the sun, creator of a hundred great things, was the ploughman, and the Maruts, generous winds, were the assistant farmers. (Shatapatha Brahmana describes yava as a drop of the moon's ecstasy: 4, 2, 1, and 11)

**यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि। आरात्त्वदन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रोह॥ २॥**

2. *Yaste mado'vakeśo vikeśo yenābhihasyaṁ puruṣaṁ kṛṇoṣi. Ārāttvadanyā vanāni vṛkṣi tvaṁ śami śatavalśā vi roha.*

O Shami, exhilarating is your juice which gives a man long loose hanging and dishevelled hair by which you make the man smile with pleasure. I remove the plants growing close around so that you grow luxuriant with a hundred branches.

**बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि। मातेव पुत्रेभ्यो मृड केशेभ्यः शमि॥ ३॥**

3. *Bṛhatpalāśe subhage varṣavṛddha ṛtāvari.*
*Māteva putrebhyo mṛḍa keśebhyaḥ śami.*

O Shatavari Shami with large leaves, holy and generously rich, growing luxuriant by rains, pray be kind and efficacious for the growth of luxurious hair, gracious as a mother to the child.

## Kanda 6/Sukta 31 (Sun, Planets and Satellites)

***Gau or Surya Devata, Uparibabhrava Rshi***

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.*
*Pitaraṁ ca prayantsvaḥ.*

This moving earth, abiding by its mother, the atmospheric globe, and circumambulating its father, the bright sun, goes on and on in its orbit in space.

(This mantra is a beautiful metaphor of the moving solar family. The sun is the father, the earth is child, and the globe of air and waters including the field of gravity is the mother. And this family of father, mother and child moves on and on in space in orbit. Another version, in Atharva-veda (20, 48, 4) translated by Pandit Satavalekara, interprets the metaphor as moon, the child, earth the mother, and sun the father.)

अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्वः ॥ २ ॥

2. *Antaścarati rocanā asya prāṇādapānataḥ.*
*Vyakhyanmahiṣaḥ svaḥ.*

The light and power of this sun actively pervades in the systemic world of life breathing in and out with prana and apana energy, thereby reflecting and proclaiming the power and presence of this potent lord of life and light.

**त्रिंशद्धामा॒ वि रा॑जति॒ वाक्प॑त॒ङ्गो अ॑शिश्रियत्।**
**प्रति॒ वस्तो॒रह॒र्द्युभिः॑ ॥ ३ ॥**

3. *Triṁśaddhāmā vi rājati vākpataṅgo aśiśriyat.*
*Prati vastorahardyubhiḥ.*

Thirty solar hours (muhuratas) of day and of night does the sun constantly shine and illuminate the planets and satellites, and the holy tongue of the sages consonant with it celebrates this cosmic bird of life.

(This sukta gives a vision of this world of stars, planets and satellites. There is nothing static, everything is on the move. Reference may also be made to Rgveda 5, 51, 15 where the sun and moon move in harmony, earth implied, for the good of humanity. They all move in order, each according to its own power. The sun being the highest in power is the centre. But what is the centre of all the solar systems and galaxies? Can it be physical? No, because if that physical object were the centre, what is it that sustains that? Hence the centre has to be non-physical and yet most powerful, more powerful than any and all things physical. The Veda and Upanishad say that that centre is the cosmic spirit, smaller than the smallest and greater than the greatest: Anoraniyan mahato mahiyan (Kathopanishad 1, 2, 20), just a dimensionless point and yet the infinite transcendant. Reference may also be made to Yajurveda 23, 60, and

Rgveda 1, 104, 4 and 9, 114, 3. It is that at the centre which spins this wheel of existence around and yet within itself (Shvetashvatara Upanishad 6, 1.)

## Kanda 6/Sukta 32 (Germs and other Organisms)

***Agni devata, Chatana (1-2) Atharva (3) Rshis***

**अन्तर्दावे जुहुता स्वे इतद्यातुधानक्षयणं घृतेन। आराद्रक्षांसि प्रति दह त्वमग्ने न नो गृहाणामुप तीतपासि॥ १॥**

1. *Antardāve juhutā svetadyātudhānakṣayaṇaṁ ghṛtena. Ārādrakṣāṁsi prati daha tvamagne na no gṛhāṇāmupa tītapāsi.*

O house holders, offer this germ destroying havi with ghrta into the burning fire. O fire, burn and destroy the evil, polluting and life threatening germs from far and near, and do not cause any fire hazard to our homes.

**रुद्रो वो ग्रीवा अशरैत्पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः। वीरुद्वो विश्वतोवीर्या यमेन समजीगमत्॥ २॥**

2. *Rodro vo grīvā aśaraitpiśācāḥ pṛṣṭīrvo'pi śṛṇātu yātudhānāḥ. Vīrudvo viśvatovīryā yamena samajīgamat.*

O blood sucking germs and insects, let Rudra, blazing fire of mid-day yajna, break your neck. O contagious evil doers, let the fire break the back of your resistance too. Let all round powerful herb of versatile efficacy join you with death.

**अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्रिणो नुदतं प्रतीचः। मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्ना उप यन्तु मृत्युम्॥ ३॥**

3. *Abhayaṁ mitrāvaruṇāvihāstu no'rciṣāttriṇo nudataṁ pratīcaḥ. Mā jñātāraṁ mā pratiṇṭhāṁ vidanta mitho vighnānā upa yantu mṛtyum.*

O Mitra and Varuna, sun and air, sun and the physician, prana and apana energies of nature, let there be peace and security for us here. Force back the devitalizing and life threatening germs and insects. Let them find no intelligent ally, no stability, and let them, mutually conflictive and self-destroying, meet their death.

## Kanda 6/Sukta 33 (The Power of Indra)

***Indra Devata, Jatikayana Rshi***

**यस्येदमा रजो युजस्तुजे जना वनं स्व॑ः।**
**इन्द्रस्य रन्त्यं बृहत्॥ १॥**

1. *Yasyedamā rajo yujastuje janā vanaṁ svaḥ. Indrasya rantyaṁ bṛhat.*

O men and women of the world, boundless, beautiful and ecstatic is the glory of Indra, friend and commander of all in union, in whose power and dominion abides this world of existence, the earth, the greenery, the waters and the heaven of freedom and joy.

**नाधृ॑ष आ दधृषते धृषाणो धृ॑षितः शव॑ः।**
**पुरा यथा व्यथिः श्रव इन्द्रस्य नाधृषे शव॑ः॥ २॥**

2. *Nādhṛa ā dadhṛṣate dhṛṣāṇo dhṛṣitaḥ śavaḥ. Purā yathā vyathiḥ śrava indrasya nādhṛṣe śavaḥ.*

The defeated dare not challenge, much less subdue, the might of potent and all victorious Indra. Indeed, as ever before, no tyrant can ever challenge the

fame and power of Indra.

स नो॑ ददातु॒ तां र॒यिमु॒रुं पि॒शङ्ग॑सन्दृशम्।
इन्द्रः॑ पति॑स्तु॒विष्ट॑मो॒ जने॒ष्वा ॥ ३ ॥

3. *Sa no dadātu tāṁ rayimuruṁ piśaṅgasandṛśam.*
*Indraḥ patistuviṣṭamo janeṣvā.*

May Indra, most powerful ruler and sustainer of the people, give, give us all that wealth, honour and excellence which is beautiful as gold and inspiring and elevating as glory of the dawn.

## Kanda 6/Sukta 34 (Splendour of Divinity)

***Agni Devata, Chatana Rshi***

प्राग्न॒ये॒ वाच॑मीरय वृष॒भाय॑ क्षिती॒नाम्।
स नः॑ पर्ष॒दति॒ द्विषः॑ ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
*Sa naḥ parṣadati dviṣaḥ.*

Raise your voice of prayer and adoration in honour of Agni, potent and generous lord ruler and sustainer of the people and worlds of existence, who may, we pray, shower us with wealth, honour and excellence beyond the reach of hate, jealousy and enmity.

यो रक्षां॑सि नि॒जूर्व॑॑त्य॒ग्नि॒स्ति॒ग्मेन॑ शो॒चिषा॑।
स नः॑ पर्ष॒दति॒ द्विषः॑ ॥ २ ॥

2. *Yo rakṣāṁsi nijūrvatyagnistigmena śociṣā.*
*Sa naḥ parṣadati dviṣaḥ.*

May Agni, who with his intense light, fire and splendour destroys evil and evil doers in nature and

humanity, bring us showers of wealth, power and excellence beyond the reach of hate, jealousy and enmity.

**यः परस्याः परावतस्तिरो धन्वातिरोचते।**
**स नः पर्षदति द्विषः॥ ३॥**

3. *Yaḥ parasyāḥ parāvatastiro dhanvātirocate.*
*Sa naḥ parṣadati dviṣaḥ.*

He who shines in splendour beyond the farthest of the far regions and spaces of existence, may, we pray, bless us with wealth, honour and excellence beyond the reach of all hate, jealousy and enmity.

**यो विश्वाभि विपश्यति भुवना सं च पश्यति।**
**स नः पर्षदति द्विषः॥ ४॥**

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
*Sa naḥ parṣadati dviṣaḥ.*

He that watches and overwatches all regions of the universe in and out, over and above, completely, may, we pray, bless us with wealth, virtue and excellence beyond the reach of all jealousy, hate and enmity.

**यो अस्य पारे रजसः शुक्रो अग्निरजायत।**
**स नः पर्षदति द्विषः॥ ५॥**

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
*Sa naḥ parṣadati dviṣaḥ.*

That Agni, self refulgent, pure and immaculate, who manifests beyond the spaces of the universe may, we pray, bless us with the wealth of purity and excellence beyond the reach of all hate, jealousy and

enmity.

## Kanda 6/Sukta 35 (Life of Life)

***Vaishvanara Devata, Kaushika Rshi***

वैश्वानरो न ऊतय आ प्र यातु परावतः।
अग्निर्नः सुष्टुतीरुप॥ १॥

1. *Vaiśvānaro na ūtaya ā pra yātu parāvataḥ.*
*Agnirnaḥ suṣṭutīrupa.*

May Agni, life of the life of humanity, come from the highest heavens of light and listen and inspire our songs of adoration and prayer.

वैश्वानरो न आगमदिमं यज्ञं सजूरुप।
अग्निरुक्थेष्वंहसु॥ २॥

2. *Vaiśvānaro na āgamadimaṁ yajñam sajūrupa.*
*Agniruktheṣvaṁhasu.*

May Vaishvanara Agni, leading light of the the life of the world of humanity, constant and closest friend, come and join our yajna, accept our songs of prayer and guide us at the most critical times of our need.

वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत्।
ऐषु द्युम्नं स्वर्यमत्॥ ३॥

3. *Vaiśvānaro'ṅgirasāṁ stomamukthaṁ ca cāklṛpat.*
*Aiṣu dyumnaṁ svaryamat.*

May Vaishvanara Agni, leading light and life energy of all creative activities of the world of humanity, energise, raise and fructify the adorable plans and holy actions of Angirasas pioneering thinkers, scientists and

creative artists and lead them to success. May the light and life divine bring them honour, recognition and the bliss of self-fulfilment in success without any frustration.

## Kanda 6/Sukta 36 (Sole Spirit of Life)

***Vaishvanara Agni Devata, Atharva Svastyayanakama Rshi***

ऋ॒ता॒वा॑नं वैश्वान॒रमृ॒तस्य॒ ज्योति॑ष॒स्पति॑म्।
अज॑स्रं घ॒र्ममी॑महे॥ १ ॥

1. *Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim.*
*Ajasraṁ gharmamīmahe.*

The Lord Supreme, ordainer and sustainer of the truth and reality of existence, leading light of humanity, protector and promoter of the light of law and yajnic evolution of natural and human karma, eternal and unaging spirit and passion of life for creative action, we invoke, adore and exalt in yajna.

स विश्वा॒ प्रति॑ चाक्लृप ऋ॒तूंरुत्सृ॑जते व॒शी।
य॒ज्ञस्य॒ वय॑ उत्ति॒रन्॥ २ ॥

2. *Sa viśvā prati cāklṛpa ṛtūṁrutsṛjate vaśī.*
*Yajñasya vaya uttiran.*

That Vaishvanara Agni, universal controller and energiser, pervades, inspires and fructifies every thing, every person and every effort in the world, and blesses all seasons with higher vitality and power, all the time raising the creative success of natural and human action for evolution and development.

अ॒ग्निः पर॑ेषु॒ धाम॑सु॒ कामो॑ भू॒तस्य॒ भव्य॑स्य।
स॒म्राडेको॒ वि रा॑जति॥ ३ ॥

3. *Agniḥ pareṣu dhāmasu kāmo bhūtasya bhavyasya.*
*Samrāḍeko vi rājati.*

Agni, the love, the lover and giver of fulfilment for and of all that is past and present and that which is yet to be, self-refulgent presence, rules over all and pervades even the farthest borders of the expansive universe, the sole lord, one, unique, matchless, without a second presence such as Agni Itself.

## Kanda 6/Sukta 37 (No Course Please)

***Chandrama Devata, Atharva Svastyayanakama Rshi***

उप॒ प्रागा॑त्सहस्रा॒क्षो यु॒क्त्वा श॒पथो॒ रथ॑म्।
श॒प्तार॑मन्वि॒च्छन्मम॒ वृक॑ इ॒वावि॑मतो गृ॒हम्॥ १॥

1. *Upa prāgātsahasrākṣo yuktvā śapatho ratham.*
*Śaptāramanvicchanmama vṛka-ivāvimato gṛham.*

Let the divine force of love and truth, thousand-eyed, all vigilant, come as protection against cursed ill-will, having yoked its chariot against ill will, execration and hate. Let it search out and destroy the imprecation and the imprecator like a wolf pouncing upon a sheepfold.

परि॑ णो वृङ्ग्धि शपथ ह्र॒दम॒ग्निरि॑वा॒ दह॑न्।
श॒प्तार॒मत्र॑ नो जहि दि॒वो वृ॒क्षमि॑वा॒शनिः॥ २॥

2. *Pari ṇo vṛṅggdhi śapatha hradamagnirivā dahan.*
*Shaptāramatra no jahi divo vṛkṣamivā-śaniḥ.*

O curse, burning like fire drying a pool of water, leave us. O protective chariot of divinity, destroy the curse and the cursor as the strike of thunder from above destroys the tree from its very root.

**यो नः शपादशपतः शपतो यश्च नः शपात्।**
**शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे॥ ३॥**

3. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt.*
*Shune peṣṭramivāvakṣāmaṁ taṁ pratyasyāmi mṛtyave.*

Whoever curses us who do not curse anybody, and whoever curses us even though we too may revile the curse, we throw off that insufferable curse unto death, i.e., to naught, as we throw a piece of bone to a dog.

## Kanda 6/Sukta 38 (Energy and Splendour of Life)

***Tvishi, Brhaspati Devata, Atharva Varchaskama Rshi***

**सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या।**
**इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ १॥**

1. *Siṁhe vyāghra uta yā pṛdākau tviṣiragnau brāhmaṇe sūrye yā. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

That energy, brilliancy and splendour which is in the lion, tiger, cobra, fire, the Brahmana, and in the sun, which, divine spirit of majesty and good fortune, creates and consecrates the ruling power, Indra, may, we pray, come bearing the lustre and splendour of life and bless us.

**या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु।**
**इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ २॥**

2. *Yā hastini dvīpini yā hiraṇye tviṣirapsu goṣu yā puruṣeṣu. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

That grace and majesty which is in the elephant, that strength and agility in the tiger, the grace and beauty in gold, the generosity in the cows and virility in men, that light and splendour of life, the divine spirit of majesty and good fortune which creates and consecrates the ruling power, Indra, may that divine brilliance come bearing the lustre of life and bless us.

**रथे॑ अ॒क्षेष्वृ॑ष॒भस्य॒ वाजे॒ वाते॑ प॒र्जन्ये॒ वरु॑णस्य॒ शुष्मे॑। इन्द्रं॒ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्चसा॑ संविदा॒ना॥ ३॥**

3. *Rathe akṣeṣvṛṣabhasya vāje vāte parjanye varuṇsya śuṣme. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The strength, brilliance and efficiency in the chariot, chariot wheel and endurance of the bull, the force in the wind, the shower in the cloud and blaze in the light of the sun, the divine light and splendour which creates and consecrates the ruler Indra, may all that brilliance bearing the grandeur of life come and bless us.

**रा॒ज॒न्ये॑ दुन्दु॒भावाय॑तायामश्व॒स्य॒ वाजे॒ पुरु॑षस्य मा॒यौ। इन्द्रं॒ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्चसा॑ संविदा॒ना॥ ४॥**

4. *Rājanye dundubhāvāyatāyāmaśvasya vāje puruṣasya māyau. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The light and lustre in the ruling power, the inspiring boom in the tensioned war drum, the agility in the strength and endurance of the war horse, the heroic self-confidence in man's wondrous manliness, that divine light, splendour and majesty of life which creates,

consecrates and confirms the ruling power, Indra, may come to us, bearing the lustrous grandeur of life, and bless us.

## Kanda 6/Sukta 39 (Honour and Excellence)

***Indra Devata, Atharva Varchaskama Rshi***

**यशो॑ ह॒विर्व॑र्धता॒मिन्द्र॑जूतं स॒हस्र॑वीर्यं सुभृ॑तं सह॑स्कृतम्।**
**प्र॒सर्स्रा॑ण॒मनु॑ दी॒र्घाय॒ चक्ष॑से ह॒विष्म॑न्तं मा वर्धय ज्ये॒ष्ठ-**
**ता॑तये ॥ १ ॥**

1. *Yaśo havirvardhatāmindrajūtaṁ sahasravīryaṁ subhṛtaṁ sahaskṛtam. Prasarsrāṇamanu dīrghāya cakṣase haviṣma-ntaṁ mā vardhaya jyeṣṭhatātaye.*

Let our yajna and our honour and fame increase Indra-inspired, thousandfold strong, well controlled, created and achieved through courage, confidence and patience. O Lord omnipotent, pray promote me, bearing havi in homage, prayerful and ambitious for advancement, raise me for a long life of vision and wisdom and bless me to rise to the highest position.

**अच्छा॑ न॒ इन्द्रं॑ य॒शस॑ं॒ यशो॑भिर्यश॒स्विनं॑ नमसा॒ना वि॑धेम।**
**स नो॑ रास्व रा॒ष्ट्रमिन्द्र॑जूतं॒ तस्य॑ ते रा॒तौ य॒शस॑ः॒ स्याम ॥ २ ॥**

2. *Acchā na indraṁ yaśasaṁ yaśobhiryaśasvinaṁ namasānā vidhema. Sa no rāsva rāṣṭramindra-jūtaṁ tasya te rātau yaśasaḥ syāma.*

Well and holily, bearing havi in homage for our good, we worship Indra, lord of glory, sublime by his divine grandeur and majesty. May he give us a great Indra-inspired Rashtra, a dominion of freedom and

prosperity. O Lord, may we too rise to fame and excellence by your grace and generosity.

**यशा इन्द्रौ यशा अग्निर्यशाः सोमो अजायत।**
**यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥**

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
*Yaśā viśvasya bhūtasyāhamasmi yaśastamaḥ.*

Glorious is Indra, lord of power. Glorious is Agni, light and fire of life. Glorious is Soma, the moon, spirit of peace and beauty. Of all the glorious things of the world, let me rise to the most excellent position by the grace of Indra, Agni and Soma, light, peace and power.

## Kanda 6/Sukta 40 (Fearlessness)

***Mantra-wise Devata, Atharva Rshi***

**अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु। अभयं नोऽस्तूर्वन्तरिक्षं सप्तऋषीणां च हविषाभयं नो अस्तु ॥ १ ॥**

1. *Abhayaṁ dyāvāpṛthivī ihāstu no'bhayaṁ somaḥ savitā naḥ kṛṇotu. Abhayaṁ no'stūrvantarikṣśaṁ saptaṛṣīṇāṁ ca haviṣābhayaṁ no astu.*

O heaven and earth, let there be freedom from fear for us here. May Soma, divine spirit of peace, and Savita, lord creator and inspirer give us the gift of fearlessness. Let the wide sky and space be free from fear for us, and may there be total freedom from fear for us by yajnic dedication of the seven sages.

(The seven sages are five organs of perception, mind and intelligence, because they help us to 'see' and

know. Further all the divinities mentioned and invoked in this sukta are objective 'organs' of divinity as well as inside our persoality : The sun is in the eye, moon in the mind, space quarters in the ear, vayu or wind in the skin, agni in the speech, apah in the taste, earth in the solidity of the body, and light region in the brain. So right action by the person with the body system and the external divinities of nature are related. Our action through our organs creates vibrations of cause and effect in nature which affects us too.

Hence prayer to the divinities for freedom from fear implies that we too have to act without violating the laws of nature and of humanity. Life within and life outside both are organismically related. Prayer implies action too.)

**अ॒स्मै ग्रामा॑य प्र॒दिश॒श्चत॑स्र ऊर्जं॑ सुभू॒तं स्व॒स्ति स॑वि॒ता न॑: कृणोतु। अ॒श॒त्रिन्द्रो॒ अभ॑यं नः कृणोत्व॒न्यत्र॒ राज्ञा॑म॒भि या॑तु म॒न्यु: ॥ २ ॥**

2. *Asmai grāmāya pradiśaścatasra ūrjaṁ subhūtaṁ svasti savitā naḥ kṛṇotu. Aśatrvindro abhayaṁ naḥ kṛṇotvanyatra rājñāmabhi yātu manyuḥ.*

For this community of ours, in all the four quarters of space, may Savita create energy, ample wealth and well being and may Indra, the ruler, create fearlessness and freedom from enemies. The fear and anger of the rulers, then, may go elsewhere (where lawlessness might be prevailing).

**अ॒न॒मि॒त्रं नो॑ अधरा॒दन॑मि॒त्रं न॑ उत्त॒रात्।**
**इन्द्रा॑नमि॒त्रं न॑: प॒श्चाद॑नमि॒त्रं पु॒रस्कृ॑धि ॥ ३ ॥**

3. *Anamitraṁ no adharādanamitraṁ na uttarāt. Indrānamitraṁ naḥ paścādanamitraṁ puraskṛdhi.*

May Indra create for us love and freedom from enemies from down below on earth, love and freedom from enmity from above, love and freedom from enemies from behind, and love with freedom from fear, opposition, conflict and enmity upfront.

## Kanda 6/Sukta 41 (Self-Expansion)

***Indra Devata, Brahma Rshi***

मन॑से॒ चेत॑से धि॒य आकू॑तय॒ उ॒त चित्त॑ये।
म॒त्यै श्रु॒ताय॒ चक्ष॑से वि॒धेम॑ ह॒विषा॑ व॒यम्॥ १॥

1. *Manase cetase dhiya ākūtaya uta cittaye.*
*Matyai śrutāya cakṣase vidhema haviṣā vayam.*

For the development of mind, intelligence, thought, intention and purpose, understanding, wisdom, hearing and vision, we worship Indra, Lord Almighty, with offers of havi in yajna.

अ॒पा॒नाय॑ व्या॒नाय॑ प्रा॒णाय॒ भूरि॑धायसे।
सर॑स्वत्या उरु॒व्यचे॑ वि॒धेम॑ ह॒विषा॑ व॒यम्॥ २॥

2. *Apānāya vyānāya prāṇāya bhūridhāyase.*
*Sarasvatyā uruvyace vidhema haviṣā vayam.*

For the vitality of apana, vyana, all sustaining prana, and for wide ranging knowledge, we worship Agni, light of life with offers of havi in yajna.

मा नो॑ हासिषु॒र्ऋष॑यो॒ दैव्या॒ ये त॑नू॒पा ये नस्त॒न्व॑स्तनू॒जाः।
अम॑र्त्या॒ मर्त्याँ॑ अ॒भि नः॑ सचध्व॒मायु॑र्धत्त प्रत॒रं जी॒वसे॑ नः॥ ३॥

3. *Mā no hāsiṣur-ṛṣayo daivyā ye tanūpā ye nastanva stanūjāḥ. Amartyā martyāň abhi naḥ sacadhvamāyurdhatta prataraṁ jīvase naḥ.*

May the divine senses of perception and volition, those powers which nourish and sustain our body, those that are born of our body system, never forsake us. May the immortal divinities ever abide with us, the mortals. May they nourish and sustain us and give us good health and long age for a happy life.

## Kanda 6/Sukta 42 (Freedom from Anger)

***Manyu Devata, Bhrgvangira Rshi***

**अव॒ ज्यामि॑व॒ धन्व॑नो म॒न्युं त॑नोमि ते हृ॒दः ।**
**यथा॒ संम॑नसौ भू॒त्वा सखा॑याविव॒ सचा॑वहै ॥ १ ॥**

1. *Ava jyāmiva dhanvano manyuṁ tanomi te hṛdaḥ. Yathā saṁmanasau bhūtvā sakhāyāviva sacāvahai.*

I relax the tension of anger from your mind like releasing the string from the bow so that you and I, being good and happy at heart, may live together like friends.

**सखा॑याविव सचावहा॒ अव॑ म॒न्युं त॑नोमि ते ।**
**अ॒धस्ते॒ अश्म॑नो म॒न्युमुपा॑स्यामसि॒ यो गु॒रुः ॥ २ ॥**

2. *Sakhāyāviva sacāvahā ava manyuṁ tanomi te. Adhaste aśmano manyumupāsyāmasi yo guruḥ.*

I relax the tension of anger and passion from your mind so that we may live together as happy friends. Your anger is intense and oppressive, we cast and bury it down under a heavy stone.

अभि तिष्ठामि ते मन्युं पाष्ण्र्या प्रपदेन च।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

3. *Abhi tiṣṭhāmi te manyuṁ pārṣṇyā prapadena ca.*
*Yathāvaśo na vādiṣo mama cittamupāyasi.*

With a kick and under the heel, I cast down and bury your anger so that you are one and calm at heart with me and do not talk like one possessed.

## Kanda 6/Sukta 43 (Calmness of Anger)

***Manyu-shamanam Devata, Bhrgvangira Rshi***

अयं दर्भो विमन्युकः स्वाय चारणाय च।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते॥ १॥

1. *Ayaṁ darbho vimanyukaḥ svāya cāraṇāya ca.*
*Manyorvimanyukasyāyaṁ manyuśamana ucyate.*

This 'darbha' grass is the tranquilizer of anger for our own people and for others high or low. This is called pacifier of the angry man's passion and fury.

अयं यो भूरिमूलः समुद्रमवतिष्ठति। दर्भः पृथिव्या उत्थितो मन्युशमन उच्यते॥ २॥

2. *Ayaṁ yo bhūrimūlaḥ samudramavatiṣṭhati.*
*Darbhaḥ pṛthivyā utthito manyuśamana ucyate.*

This darbha grass which is deep rooted grows close to the sea. Growing and rising from the earth and rising high, it is called pacifier of the passion and fury of anger.

वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

3. *Vi te hanavyāṁ śaraṇiṁ vi te mukhyāṁ nayāmasi. Yathāvaśo na vādiṣo mama cittamupāyasi.*

We remove the angry distortions on your chin and face so that your mind is equal and tranquil with mine and you would not talk like one possessed.

## Kanda 6/Sukta 44 (Herbal Cure)

***Vanaspati Devata, Vishvamitra Rshi***

**अस्थाद् द्यौरस्थात्पृथिव्यस्थाद्विश्वमिदं जगत्।**
**अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद्रोगो अयं तव॥ १॥**

1. *Asthād dyaurasthātpṛthivyasthādviśvamidaṁ jagat. Asthurvṛkṣā ūrdhvasvapnāstiṣṭhādrogo ayaṁ tava.*

The solar region is firm and undisturbed it stands. The earth stands firm and still, undisturbed. This entire cosmos is firm and undisturbed. The high standing trees, dreaming and sleeping, stand still. Let this malady too stand still, it must not aggravate.

**शतं या भेषजानि ते सहस्रं संगतानि च।**
**श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम्॥ २॥**

2. *Śataṁ yā bheṣajāni te sahasraṁ saṅgatāni ca. Śreṣṭhamāsrāvabheṣajaṁ vasiṣṭhaṁ roganāśanam.*

Hundred are your medicines, a thousand their supplements and substitutes. The best of them is Brahma which stops bleeding, and that is the cure of the malady.

**रुद्रस्य मूत्रमस्यमृतस्य नाभिः। विषाणका नाम वा असि**
**पितॄणां मूलादुत्थिता वातीकृतनाशनी॥ ३॥**

3. *Rudrasya mūtramasyamṛtasya nābhiḥ. Viṣāṇakā nāma vā asi pitṛṇāṁ mūlādutthitā vātīkṛtanāśanī.*

You are the shower of the cloud, you are the centre and concentration of the sanative nectar. You are Vishanaka by name, a sure cure of genetic ailments and those caused by wind disorder.

## Kanda 6/Nukta 45 (Go off Negative Thoughts)

***Duhsvapna-nashanam Devata, Angira, Pracheta, Yama Rshi***

**परोऽ पेहि मनस्पाप किमशस्तानि शंससि। परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे मनः॥ १॥**

1. *Paro' pehi manaspāpa kimaśastāni śaṁsasi. Parehi na tvā kāmaye vṛkṣāṁ vanāni saṁ cara gṛheṣu goṣu me manaḥ.*

Go off, evil of the mind, why do you present things undesirable? Keep off. I do not want you. Gad about woods and trees. My mind is in and with the home and homely thoughts and perceptions.

**अवशसा निःशसा यत्परा शसोपारिम जाग्रतो यत्स्वपन्तः। अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद्दधातु॥ २॥**

2. *Avaśasā niḥśasā yatparāśasopārima jagrato yatsvapantaḥ. Agnirviśvānyapa duṣkṛtānya-juṣṭānyāre asmaddadhātu.*

Whatever sins we have committed whether out of jealousy, or hate or callousness and enmity while awake or asleep, consciously or unconsciously, may Agni, light of life, ward off and keep away all those undesirable thoughts and deeds of the world from us.

यदि॑न्द्र ब्रह्मणस्प॒तेऽपि॒ मृषा॒ चरा॑मसि।
प्रचे॑ता न आङ्गिर॒सो दु॑रि॒तात्पा॒त्वंह॑सः ॥ ३ ॥

3. *Yadindra brahmaṇaspate'pi mṛṣā carāmasi.*
*Pracetā na āṅgiraso duritātpātvaṁhasaḥ.*

O lord of universal power, Indra, O lord of Infinity, Brahmanaspati, whatever wrong or sinful we commit in life, in our thought and behaviour, may Pracheta, lord of knowledge and giver of self-awareness, Angirasa, giver of living vibrancy of life, protect us against that evil and save us from sin.

## Kanda 6/Sukta 46 (Dream)

***Svapna Devata, Angira, Pracheta, Yama Rshi***

यो न जी॒वोऽसि॒ न मृ॒तो दे॒वाना॑ममृतग॒र्भोऽसि स्वप्न।
व॒रु॒णा॒नी ते॑ मा॒ता य॒मः पि॒तार॑रु॒र्नामा॑सि ॥ १ ॥

1. *Yo na jīvo'si na mṛto devānāmamṛtagarbho'si svapna. Varuṇānī te mātā yamaḥ pitārarurnāmāsi.*

O dream you are neither alive, i.e., in the living state of wakefulness, nor dead, i.e., in the state of deep sleep. You are the immortal child of the senses and mind in the dream state.

Araru, a disturbing demon.

विद्म॒ ते॑ स्वप्न ज॒नित्रं॑ देवजामी॒नां पु॒त्रोऽसि य॒मस्य॒ कर॑णः।
अन्त॑कोऽसि मृ॒त्युर॑सि। तं त्वा॑ स्वप्न॒ तथा॒ सं वि॑द्म॒ स नः॑
स्वप्न दु॒ःष्वप्न्या॑त्पाहि ॥ २ ॥

2. *Vidma te svapna janitraṁ devajāmīnāṁ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin. You are the product of mind and senses and things related to them in psychic association. You are the instrument of the psychic laws of life. As dream, you can be the end, harbinger of the end, a premonition, death itself. So O dream, we know as and what you are. O dream, save us from evil dreams. (Come at your best if at all.)

**यथा॑ क॒लां यथा॑ श॒फं यथ॒र्णं॑ सं॒नय॑न्ति।**
**ए॒वा दु॒ःष्वप्न्यं॒ सर्वं॑ द्विष॒ते सं न॑यामसि॥ ३॥**

3. *Yathā kalāṁ yathā śapharṁ yatharṇaṁ saṁnayanti. Evā duḥṣvapnyaṁ sarvaṁ dviṣate saṁ nayāmasi.*

Just as people pay one sixteenth or one eighth of the principal and get free of the loan, so do we pay back for the dream: take back the evil ones and let these be share of the evil (we wish to get rid off).

## Kanda 6/Sukta 47 (Self-Protection)

***Agni, Vishvedeva, Saudhanva Devatah, Angira, Pracheta, Yama Rshi***

**अ॒ग्निः प्रा॑तःसव॒ने पा॑त्व॒स्मान्वैश्वा॒नरो॑ वि॑श्व॒कृद्विश्वशंभूः।**
**स नः॑ पाव॒को द्रवि॑णे दधा॒त्वायु॑ष्मन्तः॒ स॒हभ॑क्षाः स्याम॥ १॥**

1. *Agniḥ prātaḥsavane pātvasmān vaiśvānaro viśvakṛdviśvaśaṁbhūḥ. Sa naḥ pāvako draviṇe dadhātvāyuṣmantaḥ sahabhakṣāḥ syāma.*

May Agni, self-refulgent, universal guide, all creative, all-blissful divine Spirit of the universe, purify us at the morning session of yajna. May the fiery sanctifier establish us in wealth, honour and excellence of the world, and may we all together, living happy and healthy, enjoy the beauty of life.

**विश्वेदेवा मरुत इन्द्रो अस्मान्नस्मिन्द्वितीये सवने न जह्युः ।**
**आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम ॥ २ ॥**

2. *Viśvedevā maruta indro asmān asmindvitīye savane na jahyuḥ. Āyuṣmantaḥ priyameṣāṁ vadanto vayaṁ devānāṁ sumatau syāma.*

May the Vishvedevas, cosmic divinities, Maruts, cosmic energies and vibrant sages, and Indra, lord omnipotent of glory, join us without fail and bless us at this second session of the day's yajna. And may we all, living together happy and healthy, speaking together, enjoy the love and good will of these divinities together.

**इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वना: स्व॒रानशा॒नाः स्वि॒ष्टिं नो अभि वस्यो नयन्तु ॥ ३ ॥**

3. *Idaṁ tṛtīyaṁ savanaṁ kavīnāmṛtena ye cama-samairayanta. Te saudhanvanāḥ sva rānaśānāḥ sviṣṭiṁ no abhi vasyo nayantu.*

At this third session of the day's yajna of the poetic sages who raise and elevate the ladle of havi with truth for light and life's joy, may those heroic masters of the bow who enjoy the bliss of heavenly light lead our holy performance of yajna to noble success.

## Kanda 6/Sukta 48 (Prayer for Well-Being)

***Mantra-wise Devata, Angira, Pracheta, Yama Rshi***

**श्ये॒नो ऽसि गाय॒त्रच्छ॑न्दा॒ अनु॒ त्वार॑भे।**
**स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि॒ स्वाहा॑॥ १॥**

1. *Śyeno'si gāyatracchandā anu tvārabhe.*
*Svasti mā saṁ vahāsya yajñasyodṛci svāhā.*

Lord of holy fire, you are the Eagle, highest all-impelling power and force of existence, ecstatic protective spirit of life's beauty and joy. In consonance with your love and worship I begin this sacred yajna of life in which, I pray, graciously lead me to the blessed completion of this yajna. This is the voice of prayer in truth of faith.

**ऋ॒भुर॑सि॒ जग॑च्छन्दा॒ अनु॒ त्वार॑भे।**
**स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि॒ स्वाहा॑॥ २॥**

2. *Ṛbhurasi jagacchandā anu tvārabhe.*
*Svasti mā saṁ vahāsya yajñasyodṛci svāhā.*

You are the master spirit of cosmic action, committed to joyous protection of the moving threefold world. In pursuit of your grace and glory, I begin this yajna in which, I pray, lead me to the completion of this yajna to noble success. This is the voice of truth in faith.

**वृषा॑सि त्रि॒ष्टुप्छ॑न्दा॒ अनु॒ त्वार॑भे।**
**स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि॒ स्वाहा॑॥ ३॥**

3. *Vṛṣāsi triṣṭupchandā anu tvārabhe.*
*Svasti mā saṁ vahāsya yajñasyodṛci svāhā.*

Generous and potent, you are committed to the

joyous well being of the spiritual, psychic and material fulfilment of this world of humanity. In tune with your power and generosity, I begin this yajna of life in which, I pray, lead me to the completion with noble success. This is the voice of truth in faith.

## Kanda 6/Sukta 49 (The Dynamics of Divine Nature)

***Agni Devata, Gargya Rshi***

This sukta should better be read with Gita, chapter 11, especially verses 24-32.

**नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः।**
**कपिर्बभस्ति तेजनं स्वं जरायु गौरिव॥ १॥**

1. *Nahi te agne tanvaḥ krūramānaṁśa martyaḥ.*
*Kapirbabhasti tejanaṁ svaṁ jarāyu gauriva.*

O lord self-refulgent, Agni, no mortal man can comprehend the inexorable dynamics of your creative manifestation in the universe—your spirit in form through the medium of Prakrti. The Sun devours its own blaze of light. Nature consumes its own creation, like the cow eating up its own embryo's outer skin.

**मेषइव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः।**
**शीर्ष्णा शिरोऽप्सासाप्सो अर्दयन्नंशून्बभस्ति हरितेभिरासभिः॥ २॥**

2. *Meṣa-iva vai saṁ ca vi corva cyase yaduttara-drāvuparaśca khādataḥ. Śīrṣṇā śiro'psasāpso ardayannaṁśūnbabhasti haritebhirāsabhiḥ.*

Like the cloud's mist of vapours, Agni's nature with its inexorable dynamics contracts and expands without bounds, withdrawing and manifesting on top

of its organismic body and yet even beyond the top above. It expands at the top such as Sattva by sattva and the fluent Rajas by rajas, shooting forth as well as destroying or sucking in the ensuing filaments, and thus it consumes its own created forms with its involutionary media.

**सुप॒र्णा वाच॑मक्र॒तोप॒ द्यव्या॑ख॒रे कृष्णा॑ इषि॒रा अ॑नर्तिषुः ।**
**नि यन्नि॒यन्त्युप॑रस्य॒ निष्कृ॑तिं पु॒रू रेतो॑ दधिरे सू॒र्य॑श्रितः ॥ ३ ॥**

3. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Ni yanniyantyuparasya niṣkṛtiṁ purū reto dadhire sūryaśritaḥ.*

The centrifugal radiations of dynamic nature create articulate vibrations in the ethereal regions of the heaven's space. Vigorous centripetal forces enact their dance of joyous creation of forms. These forces carry on the formal evolution and devolution of the Supercreator's purposeful dynamics of nature, all the time dependent on the creative Sun at the centre.

## Kanda 6/Sukta 50 (Grain Protection)

***Ashvins Devata, Atharva Abhayakama Rshi***

**ह॒तं त॒र्दं स॑म॒ङ्कमा॒खुम॑श्विना छि॒न्तं शिरो॒ अपि॑ पृ॒ष्टीः शृ॑णीतम्। यवा॒न्नेदद॒ानपि॑ नह्यत॒ं मुख॒मथाभ॑यं कृणुतं धा॒न्या॑य ॥ १ ॥**

1. *Hataṁ tardaṁ samaṅkamākhumaśvinā chintaṁ śiro api pṛṣṭīḥ śṛṇītam. Yavānnedadānapi nahyataṁ mukhamathābhayaṁ kṛṇutaṁ dhānyā ya.*

O farming men and women, Ashvins, drive off the crop destroyer, the burrowing mouse and other crop

damagers, break their head, break their back. See that they do not destroy the barley crop. Shut their mouth, and thus eliminate the fear of damage to the crop.

**तर्द॑ है पत॑ङ्ग॒ है जभ्य॒ हा उप॑क्वस । ब्रह्मे॒वासंस्थितं ह॒विरन॑दन्त इ॒मान्यवा॒नहिं॑सन्तो अ॒पोदि॑त ॥ २ ॥**

2. *Tarda haipataṅga haijabhya hā upakvasa. Brahmevāsaṁsthitaṁ haviranadanta imānyavānahiṁsanto apodita.*

O damaging bird, O creeping insect, dangerous, worth elimination, just as the priest leaves aside the havi not properly prepared, similarly you also leave the barley fields undamaged and go away.

**तर्दीप॒ते॒ वघा॑पते॒ तृष्ट॑जम्भा॒ आ शृ॑णोत मे । य आर॒ण्या व्य॑ द्वरा ये के च॒ स्थ व्य॑ द्वरास्तान्त्सर्वाञ्जम्भयामसि ॥ ३ ॥**

3. *Tardāpate vaghāpate tṛṣṭajambhā ā śṛṇota me. Ya āraṇyā vya dvarā ye ke ca stha vya dvarāstāntsarvāñjambhayāmasi.*

O gurads of the crops against damagers, locusts, voracious insects, listen to me: whether the damagers are voracious destroyers of the forest-kind or they stay around the fields, voracious damagers all, we must eliminate all.

## Kanda 6/Sukta 51 (Purity and Power)

***Vayu, Apah, Varuna Devata, Shantati Rshi***

**वा॒योः पू॒तः प॒वित्रे॑ण प्र॒त्यङ् सोमो॒ अति॑ द्रुतः ।**
**इन्द्र॑स्य॒ युज्यः॒ सखा॑ ॥ १ ॥**

1. *Vāyoḥ pūtaḥ pavitreṇa pratyaṅ somo ati drutaḥ. Indrasya yujyaḥ sakhā.*

Soma, purified and reinforced by the pure energy of Vayu, becomes doubly refined and purified, immediate favourite of Indra. (Similarly a man of peace and pure at heart, refined by the divine presence and purity of all vibrant God, becomes doubly pure and fortified against negativity and evil, and he becomes a favourite friend of Divinity.)

**आपो॑ अ॒स्मान्मा॒तरः॑ सूदयन्तु घृ॒तेन॑ नो घृ॒तप्व॑: पुनन्तु।**
**विश्वं॒ हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरुदिदा॑भ्य॒: शुचि॒रा पू॒त ए॑मि॥ २॥**

2. *Āpo asmānmātaraḥ sūdayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ pravahanti devīrudidābhyaḥ śucirā pūta emi.*

Let the holy waters, sacred as mother powers, cleanse, chasten and fortify us. They are pure, they may sanctify us with the purity of piety and refinement. They wash away the dirt and evil of the world, they being divine. Purified, sanctified and consecrated by these, I go on forward, higher and higher.

**यत्किं चे॒दं व॑रुण॒ दैव्ये॒ जने॑ऽभिद्रो॒हं म॑नु॒ष्या॒३॑श्चर॑न्ति।**
**अचि॑त्त्या॒ चेत्तव॒ धर्मा॑ युयोपि॒म मा न॒स्तस्मा॒देन॑सो देव रीरिषः॥ ३॥**

3. *Yatkiṁ cedaṁ varuṇa daivye jane'bhidrohaṁ manuṣyā ścaranti. Acittyā cettava dharmā yuyopima mā nastasmādenaso deva rīriṣaḥ.*

O Varuna, lord of infinite cover of protection, whatever wrong or evil or sin people commit out of jealousy, hate or enmity toward noble and divine personalities, or whatever violation of your law and

Dharma we too, out of ignorance or want of care and awareness, might commit, pray hurt as not, O Lord Divine, for that fault and sin.

## Kanda 6/Sukta 52 (Gifts of the Sun)

***Sun, Gavah, Bheshajam Devata, Bhagali Rshi***

**उत्सूर्यो॑ दि॒व ए॑ति पु॒रो रक्षां॑सि नि॒जूर्व॑न्।**
**आ॒दि॒त्यः पर्व॑तेभ्यो वि॒श्वदृ॑ष्टो अदृ॒ष्टहा॥ १॥**

1. *Utsūryo diva eti puro rakṣāṁsi nijūrvan.*
*Ādityaḥ parvatebhyo viśvadṛṣṭo adṛṣṭahā.*

Up arises the sun from the regions of light in the east from over the mountains and clouds, destroying the negativities of physical and mental world seen and unseen. It is Aditya, self-refulgent, inviolable, activating and receiving vapours of water and vitalities of the earth, visible to all the world without discrimination. (This is the morning scene.)

**नि गावो॑ गो॒ष्ठे अ॑सद॒न्नि मृ॒गासो॑ अविक्षत।**
**न्यू३र्मयो॑ न॒दीना॑ न्य१दृष्टा॑ अलिप्सत॥ २॥**

2. *Ni gāvo goṣṭhe asadanni mṛgāso avikṣata.*
*Nyū3rmayo nadīnāṁ nyadṛṣṭā alipsata.*

The cows are settled in the stall, wild beasts are back to their place, the waves and ripples of the streams are invisible, covered in darkness. (This is the evening scene after sunset.)

**आ॒यु॒र्ददं॑ विप॒श्चितं॑ श्रु॒तां क॑ण्व॑स्य वी॒रुध॑म्।**
**आभा॑रिषं वि॒श्वभे॑षजीम॒स्यादृ॒ष्टा॒न्नि शा॑मयत्॥ ३॥**

3. *Āyurdadaṁ vipaścitaṁ śrutāṁ kaṇvasya vīrudham. Ābhāriṣaṁ viśvabheṣajīmasyādṛṣṭānni śamayat.*

I bear, bring and cherish the universal medication, giver of life energy, inspirer of intellect and understanding, reputed, favourite sanative of the versatile sage, which may, I pray, cure all visible and invisible ailments of this patient.

(This sukta, thus, is a celebration of the efficacy of sunlight from morning till evening, including, we can say, the soothing night and light of the moon.)

## Kanda 6/Sukta 53 (Health Protection by Nature)

***Mantra-wise Devata, Brhacchukra Rshi***

**द्यौश्च॑ म इ॒दं पृ॑थि॒वी च॒ प्रचे॑तसौ शु॒क्रो बृ॒हन्दक्षि॑णया पिपर्तु। अनु॑ स्व॒धा चि॑कि॒तां सोमो॑ अ॒ग्निर्वा॒युर्नः॑ पातु सवि॒ता भग॑श्च ॥ १ ॥**

1. *Dyauśca ma idaṁ pṛthivī ca pracetasau śukro bṛhandakṣiṇayā pipartu. Anu svadhā cikitāṁ somo agnirvāyurnaḥ pātu savitā bhagaśca.*

May heaven and earth, both inspiring stimulants of knowledge and awareness, both father and mother, source givers of knowledge, the sun and vital living energy, and the expansive space, all bless me with their gifts of life. May Soma, the moon and the blessed peace of nature, Agni, life energy, omniscient God and the brilliant teacher, Vayu, cosmic wind and pranic energy, Savita, lord creator, and Bhaga, lord giver of the glory of life, protect and promote me and lead me to knowledge and all round awareness in accordance with

their nature and potential in response to my receptivity.

(This mantra obviously is a prayer for natural and divine protection during this life, but there are certain words which suggest that it is a prayer, for life and efficiency during the next life too. The words are 'dyau, prthivi': Prthivi is mother and dyau is father according to Taittiriya Brahmana 2, 7, 16, 3. Another word is 'Shukra' which means the seed of life as in Yajurveda 21, 34 and 6, 27, and in Rgveda 3, 6, 3.)

**पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु।**
**वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा॥ २॥**

2. *Punaḥ prāṇaḥ punarātmā na aitu punaścakṣuḥ punarasurna aitu. Vaiśvānaro no adabdha-stanūpā antastiṣṭhāti duritāni viśvā.*

Again let pranic energy come to us, again let the soul along with the psychic complex come to us, again the eye, and again the life energy come to us. Vaishvanara, cosmic spirit of watchful life over humanity, undaunted protector of our life and body against all evils and negativities of the world abides at the very centre of our being. (The word 'again' is explained by Swami Dayananda as 'again in this life or in the next birth' in his commentary on Yajurveda 4, 15.)

**सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन।**
**त्वष्टा नो अत्र वरीयः कृणोत्वनु नो मार्ष्टु तन्वो३ यद्विरिष्टम्॥ ३॥**

3. *Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā no atra varīyaḥ kṛṇotvanu no mārṣṭu tanvo' yadviriṣṭam.*

Let us go on united with honour and lustre, with nourishment for body, mind and soul, with body and limbs in perfect form, and with a mind at peace. May Tvashta, divine architect of body forms, make us better and higher, and cleanse and purify whatever part of our being is wanting.

## Kanda 6/Sukta 54 (Protection and Progress of Rashtra)

***Agni-Soma Devata, Brahma Rshi***

**इदं तद्युज उत्तरमिन्द्रं शुम्भाम्यष्टये।**
**अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम्॥ १॥**

1. *Idaṁ tadyuja uttaramindraṁ śumbhāmyaṣṭaye. Asya kṣatraṁ śriyaṁ mahīṁ vṛṣṭiriva vardhayā tṛṇam.*

I join this and that, the ruler and the higher Rashtra, the socio-governing order, and I refine and anoint the ruler for higher attainments for the Order. O Lord Omnipotent of this cosmic order, I pray, raise his ruling order, his glory, and the splendour of the Order, as rain augments the growth of grass.

**अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम्।**
**इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम्॥ २॥**

2. *Asmai kṣatramagnīṣomāvasmai dhārayataṁ rayim. Imaṁ rāṣṭrasyābhīvarge kṛṇutaṁ yuja uttaram.*

O sun and moon, spirit of light, fire and peace of life, bear, sustain and glorify the dominion for the ruler, bear and bring wealth, honour and excellence for this order, establish this ruler in the class of exceptional greats and this way I commit him to rise higher and higher.

**सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।**
**सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ ३॥**

3. *Sabandhuścāsabandhuśca yo asmāň abhidāsati.*
*Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.*

O Lord Omnipotent, lord of light, fire and peace, whoever, whether with kith and kin and a hoard of supporters, or without kith and kin and committed supporters, tries to violate our order and enslave us, pray subdue him wholly and overthrow him for the sake of our leader of the yajnic social order, the leader and ruler dedicated to creative rule and rise of the social order, its peace, joy and glory.

## Kanda 6/Sukta 55 (The Highest Path to Follow)

***Vishvedeva Devata Brahma Rshi***

**ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।**
**तेषामज्यानिं यतमो वहाति तस्मै मा देवाः परि धत्तेह सर्वे॥ १॥**

1. *Ye panthāno bahavo devayānā antarā dyāvā-pṛthivī sañcaranti. Teṣāmajyāniṁ yatamo vahāti tasmai mā devāḥ pari dhatteha sarve.*

O divinities of the world, of all those many paths worthy of devas, divine souls, which are nobly and

actively followed over earth and heaven, take me and commit me to that sole one, the best, which leads us to a world of peace and progress without violence to any one.

**ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद्वर्षाः स्विते नौ दधात।**
**आ नो गोषु भजता प्रजायां निवात इद्वः शरणे स्याम ॥ २ ॥**

2. *Grīṣmo hemantaḥ śiśiro vasantaḥ śaradvarṣāḥ svite no dadhāta. Ā no goṣu bhajatā prajāyāṁ nivāta idvaḥ śaraṇe syāma.*

O Vishvedevas, divinities of the world, lead us and establish us in a state of peace and progress with total well being and prosperity throughout the year over the seasons of summer, cold winter, cool winter, spring, autum and rains. Share with us the gifts of lands and cows among a peaceful progressive community and, under your leadership and protection, let us enjoy a life of peace and happiness without any winds of violence and disturbance.

**इदावत्सरायं परिवत्सरायं संवत्सरायं कृणुता बृहन्नमः।**
**तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ३ ॥**

3. *Idāvatsarāya parivatsarāya saṁvatsarāya kṛṇutā bṛhannamaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.*

For the first, second, and indeed for every year throughout the twelve months and three hundred and sixty days of every year in a planned cycle of five years, produce ample food and wealth and do honour to the parent, the teacher, and the ruling order of law and peace, and let us live in their love and goodwill and enjoy the

blessings of people dedicated to creative and developmental yajna of the nation.

## Kanda 6/Sukta 56 (Caution and Care against the Evil)

***Vishvedevah Devata, Shantati Rshi***

**मा नो॑ देवा॒ अहि॑र्वधी॒त्सतो॑कान्त्स॒हपू॑रुषान्।**
**संय॑तं॒ न वि ष्प॑र॒द्व्या॒त्तं न सं य॑म॒न्नमो॑ देवज॒नेभ्यः॥ १॥**

1. *Mā no devā ahirvadhītsatokāntsahapūruṣān.*
*Saṁyataṁ na vi ṣparadvyāttaṁ na saṁ yamannamo devajanebhyaḥ.*

O Vishvedevas, learned people and specialists, let no snake bite us and kill us, living with our children and our people in general. Let it not open its mouth if it is closed, let it not close its mouth if it is open. Honour and salutations to the noble learned people for the safety of life.

**नमो॑ऽस्त्वसि॒ताय॒ नम॒स्तिर॑श्चिराजये।**
**स्व॒जाय॑ ब॒भ्रवे॒ नमो॒ नमो॑ देवज॒नेभ्यः॥ २॥**

2. *Namo'stvasitāya namastiraścirājaye.*
*Svajāya babhrave namo namo devajanebhyaḥ.*

Let there be unfailing measures and antidotes to the cobra, unfailing antidote to the snake striped across, unfailing antidote to the viper, constrictor and the deep brown. honour and salutations to the noble, learned masters of knowledge and antidotes to snakes, snake bite and snake poison.

**सं ते॑ हन्मि द॒ता द॒तः सम॒ु ते॒ हन्वा॒ हनू॑।**
**सं ते॑ जि॒ह्वया॑ जि॒ह्वां सम्वा॒स्त्राह॑ आ॒स्य॑म्॥ ३॥**

3. *Saṁ te hanmi datā dataḥ samu te hanvā hanū.*
*Saṁ te jihvayā jihvāṁ samvāsnāha āsyam.*

I break your teeth with the tooth, O snake, your jaws with the jaw, your tongue with the tongue and your mouth with the mouth.

## Kanda 6/Sukta 57 (Water Treatment)

***Rudra Devata, Shantati Rshi***

**इदमिद्वा उ भेषजमिदं रुद्रस्य भेषजम्।**
**येनेषुमेकतेजनां शतशल्यामपब्रवत्॥ १॥**

1. *Idamidvā u bheṣajamidaṁ rudrasya bheṣajam.*
*Yeneṣumekatejanāṁ śataśalyāmapabravat.*

This is the sure cure, this is the medicine prescribed by Rudra, the physician, by which the arrow with a single shaft and the arrow with a hundred shafts is drawn out and the wound is cured.

**जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत। जालाषमुग्रं भेषजं तेन नो मृड जीवसे॥ २॥**

2. *Jālāṣeṇābhi ṣiñcata jālāṣeṇopa siñcata.*
*Jālāṣamugraṁ bheṣajaṁ tena no mṛḍa jīvase.*

Wash the wound all round with water medication, wash it on and in with water medication. Jalasha, the medicinal water, is very intense in action. O physician, be kind and gracious with intense Jalasha for a long healthy life.

**शं च नो मयश्च नो मा च नः किं चनाममत्। क्षमा रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम्॥ ३॥**

3. *Śaṁ ca no mayaśca no mā ca naḥ kiṁ canāmamat. Kṣamā rapo viśvaṁ no astu bheṣajaṁ sarvaṁ no astu bheṣajam.*

Let there be peace and comfort with us. Let there be health and joy with us. Let nothing ail or injure us. Let there be freedom from sin and pain. Let life and the world be a sanative for us. Let all and every thing be giver of health and freedom from ailment and disease, balmy, healthful, pleasurable.

## Kanda 6/Sukta 58 (Honour of Life)

***Mantra-wise Devata, Atharva Yashaskama Rshi***

**यशसं मेन्द्रो मघवान्कृणोतु यशसं द्यावापृथिवी उभे इमे।**
**यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह स्याम्॥ १॥**

1. *Yaśasaṁ mendro maghavānkṛṇotu yaśasaṁ dyāvāpṛthivī ubhe ime. Yaśasaṁ mā devaḥ savitā kṛṇotu priyo dāturdakṣiṇāyā iha syām.*

May Indra, lord of glory, bless me with honour and glory, and so may both these earth and heaven, make me glorious. May Savita, lord of light and life, bless with honour and glory. May I be the dear favourite of the giver of glory here on earth itself.

**यथेन्द्रो द्यावापृथिव्योर्यशस्वान्यथाप ओषधीषु यशस्वतीः।**
**एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम॥ २॥**

2. *Yathendro dyāvāpṛthivyoryaśasvān yathāpa oṣadhīṣu yaśasvatīḥ. Evā viśveṣu deveṣu vayaṁ sarveṣu yaśasaḥ syāma.*

Just as Indra, lord omnipotent, is glorious in the

regions of heaven and earth, just as waters and all other liquid divinities are glorious for their gift of sap amog herbs and trees, similarly may we also be honoured and glorious among all the sources of generosity and brilliance in the noble humanity.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
*Yaśā viśvasya bhūtasyāhamasmi yaśastamaḥ.*

Indra is glorious. Agni is glorious. Soma is glorious. O lord of glory, bless me that I may be blest with highest honour and glory among all living beings of the world.

## Kanda 6/Sukta 59 (The Herb Arundhati)

***Arundhati Devata, Atharva Rshi***

अनडुद्भ्यस्त्वं प्रथमं धेनुभ्यस्त्वमरुन्धति।
अधेनवे वयसे शर्म यच्छ चतुष्पदे ॥ १ ॥

1. *Anaḍudbhyastvaṁ prathamaṁ dhenubhya-stvamarundhati. Adhenave vayase śarma yaccha catuṣpade.*

O Arundhati, give peace and comfort of good health first to the cow and the bullock, and give health and peace for life to all the quadrupeds other than the cow.

शर्म यच्छत्वोषधिः सह देवीरुन्धती।
करत्पयस्वन्तं गोष्ठमयक्ष्माँ उत पूरुषान् ॥ २ ॥

2. *Śarma yacchatvoṣadhiḥ saha devīrarundhatī. Karatpayasvantaṁ goṣṭhamayakṣmāṅ uta pūruṣān.*

Let divine Arundhati along with other divine herbs give health and peace to the animals and thus make the stall overflow with milk, and let it make humanity also free from consumptive diseases such as tuberculosis.

**विश्वरूपां सुभगामच्छावदामि जीवलाम्।**
**सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः॥ ३॥**

3. *Viśvarūpāṁ subhagāmacchāvadāmi jīvalām. Sā no rudrasyāstāṁ hetiṁ dūraṁ nayatu gobhyaḥ.*

I value and welcome Arundhati, the auspicious, rejuvenating herb of versatile efficacy curative of all forms of ailments and pray may the herb help us keep away the attack of diseases caused by neglect of precautions prescribed by the physician, Rudra, and may the herb help us keep off disease from cows as well.

## Kanda 6/the Sukta 60 (Marriage)

***Aryama Devata, Atharva Rshi***

**अयमा यात्यर्यमा पुरस्ताद्विषितस्तुपः।**
**अस्या इच्छन्नग्रुवै पतिमुत जायामजानये॥ १॥**

1. *Ayamā yātyaryamā purastādviṣitastupaḥ. Asyā icchannagruvai patimuta jāyāmajānaye.*

Here upfront comes Aryama, this adorable sun, person, the friend, desirous of getting a husband for this virgin, and a wife for this bachelor.

('Aryama' in this mantra is an interesting word, interpreted as sun, a friend or any person such as the bridegroom's or the bride's friend, conducting the bridegroom to the bride or the bride to the bridegroom. If we insist that Aryama is the sun, then sun is the vital giver of life energy which has led the bridegroom to maturity of virility, and the girl to maturity of puberty. If we interpret 'Aryama' as the 'seeker and conductor' of the bride or the bride groom, we would of appreciate the tradition, celebrated in secular literature, of the 'messenger-conductor' between the lover and the beloved. In choice-cum-arranged marriages, Aryama could be a parent, a teacher, a friend or any other person, a friend-cum-advisor, a confidant too.)

**अश्रा॑मदि॒यम॑र्यमन्न॒न्यासा॑ं सम॑नं य॒ती।**
**अङ्गे॒ न्व॑र्यमन्न॒स्या अ॒न्याः सम॑न॒मार्यति॥ २॥**

2. *Aśramadiyamaryamannanyāsāṁ samanaṁ yatī.*
*Aṅgo nvaryamannasyā anyāḥ samanamāyati.*

O Aryaman, going to the wedding of other girls, this virgin has waited and consciously prepared herself for marriage. Therefore, O Aryaman, dear, let others too come and join the wedding of this virgin.

**धा॒ता दा॑धार पृथि॒वीं धा॒ता द्यामु॒त सूर्य॑म्।**
**धा॒तास्या अ॒ग्रुवै॒ पति॒ं दधा॑तु प्रतिका॒म्य॑म्॥ ३॥**

3. *Dhātā dādhāra pṛthivīṁ dyāmuta sūryam.*
*Dhātāsyā agruvai patiṁ dadhātu pratikāmyam.*

The creator holds and sustains the earth mother, the creator holds and sustains the heavens and the father sun. So, may the lord creator and sustainer bless this

virgin with a husband in response to her cherished desire.

## Kanda 6/Sukta 61 (The Lord Supreme)

***Parameshvara Devata, Atharva Rshi***

**मह्यमापो॒ मधु॑मदे॒रय॑न्तां॒ मह्यं॒ सूरो॑ अभर॒ज्ज्योति॑षे॒ कम्।**
**मह्यं॑ दे॒वा उ॒त विश्वे॑ तपो॒जा मह्यं॑ दे॒वः स॑वि॒ता व्यचो॑ धात्॥ १॥**

1. *Mahyamāpo madhumaderayantāṁ mahyaṁ sūro abharajjyotiṣe kam. Mahyaṁ devā uta viśve tapojā mahyaṁ devaḥ savitā vyaco dhāt.*

For me, to my purpose and self-fulfilment, for my self-manifestation, let the dynamics of Nature flow, bearing the honey sweets of existence. For me does the sun bear and bring the joy of life and light for the world to see. For me do all divinities of the world born of cosmic will through tapas, the crucibles of evolution, act in unison, and for me does Savita, cosmic creativity, create, hold and sustain the expansive universe.

(For Tapas, divine heat and desire of Lord Supreme, Parameshvara, see Rgveda 10, 190, and Shatapatha 6, 1, 3, 1: The flow of existence starts with tapas, will of the Surpeme Purusha.)

**अ॒हं वि॑वेच पृथि॒वीमु॒त द्याम॒हमृ॒तूं२॑रजनयं स॒प्त सा॒कम्।**
**अ॒हं स॒त्यमनृ॑तं॒ यद्वदा॑म्य॒हं दैवीं॒ परि॒ वाचं॒ विश॑श्च॥ २॥**

2. *Aham viveca pṛthivīmuta dyāmahamṛtūṁrajanayaṁ sapta sākam. Aham satyamanṛtaṁ yadvadāmyahaṁ daivīṁ pari vācaṁ viśaśca.*

I separate the earth and the solar region; I create

the seven united flows of Nature: five elements and the two orders of sense, i. e., senses of perception and action; seven orders of the worlds of the universe from Bhu to Satyam; seven seasons; seven lights of the sun, seven orders of wind and rain, and the seven seas. I speak of what is true and of what is not true and the eternal Word of the Veda for all people of the world.

**अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून्।**
**अहं सत्यमनृतं यद्वदामि यो अग्नीषोमावजुषे सखाया ॥ ३ ॥**

3. *Aham jajāna pṛthivīmuta dyāmahamṛtūṁrajanayaṁ sapta sindhūn. Aham satyamanṛtaṁ yadvadāmi yo agnīṣomā-vajuṣe sakhāyā.*

I create the heaven and earth. I create the seven seasons and the seven orders of the flow and the flux of existence, and the seven rivers and the seven seas. I speak of what is true and what is not true, and I join Agni and Soma, hot and cold, positive and negative complementarities in the cosmic circuit of existence.

## Kanda 6/Sukta 62 (Purity)

***Vaishvanara Devata, Atharva Rshi***

**वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः।**
**द्यावापृथिवी पयसा पयस्वती ऋतावरी यज्ञियें नः पुनीताम् ॥ १ ॥**

1. *Vaiśvānaro raśmibhirnaḥ punātu vātaḥ prāṇeneṣiro nabhobhiḥ. Dyāvāpṛthivī payasā payasvatī ṛtāvarī yajñiye naḥ punītām.*

May Vaishvanara, universal lord of humanity, the sun and the cosmic heat of vitality, benefactor of

humanity, purify us with the rays of light and divine knowledge. May the winds inspiring with pranic energy and the cool of clouds purify and rejuvenate us. May adorable heaven and earth dedicated to the truth of cosmic law and overflowing with nutriments of living energy rejuvenate and purify us.

**वैश्वा॒न॒रीं सू॒नृ॒ता॒मा र॑भध्वं॒ यस्या॒ आशा॑स्त॒न्वो॑ वी॒तपृ॑ष्ठाः ।**
**तया॑ गृ॒णन्त॑ः सध॒मादे॑षु व॒यं स्या॑म॒ पत॑यो रयी॒णाम् ॥ २ ॥**

2. *Vaiśvānarīṁ sūnṛtāmā rabhadhvaṁ yasyā āśāstanvo vītapṛṣṭhāḥ. Tayā gṛṇantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām.*

Love, join and live by the universal human voice of Divinity and cosmic truth, the bounds of whose body are boundless. With that, celebrating and exalting ourselves and Divinity in festive congregations of yajnic programmes, may we be masters of wealth, honour and excellence.

**वैश्वा॒न॒रीं वर्च॑स॒ आ र॑भध्वं शु॒द्धा भव॑न्तः शु॒चय॑ः पाव॒काः । इ॒हेड॑या सध॒मादं॒ मद॑न्तो॒ ज्योक्प॑श्येम॒ सूर्य॑मु॒च्च-र॑न्तम् ॥ ३ ॥**

3. *Vaiśvānarīṁ varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Iheḍayā sadhamādaṁ madanto jyokpaśyema sūryamuccarantam.*

Love, join and live by the cosmic voice of universal truth for humanity for the achievement of the lustre, splendour and glory of life, being thereby pure, sanctified and consecrated sanctifiers. Then, thereby, enjoying, celebrating and exalting ourselves and

Divinity in yajnic congregations with songs of Vedic voice, may we rise for all time and see the sun, light of Divinity, rising higher and higher without end.

## Kanda 6/Sukta 63 (Freedom)

***Nir-rti, Agni, Yama Devatah, Druhvana Rshi***

**यत्ते॑ दे॒वी नि॒र्ऋ॑तिराब॒बन्ध॒ दाम॑ ग्री॒वास्ववि॑मो॒क्यं॑ यत्। तत्ते॒ वि ष्या॒म्यायु॑षे॒ वर्च॑से॒ बला॑यादोम॒दमन्न॑मद्धि प्रसू॒तः ॥ १ ॥**

1. *Yatte devī nir-ṛtirābabandha dāma grīvāsvavimokyaṁ yat. Tatte vi ṣyāmyāyuṣe varcase balāyādomadamannamaddhi prasūtaḥ.*

O man, the bond of nescience and death which natural Destiny ordained by Divinity has tied round your neck, unrelinquishable otherwise, I, Agni, teacher, loosen and help you to drop off. Now, born again, go ahead, take and enjoy the food of knowledge and divine vision far beyond the pleasures of the material world for life, lustre and your divine potential of the spirit, which you essentially are.

**नमो॑ऽस्तु ते निर्ऋते तिग्मतेजोऽय॒स्मया॒न्वि चृ॑ता बन्धपा॒-शान्। य॒मो मह्यं॑ पुन॒रित्त्वां द॑दाति॒ तस्मै॑ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑ ॥ २ ॥**

2. *Namo'stu te nir-ṛte tigmatejo'yasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, nescience and natural destiny, last homage to you! O lord of light, Agni, pray loosen and untie the iron shackles of bondage which Yama, lord of natural law, imposes on me again and again, for which

reason, O Yama, homage to you also for release from the bonds of death.

**अ॒य॒स्मये॑ द्रु॒प॒दे बे॑धिष इ॒हाभिहि॑तो मृ॒त्यु॒भि॒र्ये स॒हस्र॑म्।**
**य॒मेन॒ त्वं पि॒तृभि॑: संविदा॒न उ॑त्त॒मं नाक॒मधि॑ रोहये॒मम्॥ ३॥**

3. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvaṁ pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O man, bound in iron shackles, tied to the wooden post of natural life, you are imprisoned here by death in a thousand ways. O Agni, lord of light, you know, being one with the realities of parental procreation and Yama, natural law, as well as Yama, ultimate divine Ordainer. Pray help this man to break the shackles and rise to the highest heaven of freedom.

**संस॒मिद्यु॑वसे वृष॒न्नग्ने॒ विश्वा॑न्य॒र्य आ।**
**इ॒डस्प॒दे समि॑ध्यसे॒ स नो॒ वसू॒न्या भ॑र॥ ४॥**

4. *Saṁsamidyuvase vṛṣannagne viśvānyarya ā. Iḍaspade samidhyase sa no vasūnyā bhara.*

O Ruler of the earthly world and the light of heaven, Agni, giver of infinite showers of bliss, you join all the elements of nature and life together, lead humanity to break the shackles of bondage and help them join the ultimate freedom of Moksha. You are lighted and worshipped on the earthly vedi of yajna by the seekers of Divinity. Pray bring us showers of wealth, honour and excellence of earthly life and lead us to the highest heaven of freedom and bliss.

## Kanda 6/Sukta 64 (United Social Order of Humanity)

***Sam-manasyam Devata, Atharva Rshi***

**सं जा॑नीध्वं॒ सं पृ॑च्यध्वं॒ सं वो॒ मनां॑सि जानताम्।**
**दे॒वा भा॒गं यथा॒ पूर्वे॑ संजाना॒ना उ॒पास॑ते॥ १॥**

1. *Saṁ jānīdhvaṁ saṁ pṛcyadhvaṁ saṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve saṁjānānā upāsate.*

Know well and together, join together and well, completely, without reservation, join at heart, know all your minds well and increase your knowledge together, the way the divines of old joined, knew and performed well, observing their Dharma of rights and duties integrated.

**स॒मा॒नो मन्त्रः॒ समि॑तिः समा॒नी स॑मा॒नं व्र॒तं स॒ह चि॒त्तमे॑षाम्।**
**स॒मा॒नेन॑ वो ह॒विषा॑ जुहोमि समा॒नं चेतो॑ अ॒भि॒संवि॑शध्वम्॥ २॥**

2. *Samāno mantraḥ samitiḥ samānī samānaṁ vrataṁ saha cittameṣām. Samānena vo haviṣā juhomi samānaṁ ceto abhisaṁviśadhvam.*

Let your mantra, thinking, discussion and decision in the light of your joint principles together be one and equal for all. Let your assembly be one and equal for all. Let your discipline and commitment be one and equal for all with perfect union at heart in depth. I love and vest you with equal vestments of life and knowledge, so that with one mind on equal terms you enter the field of life.

**स॒मा॒नी व॒ आकू॑तिः समा॒ना हृ॒दया॑नि वः ।**
**स॒मा॒नम॑स्तु वो॒ मनो॒ यथा॑ वः॒ सु॒स॒हास॑ति ॥ ३ ॥**

3. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.*
*Samānamastu vo mano yathā vaḥ susahāsati.*

Let your intention, resolution and destination be one and equal. Let your hearts be one in unison. Let your mind and understanding be one united so that you may be happy and advancing together to the one common goal.

## Kanda 6/Sukta 65 (Victory Over Enemy)

***Indra Devata, Atharva Rshi***

**अव॑ म॒न्युरवा॑यताव॒ बा॒हू म॑नो॒युजा॑ । परा॑शर॒ त्वं तेषां॑ परा॒ञ्चं॒ शुष्म॑मर्द॒याधा॑ नो र॒यिमा कृ॑धि ॥ १ ॥**

1. *Ava manyuravāyatāva bāhū manoyujā. Parāśara tvaṁ teṣāṁ parāñcaṁ śuṣmamarda-yādhā no rayimā kṛdhi.*

Let anger be off. Let the bow drawn be down. Let the two arms raised with passionate mind be down. O mighty archer, down and destroy the strength of the enemies and do honour and win the wealth of credit for us.

(This mantra suggests 'war' upon the enemies outside and the enemies within, both to be fought out when anger is calmed, the drawn bow is eased of tension, the passions are cooled, but the archer, soulful commander, is strong in the essential self. Such a victory without anger and passion brings the wealth of credit for man, victorious over the unhuman.)

**निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ।**
**वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥**

2. *Nirhastebhyo nairhastaṁ yaṁ devāḥ śarumasyatha. Vṛścāmi śatrūṇāṁ bāhūnanena haviṣāham.*

O Devas, noble warriors, the disarming arrow which you shoot upon the disarmed, that is the yajnic havi material by which I disarm the might of the enemies.

**इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः।**
**जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना॥ ३॥**

3. *Indraścakāra prathamaṁ nairhastamasurebhyaḥ. Jayantu satvāno mama sthireṇendreṇa medinā.*

Indra, supreme ruler of life, created and designed the first and highest armless disarming weapon against the negative and demonic forces of the world. May my enlightened warriors win their battles of life under the leadership of Indra, the Spirit inviolable, immovable, steadfast.

(The battle that rages is between the positive and the negative forces without the search for balance and evolution. So it rages on, doesn't end. The ultimate weapon of ultimate victory is the constructive, reconstructive and rejuvenating yajnic fragrance of love and indefatigable spirit of union and brotherhood.)

## Kanda 6/Sukta 66 (Facing Incorrigible Violence)

***Indra Devata, Atharva Rshi***

**निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान्।**
**समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः॥ १॥**

1. *Nirhastaḥ śatrurabhidāsannastu ye senābhiryudhamāyantyasmān. Samarpayendra mahatā vadhenadrātveṣāma-ghaharo vividdhaḥ.*

Let the enemy advancing and seeking to enslave us be disarmed. O Indra, deal with those with great unfailing thunderbolt who strike their weapons against us with mighty forces. Let their sinful leader, transfixed and defeated, withdraw and run away.

**आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ।**
**निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत्॥ २॥**

2. *Ātanvānā āyacchanto'syanto ye ca dhāvatha. Nirhastāḥ śatravaḥ sthanendro vo'dya parāśarīt.*

O enemies who came advancing against us, your bows raised, strings drawn, shooting arrows upon us, lay down your arms and stay. Indra today has shattered your might.

**निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि।**
**अथैषामिन्द्र वेदांसि शतशो वि भजामहै॥ ३॥**

3. *Nirhastāḥ santu śatravo'ṅgaiṣāṁ mlāpayāmasi. Athaiṣāmindra vedāṁsi śataśo vi bhajāmahai.*

Let the enemies stand disarmed. We break their force and render their weapons ineffective. And then, O lord victorious, Indra, let us value, honour and share

their knowledge and positive achievements a hundred ways.

## Kanda 6/Sukta 67 (Fear and Defence)

***Indra Devata, Atharva Rshi***

**परि॒ वर्त्मानि॒ स॒र्वत॒ इन्द्रः॑ पू॒षा च॑ सस्रतुः।**
**मुह्य॑न्त्व॒द्यामूः॒ सेना॑ अ॒मित्रा॑णां परस्त॒राम्॥ १॥**

1. *Pari vartmāni sarvata indraḥ pūṣā ca sasratuḥ.*
*Muhyantvadyāmūḥ senā amitrāṇāṁ parasta-rām.*

Let Indra, the ruling power, and Pusha, power of maintenance and supply, keep vigilance and all-ways fortify the paths and points of entry into the dominion so that all the infiltrative forces of the enemies feel confused and terrified, retreat and keep off.

**मू॒ढा अ॒मित्रा॑श्चरताशी॒र्षाण॑इ॒वाह॑यः।**
**तेषां॑ वो अ॒ग्निर्मू॒ढाना॒मिन्द्रो॑ हन्तु॒ वरंवरम्॥ २॥**

2. *Mūḍhā amitrāścaratāśīrṣāṇa-ivāhayaḥ. Teṇāṁ vo agnimūḍhānāmindro hantu varaṁvaram.*

Let the enemies be away and move around, stupefied like snakes whose head is crushed, and let Indra pick out the chief ones of them confused by fiery missiles and eliminate them.

**ऐषु॑ नह्य॒ वृषा॒जिनं॑ हरि॒णस्या॒ भियं॑ कृधि।**
**परा॑ङ॒मित्र॒ एष॑त्व॒र्वाची॒ गौरुपे॑षतु ॥ ३॥**

3. *Aiṣu nahya vṛṣājinaṁ hariṇasyā bhiyaṁ kṛdhi.*
*Paraṅamitra eṣatvarvācī gaurupeṣatu.*

Give these border forces tiger corslet of the

brave and strike the encroachers and intruders with fear so that the enemy runs away and our lands and properties are recovered and safely defended.

## Kanda 6/Sukta 68 (Tonsure Ceremony)

### *Mantra-wise Devata, Atharva Rshi*

**आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि। आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः ॥ १ ॥**

1. *Āyamagantsavitā kṣureṇoṣṇena vāya udakene-hi. Ādityā rudrā vasava undantu sacetasaḥ somasya rājño vapata pracetasaḥ.*

This diligent barber, savita, has come with the razor. O man, come fast with water. Let brilliant, wise and noble people with love at heart bless the child with holy water. O men of love and peace with the generosity of soma, join at the shining child's tonsure ceremony.

**अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा।**
**चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे ॥ २ ॥**

2. *Aditiḥ śmaśru vapatvāpa undantu varcasā. Cikitsatu prajāpatirdīrghāyutvāya cakṣase.*

Let the razor cut the hair. Let water consecrate the child with brilliance. Let Prajapati enlighten the child and bless him to have a long age of good health, knowledge and holy vision.

**येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।**
**तेन ब्रह्माणो वपतेदमस्य गोमानश्ववानयमस्तु प्रजावान् ॥ ३ ॥**

3. *Yenāvapatsavitā kṣureṇa somasya rājño varuṇasya vidvān. Tena brahmāṇo vapatedamasya gomānaśvavānayamastu prajāvān.*

By the process the expert barber has shaved the head of the shining, loving and intelligent child with the razor, by the same ceremonial process, O Brahmanas, pray complete the tonsure ceremony of the child. May this child be rich in lands, cows and horses and may he have a noble family.

## Kanda 6/Sukta 69 (Honour and Grace)

***Brhaspati, Ashvins Devata, Atharva Rshi***

गि॒रावर॒गरा॑टेषु हिर॑ण्ये॒ गोषु॒ यद्यशः॑।
सु॒रा॑यां सि॒च्यमा॑नायां की॒लाले॒ मधु॒ तन्मयि॑॥ १॥

1. *Girāvaragarāṭeṣu hiraṇye goṣu yadyaśaḥ.*
*Surāyāṁ sicyamānāyāṁ kīlāle madhu tanmayi.*

The beauty, grace and splendour that is in the mountain and the valley, in gold, in cows and the flowing streams, and the honey sweetness that is in food, may that be in me too.

अश्वि॑ना सार॒घेण॑ मा॒ मधु॑नाङ्क्तं शुभस्पती।
यथा॒ भर्ग॑स्वतीं॒ वाच॑मा॒वदा॑नि॒ जना॒ँ अनु॑॥ २॥

2. *Aśvinā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
*Yathā bhargasvatīṁ vācamāvadāni janāँ anu.*

O Ashvins, complementary harbingers of the beauty, sweetness and graces of life, beatify me with the honey sweet of the music of the bees so that I may speak the brilliant resonant voice of divine Vedic revelation to the people.

मयि॒ वर्चो॑ अथो॒ यशोऽथो॑ य॒ज्ञस्य॒ यत्पयः॑।
तन्मयि॑ प्र॒जाप॑तिर्दि॒वि द्यामि॑व दृंहतु ॥ ३॥

3. *Mayi varco atho yaśo'tho yajñasya yatpayaḥ.*
*Tanmayi prajāpatirdivi dyāmiva dṛṁhatu.*

May Prajapati bless me with lustre, honour and the nectar inspiration of yajna and raise and confirm me in honour like light in heaven.

## Kanda 6/Sukta 70 (The Cow)

***Aghnya Devata, Kankayana Rshi***

**यथा मांसं यथा सुरा यथाक्षा अधिदेवने।**
**यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।**
**एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम्॥ १॥**

1. *Yathā māṁsaṁ yathā surā yathākṣā adhidevane.*
*Yathā puṁso vṛṣaṇyata striyāṁ nihanyate manaḥ.*
*Evā te aghnye mano'dhi vatse ni hanyatām.*

As food and drink are concentrated in the pleasure garden, as dice on the gambling table, or as the mind of the exuberant lover is concentrated on his wife, so may your love, O inviolable cow, be concentrated on your calf.

**यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे।**
**यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।**
**एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम्॥ २॥**

2. *Yathā hastī hastinyāḥ padena padamudyuje.*
*Yathā puṁso vṛṣṇyata striyāṁ nihanyate manaḥ.*
*Evā te aghnye mano'dhi vatse ni hanyatām.*

Just as an elephant goes forward by the foot-steps of the she-elephant, as the mind of the exuberant lover is centred on his wife, so may your loyalty, O

inviolable people, be dedicated to the universal personality of the land and its culture and tradition.

यथा॑ प्र॒धिर्यथो॑प॒धिर्यथा॒ नभ्यं प्र॒धावधि॑।
यथा॑ पुं॒सो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑।
ए॒वा ते॑ अघ्न्ये॒ मनोऽधि॑ व॒त्से नि ह॑न्यताम्॥ ३॥

3. *Yathā pradhiryathopadhiryathā nabhyaṁ pradhāvadhi. Yathā puṁso vṛṣṇyata striyāṁ nihanyate manaḥ. Evā te aghnye mano'dhi vatse ni hanyatām.*

Just as the felly, the spokes, the axle and the hub, all are joined and concentrated within the circumference of the felly, as the mind of the exuberant lover is centred on his wife, so may your mind and purpose, O inviolable speech, be dedicated to the all immanent, all-comprehensive and transcendent presence of Supreme Brahma.

## Kanda 6/Sukta 71 (Self-Surrender and Gratitude)

***Agni Devata, Brahma Rshi***

यदन्न॒मद्मि॑ बहु॒धा विरू॑पं॒ हिर॑ण्य॒मश्व॑मु॒त गाम॒जामवि॑म्।
यदे॒व किं च॑ प्रतिज॒ग्रहा॒हम॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु॥ १॥

1. *Yadannamadmi bahudhā virūpaṁ hiraṇya-maśvamuta gāmajāmavim. Yadeva kiṁ ca pratija-grahāhamagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever food I eat, of many forms in many ways, whatever I have received in the form of gold, horses, cows, goats and sheep, whatever I have received and given in exchange, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of

consumption and fragrant production in the service of Divinity and accept it as homage.

**यन्मा॑ हु॒तमहु॑तमाज॒गाम॑ द॒त्तं पि॒तृभि॒रनु॑मतं मनु॒ष्यै॑ः ।**
**यस्मा॑न्मे॒ मन॒ उदि॑व॒ रार॑जीत्य॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु ॥ २ ॥**

2. *Yanmā hutamahutamājagāma dattaṁ pitṛbhiranumataṁ manuṣyaiḥ. Yasmānme mana udiva rārajītyagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever I have come by, whether offered by others or not, i.e., produced by me, whether given to me by parents and earlier generations and approved by wise people, by which my mind waxes and shines with pleasure and excitement, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of consumption and fragrant production in the service of Divinity and accept it as homage.

**यदन्न॒मद्म्यनृ॑तेन देवा दा॒स्यन्न॒दास्य॑न्नु॒त संगृ॑णामि ।**
**वै॒श्वा॒न॒रस्य॑ महतो म॑हि॒म्ना शि॒वं म॒ह्यं मधु॑मद॒स्त्वन्न॑म् ॥ ३ ॥**

3. *Yadannamadmyanṛtena devā dāsyannadāsyannuta saṁgṛṇāmi. Vaiśvānarasya mahato mahimnā śivaṁ mahyaṁ madhumadastvannam.*

O Devas, divinities of nature and nobilities of humanity, whatever food I eat un-naturally, even by false understanding of the truth of life and consume with or even without the desire and purpose of giving, may all that food and consumption be good and honey sweet for me ultimately, by the grandeur and grace of Almighty Vaishvanara, gracious lord of humanity and its participation in cosmic yajna.

(This sukta recognises and celebrates human potential and its limitations in performance which is done in a mood of grateful surrender. It also enjoins that with all our potential and limitations we must perform yajna as a symbol of our creative purpose and also as an exercise in prayer for grace and acceptance.)

## Kanda 6/Sukta 72 (Manliness)

***Prajapati Devata, Atharvangira Rshi***

**यथा॑सि॒तः प्र॒थय॑ते॒ वशा॒ँ अनु॒ वपूं॑षि कृ॒ण्वन्न॑सु॒रस्य मा॒यया॑।**
**ए॒वा ते॒ शेप॒ः सह॑सा॒यम॒र्को॑ऽङ्गे॒नाङ्गं॑ संस॑मकं कृणोतु॥ १॥**

1. *Yathāsitaḥ prathayate vaśāॅ̃ anu vapūṁṣi kṛṇvannasurasya māyayā. Evā te śepaḥ sahasā-yamarko'ṅgenāṅgaṁ saṁsamakaṁ kṛṇotu.*

Just as the Lord Creator of boundless will and freedom creates, designs, builds and expands the bodies of creatures by the immanent will and intelligence of nature, so may the divine natural process shape and build your organs strong and virile in proportion to the strength of all other parts of the body.

**यथा॒ पस॑स्तायाद॒रं वाते॑न स्थूल॒भं कृ॒तम्।**
**याव॒त्पर॑स्वत॒ः पस॒स्तावत्ते॒ वर्धतां॒ पस॑ः॥ २॥**

2. *Yathā pasastāyādaraṁ vātena sthūlabhaṁ kṛtam. Yāvatparasvataḥ pasastāvatte vardhatāṁ pasaḥ.*

O ruler, just as parts of the body are built and grow strong by the energy of nature, and the dominion of a ruler is expanded and strengthened by the strength and endeavour of the people, so let your body politic grow as far as that of any other strong and perfect ruler.

यावद॒ङ्गीनं॑ पार॑स्वतं॒ हास्ति॑नं॒ गार्द॑भं च॒ यत्।
याव॒दश्व॑स्य वा॒जिन॒स्तावत्ते॒ वर्धतां॒ पसः॑ ॥ ३ ॥

3. *Yāvadaṅgīnaṁ pārasvataṁ hāstinaṁ gārdabhaṁ ca yat. Yāvadaśvasya vājinastāvatte vardhatāṁ pasaḥ.*

As far as the constituent parts of the dominion of any other successful ruler are extended and strengthened by the voice of the people and possible of the arms of the constituted system, so may the dominion of the virile and dynamic ruler grow and expand in freedom and prosperity.

(In the Veda, the universe is described as a Purusha, a living, breathing, intelligent, self-organising, organismic sovereign system: Rgveda 10, 90; yajurveda 31; Atharva-veda 19, 6. And the system is correspondent at the micro as well as the macro level. The single individual is Ekarat, the social system is Samrat, and the cosmic system is Virat. Tthere is another Purusha also, the sanyasins, free and uninvolved with mundane problems: they are the Pari-vrat Purusha. In this sukta, the correspondency between the Ekarat or micro-system (mantra 1) and the social system, Samrat, between the individual and the cosmos, is described. Just as a healthy individual body is constituted of healthy and strongly working parts, so the social body of a united dominion upto the international level is constituted of healthy and strongly functional parts.)

## Kanda 6/Sukta 73 (United Humanity)

***Vishvedeva, Sam-manasyam Devata, Atharva Rshi***

एह या॑तु॒ वरु॑णः॒ सोमो॑ अ॒ग्निर्बृ॒हस्पति॒र्वसु॑भि॒रेह या॑तु। अ॒स्य
श्रिय॑मु॒पसं॑या॒त॒ सर्वे॑ उ॒ग्रस्य॑ चे॒त्तुः संम॑नसः सजाताः ॥ १ ॥

1. *Eha yātu varuṇaḥ somo agnirbṛhaspatirvasubhireha yātu. Asya śriyamupasaṁyāta sarva ugrasya cettuḥ saṁmanasaḥ sajātāḥ.*

Let Varuna, spirit of justice, wisdom and enlightenment, Soma, spirit of peace, inspiration, beauty and grace, Agni, spirit of fiery leadership, Brhaspati, spirit of the knowledge and boundless vision, all these come and join here with the settled people of the world. Let all people of the world, equally and nobly born, one and equal in mind and united in will and purpose, come and join the beauty, grace and glory of this vibrant, brilliant and enlightened social order of the world of humanity.

**यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा।**
**तान्त्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु॥ २॥**

2. *Yo vaḥ śuṣmo hṛdayeṣvantarākūtiryā vo manasi praviṣṭā. Tāntsīvayāmi haviṣā ghṛtena mayi sajātā ramatirvo astu.*

All the strength and power which is in your hearts, and all thoughts, intentions and purposes enshrined in your mind, with all these I lead you to sew yourselves together into a common united fabric, and I sprinkle this united vedi with the ghrta and fragrant havi of yajna, the one divine purpose of creative humanity. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me.

**इहैव स्त माप याताध्यस्मत्पूषा परस्तादपथं वः कृणोतु।**
**वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु॥ ३॥**

3. *Ihaiva sta māpa yātādhyasmatpūṣā parastāda-pathaṁ vaḥ kṛṇotu. Vāstoṣpatiranu vo johavītu mayi sajātā ramatirvo astu.*

Be here, stay here together, go not away from us. Let Pusha, the spirit of life, sustenance and growth together, rule out separation from our united system and declare it out of bounds. Let the architect of the universal home of humanity keep you joined together and maintain the cohesive pressure from within with constant sense of urgency. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me, heart of the Samrat Purusha.

## Kanda 6/Sukta 74 (Unity and Prosperity)

***Bhaga, Sam-manasyam Devata, Atharva Rshi***

**सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता।**
**सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत्॥ १॥**

1. *Saṁ vaḥ pṛcyantāṁ tanvaḥ saṁ manāṁsi samu vratā. Saṁ vo'yaṁ brahmaṇaspatirbhagaḥ saṁ vo ajīgamat.*

O people of the world, be united together in body, mind and soul, and in all your commitments of values and disciplines of universal Dharma. May the omnipresent Brahmanaspati, lord of infinite knowledge, and Bhaga, lord giver of honour, excellence and glory lead you and keep you committed to unity and united action.

**संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः।**
**अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः॥ २॥**

2. *Saṁjñapanaṁ vo manaso'tho saṁjñapanaṁ hṛdaḥ. Atho bhagasya yacchrāntaṁ tena saṁjñapayāmi vaḥ.*

The harmony and unity of your mind, the harmony and unity of your hearts, and the ultimate command of Bhaga, spirit of glory and prosperity that there is, with all these I enlighten and harmonize you.

**यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहृणीयमानाः।**
**एवा त्रिणामन्नहृणीयमान इमाञ्जनान्त्संमनसस्कृधीह॥ ३॥**

3. *Yathādityā vasubhiḥ saṁbabhūvurmarudbhirugrā ahṛṇīyamānāḥ. Evā triṇāmannahṛṇīyamāna imāñjanāntsaṁmanasaskṛdhīha.*

Just as self-refulgent blazing stars join and go with the planets and currents of energy without reservation, similarly Trinaman, lord of three worlds and three phases of time, without anger, disapproval and reservation, make these people of the earth, equal and united at heart and in the mind and soul.

## Kanda 6/Sukta 75 (Drive off the Enemy)

***Indra Devata, Kabandha Rshi***

**निरमुं नुद ओकसः सपत्नो यः पृतन्यति।**
**नैर्बाध्ये ऽ न हविषेन्द्र एनं पराशरीत्॥ १॥**

1. *Niramuṁ nuda okasaḥ sapatno yaḥ pṛtanyati. Nairbādhye na haviṣendra enaṁ parāśarīt.*

Indra, ruler of the dominion, drive off from the homeland the enemy that marches upon us with his forces. The ruler should drive off and destroy such enemy with the inviolable treatment that he deserves.

**प॒र॒मां तं प॑रा॒व॒त॒मिन्द्रो॑ नुदतु वृ॒त्र॒हा।**
**यतो॒ न पु॒न॒रा॑यति शश्व॒तीभ्य॒: समा॑भ्यः ॥ २ ॥**

2. *Paramāṁ taṁ parāvatamindro nudatu vṛtrahā.*
*Yato na punarāyati śaśvatībhyaḥ samābhyaḥ.*

Let Indra, destroyer of darkness and demonic enmity, drive off that enemy to the farthest place so that for all times to come he can never come back again.

**एतु॑ ति॒स्रः प॑रा॒व॒त एतु॑ पञ्च॒ जनाँ॒ अति॑। एतु॑ ति॒स्रोऽति॑ रोच॒ना यतो॒ न पु॒न॒रा॑यति शश्व॒तीभ्य॒: समा॑भ्यो॒ याव॒त्सूर्यो॒ अस॑द्दि॒वि ॥ ३ ॥**

3. *Etu tisraḥ parāvata etu pañca janāṅ ati. Etu tisro'ti rocanā yato na punarāyati śasvatībhyaḥ samābhyo yāvatsūryo asaddivi.*

Let the enemy go off beyond the three, his name, place and position, beyond the five peoples, beyond the three lights of sun, moon and knowledge, so that from there he never comes back for all times to come as long as the sun shines in heaven.

## Kanda 6/Sukta 76 (The Armour of Fire)

***Agni Devata, Kabandha Rshi***

**य एनं॑ परि॒षीद॑न्ति समा॒दध॑ति॒ चक्ष॑से।**
**सं॒प्रेद्धो॑ अ॒ग्निर्जि॒ह्वाभि॒रुदे॑तु॒ हृद॑या॒दधि॑ ॥ १ ॥**

1. *Ya enaṁ pariṣīdanti samādadhati cakṣase.*
*Saṁpreddho agnirjihvābhirudetu hṛdayādadhi.*

Agni, well lighted within, rises in flames and shines in and over their hearts who light the sacred fire of divinity with love and faith, sit round it and meditate

for the light divine.

**अग्नेः सांतपनस्याहमायुषे पदमा रभे।**
**अद्धातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥ २ ॥**

2. *Agneḥ sāṁtapanasyāhamāyuṣe padamā rabhe.*
*Addhātiryasya paśyati dūmamudyantamāsyataḥ.*

For the sake of good life, health and joy, I know, love and meditate on the light of the fire of physical, mental and spiritual discipline whose fragrant fumes rising from the vedi, the sage sees in deep meditation.

**यो अस्य समिधं वेद क्षत्रियेण समाहिताम्।**
**नाभिह्वारे पदं नि दधाति स मृत्यवे ॥ ३ ॥**

3. *Yo asya samidhaṁ veda kṣatriyeṇa samāhitām.*
*Nābhihvāre padaṁ ni dadhāti sa mṛtyave.*

Whoever knows the light and fire of this Agni, collected and realised by heroic souls of meditative discipline in life, never puts his foot into the slough of death and despondency.

**नैनं घ्नन्ति पर्यायिणो न सन्नाँ अव गच्छति।**
**अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे ॥ ४ ॥**

4. *Nainaṁ ghnanti paryāyiṇo na sannāṅ̆ ava gacchati. Agneryaḥ kṣatriyo vidvānnāma gṛhṇātyāyuṣe.*

The enemies, which surround the heroic soul that knows and internalises the power of Agni for health and life, cannot hurt and destroy him. Nor does he, strong as he is, recognise their presence or dangerous value against him. The Kshatriya who wears the armour

of the light and fire of Agni is unassailable.

## Kanda 6/Sukta 77 (Unassailable Stability)

***Jataveda Gopa Devata, Kabandha Rshi***

**अस्था॒द् द्यौरस्था॑त्पृथि॒व्यस्था॒द्विश्व॑मि॒दं जग॑त्।**
**आ॒स्था॒ने॒ पर्व॑ता अस्थु॒ स्थाम्न्यश्वाँ॑ अतिष्ठिपम्॥ १॥**

1. *Asthād dyaurasthātpṛthivyasthādviśvamidaṁ jagat. Āsthāne parvatā asthu sthāmnyaśvāṅ atiṣṭhipam.*

The sun is stable in its own place. The earth is stable in its own place. This entire dynamic universe is stable in its own state. The mountains abide in their own places. I have stabilised my 'horses', i.e., senses and mind and pranic energies, in their own places and functions.

**य उ॒दान॑ट् प॒राय॑णं॒ य उ॒दान॒ण्न्याय॑नम्।**
**आ॒वर्त॑नं नि॒वर्त॑नं॒ यो गो॒पा अपि॒ तं हु॑वे॥ २॥**

2. *Ya udānaṭ parāyaṇaṁ ya udānaṇṇyāyanam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

He that masters, controls and protects the centrifugals, he that masters, controls and protects the centripetals, who sustains the going-away's and the coming-in's, who masters, controls and protects birth and rebirth, life and death, all that is and moves and yet in place in a steady state, that master protector manager of all, I invoke and adore.

**जात॑वेदो॒ नि व॑र्तय श॒तं ते॑ सन्त्वा॒वृतः॑।**
**स॒हस्रं॑ त उपा॒वृ॒त॒स्ताभि॑र्नः पु॒न॒रा कृ॑धि॥ ३॥**

3. *Jātavedo ni vartaya śataṁ te santvāvṛtaḥ.*
*Sahasraṁ ta upāvṛtastābhirnaḥ punarā kṛdhi.*

O Jataveda, lord omnipresent and omniscient, arise and manifest into my consciousness, hundreds be your reflections and revisits. Thousands be your manifestations in the soul. With these returns and reflections, pray bless us again and again. Let the divine circuit go on.

## Kanda 6/Sukta 78 (Wedded Couple)

***Dampati Devata, Atharva Rshi***

**तेन॑ भू॒तेन॑ ह॒विषा॒यमा प्या॑यतां॒ पुनः॑। जा॒यां यामस्मा॒ आवा॑क्षु॒स्तां रसे॑ना॒भि व॑र्धताम्॥ १॥**

1. *Tena bhūtena haviṣāyamā pyāyatāṁ punaḥ.*
*Jāyāṁ yāmasmā āvākṣustāṁ rasenābhi vardhatām.*

Let this couple grow to prosperity by the liberal havi they offer into the home yajna, let it grow continuously. Let the wife that the community has given to the husband, let her too grow by love in the family.

**अ॒भि व॑र्धतां॒ पय॑सा॒भि रा॒ष्ट्रेण॑ वर्धताम्।**
**र॒य्या स॒हस्र॑वर्चसे॒मौ स्ता॒मनु॑पक्षितौ॥ २॥**

2. *Abhi vardhatāṁ payasābhi rāṣṭreṇa vardhatām.*
*Rayā sahasravarcasemau stāmanupakṣitau.*

Let the husband and wife grow with delicious food and drink and conjugal felicity by the inspiring state of the social order. Let the couple grow by a thousand fold wealth and lustre of honour without any set back ever.

त्वष्टा॑ जा॒यामजनय॒त्त्वष्टा॑स्यै॒ त्वां पति॑म्।
त्वष्टा॑ स॒हस्र॒मायूं॑षि दी॒र्घमायुः॑ कृणोतु॒ वाम्॥ ३॥

3. *Tvaṣṭā jāyāmajanayattvaṣṭāsyai tvāṁ patim. Tvaṣṭā sahasramāyūṁṣi dīrghamāyuḥ kṛṇotu vām.*

O man, Tvashta, lord maker of beautiful humanity and institutions, created this woman for you as wife and for her he made you, the husband. May the same lord Tvashta bless you with long life and provide all means and lustrous energy for happy living.

## Kanda 6/Sukta 79 (Divine Protection)

***Nabhaspati Devata, Atharva Rshi***

अ॒यं नो॒ नभ॑स॒स्पतिः॑ स॒ꣳस्फानो॑ अ॒भि र॑क्षतु।
अस॑मातिं गृ॒हेषु॑ नः॥ १॥

1. *Ayaṁ no nabhasaspatiḥ saṁsphāno abhi rakṣatu. Asamātiṁ gṛheṣu naḥ.*

May the lord of expansive space waxing with the expansive universe protect us and promote wealth and wisdom of exceptional order in our homes.

त्वं नो॑ नभसस्पत॒ ऊर्जं॑ गृ॒हेषु॑ धारय। आ पु॒ष्ट॒मे॒त्वा वसु॑॥ २॥

2. *Tvaṁ no nabhasaspata ūrjaṁ gṛheṣu dhāraya. Ā puṣṭametvā vasu.*

O Lord of the realms of light and glory, bring energy of life into our homes, let growth come, let wealth, home, excellence and peace and stability come to us.

देव॑ संस्फान सहस्रापो॒षस्ये॑शिषे।
तस्य॑ नो रास्व॒ तस्य॑ नो धेहि॒ तस्य॑ ते भक्ति॒वांस॑ः स्याम॥ ३॥

3. *Deva saṁsphāna sahasrāpoṣasyeśiṣe. Tasya no rāsva tasya no dhehi tasya te bhaktivāṁsaḥ syāma.*

O lord self-refulgent of inexhaustible existence, you are the ruler and ordainer of a thousandfold abounding prosperity and growth. Give us plenty of that. Bear that and bring us in plenty. Pray give us the gift of devotion and dedication to you.

## Kanda 6/Sukta 80 (Heavenly Glory)

***Paramatma Devata, Atharva Rshi***

**अन्तरिक्षेण पतति विश्वा भूतावचाकशत्।**
**शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ १॥**

1. *Antarikṣeṇa patati viśvā bhūtāvacākaśat.*
*Śuno divyasya yanmahastenā te aviṣā vidhema.*

The power, the glory and the bliss of heaven showers from high above, watching all things in existence. O Lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

**ये त्रयः कालकाञ्जा दिवि देवाइव श्रिताः।**
**तान्त्सर्वानह्व ऊतयेऽस्मा अरिष्टातये॥ २॥**

2. *Ye trayaḥ kālakāñjā divi devā-iva śritāḥ.*
*Tāntsarvānahva ūtaye'smā ariṣṭatātaye.*

Those three orders of the lord of time, heat, light and wind, agni, sun and vayu, that abide in the heavenly regions like divinities, I invoke them for the protection and well being of this humanity.

अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम्। शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ ३॥

3. *Apsu te janma divi te sadhastham samudre antarmahimā te pṛthivyām. Śuno divyasya yanmahastenā te haviṣā vidhema.*

O lord of light and bliss, you pervade and roll in the waters of space and in acts of nature and humanity, you pervade and abide in the light of the sun, your grandeur is in the depths of the ocean and in the beauty of the earth. O lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

## Kanda 6/Sukta 81 (Conjugal Love)

***Aditya Devata, Atharva Rshi***

यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम्॥ १॥

1. *Yantāsi yacchase hastāvapa rakṣāṁsi sedhasi. Prajāṁ dhanaṁ ca gṛhṇānaḥ parihasto abhūdayam.*

You are a man of principle and conjugal discipline. You give the support of both your hands to your wife. You ward off all evils and disturbing intrusions. You are the winner of wealth and giver of support to the family. May this supportive hand be always extended to the family.

परिहस्त वि धारय योनिं गर्भाय धातवे।
मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे॥ २॥

2. *Parihasta vi dhāraya yoniṁ garbhāya dhātave.*
*Maryāde putramā dhehi taṁ tvamā gamayāgame.*

O expectant mother, hold the hand of support. Strengthen the womb to sustain the foetus and, O observer of the discipline of motherhood, hold the baby till it is mature for natural birth.

यं परिहस्तमबिभरदितिः पुत्रकाम्या।
त्वष्टा तमस्या आ बध्नाद्यथा पुत्रं जनादिति॥ ३॥

3. *Yaṁ parihastamabibharaditiḥ putrakāmyā.*
*Tvaṣṭā tamasyā ā badhnādyathā putraṁ janāditi.*

Aditi, the inviolable woman, who loves to have the baby, has accepted the helping hand of the husband and has observed her conjugal discipline. So may Tvashta, divine architect of life, bind the husband too in conjugal discipline so that the couple may have noble progeny.

## Kanda 6/Sukta 82 (Marriage Match)

***Indra Devata, Bhaga Rshi***

आगच्छत आगतस्य नाम गृह्णाम्यायतः।
इन्द्रस्य वृत्रघ्नो वन्वे वासवस्य शतक्रतोः॥ १॥

1. *Āgacchata āgatasya nāma gṛhṇāmyāyataḥ.*
*Indrasya vṛtraghno vanve vāsavasya śatakratoḥ.*

The bridegroom that was to come is come, and has now here arrived. In observance of law and custom, I acknowledge and welcome him in truth. And I thank and adore Indra, lord omnipotent, destroyer of darkness and evil, giver of settlement in peace and prosperity, divine harbinger of the fruits of a hundred noble acts of

virtue.

**येन॑ सू॒र्यां सा॑वि॒त्रीम॒श्विनो॒हतुः॒ प॒था ।**
**तेन॒ मामब्र॑वी॒द्भगो॑ जा॒यामा व॑हता॒दिति॑ ॥ २ ॥**

1. *Yena sūryāṁ sāvitrīmaśvinohatuḥ pathā.*
*Tena māmabravīdbhago jāyāmā vahatāditi.*

By the path the Ashvin stars conduct the dawn, daughter of the sun, for the day, the parents bring up the daughter to marriageable maturity. May the bridegroom take the bride and conduct her to her new bright home. So has Bhaga, lord of conjugal good fortune said to me, so has the lord directed me.

**यस्तेऽङ्कुशो॑ वसु॒दानो॑ बृ॒हन्निन्द्र॑ हिर॒ण्ययः॑ ।**
**तेना॑ जनीय॒ते जा॒यां मह्यं॑ धेहि शचीपते ॥ ३ ॥**

3. *Yaste'ṅkuśo vasudāno bṛhannindra hiraṇya-yaḥ. Tenā janīyate jāyāṁ jāyāṁ mahyaṁ dhehi śacīpate.*

Great and golden beautiful is your law and dispensation of matrimony, Indra, lord of might and glory, which brings showers of peace and plenty of wealth, honour and excellence. Under that law and discipline, O lord of love, kindness and grace, bless me with the wife I love and cherish.

## Kanda 6/Sukta 83 (Cure of Scrofulous Inflammation)

***Mantra wise Devata, Angira Rshi***

Apachit is interpreted as Gandamala in Ayurveda: it is pustules or scrofulous inflammation of the glands in the neck area.

अप॑चित॒ः प्र प॑तत सुप॒र्णो व॑स॒तेरि॑व।
सूर्यः॑ कृ॒णोतु॑ भेष॒जं च॒न्द्रमा॒ वोऽपो॑च्छतु॥ १॥

1. *Apacitaḥ pra patata suparṇo vasateriva.*
*Sūryaḥ kṛṇotu bheṣajaṁ candramā vo'po-cchatu.*

Get off Apachits like an eagle bird from the habitat. Let the sun be the medicament, or let the moon light root you out.

एन्येका॒ श्येन्येका॑ कृ॒ष्णैका॒ रोहि॑णी॒ द्वे।
सर्वा॑सामग्रभं॒ नामावी॑रघ्नी॒रपे॑तन ॥ २॥

2. *Enyekā śyenyekā kṛṣṇaikā rohiṇī dve.*
*Sarvāsāmagrabhaṁ nāmāvīraghnīrapetana.*

One is spotted, another is white, another is black, two are red. I have diagnosed and determined all the types for sure. Be out without damaging the patient's health.

अ॒सूति॑का रामाय॒ण्य᳡ प॒चित्प्र प॑तिष्यति।
ग्लौरि॒तः प्र प॑तिष्यति॒ स ग॑लु॒न्तो न॑शिष्यति॥ ३॥

3. *Asūtikā rāmāyaṇya pacitpra patiṣyati.*
*Glauritaḥ pra patiṣyati sa galunto naśiṣyati.*

Ramayani, apachit with its roots in the blood vessels, will go without leaving a trace of recurrence. The boil will go. The sore will go, disappear.

वी॒हि स्वामाहु॑तिं जुषा॒णो मन॑सा॒ स्वाहा॒ मन॑सा॒ यदि॒दं जु॒होमि॑॥ ४॥

4. *Vīhi svāmāhutiṁ puṣāṇo manasā svāhā manasā yadidaṁ juhomi.*

Take your share of the medicinal dose and go from the root. Take your share at the root from what I offer in the holy fire and go.

(The remedy suggested, apart from the medicines, is sun light, moon light and fumes and aroma of the herbal offerings into the fire.)

## Kanda 6/Sukta 84 (Adversity or Destiny)

***Nir-rti Devata, Angira Rshi***

**यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम्।**
**भूमिरिति त्वाभिप्रमन्वते जना निर्ऋतिरिति त्वाहं परि वेद सर्वतः॥ १॥**

1. *Yasyāsta āsani ghore juhomyeṣāṁ baddhānā-mavasarjanāya kam. Bhūmiriti tvābhipramanvate janā nir-ṛtiriti tvāhaṁ pari veda sarvataḥ.*

O cruel Adversity, Nir-rti, into your fiery mouth I offer the sacrifice of my endeavour and comfort for for the freedom of these unfortunates who are bound down to slavery into your snares. Although these unfortunates believe that adversity is their destiny by birth, please know full well that I know full well that you are Nir-rti, adversity, slavery and the call of death because of sheer want of will, intelligence and action, you are not the destiny.

**भूते हविष्मती भवैष ते भागो यो अस्मासु।**
**मुञ्चेमानमूनेनसः स्वाहा॥ २॥**

2. *Bhūte haviṣmatī bhavaiṣa te bhāgo yo asmāsu. Muñcemānamūnenasaḥ svāhā.*

O Nir-rti, reality of adversity, take our yajnic

offer of will, intelligence and action, that's your rightful share among us in life, and go, release these and those ensnared who suffer from the sin of belief and inaction. This is the voice of truth in thought, will and action.

**एवो ष्व१॑स्मन्निर्ऋतेऽ नेहा त्वमयस्मयान्वि चृता बन्धपाशान्। यमो मह्यं पुनरित्त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥ ३॥**

3. *Evo ṣvasmannir-ṛte'nehā tvamayasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, neither wholly cruel nor revengeful for sure, pray break the iron chains of bondage off from us. Yama, lord of karmic justice, ordains you unto me again and again. Homage to the lord of justice over birth and death with oblations of fresh and free karma in this life.

**अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम्।**
**यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ४॥**

4. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvaṁ pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O law of karmic destiny, you bind man in iron chains to the post of sufferance here in life where he pines in pain and fear of death a thousand ways. O Spirit of action in divine freedom, abiding with Yama and parental sages of past and present, pray raise this humanity to the heights of highest freedom and eternal joy.

## Kanda 6/Sukta 85 (Yakshma Cure)

***Vanaspati Devata, Atharva Rshi***

**व॒र॒णो वा॑रयाता अ॒यं दे॒वो वन॒स्पतिः ।**
**यक्ष्मो॒ यो अ॒स्मिन्नावि॑ष्ट॒स्तमु॑ दे॒वा अ॑वीवरन् ॥ १ ॥**

1. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.*
*Yakṣmo yo asminnāviṣṭastamu devā avīvaran.*

This Varuna tree of divine efficacious qualities wards off and cures yakshma, the consumptive disease, which affects the body system of this patient. Learned physicians use this and cure the disease.

**इन्द्र॑स्य॒ वच॑सा व॒यं मि॒त्रस्य॒ वरु॑णस्य च ।**
**दे॒वानां॒ सर्वे॑षां वा॒चा यक्ष्मं ते वारयामहे ॥ २ ॥**

2. *Indrasya vacasā vayaṁ mitrasya varuṇasya ca.*
*Devānāṁ sarveṣāṁ vācā yakṣmaṁ te vārayāmahe.*

By word of Indra, Mitra and Varuna, powers of vital energy, love and justice, and by the prescriptive advice of all divine and expert physicians, we cure and ward off your yakshma, consumptive and cancerous disease.

**यथा॑ वृ॒त्र इ॒मा आप॑स्त॒स्तम्भ॑ वि॒श्वधा॑ य॒तीः ।**
**ए॒वा ते॑ अ॒ग्निना॒ यक्ष्मं वैश्वान॒रेण॑ वारये ॥ ३ ॥**

1. *Yathā vṛtra imā āpastastambha viśvadhā yatīḥ.*
*Evā te agninā yakṣamaṁ vaiśvānareṇa vāraye.*

Just as the dark cloud holds up these waters flowing round in all directions, so I stop and cure your yakshma by Vaishvanara fire, i.e., heat, fumigative and aromatic treatment by yajna with the fire-sticks of

Varuna tree.

## Kanda 6/Sukta 86 (The One Supreme)

***Eka-vrsha Devata, Atharva Rshi***

वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम्।
वृषा विश्वस्य भूतस्य त्वमेकवृषो भव॥ १॥

1. *Vṛṣendrasya vṛṣā divo vṛṣā pṛthivyā ayam.*
*Vṛṣā viśvasya bhūtasya tvamekavṛṣo bhava.*

Supreme Brahma is the sole generous lord of the sun, the one lord of heaven, sole lord of the earth, sole lord of all things of the world of existence. O man, you too be the generous one most excellent over all people dedicated to the One Supreme.

समुद्र ईशे स्रवतामग्निः पृथिव्या वशी।
चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव॥ २॥

2. *Samudra īśe sravatāmagniḥ pṛthivyā vaśī.*
*Candramā nakṣatrāṇāmīśe tvamekavṛṣo bhava.*

The ocean rules over all the floods, Agni rules over the whole earth, the moon is the most glorious of the nakshatras. O man, you too be the generous one most excellent over all people dedicated to One Suprenme.

सम्राडस्यसुराणां ककुन्मनुष्याणाम्।
देवानामर्धभागसि त्वमेकवृषो भव॥ ३॥

3. *Samrāḍasyasurāṇāṁ kakunmanuṣyāṇām.*
*Devānāmardhabhāgasi tvamekavṛṣo bhava.*

You are the refulgent ruler of life energies, you are on top of the entire humanity, you are half way up

to share the nature of divinities. O ruler, you be the mighty generous one most excellent master over all dedicated to One Supreme.

## Kanda 6/Sukta 87 (Ruler's Selection and Stability)

***Dhruva Devata, Atharva Rshi***

**आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत् ।**
**विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥**

1. *Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācalat. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi bhraśat.*

O Ruler, I conduct you to the seat of governance in the council. Take it at the centre of the Rashtra, be firm, never vascillate. Let all people love and honour you. Let not the Rashtra fall foul of you nor you swerve from the Rashtra and its honour.

**इहैवैधि माप च्योष्ठाः पर्वतइवाविचाचलत् ।**
**इन्द्रेहैव ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥**

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata-ivāvicācalat. Indrehaiva dhruvastiṣṭheha rāṣṭramu dhāraya.*

Stay here strong and firm, unmoved, unshakable like a mountain. O Ruler, rule at the centre constant as the Pole Star and hold the nation together in top condition.

**इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।**
**तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥**

3. *Indra etamadīdharad dhruvaṁ dhruveṇa haviṣā. Tasmai somo adhi bravadayaṁ ca brahmaṇaspatiḥ.*

O Ruler, Indra, lord of might, has entrusted this commonwealth to you. Hold and rule it to maintain it strong and unshaken with constant sacred oblations of action and self-sacrifice. To such a firm and steady ruler, let Soma, lord of inspiring creation, and this Brahmanaspati, sagely scholar of divine knowledge and wisdom, speak of Raja Dharma and socio-economic and political policy of a noble social order.

## Kanda 6/Sukta 88 (Ruler's Stability)

***Dhruva Devata, Atharva Rshi***

**ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।**
**ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥ १॥**

1. *Dhruvā dyaurdhruvā pṛthivī dhruvaṁ viśvamidaṁ jagat. Dhruvāsaḥ parvatā ime dhruvo rājā viśāmayam.*

The heaven is firm and constant, the earth is firm and constant, the dynamic universe is stable and constant, these mountains are firm and stable. The ruler of the people too is firm and constant.

**ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।**
**ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ २॥**

2. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam.*

May the cosmic ruler Varuna, lord of justice and discrimination between truth and untruth, help you maintain the social order in a steady state. May self-refulgent Brhaspati, lord of universal knowledge and

boundless space bless you with steadiness. May Indra, lord omnipotent, and Agni, leading light of life, keep you firm and steady, and bless you to maintain the Rashtra firmly in a stable and inviolable state.

**ध्रुवोऽच्यु॒तः प्र मृ॑णीहि॒ शत्रू॑ञ्छत्रू॒य॒तोऽध॑रान्पादयस्व। सर्वा॒ दिश॒ः संम॑नसः स॒ध्रीची॑र्ध्रु॒वाय॑ ते॒ समि॑तिः कल्पतामि॒ह॥ ३॥**

3. *Dhruvo'cyutaḥ pra mṛṇīhi śatrūñchatrūyato'-dharānpādayasva. Sarvā diśaḥ saṁmanasaḥ sadhrīcīrdhruvāya te samitiḥ kalpatāmiha.*

Steady, firm and unshaken, O Ruler, crush the enemies, put down those vile persons who strike an attitude of enmity. May the people of all quarters of the earth and space in unison and equality of mind together and the council be strong and help you to stay firmly dedicated to the steadiness and stability of the order.

## Kanda 6/Sukta 89 (Spirit of Love, Life and Pranic Energy)

***Rudra Devata, Atharva Rshi***

**इ॒दं यत्प्रे॒ण्यः शिरो॑ द॒त्तं सोमे॑न॒ वृष्ण्य॑म्।**
**तत॒ः परि॒ प्रजा॑तेन॒ हार्दि॑ ते शोचयामसि॥ १॥**

1. *Idaṁ yatpreṇyaḥ śiro dattaṁ somena vṛṣṇyam. Tataḥ pari prajātena hārdiṁ te śocayāmasi.*

O Rudra, spirit of health and love of life, with this top energy and excitement given by the generous and exuberant soma, and by the vigour and enthusiasm created thereby, we kindle and brighten up your spirit in the heart for the love of lustrous living.

(This is a Priti Samjanana Sukta, i.e., the hymn

for the creation of love for life and living. This mantra, therefore, may be interpreted as the key to stir up the heart from a state of depression, and soma may be interpreted either as the soma herb and its juice or as the rejuvenating peace arising from meditation. Swami Dayanand interprets Rudra as 'that which saves from illness', which can be the physician, a herb, pranic energy raised, or the ultimate saviour God.)

**शो॒चया॑मसि ते॒ हार्दिं॑ शो॒चया॑मसि ते॒ मनः॑।**
**वातं धू॒मइ॑व स॒ध्र्य१॒ङ्मामे॒वान्वे॑तु ते॒ मनः॑ ॥ २ ॥**

2. *Śocayāmasi te hārdiṁ śocayāmasi te manaḥ. Vātaṁ dhūma-iva sadhryaṅmāmevānvetu te manaḥ.*

We excite the passion in your heart, we excite your mind. Let your mind follow me as the smoke follows the wind. (This is the call of life to love for living.)

**मह्यं त्वा मि॒त्रावरु॑णौ॒ मह्यं दे॒वी सर॑स्वती।**
**मह्यं त्वा॒ मध्यं॒ भूम्या॑ उ॒भावन्तौ॒ सम॑स्यताम्॥ ३ ॥**

3. *Mahyaṁ tvā mitrāvaruṇau mahyaṁ devī sarasvatī. Mahyaṁ tvā madhyaṁ bhūmyā ubhāvantau samasyatām.*

May Mitra and Varuna, prana and apana energies, love of living and judgement of understanding, may divine Sarasvati, the breeze of Mother Omniscience, the centre of the earth even unto the ends of it, excite me and join me with you and you with me, O spirit of life and love !

## Kanda 6/Sukta 90 (Extraction of the 'arrow')

***Rudra Devata, Atharva Rshi***

**यां ते॑ रु॒द्र इषु॒मास्य॒दङ्गे॑भ्यो॒ हृद॑याय च।**
**इ॒दं ताम॒द्य त्वद्व॒यं विषू॑चीं॒ वि वृ॑हामसि॥ १॥**

1. *Yāṁ te rudra iṣumāsyadaṅgebhyo hṛdayāya ca.*
*Idaṁ tāmadya tvadvayaṁ viṣūcīṁ vi vṛhāmasi.*

The arrow which Rudra, lord of justice, punishment and remorse, has shot into your heart and all other body parts, we now extract from you out of the heart and the entire body.

**यास्ते॑ श॒तं ध॒मन॒योऽङ्गा॒न्यनु॒ विष्ठि॑ताः।**
**तासां ते॒ सर्वा॑सां व॒यं निर्वि॒षाणि॑ ह्वयामसि॥ २॥**

2. *Yāste śataṁ dhamanayo'ṅgānyanu viṣṭhitāḥ.*
*Tāsāṁ te sarvāsāṁ vayaṁ nirviṣaṇi hvayāmasi.*

Hundreds are the blood vessels spread out over all your body parts. We take out the poisons from all those blood vessels.

**नम॑स्ते रु॒द्रास्य॑ते॒ नम॒ः प्रति॑हितायै ।**
**नमो॑ विसृ॒ज्यमा॑नायै॒ नमो॒ निप॑तितायै॥ ३॥**

3. *Namaste rudrāsyate namaḥ pratihitāyai.*
*Namo visṛjyamānāyai namo nipatitāyai.*

Homage to you Rudra, lord both of punishment and peace. Homage to you and your shooting. Homage to the arrow on the bow and on the flight. Homage to the arrow on the target. (This is the respectful diagnosis, to be followed by the extraction and the comfort of relief.)

Note: Normally this is the interpretation of this sukta: extraction of the arrow shot by an enemy. However, it may be interpreted in this way: this is an antidote to sukta 89. Sukta 89 suggests the love of life and living as a remedy for depression. If depression is cured by the love of life, the love might grow to lust and infatuation. The arrow can smite the heart, spreading out over the blood and every cell. Then we need the balance between depression and infatuation, the conjugal love of the householder and the lady of the house, and that love with judgement is the Vedic ideal. The cure of depression is excitement, the cure of excitement to the degree of infatuation is judgement. Excitement and peace should go together in the state of balance. The deity for both is Rudra, spirit of peace and punishment both.

## Kanda 6/Sukta 91 (Cure by Apah, 'waters / karma')

***Yakshma-nashanam Devata, Bhrgvangira Rshi***

इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः।
तेना ते तन्वो३ रपोऽपाचीनमप व्यये॥ १॥

1. *Imaṁ yavamaṣṭāyogaiḥ ṣaḍyogebhiracarkṛṣuḥ.*
*Tenā te tanvo' rapo'pācīnamapa vyaye.*

The sages have developed and matured this barley plant of life by sixfold practice of eightfold yoga. By that very curative practice and treatment, I reduce and drain out the afflictions of your body, mind and soul.

(This mantra, in fact this sukta, is interpreted as the hymn of water cure. But this mantra also suggests, that it deals with cure of the self by karma, because

'apah' means not only waters but also karma. And the words 'ashtayoga' and 'shadyoga' suggest that the mantra deals with 'ashtanga' yoga and six karmas of every human being as in Patanjali's Yoga Sutras and Manusmrti, 1, 88-90. Reference may also be made to eight-sixes of Shvetashvatara Upanishad 1, 4.)

**न्य॑ग्वातो॑ वाति॒ न्य॑क्तपति॒ सूर्यः॑ ।**
**नी॒चीन॑म॒घ्न्या दु॑हे॒ न्य॑ग्भवतु ते॒ रपः॑ ॥ २ ॥**

2. *Nyagvāto vātinyaktapati sūryaḥ.*
*Nīcīnamaghnyā duhe nyagbhavatu te rapaḥ.*

The wind, vayu, moves downward, solar heat and light radiates downward to earth, the inviolable cow is milked downward. So may your ailment be drained out downward.

**आप॒ इद्वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः ।**
**आपो॒ विश्व॑स्य भेष॒जीस्तास्ते॑ कृण्वन्तु भेष॒जम् ॥ ३ ॥**

3. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*
*Āpo viśvasya bheṣajīstāste kṛṇvantu bheṣajam.*

Waters, karmas, are curative, waters, karmas, are curative of diseases, waters, karmas, are curative of all health problems. May waters, karmas, cure your problems too.

## Kanda 6/Sukta 92 (Energy, Action, Achievement)

***Vajin, Indra, Ruler Devata, Atharva Rshi***

The subject matter of this sukta is Vajin, any conceivable embodiment of energy in any conceivable context from the Lord Omnipotent and energy itself to the smallest possible dynamic particle, a swift, spirited,

impetuous, heroic, warlike, potent and procreative victorious power, person, institution or thing of the world of nature and humanity: for example, Indra, the Omnipotent, ruler, leader, warrior, scholar, producer, fire, wind, sun, the social order, Sarasvati, Vak the Word, chhanda or poet and poetry, the arrow, the horse, the eagle, energy itself.

**वातरंहा भव वाजिन्युज्यमा॑न इन्द्र॑स्य याहि प्रस॒वे मनो॑जवाः ।**
**यु॒ञ्जन्तु॑ त्वा म॒रुतो॑ वि॒श्ववे॑दस॒ आ ते॒ त्वष्टा॑ प॒त्सु ज॒वं दधातु ॥ १ ॥**

1. *Vātaraṁhā bhava vājinyujyamāna indrasya yāhi prasave manojavāḥ. Yuñjantu tvā maruto viśvavedasa ā te tvaṣṭā patsu javaṁ dadhātu.*

Swift as the wind, as energy itself, be O Vajin on course, go by the speed of mind all over the world of omnipotent Lord Indra's creation. Let all Maruts, most vibrant powers of the world, knowing and being with the world of life, be and perform with you. May Tvashta, lord creator of world forms, vest the impulse and velocity of light and mind in your movement.

**ज॒वस्ते॑ अर्व॒न्निहि॑तो॒ गुहा॒ यः श्ये॒ने वात॑ उ॒त योऽच॑र॒त्परी॑त्तः ।**
**तेन॒ त्वं वा॑जिन्बल॑वा॒न्बले॑ना॒जिं ज॑य॒ समने पारयि॒ष्णुः ॥ २ ॥**

2. *Javaste arvannihito guhā yaḥ śyene vāta uta yo'caratparīttaḥ. Tena tvaṁ vājinbalavānbalenājiṁ jaya samane pārayiṣṇuḥ.*

O Arvan, O man, O vibrant spirit of the human nation, the power and energy which is concentrated in your heart, vested in the eagle and in the wind, and that which vibrates elsewhere too is ultimately hidden in mystery. By that very spirit and power, O mighty Vajin,

win the battle of life. You were born to win in the struggle of existence for evolution and cross the limitations.

**तनूष्टे वाजिन्तन्वं॑ नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम्।**
**अह्रुतो महो धरुणाय देवो दिवी व ज्योतिः स्वमा मिमीयात्॥ ३॥**

3. *Tanūṣṭe vājintanvaṁ nayantī vāmamasmabhyaṁ dhāvatu śarma tubhyam. Ahruto maho dharuṇāya devo divī va jyotiḥ svamā mimīyāt.*

O Vajin, mighty ruler and victorious leader, may your power and person leading the body politic of the nation bring for us and for your self-fulfilment beauty of life, peace and excellence and, may the lord self-refulgent above, without reservation or deviation, create for the great sustaining social order wealth, power and grandeur brilliant as the light in heaven.

## Kanda 6/Sukta 93

***Rudra, Yama and others Devata, Shantati Rshi***

**यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः।**
**देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं परि वृञ्जन्तु वीरान्॥ १॥**

1. *Yamo mṛtyuraghamāro nirṛtho babhruḥ śarvo'stā nīlaśikhaṇḍaḥ. Devajanāḥ senayottasthivāṁsaste asmākaṁ pari vṛñjantu vīrān.*

Yama, cosmic controller and law giver, Death, the destroyer of sinners, the giver of pain, the giver of nourishment, the violent force, the archer, the giver of shelter and settlement, noble people of brilliance and

generosity, all those arising and marching with armies, may all these spare and protect our brave.

**मन॑सा॒ होमै॒र्हर॑सा घृ॒तेन॑ शा॒र्वायास्त्रा॑ उ॒त राज्ञे॑ भ॒वाय॑।**
**न॒म॒स्ये॑भ्यो॒ नम॑ एभ्यः कृणोम्य॒न्यत्रा॒स्मद॒घवि॑षा नयन्तु॥ २॥**

2. *Manasā homairharasā ghṛtena śarvāyāstra uta rājñe bhavāya. Namasyebhyo nama ebhyaḥ kṛṇomyanyatrā-smadaghaviṣā nayantu.*

With honest mind and offers of oblations of all my might and ghrta, I do homage to the unfailing archer, the protective arrow, lord ruler of the universe and the giver of peace, and to all those who are worthy of homage and pray that they may ward off all our negativities of sin and evil.

**त्राय॑ध्वं नो अ॒घवि॑षाभ्यो व॒धाद्विश्वे॑ देवा मरुतो विश्व-**
**वेदसः। अ॒ग्नीषोमा॒ वरु॑णः पू॒तद॑क्षा वातापर्ज॒न्ययोः॑ सुम॒तौ**
**स्या॑म॥ ३॥**

3. *Trāyadhvaṁ no aghaviṣābhyo vadhādviśve devā maruto viśvavedasaḥ. Agnīṣomā varuṇaḥ pūtadakṣā vātāparjanyayoḥ sumatau syāma.*

O Vishvedevas, divinities of nature and nobilities of humanity, Maruts, vibrant powers of winds that abide with the world of existence, Agni, light and fire and peace, and Varuna, sun of purest light and inspiration, protect us from sin and evil and death. And may we ever enjoy the gifts of the good will of the winds and the clouds of rain.

## Kanda 6/Sukta 94 (Union at Heart)

***Prajapati Sarasvati Devata, Atharvangira Rshi***

**सं वो॒ मनांसि॒ सं व्र॒ता समाकू॑तीर्नमामसि।**
**अ॒मी ये विव्र॑ता॒ स्थन॒ तान्व॒: सं न॑मयामसि॥ १॥**

1. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi.*
*Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.*

We bring your minds together, we bring your vows and values, your thoughts and resolutions together. Those of you that stand apart in ideals and resolutions, all those of you we bring to agreement and unite you together.

**अ॒हं गृ॑भ्णामि॒ मन॑सा॒ मनांसि॒ मम॑ चि॒त्तमनु॒ चित्तेभि॒रेत॑।**
**मम॒ वशे॑षु॒ हृद॑यानि वः कृणोमि॒ मम॑ या॒तमनु॑वर्त्मान॒ एत॑॥ २॥**

2. *Ahaṁ gṛbhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I accept your united minds with my whole heart and will. With your united minds, come and join my mind and will at the centre. I join your thoughts and feelings together into my central laws and discipline. Come, join me and follow me on the path I follow.

**ओते॑ मे॒ द्यावा॑पृथि॒वी ओता॑ दे॒वी सर॑स्वती।**
**ओतौ॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ध्यास्मे॒दं स॑रस्वति॥ ३॥**

3. *Ote me dyāvāpṛthivī otā devī sarasvatī.*
*Otau ma indraścāgniścardhyāsmedaṁ sarasvati.*

To me and for me, the heaven and earth are

joined together as warp and woof, divine Sarasvati is joined, so are Indra and Agni, power and enlightenment, joined. O mother Sarasvati, enlighten us that we may realise this absolute unity.

## Kanda 6/Sukta 95 (Kushtha)

***Vanaspati Devata, Bhrgvangira Rshi***

**अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।**
**तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ १ ॥**

1. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

High up in the third region from here, in heaven, there is the Ashvattha tree, seat of divinities. Thereon shines the light of immortality, and there from the light, the divines obtained the Kushtha herb.

**हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।**
**तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ २ ॥**

2. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tatrāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

There in heaven the golden boat of golden tackle floats in the light divine. There by the golden boat the divines obtained the kushtha herb, the very flower of immortality.

**गर्भो अस्योषधीनां गर्भो हिमवतामुत ।**
**गर्भो विश्वस्य भूतस्येमं मे अगदं कृधि ॥ ३ ॥**

3. *Garbho asyoṣadhīnāṁ garbho himavatāmuta. Garbho viśvasya bhūtasyemaṁ me agadaṁ kṛdhi.*

O Kushtha, you are the essence of herbs. You

are the essence of mountain snows. You are the essence and life of all objects of nature. Pray cure this patient of leprosy and make him hale and hearty.

## Kanda 6/Sukta 96 (Herbs and Freedom from Disease)

***Vanaspati, Soma Devata, Bhrgvangira Rshi***

**या ओषधयः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।**
**बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १ ॥**

1. *Yā oṣadhyaḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.*
*Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ.*

All the herbs of many forms and profuse growth and hundreds of medicinal efficacies, receiving their power and splendour from the moon, developed and reinforced by sagely scholars of the God-given gift of herbal medicine may, we pray, save us and cure us of all diseases, evil and sin.

**मुञ्चन्तु मा शपथ्या ३दथो वरुण्या ऽदुत ।**
**अथो यमस्य पड्वीशाद्विश्वस्माद्देवकिल्बिषात् ॥ २ ॥**

2. *Muñcantu mā śapathyā' datho varuṇyā duta.*
*Atho yamasya paḍvīśādviśvasmāddevakilbiṣāt.*

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, natural justice, from the fear of untimely death and from offence and violence against natural force. (This mantra is more a prayer for immunity and observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, it is for prevention and cure

both.)

यच्चक्षुषा मनसा यच्च वाचोपारिम जाग्रतो यत्स्वपन्तः। सोमस्तानि स्वधया नः पुनातु॥ ३॥

3. *Yaccakṣuṣā manasā yacca vācopārima jāgrato yatsvapantaḥ. Somastāni svadhayā naḥ punātu.*

Whatever faults of omission or commission we do by eye or mind, whatever with tongue and speech, whether awake or asleep, of all those may soma, the herb, and Soma, lord of peace, cleanse us and save us from them.

## Kanda 6/Sukta 97 (Victory Over Enemies)

***Mitra-Varuna Devata, Atharva Rshi***

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः। अभ्य१हं विश्वाः पृतना यथासान्येवा विधेमाग्निहोत्रा इदं हविः॥ १॥

1. *Abhibhūryajño abhibhūragnirabhibhūḥ somo abhibhūrindraḥ. Abhyahaṁ viśvāḥ pṛtanā yathāsānyevā vidhemāgnihotrā idaṁ haviḥ.*

Yajna is victor over the negativities of life; Agni, light, fire, leader, is victor; Soma, moon, soma, peace, is victor; Indra, omnipotence, is victor. Let us offer this havi of our total activity of life into the yajnic fire of life in such a way that we may be victors over negativities, hate, jealousy and enmity in all our battles of life.

स्वधास्तु मित्रावरुणा विपश्चिता प्रजावत्क्षत्रं मधुनेह पिन्वतम्। बाधेथां दूरं निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत्॥ २॥

2. *Svadhāstu mitrāvaruṇā vipaścitā prajāvatkṣatraṁ madhuneha pinvatam. Bādhethāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumuktamasmat.*

O Mitra and Varuna, prana and apana energies, sun and oceans, day and night, friends and powers of love and judgement, wise and all intelligent, let this social order of exuberant humanity rise and overflow with the honey sweets of peace and prosperity. Ward off adversity, cast away down and out. Banish sin, evil and crime out of our life and society.

इ॒मं वी॒रमनु॑ हर्षध्वमु॒ग्रमिन्द्रं॑ सखायो॒ अनु॒ सं र॑भध्वम्।
ग्रा॒म॒जितं॑ गो॒जित॑ं॒ वज्र॑बाहुं॒ जय॑न्त॒मज्म॑ प्रमृ॒णन्त॒मोज॑सा॥ ३॥

3. *Imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayāntamajma pramṛṇantamojasā.*

O friends and comrades of the human nation, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty world leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light and force of his lustre and splendour.

## Kanda 6/Sukta 98 (Indra, the Victor)

***Indra Devata, Atharva Rshi***

इन्द्रो॑ जयाति॒ न परा॑ जयाता अधिरा॒जो राज॑सु राजयातै।
च॒र्कृत्य॒ ईड्यो॒ वन्द्य॑श्चोप॒सद्यो॑ नम॒स्यो॑ भवे॒ह॥ १॥

1. *Indro jayāti na parā jayātā adhirajo rājasu rājayātai. Carkṛtya īḍyo vandyaścopasadyo namasyo bhaveha.*

It is Indra, the brave, omnipotent, that wins, never defeated, and makes us win, ever without defeat. And he shines on top, sole ruler over leaders, admirable, adorable, worthy of worship, love and reverence and total submission and surrender. O lord omnipotent, be with us, here itself, never for away.

**त्वमि॑न्द्राधिरा॒जः श्र॑व॒स्युस्त्वं भू॑र॒भिभू॑ति॒र्जना॑नाम्।**
**त्वं दैवी॒र्विशं॒ इमा वि रा॒जायु॑ष्मत्क्षत्रम॒जरं ते अस्तु॥ २॥**

2. *Tvamindrādhirājaḥ śravasyustvaṁ bhūrabhibhūtirjanānām. Tvaṁ daivīrviśa imā vi rājāyuṣmatkṣatramajaraṁ te astu.*

O Ruler of rulers, Indra, admirable, adorable, you are the glory of the people and scourge of the evil forces in society. You are the presiding power and protector over the people, and it is by your presence that the social order would be stable and long lasting beyond age and decay.

**प्राच्या॑ दि॒शस्त्वमि॑न्द्रासि॒ राजो॒तोदी॑च्या दि॒शो वृ॑त्रहञ्छ॒त्रुहो॑ सि। यत्र॒ यन्ति॑ स्रो॒त्यास्तज्जि॒तं ते॑ दक्षिण॒तो वृ॑ष॒भ ए॑षि॒ हव्यः॥ ३॥**

3. *Prācyā diśastvamindrāsi rājotodīcyā diśo vṛtrahañchatruhosi. Yatra yanti srotyāstajjitaṁ te dakṣiṇato vṛṣabha eṣi havyaḥ.*

O dispeller of darkness, destroyer of enemies and adversity, you are the ruler over the spaces wherever

you move forwards. You are the ruler over the elevated phases of life wherever you move and rise. Indeed, as far as the streams of life flow, yours is the Territory, O victor and ruler. O lord most potent, generous and admirable, you are ever on the move and always on the right.

## Kanda 6/Sukta 99 (Prayer for Protection)

***Indra, Savita, Soma Devata, Bhrgvangira Rshi***

**अभि त्वेन्द्र वरिमतः पुरा त्वांहूरणाद्धुवे।**
**ह्वयाम्युग्रं चेत्तारं पुरुणामानमेकजम् ॥ १ ॥**

1. *Abhi tvendra varimataḥ purā tvāṁhūraṇāddhuve. Hvayāmyugraṁ cettāraṁ puruṇāmānamekajam.*

Before the possibility of an onslaught of sin and distress, O lord omnipotent, Indra, I invoke you as the lord of boundless bliss and well being, blazing in glory, giver of enlightenment, commanding universal majesty, the sole manifestation of incomparable divinity. (And I am then unassailable.)

**यो अद्य सेन्यो वधो जिघांसन्न उदीरते।**
**इन्द्रस्य तत्र बाहू समन्तं परि दद्मः ॥ २ ॥**

2. *Yo adya senyo vadho jighāṁsanna udīrate. Indrasya tatra bāhū samantaṁ pari dadmaḥ.*

Now then, whenever and whatever weapon of violence is raised and cast upon us with the intent to destroy us, instantly we take on the cover all round of Indra's arms of defence.

परि॑ दद्म इन्द्र॒स्य बा॒हू सम॒न्तं त्रा॒तुस्त्राय॑तां नः।
देव॑ सवित॒ः सोम॑ राजन्त्सु॒मन॑सं मा कृणु स्व॒स्तये॑॥ ३॥

3. *Pari dadma indrasya bāhū samantaṁ trātustrāyatāṁ naḥ. Deva savitaḥ soma rājantsumanasaṁ mā kṛṇu svastaye.*

We wear all round and wield Indra's arms of defence and self-protection, which arms of the universal protector, we pray, may defend us socially and spiritually. O Savita, self-refulgent life of life, O Soma, spirit of peace and joy, and Rajan, all compassing Ruler, let us be happily secure at heart for the sake of total well being. (Total faith in Divinity, self-confident spirit with love of peace and exuberant enthusiasm for living, and a refulgent ruling order, these are pillars of security and well being.)

## Kanda 6/Sukta 100 (Antidote to Poison)

***Vanaspati Devata, Garutman Rshi***

दे॒वा अ॑दु॒ः सूर्यो॑ अदा॒द् द्यौर॑दात्पृथि॒व्य॑दात्।
ति॒स्रः सर॑स्वतीरदु॒ः सचि॑त्ता विष॒दूष॑णम्॥ १॥

1. *Devā aduḥ sūryo adād dyauradātpṛthivya dāt. Tisraḥ sarasvatīraduḥ sacittā viṣadūṣaṇam.*

Brilliancies of nature and the clouds gave, the sun gave, the heavenly regions gave, the earth gave, and three Sarasvatis, that is, Ila, Sarasvati, Bharati, i.e., the mystical, universal and local herbs and talents, of equal quality, have contributed and given the antidote to poison.

यद्वो॑ दे॒वा उ॑पजीका॒ आसि॑ञ्च॒न्धन्व॑न्यु॒दक॑म्।
तेन॑ दे॒वप्र॑सूतेने॒दं दू॑षयता वि॒षम्॥ २॥

2. *Yadvo devā upajīkā āsiñcandhanvanyudakam.*
*Tena devaprasūtenedaṁ dūṣayatā viṣam.*

O men of knowledge and wisdom, whatever waters in the desert lands the clouds are able to give you, by that very water given by the clouds, pray, prepare the antidote for poison, and with that water, given by the grace of God, render that poison ineffective.

असु॑राणां दुहि॒तासि॒ सा दे॒वाना॑मसि॒ स्वसा॑।
दि॒वस्पृ॑थि॒व्याः संभू॑ता॒ सा च॑कर्थार॒सं वि॒षम्॥ ३॥

3. *Asurāṇāṁ duhitāsi sā devānāmasi svasā. Divaspṛthivyāḥ saṁbhūtā sā cakarthārasaṁ viṣam.*

O herbal antidote of poison, you are the product of natural energies and gift of vibrant scholars. You are the sister, equal, of the brilliancies of nature in efficacy. O gift of the sun and earth, render the poison ineffective.

## Kanda 6/Sukta 101 (Strength and Expansion)

***Brahmanaspati Devata, Atharvangira Rshi***

आ वृ॑षायस्व श्वसि॒हि वर्धस्व प्र॒थय॑स्व च।
य॒थाङ्गं॑ व॑र्धतां॒ शेप॒स्तेन॑ यो॒षित॒मिज्जा॑हि॥ १॥

1. *Ā vṛṣāyasva svasihi vardhasva prathayasva ca.*
*Yathāṅgaṁ vardhatāṁ śepastena yoṣitamijjahi.*

O man, be strong and virile, breathe deep, grow, and let your body and limbs grow strong too. And as you and your body limbs grow, so let your sphere of activity too expand so that you master and win whatever

is your cherished love.

येन॑ कृ॒शं वा॒जय॑न्ति॒ येन॑ हि॒न्वन्त्या॒तु॑रम्।
तेना॒स्य ब्र॑ह्मणस्पते॒ धनु॑रि॒वा ता॑नया॒ पसः॑ ॥ २ ॥

2. *Yena kṛśaṁ vājayanti yena hinvantyāturam.*
*Tenāsya brahmaṇaspate dhanurivā tānayā pasaḥ.*

By the strength and vitality by which we energise the feeble, by which we excite the depressed, O Brahmanaspati, lord of universal energy, pray energise and extend the life and influence of this man like a bow at the optimum stretch.

आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।
क्रम॒स्वर्शी॑इव रो॒हित॒मन॑वग्लायता॒ सदा॑ ॥ ३ ॥

3. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani.*
*Kramasvarśa-iva rohitamanavaglāyatā sadā.*

I raise your spirits and extend your dominion like the string on the bow. Rise and advance in life without hesitation like a tiger upon the deer. Be active without relent, always.

## Kanda 6/Sukta 102 (Love of Life)

***Ashvins Devata, Jamadagni Rshi***

यथा॒यं वा॒हो अ॑श्विना स॒मैति॒ सं च॒ वर्त॑ते।
ए॒वा माम॒भि ते॒ मनः॑ स॒मैतु॒ सं च॑ वर्तताम्॥ १ ॥

1. *Yathāyaṁ vāho aśvinā samaiti saṁ ca vartate.*
*Evā māmabhi te manaḥ samaitu saṁ ca vartatām.*

O Ashvins, harbingers of the dawn, inspirers of new life, just as the dawn comes and joins the day, so may, O life and love, your spirit arise and join me and

abide with me for all time to come.

**आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव।**
**रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः॥ २॥**

2. *Āhaṁ khidāmi te mano rājāśvaḥ pṛṣṭyāmiva.*
*Reṣmacchinnaṁ yathā tṛṇaṁ mayi te veṣṭatāṁ manaḥ.*

O man, I draw your mind unto me like the Ashvins conducting the dawn and light of the sun. Let your mind join unto me and the spirit divine in me like a blade of grass torn off by wind and clinging to the earth.

**आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च।**
**तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे॥ ३॥**

3. *Āñjanasya madughasya kuṣṭhasya naladasya ca.*
*Turo bhagasya hastābhyāmanurodhanam-udbhare.*

By both hands, with both passion and judgement, I hold on to the love and spirit of the omnipresent lord of glory, faster than energy itself, creator of this beautiful world, giver of joy, all watching lord of judgement and dispensation, and the ultimate saviour, redeemer and destroyer of suffering.

## Kanda 6/Sukta 103 (Conquest of Enemies)

***Mantrawise Devatah, Ucchochana Rshi***

**संदानं वो बृहस्पतिः संदानं सविता करत्।**
**संदानं मित्रो अर्यमा संदानं भगो अश्विना॥ १॥**

1. *Saṁdānaṁ vo bṛhaspatiḥ saṁdānaṁ savitā karat. Saṁdānaṁ mitro aryamā saṁdānaṁ bhago aśvinā.*

O enemies of life, spirit and the nation, may Brhaspati, lord of the expansive universe, the sagely scholar of the Vedas and the commander of total forces of the nation control, bind and eliminate you all. Let Savita, lord of life and life energy, bind and deplete you of your power. Let Mitra, spirit of love, and Aryama, lord of judgement, bind you in fetters and deal with you. Let the Ashvins, the people, and Bhaga, lord all potent of prosperity and nation's power, bind, control and eliminate you.

**सं पर॒मान्त्सम॑व॒मानथो॒ सं द्या॑मि मध्य॒मान्।**
**इन्द्र॒स्तान्पर्यं॑हा॒र्दाम्ना॒ तान॑ग्ने॒ सं द्या॒ त्वम्॥ २॥**

2. *Saṁ paramāntsamavamānatho saṁ dyāmi madhyamān. Indrastānparyahārdāmnā tānagne saṁ dyā tvam.*

I bind and control enemies that are far off, close by and in between at the middle distance. Let Indra ward off all of them, and O Agni, you too bind them all in fetters.

**अ॒मी ये युध॑मा॒यन्ति॑ के॒तून्कृ॒त्वानी॑क॒शः ।**
**इन्द्र॒स्तान्पर्यं॑हा॒र्दाम्ना॒ तान॑ग्ने॒ सं द्या॒ त्वम्॥ ३॥**

3. *Amī ye yudhamāyanti ketūnkṛtvānīkaśaḥ. Indrastānparyahārdāmnā tānagne saṁ dyā tvam.*

Those that come to battle in hoards with flags flying, let Indra keep them off, and O Agni, you too bind them all with fetters.

(This sukta speaks of enemies both outside and inside in the personality. For the enemies outside, 'Indra' would mean the Ruler with all his allied forces around and the Lord Divine above. For the enemies inside the personality, 'Indra' would mean the soul with all its allied powers in the personality.)

## Kanda 6/Sukta 104 (Conquest of Enemies)

***Indragni and others Devata, Prashochana Rshi***

आदानेन सन्दानेनामित्राना द्यामसि ।
अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन्॥ १ ॥

1. *Ādānena sandānenāmitrānā dyāmasi.*
*Apānā ye caiṣāṁ prāṇā asunāsūntsamacchidan.*

By taking over and with control we hold up the enemies. Their prana and apana energies, we dissever, and we devitalise their life energy with life energy itself. (We pay the enemies in their own coin by depleting their energies, powers and forces.)

इदमादानमकरं तपसेन्द्रेण संशितम् ।
अमित्रा येऽत्र नः सन्ति तानग्न आ द्या त्वम्॥ २ ॥

2. *Idamādānamakaraṁ tapasendreṇa saṁśitam.*
*Amitrā ye'tra naḥ santi tānagna ā dyā tvam.*

I have created and invented the arms and strategy of taking over, which has been further refined and sophisticated by the relentless work of Indra, the designer strategist. O Agni, commander of the forces, all those enemies of ours that are here around, round up and bind them all.

ऐना॑न्द्यतामिन्द्रा॒ग्नी सोमो॒ राजा॑ च मे॒दिनौ॑।
इन्द्रो॑ म॒रुत्वा॑ना॒दान॑म॒मित्रे॑भ्यः कृणोतु नः॥ ३॥

3. *Aināndyatāmindrāgnī somo rājā ca medinau.*
*Indro marutvānādānamamitrebhyaḥ kṛṇotu naḥ.*

Let Indra and Agni, the powerful ruler and blazing commander, and let the ruler and Soma, peaceable keeper, both accordant in law and cooperation, bind them. And let Indra, commander of stormy forces, prepare for us the method and strategy of taking over and binding our enemies.

## Kanda 6/Sukta 105 (Of Flight and Progress)

***Kasa Devata, Unmochana Rshi***

यथा॒ मनो॑ मनस्के॒तैः प॑रा॒पत॑त्याशु॒मत्।
ए॒वा त्वं का॒से॒ प्र प॑त॒ मन॒सोऽनु॑ प्रवा॒य्य॑म्॥ १॥

1. *Yathā mano manasketaiḥ parāpatatyāśumat.*
*Evā tvaṁ kāse pra pata manaso' nu pravāyyam*

Just as the mind flies with the objects of its love at its highest speed, so do you, O man, fly forth at the speed of mind to the reachable goal in search of knowledge.

यथा॒ बाण॒ः सुसंशितः परा॒पत॑त्याशु॒मत्।
ए॒वा त्वं का॑से॒ प्र प॑त पृथि॒व्या अनु॑ सं॒वत॑म्॥ २॥

2. *Yathā bāṇaḥ susaṁśitaḥ parāpatatyāśumat.*
*Evā tvaṁ kāse pra pata pṛthivyā anu saṁvatam.*

Just as the arrow flies forth at its sharpest and at the fastest, so do you, O man, fly forth at the speed of mind to the ends of the earth.

यथा॒ सूर्य॑स्य र॒श्मयः॑ परा॒पत॑न्त्याशु॒मत्।
ए॒वा त्वं कासे॒ प्र प॑त समु॒द्रस्यानु॑ विक्ष॒रम्॥ ३॥

3. *Yathā sūryasya raśmayaḥ parāpatantyāśumat.*
*Evā tvaṁ kāse pra pata samudrasyānu vikṣaram.*

Just as sun-rays radiate round at the speed of their own velocity, so do you, O man, fly forth at the speed of mind to the ends of the ocean's roll and bounds of skies.

## Kanda 6/Sukta 106 (Ideal House)

***Durva shala Devata, Pramochana Rshi***

आय॑ने ते प॒राय॑णे॒ दूर्वा॑ रोहन्तु पु॒ष्पिणी॑ः।
उत्सो॑ वा॒ तत्र॒ जाय॑तां ह्र॒दो वा॑ पु॒ण्डरी॑कवान्॥ १॥

1. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.*
*Utso vā tatra jāyatāṁ hrado vā puṇḍarīkavān.*

At the entrance and at the rear, let holy grasses grow and flowers bloom, and let there be a spring or fountain playing to form a little pool, or let there be a pleasure pool with blooming lotus flowers.

अ॒पामि॒दं न्यय॑नं समु॒द्रस्य॑ नि॒वेश॑नम्।
मध्ये॑ ह्र॒दस्य॑ नो गृ॒हाः प॑रा॒चीना॒ मुखा॑ कृधि॥ २॥

2. *Apāmidaṁ nyayanaṁ samudrasya niveśanam.*
*Madhye hradasya no gṛhāḥ parācīnā mukhā kṛdhi.*

Let there be a confluence of waters and let it be a centre of human activity. Let it be close to the beach, the atmosphere as deep as the depth of spatial oceans. Let our homes be in the midst of a lake, and make the

doors wide.

हिमस्य॑ त्वा जरायु॒णा॒ शाले॒ परि॑ व्ययामसि।
शी॒तह्र॑दा॒ हि नो॒ भुवो॒ऽग्निष्कृ॑णोतु भेष॒जम्॥ ३॥

3. *Himasya tvā jarāyuṇā śāle pari vyayāmasi.*
*Śītahradā hi no bhubo'gniṣkṛṇotu bheṣajam.*

O house of the nation, we surround you with the cover of the shade of cool. And when there is the cool of water reservoirs, let fire be the antidote.

## Kanda 6/Sukta 107 (Of Safety and Security)

***Vishvajit Devata, Shantati Rshi***

विश्व॑जित् त्रायमा॒णायै॑ मा॒ परि॑ देहि।
त्राय॑माणे द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द्यच्च॑ नः॒ स्वम्॥ १॥

1. *Viśvajit trāyamāṇāyai mā pari dehi. Trāyamāṇe dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Lord of eternal glory over the entire world of existence, all victorious, all subduing, deliver me from my limitations and fears and entrust me to your divine power of universal protection. O divine power of cosmic protection, Trayamana, pray protect all our people, all our animals and all that is our wealth, power and excellence in the world.

त्राय॑माणे विश्व॒जिते॑ मा॒ परि॑ देहि।
विश्व॑जिद् द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द्यच्च॑ नः॒ स्वम्॥ २॥

2. *Trāyamāṇe viśvajite mā pari dehi. Viśvajid dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Trayamana, divine power of cosmic protection and promotion, deliver me unto Vishvajit, divine spirit of courage and universal victory. O Vishvajit, divine spirit of courage and universal victory at heart, protect all our people, all our animals, and all that is our wealth, power and excellence in the world.

**विश्वंजित्कल्याण्यै ऽ मा परि देहि।**
**कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम्॥ ३॥**

3. *Viśvajitkalyāṇyai mā pari dehi. Kalyāṇi dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Vishvajit, spirit of divine courage and victory at heart, dedicate me to the divine spirit of good and universal service and welfare. O spirit of good, universal service and welfare, protect and promote all our people, all our animals, and all that is our wealth, power and excellence in the world.

**कल्याणि सर्वविदे मा परि देहि।**
**सर्वंविद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम्॥ ४॥**

4. *Kalyāṇi sarvavide mā pari dehi. Sarvavid dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Spirit of good, universal service and welfare, Kalyani, dedicate me to Sarvavit, the divine spirit of universality. O Sarvavit, spirit of universal love and service, protect and promote all our people, all our animals, and all that is our wealth and values, power and excellence in the world.

## Kanda 6/Sukta 108 (Intelligence)

***Medha Devata, Shaunaka Rshi***

**त्वं नो॑ मेधे प्रथ॒मा गोभि॒रश्वे॑भि॒रा ग॑हि।**
**त्वं सूर्य॑स्य र॒श्मिभि॒स्त्वं नो॑ असि य॒ज्ञिया॑॥ १॥**

1. *Tvaṁ no medhe prathamā gobhiraśvebhirā gahi.*
*Tvaṁ sūryasya raśmibhistvaṁ no asi yajñiyā.*

O Medha, noble intelligence, you are the first and adorable faculty of ours for our good. Come to us with lands, cows, wisdom and culture. Come to us with horses and achievements. Come to us with the rays of the sun.

(Intelligence is the faculty that helps the spirit to knowledge, action, initiative and achievement. It is a source of inspiration, not a substitute for action.)

**मे॒धाम॒हं प्र॑थ॒मां ब्रह्म॑ण्वतीं॒ ब्रह्म॑जूता॒मृषि॑ष्टुताम्।**
**प्रपी॑तां॒ ब्रह्मचा॒रिभि॑र्दे॒वाना॒मव॑से हुवे ॥ २॥**

2. *Medhāmahaṁ prathamāṁ brahmaṇvatīṁ brahmajūtāmṛṣiṣṭutām. Prapītāṁ brahmacāribhirdevānāmavase huve.*

For worship of the divinities and for protection and promotion of divine faculties and achievements, I invoke and inculcate Medha, noble intelligence, first and highest God-given human faculty, treasure trove of divine consciousness and knowledge, adored by Brahmanas, loved by Rshis, and served, valued and developed by Brahmacharis, disciplined young seekers of knowledge.

**यां मे॒धामृ॒भवो॑ वि॒दुर्यां मे॒धामसु॑रा वि॒दुः ।**
**ऋष॑यो भ॒द्रां मे॒धां यां वि॒दुस्तां मय्या वे॑शयामसि ॥ ३ ॥**

3. *Yāṁ medhāmṛbhavo viduryāṁ medhāmasurā viduḥ. Ṛṣayo bhadrāṁ medhāṁ yāṁ vidustāṁ mayyā veśayāmasi.*

That divine intelligence which the Rbhus, divine artists, knew and had, that which the Asuras, vibrant men of energy and knowledge, knew and had, that excellent and auspicious intelligence which the Rshis knew, valued and enjoyed, that same we all invoke, inculcate and receive into ourselves.

**यामृष॑यो भू॒तकृ॑तो मे॒धां मे॑धा॒विनो॑ वि॒दुः ।**
**तया॒ माम॒द्य मे॒धयाग्ने॑ मेधा॒विनं॑ कृणु ॥ ४ ॥**

4. *Yāmṛṣayo bhūtakṛto medhāṁ medhāvino viduḥ. Tayā māmadya medhayāgne medhāvinaṁ kṛṇu.*

With that noble intelligence which the wise sages of vision and creative-inventive mind knew, had and developed, O Agni, lord of light, bless me, and make me wise and creative with the vision divine.

**मे॒धां सा॒यं मे॒धां प्रा॒तर्मे॑धां म॒ध्यन्दि॑नं॒ परि॑ ।**
**मे॒धां सूर्य॑स्य र॒श्मिभि॒र्वच॒सा वे॑शयामहे ॥ ५ ॥**

5. *Medhāṁ sāyaṁ medhāṁ prātarmedhāṁ madhyandinaṁ pari. Medhāṁ sūryasya raśmibhirvacasā veśayāmahe.*

With words of vision and holiness of faith, and with radiations of the sun-rays, we adore and inculcate in ourselves divine intelligence day and night: intelligence every morning intelligence every evening,

intelligence at the noon tide of the day.

## Kanda 6/Sukta 109 (Pippali Oshadhi)

***Pippali Devata, Atharva Rshi***

**पिप्पली क्षिप्तभेषज्यू३ तातिविद्धभेषजी ।**
**तां देवाः समकल्पयन्नियं जीवितवा अलम् ॥ १ ॥**

1. *Pippalī kṣiptabheṣajyū3 tātividdhabheṣajī.*
*Tāṁ devāḥ samakalpayanniyaṁ jīvitavā alam.*

Pippali is the cure for distracted, disrupted and extremely afflicted states of body and mind of patients: this the brilliant scholars and specialists accept, and declare that it is efficacious for the life and health of patients of leprosy and urinary, stomach and glandular disorders. Such they have prepared it.

**पिप्पल्यः समवदन्तायतीर्जननादधि ।**
**यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ २ ॥**

2. *Pippalyaḥ samavadantāyatīrjananādadhi.*
*Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ.*

As the pippali herbs grow, develop and are developed from their very beginning, the physicians say that the person who is given pippali from his earliest age never comes to suffer affliction of ill health of body and mind.

**असुरास्त्वा न्यखनन्देवास्त्वोदवपन्पुनः ।**
**वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥ ३ ॥**

3. *Asurāstvā nyakhanandevāstvodavapanpunaḥ.*
*Vātīkṛtasya bheṣajīmatho kṣiptasya bheṣajīm.*

Vibrant and enthusiastic brilliant physicians

have planted and dug you out, O Pippali, again and again, since you are the sure cure for patients of wind, distraction of mind and affliction of pain.

## Kanda 6/Sukta 110 (New Born Human)

***Agni Devata, Atharva Rshi***

**प्र॒त्नो हि क॑मीड्यो॑ अध्व॒रेषु॑ स॒नाच्च॒ होता॒ नव्य॑श्च सत्सि।**
**स्वां चाग्ने॒ त॒न्व॑ं पि॒प्रायस्वा॒स्मभ्यं॑ च॒ सौभ॑गमा॒ यज॑स्व ॥ १ ॥**

1. *Pratno hi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi. Svaṁ cāgne tanvaṁ piprāyasvāsmabhyaṁ ca saubhagamā yajasva.*

Self-refulgent Agni, ancient and eternal, happily adorable in yajnic programmes of humanity, ever a beneficent giver, your presence pervades and always sits anew on the vedi. Be kind and gracious. Be kind and gracious to this person, this social order, a new manifestation of your own self, bless it with joy and fulfilment, and bring us all good fortune and prosperity.

**ज्ये॒ष्ठघ्न्यां॑ जा॒तो वि॒चृतो॑र्यमस्य॑ मूल॒बर्ह॑णात्परि॑ पाह्येनम्।**
**अत्ये॑नं नेषद्दु॒रि॒तानि॒ विश्वा॑ दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ॥ २ ॥**

2. *Jyeṣṭhaghnyāṁ jāto vicṛtoryamasya mūlabarhaṇātpari pāhyenam. Atyenaṁ neṣadduritāni viśvā dīrghāyutvāya śataśāradāya.*

Born in fulfilment of desire and prayer for achieving the best and highest is this child, this social order. Pray protect it against basic violation of the laws of yama and of the motions of refulgent sun and moon, taking it safely through all evils of the world to live a full life of hundred years.

व्याघ्रेऽहन्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः। स मा वधीत्पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम्॥ ३॥

3. *Vyāgre'hnyajaniṣṭa vīro nakṣatrajā jāyamānaḥ suvīraḥ. Sa mā vadhītpitaraṁ vardhamāno mā mātaraṁ pra minījjanitrīm.*

This heroic brave is born at a time fit for a lion, a noble hero bearing the marks of favourable stars. When it grows up, comes of age and rises, let it not violate its father and founder, nor its mother, she gave it birth.

## Kanda 6/Sukta 111 (Freedom from Bondage)

***Agni Devata, Atharva Rshi***

इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति।
अतोऽधि ते कृणवद्भागधेयं यदानुन्मदितोऽसति॥ १॥

1. *Imaṁ me agne puruṣaṁ mumugdhyayaṁ yo baddhaḥ suyato lālapīti. Ato'dhi te kṛṇavadbhāgadheyaṁ yadānunmadito'sati.*

O Agni, release this person to freedom from bondage of body, mind and soul. He is bound, wholly possessed, and he mumbles and mutters deliriously. Pray do it for my sake, and when he is out of this delirium, he would render unto you whatever is due.

अग्निष्टे नि शमयतु यदि ते मन उद्युतम्।
कृणोमि विद्वान्भेषजं यथानुन्मदितोऽससि॥ २॥

2. *Agniṣṭe ni śamayatu yadi te mana udyutam. Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sasi.*

O man, may Agni calm you down if your mind is disturbed. I, the physician, know and apply the healing

balm so that you would not be excited and out of mind.

**देवै॒नसादुन्म॑दित॒मुन्म॑त्तं॒ रक्ष॑स॒स्परि॑ ।**
**कृ॒णोमि॑ वि॒द्वान्भे॑ष॒जं य॒दानु॑न्मदि॒तोऽस॑ति ॥ ३ ॥**

3. *Devainasādunmaditamunmattaṁ rakṣasaspari.*
*Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sati.*

Whether you are excited by reasons of the mind and senses to a state of infatuation or by conditions of nature, or possessed by violent desires, evil ambitions and frustration, I know and apply the healing balm so that you would be free from excitement and possession and regain your proper self.

**पुन॑स्त्वा दुरप्स॒रस॒ः पुन॒रिन्द्रः॑ पुन॒र्भग॑ः ।**
**पुन॑स्त्वा दु॒र्विश्वे॑ दे॒वा यथानु॑न्मदि॒तोऽस॑सि ॥ ४ ॥**

4. *Punastvā durapsarasaḥ punarindraḥ punarbhagaḥ. Punastvā durviśve devā yathānunmadito'sasi.*

Again and again let the freshness of breezes, rippling of waters and flashes of lightning give this healing balm to you. Let Indra, lord omnipotent and nature's electric energy do its part for you. Let Bhaga, cosmic spirit of abundance, do its part for you. Let all divinities of nature and nobilities of humanity do their part for you so that you may never suffer delirium, dementia, schizophrenia or infatuation and self-delusion again.

(This sukta implies that life and nature was never intended to be negative and hostile to humans. All negativities of body, mind and spirit are creations of our own karmic performance over time, and all ailments

are curable by the replenishment of our original and real nature through medication, meditation and divine grace. Only the right healer and the right balm is needed with persistent and faithful practice. Reference may be made to Maharshi Patanjali's Yoga-Sutras 4, 1, specially, and to 1, 12.)

## Kanda 6/Sukta 112 (Freedom from Bondage)

***Agni Devata, Atharva Rshi***

**मा ज्येष्ठं वधीदयमग्न एषां मूलबर्हणात्परि पाह्येनम्।**
**स ग्राह्याः पाशान्वि चृत प्रजानन्तुभ्यं देवा अनु जानन्तु विश्वे॥ १॥**

1. *Mā jyeṣṭhaṁ vadhīdayamagna eṣāṁ mūlabarhaṇātpari pāhyenam. Sa grāhyāḥ pāśānvi cṛta prajānantubhyaṁ devā anu jānantu viśve.*

O Lord self-refulgent and omniscient, Agni, ruler and guide of humanity, let this man not hurt or kill the senior. Protect him from severing himself from the common root of these members of the human family. O Lord, you know them and their bonds.Break the chains that ensnare and alienate them, and let all the noble people too know your purpose and follow you in the service of human solidarity.

**उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन्।**
**स ग्राह्याः पाशान्वि चृत प्रजानन्पितापुत्रौ मातरं मुञ्च सर्वान्॥ २॥**

2. *Unmuñca pāśāṁstvamagna eṣāṁ trayastribhirutsitā yebhirāsan. Sa grāhyāḥ pāśānvi cṛta prajānanpitāputrau mātaraṁ muñca sarvān.*

O lord and guide of humanity, Agni, release the bonds of these people, all these three who are bound in three chains over body, mind and soul. You know all, pray loosen, and break the bonds, free them all, father, mother and child.

**येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्ग आर्पित उत्सितश्च।**
**वि ते मुच्यन्तां विमुचो हि सन्ति भ्रूणघ्नि पूषन्दुरितानि मृक्ष्व॥ ३॥**

3. *Yebhiḥ pāśaiḥ parivitto vibaddho' ṅge-aṅga ārpita utsitaśca. Vi te mucyantāṁ vimuco hi santi bhrūṇaghni pūṣanduritāni mṛkṣva.*

Let the bonds by which the ailing person is tied and twisted every limb, ensnared and overwhelmed, be loosed and removed off you, O man, they are removable, the man must be freed. O Pushan, lord giver of life and nourishment, cleanse the evils and negativities that destroy the fetus in the womb.

(This sukta enjoins freedom of the individual with reverence to the seniors and without getting oneself alienated from the common roots. Then it prescribes integrity of the family but without the snares of infatuation. The third verse says that man must be born full and to fullness and must be free because man is born free, inalienated and un-uprooted as a child of divinity and natural piety. Sin and ailenation is un-natural.)

## Kanda 6/Sukta 113 (Freedom by Knowledge)

***Pusha Devata, Atharva Rshi***

**त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे।**
**ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ १॥**

1. *Trite devā amṛjataitadenastrita enanmanuṣyeṣu mamṛje. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā naśayantu.*

Divinities cleanse life from sin and evil throughout the three phases of time, past, present and future. The Lord of past, present and future, removes this sin and evil from among humans too. For this reason, O man, if ever sin and evil come and take you on, let the Devas, brilliant sages, wash that away and cleanse you with Vedic knowledge.

**मरीचीर्धूमान्प्र विशानु पाप्मन्नुदारान्गच्छोत वा नीहारान्।**
**नदीनां फेनाँ अनु तान्वि नश्य भ्रूणघ्नि पूषन्दुरितानि मृक्ष्व॥ २॥**

2. *Marīcīrdhūmānpra viśānu pāpmannudārāngacchota vā nīhārān. Naḍīnāṁ phenāṅ anu tānvi naśya bhrūṇaghni pūṣnduritāni mṛkṣva.*

O vile sin and evil, go to the rays of the sun and evaporate. Go after the smoke and be absorbed to naught. Go to the lofty clouds or to the mists and be lost, or float with foam of the seas, be dashed and disappear on the rocky shores. O lord of life and nourishment, Pusha, cleanse humanity of all sin and evils that destroy budding life in the womb.

**द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि ।**
**ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ ३॥**

3. *Dvādaśadhā nihitaṁ tritasyāpamṛṣṭaṁ manuṣyainasāni. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā nāśayantu.*

Twelve-fold are evils and negativities posited

on humanity over five perceptive organs, five volitional organs, mind and intellect, and they are washed off by the lord of all time past, present and future. Then, O man, if sin and evil come and take you on, let brilliant sages cleanse you of that by divine knowledge.

## Kanda 6/Sukta 114 (Redemption by Yajna)

***Vishvedevah Devatah, Brahma Rshi***

यद्देवा देवहेडनं देवासश्चकृमा वयम्।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥ १ ॥

1. *Yaddevā devaheḍanaṁ devāsaścakṛmā vayam.*
*Ādityāstasmānno yūyamṛtasyartena muñcata.*

O noble sages and scholars of divinity, whatever offence we might have committed against the divinities of nature and humanity, even though we are ourselves dedicated and enlightened, may you, brilliant sages of top Aditya order, redeem us from that by our yajnic performance according to the laws of Dharma.

ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।
यज्ञं यद्यज्ञवाहसः शिक्षन्तो नोपशेकिम ॥ २ ॥

2. *Ṛtasyartenādityā yajatrā muñcateha naḥ.*
*Yajñaṁ yadyajñavāhasaḥ śikṣanto nopaśekima.*

O brilliant sages of top Aditya order, adorable friends of humanity, constant conductors of yajna in the service of life, nature and Divinity, whatever yajna we have not been able to perform even though we are enlightened and dedicated to yajna and Dharma, pray redeem us from that sin of deprivation here in this life.

मेदस्वता यजमानाः स्रुचाज्यानि जुह्वतः ।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम ॥ ३ ॥

3. *Medasvatā yajamānāḥ srucājyāni juhvataḥ.*
*Akāmā viśve vo devāḥ śikṣanto nopa śekima.*

O Vishvedevas, divinities of nature and brilliant sages, free from selfish motives and desires, we yajamanas perform the yajna pouring ghrta and offering holy materials into the fire with ladles full. Still if we fail to perform the yajna as perfectly as we ought to, pray redeem us from that sin of deprivation by your vision and divine knowledge.

## Kanda 6/Sukta 115 (Freedom from Sin)

***Vishvedevah Devata, Brahma Rshi***

**यद्विद्वांसो॒ यदविद्वांस॒ एनांसि चकृ॒मा व॒यम्।**
**यू॒यं न॒स्तस्मा॑न्मुञ्चत॒ विश्वे॑ देवाः सजोषसः॥ १॥**

1. *Yadvidvāṁso yadavidvāṁsa enāṁsi cakṛmā vayam. Yūyaṁ nastasmānmuñcata viśve devāḥ sajoṣasaḥ.*

O Vishvedevas, sages and learned people, whatever sin and evil we have committed whether consciously or unconsciously, pray release us from that sin and evil, united as you are with us in harmony.

**यदि॒ जाग्र॒द्यदि॒ स्वप॒न्नेन॑ एन॒स्योऽक॑रम्।**
**भू॒तं मा॒ तस्मा॒द्भव्यं च द्रुप॒दादि॑व मुञ्चताम्॥ २॥**

2. *Yadi jāgradyadi svapannena enasyo'karam. Bhūtam mā tasmādbhavyaṁ ca drupadādiva muñcatām.*

Whatever the sin or evil I have committed or I have wished to commit, whether when awake or asleep, then, the sinner as I am, may all people now present

and all those people that will be present in future rescue and redeem me from that sin like one tied to the stake.

द्रु॒प॒दादि॑व मुमुचा॒नः स्वि॒न्नः स्ना॒त्वा मला॑दिव।
पू॒तं प॒वित्रे॑णे॒वाज्यं॒ विश्वे॑ शुम्भन्तु मैन॑सः॥ ३॥

3. *Drupadādiva mumucānaḥ svinnaḥ snātvā malādiva. Pūtaṁ pavitreṇevājyaṁ viśve śumbhantu mainasaḥ.*

Like one released from the stake, like one soiled with sweat now washed and cleansed of filth, like ghrta filtered and purified through the strainer, may all holy powers of nature and noble humanity cleanse and purify me from sin and evil.

## Kanda 6/Sukta 116 (Our Share Vs Sin)

***Vivasvan Devata, Jatikayana Rshi***

यद्या॒मं च॒क्रुर्नि॑खनन्तो॒ अग्रे॒ कार्षी॑वणा अन्न॒विदो॒ न वि॒द्यया॑।
वै॒व॒स्व॒ते राज॑नि॒ तज्जु॑होम्यथ॒र्यं॒ य॒ज्ञिय॒ं मधु॑मदस्तु नोऽन्न॑म्॥ १॥

1. *Yadyāmaṁ cakrurnikhananto agre kārṣīvaṇā annavido na vidyayā. Vaivasvate rājani tajjuhomyatha yajñiyaṁ madhumadastu no'nnam.*

Whatever practice and course of action ancient farmers, tilling the land for the production of food with knowledge like knowledgeable people, established and left us I follow, and unto the brilliant sovereign render the ruler's part of the produce. May the food be honey sweet for us all, for the ruler as well as for the producer.

वै॒व॒स्व॒तः कृ॑णवद्भाग॒धेय॒ं मधु॑भागो॒ मधु॑ना॒ सं सृ॑जाति।
मा॒तुर्यदे॑न इष्ि॒तं न॒ आग॒न्यद्वा॑ पि॒तापरा॒द्धो जिही॒डे॥ २॥

2. *Vaivasvataḥ kṛṇavadbhāgadheyaṁ madhubhāgo madhunā saṁ sṛjāti. Māturyadena iṣitaṁ na āganyadvā pitāparāddho jihīḍe.*

Let the brilliant sovereign fix the share of the state and of the producer. Honey sweet is the share of the sharer who further honey-sweetens it with the joy of satisfaction. But whatever, otherwise, comes from mother as a result of affection or ambition, or whatever father has appropriated from others, all that is sinful.

**यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस एन आगन्। यावन्तो अस्मान्पितरः सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः ॥ ३ ॥**

3. *Yadīdaṁ māturyadi vā piturnaḥ pari bhrātuḥ putrāccetasa ena āgan. Yāvanto asmānpitaraḥ sacante teṣāṁ sarveṣāṁ śivo astu manyuḥ.*

If this sinful share comes to us from mother or from father or from brother, or from son, or even from our own mind's ingenuity, then as long as the parental seniors are with us, may their mind and passion be at peace by God's grace.

## Kanda 6/Sukta 117 (The Debt of Obligation)

***Agni Devata, Kaushika Rshi***

**अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि। इदं तदग्ने अनृणो भवामि त्वं पाशान्विचृतं वेत्थ सर्वान् ॥ १ ॥**

1. *Apamityamapratīttaṁ yadasmi yamasya yena balinā carāmi. Idaṁ tadagne anṛṇo bhavāmi tvaṁ paśānvicṛtaṁ vettha sarvān.*

The debt of obligation I owe is not paid. I am a

debtor to Yama, lord of ultimate law. However, I walk with the mighty, and that mighty, O Agni, lord of light and leadership, you are. You know all the rules of freedom from the bonds. Enlighten me that I may be free from the bonds of the debt of obligation.

**इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत्।**
**अपमित्य धान्यं॑ यज्जघासाहमिदं तदग्ने अनृणो भवामि॥ २॥**

2. *Ihaiva santaḥ prati dadma enajjīvā jīvebhyo ni harāma enat. Apamitya dhānyaṁ yajjaghasāhamidaṁ tadgne anṛṇo bhavāmi.*

Let us pay back the debt of obligation while we are here, living, let us offer this gift of creative action for the other living beings and be free from the debt. Whatever food and other things I have consumed, that is my debt of obligation to others, to the law, and to the law giver. And here is this, my contribution of creation and production, and thus, O lord of light and law, Agni, I become free from the debt of obligation.

**अनृणा अस्मिन्ननृणाः परस्मिन्तृतीये लोके अनृणाः स्याम।**
**ये देवयानाः पितृयाणाश्च लोकाः सर्वान्पथो अनृणा आ क्षियेम॥ ३॥**

3. *Anṛṇā asminnanṛṇāḥ parasmintṛtīye loke anṛṇāḥ syāma. Ye devayānāḥ pitṛyāṇāśca lokāḥ sarvānpatho anṛṇā ā kṣiyema.*

Let us be free from debt here in this world. Let us be free from debt in the other. And let us be free from debt in the third world. The paths of Divinities, the paths of ancestors and life givers, all these paths, let us tread in freedom without debt over all the worlds.

## Kanda 6/Sukta 118 (Freedom from Debt)

***Apsarasau Devate, Kaushika Rshi***

**यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।**
**उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥ १ ॥**

1. *Yaddhastābhyāṁ cakṛma kilbiṣāṇyakṣāṇāṁ gatnumupalipsamānāḥ. Ugraṁpaśye ugrajitau tadadyāpsarasāvanu dattāmṛṇaṁ naḥ.*

Whatever the offences we have committed with hands in action, ambitious to over-reach the starry orbits of life, then may Apsaras, circuitous dynamics of life and law, relentlessly vigilant fiery conquerors, bail us out and put us back on the right course.

**उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत् ।**
**ऋणान्नो नर्णमेत्सँमानो यमस्य लोके अधिरज्जुरायत् ॥ २ ॥**

2. *Ugraṁpaśye rāṣṭraṁbhṛtkilbiṣāṇi yadakṣavṛttamanu dattaṁ na etat. Ṛṇānno narṇamertsamāno yamasya loke adhirajjurāyat.*

O relentless watchful sustainers of the Rashtra, pray bail us out of our trespasses and put us back on course lest the agent of life and law in this world pursue us with the rope to exact the debt money rising in compound measure.

**यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः ।**
**ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम् ॥ ३ ॥**

*Yasmā ṛṇaṁ yasya jāyāmupaimi yaṁ yācamāno abhyaimi devāḥ. Te vācaṁ vādiṣurmottarāṁ maddevapatnī apsarasāvadhītam.*

O Apsaras, spirits of life and law, sustainers of all divinities of life, pray enlighten us to pay off our debts so that when I meet a creditor, or meet a woman, or approach somebody for a favour, then, O Apsaras, O learned sages, no one dare speak words of pride and insolence to me.

## Kanda 6/Sukta 119

***Agni Devata, Kaushika Rshi***

**यददी॑व्यन्नृ॒णम॒हं कृ॒णोम्यदा॑स्यन्नग्न उ॒त संगृ॑णामि। वै॒श्वा॒न॒रो नो॑ अधि॒पा व॑सि॒ष्ठ उदिन्न॑याति सुकृ॒तस्य॑ लो॒कम्॥ १॥**

1. *Yadadīvyannṛṇamahaṁ kṛṇomyadāsa-yannagna uta saṁgṛṇāmi. Vaiśvānaro no adhipā vasiṣṭha udinnayāti sukṛtasya lokam.*

O light of life, Agni, if I borrow without any serious purpose or make a promise without the intention to keep it, then may Vaishvanara, impeller of humanity, all promotive ruler, most radiant haven of life, raise us from such low level to high excellence and action.

**वै॒श्वा॒न॒राय॒ प्रति॑ वेदयामि॒ यद्यृ॒णं संग॒रो दे॒वता॑सु।**
**स ए॒तान्पाशा॑न्वि॒चृतं वेद॒ सर्वा॒नथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ २॥**

2. *Vaiśvānarāya prati vedayāmi yadyṛṇaṁ saṁgaro devatāsu. Sa etānpāśānvicṛtaṁ veda sarvānatha pakvena saha saṁ bhavema.*

I confess to Vaishvanara, universal benefactor, what debts I owe, what promises I have to fulfil among the divinities. He knows how to snap these snares, so we must abide by that lord of determined certainty.

**वैश्वा॒न॒रः प॑वि॒ता मा॑ पुनातु॒ यत्संग॒र्म॑भि॒धावा॑म्या॒शाम्।**
**अना॑जान॒न्मन॑सा॒ याच॑मानो॒ यत्तत्रै॑नो॒ अप॒ तत्सु॑वामि॥ ३॥**

3. *Vaiśvānaraḥ pavitā mā punātu yatsaṁgarama-bhidhāvāmyāśām. Anājānanmanasā yācamāno yattatraino apa tatsuvāmi.*

May Vaishvanara, all impeller and sanctifier, purify me, so that whatever the hope I run after, whatever the promise I make, and whatever my prayer from the heart, though all without full understanding, I may remove whatever sinful there may be in that promise, hope and prayer.

## Kanda 6/Sukta 120 (The Happy Home)

***Mantra-wise Devata, Kaushika Rshi***

**यद॒न्तरि॑क्षं पृथि॒वीमु॒त द्यां यन्मा॒तरं॑ पि॒तरं॑ वा जिहिंसि॒म।**
**अ॒यं तस्मा॒द्गार्ह॑पत्यो नो अ॒ग्निरु॑दि॒न्न॑याति सु॒कृ॒तस्य॑ लो॒कम्॥ १॥**

1. *Yadantarikṣaṁ pṛthivīmuta dyāṁ yanmātaraṁ pitaraṁ vā jihiṁsima. Ayaṁ tasmādgārhapatyo no agnirudinnayāti sukṛtasya lokam.*

If we sin against the earth, sky, solar regions, our mother and father, and cause them hurt, violence and irreverence, then may this homely fire of yajna and hospitality redeem us from that sin to repair the damage and raise us to the higher level of noble action and spiritual excellence.

**भूमि॑र्मा॒तादि॑तिर्नो ज॒नित्रं॑ भ्रा॒ता॒न्तरि॑क्षम॒भिश॑स्त्या नः। द्यौर्नः॑**
**पि॒ता पि॑त्र्या॒च्छं भ॑वाति जा॒मिमृ॒त्वा माव॑ पत्सि लो॒कात्॥ २॥**

2. *Bhūmirmātāditirno janitraṁ bhrātāntarikṣamabhiśastyā naḥ. Dyaurnaḥ pitā pitryāccharaṁ bhavāti jāmimṛtvā māva patsi lokāt.*

Aditi, eternal nature, is our origin, earth our mother, heavenly light our father, sky our brother: may they save us from sin and imprecation, and give us peace and freedom of being. O man, born in such home and family, do not fall from this paradise of filial piety.

**यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति वि॒हाय॒ रोग॑ं त॒न्व॑१॑ः स्वाया॑ः ।**
**अश्लो॑णा॒ अङ्गै॒रहृ॑ताः स्व॒र्गे तत्र॑ पश्येम पि॒तरौ॑ च पु॒त्रान् ॥ ३ ॥**

3. *Yatrā suhārdaḥ sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Aśloṇā aṅgairahṛutāḥ svarge tatra paśyema pitarau ca putrān.*

Where people of holy heart and virtuous action live and rejoice, having left off the ailments of their own body, with limbs undamaged and whole, their minds unsullied by crookedness, in a land of joy, there let us live and see our parents and children together in a happy home.

## Kanda 6/Sukta 121 (Freedom from Bondage)

***Mantrawise Devata, Kaushika Rshi***

**वि॒षाणा॒ पाशा॒न्वि ष्याध्य॒स्मद्य उ॑त्त॒मा अ॑ध॒मा वा॑रु॒णा ये ।**
**दुः॒ष्वप्न्यं॑ दुरि॒तं नि ष्वा॒स्मदथ॑ गच्छेम सुकृ॒तस्य॑ लो॒कम् ॥ १ ॥**

1. *Viṣāṇā pāśānvi ṣyādhyasmadya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṁ duritaṁ ni ṣvāsmadatha gacchema sukṛtasya lokam.*

Lord most potent, Agni, breaker of the chains of slavery, relax and remove from us all the snares of

bondage, lowest as well as highest, which are controlled by Varuna, lord of cosmic justice. Remove evil thoughts and dreams and all dirt of malignity from us so that we may rise to the noble state of virtuous action.

**यद्दारुणि बध्यसे यच्च रज्ज्वां यद्भूम्यां बध्यसे यच्च वाचा।**
**अयं तस्माद्गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम्॥ २॥**

2. *Yaddaruṇi badhyase yacca rajjvāṁ yadbhūmyāṁ badhyase yacca vācā. Ayaṁ tasmādgārhapatyo no agnirudinnayāti sukṛtasya lokam.*

O man, if you are tied in chain to the stake on earth with your own words of promise in human affairs, then know, from all that bondage, this homely familial fire of yajna would raise you from this low status to the higher state of virtuous action.

**उदगातां भगवती विचृतौ नाम तारके।**
**प्रेहामृतस्य यच्छतां प्रैतु बद्धकमोचनम्॥ ३॥**

3. *Udagātāṁ bhagavatī vicṛtau nāma tārake. Prehāmṛtasya yacchatāṁ praitu baddhakamocanam.*

Let the two divine stars of knowledge and action like sun and moon, both for sure redeemers and givers of freedom, arise and give us the gift of immortality here on earth and, thus, let the release of bonded humanity go on forward.

**वि जिहीष्व लोकं कृणु बन्धान्मुञ्चासि बद्धकम्।**
**योन्याइव प्रच्युतो गर्भः पथः सर्वाँ अनु क्षिय॥ ४॥**

4. *Vi jihīṣva lokaṁ kṛṇu bandhānmuñcāsi baddhakam. Yonyā-iva pracyutao garbhaḥ pathaḥ sarvāँ anu kṣiya.*

Set out on way to freedom, create a new world of freedom and joy, release the souls in chains from the binding fetters and, like a new born baby free from the womb, try all the paths of possibility in freedom of action and free choice.

## Kanda 6/Sukta 122 (Holy Matrimony)

***Vishvakarma Devata, Bhrgu Rshi***

**एतं भागं परि ददामि विद्वान्विश्वकर्मन्प्रथमजा ऋतस्य।**
**अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥ १ ॥**

1. *Etaṁ bhāgaṁ pari dadāmi vidvānviśvakarman-prathamajā ṛtasya. Asmābhirdattaṁ jarasaḥ parastādacchinnaṁ tantumanu saṁ tarema.*

O Vishvakarma, lord creator, divine architect of the universe, you are the first manifest cause of cosmic life and law of evolution of the world of existence. Knowing this I dedicate this life's part of my performance of Dharma to you. Pray bless us that we may complete the journey of our life by the unbroken contintuity of our yajnic performance beyond old age to the full and maintain our link with Divinity and the Divine Law.

**ततं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन। अबन्ध्वेके ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्त्स स्वर्ग एव ॥ २ ॥**

2. *Taṭaṁ tantumanveke taranti yeṣāṁ dattaṁ pitrya-māyanena. Abandhveke dadataḥ prayacchanto dātuṁ cechhikṣāntsa svarga eva.*

Some people complete their life's journey by their Dharmic performance linked to Divinity, their

performance consecrated to ancestors by obligation. Others, deprived of kith and kin, do their part of service as obligation to the deprived. For them too, giving for the sake of giving, life is heaven on earth itself.

**अन्वारभेथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ३॥**

3. *Anvārabhethāmanusaṁrabhethāmetaṁ lokaṁ śraddadhānāḥ sacante. Yadvāṁ pakvaṁ pariviṣṭamagnau tasya guptaye dampatī saṁ śrayethām.*

O wedded couples, start living right now for the service of Divinity. Love and live together with Divinity. Those who love and work with faith in life and Divinity really enjoy this world as heaven on earth. Whatever your service, work and achievement perfected in the fire discipline of yajna, live and work together for the protection, promotion and extension of that in divine service.

**यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः।**
**उपहूता अग्ने जरसः परस्तात्तृतीये नाके सधमादं मदेम॥ ४॥**

4. *Yajñaṁ yantaṁ manasā bṛhantamanvārohāmi tapasā sayoniḥ. Upahūtā agne jarasaḥ parastāttṛtīye nāke sadhamādaṁ madema.*

O Lord of light and fire of life, Agni, living here on earth with the fervour and discipline of divine service with heart and soul, we rise in the scale of the universal, expansive and rising yajna of life's evolution. We pray that, thus called in on earth, we may live and enjoy life till full old age and after in the happy state of the third

heaven of the spirit beyond the pleasures of body and mind.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक्सादयामि । यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे ॥ ५ ॥

5. *Śuddhāḥ pūtā yoṣito yajñiyā imā brahmaṇāṁ hasteṣu prapṛthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'hamindro marutvāntsa dadātu tanme.*

These pure and sanctified young maidens, holily lovable in the yajna of married life, I proffer unto the hands of educated and cultured celibates, singly, one for one, and settle in a happy home. Whatever the purpose and mission for which I join and consecrate you in marriage, may Indra, Vishvakarma, who destroys evil and darkness, fulfill that for me.

(Married couples should join with and carry forward the thread of life in divine service.)

## Kanda 6/Sukta 123 (HeavenlyJoy)

***Vishvedevah Devata, Bhrgu Rshi***

एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः । अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥ १ ॥

1. *Etaṁ sadhasthāḥ pari vo dadāmi yaṁ śevadhimāvahājjātavedāḥ.Anvāgantā yajamānaḥ svasti taṁ sma jānīta parame vyo man.*

O friends and inmates of the hall of yajna, I give you this treasure trove of knowledge and divine joy which Jataveda, lord omniscient, has revealed and given

us. The yajamana will surely come to all good and total well being. Know That which abides in the highest heavens and shines in the deepest core and highest vision of the soul.

**जानीत स्मैनं परमे व्यो ∫ मन्देवाः सधस्था विद लोकमत्र ।**
**अन्वागन्ता यजमानः स्वस्ती ∫ ष्टापूर्तं स्म कृणुताविरस्मै ॥ २ ॥**

2. *Jānīta smainaṁ parame vyo mandevāḥ sadhasthā vida lokamatra. Anvāgantā yajamānaḥ svastī ṣṭāpūrtaṁ sma kṛṇutāvirasmai.*

O friends and inmates of the hall of yajna, know this that is in the highest heaven, and know that the world too is here in. The yajamana will come to all good and total well being. Do all acts of piety of choice as well as of obligation for it openly without fear or inhibition.

**देवाः पितरः पितरो देवाः । यो अस्मि सो अस्मि ॥ ३ ॥**

3. *Devāḥ pitaraḥ pitaro devāḥ.*
*Yo asmi so asmi.*

The divines are parents, parents divine. I am that who I am, the child of Divinity.

**स पचामि स ददामि स यजे स दत्तान्मा यूषम् ॥ ४ ॥**

4. *Sa pacāmi sa dadāmi sa yaje sa dattānmā yūṣam.*

That same I am, I mature and perfect, the same I give, I join the divine, offer myself in yajna. I must never be severed or alienated from what I have given by yajna and self-sacrifice.

**नाके राजन्प्रति तिष्ठ तत्रैतत्प्रति तिष्ठतु ।**
**विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥ ५ ॥**

5. *Nāke rājanprati tiṣṭha tatraitatprati tiṣṭhatu. Viddhi pūrtasya no rājantsa deva sumanā bhava.*

O brilliant soul, abide in the heaven of joy. There may this yajna of yours too abide. O Lord self-refulgent, pray accept and acknowledge our acts of Dharmic duty. Enlighten us and be kind and gracious to us.

## Kanda 6/Sukta 124 (Divine Rain)

***Apah Devata, Atharva Rshi***

**दि॒वो नु मां बृ॑ह॒तो अ॒न्तरि॑क्षा॒दपां स्तो॒को अ॒भ्य॑ पस॒द्रसे॑न।**
**समि॑न्द्रि॒येण॒ पय॑सा॒हमग्ने॒ छन्दो॑भि॒र्यज्ञै॑: सु॒कृतां॑ कृ॒तेन॑॥ १॥**

1. *Divo nu māṁ bṛhato antarikṣādapāṁ stoko abhya paptadrasena. Samindriyeṇa payasāhamagne chandobhiryajñaiḥ sukṛtāṁ kṛtena.*

From the heaven of light and boundless skies, an oceanic drop of rain has fallen, over flowing with divine ecstasy. O Agni, lord of light, with my honour and excellence, nectar sweet of taste and prosperity, with songs of joy, yajna and best of holy actions I celebrate the shower on me.

**यदि॑ वृ॒क्षाद॒भ्यप॑स॒त्फलं॒ तद्यद्य॒न्तरि॑क्षा॒त्स उ॑ वा॒युरे॒व।**
**यत्रास्पृ॑क्षत्त॒न्वो॒ ३ यच्च॒ वास॑स॒ आपो॑ नुदन्तु॒ निर्ऋ॑तिं॒ परा॒चैः॥ २॥**

2. *Yadi vṛkṣādabhyapaptatphalaṁ tadyadyantarikṣātsa u vāyureva. Yatrāspṛkṣattanvo3 yacca vāsasa āpo nudantu nir-ṛtiṁ parācaiḥ.*

If it falls from the tree, it is the fruit, if from the sky it is a drop, either way it is, a refreshing breeze which, wherever it touches, body or garment, let it, with

cool currents, drive away want and adversity far away.

**अभ्यञ्जनं सुरभि सा समृद्धिर्हिरण्यं वर्चस्तदु पूत्रिममेव ।**
**सर्वा पवित्रा वितताध्यस्मत्तन्मा तारीन्निर्ऋतिर्मो अरातिः ॥ ३ ॥**

3. *Abhyañjanaṁ surabhi sā samṛddhirhiraṇyaṁ varcastadu pūtrimameva. Sarvā pavitrā vitatādhyasmattanmā tārīnnir-ṛtirmo arātiḥ.*

It is the soothing balm, joyous fragrance, prosperity, gold, lustrous splendour, purifying sanctity. Over the world, all purifiers are extensively spread over us. Let no want, no adversity, no calamity ever befall us.

## Kanda 6/Sukta 125 (Victory Chariot)

***Vanaspati Devata, Atharva Rshi***

**वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।**
**गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥ १ ॥**

1. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ saṁnaddho asi vīḍayasvāsthātā te jayatu jetvāni.*

Hero and protector of the land and forests, brilliant as the sun, friend and heroic leader crossing over crises and challenges, be strong of body and power. Committed you are to the land and traditions of humanity. Grow stronger, expand in power and strengthen us too. And may your commander win all the battles.

**दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।**
**अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २ ॥**

2. *Divaspṛthivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja.*

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees and forests. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with rays of the sun, and develop it further by self-sacrifice, research and investment.

**इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।**
**स इमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ ३ ॥**

3. *Indrasyaujo marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Sa imāṁ no havyadātiṁ juṣaṇo deva ratha prati havyā gṛbhāya.*

Brilliant leader and warrior, dedicated to the thunderbolt of Indra, army of the winds, light of the sun and the depth of space and the ocean as ideals, in love with the power of lightning, inner thoughts of friends and conscience of the best man, and enjoying our love and trust, you may now receive our gifts of homage for further growth and development of the nation of humanity.

(These mantras occur in Rgveda 6, 47, 26-28 and yajurveda 29, 52-54. According to Swami Dayanand, on the authority of Grammar, Nirukta and the Brahmanas, 'Ratha' is something or some one which is a cause or source basis or provider of pleasure, peace,

safety and security: It can be a chariot, a heroic person like leader or ruler, the human body, knowledge, the sun and the world itself, even the Divine Spirit.)

## Kanda 6/Sukta 126 (Clarion Call of the Brave)

***Vira Devata, Atharva Rshi***

**उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ वन्वतां॒ विष्ठि॑तं॒ जग॑त्।**
**स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्ववी॑यो॒ अप॑ सेध॒ शत्रू॑न्॥ १॥**

1. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te vanvatāṁ viṣṭhitaṁ jagat.Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn.*

Heroic leader, loud and bold, let the war drum of action, your clarion call to the nation, resound over earth and sky and inspire the nation with the breath of life and passion. Let the wide world, moving and non-moving, know you with love and honour and hear the call. And, in unison with the power and grandeur of the nation and the best of brilliant nobility, let the call drive off the enemies farther than the farthest.

**आ क्र॑न्दय॒ बल॒मोजो॒ न॒ आ धा॑ अ॒भि ष्ट॑न दु॒रि॒ता बाध॑मानः।**
**अप॑ सेध दुन्दुभे दु॒च्छुना॑मि॒त इन्द्र॑स्य मु॒ष्टिर॑सि वी॒ड॑यस्व॥ २॥**

2. *Ā krandaya balamojo na ā dhā abhi ṣṭana duritā bādhamānaḥ. Apa sedha dundubhe ducchunāmita indrasya muṣṭirasi vīḍayasva.*

Brave hero, roar like winds and clouds, make the enemy cry in fear. Inspire us with spirit and lustre. Keep off the evils and calamities. Thunder as lightning, hold off the enemies at bay. O hero, overwhelm the demonic enemies with your battle cry and throw them

out. You are the iron fist of Indra, be bold and make every one strong and firm.

**प्रामूं जयाभी३मे जयन्तु केतुमद्दुन्दुभिर्वावदीतु। समश्वपर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु॥ ३॥**

3. *Prāmūṁ jayābhī3me jayantu ketumaddundubhirvāvadītu. Samaśvaparṇāḥ patantu no naro'smākamindra rathino jayantu.*

Indra, mighty hero, rout and conquer those enemy forces. Let our forces win with flying colours. Let the drum resound, with the flag flying. United, our men on the wings of horse fall upon the enemy forces. Let our heroes of the chariot be ever victorious.

## Kanda 6/Sukta 127 (Yakshma-Nashanam)

***Vanaspati Devata, Bhrgvangira Rshi***

**विद्रधस्य बलासस्य लोहितस्य वनस्पते।**
**विसल्पकस्योषधे मोच्छिषः पिशितं चन॥ १॥**

1. *Vidradhasya balāsasya lohitasya vanaspate.*
*Visalpakasyoṣadhe mocchiṣaḥ piśitaṁ cana.*

O Vanaspati, herbaceous plants and trees, O Oshadhi, sanative herb, leave not the least trace of the heart sore, dementia, blood problem or any disease spreading all over the body system.

**यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ।**
**वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥ २॥**

2. *Yau te balāsa tiṣṭhataḥ kakṣe muṣkāvapaśritau.*
*Vedāhaṁ tasya bheṣajaṁ cīpudrurabhicakṣaṇam.*

O Balasa, consumptive disease, I know the cure

of the two eruptions or nodules which form in the armpits or in the groin. The cure tried for sure is chipudru.

यो अङ्ग्यो यः कर्ण्यो यो अक्ष्योर्विसल्पकः।
वि वृहामो विसल्पकं विद्रधं हृदयामयम्।
परा तमज्ञातं यक्ष्ममधराञ्चं सुवामसि॥ ३॥

3. *Yo aṅgyo yaḥ karṇyo yo akṣyorvisalpakaḥ. Vi vṛhāmo visalpakaṁ vidradhaṁ hṛdayāmayam. Parā tamajñātaṁ yakṣmamadharāñcaṁ suvāmasi.*

Whatever infection or weakness of the limbs, ears, eyes, spreading around upto the infection and weakness of the heart, we cure upto the root. And whatever consumptive disease there be, unknown, we diagnose and root out downward through diet and expurgation.

## Kanda 6/Sukta 128 (Ruler's Election)

***Shakadhuma Devata, Atharvangira Rshi***

शकधूमं नक्षत्राणि यद्राजानमकुर्वत।
भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति॥ १॥

1. *Śakadhūmaṁ nakṣatrāṇi yadrājānamakurvata. Bhadrāhamasmai prāyacchannidaṁ rāṣṭramasāditi.*

The day when the planets accepted the star as the ruler and made him the wielder of power so that the system could be a Rashtra, a self-controlled self-governing social order, that was the auspicious day for them, created for them and given unto themselves and

to the ruling star. (This same is the way the ruler of the Rashtra is elected and appointed, the way the constitution is made and adopted.)

**भद्राहं नौ मध्यन्दिने भद्राहं सायमस्तु नः।**
**भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः॥ २॥**

2. *Bhadrāhaṁ no madhyandine bhadrāhaṁ sāyamastu naḥ. Bhadrāhaṁ no ahnāṁ prātā rātrī bhadrāhamastu naḥ.*

Let the day be auspicious for us at mid-day, let the day be auspicious in the evening, let the day be auspicious for us in the morning, and let the night too of every day be auspicious for us.

**अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्।**
**भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥ ३॥**

3. *Ahorātrābhyāṁ nakṣatrebhyaḥ sūryācandramasābhyām. Bhadrāhamasmabhyaṁ rājanchakadhūma tvaṁ kṛdhi.*

O Ruler, mighty star among planets, make the day auspicious for us by day and night, by the planets and by the sun and moon.

**यो नौ भद्राहमकरः सायं नक्तमथो दिवा।**
**तस्मै ते नक्षत्रराज शकधूम सदा नमः॥ ४॥**

1. *Yo no bhadrāhamakaraḥ sāyaṁ naktamatho divā. Tasmai te nakṣatrarāja śakadhūma sadā namaḥ.*

O Ruler of the planets, refulgent among people, mover and shaker of things around, who provide for a happy day for us, a happy evening, auspicious days and

nights, homage and salutations to you always.

## Kanda 6/Sukta 129 (Good Fortune)

***Bhaga Devata, Atharvangira Rshi***

**भगे॑न मा शांश॒पेन॑ सा॒कमिन्द्रे॑ण मे॒दिना॑।**
**कृ॒णोमि॑ भ॒गिनं॒ मापं॑ द्रा॒न्त्वरा॑तयः ॥ १ ॥**

1. *Bhagena mā śāṁśapena sākamindreṇa medinā.*
*Kṛṇomi bhaginaṁ māpa drāntvarātayaḥ.*

By the grace of Indra, lord of glory, beatific and blissful, I work and raise myself to prosperity, power and good fortune with excellence, and then, I pray, let all want, adversity, meanness and miserliness flee away from me.

**येन॑ वृ॒क्षाँ अ॒भ्यभ॑वो॒ भगे॑न॒ वर्च॑सा स॒ह।**
**तेन॑ मा भ॒गिनं कृ॒ण्वपं॑ द्रा॒न्त्वरा॑तयः ॥ २ ॥**

2. *Yena vṛkṣāṅ abhyabhavo bhagena varcasā saha.*
*Tena mā bhaginaṁ kṛṇvapa drāntvarātayaḥ.*

O Lord, by the power, prosperity and excellence of light and lustre with which you exceed and transcend all things of beauty and grandeur cherished by all, pray bless me and make me excellent, and then, I pray, let all want, misery, meanness and miserliness flee away from me.

**यो अ॒न्धो यः पुन॑ःस॒रो भगो॑ वृ॒क्षेष्वाहि॑तः।**
**तेन॑ मा भ॒गिनं कृ॒ण्वपं॑ द्रा॒न्त्वरा॑तयः ॥ ३ ॥**

3. *Yo andho yaḥ punaḥ saro bhago vṛkṣeṣvāhitaḥ.*
*Tena mā bhaginaṁ kṛṇvapa drāntvarātayaḥ.*

O Lord of glory, by that soma peace and vitality,

that excellence and grandeur which is enshrined in all things loved and cherished and which grows higher and higher constantly, pray raise me to excellence and prosperity, and then let all want, misery, meanness and miserliness flee away from me.

## Kanda 6/Sukta 130 (Divine Love and Memory)

***Smara Devata, Atharvangira Rshi***

To appreciate and understand this sukta and the following upto 132, we should refer to Yajurveda 34, 5 which describes the cosmic mind as the treasure-hold of divine knowledge and universal memory.

**र॒थ॒जितां राथजिते॒यीना॑मप्स॒रसा॑म॒यं स्म॒रः।**
**देवा॒ः प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ १॥**

1. *Rathajitāṁ rāthajiteyīnāmapsarasāmayaṁ smaraḥ. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

Of the cosmic forces which comprehend all the true, good and beautiful things and values of life, and of the cosmic waves of the universal mind which lead to comprehension of all that is true, good and beautiful, this Vedic knowledge is the memory content. O divinities of nature and brilliant scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

**अ॒सौ मे॑ स्मरता॒दिति॑ प्रि॒यो मे॑ स्मरता॒दिति॑।**
**देवा॒ः प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ २॥**

2. *Asau me smaratāditi priyo me smaratāditi. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

May that cosmic omniscience remember me for my sake: this is all. Let the darling Divine remember me for my sake: this is all. O divinities of nature and brilliant sages, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

**यथा॒ मम॒ स्मरा॑द॒सौ नामुष्या॒हं क॒दा च॒न।**
**देवा॒: प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ ३॥**

3. *Yathā mama smarādasau nāmuṣyāhaṁ kadā cana. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

As that cosmic intelligence would remember me, so would I never fall off from Divinity. O divinities of nature and sagely scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me. (Refer also to Yajurveda 40, 15, and Ishopanishad, 17).

**उन्मा॑दयत मरुत॒ उद॑न्तरिक्ष॒ मादय।**
**अग्न॒ उन्मा॑दया॒ त्वम॒सौ मामनु॑ शोचतु॥ ४॥**

4. *Unmādayata maruta udantarikṣa mādaya.*
*Agna unmādayā tvamasau māmanu śocatu.*

O Maruts, cosmic winds and vibrant sages, arouse the divine memory in me. O skies, arouse the divine ecstasies in me. O Agni, leading light of Divinity, enlightened teacher of Vedic knowledge, awake the love and joy of learning in me and arouse the cosmic frequency in my mind. And may that divine mind, thus, enlighten and sanctify me. (Refer also to Yajurveda 34, 1-6)

## Kanda 6/Sukta 131 (Divine Love and Memory)

***Smara Devata, Atharvangira Rshi***

**नि शीर्षतो नि पत्तत आध्यो३ नि तिरामि ते।**
**देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ १॥**

1. *Ni śīrṣato ni pattata ādhyo3ni tirāmi te.*
*Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

O Smara, divine love and cosmic memory, with the very basis of my foundations upto the highest intelligence, I explore and float over thoughts and reflections of divine love and memory. O divinities of nature and sages of humanity, pray invoke and arouse this knowledge and love and may that divine mind enlighten and sanctify me.

**अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः।**
**देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ २॥**

2. *Anumate'nvidaṁ manyasvākūte samidaṁ namaḥ.*
*Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

O cooperative and definitive faculty of the mind, explore, infer and crystallise the nature and context of this love and divine knowledge, use all your potential to think with total submission and surrender. O divinities of nature and humanity, pray invoke and arouse this knowledge and love and may the divine mind enlighten and sanctify me.

**यद्धावसि त्रियोजनं पञ्चयोजनमाश्विनम्।**
**ततस्त्वं पुनरायसि पुत्राणां नो असः पिता॥ ३॥**

3. *Yaddhāvasi triyojanaṁ pañcayojanamāśvinam.*
*Tatastvaṁ punarāyasi putrāṇāṁ no asaḥ pitā.*

O divine love and cosmic memory, though you may elude me by three yojanas, i.e., be beyond the earth, the sky and the solar regions, beyond five yojanas, i.e., beyond the five senses and five pranas, or even beyond the possibility of attainment by mind, intelligence, memory and the imagination, still you would come back and bless because you are our ultimate sustainer, your children on earth.

## Kanda 6/Sukta 132 (Divine Love and Memory)

***Smara Devata, Atharvangira Rshi***

**यं दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।**
**तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ १ ॥**

1. *Yaṁ devāḥ smaramasiñcannapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of cosmic memory, which the divinities poured into the human mind and faculties of perception and volition, enlightening and sanctifying it with thought, reflection and intuition, that same love and memory I develop, mature and perfect with the knowledge and discipline of Varuna, lord of light and judgement, O lord of love, in your service.

**यं विश्वे॑ दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।**
**तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ २ ॥**

2. *Yaṁ viśve devāḥ smaramasiñcannapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

cosmic memory, so enlightening and sanctifying, which all saints and sages, scholars, poets and teachers of the world, parents, literature and traditions poured into the human mind and faculties of perception and action with thought, reflection and intuition, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, lord of light and judgement, O lord of love in your service.

**यमि॑न्द्रा॒णी स्म॒रमसि॑ञ्चद॒प्स्व१॑न्तः शोशु॑चानं स॒हाध्या।**
**तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ ३ ॥**

3. *Yamindrāṇī smaramasiñcadapsvantaḥ śośucā-naṁ sahādhyā. Taṁ te tapāmi varuṇasya dha-rmaṇā.*

That smara, divine love and intimations of cosmic memory, so enlightening, purifying and sanctifying, which Indrani, power, prosperity and excellence of the life of human nation, poured into the national mind and faculties of the corporate personality, with thought, reflection and social genius, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, social sense of generosity and justice of the nation's honour.

**यमि॑न्द्रा॒ग्नी स्म॒रमसि॑ञ्चता॒मप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।**
**तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ ४ ॥**

4. *Yamindrāgnī smaramasiñcatāmapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

universal knowledge and wisdom, enlightening, purifying and elevating, which Indragni, powers of law, governance and national defence, and the leading lights of knowledge, education and culture, poured into the mind and faculties of the nation's perception, thought and action with reflection, analysis and judgement of situations, that same love and universal wisdom I develop and refine with the discipline and Dharma of Varuna, lord of universal watch, judgement and dispensation.

**यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या। तं ते तपामि वरुणस्य धर्मणा॥ ५॥**

5. *Yaṁ mitrāvaruṇau smaramasiñcatāmapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, universal love and cosmic memory of life's nature and potential, enlightening, purifying and elevating, which Mitra and Varuna, divine love and judgement, sun and moon, air and ocean, and the nation's sense of love and pride, on the one hand, and the sense of judgement and reality, on the other, poured into the mind and action of the people with self-confidence and objectivity, that same love and judgement, and confidence and caution. I develop and refine with the discipline and Dharma of Varuna, the nation's law and constitution without forsaking the vision and faith in Divinity.

## Kanda 6/Sukta 133 (Brahmachari's Girdle)

*Mekhala Devata, Agastya Rshi*

य इमां देवो मेखलामाबबन्ध यः संननाह य उ नो युयोज।
यस्य देवस्य प्रशिषा चरामः स पारमिच्छात्स उ नो वि मुञ्चात्॥ १॥

1. *Ya imāṁ devo mekhalāmābabandha yaḥ saṁnanāha ya u no yuyoja. Yasya devasya praśiṣā carāmaḥ sa pāramicchātsa u no vi muñcāt.*

The divine, brilliant and generous teacher who tied the girdle, firmed it and assigned us the task in studies and later in life, by whose word, order and discipline we learn, act and live in life, may he wish us all success and lead us to fulfil our duties and obligations to freedom.

आहुतास्यभिहुत ऋषीणामस्यायुधम्।
पूर्वी व्रतस्य प्राश्नती वीरघ्नी भव मेखले॥ २॥

2. *Āhutāsyabhihuta ṛṣīṇāmasyāyudham. Pūrvā vratasya prāśnatī vīraghnī bhava mekhale.*

O Girdle of the celibate seeker of knowledge, you are freely elected for and taken on, you are the yajnic oblation of self-sacrifice, you are the inviolable weapon of the sages, you are the fore-mark of the discipline of dedication, the very food and sustenance of life and action, and you are the destroyer of formidable negativities and saviour from sins of omission and commission.

मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन्भूतात्पुरुषं यमाय।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि॥ ३॥

3. *Mṛtyorahaṁ brahmacārī yadasmi niryācanbhūtātpuruṣaṁ yamāya. Tamahaṁ brahmaṇā tapasā śrameṇānayainaṁ mekhalayā sināmi.*

Brahmachari as I am, a dedicated celibate student of life and death, I ask of ever existent Death for one person, one soul, away for Yama, a life of discipline and education, and that one person I bind with Brahma, divine knowledge, hard discipline, hard labour and this girdle, the mark of discipline and dedication to life against the onslaught of death.

**श्रद्धाया दुहिता तपसोऽधि जाता स्वस ऋषीणां भूतकृतां बभूव। सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च॥ ४॥**

4. *Śraddhāyā duhitā tapaso'dhi jātā svasa ṛṣīṇāṁ bhūtakṛtāṁ babhūva. Sā no mekhale matimā dhehi medhāmatho no dhehi tapa indriyaṁ ca.*

O Girdle, you are the daughter of Shraddha, inviolable faith in truth, born of Tapas, hard, relentless discipline of body, mind and soul, and sister of the Rshis, sages of noble actions among humanity. O Girdle, bring us understanding and intellect, genius and discrimination, tapas, inviolable dedication and moral and spiritual honour and excellence.

**यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे।**
**सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले॥ ५॥**

5. *Yāṁ tvā pūrve bhūtakṛta ṛṣayaḥ paribedhire. Sā tvaṁ pari ṣvajasva māṁ dīrghāyutvāya mekhale.*

O Girdle of discipline and celibacy which the

creative Rshis, makers of men of noble action, tied round themselves, bind me too with love and faith to live a long life of health, honour and enlightenment.

## Kanda 6/Sukta 134 (Destruction of Enemies)

***Vajra Devata, Shukra Rshi***

**अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम्।**
**शृणातु ग्रीवाः प्र शृणातूष्णिहा वृत्रस्येव शचीपतिः॥ १॥**

1. *Ayaṁ vajrastarpayatāmṛtasyāvāsya rāṣṭramapa hantu jīvitam. Śṛṇātu grīvāḥ pra śṛṇātūṣṇihā vṛtrasyeva śacīpatiḥ.*

May this Vajra, thunderbolt of law, justice and dispensation within, and the defence forces against enemies from outside fulfil the needs of the rule of law, truth and justice. May it eliminate the strongholds of enemies and the very life and existence of negative and destructive forces. Let it snap their activities and block the life flow of their system just like Indra, thunder and lightning breaking the dark clouds.

**अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत्।**
**वज्रेणावहतः शयाम्॥ २॥**

2. *Adharo'dhara uttarebhyo gūḍhaḥ pṛthivyā motsṛpat. Vajreṇāvahataḥ śayām.*

Let the enemy lie down and low below the higher ones in the depth of earth. Let him never rise up, let him lie flat, smitten by the thunderbolt.

**यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि।**
**जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय॥ ३॥**

3. *Yo jināti tamanviccha yo jināti tamijjahi.*
*Jinato vajra tvaṁ sīmantamanvañcamanu pātaya.*

O thunderbolt of law and punishment, seek out whoever oppresses, catch hold of whoever oppresses and tyrannizes and throw him off. O wielder of power and force of thunderous law, push down the head of the violent, oppressor and the terrorist. Let him never raise his head.

## Kanda 6/Sukta 135 (Strength)

***Vajra Devata, Shukra Rshi***

यद॒श्नामि॒ बलं॑ कुर्व इ॒त्थं व॒ज्रमा द॑दे ।
स्क॒न्धान॒मुष्य॑ शा॒तय॑न्वृ॒त्रस्ये॑व॒ शची॒पतिः॑ ॥ १ ॥

1. *Yadaśnāmi balaṁ kurva itthaṁ vajramā dade.*
*Skandhānamuṣya śātayanvṛtrasyeva śacīpatiḥ.*

Whatever I eat, I turn into strength, and thus I wield the Vajra, lustrous weapon of inviolable diamond quality breaking the shoulders of the enemy just like the sun breaking the dark clouds.

यत्पिबा॑मि॒ सं पि॑बामि समु॒द्रइ॑व संपि॒बः ।
प्रा॒णान॒मुष्य॑ सं॒पाय॒ सं पि॑बामो अ॒मुं व॒यम् ॥ २ ॥

2. *Yatpibāmi saṁ pibāmi samudra-iva saṁpibaḥ.*
*Prāṇānamuṣya saṁpāya saṁ pibāmo amuṁ vayam.*

Whatever I drink I drink well and wholly like the sea which drinks up and consumes all the streams, and thus having consumed the strength of the enemy, we exhaust him of all his vitality.

यद्गिरा॑मि सं गि॑रामि समु॒द्रइ॑व संगि॒रः।
प्रा॒णान॒मुष्य॑ सं॒गीर्य॒ सं गि॑रामो अ॒मुं व॒यम्॥ ३॥

3. *Yadgirāmi saṁ girāmi samudra-iva saṁgiraḥ.*
*Prāṇānamuṣya saṁgīrya saṁ girāmo amuṁ vayam.*

Whatever I swallow I swallow completely just like the sea which swallows and assimilates all the streams, and having consumed the vitality of the enemy, we exhaust him of his strength.

## Kanda 6/Sukta 136 (Hair Care)

***Vanaspati Vitatni Devata, Atharva Vitahavya Rshi***

दे॒वी दे॒व्यामधि॑ जा॒ता पृ॑थि॒व्याम॑स्योषधे।
तां त्वा॑ नितत्नि॒ केशे॑भ्यो॒ दृंह॑णाय खनामसि॥ १॥

1. *Devī devyāmadhi jātā pṛthivyāmasyoṣadhe.*
*Tāṁ tvā nitatni keśebhyo dṛṁhaṇāya khanāmasi.*

O divine Oshadhi, Nitatni, born and growing on the divine earth, we dig you up for strong and luxurious hair.

दृंह॑ प्र॒त्नान् ज॒नया॒जा॑तान् जा॒तानु॒ वर्षी॑यसस्कृधि॥ २॥

2. *Dṛṁhapratnān janayājātān jātānu varṣīyasa-skṛdhi.*

Strengthen the old wearing out hair, grow where hair has not grown, and where hair is grown, make it long and luxurious.

यस्ते॒ केशो॑ऽव॒पद्य॑ते॒ समू॑लो॒ यश्च॑ वृ॒श्चते॑।
इ॒दं तं वि॒श्वभे॑षज्या॒भि षि॑ञ्चामि वी॒रुधा॑॥ ३॥

3. *Yaste keśo'vapadyate samūlo yaśca vṛścate.*
*Idaṁ taṁ viśvabheṣajyābhi ṣiñcāmi vīrudhā.*

O man, if your hair falls off, or if it falls off from the root, all this I revitalise and strengthen with this herbal tonic for all hair problems.

## Kanda 6/Sukta 137 (Hair Care)

***Vanaspati Devata, Atharva Vitahavya Rshi***

यां जमदग्निरखनदुहित्रे केशवर्धनीम्।
तां वीतहव्य आभरदसितस्य गृहेभ्यः॥ १॥

1. *Yāṁ jamadagnirakhanadduhitre keśavardhanīm.*
*Tāṁ vītahavya ābharadasitasya gṛhebhyaḥ.*

The herb Nitatni which the brilliant scholar of medicinal yajna discovered and dug out for the growth of girls' hair for long and luxurious beauty, the seeker of efficacious remedy brings up to the homes of unruly haired.

अभीशुना मेया आसन्व्यामेनानुमेयाः ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ २॥

2. *Abhīśunā meyā āsanvyāmenānumeyāḥ.*
*Keśā naḍā-iva vardhantāṁ śīrṣṇaste asitāḥ pari.*

The length and quality of hair is to be measured first by brightness of sun-rays and then by the length of both arms. Let the hair of head grow like reeds of a lake and be jet black par excellence for you.

दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे ।

केशा॑ न॒डाइ॑व वर्धन्तां शी॒र्ष्णस्ते॑ अ॒सि॒ताः परि॑ ॥ ३ ॥

3. *Dṛhaṁ mūlamāgraṁ yaccha vi madhyaṁ yāma-yauṣadhe. Keśā naḍā-iva vardhantāṁ śīrṣṇaste asitāḥ pari.*

O Nitatni, herbal hair care Oshadhi, strengthen the root of the hair, let it grow, lengthen the middle, and upto the end. Let the hair of the head grow long and thick like reeds of a lake and let it be jet black par excellence for you, for men and women both.

## Kanda 6/Sukta 138 (Cure for Impotency)

***Vanaspati Devata, Atharva Rshi***

त्वं वी॒रुधां॒ श्रेष्ठतमाभिश्रुतास्योषधे ।
इ॒मं मे॑ अ॒द्य पूरु॑षं क्ली॒बमो॑प॒शिनं कृधि ॥ १ ॥

1. *Tvaṁ vīrudhāṁ śreṣṭhatamābhiśrutāsyoṣadhe. Imaṁ me adya pūruṣaṁ klībamopaśinaṁ kṛdhi.*

O Oshadhi, you are the best of herbs, most highly praised and renowned. Please cure this impotent man, this effeminate man, my patient, today, and make him full man.

क्ली॒बं कृ॑ध्योप॒शि॒न॒मथो॑ कुरी॒रिणं कृधि ।
अथा॒स्येन्द्रो॒ ग्रावं॑भ्यामु॒भे भि॑नत्त्वा॒ण्ड्यौ ॥ २ ॥

2. *Klībaṁ kṛdhyopaśinamatho kurīriṇaṁ kṛdhi. Athāsyendro grāvabhyāmubhe bhinattvāṇḍyau.*

Make the impotent man actively potent. Make the effeminate man actively virile. O physician, Indra, with the sanative, ground and energised, cure both his seminal glands, removing the obstruction.

क्लीबं क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरं मरसारसं त्वाकरम्।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि॥ ३॥

3. *Klība klībaṁ tvākaraṁ vadhre vadhriṁ tvākara-marasārasaṁ tvākaram. Kurīramasya śīrṣaṇi kumbaṁ cādhinidadhmasi.*

O impotent man, I have cured the impotence. O debilitated, I have cured the debility. O cold and frigid, I have cured the frigidity. We restore activity, excitation and desire into the brain centres of this patient.

ये ते नाड्यौ ∫ देवकृते ययोस्तिष्ठति वृष्ण्यम्।
ते ते भिनद्मि शम्ययामुष्या अधि मुष्कयोः॥ ४॥

4. *Ye te nāḍyau devakṛte yayostiṣṭhati vṛṣṇyam.*
*Te te Bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.*

In the two natural seminal ducts in which resides sexual fluidity, there on the seminal glands I open the flow with the surgical pin.

यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना।
एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः॥ ५॥

5. *Yathā naḍaṁ kaśipune striyo bhindantyaśmanā.*
*Evā bhinadmi te śepo'muṣyā adhi muṣkayoḥ.*

Just as women beat the 'nada' grass with stone for cover, so do I open the seminal passage of your organ above the seminal glands beside the sexual nerve.

## Kanda 6/Sukta 139 (Conjugal Happiness)

***Dampati Devata, Atharva Rshi***

न्यस्तिका रुरोहिथ सुभगंकरणी मम। शतं तव प्रतानास्त्र-
यस्त्रिंशन्नितानाः। तया सहस्रपर्ण्या हृदयं शोषयामि ते॥ १॥

1. *Nyastikā rurohitha subhagaṁkaraṇī mama.*
*Śataṁ tava pratānāstrayastriṁśannitānāḥ.*
*Tayā sahasraparṇyā hṛdayaṁ śoṣayāmi te.*

Here you arise and emerge, conjugal spirit of love, bright harbinger of good fortune for me. Hundred are your expansive versatilities of life. Thirty-three are your defined interests in respect of divinities of nature and humanity.

O maiden of my love, with that same art and versatility of hundredfold possibilities of conjugal bliss, I afflict your heart with love and desire.

**शुष्यंतु मयि ते हृदयमथो शुष्यत्वास्य ँम्।**
**अथो नि शुष्य मां कामेनाथो शुष्कास्या चर॥ २॥**

2. *Śuṣyatu mayi te hṛdayamatho śuṣyatvāsyam.*
*Atho ni śuṣya māṁ kāmenātho śuṣkāsyā cara.*

Let your heart be afflicted with love for me. Let your mouth be parched with love. Afflict me too with love, excite me with care, and live you too and roam around with mouth parched for love.

**संवननी समुष्पला बभ्रु कल्याणि सं नुद।**
**अमूं च मां च सं नुद समानं हृदयं कृधि॥ ३॥**

3. *Saṁvananī samuṣpalā babhru kalyāṇi saṁ nuda.*
*Amūṁ ca māṁ ca saṁ nuda samānaṁ hṛdayaṁ kṛdhi.*

O spirit of conjugality full of love and mutuality, excitingly inspiring and keen for familial settlement, generous harbinger of good fortune, inspire and move both her and me, arise and let our hearts be equally

drawn to each other.

यथोदकमपपुषोऽ पशुष्यत्यास्य ँम् ।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ ४ ॥

4. *Yathodakamapapuṣo'paśuṣyatyāsyam.*
*Evā ni śuṣya māṁ kāmenātho śuṣkāsya cara.*

Just as the mouth of a thirsty man deprived of water dries up, unslaked, thus, O conjugal love, dry up my mouth with love and desire for the maiden. And thus too, O lady of love at heart, roam around, your mouth afflicted, unslaked, thirsting for love.

यथा नकुलो विच्छिद्य सन्दधात्यहिं पुनः ।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥ ५ ॥

5. *Yathā nakulo vicchidya sandadhātyahiṁ punaḥ.*
*Evā kāmasya vicchinnaṁ saṁ dhehi vīryāvati.*

Just as 'Nakula', non-compromiser with evil, having broken through 'Ahi', dark cloud of passion, settles back to peace and inner joy, so, O Viryavati, spirit of life's love and vigour, come and let us settle, both in love and peace as one whole in spirit, though otherwise split individualities for want of love, in search of love and fulfilment.

## Kanda 6/Sukta 140 (Teething Trouble)

***Dantau Devata, Atharva Rshi***

यौ व्याघ्रावव॑रूढौ जिघ॑त्सतः पितरं मातरं च ।
तौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः ॥ १ ॥

1. *Yau vyāghrāvavarūḍau jighatsataḥ pitaraṁ mātaraṁ ca. Tau dantau brahmaṇaspate śivau kṛṇu jātavedaḥ.*

O Brahmanaspati, lord giver of food, Jataveda, all knowing lord of the world in existence, let those two tiger teeth (usually known as canines) just grown, with which the baby loves to bite the father and mother, be good and comfortable.

**व्रीहिमत्तं यवमत्तमथो माषमथो तिलम्। एष वां भागो निहितो रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ २ ॥**

2. *Vrīhimattaṁ yavamattamatho māṣamatho tilam. Eṣa vāṁ bhāgo nihito ratnadheyāya dantau mā hiṁsiṣṭaṁ pitaraṁ mātaraṁ ca.*

Eat rice, eat barley, and eat sesame and lentils, this is your treasure-share ordained by nature, O teeth, do not hurt father and mother.

**उपहूतौ सयुजौ स्योनौ दन्तौ सुमङ्गलौ। अन्यत्रं वां घोरं तन्वः परैतु दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ ३ ॥**

3. *Upahūtau sayujau syonau dantau sumaṅgalau. Anyatra vāṁ ghoraṁ tanvaḥ paraitu dantau mā hiṁsiṣṭaṁ pitaraṁ mātaraṁ ca.*

Both grown by the process of nature, together, beautiful and auspicious, let that which is deformed be off from here, elsewhere. O teeth, do not hurt father and mother. Let the growth be comfortable and well-formed.

## Kanda 6/Sukta 141 (Growth and Development)

***Ashvinau Devata, Vishvamitra Rshi***

The subject of this sukta is growth and development on a collective basis. But development of what? This question is left open. The sukta says: Enah,

'these'. 'These' has been interpreted as cows, the people as a body, the students as a community. The intention seems to be that life at any living level is a collectivity, has to grow and has to be developed as an organismic organisation. Even the whole universe is an organism, Purusha, a living, breathing, intelligent, self-organising, sovereign system. The sukta does mention functionaries who organise the growth and development of the collective body: Vayu, Tvashta, Indra, Rudra, Ashvins, and it also mentions organisations at different characteristic levels: Devas, humans and demons. We take up the growth and development of the human community through education, culture and enlightenment.

**वा॒युरे॑नाः स॒माक॑र॒त्त्वष्टा॒ पोषा॑य ध्रियताम्।**
**इन्द्र॑ आभ्यो॒ अधि॑ ब्रवद्रु॒द्रो भू॒म्ने चि॑कित्सतु॥ १॥**

1. *Vāyurenāḥ samākarattvaṣṭā poṣāya dhriyatām.*
*Indra ābhyo adhi bravadrudro bhūmne cikitsatu.*

Let Vayu, the man of vibrancy, enthusiasm and enlightenment bring these, young generation, together, that is, in educational institutions together, meant for boys and for girls separately. Let Tvashta, man of fine imagination specialised in specific characteristic and social forms, hold and manage them for growth in their characteristic social lines and professions. Let Indra, supreme commander of the institution, speak to them as one community, and let Rudra enlighten them for growth, each in his or her own line of interest.

**लोहि॑तेन॒ स्वधि॑तिना मिथु॒नं क॑र्णयोः कृधि।**
**अक॑र्तामश्विना॒ लक्ष्म॒ तद॑स्तु प्र॒जया॑ ब॒हु॥ २॥**

2. *Lohitena svadhitinā mithunaṁ karṇayoḥ kṛdhi.*
*Akartāmaśvinā lakṣma tadastu prajayā bahu.*

Let Rudra, by natural predilection and individual interest and potential, join them into married couples in practical complementary fields of life. Let the Ashvins, husband wife, then, make a mark in life, and let the couple, thus, grow and profusely prosper with progeny.

**यथा॑ च॒क्रुर्दे॑वासु॒रा यथा॑ मनु॒ष्या॑ उ॒त।**
**ए॒वा स॑हस्रपो॒षाय॑ कृणु॒तं ल॒क्ष्मा॑श्विना॥ ३॥**

3. *Yathā cakrurdevāsurā yathā manuṣyā uta.*
*Evā sahasrapoṣāya kṛṇutaṁ lakṣmāśvinā.*

As lived and acted the Devas, men of divine nature, as lived and acted the Asuras, men of pure natural character, and as lived and acted men of intelligent human nature, so do you, O Ashvins, all men and women, mark and act for yourselves for growth a thousand ways.

## Kanda 6/Sukta 142 (Growth of Food)

***Yava Devata, Vishvamitra Rshi***

**उच्छ्र॑यस्व ब॒हुर्भ॑व॒ स्वेन॒ मह॑सा यव। मृ॒णी॒हि विश्वा॒ पात्रा॑णि॒ मा त्वा॑ दि॒व्याश॑निर्वधीत्॥ १॥**

1. *Ucchrayasva bahurbhava svena mahasā yava.*
*Mṛṇīhi viśvā pātrāṇi mā tvā divyāśanirvadhīt.*

O barely crop, rise and grow abundant by your own natural fercundity. Fill up all the food stores of the world. Let no hail or thunder from the sky strike you.

आ॒शृण्वन्तं॒ यवं दे॒वं यत्र॑ त्वाच्छा॒वदा॑मसि।
तदुच्छ्र॑यस्व॒ द्यौरि॑व समु॒द्रइ॑वै॒ध्यक्षि॑तः॥ २॥

2. *Āśṛṇvantaṁ yavaṁ devaṁ yatra tvācchāvadāmasi.*
*Taducchrayasva dyauriva samudraivaidhyakṣitaḥ.*

O yava, O food, where we praise and exalt you as divine, there listening and sustaining us, grow and rise like the light of heaven, expand and roll like the ocean, unbounded, unviolated.

अक्षि॑तास्त उप॒सदोऽक्षि॑ताः सन्तु रा॒शय॑ः।
पृ॒णन्तो॒ अक्षि॑ताः सन्त्व॒त्तार॑ः स॒न्त्वक्षि॑ताः॥ ३॥

3. *Akṣitāsta upasado'kṣitāḥ santu rāśyaḥ.*
*Pṛṇanto akṣitāḥ santvattāraḥ santvakṣitāḥ.*

Let the producers be inexhaustible, let the stores be inexhaustible, let the food givers be inexhaustible, O yava, and let the beneficiaries be inexhaustible.

॥ इति षष्ठं काण्डम्॥

# KANDA-7

## Kanda 7/Sukta 1 (Divine Realisation)

***Atma Devata, Atharva Brahma-varchaskama Rshi***

धी॒ती वा॒ ये अन॒यन्वा॒चो अग्रं॒ मन॑सा वा॒ येऽ॑वदन्नृ॒तानि॑ ।
तृ॒तीये॑न॒ ब्रह्म॑णा वावृधा॒नास्तु॒रीये॑णामन्वत॒ नाम॑ धे॒नोः ॥ १ ॥

1. *Dhītī vā ye anayanvāco agraṁ manasā vā ye'-vadannṛtāni. Tṛtīyena brahmaṇā vāvṛdhānā-sturīyeṇāmanvata nāma dhenoḥ.*

Those who reach to the origin and the original of the Word or highest language through meditation, and who speak but only and exclusively of the law and spirit of Reality, grow on from the objective and the psychic phases of reality and consciousness to the third phase of consciousness and reality, and by the grace of the third phase, the Spirit Divine and the Vedic vision, reach to the fourth, absolute state of Turiya, and through the Turiya attain to the origin and the original of the Word, Brahma, where the Name, Aum, and the named, Akshara Brahma, are one and the same.

(For further understanding of this mantra reference may be made to Atharva-vediya Mandukyo-panishad.)

स वे॑द पु॒त्रः पि॒तरं॒ स मा॒तरं॒ स सू॒नुर्भु॑व॒त्स भु॑व॒त्पुन॑र्मघः ।
स द्यामौ॑र्णो॒दन्तरि॑क्षं॒ स्व॑१॑ः स इ॒दं विश्व॑मभव॒त्स आभ॑वत् ॥ २ ॥

2. *Sa veda putraḥ pitaraṁ sa mātaraṁ sa sūnurbhu-vatsa bhuvatpunarmaghaḥ. Sa dyāmaurṇodanta-rikṣaṁ svaḥ sa idaṁ viśvamabhavatsa ābhavat.*

He the All-Saviour pervades the heavens and the earth, which are father and mother of the world of existence. He is the creator and the inspirer of life. He takes on the glory and majesty of existence again and again. He pervades, comprehends and sustains the regions of bliss, the regions of light and the middle regions of the sky. He pervades this entire universe. He is present everywhere, here and now and always.

## Kanda 7/Sukta 2 (Brahma Vidya)

***Atma Devata, Atharva Brahma-varchaskama Rshi***

**अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम्।**
**य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ १ ॥**

1. *Atharvāṇaṁ pitaraṁ devabandhuṁ māturgarbhaṁ piturasuṁ yuvānam. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocastamiheha bravaḥ.*

He that has realised with mind and soul and thus knows this adorable Brahma may speak to us here and now of It: unmoved and immovable, father of existence, controller and concomitant of the divinities such as sun and moon, innermost creative spirit of Mother Nature, the life spirit of the regions of light, ever young beyond age and decay.

## Kanda 7/Sukta 3 (Brahma Vidya)

***Atma Devata, Atharva Brahma-varchaskama Rshi***

**अया विष्ठा जनयन्कर्वराणि स हि घृणिरुरुर्वराय गातुः।**
**स प्रत्युदैद्धरुणं मध्वो अग्रं स्वया तन्वा तन्व मैरयत ॥ १ ॥**

1. *Ayā viṣṭhā janayankarvarāṇi sa hi ghṛṇirururvarāya gātuḥ. Sa pratyudaiddharuṇaṁ madhvo agraṁ svayā tanvā tanva mairayata.*

By this particular state of pervasion, sustenance and comprehension, doing cosmic acts of creative evolution, He, refulgent Brahma, is the guide as well as the goal for the man of choice wisdom and action. Arising and manifesting with and in advance of the glorious sustainers of life such as the sun and moon, he inspires and enlivens the universe with his presence.

## Kanda 7/Sukta 4 (Brahma Vidya)

***Vayu Devata, Atharva Brahma-varchaskama Rshi***

**एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च।**
**तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय इह ता वि मुञ्च॥ १॥**

1. *Ekayā ca daśabhiścā suhute dvābhyāmiṣṭaye viṁśatyā ca. Tisṛbhiśca vahase triṁśatā ca viyugbhirvāya iha tā vi muñca.*

O Vayu, vibrant all-present Spirit of the universe, nobly worshipped with love and faith, O pranic energy of life, for the realisation of our cherished desire for self-fulfilment, you conduct this body chariot of our earthly existence with one and ten, two and twenty, three and thirty holily yoked horse-powers. Pray release all those here.

(Reference may be made to Kathopanishad 1, 1, 3-4, where the human body is called a chariot, the soul, the master, and the senses, the horses, with mind as the driver. Five senses of perception, five senses of volition with mind, the intelligential complex, are the eleven horses. These eleven are doubled and tripled in our course of life: they are purely eleven in the causal body at the sattvic level, they are twenty-two in the

subtle body at the sattvic and rajasic levels, and thirty-three in the gross body at the sattvic, rajasic and tamasic levels. When the human has realised its cherished desire for worldly fulfilment, then it prays for freedom from the bonds of the gross body, and for total freedom of Moksha it prays for total freedom from the bonds. Basically, the bonds are eleven, twenty two and thirty three are versions only.)

## Kanda 7/Sukta 5 (Brahma Vidya)

***Atma Devata, Atharva Brahma-varchaskama Rshi***

**यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १ ॥**

1. *Yajñena yajñamayajanta devāstāni dharmāṇi prathāmānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

Enlightened sages of divine nature, as divinities of nature too, join and serve the cosmic yajamana in the yajnic evolution of the world of existence. The ways they serve the Supreme lord through cosmic participation become the first and prime ordinances of life. Those sages, great as they are, enjoy the bliss of heaven where the ancient sages of divine potential enjoy the heavenly bliss of eternal life.

**यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः।**
**स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु ॥ २ ॥**

2. *Yajño babūva sa ā babhūva sa pra jajñe sa u vāvṛdhe punaḥ. Sa devānāmadhipatirbabhūva so asmāsu draviṇamā dadhātu.*

The cosmic yajna starts and proceeds. The divine

yajamana manifests, he proceeds further, his manifestation grows higher and higher again and again. Thus Brahma, in the world of existence, becomes the Supreme ordainer and sustainer of the Devas such as sun and moon. May the Lord bless us also with spiritual, moral and social wealth and excellence of high order.

**यद्देवा देवान्हविषायजन्तामर्त्यान्मनसामर्त्येन।**
**मदेम तत्र परमे व्योमन्पश्येम तदुदितौ सूर्यस्य॥ ३॥**

3. *Yaddevā devānhaviṣāyajantāmartyānmanasāmartyena. Madema tatra parame vyo manpaśyema taduditau sūryasya.*

When and where the sages offer oblations to the immortal divinities with their immortal mind and soul, there let us too rejoice in the presence of Supreme Brahma and see, directly experience, the presence at early dawn of the sun.

**यत्पुरुषेण हविषा यज्ञं देवा अतन्वत ।**
**अस्ति नु तस्मादोजीयो यद्विहव्येनेजिरे॥ ४॥**

4. *Yatpuruṣeṇa haviṣā yajñaṁ devā atanvata.*
*Asti nu tasmādojīyo yadvihavyenejire.*

When the divine sages perform and extend the yajna with oblations of self-surrender in communion with the Purusha, Supreme Brahma, thereby the yajna grows higher and more powerful since they perform the yajna with the exceptional offer of self-sacrifice through total surrender.

**मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त।**
**य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः॥ ५॥**

5. *Mugdhā devā uta śunāyajantota goraṅgaiḥ purudhāyajanta. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocasta-miheha bravaḥ.*

Divine sages fascinated by the ecstasy of Divinity variously conduct the meditative yajna of spiritual communion with knowledge, in Samprajnata Samadhi, and with parts of Vedic speech, in Savikalpa Samadhi (Patanjali's Yoga-sutras, I, 17 and 42). May the sage who knows of this meditative yajna by experience through mind and soul speak of it to us here and now.

(Another interpretation of yajna by 'Shuna' and 'gobhih', based on Nirukta 9, 4, 40 and 2, 2, 5 has been suggested as 'yajna by air, fire and the sun, with cow's milk and clarified butter.)

## Kanda 7/Sukta 6 (Imperishable Mother, Nature)

***Aditi Devata, Atharva rshi***

Prakrti, Nature, is the mother cause of the universe. It is Aditi, the imperishable. It has two dimensions: essential and existential. Essentially it is one, the same ever, imperishable. Existentially it is various in forms. It is constant and also mutable: constant in the essence, mutable in existence. The constant evolves into an infinite variety of forms, and when the evolutionary process of the universe goes full circle, it recedes into the essence. Prakrti is both constant and mutable at the same time in the universe.

**अदि॑तिर्द्यौरदि॑तिर॒न्तरि॑क्षमदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः । विश्वे॑ दे॒वा अदि॑तिः पञ्च॒ जना॒ अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम् ॥ १ ॥**

1. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātama-ditirjanitvam.*

Prakrti, Nature, is Aditi, imperishable, eternal. Dyau, light, the sun, the heavenly region of light, is Aditi. The middle region of the skies is Aditi. Aditi is the mother, mother of the universe. The Supreme Brahma is the father. The soul, the living being, is the child of father and mother. All the divinities of nature and humanity are Aditi, imperishable in the essence. All the five classes of humanity are Aditi. All that is born is Aditi All that is to be born is Aditi.

**मही॒मू षु मा॒तरं॑ सुव्र॒ताना॑मृ॒तस्य॒ पत्नी॒मव॑से हवामहे।**
**तुवि॑क्षत्रा॒मज॑रन्तीमुरू॒चीं सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम्॥ २॥**

2. *Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase havāmahe. Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim.*

For our protection, sustenance and progress we invoke and serve great Aditi, creative nature power of the universe, mother of the pious observers of the laws of rectitude and life's discipline, keeper of the univerdal laws of divine truth, mighty queen of the earthly order, unaging, expansive beyond bounds, sweet shelter home of all, inviolable, and the generator, preserver and promoter of noble values. (This mantra may also be interpreted as a tribute to Mother Earth.)

Note: Here starts an alternative numbering of suktas. Sukta 6 has four mantras in one order which is here continued. In another order sukta 6 has two mantras, which have been translated. After these two,

mantras 3 and 4 are numbered as Sukta 7, mantras 1 and 2. We continue the numbering as before and give the alternative numbeing in brackets after the mantra. So mantra 3 that now follows will be numbered as (7, 1) at the end of the translation, and similarly the alternative sukta numbers will be written in brackets.

**सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम्।**
**दैवीं नावं स्वरित्रामनागसो अस्रवन्तीमा रुहेमा स्वस्तये॥ ३॥**

3. *Sutrāmāṇaṁ pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgaso asravantīmā ruhemā svastaye.*

Let us all, free from sin, for the sake of well being, success and salvation, mount the divine, life saviour, faultless, perfect boat with efficient oars, structured strongly, without any leakage at all, a sweet shelter for all, firm as earth, bright as heaven, imperishable, sailing across the world to safety and leading to noble destination.

This is a description of the boat of life with the compass of Vedic light, knowledge and wisdom.

**वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे।**
**यस्या उपस्थ उर्वन्तरिक्षं सा नः शर्म त्रिवरूथं नि यच्छात्॥ ४॥**

4. *Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyā upastha urvantarikṣaṁ sā naḥ śarma trivarūthaṁ ni yacchāt.*

For the growth and development of food, strength and energy and the vibrancy of life, let us celebrate and adore with sincere words of honesty the

great Mother, mother earth, imperishable nature and Supreme Divinity, which holds the expansive space in her lap, and let us pray she may bless us with three-fold peace and prosperity of body, mind and soul in a happy home.

## Kanda 7/Sukta 7 (Adityas)

***Aditi Devata, Atharva Rshi***

**दितेः पुत्राणामदितेरकार्षमव देवानां बृहतामनर्मणाम्। तेषां हि धाम गभिषक्समुद्रियं नैनान्नमसा परो अस्ति कश्चन॥ १॥**

1. *Diteḥ putrāṇāmaditerakārṣamava devānāṁ bṛhatāmanarmaṇām. Teṣāṁ hi dhāma gabhiṣaksamudriyaṁ nainānna-masā paro asti kaścana.*

I have diversified the forms, functions and places of the children, i.e., effectual forms, of Aditi, integrate primordial Prakrti, into Sattva, Rajas and Tamas, i.e., thought, energy and matter, and of the effectual forms of Diti, disintegrate form of Aditi, into discrete forms of elements and energies, all of them divine, expansive, inviolate and inviolable. Deep is their identity and value in the cosmic context, unfathomable like the ocean's, and there is none who can comprehend them, whatever the effort and investment one may provide. (8, 1) (This looks like the voice of the divine spirit of creative evolution of the multitudinous variety of things from one basic root of nature.)

## Kanda 7/Sukta 8 (Rise Higher)

***Brhaspati Devata, Uparibabhrava Rshi***

**भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु। अथेममस्या वर आ पृथिव्या आरेशत्रुं कृणुहि सर्ववीरम्॥ १॥**

1. *Bhadrādadhi śreyaḥ prehi bṛhaspatiḥ pura-etā te astu. Athemamasyā vara ā pṛthivyā āreśatruṁ kṛṇuhi sarvavīram.*

O man, go forward on your path from good to better and higher, and may Brhaspati, Lord of expansive universe and master of Vedic speech be your guide and leader. And then on the best part of this blessed earth, make this all-heroic honourable human order free from enmity, dissension and negativity.

## Kanda 7/Sukta 9 (Worship of Divinity)

***Pusha Devata, Uparibabhrava Rshi***

**प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन्॥ १॥**

1. *UPrapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan.*

Pusha, Lord Divine, all sustainer, bright as sun, beatific as moon and inspiring as soma, manifests, pervades, protects and guides on the highest of the paths of existence, on the path of heaven and on the path of the earth. Both of these, paths and havens of life, earthly and heavenly, the path of earthly prosperity, Abhyudaya, and the path of heavenly bliss, Nihshreyas, the Lord pervades, this one here and the other one there, knowing

every thing and all, present, past and future.

**पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत्।**
**स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन्॥ २॥**

2. *Pūṣemā āśā anu veda sarvāḥ so asmāň abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'prayucchanpura etu prajānan.*

Pusha, lord of life, knows all these paths and quarters of space. May the Lord guide us on in life by the most fearless paths of heaven and earth. May the lord giver of peace, prosperity and all round well being, all refulgent, all potent, all knowing, guide and lead us forward without relent.

**पूष्नन्तव व्रते वयं न रिष्येम कदा चन।**
**स्तोतारस्त इह स्मसि॥ ३॥**

3. *Pūṣantava vrate vayaṁ na riṣyema kadā cana. Stotārasta iha smasi.*

O Pusha, lord of life and rectitude, pray guide us that we may never fail in the observance of your law and vows of discipline. We are your celebrants and worshippers here every moment of our life.

**परि पूषा परस्ताद्धस्तं दधातु दक्षिणम्।**
**पुनर्नो नष्टमाजतु सं नष्टेन गमेमहि ॥ ४॥**

4. *Pari pūṣā parastāddhastaṁ dadhātu dakṣiṇam. Punarno naṣṭamājatu saṁ naṣṭena gamemahi.*

May Pusha, lord all-protective, give us the umbrella of his generous right hand from above, far and near. May our lost strength come back to us. May we

reclaim and live by the strength we sometime lost earlier.

## Kanda 7/Sukta 10 (Life Mother Sarasvati)

***Sarasvati Devata, Shaunaka Rshi***

**यस्ते॒ स्तनः॑ शश॒युर्यो म॑यो॒भूर्यः सु॑म्न॒युः सु॒हवो॒ यः सु॒दत्रः॑। येन॒ विश्वा॒ पुष्य॑सि वार्या॑णि॒ सर॑स्वति॒ तमि॒ह धात॑वे कः॥ १॥**

1. *Yaste stanaḥ śaśayuryo mayobhūryaḥ sumnayuḥ suhavo yaḥ sudatraḥ. Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave kaḥ.*

O mother Sarasvati, that swelling treasure trove of your affectionate nourishment, abundant, refreshing, gracious, spontaneous and generous by which you fulfill all the cherished desires of your children, pray open, extend, and let it flow to us.

## Kanda 7/Sukta 11 (Cloud and Rain-gift)

***Parjanya Sarasvati Devata, Shaunaka Rshi***

**यस्ते॑ पृथु स्तन॒यित्नु॒र्य ऋ॒ष्वो दैव्यः॑ के॒तुर्विश्व॑मा॒भूष॑ती॒दम्। मा नो॑ वधीर्वि॒द्युता॑ देव स॒स्यं मोत व॑धी र॒श्मिभिः॑ सू॒र्यस्य॥ १॥**

1. *Yaste pṛthu stanayitnurya ṛṣvo daivaḥ keturviśvamābhūṣatīdam. Mā no vadhīrvidyutā deva sasyaṁ mota vadhī raśmibhiḥ sūryasya.*

O mother shower of nature's bounty, Sarasvati, this reverberating thunder that is yours, the divine cloud of rain that adorns the world like a banner of royalty is yours. Pray let it not destroy us with lightning. O divine cloud, pray let not our crops of grain be parched and

destroyed by the hot rays of the sun.

## Kanda 7/Sukta 12 (The Assembly)

***Prajapati Devata, Shaunaka Rshi***

**सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने।**
**येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः**
**संगतेषु॥ १॥**

1. *Sabhā ca mā samitiścāvatāṁ prajāpaterduhitarau saṁvidāne. Yenā saṁgacchā upa mā sa śikṣāccāru vadāni pitaraḥ saṁgateṣu.*

Let the Samiti and the Sabha, Senate and the Assembly, cooperative creations of Prajapati, organismically related to the ruler of the people, protect, support and promote me. Whoever I meet should enlighten and support me, and I too would speak, O City fathers, properly to all those who assemble and meet in the Assembly Hall.

**विद्म ते सभे नाम नरिष्टा नाम वा असि।**
**ये ते के च सभासदस्ते मे सन्तु सवाचसः॥ २॥**

2. *Vidma te sabhe nāma nariṣṭā nāma vā asi.*
*Ye te ke ca sabhāsadaste me santu savācasaḥ.*

O Sabha, we know you well in reality, you are the adorable favourite of the people. Therefore, whoever be your members, they should speak supportingly in unison.

**एषामहं समासीनानां वर्चो विज्ञानमा ददे।**
**अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु॥ ३॥**

3. *Eṣāmahaṁ samāsīnānāṁ varco vijñānamā dade.*
*Asyāḥ sarvasyāḥ saṁsado māmindra bhaginaṁ kṛṇu.*

Of all these members sitting in the Assembly I recognise and accept the knowledge and intention, and I do them honour for that. O Ruler, Indra, lord of the people, make me the partner, honoured of this Assembly.

**यद्वो॒ मन॒ः परा॑गत॒ं यद्ब॒द्धमि॒ह वे॒ह वा॑।**
**तद्व॒ आ व॑र्तयामसि॒ मयि॑ वो रमता॒ं मन॑ः ॥ ४ ॥**

4. *Yadvo manaḥ parāgataṁ yadbaddhamiha veha vā.*
*Tadva ā vartayāmasi mayi vo ramatāṁ manaḥ.*

O members of the Assembly, if your mind and affiliation is disturbed, divided, gone away elsewhere to other loyalties, committed here or there, that we call back home to this Assembly and to this ruler. Pray, let your mind be committed to me, to the Assembly and nowhere else.

## Kanda 7/Sukta 13 (Depressing the Enemy)

***Surya Devata, Atharva Rshi***

**यथा॒ सूर्यो॑ नक्ष॑त्राणामु॒द्यंस्तेजांस्यादद॒दे ।**
**एवा स्त्री॒णां च॑ पुं॒सां च॑ द्विष॒तां वर्च॒ आ द॑दे ॥ १ ॥**

1. *Yathā sūryo nakṣatrāṇāmudyaṁstejāṁsyādade.*
*Evā strīṇāṁ ca puṁsāṁ ca dviṣatāṁ varca ā dade.*

Just as the rising sun takes away the lustre of the night stars, similarly I take away the lustre and power of the men and women opposed to me.

यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ।
उद्यन्त्सूर्य इव सुप्तानां द्विषतां वर्च आ ददे॥ २॥

2. *Yāvanto mā sapatnānāmāyantaṁ pratipaśyatha.*
*Udyantsūrya-iva suptānāṁ dviṣatāṁ varca ā dade.*

O rivals and adversaries, of as many of you as come and see me advancing, I take away the power and lustre of the enemies as the rising sun takes away the light of those lost in sleep.

## Kanda 7/Sukta 14 (Worship)

***Savita Devata, Atharva Rshi***

अभि त्यं देवं सवितारमोण्योः कविक्रतुम्।
अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्॥ १॥

1. *Abhi tyaṁ devaṁ savitāramoṇyoḥ kavikratum.*
*Arcāmi satyasavaṁ ratnadhāmabhi priyaṁ matim.*

I worship the refulgent, divine, all-inspiring Savita, poetic creator of protective earth and light giving heaven, who brings about this yajnic creation of existential truth and holds the jewel wealth of the world for us. Dearest is He, knowledge, wisdom and love Itself.

ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि।
हिरण्यपाणिरमिमीत सुक्रतुः कृपात्स्वः॥ २॥

2. *Ūrdhvā yasyāmatirbhā adidyutatsavīmani.*
*Hiraṇyapāṇiramimīta sukratuḥ kṛpātsvaḥ.*

Sublime is the light of his glory, beyond comprehension, which shines in adoration of his Order.

Golden-handed, noblest creator, he alone with his love and grace creates the heaven of supreme bliss.

**सावीर्हि देव प्रथमाय पित्रे वर्ष्माणमस्मै वरिमाणमस्मै।**
**अथास्मभ्यं सवितर्वार्याणि दिवोदिव आ सुवा भूरि पश्वः ॥ ३ ॥**

3. *Sāvīrhi deva prathamāya pitre varṣmāṇa-masmai varimāṇamasmai. Athāsmabhyaṁ savitarvāryāṇi divodiva ā suvā bhūri paśvaḥ.*

Self-refulgent divine Savita is the creator of the first and prime father generator of life, the sun, and also the creator of the refulgent body and vast space of heaven for it and for this humanity. May the divine creator create for us cherished gifts of life and ample cattle wealth day by day.

**दमूना देवः सविता वरेण्यो दधद्रत्नं दक्षं पितृभ्य आयूंषि।**
**पिबात्सोमं ममददेनमिष्टे परिज्मा चित् क्रमते अस्य धर्मणि ॥ ४ ॥**

4. *Damūnā devaḥ savitā vareṇyo dadhadratnaṁ dakṣaṁ pitṛbhya āyūṁṣi. Pibātsomaṁ mamada-denamiṣṭe parijmā cit kramate asya dharmaṇi.*

May generous Savita, friend of the household, bear and bring for parents of the home choice gifts, jewel wealth and values of life, strength and skill, and long age of good health and joy. May he cherish the soma of their homely yajna and give the joy of self-fulfilment to each wedded couple as the yajamana couple moves on in life, observing the rules of this lord Savita's law.

## Kanda 7/Sukta 15 (Worship)

***Savita Devata, Bhrgu Rshi***

**तां सवितः सत्यसवां सुचित्रामाहं वृणे सुमतिं विश्ववारम्। यामस्य कण्वो अदुहत्प्रपीनां सहस्त्रधारां महिषो भगाय॥ १॥**

1. *Tāṁ savitaḥ satyasavāṁ sucitrāmāhaṁ vṛṇe sumatiṁ viśvavārām. Yāmasya kaṇvo aduha-tprapīnāṁ sahasradhārāṁ mahiṣo bhagāya.*

O lord creator, Savita, I choose and pray for that noble knowledge, wisdom, understanding and culture, truth inspiring, wonderfully unique and universal, abundant giver of fulfilment in a thousand streams, which the mighty saint and sagely scholar prayed for and received for the achievement of honour, prosperity and excellence of life.

## Kanda 7/Sukta 16 (Prayer for Exaltation)

***Savita and others Devata, Bhrgu Rshi***

**बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय। संशितं चित्सन्तरं सं शिशाधि विश्व एनमनु मदन्तु देवाः॥ १॥**

1. *Bṛhaspate savitarvardhayainaṁ jyotayainaṁ mahate saubhagāya. Saṁśitaṁ citsantaraṁ saṁ śiśādhi viśva enamanu madantu devāḥ.*

O lord of the boundless, protector of the great, Brhaspati, O Savita, all creator, all inspirer, exalt this, enlighten this, this man, this ruler, this human nation, for the achievement of grandeur, prosperity and excellence. Refine and sharpen this devotee to the razor-edge of perfection, and then let all the divinities of nature and brilliancies of humanity be happy and rejoice with

all, together.

## Kanda 7/Sukta 17 (Prayer for a Happy Home)

***Dhata Devata, Bhrgu Rshi***

धा॒ता द॑धातु नो र॒यिमीशा॑नो॒ जग॑त॒स्पतिः॑ ।
स नः॑ पू॒र्णेन॑ यच्छतु ॥ १ ॥

1. *Dhātā dadhātu no rayimīśāno jagataspatiḥ.*
*Sa naḥ pūrṇena yacchatu.*

May Lord of the universe, ruler of the worlds, Dhata, sustainer of all, give us wealth, honour and excellence, give us in full, to our total self-fulfilment.

धा॒ता द॑धातु दा॒शुषे॒ प्राचीं॑ जी॒वातु॒मक्षि॑ताम् ।
व॒यं दे॒वस्य॑ धीमहि सु॒म॒तिं वि॒श्वरा॑धसः ॥ २ ॥

2. *Dhātā dadhātu dāśuṣe prācīṁ jīvātumakṣitām.*
*Vayaṁ devasya dhīmahi sumatiṁ viśvarādhasaḥ.*

May Dhata, lord sustainer of the universe, bless the generous giver with prime life and vitality of inviolable order. Let us pray for the wisdom and goodwill of the divine gracious lord of universal perfection, power and prosperity.

धा॒ता विश्वा॒ वार्या॑ दधातु प्र॒जाका॑माय दा॒शुषे॑ दु॒रो॒णे । तस्मै॑
दे॒वा अ॒मृ॒तं॒ सं व्य॑यन्तु॒ विश्वे॑ दे॒वा अदि॑तिः स॒जोषा॑ः ॥ ३ ॥

3. *Dhātā viśvā vāryā dadhātu prajākāmāya dāśuṣe duroṇe. Tasmai devā amṛtaṁ saṁ vyayantu viśve devā aditiḥ sajoṣāḥ.*

May the lord sustainer of power, prosperity and perfection, Dhata, give choice gifts of life for the

generous giver praying for progeny in his home. May the generous sages and scholars, all divinities of nature, inviolable mother earth, all together in love and cooperation, bring him immortal gifts of life.

**धा॒ता रा॒तिः स॑वि॒तेदं जु॑षन्तां प्र॒जाप॑तिर्नि॒धिप॑तिर्नो अ॒ग्निः ।**
**त्वष्टा॒ विष्णुः॑ प्र॒जया॑ संररा॒णो यज॑मानाय॒ द्रवि॑णं दधातु ॥ ४ ॥**

4. *Dhātā rātiḥ savitedaṁ juṣantāṁ prajāpatirnidhipatirno agniḥ. Tvaṣṭā viṣṇuḥ prajayā saṁrarāṇo yajamānāya draviṇaṁ dadhātu.*

May Dhata, all-sustainer, Rati, all giver, Savita, all inspirer, Prajapati, protector and ruler of living beings, Nidhipati, protector and controller of the treasure of the world, and Agni, leader and giver of enlightenment, love, guide and bless this happy home of ours. May Tvashta, divine maker of forms of existence, Vishnu, lord omnipresent and all pervasive, munificent all giver, give to the yajamana wealth, honour and excellence with noble progeny.

## Kanda 7/Sukta 18 (Rain Showers)

***Prthivi, Parjanya Devata, Atharva Rshi***

**प्र न॑भस्व पृथिवि भि॒न्द्धी३॒दं दि॒व्यं नभः॑ ।**
**उ॒द्नो दि॒व्यस्य॑ नो धातरीशा॑नो॒ वि ष्या॒ दृति॑म् ॥ १ ॥**

1. *Pra nabhasva pṛthivi bhinddhī3daṁ divyaṁ nabhaḥ. Udno divyasya no dhātarīśāno vi ṣyā dṛtim.*

Burst open, O regions of the firmament, Prthivi, break this divine cloud, and O Dhata, lord sustainer, ruler of heaven and earth, open the treasure hold of divine waters of rain for us.

न घ्रंस्तंताप न हिमो जघान प्र नभतां पृथिवी जीरदानुः।
आपश्चिदस्मै घृतमित्क्षरन्ति यत्र सोमः सदमित्तत्र भद्रम्॥ २॥

2. *Na ghraṁstatāpa na himo jaghāna pra nabhatāṁ pṛthivī jīradānuḥ. Āpaścidasmai ghṛtamitkṣaranti yatra somaḥ sadamittatra bhadram.*

Let the blazing sun not parch us. Let no cold and frost strike us. Let the generous sky stream down showers of rain. Where nature's greenery, soma, grows profusely, there is good fortune, and waters of rain showers, nectar ghrta of prosperity, always.

## Kanda 7/Sukta 19 (People's Prosperity)

***Prajapati Devata, Brahma Rshi***

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः।
संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु॥ १॥

1. *Prajāpatirjanayati prajā imā dhātā dadhātu sumanasyamānaḥ. Saṁjānānāḥ saṁmanasaḥ sayonayo mayi puṣṭaṁ puṣṭapatirdadhātu.*

Prajapati generates these living beings. May Dhata, lord sustainer, kind and gracious, sustain and promote them. Common of natural origin, common of thought and mind, of the same common birth they are, all. May the lord of growth and sustenance bless me with strength and vigour.

## Kanda 7/Sukta 20 (Consensus and consent)

***Anumati Devata, Atharva Rshi***

अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम्।
अग्निश्च हव्यवाहनो भवतां दाशुषे मम॥ १॥

1. *Anvadya no'numatiryajñaṁ deveṣu manyatām.*
*Agniśca havyavāhano bhavatāṁ dāśuṣe mama.*

Let common agreement of our minds carry the fragrance of our yajna daily to the divinities of nature. Let the fruit of our creative action with united minds reach the noblest minds of the nation and daily win their joyous approval. And let the fire of yajna be the carrier and harbinger of our havi and its fragrant fruit for me too, the giver in yajna.

**अन्विदनुमते त्वं मंससे शं च नस्कृधि।**
**जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ २ ॥**

2. *Anvidanumate tvaṁ maṁsase śaṁ ca naskṛdhi.*
*Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.*

O Anumati, union of minds, common will, pray honour and approve our yajnic action and bring us good, peace and prosperity. Accept our havi offered into the fire and, O Spirit divine, bless us with noble progeny.

Note: Anumati has metaphorically been interpreted as wife of the yajamana. So if husband and wife are of one mind, love reigns in the home, and the result of conjugal yajna is bound to be sweet and fragrant. That result is noble progeny.

**अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम्। तस्य वयं हेडसि मापि भूम सुमृडीके अस्य सुमतौ स्याम ॥ ३ ॥**

3. *Anu manyatāmanumanyamānaḥ prajāvantaṁ rayimakṣīyamāṇam. Tasya vayaṁ heḍasi māpi bhūma sumṛḍīke asya sumatau syāma.*

May the Lord Almighty, accepting our united action, bring us imperishable wealth, honour and excellence with noble progeny. May we never suffer the Lord's anger and disapproval. May we always abide in His good will and favour of grace.

**यत्ते॒ नाम॑ सु॒हवं॑ सु॒प्रणी॒तेऽनु॑मते॒ अनु॑मतं सु॒दानु॑। तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ ४॥**

4. *Yatte nāma suhavaṁ supraṇīte'numate anumataṁ sudānu. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O Anumati, spirit of union of minds, Supraniti, spirit of noble, positive and united policy of advancement, by that name and honour of yours as Anumati which is adorable, generous and agreeable, O spirit of universality, fulfil our yajnic action with success and, O Spirit of glory and good fortune, bless us with wealth, honour and excellence with progeny, worthy of the brave.

**एमं य॒ज्ञमनु॑मतिर्जगाम सुक्षे॒त्रता॑यै सु॒वी॒रता॑यै॒ सुजा॑तम्।**
**भ॒द्रा ह्य॑स्या॒ः प्रम॑तिर्ब॒भूव॒ सेमं य॒ज्ञम॑वतु दे॒वगो॑पा॥ ५॥**

5. *Emaṁ yajñamanumatirjagāma sukṣetratāyai suvīratāyai sujātam. Bhadrā hyasyāḥ pramatira-bhūva semaṁ yajñamavatu devagopā.*

To this yajna of our union nobly performed, Anumati, spirit of union of thought, word and action, has come for the glory of a noble social order of the brave blest with honour and excellence. Noble and holy is her providence and prospect. So may she, protector and promoter of the divines, protect, promote and exalt

this yajna of our life, our home and our social order.

**अनुमतिः सर्वमिदं बभूव यत्तिष्ठति चरति यदु च विश्व-मेजति। तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः ॥ ६ ॥**

6. *Anumatiḥ sarvamidaṁ babhūva yattiṣṭhati carati yadu ca viśvamejati. Tasyāste devi sumatau syāmānumate anu hi maṁsase naḥ.*

Anumati, dynamic spirit of integrative thought and will, is all this, i.e., pervades and inspires all this that stands, moves and agitates to evolve and move forward as one sociopolitical organismic organisation. O divine spirit of union and progress, Anumati, let us abide in your good will and accept us for favour of your pleasure and grace.

## Kanda 7/Sukta 21 (Worship of One Atma)

***Atma Devata, Brahma Rshi***

**समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम्। स पूर्व्यो नूतनमाविवासत्तं वर्तनिरनु वावृत एकमित्पुरु ॥ १ ॥**

1. *Sameta viśve vacasā patiṁ diva eko vibhūratithi-rjanānām. Sa pūrvyo nūtanamāvivāsattaṁ vartaniranu vāvṛta ekamitpuru.*

Come you all, people of the world, with one voice, in your own words, together, to the Lord of light and splendour and the bliss of heaven. He is One, omnipresent and omnificent, worthy of reverence and worship for all people, arising in human consciousness, like a visitor to the home. He is eternal and manifests, shining anew in the latest forms of evolving existence,

and the entire worlds of the dynamic universe revolve round That One only, in their orbit, and ultimately return unto Him.

## Kanda 7/Sukta 22 (Light Divine)

***Bradhna Devata, Brahma Rshi***

**अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि ॥ १ ॥**

1. *Ayaṁ sahasramā no dṛśe kavīnāṁ matirjyotirvidharmaṇi.*

This One Spirit of the expansive universe, light of life manifesting in infinite forms and functions of existence, is the vision and intelligence of the poets for our experience in a thousand different ways.

**ब्रध्नः समीचीरुषसः समैरयन्। अरेपसः सचेतसः स्वसरे मन्युमत्तमाश्चिते गोः ॥ २ ॥**

2. *Bradhnaḥ samīcīruṣasaḥ samairayan. Arepasaḥ sacetasaḥ svasare manyumattamāścite goḥ.*

Bradhna, infinite Spirit of the universe, self-refulgent as the sun, elevates, raises and radiates the dawns, equal and alike together, immaculate, illuminative and exalting, revealing the world for our enlightenment and inspiration in speech everyday.

## Kanda 7/Sukta 23 (No Negativity)

***Duhshvapna-nashanam Devata, Yama Rshi***

**दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्व मराय्यः।**
**दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥ १ ॥**

1. *Dauḥṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durṇāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Evil dreams, desecration of life, violence, adversity, malignity, dishonour, and all evil tongues, these we eliminate from ourselves.

## Kanda 7/Sukta 24 (Social Wealth)

***Savita Devata, Brahma Rshi***

**यन्न इन्द्रो अखनद्यदग्निर्विश्वे देवा मरुतो यत्स्वर्काः।**
**तदस्मभ्यं सविता सत्यधर्मा प्रजापतिरनुमतिर्नि यच्छात्॥ १॥**

1. *Yanna indro akhanadyadagnirviśve devā maruto yatsvarkāḥ. Tadasmabhyaṁ savitā satyadharmā prajāpatira-numatirni yacchāt.*

That wealth, honour, knowledge and glory which Indra, mighty ruler, discovered and dug out, what Agni, the leading scholar, Vishvedeva, all brilliant men of the world, Maruts, vibrant citizens, and thunderous warriors discovered, created and achieved, may Savita, brilliant and inspiring Prajapati, sustainer of the people dedicated to Dharma in unison with the noble will of the people may give to us.

## Kanda 7/Sukta 25 (Invocation of Divinity)

***Varuna-Vishnu Devata, Medhatithi Rshi***

**ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा।**
**यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः॥ १॥**

1. *Yayorojasā skabhitā rajāṁsi yau vīryairvīra-tamā śaviṣṭhā. Yau patyete apratītau sahobhirviṣṇu-maganvaruṇaṁ pūrvahūtiḥ.*

Let the first invocation reach both Vishnu and Varuna, by whose power worlds of the universe are sustained in order, who by their might are highest and supreme over all, and who, irresistible and inviolable, with their omnipotence rule the universe.

**यस्येदं प्रदिशि यद्विरोचते प्र चानति वि च चष्टे शचीभिः ।**
**पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः ॥ २ ॥**

2. *Yasyedaṁ pradiśi yadvirocate pra cānati vi ca caṣṭe śacībhiḥ. Purā devasya dharmaṇā sahobhirviṣṇumaganvaruṇaṁ pūrvahūtiḥ.*

Within whose presence, power and order, and by whose law, power and universal acts of nature, all that shines in space, all that breathes and all that sees, is comprehended and sustained, to that Vishnu and to that Varuna let our first invocation and prayer reach.

## Kanda 7/Sukta 26 (Omnipresent Vishnu)

***Vishnu Devata, Medhatithi Rshi***

**विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे रजांसि । यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥**

1. *Viṣṇornu kaṁ prā vocaṁ vīryāṇi yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhastha ṁ vicakramāṇastredhorugāyaḥ*

Let us sing and celebrate the great divine exploits of Vishnu who creates all regions of the natural world of existence, who sustains the higher regions of heaven, and who, most adored and adorable, sustains the universe three ways: creating, maintaining and

withdrawing.

**प्र तद्विष्णु॑ स्तवते वी॒र्या॑णि मृ॒गो न भी॒मः कु॑च॒रो गि॑रि॒ष्ठाः।**
**प॒रा॒व॒त॒ आ ज॑गम्या॒त्पर॑स्याः ॥ २ ॥**

2. *Pra tadviṣṇu stavate vīryāṇi mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Parāvata ā jagamyātparasyāḥ.*

For these mighty exploits Vishnu is celebrated and adored, indeed the Lord himself reveals these exploits in the divine hymns of the Veda. He pervades the universe, mountains, caves and the clouds, as an awesome lion roams around at will over tortuous paths of the forest. May the Lord come, manifest in the cave of the heart and bless us from farthest of the far.

**यस्योरुषु॒ त्रिषु॑ वि॒क्रम॑णेष्वधिक्षि॒यन्ति॒ भुव॑नानि॒ विश्वा॑।**
**उ॒रु विष्णो॒ वि क्र॑मस्वो॒रु क्षया॑य नस्कृधि। घृ॒तं घृ॑तयोने पिब॒ प्रप्र॑ य॒ज्ञप॑तिं तिर ॥ ३ ॥**

3. *Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā. Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra yajñapatiṁ tira.*

In your three boundless steps of creative evolution, Sattva-rajas-tamas, Mind-energy-matter, heaven-sky-earth, are contained, comprehended and sustained the entire worlds of the universe. May you, O Vishnu, come from the farthest, let your infinite presence arise, and let our spirit too arise into awareness of Infinity. O Ghrtayoni, treasure-hold of nectar-grace, accept the soma of our yajnic adoration and let the yajnapati cross over the seas of mortality to immortal bliss.

**इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा।**
**समूढमस्य पांसुरे॥ ४॥**

4. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padā.*
*Samūḍhamasya pāṁsure.*

Vishnu created the threefold universe of mind, motion and matter through three steps of evolution of Pradhana, subtle elements and gross materials, shaped the materials into threefold form of heaven, skies and earth, and set the form, the mystery that it is, into space and time.

**त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।**
**इतो धर्माणि धारयन्॥ ५॥**

5. *Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.*
*Ito dharmāṇi dhārayan.*

Vishnu, intrepidable, potent protector and sustainer of the world of existence, created the threefold order of the universe and pervades it, thereby ordaining and sustaining the laws of its creative evolution, sustenance and involution.

**विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।**
**इन्द्रस्य युज्यः सखा॥ ६॥**

6. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.*
*Indrasya yujyaḥ sakhā.*

Watch the acts of Vishnu whereby He reveals the laws of existence and the rules of conduct and whereby I see the rules and laws and bind myself in discipline. I am the friend of Indra at his service, and He is the friend of the human soul.

**तद्विष्णोः पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रय॑ः ।**
**दि॒वी॑व॒ चक्षु॒रात॑तम् ॥ ७ ॥**

7. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divī va cakṣurātatam.*

The eminent brave, scholars, sages and devotees always see that supreme power and presence of Vishnu pervasive in the universe just as we see the sun, all-watching eye of the world, shining in heaven.

**दि॒वो विष्ण उ॒त वा॑ पृथि॒व्या म॒हो विष्ण उ॒रोर॒न्तरि॑क्षात् ।**
**हस्तौ॑ पृणस्व ब॒हुभि॑र्व॒सव्यै॒राप्रय॑च्छ॒ दक्षि॑णा॒दोत स॒व्यात् ॥ ८ ॥**

8. *Divo viṣṇa uta vā pṛthivyā maho viṣṇa urorantarikṣāt. Hastau pṛṇasva bahubhirvasavyairāprayaccha dakṣiṇādota savyāt.*

O Vishnu, Lord omnipresent, all commanding, we pray: From the regions of heaven give us light, from the vast sky give us energy, from the earth give us food and plenty with peace and joy, and from the womb of nature, Mahat form of the creative mode, bless us and fill our life to the full with both hands right and left, from both sides, right and left.

## Kanda 7/Sukta 27 (Divine Word of Knowledge)

***Ida Devata, Medhatithi Rshi***

**इ॒डै॒वास्माँ अनु॑ वस्तां व्र॒तेन॒ यस्या॑ः प॒दे पुन॒ते॑ देव॒यन्त॑ः ।**
**घृ॒तप॑दी॒ शक्व॑री॒ सोम॑पृ॒ष्ठोप॑ य॒ज्ञम॑स्थित वैश्वदे॒वी ॥ १ ॥**

1. *Iḍaivāsmāň anu vastāṁ vratena yasyāḥ pade punate devayantaḥ. Ghṛtapadī śakvarī somapṛṣṭhopa yajñamasthita vaiśvadevī.*

May Ida, divine Word and sacred knowledge, refine and adorn us with culture and enlightenment with the sense of duty and discipline, for in her light and presence, men dedicated to divinity and nobility are blest and sanctified. It is refinement and grace itself, powerful and inspiring, established in soma bliss of divinity, rooted in yajna, and relates to all the powers and phases of Divinity manifested in nature and humanity. May this Word, knowledge, abide with us in all our yajnic performances of life.

## Kanda 7/Sukta 28 (Prayer for Svasti)

***Veda Devata, Medhatithi Rshi***

**वेदः स्वस्तिर्द्रुघणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति।**
**हविष्कृतौ यज्ञिया यज्ञकामास्ते देवासौ यज्ञमिमं जुषन्ताम्॥ १॥**

1. *Vedaḥ svastirdrughaṇaḥ svastiḥ paraśurvediḥ paraśurnaḥ svasti. Haviṣkṛto yajñiyā yajñakāmāste devāso yajñamimaṁ juṣantām.*

May the Veda be the harbinger of the good for us in life. May the grinder be good and used for the good purpose. May the knife be good and be used for positive purpose. May the yajna altar be good and bring us good fortune. May our axe be good and be used only for good and peaceful purposes. May divine sages and brilliant scholars, lovers of yajnic company and social creativity, dedicated to yajna and bearing offers of holy materials, love and join this yajna of learning, science and social creativity of universal value.

## Kanda 7/Sukta 29 (Fire and the Sun)

***Agna-Vishnu Devata, Medhatithi Rshi***

**अग्नाविष्णू महि तद्वां महित्वं पाथो घृतस्य गुह्यस्य नाम।**
**दमेदमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात्॥ १॥**

1. *Agnāviṣṇū mahi tadvāṁ mahitvaṁ pātho ghṛtasya guhyasya nāma. Damedame sapta ratnā dadhānau prati vāṁ jihvā ghṛtamā caraṇyāt.*

Agna-Vishnu, fire and the sun, fire and cosmic yajna, great is your grandeur and glory. You consume as well as protect, for sure, the hidden essence and power of ghrta, joyous flow of the beauty and sweetness of life. Bearing seven jewels of the beauty, power and prosperity of life in and to every home, may your flames and rays of light receive the ghrta of homely yajna.

**अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ।**
**दमेदमे सुष्टुत्या वावृधानौ प्रति वां जिह्वा घृतमुच्चरण्यात्॥ २॥**

1. *Agnāviṣṇū mahi dhāma priyaṁ vāṁ vītho ghṛtasya guhyā juṣāṇau. Damedame suṣṭutyā vāvṛdhānau prati vāṁ jihvā ghṛtamuccaraṇyāt.*

Agna-Vishnu, fire and sun, fire and yajna, dear and high is your place, position and law in human life. Loving and joining the secret power and graces of yajna ghrta, you accept, enjoy and augment the secret efficacy of ghrta. Growing and rising with progress and well being in every home, may the flames and rays receive the ghrta oblations and in response augment and exalt the grace and glory of the home.

## Kanda 7/Sukta 30

***Dyavaprthivi and others Devata, Bhrgvangira Rshi***

स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम्।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत्॥ १॥

1. *Svāktaṁ me dyāvāpṛthivī svāktaṁ mitro akarayam. Svāktaṁ me brahmaṇaspatiḥ svāktaṁ savitā karat.*

Heaven and earth anoint me with honour and grace, Mitra, this friendly sun and the day, bless me with lustre and grace, Brahmanaspati, master of divine knowledge and the Vedic voice, bless me with refinement of culture and knowledge, and Savita, the rising sun, inspires me with freshness, vitality and holy genius.

## Kanda 7/Sukta 31 (Self-advancement)

***Indra Devata, Bhrgvangira Rshi***

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु॥ १॥

1. *Indrotibhirbahulābhirno adya yāvacchreṣṭhābhirmaghavañchūra jinva. Yo no dveṣṭyadharaḥ saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, lord of glory, power and force, ruler of the world, energise and vitalise us with the maximum best and highest possible powers of protection and promotion now and always. Whoever hates us must go off and down, and whatever we hate may lose the pranic vitality.

## Kanda 7/Sukta 32 (Prayer for Age and Health)

***Ayu Devata, Brahma Rshi***

उप॑ प्रि॒यं पनि॑प्नतं॒ युवा॑नमाहुती॒वृध॑म्।
अग॑न्म॒ बिभ्र॑तो॒ नमो॑ दी॒र्घमायुः॑ कृणोतु मे॥ १॥

1. *Upa priyaṁ panipnataṁ yuvānamāhutīvṛdham.*
*Aganma bibhrato namo dīrghamāyuḥ kṛṇotu me.*

Bearing yajnic homage of havi and adamantine strength of vitality, we approach the dear, adorable, ever youthful Agni, rising by oblations of havi into the holy fire, and pray may the yajna-fire and lord of light grant us good health and long age.

## Kanda 7/Sukta 33 (Prayer for Prosperity)

***Vishvedeva Devata, Brahma Rshi***

सं मा॑ सिञ्चन्तु म॒रुत॒ः सं पू॒षा सं बृ॒हस्पति॑ः। सं मा॒यम॒ग्निः
सि॑ञ्चतु प्र॒जया॑ च॒ धने॑न च दी॒र्घमायुः॑ कृणोतु मे॥ १॥

1. *Saṁ mā siñcantu marutaḥ saṁ pūṣā saṁ bṛhaspatiḥ. Saṁ māyamagniḥ siñcatu prajayā ca dhanena ca dīrghamāyuḥ kṛṇotu me.*

May the Maruts, refreshing breezes, refresh and energise me, may Pusha, lord of health and nourishment, Brhaspati, lord of expansive nature and natural knowledge of life, and this Agni, fire and passion of will for action and enlightenment, bless me wholly with progeny, wealth and long age of good health and make me strong against all odds.

## Kanda 7/Sukta 34 (Freedom from Fear and Sin)

*Jataveda Agni Devata, Atharva Rshi*

**अग्ने॑ जा॒तान्प्र णु॑दा मे स॒पत्ना॒न्प्रत्यजा॑ताञ्जातवेदो नुदस्व।**
**अ॒ध॒स्प॒दं कृ॑णुष्व॒ ये पृ॑त॒न्यवोऽ॑ना॑गस॒स्ते व॒यमदि॑तये स्याम॥ १॥**

1. *Agne jātānpra ṇudā me sapatnānpratyajātāñjātavedo nudasva. Adhaspadaṁ kṛṇuṣva ye pṛtanyavo'nāgasaste vayamaditaye syāma.*

Agni, lord of light and fire, omnipresent in existence, inviolable power of nature and the world, ward off my adversaries arisen against me. Throw off the adversaries upfront against me. Throw off the adversaries rising against my power and prestige. Throw down and subdue the enemies fighting against me. May we be and abide sinless and strong for mother earth and her children against all odds.

## Kanda 7/Sukta 35 (Noble Social Order)

*Jataveda Devata, Atharva Rshi*

**प्रान्या॒न्त्स॒पत्ना॒न्त्सह॑सा॒ सह॑स्व॒ प्रत्यजा॑ताञ्जातवेदो नुदस्व।**
**इ॒दं रा॒ष्ट्रं पि॑पृहि सौभ॑गाय॒ विश्व॑ एन॒मनु॑ मदन्तु दे॒वाः॥ १॥**

1. *Prānyāntsaptnāntsahasā sahasva pratyajā-tāñjātavedo nudasva. Idaṁ rāṣṭraṁ pipṛhi saubhagāya viśva enamanu madantu devāḥ.*

O Jataveda, all knowing, supreme protector and ruler of all that is, with your courage, power and patience, challenge and face all others, rivals and adversaries, those who are arisen and those that might arise, and throw them out. Raise and exalt this Rashtra,

this commonwealth of the people's social order, to fullness of prosperity and glory, and then let all devas, noble citizens of the land, rejoice with you in the state of glory and prosperity.

**इमा यास्ते शतं हिराः सहस्रं धमनीरुत।**
**तासां ते सर्वासामहमश्मना बिलमप्यधाम्॥ २॥**

2. *Imā yāste śataṁ hirāḥ sahasraṁ dhamanīruta. Tāsāṁ te sarvāsāmahamaśmanā bilamapyadhām.*

These veins of your system which are in hundreds and the nerves and arteries which are in thousands I watch, and the loophole or leakage of them all I have close up with innviolable cover.

**परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः।**
**अस्वं त्वाप्रजसं कृणोम्यश्मानं ते अपिधानं कृणोमि॥ ३॥**

3. *Paraṁ yoneravaraṁ te kṛṇomi mā tvā prajābhi bhūnmota sūnuḥ. Asvaṁ tvāprajasaṁ kṛṇomyaśmānaṁ te apidhānaṁ kṛṇomi.*

Whatever is beyond your seat of being and governance I bring into the reach of the Rashtra, so that neither the people nor their children of the rising generation may ever fall foul of you. Thus I make you free from all selfish interest and from familial favouritism and give you a corselet of steel for defence of your person and the commonwealth against all odds from within and from without.

## Kanda 7/Sukta 36 (Union of Hearts)

***Akshi Devata, Atharva Rshi***

अक्ष्यौ॑ नौ॒ मधु॑संकाशे॒ अनी॑कं नौ स॒मञ्ज॑नम्।
अ॒न्तः कृ॑णुष्व॒ मां हृ॒दि मन॒ इन्नौ॑ स॒हास॑ति॥ १॥

1. *Akṣyau nau madhusaṁkāśe anīkaṁ nau samañjanam. Antaḥ kṛṇuṣva māṁ hṛdi mana innau sahāsati.*

Our eyes are honey sweet, alike in mutual expression, our complexions, creamy smooth, pray be you in my heart and keep me in yours, and let our minds be one in unanimity.

## Kanda 7/Sukta 37 (Wedding Knot)

***Dampati Devata, Atharva Rshi***

अ॒भि त्वा॒ मनु॑जातेन॒ दधा॑मि॒ मम॒ वास॑सा।
यथासो॒ मम॒ केव॑लो॒ नान्यासां की॒र्तया॑श्च॒न॥ १॥

1. *Abhi tvā manujātena dadhāmi mama vāsasā. Yathāso mama kevalo nānyāsāṁ kīrtayāścana.*

With cloth woven with love born of the heart and mind, I tie the knot and hold you to me so that you would be only with me in love and would not even think, much less speak, of others.

## Kanda 7/Sukta 38 (Marriage Vow)

***Vanaspati Devata, Atharva Rshi***

इ॒दं ख॑नामि भेष॒जं मांप॒श्यम॑भिरोरु॒दम्।
प॒रा॒य॒तो नि॒वर्त॑नमाय॒तः प्र॑ति॒नन्द॑नम्॥ १॥

1. *Idaṁ khanāmi bheṣajaṁ māṁpaśyamabhiro-rudam. Parāyato nivartanamāyataḥ pratina-ndanam.*

I bring up and offer you this herbal token of love for me which is self-attractive and love afflictive exclusively towards me with freedom from fear. It would make you pine for me from afar, bring you back and exhilarate you with joy when you arrive back home.

**येना॑ निच॒क्र आ॑सु॒रीन्द्रं दे॒वेभ्य॒स्परि॑ ।**
**तेना॒ नि कु॑र्वे॒ त्वाम॒हं यथा॒ तेऽसा॑नि॒ सुप्रि॑या ॥ २ ॥**

2. *Yenā nicakra āsurīndraṁ devebhyaspari.*
*Tenā ni kurve tvāmahaṁ yathā te'sāni supriyā.*

It is inspiring for the mind and heart, Asuri, the same which raises Indra, the soul, to a superior position over the other noble people. By that I bind you to me so that I would be the only and exclusive love of yours in life.

**प्र॒तीची॒ सोम॑मसि प्र॒तीच्यु॒त सूर्य॑म् । प्र॒तीची॒ विश्वा॑न्दे॒वान्तां त्वा॒च्छाव॑दामसि ॥ ३ ॥**

3. *Pratīcī somamasi pratīcyuta sūryam.*
*Pratīcī viśvāndevāntāṁ tvācchāvadāmasi.*

You are a metaphor of the moon before me in beauty. You are a metaphor of the sun before me in brilliance. You are an embodiment of all nobilities of the world before me. That's why and how we praise and exalt you.

**अ॒हं व॑दामि॒ नेत्त्वं स॒भाया॒मह॒ त्वं वद॑ ।**
**ममेदस॒स्त्वं केव॑लो॒ नान्यासां की॒र्तया॑श्च॒न ॥ ४ ॥**

4. *Ahaṁ vadāmi nettvaṁ sabhāyāmaha tvaṁ vada.*
*Mamedasastvaṁ kevalo nānyāsāṁ kīrtayāścana.*

It is I who would speak here, not you. You speak and declare in the assembly: You be only mine, do not even think, much less speak, of others.

**यदि॒ वासि॑ तिरोज॒नं यदि॑ वा न॒द्य॑ स्तिर॒ः।**
**इ॒यं ह॒ मह्यं॑ त्वामोष॑धिर्ब॒द्ध्वेव॒ न्यान॑यत्॥ ५॥**

5. *Yadi vāsi tirojanaṁ yadi vā nadya stiraḥ. Iyaṁ ha mahyaṁ tvāmoṣadhirbaddhveva nyānayat.*

If you are far away from our people, if you are beyond the rivers, this herbal token of love would draw you back home as the one tied in bond, as you are.

## Kanda 7/Sukta 39 (Rain)

***Suparna, Sun, Devata, Praskanva Rshi***

**दि॒व्यं सु॑प॒र्णं प॑य॒सं बृ॒हन्त॑म॒पां गर्भ॑ं वृष॒भमोष॑धीनाम्।**
**अ॒भी॒प॒तो वृ॒ष्ट्या त॒र्पय॑न्त॒मा नो॑ गो॒ष्ठे र॑यि॒ष्ठां स्था॑पयाति॥ १॥**

1. *Divyaṁ suparṇaṁ payasaṁ bṛhantamapāṁ garbhaṁ vṛṣabhamoṣadhīnām. Abhīpato vṛṣṭyā tarpayantamā no goṣṭhe rayiṣṭhāṁ sthāpayāti.*

May the Lord bring in to our land rain showers of the cloud, divine bird like the sun, bearing abundant milk of life, condensed body of waters, life giver of herbs, filling the earth with showers falling in rain, laden with wealth.

## Kanda 7/Sukta 40 (Lord of Nectar Sweets)

***Sarasvan Devata, Praskanva Rshi***

**यस्य॑ व्र॒तं प॒शवो॒ यन्ति॒ सर्वे॒ यस्य॑ व्र॒त उ॑प॒तिष्ठ॑न्त॒ आपः॑।**
**यस्य॑ व्र॒ते पु॑ष्ट॒पति॒र्निवि॑ष्ट॒स्तं सर॑स्वन्त॒मव॑से हवामहे॥ १॥**

1. *Yasya vrataṁ paśavo yanti sarve yasya vrata upatiṣṭhanta āpaḥ. Yasya vrate puṣṭapatirni-viṣṭastaṁ sarasvanta-mavase havāmahe.*

For our protection, promotion, peace and progress, we invoke the generous Lord of the showers of life, light and wealth, Sarasvan, in whose law all living beings live and work, in whose law and discipline all the waters flow, and in whose law and discipline the life giver of mother nature, Pusha, the sun, is established in orbit.

**आ प्र॒त्यञ्चं॑ दा॒शुषे॑ दा॒श्वांस॑ं सर॑स्वन्तं पुष्ट॒पति॑ं र॒यि॒ष्ठाम्।**
**रा॒यस्पोषं॑ श्रव॒स्युं॑ वसा॑ना इ॒ह हु॑वेम॒ सद॑नं रयी॒णाम्॥ २॥**

2. *Ā pratyañcaṁ dāśuṣe dāśvāṁsaṁ sarasvantaṁ puṣṭapatiṁ rayiṣṭhām. Rāyaspoṣaṁ śravasyuṁ vasānā iha huvema sadanaṁ rayīṇām.*

Loving, dedicated and abiding here in divine law, we invoke the innermost presence of divine Sarasvan, Lord of the showers of light and life, direct giver of fulfilment to the generous self-sacrificer, giver of refulgence to the sun, promoter of life, treasure-hold of all wealth, promoter of the world's wealth of nourishment for nature and humanity, and the ultimate seed and seat of all wealth, honour and excellence. The Lord is Shravasyu, He listens, we invoke and adore.

## Kanda 7/Sukta 41 (All Watchful Presence)

***Shyena Devata, Praskanva Rshi***

**अति॒ धन्वा॒न्यत्य॒पस्त॑तर्द श्ये॒नो नृ॒चक्षा॑ अवसान॒दर्शः॑।**
**तर॒न्विश्वा॒न्यव॑रा॒ रजा॑ंसीन्द्रे॑ण॒ सख्या॑ शि॒व आ ज॑गम्यात्॥१॥**

1. *Ati dhanvānyatyapastatarda śyeno nṛcakṣā avasānadarśaḥ. Taranviśvānyavarā jarāṁsīndreṇa sakhyā śiva ā jagamyāt.*

Lord Almighty, refulgent as Shyena, the celestial sun, pervades across the spaces and the regions of water, breaks the clouds over desert lands and, ultimately, destroys them all, too, watching the end of it all. May the Lord, all watchful of humanity, crossing over regions of the universe hitherward, come and be kind to us with love as friend of the human soul.

**श्ये॒नो नृ॒चक्षा॑ दि॒व्यः सु॑प॒र्णः स॒हस्र॑पाच्छ॒तयो॑निर्वयो॒धाः।**
**स नो॒ नि य॑च्छाद्व॒सु यत्परा॑भृतम॒स्माक॑मस्तु पि॒तृषु॑ स्व॒धाव॑त्॥ २॥**

2. *Śyeno nṛcakṣā divyaḥ suparṇaḥ sahasrapācchatayonirvayodhāḥ. Sa no ni yacchādvasu yatparābhṛtamasmā-kamastu pitṛṣu svadhāvat.*

Lord Almighty, Shyena, divine bird of infinite power and motion, all moving universal presence, eternal home and origin of countless regions, wielder and giver of food, health and power, may He, all watching lord ruler of humanity, give us wealth, honour and excellence, peace and settlement which may be like our ancestral heritage from our forefathers brought from the farthest high.

## Kanda 7/Sukta 42 (Freedom from Disease)

***Soma-Rudrau Devata, Praskanva Rshi***

**सोमा॑रुद्रा॒ वि वृ॑हतं॒ विषू॑ची॒ममी॑वा॒ या नो॒ गय॑मावि॒वेश॑।**
**बाधे॑थां दू॒रं नि॒र्ऋति॑ं परा॒चैः कृ॒तं चि॒देनः॒ प्र मु॑मुक्तम॒स्मत्॥ १॥**

1. *Somārudrā vi vṛhataṁ viṣūcīmamīvā yā no gaya-māviveśa. Bādhethāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumuktamasmat.*

O Soma, herbal medication, and Rudra, pranic vitality, physician and the Health-care system, cure and root out the disease that has entered our body, home and society. Ward off the infectious and contagious calamity with curative and preventive measures and thus release us from the evil.

**सोमा॑रुद्रा यु॒वमे॒तान्य॒स्मद्विश्वा॑ त॒नूषु॑ भेष॒जानि॑ धत्तम्। अव॑ स्यतं मु॒ञ्चत॑ं यन्नो॒ अस॑त्तनूषु॒ ब॒द्धं कृ॒तमेनो॑ अ॒स्मत्॥ २॥**

2. *Somārudrā yuvametānyasmadviśvā tanūṣu bheṣajāni dhāttam. Ava syataṁ muñcataṁ yanno asattanūṣu baddhaṁ kṛtameno asmat.*

O Soma and Rudra, ruler and physician, both of you strengthen our body system with all these medical efficacies. Throw out of us and release us from whatever ailment persists in our bodies for reasons of weakness or trespass we might have committed and suffered.

## Kanda 7/Sukta 43 (Language)

***Vak Devata, Praskanva Rshi***

**शि॒वास्त॒ एका॒ अशि॑वास्त॒ एका॒ः सर्वा॑ बिभर्षि सुमन॒स्य-मा॑नः। ति॒स्रो वाचो॒ निहि॑ता अ॒न्तर॒स्मिन्तासा॒मेका॒ वि प॑पा॒तानु॒ घोष॑म्॥ १॥**

1. *Śivāsta ekā aśivāsta ekāḥ sarvā bibharṣi sumanasyamānaḥ. Tisro vāco nihitā antarasmintāsāmekā vi papātānu ghoṣam.*

One order of your language is good, positive, auspicious and peaceable, the other is not good, it is negative, inauspicious and full of strife. The human being, though comfortable at heart, bears both the orders within. Another way, man bears three orders of language in the mind, they are Ida, the absolute, Sarasvati, the sacred universal, and Bharati, the language in use. (Yet another way, man bears four orders of language in the mind, they are Para, the absolute, Pashyanti, the conceivable, Madhyama, the thought form, and Vaikhari, the language in use.) Of these three, (or four) embedded in the mind within, one, Bharati, or Vaikhari, the language in use, auspicious as well as inauspicious, goes forward in objective form through the medium of speech.

## Kanda 7/Sukta 44 (Presence and Power Divine)

***Indra-Vishnu Devate, Praskanva Rshi***

**उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनयोः। इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम्॥ १॥**

1. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainayoḥ. Indraśca viṣṇo yadapaspṛdhethāṁ tredhā sahasraṁ vi tadairayethām.*

Vishnu, omnipresent Divinity, Indra, omnipotent force of Divinity, you are always victorious, you are

never defeated, no one can subdue you. When you both challenge, you subdue the enemy you fight thousands and three-ways disperse them.

(Indra and Vishnu have been interpreted by Swami Dayananda as commander of the forces and ruler of a Rashtra. On the cosmic level, Vishnu may be interpreted as the omnipresent creator, and Indra, as his cosmic will, and the battles as the dynamics of evolution three-ways: Sattva, Rajas and Tamas modes of Prakrti. In the spiritual sense, Vishnu may be interpreted as the divine presence, and Indra as as the human soul. When the human being acts under the umbrella of God, all adversarial negativities are subdued.)

## Kanda 7/Sukta 45 (Removal of Jealousy)

***Irshya-apanayanam Bheshajam Devata, Praskanva, Atharva Rshis***

**जनाद्विश्वजनीनात्सिन्धुतस्पर्याभृतम्। दूरात्त्वा मन्य उद्भृत-मीर्ष्यायाः नामं भेषजम्॥ १॥**

1. *Janādviśvajanīnātsindhutasparyābhṛtam. Dūrā-ttvā manya udbhṛtamīrṣyāyā nāma bheṣajam.*

From a far off people really interested in the good of humanity, from the sea and people with equally broad mind that far, I believe, you have been brought and developed as a sure cure for jealousy.

**अग्नेरिवास्य दहतो दावस्य दहतः पृथक्। एतामेतस्येर्ष्या-मुद्नाग्निमिव शमय॥ २॥**

2. *Agnerivāsya dahato dāvasya dahataḥ pṛthak. Etāmetasyerṣyāmudnāgnimiva śamaya.*

Like fire extinguished by water, calm down the jealousy of this man burning like blazing fire, indeed blazing like forest fire by itself without obstruction.

(What could be the antidote or cure: It could be a herb or a learned psychiatrist.)

## Kanda 7/Sukta 46 (Gift of Fertility)

***Sinivali Devata, Atharva Rshi***

**सिनीवालि पृथुष्टुके या देवानामसि स्वसा।**
**जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥ १॥**

1. *Sinīvāli pṛthuṣṭuke yā devānāmasi svasā.*
*Juṣasva havyamāhutaṁ prajāṁ devi dididḍhi naḥ.*

O Sinivali, gracious lady of the home, beautiful and adorable, you are a sister of divinities, the very spirit of fertility. Pray love and accept the sacred gift of love of conjugality and bless us with noble progeny.

**या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।**
**तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥ २॥**

2. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī.*
*Tasyai viśpatnyai haviḥ sinīvālyai juhotana.*

Noble of arms and delicate of fingers, leading light of peace and conjugal prosperity, mother of the brave is the liberal lady of the home. Offer the best and loveliest homage to the mother of the nation, maker of the home, the very spirit of grace and fertility.

**या विश्पत्नीन्द्रमसि प्रतीची सहस्त्रस्तुकाभियन्ती देवी।**
**विष्णोः पत्नि तुभ्यं राता हवींषि पतिं देवि राधसे चोदयस्व॥ ३॥**

3. *Yā viśpatnīndramasi pratīcī sahasrastukābhiyantī devī. Viṣṇoḥ patni tubhyaṁ rātā havīṁṣi patiṁ devi rādhase codayasva.*

O Sinivali, mother of the nation's children, first and only lady of Indra, master of the home, celebrated by thousands, divine spirit moving forward, favourite sustainer of Vishnu, yajnic system of the family institution, we offer you gifts of love and homage of sanctity. O Spirit of divine fertility, inspire your husband for the achievement of success, prosperity and excellence of life.

## Kanda 7/Sukta 47 (Life Partner)

***Kuhu Devata, Atharva Rshi***

**कुहूं देवीं सुकृतं विद्मनापसमस्मिन्यज्ञे सुहवा जोहवीमि।**
**सा नो रयिं विश्ववारं नि यच्छाद्ददातु वीरं शतदायमुक्थ्यम्॥ १॥**

1. *Kuhūṁ devīṁ sukṛtaṁ vidmanāpasamasminyajñe suhavā johavīmi. Sā no rayiṁ viśvavāraṁ ni yacchāddadātu vīraṁ śatadāyamukthyam.*

I invoke and invite 'Kuhu', adorable lady of sweet word and voice, divine of mien and noble in manners, enlightened and wise in action, to join me in this holy home yajna of conjugality, and pray may she give us the progeny of noble wealth of character and universal value, admirable, brave and creative in a hundred ways.

**कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत।**
**शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु॥ २॥**

1. *Kuhūrdevānāmamṛtasya patnī havyā no asya haviṣo juṣeta. Śṛṇotu yajñamuśatī no adya rāyaspoṣaṁ cikituṣī dadhātu.*

Favourite of the people of divine knowledge and character, sustainer of life's immortal values, intimate friend and companion, may kuhu, the sweet and lovely lady, accept this offer of homage. May she listen now and join our home yajna of conjugality with love in full awareness and bring us prosperity of health and happiness with wealth and advancement at the present time.

## Kanda 7/Sukta 48 (Enlightened Love)

***Raka Devata, Atharva Rshi***

**राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना।**
**सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-**
**मुक्थ्यꣳ म्॥ १॥**

1. *Rākāmahaṁ suhavā suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Sīvyatvapaḥ sūcyācchi-dyamānayā dadātu vīraṁ śatadā-yamukthyam.*

With sweetest words of love and adoration I solicit my noble and admirable lady love of light, Raka, who, harbinger of all good fortune, I pray, may listen to me, appreciate my sincerity from the depth of her heart, give me a brave, adorable progeny of hundredfold creativity, and thus weave the web of familial duties with the faultless needle of love and wisdom in conjugal cooperation.

**यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि।**
**ताभिर्नो अद्य सुमना उपागहि सहस्रापोषं सुभगे रराणा॥ २॥**

2. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrāpoṣaṁ subhage rarāṇā.*

O Raka, lovely lady of light and generosity, noble are your thoughts and plans, and beautiful your acts of homely management by which you bring in the wealth and pleasures of a happy home to the generous man. With all these, O blessed harbinger of good fortune, happy at heart, come now and bless us, giving a thousand gifts of growth and prosperity.

## Kanda 7/Sukta 49 (Prayer for Peace and Protection)

***Devapatnyah Devata, Atharva Rshi***

**देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये।**
**याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छन्तु॥ १॥**

1. *Devānāṁ patnīruśatīravantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchantu.*

May the Devapatnis, noble consorts of blessed people, like the essential powers of the divinities of nature, doing good to all with love and passion, protect us for strength and advancement and for success and victory in the fields of life's struggle for progress. All those that are on earth and are active in human affairs, like nature's divinities on the earth and in the waters, abiding by the laws of nature and the laws and discipline of humanity, divine and adorable, provide us peace, protection and comfortable settlement in happy homes.

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्यग्नाय्यश्विनी राट्। आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम्॥ २॥

2. *Uta gnā vyantu devapatnīrindrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devīrya ṛturjanīnām.*

Let all divine women, like words of Divinity, all Devapatnis, Indrani, first lady like light of the sun, Agnayi, consort of the leader like the heat of fire, Ashvini, women in the field of speed and technology, like light of the sun and moon, Rodasi, consort of Rudra, powers of health and justice like heaven and earth, Varunani, consort of Varuna, powers of security and punishment, like fluidity of water, listen and help us according to women's seasons.

## Kanda 7/Sukta 50 (Victory by Karma)

***Indra Devata, Angira Rshi***

यथा वृक्षमशनिर्विश्वाहा हन्त्यप्रति। एवाहमद्य कितवान-क्षैर्बिध्यासमप्रति॥ १॥

1. *Yathā vṛkṣamaśanirviśvāhā hantyaprati. Evāhamadya kitavānakṣairbadhyāsamaprati.*

Just as lightning always strikes the tree down without exception or obstruction, so shall I round up and smite the gambler without relent by the force of law.

तुराणामतुराणां विशामवर्जुषीणाम्। समैतु विश्वतो भगो अन्तर्हस्तं कृतं मम॥ २॥

2. *Turāṇāmaturāṇāṁ viśāmavarjuṣīṇām. Samaitu viśvato bhago antarhastaṁ kṛtaṁ mama.*

Whether they are smart rich wasters or simple hard-pressed fools, let the entire power and money of people addicted to gambling come under my control confiscated under law by Aksharaja, controller of gambling.

**ईडे॑ अ॒ग्निं स्वाव॑सुं॒ नमो॑भिरि॒ह प्र॑स॒क्तो वि च॑यत्कृ॒तं नः॑।**
**रथै॑रिव॒ प्र भ॑रे वा॒जय॑द्भिः॒ प्रद॑क्षि॒णं म॒रुता॑ं॒ स्तोम॑मृध्याम्॥ ३॥**

3. *Īḍe agniṁ svāvasuṁ namobhiriha prasakto vi cayatkṛtaṁ naḥ. Rathairiva pra bhare vājayadbhiḥ pradakṣiṇaṁ marutāṁ stomamṛdhyām.*

I adore Agni, Ruler and leader, who holds and controls the nation's own wealth without any debt. Let him, concentrated on the commonwealth, take stock of our actions and achievements in the field of wealth and production. As I raise the wealth and honour of the nation as with chariots laden with wealth and victory, so do I receive as well as promote the honour and prestige of our vibrant people and our forces.

**व॒यं ज॑येम॒ त्वया॑ यु॒जा वृत॑म॒स्माक॒मंश॒मुद॑वा॒ भरे॑भरे।**
**अ॒स्मभ्य॑मिन्द्र॒ वरी॑यः सु॒गं कृ॑धि॒ प्र शत्रू॑णां मघव॒न्वृष्ण्या॑ रुज॥ ४॥**

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśamudavā bharebhare. Asmabhyamindra varīyaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavanvṛṣṇyā ruja.*

With you as Ruler and leader for our guidance, let us win over the surrounding rivals and adversaries. Pray reserve for us our share in every struggle for victory and prosperity. O Indra, lord of glory, whatever is best for us, make that simple and straight for us to achieve,

and break down the force and morale of the opponents.

**अजैषं त्वा संलिखितमजैषमुत संरुधम्।**
**अविं वृको यथा मथदेवा मथ्नामि ते कृतम्॥ ५॥**

5. *Ajaiṣaṁ tvā saṁlikhitamajaiṣamuta saṁrudham.*
*Aviṁ vṛko yathā mathadevā mathnāmi te kṛtam.*

I have conquered you even though guarded in a fort surrounded by a moat, and I crush whatever evil you have done as a wolf crushes a sheep.

**उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले।**
**यो देवकामो न धनं रुणद्धि समित्तं रायः सृजति स्वधाभिः॥ ६॥**

6. *Uta prahāmatidīvā jayati kṛtamiva svaghnī vi cinoti kāle. Yo devakāmo na dhanaṁ ruṇaddhi samittaṁ rāyaḥ sṛjati svadhābhiḥ.*

And an expert player with initiative and at calculated risk takes on the advancing adversary and wins and, like a master gamesman, collects his innings at the end of game time. Then, if he, like a lover of divinities and positive achievement, preserves but does not block his money, the wealth, of its own productive nature and potential, creates more and more for him (he being an expert player and user of money).

**गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे।**
**वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम॥ ७॥**

7. *Gobhiṣṭaremāmatiṁ durevāṁ yavena vā kṣudhaṁ puruhūta viśve. Vayaṁ rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O Ruler, universally loved and invoked, let us solve the difficult problem of ignorance and poverty by education, and development of land and cattle. Let us solve the problem of hunger by the development of barley. Let us be the first among independent nations and, healthy and unviolated, let us win wealth by our efforts in our own ways.

**कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः।**
**गोजिद्भूयासमश्वजिद्धनंजयो हिरण्यजित्॥ ८॥**

8. *Kṛtaṁ me dakṣiṇe haste jayo me savya āhitaḥ.*
*Gojidbhūyāsamaśvajiddhanaṁjayo hiraṇyajit.*

With action in my right hand, success and victory lies collected in the left. Let me be the winner of cows, lands and culture, horses and achievement, money and wealth of gold and grace.

**अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव।**
**सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत॥ ९॥**

9. *Akṣāḥ phalavatīṁ dyuvaṁ datta gāṁ kṣīriṇīmiva.*
*Saṁ mā kṛtasya dhārayā dhanuḥ snāvneva nahyeta.*

O citizens of the land, active, enlightened and balanced all in your orbit, give me brilliant fruitful knowledge of life and the world like the mother cow overflowing with milk, and join me with the main stream of action at the optimum as the string binds the bow at both ends.

## Kanda 7/Sukta 51 (Prayer for Protection)

***Indra-Brhaspati Devata, Angira Rshi***

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु ॥ १ ॥

1. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīyaḥ kṛṇotu.*

May Brhaspati, sagely scholar of the Veda, with divine knowledge, protect us all round from behind, from above and from below against evil doers. May Indra, the ruler, protect us against evil doers from the front and from within, friend of friends as he is, and may he raise us to superior virtue and eminence.

## Kanda 7/Sukta 52 (Knowledge)

***Ashvins Devata, Atharva Rshi***

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमिहास्मासु नि यच्छतम् ॥ १ ॥

1. *Saṁjñānaṁ naḥ svebhiḥ saṁjñānamaraṇe-bhiḥ. Saṁjñānamaśvinā yuvamihāsmāsu ni yacchatam.*

Let us have harmony and unanimity of mind with our people around, also harmony and unanimity of mind and understanding with the distant and the foreigners. O Ashvins, complementary powers of senior's communication, mother and father, teacher and preacher, authorities of government and law, in life here, give us harmony, unanimity and mutual understanding of perception, opinion and will in life and corporate affairs.

सं जानामहै मनसा सं चिकित्वा मा युष्महि मनसा दैव्येन ।
मा घोषा उत्स्थुर्बहुले विनिर्हते मेषुः पप्तदिन्द्रस्याहन्यागते ॥ २ ॥

2. *Saṁ jānāmahai manasā saṁ cikitvā mā yuṣmahi manasā daivyena. Mā ghoṣā utsthurbahule vinirhate meṣuḥ paptadindrasyāhanyāgate.*

With equanimity of mind and soul let us know and be together in harmony. Being knowledgeable with divine mind and soul in unanimity, let us never disagree, never part, never divide. Even when mighty deadly occasions arise, let no voices of dissent and division arise so that when the day of reckoning arrives, the strike of Indra, ruler and ultimate master, falls not on us.

## Kanda 7/Sukta 53 (Good Health and Age)

***Agni, Brhaspati, Ashvins Devatah, Brahma Rshi***

अमुत्रभूयादधि यद्यमस्य बृहस्पतेरभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्देवानामग्ने भिषजा
शचीभिः ॥ १ ॥

1. *Amutrabhūyādadhi yadyamasya bṛhaspatera-bhiśasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyumasmaddevānāmagne bhiṣajā śacībhiḥ.*

O Agni, lord of life and light, and since you have saved us from the possible malediction of Yama, lord of life and death, and his justice beyond there in the other world, and from the justice of Brhaspati, Spirit of expansive nature's dynamics of change, now, O Lord, we pray, may the Ashvins, physicians of divinities, prana and apana energies, with their power and acts, ward off death from us before fullness and achievement of fulfilment.

**सं क्रा॑मतं॒ मा ज॑हीतं॒ शरी॑रं प्राणापा॒नौ ते॑ स॒युजा॑विह स्ताम्।**
**श॒तं जी॑व श॒रदो॒ वर्ध॑मानोऽग्निष्टे॑ गो॒पा अधि॒पा व॑सि॒ष्ठः ॥ २ ॥**

2. *Saṁ krāmataṁ mā jahītaṁ śarīraṁ prāṇāpānau te sayujāviha stām. Śataṁ jīva śarado vardhamāno' gniṣṭe gopā adhipā vasiṣṭhaḥ.*

O prana and apana, Ashvins, divine energies and harbingers of good health, come together, do not forsake the body of man. O man, let prana and apana together be here with you. Live a full hundred years, growing and advancing in health and age. Agni is your protector, supreme promoter, highest, best and most refulgent guardian.

**आयु॒र्यत्ते॒ अति॑हितं परा॒चैर॑पा॒नः प्रा॒णः पु॒नरा ता॑वि॒ताम्।**
**अ॒ग्निष्टदा॒हार्नि॑र्ऋ॒तेरु॒पस्था॒त्तदा॒त्मनि॒ पु॒नरा वे॑शयामि ते ॥ ३ ॥**

3. *Āyuryatte atihitaṁ parācairapānaḥ prāṇaḥ punarā tāvitām. Agniṣṭadāhārnir-ṛterupasthāttadātmani punarā veśayāmi te.*

O man, if your life's vitality is run out for any reason, internal or external, let the two, prana and apana energies, come back again. Agni, life's living vitality, would bring you back from the clutches of calamity. That living vitality, life energy, I restore into your body, mind and soul.

**मेमं प्रा॒णो हा॑सी॒न्मो अ॑पा॒नो ऽव॒हाय॒ परा॑ गात्।**
**स॒प्त॒र्षिभ्य॑ एनं॒ परि॑ ददामि॒ त ए॑नं स्व॒स्ति ज॒रसे॑ वहन्तु ॥ ४ ॥**

4. *Memaṁ prāṇo hāsīnmo apāno vahāya parā gāt. Saptarṣibhya enaṁ pari dadāmi ta enaṁ svasti jarase vahantu.*

Let not prana forsake this person. Let not apana leave him and go out. I entrust this person to the vitality and energies of Saptarshis, i.e., five senses, mind and intelligence, or, five main pranas, Dhananjaya prana and Sutratma, cosmic spiritual vitality, which may support, sustain and conduct him with peace and comfort unto full old age.

**प्र विशतं प्राणापानावनड्वाहाविव व्रजम्।**
**अयं जरिम्णः शेवधिररिष्ट इह वर्धताम्॥ ५॥**

5. *Pra viśataṁ prāṇāpānāvanaḍvāhāviva vrajam.*
*Ayaṁ jarimṇaḥ śevadhirariṣṭa iha vardhatām.*

O prana and apana vitalities, enter this person with your energy and vitality like two chariot bulls taking to the road to conduct the master to his destination. This person is a living treasure-hold of health and age, which, on your entry, may grow and go on forward on life's journey without hurt or damage here.

**आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते।**
**आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः ॥ ६॥**

6. *Ā te prāṇaṁ suvāmasi parā yakṣamaṁ suvāmi te.*
*Āyurno viśvato dadhadayamagnirvareṇyaḥ.*

O man, we inspire and vitalise your pranic energy from strength to strength. We devitalise and throw out your consumptive negativities. May this Agni, vital heat and energy of health, cherished and adorable, bring us health and long age from all sides in all ways.

**उद्वयं तमसस्परि रोहन्तो नाकमुत्तमम्।**
**देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥ ७॥**

7. *Udvayaṁ tamasaspari rohanto nākamuttamam.*
*Devaṁ devatrā sūryamaganma jyotiruttamam.*

May we, rising higher and higher beyond the dark to the highest heaven, reach the sun, highest light of the high, divinest of the divines.

## Kanda 7/Sukta 54 (Knowledge and Karma)

***Shachipati Indra Devata, Bhrgu Rshi***

ऋचं॒ साम॑ यजामहे॒ याभ्यां॒ कर्मा॑णि कु॒र्वते॑।
ए॒ते सद॑सि राजतो य॒ज्ञं दे॒वेषु॑ यच्छतः॥ १॥

1. *Ṛcaṁ sāma yajāmahe yābhyāṁ karmāṇi kurvate.*
*Ete sadasi rājato yajñaṁ deveṣu yacchataḥ.*

We honour and live and work by Rks and Samans, hymns of knowledge and joy of piety and devotion. People perform their duties and do their work by knowledge and the value of knowledge and work for joyous fulfilment. These two, Rks and Samans, therefore, shine in the meeting hall of the enlightened, sustain and extend joint actions of holiness among the wise and lead them to success.

ऋचं॒ साम॒ यदप्रा॑क्षं ह॒विरो॒जो॒ यजु॒र्बल॑म्।
ए॒ष मा॒ तस्मा॒न्मा हिं॑सी॒द्वेद॑ः पृ॒ष्टः श॑चीपते॥ २॥

2. *Ṛcaṁ sāma yadaprākṣaṁ havirojo yajurbalam.*
*Eṣa mā tasmānmā hiṁsīdvedaḥ pṛṣṭaḥ śacīpate.*

I have asked for and tried to know by Rks, learn the value by Samans, and perform by application of the Yajus, hymns of knowledge applied. And I have asked for and learnt the materials of yajna in action in pursuit of strength and lustre for life. Therefore, I pray, O

Shachipati, Indra, lord of noble action, let this knowledge, Veda, asked for and received, not lead me, for that reason of attainment, to violence against others and ultimately to violence against me.

## Kanda 7/Sukta 55 (The Vedic Way)

***Indra Devata, Bhrgu Rshi***

**ये ते॒ पन्था॒नोऽव॑ दि॒वो येभि॒र्विश्व॒मैर॑यः ।**
**तेभिः॑ सुम्न॒या धे॑हि नो वसो ॥ १ ॥**

1. *Ye te panthāno'va divo yebhirviśvamairayaḥ.*
*Tebhiḥ sumnayā dhehi no vaso.*

O Vasu, lord giver of peace and settlement, all those paths of yours by which you move the world of existence onward are paths of heavenly light here on earth. By those very paths of light, pray, establish us in a life of peace and progress without violence to anyone.

## Kanda 7/Sukta 56 (Poison Cure)

***Oshadhi Brahmanaspati Devata, Atharva Rshi***

**तिर॑श्चिराजेर॒सि॒तात्पृदा॑को॒ः परि॒ संभृ॑तम् ।**
**तत्क॒ङ्क॑पर्वणो वि॒षमि॒यं वी॒रुद॑नीनशत् ॥ १ ॥**

1. *Tiraścirājerasitātpṛdākoḥ pari saṁbhṛtam.*
*Tatkaṅkaparvaṇo viṣamiyaṁ vīrudanīnaśat.*

This herb has destroyed the poison received from the bite of a striped, black, poisonous snake.

**इ॒यं वी॒रुन्मधु॑जाता मधु॒श्चुन्म॑धु॒ला म॒धूः ।**
**सा विह्रु॑तस्य भेष॒ज्यथो॑ मशक॒जम्भ॑नी ॥ २ ॥**

2. *Iyaṁ vīrunmadhujātā madhuścunmadhulā madhūḥ. Sā vihrutasya bheṣajyatho maśakajambhanī.*

This herb is born of honey, full of honey, honey sweet, honey itself. It is Mashaka-jambhani, killer of mosquitoes, and it is an antidote of deadly poison.

**यतो॑ द॒ष्टं यतो॑ धी॒तं तत॑स्ते॒ निर्ह्व॑यामसि।**
**अ॒र्भस्य॑ तृप्रद॒ंशिनो॑ म॒शक॑स्यार॒सं वि॒षम्॥ ३॥**

3. *Yato daṣṭaṁ yato dhītaṁ tataste nirhvayāmasi.*
*Arbhasya tṛpradaṁśino maśakasyārasaṁ viṣam.*

Where the bite is, from where the blood has been sucked, from there we remove the little smarting mosquito's poison already rendered ineffective.

**अ॒यं यो व॒क्रो विप॑रुर्व्य॒ङ्गो मुखा॑नि व॒क्रा वृ॑जि॒ना कृ॒णोषि॑। ता॒नि॒ त्वं ब्र॑ह्मणस्पत इ॒षीका॑मिव॒ सं न॑मः॥ ४॥**

4. *Ayaṁ yo vakro viparurvyaṅgo mukhāni vakrā vṛjinā kṛṇoṣi. Tāni tvaṁ brahmaṇaspata iṣīkāmiva saṁ namaḥ.*

O Brahmanaspati, physician, this patient is twisted in body, his joints are slack, his limbs are crippled, his mouth, face, teeth and tongue are all deformed and crooked, all these he twists and twirls. Pray put them back in proper shape and order as munja grass.

**अ॒र॒सस्य॑ श॒र्कोट॑स्य नी॒चीन॑स्योप॒सर्प॑तः। वि॒षं ह्य१॑स्या॒दि॒ष्यथो॑ एनमजीजभम्॥ ५॥**

5. *Arasasya śarkoṭasya nīcīnasyopasarpataḥ.*
*Viṣaṁ hyasyādiṣyatho enamajījabham.*

I destroy the poison of this bloodless scorpion coming up crawling from below, and I have crushed it.

**न ते॑ बा॒ह्वोर्बलं॑मस्ति॒ न शी॒र्षे नोत म॑ध्य॒तः।**
**अथ॒ किं पा॒पया॑मु॒या पुच्छे॑ बिभर्ष्यर्भ॒कम्॥ ६॥**

6. *Na te bāhvorbalamasti na śīrṣe nota madhyataḥ.*
*Atha kiṁ pāpayāmuyā pucche bibharṣyarbhakam.*

O Scorpion, there is no strength in your arms, nor in the head, nor in the middle of the body. Then by what mischievous evil do you hold the little but smarting poison in your tail-sting?

**अ॒दन्ति॑ त्वा पि॒पीलि॑का॒ वि वृ॑श्चन्ति मयू॒र्यः॑।**
**सर्वे॑ भल ब्रवाथ॒ शार्को॑टमर॒सं वि॒षम् ॥ ७॥**

7. *Adanti tvā pipīlikā vi vṛścanti mayūryaḥ.*
*Sarve bhala bravātha śārkoṭamarasaṁ viṣam.*

O Scorpion, O snake, the ants eat you up. The peahens cut up and eat you up. Be careful, O people, and warn well against the sapless poison of the scorpion and the snake.

**य उ॒भाभ्यां॑ प्र॒हर॑सि॒ पुच्छे॑न चा॒स्ये॑ न च।**
**आ॒स्ये॒३ न ते॑ वि॒षं किमु॒ ते पुच्छ॒धाव॑सत्॥ ८॥**

8. *Ya ubhābhyāṁ praharasi pucchena cāsye na ca.*
*Āsye' na te viṣaṁ kimu te pucchadhāvasat.*

O Scorpion, you attack with both the tail and the mouth. In your mouth there is no poison. Then how come there is poison in the tail?

## Kanda 7/Sukta 57 (Inner Strength)

***Sarasvati Devata, Vamadeva Rshi***

यदाशसा वदतो मे विचुक्षुभे यद्याचमानस्य चरतो जनाँ अनु। यदात्मनि तन्वो मे विरिष्टं सरस्वती तदा पृणद् घृतेन॥ १॥

1. *Yadāśasā vadato me vicukṣubhe yadyācamānasya carato janāň anu. Yadātmani tanvo me viriṣṭaṁ sarasvatī tadā pṛṇad ghṛtena.*

If I am agitated at heart while speaking and dealing with people with expectation, or for solicitation, or with commitment, then denied and hurt, then whatever is bruised at the core of my heart and soul, may Sarasvati repair that damage with the balmy softness of her creamy wisdom.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतन्नृतानि। उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः॥ २॥

2. *Sapta kṣaranti śiśave marutvate pitre putrāso apyavīvṛtannṛtāni. Ubhe idasyobhe asya rājata ubhe yatete ubhe asya puṣyataḥ.*

Seven gifts of Mother Nature, five senses with mind and intelligence, five pranas with Sutratma and Dhananjaya, bring showers of milky nourishment for the vibrant soul residing in the body, as children do good and bring hope and fulfilment to the parent, and they also abide by the laws of eternal truth as they serve the soul. Also, there are two other potentials which serve the soul, they shine and bring light and lustre for it, they are both active, and both nourish, promote and advance it in life. These are prana and apana energies

of nature gifted to man.

## Kanda 7/Sukta 58 (Food for Strength)

***Indra-Varuna and others Devata, Kaurupathi Rshi***

**इन्द्रा॑वरुणा सुतपावि॒मं सु॒तं सोमं पिबत॒ं मद्यं धृतव्रतौ।**
**यु॒वो रथौ॑ अध्व॒रो दे॒ववी॑तये॒ प्रति॒ स्वस॑र॒मुप॑ यातु पी॒तये॑॥ १॥**

1. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibataṁ dhṛtavratau. Yuvo ratho adhvaro devavītaye prati svasaramupa yātu pītaye.*

Indra and Varuna, sun and moon, winds and waters, powers of governance and law and justice, ruler and people, seasoned and disciplined in your own law and function, protectors and promoters of your own creations, come, promote and taste of this exhilarating soma of joy distilled for you. May your chariot of love and non-violence move by paths of rectitude and visit every home every day for the protection, promotion and exhilaration of the sagely divines and brilliant people.

**इन्द्रा॑वरुणा॒ मधु॑मत्तमस्य॒ वृष्ण॒ः सोम॑स्य वृष॒णा वृ॑षेथाम्।**
**इ॒दं वा॒मन्ध॒ः परि॑षिक्तमा॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयेथाम्॥ २॥**

2. *Indrāvaruṣā madhumattamasya vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣiktamā-sadyāsminbarhiṣi mādayethām.*

Indra and Varuna, generous and virile, give us profuse showers of the sweetest and most exciting soma. Here is this food prepared and seasoned for you, come, be seated on this vedi, enjoy and promote our happiness and prosperity.

## Kanda 7/Sukta 59 (The Evil of Curse)

***Arinashanam Devata, Badarayani Rshi***

**यो नः शपादशपतः शपतो यश्च नः शपात्। वृक्षइव विद्युता हत आ मूलादनु शुष्यतु॥ १॥**

1. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt. Vṛkṣa-iva vidyutā hata ā mūlādanu śuṣyatu.*

Whoever curses us who curse not, and whoever curses us though we too revile the curse, would dry up and die out like a tree struck by lightning, upto the very roots.

## Kanda 7/Sukta 60 (Happy Home)

***Grhapati Devata, Brahma Rshi***

**ऊर्जं बिभ्रद्वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण।**
**गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत्॥ १॥**

1. *Ūrjaṁ bibhradvasuvaniḥ sumedhā aghoreṇa cakṣuṣā mitriyeṇa. Gṛhānaimi sumanā vandamāno ramadhvaṁ mā bibhīta mat.*

Bearing strength and enthusiasm, comfortable with money and success, happy at heart and noble in understanding and intelligence, I come and take residence in the home with the inmates, looking at all with a loving friendly eye, full of respect for all. O friends and members of the family, enjoy yourselves, fear nothing, not me. (Thus the house-holder enters the new home, let us say, to settle after his education and training.

**इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः।**
**पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः॥ २॥**

2. *Ime gṛhā mayobhuva ūrjasvantaḥ payasvantaḥ. Pūrṇā vāmena tiṣṭhantaste no jānantvāyataḥ.*

These homes with their inmates are happy and peaceful, full of food, energy and enthusiasm, and they stay overflowing with cherished wealth, beauty and joy. And let them welcome us as we come and join.

**येषा॑म॒ध्येति॑ प्र॒वस॒न्येषु॑ सौमन॒सो ब॒हुः ।**
**गृ॒हानुप॑ ह्वयामहे॒ ते नो॑ जानन्त्वाय॒तः ॥ ३ ॥**

3. *Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Gṛhānupa hvayāmahe te no jānantvāyataḥ.*

These are homes which the man for long away wistfully remembers, in which dwell many people happy at heart. Such homes we visualise and long for. May those who dwell there know and welcome us, new comers who join them.

**उप॑हूता॒ भूरि॑धना॒ः सखा॑यः स्वा॒दुसंमुदः ।**
**अ॒क्षु॒ध्या अ॑तृ॒ष्या स्त॒ गृहा॒ मास्मद् बि॑भीतन ॥ ४ ॥**

4. *Upahūtā bhūridhanāḥ sakhāyaḥ svādusaṁmudaḥ. Akṣudhyā atṛṣyā sta gṛhā māsmad bibhītana.*

Invited and welcome are people, enjoy with ample wealth, be friendly, good at heart and joyous. O inmates of the homes, be free from hunger and thirst, fear us not, enjoy yourselves.

**उप॑हूता इ॒ह गाव॒ उप॑हूता अजा॒वय॑ः ।**
**अथो॒ अन्न॑स्य की॒लाल॒ उप॑हूतो गृ॒हेषु॑ नः ॥ ५ ॥**

5. *Upahūtā iha gāva upahūtā ajāvayaḥ. Atho annasya kīlāla upahūto gṛheṣu naḥ.*

Let cows be happy and welcome here. Let sheep and goats be welcome and happy. The best and most delicious foods and drinks are brought in here in our homes.

**सूनृतावन्तः सुभगा इरावन्तो हसामुदाः।**
**अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ॥ ६ ॥**

6. *Sūnṛtāvantaḥ subhagā irāvanto hasāmudāḥ.*
*Atṛṣyā akṣudhyā sta gṛhā māsmad bibhītana.*

Inmates of the home, be dedicated to holy truth and the law of divinity, be noble and prosperous, have ample food and drink, be comfortable, merry at heart and joyous. Let there be all freedom from hunger and thirst. Nothing to fear from us.

**इहैव स्त मानु गात विश्वा रूपाणि पुष्यत।**
**ऐष्यामि भद्रेणा सह भूयांसो भवता मया ॥ ७ ॥**

7. *Ihaiva sta mānu gāta viśvā rūpāṇi puṣyata.*
*Aiṣyāmi bhadreṇā saha bhūyāṁso bhavatā mayā.*

Be here, go not away, be happy and prosperous in all ways, all forms, and all conditions of life and grow higher. I come with all good fortune. Grow many and prosperous with me.

## Kanda 7/Sukta 61 (Intelligence by Tapas)

***Agni Devata, Atharva Rshi***

**यदग्ने तपसा तप उपतप्यामहे तपः।**
**प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥ १ ॥**

1. *Yadagne tapasā tapa upatapyāmahe tapaḥ. Priyāḥ śrutasya bhūyāsmāyuṣmantaḥ sumedhasaḥ.*

Agni, lord of light, enlightened teacher and guide, when with relentless rule of austerity we undertake the hard discipline of study and training which is pursued without reservation and remiss, then let us be dear dedicated favourites of mother Shruti, Veda, and live a long life with good health and noble intelligence of high order.

**अग्ने॒ तप॑स्तप्यामह॒ उप॑ तप्यामहे॒ तपः॑ ।**
**श्रु॒तानि॑ शृ॒ण्वन्तो॑ व॒यमायु॑ष्मन्तः सु॒मे॒धसः॑ ॥ २ ॥**

2. *Agne tapastapyāmaha upa tapyāmahe tapaḥ. Śrutāni śṛṇvanto vayamāyuṣmantaḥ sumedhasaḥ.*

Agni, lord of light and Vedic wisdom, we undertake and pursue the discipline of tapas and austerity. We maintain and sustain the discipline with close watch without relent or reservation. Listening constantly to the words of Shruti, blest and beatified, let us grow on with good health, long age and high intelligence of the order of genius.

## Kanda 7/Sukta 62 (Heroic Brave)

***Agni Devata, Marichi Kashyapa Rshi***

**अ॒यम॒ग्निः सत्प॑तिर्वृ॒द्धव॑ष्णो र॒थीव॑ प॒त्तीन॑जयत्पु॒रोहि॑तः ।**
**नाभा॑ पृथि॒व्यां नि॑हि॒तो॒ दवि॑द्युतदधस्प॒दं कृ॑णुतां॒ ते पृ॑त॒न्यवः॑ ॥ १ ॥**

1. *Ayamagniḥ satpatirvṛddhavṛṣṇo ratīva pattīnajayatpurohitaḥ. Nābhā pṛthivyāṁ nihito davidyutadadhaspadaṁ kṛṇutāṁ te pṛtanyavaḥ.*

This Agni, blazing hero, veteran, virile lover and

protector of Truth and the truthful, conquers the pedestrian fighters like a chariot hero. Leader and pioneer, shining in glory at the centre of the earth, may he crush the onslaughts of strife and hostility under the foot.

## Kanda 7/Sukta 63 (The Saviour)

***Jataveda Devata, Marichi Kashyapa Rshi***

**पृतनाजितं सहमानमग्निमुक्थैर्हवामहे परमात्सधस्थात्।**
**स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवोऽति दुरितान्यग्निः॥ १॥**

1. *Pṛtanājitaṁ sahamānamagnimukthairha-vāmahe paramātsadhasthāt. Sa naḥ parṣadati durgāṇi viśvā kṣāmaddevo'ti duritānyagniḥ.*

With hymns of adoration we invoke and call Agni, conqueror of hosts, patient, challenging and subduing, to come from the farthest of far places, and we pray to the pioneer warring Agni that he may lead us successfully across all strongholds of the enemy and destroy all evils and despicables of life from the earth.

## Kanda 7/Sukta 64 (Safety from Advesity)

***Nir-rti Devata, Yama Rshi***

**इदं यत्कृष्णः शकुनिरभिनिष्पतन्नपीपतत्।**
**आपो मा तस्मात्सर्वस्माद्दुरितात्पान्त्वंहसः॥ १॥**

1. *Idaṁ yatkṛṣṇaḥ śakunirabhiniṣpatannapīpatat. Āpo mā tasmātsarvasmādduritātpāntvaṁhasaḥ.*

This black and powerful bird-like shadow of dark Tamas, evil, flies from the deep unknown and grips the mind, from which, I pray, may Apah, dynamic spirit

of omnipresent Divinity and my own strength of initiative, save me, and absolve me of all that sin and evil.

इदं यत्कृष्णः शकुनिर्वामृक्षन्निर्ऋते ते मुखेन।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु॥ २॥

2. *Idaṁ yatkṛṣṇaḥ śakuniravāmṛkṣannir-ṛte te mukhena. Agnirmā tasmādenaso gārhapatyaḥ pra muñcatu.*

This black and powerful bird-like shadow of dark Tamas, evil, O Nir-rti, Adversity, is soiled with the forebodings of calamity, from which. I pray, may Agni, light of omniscience, and the divine fire of home yajna save me and absolve me of evil.

## Kanda 7/Sukta 65 (Apamarga Herb)

***Apamarga Devata, Shukra Rshi***

प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ।
सर्वान्मच्छपथाँ अधि वरीयो यावया इतः॥ १॥

1. *Pratīcīnaphalo hi tvamapāmārga rurohitha. Sarvānmacchapathāň adhi varīyo yāvayā itaḥ.*

Apamarga, of reverting and reverted growth is your fruit, you grow all-cure, versatile: Reversion of disease is the result. Pray throw off all cursed diseases from us to farthest of the far distance.

यद्दुष्कृतं यच्छमलं यद्वा चेरिम पापया।
त्वया तद्विश्वतोमुखापामार्गाप मृज्महे॥ २॥

3. *Yadduṣkṛtaṁ yacchamalaṁ yadvā cerima pāpayā. Tvayā tadviśvatomukhāpāmārgāpa mṛjmahe.*

Whatever evil, dirty or sinful act we have done and suffer, O Apamarga, all-cure versatile, we wash off by you.

श्या॒वद॑ता कुन॒खिना॑ ब॒ण्डेन॒ यत्स॒हास्मि॑म।
अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं॒ तदप॑ मृज्महे॥ ३॥

3. *Śyāvadatā kunakhinā baṇḍena yatsahāsima.*
*Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.*

Whether we suffer from black teeth, deformed nails, or crooked limbs, we ward off all that by you, Apamarga.

## Kanda 7/Sukta 66 (Vibrations of Brahma)

***Brahma Devata, Brahma Rshi***

यद्य॒न्तरि॑क्षे॒ यदि॒ वात॒ आस॒ यदि॑ वृ॒क्षेषु॒ यदि॒ वोल॑पेषु।
यदस्र॑वन्प॒शव॑ उ॒द्यमा॑नं॒ तद् ब्राह्म॑णं॒ पुन॑र॒स्मानु॒पैतु॑॥ १॥

1. *Yadyantarikṣe yadi vāta āsa yadi vṛkṣeṣu yadi volapeṣu. Yadaśravanpaśava udyamānaṁ tad brāhmaṇaṁ punarasmānupaitu.*

That presence and omniscience of universal spirit which vibrates in space, in the wind, which is in trees, which is in herbs and grasses, which men of vision and imagination visualise and hear manifesting omnipresent, may that divine presence of Brahma and the divine Voice come and bless us again and again, constantly.

## Kanda 7/Sukta 67 (Rebirth)

***Atma Devata, Brahma Rshi***

पु॒न॒र्मैत्वि॑न्द्रि॒यं पुन॑रा॒त्मा द्रवि॑णं॒ ब्राह्म॑णं च।
पुन॑र॒ग्नयो॒ धिष्ण्या॑ यथास्था॒म क॑ल्पयन्ता॒मिहै॑व॥ १॥

1. *Punarmaitvindriyaṁ punarātmā draviṇaṁ brāhmaṇaṁ ca. Punaragnayo dhiṣṇyā yathāsthāma kalpayantāmihaiva.*

Let the power and functions of the senses come to me again, let the soul again attain to existential identity, let wealth, honour and excellence, and let the Voice and knowledge of Brahman, the Eternal Spirit, come to me again. Let the holy fires of yajna arise and shine for me again, let intelligence and mind with intellect, understanding, will and passion come again, all in proper order and make me potent and perfect here itself in the living world.

## Kanda 7/Sukta 68 (Sarasvati)

***Sarasvati Devata, Shantati Rshi***

**सर॑स्वति व्र॒तेषु॑ ते दि॒व्येषु॑ देवि॒ धाम॑सु।**
**जु॒षस्व॑ ह॒व्यमाहु॑तं प्र॒जां दे॑वि ररास्व नः ॥ १ ॥**

1. *Sarasvati vrateṣu te divyeṣu devi dhāmasu.*
*Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.*

Mother Sarasvati, inspiring spirit of omniscience, pray accept our homage of oblations and actions dedicated o your disciplines in various fields of your divine refulgence and, O mother of light and knowledge, bless us with brilliant progeny educated and cultured in those disciplines.

**इ॒दं ते॑ ह॒व्यं घृ॒तव॑त्सरस्वतीदं पि॑तॄ॒णां ह॒विरा॒स्यं॑ यत्।**
**इ॒मानि॑ त उदि॒ता शन्त॑मानि॒ तेभि॑र्व॒यं मधु॑मन्तः स्याम ॥ २ ॥**

2. *Idaṁ te havyaṁ ghṛtavatsarasvatīdaṁ pitṛṇāṁ havirāsyaṁ yat. Imāni ta uditā śantamāni tebhirvayaṁ madhumantaḥ syāma.*

Mother Sarasvati, this is our homage to you in the form of our best of knowledge and enlightenment, this is our parent's and teachers' homage of knowledge and enlightenment in the best of words and taste, and these are, in fact, your own most inspiring and enlightening gifts of peaceful and creative knowledge and wisdom arisen in the mind, by which, we pray, we may live a happy enlightened life with the sweetness of universal culture.

**शिवा नः शन्तमा भव सुमृडीका सरस्वति।**
**मा ते युयोम सन्दृशः ॥ ३ ॥**

3. *Śivā naḥ śantamā bhava sumṛḍīkā sarasvati.*
*Mā te yuyoma sandṛśaḥ.*

Mother Sarasvati, be kind, most gracious, and ever compassionate. Let us never be deprived of your presence and your grace.

## Kanda 7/Sukta 69 (Prayer for Peace)

***Sukha Devata, Shantati Rshi***

**शं नो वातो वातु शं नस्तपतु सूर्यः। अहानि शं भवन्तु नः**
**शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु ॥ १ ॥**

1. *Śaṁ no vāto vātu saṁ nastapatu sūryaḥ. Ahāni śaṁ bhavantu naḥ śaṁ rātrī prati dhīyatāṁ śamuṣā no vyucchatu.*

Let the winds blow at peace for peace and exhilaration for us. Let the sun shine in peace for peace and warmth of life for us. Let the days be bright at peace and give us peace and joy. May the night bring us peace and bliss. May the dawn bring us peace and joy with

new light of a new day.

## Kanda 7/Sukta 70 (Nip the Enemy)

***Shyena Devata, Atharva Rshi***

Shyena, the Eagle in this sukta is a metaphor of defence forces which must pounce upon the enemy before he strikes.

**यत्किं चा॒सौ मन॑सा॒ यच्च॑ वा॒चा य॒ज्ञैर्जु॒होति॑ ह॒विषा॒ यजु॑षा।**
**तन्मृ॒त्युना॒ निर्ऋ॑तिः संविदा॒ना पु॒रा स॒त्यादा॑हु॒तिं ह॑न्त्वस्य ॥ १ ॥**

1. *Yatkiṁ cāsau manasā yacca vācā yajñairjuhoti haviṣā yajuṣā. Tanmṛtyunā nir-ṛtiḥ saṁvidānā purā satyādāhutiṁ hantvasya.*

Whatever the enemy is able to muster up with intention, thought and planning, whatever with words and propaganda, with all his joint efforts and allies, materials and his tactics of application and execution, all that preparation and plan of his, our deadly defence forces of destruction and deprivation, having known in advance, must counter and destroy before he strikes and accomplishes his object.

**यात॒ुधाना॒ निर्ऋ॑ति॒रादु॒ रक्ष॒स्ते अ॑स्य घ्न॒न्त्वनृ॑तेन स॒त्यम्।**
**इन्द्रे॑षिता दे॒वा आज्य॑मस्य मथ्नन्तु॒ मा तत् सं पा॑दि॒ यद॒सौ जु॒होति॑ ॥ २ ॥**

2. *Yātudhānā nir-ṛtirādu rakṣaste asya ghnantva-nṛtena satyam. Indreṣitā devā ājyamasya mathnantu mā tat saṁ pādi yadasau juhoti.*

Raksha, forces of the watch and reconnaissance, Yatudhana, forces of attack in advance, Nir-rti, his own state of deprivation, these, by reasons of the falsehood

of his intention and design, would destroy the enemy's simulation of truth and rectitude. Let the brilliant forces inspired and reinforced by the ruler, Indra, shake and rout his forces. Whatever he plans and tries to execute must not be allowed to be accomplished.

**अजिरा धिराजौ श्येनौ संपातिनाविव ।**
**आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥ ३ ॥**

3. *Ajirādhirājau śyenau saṁpātināviva. Ājyaṁ pṛtanyato hatāṁ yo naḥ kaścābhyaghāyati.*

Like two royal eagles pouncing upon the prey, let the supreme ruler and the supreme commander of the forces destroy the means, materials and forces of the enemy that attacks us.

**अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यꣳम् ।**
**अग्नेर्देवस्य मन्युना तेनं तेऽवधिषं हविः ॥ ४ ॥**

4. *Apāñcau ta ubhau bāhū api nahyāmyāsyam. Agnerdevasya manyunā tena te'vadhiṣaṁ haviḥ.*

I nail those two columns of your army already reverted and retreated, and thus I seal your advance also. It is by the force and terror of brilliant fire power that I destroy your force and the entire infrastructure.

**अपि नह्यामि ते बाहू अपि नह्याम्यास्यꣳम् ।**
**अग्नेर्घोरस्य मन्युना तेनं तेऽवधिषं हविः ॥ ५ ॥**

5. *Api nahyāmi te bāhū api nahyāmyāsyam. Agnerghorasya manyunā tena te'vadhiṣaṁ haviḥ.*

I nail your arms and the army. I shut your advance. By the force and power of terrible Agni, fire,

I destroy your might and materials.

## Kanda 7/Sukta 71 (Tribute to Agni)

***Agni Devata, Atharva Rshi***

**परि॑ त्वाग्ने॒ पुरं॒ व॒यं विप्रं॑ सहस्य धीमहि।**
**धृ॒षद्वर्ण॑ दि॒वेदि॑वे ह॒न्तारं॑ भङ्गु॒रावतः॥ १॥**

1. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, O supreme commander, fiery leader, first, perfect and impenetrable like a formidable fort, day in and day out we think of, remember and do homage to you, veteran wise, embodiment of patience, fortitude and unchallengeable might, image of terror, and shaker and destroyer of the violent and the killer.

## Kanda 7/Sukta 72 (Purushartha)

***Indra Devata, Atharva Rshi***

**उत्ति॑ष्ठताव॑ पश्यतेन्द्र॑स्य भा॒गमृ॒त्वियं॑म्।**
**यदि॑ श्रा॒तं जु॒होत॑न॒ यद्यश्रा॑तं म॒मत्त॑न॥ १॥**

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrātaṁ juhotana yadyaśrātaṁ mamattana.*

Arise, O friends, watch out for the seasonal share of Indra, supreme ruler. If it is ripe and ready, offer. If not yet ripe and ready, wait, accelerate and exhilarate.

**श्रा॒तं ह॒विरो ष्वि॑न्द्र॒ प्र या॑हि जु॒गाम् सूरो॒ अध्व॑नो॒ वि मध्यम्।**
**परि॑ त्वासते नि॒धिभि॒ः सखा॑यः कु॒ल॒पा न व्रा॑जप॒तिं चर॑न्तम्॥ २॥**

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vi madhyam. Pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

Indra, the havi is ripe and ready. Pray come, the sun is half way up on its path. Friends sit around with their treasure sweets for you like heads of families waiting for the chief on the round.

**श्रातं मन्य ऊधनि श्रातमग्नौ सुशृतं मन्ये तदृतं नवीयः। माध्यन्दिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन्पुरुकृज्जुषाणः॥ ३॥**

3. *Śrātaṁ manya ūdhani śrātamagnau suśṛtaṁ manye tadṛtaṁ navīyaḥ. Mādhyandinasya savanasya dadhnaḥ pibendra vajrinpurukṛjjuṣāṇaḥ.*

I believe the havi is ripe and ready at dawn in the cow's udders. It is ripe and seasoned on the fire. This process of nature and fire, the eternal law, is universal, ancient, yet it is ever new too. O lord of thunder and justice, universal cause of action, loving and sociable, come and taste of the milky sweets of mid-day's yajna of action and celebrative homage.

## Kanda 7/Sukta 73 (Yajna Karma)

***Gharma, Ashvins and others Devata, Atharva Rshi***

**समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो घर्मो दुह्यते वामिषे मधु। वयं हि वां पुरुदमासो अश्विना हवामहे सधमादेषु कारवः॥ १॥**

1. *Samiddho agnirvṛṣaṇā rathī divastapto gharmo duhyate vāmiṣe madhu. Vayaṁ hi vāṁ purudamāso aśvinā havāmahe sadhamādeṣu kāravaḥ.*

Harbingers of the dawn, mighty generous Ashvins, chariot heroes of heavens, lighted is the fire, the flames of yajna are rising, honeyed milk of mother nature is flowing. Rejoicing together in yajnic homes, we invoke you and, poets of nature as we are, we celebrate and adore you in divine revelry.

**समिद्धो अग्निरश्विना तप्तो वां घर्म आ गतम्।**
**दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ २ ॥**

2. *Samiddho agniraśvinā tapto vāṁ gharma ā gatam. Duhyante nūnaṁ vṛṣaṇeha dhenavo dasrā madanti vedhasaḥ.*

Mighty generous Ashvins, the fire is lighted, the yajna is hot and rising refulgent for you. Pray come, the cows are being milked and, O angels of beauty, grace and glory, the learned sages rejoice and celebrate.

**स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः।**
**तमु विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्ना रिहन्ति ॥ ३ ॥**

3. *Svāhākṛtaḥ śucirdeveṣu yajño yo aśvinoścamaso devapānaḥ. Tamu viśve amṛtāso juṣāṇā gandharvasya pratyāsnā rihanti.*

Consecrated and conducted with oblations capped with selfless, 'svaha', pure and shining yajna in the assembly of the learned is a metaphor of the heavenly bowl of the Ashvins, fit for joyous soma drink of divinities, which all the immortalities of nature and brilliancies of humanity cherish with love, and they tdoration and taste the nectar with the first rays of the sun, father sustainer of the earth.

**यदुस्रियास्वाहुतं घृतं पयोऽयं स वामश्विना भाग आ गतम्।**
**माध्वी धर्तारा विदथस्य सत्पती तप्तं घर्मं पिबतं रोचने दिवः ॥ ४ ॥**

4. *Yadusriyāsvāhutaṁ ghṛtaṁ payo' yaṁ sa vāmaśvinā bhāga ā gatam. Mādhvī dhartārā vidathasya satpatī taptaṁ gharmaṁ pibataṁ rocane divaḥ.*

Ashvins, harbingers of the dawn, men and women who are harbingers of the day's activities, the ghrta which is vested in the cows by nature, and the ghrta which is offered into the fire and through the fire into the rays of the sun, that is your share. Come and join. O honey sweet conductors and sustainers of yajna, holy managers and sustainers of the Rashtra yajna, taste, protect and promote the burning fire and rising fragrance of yajna and raise it to the lights of heaven.

**तप्तो वां घर्मो नक्षतु स्वहोता प्र वामध्वर्युश्चरतु पयस्वान्।**
**मधोर्दुग्धस्याश्विना तनाया वीतं पातं पयस उस्रियायाः ॥ ५ ॥**

5. *Tapto vāṁ gharmo nakṣatu svahotā pra vāmadhvaryuścaratu payasvān. Madhordugdhasyāśvinā tanāyā vītaṁ pātaṁ payasa usriyāyāḥ.*

Ashvins, harbingers of the dawn, men and women of the Rashtra, may the rising warmth and fragrance of yajna reach you. May the self-sacrificing organising priest of the yajna of love and non-violence, bearing milk and ghrta, conduct the yajna for you. Ashvins, enjoy the milk of cows, warmth of sun rays and the milky sweet knowledge of the honey essences of nature and protect and promote the yajna.

**उप॑ द्रव॒ पय॑सा गोधुगो॒षमा घ॒र्मे सि॑ञ्च॒ पय॑ उ॒स्रिया॑याः ।**
**वि नाक॑मख्यत्सवि॒ता वरे॑ण्योऽनुप्र॒याण॑मु॒षसो॒ वि रा॑जति ॥ ६ ॥**

6. *Upa drava payasā godhugoṣamā gharme siñca paya usriyāyāḥ. Vi nāka makhyatsavitā vareṇyo'-nuprayāṇamu-ṣaso vi rājati.*

Come fast, O milk man, with milk and ghrta and offer the shining oblation of cow's milk into the yajna fire. Adorable Savita, self-refulgent sun, has illuminated the heavens and in pursuit of the dawn shines bright over the earth.

**उप॑ ह्वये सु॒दुघां धे॒नु॒मे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् । श्रेष्ठं**
**स॒वं स॑वि॒ता सा॑विषन्नोऽभी॒द्धो घ॒र्मस्तदु॒ षु प्र वो॑चत् ॥ ७ ॥**

7. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenām. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke the holy cow of Madhu-vidya, knowledge of the honey sweets of divine Nature. Let the man of expert hand and intelligence distil the honey sweets. May Savita, highest lord giver of light and life, light up the holy fire for us, and may the fire of this explorative yajna reveal the secret of Madhu vidya for us.

**हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्सम॒िच्छन्ती॒ मन॑सा॒ न्याग॑न् ।**
**दु॒हाम॒श्विभ्यां॑ पयो॑ अ॒घ्न्येयं सा व॑र्धतां महते सौभ॑गाय ॥ ८ ॥**

8. *Hiṅkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasā nyāgan. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhatāṁ mahate saubhagāya.*

This holy inviolable cow, Divine Word and

Madhu-vidya, mother guardian and promoter of the prosperity, honour and excellence of the noblest gracious powers of the world, loving from the depth of her heart like the lowing mother cow for her calf, is come. Let this mother sustain the milk of life for the Ashvins, men and women of the world, and let her also grow and prosper for the honour and excellence of the world.

**जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।**
**विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्य॑ शत्रू॒य॒तामा भ॑रा॒ भोज॑नानि ॥ ९ ॥**

9. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñamupa yāhi vidvān. Viśvā agne abhiyujo vihatya śatrūyatāmā bharā bhojanāni.*

Agni, ruler, leader, sagely scholar, giver of light and life, self-controlled friend of the home and family, vibrant and dynamic, invoked, invited and loved in the home, come and grace this yajna of ours, having overcome and crossed over all fighting forces of our enemies, and bear and bring the sweetest nutriments of life for us.

**अग्ने॒ शर्धं॑ मह॒ते सौभ॑गाय॒ तव॑ द्यु॒म्नान्यु॑त्त॒मानि॑ सन्तु।**
**सं जा॑स्प॒त्यं सु॒यम॒मा कृ॑णुष्व शत्रू॒य॒ताम॒भि ति॑ष्ठा महां॑सि ॥१० ॥**

10. *Agne śardha mahate saubhagāya tava dyumnā-nyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāma-bhi tiṣṭhā mahāṁsi.*

O mighty Agni, light of life, great and highest are your gifts of wealth, honour and splendour. May they be good and auspicious for our great good fortune. Bless us that our familial loyalty and discipline be good,

divinely controlled and directed, and let the powers of our negative forces be kept down, ineffectualised.

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम। अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ ११॥

11. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

O Spirit of the nation, children of the earth, inviolate and inviolable as the holy cow, be great and glorious by virtue of pure barley food, and then all of us would be great and glorious. Eat pure herbal food, drink pure water, and live a simple life of purity, kindness and universal giving.

## Kanda 7/Sukta 74 (Cure of Excrescences)

***Mantrawise, Jataveda Devata, Atharvangira Rshi***

अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम। मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम्॥ १॥

1. *Apacitāṁ lohinīnāṁ kṛṣṇā māteti śuśruma. Munerdevasya mūlena sarvā vidhyāmi tā aham.*

The cause of red excrescences such as pustules and inflammations is black, some negativity in the system, this we have heard. All such I pierce and cure with the root of divine curative Muni's root.

(Satavalekara says that Muni is the name of herbs such as "Damanaka, Baka, Palasha, Priyala and Madana.)

विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम्। इदं जघन्या ∫ मासामा च्छिनद्मि स्तुकामिव॥ २॥

2. *Vidhyāmyāsāṁ prathamāṁ vidhyāmyuta madhyamām. Idaṁ jaghanyā māsāmā cchinadmi stukāmiva.*

I pierce the first of them, I pierce the midmost, and I pierce this vilest of them and clear them out like a knot of hair.

**त्वाष्ट्रेणाहं वचसा वि तं ईर्ष्यामंमीमदम्।**
**अथो यो मन्युष्टे पते तमु ते शमयामसि॥ ३॥**

3. *Tvāṣṭreṇāhaṁ vacasā vi ta īrṣyāmamīmadam. Atho yo manyuṣṭe pate tamu te śamayāmasi.*

With words well chosen and chiselled, I cure your jealousy, and, O master, the anger that distresses you, we pacify.

**व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह।**
**तं त्वा वयं जातवेदः समिद्धं प्रजावन्त उप सदेम सर्वे॥ ४॥**

4. *Vratena tvaṁ vratapate samakto viśvāhā sumanā dīdihīha. Taṁ tvā vayaṁ jātavedaḥ samiddhaṁ prajāvanta upa sadema sarve.*

O master of the vows of self-discipline, keep to the vows of your discipline, always be good and happy at heart, and shine here in life. O Jataveda, light of life and life of the fire of yajna, lighted at heart and in the vedi of yajna, we pray, let us abide by you in the discipline of life, be blest with noble progeny and live happy at heart, one and all.

(In this Sukta it is clearly shown that physical excrescences are not only physical, they are also related to states of mind, mental excrescences such as jealousy,

hate and anger. The cure of ailments has to be not only physical but also mental. The mind must be at peace. There should be no blind spots, no communication gap, no cleverness and no pretence, and we must keep to our vows of discipline like the fire of yajna and the universal Jataveda.)

## Kanda 7/Sukta 75 (Inviolate Inviolable)

***Aghnyah Devata, Uparibabhrava Rshi***

**प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।**
**मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥ १ ॥**

1. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā va stena īśata māghaśaṁsaḥ pari vo rudrasya hetirvṛṇaktu.*

(Inviolate, inviolable cows, children of the earth) blest with noble progeny, roaming around and browsing on lush green fields and pastures, drinking pure water in clear pools and lakes, let no thief rule over you, no sinner, no contemner, and no strike of the violent to fall on you.

**पदज्ञा स्थ रमतयः संहिता विश्वनाम्नीः । उप मा देवीर्देवेभिरेत । इमं गोष्ठमिदं सदो घृतेनास्मान्त्समुक्षत ॥ २ ॥**

2. *Padajñā stha ramataḥ saṁhitā viśvanāmnīḥ. Upa mā devīrdevebhireta. Imaṁ goṣṭhamidaṁ sado ghṛtenāsmāntsamukṣata.*

Know the paths you move on and by, be there steadfast, be happy and rejoicing, be together united, have a reputable name in the world. O divine ones, come and be close to me with your noble attributes and

strengthen and enrich us, this house, this hall with plenty, beauty and graces of life.

## Kanda 7/Sukta 76 (Cure of Excrescences)

***Apachit, Jayanya, Indra Devatah, Atharva Rshi***

**आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः।**
**सेहोररसतरा लवणाद्विक्लेदीयसीः॥ १॥**

1. *Ā susrasaḥ susraso asatībhyo asattarāḥ.*
*Sehorarasatarā lavaṇādvikledīyasīḥ.*

Pustules more flowing than most, more painful than most, drier than most, more putrefying than with salt, O physician, cure.

**या ग्रैव्या अपचितोऽथो या उपपक्ष्याः।**
**विजाम्नि या अपचितः स्वयंस्रसः॥ २॥**

2. *Yā graivyā apacito'tho yā upapakṣyāḥ.*
*Vijāmni yā apacitaḥ svayaṁsrasaḥ.*

The pustules on the neck, or on the shoulders, on the arm pits, or the pustules on the groin or those with morbid flow, O physician, cure.

**यः कीकसाः प्रशृणाति तलीद्य मवतिष्ठति।**
**निरास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः॥ ३॥**

3. *Yaḥ kīkasāḥ praśṛṇāti talīdya mavatiṣṭhati.*
*Nirāstaṁ sarvaṁ jāyānyaṁ yaḥ kaśca kakudi śritaḥ.*

The contagion caused by sexual contact which degenerates the ribs or affects the soles or which affects and persists on the head, all that, O physician, cure.

**पक्षी जायान्यः पतति स आ विशति पूरुषम्।**
**तदक्षितस्य भेषजमुभयोः सुक्षतस्य च॥ ४॥**

4. *Pakṣī jāyānyaḥ patati sa ā viśati pūruṣam.*
*Tadakṣitasya bheṣajamubhayoḥ sukṣatasya ca.*

The sexual contagion spreads like a flying bird and infects the man, and whether it is recent or chronic, O physician, the cure is there for both.

**विद्म वै ते जायान्य जानं यतो जायान्य जायसे।**
**कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे॥ ५॥**

5. *Vidma vai te jāyānya jānaṁ yato jāyānya jāyase.*
*Kathaṁ ha tatra tvaṁ hano yasya kṛṇmo havirgṛhe.*

O Jayanya, sexual contagion, we know the basic cause from which you arise and infect, where and how you can kill, and of that we provide the home cure.

**धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम्।**
**माध्यन्दिने सवन आ वृषस्व रयिष्ठानो रयिमस्मासु धेहि॥ ६॥**

6. *Dhṛṣatpiba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyandine savana ā vṛṣasva rayiṣṭhāno rayimasmāsu dhehi.*

Bold and resolute Indra, virile and generous lover of life, drink the joyous soma of life in the cup of good health. Heroic warrior, in the battle of life for the winning of wealth, honour and excellence, you are breaker of the clouds of darkness and dispeller of dust. Come, join the mid-day session of yajna and bring us showers of wealth. Indeed, you yourself are the treasure

centre of wealth and excellence. Bring us the wealth of health, honour and excellence, and freedom from disease.

(The real cure of disease is prevention, to be Indra, potent virile by Brahmacharya upto twenty-five years, sexual discipline with continence as a married man and abstinence in old age.)

## Kanda 7/Sukta 77 (Freedom from Enmity)

***Maruts Devata, Angira Rshi***

**सान्तपना इदं हविर्मरुतस्तज्जुजुष्टन।**
**अस्माकोती रिशादसः॥ १॥**

1. *Sāntapanā idaṁ havirmarutastajjujuṣṭana.*
*Asmākotī riśādasaḥ.*

Austere but burning and blazing as fire and sun, O Maruts, vibrant warriors, teachers and pioneers, dedicated to life unto death, destroyers of hate and violence, pray accept this homage for our protection against all negative forces without and within.

**यो नो मर्तो मरुतो दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति। द्रुहः पाशान्प्रति मुञ्चतां स तपिष्ठेन तपसा हन्तना तम्॥ २॥**

2. *Yo no marto maruto durhṛṇāyustiraścittāni vasavo jighāṁsati. Druhaḥ pāśānprati muñcatāṁ sa tapiṣṭhena tapasā hantanā tam.*

Whoever the man full of hate and fury against us that wants to violate our heart and mind, culture and values, and wants to dislodge and destroy us, O Maruts, givers of settlement, peace and prosperity, with the

power of your relentless discipline force him that he gives up his plans and snares, and with your passion for peace, eliminate the hater and the furious destroyer.

**संवत्सरीणां मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः।**
**ते अस्मत्पाशान्प्र मुञ्चन्त्वेनसः सान्तपना मत्सरा मादयिष्णवः॥ ३॥**

3. *Saṁvatsarīṇā marutaḥ svarkā urukṣayāḥ saganā mānuṇṣāsaḥ. Te asmatpāśānpra muñcantvenasaḥ sāntapanā matsarā mādayiṣṇavaḥ.*

Maruts, vibrant life time heroes of blazing radiance and arms of thunder, space unbound and countless forces, human at heart committed to humanity, may, we pray, release us from the snares of sin and evil. Austere of discipline and joyous, they love to see peace and happiness prevailing all around.

## Kanda 7/Sukta 78 (Freedom from Bondage)

***Agni Devata, Atharva Rshi***

**वि ते मुञ्चामि रशनां वि योक्त्रं वि नियोजनम्।**
**इहैव त्वमजस्र एध्यग्ने॥ १॥**

1. *Vi te muñcāmi raśanāṁ vi yoktraṁ vi niyojanam. Ihaiva tvamajasra edhyagne.*

I release you from the cord of your physical bondage, I cut off the bonds of your mental fixations, and I strike off the bars of your spiritual illusion so that, eternal and immortal as you are, Agni, pure clairvoyant soul, you come and attain to your real nature here itself.

**अस्मै क्षत्राणि धारयन्तमग्ने युनज्मि त्वा ब्रह्मणा दैव्येन।**
**दीदिह्यस्मभ्यं द्रविणेह भद्रं प्रेमं वोचो हविर्दां देवतासु॥ २॥**

2. *Asmai kṣatrāṇi dhārayantamagne yunajmi tvā brahmaṇā daivyena. Dīdihyasmabhyaṁ draviṇeha bhadraṁ premaṁ voco havirdāṁ devatāsu.*

Agni, enlightened soul, bearing as you do the powers and obligations of governance, defence and development for this social order, I join you, Agni, enlightened ruler, with the divine knowledge of Veda for the ruler. Shine, reveal and create for us the wealth, honour and excellence of a noble order and speak well of this social order among the divines as a pious order, grateful and generous giver of homage to the divinities of nature and humanity.

## Kanda 7/Sukta 79 (Integrative Spirit)

***Amavasya Devata, Atharva Rshi***

**यत्ते॑ दे॒वा अकृ॑ण्वन्भाग॒धेय॒ममा॑वास्ये सं॒वस॑न्तो महि॒त्वा।**
**तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ १॥**

1. *Yatte devā akṛṇvanbhāgadheyamamāvāsye saṁvasanto mahitvā. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O dark night of rest and peace, integrative spirit of divine bliss, since by virtue of your greatness and grandeur, pious sages and brilliant people abiding together happily offer their part of homage to you in yajna, for that reason, O universal power of peace, harbinger of good fortune, pray grace and fulfil our yajna with success and bring us wealth, honour and excellence worthy of the brave.

**अहमेवास्म्यमावास्या ३ मामा वसन्ति सुकृतो मयीमे ।**
**मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे ॥ २ ॥**

2. *Ahamevāsmyamāvāsyā māmā vasanti sukṛto mayīme. Mayi devā ubhaye sādhyāścendra-jyeṣṭhāḥ sama-gacchanta sarve.*

Truly I am Amasvasya, all integrative power of Divinity. All people of noble action integrate and live in me. All divinities of nature and humanity, and both Sadhyas, men of accomplishment, and Indrajyeshthas, those with Indra as their supreme, come and rest in me.

**आगन्रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती । अमा-**
**वास्या ∫ यै हविषा विधेमोर्जं दुहाना पयसा न आगन् ॥ ३ ॥**

3. *Āganrātrī saṁgamanī vasūnāmūrjaṁ puṣṭaṁ vasvāveśayantī. Amāvāsyā yai haviṣā vidhemo-rjaṁ duhānā payasā na āgan.*

Amavasya night is come, the confluence of all centres of rest, harbinger of energy, replenishment of health and wealth of peace and refreshing joy. We honour and adore Amasvasya with homage of holy materials. May the night come with showers of energy and streams of life giving milk.

**अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।**
**यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ ४ ॥**

4. *Amāvāsye na tvadetānyanyo viśvā rūpāṇi pari-bhūrjajāna. Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

O Amavasya, divine spirit of peace and total integration, universal shelter cover of love and union,

none other than you creates and comprehends these world forms of life. We pray, may all that we love and desire with yajnic homage for fulfilment, be true and be accomplished, and may we be masters of wealth, honour and excellence.

## Kanda 7/Sukta 80 (Purnima)

***Prajapati, Paurnamasi Devata, Atharva Rshi***

**पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय।**
**तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम ॥ १ ॥**

1. *Pūrṇā paścāduta pūrṇā purastādunmadhyataḥ paurṇamāsī jigāya. Tasyāṁ devaiḥ saṁvasanto mahitvā nākasya pṛṣṭhe samiṣā madema.*

Full and perfect before, full and perfect after, full and perfect in the middle, the full moon night, all comprehensive sustaining spirit of Divinity, reigns supreme over all. Resting and abiding in peace and union with divinities and the greatness and grandeur of the light of perfection, may we, we pray, rejoice with food, energy and enlightenment on the heights of heaven.

**वृषभं वाजिनं वयं पौर्णमासं यजामहे।**
**स नो ददात्वक्षितां रयिमनुपदस्वतीम् ॥ २ ॥**

2. *Vṛṣabhaṁ vājinaṁ vayaṁ paurṇamāsaṁ yajāmahe. Sa no dadātvakṣitāṁ rayimanupadasvatīm.*

We honour, adore and join the virile, all conquering full moon of the night of light divine, spirit of the light of life. May the light divine give us unviolated, inviolable and imperishable wealth, honour

and excellence of life.

**प्रजा॑पते॒ न त्वदे॒तान्य॒न्यो विश्वा॑ रू॒पाणि॑ प॒रि॒भूर्ज॑जान।**
**यत्का॑मास्ते जु॒हु॒मस्तन्नो॑ अस्तु व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ३॥**

3. *Prajāpate na tvadetānyanyo viśvā rūpāṇi paribhūrjajāna. Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

O Prajapati, creator and sustainer of the life forms of existence, no one other than you, Lord Supreme, creates and comprehends all the forms of life in existence. We pray, may that we love and, for which we adore and worship you with yajna, be true and fulfilled. May we be masters of wealth, honour and excellence.

**पौ॒र्ण॒मा॒सी प्र॑थ॒मा य॒ज्ञिया॑सी॒दह्नां॑ रात्री॑णामतिशर्व॒रेषु॑। ये**
**त्वां य॒ज्ञैर्य॑ज्ञिये अ॒र्धय॑न्त्य॒मी ते नाके॑ सु॒कृ॒त॒: प्र॒वि॒ष्टाः॥ ४॥**

4. *Paurṇamāsī prathāmā yajñiyāsīdahnāṁ rātrīṇāmatiśarvareṣu. Ye tvāṁ yajñairyajñiye ardhayantyamī te nāke sukṛtaḥ praviṣṭāḥ.*

Paurnamasi, full moon night, light divine of life, is the first and foremost adorable among days and nights both dark and starry. Adorable Paurnamasi, divinity of life, those who love and worship you with yajnas and yajnic homage, they, holy of thought and action, enter and abide in the heaven of bliss.

## Kanda 7/Sukta 81 (Two Divine Children)

***Savitri, Sun, Moon Devata, Atharva Rshi***

**पू॒र्वा॒प॒रं च॑रतो मा॒यये॒तौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातोऽ॒र्ण॒वम्।**
**विश्वा॒न्यो भुव॑ना॒ वि॒चष्ट॒ ऋ॒तूँर॒न्यो वि॒दध॑ज्जायसे॒ नवः॥ १॥**

1. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau-pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūṅranyo vidadhajjā-yase navaḥ.*

One after the other, two bright children play with wondrous energy going round the seas across space. One illuminates all regions of the universe, the other, you, O moon, keeping and displaying your time and seasons, are born anew every month.

**नवो॑नवो भवसि॒ जाय॑मा॒नोऽह्नां॑ के॒तुरु॒षसा॑मे॒ष्यग्र॑म्। भा॒गं दे॒वेभ्यो॒ वि द॑धास्या॒यन्प्र च॑न्द्रमस्तिरसे दी॒र्घमायुः॑॥ २॥**

2. *Navonavo bhavasi jāyamāno'hnāṁ keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyā-yanpra candramastirase dīrghamāyuḥ.*

O sun, rising anew every day, you become young and ever fresh, flag symbol of the dawns and days, and ascend to the zenith. O moon when you rise you bear the divinities share of energy for them and bring long life for living beings.

**सोम॑स्यांशो युधां प॒तेऽनू॑नो॒ नाम॒ वा अ॑सि।**
**अनू॑नं दर्श मा कृधि प्र॒जया॑ च॒ धने॑न च॥ ३॥**

3. *Somasyāṁśo yudhāṁ pate'nūno nāma vā asi.*
*Anūnaṁ darśa mā kṛdhi prajayā ca dhanena ca.*

O Sun, O Moon, reflection of Soma, lord supreme creator and bliss of existence, O divine protector and promoter of the struggle of life, you are faultless, perfect and full for sure. O light all blissful, make me full and perfect, wanting in nothing. Bless me with wealth and progeny.

**दृशो ऽसि दर्शतो ऽसि समग्रो ऽसि समन्तः । समग्रः समन्तो भूयासं गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥ ४ ॥**

4. *Darśo'si darśato'si samagro'si samantaḥ. Samagraḥ samanto bhūyāsaṁ gobhiraśvaiḥ prajayā paśubhirgṛhairdhanena.*

O Moon, you are beautiful, beatific, perfect every way, in every part. I pray I too may be whole, perfect and full every way of life, with cows, horses, progeny, cattle, houses, wealth, honour and excellence.

**यो ३ऽस्मान्द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व । आ वयं प्यासिषीमहि गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥ ५ ॥**

5. *Yo3smāndveṣṭi yaṁ vayaṁ dviṣmastasya tvaṁ prāṇenā pyāyasva. Ā vayaṁ pyāsiṣīmahi gobhiraśvaiḥ prajayā paśubhirgṛhairdhanena.*

Whoever hates us, whoever we hate (is not full, not perfect, gravely wanting), him you help with prana and spiritual vision to fill up the void. May we all be full, perfect and fulfilled with cows, horses, progeny, cattle, homes and wealth.

**यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति । तेनास्मानिन्द्रो वरुणो बृहस्पतिरा प्याययन्तु भुवनस्य गोपाः ॥ ६ ॥**

6. *Yaṁ devā aṁśumāpyāyayanti yamakṣitamakṣitā bhakṣayanti. Tenāsmānindro varuṇo bṛhaspa-tirā pyāyayantu bhuvanasya gopāḥ.*

That immortal soma of bliss and holy energy which the divinities augment, and which unviolated soma the unviolated people share and internalise, by

that energy and bliss, may Indra, the sun, Varuna, the moon, and Brhaspati, lord of expansive space and boundless knowledge, protectors and procreators of the universe, augment our life, with that may they bless us.

## Kanda 7/Sukta 82 (Prayer to Agni)

***Agni Devata, Shaunaka Sampatkama Rshi***

**अभ्य॑र्चत सुष्टु॒तिं गव्य॑मा॒जिम॒स्मासु॑ भ॒द्रा द्र॑वि॒णानि॑ धत्त।**
**इ॒मं य॒ज्ञं न॑यत दे॒वता॑ नो घृ॒तस्य॒ धारा॒ मधु॑मत्पवन्ताम्॥ १॥**

1. *Abhyarcata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumatpavantām.*

O saints and scholars, honour and adore the sacred fire Agni and offer holy songs of praise to Agni, life and light of existence, for the wealth of lands, cows and sacred knowledge, and for success in the battles of life for progress, and by the power and grace of Agni, bring us noble wealth, honour and excellence. Raise this yajna of ours to the divinities of nature and let streams of ghrta and honey gifts of Agni flow on the earth.

**मय्य॒ग्रे अ॒ग्निं गृ॑ह्णामि स॒ह क्ष॒त्रेण॒ वर्च॑सा॒ बले॑न।**
**मयि॑ प्र॒जां मय्यायु॒र्दधा॑मि॒ स्वाहा॒ मय्य॒ग्निम्॥ २॥**

2. *Mayyagre agniṁ gṛhṇāmi saha kṣatreṇa varcasā balena. Mayi prajāṁ mayyāyurdadhāmi svāhā mayyagnim.*

First of all, with strength, honour and lustre of mind, and excellence worthy of the order of the brave, I accept and internalise the presence of Agni, lord of

light, and then I attain progeny, health and age, fire and passion of life and the sacred Word of the knowledge of Divinity.

**इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन्पूर्वीरचित्ता निकारिणः। क्षत्रेणाग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टतः ॥ ३ ॥**

3. *Ihaivāgne adhi dhārayā rayiṁ mā tvā ni kranpūrvacittā nikāriṇaḥ. Kṣatreṇāgne suyamamastu tubhyamupasattā vardhatāṁ te aniṣṭṛtaḥ.*

Agni, leading light and ruler of the world, bring in, rule over and sustain the wealth and values of life here itself. Let not miscreants with back-loads of mind and memory demoralise you to pull you down. Let every thing be good and smooth for you by the social order of the commonwealth, and may your friends and allies go on rising in strength and support for you, unopposed.

**अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः। अनु सूर्यस्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ ४ ॥**

4. *Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic spirit all pervasive, first presence self-manifestive omniscient of all forms, potential and actual, exists in advance of the dawns and days, and pervades the sun, the dawns, the radiating rays and the earth and heaven (as they come into existence).

**प्रत्यग्निरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः। प्रति सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान ॥ ५ ॥**

5. *Pratyagniruṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya purudhā ca raśmīnprati dyāvāpṛthivī ā tatāna.*

Agni, first presence self-manifestive omniscient of all forms, potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand.

**घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे। घृतं ते देवीर्नप्त्यः आ वहन्तु घृतं तुभ्यं दुहतां गावो अग्ने ॥ ६ ॥**

6. *Ghṛtaṁ te agne divye sadhasthe ghṛtena tvāṁ manuradyā samindhe. Ghṛtaṁ te devīrnaptyā ā vahantu ghṛtam tubhyaṁ duhratāṁ gāvo agne.*

Agni, let there be ghrta for divine yajnic service in the happy radiant hall and home. Let every man, brilliant and intelligent, light the fire in divine service, let our unfailing and divine daughters and grand daughters bring ghrta for service in yajna, and let cows yield abundant milk and ghrta in Agni-service.

## Kanda 7/Sukta 83 (Freedom from Bondage)

***Varuna Devata, Shunah-shepa Rshi***

**अप्सु ते राजन्वरुण गृहो हिरण्ययो मिथः।**
**ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ॥ १ ॥**

1. *Apsu te rājanvaruṇa gṛho hiraṇyayo mithaḥ. Tato dhṛtavrato rājā sarvā dhāmāni muñcatu.*

O Varuna, all ruling, all illuminating lord of justice and dispensation, your luminous presence together with justice is in the waters of space, atoms of

Prakrti, and dynamics of nature, together with the karma of humanity. Thence may the ruler and dispenser of justice, Varuna, acquit and release us from all bonds of all places and forms.

**धाम्नो॑धाम्नो राजन्नि॒तो व॑रुण मुञ्च नः। यदापो॑ अ॒घ्न्या इति॒ व॒रु॒णेति॒ यदू॑चि॒म ततो॑ वरुण मुञ्च नः॥ २॥**

2. *Dhāmnodhāmno rājannito varuṇa muñca naḥ. Yadāpo aghnyā iti varuṇeti yadūcima tato varuṇa muñca naḥ.*

O Varuna, all ruling refulgent lord, release us from the bonds here, there and everywhere. As we say Varuna is Apah, always with us, inviolable, and the lord of our love and choice, so, O Varuna, destroyer of suffering, pray release us.

**उदु॑त्तमं व॑रुण॒ पाश॑म॒स्मदवा॑धमं॒ वि म॑ध्य॒मं श्र॑थाय। अधा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ अदि॑तये स्याम॥ ३॥**

3. *Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Adhā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and the lowest order and let them drop from us. And then O Aditya, lord of refulgent majesty, we all, free from sin and crime, dedicated to your law and discipline, shall be all for the service of mother Aditi, the lord's inviolable creation.

**प्रास्मत्पाशा॑न्वरुण मुञ्च॒ सर्वा॒न्य उ॑त्त॒मा अ॑ध॒मा वा॑रु॒णा ये। दु॒ःष्वप्न्यं॑ दुरि॒तं नि ष्वा॒स्मदथ॑ गच्छेम सुकृ॒तस्य॑ लो॒कम्॥ ४॥**

4. *Prāsmatpāśānvaruṇa muñca sarvānya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṁ duritaṁ niḥ ṣvāsmadatha gacchema sukṛtasya lokam.*

O Varuna, release all chains of bondage from us, highest as well as lowest, all that have come by the laws of cosmic justice. Remove all evil thoughts and dreams from us so that we may rise to the ultimate state of holiness and divine happiness in freedom.

## Kanda 7/Sukta 84 (To the Ruler)

***Agni, Indra Devate, Bhrgu Rshi***

**अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृद्दीदिहीह। विश्वा अमीवाः प्रमुञ्चन्मानुषीभिः शिवाभिरद्य परि पाहि नो गयम्॥ १॥**

1. *Anādhṛṣyo jātavedā amartyo virāḍagne kṣatrabhṛddīdihīha. Viśvā amīvāḥ pramuñcan mānuṣībhiḥ śivābhiradya pari pāhi no gayam.*

Agni, Jataveda, all-knowing, all-aware, indomitable, immortal, refulgent ruler, protector and sustainer of the social order, shine here, removing all sin, evil, crime and disease, and protect and promote this homeland of ours with the dignity, virtues and values worthy of noble and peaceful humanity.

**इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम्। अपानुदो जनममित्रायन्तमुरुं देवेभ्यो अकृणोरु लोकम्॥ २॥**

2. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣbha carṣaṇīnām. Apānudo janamamitrāyantamu-ruṁ devebhyo akṛṇoru lokam.*

Mighty ruler and leader of the people, Indra,

you are born for great deeds and glory of the great dominion. Having removed the negative and hostile people, raise the dominion to a high state of excellence worthy of divinities.

**मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात्परस्याः।**
**सृकं संशाय पविमिन्द्र तिग्मं वि शत्रूंन्ताढि वि मृधो नुदस्व ॥ ३ ॥**

3. *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jagamyātparasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūntāḍhi vi mṛdho nudasva.*

Like a terrible tiger roaming around at will over the mountains, may the ruler come from farthest of the far distances. O mighty ruler, Indra, having sharpened the flaming arrow and blazing bolt, beat off the enemies and throw out the violent adversaries.

## Kanda 7/Sukta 85 (Ruler and the people)

***Tarkshya Devata, Atharva Rshi***

**त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।**
**अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ १ ॥**

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahovānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājimāśuṁ svastaye tārkṣyamihā huvema.*

For peace, progress and all round well being, we invoke and invite the heroic, divinely inspired and nobly acclaimed by enlightened people, patient yet irresistible challenger, victorious warrior of inviolable chariot, instant of action, unfailing conqueror of enemies in battle.

## Kanda 7/Sukta 86 (Ruler and the People)

***Indra Devata, Atharva Rshi***

त्रा॒तार॒मिन्द्र॑मवि॒तार॒मिन्द्रं॒ हवे॑हवे सु॒हव॒ं शूर॒मिन्द्र॑म्।
हु॒वे नु शक्रं॑ पुरुहू॒तमिन्द्रं॒ स्व॒स्ति न॒ इन्द्रो॑ म॒घवा॑न्कृणोतु॥ १॥

1. *Trātāramindramavitāramindraṁ havehave suhavaṁ śūramindram. Huve nu śakraṁ puruhūtamindraṁ svasti na indro maghvānkṛṇotu.*

From one challenging situation to another, I invoke and adore Indra the saviour, Indra the protector, Indra the brave and adorable, and Indra of noble deeds invoked by all. May Indra, mighty glorious ruler, bless us with peace, progress and all round well being.

## Kanda 7/Sukta 87 (Omnipresent Rudra)

***Rudra Devata, Atharva Rshi***

यो अ॒ग्नौ रु॒द्रो यो अ॒प्स्व॑१॒न्तर्य ओष॑धीर्वी॒रुध॑ आवि॒वेश॑।
य इ॒मा विश्वा॒ भुव॑नानि चाक्लृ॒पे तस्मै॑ रु॒द्राय॒ नमो॑ अस्त्व॒-
ग्नये॑॥ १॥

1. *Yo agnau rudro yo apsvantarya oṣadhīrvīrudha āviveśa. Ya imā viśvā bhuvanāni cāklṛpe tasmai rudrāya namo astvagnaye.*

That inspiring vitality of life which is in fire, which is in the waters, which inspires and pervades in herbs and trees, which pervades and informs all these worlds of the universe, to that Rudra-Agni, pranic life energy, light and warmth of life, homage and salutations!

## Kanda 7/Sukta 88 (Snake Poison)

***Takshaka Devata, Garutman Rshi***

**अपेह्यरिरस्यरिर्वा असि। विषे विषमपृक्था विषमिद्वा अपृक्थाः। अहिमेवाभ्यपेहि तं जहि॥ १॥**

1. *Apehyarirasyarirvā asi. Viṣe viṣamapṛkthā viṣamidvā apṛkthāḥ. Ahimevābhyapehi taṁ jahi.*

Get out and go, you are an enemy, surely you are an enemy. You have mixed and added poison into poison. It is now worse, the poison. Surely you have mixed, added and intensified the poison. Go back to the snake. Kill the snake.

## Kanda 7/Sukta 89 (The Divine Flow of Life)

***Agni, Apah, Samit Devatah, Sindhudvipa Rshi***

**अपो दिव्या अचायिषं रसेन समपृक्ष्महि।**
**पयस्वानग्न आगमं तं मा सं सृज वर्चसा॥ १॥**

1. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi.*
*Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.*

I have collected and honoured the nectar flow of life's action and experience and we mix and intensify it with the beauty and flavour of life's bliss. O Agni, leading light of life, sagely scholar, I come with the experience of life's fluidity of light and joy, pray refine and rarefy me with lustre and glory of life further.

**सं माग्ने वर्चसा सृज सं प्रजया समायुषा।**
**विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः॥ २॥**

2. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
*Vidyurme asya deva indro vidyātsaha ṛṣibhiḥ.*

O leading light of life, Agni, sagely scholar, release me from limitations, re-create and refine me and join me with lustre and splendour of life, progeny, good health and full age. Let the devas, nobilities, know the recreated and refined me, let Indra, the mighty and brilliant, know me, along with the seers and visionaries.

**इदमा॑पः॒ प्र व॑हताव॒द्यं च॒ मलं॑ च॒ यत्।**
**यच्चा॑भिदु॒द्रोहानृ॑तं॒ यच्च॑ शे॒पे अ॒भीरु॑णम्॥ ३॥**

3. *Idamāpaḥ pra vahatāvadyaṁ ca malaṁ ca yat.*
*Yaccābhidudrohānṛtaṁ yacca śepe abhīruṣam.*

O streams of water, dynamics of nature and mind, vibrant scholars and teachers of vision, flow on and wash away all that is dirt and despicable, all that is hate, jealousy and enmity, all that is false, all that is rabid execration. Wash me of that and consecrate. Sanctify me unto a new birth.

**एधो॑ऽस्येधिषी॒य स॒मिद॑सि॒ समे॑धिषीय।**
**तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि॥ ४॥**

4. *Edho'syedhiṣīya samidasi samedhiṣīya.*
*Tejo'si tejo mayi dhehi.*

O Samit, food of holy fire, you are the rising flame, the swell of the sea, raise me to the heights of prosperity. You are the light and splendour of the sun, lead me to the light, lustre and splendour of life.

## Kanda 7/Sukta 90 (Root out Violence)

***Indra Devata, Angira Rshi***

**अपि॑ वृश्च पुराण॒वद् व्र॒ततेॅरिव गुष्पि॒तम्।**

**ओजो॑ दा॒स्यस्य॑ दम्भय ॥ १ ॥**

1. *Api vṛśca purāṇavad vratateriva guṣpitam.*
*Ojo dāsyasya dambhaya.*

As of old, cut down and root out the pride and splendour of the violent like the knot of a dried creeper, like a block in the way of progress.

**व॒यं तद॑स्य॒ संभृ॑तं॒ वस्वि॑न्द्रे॒ण॒ वि भ॑जामहै।**
**म्ला॒पया॑मि भ्र॒जः शि॒भ्रं व॑रु॒णस्य व्र॒तेन॑ ते ॥ २ ॥**

2. *Vayaṁ tadasya saṁbhṛtaṁ vasvindreṇa vi bhajāmahai. Mlāpayāmi bhrajaḥ śibhraṁ varuṇasya vratena te.*

We freeze and confiscate the collected strength of money and materials of the destroyer by the order of the ruler. O violent saboteur and destroyer, by the law of social justice we eliminate the fire of your passion and power.

**यथा॒ शेपो॑ अ॒पाया॑तै स्त्री॒षु चास॒दना॑वयाः। अ॒व॒स्थस्य॑ क्न॒दीव॑तः शाङ्कु॒रस्य॑ नितो॒दिनः॑ यदात॑त॒मव॒ तत्त॑नु॒ यदुत्त॑तं॒ नि तत्त॑नु ॥ ३ ॥**

3. *Yathā śepo apāyātai strīṣu cāsadanāvayāḥ. Avasthasya knadīvataḥ śāṅkurasya nitodinaḥ yadātatamava tattanu yaduttataṁ ni tattanu.*

The power and passion of the violent abuser, fear-monger and habitual tormentor, if expanded, must be cut down, if rising, must be brought down and negated, so that he is not able to move among men and women.

## Kanda 7/Sukta 91 (The Ruler)

***Indra Devata, Atharva Rshi***

**इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।**
**बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ १ ॥**

1. *Indraḥ sutrāmā svavāṅ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, the Ruler, should be nobly protective, innately powerful with means of defence and protection, compassionate and gracious, all-knowing and all-aware, he should stem out hate, jealousy and enmity, and provide fearless freedom for the people so that we may be happy masters and promoters of manly vigour and heroic deeds.

## Kanda 7/Sukta 92 (The Ruler)

***Indra Devata, Atharva Rshi***

**स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।**
**तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ १ ॥**

1. *Sa sutrāmā svavāṅ indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.*

Indra, the Ruler, should be highly protective, self-confident, and wholly ward off all elements of hate, jealousy and enmity far far away from us, so that we may, at peace, enjoy the good will of the adorable ruler and abide in his noble love and favour.

## Kanda 7/Sukta 93 (The Ruler)

***Indra Devata, Bhrgvangira Rshi***

इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः ।
घ्नन्तो वृत्राण्यप्रति ॥ १ ॥

1. *Indreṇa manyunā vayamabhi ṣyāma pṛtanyataḥ. Ghnanto vṛtrāṇyaprati.*

With the power, force and high morale of Indra, ruler, commander and leader, let us too be conquerors of our fighting enemies, throwing out and destroying all surrounding forces of darkness, want and ignorance.

## Kanda 7/Sukta 94 (Ruler and People)

***Soma Devata, Atharva Rshi***

ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।
यथा न इन्द्रः केवलीर्विशः संमनस्करत् ॥ १ ॥

1. *Dhruvaṁ dhruveṇa haviṣāva somaṁ nayāmasi. Yathā na indraḥ kevalīrviśaḥ saṁmanasaskarat.*

With unshakable constancy of mind, love and loyalty, and with total yajnic homage of cooperation, we serve Soma, lord of peace and gracious ruler, so that Indra, master ruler and protector, may make the people free, self-governing and happy at heart.

## Kanda 7/Sukta 95 (Vultures of the Mind)

***Grdhrau Devate, Kapinjala Rshi***

उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः ।
उच्छोचन प्रशोचनावस्योच्छोचनौ हृदः ॥ १ ॥

1. *Udasya śyāvau vithurau gṛdhrau dyāmiva petatuḥ. Ucchocanapraśocanāvasyocchocanau hṛdaḥ.*

Of this human soul, two are vultures of the mind, both furious and sweetly tormenting, and they upsurge as if flying to the heights of heaven. Glowing and radiating, burning and parching, both afflict the heart and soul. They are love and infatuation, greed and anger.) Refer to Gita, 2, 62-63.

अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव॥ २॥

2. *Ahamenāvudatiṣṭhapaṁ gāvau śrāntasadāviva.*
*Kurkurāviva kūjantāvudavantau vṛkāviva.*

I have settled these two like two cows resting in the stall, controlled them like two growling dogs, like two ferocious wolves.

आतोदिनौ नितोदिनावथो सन्तोदिनावुत।
अपि नह्याम्यस्य मेढ्रं य इतः स्त्री पुमाञ्जभार॥ ३॥

3. *Ātodinau nitodināvatho santodināvuta. Api nahyāmyasya meḍhraṁ ya itaḥ strī pumāñjabhāra.*

Both these are afflictive, constantly stinging, relentlessly piercing. Whoever the man or woman that bears this energy of love and passion, I control their passion to balance and bind them together to move on.

## Kanda 7/Sukta 96 (Kidneys)

***Vayah Devata, Kapinjala Rshi***

असदन्गावः सदनेऽपप्तद्वसतिं वयः। आस्थाने पर्वता अस्थुः
स्थाम्नि वृक्कावतिष्ठिपम्॥ १॥

1. *Asadangāvaḥ sadane'paptadvasatiṁ vayaḥ. Āsthāne parvatā asthuḥ sthāmni vṛkkāvatiṣṭhipam.*

The senses are quiet, withdrawn, as cows resting in the stall, the bird of the mind has flown back home for rest, the clouds of imagination are back to rest in the mind, I have kept the two kidneys in proper place and function for eliminating the blocking and disturbing wastes and poisons of body chemistry.

## Kanda 7/Sukta 97 (Yajna)

***Indra-Agni, Vishvedeva Devatah, Atharva Rshi***

**यद॒द्य त्वा॑ प्र॒यति॑ य॒ज्ञे अ॒स्मिन्होत॑श्चिकित्व॒न्नव॑ृणीमहीह।**
**ध्रु॒वम॑यो ध्रु॒वमु॒ता शं॑विष्ठ प्रवि॒द्वान्य॒ज्ञमुप॑ याहि॒ सोम॑म्॥ १॥**

1. *Yadadya tvā prayati yajñe asminhotaścikitvannavṛṇīmahīha. Dhruvamayo dhruvamutā śaviṣṭha pravidvānyajñamupa yāhi somam.*

O high-priest of yajna, learned sage, expert in the science of yajna, as we have selected and appointed you in this on-going yajnic plan of social creation and production, come, eminent scholar, constant and firmly dedicated to the programme, take over this yajna, and create and enjoy the soma gifts of this performance.

**समि॑न्द्र नो॒ मन॑सा नेष॒ गोभि॒: सं सू॒रिभि॑र्हरिव॒न्त्सं स्व॒स्त्या।**
**सं ब्रह्म॑णा दे॒वहि॑तं॒ यदस्ति॒ सं दे॒वाना॑ सु॒मतौ॑ य॒ज्ञिया॑नाम्॥ २॥**

2. *Samindra no manasā neṣa gobhiḥ saṁ sūribhirharivantsaṁ svastyā. Saṁ brahmaṇā devahitaṁ yadasti saṁ devānāṁ sumatau yajñiyānām.*

O Ruler and high priest of the nation, Indra,

equipped with full powers in the social dynamics of progress, lead us on with all our mind, sense and will, with all noble and brave leaders, with the best of social interest and welfare, with sacred knowledge of universal value and all that is in the interest of noble and generous people, and all that is good in the judgement and understanding of enlightened and adorable people dedicated to total good of humanity.

**यानाव॑ह उश॒तो दे॑व दे॒वांस्तान्प्रेर॑य॒ स्वे अ॑ग्ने स॒धस्थे॑।**
**ज॒क्षि॒वांस॑: पपि॒वांसो॒ मधू॑न्य॒स्मै ध॑त्त वसवो॒ वसू॑नि ॥ ३ ॥**

3. *Yānāvaha uśato deva devāṁstānpreraya sve agne sadhasthe. Jakṣivāṁsaḥ papivāṁso madhūnyasmai dhatta vasavo vasūni.*

O high priest of yajna, eminent and generous Agni, in this yajna hall of the assembly under your full control, inspire, lead and guide those creative and brilliant, passionately dedicated experts whom you have brought to join this programme. O Vasus, creators of wealth and knowledge for peace and progress, enjoying the honey sweets of food and drink provided for you, bear and bring valuable wealth of knowledge, power and materials for life's excellence for this yajamana and this programme.

**सु॒गा वो॑ देवा॒: सद॑ना अकर्म॒ य आ॑ज॒ग्म सव॑ने मा जुषा॒णाः।**
**वह॑माना॒ भर॑माणा॒: स्वा वसू॑नि॒ वसु॑ घ॒र्मं दि॒वमा रो॑ह॒तानु॑ ॥ ४ ॥**

4. *Sugā vo devāḥ sadanā akarma ya ājagma savane mā juṣāṇāḥ. Vahamānā bharamāṇāḥ svā vasūni vasuṁ gharmaṁ divamā rohatānu.*

O Devas, high priest and expert sages and scholars, who have come and joined this yajnic programme with love and favour to me, we have provided comfortable seats and homes of residence for you. Bearing, bringing and extending your own wealth, power and yajnic materials, create now the wealth of heat and light for humanity and rise to the heavenly heights of excellence and the joy of achievement.

**यज्ञं॑ य॒ज्ञं ग॑च्छ य॒ज्ञप॑तिं गच्छ। स्वां योनिं॑ गच्छ॒ स्वाहा॑ ॥ ५ ॥**

5. *Yajña yajñaṁ gaccha yajñapatiṁ gaccha.*
*Svāṁ yoniṁ gaccha svāhā.*

O holy man, go and join every yajnic programme of holy creativity and positive production. Socially adorable, go and join every organiser of yajna. This way you go and join and thence rise in your own essential nature and character, go to the root and rise to the top. This is the voice of truth in the essence.

**ए॒ष ते॑ य॒ज्ञो य॑ज्ञपते स॒हसू॑क्तवाकः। सु॒वीर्य॒ः स्वाहा॑ ॥ ६ ॥**

6. *Eṣa te yajño yajñapate sahasūktavākaḥ.*
*Suvīryaḥ svāhā.*

O yajnapati, host, organiser and president of the holy, creative, yajnic programme for the community, this yajna of yours which is performed with divine words and songs of adoration, is surely full of manly vigour and an act of adorable creativity. This is the voice of truth in thought, word and deed.

**वष॑ड्हु॒तेभ्यो॒ वष॒डहु॑तेभ्यः। देवा॑ गातुविदो गा॒तुं वि॒त्त्वा गा॒तुमि॑त ॥ ७ ॥**

7. *Vaṣaḍḍhutebhyo vaṣaḍahutebhyaḥ.*
*Devā gātuvido gātuṁ vittvā gātumita.*

The High priest's offer of homage with 'vashat' is to those who have been invited, and the homage with 'vashat' is also to those who have not been invited but are otherwise associated. O devas, divinities, sages, scholars, generous participants, knowing your holy ways and destinations, know the paths and reach your goals from here.

**मनसस्पत इमं नो दिवि देवेषु यज्ञम्। स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे स्वाहा वाते धां स्वाहा॥ ८॥**

8. *Manasaspata imaṁ no divi deveṣu yajñam. Svāhā divi svāhā pṛthivyāṁ svāhāntarikṣe svāhā vāte dhāṁ svāhā.*

O Lord of mind and thoughts and intentions, O Lord of cosmic mind, let this yajna of ours reach the divinities in heaven. Homage with the divine word of 'Svaha' to reach into the regions of the sun, homage with 'Svaha' to reach unto the earth, homage with 'Svaha' to reach into the middle regions of the skies, homage with 'Svaha' to reach unto the wind.

Thus have we offered the homage of oblations to the divinities of nature and humanity.

## Kanda 7/Sukta 98 (Yajna)

***Indra Devata, Atharva Rshi***

**सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः।**
**सं देवैर्विश्वदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा॥ १॥**

1. *Saṁ barhiraktaṁ haviṣā ghṛtena samindreṇa vasunā saṁ marudbhiḥ. Saṁ devairviśvadevebhiraktamindraṁ gacchatu haviḥ svāhā.*

Let this oblation of homage, hallowed and intensified with fragrant inputs, with ghrta, with the electric energy of the waves of winds, with valuable refinements, with the winds, with the words and wishes of divine personalities, with the virtues of the divine forces of nature, reach unto the sky, the space, the sun and, ultimately, Indra, Lord Omnipotent. This is the word of truth in thought, word and deed.

## Kanda 7/Sukta 99 (Vedi)

***Vedi Devata, Atharva Rshi***

**परि॑ स्तृणीहि॒ परि॑ धेहि॒ वेदि॑ं मा जा॒मिं मो॑षीरमु॒या शया॑नाम्।**
**हो॒तृष॑द॒नं॒ हरि॑तं हिर॒ण्ययं नि॒ष्का ए॒ते यज॑मानस्य लो॒के॥ १॥**

1. *Pari stṛṇīhi pari dhehi vediṁ mā jāmiṁ moṣīramuyā śayānām. Hotṛṣadanaṁ haritaṁ hiraṇyayaṁ niṣkā ete yajamānasya loke.*

Cover the vedi with holy grass, lay it well and enclose it, do not disturb it, lying as it is in that quiet but dynamic state. Let the seat of the generous host be verdant, colourful and beautiful, not dull. These are golden measures of the beauty of the yajamana's home.

## Kanda 7/Sukta 100 (Bad Dreams)

***Duh-svapna nashanam Devata, Yama Rshi***

**प॒र्यावर्ते दु॒ःष्वप्न्या॑त्पा॒पात्स्वप्न्या॒दभू॑त्याः।**
**ब्रह्मा॒हमन्त॑रं कृण्वे॒ परा॒ स्वप्न॑मुखा॒ः शुचः॥ १॥**

1. *Paryāvarte dḥṣvapnyāt pāpāt svapnyādabhūtyāḥ. Brahmāhamantaraṁ kṛṇve parā svapnamukhāḥ śucaḥ.*

I turn away from evil thoughts and dreams, keep

off thoughts and dreams of want and misery. Within, I concentrate on Brahma, Vedic thought and presence of Divinity, and I keep off phantoms and illusions of suffering and sorrow.

## Kanda 7/Sukta 101 (Freedom from Illusion)

***Svapna-nashanam Devata, Yama Rshi***

यत्स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते।
सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा॥ १॥

1. *Yatsvapne annamaśnāmi na prātaradhiga-myate. Sarvaṁ tadastu me śivaṁ nahi tad dṛśyate divā.*

The delicacies of food I enjoy in dreams is nothing there in the morning, nor is all that seen in the day. May all this experience of illusion and reality, this knowledge, be good and auspicious for me.

## Kanda 7/Sukta 102 (Living High)

***Atma and others Devata, Prajapati Rshi***

नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे।
मेक्षाम्यूर्ध्वस्तिष्ठन्मा मा हिंसिषुरीश्वराः ॥ १॥

1. *Namaskṛtya dyāvāpṛthivībhyāma ntarikṣāya mṛtyave. Mekṣamyūrdhvastiṣṭhanmā mā hiṁsi-ṣurīśvarāḥ.*

Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life, now standing high, I watch the world and go forward. Let no powers of earthly nature hurt and violate me.

## Kanda 7/Sukta 103 (Kshatriya the Saviour)

***Atma Devata, Brahma Rshi***

**को अ॒स्या नो॑ द्रुहो ऽव॒द्यव॑त्या॒ उन्ने॑ष्यति क्ष॒त्रियो॒ वस्य॑ इ॒च्छन्। को य॒ज्ञका॑म॒: क उ॒ पूर्ति॑काम॒: को दे॒वेषु॑ वनुते दी॒र्घमायु॑: ॥ १ ॥**

1. *Ko asyā no druho'vadyavatyā unneṣyati kṣatriyo vasya icchan. Ko yajñakāmaḥ ka u pūrtikāmaḥ ko deveṣu vanute dīrghamāyuḥ.*

Who would take us out of this despicable misery of jealousy and enmity and raise us higher? Answer: Kshatriya, the just and saviour warrior, who desires the happiness and noble wealth of life. Who is the lover of yajna? Who is the seeker and achiever of fulfilment? Who is the one that wins long life among the divines? Answer: Prajapati, saviour, protector and sustainer of the people, Kshatriya, the Ruler.

## Kanda 7/Sukta 104 (The Holy Cow: the Word)

***Atma Devata, Brahma Rshi***

**कः पृ॒श्निं धे॒नुं वरु॑णेन द॒त्तामथ॑र्वणे सु॒दुघा॑ं नित्यव॒त्साम्। बृ॒ह॒स्पति॑ना स॒ख्यं॑ जुषा॒णो य॑थाव॒शं त॒न्व॑: कल्पयाति ॥ १ ॥**

1. *Kaḥ pṛśniṁ dhenuṁ varuṇena dattāmatharvaṇe sudughāṁ nityavatsām. Bṛhaspatinā sakhyaṁ juṣāṇo yathāvaśaṁ tanvaḥ kalpayāti.*

Who in love and worshipful friendship with Brhaspati, Lord of unbounded space and boundless knowledge, to the best of his will and potentiality, sustains in body and eternal vitality the Rainbow Cow, versatile and universal Word of the Veda, ever abundant,

ever fertile, given by Varuna, Lord of omniscience and cosmic wisdom, to Atharvan, the sage of stable mind established in Divinity?

Answer: Kah, Prajapati, lord sustainer of the people, the Brahmana, sustainer of the wisdom and values of society.

## Kanda 7/Sukta 105 (Dedication to the Word)

***Divine Word Devata, Atharva Rshi***

**अपक्रामन्पौरुषेयाद् वृणानो दैव्यं वचः ।**
**प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥ १ ॥**

1. *Apakrāmanpauruṣeyād vṛṇāno daivyaṁ vacaḥ.*
*Praṇītīrabhyāvartasva viśvebhiḥ sakhibhiḥ saha.*

Off the mark of average humanity, opting for dedication to the Divine Word of the Veda, O man of sagely mind established in Varuna Brhaspati, hold on constantly to the wisdom, vision and noble values of holy life along with all your friends of like mind over the world.

This is the commitment of the Brahmana for life time.

## Kanda 7/Sukta 106 (Immortality)

***Agni Jataveda Devata, Atharva Rshi***

**यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः । ततः**
**पाहि त्वं नः प्रचेतः शुभे सखिभ्यो अमृतत्वमस्तु नः ॥ १ ॥**

1. *Yadasmṛti cakṛma kiṁ cidagna upārima caraṇe jātavedaḥ. Tataḥ pāhi tvaṁ naḥ pracetaḥ śubhe sakhibhyo amṛtatvamastu naḥ.*

O Jataveda Agni, omniscient Lord of wisdom, leading light of life, whatever in our life and conduct, we might do unconsciously in violation of the holy values of life by omission or by commission, pray save us from that, protect us against that, so it may be the divine gift of immortality for our good, for us and for our friends.

## Kanda 7/Sukta 107 (Showers and the Sun)

***Surya and Apah Devata, Bhrgu Rshi***

**अव॑ दि॒वस्ता॑रयन्ति स॒प्त सूर्य॑स्य र॒श्मय॑: ।**
**आप॑: समु॒द्रिया॒ धारा॒स्तास्ते॑ श॒ल्यम॑सिस्रसन्॥ १ ॥**

1. *Ava divastārayanti sapta sūryasya raśmayaḥ.*
*Āpaḥ samudriyā dhārāstāste śalyamasisrasan.*

Seven rays of the sun bring down the waters from space and the sky, and those showers of rain, O man, from the sky wash away your pain of want and famine.

## Kanda 7/Sukta 108 (Elimination of the Evil)

***Agni Devata, Bhrgu Rshi***

**यो न॑ स्ता॒यद्दिप्स॑ति॒ यो न॑ आ॒वि: स्वो वि॒द्वानर॑णो वा नो अग्ने। प्र॒तीच्ये॒त्वर॑णी द॒त्वती॒ तान्मैषा॑मग्ने॒ वास्तु॑ भू॒न्मो अप॑त्यम्॥ १ ॥**

1. *Yo nastāyaddipsati yo na āviḥ svo vidvānaraṇo vā no agne. Pratīcyetvaraṇī datvatī tānmaiṣāmagne vāstu bhūnmo apatyam.*

Whatever the force that wants to hurt and injure us, whether covertly or overtly, our own at close or far

at distant, knowing us or not, O Agni, leading light, enlightened Ruler, let the toothed weapon of punishment fall upon them. Let there be no place of rest for them, no survival, no successor.

**यो नः सुप्ताञ्जाग्रतो वाभिदासात्तिष्ठतो वा चरतो जातवेदः ।**
**वैश्वानरेण सयुजा सजोषास्तान्प्रतीचो निर्दह जातवेदः ॥ २ ॥**

2. *Yo naḥ suptāñjāgrato vābhidāsāttiṣṭhato vā carato jātavedaḥ. Vaiśvānareṇa sayujā sajoṣāstānpratīco nirdaha jātavedaḥ.*

O Jataveda Agni, whatever the force that assaults us, whether we are sleeping or awake, whether we are on the move or at rest, O Jataveda, with universal friend and ally mutually interested, counter and burn them out.

## Kanda 7/Sukta 109 (Management)

***Agni Devata, Badarayani Rshi***

**इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी ।**
**घृतेन कलिं शिक्षामि स नो मृडातीदृशे ॥ १ ॥**

1. *Idamugrāya babhrave namo yo akṣeṣu tanūvaśī. Ghṛtena kaliṁ śikṣāmi sa no mṛḍātīdṛśe.*

Homage to this Agni, brilliant light of life, generous sustainer who controls all parts of the cosmic system in their respective orbits. With offers of ghrta in the yajnic fire, I serve the master sustainer and saviour who blesses us thus generously in such a beautiful world.

**घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च ।**
**यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या ॥ २ ॥**

2. *Ghṛtamapsarābhyo vaha tvamagne pāṁsū-nakṣebhyaḥ sikatā apaśca. Yathābhāgaṁ havyadātiṁ juṣāṇā madanti devā ubhayāni havyā.*

O Agni, leading light of life, bring smoothness into the dynamics of life's progress, bring waters, living vitalities like pollen grains to the flowers. The Devas, divinities of nature and brilliant nobilities of humanity, rejoice, loving to give as well as take their share of the yajnic programme, both light and smoke, according to their place in Dharma.

**अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च।**
**ता मे हस्तौ सं सृजन्तु घृतेन सपत्नं मे कितवं रन्धयन्तु॥ ३॥**

3. *Apsarasaḥ sadhamādaṁ madanti havirdhāna-mantarā sūryaṁ ca. Tā me hastau saṁ sṛjantu ghṛtena sapatnaṁ me kitavaṁ randhayantu.*

Dynamic forces of nature, sun-rays, pranic energies, communications of nature and humanity, and the mind, all rejoicing in the evolutionary vedi on earth, in heaven, and in the sun may, I pray, fill my hands with the ghrta I may offer in this cosmic yajna, and may they eliminate the clever, thievish, gambling rivals and adversaries from my life.

**आदिनवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर।**
**वृक्षमिवाशन्या जहि यो अस्मान्प्रतिदीव्यति॥ ४॥**

4. *Ādinavaṁ pratidīvne ghṛtenāsmāṅ abhi kṣara. Vṛkṣamivāśanyā jahi yo asmānpratidīvyati.*

Latest force with latest of universal knowledge to counter the adversary, O Agni, give us showers of ghrta to fight out the negationist's encounters. Whoever

opposes us in our positive contributions to social and cosmic yajna, pray, destroy as lightning strikes down a tree.

**यो नो॑ द्यु॒वे धन॑मि॒दं च॒कार॒ यो अ॒क्षाणा॑ं ग्लह॑नं॒ शेष॑णं च। स नो॑ दे॒वो ह॒विरि॒दं जु॑षा॒णो ग॑न्ध॒र्वेभि॑: सध॒मादं॑ मदेम॥ ५॥**

5. *Yo no dyuve dhanamidaṁ cakāra yo akṣāṇāṁ glahanaṁ śeṣaṇaṁ ca. Sa no devo haviridaṁ juṣāṇo gandharvebhiḥ sadhamādaṁ madema.*

May Agni, who creates and gives us this wealth of life for our joy, who gives us the privilege and special merit in relation to the dynamics of life, accept this offer of homage with love so that we may enjoy and rejoice in life with the sustainers of the earth and her culture.

**संव॑सव॒ इति॑ वो नाम॒धेय॑मुग्रं॒प॒श्या रा॑ष्ट्र॒भृतो॒ ह्य१॑क्षाः। तेभ्यो॑ व इन्दवो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ६॥**

6. *Saṁvasava iti vo nāmadheyamugraṁpaśyā rāṣṭrabhṛto hyakṣāḥ. Tebhyo va indavo haviṣā vidhema vayaṁ syāma patayo rayīṇām.*

O Vasus, ‘sustainers of life on earth and elsewhere, happy and generous givers of wealth, honour and excellence’, that’s your name. Awful and daring in mien, brilliant and blazing in sight, be undoubtedly so in action and performance. O leaders of light, be sustainers of the social order in all fields of activity, thought and policy. May we serve you with our offers of homage with men and materials, and may we too be masters of wealth, honour and excellence.

देवान्यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम।
अक्षान्यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे ॥ ७ ॥

7. *Devānyannathito huve brahmacaryaṁ yadūṣima.*
*Akṣānyad babhrūnālabhe te no mṛḍantvīdṛśe.*

As I, dedicated and prayerful, invoke and serve the divinities of nature and humanity, as we observe the discipline of Brahmacharya, service of the Lord Divine with study, austerity and continence, as I take over and perform the duties in the social dynamics of life, may all such powers and personalities I serve bless us generously with peace, progress and joy in such ways of the good life in such a beautiful world.

## Kanda 7/Sukta 110 (Elimination of Darkness)

***Indra-Agni Devate, Bhrgu Rshi***

अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति।
उभा हि वृत्रहन्तमा ॥ १ ॥

1. *Agna indraśca dāśuṣe hato vṛtrāṇyaprati.*
*Ubhā hi vṛtrahantamā.*

Agni, leading light of life, and Indra, ruling power of life, destroy the darkness, want and suffering of life without any possibility of resistance in the interest of the generous people of society. They are indeed, the greatest dispellers of darkness, they eliminate all ignorance, want and injustice.

याभ्यामजयन्त्स्वऽरग्र एव यावातस्थतुर्भुवनानि विश्वा।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥ २ ॥

2. *Yābhyāmajayantsva ragra eva yāvātasthatu-rbhuvanāni viśvā. Pracarṣaṇī vṛṣaṇā vajrabāhū agnimindraṁ vṛtrahaṇā huve'ham.*

I invoke and call upon both Agni and Indra, both highest over and ahead of humanity, potent and generous, thunder-armed destroyers of darkness and negativity, who pervade all regions of the world and by virtue of whom men of yore won the paradisal bliss of life on earth.

**उप॑ त्वा दे॒वो अ॑ग्रभीच्चम॒सेन॒ बृह॒स्पति॑: ।**
**इन्द्र॑ गी॒र्भिर्न॒ आ वि॑श॒ यज॑मानाय सुन्व॒ते ॥ ३ ॥**

3. *Upa tvā devo agrabhīccamasena bṛhaspatiḥ. Indra gīrbhirna ā viśa yajamānāya sunvate.*

Indra, ruler of the world, divine Brhaspati, lord of the expansive universe, master of the boundless Word of knowledge, took you over by the yajnic ladle of oblation and sanctified you as dedicated to the fire of social discipline and governance of the order. Come, invited by our collective voice, and take over this dominion for this community of people, the yajamana of the soma yajna of the nation.

## Kanda 7/Sukta 111 (Sustainer Supreme)

***Vrshabha Devata, Brahma Rshi***

**इन्द्र॑स्य कु॒क्षिर॑सि सोम॒धान॑ आ॒त्मा दे॒वाना॑मु॒त मानु॑षाणाम् ।**
**इ॒ह प्र॒जा ज॑नय॒ यास्त॑ आ॒सु या अ॒न्यत्रे॒ह तास्ते॑ रमन्ताम् ॥ १ ॥**

1. *Indrasya kukṣirasi somadhāna ātmā devānāmuta mānuṣāṇām. Iha prajā janaya yāsta āsu yā anyatreha tāste ramantām.*

O Vrshabha, omnipotent generator and energiser of existence, you are the seed and treasure-hold of Indra, glory and majesty of the universe, sole reservoir of the soma joy of life, soul and power of the divinities such as sun and moon, and the innermost conscience and spirit of humanity, they are your children here on earth, and those that are elsewhere in other worlds, may they too, your own, be happy.

## Kanda 7/Sukta 112 (Freedom from Sin)

***Apah Devata, Varuna Rshi***

**शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते।**
**आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः॥ १॥**

1. *Śumbhanī dyāvāpṛthivī antisumne mahivrate.*
*Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.*

Heaven and earth, both bright and beautiful, kind and close at heart, which use mighty observers of the laws of existence, and the seven streams of life which flow through pranas, senses and mind, and all through our actions, may all these keep us away and save us from sin and suffering.

**मुञ्चन्तु मा शपथ्या ३दथो वरुण्या ऽदुत ।**
**अथो यमस्य पड्बीशाद्विश्वस्माद्देवकिल्बिषात्॥ २॥**

2. *Muñcantu mā śapathyā'datho varuṇyā duta.*
*Atho yamasya paḍbīśādviśvasmāddevakilbiṣāt.*

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, lord of

natural justice, from the fear of untimely death, and from offence and violence against natural forces of the world.

(This mantra is more a prayer for immunity by observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, a prayer for both prevention and cure.)

## Kanda 7/Sukta 113 (Freedom from Desire)

***Trshtika Devata, Bhargava Rshi***

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके।
यथा कृतद्विष्टासोऽमुष्मै शेप्यावते॥ १॥

1. *Tṛṣṭike tṛṣṭavandana udamūṁ chindhi tṛṣṭike.*
*Yathā kṛtadviṣṭāso'muṣmai śepyāvate.*

O Desire, O Desire for desire itself, loved and adored by victims of the love of greed, be uprooted and away, separate so that you become averted for the vigorous man of yoga in the state of renunciation.

(Reference may be made to Taittirya Upanishad, 1, 10: "Aham vrkshasya reriva, I cut off the root of Desire and Attachment," and to Yoga Sutras of Patanjali, 1, 15: "The awareness of one's self-mastery over and above the objects of desire seen or heard, that is Vairagya, Detachment," also to Mundakopanishad, 3, 2, 4 which underscores the virile vigour of the man in pursuit of self-realisation through grace after the attainment of detachment.)

तृष्टासि तृष्टिका विषा विषातक्य ऽसि।
परिवृक्ता यथासस्यृषभस्य वशेव॥ २॥

1. *Tṛṣṭāsi tṛṣṭikā viṣā viṣātakyasi.*
*Parivṛktā yathā-sasyṛṣabhasya vaśeva.*

You are insatiable, rooted in desire unfathomable, poisonous, venomous to the state of total disjunction. Be uprooted upto the last fibre in the mind, totally overmastered by the vigorous person in pursuit of self-realisation.

## Kanda 7/Sukta 114 (Towards Self-integration)

***Agni-Soma Devata, Bhargava Rshi***

आ ते॑ ददे व॒क्षणा॑भ्य॒ आ ते॒ऽहं हृद॑याद्हदे।
आ ते॒ मुख॑स्य॒ सङ्का॑शा॒त्सर्वं॑ ते॒ वर्च॒ आ द॑दे ॥ १ ॥

1. *Ā te dade vakṣaṇābhya ā te'haṁ hṛdayāddade.*
*Ā te mukhasya saṅkāśātsarvaṁ te varca ā dade.*

O Desire insatiable, attachment and greed, I take away your force and agitation from the mind and its fluctuations and from the heart. I take away your flutters of anxiety from over and around your complexion. Thus, I take away and subdue your entire force from the personality (and restore the mind and soul to peace).

प्रेतो य॑न्तु॒ व्या॰ध्य॒ः प्रानु॒ध्याः प्रो अश॑स्तयः।
अ॒ग्नी र॑क्षस्विनी॑र्हन्तु॒ सोमो॑ हन्तु दुरस्य॒तीः ॥ २ ॥

2. *Preto yantu vyādhyaḥ prānudhyāḥ pro aśastayaḥ.*
*Agnī rakṣasvinīrhantu somo hantu durasyatīḥ.*

Let all disharmoney and disjunctions of body, mind and soul go off, all sorrow and suffering, curses and imprecations be out of the system. Let Agni, light of life, dispel self-consumptive and self-destructive tendencies. Let Soma, life of life, creative and inspiring spirit of Divinity, make up and replenish all injuries of mind and soul caused by violent tendencies of the mind.

Note: In this mantra, the word 'vyadhayah', plural form of 'vyadhi', is the key to the sukta. Vyadhi is the opposite of 'samadhi'. Samadhi is the highest state of the mind and soul in harmony in meditation. In Yoga it means: Self-integration of the soul, Reintegration of the part with the whole, Reunion of the finite with the Infinite. It is a state of absolute harmony. Vyadhi is a state of total or partial disharmony. Hence mantra one is interpreted as an address to Desire insatiable, the root of disharmony, and the second as a prayer and resolution for harmony of body, mind and soul in total personality-integration.

## Kanda 7/Sukta 115 (Negative Plenty)

***Savita, Jataveda Devata, Atharvangira Rshi***

**प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत।**
**अयस्मयेनाङ्केन द्विषते त्वा सजामसि॥ १॥**

1. *Pra patetaḥ pāpi lakṣmi naśyetaḥ prāmutaḥ pata. Ayasmayenāṅkena dviṣate tvā sajāmasi.*

Negative plenty, sinful prosperity, fall off far from here, out of sight hence, disappear, fall off farther than far, over there. We foist you, life's negativities, hate and enmities, with barbs of iron.

**या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम्।**
**अन्यत्रास्मत्सवितस्तामितो धा हिरण्यहस्तो वसु नो रराणः॥ २॥**

2. *Yā mā lakṣmīḥ patayālūrajuṣṭābhicaskanda vandaneva vṛkṣam. Anyatrāsmatsavitastāmito dhā hiraṇyahasto vasu no rarāṇaḥ.*

The plenty of negative character that has flown

and fallen on me smothers me like a parasite creeper on a tree, I pray, O Savita, lord of life and generous of golden hands, take it away from us and dump it elsewhere, giving us, instead, plenty of peaceable settlement with positive wealth, honour and excellence.

**एकंशतं लक्ष्म्यो ३ मर्त्यस्य साकं तन्वा ज॒नुषोऽधि जाताः।**
**तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो नि यच्छ॥ ३॥**

3. *Ekaśataṁ lakṣmyo' martyasya sākaṁ tanvā januṣo'dhi jātāḥ. Tāsāṁ pāpiṣṭhā niritaḥ pra hiṇmaḥ śivā asmabhyaṁ jātavedo ni yaccha.*

Hundreds are the genetic plenties and potentialities born along with the body of mortal man. Of these, the negative and sinful ones we throw out from life here. O Jataveda, lord all-knowing light of life, give us the positive, the auspicious, the gracious.

**एता एना व्याकरं खिले गा विष्ठिताइव।**
**रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम्॥ ४॥**

4. *Etā enā vyākaraṁ khile gā viṣṭhitā-iva. Ramantāṁ puṇyā lakṣmīryāḥ pāpīstā anīnaśam.*

These auspicious ones, and these other inauspicious ones of the plenties of life, I have distinguished and separated like cows sitting on the meadow. May the auspicious traits and potentialities grow joyous and prosperous, and those that are negative and sinful I have eliminated.

## Kanda 7/Sukta 116 (Fever)

***Chandrama Devata, Atharvangira Rshi***

**नमो॑ रू॒राय॒ च्यव॑नाय॒ चोद॑नाय धृ॒ष्णवे॑। नमः॑ शी॒ताय॑ पूर्वका॒मकृ॑त्वने॥ १॥**

1. *Namo rūrāya cyavanāya nodanāya dhṛṣṇave.*
*Namaḥ śītāya pūrvakāmakṛtvane.*

'Homage' of proper herbal medication for fever with high temperature that gives burning pain, for sweating fever, for shaking fever, for delirious fever, for shivering fever, and for the relapsing fever, and let there be proper diet for the patient.

**यो अ॑न्ये॒द्यु॒रु॒भय॒द्यु॒र॒भ्येती॒मं म॒ण्डूक॑म॒भ्ये॒त्वव्र॒तः॥ २॥**

2. *Yo anyedyurubhayadyurabhyetīmaṁ maṇḍūkamabhye tvavrataḥ.*

'Homage' of proper herbal treatment for fever that comes after a day's interval, for fever that comes for two days, for fever that comes irregularly without regular interval, and for that which comes with fluctuation of time and temperature.

## Kanda 7/Sukta 117 (The Warrior)

***Indra Devata, Atharvangira Rshi***

**आ म॒न्द्रैरि॑न्द्र॒ हरि॑भिर्या॒हि म॒यूर॑रोमभिः। मा त्वा॒ के चि॒द्वि य॑म॒न्विं न पा॒शिनोऽति॒ धन्वे॑व॒ ताँ इ॑हि॥ १॥**

1. *Ā mandrairindra haribhiryāhi mayūraromabhiḥ.*
*Mā tvā ke cidvi yamanviṁ na pāśino'ti dhanveva tāṅ ihi.*

Come Indra, lord of might and majesty, by your

charming peacock-haired horses. Let none whatsoever hold you back, let none catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take the enemies on.

## Kanda 7/Sukta 118 (On Way to Victory)

***Soma, Varuna Devata, Atharvangira Rshi***

**मर्मा॑णि ते॒ वर्म॑णा छादया॒मि॒ सोम॑स्त्वा॒ राजा॒मृ॒ते॒नानु॑ वस्ताम्। उ॒रोर्व॑रीया॒ वरु॑णस्ते कृणोतु॒ जय॑न्तं॒ त्वानु॑ दे॒वा म॑दन्तु॥ १॥**

1. *Marmāṇi te varmaṇā chādayāmi somastvā rājāmṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvānu devā madantu.*

Noble warrior, I cover your vital limbs with an armour. May Soma, lord of health and well being, wrap you round with immortal cover against death. May Varuna, lord supreme, vest you with honour greater than greatness itself. May all noble powers of the world bless you and celebrate you with joy, victorious one.

**॥ इति सप्तमं काण्डम्॥**

# KANDA-8

## Kanda 8/Sukta 1 (Long Life)

***Ayu Devata, Brahma Rshi***

**अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम्।**
**इहायमस्तु पुरुषः सहासुना सूर्यस्य भागे अमृतस्य लोके ॥ १ ॥**

1. *Antakāya mṛtyave namaḥ prāṇā apānā iha te ramantām. Ihāyamastu puruṣaḥ sahāsunā sūryasya bhāge amṛtasya loke.*

Homage to the Immortal that rules the mortal in life and death. O man, let prana and apana energies abide here joyous strong for you in the body. Let this your spirit live on with pranic vitalities in this beautiful world of the Immortal and you enjoy your share of the life and refulgence of the sun.

**उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान्।**
**उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥ २ ॥**

2. *Udenaṁ bhago agrabhīdudenaṁ somo aṁśumān. Udenaṁ maruto devā udindrāgnī svastaye.*

Bhaga, lord of immortal glory, takes care of this man. Soma, the moon, and Anshuman, the sun, take care of this man, and Maruts, winds and pranic energies, take care of him, and Indra, cosmic energy, and Agni, life's heat of vitality, take care of him for health and all round well being.

**इह तेऽसुरिह प्राण इहायुरिह ते मनः।**
**उत्त्वा निर्ऋत्या पाशेभ्यो दैव्या वाचा भरामसि ॥ ३ ॥**

3. *Iha te' suriha prāṇa ihāyuriha te manaḥ. Uttvā nir-ṛtyāḥ pāśebhyo daivyā vācā bharāmasi.*

Here in body be your living vitality, here your pranic energies, here your health and age, here your mind, all abide in strength and joy. We all, gifts of the Immortal, with the Voice Divine, protect you from the snares of mortality and sustain you in the happy state.

**उत्क्रामातः पुरुष माव पत्था मृत्योः पड्बीशमवमुञ्चमानः ।**
**मा च्छित्था अस्माल्लोकाद्ग्नेः सूर्यस्य सन्दृशः ॥ ४ ॥**

4. *Utkrāmātaḥ puruṣa māva patthā mṛtyoḥ paḍbīśa-mavamuñcamānaḥ. Mā cchitthā asmāllokāda-gneḥ sūryasya sandṛśaḥ.*

O man, rise up high from here, never move downwards. Rise, breaking yourself free from the fetters of death. Never sever yourself from this beautiful world, light of the sun and the vital warmth of the fire that life is.

**तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।**
**सूर्यस्ते तन्वे ३ शं तपाति त्वां मृत्युर्दयतां मा प्र मेष्ठाः ॥ ५ ॥**

5. *Tubhyaṁ vātaḥ pavatāṁ mātariśvā tubhyaṁ varṣantvamṛtānyāpaḥ. Sūryaste tanve'śaṁ tapāti tvāṁ mṛtyurdayatāṁ mā pra meṣṭhāḥ.*

Let the winds of cosmic energy blow for you. Let the rains bring you nectar showers of immortality, let the sun shine for the health and well being of your person, let death itself be kind and compassionate and spare you from violence and protect you.

**उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।**
**आ हि रोहेममृतं सुखं रथमथ जिर्विर्विदथमा वदासि ॥ ६ ॥**

6. *Udyānaṁ te puruṣa nāvayānaṁ jīvātuṁ te dakṣatātiṁ kṛṇomi. Ā hi rohemamamṛtaṁ sukhaṁ rathamatha jirvirvidathamā vadāsi.*

O man, up and onwards is your path in life, not downward. So for your life I give you the vigour and the art and expertise of living long and healthy. Come and ascend this chariot of immortal bliss, and as you grow in age and experience, speak of the knowledge of life for other's good.

**मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मदो मानु गाः पितॄन्। विश्वे देवा अभि रक्षन्तु त्वेह ॥ ७ ॥**

7. *Mā te manastatra gānmā tiro bhūnmā jīvebhyaḥ pra mado mānu gāḥ pitṝn. Viśve devā abhi rakṣantu tveha.*

Your mind must not go counter to this path of progress onward, nor must it write itself off in despair, nor must you neglect other living beings out of pride and wantonness. Nor must you be merely servile to your parents and seniors, serve them by covering further distance in their line. And may the Vishvedevas, all divinities of nature, all nobilities of humanity and your own mind and senses support, protect and promote you to go fast forward.

**मा गतानामा दीधीथा ये नयन्ति परावतम्।**
**आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥ ८ ॥**

8. *Mā gatānāmā dīdhīthā ye nayanti parāvatam. Ā roha tamaso jyotirehyā te hastau rabhāmahe.*

Wail not over those that are past and gone, they take you off and away from yourself. Rise above the

darkness and oblivion, come into the light. We hold you up by both your hands, love and reinforce you with new zeal and enthusiasm.

**श्यामश्च॑ त्वा॒ मा श॒बल॑श्च॒ प्रेषि॑तौ य॒मस्य॒ यौ प॑थि॒रक्षी॒ श्वानौ॑। अ॒र्वाङे॑हि॒ मा वि दी॑ध्यो॒ मात्र॑ तिष्ठः परा॑ङ्मनाः ॥ ९ ॥**

9. *Śyāmaśca tvā mā śabalaśca preṣitau yamasya yau pathirakṣī śvānau. Arvāṅehi mā vi dīdhyo mātra tiṣṭhaḥ parāṅgmanāḥ.*

Let not the dark and the white watch-dogs, the lighted day and the dark night, sent by Yama, lord of mutability and passage of life, arrest you and your progress, they are both guardian path makers too. Come hither, this way to life. Look not, think not, wander not, this way and that around. And do not sit still, idle, absent minded.

**मैतं प॑न्था॒मनु॑ गा भी॒म एष येन॒ पूर्वं॑ नेयथ॒ तं ब्र॑वीमि।**
**तम॑ एतत्पुरुष॒ मा प्र प॑त्था भ॒यं प॒रस्ता॒दभ॑यं ते अ॒र्वाक् ॥ १० ॥**

10. *Maitaṁ panthāmanu gā bhīma eṣa yena pūrvaṁ neyatha taṁ bravīmi. Tama etatpuruṣa mā pra patthā bhayaṁ parastādabhayaṁ te arvāk.*

Do not follow upon this seductive path of Adharma. It is dangerous, unknown, you have not gone this way earlier. Of this I warn you, man, take not a single step on to it. It is far, unfathomable, fearful. This way hither on the path of Dharma, it is all fearless for you.

**रक्ष॑न्तु त्वाग्नयो॒ ये अ॒प्स्व॑१॒न्ता रक्ष॑तु त्वा मनु॒ष्या॒ ३ यमि॒न्धते॑। वै॒श्वा॒न॒रो र॑क्षतु जा॒तवे॑दा दि॒व्यस्त्वा॒ मा प्र धा॑ग्वि॒द्युता॑ स॒ह ॥ ११ ॥**

11. *Rakṣantu tvāgnayo ye apsvantā rakṣatu tvā manuṣyā' yamindhate. Vaiśvānaro rakṣatu jātavedā divyastvā mā pra dhāgvidyutā saha.*

Let the fire energies fluent in waters and in nature's waves of energy protect and promote you on the path of Dharma. Let the yajnic fires which men light and feed protect and guide you on the way forward. Let Vaishvanara Jataveda, cosmic vitality and refulgent Divinity, guard and promote you. And may the heavenly sun along with the electric energy of lightning in the middle regions never hurt and burn you out of existence.

**मा त्वा क्रव्यादभि मंस्तारात्संकसुकाच्चर। रक्षतु त्वा द्यौ रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च। अन्तरिक्षं रक्षतु देवहेत्याः॥ १२॥**

12. *Mā tvā kravyādabhi maṁstārātsaṁkasukāccara. Rakṣatu tvā dyau rakṣatu pṛthivī sūryaśca tvā rakṣatāṁ candramāśca. Antarikṣaṁ rakṣatu devahetyāḥ.*

May no flesh eating agent, natural or human, hurt and destroy you. Keep away from fatalities. May heaven protect you. May the earth protect you. May the sun and moon protect you. And may the middle region protect you from natural strike of calamity.

**बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम्। गोपायंश्च त्वा जागृविश्च रक्षताम्॥ १३॥**

13. *Bodhaśca tvā pratībodhaśca rakṣatāmasvapnaśca tvānavadrāṇaśca rakṣatām.Gopāyaṁśca tvā jāgṛviśca rakṣatām.*

May knowledge and knowledge confirmed by

experience both protect you. Let the wakeful and the steadfast guard you. Let the preserver, protector and the guardian save and protect you.

**ते त्वा॑ रक्षन्तु॒ ते त्वा॑ गोपायन्तु॒ तेभ्यो॒ नम॒स्तेभ्य॒ः स्वाहा॑॥ १४॥**

14. *Te tvā rakṣantu te tvā gopāyantu tebhyo nama-stebhyaḥ svāhā.*

Let them guard you. Let them protect you. Let them preserve you in character, safe and unassailed. For all of them salutations. To them all homage.

**जी॒वेभ्य॑स्त्वा स॒मुदे॑ वा॒युरिन्द्रो॑ धा॒ता द॑धातु सवि॒ता त्राय॑-माणः। मा त्वा॑ प्रा॒णो बलं हासी॒दसुं॒ ते॒ऽ नु॑ ह्वयामसि॥ १५॥**

15. *Jīvebhyastvā samude vāyurindro dhātā dadhātu savitā trāyamāṇaḥ. Mā tvā praṇo balaṁ hāsīdasuṁ te'nu hvayā-masi.*

For all living beings in this vast world of flux, may the winds, the clouds, sustaining nature and the Lord Divine, the inspiring sun, all protector Spirit of the universe help and maintain you at your best. may your strength and pranic energy never forsake you. We invoke and call upon you and your life's vitality.

**मा त्वा॑ ज॒म्भः संह॑नुर्मा॒ तमो॑ विद॒न्मा जि॒ह्वा ब॒र्हिः प्र॑म॒युः क॒था स्याः। उत्त्वा॑दि॒त्या वस॑वो भर॒न्तूदि॑न्द्रा॒ग्नी स्व॒स्तये॑॥ १६॥**

16. *Mā tvā jambhaḥ saṁhanurmā tamo vidanmā jihvā barhiḥ pramayuḥ kathā syāḥ. Uttvādityā vasavo bharantūdindrāgnī svastaye.*

Let no crushing grinding force or power ever

reach you. Let no darkness assail you. Let no rough word ever come and hurt you. How can you, a yajnic soul, be ever hurtful to any one? May the Adityas, Vasus, Indra and Agni bless you to fulfilment with plenty, prosperity and all round well being.

**उत्त्वा॒ द्यौरुत्पृ॑थि॒व्युत्प्र॒जाप॑तिरग्र॒भीत्।**
**उत्त्वा॑ मृ॒त्योरोष॑धय॒: सोम॑राज्ञीरपीपरन्॥ १७॥**

17. *Uttvā dyaurutpṛthivyutprajāpatiragrabhīt. Uttvā mṛtyoroṣadhayaḥ somarājñīrapīparan.*

May the heaven, earth, and Prajapati, lord sustainer and protector of living beings, take care of you and protect you. And may herbs and herbal medications with life-saving soma on top of them fulfil and exalt you over and above the fear of death.

**अ॒यं दे॑वा इ॒हैवास्त्व॒यं मामुत्र॑ गादि॒तः।**
**इ॒मं स॒हस्र॑वीर्येण मृ॒त्योरुत्पा॑रयामसि॥ १८॥**

18. *Ayaṁ devā ihaivāstvayaṁ māmutra gāditaḥ. Imaṁ sahasravīryeṇa mṛtyorutpārayāmasi.*

O devas, generous and brilliant powers of nature and humanity, let this man be and prosper here only among us. Let him not go anywhere else. We strengthen him with a thousandfold energy and immunity against the fear of death.

**उत्त्वा॑ मृ॒त्योर॑पीपरं॒ सं ध॑मन्तु वयो॒धस॑:।**
**मा त्वा॑ व्यस्तके॒श्यो॒३॒ मा त्वा॑ घ॒रुदो॑ रुदन्॥ १९॥**

19. *Uttvā mṛtyorapīparaṁ saṁ dhamantu vayodhasaḥ. Mā tvā vyastakeśyo' mā tvāgharudo rudan.*

I have protected you against death. May the bearers of health and age together act, and nourish and exalt you. Let no mourners with hair dishevelled wail for you. Let no grief stricken sufferers wail for you.

**आहार्ष॒मवि॑दं त्वा॒ पुन॒रागा॒ः पुन॑र्णवः ।**
**सर्वा॑ङ्ग॒ सर्व॑ं ते॒ चक्षु॒ः सर्व॒मायु॑श्च तेऽ विदम् ॥ २० ॥**

20. *Āhārṣamavidaṁ tvā punarāgāḥ punarṇavaḥ. Sarvaṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'vidam.*

I have brought you back from the jaws of calamity. I have regained you. You have come back, renewed, refreshed. I have recovered you whole in body and health, all your eye sight, all your health and age in full I have recovered for you.

**व्य ँवात्ते॒ ज्योति॑रभूदप॒ त्वत्तमो॑ अक्रमीत् ।**
**अप॒ त्वन्मृ॒त्युं निर्ऋ॑ति॒मप॒ यक्ष्मं॒ नि द॑ध्मसि ॥ २१ ॥**

21. *Vya vātte jyotirabhūdapa tvattamo akramīt. Apa tvanmṛtyuṁ nir-ṛtimapa yakṣmaṁ ni dadhmasi.*

Light is come back to you in all its variety. Darkness and delirium has gone off from you. We throw out untimely death, calamity and consumption far away from you.

## Kanda 8/Sukta 2 (Long Life)

***Ayu Devata, Brahma Rshi***

**आ र॑भस्वे॒माम॒मृत॑स्य॒ श्नुष्टि॒मच्छि॑द्यमाना॒ ज॒रद॑ष्टिरस्तु ते ।**
**असुं॑ त॒ आयु॒ः पुन॒रा भ॑रामि॒ रज॒स्तमो॒ मोप॑ गा॒ मा प्र मे॑ष्ठाः ॥ १ ॥**

1. *Ā rabhasvemāmamṛtasya śnuṣṭimacchidyamānā jaradaṣṭirastu te. Asuṁ ta āyuḥ punarā bharāmi rajastamo mopa gā mā pra meṣṭhāḥ.*

O man live and enjoy this nectar stream of life which, I pray, may be inviolable till maturity to the full. I bring you again life's vitality of prana and full age of good health. Do not take to a life of dissolute pleasure, do not suffer the darkness of ignorance, and you must not die before the full span of hundred years of good health.

**जीवतां ज्योतिर्भ्येह्यर्वाङ्ा त्वा हरामि शतशारदाय।**
**अवमुञ्चन्मृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं ते दधामि॥ २॥**

2. *Jīvatāṁ jyotirabhyehyarvāṅā tvā harāmi śataśāradāya. Avamuñcanmṛtyupāśānaśastiṁ drāghīya āyuḥ prataraṁ te dadhāmi.*

Come up front and take on the life-light of living vibrant men, I bring you a life span of full hundred years. Liberating you from the snares of death and dishonour, I bring you a long span of excellent good health.

**वातात्ते प्राणमविदं सूर्याच्चक्षुरहं तव।**
**यत्ते मनस्त्वयि तद्धारयामि सं वित्स्वाङ्गैर्वद जिह्वयालपन्॥ ३॥**

3. *Vātātte prāṇamavidaṁ sūryāccakṣurahaṁ tava. Yattemanastvayi taddhārayāmi saṁ vitsvāṅgairvada jihvayālapan.*

I have created your pranic energy of breath from the wind, the eye from the sun. And the mind that is yours, that I vest in you. Have and be yourself the whole

personality with all limbs of the body system, speaking, self-expressive, articulating your words with the tongue.

**प्राणेन॑ त्वा द्विपदां॒ चतु॑ष्पदाम॒ग्निमि॑व जा॒तम॒भि सं ध॑मामि।**
**नम॑स्ते मृत्यो॒ चक्षु॑षे॒ नमः॑ प्रा॒णाय॑ तेऽकरम्॥ ४॥**

4. *Prāṇena tvā dvipadāṁ catuṣpadāmagnimiva jātamabhi saṁ dhamāmi. Namaste mṛtyo cakṣuṣe namaḥ prāṇāya te'karam.*

Like fire newly lit and raised, I vest you with life energy of prana, universal as the pranic energy of bipeds and quadrupeds. O Lord of life and death, I offer homage to you, homage to the light of life, homage to divine life energy.

**अ॒यं जी॑वतु॒ मा मृ॑ते॒मं समी॑रयामसि।**
**कृ॒णोम्य॑स्मै भेष॒जं मृत्यो॒ मा पु॑रु॒षं वधीः॥ ५॥**

5. *Ayaṁ jīvatu mā mṛtemaṁ samīrayāmasi. Kṛṇomyasmai bheṣajaṁ mṛtyo mā puruṣaṁ vadhīḥ.*

May this man live on, let him not die. We revive him with pranic energy of breath. I prepare the medicine for him and administer the dose. O lord of life and death, pray subject him not to untimely death.

**जी॒व॒लां न॑घारि॒षां जी॑व॒न्तीमोष॑धीम॒हम्। त्रा॒य॒मा॒णां सह॑मानां॒ सह॑स्वतीमि॒ह हु॑वे॒ऽस्मा अ॑रि॒ष्टता॑तये॥ ६॥**

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Trāyamāṇāṁ sahamānāṁ sahasvatīmiha huve'smā ariṣṭatātaye.*

To avert the danger and save the life of this man, I bring up and prepare the medicine which would revive his energy without hurting him, raise his vitality,

enhance his resistance, protect him against deterioration, fight out the disease and restore him to normal health.

**अधि॑ ब्रूहि॒ मा र॑भथाः सृ॒जेमं तवै॒व सन्त्सर्वं॑हाया इ॒हास्तु॑। भवा॑शर्वौ मृ॒डतं॒ शर्म॑ यच्छतमप॒सिध्य॑ दुरि॒तं ध॑त्त॒मायु॑ः ॥ ७ ॥**

7. *Adhi brūhi mā rabhathāḥ sṛjemaṁ tavaiva santsarvahāyā ihāstu. Bhavāśarvau mṛḍataṁ śarma yacchatama-pasidhya duritaṁ dhattamāyuḥ.*

O lord of life and death, pray speak the word of life, ensnare him not, revive and recreate him. He, being your own, devoted and prayerful, let him be here and live with full vigour and movement. O lord of life, destroyer of disease, be kind and gracious, give peace and health, avert the danger, give him life and good health.

**अ॒स्मै मृ॑त्यो॒ अधि॑ ब्रूहीमं द॑यस्वोदि॒तो ३॒ऽ यमे॑तु। अरि॑ष्टः सर्वाङ्गः सु॒श्रुज्ज॒रसा॑ श॒तहा॑यन आ॒त्मना॒ भुज॑मश्नुताम् ॥ ८ ॥**

8. *Asmai mṛtyo adhi brūhīmaṁ dayasvodito'' yametu. Ariṣṭaḥ sarvāṅgaḥ suśrujjarasā śatahāyana ātmanā bhujamaśnutām.*

O lord of life and death, speak to this man the saviour's word of redemption, be kind and protect him, let him rise from this state of misery and move out whole in good health all over the body, fully conscious, knowledgeable and respectable, and live a full age of hundred years, restored to full self independence to live and enjoy life freely on his own.

**दे॒वानां॑ हे॒तिः परि॑ त्वा वृणक्तु पा॒रया॑मि त्वा॒ रज॑स॒ उत्त्वा॑ मृ॒त्योर॑पीपरम्। आ॒रादग्निं क्र॒व्यादं नि॒रूहं॑ जी॒वात॑वे ते परि॒धिं द॑धामि ॥ ९ ॥**

9. *Devānāṁ hetiḥ pari tvā vṛṇaktu pārayāmi tvā rajasa uttvā mṛtyorapīparam. Ārādagniṁ kravyādaṁ nirūhaṁ jīvātave te paridhiṁ dadhāmi.*

Let the punitive strike of nature's forces spare you, I have immunised you against the negativities of mutability and metabolic change and thus I recover you from the stroke of untimely death. I have brought you far out of the flesh eating cancerous vitality of the system and thus draw the line of defence for your life and living against ill-health and disease.

**यत्ते॑ नि॒यानं रज॒सं मृत्यो॑ अनवध॒र्ष्य᳡म्।**
**प॒थ इ॒मं तस्मा॒द्रक्ष॑न्तो॒ ब्रह्मा॑स्मै॒ वर्म॑ कृण्मसि ॥ १० ॥**

10. *Yatte niyānaṁ rajasaṁ mṛtyo anavadharṣyam. Patha imaṁ tasmādrakṣanto brahmāsmai varma kṛṇmasi.*

O Death, your path of change across the world of mutability is unconquerable, still, to protect this man against the accidents on that path onward to maturity, we armour him with Brahma, the knowledge of life and death to maintain good health with freedom from disease.

**कृ॒णोमि॑ ते प्राणापा॒नौ ज॒रां मृ॒त्युं दी॒र्घमायु॑ः स्व॒स्ति।**
**वै॒व॒स्व॒तेन॒ प्रहि॑तान्यमदू॒तांश्चर॒तोऽप॑ सेधामि॒ सर्वा॑न् ॥ ११ ॥**

11. *Kṛṇomi te prāṇāpānau jarāṁ mṛtyuṁ dīrghamāyuḥsvasti. Vaivasvatena prahitānyamadūtāṁścarato'pa sedhāmi sarvān.*

O man, I strengthen your prana and apana energies and fortify your health for long life so that your life, all age and death in the natural course be good for

your ultimate well being. Thus I ward off the pain of all the strokes of the agents of change sent by Yama, lord of the law of mutability, working through the march of time ordained by the sun.

**आरादरातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान्।**
**रक्षो यत्सर्वं दुर्भूतं तत्तमइवाप हन्मसि॥ १२॥**

12. *Ārādarātiṁ nir-ṛtiṁ paro grāhiṁ kravyādaḥ piśācān. Rakṣo yatsarvaṁ durbhūtaṁ tattamaivāpa hanmasi.*

Adversity, calamity, seizure, cancer, consumption, contagion, and all that is evil and destructive, we ward off from afar and eliminate as we dispel the darkness from life.

**अग्नेष्टे प्राणममृतादायुष्मतो वन्वे जातवेदसः। यथा न रिष्या अमृतः सजूरसस्तत्ते कृणोमि तदु ते समृध्यताम्॥ १३॥**

13. *Agneṣṭe prāṇamamṛtādāyuṣmato vanve jātavedasaḥ. Yathā na riṣyā amṛtaḥ sajūrasastatte kṛṇomi tadu te samṛdhyatām.*

I ask of immortal, all knowing, all inspiring Agni, giver of life, to give you pranic energy of life so that you do not suffer ill health and disease, live immortal against untimely death and be dedicated to Divinity. This I do for you, and may this prosper for you.

**शिवे ते स्तां द्यावापृथिवी असन्तापे अभिश्रियौ। शं ते सूर्य आ तपतु शं वातो वातु ते हृदे। शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः॥ १४॥**

14. *Śive te stāṁ dyāvāpṛthivī asantāpe abhiśriyau. Śaṁ te sūrya ā tapatu śaṁ vāto vātu te hṛde. Śivā abhi kṣarantu tvāpo divyāḥ payasvatīḥ.*

May the earth and heaven, both unafflictive and inoppressive, be kind and gracious to you. May the sun shine with peace and prosperity on you. May the winds blow for peace and pleasure of your heart. May the rain showers, divine and generous, bring you peace and plenty.

**शिवास्ते सन्त्वोषधय उत्त्वाहार्षमधरस्या उत्तरां पृथिवीमभि।**
**तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा॥ १५॥**

16. *Śivāste santvoṣadhaya uttvāhārṣamadharasyā uttarāṁ pṛthivīmabhi. Tatra tvāditau rakṣatāṁ sūryācandrama-sāvubhā.*

May the herbs and trees and their gifts of medicine be good and kind to you. You know I have retrieved you from a low state of health to a higher level of life and health on earth. And there may the sun and moon, lights of divinity, protect and promote you.

**यत्ते वासः परिधानं यां नीविं कृणुषे त्वम्।**
**शिवं ते तन्वे३ तत्कृण्मः संस्पर्शेऽद्रूक्ष्णमस्तु ते॥ १६॥**

16. *Yatte vāsaḥ paridhānaṁ yāṁ nīviṁ kṛṇuṣe tvam. Śivaṁ te tanve' tatkṛṇmaḥ saṁsparśe'drūkṣṇa-mastu te.*

Whatever garment is your upper cover, and that which you wear for a waist bond, that we design and treat for your comfort and well being for health, and let even that be not rough for the skin contact.

यत्क्षुरेण॑ मर्चयता सुतेजसा॒ वप्ता॒ वप॑सि केशश्म॒श्रु।
शुभं॒ मुख॒ं मा न॒ आयुः॒ प्र मो॑षीः॥ १७॥

17. *Yatkṣureṇa marcayatā sutejasā vaptā vapasi keśaśmaśru. Śubhaṁ mukhaṁ mā na āyuḥ pra moṣīḥ.*

O barber, as you shave the hair, beard and moustache with a sharp and clean razor, you should not hurt the person's health and his fine and fair complexion.

शि॒वौ ते॑ स्तां व्रीहिय॒वाव॑बला॒सावदो॑म॒धौ।
ए॒तौ यक्ष्मं॒ वि बा॑धेते ए॒तौ मु॑ञ्चतो॒ अंह॑सः॥ १८॥

18. *Śivau te stāṁ vrīhiyavāvabalāsāvadomadhau. Etau yakṣmaṁ vi bādhete etau muñcato aṁhasaḥ.*

Let rice and barley be good and auspicious for you, nourishing, health giving, exhilarating, resistant to debilitating and consumptive conditions. They protect you against sickness, disease and cancerous ailments and save you from sin and anxiety.

यद॒श्नासि॒ यत्पिब॑सि धा॒न्यं॑ कृ॒ष्याः पय॑ः।
यदा॒द्यं॑ यद॑नाद्यं॒ सर्वं॑ ते॒ अन्न॑मवि॒षं कृ॑णोमि॥ १९॥

19. *Yadaśnāsi yatpibasi dhānyaṁ kṛṣyāḥ payaḥ. Yadādyaṁ yadanādyaṁ sarvaṁ te annamaviṣaṁ kṛṇomi.*

Whatever food, produced by agriculture, you eat, whatever milk or water you drink, all that food and drink old or new I render free from poison and toxins, for you.

अह्ने॑ च त्वा॒ रात्र॑ये चो॒भाभ्या॑ं परि॑ दद्मसि।
अ॒रायेभ्यो जिघ॒त्सुभ्य॑ इ॒मं मे॒ परि॑ रक्षत॥ २०॥

20. *Ahne ca tvā rātraye cobhābhyāṁ pari dadmasi. Arāyebhyo jighatsubhya imaṁ me pari rakṣata.*

O man, we entrust you to the day for sun and activity, and to the night for rest and peace, to both we entrust you for balance of work and rest for recuperation. O day and night, pray save and protect this man of ours from sin and indigence and from ogres and destroyers.

**शतं तेऽयुतं हायनान्द्वे युगे त्रीणि चत्वारि कृष्मः ।**
**इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥ २१ ॥**

21. *Śataṁ te'yutaṁ hāyanāndve yuge trīṇi catvāri kṛṇmaḥ. Indrāgnī viśve devāste'nu manyantāmahṛṇīyamānāḥ.*

O man, for you we fix a hundred years, and ten thousand years, and, further, ten thousand multiplied by two, three and four, years of age. May Indra and Agni and all Vishvedevas, divinities of nature and humanity, without hesitation and reservation be favourable and support you.

(This is a metaphorical and highly mystical mantra which describes the age of the individual person and the age of humanity on earth. The age of the individual is one hundred years, while the age of humanity in each creation cycle is four billion and three hundred and twenty million years.)

Satavalekara explains the mantra in a simple manner: We fix a hundred year uninterrupted age for you. There are two yugas, sandhi transitions of morning and evening of the day, three seasons of winter, summer and rains, and four periods of life, Brahmacharya upto

25 years, grhastha upto 50 years, vanaprastha upto 75 years, and sanyasa upto 100 years.

The mystical interpretation of the mantra is that the age of humanity is 4,32,00,00,000 (four billion and three hundred and twenty million) years divided over one thousand four-yuga divisions of 43,20000 years each (which is 'niyuta', 10,000, multiplied by 432):

| | |
|---|---|
| Kaliyuga | 4,32,000 years |
| Dvapara yuga | 8,64,000 years |
| Treta yuga | 12,96,000 years |
| Satyuga | 17,28,000 years |
| **Total** | **43,20,000 years** |

For further details, reference may be made to Kshema-karana Dasa Trivedi's comment on this mantra in his translation of Atharva-Veda published by Sarvadeshika Arya Pratinidhi Sabha, Delhi.

**शरदे॑ त्वा हेम॒न्ताय॑ वस॒न्ताय॑ ग्रीष्माय॒ परि॑ दद्मसि।**
**व॒र्षाणि॒ तुभ्यं॑ स्यो॒नानि॒ येषु॒ वर्ध॑न्त॒ ओष॑धीः ॥ २२ ॥**

22. *Śarade tvā hemantāya vasantāya grīṣmāya pari dadmasi. Varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ.*

O man, we entrust you to the autumn, winter, spring and summer seasons and auspicious years when herbs and trees grow fresh and bloom luxuriantly.

**मृ॒त्युरी॑शे द्वि॒पदां॑ मृ॒त्युरी॑शे॒ चतु॑ष्पदाम्।**
**तस्मा॒त्त्वां मृ॒त्यो-र्गोप॑ते॒रुद्भ॑रामि॒ स मा बि॑भेः ॥ २३ ॥**

23. *Mṛtyurīśe dvipadāṁ mṛtyurīśe catuṣpadām. Tasmāttvāṁ mṛtyorgopaterudbharāmi sa mā bibheḥ.*

Death rules over the bipeds. Death rules over the quadrupeds. However, O man, fear not. We raise you above that fear of that Death, master ruler of life on earth.

**सो ऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः ।**
**न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥ २४ ॥**

24. *So'riṣṭa na mariṣyasi na mariṣyasi mā bibheḥ.*
*Na vai tatra mriyante no yantyadhamaṁ tamaḥ.*

You, unviolated, unafraid, will not die, you will not die. Do not fear. There in the state of knowledge, they do not die, nor do they go down to the state of darkness and oblivion.

**सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।**
**यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥ २५ ॥**

25. *Sarvo vai tatra jīvati gauraśvaḥ puruṣaḥ paśuḥ.*
*Yatredaṁ brahma kriyate paridhirjīvanāya kam.*

There where this Brahma, super soul, super-consciousness, this knowledge of the Supreme reality of life is made the line of all round defence for life, all remain alive, the cow, the man, the animal, all being the spirit, no one dies, no one is killed.

**परि त्वा पातु समानेभ्योऽभिचारात्सबन्धुभ्यः ।**
**अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् ॥ २६ ॥**

26. *Pari tvā pātu samānebhyo'bhicārātsabandhubhyaḥ. Amamrirbhavāmṛto'tijīvo mā te hāsiṣurasavaḥ śarīram.*

May that line of divine defence all round protect you from the violence of your equals and adversaries.

Immortal as you are, be not subject to death. Outlive even your life time, eternal and immortal as you are. Let not your pranas forsake your body before full time of your life on earth.

**ये मृत्यव एकशतं या नाष्ट्रा अतितार्या ऽः।**
**मुञ्चन्तु तस्मात्त्वां देवा अग्नेर्वैश्वानरादधि॥ २७॥**

27. *Ye mṛtyava ekaśataṁ yā nāṣṭrā atitāryāḥ. Muñcantu tasmāttvāṁ devā agnervaiśvānarādadhi.*

Hundred and one are the ways and forms of death, pains and sufferings to be crossed over in the ordinary course of life. May the divinities of nature and the enlightened people, by the cosmic light of life above them all save you from that kind of death.

**अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा।**
**अथो अमीवचातनः पूतुद्रुर्नाम भेषजम्॥ २८॥**

28. *Agneḥ śarīramasi pārayiṣṇu rakṣohāsi sapatnahā. Atho amīvacātanaḥ pūtudrurnāma bheṣajam.*

You are the embodiment of the fire of life. You are the saviour, destroyer of evils and adversaries. You are the destroyer of disease and distress. You are Putudru, the sanative, sanctifier by name.

(This mantra is interpreted both as an address to a sanative and as a prayer to the divine spirit.)

## Kanda 8/Sukta 3 (Destruction of the Evil)

***Agni Devata, Chatana Rshi***

**रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म।**
**शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम्॥ १॥**

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathiṣṭhamupa yāmi śarma. Śiśano agniḥ kratubhiḥ samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I light and with ghrta sprinkle and raise Agni, destroyer of evil, swift warrior and winner, friendly, known and effective far and wide, and thus I come to have peace and comfort in life. Lighted and raised with yajnic performances of creativity, may Agni protect us against dangers and violence day and night.

(Agni may be interpreted as the physical fire of yajna, or as the social powers of law and order and defence, or as the light and fire of the spirit within, or as the divinity working through such natural forces as the sun and wind. Such powers fight against the pollution and negativities prevailing around and provide us with safety, peace and comfort. All these variations of 'Agni' ought to be kept 'burning' throughout with yajnic programmes of creative character at the natural, social and spiritual level with our individual and collective efforts.)

**अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।**
**आ जिह्वया मूरदेवान्रभस्व क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥ २ ॥**

2. *Ayodaṁṣṭro arciṣā yātudhānānupa spṛśa jātavedaḥ samiddhaḥ. Ā jihvayā mūradevānrabhasva kravyādo vṛṣṭvāpi dhatsvāsan.*

O Jataveda, all wise, all reaching Agni, leading light and ruler with jaws of steel and flames of fire, lighted and raised to full blaze, catch up violent and destructive forces and senseless elements with flames and, rising ever stronger, hold the flesh eaters and crush

them all with your jaws of steel, i.e., relentless justice and unsparing punishment.

**उभोभयाविन्नुप धेहि दंष्ट्रौ हिंस्रः शिशानोऽवरं परं च।**
**उतान्तरिक्षे परि याह्यग्ने जम्भैः सं धेह्यभि यातुधानान्॥ ३॥**

3. *Ubhobhayāvinnupa dhehi daṁṣṭrau hiṁsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pari yāhyagne jambhaiḥ saṁ dhehyabhi yātudhānān.*

Reaching and protecting both at hand and far off, destroyer of destroyers and sharp of understanding and intelligence as you are, keep watching and testing the honesty and integrity of your forces, lower as well as higher, those of internal law and order and those of external defence. Go upto the skies and with your unsparing forces catch and fix the elements of sabotage and destruction.

**अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम्।**
**प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्क्रविष्णुर्वि चिनोत्वेनम्॥ ४॥**

4. *Agne tvacaṁ yātudhānasya bhindhi hiṁsrāśanirharasā hantvenam. Pra parvāṇi jātavedaḥ śṛṇīhi kravyātkraviṣṇurvi cinotvenam.*

O Agni, thunderous destroyer of evil and enmity, saboteurs and destroyers, let electric force and relentless strike break down the cover and camouflage. O Jataveda, all-knowing all-reaching presence, break the interior connections of this organisation, and let the flesh consuming fire collect the body for itself.

**यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम्।**
**उतान्तरिक्षे पतन्तं यातुधानं तमस्ता विध्य शर्वा शिशानः॥ ५॥**

5. *Yatredānīṁ paśyasi jātavedastiṣṭhantamagna uta vā carantam. Utāntarikṣe patantaṁ yātudhānaṁ tamastā vidhya śarvā śiśānaḥ.*

Now wherever O Jataveda Agni, you sight the soboteur destroyer, whether settled or moving on earth or flying in the sky, then immediately acting at the fastest, sharp and unsparing, fix him with the strike of an arrow or bullet.

**यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः। ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्ग्ध्येषाम्॥ ६॥**

6. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāň aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātudhānānpratīco bāhūnprati bhaṅgdhyeṣām.*

Agni, exhorting your forces with inspiring addresses, calibrating your arms and ammunition with collective action and strategic assemblies, shining and sharpening your missiles with electric force, strike at the heart of the violent and the destroyers, turn back their arms and break their striking force.

**उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातुधानान्। अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः॥ ७॥**

7. *Utārabdhāntspṛṇuhi jātaveda utārebhāṇāň ṛṣṭibhiryātudhānān. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, Jataveda, those that have been seized and those that have surrendered and appeal, protect. But the destroyer, O scorching power, strike down without delay

with the force of arms and let carnivorous birds and animals feed upon them.

**इ॒ह प्र ब्रू॑हि यत॒मः सो अ॑ग्ने यातु॒धानो॒ य इ॒दं कृ॒णोति॑।**
**तमा र॑भस्व स॒मिधा॑ यविष्ठ नृ॒चक्ष॑स॒श्चक्षु॑षे रन्धयैनम्॥ ८॥**

8. *Iha pra brūhi yatamaḥ so agne yātudhāno ya idaṁ kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścakṣuṣe randhayainam.*

O youthful Agni, whosoever be the saboteur and destroyer that does this heinous deed of destruction, proclaim right here that it is he. Seize him with the search light, bring him up for scrutiny of the people's watch and punish him so that he is rendered ineffective.

**ती॒क्ष्णेना॑ग्ने॒ चक्षु॑षा रक्ष य॒ज्ञं प्राञ्चं॑ वसु॒भ्य॒ः प्र ण॑य प्रचेतः।**
**हिं॒स्रं रक्षां॑स्य॒भि शोशु॑चान॒ं मा त्वा॑ दभन्या॒तु॒धाना॑ नृचक्षः॥ ९॥**

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñaṁ prāñcaṁ vasubhyaḥ pra ṇaya pracetaḥ. Himsraṁ rakṣāṁsyabhi śośucānaṁ mā tvā dabhanyātudhānā nṛcakṣaḥ.*

Agni, all aware, all watchful, refulgent guardian of the people, with a sharp eye on all powers and forces of the land, protect and promote this yajnic social order and take it forward for the people. Let not the evil, destructive forces and saboteurs, deceive, intimidate or demoralise you who, they should know, are destroyer of the destroyers.

**नृ॒चक्षा॒ रक्ष॒ः परि॑ पश्य वि॒क्षु तस्य॒ त्रीणि॒ प्रति॑ शृणीह्यग्रा॑।**
**तस्या॑ग्ने पृ॒ष्टीर्हर॑सा शृणीहि त्रे॒धा मूलं॑ यातु॒धान॑स्य वृश्च॥ १०॥**

10. *Nṛcakṣā rakṣāḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

O watchful guardian of the people and the dominion, Agni, watch all round and sight out the evil and destructive elements from amongst the people. Then destroy three prime forces of theirs : Break their back with awful force and passion, eliminate their intelligence and forward planning, and uproot their roots in three ways: dig out the roots, dismantle their bases and roast out the future seeds.

**त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति। तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि युङ्ग्धि॥ ११॥**

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenaṁ gṛṇate ni yuṅgdhi.*

O Jataveda Agni, the destroyer who violates truth and law by untruth must suffer the chains of your law three ways: Arrest him, overwhelm him with the refulgence of truth, power and law, and face him with people that honour the order and value the truth of the order.

**यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः। मन्योर्मनसः शरव्या ३ जायते या तया विध्य हृदये यातुधानान्॥ १२॥**

12. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

The execrations which people in argument utter in their differences, the roughness of tone which fighters produce in their quarrel, and the sting that is born of the mind in the pain of anger, with that pain of affliction, Agni, pierce the heart of the violent saboteurs and destroyers of life and truth.

**परा शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि।**
**परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः शृणीहि॥ १३॥**

13. *Parā śṛṇīhi tapasā yātudhānānparagne rakṣo harasā śṛṇīhi. Pararciṣā mūradevāñchṛṇīhi parāsutṛpaḥ śośucataḥ śṛṇīhi.*

Agni, with the force and power of your law and discipline, destroy the violent evil doers wholly, with your power and passion destroy the demonic forces wholly, with your light of knowledge and wisdom eliminate the stupid and insensitive wholly, and destroy the flaming ogres who suck the life blood of others for their pleasure. Destroy all these wholly, beyond recovery.

**पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः।**
**वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातुधानः॥ १४॥**

14. *Parādya devā vṛjinaṁ śṛṇantu pratyagenaṁ śapathā yantu sṛṣṭāḥ. Vācāstenaṁ śarava ṛcchantu marmanviśvasyaitu prasitiṁ yātudhānaḥ.*

Let the brilliant wise eliminate the crooked, let the abuse and execration shot out by the evil revert to the evil, let the darts of lies cut the liar to the quick at

heart, and let the evil destroyer suffer the enslavement and snares of the world.

**यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।**
**यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥ १५ ॥**

15. *Yaḥ pauruṣeyeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Who feeds himself on human flesh, on horse flesh, on any animal flesh, who feeds on cow's flesh and thus carries off the inviolable cow's milk for all time, O Agni, with your power and passion for truth and right, cut off the head of such persons.

**विषं गवां यातुधाना भरन्तामा वृश्चन्तामदितये दुरेवाः।**
**परैणान्देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥ १६ ॥**

16. *Viṣaṁ gavāṁ yātudhānā bharantāmā vṛścantāmaditaye durevāḥ. Paraiṇāndevaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

If the violent people bear off or pollute water meant for cows, the evil doers must fall for their offence to the cow. Let refulgent and noble Savita, the ruler, throw them out, and they must forfeit their share of herbs and greenery.

**संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः।**
**पीयूषमग्ने यतमस्तितृप्सात्तं प्रत्यञ्चमर्चिषा विध्य मर्मणि ॥ १७ ॥**

17. *Saṁvatsarīṇaṁ paya usriyāyāstasya māśīdyā-tudhāno vṛcakṣaḥ. Pīyūṣamagne yatamastitṛp-sāttaṁ pratyañca-marciṣā vidhya marmaṇi.*

All watchful guardian ruler of the people, let the violent evil doer not partake of the yearly milk of the ruddy cow, and whoever of them would fain taste of the milk, by your light and power pierce him to the quick of his heart.

**सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।**
**सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥ १८ ॥**

18. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

For all time, Agni, the spirits of evil, tormentors, and destroyers of life, have not been able to win over you in the battles of nature and humanity. You always destroy them. Pray burn the flesh eating demons along with their roots and seeds. Let none escape the on-slaughts of your life saving divine power.

**त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात् ।**
**प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥ १९ ॥**

19. *Tvaṁ no agne adharādudaktastvaṁ paścāduta rakṣā purastāt. Prati tye te ajarāsastapiṣṭhā agha-śaṁsaṁ śośucato dahantu.*

Agni, fiery ruler and saviour, protect us from below, from above, from behind and from the front. Let those unaging flames of yours, burning, blazing and unsparing destroy the maligner and evil doer.

**प॒श्चात्पु॒रस्ता॑दध॒रादु॒तोत्त॒रात्क॒विः काव्ये॑न॒ परि॑ पाह्यग्ने।**
**सखा॒ सखा॑यम॒जरो॑ जरि॒म्णे अग्ने॒ मर्ताँ॒ अम॑र्त्य॒स्त्वं नः॑ ॥ २० ॥**

20. *Paścātpurastādadharādutottarātkaviḥ kāvyena pari pāhyagne. Sakhā sakhāyamajaro jarimṇe agne martāँ amartyastvaṁ naḥ.*

Agni, ruling light of life, save us all round, from behind, from the front, from below, from above. You are the poet creator, save us by the vision and Word of Vedic creation. You are the friend, save us, your friends, you are unaging, save the aged and the aging, you are immortal, save us, the mortals.

**तद॑ग्ने॒ चक्षुः॒ प्रति॑ धेहि रे॒भे श॑फा॒रुजो॒ येन॒ पश्य॑सि यातु॒धाना॑न्। अ॒थ॒र्व॒वज्ज्योति॑षा॒ दैव्ये॑न स॒त्यं धूर्व॑न्तम॒चित॑ं न्यो॑ष ॥ २१ ॥**

21. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujo yena paśyasi yātudhānān. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

Agni, cast the same eye of scrutiny, discrimination and dispensation upon the vociferous adversary with which you watch and sight out the irreverent maligners and evil doers. Like a yogi established in perfect inviolable peace beyond all fluctuations, with the divine light and vision of clairvoyance, light out the thoughtless fool who clouds and violates the truth and law of eternal values.

**परि॑ त्वाग्ने॒ पुरं॑ व॒यं विप्रं॑ सहस्य धीमहि।**
**धृ॒षद्वर्ण॑ दि॒वेदि॑वे हन्तारं भङ्गु॒रावतः॑ ॥ २२ ॥**

22. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, mighty leading light, sagely wise and visionary, day in and day out we think, meditate and establish you among ourselves as an all round bulwark of protection and fulfilment and an inviolable destroyer of demonic evil doers.

**विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि।**
**अग्ने तिग्मेन शोचिषा तपुरग्राभिरर्चिभिः॥ २३॥**

23. *Viṣeṇa bhaṅgurāvataḥ prati sma rakṣaso jahi. Agne tigmena śociṣā tapuragrābhirarcibhiḥ.*

Agni, with all round watchful presence and all time cleansing process against poisonous elements and antisocial forces, destroy the evil, the saboteurs and the demonic destroyers with blazing beams and flames of scorching fire.

**वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा।**
**प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे॥ २४॥**

24. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Prādevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣobhyo vinikṣve.*

Agni, leading light and mighty ruler, shines with boundless light and fire in all its glory and majesty, and with its light and power illuminates and reveals all power and potentials of the world of its creation. It challenges and defeats the ugly and evil forces of the

negative elements of the world and constantly sharpens and shines its fighting gear for the elimination of destructive forces.

**ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते। ताभ्यां दुर्हार्दमभिदासन्तं किमीदिनं प्रत्यञ्चमर्चिषा जातवेदो वि निक्ष्व॥ २५॥**

25. *Ye te śṛṅge ajare jātavedastigmahetī brahmasaṁśite. Tābhyāṁ durhārdamabhidāsantaṁ kimīdinaṁ pratyañcamarciṣā jātavedo vi nikṣva.*

O Jataveda, instant all knowing Agni, unaging, sharp and penetrative, deadly are your arms of offence and defence in battle, shined and calibrated by divine vision and knowledge. With those arms. O Jataveda, and with your light and fire, openly destroy the demonic ogres, evil, cruel at heart, destroyers of life who plan to enslave humanity.

**अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः।**
**शुचिः पावक ईड्यः॥ २६॥**

26. *Agnī rakṣāṁsi sedhati śukraśociramartyaḥ. Shuciḥ pāvaka īdyaḥ.*

Agni challenges and destroys the evil destroyers. Agni, of purest powerful light and flame, is immortal. Agni is pure, purifying, adorable.

## Kanda 8/Sukta 4 (Destruction of Enemies)

***Indra-Soma Devata, Chatana Rshi***

**इन्द्रासोमा तपतं रक्ष उब्जतं न्य र्पयतं वृषणा तमोवृधः। परा शृणीतमचितो न्यो षतं हतं नुदेथां नि शिशीतमत्रिणः॥ १॥**

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarpayataṁ vṛṣaṇā tamovṛdhaḥ. Parā śṛṇītamacito nyoṣataṁ hataṁ nudethāṁ ni śiśītamattriṇaḥ.*

Indra-Soma, O lord of power and justice, O master keeper of peace and harmony, subject the evil and wicked to the heat of discipline and correction, or punish them and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided fools rise and spread out, shut them down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

**इन्द्रासोमा समघशंसमभ्यघं तपुर्ययस्तु चरुरग्निमाँइव। ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने॥ २॥**

2. *Indrāsomā samaghaśaṁsamabhyaghaṁ tapuryayastu caruragnimāṅ-iva. Brahmadviṣe kravyāde ghoracakṣase dveṣo dhattamanavāyaṁ kimīdine.*

Indra and Soma, lord of power, and lord of peace and harmony, let the sinner and the criminal, supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of food meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity, the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them have the contempt they deserve, and either correct them or eliminate them.

**इन्द्रा॑सोमा दु॒ष्कृतो॑ व॒व्रे अ॒न्तर॑नारम्भ॒णे तम॑सि॒ प्र वि॑ध्यतम्।**
**यतो॒ नैषा॑ पु॒नरे॑कश्च॒नोद॑य॒त्तद्वा॑मस्तु॒ सह॑से मन्यु॒मच्छ॑वः ॥ ३ ॥**

3. *Indrāsomā duṣkṛto vavre antaranārambhaṇe tamasi pra vidhyatam. Yato naiṣāṁ punarekaścanodayattadvāmastu sahase manyumacchavaḥ.*

Indra and Soma, fix the evil doers and throw them into deep dungeon of darkness without remission so that no one of them may raise his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion should be for the destruction of evil and sabotage agaist life and social harmony.

**इन्द्रा॑सोमा व॒र्तय॑तं दि॒वो व॒धं सं पृ॑थि॒व्या अ॒घश॑ंसाय॒ तर्ह॑णम्। उत्त॑क्षतं स्व॒र्यं॑१॒ पर्व॑तेभ्यो॒ येन॒ रक्षो॑ वावृधा॒नं नि॒जूर्व॑थः ॥ ४ ॥**

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Uttakṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra and Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down-to-earth realism, bring unfailing laws of correction and punishment against sin and crime, bring acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists. Enact laws of incentive and encouragement for the generous, and blazing prohibitions for the adamant so that you nip and burn off rising crime and evil in the

bud.

**इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः। तपुर्वधेभिरजरेभिरत्रिणो नि पर्शाने विध्यतं यन्तु निस्वरम्॥ ५॥**

5. *Indrāsomā vartayataṁ divasparyagnitaptebhiryuvamaśmahanmabhiḥ. Tapurvadhebhirajarebhirattriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra and Soma, turn all round and revolve your search lights, ignite and shoot out from the skies your weapons of offence and defence, and, with fiery, thunder-tipped, fatally destructive, irresistible and inviolable arms, fix the voracious ogres, strike them on the precipice and throw them into the abyss, let them run off into silence and oblivion without uttering a sigh of pain or voice of protest.

**इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना। यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपतीइव जिन्वतम्॥ ६॥**

6. *Indrāsomā pari vāṁ bhūtu viśvata iyaṁ matiḥ kakṣyāśveva vājinā. Yāṁ vāṁ hotrāṁ parihinomi medhayemā brahmāṇi nṛpatī-iva jinvatam.*

Indra and Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which I address to you with the best of intention and understanding as an exhortation, inspire you and guide you all round, and may you, as the ruler and protector of the nation that you are, make these words of prayer, exhortation and adoration fruitful.

**प्रति॑ स्मरेथां तु॒जय॑द्भिरेवैर्हत॑ं द्रुहो र॒क्षसो॑ भङ्गु॒रावं॑तः।**
**इन्द्रा॑सोमा दु॒ष्कृ॒ते मा सु॒गं भू॒द्यो मा॑ क॒दा चि॑दभि॒दास॑ति द्रु॒हुः॥ ७॥**

7. *Prati smarethāṁ tujayadbhirevairhataṁ druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā sugaṁ bhūdyo mā kadā cidabhidāsati druhuḥ.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very onset. Indra and Soma, let there be no peace, nothing easy, for the evil doer who may any time try to inure, sabotage or enslave us out of jealousy and enmity.

**यो मा॒ पाके॑न॒ मन॑सा॒ चर॑न्तमभि॒चष्टे॒ अनृ॑तेभि॒र्वचो॑भिः।**
**आप॑इव का॒शिना॒ संगृ॑भीता॒ अस॑न्न॒स्त्वास॑त इन्द्र व॒क्ता॥ ८॥**

8. *Yo mā pākena manasā carantamabhicaṣṭe anṛtebhirvacobhiḥ. Āpa-iva kāśinā saṁgṛbhītā asannastvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat, O lord Indra, ruler and law-giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

**ये पा॑कश॒ंसं वि॒हर॑न्त॒ ऐवै॒र्ये वा॑ भ॒द्रं दू॒षय॑न्ति स्व॒धाभिः।**
**अह॑ये वा॒ तान्प्र॒ददा॑तु॒ सोम॒ आ वा॑ दधातु॒ निर्ऋ॑तेरु॒पस्थे॑॥ ९॥**

9. *Ye pākaśaṁsaṁ viharanta aivairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tānpradadātu soma ā vā dadhātu nir-ṛterupasthe.*

O Soma, lord of peace and justice, if there be those who, with smartness and fast actions, malign, locerate and deprive the man of purity, truth, honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable disposition and bring disgrace upon him, deliver such men to the sufferance of darkness and remorse or let them suffer the pangs of deprivation themselves.

**यो नो॒ रस॒ं दिप्स॑ति पि॒त्वो अ॑ग्ने॒ अश्वा॑नां॒ गवा॒ं यस्त॒नूना॑म्। रि॒पु स्ते॒न स्ते॑य॒कृद्द॒भ्रमे॑तु॒ नि ष हीय॑तां त॒न्वा॒ ३ तना॑ च॥ १०॥**

10. *Yo no rasaṁ dipsati pitvo agne aśvānāṁ gavāṁ yastanūnām. Ripu stena steyakṛddabhrametu ni ṣa hīyatāṁ tanvā' tanā ca.*

O lord of light and vitality, Agni, whoever pollutes the flavour, taste and vitality of our food and injures and impairs the vigour and power of our horses, cows and our bodies, let such enemy, the thief, the robber, the saboteur, be reduced to nullity and himself suffer debility of body and even deprivation of future extension and progeny.

**प॒रः सो अ॑स्तु त॒न्वा॒ ३ तना॑ च ति॒स्रः पृ॑थि॒वीर॒धो अ॑स्तु॒ विश्वा॑ः। प्रति॑ शुष्यतु॒ यशो॑ अस्य देवा॒ यो मा॒ दिवा॒ दिप्स॑ति॒ यश्च॒ नक्त॑म्॥ ११॥**

11. *Paraḥ so astu tanvā'tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo mā divā dipsati yaśca naktam.*

O divinities of nature and humanity, may he, who wants to injure and destroy me in the day and in

the night, stay far off in personal presence and also with the progeny of his evil tendencies, and may he even fall lower than all the three orders of earthly existence, i.e., lower than the good, the bad and the indifferent. May his honour and reputation dry up and evaporate to zero and let there be none to remember him on earth.

**सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते।**
**तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत्।। १२ ।।**

12. *Suvijñānaṁ cikituṣe janāya saccāsacca vacasī paspṛdhāte. Tayoryatsatyaṁ yataradṛjīyastaditsomo'vati hantyāsat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true and to the extent that it is simple and natural, Soma, lord of peace, harmony and goodness, protects and preserves, the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who is keen to know the truth and reality of life.

**न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम्।**
**हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते।। १३ ।।**

13. *Na vā u somo vṛjinaṁ hinoti na kṣatriyaṁ mithuyā dhārayantam. Hanti rakṣo hantyāsadvadantamubhāvindrasya prasitau śayāte.*

Soma, lord of peace and harmony, does not call forth the crooked to the distinction between truth and untruth. Nor does he impel and support the Kshatriya, ruler administrator, who parades his power and valour falsely. But he does destroy the evil and the wicked and also the one who speaks the untruth, and both the wicked

and the liar end up in the bonds of Indra, dispenser of justice.

**यदि॑ वा॒हमनृ॑तदेवो॒ अस्मि॒ मोघं॑ वा दे॒वाँ अ॑प्यू॒हे अ॑ग्ने।**
**किम॒स्मभ्यं॑ जातवेदो हृणीषे द्रोघ॒वाच॑स्ते॒ निर्ऋ॑थं स॑चन्ताम्॥ १४॥**

14. *Yadi vāhamanṛtadevo asmi mogham vā devāň apyūhe agne. Kimasmabhyam jātavedo hṛṇīṣe droghavācaste nir-ṛtham sacantām.*

Unless I am a worshipper of falsehood as my divine ideal or adore the lord and divinities falsely, deceiving them as if, why would you, Jataveda Agni, all knowing lord of light and truth, be angry with me? You would not be angry, because only the speakers of falsehood would suffer your wrath and punishment.

**अ॒द्या मु॑रीय॒ यदि॑ यातुधा॒नो अस्मि॒ यदि॒ वायु॑स्त॒तप॒ पूरु॑षस्य।**
**अधा॒ स वी॒रैर्द॒शभि॒र्वि यू॑या॒ यो मा॒ मोघं॒ यातु॑धा॒नेत्याह॑॥ १५॥**

15. *Adyā murīya yadi yātudhāno asmi yadi vāyustatapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā yo mā mogham yātudhānetyāha.*

If I were a demon on the move, or if I tormented any person in life, then let me suffer death right now today. But I am not, nor have I done so. Then let that person be deprived of all his ten faculties of sense and prana who falsely proclaims that I am a demonic tormentor of others.

**यो माया॑तुं॒ यातु॑धा॒नेत्याह॒ यो वा॑ र॒क्षाः शुचि॑र॒स्मीत्याह॑।**
**इन्द्र॒स्तं ह॑न्तु महृता व॒धेन॒ विश्व॑स्य जन्तोर॑धमस्प॑दीष्ट॥ १६॥**

16. *Yo māyātuṁ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantoradhamaspadīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is pure and innocent although he is a very devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt, may such a falsifier fall to the abyss as the worst of all living beings.

**प्र या जिगाति खर्गलेव नक्तमप द्रुहुस्तन्वं गूहमाना। वव्रमनन्तमव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥ १७ ॥**

17. *Pra yā jigāti khargaleva naktamapa druhustanvaṁ gūhamānā. Vavramanantamava sā padīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like a spirit of hate and violence, a she-owl as if, would fall into the bottomless deep of darkness. Men of judgement should condem the evil with strong words of disapproval.

**वि तिष्ठध्वं मरुतो विक्ष्वीच्छत गृभायत रक्षसः सं पिनष्टन। वयो ये भूत्वा पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥ १८ ॥**

18. *Vi tiṣṭhadhvaṁ maruto vikṣvīcchata gṛbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvā patayanti naktabhirye vā ripo dadhire deve adhvare.*

O Maruts, vibrant powers of vigilance, stay among the people, watch keenly for the forces of evil and violence there, grab them and crush them all, they

that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence.

**प्र व॑र्तय दि॒वोऽश्मा॑नमिन्द्र॒ सोम॑शितं मघव॒न्त्सं शि॑शाधि।**
**प्रा॒क्तो अ॑पा॒क्तो अ॑ध॒रादु॑द॒क्तो ३॒भि ज॑हि र॒क्षस॒: पर्व॑तेन॥ १९॥**

19. *Pra vartaya divo'śmānamindra somaśitaṁ maghavantsaṁ śiśādhi. Prākto apākto adharādudakto' bhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of divinity and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress. Sharpen and train them on the wicked, seize them from front and back, up and down, and crush them with the bolt.

**ए॒त उ॒ त्ये पत॑यन्ति॒ श्वया॑तव॒ इन्द्रं॑ दिप्सन्ति दि॒प्सवो॒ऽदा॑भ्यम्। शिशी॑ते शु॒क्रः पिशु॑नेभ्यो व॒धं नू॒नं सृ॑जद॒शनिं॑ यातु॒मद्भ्य॑:॥ २०॥**

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadhaṁ nūnaṁ sṛjadaśaniṁ yātumadbhyaḥ.*

These and other miscreants with the mentality of street curs roam around, attack people and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the thunderbolt for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

**इन्द्रो॑ यातू॒नामभ॑वत्पराशु॒रो ह॑वि॒र्मथी॑नाम॒भ्या ३॒विवा॑सताम्।**
**अ॒भीदु॒ शु॒क्रः पर॒ शुर्यथा॒ वनं॒ पात्रे॑व॒ भि॒न्दन्त्स॒त ए॑तु र॒क्षस॑:॥ २१॥**

21. *Indro yātūnāmabhavatparāśaro havirmathīnāmabhyā' vivāsatām. Abhīdu śakraḥ paraśuryathā vanaṁ pātreva bhindantsata etu rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development for the peace and progress of the human community. He is mighty powerful just like what the axe is for the woods, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

**उलू॑कयातुं शुशु॒लूक॑यातुं जु॒हि श्वया॑तुमु॒त कोक॑यातुम्।**
**सु॒प॒र्ण्या॑तुमु॒त गृध्र्॑यातुं दृ॒षदे॑व॒ प्र मृ॑ण॒ रक्ष॑ इन्द्र॥ २२॥**

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātum. Suparṇayātumuta gṛdhrayātuṁ dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl, or an owlet, or a dog, or a wolf, or a hawk, or a vulture. They are covert, stealthy, clever, jealous and growling cruel destroyers, cunning and voracious.

**मा नो॒ रक्षो॑ अ॒भि न॑ड्यातु॒मावदपो॑च्छन्तु मिथु॒ना ये कि॑मी॒दिनः॑। पृथि॒वी न॒ः पार्थि॑वात्पा॒त्वंह॑सो॒ऽन्तरि॑क्षं दि॒व्यात्पा॑त्व॒स्मान्॥ २३॥**

23. *Mā no rakṣo abhi nadyātumāvadapocchantu mithunā ye kimīdinaḥ. Pṛthivī naḥ pārthivātpātvaṁhaso'ntarikṣaṁ divyātpātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the

earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

**इन्द्र॑ ज॒हि पुमां॑सं यातु॒धान॑मुत स्त्रि॒यं मा॒यया॒ शाश॑दानाम्।**
**विग्री॑वासो॒ मूर॑देवा ऋदन्तु॒ मा ते दृ॑श॒न्त्सूर्य॑मु॒च्चर॑न्तम्॥ २४॥**

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te dṛśantsūryamuccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own neck and let them never see the rising sun.

**प्रति॑ चक्ष्व॒ वि च॒क्ष्वेन्द्र॑श्च सोम जागृतम्।**
**रक्षो॑भ्यो व॒धमस्यतम॒शनिं॑ यातु॒मद्भ्य॑ः॥ २५॥**

25. *Prati cakṣva vi cakṣvendraśca soma jāgṛtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyaḥ.*

Indra and Soma, lord of power and governance, peace and justice, watch every thing that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and watchful and let us rise too into awakenment. Shoot the arrow upon the demonic destroyers, strike the thunderbolt upon the covert saboteurs.

## Kanda 8/Sukta 5 (Pratisara Mani)

***Krtya dushanam Devata, Shukra Rshi***

**अ॒यं प्र॑तिस॒रो म॒णिर्वी॒रो वी॒राय॑ बध्यते।**
**वी॒र्य॑ ∫वान्त्सपत्न॒हा शूर॑वीरः परि॒पाण॑ः सु॒म॒ङ्गल॑ः॥ १॥**

1. *Ayaṁ pratisaro maṇirvīro vīrāya badhyate. Vīrya vāntsapatnahā śūravīraḥ paripāṇaḥ sumaṅgalaḥ.*

This Pratisara, jewel mark of distinction, is awarded to the brave, a decoration of the warrior that is valiant, conqueror of adversaries, eminent hero, all round protector and defender of the good and a symbol of peace, prosperity and all round well-being.

**अयं मणिः सपत्नहा सुवीरः सहस्वान्वाजी सहमान उग्रः ।**
**प्रत्यक्कृत्या दूषयन्नेति वीरः ॥ २ ॥**

2. *Ayaṁ maṇiḥ sapatnahā suvīraḥ sahasvānvājī sahamāna ugraḥ. Pratyakkṛtyā dūṣayanneti vīraḥ.*

This jewel distinction is a mark of the destroyer of enemies, noble warrior among the brave, mighty powerful, victorious, brilliant blazing, the hero that goes forward destroying the violent evil doers.

**अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान्पराभावयन्मनीषी ।**
**अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत्प्रदिशश्चतस्रः ॥ ३ ॥**

3. *Anenendro maṇinā vṛtramahannanenāsurānparābhāvayanmanīṣī. Anenājayad dyāvāpṛthivī ubhe ime anenāja-yatpradiśaścatasraḥ.*

By virtue of this exceptional honour and valour of divine order, Indra, ruler of the world, all-wise visionary, destroys the evil and dark forces of the world, subdues the negative forces of life. By this he rules over both heaven and earth, and by this he controls all the four directions of space.

अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः।
ओजस्वान्विमृधो वशी सो अस्मान्पातु सर्वतः॥ ४॥

4. *Ayaṁ srāktyo maṇiḥ pratīvartaḥ pratisaraḥ. Ojasvānvimṛdho vaśī so asmānpātu sarvataḥ.*

This jewel distinction is a mark of dynamic progress in all directions, it turns off adversaries, it is a valorous destroyer of enemies. All controller, may the hero protect us all round.

तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ५॥

5. *Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindraḥ. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

This is what Agni, the leading light says. This is what Soma, the sage of peace, Brhaspati, the eminent scholar, Savita, the inspiring spirit, and Indra, the mighty ruler, all say. May all Devas, brilliant leaders and sages of the nation, leading lights of life, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम्। ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ६॥

6. *Antardadhe dyāvāpṛthivī utāharuta sūryam. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

I hold within me the light of heaven and the patience and stability of the earth, the light of the day and blazing radiance of the sun by virtue of the

distinguished heroes of the nation. May the Devas, leading lights and guardians of the nation, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

**ये स्राक्त्यं मणिं जना वर्मीणि कृण्वते।**
**सूर्यइव दिवमारुह्य वि कृत्या बाधते वशी ॥ ७ ॥**

7. *Ye srāktyaṁ maṇiṁ janā varmāṇi kṛṇvate. Sūrya-iva divamāruhya vi kṛtyā bādhate vaśī.*

Those people who wear the corslet of the jewel of distinctive strength and courage, rise high as if to the light of the sun. Such a person, self-controlled and all controlling, repulses the onslaughts of violence against himself and the nation.

**स्राक्त्येन मणिन ऋषिणेव मनीषिणा।**
**अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः ॥ ८ ॥**

8. *Srāktyena maṇina ṛṣiṣeva manīṣiṇā. Ajaiṣaṁ sarvāḥ pṛtanā vi mṛdho hanmi rakṣasaḥ.*

By the jewel distinction of strength and courage, and the radiance of moral and spiritual integrity, as if with all the seers and sages, I win against all negative forces and destroy the evil forces of violence against life and humanity.

**याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः कृत्याः स्वयंकृता या उ चान्येभिराभृताः। उभयीस्ताः परा यन्तु परावतो नवतिं नाव्या३ अति ॥ ९ ॥**

9. *Yāḥ kṛtyā āṅgirasīryāḥ kṛtyā āsurīryāḥ kṛtyāḥ svayaṁkṛtā yā u cānyebhirābhṛtāḥ. Ubhayīstāḥ parā yantu parāvato navatiṁ nāvyā ati.*

Whatever violences there be whether in relation to parts of the body, both individual and social, or in relation to pranic energy, both individual and social, whether caused by one's own self or by contact with others, may both these, navigable all, go far beyond the ninety streams of life, that is, beyond the three high, medium and low grades of intensity of the ten senses of perception and volition.

**अस्मै मणिं वर्म बध्नन्तु देवा इन्द्रो विष्णुः सविता रुद्रो अग्निः। प्रजापतिः परमेष्ठी विराड् वैश्वानर ऋषयश्च सर्वे॥ १०॥**

10. *Asmai maṇiṁ varma badhnantu devā indro viṣṇuḥ savitā rudro agniḥ. Prajāpatiḥ parameṣṭhī virāḍ vaiśvānara ṛṣayaśca sarve.*

This jewel armour of strength and courage, moral and spiritual integrity, both individual and social, may the Divinities, Indra, lord omnipotent, Vishnu, lord omnipresent, Savita, lord creator and inspirer, Rudra, lord of love and justice and dispensation, Agni, lord of light and leadership, Prajapati, lord protector and sustainer of created beings, Parameshthi, lord supreme, Virat, cosmic spirit of the universe, Vaishvanara, lord of humanity, and all saints, seers and sages award to this heroic soul.

**उत्तमो अस्योषधीनामनड्वाञ्जगतामिव व्याघ्रः श्वपदामिव। यमैच्छामाविदाम तं प्रतिस्पाशनमन्तितम्॥ ११॥**

11. *Uttamo asyoṣadhīnāmanaḍvāñjagatāmiva vyāghraḥ śvapadāmiva. Yamaicchāmāvidāma taṁ pratispāśanamantitam.*

O heroic wearer of the distinction of eminence among people, you are the best, like the hottest of cleansers, bull among the animals, tiger among the terribles. In you we have got what we had desired, the ultimate at the closest in society.

**स इद्व्या॒घ्रो भ॑व॒त्यथो॑ सि॒ंहो अथो॒ वृषा॑।**
**अथो॑ सपत्न॒कर्शनो॒ यो बिभ॑र्ती॒मं म॒णिम्॥ १२॥**

12. *Sa idvyāghro bhavatyatho siṁho atho vṛṣā.*
*Atho sapatnakarśano yo bibhartīmaṁ maṇim.*

The man who wears this jewel of distinction is a very tiger, lion indeed, generous as the virile bull who destroys the adversaries that dare to challenge us.

**नैनं घ्नन्त्यप्स॒रसो॒ न ग॑न्ध॒र्वा न मर्त्याः ।**
**सर्वा॒ दिशो॒ वि रा॑जति॒ यो बिभ॑र्ती॒मं म॒णिम्॥ १३॥**

13. *Nainaṁ ghnantyapsaraso na gandharvā na martāḥ. Sarvā diśo vi rājati yo bibhartīmaṁ maṇim.*

Lightnings of the sky smite him not, rulers of the earth and the highest of mortals challenge him not, indeed the wearer of this eminence shines unique over all quarters of the earth.

**क॒श्यप॒स्त्वाम॑सृजत क॒श्यप॑स्त्वा॒ समैर॑यत्।**
**अबि॑भ॒स्त्वेन्द्रो मानु॑षे॒ बिभ्र॑त्संश्रेषि॒णे ∫जयत्।**
**म॒णिं स॒हस्र॑वीर्यं॒ वर्म॑ दे॒वा अ॑कृण्वत ॥ १४॥**

14. *Kaśyapastvāmasṛjata kaśyapastvā samairayat.*
*Abibhastvendro mānuṣe bibhratsaṁśreṣiṇe jayat.*
*Maṇiṁ sahasravīryaṁ varma devā akṛṇvata.*

Distinction of eminence, warrior wearer of the distinction, Kashyapa, lord of universal vision, created you, Kashyapa, lord of imagination inspired you. Fearless Indra, world ruler, bore you for humanity and thereby wins the battles of humanity against inhuman challenges. Indeed the divinities of nature and brilliancies of humanity have made this distinction of a hundred virile powers as the protective armour of life and humanity.

**यस्त्वा॑ कृ॒त्याभि॒र्यस्त्वा॑ दी॒क्षाभि॑र्य॒ज्ञैर्यस्त्वा॒ जिघां॑सति।**
**प्र॒त्यक्त्वमि॑न्द्र॒ तं ज॑हि॒ वज्रे॑ण श॒तप॑र्वणा॥ १५॥**

15. *Yastvā kṛtyābhiryastvā dīkṣābhiryajñairyastvā jighāṁsati. Pratyaktvamindra taṁ jahi vajreṇa śataparvaṇā.*

Indra, ruler, leader and warrior of heroic distinction, whoever challenges and wants to violate you with destructive acts, or with whatever best commitments he has, or with whatever cooperative forces he can collect, face him straight and, with the hundred power thunderbolt of punishment, destroy him.

**अ॒यमि॒द्वै प्र॑तीव॒र्त ओज॑स्वान्त्संज॒यो म॒णिः।**
**प्र॒जां धनं॑ च रक्षतु परि॒पाण॑ः सुम॒ङ्गल॑ः॥ १६॥**

16. *Ayamidvai pratīvarta ojasvāntsaṁjayo maṇiḥ. Prajāṁ dhanaṁ ca rakṣatu paripāṇaḥ sumaṅgalaḥ.*

This eminent hero of jewel distinction, dynamic in all directions, mighty powerful, all victorious, all protective and harbinger of good fortune may, we pray, protect and promote the wealth and people of the earth.

**अस॒प॒त्नं नो॑ अध॒रादस॑प॒त्नं न॑ उत्त॒रात्।**
**इन्द्रा॑सप॒त्नं नः॑ प॒श्चाज्ज्योति॑ः शूर पु॒रस्कृ॑धि॥ १७॥**

17. *Asapatnaṁ no adharādasapatnaṁ na uttarāt. Indrāsapatnaṁ naḥ paścājjyotiḥ śūra puraskṛdhi.*

Indra, ruler of the world, brave invincible warrior of eminence, give us the light and freedom from enemies from below, give us the light and freedom from enemies from above, give us the light and freedom from enemies from behind, and give us the light and freedom from enemies from the front.

**वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्मा॑हॅ॒र्वर्म॒ सूर्य॑ः।**
**वर्म॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ वर्म॑ धा॒ता द॑धातु मे॥ १८॥**

18. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ. Varma ma indraścāgniśca varma dhātā dadhātu me.*

May the heaven and earth bear and bring me the armour of defence, may the sun and day bear and bring me the armour of defence, may Indra and Agni, cosmic energy and earthly fire bear and bring me the armour of defence, and may Dhata, lord sustainer of the universe bear the defence and bless me with all round safety and peace against all sin and violence, external and internal.

**ऐन्द्रा॒ग्नं वर्म॑ बहु॒लं यदु॒ग्रं विश्वे॑ दे॒वा नाति॒ विध्य॑न्ति॒ सर्वे॑।**
**तन्मे॑ त॒न्वं ∫ त्रायतां स॒र्वतो॑ बृ॒हदायु॑ष्मां ज॒रद॑ष्टि॒र्यथासा॑नि॥ १९॥**

19. *Aindrāgnaṁ varma bahulaṁ yadugraṁ viśve devā nāti vidhyanti sarve. Tanme tanvaṁ trāyatāṁ sarvato bṛhadāyuṣmāṁ jaradaṣṭiryathāsāni.*

May the lustrous versatile armour of defence, protection and peace at heart granted to me by Indra and Agni, lord omnipotent and leading light of life, which all the powers of nature and humanity would not violate, protect me whole in body, mind and spirit so that I may live and enjoy a long life of good health and enlightenment without inhibition or suppression and violence till the completion of my earthly existence to the full.

**आ मारुक्षद्देवमणिर्मह्या अरिष्टतातये।**
**इमं मेथिमभिसं-विशध्वं तनूपानं त्रिवरूथमोजसे॥ २०॥**

20. *Ā mārukṣaddevamaṇirmahyā ariṣṭatātaye. Imaṁ methimabhisaṁviśadhvaṁ tanūpānaṁ trivarūthamojase.*

May the divine armour of defence stay on me all round as a high bulwark of protection against violence. Come friends, join together under the umbrella protection of this invincible triple armour of defence of body, mind and soul collectively for the glory and fulfilment of our human destiny.

**अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम्।**
**दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत्॥ २१॥**

21. *Asminnindro ni dadhātu nṛmṇamimaṁ devāso abhisaṁviśadhvam. Dīrghāyutvāya śataśāradāyāyuṣmāñjaradaṣṭiryathāsat.*

Into this triple armour of wholeness of body, mind and soul, individual as well as collenctive, may Indra, lord omnipotent, vest full power and potential for human fulfilment. Come brilliant friends, all dear to

divinity, join under the protective umbrella of this divine armour so that every one in humanity should be able to live a long life of health and happiness for a hundred years till the completion of his span of earthly existence.

**स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी। इन्द्रो बध्नातु ते मणिं जिगीवाँ अपराजितः सोमपा अभयंकरो वृषा। स त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः॥ २२॥**

22. *Svastidā viśāṁ patirvṛtrahā vimṛdho vaśī. Indro badhnātu te maṇiṁ jigīvāň aparājitaḥ somapā abhayaṁkaro vṛṣā. Sa tvā rakṣatu sarvato divā naktaṁ ca viśvataḥ.*

O humanity on earth, may Indra, lord giver of all round well being, protector of the people, destroyer of the demons of darkness, eliminator of the violent, all controller, all victorious, never defeated, lover of soma peace and joy of life, giver of freedom from fear and oppression, virile and generous, bless you with the jewel of triple armour for inviolable peace, protection and happiness. May he protect you all round, day and night, always, all time.

## Kanda 8/Sukta 6 (Foetus Protection)

***Prajapati Devata, Matrnama Rshi***

**यौ ते मातोन्ममार्ज जातायाः पतिवेदनौ।**
**दुर्णामा तत्र मा गृधदलिंशं उत वत्सपः॥ १॥**

1. *Yau te mātonmamārja jātāyāḥ pativedanau. Durṇāmā tatra mā gṛdhadaliṁśa uta vatsapaḥ.*

O woman, in your breasts which at your birth your mother washed, rubbed and cleansed, there must

not be any negative elements such as germs and bacteria which may damage your vitality and harm the foetus.

**पलालानुपलालौ शर्कुं कोकं मलिम्लुचं पलीजकम्।**
**आश्रेषं वव्रिवांससमृक्षंग्रीवं प्रमीलिनम्** ॥ २ ॥

2. *Palālānupalālau śarkuṁ kokaṁ malimlucaṁ palījakam. Āśreṣaṁ vavrivāsasamṛkṣagrīvaṁ pramīlinam.*

There must not be any ailment which stops the growth and formation of tissues, which is painful, which damages the tissues, which vitiates the growth and sensitivity of the foetus, which gives you a burning discomfort or damages your health and beauty, or gives neck or eye trouble. (All these ailments we must cure through pre-natal care.)

**मा सं वृतो मोप सृप ऊरू माव सृपोऽन्तरा।**
**कृणोम्यस्यै भेषजं बजं दुर्णामचातनम्॥ ३ ॥**

3. *Mā saṁ vṛto mopa sṛpa ūrū māva sṛpo'ntarā. Kṛṇomyasyai bheṣajaṁ bajaṁ durṇāmacātanam.*

The ailment must not persist, must not recur, must not affect the thighs and the groin. I prepare and administer a powerful remedy which would eliminate the painful trouble.

**दुर्णामा च सुनामा चोभा संवृतमिच्छतः।**
**अरायानप हन्मः सुनामा स्त्रैणमिच्छताम्॥ ४॥**

4. *Durṇāmā ca sunāmā cobhā saṁvṛtamicchataḥ. Arāyānapa hanmaḥ sunāmā straiṇamicchatām.*

Negative and positive conditions of health and growth contend together. Of these, the negatives we remove so that the positives may help the procreative power of the mother's system.

**यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।**
**अरायानस्या मुष्काभ्यां भंससोप हन्मसि ॥ ५ ॥**

5. *Yaḥ kṛṣṇaḥ keśyasura stambaja uta tuṣḍikaḥ. Arāyānasyā muṣkābhyāṁ bhaṁsasopa hanmasi.*

The dark malignity, painful and debilitating, which affects the lower waist and the navel, such negativities we remove and root out from the ovaries and the womb of the woman.

**अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।**
**अरायांछ्वकिष्किणो बजः पिङ्गो अनीनशत् ॥ ६ ॥**

6. *Anujighraṁ pramṛśantaṁ kravyādamuta reriham. Arāyāṁchvakiṣkiṇo bajaḥ piṅgo anīnaśat.*

Yellow 'baja' counters and destroys all those germs and infections which affect through smelling, touching, licking, and which infect the flesh, strike deep and doggedly persist and continue to afflict.

**यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।**
**बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥ ७ ॥**

7. *Yastvā svapne nipadyate bhrātā bhūtvā piteva ca. Bajastāntsahatāmitaḥ klībarūpāṁstirīṭinaḥ.*

Whoever in the dream state disturbs and violates you in the garb of a brother or a father figure, let 'baja' ward off such surreptitious foolish presences from your mind.

(The idea is that the expectant mother is a sacred presence to nature, to society, and even to her own self, because she is a human embodiment of mother nature herself and the sanctity of the mother must be protected, it must not be desecrated even in dream. And 'baja', a herb as well as a seed is an antidote for such mental disturbance.)

**यस्त्वा॑ स्व॒पन्ती॑ं त्सर॑ति॒ यस्त्वा॒ दिप्स॑ति॒ जाग्र॑तीम्।**
**छा॒यामि॑व॒ प्र तान्त्सूर्यः॑ परि॒क्राम॑न्ननीनशत्॥ ८॥**

8. *Yastvā svapantīṁ tsarati yastvā dipsati jāgratīm.*
*Chāyāmiva pra tāntsūryaḥ parikrāmannanīnaśat.*

Whoever surreptitiously approaches you while you are sleeping or when you are awake and intends to hurt and injure you or to deceive or destroy you, let your man ward off like the sun on the move dispelling the shades of darkness.

**यः कृ॒णोति॑ मृ॒तव॑त्सा॒मव॑तोकामि॒मां स्त्रिय॑म्।**
**तमो॑षधे॒ त्वं ना॑शया॒स्याः॒ क॒मल॑मञ्जि॒वम्॥ ९॥**

9. *Yaḥ kṛṇoti mṛtavatsāmavatokāmimāṁ striyam.*
*Tamoṣadhe tvaṁ nāśayāsyāḥ kamalamañjivam.*

Whatever the cause that kills the foetus and renders this woman a bereaved mother, O Oshadhi, life saving herb, O man blest with sunny radiance, destroy that cause which deprives the woman of her cherished love and desire for motherhood.

**ये शाला॑ः परि॒नृत्य॑न्ति सा॒यं ग॑र्दभना॒दिन॑ः।**
**कु॒सूला॒ ये च॑ कु॒क्षिला॑ः क॑कु॒भा॑ः क॒रुमा॒ः स्त्रिमा॑ः।**
**तानो॑षधे॒ त्वं ग॒न्धेन॑ विषू॒चीना॒न्वि ना॑शय॥ १०॥**

10. *Ye śālāḥ parinṛtyanti sāyaṁ gardabhanādinaḥ. Kusūlā ye ca kukṣilāḥ kakubhāḥ karumāḥ srimāḥ. Tānoṣadhe tvaṁ gandhena viṣūcīnanvi nāśaya.*

Those that fly and dance around homes, humming and buzzing, those that stick, have bacterial sheaths, are crooked, annoying, creeping, O Oshadhi, destroy all these poisonous ones with fumes and smell.

**ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति। क्लीबाइव प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि॥ ११॥**

11. *Ye kukundhāḥ kakūrabhāḥ kṛttīrdūrśāni bibhrati. Klībā-iva pranṛtyanto vane ye kurvate ghoṣaṁ tānito nāśayāmasi.*

Those that buzz, gleam, bite through, destroy, have dangerous habits, fly round thickets and produce annoying noise, all these dancing like mad, we destroy from here and around.

**ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः। अरायान्बस्त-वासिनो दुर्गन्धीँल्लोहितास्यान्मककान्नाशयामसि॥ १२॥**

12. *Ye sūryaṁ na titikṣanta ātapantamamuṁ divaḥ. Arāyānbastavāsino durgandhīṁllohitāsyānmaka-kānnāśayāmasi.*

Those that cannot survive in the light of the sun shining from yon heaven above, those destructive germs and parasites of sheep skin, awfully smelling, blood-mouthed, those germs and insects we destroy.

**य आत्मानमतिमात्रमंस आधाय बिभ्रति।**
**स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय॥ १३॥**

13. *Ya ātmānamatimātramaṁsa ādhāya bibhrati. Strīṇāṁ śroṇipratodina indra rakṣāṁsi nāśya.*

Those which, excessive in body even for themselves, holding that excess, abide and rise to the loins and waist part of women's body, these attackers of the womb and foetus of women, O eminent physician, Indra, destroy.

**ये पूर्वे॑ व॒ध्वो॒३॑ यन्ति॒ हस्ते॒ शृङ्गा॑णि॒ बिभ्र॑तः। आ॒पा॒के॒स्थाः प्र॑हा॒सिन॑ स्त॒म्बे ये कु॒र्व॒ते॒ ज्योति॒स्तानि॒तो नाश॑यामसि॥ १४॥**

14. *Ye pūrve vadhvo yanti haste śṛṅgāṇi bibhrataḥ. Āpākesthāḥ prahāsina stambe ye kurvate jyotistānito nāśayāmasi.*

Those which, of many colours, abide in the kitchen and in clumps of grass or flowers and produce flashes of light, and bearing their sting in front reach and vex married women, we destroy and eliminate from here.

**येषां प॒श्चात्प्रप॑दानि पु॒रः पार्ष्णी॑: पु॒रो मुखा॑। ख॒ल॒जाः श॑कधू॒मजा उ॑रु॒ण्ड्रा ये च॑ मट्म॒टाः कु॒म्भमु॑ष्का अया॒शवः॑। तान॒स्या ब्र॑ह्मणस्पते प्रतीबो॒धेन॑ नाशय॥ १५॥**

15. *Yeṣāṁ paścātprapadāni puraḥ pārṣṇīḥ puro mukhā. Kalajāḥ śakadhūmajā uruṇḍā ye ca maṭmaṭāḥ kumbhamuṣkā ayāśavaḥ. Tānasyā brahmaṇaspate pratībodhena nāśaya.*

Those whose forefeet are back and heels are front, whose mouth is first in front, which are born on the thrashing floor, which are born from the smell of dung, which live in clusters, which are very painful, whose generative glands are large and which move very

fast, these, O physician of high knowledge, destroy as soon as you discover.

**पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः। अव भेषज पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम्॥ १६॥**

16. *Paryastākṣā apracaṅkaśā astraiṇāḥ santu paṇḍagāḥ. Ava bheṣaja pādaya ya imāṁ saṁvivṛtsatyapatiḥ svapatiṁ striyam.*

All round watchers, moving around for prey, mere males who value no culture of manners should not be allowed to mix with women. O man of correct social manners, stop the man without wife who tries to mix with this woman dedicated to her husband.

**उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम्।**
**उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम्।**
**पदा प्र विध्य पार्ष्ण्यी स्थालीं गौरिव स्पन्दना॥ १७॥**

17. *Uddharṣiṇaṁ munikeśaṁ jambhayantaṁ marīmṛśam. Upeṣantamudumbalaṁ tuṣḍelamuta śāluḍam. Padā pra vidhya pārṣṇyā sthālīṁ gauriva spandanā.*

Control and check the movement of the pretender, long haired thug of piety, the violent, the fondler, the loiterer, the trouble maker, the saboteur, and the boaster, throw them off their track as a restive cow kicks off the milkman's pot of milk.

**यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते।**
**पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥ १८॥**

18. *Yaste garbhaṁ pratimṛśājjātaṁ vā mārayāti te. Piṅgastamugradhanvā kṛṇotu hṛdayāvidham.*

Expectant mother, whatever touches and violates your foetus, or whatever destroys your new born baby, let Pinga, the man of strength, or Pinga, the strong herb, wielding a powerful bow, pierce through the heart.

**ये अ॒म्नो जा॒तान्मा॒रय॑न्ति॒ सूति॑का अनु॒शेर॑ते।**
**स्त्रीभा॑गान्पिङ्गो॑ गन्ध॒र्वान्वातो॑ अ॒भ्रमि॑वाजतु॥ १९॥**

19. *Ye amno jātānmārayanti sūtikā anuśerate.*
*Strībhāgānpiṅgo gandharvānvāto abhramivājatu.*

The violent killers that destroy the new borns, or pollute the maternity home or the woman's generative system, let Pinga drive away such pollutants like the wind driving away the clouds.

**परि॑सृष्टं धारयतु य॒द्धि॒तं माव॑ पादि॒ तत्।**
**गर्भं॑ त उ॒ग्रौ र॑क्षतां भेष॒जौ नी॑विभा॒र्यौ ∫॥ २०॥**

20. *Parisṛṣṭaṁ dhārayatu yaddhitaṁ māva pādi tat.*
*Garbhaṁ ta ugrau rakṣatāṁ bheṣajau nīvibhāryau.*

Let the woman hold the seed planted in the womb. Let not the foetus, secured and held, be not dislodged and miscarried. O expectant mother, let two powerful herbs, Baja and Pinga, worn by the girdle zone protect your foetus till maturity.

**प॒वी॒न॒सात्त॑ङ्गल्वा॒ ३॒च्छाय॑कादु॒त नग्न॑कात्।**
**प्र॒जाये॒ पत्ये॑ त्वा पि॒ङ्गः परि॑ पातु किमी॒दिनः॥ २१॥**

21. *Pavīnasāttaṅgalvā cchāyakāduta nagnakāt.*
*Prajāyai patye tvā piṅgaḥ pari pātu kimīdinaḥ.*

Expectant mother, let Pinga, the powerful,

protect you and the foetus from penetrative attacks of fast moving germs, nightmares, thoughts of wantonness and stingy meanness for the sake of the husband and the progeny.

**द्व्या ऽस्याच्चतुर॒क्षात्पञ्चपादादनङ्गुरेः ।**
**वृन्ता॑द॒भि प्र॒सर्प॑न्तः परि॑ पाहि वरीवृ॒तात् ॥ २२ ॥**

22. *Dvyā syāccaturakṣātpañcapādādananaṅgureḥ. Vṛntādabhi prasarpataḥ pari pāhi varīvṛtāt.*

O physician, protect the mother and the foetus from double-mouthed, four eyed, five footed, fingerless germs creeping from leaves and creepers in curved motion.

**य आ॒मं मां॒सम॒दन्ति॒ पौरु॑षेयं च॒ ये क्र॒विः ।**
**गर्भा॒न्खाद॑न्ति केश॒वास्तानि॒तो ना॑शयामसि ॥ २३ ॥**

23. *Ya āmaṁ māṁsamadanti pauruṣeyaṁ ca ye kraviḥ. Garbhānkhādanti keśavāstānito nāśayāmasi.*

O physician, protect the mother and foetus from those germs that consume raw, live or dead human flesh. We destroy all the germs which thrive in water, air and the body and consume the foetuses.

**ये सूर्या॑त्परि॒सर्प॑न्ति स्नु॒षेव॒ श्वशु॑रा॒दधि॑ ।**
**ब॒जश्च॒ तेषां पि॒ङ्गश्च॒ हृद॒येऽधि॒ नि वि॑ध्यताम् ॥ २४ ॥**

24. *Ye sūryātparisarpanti snuṣeva śvaśurādadhi. Bajaśca teṣāṁ piṅgaśca hṛdaye'dhi ni vidhyatām.*

Let Baja and Pinga pierce through the heart of those germs which creep away from sun light like the

daughter-in-law slipping away from the presence of the father-in-law.

**पिङ्ग॒ रक्ष॒ जाय॑मानं॒ मा पुमां॑सं॒ स्त्रिय॑ं क्रन्।**
**आ॒ण्डादो॒ गर्भा॒न्मा द॑भ्र॒न्बाध॑स्वे॒तः किमी॒दिनः॥ २५॥**

25. *Piṅga rakṣa jāyamānaṁ mā pumāṁsaṁ striyaṁ kran. Āṣḍādo garbhānmā dabhanbādhasvetaḥ kimīdinaḥ.*

Let Pinga protect the life of new born male or female baby. Destroyers of the egg must not damage the foetuses. O physician, drive away the life destroyers from here.

**अ॒प्र॒जा॒स्त्वं मार्त॑वत्स॒माद्रोद॑म॒घमा॑व॒यम्।**
**वृ॒क्षादि॑व॒ स्रज॑ं कृ॒त्वाप्रि॑ये॒ प्रति॑ मुञ्च॒ तत्॥ २६॥**

26. *Aprajāstvaṁ mārtavatsamādrodamaghamāvayam. Vṛkṣādiva srajaṁ kṛtvāpriye prati muñca tat.*

O man, let childlessness, child mortality, mourning and wailing, sin and suffering, be given up as objects of no-love like leaves fallen off from the branch of a tree.

## Kanda 8/Sukta 7 (Health and Herbs)

***Bhaishajyam, Ayushyam, Oshadhayah Devatah, Atharva Rshi***

**या ब॒भ्रवो॒ याश्च॑ शु॒क्रा रोहि॑णीरु॒त पृश्न॑यः ।**
**असि॑क्नीः कृ॒ष्णा ओष॑धीः सर्वा॑ अ॒च्छाव॑दामसि॥ १॥**

1. *Yā babhravo yāśca śukrā rohiṇīruta pṛśnayaḥ. Asiknīḥ kṛṣṇā oṣadhīḥ sarvā acchāvadāmasi.*

We adjudge and well approve sanative herbs which are brown, white, red, various and fine, dusky, and dark. They are nourishing, energising, rejuvenating, soothing, without negative side effects and attractive.All these we recommend.

**त्रायन्तामिमं पुरुषं यक्ष्माद्देवेषितादधि। यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ॥ २ ॥**

2. *Trāyantāmimaṁ puruṣaṁ yakṣmāddeveṣitādadhi. Yāsāṁ dyauṣpitā pṛthivī mātā samudro mūlaṁ vīrudhāṁ babhūva.*

May these herbs save this man, this patient, this humanity, from debilitating and consumptive diseases caused by the course of nature. The father of these herbs is the sun in heaven, their mother is the earth, and the seed and root of these herbs is the ocean-like space and recuperative natural energy therein.

**आपो अग्रं दिव्या ओषधयः।**
**तास्ते यक्ष्ममेनस्यꣳमङ्गादङ्गादनीनशन् ॥ ३ ॥**

3. *Āpo agraṁ divyā oṣadhayaḥ. Tāste yakṣmamenasya maṅgādaṅgādanīnaśan.*

Apah, waters and fluent energies of natural recuperation, are the first and best, and then there are the divine herbs which, from every part of your body, remove the consumptive disease caused by violation of the discipline of nature.

**प्रस्तृणती स्तम्बिनीरेकं शुङ्गाः प्रतन्वतीरोषधीरा वदामि।**
**अंशुमतीः काण्डिनीर्या विशाखा ह्वयामि ते वीरुधो वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥**

4. *Prastṛṇatī stambinīreka śuṅgāḥ pratanvatīroṣa-dhīrā vadāmi. Aṁśumatīḥ kāṇḍinīryā viśākhā hvayāmi te vīrudho vaiśvadevīrugrāḥ puruṣa-jīvanīḥ.*

Prastrnati of thick leaves and growth, Stambini of thick clusters, Ekashunga of single leafy growth, Pratanvati of luxuriant spread out growth, these herbs I take up and value. For you, I also invoke and take up Anshumati of many filaments, Kandini of reed-like growth, Vishakha of many extensive branches. All of them are of universal efficacy, powerful and life-giving for humanity.

**यद्वः सहः सहमाना वीर्यं१ यच्च वो बलम्। तेनेममस्मा-द्यक्ष्मात्पुरुषं मुञ्चतौषधीरथो कृणोमि भेषजम्॥ ५॥**

5. *Yadvaḥ sahaḥ sahamānā vīryaṁ yacca vo balam. Tenemamasmādyakṣmātpuruṣaṁ muñcatauṣa-dhīratho kṛṇomi bheṣajam.*

O powerful and victorious herbs, whatever the power, vigour and potency that's yours, with that, pray, cure this patient of this consumptive ailment. And here I administer the medication.

**जीवलां नघारिषां जीवन्तीमोषधीमहम्। अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेऽ स्मा अरिष्टतातये॥ ६॥**

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Arundhatīmunnayantīṁ puṣpāṁ madhumatīmiha huve'smā ariṣṭatātaye.*

Here for the recovery and freedom of this patient from disease, I invoke and administer the living, animating, life giving, elevating, blooming Jivantu herb

of honeyed efficacy which will never harm him, never obstruct him, but will ever energise him to go forward.

**इ॒हा य॑न्तु प्रचे॑तसो मे॒दिनी॒र्वच॑सो॒ मम॑।**
**यथे॒मं पा॒रया॑मसि॒ पुरु॑षं दुरि॒तादधि॑॥ ७॥**

7. *Ihā yantu pracetaso medinīrvacaso mama.*
*Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.*

By my word of knowledge and prescription let vigorous sanatives come here so that we may take this patient, through treatment, beyond the crisis.

**अ॒ग्नेर्घा॒सो अ॒पां गर्भो॑ या रोह॑न्ति॒ पुन॑र्णवाः।**
**ध्रु॒वाः स॒हस्र॑नाम्नीर्भेष॒जीः स॒न्त्वाभृ॑ताः॥ ८॥**

8. *Agnerghāso apāṁ garbho yā rohanti punarṇavāḥ.*
*Dhruvāḥ sahasranāmnīrbheṣajīḥ santvābhṛtāḥ.*

Flames of fire, essences of liquid energies of nature, growing ever anew, more and more powerful, constantly strong in power of a thousandfold efficacy, known as such by name let these herbs and sanatives be brought here for the patient.

**अ॒वको॑ल्बा उ॒दका॑त्मान॒ ओष॑धयः।**
**व्यृ ष॑न्तु दु॒रि॒तं ती॑क्ष्णशृ॒ङ्ग्य॑ ऋषिः॥ ९॥**

9. *Avakolbā udakātmāna oṣadhayaḥ.*
*Vyṛṣantu duritaṁ tīkṣṇaśṛṅgyaḥ.*

Coated with Avaka plant juice against infection, grown in waters, sharp in catalytic action, let these medications fight out the evil of disease.

**उ॒न्मु॒ञ्चन्ती॑र्विवरु॒णा उ॒ग्रा या वि॑ष॒दूष॑णीः। अथो॑ बलास॒-**
**नाश॑नीः कृ॒त्या॒दूष॑णीश्च॒ यास्ता इ॒हा य॒न्त्वोष॑धीः॥ १०॥**

10. *Unmuñcantīrvivaruṇā ugrā yā viṣadūṣaṇīḥ. Atho balāsanāśanīḥ kṛtyādūṣaṇīśca yāstā ihā yantvoṣadhīḥ.*

Let those herbs and medicines be brought here which free the patient from blood infections caused by violations of nature's discipline, and, sharp in action, eliminate toxins and poisons, destroy phlegm and root out the bacteria of consumption.

**अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः।**
**त्रायन्तामस्मिन्ग्रामे गामश्वं पुरुषं पशुम्॥ ११॥**

11. *Apakrītāḥ sahīyasīrvīrudho yā abhiṣṭutāḥ. Trāyantāmasmingrāme gāmaśvaṁ puruṣaṁ paśum.*

Let herbs and plants, purchased, raised in power and reinforced, properly assessed, adjudged and defined, protect the people, cows and other animals in the village.

**मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव।**
**मधुमत्पर्णं मधुमत्पुष्पमासां मधोः संभक्ता अमृतस्य भक्षो**
**घृतमन्नं दुह्रतां गोपुरोगवम्॥ १२॥**

12. *Madhumanmūlaṁ madhumadagramāsāṁ madhumanmadhyaṁ vīrudhāṁ babhūva. Madhumatparṇaṁ madhumatpuṣpamāsāṁ madhoḥ saṁbhaktā amṛtasya bhakṣo ghṛtamannaṁ duhratāṁ gopurogavam.*

Honey sweet is the root of these herbs and plants, honeyed their germination, honeyed their middle part, honeyed their leaf, honeyed the flower. Soaked in honey, nectar their food and nectar they as food, may they give us nutriments for life, cow's milk first and

supreme, ghrta and food.

**याव॑तीः कियं॑तीश्चे॒माः पृ॑थि॒व्यामध्योष॑धीः ता मा॑ सहस्रप॒र्ण्यो॑ मृ॒त्योर्मु॑ञ्च॒न्त्वंह॑सः ॥ १३ ॥**

13. *Yāvatīḥ kiyatīścemāḥ pṛthivyāmadhyoṣadhīḥ tā mā sahasraparṇyo mṛtyormuñcantvaṁhasaḥ.*

As many as they may be, as many as they are on earth, may these herbs and plants, thousand-leaved and flowered, free us from sin and evil and the pain of death.

**वैया॑घ्रो म॒णिर्वी॒रुधां॒ त्राय॑माणोऽ भिशस्ति॒पाः ।**
**अमी॑वा॒ः सर्वा॒ रक्षां॑स्यप॑ ह॒न्त्वधि॑ दू॒रम॒स्मत् ॥ १४ ॥**

14. *Vaiyāghro maṇirvīrudhāṁ trāyamāṇo'bhiśastipāḥ. Amīvāḥ sarvā rakṣāṁsyapa hantvadhi dūramasmat.*

Of tiger-force is the value and efficacy of herbs and plants, they save us from ill-health, sufferance and ignominy. May these ward off, throw far out from us, all diseases and destructive negativities.

**सिं॒हस्येव॑ स्त॒नथो॒ः सं वि॑जन्ते॒ऽ ग्रेरि॑व विजन्त॒ आभृ॑ताभ्यः ।**
**गवां॒ यक्ष्म॒ः पुरु॑षाणां वी॒रुद्भि॒रति॑नुत्तो॒ ना॒व्या॑ एतु स्रो॒त्याः ॥ १५ ॥**

15. *Siṁhasyeva stanathoḥ saṁ vijante'gneriva vijanta ābhṛtābhyaḥ. Gavāṁ yakṣmaḥ puruṣāṇāṁ vīrudbhiratinutto nāvyā etu srotyāḥ.*

As deer from the lion's roar and cold from the heat of fire, so do ailments run off from the force of herbs and medications when they are brought for the sick and suffering. Let the consumptive and cancerous

diseases of cows and people go away by herbal medications beyond the navigable streams around.

**मुमुचानाः ओषधयोऽग्नेर्वैश्वानरादधि।**
**भूमिं सन्तन्वतीरितः यासां राजा वनस्पतिः॥ १६॥**

16. *Mumucānā oṣadhayo' gnervaiśvānarādadhi.*
*Bhūmiṁ santanvatīrita yāsāṁ rājā vanaspatiḥ.*

May herbs and plants, saviours of life and protectors from disease, receiving their life energy from cosmic light and warmth, giver of living vitality for humanity, grow and spread out all over the earth. Chief of them is Soma, supreme, and their ruler is Vanaspati, the Sun, light of life.

**या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च।**
**ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे॥ १७॥**

17. *Yā rohantyāṅgirasīḥ parvateṣu sameṣu ca.*
*Tā naḥ payasvatīḥ śivā oṣadhīḥ santu śaṁ hṛde.*

Herbs and plants which inspire us with pranic energy for the spirit throughout the body system grow on mountains as well as over the plains. May they, full of the milky food of life, be good and energising for the health and peace of our mind and heart.

**याश्चाहं वेद वीरुधो याश्च पश्यामि चक्षुषा।**
**अज्ञाता जानीमश्च या यासु विद्म च संभृतम्॥ १८॥**

18. *Yāścāhaṁ veda vīrudho yāśca paśyāmi cakṣuṣā.*
*Ajñātā jānīmaśca yā yāsu vidma ca saṁbhṛtam.*

All those herbs and plants which I know, which I see with my eyes, all those which we know and those

which are yet unknown: in all of them, we know, the food of life is full, collected and concentrated from nature.

**सर्वीः समग्रा ओषधीर्बोधन्तु वचसो मम।**
**यथेमं पारयामसि पुरुषं दुरितादधि ॥ १९ ॥**

19. *Sarvāḥ samagrā oṣadhīrbodhantu vacaso mama.*
*Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.*

May all these herbs and medications together, without exception or exclusion or negation, know and act according to my word of healing so that we may take this patient across and out of the crisis of his life-threatening disease.

**अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः।**
**व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ ॥ २० ॥**

20. *Aśvattho darbho vīrudhāṁ somo rājāmṛtaṁ haviḥ. Vrīhiryavaśca bheṣajau divasputrāva-martyau.*

Ashvattha, the peepal, Darbha, the durva grass, Soma, the chief of herbs and plants, the nectar of pure water, and pure food which is like the pure offering for the holy fire, natural rice and barley, both sanative gifts of heavenly light which save life from the pain of death and hunger, all these are the food of life.

**उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः।**
**यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥ २१ ॥**

21. *Ujjihīdhve stanayatyabhikrandatyoṣadhīḥ.*
*Yadā vaḥ pṛśnimātaraḥ parjanyo retasāvati.*

O herbs and plants, colourful children of mother earth, when the cloud thunders and roars and showers you with living vitality, you spring to new life and grow.

**तस्या॒मृत॑स्ये॒मं बल॒ं पुरु॑षं पाययामसि।**
**अथो॑ कृणोमि भेष॒जं यथास॑च्छ॒तहा॑यनः॥ २२॥**

22. *Tasyāmṛtasyemaṁ balaṁ puruṣaṁ pāyayā-masi.*
*Atho kṛṇomi bheṣajaṁ yathāsaccha-tahāyanaḥ.*

We give to this man, this patient, the immortal drink of the nectar power of showers and herbs, and that's how I do the curative treatment so that he may live the full hundred years of his life.

**व॒रा॒हो वे॑द वी॒रुधं नकु॒लो वे॑द भेष॒जीम्।**
**स॒र्पा ग॑न्ध॒र्वा या वि॒दुस्ता अ॒स्मा अव॑से हुवे॥ २३॥**

23. *Varāho veda vīrudhaṁ nakulo veda bheṣajīm.*
*Sarpā gandharvā yā vidustā asmā avase huve.*

The wild boar knows the herb, the mongoose knows the medicinal herb for itself. Of these, what the snakes and other wild creatures of the earth, know, I invoke and administer for the cure of this patient.

**याः सु॑प॒र्णा आ॑ङ्गिर॒सीर्दि॒व्या या र॒घटो॑ वि॒दुः।**
**वयांसि हं॒सा या वि॒दुर्याश्च॒ सर्वे॑ पत॒त्रिणः॑।**
**मृगा या वि॒दुरोष॑धी॒स्ता अ॒स्मा अव॑से हुवे॥ २४॥**

24. *Yāḥ suparṇā āṅgirasīrdivyā yā raghaṭo viduḥ.*
*Vayāṁsi haṁsā yā viduryāśca sarve patattriṇaḥ.*
*Mṛgā yā viduroṣadhīstā asmā avase huve.*

The life-giving herbs which the eagle knows and recognises, the divine herbs which the sparrows know

and recognise, those that the swans, other such and all birds know and recognise, and those which the deer know and recognise, all those herbs I take up and administer for the cure of this patient.

**यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः।**
**तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः॥ २५॥**

25. *Yāvatīnāmoṣadhīnāṁ gāvaḥ prāśnantyaghnyā yāvatīnāmajāvayaḥ. Tāvatīstubhyamoṣadhīḥ śarma yacchantvābhṛtāḥ.*

As many herbs as inviolable cows eat, as many as sheep and goats eat, those many herbs, selected and collected for you, O man, may give you good health, peace and comfort at heart.

**यावतीषु मनुष्या ∫भेषजं भिषजो विदुः।**
**तावतीर्विश्वभेषजीरा भरामि त्वामभि॥ २६॥**

26. *Yāvatīṣu manuṣyā bheṣajaṁ bhiṣajo viduḥ. Tāvatīrviśvabheṣajīrā bharāmi tvāmabhi.*

O man, O patient, as many herbs as people in general know, the medicinal herbs which physicians know, all those medicinal herbs of the world I collect and bring for you.

**पुष्पवतीः प्रसूमतीः फलिनीरफला उत।**
**संमातरइव दुह्रामस्मा अरिष्टतातये॥ २७॥**

27. *Puṣpavatīḥ prasūmatīḥ phalinīraphalā uta. Saṁmātara-iva durhāmasmā ariṣṭatātaye.*

May all herbs, plants and trees with flowers, buds and tender leaves, fruits and without fruit, together like mothers for the child give the milk of life for the

health and well being of this man.

उत्त्वाहार्षं पञ्चशलादथो दशशलादुत। अथो यमस्य पड्बीशाद्विश्वस्माद्देवकिल्बिषात्॥ २८॥

28. *Uttvāhārṣaṁ pañcaśalādatho daśaśalāduta. Atho yamasya paḍbīśādviśvasmāddevakilbiṣat.*

I have redeemed you from the onslaughts of the five, i.e., from disturbance of the balance of five elements in the body system. I have delivered you from the onslaughts of ten, i.e., from disturbance of ten senses and ten pranas in the system. I have saved you from the fetters of Yama, i.e., the pain of death. I have strengthened your body and mind so as not to commit violations of the discipline of nature by habit and action in behaviour.

## Kanda 8/Sukta 8 (Enemies' Rout)

***Indra and others Devata, Bhrgvangira Rshi***

इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरन्दरः।
यथा हनाम सेना अमित्राणां सहस्रशः॥ १॥

1. *Indro manthatu manthitā śakraḥ śūraḥ purandaraḥ. Yathā hanāma senā amitrāṇāṁ sahasraśaḥ.*

May Indra, shaker and breaker of the strongholds of enemies, heroic brave performer of noble deeds, shake up the plans and designs of adversaries so that we may fight out and destroy the forces of negativities a thousand ways.

पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम्।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम्॥ २॥

2. *Pūtirajjurupadhmānī pūtiṁ senāṁ kṛṇotvamūm. Dhūmamagniṁ parādṛśyāmitrā hṛtsvā dadhatāṁ bhayam.*

Let the successive boom of fire burning in acrid flames of pungeant fumes strike that enemy force with terror, so that when the adversaries see the fire and smoke from far they are struck at heart with fear and swoon in the terror.

**अमूनश्वत्थ निः शृणीहि खादामून्खदिराजिरम्।**
**ताजद्भङ्गइव भज्यन्तां हन्त्वेनान्वधको वधैः ॥ ३ ॥**

3. *Amūnaśvattha niḥ śṛṇīhi khādāmūnkhadirājiram. Tājadbhaṅga-iva bhajyantāṁ hantvenānvadhako vadhaiḥ.*

Ashvattha, O warrior on the fastest move, break those enemies to pieces. O destroyer, destroy them without a moment's delay, tear them into bits like shreds of hemp. Let the killer troops destroy them with fatal strikes.

**परुषानमून्परुषाह्वः कृणोतु हन्त्वेनान्वधको वधैः।**
**क्षिप्रं शरइव भज्यन्तां बृहज्जालेन सन्दिताः ॥ ४ ॥**

4. *Paruṣānamūnparuṣahvaḥ kṛṇotu hantvenānvadhako vadhaiḥ. Kṣipraṁ śara-iva bhajyantāṁ bṛhajjalena sanditāḥ.*

Let the tough commander order his tough and determined troops to take hold of the enemies. Let the killer force with fatal weapons destroy those who do not surrender. Let the force of those surrounded and caught up be broken like reeds at once.

अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः।
तेनाभिधाय दस्यूनां शक्रः सेनामपावपत्॥ ५॥

5. *Antarikṣaṁ jālamāsījāladaṇḍā diśo mahīḥ. Tenābhidhāya dasyūnāṁ śakraḥ senāmapāvapat.*

The sky is the limit for the tactical net against the enemy, the vast quarters of space, the sustainers of the net. Having caught up the enemies by that net let mighty Indra, ruler and commander of high action, destroy the force of the destroyers.

बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः। तेन शत्रूनभि सर्वान्न्यु ⌡ब्ज यथा न मुच्यातै कतमश्चनैषाम्॥ ६॥

6. *Bṛhaddhi jālaṁ bṛhataḥ śakrasya vājinīvataḥ. Tena śatrūnabhi sarvānnyu bja yathā na mucyātai katamaścanaiṣām.*

Vast indeed is the tactical net of great Indra, mighty of action and tempestuous of speed. By that net, O Indra, pounce upon all the enemies so that none of the enemies may escape the arrest and punishment.

बृहत्ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य। तेन शतं सहस्रमयुतं न्य ⌡र्बुदं जघान शक्रो दस्यूनामभिधाय सेनया॥ ७॥

7. *Bṛhatte jālaṁ bṛhata indra śūra sahasrārghasya śatavīryasya. Tena śataṁ sahasramayutaṁ nyarbudaṁ jaghāna śakro dasyūnāmabhidhāya senayā.*

Heroic Indra of vast presence and hundredfold powers, worshipped by countless admirers, boundless

is your tactical net of reach, power and punishment.

Having caught the destructive elements by that net, the hero of mighty deeds destroys a hundred, thousand, ten thousand, a hundred million of the destroyers with his force.

**अयं लोको जालमासीच्छक्रस्य महतो महान्।**
**तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान्॥ ८॥**

8. *Ayaṁ loko jālamāsīcchakrasya mahato mahān.*
*Tenāhamindrajālenāmūṁstamasābhi dadhāmi sarvān.*

This great world is the power net of mighty Indra, greater than the great.

By that Indra-net of boundless reach, I hold all those enemies with the dark cover of vision, mind and senses.

**सेदिरुग्रा व्यृ ∫ द्धिरार्तिश्चानपवाचना।**
**श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान्॥ ९॥**

9. *Sedirugrā vyṛ ddhirārtiścānapavācanā. Shramastandrīśca mohaśca tairamūnabhi dadhāmi sarvān.*

Terrible disaster, despicable failure and poverty, unbearable sufferance, awful labour, lassitude, confusion: with these I hold all the adverse negative forces.

**मृत्यवेऽमून्प्र यच्छामि मृत्युपाशैरमी सिताः।**
**मृत्योर्ये अघला दूतास्तेभ्य एनान्प्रति नयामि बद्ध्वा॥ १०॥**

10. *Mṛtyave'mūnpra yacchāmi mṛtyupāśairamī sitāḥ. Mṛtyorye aghalā dūtāstebhya enānprati nayāmi baddhvā.*

All those negationists and negative doers I assign to death, those that are caught up in the deadly snare. Bound as they are, I take them on to the agents of death who kill by the cause of sin and evil.

**नयतामून्मृत्युदूता यमदूता अपोम्भत।**
**परःसहस्रा हन्यन्तां तृणेढ्वेनान्मत्यं ∫ भवस्य॥ ११॥**

11. *Nayatāmūnmṛtyudūtā yamadūtā apombhata. Paraḥ sahasrā hanyantāṁ tṛṇeḍhvenānmatyaṁ bhavasya.*

O agents of death, agents of the laws of dispensation, bind them up, hold and take them on to judgement, let thousands be killed, let the laws of natural justice crush them.

**साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा।**
**रुद्रा एकं वसव एकमादित्यैरेक उद्यतः॥ १२॥**

12. *Sādhyā ekaṁ jāladaṇḍamudyatya yantyojasā. Rudrā ekaṁ vasava ekamādityaireka udyataḥ.*

Sadhyas, men of exceptional order of merit, uphold one column of the power and justice of Indra's system of governance and move on with their lustre and brilliance as part of the system. Rudras, scholars and sages of the middle order, uphold another column, Vasus, sages and scholars of the average order, uphold yet another column, and Adityas, sages and scholars of the highest order uphold the fourth column and move

on with the system.

**विश्वे॑ दे॒वा उ॒परि॑ष्टादु॒ब्जन्तो॑ य॒न्त्वोज॑सा।**
**मध्ये॑न॒ घ्नन्तो॑ यन्तु सेना॒मङ्गि॑रसो म॒हीम्॥ १३॥**

13. *Viśve devā upariṣṭādubjanto yantvojasā. Madhyena ghnanto yantu senāmaṅgiraso mahīm.*

Vishvedevas, all nobilities of the nation who love freedom and justice should go on subduing lawless forces with their light of wisdom and irresistible expertise from above. Angiras, men of vibrant fiery force and power should fight at the middle level, destroying powerful forces of negativity and enmity.

**वन॒स्पती॑न्वानस्प॒त्यानोष॑धीरु॒त वी॒रुधः॑ ।**
**द्वि॒पाच्च॑तु॒ष्पादि॒ष्णामि॒ यथा॒ सेना॑म॒मूं ह॑नन्॥ १४॥**

14. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Dvipāccatuṣpādiṣṇāmi yathā senāmamūṁ hanan.*

I love and develop herbs, plants, trees and their products, fruits and vegetables, all bipeds and all quadrupeds so that I may win over or destroy the enemy forces.

**ग॒न्ध॒र्वाप्स॒रस॑: स॒र्पान्दे॒वान्पु॑ण्यज॒नान्पि॒तॄन्।**
**दृ॒ष्टान॒दृष्टा॑निष्णामि॒ यथा॒ सेना॑म॒मूं ह॑नन्॥ १५॥**

15. *Gandharvāpsarasaḥ sarpāndevānpuṇyajanānpitṝn. Dṛṣṭānadṛṣṭāniṣṇāmi yathā senāmamūṁ hanan.*

I love, develop and employ all those that serve and sustain the fertility of the earth, all streams and rivers, all that creep and move, divine generosities of nature and humanity, all charitable people and seniors,

in short all that is seen and unseen assets and powers of the nation, so that I may destroy the negative and destructive forces.

इ॒म उ॒प्ता मृ॑त्युपा॒शा याना॒क्रम्य॒ न मु॒च्यसे॑।
अ॒मुष्या॑ हन्तु॒ सेना॑या इ॒दं कू॒टं सह॑स्रशः ॥ १६ ॥

16. *Imam uptā mṛtyupāśā yānākramya na mucyase.*
*Amuṣyā hantu senāyā idaṁ kūṭaṁ sahasraśaḥ.*

The seeds and snares of death are sown and scattered a thousand ways which, if you step on and that way try to cross over, you would never be free. Man should launch the attack on the centrehold of the force of death the same way as they are scattered and be free.

घ॒र्मः स॑मि॒द्धो अ॒ग्निना॒यं होम॑ः सह॒स्र॒हः।
भव॑श्च॒ पृश्नि॑बाहुश्च॒ शर्व॒ सेना॑म॒मूं ह॑तम् ॥ १७ ॥

17. *Gharmaḥ samiddho agninā yaṁ homaḥ sahasra-haḥ. Bhavaśca pṛśnibāhuśca śarva senāmamūṁ hatam.*

Gharma, passionate soul in the process of self-sacrifice in search of immortality, lighted up with the fire of divine love, is ripe for the offer with thousandfold power to win over death. O Bhava, love of life now fulfilled, and O Sharva, conqueror of death through life, both together holding the earth of colourful beauty on the palm, strike at the centrehold of death and destroy its thousandfold forces.

मृ॒त्योरा॒ष॒मा प॑द्यन्ता॒ं क्षुधं से॒दिं व॒धं भ॒यम्।
इन्द्र॑श्चाक्षुजा॒लाभ्या॒ं शर्व॒ सेना॑म॒मूं ह॑तम् ॥ १८ ॥

18. *Mṛtyorāṣamā padyantāṁ kṣudhaṁ sediṁ vadhaṁ bhayam. Indraścākṣujālābhyāṁ śarva senāmamūṁ hatam.*

Let the forces of death themselves suffer hunger, debility, fear and death. Thus let the weapons of death return unto the heat of death. O soul, Indra, O Sharva, conqueror of death, with attack on the centrehold and thence control over the snares, destroy the force of death. (Thus let death itself die).

**परा॑जिता॒ः प्र त्र॑सतामित्रा नु॒त्ता धा॑वत॒ ब्रह्म॑णा।**
**बृ॒ह॒स्पति॑प्रणुत्ता॒नां॒ मामीषां मो॒चि॒ कश्च॒न॥ १९॥**

19. *Parājitāḥ pra trasatāmitrā nuttā dhāvata brahmaṇā. Bṛhaspatipraṇuttānāṁ māmīṣāṁ moci kaścana.*

O deadly enemy forces, fly back defeated, repulsed and terror struck by divinity. O Indra, O Sharva, let none of them, overthrown by Brhaspati, the soul of vision and wisdom, go free.

**अव॑ पद्यन्तामेषा॒मायु॑धा॒नि॒ मा श॑कन्प्रति॒धामि॑षुम्।**
**अथै॑षां॒ बहु॒ बिभ्य॑ता॒मिष॑वो घ्नन्तु॒ मर्म॑णि॥ २०॥**

20. *Ava padyantāmeṣāmāyudhāni mā śakanpratidhāmiṣum. Athaiṣāṁ bahu bibhyatāmiṣavo ghnantu marmaṇi.*

Let their weapons fall down. Let them not be able to rearm themselves. Let the arrows, in that state of terror, fix them in the vitals of their body.

**सं क्रो॑शतामेना॒न्द्यावा॑पृथि॒वी सम॒न्तरि॑क्षं॒ स॒ह दे॒वता॑भिः।**
**मा ज्ञा॒तारं॒ मा प्र॑ति॒ष्ठां॒ वि॑दन्त मि॒थो वि॑घ्ना॒ना उप॑ यन्तु मृ॒त्युम्॥ २१॥**

21. *Saṁ krośatāmenāndyāvāpṛthivī samantarikṣaṁ saha devatābhiḥ. Mā jñātāraṁ mā pratiṣṭhāṁ vidanta mitho vighnānā upa yantu mṛtyum.*

Let heaven and earth together lament over their death. Let the sky with natural forces lament over their fall. Let them never regain knowledgeable friends, no power, no prestige again. Instead, let them, fighting within themselves, condemn themselves to death.

**दिशश्चतस्त्रोऽश्वतर्यो ऽ देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः। द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः किंकरा वाक्परिरथ्यम्॥ २२॥**

22. *Diśaścatasro'śvataryo devarathasya puroḍāśāḥ śaphā antarikṣamuddhiḥ. Dyāvāpṛthivī pakṣasī ṛtavo'bhīśavo'ntardeśāḥ kiṁkarā vākparirathyam.*

(This universe is the chariot of Indra, Lord Supreme.) The directions of space are the four horses of the chariot. Their balanced speed of motion transforms the natural materials into food for the yajna of evolution, the result being the spirit, enthusiasm, action and excellence of humanity, the space marks the height of the chariot, heaven and earth are the sides, the seasons are the reins, interdirections are the guards, and Vak, Word of the Veda, is the bond of the wheels of motion. (Chariot in terms of space.)

**संवत्सरो रथः परिवत्सरो रथोपस्थो विराड्षाग्नी रथमुखम्। इन्द्रः सव्यष्ठाश्चन्द्रमाः सारथिः॥ २३॥**

23. *Saṁvatsaro rathaḥ parivatsaro rathopastho virāḍīṣāgnī rathamukham. Indraḥ savyaṣṭhāścandramāḥ sārathiḥ.*

(This universe is the chariot of Indra in terms of time.) The year is the chariot in motion. Parivatsara, the year that is complete is the rear of the chariot. Cosmic Time, Virat, is the ruler. The fire of life is the front and motive force of time and sustainer of life in the chariot. Indra, the sun, sits left, and the moon is the driver, sits on the right.

**इतो जयेतो वि जय सं जय जय स्वाहा। इमे जयन्तु परामी जयन्ता। स्वाहैभ्यो दुराहामीभ्यः। नीललोहितेनामूनभ्यवतनोमि॥ २४॥**

24. *Ito jayeto vi jaya saṁ jaya jaya svāhā. Ime jayantu parāmī jayantā. Svāhaibhyo durāhāmībhyaḥ. Nīlalohitenāmūnabhyavatanomi.*

Hence victory. Hence complete victory. Hence all time victory. Honour and all praise for victory. (Ride this chariot and win.) Those that ride the chariot would win. Those that don't, won't. Hail and honour to these! Shame for them who lose. Having beaten the enemies black and blue, I squeeze them to naught and relinquish the bow.

## Kanda 8/Sukta 9 (Virat Brahma)

***Prajapati, Virat Devata, Atharva Rshi***

**कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात्कतमस्याः पृथिव्याः। वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि कतरेण दुग्धा॥ १॥**

1. *Kutastau jātau katamaḥ so ardhaḥ kasmāllokātkatamasyāḥ pṛthivyāḥ. Vatsau virājaḥ salilādudaitāṁ tau tvā pṛcchāmi katareṇa dugdhā.*

Whence do those two arise: Purusha and Prakrti, man and woman, Prana and Rayi, Agni and Soma, Sun and Moon? From which world of mystery? From which highest universe of what existence? And what was that Supreme Superabundant, Eternal, Infinite Source? The two evolutes, Rtam and Satyam, that arose from that ocean of mystery, of those I ask you, O Master, I ask by whom was the Eternal Mother Cow (Prakrti) milked so that the two emerged?

**यो अक्रन्दयत्सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः ।**
**वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः परा चैः ॥ २ ॥**

2. *Yo akrandayatsalilaṁ mahitvā yoniṁ kṛtvā tribhujaṁ śayānaḥ. Vatsaḥ kāmadugho virājaḥ sa guhā cakre tanvaḥ parācaiḥ.*

The One that rested in his own Infinity in the absolute state, with his own power, called up and stirred the ocean of Prakrti to activity, converting it to three-dimensional universal Motherhood state of Sattva, Rajas and Tamas, i.e., thought, energy and matter, himself pervading it. That same self evolute of the potential Absolute, objective correlative of creative desire, that mysterious One, creates universal forms in thought and materialises them through Prakrti.

**यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् ।**
**ब्रह्मैनद्विद्यात्तपसा विपश्चिद्यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥ ३ ॥**

3. *Yāni trīṇi bṛhanti yeṣāṁ caturthaṁ viyunakti vācam. Brahmainadvidyāttapasā vipaścidyasminnekaṁ yujyate yasminnekam.*

The three, Sattva, Rajas and Tamas, expand. Of them, the fourth, the Immanent Supreme Divine Self, articulates and objectifies as the Vedic speech of universality. Only the sage, highly intellectual and enlightened, would realise It, the Divine Presence, with the austere discipline of Tapas. Into that One Divine Presence, the one, human soul, is joined in yoga, into that One, the one soul experiences the communion in samadhi and in the state of absolute freedom and bliss.

**बृ॒हतः परि॒ सामा॑नि ष॒ष्ठात्पञ्चा॒धि निर्मि॑ता।**
**बृ॒हद्बृ॒॑हत्या निर्मि॑तं॒ कुतोऽधि॑ बृ॒हती मि॒ता॥ ४॥**

4. *Bṛhataḥ pari sāmāni ṣaṣṭhātpañcādhi nirmitā.*
*Bṛhadbṛhatyā nirmitaṁ kuto'dhi bṛhatī mitā.*

Five basic elements, i.e., Akasha, Vayu, Agni, Apah, Prthivi, are evolved from Brhat, the great sixth, ahankara, from which they evolve and into which they devolve. That great sixth is evolved from the great Brhati, Mahat. Whence is Brhati, the great Mahat, evolved?

**बृ॒हती परि॒ मात्रा॑या मा॒तुर्मात्राधि॒ निर्मि॑ता।**
**मा॒या ह॑ जज्ञे मा॒यायां॑ मा॒याया॒ मात॑ली॒ परि॑॥ ५॥**

5. *Bṛhatī pari mātrāyā māturmātrādhi nirmitā.*
*Māyā ha jajñe māyāyā māyāyā mātalī pari.*

Brhati, the great Mahat, is born of the great measure of Mother Prakrti. Thus maya, the changing world, is born of Maya, Prakrti, which is the Lord Omnipotent's own potential, Shakti. (In other words, the changing world is the mutable version of the Lords constant Prakrti potential). Matali, the mind, too is born

of Maya and acts as the driver of the body chariot of the human soul. (See Kathopanishad, 1, 3, 3-4).

**वैश्वा॒नर॑स्य॒ प्रति॒मोप॒रि द्यौर्या॑व॒द्रोद॑सी॒ विब॑बा॒धे अ॒ग्निः। तत॑ः ष॒ष्ठादा॒मुतो॑ य॒न्ति॒ स्तोमा॒ उद्ि॒तो य॑न्त्य॒भि ष॒ष्ठम॒ह्नः॥ ६॥**

6. *Vaiśvānarasya pratimopari dyauryāvadrodasī vibabādhe agniḥ. Tataḥ ṣaṣṭhādāmuto yanti stomā udito yantyabhi ṣaṣṭhamahnaḥ.*

The Heaven above is a Pratima, existential symbol, of Vaishvanara, cosmic Spirit that watches and loves the world of humanity while Agni, terrestrial fire presence of Divinity, pervades the earth and separates and holds both earth and sky (in the form of Vayu). From that level of light and truth, the sixth above the terrestrial, come all hymns of Divinity and, at the end of the cosmic day, go back to the same sixth from here.

**षट् त्वा॑ पृच्छाम॒ ऋष॑यः कश्यपे॒मे त्वं हि यु॒क्तं यु॑युक्षे॒ योग्यं॑ च। वि॒राज॑माहु॒र्ब्रह्म॑णः पि॒तरं॒ तां नो॒ वि धे॑हि यति॒धा सखि॑भ्यः॥ ७॥**

7. *Ṣaṭ tvā pṛcchāma ṛṣayaḥ kaśyapeme tvaṁ hi yuktaṁ yuyukṣe yogyaṁ ca. Virājamāhurbrahmaṇaḥ pitaraṁ tāṁ no vi dhehi yatidhā sakhibhyaḥ.*

O Kashyapa, sage of divine light and vision, we six sages and seers and seekers, ask you, because you are the versatile that join what is meditated upon and what is worthy of being meditated upon: They say that the Virat, Hiranyagarbha, the Golden Egg of the cosmos, is the progenitor, i.e., the reflector, of the Spirit Divine. Pray speak to us, friends and admirers, of that Virat and all its dimensions.

(In the language of Yoga, the six sages can be described as five senses and the mind, that is, manas. Kashyapa, then, would be Buddhi or Chitta which, in meditation at the Vitarka and Vichara levels, reflects all objects of meditation, gross or subtle. Refer to Patanjali's Yoga-sutras I, 17, 42-45, and IV, 23.)

**यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम्। यस्या व्रते प्रसवे यक्षमेजति सा विराड्ऋषयः परमे व्यो ∫मन्॥ ८॥**

8. *Yāṁ pracyutāmanu yajñāḥ pracyavanta upatiṣṭhanta upatiṣṭhamānām. Yasyā vrate prasave yakṣamejati sā virāḍṛṣayaḥ parame vyo man.*

Virat is the refulgent blue-print of cosmic existence in the highest heaven of Divinity. O seers, on the initiation of the creative impulse, it comes into motion, and with that motion all activities of cosmic yajna come into motion. When that initiation and motion stops, everything stops. In the generation and law of Virat, the lord all pervasive 'moves' with the motion. That Virat is in the ultimate heaven, the consciousness of Divinity. (To understand the 'motion' of Divinity, refer to Yajurveda 40, 4: 'It moves and yet It it does not move'. Refer to science also: If sometheing moves at a velocity faster than the velocity of light it becomes omnipresent. And the omnipresent does not move, becuase there is no further space for it to move.)

**अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्ये ∫ति पश्चात्। विश्वं भूशन्तीमभिरूपां विराजं पश्यन्ति त्वे न त्वे पश्यन्त्येनाम्॥ ९॥**

9. *Aprāṇaiti prāṇena prāṇatīnāṁ virāṭ svarājamabhye'ti paścāt. Viśvaṁ mṛśantīmabhirūpāṁ virājaṁ paśyanti tve na tve paśyantyenām.*

Itself unbreathing, it moves with the motion of the breath of the breathing ones, and then, and thus, Virat radiates unto its own refulgence. Vesting the whole world in correspondence with their form, function and motion, Virat is all pervasive and self-existent. Some, men of vision, see it, others don't.

**को विराजो मिथुनत्वं प्र वेद क ऋतून्क उ कल्पमस्याः। क्रमान्को अस्याः कतिधा विदुगधान्को अस्या धामं कतिधा व्युष्टीः॥ १०॥**

10. *Ko virājo mithunatvaṁ pra veda ka ṛtūnka u kalpamasyāḥ. Kramānko asyāḥ katidhā vidugdhānko asyā dhāma katidhā vyuṣṭīḥ.*

Who knows the pervasive interfusion of Virat with things in existence? Who knows its passage with time and seasons? Who knows its power and possibilities? Who knows the infinite variety of its creative forms? Who knows the domain of its power and splendour? Who knows the infinite spectrum of its self-refulgence?

**इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा। महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री॥ ११॥**

11. *Iyameva sā yā prathamā vyaucchādāsvitarāsu carati praviṣṭā. Mahānto asyāṁ mahimāno antarvadhūrjigāya navagajjanitrī.*

This Virat is that divine consortive power and presence which first arises as the dawn of creation and, pervading everything far and near, vibrates in them all. Greatest of the great abide within it and, like a new bride, ever fresh and new, it captivates and, as mother, wins over all that is.

छन्दः॑पक्षे उ॒षसा॒ पेपि॑शाने समा॒नं योनि॒मनु॒ सं च॑रेते।
सूर्य॑पत्नी॒ सं च॑रतः प्रजान॒ती के॑तु॒मती॑ अ॒जरे॒ भूरि॑रेतसा॥ १२॥

12. *Chandaḥ pakṣe uṣasā pepiśāne samānaṁ yonimanu saṁ carete. Sūryapatnī saṁ carataḥ prajānatī ketumatī ajare bhūriretasā.*

Day and Night, free and beautiful of form, consorts of the sun, shining with golden light of the morning and evening dawn, alternate and go round their common centre and origin. Unaging, abundant powerful, with their distinctive flag, they go together in their orbit without missing their mark.

ऋ॒तस्य॒ पन्था॒मनु॑ ति॒स्र आगु॒स्त्रयो॑ घ॒र्मा अनु॒ रेत॒ आगुः॑।
प्र॒जामेका॒ जिन्व॒त्यूर्ज॒मेका॑ रा॒ष्ट्रमेका॑ रक्षति देवयू॒नाम्॥ १३॥

13. *Ṛtasya panthāmanu tisra āgustrayo gharmā anu reta āguḥ. Prajāmekā jinvatyūrjamekā rāṣṭra-mekā rakṣati devayūnām.*

Three aspects of Nature, which is divine Shakti, proceed and follow their course of action in pursuance of the laws of Rtam, eternal Law of Divinity. Three creative vitalities proceed and follow their course of action in pursuance of the creative desire of Divinity. One animates, impels and promotes the children of nature with self-fulfilment. Another creates and sustains

the dynamics of existence for life with energy. And yet another watches, preserves, promotes and rules the social order of people dedicated to Divinity by the divine law.

(This mantra is highly symbolic, it is like a scientific formula which can be interpreted in accordance with the reader's own awareness of Nature. Three aspects of Nature are: Sattva, thought transparence and sense of discrimination; Rajas, energy, motion, velocity; Tamas, matter, inertia, stability. Three Gharmas or creative vitalities are light of the heavenly regions, electric energy of the middle regions, and fire energy of the earthly regions. They can be termed as Ida, sarasvati and Mahi (Rg. 1, 13, 9), or as Tisro Vachah (Rg. 9, 97, 34). Another version is: Mantra Shakti, Tantra Shakti, and Yantra Shakti, or the Law, the Dynamics, and the Structures. Of the three regions: Earth gives us food and sustenance, sky gives us rain, and the Heavens give us light. All the three sustain life, each in its own way, with its own power.)

**अग्नीषोमावदधुर्या तुरीयासीद्यज्ञस्य पक्षावृषयः कल्पयन्तः।**
**गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदर्कीं यजमानाय स्वराभरन्तीम्॥ १४॥**

14. *Agnīṣomāvadadhuryā turīyāsīdyajñasya pakṣāvṛṣayaḥ kalpayantaḥ. Gāyatrīṁ triṣṭubhaṁ jagatīmanuṣṭubhaṁ bṛhadarkīṁ yajamānāya svarābharantīm.*

The sages conceive and enact the yajna and thereby support the cosmic yajna. Two are the complementary parts of yajna: Agni, the fire, and Soma,

the havi, the food of fire. Further, the Rshis worship the Turiya, transcendent state of cosmic yajna beyond the world of Prakrti, which abides with the Divine Spirit. They also receive, recite and worship the mantric versions of the divine Word, Gayatri, Trishtubh, Jagati, Anushtubh, and Vrhadarki, universal worshipful form of the Word, all bearing the message of bliss for the yajamana.

**पञ्च व्यु ष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽ नु पञ्च। पञ्च दिशः पञ्चदशेन क्लृप्तास्ता एकमूर्ध्नीरभि लोकमेकम्॥ १५॥**

15. *Pañca vyuṣṭīranu pañca dohā gāṁ pañca-nāmnīmṛtavo'nu pañca. Pañca diśaḥ pañca-daśena klṛptāstā ekamūrdhnīrabhi lokamekam.*

In accordance with the laws and states of Prakrti's five stage evolution, as in accordance with the states of the earth in relation to its own movement on its own axis and around the sun, five are the lights of the dawn, five the showers of natural gifts, and five are the seasons, five the directions set in order with the fifteen facultied human being, all centred on one Divinity and mutually balanced as one macrocosmic as well as one microcosmic personality.

**षड् जाता भूता प्रथमजर्तस्य षडु सामानि षडहं वहन्ति। षड्योगं सीरमनु सामसाम षडाहुर्द्यावापृथिवीः षडुर्वीः॥ १६॥**

16. *Ṣaḍ jātā bhūtā prathamajartasya ṣaḍu sāmāni ṣaḍahaṁ vahanti. Ṣaḍyogaṁ sīramanu sāmasāma ṣaḍāhurdyāvāpṛthivīḥ ṣaḍurvīḥ.*

Six are the stages of evolution born of the law

of Rtam from Prakrti: Prakrti, Mahat, Ahankara, subtle elements and mind and senses, gross elements, and Purusha. These six stages of cosmic evolution are the six-day yajna of creation. Six are the Samans: Brhat, Rathantara, Yajna-yajniya, Vamadevya, Vairupa, and Vairaja which carry the six-day yajna session. Six human faculties of perception and mind and six Samans correspond in life. And it is said there are six wide spaces and six heaven-and-earth complexes: Bhu, Bhuva, Sva, Maha, Jana, Tapa upto satyam.

**षडा॑हुः शी॒तान्षडु॒ मा॒स उ॒ष्णानृ॒तुं नो॑ ब्रूत यत॒मोऽ ति॑रिक्त। स॒प्त सु॑प॒र्णाः क॒वयो॒ नि षे॑दुः स॒प्त च्छन्दा॑ꣳस्यनु॒ सप्त दी॒क्षाः॥ १७॥**

17. *Ṣaḍāhuḥ śītānṣaḍu māsa uṣṇānṛtuṁ no brūta yatamo'tiriktaḥ. Sapta suparṇāḥ kavayo ni ṣeduḥ sapta cchandāṁsyanu sapta dīkṣāḥ.*

Six are cold months, six are hot months, so say the wise. Say which season is left out. Seven are the rays of light which radiate and abide in space. Seven are the poetic forms in which Vedic knowledge is stated: Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, Jagati. And seven are the karmic commitments for the performance of yajna.

**स॒प्त होमा॑ः स॒मिधो॑ ह स॒प्त मधू॑नि स॒प्तर्तवो॑ ह स॒प्त। स॒प्ताज्या॑नि॒ परि॑ भूतमा॑य॒न्ताः स॑प्तगृ॒ध्रा इति॑ शुश्रुमा व॒यम्॥ १८॥**

18. *Sapta homāḥ samidho ha sapta madhūni sap-tartavo ha sapta. Saptājyāni pari bhūtamāyantāḥ saptagṛdhrā iti śuśrumā vayam.*

Seven are the homas, fire yajnas: Agnihotra, Darsha, Paurnamasa, Vaishvadeva, Varunapraghasa, Sakamedha, Shunasiriya. Seven are the fuel sticks, i.e., seven flames (Mundakopanishad 1, 4, and Yajurveda 31, 15). Seven are the honey sweets (Atharva, 9, 1, 22). Seven are the seasons (Sharad, Shishira, Hemanta, Vasanta, Grishma, Varsha and seventh is the intercalary, thirteenth, month of the lunar calendar (Atharva 13, 3, 8). Seven are the Ajya materials of life as a yajna, i.e., delicious gifts of heaven and earth for the joy of life (Shatapatha 2, 4, 3, 10) such as the lustre of life, thunderous strength, the beauty and flavour of living, desire for love and fulfilment, truth, freshness and life itself as yajna, which are everybody's gift and privilege. And these privileges clamour for righteous fulfilment, thus say the wise as we have heard.

**सप्त च्छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि। कथं स्तोमाः प्रति तिष्ठन्ति तेषु तानि स्तोमेषु कथमार्पितानि॥ १९॥**

19. *Sapta cchandāṁsi caturuttarāṇyanyo anyasminnadhyārpitāni. Kathaṁ stomāḥ prati tiṣṭhanti teṣu tāni stomeṣu kathamārpitāni.*

Seven are the chhandas, poetic compositions, of Veda mantras, successively increasing by four syllables each. Every previous chhanda is subsumed in the number of the syllables of the next higher one. How do the songs of celebration interfuse with the mantra structures? How are the chhandas interfused with the music of the celebrative songs? (In Yajurveda 14, 23 various stomas are mentioned as Trivrt, Panchadasha, Saptadasha, Ekavinsha, etc.)

**कथं गायत्री त्रिवृतं व्या ∫प कथं त्रिष्टुप्पञ्चदशेन कल्पते।**
**त्रयस्त्रिंशेन जगती कथमनुष्टुप्कथमेकविंशः॥ २०॥**

20. *Katham gāyatrī trivṛtam vyāpa katham triṣṭuppañcadaśena kalpate. Trayastriṁśena jagatī kathamanuṣṭupkathamekaviṁśaḥ.*

How is Gayatri integrated with Trivrt? How is Trishtup integrated with Panchadasha? How is Jagati integrated with Trayastrinsha? How Anushtup? How Ekavinsha?

**अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्रर्त्विजो दैव्या ये।**
**अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति॥ २१॥**

21. *Aṣṭa jātā bhūtā prathamajartasyāṣṭendrartvijo daivyā ye. Aṣṭayoniraditiraṣṭaputrāṣṭamīm rātrimabhi havyameti.*

Eight are the material variations of Prakrti, material cause of the universe. They are the first born of Prakrti from her dynamic state according to the laws of Rtam, and they are the divine conductors of the yajna of creation (with the individual soul at the micro level and with Ishvara at the macro level). And Prakrti, imperishable mother of eightfold creativity and eight evolutionary forms, having run its creative course, recedes into its primal state of potentiality whence it can be invoked again for the next cycle of creative evolution.

O Jiva, Indra, this is your story too.

**इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा।**
**समानजन्मा क्रतुरस्ति वः शिवः स वः सर्वाः सं चरति प्रजानन्॥ २२॥**

22. *Itthaṁ śreyo manyamānedamāgamaṁ yuṣmākaṁ sakhye ahamasmi śevā. Samānajanmā kraturasti vaḥ śivaḥ sa vaḥ sarvāḥ saṁ carati prajānan.*

O children of divinity, thus feeling and enjoying the grandeur of being, I have come to this cosmic form of existence for love and friendship with you as mother, and as such I am all peace and bliss. May this yajna of evolution risen into existence as you and the lord manifested be good, kind and blissful to you. The Lord knows all your hopes and ambitions and He is ever with you in all matters of life and existence.

**अ॒ष्टेन्द्र॑स्य॒ षड्य॒मस्य॒ ऋषी॑णां स॒प्त स॑प्त॒धा।**
**अ॒पो म॑नु॒ष्या॒३॑नोष॑धीस्ताँ उ॒ पञ्चानु॑ सेचिरे॥ २३॥**

23. *Aṣṭendrasya ṣaḍyamasya ṛṣīṇāṁ sapta saptadhā. Apo manuṣyānoṣadhīstāṅ̆ u pañcānu secire.*

Eightfold physical complex of nature in the human version, six seasons of the year in relation to earth and the sun, sevenfold mind-sense complex of human intelligence, all waters and dynamics of nature and the herbal complex, all these as the five pranas sustain and maintain humanity.

**केव॒लीन्द्रा॑य दुदुहे हि गृ॒ष्टिर्वशं॑ पी॒यूषं॑ प्रथ॒मं दुहा॑ना।**
**अथा॑तर्पयच्चतु॒रश्च॑तु॒र्धा दे॒वान्म॑नु॒ष्या॒३॑ँ असु॑रानु॒त ऋषी॑न्॥ २४॥**

24. *Kevalīndrāya duduhe hi gṛṣṭirvaśaṁ pīyūṣaṁ prathamaṁ duhānā. Athātarpayaccaturaścaturdhā devānmanuṣyāṅ̆' asurānuta ṛṣīn.*

Only the ever youthful Nature as Mother Cow, prime source of life and sustenance, yields the delicious

milk of life for the human soul for the fourfold fulfilment of Dharma, Artha, Kama and Moksha for all the four types of people: divine, creative, average and even negative personalities.

**को नु गौः क एकऋषिः किमु धाम का आशिषः।**
**यक्षं पृथिव्यामेकवृदेकर्तुः कतमो नु सः ॥ २५ ॥**

25. *Ko nu gauḥ ka ekaṛṣiḥ kimu dhāma kā āśiṣaḥ.*
*Yakṣaṁ pṛthivyāmekavṛdekartuḥ katamo nu saḥ.*

Who is the Mother Cow? Who is the One and only visionary creator of the poetic universe? What is the ultimate haven and light supreme? What is the One of all the blessings? Who, of what sort, is that One adorable Divinity on earth beyond the change of seasons?

**एको गौरेक एकऋषिरेकं धामैकधाशिषः।**
**यक्षं पृथिव्यामेकवृदेकर्तुर्नाति रिच्यते ॥ २६ ॥**

26. *Eko gaureka ekaṛṣirekaṁ dhāmaikadhāśiṣaḥ.*
*Yakṣaṁ pṛthivyāmekavṛdekarturnāti ricyate.*

One and only one Supreme is the Mother Cow, sole generator, One visionary creator, the One self-refulgent haven and home, One blessing that comprehends all, the One adorable on earth, constant beyond all change of seasons whom none can reach, none comprehend, none exceed and none transcend. Brahma Supreme.

## Kanda 8/Sukta 10 (Virat)

***Virat Devata, Atharvacharya Rshi***

This Virat Sukta is third on the Virat-Brahma

theme, in continuation of 5, 1 and 8, 9. It has six thematic variations which have to be interpreted not as different but as complementary and developmental.

## Paryaya 1

**विराड्वा इदमग्र आसीत्तस्या जाताया: ।**
**सर्वंमबिभेदियमेवेदं भंविष्यतीति ॥ १ ॥**

1. *Virāḍvā idamagra āsīttasyā jātāyāḥ.*
*Sarvamabibhediyamevedaṁ bhaviṣyatīti.*

Virat, the state of nature, was there before this state of organised order. When Virat arose (as a state without organised order) everyone grew conscious and feared: This state will continue as it is. (That state of natural freedom might deteriorate into disorder, this could be the fear.)

**सोदक्रामत्सा गार्हपत्ये न्य ङ्क्रामत् ॥ २ ॥**

2. *Sodakrāmatsā gārhapatye nya krāmat.*

That evolved, ascended, and settled in the Garhapatya Agni, sacred fire of the home, i.e., in the institution of marriage, home and sanctity of the family.

**गृहमेधी गृहपतिर्भवति य एवं वेद ॥ ३ ॥**

3. *Gṛhamedhī gṛhapatirbhavati ya evaṁ veda.*

One who knows this becomes a performer of the home yajna and master of the family home as a sacred institution.

(The family is an organismic unit and the basic prerequisite of a happy society.)

**सोदक्रामत्साहवनीये न्य क्रामत् ॥ ४ ॥**

4. *Sodakrāmatsāhavanīye nya krāmat.*

Virat ascended and evolved and settled in the Ahavaniya Agni, sacred fire of the home with social obligations and dedication to the community as a sacred institution.

**यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥ ५ ॥**

5. *Yantyasya devā devahūtiṁ priyo devānāṁ bhavati ya evaṁ veda.*

The one that knows this of the social evolution of life evolves and becomes favoured of the divinities of nature and humanity. The divinities respond to his yajnic call and join him in his yajnic celebration of the happy home.

**सोदक्रामत्सा दक्षिणाग्नौ न्य क्रामत् ॥ ६ ॥**

6. *Sodakrāmatsā dakṣiṇāgnau nya krāmat.*

She, Virat Spirit of divinity, evolved further, took another step and settled in Dakshinagni, the sacred fire of social expansion and cohesion.

**यज्ञर्तौ दक्षिणीयो वासतेयो भवति य एवं वेद ॥ ७ ॥**

7. *Yajñarto dakṣiṇīyo vāsateyo bhavati ya evaṁ veda.*

The one that knows the importance of Dakshinagni becomes a leader in the art of yajnic organisation of society, respectable, and a provider of shelter and protection for the community at the local level.

**सोदक्रामत्सा सभायां न्य क्रामत् ॥ ८ ॥**

8. *Sodakrāmatsā sabhāyāṁ nya krāmat.*

Virat proceeded further and higher and settled in the Sabha, i.e., the Assembly at the organisational level. (See Atharva-veda 7, 13, 1)

**यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ ९ ॥**

9. *Yantyasya sabhāṁ sabhyo bhavati ya evaṁ veda.*

The one that knows this with the importance of the Sabha becomes worthy of the membership of the Sabha (with his dedication to the Ahavaniya and Dakshinagni and to the Sabha) and people worthy of the Sabha follow him and come and join the Sabha under his leadership. (Refer to Atharva-veda 7, 13, 1)

**सोदक्रामत्सा समितौ न्य क्रामत् ॥ १० ॥**

10. *Sodakrāmatsā samitau nya krāmat.*

Virat proceeded further and higher and settled in the Samiti, Senate higher than the Sabha level.

**यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥ ११ ॥**

11. *Yantyasya samitiṁ sāmityo bhavati ya evaṁ veda.*

Whoever knows thus the importance of Samiti (at the inter-organisational level) becomes worthy of the membership and leadership of the Samiti and people worthy of Samiti come and join the Samiti under his leadership. (see Yajurveda 12, 80)

**सोदक्रामत्सामन्त्रणे न्य क्रामत् ॥ १२ ॥**

12. *Sodakrāmatsāmantraṇe nya krāmat.*

Virat proceeded further and higher than Samiti and settled in the Samantrana, Ministry organisation of the Samitis (See Atharva-veda 3, 5, 7 and Yajurveda 8, 37)

**यन्त्यस्यामन्त्रंणमामन्त्रणीयो भवति य एवं वेद ॥ १३ ॥**

13. *Yantyasyāmantraṇamāmantraṇīyo bhavati ya evaṁ veda.*

Who knows this importance of the Sabha, Samiti and Amantrana in the ascending order rises to be a member and, further, President of the Amantrana, and ruler, and people worthy of Amantrana come and join the Amantrana under his leadership.

(This Sukta thus describes the social organisation in an ascending order from the family and home to community, assembly, i.e., Sabha, Samiti, i.e., Senate, and the Amantrana, Supreme organisation, of the nation and of the world.)

## Paryaya 2

***Virat Devata, Atharvacharya Rshi***

**सोदक्रामत्सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥ १ ॥**

1. *Sodakrāmatsāntarikṣe caturdhā vikrāntātiṣṭhat.*

Virat evolved further, rose into the sky, strode around in the four quarters and settled there in all its power.

**तां देवमनुष्या अब्रुवन्नियमेव तद्वेद यदुभय उपजीवेमेमामुप ह्वयामहा इति ॥ २ ॥**

2. *Tāṁ devamanuṣyā abruvanniyameva tadveda yadubhaya upajīvememāmupa hvayāmahā iti.*

Devas and humans said of her: This is the same that knows and bears all that by which both of us, Devas and humans, would live and be sustained. Let us call upon her.

**तामुपाह्वयन्त ॥ ३ ॥**

3. *Tāmupāhvayanta.*

They called upon her to come.

**ऊर्ज एहि स्वध एहि सुनृत एहीरावत्येहीति ॥ ४ ॥**

4. *Ūrja ehi svadha ehi sunṛta ehīrāvatyehīti.*

O Spirit of food, energy and pranic vitality, come. Come Svadha, spirit of wealth and independence. Come Sunrta, spirit and voice of Truth. Come Iravati, bearer of food and water.

**तस्या इन्द्रो वत्स आसीद्गायत्र्य ∫भिधान्यभ्रमूधः ॥ ५ ॥**

5. *Tasyā indro vatsa āsīdgāyatrya bhidhānya-bhramūdhaḥ.*

Indra, electric energy of the middle region was the dear child of Virat, the Universal Cow, Gayatri was the rope that keeps the cow still and stable for milking, and the cloud was the udder wherefrom the milk for food, energy and self-sustenance with truth is received.

**बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥ ६ ॥**

6. *Bṛhacca rahantaraṁ ca dvau stanāvāstāṁ yajñāyajñiyaṁ ca vāmadevyaṁ ca dvau.*

Brhat and Rathantara Samans were two udders of the Virat, Universal Cow. Yajnayajniya and

Vamadevya Samans were the other two.

(Brhat and Rathantara have also been interpreted as the wide space and the beautiful world. Yajnayajniya and Vamadevya have been explained as Vedic knowledge and the world of five elements.)

**ओषधीरे॒व र॑थन्त॒रेण॑ दे॒वा अ॑दुह्र॒न्व्यचो॑ बृ॒हता ॥ ७ ॥**

7. *Oṣadhīreva rathantareṇa devā aduhranvyaco bṛhatā.*

Devas received Oshadhis, herbs and trees by Rathantara Sama from the beautiful world, and boundless expansion by Brhat from boundless space.

**अ॒पो वा॑मदे॒व्येन॑ य॒ज्ञं य॑ज्ञाय॒ज्ञिये॑न ॥ ८ ॥**

8. *Apo vāmadevyena yajñaṁ yajñāyajñiyena.*

They received waters of life by Vamadevya from the beautiful world of five elements revealed by Divinity, and they received the science of yajna by Yajnayajniya from the Vedic knowledge.

**ओषधीरे॒वास्मै॑ रथन्त॒रं दु॑हे॒ व्यचो॑ बृ॒हत् ॥ ९ ॥**

9. *Oṣadhīrevāsmai rathantaraṁ duhe vyaco bṛhat.*

For one that knows this science, Rathantara brings the wealth of Oshadhis and Brhat brings expansion and progress in abundance.

**अ॒पो वा॑मदे॒व्यं य॒ज्ञं य॑ज्ञाय॒ज्ञिय॑ं य एव॑ं वेद ॥ १० ॥**

10. *Apo vāmadevyaṁ yajñaṁ yajñāyajñiyaṁ ya evaṁ veda.*

For one that knows this science, Vamadevya

brings the waters of life, and Yajnayajniya brings the gifts of yajna in abundance.

## Paryaya 3

***Virat Devata, Atharvacharya Rshi***

**सोदक्रामत्सा वनस्पतीनागच्छत्तां वनस्पतयोऽघ्नत सा संवत्सरे समभवत् ॥ १ ॥**

1. *Sodakrāmatsā vanaspatīnāgacchattāṁ vanaspatayo'ghnata sā saṁvatsare samabhavat.*

Virat evolved further and ascended. It came into herbs and trees. The herbs and trees received it. It manifested in growth through the year.

**तस्माद्वनस्पतीनां संवत्सरे वृक्णमपि रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद ॥ २ ॥**

2. *Tasmādvanaspatīnāṁ saṁvatsare vṛkṇamapi rohati vṛścate'syāpriyo bhrātṛvyo ya evaṁ veda.*

For that reason, that of the herbs which is pruned or cut regrows in the year with new life. One who knows this process of nature grows and progresses in time afresh and his lovelessness and jealous rivalries are pruned off.

**सोदक्रामत्सा पितॄनागच्छत्तां पितरोऽघ्नत सा मासि समभवत् ॥ ३ ॥**

3. *Sodakrāmatsā pitṝnāgacchattaṁ pitaro'ghnata sā māsi samabhavat.*

Virat proceeded on and came to the Pitaras, parents and seniors. Parents and seniors received and welcomed it. It joined and manifested in the month.

**तस्मात्पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां जानाति य एवं वेद ॥ ४ ॥**

4. *Tasmātpitṛbhyo māsyupamāsyaṁ dadati pra pitṛyāṇaṁ panthāṁ jānāti ya evaṁ veda.*

For that reason, homage is offered monthly and fortnightly to the Pitaras. One who knows this knows the path of Pitaras.

**सोदक्रामत्सा देवानागच्छत्तां देवा अघ्नत सार्धमासे समभवत् ॥ ५ ॥**

5. *Sodakrāmatsā devānāgacchattāṁ devā aghnata sārdhamāse samabhavat.*

Virat proceeded on and came to the Devas. Devas received and welcomed it. It joined and manifested in the half month.

**तस्माद्देवेभ्योऽर्धमासे वषट्कुर्वन्ति प्र देवयानं पन्थां जानाति य एवं वेद ॥ ६ ॥**

6. *Tasmāddevebhyo'rdhamāse vaṣaṭkurvanti pra devayānaṁ panthāṁ jānāti ya evaṁ veda.*

That is why people offer half monthly homage to the Devas. One who knows this knows the Devayana path.

**सोदक्रामत्सा मनुष्या ३नागच्छत्तां मनुष्या ऽअघ्नत सा सद्यः समभवत् ॥ ७ ॥**

7. *Sodakrāmatsā manuṣyā' nāgacchattāṁ mauṣyā agnata sā sadyaḥ samabhavat.*

Virat proceeded on and came to humans. The

humans received and welcomed it. It joined time and manifested every day.

**तस्मान्मनुष्येभ्य उभयद्युरुपहरन्त्युपास्य गृहे हरन्ति य एवं वेद ॥ ८ ॥**

8. *Tasmānmanuṣyebhya ubhayadyurupa haranty upāsya gṛhe haranti ya evaṁ veda.*

For that reason they bring homage of food for men and women every day. One who knows this, to him nature's laws bring food and energy every day.

## Paryaya 4

***Virat Devata, Atharvacharya Rshi***

**सोदक्रामत्सासुरानागच्छत्तामसुरा उपाह्वयन्त माय एहीति ॥ १ ॥**

1. *Sodakrāmatsāsurānāgacchattāmasurā upāhvayanta māya ehīti.*

Virat proceeded on and went to the Asuras, natural men, lovers of pleasure and excitement. The Asuras called upon her at the closest: O Maya, wondrous power, pray come.

**तस्या विरोचनः प्राह्रादिर्वत्स आसीदयस्पात्रं पात्रम् ॥ २ ॥**

2. *Tasyā virocanaḥ prāhrādirvatsa āsīdayaspātraṁ pātram.*

Virochana, gallant lover of beauty, son of Prahlad, lover of pleasure, was then her vats, darling child. The vessel to receive the milk of life was made of iron.

**तां द्विमू॑र्धात्व्यो ऽ धो॒क्तां मा॒यामे॒वाधो॑क् ॥ ३ ॥**

3. *Tāṁ dvimūrdhārtvyo'dhoktāṁ māyāmevādhok.*

Virochana, of double head, one to think and the other to will, milked the Virat as mother cow and received only maya, gift of nature, mere pleasure and illusion.

**तां मा॒यामसु॑रा॒ उप॑ जीवन्त्युपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑ ॥ ४ ॥**

4. *Tāṁ māyāmasurā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Asuras live by Maya, nature, on transitory pleasures of the senses. One who knows this becomes a life supporter for others.

The story of Virochana, leader of Asuras, and Indra, leader of the Devas is given in Chhandogya Upanishad 8, 7-12. Indra and Virochana both go to Prajapati for the knowledge of Atman. Virochana feels satisfied with the message that the body is the soul. Indra does not feel satisfied with this message: He continues his enquiry and gets the answer that Atma is beyond the body, pure, unsullied, free (8, 12, 3).

**सोद॑क्रामत्सा पि॒तॄनाग॑च्छत्तां पि॒तर॒ उपा॑ह्वयन्त॒ स्वध॒ एहीति॑ ॥ ५ ॥**

5. *Sodakrāmatsā pitṝnāgacchattāṁ pitara upāhvayanta svadha ehīti.*

Virat proceeded onward and reached the Pitrs, the senior parental protectors. The Pitrs called upon her: O Svadha, self-assertive freedom, come.

**तस्या॑ य॒मो राजा॑ व॒त्स आसी॑द्रजतपा॒त्रं पात्र॑म्॥ ६ ॥**

6. *Tasyā yamo rājā vatsa āsīdrajatapātraṁ pātram.*

Of her, Yama, the law giver and ruler, was the darling calf-like child, deserving of the milk of the mother cow, and silvery was the vessel in which to receive the milk.

**तामन्त॑को मार्त्य॒वोऽ धो॒क्तां स्व॒धाम॒वाधो॑क्॥ ७॥**

7. *Tāmantako mārtyavo' dhoktāṁ svadhāmevādhok.*

The man that knows the beginning and the end, life and death, milked her in the silver vessel and received self-power, freedom and independent self-sustenance.

**तां स्व॒धां पि॒तर॒ उप॑ जीवन्त्युपजीव॒नीयो॑ भवति॒ य एव॑ं वेद॑॥ ८॥**

8. *Tāṁ svadhāṁ pitara upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Pitaras live by self-dependence and freedom. One that knows life thus becomes a support for himself and others.

**सोद॑क्रामत्सा म॑नु॒ष्या॒३॒ नाग॑च्छ॒त्तां म॑नु॒ष्या॒३॒ उपा॑ह्वय॒न्ते-रा॑व॒त्येहीति॑॥ ९॥**

9. *Sodakrāmatsā manuṣyā' nāgacchattāṁ manuṣyā' upāhvayanterāvatyehīti.*

She, Virat, arose and proceeded to humans. They called upon her at the closest: come, harbinger of food, water and energy.

**तस्या॒ मनु॑र्वैवस्व॒तो व॒त्स आसी॑त्पृथि॒वी पात्र॑म्॥ १०॥**

10. *Tasyā manurvaivasvato vatsa āsītpṛthivī pātram.*

Manu, the man of thought and imagination, child of self-refulgent sun, became her calf-like child, and earth was the vessel in which he was to receive the mother's milk for sustenance of life.

**तां पृथी॑ वै॒न्यो ऽधो॒क्तां कृ॒षिं च॑ स॒स्यं चा॑धोक्॥ ११॥**

11. *Tāṁ pṛthī vainyo' dhoktāṁ kṛṣiṁ ca sasyaṁ cādhok.*

Prthi, the man seeker of advancement who was friend and disciple of Vena, the sage of knowledge and wisdom, milked her into the earth and thereby received the knowledge of farming and the gift of grain for food.

**ते कृ॒षिं च॑ स॒स्यं च॑ मनु॒ष्या॒३॑ उप॑ जीवन्ति कृ॒ष्टरा॑धिरुप-जीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ १२॥**

12. *Te kṛṣiṁ ca sasyaṁ ca manuṣyā' upa jīvanti kṛṣṭarādhirupajīvanīyo bhavati ya evaṁ veda.*

They live by agriculture and grain for food, all humans live thus. Whoever knows this becomes a successful prosperous farmer and a support for life for others.

**सोद॑क्राम॒त्सा स॑प्तऋ॒षीनाग॑च्छ॒त्तां स॑प्तऋ॒षय॒ उपा॑ह्वयन्त॒ ब्रह्म॑ण्व॒त्येहीति॑॥ १३॥**

13. *Sodakrāmatsā saptaṛṣīnāgacchattāṁ saptaṛṣaya upāhvayanta brahmaṇvatyehīti.*

She, Virat, proceeded, came to the seven sages. the seven addressed her at the closest: Come, harbinger

of Brahman, knowledge and wisdom of Divinity, the very vision of the Supreme Soul.

**तस्या॒ः सोमो॒ राजा॑ व॒त्स आसी॒च्छन्द॒ः पात्र॑म्॥ १४॥**

14. *Tasyāḥ somo rājā vatsa āsīcchandaḥ pātram.*

Of her, Soma Raja, the man self-ruler at perfect peace of mind and clairvoyance of soul, became the calf, recipient child of the mother divine. His vessel to receive the vision was the chhanda, the Vedic verse.

**तां बृ॒हस्पति॑राङ्गि॒र॒सो ऽ धो॒क्तां ब्रह्म॑ च॒ तप॑श्चाधोक्॥ १५॥**

15. *Tāṁ bṛhaspatirāṅgiraso' dhoktāṁ brahma ca tapaścādhok.*

Her, Brhaspati, master of the infinite expansive Word, disciple of Angiras, sage of the very spirit and breath of life, milked, and received the knowledge, experience and vision of Brahma, the Supreme.

**तद् ब्रह्म॑ च॒ तप॑श्च सप्तऋ॒षय॒ उप॑ जीवन्ति।**
**ब्रह्मवर्च॑स्यु॒ ऽपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ १६॥**

16. *Tad brahma ca tapaśca saptaṛṣaya upa jīvanti. Brahmavarcasyupajīvanīyo bhavati ya evaṁ veda.*

The seven sages live and live by Brahma and austere discipline of Tapas. The one that knows and attains to this becomes blest with the light and lustre of Brahma-vision and becomes a life support for the seekers.

## Paryaya 5

### *Virat Devata, Atharvacharya Rshi*

**सोदक्रामत्सा देवानागच्छत्तां देवा उपाह्वयन्तोर्ज एहीति ॥ १ ॥**

1. *Sodakrāmatsā devānāgacchattāṁ devā upāhvayantorja ehīti.*

She, Virat, arose and reached Devas, the divinities. The divinities addressed her thus at the closest: O cosmic energy, come and bless us.

**तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥ २ ॥**

2. *Tasyā indro vatsa āsīccamasaḥ pātram.*

Of her, Indra, electric energy of the middle region, was the recipient child, and chamas, the cloud, was the bowl.

**तां देवः सविताधोक्तामूर्जामेवाधोक् ॥ ३ ॥**

3. *Tāṁ devaḥ savitādhoktāmūrjāmevādhok.*

Her, Savita, the self-refulgent sun, milked and received the energy for life.

**तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ ४ ॥**

4. *Tāmūrjāṁ devā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

Devas, all cosmic divinities of nature, and of humanity too, live by that cosmic energy. One who knows thus and bears energy becomes a life support for all others.

**सोदक्रामत्सा गन्धर्वाप्सरस आगच्छत्तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥ ५ ॥**

5. *Sodakrāmatsā gandharvāpsarasa āgacchattāṁ gandharvāpsarasa upāhvayanta puṇyagandha ehīti.*

She, Virat, arose and proceeded to the Gandharvas and Apsaras. Gandharvas and Apsaras, all radiant rays, showers of rain, streams of water and currents of wind, sustainers of earth and others such addressed her at the closest: O fragrance of divinity, come and bless us.

**तस्या॑श्चित्र॒रथः॑ सौर्यवर्च॒सो व॒त्स आसी॑त्पुष्क॒रप॒र्णं पात्र॑म्॥ ६॥**

6. *Tasyāścitrarathaḥ sauryavarcaso vatsa āsītpuṣkaraparṇaṁ pātram.*

Of Virat, Chitra-ratha, wondrous light of various radiation bearing the glory of the sun, was the baby calf and the flower and the leaf the bowl.

**तां वसु॑रुचिः सौर्यवर्च॒सो ऽधो॒क्तां पुण्य॑मे॒व ग॒न्धम॑धोक्॥ ७॥**

7. *Tāṁ vasuruciḥ sauryavarcaso' dhoktāṁ puṇyameva gandhamadhok.*

Her, the lover of life and the abodes of life blest with the sun's glory, milked and received the fragrance of divinity.

**तं पुण्यं ग॒न्धं ग॑न्धर्वाप्स॒रस॒ उप॑ जीवन्ति॒ पुण्य॑गन्धिरुपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ ८॥**

8. *Taṁ puṇyaṁ gandhaṁ gandharvāpsarasa upa jīvanti puṇyagandhirupajīvanīyo bhavati ya evaṁ veda.*

The Gandharvas, sustainers of the earth and the divine voice, and the streaming flows of life on earth and in space, live by that divine fragrance. One who knows this and knows thus becomes a living support for all.

**सोदक्रामत्सेतरजनानागच्छत्तामितरजना उपाह्वयन्त तिरोध एहीति ॥ ९ ॥**

9. *Sodakrāmatsetarajanānāgacchattāmitarajanā upāhvayanta tirodha ehīti.*

She, Virat, arose and proceeded to other people, unknown, obscure, unclassed, and some even exceptional. These others addressed her: Come, power and presence obscure and unknown, and bless us.

**तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥ १० ॥**

10. *Tasyāḥ kubero vaiśravaṇo vatsa āsīdāmapātraṁ pātram.*

Of her, Kubera, the man of special knowledge interested in listening, was the darling child, and the man uninitiated was at the receiving end.

**तां रजतनाभिः काबेरको ऽधोक्तां तिरोधामेवाधोक् ॥ ११ ॥**

11. *Tāṁ rajatanābhiḥ kāberako' dhoktāṁ tirodhāmevādhok.*

Her, Kaberaka, keen seeker of knowledge and organiser of knowledge in systemic form, milked as the mother cow, thus he explored the hidden and unknown.

**तां तिरोधामितरजना उप जीवन्ति तिरो धत्ते सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद ॥ १२ ॥**

12. *Tāṁ tirodhāmitarajanā upa jīvanti tiro dhatte sarvaṁpāpmānamupajīvanīyo bhavati ya evaṁ veda.*

Others, the exceptionals, the obscure, live by the unknown and for the unknown. Such persons leave aside and reject whatever is sin and evil. One who knows this becomes a life support for others.

**सोदक्रामत्सा सर्पानागच्छत्तां सर्पा उपाह्वयन्त विषवत्येहीति ॥ १३ ॥**

13. *Sodakrāmatsā sarpānāgacchattāṁ sarpā upāhvayanta viṣavatyehīti.*

She, Virat, arose and proceeded to the serpents. The serpents addressed her and prayed: O bearer of poison, come and give us the poison.

**तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥ १४ ॥**

14. *Tasyāstakṣako vaiśāleyo vatsa āsīdalābupātraṁ pātram.*

Of her, the eminent specialist of subtle knowledge was the darling child, and bottle gourd the receiving bowl as well as the saviour.

**तां धृतराष्ट्र ऐरावतो ऽधोक्तां विषमेवाधोक् ॥ १५ ॥**

15. *Tāṁ dhṛtarāṣṭra airāvato' dhoktāṁ viṣamevādhok.*

Her, the ruler and protector of the human nation and specialist of the earth and earth products milked to distil the poison, and isolated the poison and discovered the antidote.

तद्विषं सर्पा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ १६ ॥

16. *Tadviṣaṁ sarpā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

That poison the serpents live and live by. One who knows this becomes a friend of life and a supporter of others for life.

## Paryaya 6

***Virat Devata, Atharvacharya Rshi***

तद्यस्मा एवं विदुषेऽ लाबुनाभिषिञ्चेत्प्रत्याहन्यात् ॥ १ ॥

1. *Tadyasmā evaṁ viduṣe'lābunābhiṣiñcetpratyāhanyāt.*

Whoever the scholar whom Virat consecrates with the imperishable knowledge of poison and the antidote, he must counter the poison.

न च प्रत्याहन्यान्मनसा त्वा प्रत्याहन्मीति प्रत्याहन्यात् ॥ २ ॥

2. *Na ca pratyāhanyānmanasā tvā pratyāhanmīti pratyāhanyāt.*

If he does not or cannot counter the poison, he must determine and say: I must counter and destroy the poison with all my force.

यत्प्रत्याहन्ति विषमेव तत्प्रत्याहन्ति ॥ ३ ॥

3. *Yatpratyāhanti viṣameva tatpratyāhanti.*

Whoever counters and destroys the purveyor of poison, counters and destroys the poison itself.

विषमेवास्याप्रियं भ्रातृव्यमनुविषिच्यते य एवं वेद ॥ ४ ॥

4. *Viṣamevāsyāpriyaṁ bhrātṛvyamanuviṣicyate ya evaṁ veda.*

Whoever thus knows this, for him, his negative rivalry, hate and enmity, even poison itself, is destroyed and eliminated.

Note: This hymn is a conceptual projection of humanity in all its variety of character, class and organisation from the Utopian state of Viraja, brilliant innocence in the state of nature, upto the world organisation, with full appropriate powers of governance from the local level upto the world state: The ogranisation in ascending order being the family, the community, Sabha, Samiti and Amantrana: in modern version, the Panchayat, Parishad, Assembly, Parliament, Senate and the U.N. (Section 1). All these levels of organisation are sacred reflections of the cosmic power of Divinity (Virat).

The universe in Vedic thought is Purusha (Atharva, 19, 6, 4), a living, breathing, self-organising, sovereign system with autonomous constituents at different levels in ascending order from the individual microcosmic level (Ekarat Purusha), through the social organisation (Samrat Purusha), upto the macrocosmic level of the universe (Virat Purusha).

Every one from the individual to the universe is a reflection of the Divine Virat, Cosmic Spirit, whatever the character or class of the person. The differences are consequences of the choice and performance of the individuals. In the sukta, the classes are Devas, average humans, Pitaras, Asuras, Rshis, Gandharvas, Apsaras,

and Sarpas. All of them, even herbs and trees, reflect the presence of Divine Virat. Similarly Virat reflects in the sanctity of the social organisations from the top world organsiation to the bottom and basic unit, the family and the individual.

Virat is the cosmic mother. She grants whatever her children desire and choose to have. Ordinarily, Devas as well as humans need and desire food and energy, they have it. Asuras want natural power and pleasure, they have it. Pitaras want svadha, they get it. Humans want food and farming, they have it. Rshis want divine knowledge, they have the vision. Gandharvas and Apsaras opt for sweets of fragrance, they have it. Others want the secret and unknown, they have it. Serpents want poison, they get it.

But we must reject posion because poison destroys, and it destroys, ultimately, the purveyors of poison too.

**॥ इति अष्टमं काण्डम् ॥**

# KANDA 9

## Kanda 9/Sukta 1 (Madhu Vidya)

***Madhu and Ashvinau Devate, Atharva Rshi***

This Sukta is the song of Madhu-kasha, 'honeyed goad', that passion and discipline of life and living which is an integration of love and law, passion and patience, urge and awareness, in short, a balance of Shreya and Preya, the true, the good and the beautiful for self-perfection under the divine dispensation.

Madhu is honey sweet, kasha is the goad, the electric charge that breaks the cloud to shower in full force, also the divine voice of Veda, and Mother Nature's invitation to live fully unto perfection.

**दि॒वस्पृ॑थि॒व्या अ॒न्तरि॑क्षात्समु॒द्रादग्नेर्वा॑ता॒न्मधु॑क॒शा हि ज॒ज्ञे।**
**तां चा॑यि॒त्वामृ॑तं॒ वसा॑नां हृ॒द्भिः प्र॒जाः प्रति॑ नन्दन्ति॒ सर्वीः॥ १॥**

1. *Divaspṛthivyā antarikṣātsamudrādagnervā-tānmadhukaśā hi jajñe. Tāṁ cāyitvāmṛtaṁ vasānāṁ hṛddhiḥ prajāḥ prati nandanti sarvāḥ.*

From heaven and earth, from skies and the sea, from fire and wind, arises the Mother's Message, the urge to live and be, sweet and sour both. Having seen her, wrapped in immortal nectar, all her children are struck with love and awe, they feel inspired and rejoice at heart in spontaneous response.

**म॒हत्पयो॑ वि॒श्वरू॑पमस्याः समु॒द्रस्य॑ त्वो॒त रेत॑ आहुः।**
**यत॒ ऐति॑ मधुक॒शा ररा॑णा॒ तत्प्रा॒णस्तद॒मृतं॑ निवि॑ष्टम्॥ २॥**

2. *Mahatpayo viśvarūpamasyāḥ samudrasya tvota reta āhuḥ. Yata aiti madhukaśā rarāṇā tatprāṇa-stadamṛtaṁ niviṣṭam.*

Mighty is the nectar sweetness, beauty and majesty of this divine Mother, universal in form and meaning of the Message. O Mother Divine, they say, you are the very life and essence of Space and Time, eternal, whence arises the Madhukasha, the urge to live, all joyous, that breath of life itself abiding at at the very heart of Immortality, the Word.

**पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांस-मानाः। अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः॥ ३॥**

3. *Paśyantyasyāścaritaṁ pṛthivyāṁ pṛthaṅ-naro bahudhā mīmāṁsamānāḥ. Agnervātānmadhu-kaśā hi jajñe marutāmugrā naptiḥ.*

People of serious thought and imagination severally watch and experience in various ways the power and presence of this Madhukasha in action on earth. They see that, unmistakably from both fire and wind, Madhukasha arises spontaneously, the lustrous child, in truth, of cosmic energy in storm and wind.

**मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः। हिरण्यवर्णा मधुकशा घृताची महान्भर्गश्चरति मर्त्येषु॥ ४॥**

4. *Mātādityānāṁ duhitā vasūnāṁ prāṇaḥ prajā-nāmamṛtasya nābhiḥ. Hiraṇyavarṇā madhukaśā ghṛtācī mahānbhargaścarati martyeṣu.*

Mother of the light of stars, daughter and harbinger of the planetary supports of life, life breath of the children of earth and the centre source of the

nectar of immortality, Madhukasha sojourns among mortals, wrapped in gold, replete with honey and showers of ghrta, lustrous light and grandeur of divinity itself.

**मधो॒ः कशा॑मजनयन्त दे॒वास्तस्या॒ गर्भो॑ अभवद् विश्व-रू॑पः । तं जा॒तं तरु॑णं पिपर्ति मा॒ता स जा॒तो विश्वा॒ भुव॑ना॒ वि च॑ष्टे ॥ ५ ॥**

5. *Madhoḥ kaśāmajanayanta devāstasyā garbho abhavad viśvarūpaḥ. Taṁ jātaṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanā vi caṣṭe.*

The invitation to live a honeyed life of beauty and order, the Mother's Message, Devas created: Lord Omniscient and the divine powers in manifestation articulated the Vedic Word, holy sages received it within and spoke it out: The seed of it all was in the Golden Womb of Divinity, universal of form and variety of Nature in inception. The divine Mother Spirit of Divinity brings up that seed, newly conceived, to maturity of form and variety, and when it is born in fresh and full force, it manifests and proclaims all its realms of the universe come into existence.

(That is the articulation, that is the reception, that is the Word of the Mother Divine.)

**कस्तं प्र वे॑द॒ क उ॒ तं चि॑केत॒ यो अ॑स्या॒ हृद॑ः क॒लशः॑ सोम॒धानो॒ अक्षि॑तः । ब्रह्मा सु॑मे॒धाः सो अ॑स्मिन्मदेत ॥ ६ ॥**

6. *Kastaṁ pra veda ka u taṁ ciketa yo asyā hṛdaḥ kalaśaḥ somadhāno akṣitaḥ. Brahmā sumedhāḥ so asminmadeta.*

Who would know, who understand, the treasure

trove of her immortal soma of the heart, immortal, unviolated, infinite? Brahma, the wise visionary dedicated to the Word, he would rejoice in this inexhaustible fount of Divinity.

**स तौ प्र वेद स उ तौ चिकेत यावस्याः स्तनौ सहस्रधारावक्षितौ। ऊर्जं दुहाते अनपस्फुरन्तौ ॥ ७ ॥**

7. *Sa tau pra veda sa u tau ciketa yāvasyāḥ stanau sahasradhārāvakṣitau. Ūrjaṁ duhāte anapasphurantau.*

He, Brahma, would know, perceive and apprehend the two inexhaustible founts of a thousand streams which flow uninterrupted and shower the inexhaustible energy and ecstasy of life for the one that can see.

**हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम्।**
**त्रीन्धर्मानभि वावशाना मिमाति मायुं पयते पयोभिः ॥ ८ ॥**

8. *Hiṅkarikratī bṛhatī vayodhā uccairghoṣābhyeti yā vratam. Trīngharmānabhi vāvaśānā mimāti māyuṁ payate payobhiḥ.*

Continuously sounding again and again, mighty expansive bearer of food and health by showers of rain, thundering aloud, electric energy goes on to its job of breaking the clouds of rain ; heating, energising and illuminating three orders of energy of earth, sky and the solar region, thus does lightning roar with thunder and moves on with clouds laden with vapours.

**यामापीनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः।**
**ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥ ९ ॥**

9. *Yāmāpīnāmupasīdantyāpaḥ śākvarā vṛṣabhā ye svarājaḥ. Te varṣanti te varṣayanti tadvide kāmamūrjamāpaḥ.*

Closely abiding by the widely moving energy of thunder, mighty generous and shining clouds laden with water rain down in showers. They bring down showers of rain and, thereby, desired food and energy for the man who knows the science of rain.

**स्त॒न॒यि॒त्नुस्ते॒ वाक्प्र॑जापते॒ वृषा॒ शुष्मं॑ क्षिपसि॒ भूम्या॒मधि॑।**
**अ॒ग्नेर्वाता॑न्मधुक॒शा हि ज॒ज्ञे म॒रुता॑मु॒ग्रा न॒प्तिः॥ १०॥**

10. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāmadhi. Agnervātānmadhukaśā hi jajñe marutāmugrā naptiḥ.*

O Prajapati, father and sustainer of living beings, the thunder and cloud is your language of power and generosity by which, generous lord, you send showers of strength and vitality on the earth. That thunder and lightning is the madhukasha of divinity with its gifts of food, energy and vitality, which arises spontaneously from fire and wind, lustrous child, in truth, of cosmic energy in fire and wind roaring with thunder.

**यथा॒ सोम॑ः प्रातःसव॒ने अ॒श्विनो॒र्भव॑ति प्रि॒यः।**
**ए॒वा मे॑ अश्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ ११॥**

11. *Yathā somaḥ prātaḥsavane aśvinorbhavati priyaḥ. Eva me aśvinā varca ātmani dhriyatām.*

Just as soma is dear to the Ashvins in the morning session of yajna, so may the Ashvins, complementary currents of divine energy and the complementary powers of humanity such as father and

mother, bring me physical, moral and spiritual lustre and bless me in the soul.

**यथा॒ सोमो॑ द्वि॒तीये॒ सव॑न इन्द्रा॒ग्न्योर्भव॑ति प्रि॒यः।**
**ए॒वा म॑ इन्द्राग्नी॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १२॥**

12. *Yathā somo dvitīye savana indrāgnyorbhavati priyaḥ. Evā ma indrāgnī varca ātmani dhriyatām.*

Just as soma is dear to Indra and Agni in the second yajnic session of the day, so may Indra and Agni bless me with physical, moral, intellectual and spiritual lustre in the soul.

**यथा॒ सोम॑स्तृ॒तीये॒ सव॑न ऋभू॒णां भव॑ति प्रि॒यः।**
**ए॒वा म॑ ऋभवो॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १३॥**

13. *Yathā somastṛtīye savana ṛbhūṇāṁ bhavati priyaḥ. Evā ma ṛbhavo varca ātmani dhriyatām.*

Just as Soma is dear to the Rbhus in the third yajnic session of the day, so may the Rbhus bless me with physical, moral, scientific and spiritual lustre in the soul.

(Three mantras 11-13 refer to not only the science of yajna but also the process of education. Soma is the student (Atharva 2, 13, 2 and 5) and Ashvins, Indra, Agni and the Rbhus are teachers of basic subjects and specialists of heat and electric energy and the technology of science and engineering. Refence may be made to Professor Vishvanath's commentary on these mantras and Sayana's comments on the Rbhus quoted therein.)

**मधु॑ जनिषीय॒ मधु॑ वंशिषीय।**
**पय॑स्वानग्र॒ आग॑मं॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा॥ १४॥**

14. *Madhu janiṣīya madhu vaṁśiṣīya.*
*Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.*

Let me create honey in life. Let me pray for and achieve the honey sweets of life. Hey Agni, yajnic fire of discipline, brilliant teacher, I have come with milk in homage. Pray bless me with the light and lustre of spirit, character and knowledge.

**सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा।**
**वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः॥ १५॥**

15. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
*Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

Hey Agni, lord of light, brilliant teacher, pray bless me with the light and lustre of life and knowledge. Bless me with progeny, good health and long age. Let the Devas, brilliancies of nature and humanity, know and acknowledge me. Let Indra, lord of power, know and acknowledge me with all the sages and seers.

**यथा॒ मधु॑ मधु॒कृत॑ः सं॒भर॑न्ति॒ मधा॒वधि॑।**
**ए॒वा मे॑ अ॒श्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १६॥**

16. *Yathā madhu madhukṛtaḥ saṁbharanti madhāvadhi. Evā me aśvinā varca ātmani dhriyatām.*

Just as honey bees collect, carry and store honey in the honey comb, so may the Ashvins, harbingers of nature's and human gifts bless me with sweetness and light in the soul.

**यथा॒ मक्षा॑ इ॒दं मधु॑ न्य॒ञ्जन्ति॒ मधा॒वधि॑।**
**ए॒वा मे॑ अश्विना॒ वर्च॒स्तेजो॒ बल॒मोज॑श्च धि॒यताम्॥ १७॥**

17. *Yathā makṣā idaṁ madhu nyañjanti madhāvadhi.*
*Evā me aśvinā varcastejo balamojaśca dhriyatām.*

Just as honey bees collect honey and add it to their store of honey in the honey comb, so may the Ashvins bless me with more and more light and lustre, brilliance of life and intellect, strength of body and mind, and splendour of personality.

**यद्गि॒रिषु॒ पर्व॑तेषु॒ गोष्वश्वे॑षु॒ यन्मधु॑।**
**सु॒रायां॑ सि॒च्यमा॑नायां॒ यत्तत्र॒ मधु॒ तन्मयि॑॥ १८॥**

18. *Yadgiriṣu parvateṣu goṣvaśveṣu yanmadhu.*
*Surāyāṁ sicyamānāyāṁ yattatra madhu tanmayi.*

The honey sweets of life and vigour that there be in mountains and clouds, in cows and horses, and the power and inspiration that there be in the purest drink of divinities distilled and showered on earth, let that honey sweet of vigour and spirit be in me.

**अश्वि॑ना सार॒घेण॑ मा॒ मधु॑नाङ्क्तं शुभस्पती।**
**यथा॒ वर्च॑स्वतीं॒ वाच॑मा॒वदा॑नि॒ जना॒ँ अनु॑॥ १९॥**

19. *Aśviā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
*Yāthā varcasvatīṁ vācamāvadāni janāṅ anu.*

Let the Ashvins, complementary harbingers of auspicious good fortune consecrate me with the sweets of honey bees so that I may speak to people in a language full of sweetness, light and the power of love.

**स्त॒नयि॒त्नुस्ते॒ वाक्प्र॑जापते॒ वृषा॒ शुष्मं॑ क्षिपसि॒ भूम्यां॑ दि॒वि।**
**तां प॒शव॒ उप॑ जीवन्ति॒ सर्वे॒ तेनो॒ सेष॒मूर्ज॑ पिपर्ति॥ २०॥**

20. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāṁ divi. Tāṁ paśava upa jīvanti sarve teno seṣamūrjaṁ piparti.*

O Prajapati, lord sustainer of living beings, your voice is thunder, lightning and the cloud showers. Mighty generous as you are, with that voice you radiate light in heaven and shower food, power and glory of life on earth. All living beings live by that light and shower, and, by that very light, power and vigour of the voice, nature fills and replenishes food, energy and vitality for them on earth.

**पृथि॒वी द॒ण्डो ३॒न्तरि॑क्षं॒ गर्भो॑ द्यौः कशा॑ वि॒द्युत्प्र॑क॒शो हि॑र॒ण्ययो॑ बि॒न्दुः॥ २१॥**

21. *Pṛthivī daṇḍo'ntarikṣaṁ garbho dyauḥ kaśā vidyutprakaśo hiraṇyayo binduḥ.*

The earth is your sceptre, middle space your treasure, the heaven your light of Voice, thunder your lash, and the golden sun your mark of divinity.

**यो वै कशा॑याः स॒प्त मधू॑नि॒ वेद॒ मधु॑मान्भवति। ब्रा॒ह्म॒णश्च॒ राजा॑ च धे॒नुश्चा॑न॒ड्वांश्च॑ व्री॒हिश्च॒ यव॑श्च॒ मधु॑ स॒प्त-मम्॥ २२॥**

22. *Yo vai kaśāyāḥ sapta madhūni veda madhumānbhavati. Brāhmaṇaśca rājā ca dhenuścānaḍvāṁśca vrīhiśca yavaśca madhu saptamam.*

Whoever knows the seven honey sweets of kasha is blest with honey sweets in life which are :

Brahmana, ruler, cow, bull, rice, barley, and the seventh is honey itself.

**मधुमान्भवति मधुमदस्याहार्यं भवति।**
**मधुमतो लोकाञ्जयति य एवं वेद॥ २३॥**

23. *Madhumānbhavati madhumadasyāhāryaṁ bhavati. Madhumato lokāñjayati ya evaṁ veda.*

Whoever knows the seven honey sweets of life becomes master of honey. Whatever he gets becomes honey sweet. Such a man of honey, who knows the secret of honey, wins over all regions and stages of life.

**यद्वीध्रे स्तनयति प्रजापतिरेव तत्प्रजाभ्यः प्रादुर्भवति।**
**तस्मात्प्राचीनोपवीतस्तिष्ठेत् प्रजापतेऽनु मा बुध्यस्वेति।**
**अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद॥ २४॥**

24. *Yadvīdhre stanayati prajāpatireva tatprajābhyaḥ prādurbhavati. Tasmātprācīnopavītastiṣṭhe prajāpate' nu mā budhyasveti. Anvenaṁ prajā anu prajāpatirbudhyate ya evaṁ veda.*

Whatever thunders in the sky is Prajapati himself manifested for his children. For this very reason, I, initiated in the love of eternal divinity, abide in the will of Prajapati and pray: O Prajapati, remember me, pray forsake me not. People become favourable to him whoever knows this, he abides with Prajapati and Prajapati never forsakes him.

## Kanda 9/Sukta 2 (Kama: Love and Determination)

***Kama Devata, Atharva Rshi***

**सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन।**
**नीचैः सपत्नान्मम पादय त्वमभिष्टुतो महता वीर्येण॥ १॥**

1. *Sapatnahanamṛṣabhaṁ ghṛtena kāmaṁ śikṣāmi haviṣājyena. Nīcaiḥ sapatnānmama pādaya tvamabhiṣṭuto mahatā vīryeṇa.*

With offers of ghrta and fragrant materials into the sacred fire, I study, try to know and practice Kama, love and desire, will and determination, and the greatest object of love, great and noble Divinity, destroyer of enemies. O Kama, throw down my enemies. Praised and celebrated thus, pray throw them down with your mighty vigour and power.

**यन्मे॒ मन॑सो॒ न प्रि॒यं न चक्षु॑षो॒ यन्मे॒ बभ॑स्ति॒ नाभि॒नन्द॑ति।**
**तद् दु॒ःष्वप्न्यं॒ प्रति॑ मुञ्चामि स॒पत्ने॒ कामं॑ स्तु॒त्वोद॒हं भि॑देयम्॥ २॥**

2. *Yanme manaso na priyaṁ na cakṣuṣo yanme babhasti nābhinandati. Tad duḥṣvapnyaṁ prati muñcāmi sapatne kāmaṁ stutvodahaṁ bhideyam.*

What is not pleasing to my mind, whatever does not please my eye, what gives no joy to me, what repulses me, that melancholy dream I reject and jettison for my life's adversary and, having prayed to the good of my soul, I write it off as nothing.

**दु॒ःष्वप्न्यं काम दुरि॒तं च॑ कामाप्र॒जस्ता॑मस्व॒गता॒मव॑र्तिम्।**
**उ॒ग्र ईशा॑न॒ः प्रति॑ मुञ्च॒ तस्मि॒न्यो अ॒स्मभ्य॑मंहू॒र॒णा चिकि॑त्सात्॥ ३॥**

3. *Duḥṣvapnyaṁ kāma duritaṁ ca kāmāprajastā-masvagatāmavartim. Ugra īśānaḥ prati muñca tasminyo asmabhyamaṁhūraṇā cikitsāt.*

O Kama, love and faith of my heart and soul, you are the formidable ruler of our will, desire and

determination, pray put off the evil dreams, evil thoughts and ambitions, childlessness, homelessness, want and distress from us, and let them go back and find a place with that source and power which thinks and plans evil against us.

**नुदस्व॑ काम॒ प्र णु॑दस्व का॒मावर्तिं॑ यन्तु मम॒ ये स॒पत्ना॑ः ।**
**तेषां नुत्ता॑नामध॒मा तमां॒स्यग्ने॒ वास्तूं॒नि॒ निर्द॑हु॒ त्वम् ॥ ४ ॥**

4. *Nudasva kāma pra ṇudasva kāmāvartiṁ yantu mama ye sapatnāḥ. Teṣāṁ nuttānāmadhamā tamāṁsyagne vāstūni nirdaha tvam.*

O Kama, love and desire of the heart, O faith and determination, put off want and distress, drive off depression far out. Let all misfortune revert to my enemies and adversaries and fall upon our negativities themselves. O Agni, leading light and fire of love and life, burn out the deepest darknesses and the very stronghold of those distresses when they are thrown out.

**सा ते॑ काम दुहि॒ता धे॒नुरु॑च्यते॒ यामा॒हुर्वाचं॑ क॒वयो॑ वि॒राज॑म् ।**
**तया॑ स॒पत्ना॒न्परि॑ वृङ्ग्धि॒ ये मम॒ पर्ये॑नान्प्रा॒णः प॒शवो॒ जीव॑नं**
**वृणक्तु ॥ ५ ॥**

5. *Sā te kāma duhitā dhenurucyate yāmāhurvācaṁ kavayo virājam. Tayā saptnānparivṛṅgdhi ye mama paryenānprāṇaḥ paśavo jīvanaṁ vṛṇaktu.*

O Kama, lord of my love, life and faith, that Word of eternal knowledge, the Veda, which the poets say is the lazer beam of original light and vision of life, is your darling daughter, and it is the holy cow which is the perennial giver of the very life and immaculate spirit of Being. With that light, pray, uproot all our adverse

rivals that split our integrity. Drive them off so that my pranic energy, senses and mind, and the very life of me be free from the very root of existence (adversaries, adversities, negativities).

**कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सवेन।**
**अग्नेर्होत्रेण प्र णुदे सपत्नाञ्छम्बीव नावमुदकेषु धीरः ॥ ६ ॥**

6. *Kāmasyendrasya varuṇasya rājño viṣṇorbalena savituḥ savena. Agnerhotreṇa pra ṇude sapatnāñchambīva nāvamudakeṣu dhīraḥ.*

With the mighty force of Kama, love of life, love and moral determination, with the power of Indra, lord omnipotent, Varuna, lord of judgement and choice, Raja, ruler of life in existence, Vishnu, Spirit omnipresent, with the inspiration and vitality of Savita, lord giver of life, and with the flames and fragrance of Agni, yajnic fire, I throw out the adversaries of my mind and soul just as a steady helmsman beats off the waves of the sea and rows the boat to the shore.

**अध्यक्षो वाजी मम कामं उग्रः कृणोतु मह्यमसपत्नमेव।**
**विश्वे देवा मम नाथं भवन्तु सर्वे देवा हवमा यन्तु म इमम् ॥ ७ ॥**

7. *Adhyakṣo vājī mama kāma ugraḥ kṛṇotu mahyamasapatnameva. Viśve devā mama nāthaṁ bhavantu sarve devā havamā yantu ma imam.*

May Kama, lord of my love and faith, mighty refulgent, all-watching, all-reaching presiding power of life, make my life free from negative elements of a split personality and conflictive society. May all divinities of nature be my guardian masters and all divinities and

nobilities of the environment listen to this my call and join the united yajna of one humanity.

इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम्।
कृण्वन्तो मह्यमसपत्नमेव ॥ ८ ॥

8. *Idamājyaṁ ghṛtavajjuṣāṇāḥ kāmajyeṣṭhā iha mādayadhvam. Kṛṇvanto mahyamasapatnameva.*

O lovers of highest Kama, Supreme Lord of love, participating in this joint enterprising yajna here, sprinkled with ghrta emanating fragrance, share and rejoice, and create for me an atmosphere of love free from rivalry, hate and enmity.

इन्द्राग्नी काम सरथं हि भूत्वा नीचैः सपत्नान्मम पादयाथः।
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दहेह त्वम् ॥ ९ ॥

9. *Indrāgnī kāma sarathaṁ hi bhūtvā nīcaiḥ sapatnānmama pādayāthaḥ. Teṣāṁ pannānāmadhamā tamāṁsyagne vāstūnyanunirdaha tvam.*

O Indragni, omnipotent force of divinity and leading light of life, together as riding the celestial chariot, pray throw down all adverse and negative forces which pull me off from divine centrality. O Agni, O Kama, fiery love and knowledge of life, burn off all meanness, darkness, and the very seat and source of hate, enmity and adversity of life already fallen down by the pressure and power of Indragni.

जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान्।
निरिन्द्रिया अरसाः सन्तु सर्वे मा ते जीविषुः कतमच्चनाहः ॥ १० ॥

10. *Jahi tvaṁ kāma mama ye sapatnā andhā tamāṁsyava pādayainān. Nirindriyā arasāḥ santu sarve mā te jīviṣuḥ katamaccanāhaḥ.*

O Kama, love divine, destroy all those forces that are my adversaries and enemies, throw them to the bottomless deep of darkness. Let them all be reduced to total inertness and disvitality. Let them have no life even for a day.

**अवधीत्कामो मम ये सपत्ना उरुं लोकमकरन्मह्यमेधतुम्।**
**मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु॥ ११॥**

11. *Avadhītkāmo mama ye sapatnā uruṁ lokamakaranmahyamedhatum. Mahyaṁ namantāṁ pradiśaścatasro mahyaṁ ṣaḍurvīrghṛtamā vahantu.*

Kama, Love divine, has destroyed all those negative forces and desires which could be my rivals and enemies and thus has made the entire world free from obstacles for my growth without bounds and inhibitions. Now may all the four directions of the earth provide for me the means and materials of growth. Let all the six dimensional worlds bring me the ghrta for personal and social growth.

**ते ऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।**
**न सायकप्रणुत्तानां पुनरस्ति निवर्तनम्॥ १२॥**

12. *Te' dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na sāyakapraṇuttānāṁ punarasti nivartanam.*

Broken off from their stronghold, let them run adrift and flow down like a boat cut off from the moorings. Shot off by the arrow from the bow, there is

no return for the negativities.

**अग्निर्यव इन्द्रो यवः सोमो यवः।**
**यवयावानो देवा यावयन्त्वेनम्॥ १३॥**

13. *Agniryava indro yavaḥ somo yavaḥ.*
*Yavayāvāno devā yāvayantvenam.*

Agni, leading light of knowledge, is a cleanser of the soul from rivals. Indra, strong determination blest by omnipotent Indra, is the destroyer of pollutions. Soma, peace and lustrous vitality of the spirit, is a protector of the soul from debilitation. Let the divine powers of the Spirit, which repel as well as protect, throw away this hate, enmity and rivalry.

**असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम्।**
**उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृणत्सपत्नान्॥ १४॥**

14. *Asarvavīraścaratu praṇutto dveṣyo mitrāṇāṁ parivargyaḥ svānām. Uta pṛthivyāmava syanti vidyuta ugro vo devaḥ pra mṛṇatsaptnān.*

O people, let the rival force of negativities and impieties wander around, void of all powerful allies, cast away, hated, friends and powers all lost and deserted, sure of nothing. And just as flashes of lightning fall on the earth and crush, so may the divine illustrious lord ruler of life crush your rivals, adversaries and enemies to naught.

**च्युता चेयं बृहत्यच्युता च विद्युद्भिभर्ति स्तनयित्नूंश्च सर्वान्।**
**उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान्नुदतां मे सहस्वान्॥ १५॥**

15. *Cyutā ceyaṁ bṛhatyacyutā ca vidyudbibharti stanayitnūṁśca sarvān. Udyannādityo draviṇena tejasā nīcaiḥ sapatnā-nnudatāṁ me sahasvān.*

This infinite cosmic energy, constant as well as dynamic, holds and sustains all things existent including thunder and clouds (making, breaking, evolving). So may Aditya, self-refulgent lord of cosmic energy, manifesting in action, commanding omnipotence, with his power and lustre, throw down our negative adversaries and enemies (and thus sustain us).

**यत्ते॑ काम॒ शर्म॑ त्रि॒वरू॑थमु॒द्भु ब्रह्म॒ वर्म॒ वित॑तमनति-व्या॒ध्यं ⌡कृ॒तम्। तेन॑ स॒पत्ना॒न्परि॑ वृङ्ग्धि॒ ये मम॒ पर्ये॑ना-न्प्रा॒णः प॒शवो॒ जीव॑नं वृणक्तु ॥ १६ ॥**

16. *Yatte kāma śarma trivarūthamudbhu brahma varma vitatamanativyādhyaṁ kṛtam. Tena sapatnānpari vṛṅgdhi ye mama paryenānprāṇaḥ paśvo jīvnaṁ vṛṇaktu.*

O Kama, lord of love and creative desire, self sufficient of infinite power and presence, by the triple armour of peace and protection, boundless, infinite and inviolable, which you have created for the protection and promotion of spiritual, mental and material aspects of life, I pray, uproot our negative rivals and enemies so that my pranic energies, mind and senses, and my very life may get rid of these destructive elements of existence. Bless us with that knowledge divine.

**येन॑ दे॒वा असु॑रा॒न्प्राणु॑दन्त॒ येनेन्द्रो॒ दस्यू॑नध॒मं तमो॑ नि॒नाय॑। तेन॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात्प्र णु॑दस्व दू॒रम्॥ १७ ॥**

17. *Yena devā asurānprāṇudanta yenendro dasyūnadhamaṁ tamo ninaya. Tena tvaṁ kāma mama ye sapatnāstānasmāllokātpra ṇudasva dūram.*

By the force and armour by which the Devas, divinities of nature and nobilities of humanity, ward off and throw away the destructive elements of life, by which Indra, the ruling power, throws the saboteurs and other lawless forces into deepest darkness, by that love, knowledge and power of action throw out far from this world whatever adverse elements there may be against us, O power of love and determination.

**यथा॑ दे॒वा असु॑रा॒न्प्राणु॑दन्त॒ यथेन्द्रो॒ दस्यू॑नध॒मं तमो॑ बबा॒धे।**
**तथा॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात्प्र णु॑दस्व दू॒रम्॥ १८॥**

18. *Yathā devā asurānprāṇudanta yathendro dasyūnadhamaṁ tamo babādhe. Tathā tvaṁ kāma mama ye sapatnāstānasmāllokātpra ṇudasva dūram.*

O lord of love, knowledge and determined action, the way the Devas ward off and throw out the destructive elements of life, the way by which Indra, the ruling power, throws the savoteurs and other lawless elements bound in deep dungeons of darkness, by that very power, policy and modality, throw out and down far from this world whatever negative elements there may be against us.

**कामो॑ जज्ञे प्रथ॒मो नैनं दे॒वा आ॑पुः पि॒तरो॒ न मर्त्याः।**
**तत॒स्त्वमसि॒ ज्याया॑न्वि॒श्वहा॑ म॒हांस्तस्मै॑ ते काम॒ नम॒ इत्कृ॑णोमि॥ १९॥**

19. *Kāmo jajñe prathamo nainaṁ devā āpuḥ pitaro na martyāḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

The Eternal Spirit of divine love and creative desire, highest love and faith of the world of existence, was the first to manifest. No Devas, divinities of nature such as sun and moon, nor the noblest of humanity, nor the highest minds, sense and intellect, nor Pitaras, sustainers of life, nor all the mortals in existence have been able to comprehend It. For that reason, O Spirit Divine, all-comprehending, you are greater and higher than all the created forms, all times, all ways, the greatest indeed. Hence O lord of love and desire, loved and worshipped of all, I offer you salutations in homage.

**यावंती द्यावांपृथिवी वंरिम्णा यावदापंः सिष्यदुर्यावंदग्निः। ततस्त्वमंसि ज्यायांन्विश्वहा मंहांस्तस्मै ते कामं नमं इत्कृणोमि॥ २०॥**

20. *Yāvatī dyāvāpṛthivī varimṇā yāvadāpaḥ siṣyaduryāvadagniḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

Howsoever far and wide heaven and earth with their expanse exist, as far as waters of the earth, sky and space roll and flow, as far as light and fire glow and radiate, you are greater and higher than all that, all times all ways, the greatest indeed. Hence O lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

**यावंतीर्दिशंः प्रदिशो विषूंचीर्यावंतीराशा अभिचक्षंणा दिवः। ततस्त्वमंसि ज्यायांन्विश्वहा मंहांस्तस्मै ते कामं नमं इत्कृणोमि॥ २१॥**

21. *Yāvatīrdiśaḥ pradiśo viṣūcīryāvatīrāśā abhicakṣaṇā divaḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

As far as the vast directions and interdirections of the world extend, as far as the expansive bounds of space extend and observe the bounds of Heaven, thence you are greater and higher than all that, all times, all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you obeisance in homage.

**यावतीर्भृङ्गा जत्वः कुरूरवो यावतीर्वघा वृक्षसप्र्यो बभूवुः। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि॥ २२॥**

22. *Yāvatīrbhṛṅgā jatvaḥ kurūravo yāvatīrvaghā vṛkṣasarpyo babhūvaḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

As far as the fire-flies of the heavens abound, as far as bats and birds of the earth and sky fly and soar, as far as the serpents of the trees grow and multiply, you are greater and higher than all of them and their growth, all time all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

(In this verse, words which ordinarily denote birds and insects do not really do justice to the technique of comparison as adopted in other mantras from 19 to 24. Therefore the suggestion offered by Professor Vishwamatha Vidyalankara that these words probably mean things of astronomical dimensions seems plausible. Let us look at the signs of the zodiac such as

scorpio, capricorn, pisces, aries, taurus, etc. There is one constellation called Musca, which could be 'makshika' in sanskrit, meaning 'a fly', originally Musca australis, the southern fly beyond the solar system. Similarly Vrksha-sarpyah could be Phalguni Nakshatra, which in astronomical illustrations is shown as a tree. Reference may be made to his note on this mantra in his translation published by Ramlal Kapur Trust, Bahalgarh, Sonipat Dist., Haryana, India.

**ज्यायान्निमिषतो ऽसि तिष्ठतो ज्यायान्त्समुद्रादसि काम मन्यो। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि ॥ २३ ॥**

23. *Jyāyānnimiṣato'si tiṣṭhato jyāyāntsamudrādasi kāma manyo. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

O Kama, O Manyu, lord of love, desire and passion for creation, passionately loved and adored by all, you are greater than those that wink like the stars at night and greater than those that stand still. You are greater than the sea and space. Therefore you are greater and higher than all of them all times all ways. Hence O lord of love and passion for creation, I offer you salutations in homage.

**न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि ॥ २४ ॥**

24. *Na vai vātaścana kāmamāpnoti nāgniḥ sūryo nota candramāḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

Neither wind nor fire, nor sun nor moon, reaches, much less comprehends, Kama, cosmic Spirit of love, passion and creativity. O Kama, therefore you are greater than all others all time all ways. Therefore, O Great One, I offer you homage and worship with salutations in obeisance.

**यास्ते शिवास्तन्व ऽः काम भद्रा याभिः सत्यं भवति यद् वृणीषे। ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र पापीरप वेशया धियः॥ २५॥**

25. *Yāste śivāstanvaḥ kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇīṣe. Tābhiṣṭvamasmāṅ abhisaṁviśasvānyatra pāpīrapa veśayā dhiyaḥ.*

O Kama, lord of love and creation, loved and adored by all, gracious and blessed are the creative forms of your divine manifestation by which all that you choose to create becomes real and true. With those very graces, O lord, let your presence seep in and inspire our mind and character in the spirit. Let all sinful thoughts and intentions move far away, somewhere else.

## Kanda 9/Sukta 3 (The Good House)

***Shala Devata, Bhrgvangira Rshi***

**उपमितां प्रतिमितामथो परिमितामुत ।**
**शालाया विश्ववाराया नद्धानि वि चृतामसि॥ १॥**

1. *Upamitāṁ pratimitāmatho parimitāmuta. Shālāyā viśvavārāyā naddhāni vi cṛtāmasi.*

We build the house well designed, well proportioned and well measured to the last point of finish. Of the spacious, well ventilated house open on

all sides, we bind, strengthen and firm up the joints, connections and interconnections to the last details of specifications.

**यत्ते॑ न॒द्धं वि॑श्ववारे॒ पाशो॑ ग्र॒न्थिश्च॒ यः कृ॒तः ।**
**बृ॒ह॒स्पति॑रिवा॒हं ब॒लं वा॒चा वि स्र॑ंसयामि॒ तत् ॥ २ ॥**

2. *Yatte naddhaṁ viśvavāre pāśo granthiśca yaḥ kṛtaḥ.*
*Bṛhaspatirivāhaṁ balaṁ vācā vi sraṁsayāmi tat.*

The joint, bond, connection, fixture, whatever it is of the whole structure of the home, open and all round ventilated, I secure firmly to full strength and balance with detailed instructions of specifications in clear unambiguous words and I do it as a master of the science of architecture.

**आ य॑याम॒ सं ब॑बर्ह ग्र॒न्थींश्च॑कार ते दृ॒ढान् ।**
**परूं॑षि वि॒द्वाञ्छ॒स्ते॒वेन्द्रे॑ण॒ वि चृ॑तामसि ॥ ३ ॥**

3. *Ā yayāma saṁ babarha granthīṁścakāra te dṛḍhān.*
*Parūṁṣi vidvāñchastevendreṇa vi cṛtāmasi.*

Whatever the builder has expanded, covered and reinforced, he has securely tied the joints with strong bonds to optimum strength. We join and secure all wings of the house curing them with wind and water on the advice of the expert architect just as a sculptor carves and juxtaposes the parts of a statue with the whole figure and design of his imagination.

**व॒ंशानां॒ ते॒ नह॑नानां॒ प्राणा॒हस्य॒ तृण॑स्य च ।**
**प॒क्षाणां॑ विश्ववारे ते न॒द्धानि॒ वि चृ॑तामसि ॥ ४ ॥**

4. *Vaṁśānāṁ te nahanānāṁ prāṇāhasya tṛṇasya ca.*
*Pakṣāṇāṁ viśvavāre te naddhāni vi cṛtāmasi.*

Of the open and all purpose home, the bonds of beams and pillars, joints, traps, weather insulation with straw, indeed the details of all sides of the house, we secure, test and confirm to the full.

**सन्दंशानां पलदानां परिष्वञ्जल्यस्य च।**
**इदं मानस्य पत्न्या नद्धानि वि चृतामसि॥ ५॥**

5. *Sandaṁśānāṁ paladānāṁ pariṣvañjalyasya ca.*
*Idaṁ mānasya patnyā naddhāni vi cṛtāmasi.*

Of the house of protection and honour of the family, we firm up the bonds of clamps and connections, weather materials of roofing and wainscoting, and the total bonding of walls, corners and the roof for total balancing of the building.

**यानि तेऽन्तः शिक्या न्याबेधूरण्या य कम्। प्र ते तानि**
**चृतामसि शिवा मानस्य पत्नी न उद्धिता तन्वे भव॥ ६॥**

6. *Yāni te'ntaḥ śikyā nyābedhūraṇyā ya kam. Pra*
*te tāni cṛtāmasi śivā mānasya patnī na uddhitā*
*tanve bhava.*

Those chandeliers, swings and hammocks which have been suspended in the house from the ceiling for beauty, pleasure and comfort, we firmly fix. May the beautiful home of honour and protection, raised high, be auspicious for the health of our body and mind.

**हविर्धानमग्निशालं पत्नीनां सदनं सदः।**
**सदो देवानामसि देवि शाले॥ ७॥**

7. *Havirdhānamagniśālaṁ patnīnāṁ sadanaṁ sadaḥ.*
*Sado devānāmasi devi śāle.*

In this beautiful auspicious home, there is a store

for provisions of sacred materials for yajna and the kitchen. There is a vedi for homa and a kitchen with fire place for cooking. There is a women's retreat to meet and socialise. There is a hall of meeting for enlightened people. And thus the home is a bright, beautiful, auspicious place for good and happy people.

**अक्षु॑मोप॒शं वित॑तं सहस्रा॒क्षं वि॑षू॒वति॑।**
**अव॑नद्धम॒भिहि॑तं॒ ब्रह्म॑णा॒ वि चृ॑तामसि ॥ ८ ॥**

8. *Akṣumopaśaṁ vitataṁ sahasrākṣaṁ viṣūvati.*
*Vanaddhamabhihitaṁ brahmaṇā vi cṛtāmasi.*

Spacious, centrally situated on a large plot of land, imposing in view against a skyey background and studded with innumerable sky lights and beauties, designed, built and certified by a Vedic architect, we complete the beautiful home with a wreath of flowers at the door on the Entrance ceremony.

**यस्त्वा॑ शाले प्रतिगृ॒ह्णाति॒ येन॒ चासि॑ मि॒ता त्वम्।**
**उ॒भौ मा॑नस्य पत्नि॒ तौ जीव॑तां ज॒रद॑ष्टी ॥ ९ ॥**

9. *Yastvā śāle pratigṛhṇāti yena cāsi mitā tvam.*
*Ubhau mānasya patni tau jīvatāṁ jaradaṣṭī.*

Home, sweet home, whosoever takes you over and lives here, whosoever has designed, built and completed you to measure and specifications, may both of them, O protector of honour, inspiring a happy life in balanced measure, live a long life to the full and total self-fulfilment.

**अ॒मुत्रै॒नमा ग॑च्छ॒ताद् दृ॒ढा न॒द्धा परि॑ष्कृता ।**
**यस्या॑स्ते विचृ॒तामु॒स्यङ्ङ॑ङ्गं॒ पर्रु॑ष्परुः ॥ १० ॥**

10. *Amutrainamā gacchatād dṛḍhā naddhā pariṣkṛtā.*
*Yasyāste vicṛtāmasyaṅgamaṅgaṁ paruṣparuḥ.*

Strongly built, tightly secured, beautifully finished and decorated, O house, be taken over by this master resident there where we have completed you part by part at every stage in detail.

**यस्त्वा॑ शाले निमि॒माय॑ संज॒भार॒ वन॒स्पती॑न्।**
**प्र॒जायै॑ चक्रे त्वा शाले परमे॒ष्ठी प्र॒जाप॑तिः॥ ११॥**

11. *Yastvā śāle nimimāya saṁjabhāra vanaspatīn.*
*Prajāyai cakre tvā śāle parameṣṭhī prajāpatiḥ.*

Sweet home, who measured you, who designed you, who built you, who brought over the building materials, he made you for the people. It is the lord on high, Prajapati, guardian of his children, who did it for his children. (The builder is an instrument of Prajapati).

**नम॒स्तस्मै॒ नमो॑ दा॒त्रे शाला॑पतये च कृण्मः।**
**नमो॒ऽ ग्नये॑ प्र॒चर॑ते॒ पुरु॑षाय च ते॒ नमः॥ १२॥**

12. *Namastasmai namo dātre śālāpataye ca kṛṇmaḥ.*
*Namo'gnaye pracarate puruṣāya ca te namaḥ.*

Sweet home, homage and salutations to him who made you, to him who gave whatever was needed, and we do homage to the master of the home. Honour and homage to Agni, holy light and sacred fire of the house. Honour and salutations to every person that did the service and who would do the service and hospitality to the visitors. And honour, love and salutations to you.

**गोभ्यो॒ अश्वे॑भ्यो॒ नमो॒ यच्छाला॑यां वि॒जाय॑ते।**
**विजा॑वति॒ प्रजा॑वति॒ वि ते॒ पाशां॑श्चृतामसि॥ १३॥**

13. *Gobhyo aśvebhyo namo yacchālāyāṁ vijāyate. Vijāvati prajāvati vi te pāśāṁścṛtāmasi.*

Let there be food and plenty with love for cows, for horses, and for whosoever is born in the house. O creative home and family, O mistress of your children, we thus define all aspects of the life to be lived in the home.

**अग्निमन्तश्छादयसि पुरुषान्पशुभिः सह।**
**विजावति प्रजावति वि ते पाशांश्चृतामसि॥ १४॥**

14. *Agnimantaśchādayasi puruṣānpaśubhiḥ saha. Vijāvati prajāvati vi te pāśāṁścṛtāmasi.*

Sweet home, you cover, shelter and maintain the homely fire and the sacred yajna, and the people along with the animals. O creative home and family, O mistress of your children, we thus define the life to be lived in here.

**अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां प्रति गृह्णामि त इमाम्। यदन्तरिक्षं रजसो विमानं तत्कृण्वेऽहमुदरं शेवधिभ्यः। तेन शालां प्रति गृह्णामि तस्मै॥ १५॥**

15. *Antarā dyāṁ ca pṛthivīṁ ca yad vyacastena śālāṁ prati gṛhṇāmi ta imām. Yadantarikṣaṁ rajaso vimānaṁ tatkṛṇve'hamudaraṁ śevadhibhyaḥ. Tena śālāṁ prati gṛhṇāmi tasmai.*

O man, O family, O lady of the house, in heaven, on earth, and in between them the vastness and liberality that there is, with that in view, I take on this house for you. Whatever space and area of the home, well measured there is, that I would convert into a treasure-hold of the best of life's wealth, and peace and joy of

the inmates. With this hope, promise and resolution, I take over and enter this house.

ऊर्ज॑स्वती॒ पय॑स्वती पृथि॒व्यां नि॒मि॑ता मि॒ता।
वि॒श्वान्न॑ बिभ्र॑ती शाले॒ मा हिं॑सीः प्रतिगृ॒ह्णतः॑ ॥ १६ ॥

16. *Ūrjasvatī payasvatī pṛthivyāṁ nimitā mitā. Viśvānnaṁ bibhratī śāle mā hiṁsīḥ pratigṛhṇataḥ.*

Bubbling with energy and enthusiasm of the inmates, overflowing with water, milk and nutriments, measured, built and secured on firm foundations on earth, bearing abundance of food of universal quality, O sweet home, pray never hurt the household and the master.

तृणै॒रावृ॑ता पल॒दान्वसा॑ना॒ रात्री॑व॒ शाला॒ जग॑तो नि॒वेश॑नी।
मि॒ता पृ॑थि॒व्यां ति॑ष्ठसि ह॒स्तिनी॑व प॒द्वती॑ ॥ १७ ॥

17. *Tṛṇairāvṛtā paladānvasānā rātrīva śālā jagato niveśanī. Mitā pṛthivyāṁ tiṣṭhasi hastinīva padvatī.*

Covered with grass against heat, wainscoted with thatch for insulation, nestling all immates of the house as soothing night is for the living world, you stay strong and gracious like a splendid elephant, secured as you are on earth.

इट॑स्य ते॒ वि चृ॑ता॒म्यपि॑नद्धमपोर्णु॒वन्।
वरु॑णेन॒ सम्यु॑ब्जितां मि॒त्रः प्रा॒तर्व्यु ⌡ब्जतु ॥ १८ ॥

18. *Iṭasya te vi cṛtāmyapinaddhamaporṇuvan. Varuṇena samubjitāṁ mitraḥ prātarvyubjatu.*

Opening the main gate of the house earlier

closed and secured for the night, I fix it for the day. May the sun uncover and illuminate the home covered in darkness at night.

ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम्।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ॥ १९ ॥

19. *Brahmaṇā śālāṁ nimitāṁ kavibhirnimitāṁ mitām. Indrāgnī rakṣatāṁ śālāmamṛtau somyaṁ sadaḥ.*

Founded by the Brahma, presiding priest of house-building yajna, measured and designed by the Vedic architect and constructed by intelligent and imaginative builders of poetic taste to the last specification of accuracy, may Indra and Agni, sun and air and the yajnic fire and fragrance protect the home, seat of Soma joy, peace and prosperity.

कुलायेऽधि कुलायं कोशे कोशः समुब्जितः।
तत्र मर्तो वि जायते यस्मादविश्वं प्रजायते ॥ २० ॥

20. *Kulāye'dhi kulāyaṁ kośe kośaḥ samubjitaḥ. Tatra marto vi jāyate yasmādviśvaṁ prajāyate.*

As one storey of the house is added to another, as one layer of integument is laid upon another, as one treasure is added upon another, thus things grow on in a simple progressive order line to maturity and progress higher and higher, so in that very process of evolution mortal man emerges and from that very process the entire world evolves from one generation to another.

या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते। अष्टापक्षां दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भमिवा शये ॥ २१ ॥

21. *Yā dvipakṣā catuṣpakṣā ṣaṭpakṣā yā nimīyate.*
*Aṣṭāpakṣāṁ daśapakṣāṁ śālāṁ mānasya*
*patnīmagnirgarbha-ivā śaye.*

Nested like a holy child in the mother's womb, I live in the house which is designed and built with two wings, four wings, six wings, eight wings, and ten wings, and which protects my honour and prestige in society. And there I live like the vital heat of life in the body. (This means that the family home is not an expendable something, it is integrated with the life of the family and every one member of the family).

**प्र॒तीची॑ त्वा प्रती॒चीन॒ः शाले॒ प्रैम्यहिं॑सतीम्।**
**अ॒ग्निर्ह्य॑१॒न्तरापश्च॒र्तस्य॑ प्रथ॒मा द्वाः ॥ २२ ॥**

22. *Pratīcīṁtvā pratīcīnaḥ śāle praimyahiṁsatīm.*
*Agnirhyantarāpaścartasya prathamā dvāḥ.*

Home, sweet home of honour and prestige, protective and not violative in any way, facing you I come and enter straight through the front door. Fire and water therein are the first door to the yajna of truth and rectitude.

**इ॒मा आप॒ः प्र भ॑राम्यय॒क्ष्मा य॑क्ष्म॒नाश॑नीः।**
**गृ॒हानु॒प॒ प्र सी॑दाम्य॒मृते॑न स॒हाग्निना॑ ॥ २३ ॥**

23. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.*
*Gṛhānupa pra sīdāmyamṛtena sahāgninā.*

I bear and bring these waters, free from ailments of consumption, the water indeed are destroyers of consumptive diseases. Thus do I sit and live in different quarters of the home with imperishable fire, home fire and the holy fire of yajna.

**मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव।**
**वधूमिव त्वा शाले यत्रकामं भरामसि॥ २४॥**

24. *Mā naḥ pāśaṁ prati muco gururbhāro laghurbhava.*
*Vadhūmiva tvā śāle yathrakāmaṁ bharāmasi.*

Home, sweet home, let not the bond go loose for our sake. Let the burden, even if it be heavy, be light to bear and live with. We bear and build the home wherever we love to be, and love the home as a darling new bride.

**प्राच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २५॥**

25. *Prācyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Homage and oblation to the beauty and grandeur of the east direction of the home. Homage to the divinities of nature and brillianties of humanity. To all these divinities and nobilities, honour, adoration and oblation in truth of word and faith.

**दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २६॥**

26. *Dakṣiṇāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the south direction of the home, and to all these divinities and nobilities in truth of word and faith.

**प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २७॥**

27. *Pratīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the west direction's beauty and grandeur of the home and to all these divinities and nobilities in truth of word and deed.

**उदी॑च्या दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ २८ ॥**

28. *Udīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the importance and grandeur of the north direction of the home and to these divinities and nobilities in truth of word and deed.

**ध्रु॒वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ २९ ॥**

29. *Dhruvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from the direction below and to the divinities and these nobilities in truth of word and deed.

**ऊ॒र्ध्वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ ३० ॥**

30. *Ūrdhvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the direction above of the home and to the divinities and these nobilities in truth of word and deed.

दि॒शोदि॑श॒: शाला॑या॒ नमो॑ मह्मि॒म्ने स्वाहा॑ दे॒वेभ्य॑: स्वा॒ह्ये ऽभ्यः ॥ ३१ ॥

31. *Diśodiśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from all directions and to the divinities and these nobilities in truth of word and deed.

(This sukta describes the architectural, aesthetic, social and living qualities of the home. Well designed, strongly structured, aesthetically beautiful, socially open, the house in not so much property as a part of the family, loved as a new bride. The most important word is 'Vishva-vara', open to nature on all sides to take in light and fresh air, and closed to none in social discourse and relationship.)

## Kanda 9/Sukta 4 (Rshabha, the 'Bull')

***Rshabha Devata, Brahma Rshi***

The subject of this hymn is 'Rshabha' which ordinarily means 'the bull'. But, derived from the root 'Rsh', to flow, to move, to reach, to attain', it means the strongest, best or most excellent of any kind or race as in the compound 'Purusharshabha'. Used by itself, it can mean: 'the bull' among animals, 'highest endeavour' among human activities, 'the scholar, ruler' among humans, 'the sun' among stars, 'the herb' in medicine, and the 'vital seed' in human fluids.

In this sukta 'Rshabha' means 'the bull' as well as the 'highest Lord Generator of the cosmic flow of existence'. The meaning is to be interpreted in the

context of the whole mantra.

**सा॒हस्र॑स्त्वे॒ष ऋ॑ष॒भः पय॑स्वा॒न्विश्वा॑ रू॒पाणि॑ व॒क्षणा॑सु बिभ्र॑त्। भ॒द्रं दा॒त्रे यज॑मानाय॒ शिक्ष॑न्बार्हस्प॒त्य उ॒स्रिय॒स्तन्तु॒मात॑न्॥ १॥**

1. *Sāhasrastveṣa ṛṣabhaḥ payasvānviśvā rūpāṇi vakṣaṇāsu bibhrat. Bhadraṁ dātre yajamānāya śikṣanbārhaspatya usriyastantumātān.*

Lord of a thousand lights and powers, Rshabha, ultimate source of nutriments and energy, bearing and vesting all forms of the world in the streams of existence, blessing the generous yajamana of life's yajna with wealth and well-being, creator and ordainer of the mighty sun and galaxies and radiations and explosions of lights and energies, the creative Supreme Brahma has spun and spread out the vast web of existence.

**अ॒पां यो अग्रे॑ प्रति॒मा ब॒भूव॑ प्र॒भूः सर्व॑स्मै पृथि॒वीव॑ दे॒वी। पि॒ता व॒त्सानां॑ पति॑र॒घ्न्यानां॑ साहस्रे पोषे॒ अपि॑ नः कृणोतु॥ २॥**

2. *Apāṁ yo agre pratimā babhūva prabhūḥ sarvasmai pṛthivīva devī. Pitā vatsānāṁ patiraghnyānāṁ sāhasre poṣe api naḥ kṛṇotu.*

The one that became the first and original manifestive cause of the flow of existence in the beginning, that became the master creator and sustainer, like the divine mother earth, of all creatures, master generator of the inviolable mother forces of nature and father of the evolving forms of creation, the same lord, we pray, may advance us into a thousand lines of growth and further progress.

**पुमाꣳनन्तर्वान्त्स्थविरः पयस्वान्वसोः कबन्धमृषभो बिभर्ति।**
**तमिन्द्राय पथिभिर्देवयानैर्हुतमग्निर्वहतु जातवेदाः ॥ ३ ॥**

3. *Pumānantarvāntsthaviraḥ payasvānvasoḥ kabandhamṛṣabho bibharti. Tamindrāya pathibhirdevayānairhutamagnirvahatu jātavedāḥ.*

Rshabha, cosmic Purusha, all pervasive womb of existence, eternal constant, treasure-hold of the milk of life, bears nourishment for sustenance of the world just as he fills up the cloud with vapour. May Jataveda Agni, light of knowledge, gift of omniscience, bear and bring the vision of that divine presence by divine paths of meditative realisation for the human soul.

**पिता वत्सानां पतिरघ्न्यानामथो पिता महतां गर्गराणाम्।**
**वत्सो जरायु प्रतिधुक्पीयूष आमिक्षा घृतं तद्वस्य रेतः ॥ ४ ॥**

4. *Pitā vatsānāṁ patiraghnyānāmatho pitā mahatāṁ gargarāṇam. Vatso jarāyu pratidhukpīyūṣa āmikṣā ghṛtaṁ tadvasya retaḥ.*

Rshabha is father of the children of his creation, protector of all inviolables such as elements of nature and rays of the sun, words of the Divine Voice and earthly cows, creator of mighty rolling seas, stormy rivers and awful whirlpools. All pervasive, protector of the cosmic embryo, readily reachable to everybody, he is the nectar joy of experience denied to none. All sustenance of life from spiritual to physical nourishment such as milk, curd and butter is the gift of his natural vitality.

**देवानां भाग उपनाह एषो ऽपां रस ओषधीनां घृतस्य।**
**सोमस्य भक्षमवृणीत शक्रो बृहन्नद्रिरभवद्यच्छरीरम् ॥ ५ ॥**

5. *Devānāṁ bhāga upanāha eṣo'pāṁ rasa oṣadhīnāṁ ghṛtasya. Somasya bhakṣamavṛṇīta śakro bṛhannadrirabhavadyaccharīram.*

Darling love and worship of the divines, it is the soothing balm of the human hearts in affliction. It is the very life and sweetness of waters, herbs and ghrta. Mighty powerful, it creates and gives us the taste and exhilaration of soma, and, infinite as it is, the cloud could be the one instance of its manifestive presence and generosity.

**सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम्।**
**शिवास्ते सन्तु प्रजन्व इह या इमा न्यस्मभ्यं स्वधिते यच्छ या अमूः ॥ ६ ॥**

6. *Somena pūrṇaṁ kalaśaṁ bibharṣi tvaṣṭā rūpāṇāṁ janitā paśūnām. Shivāste santu prajanva iha yā imā nyasma-bhyaṁ svadhite yaccha yā amūḥ.*

O generous omnipresence, you bear the treasure trove of soma full to the brim. Creator of all living beings, maker of beautiful forms of life, we pray, O self-existent, self-sustaining lord, may all your creative powers that are manifested here be good and auspicious for us, and those that are there beyond our ken, pray give us for further progress.

**आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः।**
**इन्द्रस्य रूपमृषभो वसानः सो अस्मान्देवाः शिव ऐतु दत्तः ॥ ७ ॥**

7. *Ājyaṁ bibharti ghṛtamasya retaḥ sāhasraḥ poṣastamu yajñamāhuḥ. Indrasya rūpamṛṣabho vasānaḥ so asmāndevāḥ śiva aitu dattaḥ.*

Rshabha is the infinite power of creation and natural evolution. They call it the Yajna, i.e., the performer as well as the performance of creative evolution. All Ajya, holy materials, energies, lights and laws, beauty and sweetness, all ghrta and fragrant essences, waters and vitalities, are held and deployed by its natural creative and generative power. O Devas, divines and brilliancies, let us pray: May Rshabha, bearing the power and function of Indra, Omnipotence, self-pleased, self-revealed, be kind and gracious to us.

**इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत्।**
**बृहस्पतिं संभृतमेतमाहुर्ये धीरासः कवयो ये मनीषिणः ॥ ८ ॥**

8. *Indrasyaujo varuṇasya bāhū aśvinoraṁsau marutāmiyaṁ kakut. Bṛhaspatiṁ saṁbhṛtametamāhurye dhīrāsaḥ kavayo ye manīṣiṇaḥ.*

Those who are thinkers, poets of imaginative vision, men of stable mind and constant faith say: Rshabha is the omnipotence of Indra, the arms of Varuna, all-embracing space, the shoulders of Ashvins, dynamics of the existential circuit, and the force on top of Maruts, cosmic winds and storms of energy explosions. It is Brhaspati, infinite lord of expansive universe, that integrates materials of unimaginable variety and holds them together as one single living evolving reality of divine nature.

**दैवीर्विशः पयस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः।**
**सहस्रं स एकमुखा ददाति यो ब्राह्मण ऋषभमाजुहोति ॥ ९ ॥**

10. *Daivīrviśaḥ payasvānā tanoṣi tvāmindraṁ tvāṁ sarasvantamāhuḥ. Sahasraṁ sa ekamukhā dadāti yo brāhmaṇa ṛṣabhamājuhoti.*

O Rshabha, wielding universal nutriments and vitalities for growth, you create and promote the people of noble and divine nature. The wise call you Indra, the omnipotent, and adore you as the omniscient. The Brahmana who invokes and worships Rshabha in and through the Vedic voice of Brahma gives a thousand gifts of knowledge and piety through the single voice of the Veda.

**बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः पर्यात्मा त आभृतः। अन्तरिक्षे मनसा त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम्॥ १०॥**

10. *Bṛhaspatiḥ savitā te vayo dadhau tvaṣṭurvāyoḥ paryātmā ta ābhṛtaḥ. Antarikṣe manasā tvā juhomi barhiṣṭe dyāvāpṛthivī ubhe stām.*

O Rshabha, Brhaspati, Savita, unbounded giver and inspirer of life, bears the life and vitality that is but yours. Tvashta's forms and Vayu's winds are but the very spirit that's yours, received and borne. O Rshabha, by mind and thought I invoke you in the cave of the heart, and as both heaven and earth are your seats of presence, so may clairvoyant vision and material existence of my life be your seats to manifest and bless me.

**य इन्द्रइव देवेषु गोष्वेति विवावदत्।**
**तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया॥ ११॥**

11. *Ya indra-iva deveṣu goṣveti vivāvadat. Tasya ṛṣabhasyāṅgāni brahmā saṁ stautu bhadrayā.*

As Rshabha that shines in suns and stars and pervades vibrant in planets proclaiming its power and

personality loud and bold like Indra among the divinities, so may Brahma, scholar of the Vedas, celebrate with holy words and describe the variety of its manifestations in various parts and forms of existence.

Note: From mantra 12 to 17, there is Brahma's metaphoric description of Rshabha, the Cosmic Purusha, Vishvarupa as it is called in mantra 22. To understand this description literally as celebration of the animal 'bull' would do no justice to the Purusha. If 'Rshabha' were to mean 'the bull' literally, then the human prayer in Rgveda 10, 166, 1: Make me the Rshabha among equals would be meaningless.

To understand this description properly, we should remember that Veda is the knowledge of nature, humanity and Divinity. The three exist together in an organismic union of relationship, nature being the Shakti of Divinity and the mother of humanity (Shvetashvatara Upanishad, 1, 7). So the Veda often describes the humanity of Divinity and the divinity of humanity. For example, in Atharva-Veda 10, 2, 31, the human body is described as 'the invincible city of gods', and Divinity is described as 'thousand headed and thousand eyed Purusha' (Rgveda 10, 90, 1) 'thousand handed' (Atharva Veda 19, 6, 1), and even as 'thousand-horned Vrshabha' in Atharva-veda (4, 5, 1) and Rgveda (7, 55, 7).

The metaphoric, therefore, should not be confused with the literal meaning. And if one insists on the anthropomorphic interpretation of Divinity, as some scholars have done, let us further remember that in the 'literal style' even language has been described as four horned and three-footed (Rgveda 4, 58, 3), which

description makes no sense unless we interpret the metaphor.

**पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ।**
**अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति॥ १२॥**

12. *Pārśve āstāmanumatyā bhagasyāstāmanūvṛjau.*
*Aṣṭhīvantāvabravīnmitro mamaitau kevalāviti.*

Says Brahma, the visionary of mantra 11: The sides of Rshabha are of Anumati, that is, knowledge in consonance with reality and rationality. The sides are of Bhaga, i.e., light and splendour of existence. And then says Mitra, the power that sustains heaven and earth together : The knees are mine, no one else's, only mine, these.

**भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः।**
**पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः॥ १३॥**

13. *Bhasadāsīdādityānāṁ śroṇī āstāṁ bṛhaspateḥ.*
*Pucchaṁ vātasya devasya tena dhūnotyoṣadhīḥ.*

The posteriors are of the Adityas, solar children of nature, the loins are of Brhaspati, lord of Nature, the tail is of the divine blowing wind with which Rshabha gives the life breath to the herbs and trees.

**गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन्।**
**उत्थातुरब्रुवन्पद ऋषभं यदकल्पयन्॥ १४॥**

14. *Gudā āsantsinīvālyāḥ sūryāyāstvacamabruvan.*
*Utthāturabruvanpada ṛṣabhaṁ yadakalpayan.*

The intestines are of the spirit and energy of food. And the visionary says : The skin is of the cover of light, Surya, the child of sun. And those that meditated

on the Rshabha visualised and said: the feet themselves declare they are of the burden-bearer of the world.

**क्रोड आसीज्जामिशंसस्य सोमस्य कलशो धृतः ।**
**देवाः संगत्य यत्सर्वं ऋषभं व्यकल्पयन् ॥ १५ ॥**

15. *Kroḍa āsījjāmiśaṁsasya somasya kalaśo dhṛtaḥ*
*Devāḥ saṁgatya yatsarva ṛṣabhaṁ vyakalpayan.*

The bosom is of the one that loves and appreciates his people. The treasure-hold of life's pleasure reserved and preserved is of Soma, peace and joy. Thus proclaimed the divine sages come together who meditated on the Rshabha in fullness, though part by part. (Refer also to Shvetashvatara Upanishad, 1, 3).

**ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान् ।**
**ऊबध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन् ॥ १६ ॥**

16. *Te kuṣṭhikāḥ saramāyai kūrmebhyo adadhuḥ śaphān. Ūbadhyamasya kīṭebhyaḥ śvavartebhyo adhārayan.*

They saw the vestigial growths were assigned to the days, the hoofs to the tortoises, the wastes to the worms and scavengers.

**शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा ।**
**शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः ॥ १७ ॥**

17. *Śṛṅgābhyāṁ rakṣa ṛṣatyavartiṁ hanti cakṣuṣā.*
*Śṛṇoti bhadraṁ karṇābhyāṁ gavāṁ yaḥ patiraghnyaḥ.*

They visualised that the Rshaba destroys evil with its horns, i.e., the blaze of its lustre and splendour,

and it destroys want and distress by its benign eye. The master, protector and sustainer of the stars, planets and the words of eternal wisdom hears the good things we say and present in prayer.

**श॒त॒याज॑ं स य॑जते॒ नैनं॑ दुन्वन्त्य॒ग्नय॑यः ।**
**जिन्व॑न्ति॒ विश्वे॒ तं दे॒वा यो ब्रा॑ह्म॒ण ऋ॑ष॒भमा॑जु॒होति॑ ॥ १८ ॥**

18. *Śatayājaṁ sa yajate nainaṁ dunvantyagnyaḥ. Jinvanti viśve taṁ devā yo bhrāhmaṇa ṛṣabhamājuhoti.*

A hundred yajnas does he perform, no fires of the world ever afflict him, all divinities of the world inspire and bless him and bless that sage who invokes and worships Rshabha in words of the Veda and realises the Divine in the world of his creation.

**ब्रा॒ह्म॒णेभ्य॑ ऋ॒षभं॑ द॒त्त्वा वरी॑यः कृणु॒ते मन॑ः ।**
**पु॒ष्टिं सो अ॒घ्यानां॑ स्वे गो॒ष्ठे ऽव॑ पश्यते ॥ १९ ॥**

19. *Brāhmaṣebhya ṛṣabhaṁ dattvā varīyaḥ kṛṇute manaḥ. Puṣṭiṁ so aghnyānāṁ sve goṣṭhe'va paśyate.*

That sage who imparts the knowledge of Rshabha to the seekers of Divinity raises his mind and imagination to higher freedom and culture and in his own personality realises the higher quality of his inviolable vision and perceptions.

**गाव॑ः सन्तु प्र॒जाः स॒न्त्वथो॑ अस्तु तनू॒ब॒लम् ।**
**तत्सर्व॒मनु॑ मन्यन्तां दे॒वा ऋ॑षभदा॒यिने॑ ॥ २० ॥**

20. *Gāvaḥ santu prajāḥ santvatho astu tanūbalam. Tatsarvamanu manyantāṁ devā ṛṣabhadāyine.*

Let there be plenty of lands, cows and higher culture of mind and senses with knowledge, and let there be noble progeny and friends, and the strength of body, mind and soul for the giver of divine knowledge of the Rshabha, and may all Devas bless him with all that which he desires for self-fulfilment.

**अयं पिपान इन्द्र इद्रयिं दधातु चेतनीम्। अयं धेनुं सुदुघां नित्यवत्सां वशं दुहां विपश्चितं परो दिवः ॥ २१ ॥**

21. *Ayaṁ pipāna indra idrayiṁ dadhātu cetanīm. Ayaṁ dhenum sudughāṁ nityavatsāṁ vaśaṁ duhāṁ vipaścitaṁ paro divaḥ.*

Let this mighty exuberant Rshabha, omnipotent Indra, bear and bring us honour and wealth of life, and awareness of Divinity. Let it bring us the fertile cow, the holy Word of knowledge abundant in love and nourishment, the ever obliging bliss at our will, the vision and wisdom of Divinity beyond the light of heaven.

**पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन्। आयुरस्मभ्यं दधत्प्रजां च रायश्च पोषैरभि नः सचताम् ॥ २२ ॥**

22. *Piśaṅgarūpo nabhaśo vayodhā aindraḥ śuṣmo viśvarūpo na āgan. Āyurasmabhyaṁ dadhat-prajāṁ ca rāyaśca poṣairabhi naḥ sacatām.*

Mighty Indra of golden glory and universal form all-manifest has come to us, bearing gifts of life and sustained progress from the clouds and oceans of space. May the Lord bearing health and long age, progeny and friends, honour and wealth be with us and bless us with

abundant energy and advancement for the happy life.

**उपेहोपपर्चनास्मिन्गोष्ठ उप पृञ्च नः ।**
**उप ऋषभस्य यद्रेत उपेन्द्र तव वीर्यꣳ ॥ २३ ॥**

23. *Upehopaparcanāsmingoṣṭha upa pṛñca naḥ. Upa ṛṣabhasya yadreta upendra tava vīryam.*

O Lord of abundance at the closest in presence, in this earthly home of our life and spirit, in the midst of this manly madness of noise, pray be close to us in direct awareness. Be close to us with the divine vitality of your generative creativity. Be close to us with the strength and valour of divine omnipotence.

**एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु । मा नो हासिष्ट जनुषा सुभागा रायश्च पोषैरभि नः सचध्वम् ॥ २४ ॥**

24. *Etaṁ vo yuvānaṁ prati dadhmo atra tena krīḍantīścarata vaśāň anu. Mā no hāsiṣṭa januṣā subhāgā rāyaśca poṣairabhi naḥ sacadhvam.*

O children of the earth, people of the human nation, thus do we present before you the power and presence of this divine youthful Rshabha, all abundant lord of life. Joyously play, and enjoy life in the presence of this lord to your complete self-fulfilment. And never by nature in the essence forsake us. Be happy and abundantly fortunate and prosperous, stay with us with honour and wealth, and with health and nourishment, advancing in body, mind and soul. (Also refer to Aitareya Upanishad, 1, 1-3)

## Kanda 9/Sukta 5 (The Soul, the Pilgrim)

***Panchaudana Aja Devata, Bhrgu Rshi***

Aja means that which is unborn, which also implies that which is undying. Aja therefore is that which is unborn, immortal, eternal.

Aja in Vedic language is the Trinity of three: Paramatma, Jivatma and Prakrti (Shvetashvatara Upanishad, 1, 7 and 9). Which one of these three is the Aja in this hymn? 'Panchaudana' clearly points to the Answer.

'Panchaudana' means 'that which eats five kinds of food', i.e., the one that has five varieties of experience. Now, if you have an experience, you also feel the pleasure or the pain of it, which means that the experiencer, the experience and the sufferance (of pleasure or pain) are together. The Aja of this hymn, therefore, is that one of the three which is subject to experience and sufferance.

Of the three, Prakrti is the object of experience, it is not the experiencer. The experiencer is aware of the experience and also of the pleasure or pain of it. Food for example does not have the awareness of its own attribute of taste, only the eater knows by experience whether it is sweet or bitter or, later, whether it is bitter-sweet or sweet-bitter (Gita, 18, 37). Prakrti, therefore, is not the Aja of this hymn. The Aja here is either Paramatma or Jivatma.

So, which one of the two, Paramatma and Jivatma, is the Aja in this hymn?

Parmatma is not the 'Aja' here, because it is

above sufferance. Therefore the one Aja that tastes the sweet as well as the bitter fruit of the tree of existence is the Jivatma as is expressed in Rgveda, 1, 164, 1, and in Atharva-veda 9, 9, 20: There are two birds sitting on the tree of existence. One of them tastes and relishes the fruit, the other just watches. The bird that tastes is the Jivatma. The other that sits on the same tree and watches is Paramatma.

What is Panchaudana, the five kinds of fruit which the Jivatma tastes? The tree is the world of existence consisting of the five elements of Prakrti: Akasha (space), Vayu (wind and electric energy), Agni (light and fire energy), Apah (waters), and Prthivi (earth). The fruit or five kinds of food is the experience of " Shabda or the music of sound and language from Akasha, Sparsha or the romance of touch from Vayu, Rupa or the romance of form and beauty from Agni, Rasa or the taste of drink and food from Apah, and Gandha or fragrance of perfume from Prthivi. The organs of perception are the senses of hearing, touch, seeing, tasting and smelling with the ear, skin, eye, tongue and the nose.

Aja in ordinary language also means 'the goat'. But, although the goat has senses and does, by instinct, experience things, yet it is not capable of knowing and, much more, not capable of the consciousness of knowing as the human being is (mantra-1). Therefore Panchaudana Aja is the human soul.

**आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन्।**
**तीर्त्वा तमांसि बहुधा महान्त्यजो नाकमा क्रमतां तृतीयम्॥ १॥**

1. *Ā nayaitamā rabhasva sukṛtāṁ lokamapi gacchatu prajānan. Tīrtvā tamāṁsi bahudhā mahāntyajo nākamā kramatāṁ tṛtīyam.*

O Master, take over this child of nature, in the healthy state of mind and senses, admit him / her to the school of nurture and culture, and with love and affection lead him / her to the second birth of the rational and faithful person of education so that this devotee, knowing clearly and consciously, may rise to the state of holistic knowledge and noble action and, in comprehensive ways of life, having crossed through and over the deep layers of darkness and ignorance, may ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

**इन्द्रा॑य भा॒गं परि॑ त्वा नयाम्य॒स्मिन्य॒ज्ञे यज॑मानाय सू॒रिम्।**
**ये नो॑ द्वि॒षन्त्यनु॒ तान्र॑भ॒स्वानाग॑सो॒ यज॑मानस्य वी॒राः ॥ २ ॥**

2. *Indrāya bhāgaṁ pari tvā nayāmyasminyajñe yajamānāya sūrim. Ye no dviṣantyanu tānrabhasvānāgaso yajamānasya vīrāḥ.*

In this yajnic course of education, yoga and Brahmacharya, I guide and conduct you, immortal soul, to the service of Indra, yajamana of the creative world yajna, on the path of your Dharma toward him, the society and the family. Take on and fight out all those weaknesses and enemies which hate and afflict us so that all brave children of the yajamana, those that institute this yajna, be free from sin and evil.

**प्र प॒दोऽव॑ नेनिग्धि दुश्च॑रितं॒ यच्च॒चार॑ शु॒द्धैः श॒फैरा क्र॑मतां॒ प्रजा॒नन्। ती॒र्त्वा तमां॑सि बहु॒धा वि॒पश्य॑न्न॒जो नाक॒मा क्र॑मतां तृ॒तीय॑म् ॥ ३ ॥**

3. *Pra pado'va nenigdhi duścaritaṁ yaccacāra śudhaiḥ śaphairā kramatāṁ prajānan. Tīrtvā tamāṁsi bahudhā vipaśyannajo nākamā kramatāṁ tṛtīyam.*

O lord, cleanse the immortal soul, in every aspect, of whatever ill or evil it might have committed so that, knowing well its Dharma of duty and obligations, it may rise by pure and sanctified steps of knowledge and action and, watching all round all-ways with clear vision, cross over the darkness, ignorance and illusion of life, ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

**अनु॑ च्छ्य श्या॒मेन॒ त्वच॑मे॒तां वि॑शस्तर्यथाप॒र्वा॑सिना॒ माभि मं॑स्थाः। माभि द्रु॑हः पर॒शः क॑ल्पयैनं तृ॒तीये॒ नाके॒ अधि॒ वि श्र॑यैनम्॥ ४॥**

4. *Anu cchya śyāmena tvacametāṁ viśastaryathā-parva sinā mābhi maṁsthāḥ. Mābhi druhaḥ paruśaḥ kalpayainaṁ tṛtīye nāke adhi vi śra-yainam.*

O destroyer of the veil of darkness, remove the darkness and illusion of this ignorance by the lazer beams of radiant light. Be not proud, do not hate nor malign. Develop and strengthen the immortal spirit part by part of the personality, remove the veil shade by shade, and help the spirit rise step by step and abide in the third state, beyond pleasure and pain, of freedom and bliss of Moksha.

**ऋ॒चा कु॒म्भीमध्य॒ग्नौ श्र॑या॒म्या सि॑ञ्चोद॒कमव॑ धेह्योनम्।**
**प॒र्याध॑त्ता॒ग्निना॑ शमितारः शृ॒तो ग॑च्छ॒तु सु॒कृता॑ यत्र॑ लो॒कः॥ ५॥**

5. *Ṛcā kumbhīmadhyagnau śrayāmyā siñcoda-kamava dhehyenam. Paryādhattāgninā śamitāraḥ śṛto gacchatu sukṛtāṁ yatra lokaḥ.*

I place the personality of the seeker on the fire of Brahmacharya discipline by the Rks. Pour the waters of purity and sanctity into the personality and character and keep it there in the crucible. O teachers of peace and thought, let it be covered in the light and fire all round so that, perfected to the finish, the person rises and proceeds to the world of the noble souls of knowledge and devout action.

**उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम्।**
**अग्नेरग्निरधि सं बभूविथ ज्योतिष्मन्तमभि लोकं जयैतम्॥ ६॥**

6. *Utkrāmātaḥ pari cedataptastaptāccaroradhi nākaṁ tṛtīyam. Agneragniradhi saṁ babhūvi-tha jyotiṣmanta-mabhi lokaṁ jayaitam.*

O spirit immortal, rise, seasoned, unafflicted and perfect at peace, from the fire of discipline, and from the crucible of fire reach up to the third haven of freedom and bliss. There is fire upon fire, light beyond light, so win this highest heaven of light above all the rest.

**अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः।**
**अजस्तमांस्यप हन्ति दूरमस्मिंल्लोके श्रद्दधानेन दत्तः॥ ७॥**

7. *Ajo agnirajamu jyotirāhurajaṁ jīvatā brahmaṇe deyamāhuḥ. Ajastamāṁsyapa hanti dūrama-smiṁlloke śraddadhānena dattaḥ.*

The immortal soul is the vital immortal fire of life, which immortal, they also call the light, which, all and ever alive, they say, ought to be dedicated to

Supreme Brahma. The immortal soul dispels all darknesses of ignorance and illusion far away when it is dedicated to the Lord Supreme in this world by a man of faith.

**पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि। ईजानानां सुकृतां प्रेहि मध्यं तृतीये नाके अधि वि श्रयस्व॥ ८॥**

8. *Pañcaudanaḥ pañcadhā vi kramatāmākraṁsyamānastrīṇi jyotīṁṣi. Ījānānāṁ sukṛtāṁ prehi madhyaṁ tṛtīye nāke adhi vi śrayasva.*

Let the human in the world of five elements go forward in five ways; with the senses of perception, senses of volition, mind, memory and intelligence. Let him go forward for the realisation of three bright achievements: physical, mental and spiritual lustre, achievement of Dharma, Artha and Kama, knowledge of the creation, sustenance and involution of the worlds through the media of sense observation, super-sensuous experience and discriminative knowledge of Viveka between eternal and temporary.

Let him thus win a place of honour among noble people of yajna on earth, and then rise to the state of Moksha, the third and highest heaven of bliss beyond pleasure, pain and paradisal joy.

O Aja Panchaudana, rise and be there.

**अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽतिं दुर्गाण्येषः। पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति॥ ९॥**

9. *Ajā roha sukṛtāṁ yatra lokaḥ śarabho na catto'ti durgāṇyeṣaḥ. Pañcaudano brahmaṇe dīyamānaḥ sa dātāraṁ tṛptyā tarpayāti.*

Hey Aja, immortal soul, rise and reach where noble souls of highest action abide and, like an irrestible lancer on the advance, cross the most formidable hurdles. The immortal soul in top condition of health and experience, dedicated with self-surrender to the Supreme Brahma pleases the generous giver with perfect satisfation and fully justifies the gift of life, knowledge and enlightenment.

**अजस्त्रिंनाके त्रिंदिवे त्रिंपृष्ठे नाकंस्य पृष्ठे दंदिवांसं दधाति।**
**पञ्चौदनो ब्रह्मणे दीयमांनो विश्वरूंपा धेनुः कांमदुघा-**
**स्येकां॥ १०॥**

10. *Ajastrināke tridive tripṛṣṭhe nākasya pṛṣṭhe dadivāṁsaṁ dadhāti. Pañcaudano brahmaṇe dīyamāno viśvarūpā dhenuḥ kāmadughāsyekā.*

Aja, immortal soul, bears itself, self-surrendered, Self established in the essence, and holds on to the divine Giver, in the third, highest, heaven of light, secure in the third, highest, state of stability beyond disturbance and fear of dislodgement, in the third, highest, state of divine bliss. O soul, dedicating yourself to Divinity in the state of five-element existence and five-fold pleasure of experience, you are, in reality, the universal treasure-hold of self-fulfilment, the one unique mother cow for the self.

**एतद्वो ज्योतिंः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽ जं ददाति।**
**अजस्तमांस्यपं हन्ति दूरमस्मिंल्लोके श्रद्दधांनेन दत्तः॥ ११॥**

11. *Etadvo jyotiḥ pitarastṛtīyaṁ pañcaudanaṁ brahmaṇe'jaṁ dadāti. Ajastamāṁsyapa hanti dūramasmiṁlloke śraddadhānena dattaḥ.*

O Pitaras, parents, teachers, seniors, sustainers of life, it is your gift of the third, highest, light of Vedic knowledge and enlightenment which leads the human soul in the natural state to dedicate itself to Divinity. The immortal soul in its reality, self-dedicated to Divinity by its faith and devotion, dispels all darknesses of ignorance and evil and throws them far out in this life itself.

**ईजानानां सुकृतां लोकमीप्सन्पञ्चौदनं ब्रह्मणेऽ जं ददाति। स व्या ∫ प्तिमभि लोकं जयैतं शिवो ३ स्मभ्यं प्रतिगृहीतो अस्तु॥ १२॥**

12. *Ījānānāṁ sukṛtāṁ lokamīpsanpañcaudanaṁ brahmaṇe'jaṁ dadāti. Sa vyāptimabhi lokaṁ jayaitaṁ śivo'smabhyaṁ pratigṛhīto astu.*

One, who aspires to the state of noble souls of holy action and divine association, dedicates the immortal soul in the existential state to the Supreme Brahma. Such aspirant as you are, O Aja, aspire and win for yourself the rise to that divine state of life, and may you, accepted and loved therein, be good and auspicious for us too as a source of inspiration.

**अजो ह्य ३ ग्नेरजनिष्ट शोकाद्विप्रो विप्रस्य सहसो विपश्चित्। इष्टं पूर्तमभिपूर्तं वषट्कृतं तद्देवा ऋतुशः कल्पयन्तु॥ १३॥**

13. *Ajo hyagnerajaniṣṭa śokādvipro viprasya sahaso vipaścit. Iṣṭaṁ pūrtamabhipūrtaṁ vaṣaṭkṛtaṁ taddevā ṛtuśaḥ kalpayantu.*

Aja, the unborn immortal soul, is come into the world of existence by virtue of the light and love of Agni, self-refulgent Supreme Brahma. It is wise and vibrant by virtue of the omnipresent vibrance and omnipotence of Agni. May the Devas, divinities of nature and enlightened nobilities of humanity, help it to grow according to the time and season of its growth and to rise to self-fulfilment in whatever it desires, completes and offers through self-surrender towards whatever it wants to achieve.

**अमोतं वासौ दद्याद्धिरण्यमपि दक्षिणाम्।**
**तथा लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ॥ १४ ॥**

14. *Amotaṁ vāso dadyāddhiraṇyamapi dakṣiṇām.*
*Tathā lokāntsamāpnoti ye divyā ye ca pārthivāḥ.*

The aspirant to the state of fulfilment should surrender the warp and woof of his action and also whatever is the golden beauty of his achievement in the world as a gift of gratitude to the Lord Giver, and when he does so, then does he really achieve the states of highest being whether it is here on earth or in the heaven of light and bliss divine.

**एतास्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः।**
**स्तभान पृथिवीमुत द्यां नाकस्य पृष्ठेऽधि सप्तरश्मौ ॥ १५ ॥**

15. *Etāstvājopa yantu dhārāḥ somyā devīrghṛta-pṛṣṭhā madhuścutaḥ. Stabhāna pṛthivīmuta dyāṁ nākasya pṛṣṭhe'dhi saptaraśmau.*

O Aja, immortal soul, let these streams of divine soma of exhilaration, brilliant, replete with ghrta and honey sweets of bliss, reach you, sustaining yourself

on earth and in the heaven of seven lights of solar divinity on top of the bliss of Supreme Brahma.

**अजो ऽस्यज स्वर्गो ऽसि त्वया लोकमङ्गिरसः प्राजानन्।**
**तं लोकं पुण्यं प्र ज्ञेषम्॥ १६॥**

16. *Ajo'syaja svargo'si tvayā lokamaṅgirasaḥ prājānan. Taṁ lokaṁ puṇyaṁ pra jñeṣam.*

O soul, you are Aja, unborn and undying. O soul immortal, you are svarga, reaching to the heaven of bliss. Through you, the brilliant wise sages, Angirasas, know and reach the heaven of light and bliss. May I too, knowing through the soul, realise and reach that heaven of holiness and bliss of Divinity.

**येना सहस्रं वहसि येनाग्ने सर्ववेदसम्।**
**तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे॥ १७॥**

17. *Yenā sahasraṁ vahasi yenāgne sarvavedasam. Tenemaṁ yajñaṁ no vaha svardeveṣu gantave.*

O light and fire of yajna and meditation in the state of communion, by that stream of bliss in samadhi through which you set aflow a thousand streams of bliss to the soul, by which you lead the soul's awareness to the lord omniscient, pray sustain this yajna of our communion unto the presence and experience of the divinities and bliss of our choice so that we may reach our goal.

(Reference may be made to Patanjali's Yogasutras, 1, 22-23; 1, 39-41; 3, 49 and 54.)

**अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः। तेन लोकान्त्सूर्यवतो जयेम॥ १८॥**

18. *Ajaḥ pakvaḥ svarge loke dadhāti pañcaudano nirṛtiṁ bādhamānaḥ. Tena lokāntsūryavato jayema.*

Panchaudana Aja, immortal soul in the state of five-fold existence and experience, matured and tempered through the crucibles of meditation and spiritual discipline, dispels sufference and adversity and wins the goal of its choice. May we too through that discipline win the states of light and bliss bright and blameless as the sun.

**यं ब्राह्मणे निदधे यं च विक्षु या विप्रुष ओदनानामजस्य। सर्वं तदग्ने सुकृतस्य लोके जानीतान्नः संगमने पथीनाम्॥ १९॥**

19. *Yaṁ brāhmaṇe nidadhe yaṁ ca vikṣu yā vipruṣa odanānāmajasya. Sarvaṁ tadagne sukṛtasya loke jānītānnaḥ saṁgamane pathīnām.*

Of the immortal soul's powers and potentials, acts and sufferance, in consequence of the divine law of Karma which the Lord has vested in the Brahmana and in the people in general, and of the powers and potentials, acts of freedom and sufferance, and of the food for body, mind and soul that I offer to the Brahmana and the people in general, of all that, O lord of light, Agni, you would know in the land of divine righteousness at the cross-roads of the paths we follow and travel by for ourselves and our destiny.

**अजो वा इदमग्रे व्य ∫क्रमत तस्योरियमभवद् द्यौः पृष्ठम्। अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी॥ २०॥**

20. *Ajo vā idamagre vya-kramata tasyora iyamabhavad dyauḥ pṛṣṭham. Antarikṣaṁ madhyaṁ diśaḥ pārśve samudrau kukṣī.*

Aja, Eternal Spirit beyond birth and death, was the divine power and presence that first stirred and manifested Itself ahead of this world of existence. This earth became his chest, the heaven and earth, his middle, the quarters of space, his side bounds, and the oceans of earth and space, his great womb of existence.

**स॒त्यं च॒र्तं च॒ चक्षु॑षी॒ विश्वं॒ स॒त्यं श्र॒द्धा प्रा॒णो वि॒राट् शिर॑ः।**
**ए॒ष वा अप॑रिमितो य॒ज्ञो यद॒॒जः पञ्चौ॑दनः ॥ २१ ॥**

21. *Satyaṁ cartaṁ ca cakṣuṣī viśvaṁ satyaṁ śraddhā prāṇo virāṭ śiraḥ. Eṣa vā aparimito yajño yadajaḥ pañcaudanaḥ.*

Satyam, constant reality of existence, and Rtam, Law and Scripture of the dynamics of existence, these two were his eyes, the whole truth of existence and faith in that truth, his life breath, the boundless Prakrti, his head. In other words, this boundless yajna of existential evolution of divine creativity is what the adorable Aja is. It is the Lord Eternal who governs the world of five elements he manifests, projects, withdraws, consumes, projects, eternally.

**अप॑रिमितमे॒व य॒ज्ञमा॒प्नोत्यप॑रिमितं लो॒कमव॑ रुन्द्धे।**
**यो३॒जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति ॥ २२ ॥**

22. *Aparimitameva yajñmāpnotyaparimitaṁ lokamava runddhe. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the person, conditioned by five elements of Prakrti and five-fold experience and sufferance yet enlightened by divine vision and yajnic spirit of self-sacrifice, that offers the immortal soul to

the Eternal Master attains to the state of unbounded yajna of divine creativity and secures the state of boundless bliss for the soul.

**नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत्।**
**सर्वमेनं समादायेदमिदं प्र वेशयेत्॥ २३॥**

23. *Nāsyāsthīni bhindyānna majjño nirdhayet. Sarvamenaṁ samādāyedamidaṁ pra veśayet.*

Nothing can break the bones, nothing can drain out the bone marrow, of this person who, having accepted and wholly surrendered to this Divine Presence, sees the same divine presence in every thing that exists.

**इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति। इषं मह ऊर्ज-**
**मस्मै दुहे यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २४॥**

24. *Idamidamevāsya rūpaṁ bhavati tenainaṁ saṁ gamayati. Iṣaṁ maha ūrjamasmai duhe yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

This and that, every thing that is, becomes for him the manifestation of Divinity, a very version of the divine Self. With that, he joins and moves his own self. And the yajnic system of existence distils and gives food, energy and life's grandeur to him who offers the immortal soul of five-fold existence clothed in light and generosity to the Lord Divine for his divine yajna.

**पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः कामदुघा**
**भवन्ति। यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २५॥**

25. *Pañca rukmā pañca navāni vastrā pañcāsmai dhenavaḥ kāmadughā bhavanti. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Five golden glories of pranic energy, five renewed koshas, vestments of the soul, and five senses, all efficient givers of perception for discriminative judgement, become his holy cows and serve him like universal benefactors when he offers the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

**पञ्च॑ रु॒क्मा ज्योति॑रस्मै भवन्ति॒ वर्म॒ वासांसि॒ त॒न्वे॑ ऽभवन्ति। स्व॒र्गं लो॒कम॑श्नुते॒ यो ३॒॑जं पञ्चौ॑दनं॒ दक्षि॑णा-ज्योतिषं॒ ददा॑ति॥ २६॥**

26. *Pañca rukmā jyotirasmai bhavanti varma vāsāṁsi tanve bhavanti. Svargaṁ lokamaśnute yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

All five golden glories of life become his leading lights and five sheaths of the soul become his five-fold armour for body and soul, and he attains the paradisal bliss of life who surrenders the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

**या पूर्वं॒ पति॑ं॒ वि॒त्त्वाथा॒न्यं वि॒न्दतेऽ प॑रम्।**
**पञ्चौ॑दनं च॒ ताव॒जं ददा॑तो॒ न वि यो॑षतः॥ २७॥**

27. *Yā pūrvaṁ patiṁ vittvāthānyaṁ vindate'param. Pañcaudanaṁ ca tāvajaṁ dadāto na vi yoṣataḥ.*

The woman who having married her former husband loses him (on death) and remarries and thus takes to the other, second, husband, and the husband and wife both submit their immortal souls clad in new existential identity of conjugality to each other and to the Lord divine, they never separate.

**समानलोको भवति पुनर्भुवापरः पतिः।**
**यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २८॥**

28. *Samānaloko bhavati punarbhuvāparaḥ patiḥ.*
*Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

The other, second, husband becomes one in life, in the home and in the family with the remarried wife and attains equality of good fortune if he submits his immortal soul of five-fold existence clad in light and generosity to the Lord divine.

**अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम् ।**
**वासो हिरण्यं दत्त्वा ते यन्ति दिवमुत्तमाम्॥ २९॥**

29. *Anupūrvavatsāṁ dhenumanaḍvāhamupabarhaṇam. Vāso hiraṇyaṁ dattvā te yanti divamuttamām.*

Having given a fertile cow with regular calving, a carrier bull, a full bed with pillow, clothes and gold as ritual gifts, they win grateful appreciation and well-deserved praise.

**आत्मानं पितरं पुत्रं पौत्रं पितामहम्।**
**जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये॥ ३०॥**

30. *Ātmānaṁ pitaraṁ putraṁ pautraṁ pitāmaham.*
*Jāyāṁ janitrīṁ mātaraṁ ye priyāstānupa hvaye.*

Self-confidence, father, son, grand son, grand father, wife, mother, and all those dear to me and to the home and family, I invite to come and join me.

**यो वै नैदाघं नामर्तुं वेद। एष वै नैदाघो नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३१॥**

31. *Yo vai naidāghaṁ nāmartuṁ veda. Eṣa vai naidāgho nāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the five-fold conditioned immortal that attains to the summer season of life and knows for certain that this is the season of heat and passion, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine totally burns out the power and fortune of his hateful rival and rises in life with self-confidence.

**यो वै कुर्वन्तं नामर्तुं वेद। कुर्वतींकुर्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते। एष वै कुर्वन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३२॥**

32. *Yo vai kurvantaṁ nāmartuṁ veda. Kurvatīṁkurvatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai kurvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of action and knows for certain that this is the time and season for action, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and good fortune of his hostile rival, in fact burns out and destroys the power

and fortune of the hateful adversary and rises in life by the strength of his soul.

**यो वै सं॒यन्तं॒ नाम॒र्तुं॑ वेद॑। सं॒य॒तींसंयतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्य॒स्य॒ श्रिय॒मा द॑त्ते। ए॒ष वै सं॒यन्नाम॒र्तुर्य॒द॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो३॑जं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं ददा॑ति॥ ३३॥**

33. *Yo vai saṁyantaṁ nāmartuṁ veda. Saṁyatīṁsaṁyatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai saṁyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of gathering and control and knows for certain that this is the time and season for gathering and control, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and rising good fortune of his hostile rival, in fact burns and destroys the power and fortune of the hateful adversary, and rises in life by the strength of his soul.

**यो वै पि॒न्वन्तं॒ नाम॒र्तुं॑ वेद॑। पि॒न्व॒तींपि॑न्वतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रिय॒मा द॑त्ते। ए॒ष वै पि॒न्वन्नाम॒र्तुर्य॒द॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो३॑जं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं ददा॑ति॥ ३४॥**

34. *Yo vai pinvantaṁ nāmartuṁ veda. Pinvatīṁpinvatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai pinvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named growth, and knows for certain that this is the time and season for growth, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the growing power and good fortune of his hostile rival, in fact burns and destroys the power and fortune of his hateful rival and rises in life by the strength of his soul.

**यो वा उद्यन्तं नामर्तुं वेद। उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते। एष वा उद्यन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३५॥**

35. *Yo vā udyantaṁ nāmartuṁ veda. Udyatīmudyatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vā udyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named rise and progress, and knows for certain that this is the time and season for the rise and progress, who surrenders his mortal identity of the immortal clad in

light and generosity in dedication to the home, the family and the Lord Divine takes off every step of the rise and progress of his hostile adversary, in fact burns and destroys the power and fortune of the hateful rival and rises in life by the strength of his soul.

**यो वा अ॑भि॒भु॒वं नाम॒र्तुं वेद॑। अ॒भि॒भव॑न्तीमभिभवन्ती-मे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य श्रिय॒मा द॑त्ते। ए॒ष वा अ॑भि॒भूर्ना॑म॒र्तु-र्यद॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो ऽ॒जं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं ददा॑ति॥ ३६॥**

36. *Yo vā abhibhuvaṁ nāmartuṁ veda. Abhibhavantīmabhibhavantīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vā abhibhūrnāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named victory and excellence, and knows for certain that this is the time and season for victory and excellence, who surrenders his mortal identity of the immortal in dedication to the home, the family and the Lord Divine, steals every step of the victory and excellence of his hateful rival, in fact burns and destroys the power and fortune of his hostile adversary and rises in life by the sheer strength of his own soul.

**अ॒जं च॒ पच॑त॒ पञ्च॑ चौद॒नान्। सर्वा॑ दिश॒ः संम॑नसः स॒ध्रीची॒ः सान्तर्दे॑शा॒ः प्रति॑ गृह्णन्तु त ए॒तम्॥ ३७॥**

37. *Ajaṁ ca pacata pañca caudanān. Sarvā diśaḥ saṁmanasaḥ sadhrīcīḥ sāntardeśāḥ prati gṛhṇantu ta etam.*

O saints and sages, men and women, develop, season and perfect the immortal soul in its five-fold mortal condition. Strengthen, season and perfect the five-fold food for the body, mind and soul. O Lord, let all quarters of space together with their interspaces receive and approve it for you and return it to you with gratitude.

**तास्ते॑ रक्षन्तु॒ तव॒ तुभ्य॑मे॒तं ताभ्य॒ आज्यं॑ ह॒विरि॒दं जु॑होमि ॥ ३८ ॥**

38. *Tāste rakṣantu tava tubhyametaṁ tābhya ājyaṁ haviridaṁ juhomi.*

O Lord, may those quarters of space, interspaces and the divine and human powers therein protect and promote this immortal soul in the mortal state. It is yours, it is for you, it is for them, the spaces, the divinities, and humanity. I offer this soul as the holy material of oblation dedicated to your service and all these.

## Kanda 9/Sukta 6 (Atithi Yajna: Hospitality)

***Atithi, Brahma, Vidya Devata, Brahma Rshi***

This sukta is a celebration of hospitality to Atithis, chance visitors, who happen to come to the household during their holy rounds. This hospitality is called Atithi Yajna prescribed as a sacred duty in the Vedic tradition.

Atithi Yajna is one of the five sacred duties to

be performed by a house holder: Brahma yajna (Prayer), Deva yajna (agnihotra), Pitryajna (service to parents and other seniors), Atithiyajna (hospitality to visitors), and Balivaishvadeva yajna (feeding birds and animals.

Atithi yajna as described in detail in this sukta is so sacred that it is a microcosmic version of the macrocosmic yajna which, in the Vedic tradition, the universe is. Brahma, Lord Supreme, is the performer of the macrocosmic yajna, and Brahma also is the supreme deity for which the yajna is performed. By analogy, in Atithi yajna, both the host and the guest are human versions of Brahma, one the performer, the other, the beneficiary.

The sukta has 62 mantras divided over six parts. The part is called 'Paryaya'.

## Paryaya 1

**यो विद्याद् ब्रह्म प्रत्यक्षं परूंषि यस्य संभारा ऋचो यस्यानूक्यम्॥ १॥**

1. *Yo vidyād brahma pratyakṣaṁ parūṁṣi yasya saṁbhārā ṛco yasyānūkyam.*

One who would know Brahma first hand by direct experience may know that Brahma is that Supreme Purusha, Ultimate living Reality, which as a 'Person' is constituted of the entire structure of existence and its knowledge: whose spine is the Rks.

**सामानि यस्य लोमानि यजुर्हृदयमुच्यते परिस्तरणमिद्धविः॥ २॥**

2. *Sāmāni yasya lomāni yajurhṛdayamucyate paristaraṇamiddhaviḥ.*

Whose hair is the Samans, whose heart is called the Yajus, and whose cover-manifest is the form and function of the dynamics of universal yajna.

**यद्वा अतिथिपतिरतिथीन्प्रतिपश्यति देवयजनं प्रेक्षते ॥ ३ ॥**

3. *Yadvā atithipatiratithīnpratipaśyati devayajanaṁ prekṣate.*

And know: If the house holder as the host sees the Atithis, holy visitors, he sees an occasion for a personal performance of yajna in the service of Divinity.

**यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः प्र णयति ॥ ४ ॥**

4. *Yadabhivadati dīkṣāmupaiti yadudakaṁ yācatyapaḥ praṇayati.*

When he welcomes the guest, he receives Diksha, initiation into a holy commitment. When he asks if he could offer water and brings up water for the guest:

**या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥ ५ ॥**

5. *Yā eva yajña āpaḥ praṇīyante tā eva tāḥ.*

The water he brings is water for yajna, and the water is as sacred as water consecrated by Divinity.

**यत्तर्पणमाहरन्ति य एवाग्नीषोमीयः पशुर्बध्यते स एव सः ॥ ६ ॥**

6. *Yattarpaṇamāharanti ya evāgnīṣomīyaḥ paśurbadhyate sa eva saḥ.*

When members of the host family bring refreshments for the guest, the refreshments are like oblations for Agni and Soma in yajna whereby the guest is identified with the very soul of yajna with the

yajamana committed in entirety.

**यदा॑वस॒थान्क॒ल्पय॑न्ति सदोहविर्धा॒नान्ये॒व तत्क॑ल्प-यन्ति ॥ ७ ॥**

7. *Yadāvasathānkalpayanti sadohavirdhānānyeva tatkalpayanti.*

When they arrange for his rest and comforts they arrange for the place of yajna and other preparations for it.

**यदु॑पस्तृ॒णन्ति॑ ब॒र्हिरे॒व तत् ॥ ८ ॥**

8. *Yadupastṛṇanti barhireva tat.*

When they provide for the bed, that is like spreading the holy grass on the vedi.

**यदु॑परिशय॒नमा॒हर॑न्ति स्व॒र्गमे॒व तेन॑ लो॒कमव॑ रुन्द्धे ॥ ९ ॥**

9. *Yaduparisayanamāharanti svargameva tena lokamava runddhe.*

When they elevate the bed, they raise themselves to higher bliss of divine nature.

**यत्क॑शिपूपब॒र्हणमा॒हर॑न्ति परि॒धय॑ ए॒व ते ॥ १० ॥**

10. *Yatkaśipūpabarhaṇamāharanti paridhaya eva te.*

When they bring the mat, pillow and covering, these are the boundary sticks of the yajna fire.

**यदा॑ञ्जनाभ्यञ्ज॒नमा॒हर॒न्त्याज्य॑मे॒व तत् ॥ ११ ॥**

11. *Yadāñjanābhyañjanamāharantyājyameva tat.*

When they bring creams and ointments, these are like ghrta for the yajna.

**यत्पुरा परिवेषात्खादमाहरन्ति पुरोडाशावेव तौ ॥ १२ ॥**

12. *Yatpurā pariveṣātkhādamāharanti puroḍāśāveva tau.*

When they bring the appetizers before dinner, that is like soma juice for yajna.

**यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति ॥ १३ ॥**

13. *Yadaśanakṛtaṁ hvayanti haviṣkṛtameva taddhvayanti.*

When they call upon the cook and for service, it is as if they call for the bearers of havi for yajna.

**ये व्रीहयो यवा निरुप्यन्तेंऽशव एव ते ॥ १४ ॥**

14. *Ye vrīhayo yavā nirupyanteṁ'śava eva te.*

When rice and barley are selected and offered to the guest, it is like the filaments of soma for the yajna.

**यान्युलूखलमुसलानि ग्रावाण एव ते ॥ १५ ॥**

15. *Yānyulūkhalamusalāni grāvāṇa eva te.*

Things like mortar and pestle used in the preparation of food for the guest are like the soma stones in the preparation of soma juice for yajna.

**शूर्पं पवित्रं तुषा ऋजीषाभिषवणीरापः ॥ १६ ॥**

16. *Śūrpaṁ pavitraṁ tuṣā ṛjīṣābhiṣavaṇīrāpaḥ.*

The sieve is soma strainer, the chaff is soma pomace, and liquids are pressing gear.

**स्रुग्दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो ⌈वायव्या ⌈नि पात्राणीयमेव कृष्णाजिनम् ॥ १७ ॥**

17. *Srugdarvirnekṣaṇamāyavanaṁ droṇakalaśāḥ kumbhyo vāyavyāni pātrāṇīyameva kṛṣṇājinam.*

The ladle is the ghrta-ladle for oblation, the fork is the stirring prong, the jars are soma vessels, utensils are like soma cups, this earth is like the black antelope hide for a seat.

## Paryaya 2

**यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्या ँणि प्रेक्षत इदं भूया ३ इदा ३मिति ॥ १ ॥**

1. *Yajamānabrāhmaṇaṁ vā etadatithipatiḥ kurute yadāhāryāṇi prekṣata idaṁ bhūyā' idā' miti.*

When the host takes stock of things to be offered to the guest and assesses whether this is good enough or this, he does for himself the same job in Atithi yajna as the Brahmana does for the yajamana for the planning and performance of a yajna in the service of Divinity.

**यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥ २ ॥**

2. *Yadāha bhūya uddhareti prāṇameva tena varṣīyāṁsaṁ kurute.*

When he says: 'Take up more, again, and offer it to the guest', by doing so he raises his life and energy higher and higher.

**उप हरति हवींष्या सादयति ॥ ३ ॥**

3. *Upa harati havīṁṣyā sādayati.*

When he takes up this more and brings it to the guest, it is as if he takes more of fragrant materials for the yajna, seats himself on the vedi and offers the

oblation to Agni.

**तेषामासन्नानामतिथिरात्मञ्जुहोति ॥ ४ ॥**

4. *Teṣāmāsannānāmatithirātmañjuhoti.*

Of these holy materials and delicacies brought up to him, the guest partakes unto himself as if he offers these to the divine spirit of yajna:

**स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥ ५ ॥**

5. *Srucā hastena prāṇe yūpe srukkāreṇa vaṣaṭakāreṇa.*

With his hand as ladle, the guest offers food into his pranic vitality, it is as on the stake ring of yajna, as he chews and swallows the food, it is like uttering the holy formula of Vashatkara for the offering.

**एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति यदतिथयः ॥ ६ ॥**

6. *Ete vai priyāścāpriyāścartvijaḥ svargaṁ lokaṁ gamayanti yadatithayaḥ.*

It is these, the holy guests, high priests of Atithi yajna, whether dear favourites or otherwise indifferent, that lead the performing yajamana to the state of bliss and freedom of Moksha.

**स य एवं विद्वान्न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न मीमांसितस्य न मीमांसमानस्य ॥ ७ ॥**

7. *Sa ya evaṁ vidvānna dviṣannaśnīyānna dviṣato' nnamaśnīyānna mīmāṁsitasya na mīmāṁsamānasya.*

Thus should the man of knowledge, the guest

who is free from hate and anger, accept the hospitality of the house holder. He should not accept the hospitality of the man of hate and anger, nor of the man of dubious character, nor of the man of doubt and suspicion.

**सर्वो॑ वा ए॒ष ज॒ग्धपा॑प्मा॒ यस्यान्न॑म॒श्नन्ति॑ ॥ ८ ॥**

8. *Sarvo vā eṣa jagdhapāpmā yasyānnamaśnanti.*

All those hosts whose hospitality the holy guests accept and eat their food have their sins destroyed (by virtue of the Atithi yajna).

**सर्वो॑ वा ए॒षोऽ ज॑ग्धपाप्मा॒ यस्यान्न॑ं नाश्नन्ति॑ ॥ ९ ॥**

9. *Sarvo vā eṣo'jagdhapāpmā yasyānnaṁ nāśnanti.*

All those whose hospitality the holy guests do not accept and do not eat their food have their sins intact and active (by virtue of their hospitality having been rejected).

**स॒र्व॒दा वा ए॒ष यु॒क्तग्रा॑वा॒र्द्र॑पवित्रो॒ वित॑ताध्वर॒ आहृ॑तयज्ञ-क्रतु॒र्य उ॑प॒हर॑ति ॥ १० ॥**

10. *Sarvadā vā eṣa yuktagrāvārdrapavitro vitatā-dhvara āhṛtayajñakraturya upaharati.*

He that always offers hospitality to the guests, has his grinders ready, his filters wetsome, and his yajna ever extended with love, faith and hospitality without hate, anger and violence remains sinless.

**प्रा॒जा॒प॒त्यो वा ए॒तस्य॑ य॒ज्ञो वित॑तो॒ य उ॑प॒हर॑ति ॥ ११ ॥**

11. *Prājāpatyo vā etasya yajño vitato ya upaharati.*

He that offers food to the guests has his yajna of hospitality generously extended in faith for Prajapati

by the grace of Prajapati.

**प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥**

12. *Prajāpatervā eṣa vikramānanuvikramate ya upaharati.*

Bravely generous is he, and he follows the universal generosity of Prajapati, who offers food to the guests (with love and faith without hate, anger and violence.

**योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो यस्मिन्पचन्ति स दक्षिणाग्निः ॥ १३ ॥**

13. *Yo'tithīnāṁ sa āhavanīyo yo veśmani sa gārhapatyo yasminpacanti sa dakṣiṇāgniḥ.*

For the host who performs Atithi yajna with the offer of food and hospitality to the guest: The 'fire' of the guest's hunger is Ahavaniya Agni into which the oblation of food is made; the warmth of hospitality in the home with which the offer of rest and comfort is made to the guest is Garhapatya Agni which is always kept alive; and the fire of the hearth on which the hosts cook food for the guest is Dakshinagni, the fire of holy generosity.

## Paryaya 3

**इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥ १ ॥**

1. *Iṣṭaṁ ca vā eṣa pūrtaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten

devours the merit and piety of all his Ishta and Purtta acts, i.e., he devours the merit of his obligatory acts of prayer and yajna, and particular acts performed for worldly purposes.

**पयश्च॒ वा ए॒ष रसं च गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ २ ॥**

2. *Payaśca vā eṣa rasaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo' titheraśnāti.*

The host that eats before the guest has eaten destroys the pleasure and decency of all his milky and juicy delicacies.

**ऊ॒र्जां च॒ वा ए॒ष स्फा॒तिं च॑ गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ ३ ॥**

3. *Ūrajāṁ ca vā eṣa sphātiṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten negates the energy and prosperity of the house.

**प्र॒जां च॒ वा ए॒ष प॒शूंश्च॑ गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ ४ ॥**

4. *Prajāṁ ca vā eṣa paśūṁśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten devours the wealth of his people and property of the home.

**की॒र्तिं च॒ वा ए॒ष यश॑श्च गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ ५ ॥**

5. *Kīrtiṁ ca vā eṣa yaśaśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten demeans the honour and reputation of the house.

**श्रियं च॒ वा एष स॑विदं च गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ॑ति॑थे-र॒श्नाति॑ ॥ ६ ॥**

6. *Śriyaṁ ca vā eṣa saṁvidaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten violates the grace and culture of the family.

**एष वा अति॑थि॒र्यच्छ्रोत्रि॑य॒स्तस्मा॒त्पूर्वो॒ नाश्नी॑यात् ॥ ७ ॥**

7. *Eṣa vā atithiryacchrotriyastasmātpūrvo nāśnīyāt.*

The guest being a man of knowledge, culture and enlightenment, the host must not eat before him.

**अ॒शि॒ता॒व॒त्यति॑थावश्नीयाद्य॒ज्ञस्य॑ सात्म॒त्वाय॑ ।**
**य॒ज्ञस्यावि॑च्छेदाय॒ तद्व्र॒तम् ॥ ८ ॥**

8. *Aśitāvatyatithāvaśnīyādyajñasya sātmatvāya. Yajñasyāvicchedāya tadvratam.*

For soulful performance of the yajna to its completion in the essential spirit and for the continuance of the family's yajnic tradition without break, the host should eat only after the holy guest has been served to his satisfation. This is the law.

**एत॒द्वा उ॒ स्वादी॑यो॒ यद॑धिग॒वं क्षी॒रं वा॑ मां॒सं वा॒ तदे॒व नाश्नी॑यात् ॥ ९ ॥**

9. *Etadvā u svādīyo yadadhigavaṁ kṣīraṁ vā māṁsaṁ vā tadeva nāśnīyāt.*

Whether it is something delicious, a cow product, milk or curd or cheese, that also the host must not eat before the guest has eaten.

## Paryaya 4

**स य एवं विद्वान्क्षीरमुपसिच्योपहरति ॥ १ ॥**

1. *Sa ya evaṁ vidvānkṣīramupasicyopaharati.*

The host, knowing thus the law and tradition, who pours milk, sprinkles it with delicacies, and offers it to the learned guest...

**यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ २ ॥**

2. *Yāvadagniṣṭomeneṣṭvā susamṛddhenāva-runddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Agnishtoma yajna.

**स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥ ३ ॥**

3. *Sa ya evaṁ vidvāntsarpirupasicyopaharati.*

The host, knowing thus the law and tradition, who takes up ghrta preparations, sprinkles these with delicacies, and offers to the learned guest...

**यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ४ ॥**

4. *Yāvadatirātreṇeṣṭvā susamṛddhenāvarunddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Atiratra yajna.

**स य एवं विद्वान्मधूपसिच्योपहरति ॥ ५ ॥**

5. *Sa ya evaṁ vidvānmadhūpasicyopaharati.*

The host, knowing thus the law and tradition, who takes honey sprinkled with delicacies and offers it to the learned guest...

**यावत्सत्रसद्येनेष्ट्वा सुसंमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ६ ॥**

6. *Yāvatsatrasadyeneṣṭvā susaṁṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Sattrasadya session of yajna.

**स य एवं विद्वान्मांसमुपसिच्योपहरति ॥ ७ ॥**

7. *Sa ya evaṁ vidvānmāṁsamupasicyopaharati.*

The host, knowing thus the law and tradition, who takes curds and cheese sprinkled with delicacies and offers these to the learned guest...

**यावद् द्वादशाहेनेष्ट्वा सुसंमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ८ ॥**

8. *Yāvad dvādaśāheneṣṭvā susaṁṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Dvadashaha, twelve day session of yajna.

**स य एवं विद्वानुदकमुपसिच्योपहरति ॥ ९ ॥**

9. *Sa ya evaṁ vidvānudakamupasicyopaharati.*

The host, knowing thus the law and tradition, who offers only water, having purified and sanctified

it, to the learned guest...

**प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं विद्वानुदकमुपसिच्योपहरति ॥ १० ॥**

10. *Prajānāṁ prajananāya gacchati pratiṣṭhāṁ priyaḥ prajānāṁ bhavati ya evaṁ vidvānuda-kamupasicyopaharati.*

Rises to the honoured position of being the father of a great family and becomes a dear favourite of his people around. Thus fares the man of hospitality who offers water, clean and sanctified, to a learned Atithi.

## Paryaya 5

For the host and the household that knows the law, tradition, rules and manners of Atithi yajna in honour of the learned guests, nature sings songs of celebration.

This part of the sukta uses musical terms of Sama songs: Hinkara, Prastava, Udgitha, Pratihara and Nidhana. (Refer to Chhandogya Upanishad, 2, 1-7)

**तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥ १ ॥**

1. *Tasmā uṣā hiṅkṛṇoti savitā pra stauti.*

For the host that knows and follows the laws and etiquette of Atithi yajna, the Dawn sings the Hinkara, melody of refreshment and awakening into light. Savita, the sun, sings the Prastava, rising song of progress.

**बृहस्पतिरूर्जयोद्गायति त्वष्टा पुष्ट्या प्रति हरति विश्वे देवा निधनम् ॥ २ ॥**

2. *Bṛhaspatirūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam.*

Brhaspati sings the exciting Udgitha, rousing song of victory, Tvashta, the maker, sings the Pratihara with the music of peace and growth, and Vishvedevas sing the Nidhana, song of success and fulfilment.

**निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ३ ॥**

3. *Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

Thus the host that knows and follows the discipline of Atithi yajna acquires plenty of prosperity, family and friends, and the wealth of cattle.

**तस्मा उद्यन्त्सूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥ ४ ॥**

4. *Tasmā udyantsūryo hiṅkṛṇoti saṁgavaḥ pra stauti.*

For the host who knows the law and discipline of Atithi yajna, the rising sun sings the Hinkara, and with the radiance of the rays it sings the Prastava, song of rising excitement.

**मध्यन्दिन उद्गायत्यपराह्णः प्रति हरत्यस्तंयन्निधनम् ।**
**निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ५ ॥**

5. *Madhyandina udgāyatyaparāhṇaḥ prati haratyastaṁyannidhanam. Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

The sun on the zenith at mid-day sings the Udgitha, in the afternoon it sings the Pratihara, and, as it proceeds to the evening for setting, it sings the

Nidhana, song of completion and fulfilment. Thus does the host that knows the etiquette of Atithi yajna acquire plenty of prosperity, family and friends, and the wealth of cattle.

**तस्मा॑ अ॒भ्रो भव॒न्हिङ्कृ॑णोति स्त॒नय॒न्प्र स्तौ॑ति ॥ ६ ॥**

6. *Tasmā abhro bhavanhiṅkṛṇoti stanayanpra stauti.*

For the host who knows, the cloud, being heavy with vapour, sings the Prastava.

**वि॒द्योत॑मान॒: प्रति॑ हरति॒ वर्ष॒न्नुद्गा॑यत्युद्गृ॒ह्ण॒न्नि॒धन॑म् ।**
**नि॒धनं॑ भू॒त्या॑: प्र॒जाया॑: पशू॒नां भ॑वति॒ य ए॒वं वेद॑ ॥ ७ ॥**

7. *Vidyotamānaḥ prati harati varṣannudgāyatyudgṛhṇannidhanam. Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

While raining in showers, it sings the Udgitha. Flashing with lightning, it sings the Pratihara. And when it rises and floats away after rain, it sings the Nidhana. Thus does the host that knows this and the law and etiquette of holy hospitality acquire plenty of prosperity, family and friends, and the wealth of cattle.

**अति॑थी॒न्प्रति॑ पश्यति॒ हिङ्कृ॑णोत्य॒भि व॑दति॒ प्र स्तौ॑त्यु॒द॒कं या॒च॒त्युद्गा॑यति ॥ ८ ॥**

8. *Athithīnprati paśyati hiṅkṛṇotyabhi vadati pra stautyudakaṁ yācatyudgāyati.*

When the host beholds the guest, he feels happy and expresses his joy with Hinkara. When he greets him, he appreciates the visit with the expression of Prastava as he offers the hospitality. When he requests him what

he would like to have, he expresses his joy as if he sings the Udgitha.

**उप॑ हरति॒ प्रति॑ हर॒त्युच्छि॑ष्टं नि॒धन॑म्॥ ९॥**

9. *Upa harati prati haratyucchiṣṭaṁ nidhanam.*

When he brings and offers water so that the guest feels fresh, that is like singing the Pratihara. And when the guest has accepted that part of hospitality with more than satisfaction, the surplus is Nidhana, close and fulfilment of the hospitality then.

**नि॒धनं॒ भूत्या॑ः प्र॒जाया॑ः पशू॒नां भ॑वति॒ य ए॒वं वेद॑॥ १०॥**

10. *Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

Thus does the host who knows the rules and manners of hospitality win satisfaction and fulfilment and acquire plenty of prosperity, family and friends, and abundance of cattle and other property.

## Paryaya 6

**यत्क्ष॒त्तार॑ं ह्वय॒त्या श्रा॑वयत्ये॒व तत्॥ १॥**

1. *Yatkṣattāraṁ hvayatyā śrāvayatyeva tat.*

When the host calls upon the cook, it is the Adhvaryu calling upon the Agnidh to the yajna.

**यत्प्र॑तिशृ॒णोति॑ प्र॒त्याश्रा॑वयत्ये॒व तत्॥ २॥**

2. *Yatpratiṣṛṇoti pratyāśrāvayatyeva tat.*

When the cook hears and responds, it is the Agnidh responding to the Adhvaryu.

**यत्प॑रिवे॒ष्टार॒ः पात्र॑हस्ता॒ः पूर्वे॒ चाप॑रे च प्र॒पद्य॑न्ते चम॒सा-ध्व॑र्यव एव॒ ते ॥ ३ ॥**

3. *Yatpariveṣṭāraḥ pātrahastāḥ pūrve cāpare ca prapadyante camasādhvaryava eva te.*

When the servers with serving trays in hand come, one and all, they are yajna participants holding yajnic ladles in hand.

**तेषा॑ं न कश्च॒नाहो॑ता ॥ ४ ॥**

4. *Teṣāṁ na kaścanāhotā.*

Of them, none is a no-participant in yajna.

**यद्वा अति॑थिपति॒रति॑थीन्प॒रि॒विष्य॑ गृ॒हान्नु॑पो॒दैत्य॑व॒भृथ॑मे॒व तदु॒पावै॑ति ॥ ५ ॥**

5. *Yadvā atithipatiratithīnpariviṣya gṛhānupodaityavabhṛthameva tadupāvaiti.*

When the chief host, having served the guests, goes back to his quarters, he goes to the Avabhritha ablutions after completion of the yajna.

**यत्स॑भा॒गय॑ति॒ दक्षि॑णाः सभागय॑ति॒ यद॑नु॒तिष्ठ॑त उ॒दव॑स्यत्ये॒व तत् ॥ ६ ॥**

6. *Yatsabhāgayati dakṣiṇāḥ sabhāgayati yadanutiṣṭhata udavasyatyeva tat.*

When he distributes, he offers Dakshina to the priests. When he follows them to see them off and say good-bye, that is completion of the yajna.

**स उप॑हूतः पृ॒थि॒व्यां भ॑क्षय॒त्युप॑हू॒त॒स्तस्मि॒न्यत्पृ॑थि॒व्यां वि॒श्वरू॑पम् ॥ ७ ॥**

1. *Sa upahūtaḥ pṛthivyāṁ bhakṣayatyupahūtastasminyatpṛthivyāṁ viśvarūpam.*

The host that knows the rules and traditions of the etiquette of yajnic hospitality to be extended to the holy guests, when invited anywhere on earth, enjoys all that variety on earth which the invited guest enjoyed in that Atithi yajna in that home.

**स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन्यदन्तरिक्षे विश्वरूपम्॥ ८॥**

8. *Sa upahūto'ntarikṣe bhakṣayatyupahūtastasminyadantarikṣe viśvarūpam.*

The host, invited to the middle regions, enjoys all that variety in the middle regions which the invited guest enjoyed in that Atithi yajna in that home.

**स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन्यद्दिवि विश्वरूपम्॥ ९॥**

9. *Sa upahūto divi bhakṣayatyupahūtastasminyaddivi viśvarūpam.*

The host invited to the heavenly regions enjoys all that variety in heaven which the invited guest enjoyed in that yajna.

**स उपहूतो देवेषु भक्षयत्युपहूतस्तस्मिन्यद्देवेषु विश्वरूपम्॥ १०॥**

10. *Sa upahūto deveṣu bhakṣayatyupahūtastasminyaddeveṣu viśvarūpam.*

The host invited among divinities enjoys all that variety among divinities which the invited guest enjoyed

in that yajna.

**स उपहूतो लोकेषु भक्षयत्युपहूतस्तस्मिन्यल्लोकेषु विश्वरूपम्॥ ११॥**

11. *Sa upahūto lokeṣu bhakṣayatyupahūtastasminyallokeṣu viśvarūpam.*

The host invited among different worlds enjoys all that variety in the worlds which the invited guest enjoyed in that yajna.

**स उपहूत उपहूतः॥ १२॥**

12. *Sa upahūta upahūtaḥ.*

He is invited, invited again and again as the guest was.

**आप्नोतीमं लोकमाप्नोत्यमुम्॥ १३॥**

13. *Āpnotīmaṁ lokamāpnotyamum.*

Invited, he is fulfilled in this world and in that other.

**ज्योतिष्मतो लोकाञ्जयति य एवं वेद॥ १४॥**

14. *Jyotiṣmato lokāñjayati ya evaṁ veda.*

He that knows thus. wins the worlds of light.

## Kanda 9/Sukta 7 (Cow: the Cosmic Metaphor)

***Gau Devata, Brahma Rshi***

In this Sukta the universe is described as a cow in the metaphorical sense, Cosmic Organism as it is.

**प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः शिरो अग्निर्ललाटं यमः कृकाटम्॥ १॥**

1. *Prajāpatiśca parameṣṭhī ca śṛṅge indraḥ śiro agnirlalāṭaṁ yamaḥ kṛkāṭam.*

Prajapati, the Divine Power that sustains the forms of life, and Parameshthi, the Supreme Presiding Presence, these are the two horns of the Cow, that is, of the universe. Indra, Omnipotence, is the head, Agni, cosmic fire energy, is the forehead, and Yama, the Law, is the neck joint of brain and the body.

**सोमो॒ राजा॑ म॒स्तिष्को॒ द्यौरु॑त्तर॒हनुः॑ पृ॑थि॒व्य ऽ धर॒हनुः॑ ॥ २ ॥**

2. *Somo rājā mastiṣko dyaruttarahanuḥ pṛthivya dharahanuḥ.*

Soma Raja, ruling bright joyous vitality, is the brain, the region of light, the upper jaw, the earth, the lower jaw.

**वि॒द्युज्जि॒ह्वा म॒रुतो॒ दन्ता॑ रे॒वतीर्ग्री॒वाः कृ॒त्तिका स्क॒न्धा घ॒र्मो वह॑ः ॥ ३ ॥**

3. *Vidyujjihvā maruto dantā revatīrgrīvāḥ kṛttikā skandhā gharmo vahaḥ.*

Lightning is the tongue, Maruts, winds, are the teeth, Revati, the star, is the neck, Krttikas are the shoulder, and Gharma, heat and light energy, the withers.

**विश्वं॑ वा॒युः स्व॒र्गो लो॒कः कृ॑ष्णा॒द्रं वि॒धर॑णी नि॒वे॒ष्यः ॥ ४ ॥**

4. *Viśvaṁ vāyuḥ svargo lokaḥ kṛṣṇadraṁ vidharaṇī niveṣyaḥ.*

The world of existence is the life breath, greenery of life is paradisal bliss, cosmic balance is the resting place at the centre.

**श्येनः क्रोडो३न्तरिक्षं पाजस्यं१ बृहस्पतिः ककुद् बृहतीः कीकसाः ॥ ५ ॥**

5. *Śyenaḥ kroḍontarikṣaṁ pājasyaṁ bṛhaspatiḥ kakud bṛhatīḥ kīkasāḥ.*

Cosmic dynamics is the bosom, firmament is the belly, Brhaspati is the hump, expansiveness is the vertebrae of the spine.

**देवानां पत्नीः पृष्टय उपसदः पर्शवः ॥ ६ ॥**

6. *Devānāṁ patnīḥ pṛṣṭaya upasadaḥ parśavaḥ.*

The powers that sustain the forces of nature are ribs of the back, planets are ribs of the chest.

**मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा च दोषणी महादेवो बाहू ॥ ७ ॥**

7. *Mitraśca varuṇaścāṁsau tvaṣṭā cāryamā ca doṣaṇī mahādevo bāhū.*

Mitra and Varuna, sun and moon, are shoulder blades, Tvashta and Aryama, making and guiding powers, are upper arms, Mahadeva, supreme power of divinities of nature, is the twin motive forces of the universe.

**इन्द्राणी भसद्वायुः पुच्छं पवमानो बालाः ॥ ८ ॥**

8. *Indrāṇī bhasadvāyuḥ puccham pavamāno bālāḥ.*

Indrani, energy, is the hips, wind is the tail, waves and currents are the hair.

**ब्रह्म च क्षत्रं च श्रोणी बलमूरू ॥ ९ ॥**

9. *Brahma ca kṣatraṁ ca śroṇī balamūrū.*

Brahma and Kshatra, intelligence and order, are the loins, strength is the thighs.

**धा॒ता च॑ सवि॒ता चा॑ष्ठी॒वन्तौ॒ जङ्घा॑ गन्ध॒र्वा अ॑प्स॒रस॒ः कुष्ठि॑का॒ अदि॑तिः श॒फाः ॥ १० ॥**

10. *Dhātā ca savitā cāṣṭhīvantau jaṅghā gandharvā apsarasaḥ kuṣṭhikā aditiḥ śaphāḥ.*

Dhata and Savita, sun and gravitation, are the knees, magnetic forces are the shanks, rays are dew-claws, the earth is the hoofs.

**चेतो॒ हृद॑यं॒ यकृ॑न्मे॒धा व्र॒तं पु॑री॒तत् ॥ ११ ॥**

11. *Ceto hṛdayaṁ yakṛnmedhā vrataṁ purītat.*

Memory and mind is the heartcore, assimilative power is the liver, rule and fast is the intestines.

**क्षुत्कु॒क्षिरिरा॑ वनि॒ष्ठुः पर्व॑ताः प्ला॒शय॑ः ॥ १२ ॥**

12. *Kṣutkukṣirirā vaniṣṭhuḥ parvatāḥ plāśayaḥ.*

Hunger is the assimilative power of digestion, food is the colon, mountains are the muscles.

**क्रोधो॑ वृ॒क्कौ म॒न्युरा॒ण्डौ प्र॒जा शेप॑ः ॥ १३ ॥**

13. *Krodho vṛkkau manyurāṇḍau prajā śepaḥ.*

Anger is the kidneys, passion is the scrotum, children are the creative urge.

**न॒दी सू॒त्री व॒र्षस्य॒ पत॑य॒ स्तना॑ स्तनयि॒त्नुरूध॑ः ॥ १४ ॥**

14. *Nadī sūtrī varṣasya pataya stanā stanayitnu-rūdhaḥ.*

Streams are the umbilical cord, clouds of rain

are breasts, thunder is the udders.

**विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम् ॥ १५ ॥**

15. *Viśvavyacāścarmauṣadhayo lomāni nakṣatrāṇi rūpam.*

World covering space is the skin, herbs and trees are hair, clusters of stars are the form.

**देवजना गुदा मनुष्या ∫ आन्त्राण्यत्रा उदरम् ॥ १६ ॥**

16. *Devajanā gudā manuṣyā āntrāṇyatrā udaram.*

Serpents and demons are rectal muscles, humans are intestines, eaters are the stomach.

**रक्षांसि लोहितमितरजना ऊबध्यम् ॥ १७ ॥**

17. *Rakṣāṁsi lohitamitarajanā ūbadhyam.*

Ogres are the blood, the rest of people are the dung.

**अभ्रं पीबो मज्जा निधनम् ॥ १८ ॥**

18. *Abhraṁ pībo majjā nidhanam.*

Heavy clouds are obesity, settlement is marrow.

**अग्निरासीन उत्थितोऽश्विना ॥ १९ ॥**

19. *Agnirāsīna utthito'śvinā.*

Sitting, it is Agni, up and doing, it is Ashvins.

**इन्द्रः प्राङ् तिष्ठन्दक्षिणा तिष्ठन्यमः ॥ २० ॥**

20. *Indraḥ prāṅ tiṣṭhandakṣiṇā tiṣṭhanyamaḥ.*

Abiding eastwards, it is Indra, abiding southwards, it is Yama.

**प्रत्यङ् तिष्ठन्धातोदङ् तिष्ठन्त्सविता ॥ २१ ॥**

21. *Pratyaṅ tiṣṭhandhātodaṅ tiṣṭhantsavitā.*

Facing westwards, it is Dhata, abiding northwards, it is Savita.

**तृणा॑नि॒ प्राप्त॒ः सोमो॒ राजा॑॥ २२॥**

22. *Tṛṇāni prāptaḥ somo rājā.*

Reaching the grasses, it is life-ruling Soma.

**मि॒त्र ई॑क्ष॒माण॒ आवृ॑त्त आन॒न्दः॥ २३॥**

23. *Mitra īkṣamāṇa āvṛtta ānandaḥ.*

In will and desire, it is Mitra, vibrant and ecstatic, it is Ananda.

**युज्य॑मा॑नो वैश्वदे॒वो युक्तः॒ प्र॒जाप॑ति॒र्विमु॑क्त॒ः सर्व॑म्॥ २४॥**

24. *Yujyamāno vaiśvadevo yuktaḥ prajāpatirvimuktaḥ sarvam.*

In the act of creative harness, it is one with universal natural forces of evolution, pervasive omnipresent, it is Prajapati, Self-released on devolution, it is all in one.

**ए॒तद्वै वि॒श्वरू॑प॒ं सर्व॑रूपं गोरू॒पम्॥ २५॥**

25. *Etadvai viśvarūpaṅ sarvarūpaṅ gorūpam.*

It is thus this universal form, All-form of the cosmos, metaphor of the Cow.

**उपै॑नं वि॒श्वरू॑पा॒ः सर्व॑रूपाः प॒शव॑स्तिष्ठन्ति॒ य ए॒वं वेद॑॥ २६॥**

26. *Upainaṅ viśvarūpāḥ sarvarūpāḥ paśavastiṣṭhanti ya evaṅ veda.*

To one that knows thus the Cosmic metaphor of the Cow, all living forms of the world, of all shapes and functions, present themselves simultaneously as One and All, the living, breathing, self-existing, all-functioning Universal Cow: All in One, One in all.

## Kanda 9/Sukta 8 (Cure of Diseases)

***Sarva-shirshamaya-apakaranam Devata, Bhrgvangira Rshi***

**शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम्।**
**सर्वं शीर्षण्यं ∫ ते रोगं बहिर्निर्मन्त्रयामहे ॥ १ ॥**

1. *Śīrṣaktiṁ śīrṣāmayaṁ karṇaśūlaṁ vilohitam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

With careful diagnosis, prescription and treatment we cure you of all your ailments of the head: headache, neurological disturbance, earache, paleness or ruddiness on the face due to underflow or overflow of blood.

**कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम्।**
**सर्वं शीर्षण्यं ∫ ते रोगं बहिर्निर्मन्त्रयामहे ॥ २ ॥**

2. *Karṇābhyāṁ te kaṅkūṣebhyaḥ karṇaśūlaṁ visalpakam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

With careful diagnosis and treatment we cure all your neurological ailments: we cure your growing earache from your ears and the inner parts of the ears.

**यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः।**
**सर्वं शीर्षण्यं ∫ ते रोगं बहिर्निर्मन्त्रयामहे ॥ ३ ॥**

3. *Yasya hetoḥ pracyavate yakṣmaḥ karṇata āsyataḥ. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

By the method of treatment with which the pain is removed from the ear and mouth, we expel your neurological ailment with proper diagnosis and prescription of medication.

**यः कृणोति॑ प्र॒मोत॑म॒न्धं कृ॑णोति॒ पूरु॑षम्।**
**सर्वं॑ शीर्ष॒ण्यं॑ ते॒ रोगं॑ ब॒हिर्निर्म॑न्त्रयामहे ॥ ४ ॥**

4. *Yaḥ kṛṇoti pramotamandhaṁ kṛṇoti pūruṣam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

The cause that makes a person deaf and dumb or blind, all that neurological trouble of yours, O patient, we expel from your head with proper diagnosis and treatment.

**अङ्ग॒भेद॑मङ्ग॒ज्व॒रं वि॑श्वा॒ङ्ग्यं॑ वि॒सल्प॑कम्।**
**सर्वं॑ शीर्ष॒ण्यं॑ ते॒ रोगं॑ ब॒हिर्निर्म॑न्त्रयामहे ॥ ५ ॥**

5. *Aṅgabhedamaṅgajvaraṁ viśvāṅgyaṁ visalpakam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

Rheumatism that spreads all over the body part by part, fever that pains all over the body, and all ailments of the head we remove with proper treatment and medication.

**यस्य॑ भी॒मः प्र॑तीका॒श उ॑द्वे॒पय॑ति॒ पूरु॑षम्।**
**त॒क्मानं॑ वि॒श्वशा॑रदं ब॒हिर्निर्म॑न्त्रयामहे ॥ ६ ॥**

6. *Yasya bhīmaḥ pratīkāśa udvepayati pūruṣam.*
*Takmānaṁ viśvaśāradaṁ bahirnirmantra-*
*yāmahe.*

The terrible fever whose onslaught shakes the patient all over and lasts for the whole year, we cure and expel with proper diagnosis and treatment.

**य ऊरू अनुसर्पत्यथो एति गवीनिके ।**
**यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ७ ॥**

7. *Ya ūrū anusarpatyatho eti gavīnike.*
*Yakṣmaṁ te antaraṅgebhyo bahirnirmantrayāmahe.*

The consumption that starts and spreads through the thighs and rises to the groins, we uproot from the interior of your limbs with proper diagnosis and treatment.

**यदि कामादपकामाद्धृदयाज्जायते परि ।**
**हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ८ ॥**

8. *Yadi kāmādapakāmāddhṛdayājjāyate pari.*
*Hṛdo balāsamaṅgebhyo bahirnirmantrayāmahe.*

If the Bronchitis or Phthisis arises from worry and desire or from hate, anger and jealousy, conscious or unconscious, affects the heart all over and spreads further, that consumption we expel from the heart and other parts of the body with proper diagnosis and treatment.

**हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात् ।**
**यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥ ९ ॥**

9. *Harimāṇaṁ te aṅgebhyo'pvāmantarodarāt. Yakṣmodhāmantarātmano bahirnirmantra-yāmahe.*

Jaundice and anaemia from all your body system, chronic wind, indigestion and pain from the intestines, and consumption, cancer and the very fear and suspicion of it, we expel from your body and mind with proper diagnosis and physical and psychic treatment.

**आसो॑ ब॒लासो॒ भव॑तु॒ मूत्रं भवत्वा॒मय॑त्।**
**यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं निर॑वोचम॒हं त्वत्॥ १०॥**

11. *Āso balāso bhavatu mūtraṁ bhavatvāmayat. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

Let the consumption go out to dust through the cough, let the chronic indigestion and pain flow out with the urine. Thus do I speak of the curative formula of the poison of all consumptive diseases.

**ब॒हिर्बिलं॒ निर्द्र॑वतु॒ काहा॑बाहं॒ तवो॒दरा॑त्।**
**यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं निर॑वोचम॒हं त्वत्॥ ११॥**

11. *Bahirbilaṁ nirdravatu kāhābāhaṁ tavodarāt. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

Let the disturbing ailment of wind and indigestion go out of your stomach through the excretory organs. Thus have I spoken of the curative formula of the poison of all consumptive diseases.

उ॒दरा॑त्ते क्लो॒म्नो नाभ्या॒ हृद॑या॒दधि॑ ।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॑र॒वोच॒महं॒ त्वत् ॥ १२ ॥

12. *Udarātte klomno nābhyā hṛdayādadhi.*
*Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have spoken to you of the formula of the removal of the root and poison of all consumptive diseases from your abdomen, lungs, navel and the heart all over.

याः सी॒मानं॑ विरु॒जन्ति॑ मू॒र्धान॒ं प्रत्य॑र्ष॒णीः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १३ ॥

13. *Yāḥ sīmānaṁ virujanti mūrdhānaṁ pratyarṣaṇīḥ.*
*Ahiṁsantīranāmayā nirdravantu bahirbilam.*

Let the germs, ailments and dire pains which flow with the blood to the head and afflict the top of the brain turn unafflictive and un-infective and let them flow out of the system through the excretory organs.

या हृद॑यमु॒पर्ष॑न्त्य॑नु॒त॒न्व॒न्ति॒ कीक॑साः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १४ ॥

14. *Yā hṛdayamuparṣantyanutanvanti kīkasāḥ.*
*Ahiṁsantīranāmayā nirdravantu bahirbilam.*

Let the germs, ailments and dire pains which flow with the blood, affect the heart and spread over the chest bones turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

याः पा॒श्वे उ॑प॒र्ष॒न्त्य॑नु॒निक्ष॑न्ति पृ॒ष्टीः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १५ ॥

15. *Yāḥ pārśve uparṣantyanunikṣanti pṛṣṭīḥ.*
*Ahiṁsantīranāmayā nirdravantu bahirbilam.*

Let the germs, ailments and dire pains which affect the sides and pierce the bones of the back of the chest and the spine turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

**यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते।**
**अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १६॥**

16. *Yāstiraścīruparṣantyarṣaṇīrvakṣaṇāsu te.*
*Ahiṁsantīranāmayā nirdravantu bahirbilam.*

Let those that run cross-wise on the sides in the blood vessels turn unafflictive and trouble-free and let them flow out through the excretory organs.

**या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च।**
**अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १७॥**

17. *Yā gudā anusarpantyāntrāṇi mohayanti ca.*
*Ahiṁsantīranāmayā nirdravantu bahirbilam.*

Let those that affect the rectum and desensitise the intestines turn unafflictive and trouble free and flow out through the excretory organs.

**या मज्ञो निर्धयन्ति परूंषि विरुजन्ति च।**
**अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १८॥**

18. *Yā majjño nirdhayanti parūṁṣi virujanti ca.*
*Ahiṁsantīranāmayā nirdravantu bahirbilam.*

Let those that drain the marrow and afflict the vertebrae turn unafflictive and trouble free and flow out

through the excretory system.

**ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव।**
**यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ १९॥**

19. *Ye aṅgāni madayanti yakṣmāso ropaṇāstava. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, fevers, cancers and gripers which afflict, inflame and exhaust your body systems.

**विसल्पस्य विद्रधस्य वातीकारस्य वालजेः।**
**यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ २०॥**

20. *Visalpasya vidradhasya vātīkārasya vālajeḥ. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, infective and contageous, heart sore, rheumatic and allergies.

**पादाभ्यां ते जानुभ्यां श्रोणिभ्यां परि भंससः।**
**अनूकादर्षणीरुष्णिहाभ्यः शीर्ष्णो रोगमनीनशम्॥ २१॥**

21. *Pādābhyāṁ te jānubhyāṁ śroṇibhyāṁ pari bhaṁsasaḥ. Anūkādarṣaṇīruṣṇihābhyaḥ śīrṣṇo rogamanīnaśam.*

I have eliminated the pain and disease from your feet, knees, hips, loins, spine, back of the neck and the head, with careful mantric diagnosis and formulaic medication.

सं ते शीर्ष्णः कपालानि हृदयस्य च यो विधुः । उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमशीशमः ॥ २२ ॥

22. *Saṁ te śīrṣṇaḥ kapālāni hṛdayasya ca yo vidhuḥ. Udyannāditya raśmibhiḥ śīrṣṇo rogamanīnaśo' ṅgabhedamaśīśamaḥ.*

O patient, may the skull bones of your head and the beat of your heart be healthy and harmonious, while, O Rising Sun, with your radiant rays you have eliminated the disease and relieved the racking pain from his body system. (Aditya here is a metaphor of the physician.)

## Kanda 9/Sukta 9

***Aditya, Adhyatmam Devata, Brahma Rshi***

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः । तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid, blazing and ancient high priest of solar yajna, which gives light and energy and takes the waters and essences of earth and sky, the second, younger and middling brother is Vayu, wind and electricity, abiding in the middle region of the sky, the energy voracious and present every where. The third and youngest brother is Agni, fire, which is sprinkled with ghrta and water. Here in the sun I see the sustainer of people and progenitor of seven light-children together in the spectrum. (Sapta-putram may also be interpreted

as the father of seven planets, i.e., Mars, Mercury, Jupiter, Venus and Saturn preceded by Rahu and Ketu, Dragon's Head and Dragon's Tail.)

**स॒प्त यु॑ञ्जन्ति॒ रथ॒मेक॑चक्र॒मेको॒ अश्वो॑ वहति स॒प्तना॑मा।**
**त्रि॒नाभि॑ च॒क्रम॒जर॑मन॒र्वं यत्रे॒मा विश्वा॒ भुव॒नाधि॑ त॒स्थुः ॥ २ ॥**

2. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanrvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven join the one wheel chariot of the sun drawn by one horse of light of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, three seasons, or past, present and future, three chronological divisions of time. And in this time and space orbit of the sun, abide all the worlds of the universe.

**इ॒मं रथ॒मधि॒ ये स॒प्त त॒स्थुः स॒प्तच॑क्रं स॒प्त व॑ह॒न्त्यश्वा॑ः।**
**स॒प्त स्वसा॑रो अ॒भि सं न॑वन्त॒ यत्र॑ गवा॒ं निहि॑ता स॒प्त नामा॑॥ ३ ॥**

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakraṁ sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navanta yatra gavāṁ nihitā sapta nāmā.*

Seven are those who ride this chariot, that is, seven motive powers, the rays of light, or the seven planets, wheels within wheel, which draw this chariot. They are seven moving sisters who exult and adore together with reverence the father wherein are hidden in depth seven names of the light, seven spheres, seven notes of music and seven metric forms of the Vedic language.

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति।
भूम्या असुरसृगात्मा क्व ∫ स्वित्को विद्वांसमुप गात्प्रष्टु-
मेतत्॥ ४॥

4. *Ko dadarśa prathamaṁ jāyamānamasthanvantaṁ yadanasthā bibharti. Bhūmyā asurasṛgātmā kva svitko vidvāṁsamupa gātprasṭumetat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial progenitor of no flesh and bone bears? What and where was the breath and blood and soul of the earth and the universe? Who would go to the wizard of knowledge to ask all this of the first and last question about the mystery?

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः। शीर्ष्णः
क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः॥ ५॥

5. *Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he that well knows of the power and presence of this glorious Bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life and, covered in brilliant beauty, they drink up the waters as they come and touch the earth with their presence.

पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा
उ॥ ६॥

6. *Pākaḥ pṛcchāmi manasāvijānandevānāmenā nihitā padāni. Vatse baṣkaye'dhi sapta tantūnvi tatnire kavaya otavā u.*

Simple at heart, ignorant yet keen for knowledge, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the sevenfold warp and woof of which, visionary sages have traced and described in detail for the children of light to see and know and realise.

**अचिकित्वांश्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वनो न विद्वान्। वि यस्तस्तम्भ षडिमा रजांस्यजस्य रूपे किमपि स्विदेकम्॥ ७॥**

7. *Acikitvāṁścikituṣaścidatra kavīnpṛcchāmi vidvano na vidvān. Vi yastastambha ṣaḍimā rajāṁsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here, as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle or power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

**माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे।**
**सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः॥ ८॥**

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsurgarbharasā nividdhā namasvanta idupavākamīyuḥ.*

The proud and amorous mother Prakrti seeks

the father, Supreme Spirit of the universe, and joins him with love and her innate power of motherhood. Then she receives the rain showers of the seeds of life, and the children of nature receive the form and food for life and the Word of knowledge for the mind with reverence and worship.

**युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः।**
**अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु॥ ९॥**

9. *Yuktā mātāsīddhuri dakṣiṇāyā atiṣṭhadgarbho vṛjanīṣvantaḥ. Amīmedvatso anu gāmapaśyad-viśvarūpyaṁ triṣu yajaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and showers, looking at life of various colours and forms like a calf looking at the mother cow.

**तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त। मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्वविन्नाम्॥ १०॥**

10. *Tisro mātṝstrīnpitṝnbibhradeka ūrdhvastasthau nemava glāpayanta. Mantrayante divo amuṣya pṛṣṭhe viśvavido vācamaviśvavinnām.*

The One Supreme Lord of the universe, who abides over all, sustains the three mothers, earth, sky and the heavens of light. He also sustains the three fathers, agni, vayu and Aditya, fire, wind the sun. These

three couples tire him not, they smear him not. On the heights of that lord Prajapati's heaven, sages meditate on the voice of omniscience which is not within the reach of all.

**पञ्चा॑रे च॒क्रे प॑रि॒वर्त॑माने॒ यस्मि॑न्ना॒तस्थु॒र्भुव॑नानि॒ विश्वा॑। तस्य॒ नाक्ष॑स्तप्यते॒ भूरि॑भारः स॒नादे॒व न च्छि॑द्यते स॒नाभिः॑ ॥ ११ ॥**

11. *Pañcāre cakre parivartamāne yasminnātasthurbhuvanāni viśvā. Tasya nākṣastapyate bhūribhāraḥ sanādeva na cchidyate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-Prakrti, temporal existence of the physical world. (These are five elements of Prakrti: space, energy, heat, water and earth and their changes in time.) This wheel of Prakrti is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. the axis of that wheel carries the immense burden of existence but it never gets heated. With its centre-hold, on this axis it has been going on and on since eternity and it will go on eternally, but it never wears away, it is never broken off.

(The axis of the physio-temporal wheel is the constant substratum, original Prakrti, and the centre-hold is the Lord Supreme.)

**पञ्च॑पादं पि॒तर॑ं द्वाद॑शाकृतिं दि॒व आ॑हुः॒ परे॒ अर्धे॑ पुरी॒षिण॑म्। अथे॒मे अ॒न्य उप॑रे विचक्ष॒णे स॒प्तच॑क्रे॒ षड॑र आहु॒रर्पि॑तम् ॥ १२ ॥**

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam. Atheme anya upare vicakṣaṇe saptacakre ṣaḍara āhurarpitam.*

Father Time, they say has five stages from the moment onward upto Ayana and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half, visible in the light this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of the wheels, wheel within wheel of time.

**द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य। आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ १३ ॥**

13. *Dvādaśāraṁ nahi tajjarāya varvarti cakraṁ pari dyāmṛtasya. Ā putra agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoke wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty children of nature, i.e., three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition, remain till the end of chronological time.

**सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति। सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा ॥ १४ ॥**

14. *Sanemi cakramajaraṁ vi vāvṛta uttānāyāṁ daśa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ yasminnātasthurbhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, chariot, of the universe of physio-

temporal character goes on and on, round and round. In the expansive evolution of Prakrti, ten motive powers move it on, those ten being the pranic energies. The light of the sun suffused with Rajas, cosmic energy, goes on with the worlds. Indeed, all the worlds of existence abide vested in that light and energy.

**स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः । कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥ १५ ॥**

15. *Striyaḥ satīstāँ̆ u me puṁsa āhuḥ paśyadakṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa īmā ciketa yastā vijānātsa pituṣpitāsat.*

Women, though they are women, they say as I am told, they are men too for sure. The one that has eyes sees and knows this, but the blind does not see this, nor does he know. The man of poetic vision and wisdom, even though he be a son, not father, knows this well, and one who knows this has an old head on young shoulders.

**साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति । तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥ १६ ॥**

16. *Sākaṁjānāṁ saptathamāhurekajaṁ ṣaḍidyamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśa sthātre rejante vikṛtāni ropaśaḥ.*

Seven simultaneously born of one unborn, they call a Septet, that is, seven-in-one and one-in-seven. Six of them are 'Yamas', twin movers. They are Rshis, formative evolutioners, born of Devas, light and energy. Their properties and actions according to their place

and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhu, Bhuva, Sva, Maha, Jana, Tapa, and Satyam. Sometimes the lokas are associated with Rshis, sometimes described as seven senses, and sometimes seven pranic energies. All these refer, in fact point to a theory of correspondencies existing at the physical, mental and spiritual levels, or at the level of matter, energy and thought and spirit. And this is a subject for high research and deep meditation.)

**अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्। सा कद्रीची कं स्विदर्धं परागात्क्व ऽ स्वित्सूते नहि यूथे अस्मिन्॥ १७॥**

17. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgātkva svitsūte nahi yūthe asmin.*

Bearing her calf, the moon, the cow, the earth, by her own motion goes down with reference to that farther side, and goes up with reference to this nearer side in relation to the sun and stays up there stabilised in space in its own orbit. In what direction and to which remote region of space does she go beyond the half in the middle? What does she impel and energise and produce and how? Does she receive the consecration of the sun in the midst of a constellation or not?

**अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण। कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम्॥ १८॥**

18. *Avaḥ pareṇa pitaraṁ yo asya vedāvaḥ pareṇa para enāvareṇa. Kavīyamānaḥ ka iha pra vocaddevaṁ manaḥ kuto adhi prajātam.*

Here, who could be the man of poetic vision who would know this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further would know the father Sun, lord sustainer of the earth, and could say where from this brilliant and divine Deva-mind is born? (Deva-mind, yaksha-mind, prajnana, cheta, dhrti, universal, memory and vashikarana, all these levels, orders and modes of the mind are described in yajurveda 34, 1-6. Deva mind is the waking-mind which works with the senses, analyses the perceptions and helps the observer to come to conclusion. We may call it the scientific mind. Here, however, Deva mind may be interpreted in this particular, scientific, sense as well as in the comprehensive sense of all these taken together.)

**ये अ॒र्वाञ्च॒स्ताँ उ॒ परा॑च आहु॒र्ये परा॑ञ्च॒स्ताँ उ॑ अ॒र्वाच॑ आहुः। इन्द्र॑श्च॒ या च॒क्रथु॑ः सोम॒ तानि॑ धु॒रा न यु॒क्ता रज॑सो वहन्ति॥ १९॥**

19. *Ye arvāñcastāň u parāca āhurye parāñcastāň u arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move, and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, lord of creative energy, whatever you and Indra,

lord omnipotent of motive energy, have formed, as objects or as clusters of objects such as constellations of stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot for the Master.

**द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते।**
**तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति॥ २०॥**

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte. Tayoranyaḥ pipplaṁ svādvattyanaśnannanyo abhi cākaśīti.*

Two birds, of beautiful wings, the individual soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one Tree of existence. Of the two, one, the individual soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round, without eating anything.

**यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे।**
**तस्य यदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद॥ २१॥**

21. *Yasminvṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasya yadāhuḥ pipplaṁ svādvagre tannonna-śadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the

ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the Father.

**यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति। एना विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥ २२ ॥**

22. *Yatrā suparṇā amṛtasya bhakṣamanimeṣaṁ vidathābhisvaranti. Enā viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, I pray, may the eternal constant imperishable Sovereign Ruler, protector and sustainer of the whole universe, initiate, inspire and bless me, the honest soul in preparation for the consecration.

## Kanda 9/Sukta 10 (Spiritual Realisation)

***Adhyatma Devata, Brahma Rshi***

**यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत। यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥ १ ॥**

1. *Yadgāyatre adhi gāyatramāhitaṁ traiṣṭubhaṁ vā traiṣṭubhānniratakṣat. Yadvā jagajjagatyā-hitaṁ padaṁ ya ittadviduste amṛtatvamānaśuḥ.*

Those sages attain to that highest immortal state of imperishable bliss and freedom of Moksha who know and realise that divine power and protective presence which is celebrated in the Gayatri verses through the Gayatri metre. That presence is the Spirit which is distilled into the soul from Trishtup verses of the Veda and from the triple world of earth, middle regions and

the heavens through knowledge, action and meditation. That same Spirit energises the Jagati verses of the Veda and vibrates in the moving universe and that alone the moving universe too vibrates in living existence.

(That highest state of Being, that Pada, is Aum, as stated in Kathopanishad, 1, 2, 15 and Gita, 8, 11-13.)

**गा॒य॒त्रेण॒ प्रति॑ मिमीते अ॒र्कम॒र्केण॒ साम॒ त्रैष्टु॑भेन वा॒कम्।**
**वा॒केन॑ वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒क्षरे॑ण मिमते स॒प्त वाणीः॥ २॥**

2. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ.*

With Gayatri metre, the Divine poet composes the Rks, Rgveda. With Rks, the Samans are composed. With Trishtubh, Vaka, Yajurveda is composed. By Vaka, further Vaka, Atharva-veda, is composed. And with two-pada, four-pada, constituents of the eternal word all the seven forms of metric composition of the Veda are formed.

(Vedic language, scientifically, works at different corresponding levels: physical world, knowledge of the world of existence, and the language of knowledge. Here the creation of knowledge and language is described. 'Gayatra', for example, means scientific knwoledge (Yajurveda, 12, 4), protector of celebrants (Rgveda, 1, 164, 23), the earth (Kaushitaki Brahmana, 8, 9), agni (Shatapatha, 16, 1, 1, 15) pranic energy (Taittiriya Brahmana (3, 3, 5, 3), and so on.

In scientific terms of Veda, Gayatri is Parameshthi Prana, universal energy at the highest level.

From universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought and consciousness. When pranic energy passes through a particular physical structure such as a reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When the segments of sound are related to particular points of the speech mechanism, phonemes, basic units of language, are formed. And when these elements of sound are joined and formed in correspondence with thought and awareness then language is created. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language joined to celebrative joy, the Samans are created. When the music of song and joy of consciousness are joined to practical situations in the holy business of living, then the Yajus are created as holy formulations of life's values. And then from thought, songs and practical formulae of holy living, the comprehensive body of Atharvans is created. The classification of Vedic knowledge is thus explained in terms of knowledge (Rgveda), song (Samaveda), Action (Yajurveda), and the comprehensive message of Atharva-veda which is also known as Brahma-veda. In this way, from the elements of divine energy, sound, thought, feeling and emotion specially love and joy, all language and linguistic composition, both divine and human, secular and sacred, are created and composed.

For Aum and Gayatri, reference may be made to Mandukya Upanishad and Chhandogya Upanishad, 3, 12.)

**जग॑ता॒ सिन्धुं॑ दि॒व्य॑ स्क॒भाय॒द्रथ॑न्त॒रे सूर्यं॑ पर्य॑पश्यत्। गा॒य॒त्रस्य॑ स॒मिध॑स्ति॒स्र आ॑हु॒स्ततो॑ म॒ह्ना प्र रि॑रिचे महि॒त्वा॥ ३॥**

3. *Jagatā sindhuṁ divya skabhāyadrathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the region of light by cosmic dynamics and Jagati hymns of Omnipotence. In the solar regions, over the middle regions of energy and on earth he establishes the sun, generative radiating source of light and energy, by the dynamics of Rathantara Samans. The blazing samits, orders of fire, cosmic energy, they say, are three: the sun in the regions of light, lightning, wind, and electricity in the middle regions, and fire and magnetic energy on the earth. And by His grand and adorable omnipotence, the Lord transcends them all.

**उप॑ ह्वये सु॒दुघां॑ धे॒नु॒मे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम्। श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नो॒ऽ भी॑द्धो घ॒र्मस्तदु॒ षु प्र वो॑चत्॥ ४॥**

4. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenām. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke and call upon this generous mother Cow, Mother Nature, Mother Sarasvati of knowledge, the Vedic voice of divinity at the closest—only a perceptive, intelligent and dexterous person can distil the essence and power of her generosity. May Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the vedi. The same, the

Lord has proclaimed for us.

**हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात्। दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय ॥ ५ ॥**

5. *Hiṅkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyāgāt. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhātāṁ mahate saubhagāya.*

Lowing and loving, this holy Cow, this Vedic Voice, this sustainer of breath and supports of life, caressing her children with a heart of tenderness comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

**गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ। सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ ६ ॥**

6. *Gauramīmedabhi vatsaṁ miṣantaṁ mūrdhā-naṁ hiṅkṛṇonmātavā u. Sṛkvāṇaṁ gharmama-bhi vāvaśānā mimāti māyuṁ payate payobhiḥ.*

The holy Cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with the milk of life. (This same is the response of Mother Earth and Mother Sarasvati to her children yearning for love, nourishment and knowledge.)

**अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता। सा चित्तिभिर्नि हि चकार मर्त्यान्विद्युद्भवन्ती प्रति वव्रिमौहत ॥ ७ ॥**

7. *Ayaṁ sa śiṅkte yena gaurabhīvṛtā mimāti māyuṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyānvidyudbhavantī prati vavrimauhata.*

This is that cloud, the thunder voice of Divinity, which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own acts of kindness and generosity, sustains the mortal children of hers, and her generosity, being in sonance with light and lightning, reveals and realises her own form and character, and recedes into the cloud at the end.

**अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्या ∫नाम्। जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ८ ॥**

8. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyā nām. Jīvo mṛtasya carati svadhābhiramartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant, omnipresent, unmoved, the Spirit of the universe abides eternal, impelling the individual soul to move among the multitude of material forms. And thus the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and yajnic service.

**विधुं दद्राणं समिलस्य पृष्ठे युवानं सन्तं पलितो जगार। देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥ ९ ॥**

9. *Vidhuṁ dadrāṇaṁ salilasya pṛṣṭhe yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face, and flee in battle. Look at the inscrutable power of the Lord Divine by whose law of mutability the man alive yesterday is dead today, and the man who died yesterday is living today.

**य ईं॑ च॒कार॒ न सो अ॒स्य वे॑द॒ य ईं॑ द॒दर्श॒ हिरु॒गिन्नु तस्मा॑त्।**
**स मा॒तुर्यो॒ना परि॑वीतो अ॒न्तर्ब॑हु॒प्रजा॒ निर्ऋ॑ति॒रा वि॑वेश ॥ १० ॥**

10. *Ya īṁ cakāra na so asya veda ya īṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antarbahuprajā nir-ṛtirā viveśa.*

The One that creates this universe, the other, the ordinary individual soul, knows not of. The man that sees the creator of the universe is off from the process of mortality. But the other that knows not, goes off from the world, and, enveloped in the mother's womb, covered in the folds of materiality within, is born and enters the world of mortality for ages birth after birth.

**अप॑श्यं गो॒पाम॑नि॒पद्य॑मान॒मा च॒ परा॑ च प॒थिभि॒श्चर॑न्तम्।**
**स स॒ध्रीची॒: स विषू॑ची॒र्वसा॑न॒ आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तः ॥ ११ ॥**

11. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ.*

I have seen and realised that universal protector of the world of nature and of the mother powers of life

who, ever infallible and immaculate, is immanent and active over the nearest paths of existence and, pervading the centrifugal and centripetal forces of Prakrti, eternally rolls around in the worlds of the universe.

(Note: This mantra can be interpreted with reference to the individual soul which is infallible and immaculate in the essence but not so in the existential state.)

**द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम्।**
**उत्तानयोश्चम्वो ३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात्॥ १२॥**

12. *Dyaurnaḥ pitā janitā nābhiratra bandhurno mātā pṛthivī mahīyam. Uttānayoścamvo'ryonirantaratrā pitā duhiturgarbhamādhāt.*

The heaven above is our father and progenitor, our centre-hold, our haven and home here, our brother support to stand by. And this great earth, this nature, is our mother. Into the womb of these two great expansive creative powers, the middle region between heaven and earth, the father places the seeds of life through rain on the planet earth.

**पृच्छामिं त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः। पृच्छामि विश्वस्य भुवनस्य नाभिं पृच्छामिं वाचः परमं व्यो ∫म॥ १३॥**

13. *Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi vṛṣṇo aśvasya retaḥ. Pṛcchāmi viśvasya bhuvanasya nābhiṁ pṛcchāmi vācaḥ paramaṁ vyo ma.*

What is the highest ultimate end of the earth? I ask you. Where is the centre and centre-hold of the earth? I ask you. What is the life seed of the mighty

generative force of Prajapati Ishvara? I ask. What is the ultimate source and origin from where the first boom of the Word arises? I ask you.

**इ॒यं वेदि॒: परो॒ अन्त॑: पृथि॒व्या अ॒यं सोमो॒ वृष्णो॒ अश्व॑स्य॒ रेत॑: । अ॒यं य॒ज्ञो विश्व॑स्य॒ भुव॑नस्य॒ नाभि॑र्ब्र॒ह्मायं वा॒च: पर॒मं व्यो॑म ॥ १४ ॥**

14. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ somo vṛṣṇo aśvasya retaḥ. Ayaṁ yajño viśvasya bhuvanasya nābhirbrahmāyaṁ vācaḥ paramaṁ vyo ma.*

This vedi, yajnic creativity and productivity of the earth, is the ultimate end and symbol of the earth. The vitality of the sun and the shower of Soma is the life seed of the infinitely generous creator. This yajna, meeting of solar vitality and earthly productivity, is the centre hold of the world. And this Brahma, immanent divine consciousness of the Lord, is the ultimate home of the Word whence it incarnates in the world as Veda.

**न वि जा॑नामि॒ यदि॑वे॒दमस्मि॑ नि॒ण्य: संन॑द्धो॒ मन॑सा चरामि । य॒दा माग॑न्प्रथम॒जा ऋ॒तस्यादिद्वा॒चो अ॑श्नुवे भा॒गम॒स्या: ॥ १५ ॥**

15. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁna-ddho manasā carāmi. Yadā māganprathamajā ṛtasyādidvāco aśnuve bhāgamasyāḥ.*

I do not know for sure what I am like or what this world is. Self-imposed, self-bound, I move around limited by mind and understanding. But when the first evolutes of Rtam, cosmic law and knowledge, and the revelations of this divine Word of truth bless me then I would realise my share of the knowledge of the reality of existence as it is.

**अपाङ्प्राङेति स्वधया गृभीतोऽ मर्त्यो मर्त्येना सयोनिः। ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम्॥ १६॥**

16. *Apaṅ prāṅeti svadhayā gṛbhīto'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyaṁ cikyurna ni cikyuranyam.*

The immortal soul, caught up in its own potential, goes back and forth coexistent with the mortal body. Both body and soul are eternal and eternally together, the body as Prakrti in the essence, and the soul as spirit. Both are different and going apart. Those who know, know one and the other, some know one but not the other, and those who do not know know neither.

**सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि। ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः॥ १७॥**

17. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakrti, i.e., five elements and mind and senses (which evolve from Ahankara and Mahat-tattva) represent half of the divine process of creation, the other half being the creative seed or thought-sankalpa of Vishnu, Parameshthi Prajapati. By the will of Vishnu they bide by their functions and abide in the time-space continuum with their powers and properties, and they comprehend and rule the entire worlds of existence by the immanent will of the omniscient, omnipresent and omnipotent Vishnu.

**ऋचो अक्षरे परमे व्यो ∫ मन्यस्मिन्देवा अधि विश्वे निषेदुः । यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्ते अमी समासते ॥ १८ ॥**

18. *Ṛco akṣare parame vyo manyasmindevā adhi viśve niṣeduḥ. Yastanna veda kimṛcā kariṣyati ya ittadviduste amī samāsate.*

The Rks, Vedas, exist in the omniscient Supreme Spirit of existence, infinite and imperishable as the eternal and ultimate Space-time continuum. In That all the divine powers of creation and existence subsist. If one does not know that what would he or she achieve by mere words of the Rks? Those who know and realise That, reside with That.

**ऋचः पदं मात्रया कल्पयन्तोऽ र्धर्चेन चाक्लृपुर्विश्वमेजत् । त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे तेन जीवन्ति प्रदिश-श्चतस्रः ॥ १९ ॥**

19. *Ṛcaḥ padaṁ mātrayā kalpayanto'rdharcena cāklṛpurviśvamejat. Tripād brahma pururūpaṁ vi taṣṭhe tena jīvanti pradiśaścatasraḥ.*

Deconstructing, reconstructing and realising the reality content, 'artha' (Patanjali's yoga sutras, 3, 17), of the Rks, which is Aum, stage by stage through A, U, and M (Mandukyopanishad, 9-11), the sages simulate and recreate for themselves the active presence of Brahma by analytical study of the Rks and experience the three-stage Brahma of universal nature immanent in the threefold world of Sattva, Rajas and Tamas, over earth, firmament and the heavens, by which they know that all the four quarters of space vibrate with life. (Refer also to Shvetashvatara Upanishad, 1, 3 how the sages

come to realise the immanent presence of Brahma vibrating in the world of Prakrti.)

**सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम।**
**अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ २०॥**

20. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

Adorable Voice of knowledge, vision and wisdom, be great and illustrious with holy food for mind and soul and then, we pray, we too may have the honour and prosperity of knowledge and well being. Holy and inviolable as mother cow living on pure food and drinking pure water, and conducting yourself always with kindness and grace, bless us with the generous gift of knowledge and the joy of life.

**गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।**
**अष्टापदी नवपदी बभूवुषी सहस्राक्षरा भुवनस्य पङ्क्तिः**
**तस्याः समुद्रा अधि वि क्षरन्ति॥ २१॥**

21. *Gaurinmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā bhuvanasya paṅkti stasyāḥ samudrā adhi vi kṣaranti.*

The Voice of Veda, knowledge and enlightenment, in spotless white light of the Word in the highest heaven of eternal omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's mind, and thus reveals the Word

in forms and structures for humanity: One Veda as the knowledge, two Vedas as knowledge and action, three Vedas as knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science (Ayurveda), military science (Dhanurveda), etc., and nine stage knowledge, the nineth being grammar, phonetics, etc. Indeed, this is knowledge contained in countless thousand variations of the One imperishable Word AUM. This is the expansive evolution of the universe of one Prakrti and of the one Word, and from that One, flow out the oceanic streams of nature and the Word.

**कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।**
**त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यू दुः ॥ २२ ॥**

22. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyādid ghṛtena pṛthivīṁ vyū duḥ.*

Bright and beautiful rays of the sun, wearing vestments of vapour rise to the sun which holds the earth and its atmosphere. They turn round and down from the regions of water and flood the earth with showers of rain.

**अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत।**
**गर्भो भारं भरत्या चिदस्या ऋतं पिपर्त्यनृतं नि पाति ॥ २३ ॥**

23. *Apādeti prathamā padvatīnāṁ kastadvāṁ mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasyā ṛtaṁ pipartyanṛtaṁ ni pāti.*

Just as the dawn arises all at once, not in parts,

before active humanity, so does Original Speech arise in creative wholeness without having been analysed into its formal constituents, with the stir of Prakrti by the Divine Will. O Mitra and Varuna, sun and moon, teacher and disciple, which one of you knows of this wonder? And just as the sun itself, which is the embryo of the dawn, bears the burden of the dawn, so does Divine Omniscience, which itself is the content of that silent speech, bear the burden of that speech. And that will, knowledge and speech protects and promotes the truth and knowledge of Rtam, law and evolution of life, and wholly rejects untruth and negation.

**विराड्वाग्विराट् पृथिवी विराड्न्तरिक्षं विराट् प्रजापतिः। विराण्मृत्युः साध्यानामधिराजो बभूव तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु॥ २४॥**

24. *Virāḍvāgvirāṭ pṛthivī virāḍantarikṣaṁ virāṭ prajāpatiḥ. Virāṇmṛtyuḥ sādhyānāmadhirājo babhūva tasya bhūtaṁ bhavyaṁ vaśe sa me bhūtaṁ bhavyaṁ vaśe kṛṇotu.*

Virat, the Infinite, through self-will and immanence, in the course of Nature's evolution, became the Vak, universal speech. Virat is Prthivi, the earth. Virat is Antariksha, the middle region. Virat is Prajapati, universal father and guardian of the world of creation. Virat is death and involution. Virat became the supreme ruler of superior beings and of all that is possible and feasible. All that has been, all that is, and all that shall ever be is under the rule and law of Virat. May Virat give me the knowledge and competence to control my present, past and future.

**शक्मयं धूममारादपश्यं विषूवता पर एनावरेण। उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन्॥ २५॥**

25. *Shakamayaṁ dhūmamārādapaśyaṁ viṣūvatā para enāvareṇa. Ukṣāṇaṁ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have 'seen' that infinite omnipotent Being wrapped in mystery beyond the eye. I have it from far and near, boundless, dynamic, here, there, everywhere, yet far beyond this closest light of mundane reality. That mighty brave generous Spirit, the brave realise to their self-perfection, and what they do and the way they do are the first ordinances of noble living.

**त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम्। विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम्॥ २६॥**

26. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvamanyo abhicaṣṭe śacībhirdhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, the fire, procreates, i.e., helps in the sowing of the seeds and ripening of the crops. This is the fire-vitality of the earth. Another, the sun, with its actions and operations, illuminates the world. The third is wind and electricity : its force can be perceived but not its form.

**चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति॥ २७॥**

27. *Catvāri vākparimitā padāni tāni vidurbrāhmnaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

There are four stages of the evolution of speech which Vak comprehends and which men of thought and higher vision know. Three of them are hidden in the cave, they move not, neither are they analysed. Only the fourth part, 'turiya', they speak in ordinary human communication.

(Four constituents of the structure of language are: Nama or name-words of things, Akhyata or root words of verbs, Upasarga or affixes, and Nipata or accepted forms. These four, analysed this way, are subjects for the linguists and grammarians, not for the ordinary speaker. For the ordinary speaker, language is speech, just what it is and accepted without the understanding of structure and grammar. For such a person, it is behaviour purely at the social level and means what it does.

But at the higher level, language is analysed into four layers of existence and consciousness: Para or language at the transcendental level beyond thought and imagination. It may be regarded as the language correspondence of God's omniscience. The second is Pashyanti, one step closer to us from Para. It may be understood as the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. It may be regarded as existing in our sub-conscious mind. And the fourth is Vaikhari, existing at the conscious level of the mind and operative in communication at the social level. This

is the fourth part called 'turiya' in the mantra. This is analysed into Nama, Akhyata, Upasarga amd Nipata.

Yet another way, language may be understood in Vedic terminology: Ila, the language of omniscience, Sarasvati, the language of Veda, and Mahi, spoken language at the level of the earth, nation, region, family and the mother (Rgveda 1, 13, 9).

**इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।**
**एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ २८ ॥**
**इत्येकविंशः प्रपाठकः ॥**

28. *Indraṁ mitraṁ varuṇamagnimāhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sadvipra bahudhā vadantyagniṁ yamaṁ mātariśvānamāhuḥ.*

Reality is one, Truth is one, Ishvara, God, is One and only One, not more than One. The noble and the wise speak of it in many ways. They call it Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Suparna, supreme beauteous, Garutman, supreme dynamic. They say it is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

**॥ इति नवमं काण्डम् ॥**

# KANDA-10

## Kanda 10/Sukta 1 (Countering Evil Designs)

***Krtyadushana Devata, Pratyangirasa Rshi***

**यां क॒ल्पय॑न्ति वह॒तौ व॒धूमि॑व वि॒श्वरू॑पां॒ हस्त॑कृतां चिकि॒त्सव॑ः। सारादे॒त्वप॑ नुदाम एनाम्॥ १॥**

1. *Yāṁ kalpayanti vahatau vadhūmiva viśvarūpāṁ hastakṛtāṁ cikitsavaḥ. Sārādetvapa nudāma enām.*

Whatever plan or design or fraud or seductive decoy, planners, designers or tacticians have prepared with their own hand and brain, finished in all possible beautiful forms in detail and sent in to us like a bride ready for departure for the bridegroom's home, we counter and throw it back to the sender. (The evil plan is described like a vishakanya, deadly seductress.)

**शी॒र्ष॒ण्वती॑ न॒स्वती॑ क॒र्णिनी॑ कृत्या॒कृता॒ संभृ॑ता वि॒श्वरू॑पा। सारादे॒त्वप॑ नुदाम एनाम्॥ २॥**

2. *Śīrṣaṇvatī nasvatī karṇinī kṛtyākṛtā saṁbhṛtā viśvarūpā. Sārādetvapa nudāma enām.*

Perfect in head, nose and ear, i.e., highly intelligent, perceptive, all receptive, made fully self-provided beauty of the world incarnate, this seductive decay we counter and throw off back to the sender.

**शू॒द्रकृ॑ता॒ राज॑कृता॒ स्त्रीकृ॑ता ब्र॒ह्मभि॑ः कृ॒ता।**
**जा॒या पत्या॑ नु॒त्तेव॑ क॒र्तार॑ं बन्ध्वृ॒च्छतु॥ ३॥**

3. *Śūdrakṛtā rājakṛtā strīkṛtā brahmabhiḥ kṛtā. Jāyā patyā nutteva kartāraṁ bandhvṛcchatu.*

Whether she is created and adorned by the meanest of artists or a ruling lord or the cleverest woman or the most ingenious intellectual, she must go back to her creator supporter like a woman rejected by her husband going back to her father or brother.

**अनयाहमोषध्या सर्वीः कृत्या अदूदुषम्।**
**यां क्षेत्रे चक्रुर्या गोषु यां वा ते पुरुषेषु॥ ४॥**

4. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yāṁ kṣetre cakruryāṁ goṣu yāṁ vā te puruṣeṣu.*

With this antidote I have defiled and rendered ineffective all the evil and poison they have done to pollute your fields or infect your cows and your people.

**अघमस्त्वघकृते शपथः शपथीयते ।**
**प्रत्यक्प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ॥ ५॥**

5. *Aghamastvaghakṛte śapathaḥ śapathīyate. Pratyakpratiprahiṇmo yathā kṛtyākṛtaṁ hanat.*

As imprecation returns to the imprecator, let evil too be for the evil doer and sin for the sin perpetrator. So we return the evil to the evil doer so that it may fall upon him.

**प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः।**
**प्रतीचीः कृत्या आकृत्यामून्कृत्याकृतो जहि॥ ६॥**

6. *Pratīcīna āṅgiraso'dhyakṣo naḥ purohitaḥ. Pratīcīḥ kṛtyā ākṛtyāmūnkṛtyākṛto jahi.*

Our leader and commander, expert in the art and

tactics of counter-action, counters the evil attacks of the evil doers. May he destroy those evil doers who have mounted the attack upon us.

**यस्त्वोवाच परेहीतिं प्रतिकूलमुदाय्यꣳम् ।**
**तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः ॥ ७ ॥**

7. *Yastvovāca parehīti pratikūlamudāyyam.*
*Taṁ kṛtye' bhinivartasva māsmāniccho anāgasaḥ.*

O force of attack, whoever stood up against us, fired you and ordered: "Go forward and attack", go back to the same. Try not to hurt us, we are innocent peace loving people. (This is not a magic mantra of avoiding or facing the enemy attack with mere chant of words. It is the formula of interception of the missile and sending it back upon the enemy just as a grenade-target soldier smartly picks up the unexploded grenade and throws it back upon the enemy.)

**यस्ते परूꣳषि सन्दधौ रथस्येवर्भुर्धिया ।**
**तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः ॥ ८ ॥**

8. *Yaste parūṁṣi sandadhau rathasyevarbhurdhiyā.*
*Taṁ gaccha tatra te' yanamajñātaste' yaṁ janaḥ.*

O force of attack, go back to the expert maker who designed you and intelligently put your parts together to structure you. That is your real place. This target people is unknown to you and you are unknown to them.

(This mantra may be interpreted as the preliminary response of a peace loving people to an impending danger of attack. If a nation is accepted as a nation of peace, an attack would be an act of

desecration.)

**ये त्वा॑ कृ॒त्वाले॑भि॒रे वि॑द्व॒ला अ॑भिचा॒रिणः॑। शं॒भ्वी३॑दं कृ॑त्या॒दूष॑णं प्रतिव॒र्त्म पु॑नः॒स॒रं तेन॑ त्वा स्नप-यामसि॥ ९॥**

9. *Ye tvā kṛtvālebhire vidvalā abhicāriṇaḥ. Śaṁbhvīdaṁ kṛtyādūṣaṇaṁ prativartma punaḥ saraṁ tena tvā snapayāmasi.*

O violent force, those artful people who created, hold and command you are evil doers, violators of the rule and law of peace. This culture of peace is our force, it turns back the force of violence the way it came. With that we lead you to cleanse yourself of artfulness, evil and violence.

(This mantra suggests the resurgence of peace upon the forces of violence and tactical bullying. Secondly, it suggests that if peace fails initially, a peaceful nation should develop weapons like the Varunastra, Sammohanastra and Vayavyastra, as mentioned in ancient literature, which kill not and still turn back the enemy.)

**यद्दु॒र्भगां॒ प्रस्न॑पितां मृ॒तव॑त्सामुपेयि॒म।**
**अपैतु॒ सर्व॑ं मत्पा॒पं द्रवि॑णं॒ मोप॑ तिष्ठतु॥ १०॥**

10. *Yaddurbhagāṁ prasnapitāṁ mṛtavatsāmupeyima. Apaitu sarvaṁ matpāpaṁ draviṇaṁ mopa tiṣṭhatu.*

If I meet an unfortunate mother after her ritual bath on the death of her son (or husband) in war, I pray may all sin (of death and destruction) be absolved of me and may I have the money and power (to help and sustain the war torn).

(These can be interpreted as the words of the ruler and the commander who has fought an inevitable war and realises his duty further to absolve himself of the sin and violence that war is, an evil, necessary or unnecessary. The victor must make amends for the loss the warriors suffer.)

**यत्ते॑ पि॒तृभ्यो॒ ददं॑तो य॒ज्ञे वा॒ नाम॑ जगृ॒हुः ।**
**स॒न्दे॒श्या॒ ३॑त्सर्व॑-स्मात्पा॒पादि॒मा मु॑ञ्चन्तु त्वौष॑धीः ॥ ११ ॥**

11. *Yatte pitṛbhyo dadato yajñe vā nāma jagṛhuḥ. Sandeśyātsarvasmātpāpādimā muñcantu tvauṣadhīḥ.*

If in matters of giving for the service of parents, seniors and ancestors, or in matters of yajnic programmes of creativity, people mention your name with exception and reservation, then may these Oshadhis, men of love and light, absolve you of all that alleged want and sin.

**दे॒वै॒न॒सात्पि॒त्र्या॑न्नामग्रा॒हात्सं॑दे॒श्या ∫ दभि॒निष्कृ॑तात् । मु॒ञ्च॒न्तु॑ त्वा वी॒रुधो॑ वी॒र्ये॑ ∫ ण॒ ब्रह्म॑ण ऋ॒ग्भिः पय॑स॒ ऋषी॑णाम् ॥ १२ ॥**

12. *Devainasātpitryānnāmagrāhātsaṁdeśyā dabhiniṣkṛtāt. Muñcantu tvā vīrudho vīryeṇa brahmaṇa ṛgbhiḥ payasa ṛṣīṇām.*

May these herbs with their essential properties, and men of love and light with divine wisdom, Vedic hymns, and the life giving nectar of the Rshis' words absolve you of the want and sin for and against the divinities of nature and humanity, parents, exceptional acts and accusations.

यथा॒ वात॑श्च्या॒वय॑ति॒ भूम्या॑ रे॒णुम॒न्तरि॑क्षाच्चा॒भ्रम्।
ए॒वा मत्सर्वं॑ दुर्भू॒तं ब्रह्म॑नुत्त॒मपा॑यति॥ १३॥

13. *Yathā vātaścyāvayati bhūmyā reṇumantarikṣā-ccābhram. Evā matsarvaṁ durbhūtaṁ brahmanu-ttamapāyati.*

Just as wind blows away dust from the earth and cloud from the sky, so does all sense of sin and guilt, evil and negativity fall off, driven away by Vedic wisdom and the light of Divinity, ultimate life and power.

अप॑ क्राम॒ नान॑दती॒ विन॑द्धा गर्द॒भीव॑।
क॒र्तॄन्न॑क्षस्वे॒तो नु॒त्ता ब्रह्म॑णा वी॒र्या᳡वता॥ १४॥

14. *Apa krāma nānadatī vinaddhā gardabhīva. Kartṝnnakṣasveto nuttā brahmaṇā vīryā vatā.*

O sin and mischief of violence, get off from here like a braying she-donkey released from the bonds and, driven away through the power and force of divine vision and wisdom, go back to your master creators.

अ॒यं पन्था॑ः कृ॒त्य॒ इति॑ त्वा नयामोऽभिप्रहि॑तां॒ प्रति॑ त्वा॒ प्र हि॑ण्मः। तेना॒भि या॑हि भञ्ज॒त्यन॑स्वतीव वा॒हिनी॑ वि॒श्वरू॑पा कुरू॒टिनी॑॥ १५॥

15. *Ayaṁ panthāḥ kṛtya iti tvā nayāmo'bhiprahitāṁ prati tvā pra hiṇmaḥ. Tenābhi yāhi bhañjatya-nasvatīva vāhinī viśvarūpā kurūṭinī.*

O force of evil and violence, this is the path by which we throw you out and send you back from where you were directed against us. Broken and breaking, retreat and return like an army on the march back, with

all transports, forms and formations, mounting an attack —now repelled.

**परा॑क्ते॒ ज्योति॒रप॑थं ते अ॒र्वाग॒न्यत्रा॒स्मद॑यना कृणुष्व । पर॑ेणेहि नव॒तिं ना॒व्या॒ ३ अति॑ दु॒र्गाः स्रो॒त्या मा क्ष॑णिष्ठाः॒ पर॑ेहि ॥ १६ ॥**

16. *Parākte jyotirapathaṁ te arvāganyatrāsmadayanā kṛṇuṣva. Pareṇehi navatiṁ nāvyā' ati durgāḥ srotyā mā kṣaṇiṣṭhāḥ parehi.*

O force of sin and violence, the light for you is on the way back, no way forward, not hitherward. Make way for yourself elsewhere other than us. Go back, go back another way, cross ninety difficult navigable streams, waste not yourself away. Go back. Stay not a moment. Do not destroy anything good and positive.

**वात॑इव वृ॒क्षान्नि मृ॑णीहि पा॒दय॒ मा गामश्वं॒ पुरु॑ष॒मुच्छि॑ष एषाम् । क॒र्तॄ॒न्नि॒वृत्ये॒तः कृ॑त्येऽ प्रजा॒स्त्वाय॑ बोधय ॥ १७ ॥**

17. *Vāta-iva vṛkṣānni mṛṇīhi pādaya mā gāmaśvaṁ puruṣamucchiṣa eṣām. Kartṝnnivṛtyetaḥ kṛtye' prajāstvāya bodhaya.*

O force of violence and evil, go back from here to where you come from, throw down and destroy the perpetrators of evil and violence by themselves as wind breaks down the trees. Spare not their cows, horses and men, and warn them that they will lose even their progeny for generations to come.

**यां ते॑ ब॒र्हिषि॒ यां श्म॑शा॒ने क्षेत्रे॑ कृ॒त्यां व॑ल॒गं वा॑ निच॒ख्नुः । अ॒ग्नौ वा॑ त्वा॒ गार्ह॑पत्येऽ भिचे॒रुः पाक॑ं॒ सन्त॑ं॒ धीर॑तरा अना॒गस॑म् ॥ १८ ॥**

18. *Yāṁ te barhiṣi yāṁ śmaśāne kṣetre kṛtyāṁ valagaṁ vā nicakhnuḥ. Agnau vā tvā gārhapatye'bhiceruḥ pākaṁ santaṁ dhīratarā anāgasam.*

Whatever evil, mischief or sabotage the clever people have done or hidden in your waters, cremation ground or fields or in your home stead, in the fire or in the yajnic hall towards you, even though you are pure and sinless, we counter and throw out even if they are stronger some way.

**उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम्। तदेतु यत आभृतं तत्राश्वइव वि वर्ततां हन्तु कृत्याकृतः प्रजाम्॥ १९॥**

19. *Upāhṛtamanubuddhaṁ nikhātaṁ vairaṁ tsāryanvavidāma kartram. Tadetu yata ābhṛtaṁ tatrāśva-iva vi vartatāṁ hantu kṛtyākṛtaḥ prajām.*

Brought in, presented, confirmed, the deadly enemy, we have come to know as a camouflaged mischief and evil which is destructive. Let it go back from where it was brought, return there fast as a horse and destroy all the creations and products of the evil doers.

**स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि। उत्तिष्ठैव परेहीतोऽ ज्ञाते किमिहेच्छसि॥ २०॥**

20. *Svāyasā asayaḥ santi no gṛhe vidmā te kṛtye yatidhā parūṁṣi. Uttiṣṭhaiva parehīto' jñāte kimihecchasi.*

O mischief, evil doer, there are swords of steel in our house. We also know how far the various stages

of your infrastructure can go and achieve. Better get up and go back before your design is discovered. What do you wish to achieve here?

ग्रीवास्तें कृत्ये पादौ चापिं कर्त्स्यामि निर्द्रव।
इन्द्राग्नी अस्मान्रक्षतां यौ प्रजानां प्रजावती॥ २१॥

21. *Grīvāste kṛtye pādau cāpi kartsyāmi nirdrava.*
*Indrāgnī asmānrakṣatāṁ yau prajānāṁ prajāvatī.*

O mischief, evil and sabotage, better be off at once. I will cut off your head and your feet too. Indragni, commander and ruler with fire power and electric forces, are our protectors and defenders of the people, they protect us.

सोमो राजाधिपा मृडिता चं भूतस्यं नः पतयो मृडयन्तु॥ २२॥

22. *Somo rājādhipā mṛḍitā ca bhūtasya naḥ patayo mṛḍayantu.*

May the ruler, blissful as moon and inspiring as soma, give us peace and security. Let the masters of the physical elements, science and technology of power and energy afford us peace and protection.

भवाशर्वावस्यतां पापकृतें कृत्याकृतें।
दुष्कृतें विद्युतं देवहेतिम्॥ २३॥

23. *Bhavāśarvāvasyatāṁ pāpakṛte kṛtyākṛte.*
*Duṣkṛte vidyutaṁ devahetim.*

May Bhava and Sharva, ruling powers of peace and progress, and destroyers of evil, injustice and mischief, focus their divine powers of peace, protection and justice upon the people, and strike their lazer beams of punishment upon evil doers, mischief makers and

destructive elements of society.

**यद्येयथं द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा।**
**सेतो ३ष्टापदी भूत्वा पुनः परेहि दुच्छुने॥ २४॥**

24. *Yadyeyatha dvipadī catuṣpadī kṛtyākṛtā saṁbhṛtā viśvarūpā. Seto'ṣṭāpadī bhūtvā punaḥ parehi ducchune.*

O two-wing, four-wing force of evil, mischief and negativity and calamitous versatility created and fully equipped by evil, if you came here at double or four-fold speed of the ordinary, now then rise to eightfold speed of the ordinary and go away far from here.

**अभ्यक्ताक्ता स्व ∫रंकृता सर्वं भरन्ती दुरितं परेहि।**
**जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम् ॥ २५॥**

25. *Abhyaktāktā sva raṁkṛtā sarvaṁ bharantī duritaṁ parehi. Jānīhi kṛtye kartāraṁ duhiteva pitaraṁ svam.*

O spirit of evil and mischief, adorned, anointed and beautifully prepared for departure, bearing all evil and mischief as your baggage, go far away, know and remember your creator, and go to him as a daughter to your own father.

**परेहि कृत्ये मा तिष्ठो विद्धस्येव पदं नय।**
**मृगः स मृगयुस्त्वं न त्वा निकर्तुमर्हति॥ २६॥**

26. *Parehi kṛtye mā tiṣṭho viddhasyeva padaṁ naya. Mṛgaḥ sa mṛgayustvaṁ na tvā nikartumarhati.*

O force and mishief of violence and evil, shoot

off, tarry not a moment, follow your own footsteps you came by as a hunter follows the foot-marks of the hunted deer and reach your place of origin. Now you are the hunter and he, your creator, is the target deer. Now you destroy him, he cannot destroy you.

**उत हन्ति पूर्वासिनं प्रत्यादायापरः इष्वा।**
**उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति॥ २७॥**

27. *Uta hanti pūrvāsinaṁ pratyādāyāpara iṣvā.*
*Uta pūrvasya nighnato ni hantyaparaḥ prati.*

One who first aims to shoot, the other, pre-empts and shoots down with the arrow. One who has first shot to kill, the other pre-empts and, in response, shoots and kills.

**एतद्धि शृणु मे वचोऽथेहि यत एयथ।**
**यस्त्वा चकार तं प्रति॥ २८॥**

28. *Etaddhi śṛṇu me vaco'thehi yata eyatha.*
*Yastvā cakāra taṁ prati.*

O sin and violence in intention and action, better listen to this word of mine and go, go off from here to where you come from. Go to him that conceived, created and sent you hither.

**अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः।**
**यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव॥ २९॥**

29. *Anāgohatyā vai bhīmā kṛtye mā no gāmaśvaṁ puruṣaṁ vadhīḥ. Yatrayatrāsi nihitā tatastvotthā-payāmasi parṇāllaghīyasī bhava.*

Murder of the innocents is heinous, O force of sin, evil and mischief. Do not hit, do not kill our cow, horse or person. Wherever you be, covert in our midst, we discover and dislodge you from there. Be lighter than a dead leaf and fly away.

**यदि॒ स्थ तम॒सावृ॑ता॒ जाले॑ना॒भिहि॑ताइव।**
**सर्वीः॑ सं॒लुप्ये॒तः कृ॒त्याः पुन॑ः क॒र्त्रे प्र हि॑ण्मसि॥ ३०॥**

30. *Yadi stha tamasāvṛtā jālenābhihitā-iva. Sarvāḥ saṁlupyetaḥ kṛtyāḥ punaḥ kartre pra hiṇmasi.*

Even if you stay and persist, covered in darkness, confusion or sheer ignorance, you are like a bird caught up in the net, since, having seized, exposed and disarmed all evils and mischiefs, we shoot them off back to the source creator.

**कृ॒त्या॒कृतौ॑ वल॒गिनौ॑ऽ भिनिष्का॒रिण॑ः प्र॒जाम्।**
**मृ॒णी॒हि कृ॑त्ये॒ मोच्छि॑षो॒ऽ मून्कृ॑त्या॒कृतौ॑ जहि॥ ३१॥**

31. *Kṛtyākṛto valagino'bhiniṣkāriṇaḥ prajām. Mṛṇīhi kṛtye mocchiṣo'mūnkṛtyākṛto jahi.*

O force of action set against evil, sabotage and mischief, overt or covert, rise and destroy all supports and creations of the camouflaged evil doers and their designs acting for the forces of destruction and negativity. Spare them not, throw off and destroy all the evil doers.

(This force of action could be the same original evil force converted and redirected to destroy its own creators, or a force newly raised by the Defence to fight against evil and violence and its creator.)

**यथा॒ सूर्यो॑ मुच्यते॒ तम॑स॒स्परि॒ रात्रिं॑ जहा॑त्युष॒सश्च॑ के॒तून्।**
**ए॒वाहं सर्वं॑ दुर्भू॒तं कर्त्रं॑ कृत्या॒कृता॑ कृ॒तं ह॒स्तीव॒ रजो॑ दुरि॒तं**
**ज॑हामि॥ ३२॥**

32. *Yathā sūryo mucyate tamasaspari rātriṁ jahātyuṣasaśca ketūn. Evāhaṁ sarvaṁ durbhūtaṁ kartraṁ kṛtyākṛtā kṛtaṁ hastīva rajo duritaṁ jahāmi.*

As the sun rises free from darkness and surpasses the night and lights of the dawn, so do I overcome and destroy all evils, action and acts of the perpetrators of evil and shake off all sin and calamity like an elephant shaking off dust.

## Kanda 10/Sukta 2 (Kena Suktam)

***Purusha, Brahma Prakashanam Devata, Narayana Rshi***

Like Kenopanishad, this Sukta begins with the interrogative 'Kena, By whom': What is the cause?

The Sukta explores the cause of human existence at the individual, social and spiritual level. The first eight mantras explore the cause of the formation of the human body:

**केन॒ पार्ष्णी॒ आभृ॑ते॒ पूरु॑षस्य॒ केन॑ मां॒सं संभृ॑तं॒ केन॑ गु॒ल्फौ।**
**केना॒ङ्गुली॒ः पेश॑नी॒ः केन॒ खानि॒ केनो॑च्छ्ल॒ङ्खौ म॑ध्य॒तः**
**कः प्र॑ति॒ष्ठाम्॥ १॥**

1. *Kena pārṣṇī ābhṛte pūruṣasya kena māṁsaṁ saṁbhṛtaṁ kena gulphau. Kenāṅgulīḥ peśanīḥ kena khāni kenocchlaṅkhau madhyataḥ kaḥ pratiṣṭhām.*

Who designed, shaped, finished and juxtaposed the heels of man (i.e., the human being)? Who formed the flesh? Who the ankles? By whom were the beautiful nimble fingers formed? By whom the soles of feet? And who brought about the balance at the centre of gravity?

**कस्मा॒न्नु गु॒ल्फावध॑रावकृण्वन्नष्ठी॒वन्ता॒वुत्त॑रौ॒ पूरु॑षस्य।**
**जङ्घे॑ नि॒र्ऋत्य॒ न्य॑दधुः क्व॑ स्वि॒ज्जानु॑नोः स॒न्धी क उ॒ तच्चि॑-केत॥ २॥**

2. *Kasmānnu gulphāvadharāvakṛṇvannaṣṭhīvantāvuttarau pūruṣasya. Jaṅghe nir-ṛtya nya dadhuḥ kva svijjānunoḥ sandhī ka u tacciketa.*

From what and for what reason did the makers form the lower ankles and upper knees of man? Whence, why and where did they design and form the two thighs and the joints of knees separately and together in balance? Who thought and designed that?

**चतु॑ष्टयं युज्यते॒ संहि॑तान्तं॒ जानु॑भ्यामू॒र्ध्वं शि॑थि॒रं कब॑न्धम्।**
**श्रोणी॒ यदू॒रू क उ॒ तज्जा॑न॒ याभ्यां॑ कुसि॑न्धं॒ सुदृ॑ढं ब॒भूव॑॥ ३॥**

3. *Catuṣṭayaṁ yujyate saṁhitāntaṁ jānubhyāmūrdhvaṁ śithiraṁ kabandham. Śroṇī yadūrū ka u tajjajāna yābhyāṁ kusindhaṁ sudṛḍhaṁ babhūva.*

The four, two knees and two thighs, at the end of the joint above the thighs are joined to the four-part flexible trunk of the body. Who created the hips and the thighs with which the trunk is joined as it is so strong?

**कति॑ दे॒वाः क॑त॒मे त आ॑स॒न्य उरौ॑ ग्री॒वाश्चि॒क्युः पूरु॑षस्य।**
**कति॒ स्तनौ॒ व्य॑दधुः कः क॑फो॒डौ कति॑ स्क॒न्धान्कति॑ पृ॒ष्टीर॑चिन्वन्॥ ४॥**

4. *Kati devāḥ katame ta āsanya uro grīvāścikyuḥ puruṣasya. Kati stanau vya dadhuḥ kaḥ kaphoḍau kati skandhānkati pṛṣṭīracinvan.*

How many and which ones are those divinities that structured and shaped man's chest and neck? How many of them formed and fixed the breasts? Who the two elbows, how many the shoulders, and how many structured and formed the ribs?

**को अ॑स्य बा॒हू सम॑भरद्वी॒र्यं॑ करवा॒दिति॑।**
**अंसौ॒ को अ॑स्य॒ तद्दे॒वः कुसि॑न्धे॒ अध्या द॑धौ॥ ५॥**

5. *Ko asya bāhū samabharadvīryaṁ karavāditi. Aṁsau ko asya taddevaḥ kusindhe adhyā dadhāu.*

Who collected the materials and formed the two arms of this man so that he could do heroic deeds? And which divinity was that who fixed the two shoulders on his body?

**कः स॒प्त खानि॒ वि त॑तर्द शी॒र्षणि॒ कर्णा॑वि॒मौ नासि॑के॒ चक्षणी॒ मुख॑म्। येषां पुरु॒त्रा वि॑ज॒यस्य॑ म॒ह्मनि॒ चतु॑ष्पादो॒ द्विप॑दो॒ यन्ति॒ याम॑म्॥ ६॥**

6. *Kaḥ sapta khāni vi tatarda śīrṣaṇi karṇāvimau nāsike cakṣaṇī mukham. Yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipado yanti yāmam.*

Who broke open the seven apertures of senses in his head: these two ears, two nostrils, two eyes and one mouth, by virtue of whose great power and faculty

men as well as animals go their own ways in their daily business?

Answer to questions from mantras 1 to 6: Kah, the Lord Supreme. In fact, the answer is inbuilt in each mantra itself. Reason? 'Kah' means both 'who' and 'Lord Supreme'.

**हन्वो॒र्हि जि॒ह्वाम॑द॑धात्पुरू॒चीमधा॑ म॒हीमधि॑ शिश्राय॒ वाच॑म्।**
**स आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तर॒पो वसा॑न॒: क उ॒ तच्चि॑के॒त॥ ७॥**

7. *Hanvorhi jihvāmadadhātpurūcīmadhā mahīmadhi śiśrāya vācam. Sa ā varīvarti bhuvaneṣvantarapo vasānaḥ ka u tacciketa.*

Who placed the versatile tongue in the midst of two jaws and then vested the great speech thereon? Wearing the vestments of Prakrti, He pervades and rolls around in the worlds of existence. Who knows that?

**म॒स्तिष्क॑मस्य यत॒मो ल॒लाटं॑ क॒काटि॑कां प्रथ॒मो यः क॒पाल॑म्। चि॒त्वा चित्यं॑ हन्वो॒: पूरु॑षस्य॒ दिवं॑ रुरोह कत॒मः स दे॒वः॥ ८॥**

8. *Mastiṣkamasya yatamo lalāṭaṁ kakāṭikāṁ prathamo yaḥ kapālam. Citvā cityaṁ hanvoḥ pūruṣasya divaṁ ruroha katamaḥ sa devaḥ.*

Who is that Deva, divine power and presence, first among all, which, having collected all that was to be collected, this man's brain, forehead, back-head and skull, supported and placed all together in proper order on the two jaws and rose up to the high heavens of light, transcendent?

**प्रि॒याप्रि॒याणि॑ बहु॒ला स्वप्नं॑ संबाधत॒न्द्र्य॑ ऽः।**
**आ न॒न्दानु॒ग्रो नन्दां॑श्च॒ कस्मा॑द्बहति॒ पूरु॑षः॥ ९॥**

9. *Priyāpriyāṇi bahulā svapnaṁ saṁbādhatandryaḥ. Ānandānugro nandāṁśca kasmādvahati pūruṣaḥ.*

Whence, from whom, the many things pleasant and unpleasant, sleep and dream, oppression, depression and weariness, pleasures and joys, which the brilliant humanity bears as a burden, the bitter-sweet of life?

**आर्तिरवतिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः।**
**राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः॥ १०॥**

10. *Ārtiravatirnir-ṛtiḥ kuto nu puruṣe'matiḥ. Rāddhiḥ samṛddhiravyṛddhirmatiruditayaḥ kutaḥ.*

Whence, for what reason in man, pain, poverty, calamity, stupidity? Whence and for what reason, accomplishment and achievement, prosperity, struggle and success against adversity, intelligence and wisdom, rise and progress?

**को अस्मिन्नापो व्य दधाद्विषूवृतः पुरूवृतः सिन्धुसृत्याय जाताः। तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः॥ ११॥**

11. *Ko asminnāpo vya dadhādviṣūvṛtaḥ purūvṛtaḥ sindhusṛtyāya jātāḥ. Tīvrā aruṇā lohinīstāmradhūmrā ūrdhvā avācīḥ puruṣe tiraścīḥ.*

Who created and placed in humanity the waters, blood and other liquids, produced within, flowing and circulating in streams all round in abundance, intense, ruddy, dark red, copper red, turbid, upwards, downwards, transverse, in a circuit?

**को अस्मिन्रूपमदधात्को महानं च नामं च।**
**गातुं को अस्मिन्कः केतुं कश्चरित्राणि पूरुषे॥ १२॥**

12. *Ko asminrūpamadadhātko mahmānaṁ ca nāma ca. Gātuṁ ko asminkaḥ ketuṁ kaścaritrāṇi pūruṣe.*

Who vested in this human being form, name, fame, motion and progress? Who in-vested eminence and identity, and all the varieties of character, action and behaviour in man?

**को अस्मिन्प्राणमवयत्को अपानं व्यानमु।**
**समानमस्मिन्को देवोऽधि शिश्राय पूरुषे॥ १३॥**

13. *Ko asminprāṇamavayatko apānaṁ vyānamu. Samānamasminko devo'dhi śisrāya pūruṣe.*

Who spins and weaves the warp and woof of prana and apana energies of breath in circulation in the human body system? Who interweaves the vyana energy all over the system and establishes the samana vitality to maintain the systemic metabolism in man? Who is that Divinity?

**को अस्मिन्यज्ञमदधादेको देवोऽधि पूरुषे ।**
**को अस्मिन्त्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम्॥ १४॥**

14. *Ko asminyajñamadadhādeko devo'dhi puruṣe. Ko asmintsatyaṁ ko'nṛtaṁ kuto mṛtyuḥ kuto' mṛtam.*

Who is the one divine that vests the spirit of yajna and self-sacrifice in man? Who vests truth, and untruth? Whence death? Whence immortality?

**को अस्मै वासः पर्यदधात्को अस्यायुरकल्पयत्।**
**बलं को अस्मै प्रायच्छत्को अस्याकल्पयज्जवम्॥ १५॥**

15. *Ko asmai vāsaḥ paryadadhātko asyāyurakalpayat. Balaṁ ko asmai prāyacchatko asyākalpayajjavam.*

Who brought in and gave man the vestment of body? Who fashions his health and life span? Who gives him strength and courage? Who creates and gives him impulse and enthusiasm for speed and progress?

The answer to mantras 7 to 15: The Lord Supreme, Kah.

**केनापो॒ अन्व॑तनुत॒ केनाह॑रकरोद्रु॒चे।**
**उ॒षस॒ं केनान्वैन्द्ध॒ केन॑ सायंभ॒वं द॑दे॥ १६॥**

16. *Kenāpo anvatanuta kenāharakarodruce. Uṣasaṁ kenānvainddha kena sāyaṁbhavaṁ dade.*

By whom were the oceans of water created and expanded? Who created the day for light? By whom was the dawn lighted? By whom the fact of evening was created? Answer: Kah.

**को अ॑स्मि॒न्रेतो॒ न्य ऽदधा॒त्तन्तु॒रा ता॑यता॒मिति॑।**
**मे॒धां को अ॑स्मि॒न्नध्यौ॑ह॒त्को बा॒णं को नृतो॑ दधौ॥ १७॥**

17. *Ko asminreto nya dadhāttanturā tāyatāmiti. Medhāṁ ko asminnadhyauhatko bāṇaṁ ko nṛto dadhau.*

Who created and vested in man, in fact in this entire cosmos, the seed-vitality of life so that the thread-line of life be continued? Who brought and vested intelligence into man? Who vested speech, who gave the faculty to move and dance in ecstasy? Answer: Kah.

**केने॒मां भूमि॑मौर्णो॒त्केन॒ पर्य॑भव॒द्दिव॑म्।**
**केना॒भि म॒ह्ना पर्व॑ता॒न्केन॒ कर्मा॑णि॒ पूरु॑षः॥ १८॥**

18. *Kenemāṁ bhūmimaurṇotkena paryabhavaddivam. Kenābhi mahnā parvatānkena karmāṇi pūruṣaḥ.*

Who covered this earth with atmosphere and greenery? Who vests and covers the heaven of light? By which power and grandeur does the Supreme Purusha vest the clouds and mountains with glory? How does the Purusha initiate and order the acts of existence such as creation, evolution and involution?

**केनं पर्जन्यमन्वेति केन सोमं विचक्षणम्।**
**केनं यज्ञं चं श्रद्धां च केनांस्मिन्निहितं मनः॥ १९॥**

19. *Kena parjanyamanveti kena somaṁ vicakṣaṣam. Kena yajñaṁ ca śraddhāṁ ca kenāsminnihitaṁ manaḥ.*

By which mysterious power does the Purusha pervade the cloud? By which does he illuminate the bright moon? By which power and presence does he bless and energise the yajna, faith in truth, life and divinity, and by which secret power does he enliven the mind so deep from conscious surface to the bottomless unconscious?

**केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम्।**
**केनेममग्निं पूरुषः केनं संवत्सरं ममे॥ २०॥**

20. *Kena śrotriyamāpnoti kenemaṁ parameṣṭhinam. Kenemamagniṁ pūruṣaḥ kena saṁvatsaraṁ mame.*

By what reason does Purusha bless the man dedicated to Shruti, Veda? For what reason does he bless the man dedicated to the Supreme transcendent? For what reason does he light this fire? By what does he

form and comprehend the cosmic time span?

**ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम्।**
**ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ॥ २१ ॥**

21. *Brahma śrotriyamāpnoti brahmemaṁ parameṣṭhinam. Brahmemamagniṁ pūruṣo brahma saṁvatsaraṁ mame.*

Brahma blesses the man of the Veda for his knowledge and vision. Brahma blesses this man of supreme Divinity for his faith and communion. The Supreme Purusha lights this fire for the purpose of yajna. And Brahma forms and comprehends cosmic time by immanence and transcendence.

**केन देवाँ अनु क्षियति केन दैवजनीर्विशः।**
**केनेदमन्यन्नक्षत्रं केन सत्क्षत्रमुच्यते ॥ २२ ॥**

23. *Kena devāň anu kṣiyati kena daivajanīrviśaḥ. Kenedamanyannakṣatraṁ kena satkṣatramucyate.*

By which mystery does the Purusha pervade the divine powers of existence? By which mystery, the people, children of divinity? Whereby is the Order called real, and this other, no-order?

**ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः।**
**ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत्क्षत्रमुच्यते ॥ २३ ॥**

23. *Brahma devāň anu kṣiyati brahma daivajanīrviśaḥ. Brahmedamanyannakṣatraṁ brahma satkṣatramucyate.*

Purusha blesses the divine hearts of humaity and

divine powers of nature with its immanence and knowledge. Purusha blesses the children of divinity by virtue of faith and immanence. The order is called real by virtue of the Presence in consciousness, and the other is no-order because of no-presence in the consciousness.

**केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता।**
**केनेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम्॥ २४॥**

24. *Keneyaṁ bhūmirvihitā kena dyauruttarā hitā. Kenedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By whom is this earth held in order below? By whom is the heaven of light held up in order on high? By whom is this vast middle region held up high and across in space?

**ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता।**
**ब्रह्मेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम्॥ २५॥**

25. *Brahmaṇā bhūmirvihitā brahma dyauruttarā hitā. Brahmedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By Brahma is the earth held below. By Brahma is the heaven of light held up high. By Brahma is the vast middle region held up high and across.

**मूर्धानमस्य संसीव्याथर्वा हृदयं च यत्।**
**मस्तिष्कादूर्ध्वः प्रैरयत्पवमानोऽधि शीर्षतः॥ २६॥**

26. *Mūrdhānamasya saṁsīvyātharvā hṛdayaṁ ca yat. Mastiṣkādūrdhvaḥ prairayatpavamāno'dhi śīrṣataḥ.*

Atharva, the Lord beyond all motion, having integrated the head and heart of man together, thus

purifying and sanctifying the personality, transcends both thought and emotion.

Note: This is one interpretation of the mantra if Atharva is interpreted as Brahma. But the mantra can be interpreted from the human point of view also, in which case Atharva should be interpreted as the yogi who has achieved the state of 'Chitta-vrtti-nirodha', i.e., the state of peace of mind beyond fluctuations:

Atharva, the yogi in a state of tranquillity, having integrated thought and emotion together, in a state of purity of head, heart and the spirit should transcend Vitarka and Vichara samadhi through the trans-imaginative faculty of the spirit in concentration on the sahasrara chakra on top of the head and brain.

**तद्वा अथर्वणः शिरो देवकोशः समुब्जितः।**
**तत्प्राणो अभि रक्षति शिरो अन्नमथो मनः॥ २७॥**

27. *Tadvā atharvaṇaḥ śiro devakośaḥ samubjitaḥ.*
*Tatprāṇo abhi rakṣati śiro annamatho manaḥ.*

That head, i.e., state of the mind and soul of the yogi, is the treasure seat of divinities perfectly and wholly suffused in the divine presence, and that state thus raised, prana, pure food and peace of mind, all protect and preserve in the state of peace beyond disturbance.

**ऊर्ध्वो नु सृष्टा उ॒स्तिर्यङ्नु सृष्टा ३ः सर्वा दिशः पुरुष आ बभूवाँ ३। पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते॥ २८॥**

28. *Ūrdhvo nu sṛṣṭā stiryaṅ nu sṛṣṭāḥ sarvā diśaḥ puruṣa ā babhūvāṅ. Puraṁ yo brahmaṇo veda yasyāḥ puruṣa ucyate.*

Pervasive all above, pervasive all around, pervasive all over quarters of space, pervasive all through the personality, thus becomes the state of divine Purusha for the yogi, and thus becomes his own state also. One who knows thus the City of immanent God, for him for this reason, Brahma is called Cosmic Purusha, and man is called microcosmic Purusha.

**यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम्।**
**तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥**

29. *Yo vai tāṁ brahmaṇo vedāmṛtenāvṛtāṁ puram.*
*Tasmai brahma ca brāhmāśca cakṣuḥ prāṇaṁ prajāṁ daduḥ.*

Whoever thus knows the City of God wrapped in nectar, ecstasy and immortality, for him Brahma and all things divine yield and award the eye of clairvoyance, pranic energy and noble progeny for continuance.

**न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा।**
**पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥**

30. *Na vai taṁ cakṣurjahāti na prāṇo jarasaḥ purā.*
*Puraṁyo brahmaṇo veda yasyāḥ puruṣa ucyate.*

The eye of clairvoyance forsakes him not, nor pranic energy and vitality forsakes him, before the completion of full age. Who knows the body as the City of God, for that very reason he knows that the soul is called 'purusha', resident of the City of God.

**अष्टाचक्रा नवद्वारा देवानां पूरयोध्या।**
**तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥**

31. *Aṣṭācakrā navadvārā devānāṁ pūrayodhyā.*
*Tasyāṁ hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ.*

The human body is an invincible city of the gods, God Supreme and the divinities of nature. It has eight chakras: Muladhara, Svadhishthana, Manipur, Anahat, Vishuddhi, Lalana, Ajna and Sahasrara. It has nine gates: two eyes, two ears, two nostrils, mouth and the organs of excretion. In the city, there is a golden cave, replete with the golden light of Divinity, which is the paradisal path to heaven. This City is Ayodhya, the Invincible.

**तस्मिंन्हिर॒ण्यये॒ कोशे॒ त्र्य॑रे॒ त्रिप्र॑तिष्ठिते।**
**तस्मि॒न्यद्यक्षमा॑त्म॒न्वत्तद्वै ब्र॑ह्मवि॒दो॑ विदुः॥ ३२॥**

32. *Tasminhiraṇyaye kośe trya're tripratiṣṭhite.*
*Tasminyadyakṣamātmanvattadvai brahmavido viduḥ.*

In that golden cave of light, three spoked like a wheel and three pillared like a dome, there is a Yaksha, mysterious Divine Being, with the soul which they alone know who know the Brahma.

**प्र॒भ्राज॑मानां॒ हरि॑णीं॒ यश॑सा सं॒परी॑वृताम्।**
**पुरं॑ हिर॒ण्ययी॒ं ब्रह्मा॑ वि॒वे॒शाप॑राजिताम्॥ ३३॥**

33. *Prabhrājamānāṁ hariṇīṁ yaśasā saṁparīvṛtām.*
*Puraṁ hiraṇyayīṁ brahmā viveśāparājitām.*

That golden city, Invincible Ayodhya, refulgent redeemer wrapped in glory, unconquered and unassailable by any foreigner, Brahma Supreme has entered, and there abides for those who know and can see.

Note: The golden heart cave of the last three mantras of this sukta is a micro-version of the macro-cosmic Trinity of Brahma, Jiva and Prakrti, which can

be realised by men of knowledge and vision. This treasure-hold of Trinity is dynamic as a wheel, with three spokes, and firm as a dome on three pillars. The three spokes of the wheel are Satva, Rajas and Tamas modes of Prakrti, and the three pillars of the Dome are Prakrti, Jiva and Brahma. In this context reference may also made to Shvetashvataropanishad, 1, 3-7, and 4, 5-7. With reference to the mysterious Yaksha of mantra 32, refer to Kenopanishad part 3 and 4, 1-3.

## Kanda 10/Sukta 3 (Warding off Rival Adversaries)

***Varana-mani, Vanaspati, Chandrama Devata, Atharva Rshi***

The theme of this sukta is Varanamani, 'choice jewel' to keep off, prohibit, ward off and fight out enemies.

Varana is a rampart, also called 'Varuna' and 'Setu' and this also implies water and bridge, something like a moat crossable by a draw-bridge.

Mani is a jewel, ornament, amulet, globule, crystal, also a magnet, lodestone.

The choice of interpretation of Varana-mani then is between:

(a) an amulet, a magical formula, to ward off and fight out the adversaries, if possible in a scientific age;

(b) the choice and deployment of weapons; and

(c) a combination of 'a' and 'b': a strategy and technique of defence with the right choice of the commander, personnel, weapons and

tactics which can give wonderful results against the enemies.

**अयं मे वरणो मणिः सपत्नक्षयणो वृषा।**
**तेना रभस्व त्वं शत्रून्प्र मृणीहि दुरस्यतः ॥ १ ॥**

1. *Ayaṁ me varaṇo maṇiḥ sapatnakṣayaṇo vṛṣā. Tenā rabhasva tvaṁ śatrūnpra mṛṇīhi durasyataḥ.*

This is my jewel choice of defence, the right commander and strategist, destroyer of enemies, strong, virile, and producer of wondrous results. With this you engage the enemies, destroy them all who have launched the attack.

**प्रैणाञ्छृणीहि प्र मृणा रभस्व मणिस्ते अस्तु पुरएता पुरस्तात्। अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः ॥ २ ॥**

2. *Praiṇāñchṛṇīhi pra mṛṇā rabhasva maṇiste astu pura-etā purastāt. Avārayanta varaṇena devā abhyācāramasurāṇāṁ śvaḥ-śvaḥ.*

Crush these enemies, destroy them, engage them at once. Let this leading power advance up front. With this technique and strategy, noble people have been fighting out the onslaughts of destructive forces time and again.

**अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः। स ते शत्रूनधरान्पादयाति पूर्वस्तान्दभ्नुहि ये त्वा द्विषन्ति ॥ ३ ॥**

3. *Ayaṁ maṇirvaraṇo viśvabheṣajaḥ sahasrākṣo harito hiraṇyayaḥ. Sa te śatrūnadharānpādayāti pūrvastāndabhnuhi ye tvā dviṣanti.*

(Varana-mani is also a herbal medicine prepared from the Varuna tree.) This jewel of a herbal medicine from the Varuna tree is a panacea, a general tonic against all diseases, efficacious in a thousand ways, fresh and golden bright. It casts down your enemies, deadly diseases. Be first to use it in advance as a preventive and keep off all those ailments which are afflictive and consumptive.

(Metaphorically the disease may also be interpreted as probable enemies lurking around and waiting, against which preventive measures are required.)

**अयं ते कृत्यां विततां पौरुषेयादयं भयात्।**
**अयं त्वा सर्वस्मात्पापाद्वरणो वारयिष्यते॥ ४॥**

4. *Ayaṁ te kṛtyāṁ vitatāṁ pauruṣeyādayaṁ bhayāt.*
*Ayaṁ tvā sarvasmātpāpādvaraṇo vārayiṣyate.*

This Varana would protect you against all evil designs and fears caused by human enemies rising and spreading around. It will also safeguard you from sin and evil which you or others might also commit out of fear and panic of supposed dangers.

**वरणो वारयाता अयं देवो वनस्पतिः।**
**यक्ष्मो यो अस्मिन्ना-विष्टस्तमु देवा अवीवरन्॥ ५॥**

5. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.*
*Yakṣmo yo asminnāviṣṭastamu devā avīvaran.*

This Varana-mani of masterly character is divine, a protective against danger and disease. The cancerous consumption that has entered, infects and afflicts this patient (person or people), noble specialists

and strategists will ward off.

**स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम्। परिक्षवाच्छकुनेः पापवादादयं मणिर्वरणो वारयिष्यते॥ ६॥**

6. *Svapnaṁ suptvā yadi paśyāsi pāpaṁ mṛgaḥ sṛtiṁ yati dhāvādajuṣṭām. Parikṣavācchakuneḥ pāpavādādayaṁ maṇirvaraṇo vārayiṣyate.*

If having slept you dream something evil and sinful, or if a surreptitious enemy stealthily prowls around by uncommon ways, or from the voice of the plotting enemy you hear something evil and foreboding, this Varana-mani will protect you against all that.

**अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात्।**
**मृत्योरोजीयसो वधाद्वरणो वारयिष्यते॥ ७॥**

7. *Arātyāstvā nir-rtyā abhicārādatho bhayāt. Mṛtyorojīyaso vadhādvaraṇo vārayiṣyate.*

Varana will protect you from want, adversity, malevolence and betrayal, fear and the fatal strike of deadly enemy, even from untimely death.

**यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा यदेनश्चकृमा वयम्। ततो नो वारयिष्यतेऽयं देवो वनस्पतिः॥ ८॥**

8. *Yanme mātā yanme pitā bhrātaro yacca me svā yadenaścakṛmā vayam. Tato no vārayiṣya-te'yaṁ devo vanaspatiḥ.*

Whatever sin, evil or contagion my mother, my father, my brothers, all my own people, we all, have done or caused, this divine vanaspati, this herb, this

master of the common wealth of the nation, will save us and absolve us of that and its consequences.

**व॒र॒णेन॒ प्रव्य॑थिता॒ भ्रातृ॑व्या मे॒ सब॑न्धवः ।**
**अ॒सू॒र्तं॑ रजो॒ अप्य॑गु॒स्ते यं॑त्वध॒मं तमः॑ ॥ ९ ॥**

9. *Varaṇena pravyathitā bhrātṛvyā me sabandhavaḥ.*
*Asūrtaṁ rajo apyaguste yantvadhamaṁ tamaḥ.*

Let my adversaries along with their kin, distressed and broken by Varana, gone already to unknown regions of dust, fall further to the lowest dark of darkness.

**अरि॑ष्टो॒ऽ हमरि॑ष्टगु॒रायु॑ष्मा॒न्त्सर्व॑पूरुषः ।**
**तं मा॒यं व॑र॒णो म॒णिः परि॑ पातु दि॒शोदि॑शः ॥ १० ॥**

10. *Ariṣṭo' hamariṣṭagurāyuṣmāntsarvapūruṣaḥ.*
*Taṁ māyaṁ varaṇo maṇiḥ pari pātu diśodiśaḥ.*

Unhurt and secure I am, moving on along paths of peace and security, blest with health and age, family and friends. Let this Varana-mani protect and promote me step by step all round in all directions.

**अ॒यं मे॑ वर॒ण उर॑सि॒ राजा॑ दे॒वो व॒न॒स्पति॑ः ।**
**स मे॒ श॒त्रू॒न्वि बा॑धता॒मिन्द्रो॒ दस्यू॑नि॒वासु॑रान् ॥ ११ ॥**

11. *Ayaṁ me varaṇa urasi rājā devo vanaspatiḥ. Sa me śatrūnvi bādhatāmindro dasyūnivāsurān.*

May this divine refulgent Varana-mani, Vanaspati, lord of light and nature reigning in the heart and soul ward off my enemies like Indra throwing off the wicked and demonic powers of nature and humanity.

इमं बिभर्मि वरणमायुष्माञ्छतशारदः।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत्॥ १२॥

12. *Imaṁ bibharmi varaṇamāyuṣmāñchataśāradaḥ. Sa me rāṣṭraṁ ca kṣatraṁ ca paśūnojaśca me dadhat.*

Blest with health and age for a full life of hundred years, I wear and bear with Varana-mani. May it sustain and promote my nation, the social order, national wealth and our power and honour.

यथा वातो वनस्पतीन्वृक्षान्भनक्त्योजसा। एवा सपत्नान्मे भङ्ग्धि पूर्वीञ्जाताँ उतापरान्वरणस्त्वाभि रक्षतु॥ १३॥

13. *Yathā vāto vanaspatīnvṛkṣānbhanaktyojasā. Evā sapatnānme bhaṅgdhi pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as the wind breaks down the trees by its stormy force so, O Vanaspati, lord of the common wealth, break down my enemies whether they are traditional or newly arisen. O Ruler, may Varuna, commander of the defence and law and order forces, protect you from external and internal dangers.

यथा वातश्चाग्निश्च वृक्षान्प्सातो वनस्पतीन्। एवा सपत्नान्मे प्साहि पूर्वीञ्जाताँ उतापरान्वरणस्त्वाभि रक्षतु॥ १४॥

14. *Yathā vātaścāgniśca vṛkṣānpsāto vanaspatīn. Evā sapatnānme psāhi pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as wind and fire break down and devour trees of the forest, so O Ruler of the commonwealth, crush my enemies whether they are old or newly arisen.

And may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

**यथा॒ वातेन॒ प्रक्षी॑णा वृ॒क्षाः शेरे॒ न्य ऽर्पिताः। ए॒वा स॒पत्ना॑ंस्त्वं मम॒ प्र क्षि॑णीहि॒ न्य ऽर्पय॒ पूर्वी॒ञ्जा॒ताँ उ॒तापरा॒न्वर॒णस्त्वा॒भि र॑क्षतु॥ १५॥**

15. *Yathā vātena prakṣīṇā vṛkṣāḥ śere nyarpitāḥ. Evā sapatnāṁstvaṁ mama pra kṣiṇīhi nyarpaya pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as trees bent and broken by the wind lie low on the ground, so O Ruler of the commonwealth, bend and break my enemies whether old or newly arisen, and may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

**तांस्त्वं प्र च्छि॑न्द्धि वरण पु॒रा दि॒ष्टात्पु॒रायु॑षः।**
**य ए॑नं प॒शुषु॒ दिप्स॑न्ति॒ ये चा॑स्य राष्ट्र॒दि॒प्सवः॥ १६॥**

16. *Tāṁstvaṁ pra cchinddhi varaṇa purā diṣṭā-tpurāyuṣaḥ. Ya enaṁ paśuṣu dipsanti ye cāsya rāṣṭradipsavaḥ.*

O Varana, Guardian of the commonwealth, crush all those antisocial forces before their full age, before they are destined to die by natural death, who damage his wealth of the nation and who are sabotagers of the social order.

**यथा॒ सूर्यो॑ अति॒भाति॒ यथा॑स्मि॒न्तेज॒ आहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १७॥**

17. *Yathā sūryo atibhāti yathāsminteja āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

Just as the sun shines exceedingly, as refulgence of light is concentrated into it, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

**यथा॒ यशश्च॒न्द्रम॑स्यादि॒त्ये च॑ नृ॒चक्ष॑सि। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ समु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १८॥**

18. *Yathā yaśaścandramasyāditye ca nṛcakṣasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty in the moon and splendour in the all-watching sun, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

**यथा॒ यशः॑ पृथि॒व्यां यथा॒स्मिञ्जा॒तवे॑दसि। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ समु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १९॥**

19. *Yathā yaśaḥ pṛthivyāṁ yathāsmiñjātavedasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour and glory in the earth and in this all-vitalising fire, so may this Varana-mani give me honour, fame and abundance of prosperity and good

fortune. May it beatify me with light and lustre, may it bring me the grace of glory and grandeur.

**यथा॒ यशः॑ क॒न्या ऽ॑यां॒ यथा॒स्मिन्त्संभृ॑ते॒ रथे॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २०॥**

20. *Yathā yaśaḥ kanyā yāṁ yathāsmintsaṁbhṛte rathe. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty of modesty and honour of grace in the maiden and grandeur in this luxurious chariot, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

**यथा॒ यशः॑ सोमपी॒थे म॑धुप॒र्के यथा॒ यशः॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २१॥**

21. *Yathā yaśaḥ somapīthe madhuparke yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the drink of soma and delicious delicacy of taste and social prestige in 'madhuparka', so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

**यथा॒ यशो॑ऽ ग्निहो॒त्रे व॑षट्का॒रे यथा॒ यशः॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २२॥**

22. *Yathā yaśo'gnihotre vaṣaṭkāre yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in Agnihotra and piety and prestige in the offer of homage and hospitality to divine seniors and holy men, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

**यथा॒ यशो॒ यज॑माने॒ यथा॒स्मिन्य॒ज्ञ आहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २३॥**

23. *Yathā yaśo yajamāne yathāsminyajña āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the Yajamana and it is in this yajna concentrated, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

**यथा॒ यश॑ः प्र॒जाप॑तौ॒ यथा॒स्मिन्प॑रमे॒ष्ठिनि॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २४॥**

24. *Yathā yaśaḥ prajāpatau yathāsminparameṣṭhini. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is grandeur and glory in Prajapati, guardian of humanity, and as it is in the Lord Supreme,

so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune.

May it beatify me with light and lustre and anoint me with grace and glory.

**यथा॑ दे॒वेष्व॒मृत॑ं॒ यथै॑षु स॒त्यमाहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्मु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २५॥**

25. *Yathā deveṣvamṛtaṁ yathaiṣu satyamāhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is nectar and immortality in the divinities, and Truth is concentrated in these divinities, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

## Kanda 10/Sukta 4 (Snake poison cure)

***Takshaka Devata, Garutman Rshi***

**इन्द्र॑स्य प्रथ॒मो रथो॑ दे॒वाना॒मप॑रो॒ रथो॒ वरु॑णस्य तृ॒तीय॒ इत्। अही॑नामप॒मा रथं॑ स्था॒णुमा॑र॒दथा॑र्षत्॥ १॥**

1. *Indrasya prathamo ratho devānāmaparo ratho varuṇasya tṛtīya it. Ahīnāmapamā ratha sthāṇu-māradathārṣat.*

The chariot speed of Indra's, i.e., the speed of electricity (in the treatment of snake poison) is first and fastest, that of Deva's, other powers of nature (such as clay, heat, etc.) is next, and that of Varuna's, water treatment, is third. The ratha, speed of poison, of snakes

is low. It comes to a stop as against a pillar and goes out.

**दर्भः शोचिस्तरूर्णकमश्वस्य वारः परुषस्य वारः।**
**रथस्य बन्धुरम्॥ २॥**

2. *Darbhaḥ śocistarūṇakamaśvasya vāraḥ parusasya vāraḥ. Rathasya bandhuram.*

Darbha herb, burning ember, Tarunaka herb, these are antidotes to 'aghashva's and parusha's poison, they are, like the nave, strong aids to the cure of poison.

**अव श्वेत पदा जहि पूर्वेण चापरेण च।**
**उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ३॥**

3. *Ava śveta padā jahi pūrveṇa cāpareṇa ca. Udaplutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

O Shveta herb, with the first and last part of the root, let the flow of dangerous poison be ineffective like sapless wood floating on water.

**अरंघुषो निमज्योन्मज्य पुनरब्रवीत्।**
**उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ४॥**

4. *Araṁghuṣo nimajyonmajya punarabravīt. Udaplutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

Aranghusha herb, having gone deep into the system and oozed out, shows aloud that the dangerous poison has become ineffectual like sapless wood floating on water.

**पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम्।**
**पैद्वो रथव्र्याः शिरः सं बिभेद पृदाक्वाः॥ ५॥**

5. *Paidvo hanti kasarṇīlaṁ paidvaḥ śvitramutāsitam.*
*Paidvo ratharvyāḥ śiraḥ saṁ bibheda pṛdākvāḥ.*

Paidva kills the kasarnila snake. Paidva kills the white and dark black snake. Paidva crushes the head of Ratharvi and Prdakvi snakes.

**पैद्व॒ प्रेहि॑ प्रथ॒मोऽनु॑ त्वा व॒यमे॑मसि।**
**अही॒न्व्य॑स्यतात्प॒थो येन॑ स्मा व॒यमे॒मसि॑॥ ६॥**

6. *Paidva prehi prathamo'nu tvā vayamemasi.*
*Ahīnvya syatātpatho yena smā vayamemasi.*

O Paidva, go in advance and we would follow you. Throw off the snakes from the paths by which we go on the business of life.

**इ॒दं पै॒द्वो अ॑जायते॒दम॑स्य प॒राय॑णम्।**
**इ॒मान्यर्व॑तः प॒दाहि॒घ्न्यो वा॒जिनी॑वतः॥ ७॥**

7. *Idaṁ paidvo ajāyatedamasya parāyaṇam.*
*Imānyarvataḥ padāhighnyo vājinīvataḥ.*

This is Paidva, born and arisen, this is the path it has gone by. These are the foot-marks of the powerful snake killer Arvan.

**संय॑तं॒ न वि ष्प॑रद् व्या॒त्तं न सं य॑मत्।**
**अ॒स्मिन्क्षेत्रे॒ द्वावही॒ स्त्री च॒ पुमां॑श्च॒ तावु॒भाव॑र॒सा॥ ८॥**

8. *Saṁyataṁ na vi ṣparad vyāttaṁ na saṁ yamat.*
*Asminkṣetre dvāvahī strī ca pumāṁśca tāvu-*
*bhāvarasā.*

Let it not open the mouth that is closed, nor close the mouth that is open. In this field there are two snakes, one male, the other female, both poisonless.

अ॒र॒सास॑ इ॒हाह॑यो॒ ये अ॒न्ति ये च॑ दू॒र॒के।
घ॒नेन॑ हन्मि वृ॒श्चि॑क॒महिं॑ द॒ण्डेनाग॑तम्॥ ९॥

10. *Arasāsa ihāhayo ye anti ye ca dūrake.*
*Ghanena hanmi vṛścikamahiṁ daṇḍenāgatam.*

Let the snakes which are near here and those that are far away be poisonless. I kill the scorpion with a club and the snake with a stick as it comes up.

अ॒घा॒श्वस्ये॒दं भे॑ष॒जमु॒भयो॑ः स्व॒जस्य॑ च।
इन्द्रो॒ मेऽ हि॑मघा॒यन्त॒महिं॑पैद्वो अ॑रन्धयत्॥ १०॥

10. *Aghāśvasyedaṁ bheṣajamubhayoḥ svajasya ca.*
*Indro me'himaghāyantamahiṁpaidvo arandhayat.*

This is the antidote to both Aghashva and svaja snakes. Indra, electricity has killed the snake that would have poisoned me and the Paidva has destroyed the others.

पै॒द्वस्य॑ मन्महे व॒यं स्थि॒रस्य॑ स्थि॒रधा॑म्नः।
इ॒मे प॒श्चा पृदा॑कवः प्र॒दीध्य॑त आसते॥ ११॥

11. *Paidvasya manmahe vayaṁ sthirasya sthiradhāmnaḥ. Ime paścā pṛdākavaḥ pradīdhyata āsate.*

We recognise and value the presence of Paidva, Ashvagandha or Karnika plant, which is steady and stable in place. Because of this, these poisonous snakes, deadly and raging, stay back.

(Paidva has also been interpreted as the mongoose which fights and kills snakes.)

**नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा।**
**जघानेन्द्रो जघ्निमा वयम्॥ १२॥**

12. *Naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā. Jaghānendro jaghnimā vayam.*

Void of breath, void of poison, the snakes have been destroyed by Indra with the 'vajra', thunderous blow of lightning power. Indra has killed them, we have killed them.

**हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः।**
**दर्विं करिक्रतं श्वित्रं दर्भेष्वसितं जहि॥ १३॥**

13. *Hatāstiraścirājayo nipiṣṭāsaḥ pṛdākavaḥ. Darviṁ karikrataṁ śvitraṁ darbheṣvasitaṁ jahi.*

Killed are the snakes with stripes, crushed are the poisonous ones. O Paidva, O Indra, kill the Darvi that spreads its hood, the white one and the black hiding in the grasses.

**कैरातिका कुमारिका सका खनति भेषजम्।**
**हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु॥ १४॥**

14. *Kairātikā kumārikā sakā khanati bheṣajam. Hiraṇyayībhirabhribhirgirīṇāmupa sānuṣu.*

That sylvan maiden of the kirata tribe digs up the herbs, white cure of snake poison, on top of the hills with tools of steel.

(Kairatika and kumarika have also been interpreted as herbs for the cure of snake poison.)

**आयमगन्युवा भिषक्पृश्निहापराजितः ।**
**स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च॥ १५॥**

15. *Āyamaganyuvā bhiṣakpṛśnihāparājitaḥ.*
*Sa vai svajasya jambhana ubhayorvṛścikasya ca.*

Look, there comes the young physician, the tireless man, destroyer of various snakes. He is the destroyer of Svaja snakes as well as of scorpions.

**इन्द्रो॒ मेऽ हि॑मरन्धयन्मि॒त्रश्च॒ वरु॑णश्च।**
**वा॒ता॒प॒र्ज॒न्यो॒ ३॒भा॥ १६॥**

16. *Indro me' himarandhayanmitraśca varuṇaśca.*
*Vātāparjanyo'bhā.*

Indra, lightning and electric energy, Mitra, the sun, Varuna, water, wind and cloud, these have cast away and destroyed the snakes for my protection.

**इन्द्रो॒ मेऽ हि॑मरन्धय॒त्पृदा॑कुं च पृदा॒क्व॑म्।**
**स्व॒जं ति॒र॑श्चिराजिं कस॒र्णील॑ं दशो॑नसिम्॥ १७॥**

17. *Indro me'himarandhayatpṛdākuṁ ca pṛdākvam.*
*Svajaṁ tiraścirājiṁ kasarṇīlaṁ daśonasim.*

For my protection, Indra has destroyed the Prdaku, deadly snake, both male and female, the Svaja, the Tirashchiraji, and Dashonasi.

**इन्द्रो॑ जघान प्रथ॒मं ज॑नि॒तार॑महे॒ तव॑।**
**तेषा॑मु तृ॒ह्यमा॑णानां॒ कः स्वि॒त्तेषा॑मस॒द्रसः॥ १८॥**

18. *Indro jaghāna prathamaṁ janitāramahe tava.*
*Teṣāmu tṛhyamāṇānāṁ kaḥ svitteṣāmasadrasaḥ.*

O snake, Indra first destroyed your progenitor. Once your progenitors are destroyed, what poison can now be surviving?

**सं हि शी॒र्षाण्यग्र॑भं पौञ्जि॒ष्ठइ॑व॒ कर्व॑रम्।**
**सिन्धो॒र्मध्यं॑ प॒रेत्य॒ व्य॑ ऽनिज॒महे॑र्वि॒षम्॥ १९॥**

19. *Saṁ hi śīrṣāṇyagrabhaṁ pauñjiṣṭha-iva karvaram. Sindhormadhyaṁ paretya vya nijamaherviṣam.*

I have caught on the heads of snakes as a fisherman does his job, and, having gone to the deep middle of the river, I have washed away the poison of the snakes.

**अही॑नां॒ सर्वे॑षां वि॒षं परा॑ वहन्तु॒ सिन्ध॑वः।**
**ह॒तास्ति॒रश्चि॑राजयो॒ निपि॑ष्टास॒ः पृदा॑कवः॥ २०॥**

20. *Ahīnāṁ sarveṣāṁ viṣaṁ parā vahantu sindhavaḥ. Hatāstiraścirājayo nipiṣṭāsaḥ pṛdākavaḥ.*

Let the rivers wash and carry away the poison of all snakes. Thus the Tirashchirajis, snakes with stripes across, are killed, Prdakus, snakes with deadly poison, are crushed.

**ओष॑धीनाम॒हं वृ॑ण उ॒र्वरी॑रिव साधु॒या।**
**नया॒म्यर्व॑तीरि॒वाहे॑ नि॒रैतु॑ ते वि॒षम्॥ २१॥**

21. *Oṣadhīnāmahaṁ vṛṇa urvarīriva sādhuyā. Nayāmyarvatīrivāhe niraitu te viṣam.*

Of the herbal medications, I carefully choose such as may be the freshest and most effective, and use those as are most efficacious against the poison. O snake, let the poison now go out.

**यद॒ग्नौ सूर्ये॑ वि॒षं पृ॑थि॒व्यामोष॑धीषु॒ यत्।**
**का॒न्दा॒वि॒षं क॒नक्न॑कं नि॒रैत्वैतु॑ ते वि॒षम्॥ २२॥**

22. *Yadagnau sūrye viṣaṁ pṛthivyāmoṣadhīṣu yat.*
*Kāndāviṣaṁ kanaknakaṁ niraitvaitu te viṣam.*

Whatever poison there is in fire, in the sun, and whatever there is in earth and in herbs and trees, whatever poison there is in tubers and in specially poisonous herbs, O snake, (all that you have collected from these) let it go out.

**ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः।**
**येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा विधेम॥ २३॥**

23. *Ye agnijā oṣadhijā ahīnāṁ ye apsujā vidyuta ābabhūvuḥ. Yeṣāṁ jātāni bahudhā mahānti tebhyaḥ sarpebhyo namasā vidhema.*

Many and great are the species of snakes, those that are born in hot regions and carry burning poison, those born and living in herbs and trees, those that are born and live in waters, and those which are stunning poisonous and strike as lightning. All these snakes we deal with as they deserve.

**तौदी नामासि कन्या ∫ घृताची नाम वा असि।**
**अधस्पदेन ते पदमा ददे विषदूषणम् ॥ २४॥**

24. *Taudī nāmāsi kanyā ghṛtācī nāma vā asi.*
*Adhaspadena te padamā dade viṣadūṣaṇam.*

Taudi is your name, or Ghrtachi, or your name is Kanya as well. I take the lowest part of your root from the deepest in earth for that part is most efficacious against snake poison.

**अङ्गादङ्गात्प्र च्यावय हृदयं परि वर्जय।**
**अधा विषस्य यत्तेजोऽवाचीनं तदेतु ते॥ २५॥**

25. *Aṅgādaṅgātpra cyāvaya hṛdayaṁ pari varjaya. Adhā viṣasya yattejo'vācīnaṁ tadetu te.*

O Taudi, remove the poison from every part of the body, cleanse the heart free of poison. O patient, let the intensity of poison go down and out of your body.

**आरे अभूद्विषमरौद्विषे विषमप्रागपि। अग्निर्विषमहेर्निरधात्सोमो निरणयीत्। दंष्टारमन्वगाद्विषमहिरमृत॥ २६॥**

26. *Āre abhūdviṣamaraudviṣe viṣamaprāgapi. Agnirviṣamaherniradhātsomo niraṇayīt. Daṁṣṭāramanvagādviṣamahiramṛta.*

Arrested, the poison is off, far out, neutralised as poison is mixed in poison (of the antidote). Agni, fire of the antidote, has taken out the poison. Soma has taken it out. The poison is gone back to the biter snake. The snake is dead.

## Kanda 10/Sukta 5 (The Song of Victory)

### Part 1

***Apah, Chandrama Devata, Sindhudvipa Rshi***

**इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं। स्थेन्द्रस्य नृम्णं स्थं। जिष्णवे योगाय ब्रह्मयोगैर्वो युनज्मि॥ १॥**

1. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya brahmayogairvo yunajmi.*

O people, you are the honour and splendour of the order and ruler of the human nation, you are the power and patience of the ruler, you are the strength and force of the ruler, you are the vigour and valour of

the ruler, you are the real and manly wealth of the order. I commit you to the achievement of united victory with dedication to knowledge and vision and cooperation of the intellectuals, teachers and researchers.

**इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं ।**
**स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय क्षत्रयोगैर्वो युनज्मि ॥ २ ॥**

2. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya kṣatrayogairvo yunajmi.*

You are the honour and splendour of the human order and the Samrat, supreme ruler. You are the power and patience of the nation, you are the strength and force of the samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to discipline, defence and honour of the order and cooperation of the forces of law and order.

**इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं ।**
**स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगायेन्द्रयोगैर्वो युनज्मि ॥ ३ ॥**

3. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāyendrayogairvo yunajmi.*

You are the honour and splendour of the order and the ruler, you are the power and patience of the nation, you are the strength and force of the ruler, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to the honour and conscience of Indra, spirit of the nation,

and cooperation of the people.

**इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं । - स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय सोमयोगैर्वो युनज्मि ॥ ४ ॥**

4. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya somayogairvo yunajmi.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the nation. I commit you to the achievement of united victory with dedication to the peace and progress of the nation and cooperation of the forces of peace and good will.

**इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं । - स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगायाप्सुयोगैर्वो युनज्मि ॥ ५ ॥**

5. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāyāpsuyogairvo yunajmi.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the nation. I commit you to the achievement of united victory with dedication to action and advancement of the nation and cooperation of the common people.

**इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं । - स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय विश्वानि मा भूतान्युप तिष्ठन्तु युक्ता म आप स्थ ॥ ६ ॥**

6. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya viśvāni mā bhūtānyupa tiṣṭhantu yuktā ma āpa stha.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the government, you are the real manly wealth of the nation. For the achievement of united victory and advancement, let all physical, material and living forces abide closely by me, the Ruler. Let all the united people and the united actions be together dedicated to the Order of humanity.

**अग्नेर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।**
**प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ७ ॥**

7. *Agnerbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Agni, leading lights of the nation. Like the purity and energy of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and dedicate you to the welfare of this nation.

**इन्द्रस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।**
**प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ८ ॥**

7. *Indrasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Indra, ruling powers of the nation. Like the energy and purity of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

**सोमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ९॥**

9. *Somasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Soma, beauty and grace of life like the moon. Like the purity and peace of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

**वरुणस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १०॥**

10. *Varuṇasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine action, you are part and partners of Varuna, regional orders of the world. Like the purity and fluidity of waters, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and advancement of this nation.

**मित्रावरुणयोर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ११॥**

11. *Mitrāvaruṇayorbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of the world, you are part and partners of Mitra and Varuna, divine love, wisdom and pranic energies of nature. Like the purity and power of the universal flow of love and energy, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action with love and wisdom for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this human nation.

**यमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १२॥**

12. *Yamasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble children of the earth, you are part and partners of Yama, universal law and justice. Like the

purity and power of the dynamics of divine law in action, you hold in you the spirit and essence of noble action with love and justice. Bring us the purity, power and splendour of noble action in the spirit of justice. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this world.

**पि॒तॄ॒णां भा॒ग स्थ। अ॒पां शु॒क्रमा॑पो देवी॒र्वर्चो॑ अ॒स्मासु॑ धत्त। प्र॒जाप॑तेर्वो॒ धाम्ना॒स्मै लो॒काय॑ सादये॥ १३॥**

13. *Pitṝṇāṁ bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

You are part and partners of the Pitaras, ancestors, seniors, and the rulers and organisers of the human community. Like the purity and power of social dynamics in action and progressive flow, you hold in you the spirit and essence of noble action towards your goals. Bring us the purity, power and splendour of noble action for the progress of humanity. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the rule and order of this human nation.

**दे॒वस्य॑ सवि॒तुर्भा॒ग स्थ। अ॒पां शु॒क्रमा॑पो देवी॒र्वर्चो॑ अ॒स्मासु॑ धत्त। प्र॒जाप॑तेर्वो॒ धाम्ना॒स्मै लो॒काय॑ सादये॥ १४॥**

14. *Devasya saviturbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

You are part and partners of Savita, divine father giver of life and light with the inspiration to live and shine. Like the purity and power of the radiation of light

you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of creative and enlightened action. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the enlightenment, harmony and unity of this human nation as one family of one universal father Savita.

**यो व॑ आपो॒ऽ पां भा॒गो॒ ३॒॑प्स्व१॒॑न्तर्य॑जु॒ष्यो ऽदेव॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो॒ ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १५॥**

15. *Yo va āpo'pāṁ bhāgo' psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people, whatever is your Bhaga, share of the powers and obligations of state affairs in the business of governance and administration, loved by society and respected by the wise for its value, here I grant and entrust to you. Do not forsake that, nor must I neglect that, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यो व॑ आपो॒ऽ पामू॒र्मिर॒प्स्व१॒॑न्तर्य॑जु॒ष्यो ऽदेव॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो॒ ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १६॥**

16. *Yo va āpo'pāmūrmirapsvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever of the people is most dynamic in the business of governance and administration of the order, loved by society and respected by the wise for his dynamism, here I appoint, and entrust the department to him. Do not forsake him, nor must I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यो व आपोऽ पां वत्सो ऽप्स्व१न्तर्यजुष्यो ऽदेवयजनः। इदं तमति सृजामि तं माभ्यवनिक्षि। तेन तमभ्यतिसृजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १७॥**

17. *Yo va āpo'pāṁ vatso'psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyava-nikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the dearest favourite of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us

and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यो व॑ आपो॒ऽ पां वृ॑ष॒भो॒ ३॒॑प्स्व१॒॑न्तर्य॑जु॒ष्यो ऽ देव॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो॒ ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १८॥**

18. *Yo va āpo'pāṁ vṛṣabho'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the strongest and most generous of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यो व॑ आपो॒ऽ पां हि॑रण्यग॒र्भो॒ ३॒॑प्स्व१॒॑न्तर्य॑जु॒ष्यो ऽ देव॒-यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो॒ ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १९॥**

19. *Yo va āpo'pāṁ hiraṇyagarbho'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever of the people is at heart the deepest treasure of the golden virtues of humanity in the business of governance and administration of the order, loved by society and respected by the wise for his virtues, here I appoint, and entrust the department to him. Do not forsake him, nor must I forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यो व॑ आपो॒ऽ पामश्मा॒ पृश्नि॑र्दि॒व्यो॒ ३॒॑प्स्व१॒॑न्तर्य॑जु॒ष्यो ऽ देव॒-यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्य-ति॑सृजामो॒ यो॒ ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ २०॥**

20. *Yo va āpo'pāmaśmā pṛśnirdivyo'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people is firm as adamant, versatile as the firmament, and brilliant, loved by the people and respected by the wise in the business of governance and administration of the order, hereby I appoint,, and entrust the department to him. Do not forsake him nor must I

forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यो व॑ आपो॒ऽ पाम॒ग्नयो॒ऽ प्स्व१॒॑न्तर्य॑जु॒ष्या ऽ देव॒यज॑नाः। इ॒दं तानति॑ सृजामि॒ तान्माभ्यव॑निक्षि। तैस्तम॒भ्यति॑सृजामो॒ यो॒ ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ २१॥**

21. *Yo va āpo'pāmagnayo'psvantaryajuṣyā devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people are brilliant as light, instant and passionate in action as fire, loved by society and respected by the wise in the business of governance and administration of the order, hereby I appoint, and entrust the order to them. Do not forsake them, nor must I forsake and neglect them, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

**यद॑र्वा॒चीनं त्रैहाय॒णादनृ॑तं॒ किं चो॑दि॒म।**
**आपो॑ मा॒ तस्मा॒त्सर्व॑स्माद्दुरि॒तात्पा॒न्त्वंह॑सः॥ २२॥**

22. *Yadarvācīnaṁ traihāyaṇādanṛtaṁ kiṁ codima. Āpo mā tasmātsarvasmādduritātpāntvaṁhasaḥ.*

Whatever untrue we might have spoken in the

last three years, this side lower and other than of knowledge, karma and worship, the trio of noble action, in the service of Lord Supreme, may the sages excuse and the Lord guard and save us from all that sin and evil.

**समुद्रं वः प्र हिणोमि स्वां योनिमपीतन।**
**अरिष्टाः सर्वहायसो मा च नः किं चनाममत्॥ २३॥**

23. *Samudraṁ vaḥ pra hiṇomi svāṁ yonimapītana.*
*Ariṣṭāḥ sarvahāyaso mā ca naḥ kiṁ canāmamat.*

O sages, O mind and senses, O karmas of this life of existence, I impel and inspire you to move with all your vigour, unhurt, unscathed, to your own original divine source, the Infinite sea. Let there be no pain, no suffering to hurt us.

**अरिप्रा आपो अप रिप्रमस्मत्। प्रास्मदेनो दुरितं सुप्रतीकाः**
**प्र दुःष्वप्न्यं प्र मलं वहन्तु॥ २४॥**

24. *Ariprā āpo apa ripramasmat. Prāsmadeno duritaṁ supratīkāḥ pra duḥṣvapnyaṁ pra malaṁ vahantu.*

Let the waters of nature and sages of humanity, free from sin and defilement, noble and beautiful of aspect, wash off all sin and evil from us, cast away all dirt and evil dreams from us.

## Part 2

***Vishnukrama and mantrawise Devata, Kaushika Rshi***

**विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः।**
**पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि**
**यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २५॥**

25. *Viṣṇoḥ kramo' si sapatnahā pṛthivīsaṁśito' gnitejāḥ. Pṛthivīmanu vi krame'haṁ pṛthivyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

O man, you are Vishnu's own power and projection, subduer of challenging negativities, nourished, strengthened, honed, perfected, magnetised by the earth and blest with the fire of Agni.

I strive and advance over the earth. We strike out that negativity from the earth which hates us and which we hate. That adversary must not survive. Let even life energy forsake that.

**विष्णोः क्रमोऽ सि सपत्नहान्तरिक्षसंशितो वायुतेजाः। अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २६॥**

26. *Viṣṇoḥ kramo'si sapatnahāntarikṣasaṁśito vāyutejāḥ. Antarikṣamanu vi krame'hamantarikṣāttaṁ nirbhajāmo yo smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride, projection and power of Vishnu, subduer of adversaries, strengthened, honed and sharpened by the firmament, blest with the force of thunder and lightning.

I strive and advance across the firmament. We strike out that negativity from the firmament which negates us and which we hate. That negativity must not survive. Let even life energy forsake that.

**विष्णोः क्रमोऽ सि सपत्नहा द्यौसंशितः सूर्यतेजाः। दिवमनु वि क्रमेऽ हं दिवस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २७॥**

27. *Viṣṇoḥ kramo'si sapatnahā dyausaṁśitaḥ sūryatejāḥ. Divamanu vi krame'haṁ divastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of the power and projection of his light, subduer of adversaries, strengthened, honed and illuminated by the light of heaven, blest with the refulgence of the sun.

I strive and advance in conformity with the radiation of heavenly light. We strike out those negativities from the light-sphere of life which negate us and which we hate. Negativity and negation must not survive and thrive. Let even life energy forsake that.

**विष्णोः क्रमोऽ सि सपत्नहा दिक्संशितो मनस्तेजाः। दिशोऽ नु वि क्रमेऽ हं दिग्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २८॥**

28. *Viṣṇoḥ kramo'si sapatnahā diksaṁśito manastejāḥ. Diśo' nu vi krame' haṁ digbhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of power and presence, subduer of adversaries, strengthened, honed and perfected by space, blest with the refulgence of cosmic mind.

I strive and advance in pursuance of the

boundlessness of space. We strike out those restrictions and negativities from our life space and mind which restrict us and which we reject. Closeness and negativity must not survive to thrive. Let even life energy forsake that negativity and negation.

**विष्णोः क्रमोऽ सि सपत्नहाशासंशितो वाततेजाः। आशा अनु वि क्रमेऽ हमाशाभ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २९॥**

29. *Viṣṇoḥ kramo'si sapatnahāśāsaṁśito vātatejāḥ. Āśā anu vi krame'hamāśābhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of power, presence and force, subduer of adversaries, strengthened, honed and sharpened by definite direction of action, blest with the force of wind shears.

I strive and advance in the definite direction of our goal. We strike out those adversaries and hurdles which obstruct us on way and which we hate and reject. Hurdles and adversaries must not survive, much less thrive. Let even life energy forsake the negativities. (5)

**विष्णोः क्रमोऽ सि सपत्नह ऋक्संशितः सामतेजाः। ऋचोऽनु वि क्रमेऽ हमृग्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३०॥**

30. *Viṣṇoḥ kramo'si sapatnaha ṛksaṁśitaḥ sāmatejāḥ. Ṛco'nu vi krame'hamṛgbhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu (beyond

physicality), destroyer of adversaries and adversities, strengthened, seasoned and inspired by Rks and blest with the energy and ecstasy of Samans.

I strive and advance in pursuance of the Rks. We strike out those adversaries from our way of the Rks which hate and obstruct us and which we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and adversity.

**विष्णोः क्रमोऽ सि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः। यज्ञमनु वि क्रमेऽ हं यज्ञात्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३१॥**

31. *Viṣṇoḥ kramo' si saptnahā yajñasaṁśito brahmatejāḥ. Yajñamanu vi krame' haṁ yajñāttaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu (into the realm of cosmic yajna), destroyer of adversaries and negativities. You are strengthened, seasoned and liberalised by yajna, and blest with the glory and splendour of Brahma.

I strive and advance in life by the way of yajna. We remove those adversaries and negativities from the way of yajna by yajna who hate and obstruct us and whom we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and enmity.

**विष्णोः क्रमोऽ सि सपत्नहौषधीसंशितः सोमतेजाः। ओषधीरनु वि क्रमेऽ हमोषधीभ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३२॥**

32. *Viṣṇoḥ kramo'si sapatnahauṣadhīsaṁśitaḥ somatejāḥ. Oṣadhīranu vi krame'hamoṣadhībhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride and pervasion of Vishnu (into biological life), you are destroyer of adversaries. You are nourished, strengthened and vitalised by herbs, blest with the spirit and ecstatic life of soma.

I strive and advance in life like the growth of herbs and trees and their vitality. We remove those adversaries and negativities from oshadhis by oshadhis which obstruct and negate us and which we too hate and oppose. Hate and negativities must not live, nor thrive, let even life energy forsake them.

**विष्णोः क्रमोऽ सि सपत्नहाऽ प्सुसंशितो वरुणतेजाः। अपोऽ नु वि क्रमेऽ हमद्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३३॥**

33. *Viṣṇoḥ kramo'si sapatnahā'psusaṁśito varuṇatejāḥ. Apo'nu vi krame' hamadbhaystaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride (into the dynamics of life), seasoned and sharpened for action as destroyer of adversaries, and blest with the splendour of cosmic waters and justice.

I strive and advance into life in pursuance of action, justice and generosity. We remove all adversaries and negatives from our paths of action by positive action. We fight out those that hate and obstruct us and those we hate and reject for their negativity. Let not

hate and enmity survive and live on. Let even life energy forsake all hate and enmity.

**विष्णोः क्रमोऽ सि सपत्नहा कृषिसंशितोऽ न्नतेजाः। कृषिमनु वि क्रमेऽ हं कृष्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३४॥**

34. *Viṣṇoḥ kramo'si sapatnahā kṛṣisaṁśito' nnatejāḥ. Kṛṣimanu vi krame'haṁ kṛṣyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu into productivity, destroyer of adversaries, strengthened, raised and sharpened by the abundance of farming, and blest with the vigour and vitality of food.

I strive and advance into life in pursuance of the plenty and generosity of food and farming. From the way of food and farming we remove all those factors and negativities which oppose and obstruct us and those which we oppose and reject. Let no negativity and obstruction survive and last. Let even life energy forsake the negativity and obstruction of hate and enmity.

**विष्णोः क्रमोऽ सि सपत्नहा प्राणसंशितः पुरुषतेजाः। प्राणमनु वि क्रमेऽ हं प्राणात्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३५॥**

35. *Viṣṇoḥ kramo'si sapatnahā prāṇasaṁśitaḥ puruṣatejāḥ. Prāṇamanu vi krame'haṁ prāṇāttaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride over life energy,

destroyer of adversaries, strengthened and sharpened by the living energy of prana, blest by the splendour of Purusha, living spirit of the universe.

I strive and advance in pursuance of prana. We remove from the way of vibrant living all those negativities which oppose and obstruct us and which we hate and reject. Let not such opposition to pranic progress survive and thrive. Let even life energy forsake such negativity, hate and enmity.

**जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः। इदमहमामुष्यायणस्यामुष्याः पुत्रस्य वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ३६॥**

36. *Jitamasmāka mudbhinnamasmākamabhyaṣṭhāṁ viśvāḥ pṛtanā arātīḥ. Idamahamāmuṣyāya-ṇasyāmuṣyāḥ putrasya varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñ-caṁ pādayāmi.*

Whatever is won is ours, secured. Whatever is discovered, uncovered, created is ours, secured. All enemies, all adversities, I have stemmed and stilled. Hereby I secure the life, energy, lustre and splendour of the scion of such and such family and the son of such and such mother. Hereby I cast down this enemy and adversity of this land and its people.

## Part 3

### *Mantrawise Devata, Brahma Rshi*

**सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम्।**
**सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम्॥ ३७॥**

37. *Sūryasyāvṛtamanvāvarte dakṣṣiṇāmanvāvṛtam. Sā me draviṇaṁ yacchatu sā me brāhmaṇavarcasam.*

I follow the course of life in accordance with the course of the sun on the right, in Dakshinayana. May that course of progress give me strength and wealth of honour and glory of Brahmanic splendour of peace.

**दिशो॒ ज्योति॑ष्मतीर॒भ्यावर्ते। ता मे॒ द्रवि॑णं यच्छन्तु॒ ता मे॑ ब्राह्मणवर्च॒सम्॥ ३८॥**

38. *Diśo jyotiṣmatīrabhyāvarte. Tā me draviṇaṁ yacchantu tā me brāhmaṇavarcasam.*

I turn and advance in the directions of light and enlightenment. May these give me strength and wealth of honour and glory of the Brahmanic order of peace and splendour.

**स॒प्त॒ ऋ॒षीन॒भ्यावर्ते। ते मे॒ द्रवि॑णं यच्छन्तु॒ ते मे॑ ब्राह्मण-वर्च॒सम्॥ ३९॥**

39. *Saptaṛṣīnabhyāvarte. Te me draviṇaṁ yacchantu te me brāhmaṇavarcasam.*

I follow the course of the seven sages. May they give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

**ब्रह्मा॒भ्यावर्ते। तन्मे॒ द्रवि॑णं यच्छतु॒ तन्मे॑ ब्राह्मण-वर्च॒सम्॥ ४०॥**

40. *Brahmābhyāvarte. Tanme draviṇaṁ yacchantu tanme brāhmaṇa-varcasam.*

I follow the course of life revealed by Brahma

and shown by Veda. May it give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

**ब्राह्मणाँ अभ्यावर्ते। ते मे द्रविणं यच्छन्तु ते मे ब्राह्मणवर्चसम्॥ ४१॥**

41. *Brahmaṇāṅ̃ abhyāvarte. Te me draviṇaṁ yacchantu ta me brāhmaṇavarcasam.*

I follow the course of life shown by Brahmanas, sages of knowledge and enlightenment. May they give me wealth and glory of the Brahmanic order of honour and enlightenment.

## Part 4

### *Prajapati Devata, Vihavya Rshi*

**यं वयं मृगयामहे तं वधै स्तृणवामहै।**
**व्यात्तं परमेष्ठिनो ब्रह्मणापीपदाम तम्॥ ४२॥**

42. *Yaṁ vayaṁ mṛgayāmahe taṁ vadhai stṛṇavāmahai. Vyātte parameṣṭhino brahmaṇāpīpadāma tam.*

Whatever evil we hunt out, we deal with by the force of law, refer it to the Lord Supreme's law of dispensation and dispose of by the law of Dharma, i.e., the law of the constitution.

**वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि।**
**इयं तं प्सात्वाहुतिः समिद्देवी सहीयसी॥ ४३॥**

43. *Vaiśvānarasya daṁṣṭrābhyāṁ hetistaṁ samadhādabhi. Iyaṁ taṁ psātvāhutiḥ samiddevī sahīyasī.*

The arms of law have caught it by the lord's

rules of order for peace and punishment, and let this action of law and administration deal with it as the divine blaze of vedi fire accepts an oblation.

राज्ञो॒ वरु॑णस्य ब॒न्धो ऽ सि । सो॒ ३॒॑ऽ मुमा॑मुष्याय॒णम॒मुष्याः॑
पु॒त्रमन्ने॑ प्रा॒णे ब॑धान ॥ ४४ ॥

44. *Rājño varuṇasya bandho'si. So'mumāmuṣyā-yaṇamamuṣyāḥ putramanne prāṇe badhāna.*

You are subject to the law of the ruler Varuna, i.e., laws of the land subsisting within the laws of Nature and Divinity. O powers of law and order, take this man, son of such and such family and son of such and such mother, subject to his right to life and maintenance in the law.

यत्ते॒ अन्नं भुवस्पत आक्षि॒यति॑ पृथि॒वीमनु॑ ।
तस्य॑ न॒स्त्वं भु॑वस्पते सं॒प्रय॑च्छ प्रजापते ॥ ४५ ॥

45. *Yatte annaṁ bhuvaspata ākṣiyati pṛthivīmanu. Tasya nastvaṁ bhuvaspate saṁprayaccha prajāpate.*

O lord of the land, ruler and protector of the people, whatever laws of food and means of maintenance obtain in the land according to conditions of the earth for you and the people, O Prajapati, give us our share of that.

अ॒पो दि॒व्या अ॑चायिषं॒ रसे॑न॒ सम॑पृक्ष्महि ।
पय॑स्वानग्न॒ आग॑मं॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा ॥ ४६ ॥

46. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi. Payasvānagna āgamaṁ taṁ saṁ sṛja varcasā.*

I have sought for a drink of the celestial waters

of life. Let us be regaled with nectar to satiety. Hey Agni, I have come with the offer of milky oblations. Pray bless me with the divine lustre and splendour of life.

**सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा।**
**वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः ॥ ४७ ॥**

47. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā. Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

Hey Agni, bless me with honour and lustre, bless me with progeny, with good health and full age. Let the divines know of me thus, let Indra know of me along with the holy sages.

**यद॑ग्ने अ॒द्य मि॑थु॒ना श॒पा॑तो॒ यद्वा॒चस्तृ॒ष्टं ज॒नय॑न्त रे॒भाः।**
**म॒न्योर्मन॑सः शर॒व्या॒३॑ जाय॑ते॒ या तया॑ विध्य॒ हृद॑ये यातु॒धाना॑न्॥ ४८ ॥**

48. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

Hey Agni, now whatever wedded couples swear at each other, what rude word wastours utter in quarrel, whatever painful words are uttered by them out of angry mind, with that very affliction strike these hurtful people through the heart. (Let them realise what pain is.)

**परा॑ शृणीहि॒ तप॑सा यातु॒धान॒ान्परा॑ऽग्ने॒ रक्षो॒ हर॑सा शृणीहि।**
**परा॒र्चिषा॒ मूर॑देवाञ्छृणीहि॒ परा॑सु॒तृ॒प॒ः शोशु॑चतः शृणीहि ॥ ४९ ॥**

49. *Parā śṛṇīhi tapasā yātudhānānparā'gne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-sutṛpaḥ śośucataḥ śṛṇīhi.*

Hey Agni, with your heat, shatter the evil doers. With power and passion, crush the demons. With your flames, burn off the fools and wastours. Scorching the ogres, throw them out.

**अपामस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान्।**
**सो अस्याङ्गानि प्र शृणातु सर्वा तन्मे देवा अनु जानन्तु विश्वे॥ ५०॥**

50. *Apāmasmai vajraṁ pra harāmi caturbhṛṣṭīṁ śīrṣabhidyāya vidvān. So asyāṅgāni pra śṛṇātu sarvā tanme devā anu jānantu viśve.*

I, Agni, the ruler and enlightened leader, strike the four-edged thunderbolt of lightning upon this ogre to break his head. May this strike break his body and net-work into bits. And let all devas, enlightened people of the land, know, recognise and approve of this act of justice.

## Kanda 10/Sukta 6 (Manibandhana)

***Phalamani, Vanaspati, Apah Devata, Brhaspati Rshi***

The theme of this hymn is 'Mani-bandhana', tying and wearing 'the jewel'- an amulet, charm or magic?

No. The jewel is something real but at the same time wonderful. It is something by which you punish the uncreative, unproductive evader of social obligations with your own lustre and power. It is born of plough-share made of khadira wood by the carpenter. It is given by Brhaspati and worn by Indra, Soma, Chandrama, Savita and Apah. The recipients create and achieve wonderful things such as ghrta, valour, lustre, glory,

beauty, progress, food products, holy word, nectar, truth, victory, world power.

The jewel is one's own power and potential and the art and science of the possible which you win by your own effort, through gifts of parents, teachers and the seniors by the grace of God. The range of the possible starts with the product and prosperity of food and goes up to universal victory of world nature.

**अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः।**
**अपि वृश्चाम्योजसा॥ १॥**

1. *Arātīyorbhrātṛvyasya durhārdo dviṣataḥ śiraḥ. Api vṛścāmyojasā.*

With vision, valour and lustre I fell the cleverness and callousness of the head and heart of the uncreative, unproductive evader of social obligations, the internal saboteur, evil at heart and rank hater of society.

**वर्म मह्यमयं मणिः फालाज्जातः करिष्यति।**
**पूर्णो मन्थेन मागमद्रसेन सह वर्चसा॥ २॥**

2. *Varma mahyamayaṁ maṇiḥ phālājjātaḥ kariṣyati. Pūrṇo manthena māgamadrasena saha varcasā.*

This jewel of abundant food born of ploughshare and farming would come to me by hard work in full measure with delightful vigour and valour and it will act for me as an armour for security and protection.

**यत्त्वा शिक्वः पराऽवधीत्तक्षा हस्तेन वास्या।**
**आपस्त्वा तस्माज्जीवलाः पुनन्तु शुचयः शुचिम्॥ ३॥**

3. *Yattvā śikvaḥ parā'vadhīttakṣā hastena vāsyā. Āpastvā tasmājjīvalāḥ punantu śucayaḥ śucim.*

As the skilled carpenter with expert hand and adze chiselled and shaped you, O plough-share, from that state let pure life-giving waters purify and sanctify you with living food for life.

**हिरण्यस्रगयं मणिः श्रद्धां यज्ञं महो दधत्।**
**गृहे वसतु नोऽतिथिः ॥ ४ ॥**

4. *Hiraṇyasragayaṁ maṇiḥ śraddhāṁ yajñaṁ maho dadhat. Gṛhe vasatu no'tithiḥ.*

Let this gold threaded jewel bear and bring us faith, yajna and glory, and abide in our home like an honoured visitor without any definite date, permanently.

**तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे। स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिकित्सतु भूयोभूयः श्वःश्वो देवेभ्यो मणिरेत्य ॥ ५ ॥**

5. *Tasmai ghṛtaṁ surāṁ madhvannamannaṁ kṣadāmahe. Sa naḥ piteva putrebhyaḥ śreyaḥ śreyaścikitsatu bhūyobhūyaḥ śvaḥ śvo devebhyo maṇiretya.*

To that jewel visitor we offer ghrta, exhilarating drink, honey and food of many varieties. May the visitor, come from the divinities, bring us, like father for his children, honour, goodness and greatness again and again, day by day.

**यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ६ ॥**

6. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Tamagniḥ pratyamuñcata so asmai duha ājyaṁ bhūyobhūyaḥ śvaḥśvastena tvaṁ dviṣato jahi.*

That jewel of abundant food born of the plough-share of khadira wood, powerful and replete with ghrta, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Agni, leading light of the land, received and wore. May that jewel create and bring in for the recipient holy ghrta for the expansion of the yajna of the social order, again and again, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

**यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्या य कम्। सो अस्मै बलमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ७॥**

7. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Tamindraḥ pratyamuñcataujase vīryā ya kam. So asmai balamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough-share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Indra, the mighty ruler, received and wore for splendour, valour and peace and prosperity. May that jewel create and bring in for the recipient strength for the expansion of the yajna of the social order again and agian, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

**यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।**
**तं सोमः प्रत्यमुञ्चत महे श्रोत्राय चक्षसे। सो अस्मै वर्च इद्धुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ८॥**

8. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Taṁ somaḥ pratyamuñcata mahe śrotrāya cakṣase. So asmai varca idduhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Sama, head of the spirit and powers of peace, order and joy, received and wore for vision, wisdom and listening to the revelation of the truth of universal order. May that jewel create and bring in for the recipient light and splendour again and again, day by day.

O man, with that jewel of abundance, light and splendour, destroy the forces that hate and destroy.

**यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।**
**तं सूर्यः प्रत्यमुञ्चत तेनेमा अजयद्दिशः। सो अस्मै भूतिमिद्धुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ९॥**

9. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamudraṁ khadiramojase. Taṁ sūryaḥ pratyamuñcata tenemā ajayaddiśaḥ. So asmai bhūtimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of khadira wood, which Brhaspati, cosmic high priest, tied for the sake of strength and splendour, the sun received and wore and thereby conquered all the directions of space. May that jewel create and bring in for the recipient superabundance of prosperity and light again and again, more and more, day by day.

O man, with that jewel of light and abundance, destroy the forces that hate and destroy.

**यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद्दानवानां हिरण्ययीः। सो अस्मै श्रियमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १०॥**

10. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Taṁ bibhraccandramā maṇimasurāṇāṁ puro'jayaddānavānāṁ hiraṇyayīḥ. So asmai śriyamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of the Khadira wood of nature, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Chandrama, the moon, received and bore, and thereby conquered the golden cities of demons and devourers. That created and brought in for the recipient beauty and grace more and more, day by day.

O man, with that jewel of abundance and grace, eliminate the forces which hate and destroy.

**यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। सो अ॑स्मै॒ वा॒जिनं दु॒हे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ ११॥**

11. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. So asmai vājinaṁ duhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani, divine thought, which Brhaspati, lord creator of the expansive universe, created and bore by himself for the origination of dynamic energy, that thought and energy set in motion the speed of evolution for this same lord, set it in motion more and ever more, moment by moment of chronological time.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

**यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तेने॒मां म॒णिना॑ कृ॒षिम॒श्विना॑व॒भि र॑क्षतः। स भि॒षग्भ्यां॑ महो॑ दुहे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १२॥**

12. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tenemāṁ maṇinā kṛṣimaśvināvabhi rakṣataḥ. Sa bhiṣagbhyāṁ maho duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, by that very jewel energy the Ashvins, twin motions of prana and apana currents of cosmic energy circuit, protect and promote this process of Biological evolution and agriculture. The same jewel creates and takes forward the grand evolution for the twin procreative forces, the Ashvins,

more and ever more, moment by moment.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

**यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तं बिभ्र॑त्सवि॒ता म॒णिं तेने॒दम॑जय॒त्स्व ऽः। सो अ॑स्मै सू॒नृतां॑ दुहे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १३॥**

13. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ bibhratsavitā maṇiṁ tenedamajayatsvaḥ. So asmai sūnṛtāṁ duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that mani, Savita, the sun, bore and thereby won this light of heaven. That same Savita, the light and divine energy, distilled and revealed the divine knowledge and the language of divine knowledge for this humanity more and ever more, moment by moment, day by day.

O man, by virtue of the same light and truth, eliminate the forces of hate and enmity which negate the process of knowledge and progress.

**यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तमापो॒ बिभ्र॑ती-र्म॒णिं सदा॑ धाव॒न्त्यक्षि॑ताः। स आ॑भ्यो॒ऽ मृत॒मिद्दु॑हे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १४॥**

14. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tamāpo bibhratīrmaṇiṁ sadā dhāvantyakṣitāḥ. Sa ābhyo' mṛtamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same divine energy, waters bear as a jewel and always flow unhurt and unobstructed. That same divine energy distils the nectar of life for these waters and for humanity from these waters, more and ever more, day by day.

O man, by the same flow of energy, the waters, and the nectar of life, eliminate the forces of hate and enmity which negate life's progress.

**यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तं राजा वरुणो मणिं प्रत्यमुञ्चत शंभुवम्। सो अस्मै सत्यमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १५॥**

15. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ rājā varuṇo maṇiṁ pratyamuñcata śaṁbhuvam. So asmai satyamidduhe bhūyo-bhūyaḥ svaḥ-śvasten tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of divine energy for the evolution of existence, that same jewel-mani, giver of peace and well being, the refulgent ruler Varuna received and wore, and that brought for this ruler the truth of the reality of life across the universe, the world and the regions of the world, and all the time brings in the truth of life more and ever more, day by day.

O man, by virtue of the truth of life and its evolution, throw out the forces of hate and enmity which negate life's progress and truth.

**यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तं देवा बिभ्रतो मणिं सर्वाँल्लोकान्युधाजयन्। स एभ्यो जितिमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १६॥**

16. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ devā bibhrato maṇiṁ sarvāṅllokānyudhājayan. Sa ebhyo jitimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣto jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same energy, the Devas, divine forces of nature and noble people of light, knowledge and generosity, received and bore, and, with their struggle for evolution and progress, won all the regions of the world. That same energy and the struggle brought and brings victory more and ever more, day by day.

O man, by the same energy and the same struggle, throw off the forces of hate and enmity which negate and obstruct the struggle for progress and evolution.

**यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तमिमं देवता मणिं प्रत्यमुञ्चन्त शंभुवम्। स आभ्यो विश्वमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १७॥**

17. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tamimaṁ devatā maṇiṁ pratyamuñcanta śaṁbhuvam. Sa ābhyo viśvamidduhe bhūyobhūyaḥ svaḥśvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic

energy for the evolution of existence, that very jewel of thought and energy, giver of peace and well being, the Devatas, people of excellence and their mind and senses, received and bore, and that jewel distilled for them and still distils all the experience of the world more and ever more, day by day.

O man, by the same energy, mind, senses and experience, rule out the forces of hate and enmity which negate and obstruct the honour and excellence of life.

**ऋ॒तव॒स्तम॑बध्नतार्त॒वास्तम॑बध्नत । सं॒व॒त्स॒रस्तं ब॒द्ध्वा सर्वं॑ भू॒तं वि र॑क्षति ॥ १८ ॥**

18. *Ṛtavastamabadhnatārtavāstamabadhnata. Saṁvatsarastaṁ baddhvā sarvaṁ bhūtaṁ vi rakṣati.*

That same divine will and energy, the seasons bear, all cycles of the seasons and all that conform to the seasons bear, and the year, which is the presiding power of time over the seasons, bears and thereby protects and promotes all existent facts and processes of the universe over the ways of evolution.

**अ॒न्त॒र्दे॒शा अ॑बध्नत प्र॒दिश॒स्तम॑बध्नत ।**
**प्र॒जाप॑तिसृष्टो म॒णिर्द्वि॒॑षतो मेऽ ध॑रा॒ँ अकः ॥ १९ ॥**

19. *Antardeśā abadhnata pradiśastamabadhnata. Prajāpatisṛṣṭo maṇirdviṣato me'dharāň akaḥ.*

That jewel of divine will and energy, all directions, spaces, interspaces and interdirections bear and observe in action. May that same jewel of divine will initiated, and set in evolutionary motion by Prajapati, throw down and out all forces of hate and

enmity for me and the entire life of humanity.

**अथर्वाणो अबध्नताथर्वणा अबध्नत। तैर्मेदिनो अङ्गिरसो दस्यूनां बिभिदुः पुरस्तेन त्वं द्विषतो जहि॥ २०॥**

20. *Atharvāṇo abadhnatātharvaṇā abadhnata. Tairmedino aṅgiraso dasyūnāṁ bibhiduḥ purastena tvaṁ dviṣato jahi.*

Atharvans, sages of steady mind free from fluctuation and negativity, bear that same jewel of divine will and energy in their heart and soul. Their disciples and followers too bear the same jewel. By the power of that very jewel, vibrant Angirasas, sages of leading light and energy, shattered the strongholds of negation and destruction.

O man, by the same jewel of divine will, light and energy, destroy the forces of hate and enmity which negate and obstruct the excellence and progress of humanity.

**तं धाता प्रत्यमुञ्चत स भूतं व्य ऽकल्पयत्।**
**तेन त्वं द्विषतो जहि॥ २१॥**

21. *Taṁ dhātā pratyamuñcata sa bhūtaṁ vya kalpayat. Tena tvaṁ dviṣato jahi.*

That jewel-mani of power and potential, Dhata, lord of the universe, bore and manifested as his will and dynamic energy, and he created the world of variety in all its multitude. By the same jewel power of your own possibility, O man, eliminate all those negations, hate and oppositions which obstruct your individual, social and spiritual evolution.

**यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्।**
**स मा॒यं म॒णिराग॑म॒द्रसे॑न स॒ह वर्च॑सा॥ २२॥**

22. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
*Sa māyaṁ maṇirāgamadrasena saha varcasā.*

That jewel-mani of divine power and potential which Brhaspati, lord of the expansive universe, bore and generated for the divinities of nature and humanity, for the evolution of existence and for the control and destruction of evil, has come to me also with the splendour and delight of being (to participate in the evolution of divinity and destruction of evil in my course of life).

**यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्। स मा॒यं म॒णि-**
**राग॑मत्स॒ह गोभि॑रजा॒विभि॒रन्ने॑न प्र॒जया॑ स॒ह॥ २३॥**

23. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
*Sa māyaṁ maṇirāgamatsaha gobhirajāvibhiran-*
*nena prajayā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativity, has come to me with cows, goats and sheep, and with food and progeny.

**यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्। स मा॒यं म॒णि-**
**राग॑मत्स॒ह व्री॑हिय॒वाभ्या॑ं मह॑सा॒ भूत्या॑ स॒ह॥ २४॥**

24. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
*Sa māyaṁ maṇirāgamatsaha vrīhiyavābhyāṁ*
*mahasā bhūtyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities

for the evolution of existence and control of evil and negativities, has come to me with rice and barley, greatness and prosperity.

**यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमन्मधोर्घृतस्य धारया कीलालेन मणिः सह ॥ २५ ॥**

25. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamanmadhorghṛtasya dhārayā kīlālena maṇiḥ saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with streams of honey and ghrta, the mani with the food of life.

**यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमदूर्जया पयसा सह द्रविणेन श्रिया सह ॥ २६ ॥**

26. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamadūrjayā payasā sa draviṇena śriyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with water, milk and energy, with wealth and with beauty, honour and grace.

**यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमत्तेजसा त्विष्या सह यशसा कीर्त्या ∫ सह ॥ २७ ॥**

27. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamattejasā tviṣyā saha yaśasā kīrtyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with lustre and splendour, with honour, excellence and fame.

**यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।**
**स मायं मणिरागमत्सर्वाभिर्भूतिभिः सह॥ २८॥**

28. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
*Sa māyaṁ maṇirāgamatsarvābhirbhūtibhiḥ saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with all wealth and good fortunes of existence.

**तमिमं देवता मणिं मह्यं ददतु पुष्टये।**
**अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम्॥ २९॥**

29. *Tamimaṁ devatā maṇiṁ mahyaṁ dadatu puṣṭaye.*
*Abhibhuṁ kṣatravardhanaṁ sapatnadambhanaṁ maṇim.*

May the divinities of nature and brilliancies of humanity give me that jewel power and potential for growth and prosperity which sunpasses the rivals, overcomes the adversaries, defeats the enemies and leads the social order to excellence and advancement, yes, that power, potential, and the order of law for existence.

**ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम्।**
**असपत्नः सपत्नहा सपत्नान्मेऽधराँ अकः॥ ३०॥**

30. *Brahmaṇā tejasā saha prati muñcāmi me śivam.*
*Asaptnaḥ sapatnahā sapatnānme'dharāň akaḥ.*

With the divine law, with honour, lustre and excellence, I take on and dedicate myself to this peaceful and blessed power and potential, jewel-mani gifted by Brhaspati, power which has no rival, no adversary, which has overthrown all my rivals and adversaries, and which has rendered me free.

**उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः ।**
**यस्य लोका इमे त्रयः पयो दुग्धमुपासते ।**
**स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३१ ॥**

31. *Uttaraṁ dviṣato māmayaṁ maṇiḥ kṛṇotu devajāḥ.*
*Yasya lokā ime trayaḥ payo dugdhamupāsate. Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.*

May this jewel power born of divinities and gifted raise me to superiority and victory over the powers of hate and enmity, the power whose gift of sustenance, vitality and milk of mercy and grace, all these three worlds of heaven, earth and the firmament worship and enjoy. May this divine gift raise me to the top of excellence and this highest merit seat of life.

**यं देवाः पितरो मनुष्या ऽउपजीवन्ति सर्वदा ।**
**स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३२ ॥**

32. *Yaṁ devāḥ pitaro manuṣyā upajīvanti sarvadā.*
*Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.*

May that divine jewel gift of power and potential, by which all divinities of nature and humanity,

all human beings in general and all sustaining powers have their life and existence always, raise me to the top of excellence and the highest merit seat of life.

**यथा॒ बीज॑मुर्व॒रायां॑ कृ॒ष्टे फाले॑न॒ रोह॑ति।**
**ए॒वा मयि॑ प्र॒जा प॒शवोऽ न्न॑मन्न॑ं वि रो॑हतु॥ ३३॥**

33. *Yathā vījamurvarāyāṁ kṛṣṭe phālena rohati.*
*Evā mayi prajā paśavo' nnamannaṁ vi rohatu.*

Just as the seed grows to life and luxuriance in the fertile soil tilled by the plough, so may, in my life, progeny, wealth of animals and food rise and grow more and ever more.

**यस्मै॑ त्वा यज्ञवर्धन॒ मणे॑ प्र॒त्यमु॑चं शि॒वम्।**
**तं त्वं श॑तदक्षिण॒ मणे॒ श्रैष्ठ्या॑य जिन्वतात्॥ ३४॥**

34. *Yasmai tvā yajñavardhana maṇe pratyamucaṁ śivam. Taṁ tvaṁ śatadakṣiṇa maṇe śraiṣṭhyāya jinvatāt.*

O divine jewel gift of power and potential, augmenter of the yajna of life, generous harbinger of a hundred gifts of merit and prosperity, whoever the person, progeny or disciple I consecrate with you, may this blessed gift of divinity, inspire, energise and raise the recipient to the top of excellence.

**ए॒तमि॒ध्मं स॒माहि॑तं जुषा॒णो अग्ने॒ प्रति॑ हर्य॒ होमैः। तस्मि॑न्वि-देम सु॒म॒तिं स्व॒स्ति प्र॒जां चक्षुः॑ प॒शून्त्समि॑द्धे जा॒तवे॑दसि॒ ब्रह्म॑णा॥ ३५॥**

35. *Etamidhmaṁ samāhitaṁ juṣāṇo agne prati harya homaiḥ. Tasminvidema sumatiṁ svasti prajāṁ cakṣuḥ paśūntsamiddhe jātavedasi brahmaṇā.*

O Holy fire, lover of this holy fuel brought up and offered with faith, rise and rejoice by our offers of oblations, which, we pray, receive and reward us. O friends, in the fire of omniscience, lighted and raised with divine knowledge and the chant of Vedic verses, let us discover and find for ourselves noble intelligence and wisdom, happiness and well being, divine vision and the wealth of life.

## Kanda 10/Sukta 7 (Skambha Sukta)

***Skambha, Jyeshtha Brahma Devata, Atharva Rshi***

This Sukta is the Song of Skambha, Jyeshtha Brahma, the One central, all sustaining, Supreme Spirit-force of the universe which holds, sustains and controls every part of the universe in its place with its function.

The Spirit is pure spirit, Akayam, body-less (Yajurveda, 40, 8). Still in the Veda and other Vedic literature, it is described metaphorically as Purusha, the cosmic person whose body is the universe. In this Sukta also, Skambha is metaphorically described as a person with its body parts and their place and function. The whole sukta is a beautiful poem created by cosmic imagination.

**कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे ऋतमस्याध्याहितम्। क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम्॥ १॥**

1. *Kasminnaṅge tapo asyādhi tiṣṭhati kasminna-ṅga ṛtamasyādhyāhitam. Kva vrataṁ kva śraddhāsya tiṣṭhati kasminnaṅge satyamasya pratiṣṭhitam.*

In what part of Skambha does Tapas, creative

heat of will and intention, abide? In which part does Rtam, truth and law of mutability, abide, held and controlled in function? Where the vow of discipline and commitment? Where faith in existence? In which part does Satyam, reality of the constancy base of mutability, abide, held in place?

**कस्मा॒दङ्गा॑द्दीप्यते अ॒ग्निर॑स्य॒ कस्मा॒दङ्गा॑त्पवते मात॒रिश्वा॑। कस्मा॒दङ्गा॒द्वि मि॑मी॒तेऽधि॑ च॒न्द्रमा॑ म॒ह स्क॒म्भस्य॒ मिमा॑नो॒ अङ्ग॑म्॥ २॥**

2. *Kasmādaṅgāddīpyate agnirasya kasmādaṅgātpvate mātariśvā. Kasmādaṅgādvi mimīte'dhi candramā maha skambhasya mimāno aṅgam.*

From which part and power of it does fire burn and shine? From which part or power of it does the wind blow across the firmament? From which part, by what power, does the moon traverse the space, covering which part of mighty Skambha?

**क॒स्मि॒न्न॒ङ्गे॑ तिष्ठति॒ भूमि॑रस्य॒ क॒स्मि॒न्न॒ङ्गे॑ तिष्ठत्य॒न्तरि॑क्षम्। क॒स्मि॒न्न॒ङ्गे॑ तिष्ठ॒त्याहि॑ता॒ द्यौः क॒स्मि॒न्न॒ङ्गे॑ तिष्ठ॒त्युत्त॑रं दि॒वः॥ ३॥**

3. *Kasminnaṅge tiṣṭhati bhūmirasya kasminnaṅge tiṣṭhatyantarikṣam. Kasminnaṅge tiṣṭhatyāhitā dyauḥ kasminnaṅge tiṣṭhatyuttaraṁ divaḥ.*

In which part of it does earth abide? In which part does the firmament abide? In which part does the solar region abide, held and sustained? And in which part does the higher heavens of light abide?

**क्व१॒ प्रेप्स॑न्दीप्यत ऊ॒र्ध्वो अ॒ग्निः क्व१॒ प्रेप्स॑न्पवते मात॒रिश्वा॑। यत्र॒ प्रेप्स॑न्तीर॒भि॒यन्त्या॒वृतः॑ स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ४॥**

4. *Kva prepsandīpyata ūrdhvo agniḥ kva prepsanpavate mātariśvā. Yatra prepsantīrabhiyantyāvṛtaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whitherward does the high fire of the sun burn and radiate, seeking and striving for what? Whitherward does the spatial wind of energy blow, seeking and striving for what? Witherward do the cosmic whirlpools of stars, planets and galaxies turn, and turn round and round, seeking and striving for what? Speak of that Skambha, that centre-hold explosive, to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

**क्वा ऽ ऽ र्धमा॒सासः॑ क्व ऽ यन्ति॒ मासा॑ः संवत्स॒रेण॑ स॒ह संविदा॒नाः। यत्र॒ यन्त्यृ॒तवो॒ यत्रा॑र्त॒वाः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ५॥**

5. *Kvā'rdhamāsāḥ kva yanti māsāḥ saṁvatsareṇa saha saṁvidānāḥ. Yatra yantyṛtavo yatrārtavāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither do fortnights move, whither the months, integrated with the year? Whither do the seasons proceed, with all that happens therein? Where and whither? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

**क्व॑ प्रेप्स॑न्ती युव॒ती विरू॑पे अहोरा॒त्रे द्र॑वतः संविदा॒ने।**
**यत्र॒ प्रेप्स॑न्तीरभि॒यन्त्यापः॑ स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ६॥**

6. *Kva prepsantī yuvatī virūpe ahorātre dravataḥ saṁvidāne. Yatra prepsantīrabhiyantyāpaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither, seeking and striving for what, do the day and night, youthful maidens ever fresh, so different yet in perfect accord, hasten on? Whither, seeking and striving for what, do the whirlpools of waters and time flow incessantly? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

**यस्मि॑न्त्स्त॒ब्ध्वा प्र॒जाप॑तिर्लो॒कान्त्सर्वाँ॑ अधा॑रयत्।**
**स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ७॥**

7. *Yasmintstabdhvā prajāpatirlokāntsarvāṅ adhārayat. Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, having fixed and secured all regions of the universe, Prajapati, father, guardian and ruler of the children of his creation, sustains them, of that Skambha speak to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

**यत्प॑र॒मम॑व॒मं यच्च॑ मध्य॒मं प्र॒जाप॑तिः ससृ॒जे वि॒श्वरू॑पम्।**
**किय॑ता स्क॒म्भः प्र वि॑वेश॒ तत्र॒ यन्न प्रावि॑श॒त्किय॒त्तद्ब॑भूव॥ ८॥**

8. *Yatparamamavamaṁ yacca madhyamaṁ prajāpatiḥ sasṛje viśvarūpam. Kiyatā skambhaḥ pra viveśa tatra yanna praviśatkiyattadbabhūva.*

Of the highest, lowest and the middle order of the form of the universe which Prajapati, cosmic progenitor, created, how much does Skambha, the sustaining divine, pervade therein, and how much is that which it does not pervade? (Prajapati and Skambha are one and the same divinity, Prajapati, the creative, and Skambha, the pervasive sustaining aspect.)

**कियता स्कम्भः प्र विवेश भूतं कियद्भविष्यदुन्वाशयेऽ स्य। एकं यदङ्गमकृणोत्सहस्रधा कियता स्कम्भः प्र विवेश तत्र॥ ९॥**

9. *Kiyatā skambhaḥ pra viveśa bhūtaṁ kiyadbhaviṣyadanvāśaye'sya. Ekaṁ yadaṅgamakṛṇotsahasradhā kiyatā skambhaḥ pra viveśa tatra.*

To what extent did Skambha enter the created world? To what extent is it dormant in relation to the future? That one part of its metaphoric personality, i.e., Prakrti, which it shaped into a thousandfold variety, how much did Skambha pervade therein?

**यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः। असच्च यत्र सच्चान्त स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १०॥**

10. *Yatra lokāṁśca kośāṁścāpo brahma janā viduḥ. Asacca yatra saccānta skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, as learned sages know, all created worlds and treasures abide, all food and waters abide, and wherein both the constant and the mutable abide,

of that Skambha, pray speak to me. Which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**यत्र॒ तपः॑ परा॒क्रम्य॑ व्र॒तं धा॒रय॒त्युत्त॑रम्। ऋ॒तं च॒ यत्र॑ श्र॒द्धा चापो॒ ब्रह्म॑ स॒माहि॑ताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ११॥**

11. *Yatra tapaḥ parākramya vrataṁ dhārayatyuttaram. Ṛtaṁ ca yatra śraddhā cāpo brahma samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein Tapa, discipline of enlightened living, rises higher to the superior discipline of Vrata, commitment, wherein are integrated Rtam, truth and law, Shraddha, faith, Apah, Karma, and Brahma, knowledge, of that Skambha, pray, speak to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**यस्मि॒न्भूमि॑र॒न्तरि॑क्षं॒ द्यौर्यस्मि॒न्नध्याहि॑ता। यत्रा॒ग्निश्च॒न्द्रमा॒ः सूर्यो॒ वात॒स्तिष्ठ॒न्त्यार्पि॑ताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ १२॥**

12. *Yasminbhūmirantarikṣaṁ dyauryasminnadhyāhitā. Yatrāgniścandramāḥ sūryo vātastiṣṭhantyārpitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein earth and firmament, wherein the heaven of light, all abide comprehended, wherein fire and light energy, the moon, the sun and the winds abide, self-surrendered to the law, of that Skambha, pray, speak

to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**यस्य त्रयस्त्रिंशद्देवा अङ्गे सर्वे समाहिताः ।**
**स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १३ ॥**

13. *Yasya trayastriṁśaddevā aṅge sarve samāhitāḥ.*
*Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

In whose power and presence are integrated and comprehended all the thirty-three divine forces, of that Skambha, pray, speak to me, which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

(The thirty three Devas or divinities are: eight Vasus, eleven Rudras, twelve Adityas, Indra, i.e., energy, and yajna, natural dynamics of life sustenance.)

**यत्र ऋषयः प्रथमजा ऋचः साम यजुर्मही । एकर्षिर्यस्मिन्नार्पितः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १४ ॥**

14. *Yatra ṛṣayaḥ prathamajā ṛcaḥ sāma yajurmahī.*
*Ekarṣiryasminnārpitaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein the first born Rshis, i.e., the seven Rshi pranas, seven first born evolutes of Prakrti comprising Mahan, Ahankara and five elements, and the first born Vedic visionaries abide; wherein Rks, Samans, Yajus and the great hymns of Atharva abide, wherein the one Rshi, i.e., omniscience and later Reason and logic abide in order, all self-surrendered, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते। समुद्रो यस्य नाड्यः पुरुषेऽधि समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १५ ॥**

15. *Yatrāmṛtaṁ ca mṛtyuśca puruṣe'dhi samāhite. Samudro yasya nāḍyaḥ puruṣe'dhi samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein immortality and death both abide in the Purusha, comprehended, whose arteries are the seas comprehended in the Purusha, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**यस्य चतस्रः प्रदिशो नाड्यस्तिष्ठन्ति प्रथमाः। यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १६ ॥**

16. *Yasya catasraḥ pradiśo nāḍyastiṣṭhanti prathamāḥ. Yajño yatra parākrāntaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose veins and arteries are the four major quarters of space which abide in order, wherein nature's yajna of the evolution of existence goes on and on, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्। यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम्। ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ १७ ॥**

17. *Ye puruṣe brahma viduste viduḥ parameṣṭhinam.*
*Yo veda parameṣṭhinaṁ yaśca veda prajāpatim.*
*Jyeṣṭhaṁ ye brāhmaṇaṁ viduste skambha manusaṁviduḥ.*

Those who experience and this way know Brahma, immanent Purusha, vibrating in the heart and soul of the individual purusha, know the Supreme Purusha.He that knows the Supreme, he that knows Prajapati, the creator, and they that know the Supreme Soul celebrated in the Veda, they know and apprehend the Skambha, i.e., the creator Prajapati, the immanent Brahma pervasive in nature and the individual soul, and the transcendent Brahma, the One Skambha reflecting and existing in variety of presence and function, as It is.

**यस्य॒ शिरो॑ वैश्वान॒रश्चक्षु॒रङ्गि॑र॒सोऽ भ॑वन्। अङ्गा॑नि॒ यस्य॑ या॒तवः॑ स्क॒म्भं तं ब्रू॒हि कत॒मः स्वि॑दे॒व सः॥ १८॥**

18. *Yasya śiro vaiśvānaraścakṣuraṅgiraso'bhavan.*
*Aṅgāni yasya yātavaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose head is Vaishvanara, cosmic fire that blazes in the sun on high, whose eye is the radiant rays of light and knowledge that illuminate and enlighten all within and without, whose limbs are all moving stars, planets and galaxies, indeed the entire dynamic systems of the universe, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that which is all, the ultimate centre and circumference of existence.

**यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत। विराजमूधो यस्याहुः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १९॥**

19. *Yasya brahma mukhamāhurjihvāṁ madhukaśāmuta. Vijrājamūdho yasyāhuḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose speech, they say, is Brahma, the universal Veda, whose tongue is the honey sweet cosmic speech of the Vedic knowledge, whose treasure-hold of energy and vitality is the refulgent universe itself of Prakrti, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the centre and the circumference of existence, ultimately.

**यस्मादृचो अपातक्षन्यजुर्यस्मादपाकषन्। सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ २०॥**

20. *Yasmādṛco apātakṣanyajuryasmādapākaṣan. Samāi yasya lomānyatharvāṅgiraso mukhaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

From whom Rks of the Veda are received, realised and articulated in form and meaning, from whom the Yajus are received, from whom the Samans arise as hair grow from the body, and whose natural spontaneous word of speech is Atharva-veda, received, realised and articulated by the Angirasas, of that Skambha, pray, speak to me, which one, for sure, is That?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**असच्छाखां प्रतिष्ठन्तीं परमिव जना विदुः ।**
**उतो सन्मन्यन्तेऽवरे ये ते शाखामुपासते ॥ २१ ॥**

21. *Asacchākhāṁ pratiṣṭhantīṁ paramamiva janā viduḥ. Uto sanmanyante'vare ye te śākhāmupāsate.*

Some people believe that the constant, self-existent, primordial state of Prakrti, wherein there is no germination and no branch, is the supreme reality. Others believe that the germinated, variously branched off mutable state of the world alone is the reality and they recognise and worship it as such. (Both of them do not know the Skambha.)

**यत्रादित्याश्च रुद्राश्च वसवश्च समाहिताः ।**
**भूतं च यत्र भव्यं च सर्वे लोकाः प्रतिष्ठिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ २२ ॥**

22. *Yatrādityāśca rudrāśca vasavaśca samāhitāḥ. Bhūtaṁ ca yatra bhavyaṁ ca sarve lokāḥ pratiṣṭhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein Twelve Adityas, eleven Rudras and eight Vasus abide comprehended, wherein past, present and future and all regions of the world of existence abide, comprehended and sustained, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

**यस्य त्रयस्त्रिंशद्देवा निधिं रक्षन्ति सर्वदा ।**
**निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥ २३ ॥**

23. *Yasya trayastriṁśaddevā nidhiṁ rakṣanti sarvadā.*
*Nidhiṁ tamadya ko veda yaṁ devā abhirakṣatha.*

Whose treasure-hold of the universe thirty-three Devas, divinities of nature, constantly protect and preserve, serve and promote, of that Skambha, pray, speak to me. O Devas, who now knows that treasure-hold of divinity which you protect and promote?

**यत्र॑ दे॒वा ब्र॑ह्मविदो॒ ब्रह्म॑ ज्ये॒ष्ठमुपा॑सते। यो वै ता॒न्वि॒द्या-**
**त्प्र॒त्यक्षं॑ स ब्र॒ह्मा वेदि॑ता स्यात्॥ २४॥**

24. *Yatra devā brahmavido brahma jyeṣṭhamupāsate.*
*Yo vai tānvidyātpratyakṣaṁ sa brahmā veditā syāt.*

Where the divine sages, who know the Supreme Brahma, know and meditate on the Supreme Divinity, there, whoever knows those Brahma-realised souls directly, he would, for sure, know Brahma and become worthy of being Brahma, high-priest of the yajna of Brahma-realisation.

**बृ॒हन्तो॒ नाम॒ ते दे॒वा येऽस॑त॒ः परि॑ जज्ञिरे।**
**एकं॒ तदङ्गं॑ स्क॒म्भस्यासदा॑हुः प॒रो जना॑ः॥ २५॥**

25. *Bṛhanto nāma te devā ye'sataḥ pari jajñire. Ekaṁ tadaṅgaṁ skambhasyāsadāhuḥ paro janāḥ.*

Great indeed are those Devas which were born of primordial Prakrti. Sages say that that (Premordial Prakrti) is only one limb of Skambha. That primordial Prakrti, Asat is beyond the Devas. And Skambha is beyond that too.

**यत्र॑ स्क॒म्भः प्र॑ज॒नय॑न्पुरा॒णं व्यव॑र्तयत्।**
**एकं॒ तदङ्गं॑ स्क॒म्भस्य॑ पुरा॒णमनु॑संविदुः॥ २६॥**

26. *Yatra skambhaḥ prajanayanpurāṇaṁ vyavartayat. Ekaṁ tadaṅgaṁ skambhasya purāṇamanusaṁviduḥ.*

When and where Skambha, creating the world of existence, repeats the old story of creation, that too is only one limb of Skambha which, the sages know, is a new version of the old and eternal.

**यस्य॒ त्रय॑स्त्रिंशद्देवा अङ्गे॑ गात्रा॑ विभेजि॒रे।**
**तान्वै त्रय॑स्त्रिंशद्देवानेके॑ ब्रह्म॒विदो॑ विदुः॥ २७॥**

27. *Yasya trayastriṁśaddevā aṅge gātrā vibhejire. Tānvai trayastriṁśaddevāneke brahmavido viduḥ.*

In whose (i.e., Skambha's) one divine wing of creation in the evolutionary process, thirty three Devas take their own specific forms and functions, these thirty-three divinities also, in their forms and functions, some Brahma-realised sages know.

**हि॒र॒ण्य॒ग॒र्भं प॑र॒मम॑नत्युद्यं जना॑ विदुः। स्क॒म्भस्तदग्रे॒ प्रासि॑ञ्च॒द्धिर॑ण्यं लो॒के अ॑न्त॒रा॥ २८॥**

28. *Hiraṇyagarbhaṁ paramamanatyudyaṁ janā viduḥ. Skambhastadagre prāsiñcaddhiraṇyaṁ loke antarā.*

Knowledgeable people know Hiranyagarbha, the golden womb of creation, highest and beyond description. It is Skambha that generated the creative Prakrti and formed the golden blue-print of the universe in the very beginning of creative evolution in the world of existence.

**स्क॒म्भे लो॒काः स्क॒म्भे तप॑ः स्क॒म्भेऽ ध्यू॒तमाहि॑तम्।**
**स्कम्भं त्वा वेद प्र॒त्यक्ष॒मिन्द्रे॒ सर्वं॑ स॒माहि॑तम्॥ २९॥**

29. *Skambhe lokāḥ skambhe tapaḥ skambhe' dhyṛtamāhitam. Skambhaṁ tvā veda pratyakṣa-mindre sarvaṁ samāhitam.*

The worlds of existence abide in Skambha. Tapas, forging heat of the maker's furnace, is in Skambha. Rtam, the law of change and formation, abides comprehended in Skambha. O Skambha, I know you by direct experience : Everything abides comprehended in Indra, your omnipotence.

**इन्द्रे॑ लो॒का इन्द्रे॒ तप॒ इन्द्रेऽध्यृ॒तमाहि॑तम् ।**
**इन्द्रं॒ त्वा वेद प्र॒त्यक्षं॑ स्क॒म्भे सर्वं॒ प्रति॑ष्ठितम्॥ ३०॥**

30. *Indre lokā indre tapa indre'dhyṛtamāhitam. Indraṁ tvā veda pratyakṣaṁ skambhe sarvaṁ pratiṣṭhitam.*

The worlds of the universe abide in Indra. Tapas, the forging heat and skill, abides in Indra. Rtam, the law of mutability and formal evolution, abides comprehended and controlled in Indra. Hey Indra, I know you by direct experience. I know all and every thing abides comprehended in Skambha. (Skambha is Indra, and Indra is Skambha.)

**नाम॒ नाम्ना॑ जोहवीति पु॒रा सूर्या॑त्पु॒रोष॑सः। यद॒जः प्र॑थ॒मं संब॒भूव॒ स ह॒ तत्स्व॒राज्य॑मियाय॒ यस्मा॒न्नान्यत्पर॒मस्ति॑ भू॒तम्॥ ३१॥**

31. *Nāma nāmnā johavīti purā sūryātpuroṣasaḥ. Yadajaḥ prathamaṁ saṁbabhūva sa ha tatsva-rājyamiyāya yasmānnānyatparamasti bhūtam.*

Before sun-rise, before the dawn, the sage invokes the One original name of Divinity, 'Aum', by

the functional name (Savita, Agni, Indra) of his own choice in Samadhi, and thereby realises the One unborn, eternal Skambha, that which, first of all in the creative process, self-manifested, assumes the sovereign power and potential as Indra, other than which there is none higher or highest that is, has been, or would be.

**यस्य॒ भूमिः॑ प्र॒मान्तरि॑क्षमु॒तोद॑रम्।**
**दिव॑ं॒ यश्च॒क्रे मू॒र्धान॑ं॒ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३२॥**

32. *Yasya bhūmiḥ pramāntarikṣṣamutodaram. Divaṁ yaścakre mūrdhānaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Skambha, whose one measure of foot-step is the earth, the middle space, his belly, and who has created the heaven of light as his forehead, to that Supreme Brahma, homage of worship and submission!

**यस्य॒ सूर्य॑श्चक्षु॒श्च॒न्द्रमा॑श्च॒ पुन॑र्णवः।**
**अ॒ग्निं यश्च॒क्र आ॒स्य॑ं॑ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३३॥**

33. *Yasya sūryaścakṣuścandramāśca punarṇavaḥ. Agniṁ yaścakra āsyaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose eye is the sun and the moon ever new, who has created Agni as his mouth and speech, to that Supreme Brahma, homage of worship and submission!

**यस्य॒ वातः॑ प्राणापा॒नौ चक्षु॒रङ्गि॑र॒सोऽ भ॑वन्। दिशो॒ यश्च॒क्रे प्र॒ज्ञानी॒स्तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३४॥**

34. *Yasya vātaḥ prāṇāpānau cakṣuraṅgiraso' bhavan. Diśo yaścakre prajñānīstasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose prana and apana energies are the winds, and the sun rays, light of the eye, who has created the quarters of space as media of his perception and communication of knowledge, to that Supreme Brahma, homage of worship and adoration in submission!

**स्क॒म्भो दा॑धार॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे स्क॒म्भो दा॑धारो॒र्व १॒॑-न्तरि॑क्षम्। स्क॒म्भो दा॑धार प्र॒दिश॒ः षडु॒र्वीः स्क॒म्भ इ॒दं विश्वं॒ भुव॑न॒मा वि॑वेश॥ ३५॥**

35. *Skambho dādhāra dyāvāpṛthivī ubhe ime skambho dadhārorvantarikṣam. Skambho dādhāra pradiśaḥ ṣaḍurvīḥ skambha idaṁ viśvaṁ bhuvanamā viveśa.*

Skambha holds and sustains both the heaven and the earth, Skambha holds and sustains the vast firmament, Skambha holds and sustains the six vast directions of space, and Skambha pervades, holds and sustains this whole universe.

**यः श्रमा॒त्तप॑सो जा॒तो लो॒कान्त्सर्वा॑न्त्समान॒शे।**
**सोमं॒ यश्च॒क्रे केव॑लं॒ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३६॥**

36. *Yaḥ śramāttapaso jāto lokāntsarvāntsamānaśe. Somaṁ yaścakre kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Who manifested from the heat and effort of his thought and will, who manifests in the devotee's awareness through yogic effort of relentless practice and continuous discipline of austerity, who pervades all worlds of existence with his omnipresence, who has created, wholly and solely, Soma, only Soma, peace and joy, to that Supreme Brahma, homage of worship and

adoration in total submission!

**कथं वातो नेलयति कथं न रमते मनः।**
**किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥ ३७ ॥**

37. *Kathaṁ vāto nelayati kathaṁ na ramate manaḥ.*
*Kimāpaḥ satyaṁ prepsantīrnelayanti kadā cana.*

Why doesn't the wind ever go to sleep? How is it that the mind never stops still? Do the waters, as also the acts of will and nature, seeking and striving in search of the truth of reality, ever rest and come to a stand still? (No! Why?)

**महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे।**
**तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परितइव शाखाः ॥ ३८ ॥**

38. *Mahadyakṣaṁ bhuvanasya madhye tapasi krāntaṁ salilasya pṛṣṭhe. Tasmiñchrayante ya u ke ca devā vṛkṣasya skandhaḥ paritaiva śākhāḥ.*

The Mighty Supreme, adorable Skambha, is ever on the move in the midst of the universe and on top of its dynamics. In that and on that relentless Brahma depend and abide all those that are the divine forces of nature, like branches abiding and living on and around the trunk of the tree. (That's why the winds, the waters and the mind never come to a stand still, they vibrate and flow with divine vitality.)

**यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा। यस्मै देवाः सदा बलिं प्रयच्छन्ति विमितेऽमितं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ३९ ॥**

39. *Yasmai hastābhyāṁ pādābhyāṁ vācā śrotreṇa cakṣuṣā. Yasmai devāḥ sadā baliṁ prayacchanti vimite'mitaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

To which all divinities of nature and humanity in the world, bound within the Unbound, offer homage, to which they offer homage with hands, feet, words, ear and eye, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that one of all, which is the ultimate centre and circumference of existence.

**अप॒ तस्य॑ ह॒तं तमो॒ व्यावृ॑त्तः स पा॒प्मना॑। सर्वा॑णि॒ तस्मि॒ञ्ज्योतीं॑षि॒ यानि॒ त्रीणि॑ प्र॒जाप॑तौ ॥ ४० ॥**

40. *Apa tasya hataṁ tamo vyāvṛttaḥ sa pāpmanā. Sarvāṇi tasmiñjyotīṁṣi yāni trīṇi prajāpatau.*

Darkness is off from that, eternally. It is immaculate, unsullied, absolutely free from sin and evil. All the three lights (which abide in earth, firmament and heaven) abide in that Prajapati.

**यो वे॑त॒सं हि॑र॒ण्ययं॒ तिष्ठ॑न्तं सलि॒ले वेद॑।**
**स वै गुह्यः॑ प्र॒जाप॑तिः ॥ ४१ ॥**

41. *Yo vetasaṁ hiraṇyayaṁ tiṣṭhantaṁ salile veda. Sa vai guhyaḥ prajāpatiḥ.*

The One who pervades the golden warp and woof of the universe abiding in space and time, that is the mysterious Prajapati existing below the surface reality of it.

**तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम्।**
**प्रान्या तन्तूंस्तिरते धत्ते अन्या नाप वृञ्जाते न गमातो**
**अन्तम्॥ ४२॥**

42. *Tantrameke yuvatī virūpe abhyākrāmaṁ vayataḥ ṣaṇmayūkham. Prānyā tantūṁstirate dhatte anyā nāpa vṛñjāte na gamāto antam.*

Two young maidens both different in form and colour, different in form and function, separately yet together facing each other weave the six-dimensional structure and texture of the world of existence. One spins out the threads, the other receives and fits them into form and design. They neither forsake this work nor rest nor do they take it to the end.

(The two maidens can be interpreted as day and night or as the creative and consumptive aspects of the process of natural evolution.)

**तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात्।**
**पुमानेनद्वयत्युद् गृणत्ति पुमानेनद्वि जभारादधि नाके॥ ४३॥**

43. *Tayorahaṁ parinṛtyantyoriva na vi jānāmi yatarā parastāt. Pumānenadvayatyud gṛṇatti pumānenadvi jabhārādhi nāke.*

Of these two maidens, dancing as if on the stage of the world of existence and structuring the design and form of the universe, I do not know which is the former and which is the latter. In fact, it is the Purusha, the creator Brahma, which generates the Prakrtic material, weaves the web, and then winds up the dance and then bears the entire play beyond the pleasure and pain of the world of Becoming (Mutability) into the state of

pure Being (Constancy or Samyavastha).

**इमे मयूखा उप तस्तभुर्दिवं सामानि चक्रुस्तसराणि वातवे ॥ ४४ ॥**

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

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

## Kanda 10/Sukta 8 (Jyeshtha Brahma)

***Atma Devata, Kutsa Rshi***

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**आविः सन्निहितं गुहा जरन्नाम महत्पदम्।**
**तत्रेदं सर्वमार्पितमेजत्प्राणत्प्रतिष्ठितम्॥ ६॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Whatever moves or thinks, whatever falls and

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

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

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

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

**प्र॒जाप॑तिश्चरति॒ गर्भे॑ अ॒न्तर॑दृ॒श्यमा॑नो बहु॒धा वि जा॑यते। अ॒र्धेन॒ विश्व॑ं भुव॑नं ज॒जान॒ यद॑स्या॒र्धं क॑त॒मः स के॒तुः॥ १३॥**

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

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

ऊ॒र्ध्वं भर॑न्तमु॒द॒कं कु॒म्भेने॑वोदहा॒र्य॑म्।
पश्य॑न्ति॒ सर्वे॒ चक्षु॑षा॒ न सर्वे॒ मन॑सा विदुः ॥ १४ ॥

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

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

दू॒रे पू॒र्णेन॑ वसति दू॒र ऊ॒नेन॑ हीयते।
म॒हद्य॒क्षं भुव॑नस्य॒ मध्ये॒ तस्मै॑ ब॒लिं रा॑ष्ट्र॒भृतो॑ भरन्ति ॥ १५ ॥

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

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

यत॒ः सूर्य॑ उ॒देत्यस्त॒ं यत्र॑ च॒ गच्छ॑ति।
तदे॒व म॑न्ये॒ऽहं ज्ये॒ष्ठं तदु॒ नात्ये॑ति॒ किं च॒न ॥ १६ ॥

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

Whence the sun arises and wherein it goes to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

awareness by meditation on Aum.)

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

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

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

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

**भोग्यो भवदथो अन्नमदद् बहु।**
**यो देवमुत्तरावन्तमुपासातै सनातनम्॥ २२॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and sleeps.

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

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

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

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

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

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

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

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

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

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

**यत्र॑ दे॒वाश्च॑ मनु॒ष्या ऽश्चा॒रा नाभा॑विव श्रि॒ताः ।**
**अ॒पां त्वा॒ पुष्पं पृच्छामि॒ यत्र॒ तन्मा॒ययाऽहि॒तम् ॥ ३४ ॥**

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

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

**येभि॒र्वाते॑ इषि॒तः प्र॒वाति॒ ये दद॑न्ते॒ पञ्च॒ दिशः॑ स॒ध्रीची॑ः ।**
**य आहु॑ति॒मत्य॑मन्यन्त दे॒वा अ॒पां ने॒तारः॑ कत॒मे त आ॑सन् ॥ ३५ ॥**

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

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

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

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

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

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

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

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

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

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

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

its creation.

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

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

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

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

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

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

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

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

Corresponding to the higher and higher form

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

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

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

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

**पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम्।**
**तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः॥ ४३॥**

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

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

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

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

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

## Kanda 10/Sukta 9 (Shataudana Cow)

***Shataudana Devata, Atharva Rshi***

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

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

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

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

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

**वेदिष्टे॒ चर्म॑ भवतु ब॒र्हिर्लोमा॑नि॒ यानि॑ ते।**
**एषा त्वा॑ रश॒नाग्र॑भीद् ग्रावा॑ त्वै॒षोऽ धि॑ नृत्यतु॥ २॥**

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

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

**बालास्ते॒ प्रोक्ष॑णीः सन्तु जि॒ह्वा सं मा॑र्ष्ट्वघ्न्ये।**
**शु॒द्धा त्वं य॒ज्ञिया॑ भू॒त्वा दिव॒ं प्रेहि॑ शतौदने॥ ३॥**

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

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

**यः श॒तौद॑नां॒ पच॑ति काम॒प्रेण॒ स क॑ल्पते।**
**प्री॒ता ह्य॑स्य॒र्त्विज॒ः सर्वे॑ यन्ति॑ यथाय॒थम्॥ ४॥**

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

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

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

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

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

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

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

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

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

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

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

**वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।**
**आदित्याः पश्चाद्गोप्स्यन्ति साग्निष्टोममति द्रव ॥ ८ ॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**यत्ते॒ शिरो॒ यत्ते॒ मुख॑ं॒ यौ कर्णौ॑ ये च॑ ते॒ हनू॑।**
**आ॒मिक्षां॑ दुह्र॒तां॑ दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १३॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

sweets of life's nourishments for the generous giver.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Shataudana Cow is Invioable.)

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

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

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

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

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

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

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

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

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

## Kanda 10/Sukta 10 (Vasha Gau)

***Vasha Devata, Kashyapa Rshi***

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

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

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

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

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

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

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

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

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

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

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

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

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

the Mother Cow and the Spirit within the Mother.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**यदा॑दि॒त्यैर्हू॒यमा॑नो॒पाति॑ष्ठ ऋतावरि।**
**इन्द्रः॑ स॒हस्रं॑ पात्रा॒न्त्सोमं॑ त्वापाययद्वशे॥ ९॥**

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

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

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

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

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

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

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

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

**त्रि॒षु पात्रे॑षु॒ तं सोम॒मा दे॒व्य ऽ॒ हरद्वशा।**
**अथ॑र्वा॒ यत्र॑ दीक्षि॒तो ब॒र्हिष्यास्त॑ हिर॒ण्यये॥ १२॥**

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

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

**सं हि सोमे॒नाग॑त॒ समु॒ सर्वे॑ण प॒द्वता॑।**
**व॒शा स॑मु॒द्रमध्यष्ठाद्गन्ध॒र्वैः क॒लिभि॑ः स॒ह॥ १३॥**

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

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

**सं हि वाते॒नाग॑त॒ समु॒ सर्वैः॑ पत॒त्रिभि॑ः।**
**व॒शा स॑मु॒द्रे प्रानृ॑त्य॒दृच॒ः सामा॑नि॒ बिभ्र॑ती॥ १४॥**

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

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

**सं हि सू॒र्ये॑णागत॒ समु॒ सर्वे॑ण॒ चक्षु॑षा।**
**व॒शा स॑मु॒द्रमत्यख्यद्भद्रा ज्योती॑ꣳषि॒ बिभ्र॑ती॥ १५॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

ऊ॒र्ध्वो बि॒न्दुरुद॑चर॒द् ब्रह्म॑ण॒ः ककु॑दा॒दधि॑।
तत॒स्त्वं ज॑ज्ञिषे॒ वशे॒ ततो॒ होता॑जायत॥ १९॥

19. *Ūrdhvo bindurudacarad brahmaṇaḥ kakudādadhi. Tatastvaṁ jajñiṣe vaśe tato hotājāyata.*

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

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

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

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

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

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

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

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

**यदुदरं वरुणस्यानुप्राविशथा वशे।**
**ततस्त्वा ब्रह्मोदह्वयत्स हि नेत्रमवेत्तव॥ २२॥**

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

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

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

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

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

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

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

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

**व॒शा य॒ज्ञं प्रत्य॑गृह्णाद्व॒शा सूर्यं॑मधारयत्।**
**व॒शाया॑म॒न्तर॑विशदोद॒नो ब्र॒ह्मणा॑ स॒ह॥ २५॥**

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

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

knowledge and power of divine will.

व॒शामे॒वामृत॑माहुर्व॒शां मृ॒त्युमुपा॑सते। व॒शेदं सर्व॑मभवद्दे॒वा म॑नु॒ष्या॒ ३॒॑ असु॑राः पि॒तर॒ ऋष॑यः ॥ २६ ॥

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

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

य ए॒वं वि॒द्यात्स व॒शां प्रति॑ गृह्णीयात्। तथा॒ हि य॒ज्ञः सर्व॑पाद्दु॒हे दा॒त्रेऽ न॑पस्फुरन् ॥ २७ ॥

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

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

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

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

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

**चतुर्धा रेतो अभवद्वशायाः। आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम्॥ २९॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**॥ इति दशमं काण्डम् ॥**

।।ओ३म्।।

॥ AUM ॥

# ATHARVA-VEDA

# अथर्ववेदः

## Vol. II

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

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

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**Paropakarini Sabha, Ajmer**

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## DIACRITICAL MARKS OF TRANSLITERATION

### *Vowels*

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

अनुस्वार ( ं ) ṁ विसर्ग ( : ) ḥ

( ँ ) ñ

### *Consonants*

*Guttural*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| क् | k | ख् | kh | ग् | g | घ् | gh | ङ् | ṅ |

*Palatal*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| च् | c | छ् | ch | ज् | j | झ् | jh | ञ् | ñ |

*Lingual*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ट् | ṭ | ठ् | ṭh | ड् | ḍ | ढ् | ḍh | ण् | ṇ |

*Dental*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| त् | t | थ् | th | द् | d | ध् | dh | न् | n |

*Labial*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| प् | p | फ् | ph | ब् | b | भ् | bh | म् | m |

*others*

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

**AUM**

# ATHARVA-VEDA

# अथर्ववेदः

## KANDA-11

### Kanda 11/Sukta 1 (Brahmaudana)

***Brahmaudana Devata, Brahma Rshi***

**अग्ने॒ जाय॒स्वादि॑तिर्ना॒थिते॒यं ब्र॑ह्मौद॒नं प॑चति पु॒त्रका॑मा।**
**स॒प्त ऋष॑यो॒ भूत॑कृत॒स्ते त्वा॑ मन्थन्तु प्र॒जया॑ स॒हेह ॥ १ ॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**त्रे॑धा भा॒गो निहि॑तो॒ यः पु॒रा वो॑ दे॒वानां पितृ॒णां मर्त्या॑नाम्। अंशा॑ञ्जानीध्वं॒ वि भ॑जामि॒ तान्वो॒ यो दे॒वानां॒ स इ॒मां पा॑रयाति॥ ५॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ऋ॒तेन॑ त॒ष्टा मन॑सा हि॒तैषा ब्र॑ह्मौद॒नस्य॒ विहि॑ता॒ वेदि॒रग्रे॑।
अं॑स॒द्रीं शु॒द्धामुप॑ धेहि नारि॒ तत्रौ॑द॒नं सा॑दय दै॒वाना॑म्॥ २३॥

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

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

अदि॑तेर्हस्ता॑ स्रुच॑मे॒तां द्वि॒तीयां॑ सप्तऋ॒षयो॑ भू॒तकृ॑तो यामकृ॒ण्वन्। सा गात्रा॑णि वि॒दुष्यो॑द॒नस्य॒ दर्वि॒र्वेद्या॒मध्ये॑नं चिनोतु॥ २४॥

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

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

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

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

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

**सोम॑ राजन्त्सं॒ज्ञान॒मा व॑पैभ्यः सुब्रा॑ह्मणा यत॒मे त्वोप॒सीदा॑न्।**
**ऋषी॑नार्षे॒यांस्तप॒सोऽधि॑ जा॒तान्ब्र॑ह्मौद॒ने सु॒हवा॑ जोह-वीमि॥ २६॥**

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

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

**शु॒द्धाः पू॒ता यो॒षितो॑ य॒ज्ञिया॑ इ॒मा ब्र॒ह्मणा॑ं हस्ते॑षु प्रपृ॒थक्सा॑-दयामि। यत्का॑म इ॒दम॑भिषि॒ञ्चामि॑ वो॒ऽहमिन्द्रो॑ म॒रुत्वा॒न्त्स ददा॒दिदं मे॑॥ २७॥**

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

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

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

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

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

This is my light immortal, gold in reality culled

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Kanda 11/Sukta 2 (Rudra)

***Bhava-Sharvau Rudra Devata, Atharva Rshi***

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

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

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

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

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

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

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

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

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

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

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

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

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

**पुरस्तात्ते नमः कृण्म उत्तरादधरादुत।**
**अभीवर्गाद्दिवस्परि अन्तरिक्षाय ते नमः॥ ४॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

यो३भियातो नि॒लय॑ते॒ त्वां रु॑द्र नि॒चिकी॑र्षति।
प॒श्चाद॑नु॒प्रयु॑ङ्क्ष्े॒ तं वि॒द्धस्य॑ पद॒नीरि॑व॥ १३॥

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

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

भ॒वा॒रु॒द्रौ स॒युजा॑ संविदा॒नावु॒भावु॒ग्रौ च॑रतो वी॒र्या॑य।
ताभ्यां॑ नमो॑ यत॒मस्यां॑ दि॒शी३॒तः॥ १४॥

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

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

नम॑स्तेऽ स्त्वाय॒ते नमो॑ अस्तु पराय॒ते।
नम॑स्ते रुद्र॒ तिष्ठ॑त॒ आसी॑नायो॒त ते॒ नमः॥ १५॥

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

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

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

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

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

**सहस्राक्षमतिपश्यं पुरस्ताद्रुद्रमस्यन्तं बहुधा विपश्चितम्।**
**मोपाराम जिह्वयेयमानम्॥ १७॥**

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

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

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

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

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

to this lord Rudra.

मा नो॒ऽ भि स्रा॑ म॒त्यं ᳲ देवहे॒तिं मा नः॑ क्रुधः पशुपते॒ नम॑स्ते ।
अ॒न्यत्रा॒स्मद्दि॒व्यां शाखां॒ वि धू॑नु ॥ १९ ॥

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

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

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

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

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

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

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

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

**यस्य॑ त॒क्मा कासि॑का हे॒तिरे॑क॒मश्व॑स्येव॒ वृष॑ण॒ः क्रन्द॒ एति॑। अ॒भि॒पूर्वं नि॒र्ण॑यते॒ नमो॑ अस्त्वस्मै ॥ २२ ॥**

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

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

**यो३॑न्तरि॑क्षे॒ तिष्ठ॑ति॒ विष्ट॑भि॒तोऽ य॑ज्वनः प्रमृ॒णन्दे॑वपी॒यून्। तस्मै॒ नमो॑ द॒श॒भि॒ः शक्व॑रीभिः ॥ २३ ॥**

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

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

**तुभ्य॑मार॒ण्याः प॒शवो॑ मृ॒गा वने॑ हि॒ता ह॒ंसाः सु॑प॒र्णाः श॑कु॒ना वयां॑सि। तव॑ य॒क्षं प॑शुपते अ॒प्स्व॑१॒न्तस्तुभ्यं क्षरन्ति दि॒व्या आपो॑ वृ॒धे ॥ २४ ॥**

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

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

exaltation celestial showers rain down and bless the earth.

**शिं॒शु॒मारा॑ अजग॒राः पु॑री॒कया॑ ज॒षा मत्स्या॑ रज॒सा येभ्यो॒ अस्य॑सि। न ते॑ दू॒रं न प॑रि॒ष्ठास्ति॑ ते भव स॒द्यः सर्वा॒न्परि॑ पश्यसि॒ भूमिं॒ पूर्व॑स्माद्धं॒स्युत्त॑रस्मिन्त्समु॒द्रे॥ २५॥**

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

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

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

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

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

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

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

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

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

**भव राजन्यजमानाय मृड पशूनां हि पशुपतिर्बभूथ। यः श्रद्दधाति सन्ति देवा इति चतुष्पदे द्विपदेऽस्य मृड ॥ २८ ॥**

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

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

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

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

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

**रुद्रस्यैलबकारेभ्योऽ संसूक्तगिलेभ्यः ।**
**इदं महास्येभ्यः श्वभ्यो अकरं नमः ॥ ३० ॥**

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

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

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

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

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

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

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

## Kanda 11/Sukta 3 (Odana)

***Odana Devata, Atharva Rshi***

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

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

### Paryaya 1

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

**तस्यौद॒नस्य॒ बृह॒स्पति॒ः शिरो॒ ब्रह्म॒ मुख॑म्॥ १ ॥**

1. *Tasyaudanasya bṛhaspatiḥ śiro brahma mukham.*

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

the speaker.

**द्यावा॑पृथि॒वी श्रोत्रे॑ सू॒र्याच॑न्द्रमसा॒वक्षि॑णी सप्तऋ॒षय॑: प्राणापा॒नाः ॥ २ ॥**

2. *Dyāvāpṛthivī śrotre sūryācandramasāvakṣiṇī saptaṛṣayaḥ prāṇāpānāḥ.*

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

**चक्षु॒र्मुस॑लं॒ काम॑ उ॒लूख॑लम् ॥ ३ ॥**

2. *Cakṣurmusalaṁ kāma ulūkhalam.*

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

**दि॒ति॒: शू॒र्प॒मदि॑तिः शूर्पग्रा॒ही वातोऽ पा॑विनक् ॥ ४ ॥**

4. *Ditiḥ śūrpamaditiḥ śūrpagrāhī vāto'pāvinak.*

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

**अश्वा॒: कणा॒ गाव॑स्तण्डु॒ला म॒शका॒स्तुषा॑: ॥ ५ ॥**

5. *Aśvāḥ kaṇā gāvastaṇḍulā maśakāstuṣāḥ.*

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

**कब्रु॑ फली॒करं॑णा॒: शरो॒ऽ भ्रम् ॥ ६ ॥**

6. *Kabru phalīkaraṇāḥ śaro'bhram.*

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

**श्यामम॑योऽ स्य मां॒सानि॒ लोहि॑तमस्य॒ लोहि॑तम्॥ ७॥**

7. *Śyāmamayo'sya māṁsāni lohitamasya lohitam.*

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

**त्रपु॒ भस्म॒ हरि॑तं॒ वर्ण॒ः पुष्क॑रमस्य ग॒न्धः॥ ८॥**

8. *Trapu bhasma haritaṁ varṇaḥ puṣkaramasya gandhaḥ.*

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

**खल॒ः पात्रं॒ स्फ्यावंसा॑वी॒षे अ॑नू॒क्ये ऽ॥ ९॥**

9. *Khalaḥ pātraṁ sphyāvaṁsāvīṣe anūkye.*

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

**आ॒न्त्राणि॑ ज॒त्रवो॒ गुदा॑ वर॒त्राः॥ १०॥**

10. *Āntrāṇi jatravo gudā varatrāḥ.*

The collar bones are its bonds, intestines are straps.

**इ॒यमे॒व पृ॑थि॒वी कु॒म्भी भ॑वति॒ राध्य॑मानस्यौद॒नस्य॒ द्यौर॑-पि॒धान॑म्॥ ११॥**

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

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

**सीताः पर्शवः सिकता ऊबध्यम् ॥ १२ ॥**

12. *Sītāḥ parśavaḥ sikatā ūbadhyam.*

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

**ऋतं हस्तावनेजनं कुल्यो ऽपसेचनम् ॥ १३ ॥**

13. *Ṛtaṁ hastāvanejanaṁ kulyo pasecanam.*

Rtam is hand wash, and streams, sprinklers.

**ऋचा कुम्भ्यधिहितार्त्विज्येन प्रेषिता ॥ १४ ॥**

14. *Ṛcā kumbhyadhihitārtvijyena preṣitā.*

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

**ब्रह्मणा परिगृहीता साम्ना पर्यूढा ॥ १५ ॥**

15. *Brahmaṇā parigṛhītā sāmnā paryūḍhā.*

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

**बृहदायवनं रथन्तरं दर्विः ॥ १६ ॥**

16. *Bṛhadāyavanaṁ rathantaraṁ darviḥ.*

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

**ऋतवः पक्तार आर्तवाः समिन्धते ॥ १७ ॥**

17. *Ṛtavaḥ paktāra ārtavāḥ samindhate.*

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

**चरुं पञ्चबिलमुखं घर्मो ऽभीन्धे ॥ १८ ॥**

18. *Caruṁ pañcabilamukhaṁ gharmobhīndhe.*

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

**ओ॒द॒नेन॑ यज्ञव॒चः सर्वे॑ लो॒काः स॑मा॒प्या ऽः ॥ १९ ॥**

19. *Odanena yajñavacaḥ sarve lokāḥ samāpyāḥ.*

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

**यस्मि॑न्त्समु॒द्रो द्यौर्भूमि॒स्त्रयो॑ऽ वरप॒रं श्रि॒ताः ॥ २० ॥**

20. *Yasmintsamudro dyaurbhūmistrayo'varaparaṁ śritāḥ.*

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

**यस्य॑ दे॒वा अक॑ल्प॒न्तोच्छि॑ष्टे षड॑शी॒तयः ॥ २१ ॥**

21. *Yasya devā akalpantocchiṣṭe ṣaḍaśītayaḥ.*

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

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

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

**तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान्॥ २२॥**

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

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

**स य औदनस्य महिमानं विद्यात्॥ २३॥**

23. *Sa ya odanasya mahimānaṁ vidyāt.*

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

**नाल्प इति ब्रूयान्नानुपसेचन इति नेदं च किं चेति॥ २४॥**

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

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

**यावद्दाताभिमनस्येत तन्नाति वदेत्॥ २५॥**

25. *Yāvaddātābhimanasyeta tannāti vadet.*

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

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

**ब्र॒ह्म॒वा॒दिनो॑ वदन्ति॒ परा॑ञ्चमोद॒नं प्राशी३ः प्र॒त्यञ्चा३-मिति॑ ॥ २६ ॥**

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

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

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

**त्वमो॑द॒नं प्राशी३स्त्वामो॑द॒ना३ इति॑ ॥ २७ ॥**

27. *Tvamodanaṁ prāśī'stvāmodanā'iti.*

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

**परा॑ञ्चं चैनं॒ प्राशीः॑ प्रा॒णास्त्वा॑ हास्य॒न्तीत्ये॑नमाह ॥ २८ ॥**

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

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

**प्र॒त्यञ्चं चैनं॒ प्राशी॑रपा॒नास्त्वा॑ हास्य॒न्तीत्ये॑नमाह ॥ २९ ॥**

29. *Pratyañcaṁ cainaṁ prāśīrapānāstvā hāsyantī-tyenamāha.*

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

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

**नैवाहमो॑द॒नं न मामो॑द॒नः ॥ ३० ॥**

30. *Naivāhamodanaṁ na māmodanaḥ.*

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

**ओ॒द॒न एवौद॒नं प्राशी॑त् ॥ ३१ ॥**

31. *Odana evaudanaṁ prāśīt.*

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

## Paryaya 2

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

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

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

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

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

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

have obtained it.

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

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

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

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

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

by them I have obtained it.

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

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

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

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

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

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

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

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

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

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

And this Odana is complete in all aspects,

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

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

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

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

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

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

body, mind and soul.

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

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

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

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

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

body, mind and soul.

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

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

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

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

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

body, mind and soul.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

whole in body form.

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

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

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

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

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

whole in body form.

## Paryaya 3

**एतद्वै ब्रध्नस्य विष्टपं यदोदनः ॥ ५० ॥**

50. *Etadvai bradhnasya viṣṭapaṁ yadodanaḥ.*

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

**ब्रध्नलोकको भवति ब्रध्नस्य विष्टपि श्रयते य एवं वेद ॥ ५१ ॥**

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

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

**एतस्माद्वा ओदनात्त्रय्यस्त्रिंशतं लोकान्निरमिमीत प्रजापतिः ॥ ५२ ॥**

52. *Etasmādvā odanāttrayastriṁśataṁ lokānniramimīta prajāpatiḥ.*

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

**तेषां प्रज्ञानाय यज्ञमसृजत ॥ ५३ ॥**

53. *Teṣāṁ prajñānāya yajñamasṛjata.*

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

**स य एवं विदुषं उपद्रष्टा भवति प्राणं रुणद्धि ॥ ५४ ॥**

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

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

**न च प्राणं रुणद्धि सर्वज्यानिं जीयते ॥ ५५ ॥**

55. *Na ca prāṇaṁ ruṇaddhi sarvajyāniṁ jīyate.*

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

**न च सर्वज्यानिं जीयते पुरैनं जरसः प्राणो जहाति ॥ ५६ ॥**

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

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

## Kanda 11/Sukta 4 (Prana Sukta)

***Prana Devata, Bhargava Vaidarbhi Rshi***

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

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

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

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

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

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

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

**यत्प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः ।**
**प्र वीयन्ते गर्भान्दधतेऽथो बह्वीर्वि जायन्ते॥ ३॥**

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

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

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

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

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

vibrates with life.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**प्रा॒णो मृ॒त्युः प्रा॒णस्त॒क्मा प्रा॒णं दे॒वा उपा॑सते।**
**प्रा॒णो ह॑ सत्यवा॒दिन॑मुत्त॒मे लो॒क आ द॑धत्॥ ११॥**

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

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

**प्रा॒णो वि॒राट् प्रा॒णो दे॒ष्ट्री॑ प्रा॒णं सर्व॒ उपा॑सते।**
**प्रा॒णो ह॒ सूर्य॑श्च॒न्द्रमाः॑ प्रा॒णमा॑हुः प्र॒जाप॑तिम्॥ १२॥**

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

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

**प्रा॒णाऽपा॒नौ व्री॑हिय॒वाव॑न॒ड्वान्प्रा॒ण उ॑च्यते।**
**यवे॑ ह प्रा॒ण आहि॑तोऽ पा॒नो व्री॒हिरु॑च्यते॥ १३॥**

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

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

**अपा॑नति॒ प्राण॑ति॒ पुरु॑षो॒ गर्भे॑ अन्त॒रा।**
**य॒दा त्वं प्रा॑ण॒ जिन्व॒स्यथ॒ स जा॑यते॒ पुनः॑॥ १४॥**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**एकं॒ पादं॒ नोत्खि॑दति सलि॒लाद्धं॒स उ॒च्चर॑न्। यद॒ङ्ग स तमु॑त्खि॒देन्नैवाद्य न श्वः स्या॒न्न रात्री॒ नाहः॑ स्या॒न्न व्यु ऽच्छे-त्क॒दा च॒न॥ २१॥**

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

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

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

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

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

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

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

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

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

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

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

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

ऊर्ध्वः सुप्तेषु॑ जागार न॒नु ति॒र्यङ् नि प॑द्यते।
न सु॒प्तमस्य सु॒प्तेष्वनु॑ शुश्राव॒ कश्च॒न॥ २५॥

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

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

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

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

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

## Kanda 11/Sukta 5 (Brahmacharya)

***Brahmachari Devata, Brahma Rshi***

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

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

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

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

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

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

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

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

2. *Brahmacāriṇaṁ pitaro devajanāḥ pṛthagdevā anusaṁyanti sarve. Gandharvā enamanvāyantrayastriṁśattriśatāḥ ṣaṭsahasrāḥ sarvāntsa devāṁstapasā piparti.*

Pitaras, parental protectors of life and society, divinely disposed people, divinities of nature and brilliant people, all in their own way, minister to the needs of the Brahmachari. Gandharvas, those that sustain life on earth, those that sustain the continuity of knowledge and the sacred Word, all divinities, thirty three, three hundred, six thousand, all favour him, and he gives them all the pleasure of fulfilment with his studies and his austere discipline of life.

**आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।**
**तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥**

3. *Ācārya upanayamāno brahmacāriṇaṁ kṛṇute garbhamantaḥ. Taṁ rātrīstisra udare bibharti taṁ jātaṁ draṣṭumabhisaṁyanti devāḥ.*

The teacher, Acharya, keeps the Brahmachari being admitted to the school close to him for three days and nights like a mother bearing the child in the womb, and when the Brahmachari emerges from that close observation, noble and brilliant people of the community come together to meet him.

**इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।**
**ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति ॥ ४ ॥**

4. *Iyaṁ samitpṛthivī dyaurdvitīyotāntarikṣaṁ samidhā pṛṇāti. Brahmacārī samidhā mekhalayā śrameṇa lokāṁstapasā piparti.*

The earth and earthly knowledge is the Brahmachari's first samit, fuel stick offered in the study yajna. The heaven and divine knowledge is the second samit, and thus with the samits he studies in full the third region of the middle space. Thus the Brahmachari, with the samit inputs into the yajna, with his determination symbolised by his girdle, his hard work and austere discipline covers all the three fields of his study with a sense of fulfilment all round.

**पूर्वो॑ जा॒तो ब्रह्म॑णो ब्रह्मचा॒री घ॒र्मं वसा॑न॒स्तप॒सोद॑तिष्ठत्।**
**तस्मा॑ज्जा॒तं ब्राह्म॑णं॒ ब्रह्म॑ ज्ये॒ष्ठं दे॒वाश्च॒ सर्वे॑ अ॒मृते॑न सा॒कम्॥ ५॥**

5. *Pūrvo jāto brahmaṇo brahmacārī gharmaṁ vasānastapasodatiṣṭhat. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

The Brahmachari, earlier born of the parents, now clad in the flames of fire and brilliance of knowledge, emerges reborn from the divine studies of earth, heaven and the middle regions. From him now issues forth divine knowledge of Veda and Supreme Brahma, all his divine potentials with immortality of his spirit shining together, all noble people one with his knowledge and divine potentials.

**ब्र॒ह्म॒चा॒र्ये॑ ति स॒मिधा॒ समि॑द्धः॒ काष्ण्यं॑ वसा॑नो दीक्षि॒तो दी॒र्घश्म॑श्रुः। स स॒द्य ए॑ति॒ पूर्वा॑स्मा॒दुत्त॑रं समु॒द्रं लो॒कान्त्सं॑गृभ्य॒ मुहु॑रा॒चरि॑क्रत्॥ ६॥**

6. *Brahmacārye ti samidhā samiddhaḥ kārṣṇaṁ vasāno dīkṣito dīrghaśmaśruḥ. Sa sadya eti pūrvasmāduttaraṁ samudraṁ lokāntsaṁgṛbhya muhurācarikrat.*

The Brahmachari goes forward, brilliant and inspired by the fuel fire of his knowledge, bearing an impressive and attractive mien, dedicated, consecrated and a socially committed graduate, a young man with beard and moustache. From the former stage of challenging Brahmacharya, he goes to the vast latter stage of social responsibilities, gathering assemblies of people, winning loud applause, proclaiming the value of knowledge and its applications for a progressive community.

**ब्रह्मचारी जनयन्ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्। गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥**

7. *Brahmacārī janayanbrahmāpo lokaṁ prajāpatiṁ parameṣṭhinaṁ virājam. Garbho bhūtvāmṛtasya yonāvindro ha bhūtvāsurāṁstatarha.*

Having been an inmate in the house of immortal learning and grown to be a great scholar with the title of Indra, the Brahmachari now, contributing to sacred and secular knowledge of life, doing social work with noble action in the service of Prajapati, self-refulgent lord supreme and ruling powers of the nation, goes about dispelling the negative forces which damage life and the environment.

**आचार्य स्तक्ष नभसी उभे इमे उर्वी गम्भीरे पृथिवीं दिवं च। ते रक्षति तपसा ब्रह्मचारी तस्मिन्देवाः संमनसो भवन्ति ॥ ८ ॥**

8. *Ācārya statakṣa nabhasī ubhe ime urvī gambhīre pṛthivīṁ divaṁ ca. Te rakṣati tapasā brahmacārī tasmindevāḥ saṁmanaso bhavanti.*

The teacher prepares and presents fine models of heaven and earth with the solar system, both vast and deep with their atmosphere, both ethereal and vapours. The Brahmachari preserves, protects and serves them both with relentless discipline of his secular and sacred knowledge and commitment, so that, consequently, all the divine forces of earth and heaven become harmonious part of his knowledge and practical pursuit in action.

**इ॒मां भूमिं पृ॑थि॒वीं ब्र॑ह्मचा॒री भि॒क्षामा ज॑भार प्रथ॒मो दिवं॑ च। ते कृ॒त्वा स॒मिधा॒वुपा॑स्ते॒ तयो॒रार्पि॑ता॒ भुव॑नानि॒ विश्वा॑॥ ९॥**

9. *Imāṁ bhūmiṁ pṛthivīṁ brahmacārī bhikṣāmā jabhāra prathamo divaṁ ca. Te kṛtvā samidhāvupāste tayorārpitā bhuvanāni viśvā.*

This vast earth and this vast heaven and the knowledge of both and his place therein, the Brahmachari in his first phase of life receives and holds as a rightful gift for the child and disciple from the teacher and society. And having turned this double gift as fuel sticks for his yajnic living, he stands by them with commitment throughout life. In these two, heaven and earth, knowing them and living for them, are subsumed all facts and values of the entire world of existence. To these, all his knowledge, actions and prayers are dedicated.

**अ॒र्वाग॒न्यः प॒रो अ॒न्यो दि॒वस्पृ॒ष्ठाद्बृ॒हा॑ नि॒धी निहि॑तौ ब्राह्म॒णस्य। तौ र॑क्षति॒ तप॑सा ब्रह्मचा॒री तत्के॒वलं॑ कृणुते॒ ब्रह्म॑ वि॒द्वान्॥ १०॥**

10. *Arvāganyaḥ paro anyo divaspṛṣṭhādguhā nidhī nihitau brāhmaṇasya. Tau rakṣati tapasā brahmacārī tatkevalaṁ kṛṇute brahma vidvān.*

This one right here on earth is one wealth and value, that other beyond the top of heaven is another wealth and value. Both of these lie deep treasured in the heart core of the Brahmana, Brahmachari dedicated to knowledge and enlightened living. These two wealths and values, the Brahmachari, with his relentless discipline of knowledge and living, preserves, protects and promotes. And that is the all, and only that, which the scholar of Vedic knowledge of Brahma pursues as his sole aim in life.

**अर्वाग्न्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे। तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना तिष्ठति तपसा ब्रह्मचारी॥ ११॥**

11. *Arvāganya ito anyaḥ pṛthivyā agnī sameto nabhasī antareme. Tayoḥ śrayante raśmayo'dhi dṛḍhāstānā tiṣṭhati tapasā brahmacārī.*

Right here on earth is one Agni, the fire energy. Beyond this earthly Agni, there is another, solar energy of light. These two meet and move together between heaven and earth in the middle region. Of these two and between these two, are strong rays of energy, the currents of Vayu energy. The Brahmachari masters this knowledge of comprehensive energy and the interaction of its variations through the discipline of his study and life.

**अभिक्रन्दन् स्तयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार। ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः॥ १२॥**

12. *Abhikrandan stayannaruṇaḥ śitiṅgo bṛhacchepo'nu bhūmau jabhāra. Brahmacārī siñcati sānau retaḥ pṛthivyāṁ tena jīvanti pradiśaścatasraḥ.*

Roaring, thundering, the white, grey, dark and windy cloud, mighty powerful, bearing vapours of water for good of the earth rains down showers of vitality on mountains and the earth, by which all quarters of four directions and living beings on earth receive their life energy. (The cloud is a Brahmachari, i.e., working according to the laws of Brahma operative in nature. The cloud and rain is the result of the interaction of earthly and solar energy in the middle regions of the sky through electric currents. The Brahmachari too is the product of the interaction of the parents and the teacher and ,with his self-confidence and power of knowledge, works generously for the good of life on earth.)

**अ॒ग्नौ सूर्ये॑ च॒न्द्रम॑सि मात॒रिश्व॑न्ब्रह्मचा॒र्य॑१॒॑प्सु स॒मिध॒मा द॑धाति। तासा॑म॒र्चींषि॒ पृथ॑ग॒भ्रे च॑रन्ति॒ तासा॒माज्यं॒ पुरु॑षो व॒र्षमाप॑ः॥ १३॥**

13. *Agnau sūrye candramasi mātariśvanbrahmacāryapsu samidhamā dadhāti. Tāsāmarcīṁṣi pṛthagabhre caranti tāsāmājyaṁ puruṣo varṣamāpaḥ.*

The Brahmachari offers samits, fuel sticks, with scientific knowledge, into the fire, sun, moon, winds and currents of water and vapour. The heat, light and energy currents, in their own ways, move to and operate in the cloud, and the result of their interaction is vapours, rain, waters, ghrta and living seed, and purusha, forms of life.

(This mantra points to a yajnic science of rain. For the evolution of life refer to Taittiriyopanishad, 2,1).

**आचार्यो ऽ मृत्युर्वरुणः सोम ओषधयः पयः।**
**जीमूता आसन्त्सत्वानस्तैरिदं स्वऽराभृतम्॥ १४॥**

14. *Ācāryo mṛtyurvaruṇaḥ soma oṣadhayaḥ payaḥ.*
*Jīmūtā āsantsatvānastairidaṁ svarābhṛtam.*

The Acharya is Mrtyu, Yama, who leads the Brahmachari from the natural phase of the first birth to the second, enlightened phase of life. The Acharya is Varuna, saves him from evil and negativity. The Acharya is Soma, harbinger of peace and inspiration. The Acharya is medicinal herbs and milk and water, i.e., harbinger of health, saviour from disease, and giver of food for energy. His living virtues are the clouds whence all peace and happiness is received from the showers.

**अमा घृतं कृणुते केवलमाचार्यो ऽ भूत्वा वरुणो यद्यदैच्छत्।**
**प्रजापतौ। तद् ब्रह्मचारी प्रायच्छत्स्वान्मित्रो अध्यात्मनः॥ १५॥**

15. *Amā ghṛtaṁ kṛṇute kevalamācāryo bhūtvā varuṇo yadyadaicchat. Prajāpatau. Tad brahmacārī prāyacchatsvānmitro adhyātmanaḥ.*

The close association of teacher and disciple creates only the light and grace of ghrta through education and enlightenment. The Acharya becomes Varuna, planner, giver and saviour, and freely gives what he chooses to give for the disciple's contribution to society for its discipline and progress. And that very gift of the Acharya's, the Brahmachari as a friend, returns to his people from his very soul.

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः।
प्रजापतिर्वि राजति विराडिन्द्रोऽ भवद्वशी॥ १६॥

16. *Ācāryo brahmacārī brahmacārī prajāpatiḥ. Prajāpatirvi rājati virāḍindro'bhavadvaśī.*

The Acharya ought to be a Brahmachari, dedicated to Brahma and divine discipline of austerity. Prajapati, ruler, protector and sustainer of the people, too, ought to be a Brahmachari. Then only the ruler shines and rules. The brilliant alone rises to be Indra, really powerful, and it is the powerful alone can rule.

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते॥ १७॥

17. *Brahmacaryeṇa tapasā rājā rāṣṭraṁ vi rakṣati. Ācāryo brahmacaryeṇa brahmacāriṇamicchate.*

Only by Brahmacharya and austere self discipline does the ruler preserve, protect and promote the social order. Only by Brahmacharya does the Acharya wish to have Brahmachari for his disciple.

ब्रह्मचर्येण कन्याऽ युवानं विन्दते पतिम्।
अनड्वान्ब्रह्मचर्येणाश्वो घासं जिगीर्षति॥ १८॥

18. *Brahmacaryeṇa kanyā' yuvānaṁ vindate patim. Anaḍvānbrahmacaryeṇāśvo ghāsaṁ jigīrṣati.*

Only by Brahmacharya does the virgin maiden find a youth as husband. Even the bull and the horse can eat and digest grass by natural Brahmacharya.

ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभरत्॥ १९॥

19. *Brahmacaryeṇa tapasā devā mṛtyumapāghnata.*
*Indro ha brahmacaryeṇa devebhyaḥ svarābharat.*

Only by Brahmacharya and austere self discipline do the Devas, noble people, overcome untimely death. Indra, mighty ruler and refulgent teacher, brings joy and enlightenment for noble seekers only by the austere discipline of Brahmacharya.

**ओषधयो भूतभव्यमहोरात्रे वनस्पतिः।**
**संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः॥ २०॥**

20. *Oṣadhayo bhūtabhavyamahorātre vanaspatiḥ.*
*Saṁvatsaraḥ sahartubhiste jātā brahmacāriṇaḥ.*

Herbs, the past time, future time, day and night, the trees, the year with the seasons, they all are observers of the unrelenting discipline and law of Brahmacharya, right things, only at the right time, in nature.

**पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये।**
**अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः॥ २१॥**

21. *Pārthivā divyāḥ paśava āraṇyā grāmyāśca ye.*
*Apakṣāḥ pakṣiṇaśca ye te jātā brahmacāriṇaḥ.*

All animals, of the earth, forest and the village, who are without wings, or birds of the sky, all of them observe the discipline of Brahmacharya, natural development of the body system and related behaviour.

**पृथक्सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति।**
**तान्त्सर्वान्ब्रह्म रक्षति ब्रह्मचारिण्याभृतम्॥ २२॥**

22. *Pṛthaksarve prājāpatyāḥ prāṇānātmasu bibhrati.*
*Tāntsarvānbrahma rakṣati brahmacāriṇyā-bhṛtam.*

All forms of life created by Prajapati, individually and separately, bear pranic energy in themselves specifically. Brahma, natural discipline of divinity, inherited through the process of nature, protects and sustains them all in character.

**देवानामेतत्परिषूतमनभ्यारूढं चरति रोचमानम्। तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम्॥ २३॥**

23. *Devānāmetatpariṣūtamanabhyārūḍhaṁ carati rocamānam. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

This discipline of Brahmacharya, distilled from nature and impelled from within by divine personages, unopposed and unviolated, brilliant and illuminative, pervades and rules the world of nature and humanity. Of that is born the divine knowledge and discipline of Supreme Brahma and from that arise all the noble and brilliant sages blest with the spirit of immortality against death.

**ब्रह्मचारी ब्रह्म भ्राजद्बिभर्ति तस्मिन्देवा अधि विश्वे समोताः। प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्॥ २४॥**

24. *Brahmacārī brahma bhrājadbibharti tasmin-devā adhi viśve samotāḥ. Prāṇāpānau janayannād vyānaṁ vācaṁ mano hṛdayaṁ brahma medhām.*

The Brahmachari bears the illuminative presence and knowldge of Brahma in which are summed up all the divinities of existence. He goes around manifesting prana, apana, vyana, Word and voice, mind, heart, Vedic knowledge and intelligence.

चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं रेतो लोहितमुदरम् ॥ २५ ॥

25. *Cakṣuḥ śrotraṁ yaśo asmāsu dhehyannaṁ reto lohitamudaram.*

O Brahmacharya, bring us the eye, ear, honour, food, seed vitality, vibrant blood and the noble appetite for living.

तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽतिष्ठत्तप्यमानः समुद्रे । स स्नातो बभ्रुः पिङ्गलः पृथिव्यां बहु रोचते ॥ २६ ॥

26. *Tāni kalpad brahmacārī salilasya pṛṣṭhe tapo' tiṣṭhattapyamānaḥ samudre. Sa snāto babhruḥ piṅgalaḥ pṛthivyām bahu rocate.*

In the midst of this sea of life on top of the waves of karma and consequence, passing through the crucibles of the discipline of continence and austerity, established in divinity, the Brahmachari develops all the virtues of physical, mental and social excellence and, graduated, committed, vibrantly healthy and golden gracious in generosity, he shines bright in life on earth.

## Kanda 11/Sukta 6 (Freedom from Sin and Distress)

***Agni and others Devata, Shantati Rshi***

अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः ।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Agniṁ brūmo vanaspatīnoṣadhīruta vīrudhaḥ. Indraṁ bṛhaspatiṁ sūryaṁ te no muñcantvaṁhasaḥ.*

We address Agni, fire, trees, herbs, plants and

creepers, Indra, i.e., nature's electric energy, Brhaspati, all sustaining air energy and the sun, and pray to the Lord of nature, they may protect us from sin, sickness and disease.

(Natural forces correctly used give us health; abused, they cause suffering. We address them to understand their efficacy so that we take advantage of them and avoid abusing them. If we are correct, nature helps us, if we abuse or exploit nature, it reacts and we suffer. Therefore we pray: May God give us wisdom to take advantage of nature to be free from sin and suffering.)

**ब्रूमो राजा॑नं॒ वरु॑णं मि॒त्रं विष्णु॒मथो॒ भग॑म्।**
**अंश॑ं॒ विव॑स्वन्तं ब्रूम॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २॥**

2. *Brūmo rājānaṁ varuṇaṁ mitraṁ viṣṇumatho bhagam. Aṁśaṁ vivasvantaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Varuna, the refulgent sun that forms the cloud, Mitra, the sun that forms delicious waters for us, Vishnu, the all reaching illuminative sun, Bhaga, the sun that brings morning energy, Ansha, pranic energy of the sun that inspires greenery, and Vivasvan, dispeller of darkenss, and we pray to God that we may be free from sin, suffering and disease.

**ब्रूमो दे॒वं स॑वि॒तारं॑ धा॒तार॑मु॒त पू॒षण॑म्।**
**त्वष्टा॑रमग्रि॒यं ब्रू॑म॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ ३॥**

3. *Brūmo devaṁ savitāraṁ dhātāramuta pūṣaṇam. Tvaṣṭāramagriyaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Savita, the rising sun, Dhata, the all-sustaining Vayu and gravitational force, Pusha, life promoting energy of nature, Tvashta, formative intelligence immanent in nature of the first order and we pray they may keep us free from sin, suffering and disease.

**गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम्।**
**अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः॥ ४॥**

4. *Gandharvāpsaraso brūmo aśvinā brahmaṇaspatim. Aryamā nāma yo devaste no muñcantvaṁhasaḥ.*

We address wind and water, Ashvins, complementarities of natural currents of energy, Brahmanaspati, the specialist of Vedic knowledge, refulgent guiding forces of natural law, Aryama by name and attribute, and we pray they may save us from sin, suffering and distress.

**अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा।**
**विश्वानादित्यान्ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ५॥**

5. *Ahorātre idaṁ brūmaḥ sūryācandramasāvubhā. Viśvānādityānbrūmaste no muñcantvaṁhasaḥ.*

We address the day and night, both sun and moon and all the phases of the sun in the Zodiacs and pray that we may be free from sin and distress.

**वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः ।**
**आशाश्च सर्वी ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ६॥**

6. *Vātaṁ brūmaḥ parjanyamantarikṣamatho diśaḥ. Āśāśca sarvā brūmaste no muñcantvaṁhasaḥ.*

And we address the wind, the cloud, the firmament, the quarters of space and the interspaces, all together, and we pray that we may be free from sin and suffering.

**मुञ्चन्तु मा शपथ्या ऽ दहोरात्रे अथो उषाः।**
**सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति॥ ७॥**

7. *Muñcantu mā śapathyā dahorātre atho uṣāḥ.*
*Somo mā devo muñcatu yamāhuścandramā iti.*

May the day and night and the dawn free me from the ill effects of evil wishes and intentions of maligners. May the generous Soma whom they call the moon free me from the evil consequences of execrations.

**पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः।**
**शकुन्तान्पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ८॥**

8. *Pārthivā divyāḥ paśava āraṇyā uta ye mṛgāḥ.*
*Śakuntānpakṣiṇo brūmaste no muñcantvaṁhasaḥ.*

May the animals of the earth and beasts of the forest and powerful birds of the sky, we address, keep us free from sin and suffering.

**भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः।**
**इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः॥ ९॥**

9. *Bhavāśarvāvidaṁ brūmo rudraṁ paśupatiśca yaḥ.*
*Iṣūryā eṣāṁ saṁvidma tā naḥ santu sadā śivāḥ.*

We address Bhava and Sharva, catalytic forces of nature's evolution through making, breaking and remaking process, Rudra, spirit of natural justice, and

Pashupati, lord of all living beings, and pray that all the arrows they shoot as we well know may always be kind and constructive for us.

**दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान्।**
**समुद्रा नद्यो ∫ वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥ १० ॥**

10. *Divaṁ brūmo nakṣatrāṇi bhūmiṁ yakṣāṇi parvatān. Samudrā nadyo veśantāste no muñcantvaṁhasaḥ.*

We address the regions of light, constellations of the stars, earth, holy places, mountains and clouds, seas, rivers and lakes, and pray they may be good to us and save us from sin and suffering.

**सप्तर्षीन्वा इदं ब्रूमोऽ पो देवीः प्रजापतिम्।**
**पितॄन्यमश्रेष्ठान्ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ११ ॥**

11. *Saptarṣīnvā idaṁ brūmo'po devīḥ prajāpatim. Pitṝnyamaśreṣṭhānbrūmaste no muñcantvaṁhasaḥ.*

We address the seven Rshis, sagely powers of the social order corresponding to our senses and mind, noble people and their noble acts, noble women, the ruler protector and sustainer of the people, parental seniors who guide us on the path of law and discipline, and now address this prayer that they may save us from sin, suffering and distress.

**ये देवा दिविषदो अन्तरिक्षसदश्च ये।**
**पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः ॥ १२ ॥**

12. *Ye devā diviṣado antarikṣasadaśca ye. Pṛthivyāṁ śakrā ye śritāste no muñcantvaṁhasaḥ.*

Those heavenly powers which abide in the regions of light, those that abide in the middle region, and those powers and forces which abide on earth for law and order may, we pray, protect us from sin and suffering.

**आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः ।**
**अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥ १३ ॥**

13. *Ādityā rudrā vasavo divi devā atharvāṇaḥ.*
*Aṅgiraso manīṣiṇaste no muñcantvaṁhasaḥ.*

Adityas, Rudras and Vasus that provide light, justice and peaceful settlement, Brahmacharis of the Aditya, Rudra and Vasu order, unshaking powers of light in the heavenly region, Angirasas, pranic energies and inspiring leaders, intellectuals and pioneering thinkers all, we pray, may save us from sin and suffering.

**यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा ।**
**यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १४ ॥**

14. *Yajñaṁ brūmo yajamānamṛcaḥ sāmāni bheṣajā.*
*Yajūṁṣi hotrā brūmaste no muñcantvaṁhasaḥ.*

We address yajna, yajamana, scholars of Rks, Samans and the sanative Atharva, holy men of Yajurveda and their yajnic acts, and pray that they may save us from sin and suffering.

**पञ्च राज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः ।**
**दर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥ १५ ॥**

15. *Pañca rājyāni vīrudhāṁ somaśreṣṭhāni brūmaḥ.*
*Darbho bhaṅgo yavaḥ sahaste no muñcantvaṁhasaḥ.*

We address five most efficacious ruling aspects of herbs chief of which is soma, their root, stalk, leaves, flowers and fruits, and we address darbha grass, bhanga stimulator, barley, and their power, and pray they may protect us from sin, suffering and disease.

**अरायान्ब्रूमो रक्षांसि सर्पान्पुण्यजनान्पितॄन्।**
**मृत्यूनेकशतं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १६ ॥**

16. *Arāyānbrūmo rakṣāṁsi sarpānpuṇyajanānpitṝn.*
*Mṛtyūnekaśataṁ brūmaste no muñcantvaṁhasaḥ.*

We address the ungenerous, the wicked, the snakes, the holy people, parental seniors, and the hundred ways people suffer and die, and we pray they spare and save us from sin and suffering.

**ऋतून्ब्रूम ऋतुपतीनार्तवानुत हायनान्।**
**समाः संवत्सरान्मासांस्ते नो मुञ्चन्त्वंहसः ॥ १७ ॥**

17. *Ṛtūnbrūma ṛtupatīnārtavānuta hāyanān. Samāḥ*
*saṁvatsarānmāsāṁste no muñcantvaṁhasaḥ.*

We address the seasons, sun, planets, winds and other atmospheric conditions which affect the seasons, seasonal conditions which affect life, exits and returns of the years, years, year cycles and months, and we pray we may be free from sin, suffering and disease.

**एत देवा दक्षिणतः पश्चात्प्राञ्च उदेत। पुरस्तादुत्तराच्छक्रा**
**विश्वे देवाः समेत्य ते नो मुञ्चन्त्वंहसः ॥ १८ ॥**

18. *Eta devā dakṣiṇataḥ paścātprāñca udeta. Pura-*
*stāduttarācchakrā viśve devāḥ sametya te no*
*muñcantvaṁhasaḥ.*

O Devas, mighty divinities of nature, nobilities

of humanity, come from the south, come from the west, come from north and from the east, rise and come forward to us, come together all divinities of nature and humanity, save us from sin, disease and distress.

**विश्वा॑न्दे॒वानि॒दं ब्रू॑मः स॒त्यस॑न्धानृता॒वृधः॑।**
**विश्वा॑भि॒ः पत्नी॑भिः स॒ह ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १९॥**

19. *Viśvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhaḥ. Viśvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity of the world committed to truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers and protect us from sin and suffering of distress.

**सर्वा॑न्दे॒वानि॒दं ब्रू॑मः स॒त्यस॑न्धानृता॒वृधः॑।**
**सर्वा॑भि॒ः पत्नी॑भिः स॒ह ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २०॥**

20. *Sarvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhaḥ. Sarvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity without exception, all committed to Truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers in entirety, and protect us from sin, disease and distress.

**भू॒तं ब्रू॑मो भू॒तप॑तिं भूता॑नामु॒त यो व॒शी।**
**भू॒ता॒नि॒ सर्वा॑ स॒ंगत्य॒ ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २१॥**

21. *Bhūtaṁ brūmo bhūtapatiṁ bhūtānāmuta yo vaśī.*
*Bhūtāni sarvā saṁgatya te no muñcantvaṁhasaḥ.*

We address the lord of existence, ruler, protector and sustainer of all living beings, and the controller of all elements of creation that is, and pray that they and all the forms of existence, together, may protect us from sin and suffering.

**या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।**
**संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥ २२ ॥**

22. *Yā devīḥ pañca pradiśo ye devā dvādaśartavaḥ.*
*Saṁvatsarasya ye daṁṣṭrāste naḥ santu sadā śivāḥ.*

Whatever divine forces of nature's elements there are working in the vast quarters of space, whatever divine and refulgent dynamic processes are operative in the flow of twelve months of the seasons' cycle, and whatever catalytic forces of Bhava and Sharva there be of time in the cycle of years, we pray, they may be good and auspicious to us.

**यन्मातली रथक्रीतममृतं वेद भेषजम् ।**
**तदिन्द्रो अप्सु प्रावेशयत्तदापो दत्त भेषजम् ॥ २३ ॥**

23. *Yanmātalī rathakrītamamṛtaṁ veda bheṣajam.*
*Tadindro apsu prāveśayattadāpo datta bheṣajam.*

That immortal sanative, i.e., immortal knowledge, for the achievement of ultimate freedom of Moksha, which Matali, cosmic intelligence that drives the cosmic chariot, inherently bears as received from the light of omniscience immanent in the chariot, that very immortal sanative of knowledge and enlightenment

may Indra let flow into the stream of human karma. That very immortal sanative, O Apah, Vishvedevas, divinities of nature and humanity, pray give us (so that we may be free from sin and suffering.)

Note: Satavalekara has given a list of the deities of the earth, middle region and the region of light which comes to 93. In addition he gives a list of 172 including hundred forms of death (mantra 16). In all, the number of deities given by him come to two hundred and sixty-five for which the prayer to Divinity is that they may all be good and auspicious to humanity so that life may be free from sin and distress.

## Kanda 11/Sukta 7 (Ucchhishta, the Ultimate Absolute Brahma)

***Ucchhishta Brahma Devata, Atharva Rshi***

**उच्छि॑ष्टे॒ नाम॑ रू॒पं चोच्छि॑ष्टे लो॒क आहि॑तः।**
**उच्छि॑ष्ट॒ इन्द्र॑श्चा॒ग्निश्च॒ विश्व॑म॒न्तः स॒माहि॑तम्॥ १॥**

1. *Ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitaḥ.*
*Ucchiṣṭa indrascāgniśca viśvamantaḥ samāhitam.*

Names and forms of things in existence subsist in the Ultimate Brahma which remains when all else is withdrawn to Zero. The world subsists withdrawn therein, and when it is in the created state of existence, it exists therein. Indra, energy, power and glory, Agni, fire, light and knowledge, the entire universe, exists sustained therein, and is withdrawn into that. That, the Ultimate Brahma, remains. That is Ucchhishta, the last that remains and the first that stirs (when the end is over and the beginning begins).

**उच्छि॑ष्टे द्यावा॑पृथि॒वी विश्वं॑ भू॒तं स॒माहि॑तम्।**
**आपः॑ समु॒द्र उच्छि॑ष्टे च॒न्द्रमा॒ वात॒ आहि॑तः॥ २॥**

2. *Ucchiṣṭe dyāvāpṛthivī viśvaṁ bhūtaṁ samāhitam.*
*Āpaḥ samudra ucchiṣṭe candramā vāta āhitaḥ.*

Earth and heaven abide in Ultimate Brahma. The entire world of existence, of thought, energy and matter, abides and moves therein. The waters, the sea, the moon, the wind, all abide and move in Brahma and are withdrawn into That.

**सन्नुच्छि॑ष्टे असंश्चो॒भौ मृ॒त्युर्वा॑जः॑ प्र॒जाप॑तिः।**
**लौ॒क्या उच्छि॑ष्ट आय॑त्ता॒ व्र॒श्च॒ द्र॒श्चापि॒ श्रीर्मयि॑॥ ३॥**

3. *Sannucchiṣṭe asaṁścobhau mṛtyurvājaḥ prajāpatiḥ. Laukyā ucchiṣṭa āyattā vraśca draścāpi śrīrmayi.*

Being and Non-Being both, death, food, energy and speed of motion, Prajapati, the sustaining power of created forms, all subsist in Brahma. All things of this world, lovables and rejectables, the beauty and grace that is in you and me, all is collected and concentrated in Brahma, That remains after all.

**दृ॒ढो दृं॑ह॒स्थि॒रो न्यो ब्रह्म॑ विश्व॒सृ॒जो॒ दश॑।**
**नाभि॑मिव स॒र्वत॑श्च॒क्रमुच्छि॑ष्टे दे॒वता॑ः श्रि॒ताः॥ ४॥**

4. *Dṛḍho dṛṁhasthiro nyo brahma viśvasṛjo daśa.*
*Nābhimiva sarvataścakramucchiṣṭe devatāḥ śritāḥ.*

The strong and firm, the firm and established, the mover and the moved as thinker and the thought, the creations of Prakrti and the food for creation, and

ten subtle and gross elements, ten pranas that contribute to the created world, all are wholly held and sustained in Brahma as the wheel is held and sustained in the nave. Indeed, all divine forces of existence are held and sustained in Brahma, the Ultimate over and after all.

**ऋक्साम॒ यजु॒रुच्छि॑ष्ट उद्गी॒थः प्रस्तु॑तं स्तु॒तम्।**
**हि॒ङ्का॒र उच्छि॑ष्टे॒ स्वर॒ः साम्नो॑ मे॒डिश्च॒ तन्मयि॑॥ ५॥**

5. *Ṛksāma yajurucchiṣṭa udgīthaḥ prastutaṁ stutam. Hiṁkāra ucchiṣṭe svaraḥ sāmno meḍiśca tanmayi.*

The Rk, the Sama, the Yaju, the vaulting song of Aum, divine eulogy presented by the celebrant, the hinkara, the notes and accents of Samans, and the ecstasy that is in you and me, all is in Brahma.

**ऐ॒न्द्रा॒ग्नं पा॑वमा॒नं म॒हाना॑म्नीर्महाव्र॒तम्।**
**उच्छि॑ष्टे य॒ज्ञस्याङ्गा॑न्य॒न्तर्ग॑र्भ॒ इव मा॒तरि॑॥ ६॥**

6. *Aindrāgnaṁ pāvamānaṁ mahānāmnīrmahāvratam. Ucchiṣṭe yajñasyāṅgānyantargarbhaiva mātari.*

The hymns in adoration of Indra and Agni, the ecstatic praise of Soma, hymns in praise of the Supreme Divine, the grand adoration with five songs of Sama, all parts of yajna, all these abide and nestle in Brahma like the baby in the mother's womb.

**रा॒ज॒सूयं वाज॒पेय॑मग्निष्टो॒मस्तद॑ध्व॒रः ।**
**अ॒र्का॒श्व॒मे॒धावुच्छि॑ष्टे जी॒वब॑र्हिर्म॒दिन्त॑मः॥ ७॥**

7. *Rājasūyaṁ vājapeyamagniṣṭomastadadhvaraḥ. Arkāśvamedhāvucchiṣṭe jīvabarhirmadintamaḥ.*

Rajasuya, Vajapeya, Agnishtoma, the yajna of love and non-violence, Arka, the songs in adoration of Agni and Surya, Ashvamedha, the yajna in adoration of the social order, Jivabarhi, the yajna in adoration of life, and the most ecstatic songs and yajnic performances abide and subsist in Brahma that breathes without breath (Rgveda, 10, 129, 2) even when the fires are out and the music is silent.

**अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह।**
**उत्सन्ना यज्ञाः सत्राण्युच्छिष्टेऽधि समाहिताः ॥ ८ ॥**

8. *Agnyādheyamatho dīkṣā kāmapraśchandasā saha.*
*Utsannā yajñāḥ satrāṇyucchiṣṭe'dhi samāhitāḥ.*

The kindling of fire in yajna, initiation with Diksha, the yajna for the fulfilment of specific projects with the hymns of Veda, yajnas for advancement in life, yajna sessions lasting for various periods of time, all abide and subsist in Brahma which remains when all else is gone, sucked in, withdrawn.

**अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः।**
**दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ ९ ॥**

9. *Agnihotraṁ ca śraddhā ca vaṣaṭkāro vrataṁ tapaḥ. Dakṣiṇeṣṭaṁ pūrtaṁ cocchiṣṭe'dhi samāhitāḥ.*

Agnihotra, fire yajna as daily ritual, Shraddha, faith in ultimate truth, the offer of oblations with Vashatkara, Vratas, specific vows, Tapa, observance of austerity, Dakshina, gifts to the priest and the guru, Ishta, projects for specific aims, Purta, yajna for thanksgiving, all these abide and subsist in Brahma, the Ultimate

Supreme beyond everything else.

**एकरात्रो द्विरात्रः सद्यःक्रीः प्रक्रीरुक्थ्य ऽः।**
**ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥ १० ॥**

10. *Ekarātro dvirātraḥ sadyaḥ krīḥ prakrīrukthyaḥ.*
*Otaṁ nihitamucchiṣṭe yajñasyāṇūni vidyāyā.*

One night yajna, two night yajna, the same day Soma yajna, the previous day Soma yajna, Ukthya yajna, other parts of yajna with subtle knowledge abide and subsist deep in Brahma like the warp and woof of existence.

**चतूरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह। षोड़शी सप्तरात्र-**
**श्चोच्छिष्टाज्जज्ञिरे सर्वे ये यज्ञा अमृतं हिताः ॥ ११ ॥**

11. *Catūrātraḥ pañcarātraḥ ṣaḍrātraścobhayaḥ saha.*
*Ṣoḍaśī saptarātraścocchiṣṭājjajñire sarve ye yajñā amṛte hitāḥ.*

Four night session of yajna, five night session, six night session with double duration also of eight, ten and twelve night sessions, sixteen and seven night sessions, all are born of Supreme Brahma, and all of them abide and subsist in the eternal Brahma that ever remains beyond everything else. All the yajnic affairs that there are are born of It and into It they retire, held in the Immortal.

**प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः।**
**साह्नातिरात्रावुच्छिष्टे द्वादशाहोऽ पि तन्मयि ॥ १२ ॥**

12. *Pratīhāro nidhanaṁ viśvajiccābhijicca yaḥ.*
*Sāhnātirātrāvucchiṣṭe dvādaśāho'pi tanmayi.*

Pratihara, responsive good and fourth part of a Sama song, Nidhana, wealth and the close of a Sama song, Vishvajit and Abhijit yajnas for success, the day long yajna and the yajna that lasts till the night, and the twelve day session, all abide and subsist in the transcendent Brahma. I pray all that virtue and yajnic potential were in me too.

**सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः।**
**उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥ १३ ॥**

13. *Sūnṛtā saṁnatiḥ kṣemaḥ svadhorjāmṛtaṁ sahaḥ.*
*Ucchiṣṭesarve pratyañcaḥ kāmāḥ kāmena tātṛpuḥ.*

Truth and honesty of word and deed, reverence and humility, peace and protection, essential virtue and food for all, energy, immortality and the eternal joy of life, all these proceed from Brahma and return unto this Ultimate Divinity, and all the desires, plans and projects of humanity are fulfilled only by Its will and ultimate pleasure.

**नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः।**
**आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि ॥ १४ ॥**

14. *Nava bhūmīḥ samudrā ucchiṣṭe'dhi śritā divaḥ.*
*Ā sūryo bhātyucchiṣṭe'horātre api tanmayi.*

Nine-region earths of space, oceans of earths and space, all orders of the regions of light, abide and are sustained in the Ultimate Brahma. The sun shines in Brahma. The day and night abide in Brahma. I pray the same be in me, the same also is in me. I am the microcosm.

उ॒प॒ह॒व्यं विषू॑वन्तं॒ ये च॑ य॒ज्ञा गुहा॑ हि॒ताः।
बिभ॑र्ति भ॒र्ता विश्व॒स्योच्छि॑ष्टो जनि॒तुः पि॒ता॥ १५॥

15. *Upahavyaṁ viṣūvantaṁ ye ca yajñā guhā hitāḥ.*
*Bibharti bhartā viśvasyocchiṣṭo janituḥ pitā.*

Upahavya Somayaga, Vishuvat Somayaga, and all those yajnas hidden in mystery, all these the Burden Bearer of the universe bears and sustains, the Ultimate Brahma that is father of the father creator, i.e., the Absolute Brahma in transcendence over the Immanent.

पि॒ता ज॑नि॒तुरुच्छि॒ष्टोऽ सो॒ः पौत्र॑ः पितामहः।
स क्षि॑यति॒ विश्व॒स्येशा॑नो॒ वृषा॒ भूम्या॑मति॒घ्न्य ऽ॑॥ १६॥

16. *Pitā janiturucchiṣṭo'soḥ pautraḥ pitāmahaḥ.*
*Sa kṣiyati viśvasyeśāno vṛṣā bhūmyāmatighnyaḥ.*

Father of father, the Ultimate Brahma is the Grand-father. It is the grandson of Prana, that is, the third stage of spiritual experience after Pranayama, after Pratyahara and Samyama. Ultimate ruler of the universe, It abides everywhere in the world of existence, omnificent and inviolable.

ऋ॒तं स॒त्यं तपो॑ रा॒ष्ट्रं श्रमो॒ धर्म॑श्च॒ कर्म॑ च।
भू॒तं भ॑वि॒ष्यदुच्छि॑ष्टे वी॒र्यं ऽ॑ ल॒क्ष्मीर्बलं॒ बले॑॥ १७॥

17. *Ṛtaṁ satyaṁ tapo rāṣṭraṁ śramo dharmaśca karma ca. Bhūtaṁ bhaviṣyaducchiṣṭe vīryaṁ lakṣmīrbalaṁ bale.*

Everything abides in the Ultimate Brahma: Rtam, the universal law, Satyam, the world of Prakrtic reality, Satyam and Rtam comprising the constant and the mutable and the law, Tapas, the relentless austerity

of the law and discipline of life, Rashtra, the order of the individual, social and universal life, Shrama, hard work, Dharma, duty according to the Law, Karma, human action and the consequential chain of life in action, the past, present and future, valour and heroism, wealth and excellence, and strength within strength like circle within circle.

**सम्ऋद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्य ऽः।**
**संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः॥ १८॥**

18. *Samṛddhiroja ākūtiḥ kṣatraṁ rāṣṭraṁ ṣaḍurvyaḥ.*
*Saṁvatsaro'dhyucchiṣṭa iḍā praiṣā grahā haviḥ.*

Prosperity, lustre and splendour, thought and resolution, governance and the Dominion, six quarters of the world in space, the year and year-cycle, Ida, the ultimate Word, inspiration and advancement, all transactions and everything involved in life's transactions, all is comprehended in the Ultimate Brahma.

**चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः।**
**उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः॥ १९॥**

19. *Caturhotāra āpriyaścāturmāsyāni nīvidaḥ.*
*Ucchiṣṭe yajñā hotrāḥ paśubandhāstadiṣṭayaḥ.*

Chatur-hotr mantras recited at new moon and full moon yajna, Apri mantras, four yajnas performed in four months, hymns of praise and celebration, yajnas, priests, all rules and disciplines of living beings, in fact all acts and rituals people wish to perform for specific purposes, all these abide in Brahma.

**अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह।**
**उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्महो॥ २०॥**

20. *Ardhamāsāśca māsāścārtavā ṛtubhiḥ saha.*
*Ucchiṣṭe ghoṣiṇīrāpaḥ stanayitnuḥ śrutirmahī.*

Half-months specially of the lunar year, months, seasonal activities along with the seasons, rippling, murmuring, roaring waters, thunder and lightning, and the grand voice of the Veda, all abide in the Ultimate Brahma.

**शर्करा सिकता अश्मान ओषधयो वीरुधस्तृणा।**
**अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता॥ २१॥**

21. *Śarkarāḥ sikatā aśmāna oṣadhayo vīrudhastṛṇā.*
*Abhrāṇi vidyuto varṣamucchiṣṭe saṁśritā śritā.*

Gravel, sand, stone, herbs, creepers, grasses, clouds, lightning, rain, all abide at peace nestled in the Ultimate Brahma.

**राद्धिः प्राप्तिः समाप्तिर्व्या ∫प्तिर्महो एधतुः।**
**अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता॥ २२॥**

22. *Rāddhiḥ prāptiḥ samāptirvyā-ptirmaha edhatuḥ.*
*Atyāptirucchiṣṭe bhūtiścāhitā nihitā hitā.*

Success and prosperity, achievement, attainment, universality, greatness, progress, abundance, prosperity, all abide, withdrawn, resolved, sustained in Ultimate Brahma.

**यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा।**
**उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २३॥**

23. *Yacca prāṇati prāṇena yacca yaśyati cakṣuṣā.*
*Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.*

All that breathes with prana, all that sees with the eye, the Devas which abide in heaven sustained therein, all these are born of the Ultimate Brahma.

**ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह।**
**उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २४॥**

24. *Ṛcaḥ sāmāni cchandāṁsi purāṇaṁ yajuṣā saha.*
*Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.*

All descriptions in the form of celebration and the Rgveda, songs of ecstasy and Samaveda, happy songs and Atharva-veda, all pre-historic literature along with Yajurveda, and all the divinities abiding and sustained in the region of light are born of the Ultimate Brahma.

**प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।**
**उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २५॥**

25. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.*
*Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.*

Prana and apana, eye, ear, the undiminishing mind and diminishing body, and all the divinities abiding and sustained in the light of heaven are born of the Ultimate Brahma.

**आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये।**
**उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २६॥**

26. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.*
*Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.*

All ecstasy, pleasures, delights, happy celebrations and all the divinities abiding and sustained in the light of heaven are born of Ultimate Brahma.

देवाः पितरो मनुष्या ऽ गन्धर्वाप्सरसश्च ये।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २७॥

27. *Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye.*
*Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.*

All the divinities of nature and humanity, Pitaras, parental sustainers of humanity, the ordinary people, sustainers of earth and the divine Word and culture, all fluent forces in flux, and all the divine virtues abiding and sustained in the light of heaven are born of the Ultimate, all comprehensive Brahma, first and last everlasting of all else that is.

## Kanda 11/Sukta 8 (Constitution of Man)

***Adhyatma, Manyu Devata, Kaurupathi Rshi***

यन्मन्युर्जायामावहत्संकल्पस्य गृहादधि। क आसं जन्याः
के वराः क उ ज्येष्ठवरो ऽ भवत्॥ १॥

1. *Yanmanyurjāyāmāvahatsaṁkalpasya gṛhādadhi.*
*Ka āsaṁ janyāḥ ke varāḥ ka u jyeṣṭhavaro'bhavat.*

When Manyu, Supreme Divinity's thoughful love of creativity, bore, that is, objectified and manifested, Prakrti, Its consort, from the house of Sankalpa, Its will and resolution to create, then who were the co-mates of Prakrti? And who were the friends of Manyu, divine ardour of cosmic creativity? And who was the chief of the occasion, the bridegroom?

तप॑श्चै॒वास्तां॒ कर्म॑ चा॒न्तर्म॑ह॒त्य ऽर्ण॒वे । त आ॑सं॒ जन्या॒स्ते व॒रा ब्रह्म॑ ज्येष्ठव॒रो ऽभवत् ॥ २ ॥

2. *Tapaścaivāstāṁ karma cāntarmahatyarṇave. Ta āsaṁ janyāste varā brahma jyeṣṭhavaro'bhavat.*

In that mighty deep darkness of the ocean of uncreation, Tapa and Karma were the co-mates of Prakrti, and they were also the friends of thoughtful love and Cosmic Creativity, and the chief of the occasion was Brahma itself.

Note: These two mantras are a metaphor of divine creation. Refer to Chhandogyopanishad, 6, 2, 1-3 and Brhadaranyakopanishad, 1, 4, 17.

In the state of zero, absolute silence, before creation "Atman alone was there, only One (with Its essential Svadha: Rgveda, 10, 129, 2). It desired: I am One. I shall be many. I will create. It yearned for a mate (Prakrti). I shall generate. Let there be my power and potential incarnate, I shall act and create. This was the desire, Divine Resolution." This action of creation and generation is the divine Karma.

If we refer to Rgveda, 10, 190, 1, we find that Rtam, dynamics and Law of mutability, and Satyam, the constancy of Prakrti, were generated by the Tapas of the One sole existent Brahma which is the ever and ultimate presence awake eternally. Thus Karma and Tapas were the two co-mates of Brahma by Its own will. And these two were also the co-mates of simultaneous generation for Prakrti since these became immanent in Prakrti by divine will. This immanence and Prakrtic creation is studied in Sankhya Sutras in detail.

**दश॑ सा॒कमजायन्त दे॒वा दे॒वेभ्य॑: पु॒रा।**
**यो वै तान्वि॒द्यात्प्र-त्यक्षं॒ स वा अ॒द्य म॒हद्व॑देत्॥ ३॥**

3. *Daśa sākamajāyanta devā devebhyaḥ purā. Yo vai tānvidyātpra tyakṣaṁ sa vā adya mahadvadet.*

In the beginning, from the divine powers of Prakrti, Rtam and Satyam, ten divine mutations of existentially activated Prakrti called Mahat were evolved. One who would know and directly describe them today would say something really great.

(These ten could be described as ten elements, i.e., five subtle elements and five gross elements, or they could be described as ten pranas, or ten senses of perception and volition.)

**प्रा॒णाऽपा॒नौ चक्षु॒: श्रोत्र॒मक्षि॑तिश्च॒ क्षिति॑श्च॒ या।**
**व्या॒नोऽदा॒नौ वाङ् मन॒स्ते वा आकू॑ति॒मावह॑न्॥ ४॥**

4. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā. Vyānodānau vāṅ manaste vā ākūtimāvahan.*

Prana and apana, eye, ear, constancy and mutability, vyana and udana, speech and mind, these carry the immanent thought and resolution of divinity in human activity.

**अजा॑ता आसन्नृ॒तवोऽथो॑ धा॒ता बृ॒हस्पति॑:।**
**इ॒न्द्रा॒ग्नी अ॒श्विना॒ तर्हि॑ कं ते ज्ये॒ष्ठमुपा॑सत॥ ५॥**

5. *Ajātā āsannṛtavo'tho dhātā bṛhaspatiḥ. Indrāgnī aśvinā tarhi kaṁ te jyeṣṭhamupāsata.*

When seasons, Dhata the sustaining space, Brhaspati, Vayu, Indragni, electric and fire energy, and

Ashvins, sun and moon, were not yet generated then which highest power did they stay by?

They stayed by Kam, the lord of peace and bliss, the Jyeshtha Brahma.

**तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे।**
**तपो ह जज्ञे कर्मणस्तत्ते ज्येष्ठमुपासत॥ ६॥**

6. *Tapaścaivāstāṁ karma cāntarmahatyarṇave.*
*Tapo ha jajñe karmaṇastatte jyeṣṭhamupāsata.*

Tapa and Karma were there in the mighty deep ocean of silence present with Jyeshtha Brahma. Tapa was born of Karma. They, Dhata and others, abided with Karma, the will of Jyeshtha Brahma to be generated in the due course of Prakrtic evolution.

(For Mahad-arnava refer to Rgveda, 10, 190, 1: Rtam and Satyam were generated from Tapa enkindled by the will and thought of Jyeshtha Brahma, then was generated Ratri, Night and Darkness, and then was generated Samudro' arnava, the mighty ocean.)

**येत आसीद्भूमिः पूर्वा यामद्धातय इद्विदुः।**
**यो वै तां विद्यान्नामथा स मन्येत पुराणवित्॥ ७॥**

7. *Yeta āsīdbhūmiḥ pūrvā yāmaddhātaya idviduḥ.*
*Yo vai tāṁ vidyānnāmathā sa manyeta purāṇavit.*

That which was the primeval earth, before this concrete mother earth sustaining her children came into being, and which only the visionaries of Truth know, is mysterious. Whoever knows that primeval earth by name, form and character is the man who really knows her as one of the earliest mysteries.

**कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत।**
**कुतस्त्वष्टा समभवत्कुतो धाताजायत॥ ८॥**

8. *Kuta indraḥ kutaḥ somaḥ kuto agnirajāyata.*
*Kutastvaṣṭā samabhavatkuto dhātājāyata.*

Whence did Indra arise, whence soma, whence agni did arise? Whence did tvashta come into being? Whence did dhata arise?

**इन्द्रादिन्द्रः सोमात्सोमो अग्नेरग्निरजायत।**
**त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत॥ ९॥**

9. *Indrādindraḥ somātsomo agneragnirajāyata.*
*Tvaṣṭā ha jajñe tvaṣṭurdhaturdhātājāyata.*

Indra arose from Indra, soma from Soma, agni arose from Agni, twashta was born of Tvashta, and dhata was born of Dhata.

**ये त आसन्दश जाता देवा देवेभ्यः पुरा।**
**पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोक आसते॥ १०॥**

10. *Ye ta āsandaśa jātā devā devebhyaḥ purā.*
*Putrebhyo lokaṁ dattvā kasmiṁste loka āsate.*

Those ten divinities, that were born of ten cosmic Divinities at the beginning of creative evolution, gave the world of life, i.e., the human body, to their children. Having given that, in which world do they abide?

**यदा केशानस्थि स्नाव मांसं मज्जानमाभरत्।**
**शरीरं कृत्वा पादवत्कं लोकमनु प्राविशत्॥ ११॥**

11. *Yadā keṣānasthi snāva māṁsaṁ majjānamā-*
*bharat. Śarīraṁ kṛtvā pādavatkaṁ lokamanu*
*prāviśat.*

When they bore hair, bone, sinews, flesh marrow, and made the body complete unto the feet, then, having done that and given the body to man, to which world did they retire and return?

**कुतः केशान्कुतः स्नाव कुतो अस्थीन्याभरत्।**
**अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत्॥ १२॥**

12. *Kutaḥ keśānkutaḥ snāva kuto asthīnyābharat.*
*Aṅgā parvāṇi majjānaṁ ko māṁsaṁ kuta ābharat.*

Who and whence bore and brought hair, whence sinews, whence bones? Who bore and brought parts of the body, the joints, the marrow? Who bore and brought the flesh and whence?

**संसिचो नाम ते देवा ये संभारान्त्समभरन्।**
**सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन्॥ १३॥**

13. *Saṁsico nāma te devā ye saṁbhārāntsamabharan.*
*Sarvaṁ saṁsicya martyaṁ devāḥ puruṣamāviśan.*

Together, life-infusing are those divinities, harbingers of living showers, which bring the body and spirit of life and, having given all for life and living to the mortal, they enter man.

**ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम्।**
**पृष्ठीर्बर्ज्हो ∫ पार्श्वे कस्तत्समदधादृषिः ॥ १४॥**

14. *Ūrū pādāvaṣṭhīvantau śiro hastāvatho mukham.*
*Pṛṣṭhīrbarjahye pārśve kastatsamadadhādṛṣiḥ.*

Who is the visionary sage who joined together thighs, knees and legs and feet, head, hands and mouth?

Who fixed together the back and ribs, the collar bone and the sides? Who is that?

**शिरो॒ हस्ता॒वथो॒ मुखं॒ जिह्वां॒ ग्री॒वाश्च॒ कीक॑साः ।**
**त्व॒चा प्रा॒वृत्य॒ सर्वं॒ तत्स॒न्धा सम॑दधान्म॒ही ॥ १५ ॥**

15. *Śiro hastāvatho mukhaṁ jihvāṁ grīvāśca kīkasāḥ. Tvacā prāvṛtya sarvaṁ tatsandhā samadadhānmahī.*

The great creative-structurist power of Jyeshtha Brahma put together and joined head, hands, mouth, the tongue, neck and the neck and collar bones, and having bound and covered all with the skin made up the body for the living spirit.

**यत्तच्छरी॑र॒मशयत्स॒न्धया॒ संहि॑तं म॒हत् ।**
**येने॒दम॒द्य रोच॑ते॒ को अ॑स्मि॒न्वर्ण॒माभ॑रत् ॥ १६ ॥**

16. *Yattaccharīramaśayatsandhayā saṁhitaṁ mahat. Yenedamadya rocate ko asminvarṇamābharat.*

Into this great body which lay joined together, bound and covered by the divine formative power, who filled the colour with which it shines so beautiful?

**सर्वे॑ दे॒वा उपा॑शिक्ष॒न्तद॑जानाद्ब॒धूः स॒ती ।**
**ई॒शा वश॑स्य॒ या जा॒या सास्मि॒न्वर्ण॒माभ॑रत् ॥ १७ ॥**

17. *Sarve devā upāśikṣantadajānādvadhūḥ satī. Īśā vaśasya yā jāyā sāsminvarṇamābharat.*

All the divinities joined together (as they wanted to take it for residence) and wanted it perfected. They would offer assistance too. That, Prakrti, being Jyeshtha Brahma's consort, controlling power of the Great controller, perceived and realised. She filled the colours

into it.

(For the divinities wanting a home and their choice of the human body see Aitareya Upanishad, 1, 2, 1-5.)

**यदा त्वष्टा व्यतृणत्पिता त्वष्टुर्य उत्तरः।**
**गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन्॥ १८॥**

18. *Yadā tvaṣṭā vyatṛṇatpitā tvaṣṭurya uttaraḥ. Gṛhaṁ kṛtvā martyaṁ devāḥ puruṣmāviśan.*

When Tvashta the higher, father of Tvashta, nature's formative faculty, opened entrances into the human body, then the divinities, taking the mortal body for residence, entered the human body, the Purusha.

**स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः।**
**जरा खालत्यं पालित्यं शरीरमनु प्राविशन्॥ १९॥**

19. *Svapno vai tandrīrnir-ṛtiḥ pāpmāno nāma devatāḥ. Jarā khālatyaṁ pālityaṁ śarīramanu prāviśan.*

Dream and sleep, exhaustion and fatigue, want and adversity, sinfulness, negativities of various names and descriptions, age and infirmity, baldness, grey hair, all these followed and entered the body.

**स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत्।**
**बलं च क्षत्रमोजश्च शरीरमनु प्राविशन्॥ २०॥**

20. *Steyaṁ duṣkṛtaṁ vṛjinaṁ satyaṁ yajño yaśo bṛhat. Balaṁ ca kṣatramojaśca śarīramanu prāviśan.*

Thieving, evil habits and actions, unacceptable

behaviour, Truth, Yajna, honour and excellence, and broad-mindedness, honourable sense of valour, protection and social order, lustre and glory, all these followed together and entered the body.

**भूतिश्च॒ वा अभू॑तिश्च रा॒तयोऽरा॑तयश्च॒ याः ।**
**क्षुध॑श्च॒ सर्वा॒स्तृष्णा॑श्च॒ शरी॑र॒मनु॒ प्रावि॑शन् ॥ २१ ॥**

21. *Bhūtiśca vā abhūtiśca rātayo'rātayaśca yāḥ.*
*Kṣudhaśca sarvāstṛṣṇāśca śarīramanu prāviśan.*

Prosperity, want and poverty, generosity, ungenerosity and wretchedness, hunger and thirst of various kinds, followed together and entered the body.

**नि॒न्दाश्च॒ वा अनि॑न्दाश्च॒ यच्च॒ हन्तेति॒ नेति॑ च ।**
**शरी॑रं श्र॒द्धा दक्षि॒णाश्र॑द्धा॒ चानु॒ प्रावि॑शन् ॥ २२ ॥**

20. *Nindāśca vā anindāśca yacca hanteti neti ca.*
*Śarīraṁ śraddhā dakṣiṇāśraddhā cānu prāviśan.*

Censure and reproahes, praise and adorations, things surely positive, and the negatives and rejections, thanks-giving, faith, doubt and faithlessness, all these entered the human body.

**वि॒द्याश्च॒ वा अवि॑द्याश्च॒ यच्चा॒न्यदु॑पदे॒श्य ँ॑ म् ।**
**शरी॑रं॒ ब्रह्म॒ प्रावि॑श॒दृच॒ः सामाथो॒ यजु॑ः ॥ २३ ॥**

23. *Vidyāśca vā avidyāśca yaccānyadupadeśyam.*
*Śarīraṁ brahma prāviśadṛcaḥ sāmātho yajuḥ.*

Knowledge and ignorance of various kinds, all else that is worth teaching and learning, Brahma, divine discipline and awareness, Rgveda, Samans and Yajurveda and Brahma-Atharva-veda, all entered the human body.

**आ॒न॒न्दा मोदा॑: प्र॒मुदो॑ऽ भीमोद॒मुद॑श्च॒ ये।**
**ह॒सो न॒रिष्टा॑ नृ॒त्तानि॒ शरी॑र॒मनु॒ प्रावि॑शन्॥ २४॥**

24. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.*
*Haso nariṣṭā nṛttāni śarīramanu prāviśan.*

Higher ecstasies, pleasures, delights and celebrations laughter, dance and social revelry, all entered the human body.

**आ॒ला॒पाश्च॑ प्रला॒पाश्चा॑भीलाप॒लप॑श्च॒ ये।**
**शरी॑रं॒ सर्वे॒ प्रावि॑शन्नायु॒जः प्र॒युजो॒ युज॑:॥ २५॥**

25. *Ālāpāśca pralāpāścābhīlāpalapaśca ye. Śarīraṁ*
*sarve prāviśannāyujaḥ prayujo yujaḥ.*

Conversations and communications, complaints and lamentations, declarations and determinations, deceptions and detractions, distractions and ambiguities, plans, performances of things on hand and cooperations entered the human body.

**प्रा॒णा॒पा॒नौ चक्षु॒: श्रोत्र॒मक्षि॑तिश्च॒ क्षिति॑श्च॒ या।**
**व्या॒नो॒दा॒नौ वाङ् मन॒: शरी॑रेण॒ त ई॑यन्ते॥ २६॥**

26. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.*
*Vyānodānau vāṅ manaḥ śarīreṇa ta īyante.*

Prana and apana, inhalation and exhalation of breath, eye, ear, psychic and physical faculties, vyana and udana, all circulating and elevating energy of prana, speech, mind, all these move and act with the body.

**आ॒शिष॑श्च प्र॒शिष॑श्च सं॒शिषो॑ वि॒शिष॑श्च॒ याः।**
**चि॒त्तानि॒ सर्वे॑ सं॒क॒ल्पाः शरी॑र॒मनु॒ प्रावि॑शन्॥ २७॥**

27. *Āśiṣaśca praśiṣaśca saṁśiṣo viśiṣaśca yāḥ. Cittāni sarve saṁkalpāḥ śarīramanu prāviśan.*

Blessings and benedictions, rules and injunctions, orders and directions, distinctions and specialisations, all that there are, thoughts and memories, intentions and vows of discipline followed and entered the human body.

**आस्तेयीश्च॒ वास्तेयीश्च त्वर॒णाः कृ॑प॒णाश्च॒ याः। गुह्या॑ः शु॒क्रा स्थू॒ला अ॒पस्ता बी॑भ॒त्सावसादयन्॥ २८॥**

28. *Āsteyīśca vāsteyīśca tvaraṇāḥ kṛpaṇāśca yāḥ. Guhyāḥ śukrā sthūlā apastā bībhatsāvasādayan.*

In the body which is both pleasant and unpleasant, the divinities have placed liquid flows pertaining to waters and blood in the veins and arteries and in the excretory regions, the flow that is fast and slow, secret, pure and thick (because of impurity).

**अस्थि॑ कृ॒त्वा स॒मिध॒ं तद॒ष्टापो॑ असादयन्।**
**रेत॑ः कृ॒त्वाज्यं॑ दे॒वाः पुरु॑ष॒माविं॑शन्॥ २९॥**

29. *Asthi kṛtvā samidhaṁ tadaṣṭāpo asādayan. Retaḥ kṛtvājyaṁ devāḥ puruṣamāviśan.*

Having made the bones as fuel wood for fire, the divinities placed eight orders of water in the body, and having made the vital fluid as ghrta for the fire, they entered Purusha for self-fulfilment through the human yajna of creative existence.

**या आपो॒ याश्च॑ दे॒वता॒ या वि॒राड् ब्रह्म॑णा स॒ह।**
**शरी॒रं॒ ब्रह्म॒ प्राविं॑श॒च्छरी॒रेऽ धि॑ प्र॒जाप॑तिः॥ ३०॥**

30. *Yā āpo yāśca devatā yā virāḍ brahmaṇā saha. Śarīraṁ brahma prāviśaccharīre'dhi prajāpatiḥ.*

All waters, divine powers of sense and mind, Virat, i.e., Prakrti, consort with Brahma, and Brahma and food entered the body, and over all, body, senses and mind, was Prajapati, jiva, the individual soul.

**सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे।**
**अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये॥ ३१॥**

31. *Sūryaścakṣurvātaḥ prāṇaṁ puruṣasya vi bhejire. Athāsyetaramātmānaṁ devāḥ prāyacchannagnaye.*

The sun takes its share of the eye, the wind takes its share of the breath, of man. The rest of man's person the divinities give over to Agni, the fire.

**तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते।**
**सर्वा ह्य स्मिन्देवता गावो गोष्ठइवासते॥ ३२॥**

32. *Tasmādvai vidvān puruṣamidaṁ brahmeti manyate. Sarvā hya smin devatā gāvo goṣṭhaivāsate.*

For this reason, therefore, the man of knowledge regards this person as Brahma almost, because all divinities abide in it as cows live in the stall.

**प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति।**
**अद एकेन गच्छत्यद एकेन गच्छतीहैकेन नि षेवते॥ ३३॥**

33. *Prathamena pramāreṇa tredhā viṣvaṅ vi gacchati. Ada ekena gacchatyada ekena gacchatīhaikena ni ṣevate.*

By the first and inevitable law of death, the Jiva, human soul that goes all ways all round, normally goes three ways: By one kind of Karma it goes to that species which is better than human, by another it goes to sub-human species, and by yet another it lives life here itself in the human species. (Refer to Yogasutras, 4, 7-8)

अप्सु स्तीमासु॑ वृद्धासु॒ शरी॑रमन्त॒रा हि॒तम्।
तस्मि॒ञ्छवो॑ ऽध्यन्त॒रा तस्मा॒च्छवो॑ ऽध्यु॑च्यते॥ ३४॥

34. *Apsu stīmāsu vṛddhāsu śarīramantarā hitam. Tasmiñchavo'dhyantarā tasmācchavo' dhyucyate.*

In the midst of the dynamic flow of life's waters evolving within the fixed laws of Rtam, the human body is placed. In the midst of that body the human soul is placed over all else. For the reason that it rules over the body, mind and senses, it is called the master, the powerful, the free (though within the laws of Rtam and human karma).

## Kanda 11/Sukta 9 (War, Victory and Peace)

***Arbudi Devata, Kankayana Rshi***

ये बा॒हवो॒ या इष॑वो॒ धन्व॑नां वी॒र्या॑ ∫णि च।
अ॒सीन्पर॒शूना-यु॑धं चित्ताकू॒तं च॒ यद्धृ॒दि।
सर्वं॑ तदर्बुदे॒ त्वम॒मित्रे॑भ्यो दृ॒शे कु॑रूदा॒रांश्च॒ प्र द॑र्शय॥ १॥

1. *Ye bāhavo yā iṣavo dhanvanāṁ vīryāṇi ca. Asīnparaśūnāyudhaṁ cittākūtaṁ ca yaddhṛdi. Sarvaṁ tadarbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

All fighting forces, arrows, bows, valorous marksmen and their exploits, swords, axes and deadly

missiles, thoughts and plans in the mind, all these, O commander of the forces, mobilise, and display the thunderbolt explosives so that the enemies may see and feel demoralised.

उत्ति॑ष्ठत॒ सं न॑ह्यध्वं॒ मित्रा॒ देव॑जना यू॒यम्।
सन्दृ॑ष्टा गु॒प्ता व॑ः सन्तु॒ या नो॑ मि॒त्राण्य॑र्बुदे॥ २॥

2. *Uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Sandṛṣṭā guptā vaḥ santu yā no mitrāṇyarbude.*

Rise, take up arms, all you friends and forces of the noble order. O Commander, O friends of ours, let some of you be seen in prominence, and let others, in reserve, be unseen.

उत्ति॑ष्ठत॒मा र॑भेथामादानसन्दा॒नाभ्या॑म्।
अ॒मित्रा॑णा॒ं सेना॑ अ॒भि ध॑त्तमर्बुदे॥ ३॥

3. *Uttiṣṭhatamā rabhethāmādānasandānābhyām. Amitrāṇāṁ senā abhi dhattamarbude.*

O Arbudi, O Nyarbudi, officer in command and supreme commander, rise and take on the enemy forces, hold them up and force them to surrender, Take them into captivity.

अर्बु॑दि॒र्नाम॒ यो दे॒व ईशा॑नश्च॒ न्य॑र्बुदिः।
याभ्या॑म॒न्तरि॑क्ष॒मावृ॑तमि॒यं च॑ पृथि॒वी म॒ही।
ताभ्या॒मिन्द्र॑मेदिभ्याम॒हं जि॒तमन्वे॑मि॒ सेन॑या॥ ४॥

4. *Arbudirnāma yo deva īśānaśca nyarbudiḥ. Yābhyāmantarikṣamāvṛtamiyaṁ ca pṛthivī mahī. Tābhyāmindramedibhyāmahaṁ jitamanvemi senayā.*

Brilliant Arbudi, noble Commander, and the Commander-in-Chief, Nyarbudi who rules the forces, by whom the sky is covered with the air-force and this earth is covered with the ground forces, with these friends of Indra, the ruler, I enter the conquered territory with the army.

**उत्ति॑ष्ठ॒ त्वं दे॑वज॒नार्बु॑दे॒ सेन॑या स॒ह।**
**भ॒ञ्ज॒न्न॒मित्रा॑णां॒ सेनां॑ भो॒गेभि॒: परि॑ वारय॥ ५॥**

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha.*
*Bhañjannamitrāṇāṁ senāṁ bhogebhiḥ parivāraya.*

Noble and brilliant Commander, Arbudi, rise with the army routing the force of the enemies and bind them into captivity as a snake binds the victim with its coils surrounding it.

**स॒प्त जा॒तान्न्य॑र्बुद उदा॒राणां समी॒क्षय॑न्।**
**ते॒भि॒ष्ट्वमाज्ये॑ हु॒ते सर्वै॒रुत्ति॑ष्ठ॒ सेन॑या॥ ६॥**

6. *Sapta jātānnyrbuda udārāṇāṁ samīkṣayan.*
*Tebhiṣṭ vamājye hute sarvairuttiṣṭha senayā.*

O Nyarbudi, examine the seven newly developed explosive thunder arms, and when the ghrta has been offered into the fire, rise with them and march with the army.

**प्र॒ति॒घ्ना॒नाश्रु॑मु॒खी कृ॑धुक॒र्णी च॑ क्रोशतु।**
**वि॒के॒शी पु॑रु॒षे हु॒ते र॑दि॒ते अ॑र्बु॒दे॒ तव॑॥ ७॥**

7. *Pratighnānāśrumukhī kṛdhukarṇī ca krośatu.*
*Vikeśī puruṣe hate radite arbude tava.*

O Commander, when her man is rent and killed by your attack, the widow, beating her breast, her face covered with flowing tears, ears void of rings, her hair dishevelled, would wail over the death of her husband.

**संकर्षन्ती करूकरं मनसा पुत्रमिच्छन्ती।**
**पतिं भ्रातरमात्स्वान्रदिते अर्बुदे तव ॥ ८ ॥**

8. *Saṁkarṣantī karūkaraṁ manasā putramicchantī.*
*Patiṁ bhrātaramātsvānradite arbude tava.*

O Commander, after they were rent and killed by your attack, the widows, drawing together and wringing their hands together, would wish at heart that their sons, husbands, brothers and others of their people were alive.

**अलिक्लवा जाष्कमदा गृध्राः श्येनाः पतत्रिणः। ध्वाङ्क्षाः**
**शकुनयस्तृप्यन्त्वमित्रेषु समीक्षयन्रदिते अर्बुदे तव ॥ ९ ॥**

9. *Aliklavā jāṣkamadā gṛdhrāḥ śyenāḥ patattriṇaḥ.*
*Dhvāṅkṣāḥ śakunayastṛpyantvamitreṣu samīkṣa-*
*yanradite arbude tava.*

O Commander, after the enemy were rent and destroyed by your attack, voracious carnivores, vultures, falcons, ravens, crows, kites and other birds would hover and feast and rejoice on your enemies, showing well what you have done.

**अथो सर्वं श्वापदं मक्षिका तृप्यतु क्रिमिः।**
**पौरुषेयेऽधि कुणपे रदिते अर्बुदे तव ॥ १० ॥**

10. *Atho sarvaṁ śvāpadaṁ makṣikā tṛpyatu krimiḥ.*
*Pauruṣeye'dhi kuṇape radite arbude tava.*

O Commander, wild beasts with buzzing flies and creeping worms, would gorge upon the dead bodies of men rent and fallen under your attack.

**आ गृह्णीतं सं बृहतं प्राणापानान्न्यर्बुदे। निवाशा घोषाः सं यन्त्वमित्रेषु समीक्षयन्नदिते अर्बुदे तव॥ ११॥**

10. *Ā gṛhṇītaṁ saṁ bṛhataṁ prāṇāpānānnyarbude. Nivāśā ghoṣāḥ saṁ yantvamitreṣu samīkṣayanradite arbude tava.*

O Commander, O Supreme Commander, hold and freeze the breath of the enemies, root out their morale under the force of your attack, and let wailing cries of loss and woe go round in their ranks as you watch the confusion.

**उद्वेपय सं विजन्तां भियामित्रान्त्सं सृज।**
**उरुग्राहैर्बाह्वङ्कैर्विध्यामित्रान्न्यर्बुदे ॥ १२॥**

12. *Udvepaya saṁ vijantāṁ bhiyāmitrāntsaṁ sṛja. Urugrāhairbāhvaṅkairvidhyāmitrānnyarbude.*

O Supreme Commander, shake the enemies, dislodge them from their position, strike them with terror, paralyse their movement, freeze their arms with overwhelming force, and fix them under the force of your attack.

**मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि।**
**मैषामुच्छेषि किं चन रदिते अर्बुदे तव॥ १३॥**

13. *Muhyantveṣāṁ bāhavaścittākūtaṁ ca yaddhṛdi. Maiṣāmuccheṣi kiṁ cana radite arbude tava.*

O Supreme Commander, let their arms be paralysed, let their mind and morale at heart be

stupefied, spare none and nothing of them, O Commander, under the force of your attack.

**प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः। अघारिणीर्विकेश्यो ऽरुदत्यः पुरुषे हते रदिते अर्बुदे तव॥ १४॥**

14. *Pratighnānāḥ saṁ dhāvantūraḥ paṭūrāvāghnānāḥ. Aghāriṇīrvikeśyo rudatyaḥ puruṣe hate radite arbude tava.*

O Commander, let the widows of the enemies, their hair dishevalled, unanointed, run around together, weeping and wailing, beating their breast and thighs, when their men are rent and killed under the force of your attack.

**श्वन्वतीरप्सरसो रूपकाउतार्बुदे। अन्तःपात्रे रेरिहतीं रिशां दुर्णिहि तैषिणीम्। सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ १५॥**

15. *Shvanvatīrapsaraso rūpakā utārbude. Antaḥ pātre rerihatīṁ riśāṁ durṇihitaiṣiṇīm. Sarvāstā arbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

O Commander, prepare sensitive detective forces of smart and dynamic informants of various forms and hues collecting highly secret, violent and damaging information in secret code and rendering it in to the ruler, all these to reveal and expose the enemies. Show your explosive power and still express your best intentions for peace and good will.

**खड्वरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम्। य उदारा अन्तर्हिता गन्धर्वाप्सरसश्च ये। सर्पा इतरजना रक्षांसि॥ १६॥**

16. *Khaḍūre'dhicaṅkramāṁ kharvikāṁ kharvavā-sinīm. Ya udārā antarhitā gandharvāpsarasa-śca ye. Sarpā itarajanā rakṣāṁsi.*

Display the airforce, proud and bold, which shatters the proud and arrogant, armaments that are explosive, those that are yet unexposed, rulers of the earth on your side, forces on the move, Sarpas, other forces, and the Rakshas, absolute destroyers, and yet show your noble and generous intentions.

**चतुर्दंष्ट्राञ्छ्यावदंतः कुम्भमुष्काँ असृङ्मुखान्।**
**स्वभ्यसा ये चोद्भ्यसाः ॥ १७ ॥**

17. *Caturdaṁṣṭrāñchyāvadataḥ kumbhamuṣkāň asṛṁmukhān. Svabhyasā ye codbhysāḥ.*

Display the four-pronged, steel tipped, deadly weapons, and virile, irresistible, fearsome warriors of veteran high standing.

**उद्वेपय त्वमर्बुदेऽ मित्राणाममूः सिचः ।**
**जयांश्च जिष्णुश्चामित्राँ जयतामिन्द्रमेदिनौ ॥ १८ ॥**

18. *Udvepaya tvamarbude' mitrāṇāmamūḥ sicaḥ. Jayāṁśca jiṣṇuścāmitrāň jayatāmindramedinau.*

O Commander, shake up with terror those allied forces of the enemies. O Nyarbudi, Supreme Commander, eager for victory and victorious, friends and allies of Indra, the ruler, defeat and rout the enemy forces.

**प्रब्लीनो मृदितः शयां हतोऽमित्रो न्यर्बुदे।**
**अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥ १९ ॥**

19. *Prablīno mṛditaḥ śayāṁ hato'mitro nyarbude.*
*Agnijihvā dhūmaśikhā jayantīryantu senayā.*

Fallen, crushed, dead, let the enemy lie and sleep, O Nyarbudi, Supreme Commander, and let the flames of fire and columns of smoke with the army, victorious, move forward.

**तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् ।**
**अमित्राणां शचीपतिर्मामीषां मोचि कश्चन ॥ २० ॥**

20. *Tayārbude praṇuttānāmindro hantu varaṁvaram.*
*Amitrāṇāṁ śacīpatirmāmīṣāṁ moci kaścana.*

O Commander, with that army, let Indra, all powerful ruler, pick up one by one and eliminate the prominent leaders and members of the enemies now thrust back. Let none of them be spared.

**उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु ।**
**शौष्कास्यमनु वर्तताममित्रान्मोत मित्रिणः ॥ २१ ॥**

21. *Utkasantu hṛdayānyūrdhvaḥ prāṇa udīṣatu.*
*Śauṣkāsyamanu vartatām amitrānmota mitriṇaḥ.*

Let their hearts break up and their breath go up and out. Let the mouths of the unfriendly be dry and parched, but not so of the friends.

**ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये । तमसा ये चं तूपरा अथो बस्ताभिवासिनः । सर्वांस्ताँ अर्बुदे त्वम-**
**मित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥ २२ ॥**

22. *Ye ca dhīrā ye cādhīrāḥ parāñco badhirāśca ye.*
*Tamasā ye ca tūparā atho vastābhivāsinaḥ.*
*Sarvāṁstāň arbude tvam amitrebhyo dṛśe*
*kurūdārāṁśca pra darśaya.*

O Commander, let those that are patient and wise and those that are impatient and unwise, those that withdraw and those who were deaf and would not listen to anyone, those who are stupefied with darkness and those that are dressed in goat-skin: Let all those, O Arbudi, fall in so that the enemy may see them. And show them your own generosity too.

**अर्बुदिश्च त्रिषन्धिश्चामित्रान्नो वि विध्यताम्। यथैषामिन्द्र वृत्रहन्हनाम शचीपतेऽमित्राणां सहस्रशः॥ २३॥**

23. *Arbudiśca triṣandhiścāmitrānno vi vidhyatām. Yathaiṣāmindra vṛtrahanhanāma śacīpate' mitrāṇāṁ sahasraśaḥ.*

Let the Commander and Trishandhi, tripartite peace commission, settle and fix these enemies of ours so that, O Indra, destroyer of darkness, ruler and lord of all power of action, we may eliminate the enemies by the hundreds and uproot enmity from humanity.

**वनस्पतीन्वानस्पत्यानोषधीरुत वीरुधः। गन्धर्वाप्सरसः सर्पान्देवान्पुण्यजनान्पितॄन्। सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ २४॥**

24. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Gandharvāpsarasaḥ sarpāndevānpuṇyajanānpitṝn. Sarvāṁstāň arbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

O Arbudi, herbs and trees, products of herbs and trees, medicinal plants and creepers, keepers and guardians of earth and the environment, powers of the skies and flowing waters, Sarpas, surreptitious ones, devas, people of divine nature, noble people of

charitable mind, parental powers of the nation, all these, O Commander, you show for the former enemies. Show your explosive powers too and extend your generosity and reasonableness too.

**ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः। ईशां व इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः। ईशां व ऋषयश्च-क्रुरमित्रेषु समीक्षयन्नरादिते अर्बुदे तव ॥ २५ ॥**

25. *Īśāṁ vo maruto deva ādityo brahmaṇaspatiḥ. Īśāṁ va indraścāgniśca dhātā mitraḥ prajāpatiḥ. Īśāṁ va ṛṣayaścakruramitreṣu samīkṣayanradite arbude tava.*

O Commander, Arbudi, enemies and enmity having been eliminated under your command, and O people of the land and earth, let Maruts, winds and powers vibrant as the winds, rule over you. Let self refulgent sun, Aditya, Brahmanaspati, lord of the universe and and master and promoter of Brahma, universal Word and voice, rule over you. Let Indra, lord omnipotent, and mighty ruler, Agni, universal light of life, fire of yajna, and enlightened leader, Dhata, universal law of sustenance and the powers of law and order, Mitra, world friendship and universal love, and Prajapati, Lord Divine and father of his children of creation, and the protector, ruler and controller of the people and their children rule over you. Let the Rshis, visionary sages of truth and enlightenment rule over you, all with love, justice, light and power of truth and law for peace, prosperity and happiness.

**तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम्। इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥ २६ ॥**

26. *Teṣāṁ sarveṣāmīśānā uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Imaṁ saṁgrā-maṁ saṁjitya yathālokaṁ vi tiṣṭhadhvam.*

O friends and generous enlightened leaders, rulers and guardians of all these people of the land and the world, rise you all, be ready in harness, bond with these people together, and, having won this battle of war, peace and friendship against enmity, take up your office of duty in accordance with your assignment and order, and there abide, steadfast all.

## Kanda 11/Sukta 10 (War, Victory and Peace)

***Trishandhi Devata, Bhrgvangira Rshi***

**उत्ति॑ष्ठत॒ सं न॑ह्यध्व॒मुदा॑राः के॒तुभिः॒ स॒ह।**
**सर्पा॒ इत॑रजना॒ रक्षां॑स्य॒मित्रा॒ननु॑ धावत॥ १॥**

1. *Uttiṣṭhata saṁ nahyadhvamudārāḥ ketubhiḥ saha. Sarpā itarajanā rakṣāṁsyamitrānanu dhāvata.*

O warriors of high order of chivalry, rise together in top gear with your banners, and O Sarpas, Rakshasas, and others, pursue the enemies and fall upon them.

**ई॒शां वो॑ वेद॒ राज्यं॒ त्रिष॑न्धे अरु॒णैः के॒तुभिः॒ स॒ह।**
**ये अ॒न्तरि॑क्षे॒ ये दि॒वि पृ॑थि॒व्यां ये च॑ मान॒वाः।**
**त्रिष॑न्धे॒स्ते चेत॑सि दु॒र्णामा॑न॒ उपा॑सताम्॥ २॥**

2. *Īśāṁ vo veda rājyaṁ triṣandhe aruṇaiḥ ketubhiḥ saha. Ye antarikṣe ye divi pṛthivyāṁ ye ca mānavāḥ. Triṣandheste cetasi durṇāmāna upāsatām.*

I know your rule and order, O Trishandhi, along with your scarlet banners. Whatever forces there are in

the middle region, in the region of light, and on the earth, whatever people, and whatever evil and notorious elements there be, O Trishandhi, let all these be in your mind and on record.

**अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः। क्रव्यादो वातरंहस आ सजन्त्वमित्रान्वज्रेण त्रिषन्धिना॥ ३॥**

3. *Ayomukhāḥ sūcīmukhā atho vikaṅkatīmukhāḥ. Kravyādo vātaraṁhasa ā sajantvamitrān vajreṇa triṣandhinā.*

Let arrows, steel tipped, needle sharp, multipointed penetrative, hitting at the speed of storm and eating into the flesh, engage the enemies when fired by three-stage rocket of the order of a thunderbolt.

**अन्तर्धेहि जातवेद आदित्य कुणपं बहु।**
**त्रिषन्धेरियं सेना सुहितास्तु मे वशे॥ ४॥**

4. *Antardhehi jātaveda āditya kuṇapaṁ bahu. Triṣandheriyaṁ senā suhitāstu me vaśe.*

O Jataveda, expert of the science of fire, brilliant commander, let the many corpses of the enemies be interred, and let this army of Trishandhi, well ordered and organised, be within my cotrol.

**उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह।**
**अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया॥ ५॥**

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha. Ayaṁ balirva āhutastriṣandherāhutiḥ priyā.*

Arise you, brilliant and noble Commander, Arbudi, with your force. This tribute of appreciation, recognition and reward offered to you is Trishhandhi's

cherished contribution to you in consequence of your success.

**शि॒ति॒प॒दी सं द्य॑तु शर॒व्ये३॒॑यं चतु॑ष्पदी।**
**कृ॒त्ये॒ऽमित्रे॑भ्यो भव॒ त्रिष॑न्धेः स॒ह सेन॑या॥ ६॥**

6. *Śitipadī saṁ dyatu śaravye'yaṁ catuṣpadī.*
*Kṛtye'mitrebhyo bhava triṣandheḥ saha senayā.*

Let this four stage white and black mounted rocket to fire the missiles destroy the targets. O destroyer, alongwith the forces of Trisandhi, be monitored for the destruction of the enemies.

**धू॒मा॒क्षी सं प॑तत॒ु कृधु॑कर्णी॒ च॑ क्रोशतु।**
**त्रिष॑न्धेः॒ सेन॑या॒ जि॒ते अ॑रु॒णाः स॑न्तु के॒तवः॥ ७॥**

7. *Dhūmākṣī saṁ patatu kṛdhukarṇī ca krośatu.*
*Triṣandheḥ senayā jite aruṇāḥ santu ketavaḥ.*

Let the eye blinding smoke screen be fired and fall, let the deafening missile be fired and fall, and Trishandhi's army being victorious, let the crimson flags be raised as a mark of victory.

**अवा॑यन्तां प॒क्षिणो॒ ये वयां॑स्य॒न्तरि॑क्षे दि॒वि ये चर॑न्ति।**
**श्वाप॑दो॒ मक्षि॑का॒ः सं र॑भन्ताम॒ामादो॒ गृध्रा॒ः कुण॑पे रदन्ताम्॥ ८॥**

8. *Avāyantāṁ pakṣiṇo ye vayāṁsyantarikṣe divi ye caranti. Śvāpado makṣikāḥ saṁ rabhantāmā-mādo gṛdhrāḥ kuṇape radantām.*

Let the birds that fly in the sky and higher air towards the regions of light come back here. Let carnivores and flies devour the corpses. Let carrion eating vultures feast upon the carcasses.

**यामिन्द्रेण सन्धां समधत्था ब्रह्मणा च बृहस्पते। तयाहमिन्द्रसन्धया सर्वान्देवानिह हुव इतो जयत मामुतः ॥ ९ ॥**

9. *Yāmindreṇa sandhāṁ samadhatthā brahmaṇā ca bṛhaspate. Tayāhamindrasandhayā sarvāndevāniha huva ito jayata māmutaḥ.*

O Brhaspati, lord of the universe and universal Word, the harmonious Dharmic synthesis which you have established with and between Indra and Brahma, that is, power, and vision of wisdom and knowledge, with that practical union and compromise in real life, I, Indra, the ruler, call upon all the devas, brilliant people and say : Win here and not any other-where.

**बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः।**
**असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन्॥ १० ॥**

10. *Bṛhaspatirāṅgirasa ṛṣayo brahmasaṁśitāḥ. Asurakṣayaṇaṁ vadhaṁ triṣandhiṁ divyāśrayan.*

Brhaspati, ruler of the wide world, Angirasas, practitioners of Vedic science and technology, Rshis, visionary sages, all inspired by Brahma, Vedic vision, in the light of divinity, have taken sheltered recourse to the triple Dharmic unity of knowledge, action and prayer for the limitation and elimination of evil and demonic elements of life for the sake of victory here in life itself.

**येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः।**
**त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥ ११ ॥**

11. *Yenāsau gupta āditya ubhāvindraśca tiṣṭhataḥ. Triṣandhiṁ devā abhajantaujase ca balāya ca.*

That triple Dharmic harmony by which that

Aditya, refulgent sun held in position, and Indra, cosmic energy, both are sustained, that very triple union and triple compromise in practical life, the devas, brilliant and victorious people, have lived and served with dedication for achieving the strength and splendour of life.

**सर्वाँ॑ल्लो॒कान्त्सम॑जयन्दे॒वा आहु॑त्या॒नया॑ । बृ॒ह॒स्पति॑राङ्गि॒-र॒सो वज्रं॒ यमसि॑ञ्चतासुर॒क्षय॑णं व॒धम् ॥ १२ ॥**

12. *Sarvāँllokāntsamajayan devā āhutyānayā. Bṛhaspatirāṅgiraso vajraṁ yamasiñcatāsura-kṣayaṇaṁ vadham.*

All lokas, immortal lights, beauties and ecstasies of existence, devas, brilliant sagely people, have won with this offer of service and self-sacrifice in the state of triple harmony, the same unfailing thunderbolt of Dharmic action, destroyer of demonic evil, which Brhaspati and Angirasas lived and served with dedication.

**बृ॒ह॒स्पति॑राङ्गि॒र॒सो वज्रं॒ यमसि॑ञ्चतासुर॒क्षय॑णं व॒धम् । तेना॒हम॒मूं सेना॑ं नि लि॑म्पामि बृहस्पते॒ऽमित्रा॑न्ह॒न्म्यो-ज॑सा ॥ १३ ॥**

13. *Bṛhaspatirāṅgiraso vajraṁ yamasiñcatāsura-kṣayaṇaṁ vadham. Tenāhamamūṁ senāṁ ni limpāmi bṛhaspate'mitrān hanmyojasā.*

That thunderbolt of triple harmony of Dharmic knowledge, action and prayer in dedication, destroyer of demonic evil, which Brhaspati and Angirasas wielded, served and promoted, the same triple armour, O Brhaspati, I wear, with the same thunderbolt I rout

the force of unrighteousness, and with the same strength and splendour I destroy the enemies of life.

**सर्वे॑ दे॒वा अ॒त्याय॑न्ति ये अ॒श्नन्ति॒ वष॑ट्कृतम्।**
**इ॒मां जु॑षध्व॒माहु॑तिमि॒तो ज॑यत॒ मामु॒तः॥ १४॥**

14. *Sarve devā atyāyanti ye aśnanti vaṣaṭkṛtam. Imāṁ juṣadhvamāhutimito jayata māmutaḥ.*

All the divines come here to the triple centre-hold of life and victory and receive the fruits of yajnic service performed with Vedic formula of Vashat. O Devas, enjoy this offer and win your self-fulfilment here, not there on the other side of loss and negativity.

**सर्वे॑ दे॒वा अ॒त्याय॑न्तु त्रिष॑न्धे॒राहु॑तिः प्रि॒या।**
**स॒न्धां म॑हि॒तीं र॑क्षत॒ यया॒ग्रे असु॑रा जि॒ताः॥ १५॥**

15. *Sarve devā atyāyantu triṣandherāhutiḥ priyā. Sandhāṁ mahtīṁ rakṣata yayāgre asurā jitāḥ.*

May all the devas, brilliant sagely seekers of life and victory, come to this triple centrehold of yajnic performance. Contribution to this yajna of personal and social fulfilment is dear to Trishandhi, lord of positivity, negativity and the higher complementarity of the two in life's evolution. May they protect, preserve, and promote this great balance and harmony by which purely negative and destructive forces were defeated and the Devas won over the demons since the beginning of time.

**वा॒युर॒मित्रा॑णामिष्व॒ग्राण्याऽच्छ॑तु। इन्द्र॑ एषां बा॒हून्प्रति॑ भनक्तु मा श॑कन्प्रति॒धामिषु॑म्। आ॒दि॒त्य ए॑षाम॒स्त्रं वि ना॑शयतु च॒न्द्रमा॑ युता॒मग॑तस्य॒ पन्था॑म्॥ १६॥**

16. *Vāyuramitrāṇāmiṣvagrāṇyāñcatu. Indra eṣāṁ bāhūnprati bhanaktu mā śakanpratidhāmiṣum. Āditya eṣāmastraṁ vi nāśayatu candramā yutāmagatasya panthām.*

Let Vayu bend and break the tips of enemy arrows, let Indra break their arms one by one, so that they may not even fix the arrow on the bow, let Aditya destroy their missiles, and let Chandrama block the path of the enemy before their advance, yet keep it open to facilitate the two-way communications to follow as possible and desirable for peace.

(This mantra reveals the tactics of war as well as of peace. Vayu is the preventive power that forestalls the enemy advance, Indra is the power to break down the enemy before the strike, Aditya is the brilliant blazing power that intercepts and destroys the enemy's latest missiles, and Chandrama is the power that defends as well as promotes peace.)

**यदि॑ प्रे॒युर्दे॒॑वपु॒रा ब्रह्म॒ वर्मा॑णि च॒क्रिरे। त॒नू॒पानं प॒रि॒पाणं॑ कृण्वा॒ना यदु॒॑पोचि॒रे सर्वं॒ तद॑र॒सं कृ॑धि॥ १७॥**

17. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

If they reach our holy peaceful cities, use our own knowledge, food or holy people or holy things for defence and offence, thus protecting their persons and enacting their all-round defence, turn all that effort to naught.

**क्र॒व्यादा॑नुव॒र्तय॑न्मृ॒त्युना॑ च पु॒रोहि॑तम्।**
**त्रिष॑न्धे॒ प्रेहि॒ सेन॑या॒ जया॒मित्रा॒न्प्र प॑द्यस्व॥ १८॥**

18. *Kravyādānuvartayanmṛtyunā ca purohitam.*
*Triṣandhe prehi senayā jayāmitrānpra padyasva.*

O Trishandhi, supreme commander of triple power of defence, offence and peace, pursuing the enemy with deadly force, facing their forces in front with death itself, march on forward with your army, conquer the unfriendly powers, and go on advancing.

**त्रिषन्धे तमसा त्वममित्रान्परि वारय।**
**पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन॥ १९॥**

19. *Triṣandhe tamasā tvamamitrānpari vāraya.*
*Pṛṣadājyapraṇuttānāṁ māmīṣāṁ moci kaścana.*

O Trishandhi, you cover the enemies with smoke and darkness and, starved of food and water, devoid of their very life breath, forced back by fire and power, let none of them be spared.

**शितिपदी सं पतत्वमित्राणाममूः सिचः।**
**मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे॥ २०॥**

20. *Śitipadī saṁ patatvamitrāṇāmamūḥ sicaḥ.*
*Muhyantvadyāmūḥ senā amitrāṇāṁ nyarbude.*

O Commander, let your force, moving forward in light as well as in darkness on wheels of steel, fall upon the enemy's supporting forces. let the enemy forces then be bewildered and stupefied.

**मूढा अमित्रा न्यर्बुदे जह्योषां वरंवरम्।**
**अनया जहि सेनया॥ २१॥**

21. *Mūḍhā amitrā nyarbude jahyeṣāṁ varaṁvaram.*
*Anayā jahi senayā.*

O Nyarbudi, Chief Commander, bewildered and stupefied as the enemy forces are, destroy them all, the chief ones all, destroy them with this force.

**यश्च॑ कव॒ची यश्चा॑कव॒चो३॑मित्रो॒ यश्चाज्म॑नि ।**
**ज्या॒पा॒शैः क॑वचपा॒शैरज्म॑ना॒भिह॑तः शयाम् ॥ २२ ॥**

22. *Yaśca kavacī yaścākavaco'mitro yaścājmani. Jyāpāśaiḥ kavacapāśairajmanābhihataḥ śayām.*

Whoever the enemy with corslet or without corslet, whoever on the move on chariot, all must fall in battle, hit by bow and arrow, by the warrior on chariot, or by a soldier in corslet.

**ये व॒र्मिणो॒ येऽ व॒र्माणो॑ अ॒मित्रा॒ ये च॑ व॒र्मिणः॑ ।**
**सर्वा॑स्ताँ अ॑र्बुदे हृ॒ताञ्छ्वानोऽ॑ दन्तु॒ भूम्या॑म् ॥ २३ ॥**

23. *Ye varmiṇo ye'varmāṇo amitrā ye ca varmiṇaḥ. Sarvāṁstāṅ arbude hatāñchvāno'dantu bhūmyām.*

Whoever the enemy in armour or without armour, or those who hold and provide the armour, let them fall and lie on the ground, O Commander, and the dogs would devour them when they are dead.

**ये र॒थिनो॒ ये अ॑र॒था अ॑सा॒दा ये च॑ सा॒दिनः॑ ।**
**सर्वा॑नदन्तु॒ तान्हृ॒तान्गृध्रा॑ः श्ये॒नाः प॑त॒त्रिणः॑ ॥ २४ ॥**

24. *Ye rathino ye arathā asādā ye ca sādinaḥ. Sarvānadantu tānhatāngṛdhrāḥ śyenāḥ patatriṇaḥ.*

Those on chariot, those not on chariot, those on horse, those not on horse, vultures, hawks and other birds must devour them all as they lie dead.

**सहस्रकुणपा शेतामामित्री सेना समरे वधानाम्।**
**विविद्धा ककजाकृता ॥ २५ ॥**

25. *Sahasrakuṇapā śetāmāmitrī senā samare vadhānām. Vividdhā kakajākṛtā.*

Let the force of a thousand mutilated and dead in the battle of deadly arms, lie asleep, bound in the snares of death.

**मर्माविधं रोरुवतं सुपर्णैर् दन्तु दुश्चितं मृदितं शयानम्।**
**य इमां प्रतीचीमाहुतिममित्रो नो युयुत्सति ॥ २६ ॥**

26. *Marmāvidhaṁ roruvataṁ suparṇairadantu duścitaṁ mṛditaṁ śayānam. Ya imāṁ pratīcīmāhutimamitro no yuyutsati.*

Birds of prey would feed upon the force of violence hit in the vitals, wailing, at heart afflicted, crushed, asleep in death, the force that wanted to fight this self-sacrificing army of ours ready to face the enemy.

**यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम्।**
**तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ॥ २७ ॥**

27. *Yāṁ devā anutiṣṭhanti yasyā nāsti virādhanam. Tayendro hantu vṛtrahā vajreṇa triṣandhinā.*

Divinities of nature and humanity stand by that self-sacrificing army, and there can be no failure of that army (which stands for the defence of peace). May Indra, the Ruler destroyer of evil and darkness, eliminate the enemies of humanity by that army, the triple thunderbolt of justice, punishment and love of peace, and the triple alliance of peace, freedom and cooperation.

**॥ इति एकादशं काण्डम् ॥**

# KANDA-12

## Kanda 12/Sukta 1 (The Song of Mother Earth)

***Bhumi Devata, Atharva Rshi***

**सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।**
**सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु॥ १॥**

1. *Satyaṁ bṛhadṛtamugraṁ dīkṣā tapo brahma yajñaḥ pṛthivīṁ dhārayanti. Sā no bhūtasya bhavyasya patnyuruṁ lokaṁ pṛthivī naḥ kṛṇotu.*

Pillars of the Earth: Truth of Constancy, Infinity, Law of Mutability, Passion for Truth and Law, inviolable Commitment, Austerity of discipline, Divine knowledge, Yajna, participative living for creativity and contribution: these sustain the Earth, the life on earth and the human family on earth. May She, Prthivi, Mother, sustainer of past, present and future of all living beings, provide and continue to provide a beautiful wide world of life and joy for all of us.

**असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु।**
**नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः॥ २॥**

2. *Asaṁbādhaṁ badhyato mānavānāṁ yasyā udvataḥ pravataḥ samaṁ bahu. Nānāvīryā oṣadhīryā bibharti pṛthivī naḥ prathatāṁ rādhyatāṁ naḥ.*

Among whose intelligent people there is freedom from bondage and perfect equanimity and

balance between high and low, who bears many herbs and trees of varied vigour and vitality, may that Earth provide ample room for expansion and growth and possibilities of higher success and progress.

**यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः।**
**यस्यामिदं जिन्वति प्राणदेजत्सा नो भूमिः पूर्वपेये दधातु॥ ३॥**

3. *Yasyāṁ samudra uta sindhurāpo yasyāmannaṁ kṛṣṭayaḥ saṁbabhūvuḥ. Yasyāmidaṁ jinvati prāṇadejatsā no bhūmiḥ pūrvapeye dadhātu.*

Where seas roll and rivers flow, lakes abound and showers fall incessantly, where food is plenty and people live in comfort, where a moving, breathing, vibrant world of life exists in wide variety, may that Mother Earth establish us in abundant peace and prosperity.

**यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः। या बिभर्ति बहुधा प्राणदेजत्सा नो भूमिर्गोष्वप्यन्ने दधातु॥ ४॥**

4. *Yasyāścatasraḥ pradiśaḥ pṛthivyā yasyāmannaṁ kṛṣṭayaḥ saṁbabhūvuḥ. Yā vibharti bahudhā prāṇadejatsā no bhū-mirgoṣvapyanne dadhātu.*

The earth mother whose four quarters extend far and wide in space, where food is plenty and farmers and other people grow happy, which bears and sustains her living breathing children vibrant and happy in a variety of ways, may that motherland establish us in plenty of the wealth of cows and food.

**यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन्।**
**गवामश्वानां वयसश्च विष्ठा भगं वर्चः पृथिवी नो दधातु ॥ ५ ॥**

5. *Yasyāṁ pūrve pūrvajanā vicakrire yasyāṁ devā asurānabhyavartayan. Gavāmaśvānāṁ vayasaśca viṣṭhā bhagaṁ varcaḥ pṛthivī no dadhātu.*

Where our ancient forefathers did wonderful deeds, where brilliant heroes kept the negative, violent and demonic forces down under control, where there are protective and promotive shelter stalls for cows, horses and birds, may that motherland bless us with honour and excellence, lustre and splendour.

**विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी।**
**वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो दधातु ॥ ६ ॥**

6. *Viśvaṁbharā vasudhānī pratiṣṭhā hiraṇyavakṣā jagato niveśanī. Vaiśvānaraṁ bibhratī bhūmiragnimindraṛṣabhā draviṇe no dadhātu.*

Bearer and sustainer of the world, treasure-hold of wealth, shelter and stability of life, golden in form and beauty, shelter home of world community, bearing and sustaining citizens of the world, may mother earth ruled by generous omnipotent Indra give us the light of life and leadership and establish us the in wealth in life.

**यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम्।**
**सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ ७ ॥**

7. *Yāṁ rakṣhantyasvapnā viśvadānīṁ devā bhūmiṁ pṛthivīmapramādam. Sā no madhu priyaṁ duhāmatho ukṣatu varcasā.*

Generous and brilliant brave sleeplessly protect and serve the firm and wide motherland without relent and wantonness. May she, generous giver of wealth and excellence of the world for all, give us honey sweets of life and consecrate us with light and splendour.

**यार्ण॒वेऽधि॑ सलि॒लमग्र॒ आसी॒द्या मा॒याभि॑र॒न्वच॑रन्मनी॒षिण॑: । यस्या॒ हृद॑यं पर॒मे व्यो ञ्मन्त्स॒त्येनावृ॑त॒मृतं पृथि॒व्याः । सा नो॒ भूमि॒स्त्विषिं॒ बलं॒ रा॒ष्ट्रे द॑धातूत्त॒मे ॥ ८ ॥**

8. *Yārṇave'dhi salilamagra āsīdyāṁ māyābhiranvacaranmanīṣiṇaḥ. Yasyā hṛdayaṁ parame vyomantsatyenāvṛtama-mṛtaṁ pṛthivyāḥ. Sā no bhūmistviṣiṁ balaṁ rāṣṭre dadhātūttame.*

That earth which in the beginning of creation nestled in the liquid mutation of Prakrti in the vast spatial ocean of particles (Rgveda 10, 190, 1), over which wise sages roamed around free with their wondrous vision and supernal creations, whose heart core wrapped in truth abides in the supreme light of Divinity, that mother earth may, we pray, establish light and splendour, and strength and power in our social order, the noblest of its kind in the universe.

**यस्या॒मापः॑ परिच॒राः स॑मा॒नीर॑होरा॒त्रे अप्र॑मादं॒ क्षर॑न्ति ।**
**सा नो॒ भूमि॒र्भूरि॑धारा॒ पयो॑ दुहा॒मथो॑ उक्षतु॒ वर्च॑सा ॥ ९ ॥**

9. *Yasyāmāpaḥ paricarāḥ samānīrahorātre apramādaṁ kṣaranti. Sā no bhūmirbhūridhārā payo duhāmatho ukṣatu varcasā.*

On which free flowing rivers flow continuously day and night without relent, may that earth of abundant streams and rivers bless us with refreshing waters and

consecrate us with light and splendour.

**यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे।**
**इन्द्रो यां चक्र आत्मनेऽनमित्रां शचीपतिः।**
**सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः॥ १०॥**

10. *Yāmaśvināvamimātāṁ viṣṇuryasyāṁ vicakrame. Indro yāṁ cakra ātmane'namitrāṁ śacīpatiḥ. Sā no bhūmirvi sṛjatāṁ mātā putrāya me payaḥ.*

Earth Mother which Ashvins, day and night, have wrapped in light and shade, which Vishnu, the sun, covers in a single step, which Indra, Lord Supreme, renders free from enemy powers, may that mother land release milk and water in plenty for me, her child.

**गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु।**
**बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवी-**
**मिन्द्रगुप्ताम्। अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवी-**
**महम्॥ ११॥**

11. *Girayaste parvatā himavanto'raṇyaṁ te pṛthivi syonamastu. Babhruṁ kṛṣṇāṁ rohiṇīṁ viśvarū-pāṁ dhruvāṁ bhūmiṁ pṛthivīmindraguptām. Ajīto'hato akṣto'dhyaṣṭhaṁ pṛthivīmaham.*

Earth Mother, may your hills and mountains capped with snow, and your woodlands be good and grand and pleasant, and, on this land, brown and productive, dark green and fertile, red and luxuriant, vast and varied in form and hue, firm and unshakable seat of settlement guarded by mighty heroes of Indra, may we live safe and secure with pride and confidence, unconquered free, unbroken and unviolated.

**यत्ते॒ मध्यं॑ पृथिवि॒ यच्च॒ नभ्य॑ं॒ यास्त॒ ऊर्ज॑स्त॒न्व॑ः संबभूवुः।**
**तासु॑ नो धेह्यभि नः॑ पवस्व मा॒ता भूमि॑ः पु॒त्रो अ॒हं पृ॑थि॒व्याः।**
**प॒र्जन्य॑ः पि॒ता स उ॑ नः पिपर्तु॥ १२॥**

12. *Yatte madhyaṁ pṛthivi yacca nabhyaṁ yāsta ūrjastanvaḥ saṁbabhūvuḥ. Tāsu no dhehyabhi naḥ pavasva mātā bhūmiḥ putro ahaṁ pṛthivyāḥ. Parjanyaḥ pitā sa u naḥ pipartu.*

Earth Mother, whatever is in the midst of your person, whatever is at the centre of your person, and your gift for us from the clouds and the sky, and all that is the nutriments and energy from your body, pray establish us therein, make us pure and strong.

The earth is my mother, I am a child of the Earth Mother's. The sky and the rain cloud from the sun and sky is my father. I am a child of Nature. May the father and mother give us total fulfilment.

**यस्या॑ं वेदिं॑ परिगृह्ण॒न्ति॒ भूम्या॑ं यस्यां॑ य॒ज्ञं त॒न्व॑ते॑ वि॒श्व-**
**क॑र्माणः। यस्यां मी॒यन्ते॒ स्वर॑वः पृथि॒व्यामू॒र्ध्वाः शु॒क्रा**
**आहु॑त्याः पु॒रस्ता॑त्। सा नो॒ भूमि॑र्वर्धय॒द्वर्ध॑मानाः॥ १३॥**

13. *Yasyāṁ vediṁ parigṛhṇanti bhūmyāṁ yasyāṁ yajñaṁ tanvate viśvakarmāṇaḥ. Yasyāṁ mīyante svaravaḥ pṛthivyāmūrdhvāḥ śukrā āhutyāḥ purastāt. Sa no bhūmirvardhayadvardhamānā.*

Whereon, on the ground, the disciples of Vishvakarma build the vedi, sit round and perform and extend and direct the yajna of social development, whereon, before the oblations are offered, celebrative posts and pillars, pure, white and powerful, are designed and raised, may that earth, herself rising and developing,

raise us to heights of development and excellence.

**यो नो॒ द्वेष॑त्पृथिवि॒ यः पृ॑त॒न्याद्यो॒ऽ भि॒दास॒ान्मन॑सा॒ यो व॒धेन॑। तं नो॑ भूमे रन्धय पूर्वकृत्वरि॥ १४॥**

14. *Yo no dveṣatpṛthivi yaḥ pṛtanyādyo'bhidāsānmanasā yo vadhena. Taṁ no bhūme randhaya pūrvakṛtvari.*

O Mother Earth, whoever hate and malign us, whoever fight against us and enslave us by mind, whoever by physical force of deadly kind, O motherland, ever active and preventive of evil, subdue him, subject him to correction or destroy him.

**त्वज्जा॒तास्त्वयि॑ चर॒न्ति॒ मर्त्या॒स्त्वं बि॑भर्षि द्वि॒पद॒स्त्वं चतु॑ष्पदः। तवे॒मे पृ॑थिवि॒ पञ्च॑ मान॒वा येभ्यो॒ ज्योति॑र॒मृत॑ं मर्त्ये॑भ्य उ॒द्यन्त्सूर्यो॑ र॒श्मिभि॑रात॒नोति॑॥ १५॥**

15. *Tvajjātāstvayi caranti martyāstvaṁ bibharṣi dvipadastvaṁ catuṣpadaḥ. Taveme pṛthivi pañca mānavā yebhyo jyotiramṛtaṁ martyebhya udyantsūryo raśmibhirātanoti.*

Born of you, living and moving around freely on you, all the mortals, humans, animals, birds, you bear, support and sustain. Mother Earth, yours are all the children, all five classes, native as well as foreign; for all of these mortals, the immortal light, the sun, rising and radiating with its rays, shines far and wide.

**ता नः॑ प्र॒जाः सं दु॑ह्रतां सम॒ग्रा वा॒चो मधु॑ पृथिवि धेहि॒ मह्य॑म्॥ १६॥**

16. *Tā naḥ prajāḥ saṁ duhratāṁ samagrā vāco madhu pṛthivi dhehi mahyam.*

Let all these people, your children, together receive the mother's gift of nourishment, sustenance and support. O Mother Earth, bless me with honey sweets of the Common Word and mutual discourse, pray establish me therein.

**विश्वस्वं ँ मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम्। शिवां स्योनामनु चरेम विश्वहा ॥ १७ ॥**

17. *Viśvasvaṁ mātaramoṣadhīnāṁ dhruvāṁ bhumiṁ pṛthivīṁ dharmaṇā dhṛtām. Śivāṁ syonāmanu carema viśvahā.*

O children of the earth, let us all together and always serve and live in accord with the universal love, unity and generosity of Mother Earth, vast and wide, mother of all herbs and trees, firm, established in Dharma, blissfully peaceful, beautiful and gracious beyond bounds.

**महत्सधस्थं महती बभूविथ महान्वेग एजथुर्वेपथुष्टे। महांस्त्वेन्द्रो रक्षत्यप्रमादम्। सा नो भूमे प्र रोचय हिरण्यस्येव संदृशि मा नो द्विक्षत कश्चन ॥ १८ ॥**

18. *Mahatsadhastham mahatī babhūvitha mahānvega ejathurvepathuṣṭe. Mahāṁstvendro rakṣatyapramādam. Sā no bhūme pra rocaya hiraṇyasyeva saṁdṛśi mā no dvikṣata kaścana.*

Mother Earth, be, indeed you are, the mighty one great hall of residence for humanity. High is your velocity, mighty your motion, terrible your tremor. Mighty Indra, the sun, keeps and protects you in orbit relentlessly, the Ruler maintains you at peace vigilantly. O motherland, let us shine in the golden glory of light

and grandeur on earth. Let none hate and malign us. Let us live with love in mutual trust.

**अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु।**
**अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥ १९ ॥**

19. *Agnirbhūmyāmoṣadhīṣvagnimāpo bibhratyagniraśmasu. Agnirantaḥ puruṣeṣu goṣvaśveṣvagnayaḥ.*

There is agni, fire energy in the earth, fire in the herbs and trees, waters bear fire, there is fire in stones, fire in humans, in cows, and in horses, fire of various orders and energy, electric, magnetic, pure light.

**अग्निर्दिव आ तपत्यग्नेर्देवस्योर्वन्तरिक्षम्।**
**अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम् ॥ २० ॥**

20. *Agnirdiva ā tapatyagnerdevasyorvantarikṣam. Agniṁ martāsa indhate havyavāhaṁ ghṛtapriyam.*

Agni burns, shines and radiates from the solar region as the sun. By divine Agni, wind blows and lightning flashes as electrical energy. Humans light the fire which loves to consume ghrta and carries the oblations from earth to heaven.

**अग्निवासाः पृथिव्य ∫ सितज्रूस्त्विषीमन्तं संशितं मा कृणोतु॥ २१ ॥**

21. *Agnivāsāḥ pṛthivya sitajñūstviṣīmantaṁ saṁśitaṁ mā kṛṇotu.*

The Earth, wrapped in fire, unbound with limitations, may, I pray, vest me in light and fire and turn me sharp and refined.

**भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्। भूम्यां मनुष्या जीवन्ति स्वधयान्नेन मर्त्याः। सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं मा पृथिवी कृणोतु॥ २२॥**

22. *Bhūmyāṁ devebhyo dadati yajñaṁ havyamaraṁkṛtam. Bhūmyāṁ manuṣyā jīvanti svadhayānnena martyāḥ. Sā no bhūmiḥ prāṇamāyurdadhātu jaradaṣṭiṁ mā pṛthivī kṛṇotu.*

On earth, people offer homage of the finest and best prepared havi in yajna to the divinities, and they offer service and hospitality to revered sages and scholars. On earth, mortal men live their life on food with their own essential nature, character and energy for survival and growth. May that Mother Earth, giver of food and energy, bring us pranic energy, good health and full long age to live a life of piety and fulfilment.

**यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः। यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन॥ २३॥**

23. *Yaste gandhaḥ pṛthivi saṁbhūva yaṁ bibhratyoṣadhayo yamāpaḥ. Yaṁ gandharvā apsarasaśca bhejire tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Earth Mother, that sweet fragrance which is your very essence, which herbs and trees, and seas and streams bear, which Gandharvas and Apsaras, all those that live and play on earth and those that float and frolick and swim in waters share, with that same fragrance make me fragrant. Let none of us hate any one, let no one hate us.

**यस्ते॑ ग॒न्धः पुष्क॑रमावि॒वेश॒ यं संज॒भ्रुः सू॒र्याया॑ विवा॒हे।**
**अम॑र्त्याः पृथिवि ग॒न्धमग्रे॒ तेन॑ मा सुर॒भिं कृ॑णु॒ मा नो॑ द्विक्षत॒**
**कश्च॒न॥ २४॥**

24. *Yaste gandhaḥ puṣkaramāviveśa yaṁ saṁjabhruḥ sūryāyā vivāhe. Amartyāḥ pṛthivi gandhamagre tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Mother Earth, that fragrance of yours which has entered the lotus flower, which, since time immemorial, the immortals bear and bring in radiation of the solar rays and their contact with the earth, with that fragrance make me fragrant. Let none of us hate any one, let no one hate us.

**यस्ते॑ ग॒न्धः पुरु॑षेषु स्त्री॒षु पुं॒सु भगो॒ रुचिः॑। यो अश्वे॑षु**
**वी॒रेषु॒ यो मृ॒गेषू॒त ह॒स्तिषु॑। क॒न्या ऽ यां॒ वर्चो॒ यद्भू॑मे॒ तेना॒स्माँ**
**अपि॒ सं सृ॑ज॒ मा नो॑ द्विक्षत॒ कश्च॒न॥ २५॥**

25. *Yaste gandhaḥ puruṣeṣu strīṣu puṁsu bhago ruciḥ. Yo aśveṣu vīreṣu yo mṛgeṣūta hastiṣu. Kanyāyāṁ varco yadbhūme tenāsmāň api saṁ sṛja mā no dvikṣata kaścana.*

That fragrance of yours which breathes in men, in women, in males and females, which is in grandeur and excellence, beauty and glamour, which is in horses and brave heroes, which is in beasts of the forest and in elephants, which is in the beauty of innocence and lustre of virginity among maidens, with that fragrance, O Mother Earth, make us fragrant. Let none of us hate any one, let no one hate us.

**शि॒ला भूमि॒रश्मा॑ पां॒सुः सा भूमिः॒ सन्धृ॑ता धृ॒ता।**
**तस्यै॒ हिर॑ण्यवक्षसे पृथि॒व्या अ॑करं॒ नमः॑॥ २६॥**

26. *Śilā bhūmiraśmā pāṁsuḥ sā bhūmiḥ sandhṛtā dhṛtā. Tasyai hiraṇyavakṣase pṛthivyā akaraṁ namaḥ.*

The slab and stone, dust and mountain, all is earth. That earth is placed in position, firmly in place in orbit. To that Earth Mother and to her golden expanse like the mother's bosom, I do homage of obeisance.

**यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा।**
**पृथिवीं विश्वधायसं धृतामच्छावदामसि॥ २७॥**

27. *Yasyāṁ vṛkṣā vānaspatyā dhruvāstiṣṭhanti viśvahā. Pṛthivīṁ viśvadhāyasaṁ dhṛtāmacchāvadāmasi.*

Whereon herbs and trees of the forest stand firm and always flourish, that Mother Earth, bearer and sustainer of all things of the world, placed and held very well in her position, we praise and serve with reverence.

**उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।**
**पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम्॥ २८॥**

28. *Udīrāṇā utāsīnāstiṣṭhantaḥ prakrāmantaḥ. Padbhyāṁ dakṣiṇasavyābhyāṁ mā vyathiṣmahi bhūmyām.*

Sitting or standing, moving around or walking forward on both legs right and left, let us never fall, never waver, nor fail ever.

**विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम्।**
**ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे॥ २९॥**

29. *Vimṛgvarīṁ pṛthivīmā vadāmi kṣamāṁ bhūmiṁ brahmaṇā vāvṛdhānām. Ūrjaṁ puṣṭaṁ bibhratīmannabhāgaṁ ghṛtaṁ tvābhi ni ṣīdema bhūme.*

To Earth, sacred mother, pure, unhurt, forbearing, growing by divine power and celebrated with Vedic songs of adoration, bearing food, energy, and every body's share of nourishment and ghrta, I say: O motherland, let us all sit with you together at peace.

**शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये तं नि दध्मः। पवित्रेण पृथिवि मोत्पुनामि ॥ ३० ॥**

30. *Śuddhā na āpastanve kṣarantu yo naḥ sedurapriye taṁ ni dadhmaḥ. Pavitreṇa pṛthivi motpunāmi.*

Mother Earth, let pure showers and streams of water flow for our body's health. Whatever negative, bad or evil be ours, we assign to our dislike and rejection. O Motherland, I initiate and consecrate myself with the purity and sanctity of your presence, inspiration and holy action.

**यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद्याश्च पश्चात्। स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने शिश्रियाणः ॥ ३१ ॥**

31. *Yāste prācīḥ pradiśo yā udīcīryāste bhūme adharādyāśca paścāt. Syonāstā mahyaṁ carate bhavantu mā ni paptaṁ bhuvane śiśriyāṇaḥ.*

May your regions in front or at the back, up or down, O Mother Earth, all directions and sub-directions, where I live and move, be good and auspicious to me. As long as I live with your support in the world, let me never stumble and never fall down.

**मा नः॑ प॒श्चान्मा पु॒रस्ता॑न्नुदिष्ठा॒ मोत्त॒राद॑धरादुत। स्व॒स्ति भू॑मे नो भव॒ मा वि॑दन्परिप॒न्थिनो॒ वरी॑यो यावया व॒धम्॥ ३२॥**

32. *Mā naḥ paścānmā purastānnudiṣṭhā mottarādadharāduta. Svasti bhūme no bhava mā vidanparipanthino varīyo yāvayā vadham.*

O Mother Earth, do not push us from behind, from front, from above and from below. Pray be kind and gracious. Let there be no thieves, robbers and highway men among us. Throw off all weapons of destruction far away from us.

**याव॑त्ते॒ऽभि वि॒पश्या॑मि॒ भूमे॒ सूर्ये॑ण मे॒दिना॑।**
**ताव॑न्मे॒ चक्षु॒र्मा मे॒ष्टोत्त॑रामुत्तरां॒ समा॑म्॥ ३३॥**

33. *Yāvatte'bhi vipaśyāmi bhūme sūryeṇa medinā. Tāvanme cakṣurmā meṣṭottarāmuttarāṁ samām.*

O Motherland, as long as I live, look to you and watch around with the gracious light of the sun, that long let my eye and discriminative judgement never fail over time passing on with the passage of years.

**यच्छया॑नः प॒र्याव॑र्ते॒ दक्षि॑णं स॒व्यम॒भि भू॑मे पा॒र्श्वम्। उ॒त्ता॒नास्त्वा॑ प्र॒तीचीं॒ यत्पृ॒ष्टीभि॑रधि॒शेम॑हे। मा हिं॑सी॒स्तत्र॑ नो भूमे॒ सर्व॑स्य प्रतिशीवरि॥ ३४॥**

34. *Yacchayānaḥ paryāvarte dakṣiṇaṁ savyamabhi bhūme pārśvam. Uttānāstvā pratīcīṁ yatpṛṣṭībhiradhiśemahe. Mā hiṁsīstatra no bhūme sarvasya pratiśīvari.*

O Motherland, while I sleep and change sides right and left, and when we lie face upward and back on the ground, then O Motherland, gracious giver of

restful support and sleep to all, pray do not hurt us.

**यत्ते॑ भूमे वि॒खना॑मि क्षि॒प्रं तदपि॑ रोहतु।**
**मा ते॒ मर्म॑ विमृग्वरि॒ मा ते॒ हृद॑यमर्पिपम्॥ ३५॥**

35. *Yatte bhūme vikhanāmi kṣipraṁ tadapi rohatu.*
*Mā te marma vimṛgvari mā te hṛdayamarpipam.*

O Mother Earth, when I dig and till the soil to sow the seed, let the seed grow soon and the ground fill up. O gracious, purifying and regenerative Mother, never would I hurt your vitality and fertility, never will I rip up your heart.

**ग्री॒ष्मस्ते॑ भूमे व॒र्षाणि॑ श॒रद्धे॑म॒न्तः शिशि॑रो वस॒न्तः।**
**ऋ॒तव॑स्ते विहि॑ता हाय॒नीर॑हो॒रात्रे पृ॑थिवि नो दुहाताम्॥ ३६॥**

36. *Grīṣmaste bhūme varṣāṇi śaraddhemantaḥ śiśiro vasantaḥ. Ṛtavaste vihitā hāyanīrahorātre pṛthivi no duhātām.*

O Motherland, expansive Mother Earth, may your seasons, summers, rains, autumns, winters, freezing winters and springs in the yearly cycle and the days and nights be generous and give profuse showers of nature's gifts to us.

**याप॑ स॒र्पं वि॒जमा॑ना वि॒मृग्व॑री॒ यस्या॒मास॑न्नग्नयो॒ ये अ॒प्स्व१॑-**
**न्तः। परा॒ दस्यू॒न्ददं॑ती देवपी॒यूनिन्द्रं॑ वृणा॒ना पृ॑थि॒वी न**
**वृ॒त्रम्। श॒क्राय॑ दध्रे वृष॒भाय॒ वृष्णे॑॥ ३७॥**

37. *Yāpa sarpaṁ vijamānā vimṛgvarī yasyāmā-sannagnayo ye apsvantaḥ. Parā dasyūndadatī devapīyūnindraṁ vṛṇānā pṛthivī na vṛtram. Śakrāya dadhre vṛabhāya vṛṣṇe.*

Mother Earth which goes on revolving and rotating at high speed, which is worth discovering and researching, in which there are fire energies which are in waters too, which goes on in time, throwing off negative destroyers of positivities, which loves to be with Indra, the powerful sun, not with the covering darkness and evil: such is the earth which sustains and is held in position for the mighty generous giver of showers. (The earth is for the generous brave.)

**यस्यां सदोहविर्धाने यूपो यस्यां निमीयते।**
**ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः।**
**युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे॥ ३८॥**

38. *Yasyāṁ sadohavirdhāne yūpo yasyāṁ nimīyate. Brahmāṇo yasyāmarcantyṛgbhiḥ sāmnā yajurvidaḥ. Yujyante yasyāmṛtvijaḥ somamindrāya pātave.*

Whereon halls of residence and stores of havi are built for congregations of yajna-performers, where pillars are designed and raised for the yajna sessions, where sagely scholars of Yajurveda worship the Lord of Universe with Rks and Samans, where high priests engage in yajna and distil the soma for oblations to Indra, Lord Omnipotent: such is our Mother Earth.

**यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः।**
**सप्त सत्रेण वेधसो यज्ञेन तपसा सह॥ ३९॥**

39. *Yasyāṁ pūrve bhūtakṛta ṛṣayo gā udānṛcuḥ. Sapta satreṇa vedhaso yajñena tapasā saha.*

Whereon creative sages of ancient times, seven sages, with yajnic sessions of their life time with yajna

and austerity of Tapas, chanted the holy songs of Veda: such is our motherland.

**सा नो॒ भूमि॒रा दि॑शतु॒ यद्धनं॑ का॒मया॑महे।**
**भगो॑ अनु॒प्रयु॑ङ्क्ता॒मिन्द्र॑ एतु पुरोग॒वः॥ ४०॥**

40. *Sā no bhūmirā diśatu yaddhanaṁ kāmayāmahe.*
*Bhago anuprayuṅktāmindra etu purogavaḥ.*

That ancient Motherland may give us whatever wealth, honour and excellence we pray for, may Indra, Lord of glory, pioneer of great creative power, be with us, and then may the honour and grandeur of the world follow for us in the footsteps of Indra.

**यस्यां॒ गाय॑न्ति॒ नृत्य॑न्ति॒ भूम्यां॒ मर्त्या॒ व्यै ऽलबाः। युध्यन्ते॒ यस्या॑माक्र॒न्दो यस्यां॒ वद॑ति दुन्दु॒भिः। सा नो॒ भूमि॒ः प्र णु॑दतां॒ स॒पत्ना॑नसप॒त्नं मा॑ पृथि॒वी कृ॑णोतु॥ ४१॥**

41. *Yasyāṁ gāyanti nṛtyanti bhūmyāṁ martyā vyai labāḥ. Yudhyante yasyāmākrando yasyāṁ vadati dundubhiḥ. Sā no bhūmiḥ pra ṇudatāṁ sapatnā-nasaptnaṁ mā pṛthivī kṛṇotu.*

The Motherland on whose bosom mortal people of various classes and cultures sing and dance in joy, whereon war drums boom and warriors clash with shouts and chllenges against the adversaries, may that Motherland throw away violent adversaries, and render me free from enemies and war.

**यस्या॒मन्नं व्रीहिय॒वौ यस्या॑ इ॒माः पञ्च॑ कृ॒ष्टय॑ः।**
**भूम्यै॒ प॒र्जन्य॑पत्न्यै॒ नमो॑ऽ स्तु व॒र्षमे॑दसे ॥ ४२॥**

42. *Yasyāmannaṁ vrīhiyavau yasyā imāḥ pañca kṛṣṭayaḥ. Bhūmyai parjanyapatnyai namo'stu varṣamedase.*

Whereon abound food grains, rice and barley, whereon five classes of people, native and foreign, happily live together, to this Mother Earth blest by showers, beloved of the cloud, honour and salutations !

**यस्या॒ः पुरो॑ दे॒वकृ॑ता॒ः क्षेत्रे॒ यस्या॑ विकु॒र्वते॑। प्र॒जाप॑तिः पृथि॒वीं वि॒श्वग॑र्भा॒माशा॑माशा॒ रण्यां नः कृणोतु॥ ४३॥**

43. *Yasyāḥ puro devakṛtāḥ kṣetre yasyā vikurvate. Prajāpatiḥ pṛthivīṁ viśvagarbhāmāśāmāśāṁ raṇyaṁ naḥ kṛṇotu.*

Whose cities are created, designed and built by divine architects, in whose fields various productive projects are pursued and perfected, may Prajapati, lord of the people, render that Earth Mother of the world in every place in every direction happy and joyous for us.

**नि॒धिं बिभ्र॑ती बहु॒धा गुहा॒ वसु॑ म॒णिं हिर॑ण्यं पृथि॒वी द॑दातु मे। वसू॑नि नो वसु॒दा रास॑माना दे॒वी द॑धातु सुमन॒स्य-मा॑ना॥ ४४॥**

44. *Nidhiṁ bibhratī bahudhā guhā vasu maṇiṁ hiraṇyaṁ pṛthivī dadātu me. Vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā.*

Bearing wealth of many forms deep in the mines, I pray, may the Mother Earth give me wealth, jewels and gold. Generous Mother divine, noble at heart, giver of wealth, may bear and continue to give us wealth of all kinds.

**जन॑ं बिभ्र॑ती बहु॒धा विवा॑चस॒ं नाना॑धर्माणं पृथि॒वी य॑थौक॒सम्। स॒हस्र॑ं धारा॒ द्रवि॑णस्य मे दुहां ध्रु॒वेव॑ धे॒नुरन॑पस्फुरन्ती॥ ४५॥**

45. *Janaṁ bibhratī bahudhā vivācasaṁ nānādharmāṇaṁ pṛthivī yathaukasam. Sahasraṁ dhārā draviṇasya me duhāṁ dhruveva dhenurana-pasphurantī.*

Bearing and sustaining many people speaking different languages and observing different forms of Dharma and Karma in life, conduct and profession in many different ways like a family living in the same one home, may the wide and varied earth mother, constant, firm and undisturbed, give me a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

(This mantra may be interpreted as the prayer of a ruler as well as of a citizen of the country which, in this sukta, should be interpreted as the world.)

**यस्ते॑ स॒र्पो वृ॒श्चि॑कस्तृ॒ष्टदं॑श्मा हेम॒न्तज॑ब्धो भृम॒लो गुहा॒ शये॑। क्रिमि॒र्जिन्व॑त्पृथिवि॒ यद्य॒देज॑ति प्रा॒वृषि॒ तन्नः॑ सर्प॒न्मोप॑ सृप॒द्यच्छि॒वं तेन॑ नो मृड ॥ ४६ ॥**

46. *Yaste sarpo vṛścikastṛṣṭadaṁśmā hemantajabdho bhṛmalo guhā śaye. Krimirjinvatpṛthivi yadyadejati prāvṛṣi tannaḥ sarpanmopa sṛpadyacchivaṁ tena no mṛḍa.*

Whether it is a snake or a scorpion whose bite causes excessive thirst, or an insect or germ which causes fever with shivering cold or delirium, all of which could be hidden and might come out, live and roam around in rains, may all these, O Mother Earth, never come close to me. Pray bless us with that which is good.

**ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे।**
**यैः संचरन्त्युभये भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं**
**यच्छिवं तेन नो मृड॥ ४७॥**

47. *Ye te panthāno bahavo janāyanā rathasya vartmānasaśca yātave. Yaiḥ saṁcarantyubhaye bhadrapāpāstaṁ panthānaṁ jayemānamitra-mataskaraṁ yacchivaṁ tena no mṛḍa.*

Many are the paths and highways for carts and chariots meant for public transport, by which both good people and bad elements of society travel. Pray let us control them and make them free from enemies, thieves, robbers and smugglers. O Mother Earth, bless us with that which is good.

**मल्वं बिभ्रती गुरुभृद्भद्रपापस्य निधनं तितिक्षुः। वराहेण**
**पृथिवी संविदाना सूकराय वि जिहीते मृगाय॥ ४८॥**

48. *Malvaṁ bibhratī gurubhṛdbhadrapāpasya nidhanaṁ titikṣuḥ. Varāheṇa pṛthivī saṁvidānā sūkarāya vi jihīte mṛgāya.*

Bearing her own gravitation, attraction and forbearance, sustaining both the virtuous and the sinful and shaping their family and family line, the earth in cooperation with the cloud, moves on in orbit doing homage to the sun, sojourner of space.

**ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः**
**पुरुषादश्चरन्ति। उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां**
**रक्षो अप बाधयास्मत्॥ ४९॥**

49. *Ye ta āraṇyāḥ paśavo mṛgā vane hitāḥ siṁhā vyāghrāḥ puruṣādaścaranti. Ulaṁ vṛkaṁ pṛthivi ducchunāmita ṛkṣīkāṁ rakṣo apa bādhayāsmat.*

Your animals of the forest, the deer inhabiting the woods, lions and tigers, carnivorous they are, all ranging over you, O Mother Earth, remove away all those ferocious wolves, she bears, and all deadly devils dangerous to people.

**ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः ।**
**पिशाचान्त्सर्वा रक्षांसि तान्त्स्मद्भूमे यावय ॥ ५० ॥**

50. *Ye gandharvā apsaraso ye cārāyāḥ kimīdinaḥ. Piśācāntsarvā rakṣāṁsi tānasmadbhūme yāvaya.*

Mother Earth, pray throw out and keep away from us all those demons and violent forces which are negative, destructive, selfish, exploitative, and blood thirsty.

**यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि । यस्यां वातो मातरिश्वेयते रजांसि कृण्वंश्च्या-वयंश्च वृक्षान् । वातस्य प्रवामुपवामनु वात्यर्चिः ॥ ५१ ॥**

51. *Yāṁ dvipādaḥ pakṣiṇaḥ saṁpatanti haṁsāḥ suparṇāḥ śakunā vayāṁsi. Yasyāṁ vāto mātari-śveyate rajāṁsi kṛṇvaṁścyāvayaṁśca vṛkṣān. Vātasya pravāmupavāmanu vātyarciḥ.*

On which bipeds, birds, swans, eagles, hawks and others fly and land (on lakes and trees), where winds and storms blow raising dust, shaking trees and beating the clouds, where light and shade alternate in response to the strength and calm of the winds, that is Mother Earth.

**यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि ।**
**वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये धामनिधामनि ॥ ५२ ॥**

52. *Yasyāṁ kṛṣṇamaruṇaṁ ca saṁhite ahorātre vihite bhūmyāmadhi. Varṣeṇa bhūmiḥ pṛthivī vṛtāvṛtā sā no dadhātu bhadrayā priye dhāmani-dhāmani.*

Mother Earth where day and night, bright and dark, are joined in the natural system, the vast earth which is soaked and covered with showers of rain, may she, we pray, establish us in goodness, peace and prosperity with noble good fortune in every place and situation.

**द्यौश्च॑ मे इ॒दं पृ॑थि॒वी चा॒न्तरि॑क्षं च मे॒ व्यच॑ः।**
**अ॒ग्निः सूर्य॒ आपो॑ मे॒धां विश्वे॑ दे॒वाश्च॒ सं द॑दुः॥ ५३॥**

53. *Dyauśca me idaṁ pṛthivī cāntarikṣaṁ ca me vyacaḥ. Agniḥ sūrya āpo medhāṁ viśve devāśca saṁ daduḥ.*

May the heaven, this vast earth, this expansive firmament, heat and light, sun, waters, and all divinities of nature and humanity of the world bless me with holy intelligence and good will.

**अ॒हम॑स्मि॒ सह॑मान॒ उत्त॑रो॒ नाम॒ भूम्या॑म्।**
**अ॒भी॒षाड॑स्मि विश्वा॒षाडाशा॑माशां विषास॒हिः॥ ५४॥**

54. *Ahamasmi sahamāna uttaro nāma bhūmyām. Abhīṣāḍasmi viśvāṣāḍāśāmāśāṁ viṣāsahiḥ.*

I am the man, a patient, forbearing challenger, forward fighter, for sure, the winner on the field. I beat who faces me, I win all over the land, I am the conqueror all round in all directions (overall the problems and all the crises that face me, threaten to defeat me, and deprive me of my identity).

**अदो यद्देवि प्रथमाना पुरस्ताद्देवैरुक्ता व्यसर्पो महित्वम्।**
**आ त्वा सुभूतमविशत्तदानीमकल्पयथाः प्रदिशश्चतस्रः॥ ५५॥**

55. *Ado yaddevi prathamānā purastāddevairuktā vyasarpo mahitvam. Ā tvā subhūtamaviśattadānīmakalpayathāḥ pradiśaścatasraḥ.*

O divine Mother Earth, when in those early ancient times you expanded and, exalted by divine forces of nature and humanity, you waxed with grandeur, then the prosperity and excellence of life and motherhood entered your personality and you rose to the energy, power, inspiration and glory of your divine identity all over the four directions. Be that, O Mother, and continue to be that all time, everywhere.

**ये ग्रामा यदरण्यं याः सभा अधि भूम्याम्।**
**ये संग्रामाः समितयस्तेषु चारु वदेम ते॥ ५६॥**

56. *Ye grāmā yadaraṇyaṁ yāḥ sabhā adhi bhūmyām. Ye saṁgrāmāḥ samitayasteṣu cāru vadema te.*

O Mother, whatever villages and cities there are, or forests, or parliaments and assemblies there are on earth, whatever battles or problems, whatever committees, congregations and conferences there be, we shall speak and perform well everywhere and do you proud.

**अश्वइव रजो दुधुवे वि तान्जनान्य आक्षियन्पृथिवीं यादजायत। मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम्॥ ५७॥**

57. *Aśva-iva rajo dudhuve vi tān janānya ākṣiyanpṛthivīṁ yādajāyata. Mandrāgretvarī bhuvanasya gopā vanaspa-tīnāṁ gṛbhiroṣadhīnām.*

Happy, calm, and moving forward at a pleasant, undisturbing pace, protector of her earthly world, bearer and sustainer of herbs and trees, ever since she was born, the Earth Mother, like a horse that shakes off dust from its body, shakes off those people who live but presume to possess and over-ride her as masters.

**यद्वदा॑मि॒ मधु॑म॒त्तद्व॑दामि॒ यदी॑क्षे॒ तद्व॑नन्ति मा।**
**त्विषी॑मानस्मि जू॒ति॒मानवा॒न्या॒न्ह॑न्मि॒ दोध॑तः ॥ ५८ ॥**

58. *Yadvadāmi madhumattadvadāmi yadīkṣe tadvananti mā. Tviṣīmānasmi jūtimānavānyānhanmi dodhataḥ.*

Whatever I speak, that is sweet as honey, whatever or whoever I see and meet, they love and honour me. Brilliant and dynamic with a drive, I throw out all those others who are angry with me and hostile toward the motherland.

**श॒न्ति॒वा सु॑र॒भिः स्यो॒ना की॒लालो॑ध्नी॒ पय॑स्वती।**
**भूमि॒रधि॑ ब्रवीतु मे पृथि॒वी पय॑सा स॒ह ॥ ५९ ॥**

59. *Śantivā surabhiḥ syonā kīlālodhnī payasvatī. Bhūmiradhi bravītu me pṛthivī payasā saha.*

Peaceable, kind and beneficent, fragrant, gentle and blissful, overflowing with milk, food and water, may the expansive Earth Mother, with all her wealth of nourishments, speak to me and inspire me in the motherland.

यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम्।
भुजिष्यं पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृमद्भ्यः ॥ ६० ॥

60. *Yāmanvaicchaddhaviṣā viśvakarmāntararṇave rajasi praviṣṭām. Bhujiṣyaṁ pātraṁ nihitaṁ guhā yadāvirbhoge abhavanmātṛmadbhayḥ.*

When Vishvakarma, maker of the universe, wished to evolve and form the earth which was then contained in the spatial ocean of waters, and, further, when he wished to vest it with all the materials favourable to the emergence and support of life in the course of natural evolution, then all the nutriments of food and drink implicit in the mysterious cave of Mother Nature meant for all forms of life were born of Mother Earth, grew up and came into existence.

(For the natural evolution of life from Divine Will and the existential mutation of Nature refer to Taittiriya Upanishad 2, 1.)

त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना। यत्त ऊनं तत्त आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य ॥ ६१ ॥

61. *Tvamasyāvapanī janānāmaditiḥ kāmadughā paprathānā. Yatta ūnaṁ tatta ā pūrayāti prajāpatiḥ prathamajā ṛtasya.*

Earth Mother, you are Aditi, unbreakable and indivisible, giver of fulfilment, growing and expansive in living potential. You provide the field of production, growth and development for humanity. And whatever is wanted of you for such growth, Prajapati, first self-manifest Divinity and father creator and sustainer of

life forms, in the course of creative evolution and the Law of Mutability, replenishes and fulfils.

**उ॒प॒स्थास्ते॑ अनमी॒वा अ॑य॒क्ष्मा अ॒स्मभ्यं सन्तु पृथिवि॒ प्रसू॑ताः। दी॒र्घं न॒ आयुः॒ प्रति॒बुध्य॑माना व॒यं तुभ्यं ब॒लि॒हृ॑तः॑ स्याम॥ ६२॥**

62. *Upasthāste anamīvā ayakṣmā asmabhyaṁ santu pṛthivi prasūtāḥ. Dīrghaṁ na āyuḥ prati-budhyamānā vayaṁ tubhyaṁ balihṛtaḥ syāma.*

Earth Mother, let the wombs and bosoms of fertility, creativity and motherly care, born, reborn and developed, be free from negativity and cancerous diseases. Let our life be long, full and healthy, and let us all, your children, awakened and enlightened, be homage bearers with reverence and gratitude to you.

**भूमे॑ मात॒र्नि धे॑हि मा भ॒द्रया॒ सुप्र॑तिष्ठितम्।**
**सं॒वि॒दा॒ना दि॒वा क॑वे श्रि॒यां मा॑ धेहि॒ भूत्या॑म्॥ ६३॥**

63. *Bhūme mātarni dhehi mā bhadrayā supratiṣṭhitam. Saṁvidānā divā kave śriyāṁ mā dhehi bhūtyām.*

Earth Mother, creative, dynamic and one with me, sustain and support me with light and all that is good. Keep me established firmly in wealth, honour and excellence, blest in prosperity and grace.

## Kanda 12/Sukta 2 (Yakshma Nashanam)

***Agni and others Devatah, Bhrgu Rshi***

**न॒डमा रो॑ह॒ न ते॒ अत्र॑ लो॒क इ॒दं सीसं॑ भाग॒धेयं॑ त॒ एहि॑। यो गोषु॒ यक्ष्म॒ः पुरु॑षेषु॒ यक्ष्म॒स्तेन॒ त्वं सा॒कम॑ध॒राङ् परे॑हि॥ १॥**

1. *Naḍamā roha na te atra loka idaṁ sīsaṁ bhāgadheyaṁ ta ehi. Yo goṣu yakṣmaḥ puruṣeṣu yakṣmastena tvaṁ sākamadharāṅ parehi.*

O fire, rise on the reeds. Your place is not here. This lead is your food. Come and rise. Whatever cancer or consumption there is among cows and other animals or humans, along with that go down from here, far off from us.

(This mantra is addressed to the fire, the fuel being reeds. On reed fire, which is slow and mild, lead is melted and burnt with certain chemicals and ash, i.e., Bhasma, is prepared for medicinal purposes for the cure of cancer and consumption. The mantra is not a magic formula, but it suggests a miraculous cure with lead-ash for diseases which eat up the flesh and blood and bone of the patient.)

**अघशंसदुःशंसाभ्यां कॅरेणानुकॅरेण च।**
**यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि॥ २॥**

2. *Aghaśaṁsaduḥ śaṁsābhyāṁ kareṇānukareṇa ca. Yakṣmaṁ ca sarvaṁ teneto mṛtyuṁ ca nirajāmasi.*

Whatever cancer or consumption is caused by sinful acts or despicable habits, by doing certain acts or imitating and following certain negative acts and habits, all that cancer and consumption, even fatal diseases and untimely death, we ward off with that lead-ash and cast out.

**निरितो मृत्युं निर्ऋतिं निररातिमजामसि। यो नो द्वेष्टि तमद्धयग्रे**
**अक्रव्याद्यमुं द्विष्मस्तमु ते प्र सुवामसि॥ ३॥**

3. *Nirito mṛtyuṁ nir-ṛtiṁ nirarātimajāmasi. Yo no dveṣṭi tamaddhaygne akravyādyamu dviṣma-stamu te pra suvāmasi.*

We drive out from here death and disease, adversity and negativity. O Agni, saviour of the patient's person, destroy that disease and germs which eat into our flesh and eliminate those negative forces which we hate to suffer. All these we send up to you for cure.

**यद्यग्निः क्रव्याद्यदि॑ वा व्याघ्र इ॒मं गो॒ष्ठं प्र॑वि॒वेशान्यो॑काः।**
**तं माषा॑ज्यं कृ॒त्वा प्र हि॑णोमि दू॒रं स ग॑च्छत्वप्सु॒षदो॑ऽ-**
**प्य॒ग्नीन्॥ ४॥**

4. *Yadyagniḥ kravyādyadi vā vyāghra imaṁ goṣṭhaṁ praviveśānyokāḥ. Taṁ māṣājyaṁ kṛtvā pra hiṇomi dūraṁ sa gacchatvapsuṣado'pyagnīn.*

If the flesh-eating fire, that is, cancerous disease that consumes the patient's flesh enters the house or stall like carnivorous beasts on the prowl, I deal with it with Masha paste and ghrta,specially of goat or sheep, and send it far out where it might join other forms of fire such as electric energy in the waters.

**यत्त्वा॑ क्रु॒द्धाः प्र॑च॒क्रुर्म॒न्युना॒ पुरु॑षे मृ॒ते।**
**सु॒कल्प॑मग्ने॒ तत्त्वया॒ पु॒न॒स्त्वोद्दी॑पयामसि॥ ५॥**

6. *Yattvā kruddhāḥ pracakrurmanyunā puruṣe mṛte. Sukalpamagne tattvayā punastvoddīpayāmasi.*

If on the patient's death, people stricken with rage and sorrow put out the fire, that absence ought to be corrected and fire restored in the home. Therefore we light the fire again in the home.

**पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने।**
**पुनस्त्वा ब्रह्मणस्पतिराधाद्दीर्घायुत्वाय शतशारदाय ॥ ६ ॥**

6. *Punastvādityā rudrā vasavaḥ punarbrahmā vasunītiragne. Punastvā brahmaṇaspatirādhāddīrghāyutvāya śataśāradāya.*

O Garhapatyagni, sacred home fire, let the enlightened people of Aditya, Rudra and Vasu order of discipline and scholarship, the Brahma of knowledge, wisdom and practical vision, and the sagely scholar of Vedic lore, rekindle and establish you in the family for inmates of the home for their long and healthy life of a hundred years.

**यो अग्निः क्रव्यात्प्रविवेश नो गृहमिमं पश्यन्नितरं जातवेदसम्। तं हरामि पितृयज्ञाय दूरं स घर्ममिन्धां परमे सधस्थे ॥ ७ ॥**

7. *Yo agniḥ kravyātpraviveśa no gṛhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya dūraṁ sa gharmamindhāṁ parame sadhasthe.*

If life-consuming Agni of average activity were to enter this home, yours though,then watching this other, Jatavedas Agni of higher and divine purpose, I take that away for the service of parents, grand parents and other forefathers. Let it light and add to the heat and light of the highest region and carry our yajna there.

**क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः।**
**इहायमितरो जातवेदा देवो देवेभ्यो हव्यं वहतु प्रजानन् ॥ ८ ॥**

8. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ. Ihāyamitaro jātavedā devo devebhyo havyaṁ vahatu prajānan.*

Kravyada Agni, which carries on the dynamics of flesh on the natural plane, I assign to far off forces other than the spirit. Let it be the carrier of the acts of evil to the house of Yama, death and sufferance. For me, this other fire, Jataveda, brilliant leader of enlightened life, knowing the rules and paths of the good life, may carry our offerings in yajna to the divinities and to the ultimate Lord Supreme.

(To understand the difference between the service of Kravyadagni and that of Jataveda, refer to Gita, 3, 13 and 17, 4-6, and Kathopanishad, 1,1,23-26.)

**क्रव्यादमग्निमिषितो हरामि जनान्दृंहन्तं वज्रेण मृत्युम्। नि तं शास्मि गार्हपत्येन विद्वान्पितॄणां लोकेऽपि भागो अस्तु॥ ९॥**

9. *Kravyādamagnimiṣito harāmi janāndṛṁhantaṁ vajreṇa mṛtyum. Ni taṁ śāsmi gārhapatyena vidvānpitṝṇāṁ loke'pi bhāgo astu.*

Enlightened and inspired, with adamantine discipline of Dharmic living, I subdue the Kravyadagni which is death and fixes people as if with a stroke of lightning. Knowing well the mortality of corporeal existence in contrast with the spirit's immortality, I control the onslaughts of natural and carnal passion by dedication to Garhapatyagni, sacred fire of higher yajna, even though I acknowledge the natural place of Kravyadagni of biological dynamics in the field of the continuity of the species.

**क्रव्यादमग्निं शंशमानमुक्थ्यं१ प्र हिणोमि पथिभिः पितृयाणैः। मा देवयानैः पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम्॥ १०॥**

10. *Kravyādamagniṁ śaśamānamukthyaṁ pra hiṇomi pathibhiḥ pitṛyāṇaiḥ. Mā devayānaiḥ punarā gā atraivaidhi pitṛṣu jāgṛhi tvam.*

I acknowledge the existence and place of Kravyadagni, the fire of natural passion for biological continuity of life along the paths of procreation and successive generation as it is celebrated in history and literature as such. But I subdue it for higher spiritual ends by the paths of life divine and pray : Pray come not again, stay where you are in the biological line, and keep awake in parental couples for a life time.

**समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः।**
**जहाति रिप्रमत्येन एति समिद्धो अग्निः सुपुना पुनाति ॥ ११ ॥**

11. *Samindhate saṁkasukaṁ svastaye śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Jahāti ripramatyena eti samiddho agniḥ supunā punāti.*

People light the fire, all cotrolling, catalytic, and separating the body from the soul, freeing the pure from the impure, for the sake of the good of life. They become cleansed, pure, and purifiers of the self. The spirit gives up the smear of the material body and passes beyond existential involvements. Thus does the lighted fire, pure and purifier, purify the spirit.

**देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत्।**
**मुच्यमानो निरेणसोऽ मोगस्माँ अशस्त्याः ॥ १२ ॥**

12. *Devo agniḥ saṁkasuko divaspṛṣṭhānyāruhat. Mucyamāno nireṇaso'mogasmāň aśastyāḥ.*

Divine fire, catalytic agent of nature and divinity, abides on top of the heavens of light. Thence

radiated, immaculate and free, it releases us from all imprecation and sin.

**अस्मिन्वयं संकसुके अग्नौ रिप्राणि मृज्महे।**
**अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत्॥ १३॥**

13. *Asminvayaṁ saṁkasuke agnau riprāṇi mṛjmahe. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Into this Agni, all controlling catalytic, purifying fire, we pour and purify our material smears, become pure performers of yajna and associates of divinity throughout life. May the holy fire advance and elevate our life to fullness, free from sin and sickness.

**संकसुको विकसुको निर्ऋथो यश्च निस्वरः।**
**ते ते यक्ष्मं सवेदसो दूराद्दूरमनीनशन् ॥ १४॥**

14. *Saṁkasuko vikasuko nir-ṛtho yaśca nisvaraḥ. Te te yakṣmaṁ savedaso dūrāddūramanīnaśan.*

Destroyer of common ailments, destroyer of individual ailments, eliminator of sin and sickness wholly, and a silent agent of nature and divinity is the divine fire. O man, may all modes, mutations and manners of this fire, acting together to a united end, destroy even from the farthest your cancerous consumptions of body and mind for spiritual purification.

**यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु।**
**क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः॥ १५॥**

15. *Yo no aśveṣu vīreṣu yo no goṣvajāviṣu. Kravyādaṁ nirṇudāmasi yo agnirjanayopanaḥ.*

Whatever cancerous ailment there may be in our horses and in brave youth and warriors, whatever in our cows, sheep and goats, we throw out that flesh eating consumptive fire energy of evil and negativity which vexes humanity.

**अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा।**
**निः क्रव्यादं नुदामसि यो अग्निर्जीवितयोपनः ॥ १६ ॥**

16. *Anyebhyastvā puruṣebhyo gobhyo aśvebhyastvā.*
*Niḥ kravyādaṁ nudāmasi yo agnirjīvitayopanaḥ.*

O Kravyadagni, flesh eating cancerous consumptive fire of negativity and disease, who vex the life of all living forms on earth, we throw you out of all other people, cows and horses anywhere else in the world.

**यस्मिन्देवा अमृजत यस्मिन्मनुष्या उत।**
**तस्मिन्घृतस्तावो मृष्ट्वा त्वमग्ने दिवं रुह ॥ १७ ॥**

17. *Yasmin devā amṛjata yasmin manuṣyā uta.*
*Tasmin ghṛtastāvo mṛṣṭvā tvamagne divaṁ ruha.*

Hey Agni, O man pure as fire, having merged in and purified yourself through yajnic discipline, you too rise to the light of heaven with oblations of ghrta into that sacred fire into which divinities merged and purified themselves, and into which humanity merged and purified itself in body, mind and soul.

**समिद्धो अग्न आहुत स नो माभ्यपक्रमीः।**
**अत्रैव दीदिहि द्यवि ज्योक्च सूर्यं दृशे ॥ १८ ॥**

18. *Samiddho agna āhuta sa no mābhyapakramīḥ.*
*Atraiva dīdihi dyavi jyokca sūryaṁ dṛśe.*

O sacred fire of Ahavaniyagni, kindled, raised and served with oblations of ghrta, pray do not neglect us, do not bypass us, nor assail us as Kravyadagni. Shine for us here itself in this very heaven on earth so that we may see the sun, light of heaven, right now for all time in our journey of life.

**सीसे॑ मृड्ढ्वं न॒डे मृ॑ड्ढ्वम॒ग्नौ संक॑सुके च॒ यत्।**
**अथो॒ अव्यां रा॒मायां शीर्ष॒क्तिमु॑प॒बर्ह॑णे॥ १९॥**

19. *Sīse mṛḍḍhvaṁ naḍe mṛḍḍhvamagnau saṁkasuke ca yat. Atho avyāṁ rāmāyāṁ śīrṣaktimupabarhaṇe.*

Whatever headache of existential smear or cancerous consumption is there, wash it off in lead-ash, wash it off in the reed fire, wash it off in the purifying fire, wash it off in the purity of nature and in the pure warmth of the sun.

**सीसे॒ मलं सादयि॒त्वा शी॑र्ष॒क्तिमु॑प॒बर्ह॑णे। अव्या॒मसि॑क्न्यां मृ॒ष्ट्वा शु॒द्धा भ॑वत य॒ज्ञिया॑ः॥ २०॥**

20. *Sīse malaṁ sādayitvā śīrṣaktimupabarhaṇe. Avyāmasiknyāṁ mṛṣṭvā śuddhā bhavata yajñiyāḥ.*

Having absorbed the dirt and impurity of the headache of cancerous consumption into the lead ash, into the pure warmth of the sun, into the milk of black sheep or goat, having thus eliminated the impurity, be pure and immaculate performers of life's yajna.

**परं॑ मृत्यो॒ अनु॒ परे॑हि॒ पन्था॑ं यस्ते॑ इत॑रो देव॒याना॑त्।**
**चक्षु॑ष्मते शृण्व॒ते ते॑ ब्रवीमी॒हेमे वी॒रा ब॒हवो॑ भवन्तु॥ २१॥**

21. *Paraṁ mṛtyo anu parehi panthāṁ yasta eṣa itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmīheme vīrā bahavo bhavantu.*

O Death, go far away at the farthest, by the path that is other than this path of divinity, I say to you who have eyes to see and ears to hear. Let there be a plenty of the brave here free from danger and death.

**इ॒मे जी॒वा वि मृ॒तैरा॑ववृत्र॒न्नभू॒द्भद्रा दे॒वहू॑तिर्नो अ॒द्य। प्राञ्चो॑ अगाम नृ॒तये॒ हसा॑य सु॒वीरा॑सो वि॒दथ॒मा व॑देम॥ २२॥**

22. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya suvīrāso vidathamā vadema.*

All these that are living have come from the shades of death in life. Our dedication, service and prayer to Divinity has been auspcious and fruitful today. Let us go forward to live a life of high order of virtue to sing and dance with joyous laughter and, blest with progeny worthy of the brave, define a social order of knowledge, justice and Dharma.

**इ॒मं जी॒वेभ्यः॑ परि॒धिं द॑धामि॒ मैषां॑ नु गा॒दप॑रो॒ अर्थ॑मे॒तम्। श॒तं जीव॑न्तः श॒रद॑ः पुरू॒चीस्ति॒रो मृ॒त्युं द॑धतां॒ पर्व॑तेन॥ २३॥**

23. *Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantaḥ śaradaḥ purūcīstiro mṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order and discipline for these living people. Let none of them trespass this border line into the other territory of death. Let them so live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by

the discipline of health.

**आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति स्थ। तान्व-**
**स्त्वष्टा सुजनिमा सजोषाः सर्वमायुर्नयतु जीवनाय ॥ २४ ॥**

24. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yatamānā yati stha. Tānvastvaṣṭā sujanimā sajoṣāḥ sarvamāyurnayatu jīvanāya.*

Come, take on to life enthusiastically, and go forward rising to the heights of life at the full, striving in order one after another till you reach the destination, as many as you are. And may Tvashta, lord maker of life, loving and friendly, lead you to fulfilment as you choose to live your life at the full.

**यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम्।**
**यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥ २५ ॥**

25. *Yathāhānyanupūrvaṁ bhavanti yathartava ṛtubhiryanti sākam. Yathā na pūrvamaparo jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

As day-nights follow one after the other, as seasons move on in cycle one in link with the other, so may the successor among you follow and not forsake the predecessor, and thus may the Lord Ordainer and sustainer of life order and guide the life of all these people on earth.

**अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः।**
**अत्रा जहीत ये असन्दुरेवा अनमीवानुत्तरेमाभि वाजान् ॥ २६ ॥**

26. *Aśmanvatī rīyate saṁ rabhadhvaṁ vīrayadhvaṁ pra taratā sakhāyaḥ. Atrā jahīta ye asandurevā anamīvānuttaremābhi vājān.*

The rocky stream of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. Let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory. Drop the miseries, attain to the state of joy.

**उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम्। अत्रा जहीत ये असन्नशिवाः शिवान्त्स्योनानुत्तरेमाभि वाजान्॥ २७॥**

27. *Uttiṣṭhatā pra taratā sakhāyo'śmanvatī nadī syandata iyam. Atrā jahīta ye asannaśivāḥ śivāntsyonān uttaremābhi vājān.*

Arise friends, heave the boat together and cross to the shore. This rocky stream now rises in storm. Here itself throw off all those things which are no good, and let us cross over to win the good, the beautiful, and the grand prizes of victory in truth.

**वैश्वदेवीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः। अतिक्रामन्तो दुरिता पदानि शतं हिमाः सर्ववीरा मदेम॥ २८॥**

28. *Vaiśvadevīṁ varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Atikrāmanto duritā padāni śataṁ himāḥ sarvavīrā madema.*

Join and start serving the winsome divinity of universal good, that way being purified, sanctified immaculate saviours of the self for the real beauty and splendour of life. Crossing over all evil and temptations, let us together, all unassailable brave, enjoy life for a full hundred years of happiness.

**उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽ वरान्परेभिः। त्रिः सप्त कृत्व ऋषयः परेता मृत्युं प्रत्यौहन्पदयोपनेन॥ २९॥**

29. *Udīcīnaiḥ pathibhirvāyumadbhiratikrāmanto' varānparebhiḥ. Triḥ sapta kṛtva ṛṣayaḥ paretā mṛtyuṁ pratyauhanpadayopanena.*

By the best and highest vibrant ways of yoga practice, having rejected the lower ways of living, thinking and doing, the Rshis of high order conquer the pain of death by thrice seven ways of piety and noble actions at every step of life.

**मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः। आसीना मृत्युं नुदता सधस्थेऽ थं जीवासो विदथमा वदेम॥ ३०॥**

30. *Mṛtyoḥ padaṁ yopayanta eta drāghīya āyuḥ prataraṁ dadhānāḥ. Āsīnā mṛtyuṁ nudatā sadhasthe'tha jīvāso vidathamā vadema.*

Effacing the pain of death, bearing a full long age unto completion and fulfilment, come hither and, sitting on the seat of yoga in the house of holiness, calm and undisturbed, warding off the onslaught of death, let us all, living happily, celebrate the life and beauties of the social order.

**इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम्। अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे॥ ३१॥**

31. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ spṛśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married

to their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill-health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

**व्याक॑रोमि ह॒विषा॒हमे॒तौ तौ ब्रह्म॑णा॒ व्य१॑हं क॑ल्पयामि। स्व॒धां पि॒तृभ्यो॑ अ॒जरां कृ॒णोमि॑ दी॒र्घेणायु॑षा॒ सम्मि॒मान्त्सृ॑-जामि ॥ ३२ ॥**

32. *Vyākaromi haviṣāhametau tau brahmaṇā vyahaṁ kalpayāmi. Svadhāṁ pitṛbhyo ajarāṁ kṛṇomi dīrdheṇāyuṣā samimāntsṛjāmi.*

I serve them both, men and women, with the sacred food they need, and I strengthen both with the Vedic knowledge they deserve. And I provide the Pitaras, parental seniors, with the food and energy which maintains their own vitality and resistance to early aging and disease, and I provide others with food and maintenance for good health and longevity of life.

(This mantra can be interpreted as a divine word, or a social promise of the ruling power, or a promise of the house-holder.)

**यो नो॑ अ॒ग्निः पि॑तरो हृ॒त्स्व१॑न्तरा॑वि॒वेशा॒मृतो॒ मर्त्ये॑षु। मय्य॒हं तं परि॑ गृह्णामि दे॒वं मा सो अ॒स्मान्द्वि॑क्षत॒ मा व॒यं तम् ॥ ३३ ॥**

33. *Yo no agniḥ pitaro hṛtsvantarāviveśāmṛto martyeṣu. Mayyahaṁ taṁ pari gṛhṇāmi devaṁ ma so asmāndvikṣata mā vayaṁ tam.*

O Pitaras, seniors of humanity and parents of every human individual, that love, fire and passion for humanity and divinity–the immortal vested in mortals –which is rooted in our hearts since eternity, that same

human attribute I preciously hold at heart and pray it may never forsake us, and we too may never forsake it, nor ever deny any one.

**अपावृत्य गार्हपत्यात्क्रव्यादा प्रेत दक्षिणा।**
**प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम्॥ ३४॥**

34. *Apāvṛtya gārhapatyātkravyādā preta dakṣiṇā. Priyaṁ pitṛbhya ātmane brahmabhyaḥ kṛṇutā priyam.*

Having taken some fire from the household fire and turned, go south with this flesh-eating fire to the cremation ground and do what is good for the departed pitaras and what is good and dear to the self and the learned people.

(This mantra describes the function of Kravyada, flesh eating, fire in case of death or sickness. If there is a death in the family, the funeral fire is Kravyada. If a person is suffering from cancer, the cancer is Kravyada. And, also, the drug that fights and destroys the cancer is Kravyada. Whether it is funeral fire, or cancer or the drug, all these three are nature's energy, and energy is fire and fire is energy. The function defines its character.)

**द्विभागधनमादाय प्र क्षिणात्यवर्त्या।**
**अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः॥ ३५॥**

35. *Dvibhāgadhanamādāya pra kṣiṇātyavartyā. Agniḥ putrasya jyeṣṭhasya yaḥ kravyāda-nirāhitaḥ.*

Kravyadagni, unless it is propitiated, exhausted and extinguished by elimination of the cause, continues

to consume and deplete the wealth of the eldest son upto the double of his share of wealth, savings and earnings both, and thus reduces him to utter poverty.

**यत्कृषते यद्वनुते यच्च वस्नेन विन्दते।**
**सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥ ३६ ॥**

36. *Yatkṛṣate yadvanute yacca vasnena vindate. Sarvaṁ martyasya tannāsti kravyāccedanirāhitaḥ.*

All that mortal man produces by farming, whatever he receives by salary, and whatever he earns by trade, is not his really, unless he eliminates the Kravyadagni and its cause from the house.

**अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे।**
**छिनत्ति कृष्या गोर्धनाद्यं क्रव्यादनुवर्तते ॥ ३७ ॥**

37. *Ayajñiyo hatavarcā bhavati nainena havirattave. Chinatti kṛṣyā gordhanādyaṁ kravyādanuvartate.*

Whoever the mortal man whom cancerous Kravyadagni pursues, he is unable to perform any yajna, he loses the lustre of life, even food is not for him to eat. In fact, he is deprived of all, his farm, his cows, his entire wealth in the end, unless he dispels the carnivorous cause from his life and home.

**मुहुर्गृध्यैः प्र वदत्यार्तिं मर्त्यो नीत्य।**
**क्रव्याद्यानग्निरन्ति-कादनुविद्वान्वितावति ॥ ३८ ॥**

38. *Muhurgṛdhyaiḥ pra vadatyārtiṁ martyo nītya. Kravyādyānagnirantikādanuvidvānvitāvati.*

Whoever the men Kravyadagni pursues,

knowing them and afflicting them at the closest, the victim, having been reduced to ruin, has to go to cut-throat money-sharks and plead for a loan again and again in order to survive.

**ग्राह्या॑ गृ॒हाः सं सृ॑ज्यन्ते स्त्रि॒या यन्म्रि॒यते॒ पति॑ः ।**
**ब्र॒ह्मैव वि॒द्वाने॒ष्यो३॑ यः क्र॒व्यादं॑ नि॒रा॒दध॑त् ॥ ३९ ॥**

39. *Grāhyā gṛhāḥ saṁ sṛjyante striyā yanmriyate patiḥ. Brahmaiva vidvāneṣyo' yaḥ kravyādaṁ nirādadhat.*

The homes and all the inmates are seized with sorrow when the husband of a woman dies. At that time a learned scholar of the Veda should be sought and found who may dispel the ravages of sorrow and despair caused by Kravyadagi.

**यद्रि॒प्रं शम॑लं चकृ॒म यच्च॑ दुष्कृ॒तम् ।**
**आपो॑ मा॒ तस्मा॑च्छुम्भन्त्व॒ग्नेः संक॑सुकाच्च॒ यत् ॥ ४० ॥**

40. *Yadripraṁ śamalaṁ cakṛma yacca duṣkṛtam. Āpo mā tasmācchumbhantvagneḥ saṁka-sukācca yat.*

Whatever the sin, evil or trespass that we have committed, which has smeared our peace and purity, may the soothing streams of waters and the tranquillity of divine meditation cleanse us of that and save us from the mind-splitting flames of Kravyadagni.

**ता अ॑ध॒रादुदी॑ची॒रावं॑वृत्रन्प्रजान॒तीः प॒थिभि॑र्देव॒यानै॑ः ।**
**पर्व॑तस्य वृष॒भस्याधि॑ पृ॒ष्ठे नवा॑श्चरन्ति स॒रित॑ः पुरा॒णीः ॥ ४१ ॥**

41. *Tā adharādudīcīrāvavṛtranprajānatīḥ pathibhirdevayānaiḥ. Parvatasya vṛṣabhasyādhi pṛṣṭhe navāścaranti saritaḥ purāṇīḥ.*

Those streams of the waters of life flow from the earth below and rise on high to heaven, and they flow back from heaven on high to life on earth below, and knowing thus all the paths of existence they circulate in the cycle of birth, death and rebirth. From top of the generous cloud on high they shower on top of the mountain and, formed anew into streams and rivers, they flow on, streams of life, old but ancient and eternal, ever new.

(Thus are the ravages of Kravyadagni washed out into life anew.)

**अग्ने॑ अक्रव्या॒न्निः क्र॒व्यादं॑ नु॒दा दे॑व॒यज॑नं वह ॥ ४२ ॥**

42. *Agne akravyānniḥ kravyādaṁ nudā devayajanaṁ vaha.*

O Akravyadagni, fire of renewal (which by healing counters the fire that eats into the vitals of life), dispel the Kravyadagni and bring in the Deva-yajani fire which would continue the yajna of life and living anew.

(This mantra also suggests the efficacy of medication and healing by fumes and aroma.)

**इ॒मं क्र॒व्यादा॑ वि॑वेशा॒यं क्र॒व्याद॒मन्व॑गात् ।**
**व्या॒घ्रौ कृ॒त्वा नाना॑नं॒ तं ह॑रामि शिवाप॒रम् ॥ ४३ ॥**

43. *Imaṁ kravyādā viveśāyaṁ kravyādamanvagāt.*
*Vyāghrau kṛtvā nānānaṁ taṁ harāmi śivāparam.*

The infection of Kravyadagni has entered and affected this patient. This patient, in consequence, has suffered the cancerous ravages of the disease. Diagnosing these two separately, the infection with the

cause and the consequent suffering process, and taking them both as dangerously, damaging, I dispel both, the disease as well as the root cause.

**अन्तर्धिर्देवानां परिधिर्मनुष्याणामग्निर्गार्हपत्य उभयानन्तरा श्रितः ॥ ४४ ॥**

44. *Antardhirdevānāṁ paridhirmanuṣyāṇāmagnirgārhapatya ubhayānantarā śritaḥ.*

Garhapatyagni, yajnic fire of the home, cosmic home maintained by nature and the individual home maintained by humans, is vested within, in the creative and recuperative powers of nature, and in the heart-core of men of divine disposition. And this Agni, also, is the border line of conduct for humans (because while it works in nature as divinely programmed within the border lines determined, it works in humans by choice which is open to observance as well as to violation).

**जीवानामायुः प्र तिर त्वमग्ने पितॄणां लोकमपि गच्छन्तु ये मृताः। सुगार्हपत्यो वितपन्नरातिमुषामुषां श्रेयसीं धेह्यस्मै ॥ ४५ ॥**

45. *Jīvānāmāyuḥ pra tira tvamagne pitṝṇāṁ lokamapi gacchantu ye mṛtāḥ. Sugārhapatyo vitapannarātimuṣāmuṣāṁ śreyasīṁ dhehyasmai.*

O Garhapatyagni of home yajna, augment and elevate the life, health and age of the souls alive, and help the dead also to rise and reach the region of Pitaras' noble life in future on earth. O noble fire, heating, straining and exhausting all want, adversity and disease from life, bless us with happiness, prosperity and excellence more and ever more day by day.

**सर्वाꣳनग्ने सहमानः सपत्नानैषामूर्जꣳ रयिमस्मासु धेहि ॥ ४६ ॥**

46. *Sarvānagne sahamānaḥ sapatnānaiṣāmūrjaṁ rayimasmāsu dhehi.*

Holy fire, challenging and subduing all the adversarial forces of life on earth, pray recover and return to us the wealth and energy of life being wasted on those negativities of human existence and pollution.

**इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।**
**तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥ ४७ ॥**

47. *Imamindraṁ vahniṁ paprimanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Tenāpa hata śarumāpatantaṁ tena rudrasya pari pātāstām.*

Take on to the love, protection and support of this Indra, divine power and potential. It takes you across all cancerous onslaughts of negativity, adversity and misfortune, makes up your loss and deficiency, and gives you total fulfilment. It saves and releases you from despicable evils and suffering. With that power, ward off the deadly darts of impending calamities and protect yourself from the punitive shots of Rudra, nature's punishments for the violations of its law and discipline. (These are gifts of divine Garhapatyagni.)

**अनड्वाहꣳ प्लवमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।**
**आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥ ४८ ॥**

48. *Anaḍvāhaṁ plavamanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Ā rohata saviturnā-vametāṁ ṣaḍbhirurvībhira-matiṁ tarema.*

Take on to the love, protection and support of

the universal burden bearer, the ark of divinity. It will take you across the storms of life's despicable evils. Come, embark this boat of Savita, Lord Creator, inspirer and saviour with the light of life. Let us swim over the flood of darkness and self-ignorance and attain to the splendour of life by sixfold lights of the six quarters of space and the divine message of the six-dimensional universe of heaven and earth, day and night, water and vegetation of our cosmic and earthly environment.

**अहोरात्रे अन्वेषि बिभ्रत्क्षेम्यस्तिष्ठन्प्रतरणः सुवीरः।**
**अनातुरान्त्सुमनस्तस्तल्प बिभ्रज्ज्योगेव नः पुरुषगन्धिरेधि॥ ४९॥**

49. *Ahorātre anveṣi bibhratkṣemyastiṣṭhanprataraṇaḥ suvīraḥ. Anāturāntsumanasastalpa bibhrajjyogeva naḥ puruṣagandhiredhi.*

Day and night you move on, bearing the burden of the universe, yet still and constant, giver of peace and saviour over the floods and storms of existence, holiest potent sustenance and support of the brave, mainstay of the healthy and happy minds, you are the giver of the fragrance of life for humanity. Come, O Lord, and always bless us with health, happiness and the fragrance of life.

**ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा।**
**क्रव्याद्यानग्निरन्तिकादश्वइवानुवपते नडम्॥ ५०॥**

50. *Te devebhya ā vṛścante pāpaṁ jīvanti sarvadā. Kravyādyānagnirantikādaśva-ivānuvapate naḍam.*

They sever themselves from the divinities and

live a continuous life of sin and deprivation whom cancerous Kravyadagni uproots at the closest, just as a wild horse tramples and wastes a slope of reeds by the lake.

**ये ऽश्रद्धा धनकाम्या क्रव्यादा समासते।**
**ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा॥ ५१॥**

52. *Ye'śraddha dhanakāmyā kravyādā samāsate.*
*Te vā anyeṣāṁ kumbhīṁ paryādadhati sarvadā.*

Those who are void of faith and truth and dedicated to lust for wealth of money align themselves with carnivorous fire, they always put the pan on the fire but the pan as well as the meat belongs of others, invariably.

**प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः।**
**क्रव्याद्यानग्निरन्तिकादनुविद्वान्वितावति॥ ५२॥**

52. *Preva pipatiṣati manasā muhurā vartate punaḥ.*
*Kravyādyānagnirantikādanuvidvānvitāvati.*

Mentally they wish to soar high but again and again they fall back to earth whom carnivorous Agni pursues relentlessly, knowing them at the closest by nature, character and ambition.

**अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त आहुः। माषाः पिष्टा भागधेयं ते हव्यमरण्यान्या गह्वरं सचस्व॥ ५३॥**

53. *Aviḥ kṛṣṇā bhāgadheyaṁ paśūnāṁ sīsaṁ kravyādapi candraṁ ta āhuḥ. Māṣāḥ piṣṭā bhāgadheyaṁ te havyamaraṇyānyā gahvaraṁ sacasva.*

O cancerous carnivorous fire, the milk of black sheep, of all the animals, is your favourite food. Also, they say, the ash of lead or silver and gold too is your share. Crushed masha lentils also is your food, in fact you better go and roam around in the thick of forest woods.

**इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम्।**
**तमिन्द्र इध्मं कृत्वा यमस्याग्निं निरादधौ ॥ ५४ ॥**

53. *Iṣīkāṁ jaratīmiṣṭvā tilpiñjaṁ daṇḍanaṁ naḍam. Tamindra idhmaṁ kṛtvā yamasyāgniṁ nirādadhau.*

Having made withered munja grass and the stock of reed as fuel of fire and having offered white sesamum for oblation, Indra, the physician, dispelled the flesh-eating fire of death from the body and the home.

**प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान्पन्थां वि ह्या ∫ विवेश।**
**परामीषामसून्दिदेश दीर्घेणायुषा समिमान्त्सृजामि ॥ ५५ ॥**

55. *Pratyañcamarkaṁ pratyarpayitvā pravidvānpanthāṁ vi hyā viveśa. Parāmīṣāmasūndideśa dīrgheṇayuṣā sami-māntsṛjāmi.*

Having bowed to the refulgent sun yonder in front, having surrendered to the omnipresent self-refulgent Divinity, I have directed away the energies of all those negative powers which eat into the flesh, and I have joined these senses, mind and pranic energies of mine with nature's positive powers of health, happiness and a long full age.

## Kanda 12/Sukta 3 (Svarga and Odana)

***Svarga, Odana, Agni Devata, Yama Rshi***

**पुमान्पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया ते।**
**यावन्तावग्रे प्रथमं समेयथुस्तद्वां वयो यमराज्ये समानम्॥ १॥**

1. *Pumānpuṁso'dhi tiṣṭha carmehi tatra hvayasva yatamā priyā te. Yāvantāvagre prathamaṁ sameyathustadvāṁ vayo yamarājye samānam.*

Brave man, intelligent soul, mature and self-confident, come, take this seat of distinction here, invite whoever be your dearest choice of love, and as much as you first met, thought, associated and agreed together earlier, may that life pattern, love and harmony be equal and equally acceptable in the ethos, culture and values of the social order.

(This mantra is relevant to love, marriage, home, family and also to the entire social order and its tradition. A life of love, harmony and social order is a very paradise on earth, and that paradisal bliss also is the food of life on top.)

**तावद्वां चक्षुस्तति वीर्या ∫णि तावत्तेजस्तति धा वाजिनानि।**
**अग्निः शरीरं सचते यदैधोऽधा पक्वान्मिथुना सं भवाथः॥ २॥**

2. *Tāvadvāṁ cakṣustati vīryāṇi tāvattejastatidhāa vājināni. Agniḥ śarīraṁ sacate yadaidho'dhā pakvānmi-thunā saṁ bhavāthaḥ.*

Thus as far well as you first met, thought, associated and agreed together without reservation, that far perfectly let your vision, that much your noble

powers, that high your splendour, and to that very extent let your advancement and achievements be common together. And just as fire takes on the fuel and sets it ablaze, so let your love and passion for life inspire your conjugal body, matured, seasoned and united, and raise it to brilliance so that you become an ideal couple.

**सꣳस्मिँल्लो॒के समु॑ देव॒याने॒ सं स्मा॑ स॒मेतं यम॒राज्ये॑षु।**
**पू॒तौ प॒वित्रै॒रुप॒ तद्ध्व॑येथा॒ां यद्य॒द्रेतो॒ अधि॑ वां संब॒भूव॑ ॥ ३ ॥**

3. *Samasmiṅlloke samu devayāne saṁ smā sametaṁ yamarājyeṣu. Pūtau pavitrairupa taddhvayethāṁ yadyadreto adhi vāṁ saṁbabhūva.*

United together in this home life of conjugality, on the path of divinities and in all affairs of the social order from home life upto the united world of humanity, go on together in unison. And purified, sanctified and consecrated by the holy rites of matrimony, bring up to full life what is born of your joint vigour and vitality and call it up to its natural performance and perfection.

**आप॑स्पुत्रासो अ॒भि सं वि॑शध्वमि॒मं जी॒वं जी॑वधन्याः**
**स॒मेत्य॑। तासां भजध्वम॒मृतं॒ यमा॒हुर्यमो॑ द॒नं पच॑ति वां॒**
**जनि॑त्री ॥ ४ ॥**

4. *Āpasputrāso abhi saṁ viśadhvamimaṁ jīvaṁ jīvadhanyāḥ sametya. Tāsāṁ bhajadhvamamṛtaṁ yamāhuryamodanaṁ pacati vāṁ janitrī.*

O children of nature and divinity, vigilant guards of the human community, nobly born and blest with vigour and vitality, come together, take this life fully in hand and enter the fluid field of action in the dynamics of existence. Plunge into it and take for yourself your

shares what they call the nectar of action and its fruit, the immortal food of life which Mother Nature prepares for you to the last detail of perfection.

**यं वां पिता पचति यं च माता रिप्रान्निर्मुक्त्यै शमलाच्च वाचः। स ओदनः शतधारः स्वर्ग उभे व्या प नभसी महित्वा ॥ ५ ॥**

5. *Yaṁ vāṁ pitā pacati yaṁ ca mātā riprānnirmuktyai śamalācca vācaḥ. Sa odanaḥ śatadhāraḥ svarga ubhe vyāpa nabhasī mahitvā.*

Whatever food for life your father prepares and matures for you, whatever your mother prepares for you, whatever Mother Nature prepares, and whatever the Father Supreme perfects and releases from the Voice of Veda in order to release you from the stains and smears of earthly involvements and the colours and covers of existential fluctuations, that food of divinity and divine revelation in a thousand showers leads you both to the ecstasy of super joy and pervades both heaven and earth with its own splendour and majesty.

**उभे नभसी उभयांश्च लोकान्ये यज्वनामभिजिताः स्वर्गाः। तेषां ज्योतिष्मान्मधुमान्यो अग्रे तस्मिन्पुत्रैर्जरसि सं श्रयेथाम् ॥ ६ ॥**

6. *Ubhe nabhasī ubhayāṁśca lokanye yajvanāmabhijitāḥ svargāḥ. Teṣāṁ jyotiṣmānmadhumānyo agre tasminputrairjarasi saṁ śrayethām.*

Both heaven and earth, both those worlds of here and hereafter, all those states of joy which the performers of yajna have won by their noble actions, of all these, whatever is most enlightened and delicious as honey,

there on top in Grhastha live at peace together with children till the completion and fulfilment of your life.

**प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ७॥**

7. *Prācīṁprācīṁ pradiśamā rabhethāmetaṁ lokaṁ śraddadhānāḥ sacante. Yadvāṁ pakvaṁ parivi-ṣṭamagnau tasya guptaye dampatī saṁ śraye-thām.*

O wedded couple, start off together, move foreward eastwards, the direction of a fresh sunrise, step by step. People of truth and faith live and honour this world of Grhastha. It is with your maturity of body, mind, culture and mission that you have entered this material life of yajna fire. Live in Grhastha and honour that mission for its protection and fulfilment till the completion.

**दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत्। तस्मिन्वां यमः पितृभिः संविदानः पक्वाय शर्म बहुलं नि यच्छात्॥ ८॥**

8. *Dakṣiṇāṁ diśamabhi nakṣamāṇau paryāvarte-thāmabhi pātrametat. Tasminvāṁ yamaḥ pitṛbhiḥ saṁvidānaḥ pakvāya śarma bahulaṁ ni yacchāt.*

Moving on in life together to the right, turn round the holy ideal of Grhastha in the service of promotive nature and redeeming Divinity, and therein may Yama, lord of law and recompense bless you with abundant peace and fulfilment in a happy home.

**प्रतीचीं दिशामियमिद्वरं यस्यां सोमो अधिपा मृडिता च। तस्यां श्रयेथां सुकृतः सचेथामधा पक्वान्मिथुना सं भवाथः॥ ९॥**

9. *Pratīcī diśāmiyamidvaraṁ yasyāṁ somo adhipā mṛḍitā ca. Tasyāṁ śrayethāṁ sukṛtaḥ sacethāmadhā pakvānmithunā saṁ bhavāthaḥ.*

Moving on to this noble direction of the west, declining in years but rising in ripeness and wisdom, when the moon and peace, Soma, is the dominant ruler, protector and giver of tranquillity, stay together in loving company, seasoned in love and loyalty and enjoy a life of serenity and meditation.

**उत्तरं राष्ट्रं प्रजयोत्तरावद्दिशामुदीची कृणवन्नो अग्रम्। पाङ्क्छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः सह सं भवेम॥ १०॥**

10. *Uttaraṁ rāṣṭraṁ prajayottarāvaddiśāmudīcī kṛṇavanno agram. Pāṅktaṁchandaḥ puruṣo babhūva viśvairvi-śvāṅgaiḥ saha saṁ bhavema.*

The rising nation rises higher by our progeny rising as the future promise. May the north above, the highest direction, raise us to the front forward in every direction of progress. At this stage man becomes happily free and self-fulfilled in his senses and mind with complete satisfaction. May we all feel complete and fulfilled in all aspects of worldly life.

**ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु। सा नो देव्यदिते विश्ववार इर्यइव गोपा अभि रक्ष पक्वम्॥ ११॥**

11. *Dhruveyaṁ virāṇṇamo astvasyai śivā putrebhya uta mahyamastu. Sā no devyadite viśvavāra iryaiva gopā abhi rakṣa pakvam.*

Steady is this Earth mother. Salutations to her. May she be kind and gracious for our children and for ourselves. This divine indivisible earth is universally abundant and generous for all. May you, divine mother, protect and maintain our maturity as the human nation just as Lord Supreme protects the universe.

**पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वाता इह वान्तु भूमौ। यमोदनं पचतो देवते इह तन्नस्तप उत सत्यं च वेत्तु॥ १२॥**

12. *Piteva putrānabhi saṁ svajasva naḥ śivā no vātā iha vāntu bhūmau. Yamodanaṁ pacato devate iha tannastapa uta satyaṁ ca vettu.*

Lord Supreme, just as a father loves and meets his children, so pray love and be with us, your children. Let the winds blow auspicious for us here on earth. And may the service which noble divine couples mature and offer to you, and the food they cook for yajnic offering be inspired by truth and divine austerity, and may that service and food also define our truth and sincere austerity of discipline in piety here.

**यद्यत्कृष्णः शकुन एह गत्वा त्सरन्विषक्तं बिलं आससाद। यद्वा दास्या ऊर्द्रहस्ता समङ्क उलूखलं मुसलं शुम्भतापः॥ १३॥**

13. *Yadyatkṛṣṇaḥ śakuna eha gatvā tsaranviṣaktaṁ bila āsasāda. Yadvā dāsyārdrahastā samaṅkta ulūkhalaṁ musalaṁ śumbhatāpaḥ.*

Whenever a casual black bird come and

stealthily alight on a dish or pan in the home, or when a maid with soiled hands smear the mortar and pestle, let the waters wash off the dirt and smear away and cleanse the dish and mortar and pestle.

**अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः। आ रोह चर्म महि शर्म यच्छ मा दम्पती पौत्रमघं नि गातम्॥ १४॥**

14. *Ayaṁ grāvā pṛthubudhno vayodhāḥ pūtaḥ pavitrairapa hantu rakṣaḥ. Ā roha carma mahi śarma yaccha mā dampatī pautramaghaṁ ni gātām.*

This grinding stone, this vital air and pranic energy, this learned man of life sciences, broad based, pure, purified with holy materials may destroy the life-damaging elements. O learned man, pray have a seat, bring us great peace, purity and freedom. Let no couple suffer the want and deprivation of children and let no one have to face the pain of their suffering.

**वनस्पतिः सह देवैर्न आगन्रक्षः पिशाचाँ अपबाधमानः। स उच्छ्रयातै प्र वदाति वाचं तेन लोकाँ अभि सर्वाञ्जयेम॥ १५॥**

15. *Vanaspatiḥ saha devairna āgan rakṣaḥ piśācāň apabādhamānaḥ. Sa ucchrayātai pra vadāti vācaṁ tena lokāň abhi sarvāñjayema.*

This forest gift and this scholar of nature's forest gifts has come to us with the divine energies of nature, protecting us against blood sucking and life threatening negativities of the environment. Rising high, he speaks to us words of health care and freedom from disease

with which, we pray, we may win gifts of the earth, environment and all other regions of space.

**सप्त मेधान्पशवः पर्यगृह्ण्य एषां ज्योतिष्माँ उत यश्चकर्श। त्रयस्त्रिंशद्देवतास्तान्त्सचन्ते स नः स्वर्गमभि नेष लोकम्॥ १६॥**

16. *Sapta medhānpaśavaḥ paryagṛhṇanya eṣāṁ jyotiṣmāň uta yaścakarśa. Trayastriṁśaddevatāstāntsacante sa naḥ svargamabhi neṣa lokam.*

All living beings especially humans have received seven organs of perception, volition and discrimination, (these are eyes, ears, nose tongue and the skin, with mind (mana) and intelligence (Buddhi). All thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati) are associated with these and co-operate with these. That person who is the most enlightened and most boldly creative may, we wish and pray, lead us to the state of paradise on earth.

**स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम। गृह्णामि हस्तमनु मैत्वत्र मा नस्तारीन्निर्ऋतिर्मो अरातिः॥ १७॥**

17. *Svargaṁ lokamabhi no nayāsi saṁ jāyayā saha putraiḥ syāma. Gṛhṇāmi hastamanu maitvatra mā nastārīnnir-ṛtirmo arātiḥ.*

O Lord giver of life and knowledge, you lead us to the state of paradisal bliss on earth. Bless us that we may live and enjoy life with wife and children. May the wife whose hand I hold always go with me here in Grhastha. Let no want, adversity and distress ever assail us.

ग्राहिं॑पा॒प्मान॒मति॒ ताँ अ॑याम॒ तमो॒ व्य॑स्य॒ प्र व॑दासि व॒ल्गु। वा॒न॒स्प॒त्य उद्य॑तो॒ मा जि॑हिंसी॒र्मा त॑ण्डु॒लं वि शरीर्देव॒-यन्त॑म्॥ १८॥

18. *Grāhiṁ pāpmānamati tāň ayāma tamo vyasya pra vadāsi valgu. Vānaspatya udyato mā jihiṁsīrmā taṇḍulaṁ vi śarīrdevayantam.*

Dear partner, let us reject that freezing state of sloth and sin which seizes our will and action. Cast away gloom and depression, talk with love and enthusiasm. But the wooden pestle that is raised must not be violent, it must not break nor crush the rice which is for offering to the divinities.

वि॒श्वव्य॑चा घृ॒तपृ॑ष्ठो भवि॒ष्यन्त्सयो॑निर्लो॒कमुप॑ याह्ये॒तम्। व॒र्ष॒वृ॒द्धमुप॑ यच्छ॒ शूर्प॑ं तुषं॒ प॒लाव॒ानप॒ तद्वि॑नक्तु॥ १९॥

19. *Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam. Varṣavṛddhamupa yaccha śūrpaṁ tuṣaṁ palāvānapa tadvinaktu.*

O man, universally broad-minded, brilliant as fire and refined as ghrta, being one with mankind, come, join and integrate with this world community. Take to discriminative intelligence, like a winnowing basket of a year's full growth of reed which separates the grain from chaff, and separate the truth from falsehood and thus accept and advance truth and reject the untruth.

त्रयो॑ लो॒काः संमि॑ता॒ ब्राह्म॑णेन॒ द्यौरे॒वासौ पृ॑थि॒व्य॑न्तरि॑क्षम्। अं॒शून्गृ॑भी॒त्वान्वार॑भेथा॒मा प्या॑यन्तां पुन॒रा य॑न्तु॒ शूर्प॑म्॥ २०॥

20. *Trayo lokāḥ saṁmitā brāhmaṇena dyaurevāsau pṛthivyantarikṣam. Aṁśūngṛbhītvānvārabhethāmā pyāyantāṁ punarā yantu śūrpam.*

Three are the regions discriminated by the Vedic sage as by Veda itself: they are heaven, earth and the middle regions. (So are three orders of the truth of reality: Sanatana, i.e., absolute constant truth of heavenly light, earthly truth conditioned by time and place, and the middling truth which is a historical mutation of the Sanatana). With your judgement, take on to the essences of truth like the freshest shoots of eternal soma, love, act and advance the truth, and let historical truth come to your discriminative judgement again and again for the continuous advancement of Sanatana truth and Dharma against the outmoded junk and falsehood.

(Refer also to Atharva-veda 10, 8, 23 for the manifestation of the Sanatana, old yet ever new, like the succession of night-and-day, the same yet ever new and fresh.)

**पृथ॑ग्रूपाणि॑ बहुधा प॑शूनामेक॑रूपो भवसि॒ सं सम॑र्द्ध्या।**
**ए॒तां त्वच॒ं लोहि॑नी॒ं तां नु॑दस्व॒ ग्रावा॑ शुम्भाति मल॒ग इ॑व॒ वस्त्रा॑॥ २१॥**

21. *Pṛthagrūpāṇi bahudhā paśūnāmekarūpo bhavasi saṁ samṛddhyā. Etāṁ tvacaṁ lohanīṁ tāṁ nudasva grāvā śumbhāti malaga-iva vastrā.*

Many ways different are the forms of living beings. In fact, one single-form Prakrti by her abundance and versatility becomes many formed. Similarly the soul, all alike in the essence, assumes many forms because of the variety of Prakrtic forms. The same soul of many Prakrtic forms becomes essentially the same one form by the success of meditation. O soul, jettison this form

of flesh and blood and be the soul in the essence. The enlightened sage would cleanse you to purity of essence as the washerman washes away the colour and dirt of the cloth and renders it pure white in the essence.

**पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः समानी विकृता त एषा। यद्यद् द्युत्तं लिखितमर्पणेन तेन मा सुस्रोर्ब्रह्मणापि तद्वपामि ॥ २२ ॥**

20. *Pṛthivīṁ tvā pṛthivyāmā veśayāmi tanūḥ samānī vikṛtā ta eṣā. Yadyad dyuttaṁ likhitamarpaṇena tena mā susrorbrahmaṇāpi tadvapāmi.*

I render you back, Prthivi, material body, into Prthivi, Mother Nature, the same in essence though this one is a mutation of the essence, Prakrti.

O man, whatever is shining, whatever the writing from existence in the material body, waste yourself not thereby and therefrom, I supplement that with knowledge of the Veda to let the seed state fructify to fresh maturity.

**जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या। उखा कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येनातिषक्ता ॥ २३ ॥**

20. *Janitrīva prati haryāsi sūnuṁ saṁ tvā dadhāmi pṛthivīṁ pṛthivyā. Ukhā kumbhī vedyāṁ mā vyathiṣṭhā yajñāyu-dhairājyenātiṣaktā.*

I place you, Prthivi, the human soul in body form, together with Prthivi, the world of nature. Mother Nature, as a mother loves her child, so pray love your child. Just as the pan and the pot do not feel afflicted in the fire as they get baked and tempered, so you too, o

man, do not get afflicted in the fiery vedi of life armed as you are with the fighting powers of yajna and tempered as you are with the flames of ghrta fire.

**अग्निः पचन्रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान्। वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात्त्वा सोमः सं ददातै ॥ २४ ॥**

24. *Agniḥ pacanrakṣatu tvā purastādindro rakṣatu dakṣiṇato marutvān. Varuṇastvā dṛṁhāddharuṇe pratīcyā uttarāttvā somaḥ saṁ dadātai.*

In the Vedic crucibles of life, let the yajnic flames of life-fire protect and temper you from the front in the east. Let Indra, with his forces of Maruts, protect and strengthen you from the right in the south. Let Varuna protect, strengthen and secure you from the back in the west for adamantine strength in the all-supporting environment, and let Soma, peace, refreshment and renewal support and sustain you from the left in the north.

**पूताः पवित्रैः पवन्ते अभ्राद्दिवं च यन्ति पृथिवीं च लोकान्। ता जीवला जीवधन्याः प्रतिष्ठाः पात्र आसिक्ताः पर्यग्निरिन्धाम् ॥ २५ ॥**

25. *Pūtāḥ pavitraiḥ pavante abhrāddivaṁ ca yanti pṛthivīṁ ca lokān. Tā jīvalā jīvadhanyāḥ pratiṣṭhāḥ pātra āsiktāḥ paryagnirindhām.*

Showers of holy water, energised and purified by rays of the sun purify us. Indeed they reach the heaven, the earth and all other regions of space. Those showers of waters, full of life, blissful and beatifying, constant and unfailing, held in the jar of life, may the

fire of yajna energise and thereby inspire us to the state of fire, passion and light of the spirit.

**आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम्। शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः स्वर्गमभि लोकं नयन्तु॥ २६॥**

26. *Ā yanti divaḥ pṛthivīṁ sacante bhūmyāḥ sacante adhyantarikṣam. Śuddhāḥ satīstā u śumbhanta eva tā naḥ svargamabhi lokaṁ nayantu.*

The waters of life come from the heaven of light and join the earth with living energy. From the earth they rise and reach to join the skies. Pure and sanctified as they are, they are bright and holy. May they lead us to the regions of bliss.

**उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः। ता ओदनं दम्पतिभ्यां प्रशिष्टा आपः शिक्षन्तीः पचता सुनाथाः॥ २७॥**

27. *Uteva prabhvīruta saṁmitāsa uta śukrāḥ śucayaścāmṛtāsaḥ. Tā odanaṁ dampatibhyāṁ praśiṣṭā āpaḥ śikṣantīḥ pacatā sunāthāḥ.*

The waters of life are abundant, constant and eternal, and they are also measured in forms such as jars, the human body as well, and they are bright, potent and sacred, they are pure immortal nectar. Such as you are, O waters of life, well directed, controlled and beneficent, pray prepare, mature, season and provide the food of life for the wedded couples with showers of grace.

**संख्यांता स्तोकाः पृथिवीं सचन्ते प्राणापानैः संमिता ओषधीभिः। असंख्याता ओप्यमानाः सुवर्णाः सर्वं व्या ∫पुः शुचयः शुचित्वम्॥ २८॥**

28. *Saṁkhyātā stokāḥ pṛthivīṁ sacante prāṇā-pānaiḥ saṁmitā oṣadhībhiḥ. Saṁkhyātā opyamānāḥ suvarṇāḥ sarva vyāṁpuḥ śucayaḥ. śucitvam.*

Measured are the drops of water which join the earth as with prana and apana energies they seep into and join the herbs and trees. But measureless are the showers, golden and pure, which all come to the earth as seeds of life, and that way they attain to the state of purity, sanctity and divinity.

**उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून्। योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः॥ २९॥**

29. *Udyodhantyabhi valganti taptāḥ phenamasyanti bahulāṁśca bindūn. Yoṣeva dṛṣṭvā patimṛtvi-yāyaitaistaṇḍulairbhavatā samāpaḥ.*

They rise in contest, they dance and rejoice, and heated by the sun they throw up foam and shoot off volleys of droplet bullets. Just as a youthful wife having seen her husband solicits him for romance of the season, so you too, O waters, join the youthful couples, and for those delicious delicacies they would love to enjoy.

**उत्थापय सीदतो बुध्न एनानद्भिरात्मानमभि सं स्पृशन्ताम्। अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः प्रदिशो यदीमाः॥ ३०॥**

30. *Utthāpaya sīdato budhna enānadbhirātmā-namabhi saṁ spṛśantām. Amāsi pātrairudakaṁ yadetanmitāstaṇḍulāḥ pradiśo yadīmāḥ.*

Raise the rice settled at the bottom of the pan so that the grains may mix with the water. You have measured the water in relation to the pot and the ladles as rice too has been measured in relation to the size and space of the pan.

**प्र यच्छ॒ पर्शु॑ त्व॒रया ह॑रौ॒षमहि॑सन्त॒ ओष॑धीर्दान्तु॒ पर्व॑न्।**
**यासा॑ सोम॒ः परि॑ रा॒ज्यं ब॒भूवाम॑न्युता नो वी॒रुधो॑ भवन्तु॥ ३१॥**

31. *Pra yaccha parśuṁ tvarayā harauṣamahiṁ-santa oṣadhīrdāntu parvan. Yāsāṁ somaḥ pari rājyaṁ babhūvāmanyutā no vīrudho bhavantu.*

Take up the sickle, be quick, take the herbs shining at dawn, chipping without damaging the herb at the joint. Let the herbs, of which soma is supremely efficacious, be free from afflictive and outrageous after-effects.

**नवं ब॒र्हिरौ॒दनाय॑ स्तृणीत प्रि॒यं हृ॒दश्चक्षु॑षो व॒ल्गव॑स्तु।**
**तस्मि॑न्दे॒वाः स॒ह दै॒वीर्वि॑शन्त्विमं प्राश्नन्त्वृ॒तुभि॑र्नि॒षद्य॑॥ ३२॥**

32. *Navaṁ barhirodanāya stṛṇīta priyaṁ hṛdaśca-kṣuṣo valgavastu. Tasmindevāḥ saha daivīrvi-śantvimaṁ prāśnantvṛtubhirniṣadya.*

Strew fresh sheets of grass for the rice feast. Let these be soothing to the heart and pleasing to the eye. On them let divine sages with divine ladies be seated and enjoy this feast of rice according to the seasons.

वन॑स्पते स्ती॒र्णमा सी॑द ब॒र्हिर॑ग्निष्टो॒मैः संमि॑तो दे॒वता॑भिः ।
त्वष्ट्रे॑व रू॒पं सुकृ॑तं॒ स्वधि॑त्यै॒ना ए॒हाः परि॒ पात्रे॑ ददृश्राम् ॥ ३३ ॥

33. *Vanaspate stīrṇamā sīda barhiragniṣṭomaiḥ saṁmito devatābhiḥ. Tvaṣṭreva rūpaṁ sukṛtaṁ svadhityainā ehāḥ pari pātre dadṛśrām.*

O Vanaspati, host and master of this auspicious feast, be seated on this grassy sheet spread for you, along with the sages and the ladies and with the plans for Agnishtoma yajnas. And the beauty of this entire programme created as if by Tvashta, divine architect, is seen here in all details of the vedi and utensils for yajna finished with his art.

ष॒ष्ट्यां श॒रत्सु॑ निधि॒पा अ॒भी ऽच्छा॑त्स्व ऽः प॒क्वेना॒भ्य -
ऽश्नवातै । उ॒पैनं जीवा॒न्पि॒तर॑श्च पु॒त्रा ए॒तं स्व॒र्गं ग॑मयान्त॑-
म॒ग्नेः ॥ ३४ ॥

34. *Ṣaṣṭyāṁ śaratsu nidhipā abhīcchātsvaḥ pakvenā-bhyaśnivātai. Upainaṁ jīvānpitaraśca putrā etaṁ svargaṁ gamayāntamagneḥ.*

For sixty years of life, the master of the house, carrying on the yajna and yajnic charity, should, with his experience and growth of mature wisdom, wish and work to enjoy the spiritual bliss of life, while the parents and children, depending on him, live and enjoy their life. O Lord, lead him to the ultimate bliss of life at the end of his yajna on top of knowledge and spiritual vision.

ध॒र्ता ध्रि॑यस्व ध॒रुणे॑ पृथि॒व्या अच्यु॑तं॒ त्वा दे॒वता॑श्च्यावयन्तु ।
तं त्वा॒ दम्प॑ती॒ जीव॑न्तौ॒ जी॒वपु॑त्रा॒वुद्वा॑सयातः॒ पर्यं॑ग्नि॒धा-
नात् ॥ ३५ ॥

35. *Dhartā dhriyasva dharuṇe pṛthivyā acyutaṁ tvā devatāścyāvayantu. Taṁ tvā dampatī jīvantau jīvaputrāvudvāsa-yātaḥ paryagnidhānāt.*

O house-holder, be firm, divinely supported on the firm foundation of the earth. Stay unshaken, let the divinities inspire you to move on on the path of yajnic living. And when you have done your job, call it a day, let living, inspiring wedded couples with living jovial children help you be released and relieved of your duties to the divine fire of yajna.

**सर्वा॑न्त्स॒मागा॑ अ॒भि॒जित्य॑ लो॒कान्याव॑न्तः॒ काम्ा॒ः सम॑तीतृ॒प॒स्तान्। वि गा॑हेथाम्ा॒यव॑नं च॒ दर्वि॑रेक॒स्मि॒न्पात्रे॒ अध्यु॒द्ध॑रैनम्॥ ३६॥**

36. *Sarvāntsamāgā abhijitya lokānyāvantaḥ kāmāḥ samatītṛpastān. Vi gāhethāmāyavanaṁ ca darvirekasminpātre adhyuddharainam.*

Having lived and fulfilled all your desires and ambitions as much and as far as they were, and thus having ruled and conquered all your earthly territories of existence, you have reached this phase of freedom and renunciation. Place all your spoons and ladles, all that was and were yours in life, in one basket, deliver that all to your trusted follower in the line, and raise your self as pure soul, free from all burdens.

**उप॑ स्तृणीहि प्र॒थय॑ पु॒रस्ता॑द् घृ॒तेन॒ पात्र॑म॒भि घा॑रयै॒तत्।**
**वा॒श्रेवो॒स्रा तरु॑णं स्तन॒स्युमि॒मं दे॑वासो अ॒भि॒हिङ्कृ॑णोत॥ ३७॥**

37. *Upa stṛṇīhi prathaya purastād ghṛtena pātramabhi ghārayaitat. Vāśrevosrā taruṇaṁ stanasyumimaṁ devāso abhihiṅkṛṇota.*

Spread out your mattress, move ahead, hold on this life of divinity and shine it with the light of spiritual vision. And O Devas, divinities of heaven and earth, just as the mother cow loves the young calf eager for a feed of milk, so welcome this new comer with a song and fulfill him with the milk of paradise.

**उपास्तरीरकरो लोकमेतमुरुः प्रथतामसमः स्वर्गः। तस्मिञ्छ्रयातै महिषः सुपर्णो देवा एनं देवताभ्यः प्र यच्छान्॥ ३८॥**

38. *Upāstarīrakaro lokametamuruḥ prathatāmasamaḥ svargaḥ. Tasmiñchrayātai mahiṣaḥ suparṇo devā enaṁ devatābhyaḥ pra yacchān.*

You have spread out your mattress and fully attained to this new phase of life. Let this incomparable phase which leads to heavenly bliss expand wide and high. Let the one mighty suparna, elevated soul, rest and shine as the sun in this phase and may all divinities of heaven and earth extend their love and devotion for the joy of his mind and senses.

**यद्यज्जाया पचति त्वत्परःपरः पतिर्वा जाये त्वत्तिरः। सं तत्सृजेथां सह वां तदस्तु सम्पादयन्तौ सह लोकमेकम्॥ ३९॥**

39. *Yadyajjāyā pacati tvatparaḥ paraḥ patirvā jāye tvattiraḥ. Saṁ tatsṛjethāṁ saha vāṁ tadastu sampādayantau saha lokamekam.*

O man, whatever your wife does separately from you, and O woman, whatever your husband does by himself away from you, do all that together with each other. Let all that be jointly yours, one in common, as you are leading your wedded life together in unison as one personality.

**यावन्तो अस्याः पृथिवीं सचन्ते अस्मत्पुत्राः परि ये संबभूवुः। सर्वांस्ताँ उप पात्रे ह्वयेथां नाभिं जानानाः शिशवः समायान्॥ ४०॥**

40. *Yāvanto asyāḥ pṛthivīṁ sacante asmatputrāḥ pari ye saṁbabhūvuḥ. Sarvāṅstāṅ upa pātre hvayethāṁ nābhiṁ jānānāḥ śiśavaḥ samāyān.*

All our children born of her by me who live and serve the motherland, call them all together to dinner on one table, and let the children too know their one common link of natural piety, the centre to which they should come and join together.

**वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः। सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु निधिपा अभी - ∫च्छात्॥ ४१॥**

41. *Vasoryā dhārā madhunā prapīnā ghṛtena miśrā amṛtasya nābhayaḥ. Sarvāstā ava rundhe svargaḥ ṣaṣṭyāṁ śaratsu nidhipā abhīcchāt.*

All those streams of wealth and joy on earth in Grhastha which are replete with honey and mixed with ghrta are centre-holds of nectar and immortality. Let the earthly paradise of the home hold in all these, and let the master protector and maintainer of the home wish and strive for these through sixty years.

**निधिं निधिपा अभ्ये∫नमिच्छादनीश्वरा अभितः सन्तु येऽन्ये। अस्माभिर्दत्तो निहितः स्वर्गस्त्रिभिः काण्डैस्त्री-न्त्स्वर्गानरुक्षत्॥ ४२॥**

42. *Nidhiṁ nidhipā abhye namicchādanīśvarā abhitaḥ santu ye'nye. Asmābhirdatto nihitaḥ svargastribhiḥ kāṇḍaistrīntsvargānarukṣat.*

Let the head and guradian of the family wish and strive to protect, maintain and promote this homely commonwealth. Others who would not wish and strive thus would deny and deprive themselves all round of this divine familial bliss. This earthly paradise of homely bliss is given by us, divinities of earth and heaven, which man should try to attain through three stages of Brhmacharya education, Grhastha life of yajna, and the stage of retirement and renunciation across three generations of the wedded couple, parents and children for threefold bliss of body, mind and soul for the individual, the family and the society as a whole.

**अग्नी रक्षस्तपतु यद्विदेवं क्रव्यात्पिशाच इह मा प्र पास्त।**
**नुदाम एनमप रुध्मो अस्मदादित्या एनमङ्गिरसः सचन्ताम्॥ ४३॥**

43. *Agnī rakṣastapatu yadvidevaṁ kravyātpiśāca iha mā pra pāsta. Nudāma enamapa rudhmo asmadādityā enamaṅgirasaḥ sacantām.*

May Agni, light of knowledge and fire of passion for life and positive living, light up, burn out and eliminate the negativities of life in humanity and the environment. Let darkness, ignorance and exploitation eating into the vitals of life and sucking the blood of innocents be out by the holy fire of yajna. Let us throw out all such antisocial elements. Let us shut them all out. Let brilliant scholars of Aditya order, and Angirasas, veterans of wisdom, adamantine will, determined action and vibrant spirit of life take these up and deal with them appropriately with justice.

**आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं प्रति वेदयामि।**
**शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं स्वर्गं सुकृतावपीतम्॥ ४४॥**

44. *Ādityebhyo aṅgirobhyo madhvidaṁ ghṛtena miśraṁ prati vedayāmi. Śuddhahastau brāhmaṇāsyānihatyaitaṁ svargaṁ sukṛtāvapītam.*

To the sages and scholars of Aditya order and vibrant leaders of determined action and policy for the elimination of negativities from society and the environment, I offer these honey sweets of homage with approval and total cooperation mixed with ghrta to sprinkle their holy fire of social yajna. O wedded couples, men and women of the human nation, your hands are clean, you do not violate the vision and will of the Brahmana, man of knowledge and foresight, your actions are positive, I exhort you to act, cooperate, create and enjoy this happy paradise on earth free from ogres and blood suckers.

**इ॒दं प्रापं॑मु॒त्त॒मं काण्डं॑मस्य॒ यस्मा॑ल्लो॒कात्प॑र॒मे॒ष्ठी स॒माप॑ं।**
**आ सिं॑च्च स॒र्पिर्घृ॒त॒व॒त्सम॑ङ्ग्ध्ये॒ष भा॒गो अङ्गि॑रसो नो॒ अत्र॑ ॥ ४५ ॥**

46. *Idaṁ prāpamuttamaṁ kāṇḍamasya yasmāllokātparameṣṭhī samāpa. Ā siñca sarpirghṛtavatsamaṅgdhyeṣa bhāgo aṅgiraso no atra.*

This highest state of this earthly paradise from which I attain to the light and vision of supreme divinity too, I have realised. O men and women of the world, wedded couples, prepare and anoint yourselves with the powers and graces of life and join the yajna of social salvation with best cooperation as you sprinkle the fires with purest ghrta. And know, you Angirasas, people of vision and will, that this is our share of Dharma and commitment here in the world toward life, society and

divinity.

**सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम्।**
**मा नो द्यूतेऽ वं गान्मा समित्यां मा स्मान्यस्मा उत्सृजता पुरा मत्॥ ४६॥**

46. *Satyāya ca tapase devatābhyo nidhiṁ śevadhiṁ pari dadma etam. Mā no dyūte'va gānmā samityāṁ mā smānyasmā utsṛjatā purā mat.*

We offer and contribute this, our cherished share of treasure, toward the peace, prosperity and enlightenment of the human nation for the protection and promotion of truth and right values, austerity and observance of discipline and law, and the enlightened nobilities of humanity and divinities of nature in the environment. Let it not be thrown out to gambling, nor spent out on war, nor wasted over others opposed to social values, nor must it be released before I approve (as for example national approval of the budget).

**अहं पचाम्यहं ददामि ममेदु कर्मन्कुरुणेऽ धि जाया। कौमारो लोको अजनिष्ट पुत्रोऽन्वारभेथां वयं उत्तरावत्॥ ४७॥**

47. *Ahaṁ pacāmyahaṁ dadāmi mamedu karmankaruṇe'dhi jāyā. Kaumāro loko ajaniṣṭa putro'nvārabhethāṁ vaya uttarāvat.*

I cook, I give, my wife is dedicated with me to acts of love and piety with sympathy and compassion. My bachelor son and virgin daughter is born and dedicated to society. Indeed the whole society is grown to be my own child. O men and women, O rising generation, begin your life enthusiastically, rise higher and higher.

**न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममंमान् एति।**
**अनूनं पात्रं निहितं न एतत्पक्तारं पक्वः पुनरा विशाति॥ ४८॥**

48. *Na kilbiṣamatra nādhāro asti na yanmitraiḥ samamamāna eti. Anūnaṁ pātraṁ nihitaṁ na etatpaktāraṁ pakvaḥ punarā viśāti.*

There is nothing short, no want, no void in the Lord's system here in life, nor props nor false supports, no one can go on without one's own identity on stilts provided by friends. The life before us is full and perfect, prepared and provided by our own selves by our own karma. The dish one has cooked presents itself before the one that has cooked it. One must taste the fruit of one's own action (in the cycle).

**प्रियं प्रियाणां कृणवाम तमस्ते यंन्तु यतमे द्विषन्ति।**
**धेनुरनड्वान्वयोवय आयदेव पौरुषेयमपं मृत्युं नुदन्तु॥ ४९॥**

49. *Priyaṁ priyāṇāṁ kṛṇavāma tamaste yantu yatame dviṣanti. Dhenuranaḍvānvayovaya āyadeva pauruṣeyamapa mṛtyuṁ nudantu.*

We must do the dearest of the dear for the dear we love, because all those that hate fall into darkness. The milch cow, the burden bearing bull, and the food that comes to us again and again, let these push off the death of the kind we loathe to face.

**समग्नयो विदुरन्यो अन्यं य ओषधीः सचंते यश्च सिन्धून्।**
**यावंन्तो देवा दिव्याꣳतपंन्ति हिरंण्यं ज्योतिः पचंतो बभूव॥ ५०॥**

50. *Samagnayo viduranyo anyaṁ ya oṣadhīḥ sacate yaśca sindhūn. Yāvanto devā divyā'tapanti hiraṇyaṁ jyotiḥ pacato babhūva.*

All the fires of nature's yajna are akin and join together in action, those that ripen herbs and trees and those that make the clouds to shower and rivers to flow. As long as divine lights shining in heavens of space mature the divinities of nature and humanity, so long the golden light of generosity will continue to inspire those that work with love and provide food for the needy.

**एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।**
**क्षत्रेणात्मानं परि धापयाथोऽ मोतं वासो मुखमोदनस्य॥ ५१॥**

51. *Eṣā tvacāṁ puruṣe saṁ babhūvānagnāḥ sarve paśavo anye. Kṣatreṇātmānaṁ pari dhāpayātho'motaṁ vāso mukhamodanasya.*

This cover, the human form of all others, the cloth, and the karmic extension of yajna is provided only in the case of the human being. All other living beings are neither naked (because they are given a natural cover) nor do they perform any yajna. O men and women, cover yourselves with cloth and yajnic service of the social system. And home made cloth and home yajna is the first requisite of divine service.

**यदक्षेषु वदा यत्समित्यां यद्वा वदा अनृतं वित्तकाम्या। समानं**
**तन्तुमभि संवसानौ तस्मिन्त्सर्वं शमलं सादयाथः॥ ५२॥**

52. *Yadakṣeṣu vadā yatsamityāṁ yadvā vadā anṛtaṁ vittakāmyā. Samānaṁ tantumabhi saṁvasānau tasmintsarvaṁ śamalaṁ sādayāthaḥ.*

Whatever untrue you utter in gambling disputes, or in selfish disputes, or with the desire to win undeserved money, seal it therein, exhaust it, better burn it in the yajna fire while you both wear the common vestments of yajna to wash off the pollution of your

selfishness.

**वर्षं वनुष्वापिं गच्छ देवांस्त्वचो धूमं पर्युत्पातयासि। विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम्॥ ५३॥**

53. *Varṣaṁ vanuṣvāpi gaccha devāṁstvaco dhūmaṁ paryutpātayāsi. Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam.*

Pray for the shower of divine mercy and grace, go up to the divinities, shake off the dust and smoke from your body and mind. Being liberal and universally free, anointed with ghrta, rise to this higher region of the firmament and there join with the people of your nature and character in the spirit.

**तन्वं ∫स्वर्गो बहुधा वि चक्रे यथा विद आत्मन्नन्यवर्णाम्। अपाजैत्कृष्णां रुशतीं पुनानो या लोहिनी तां ते अग्नौ जुहोमि॥ ५४॥**

54. *Tanvaṁ svargo bahudhā vi cakre yathā vida ātmannanyavarṇām. Apājaitkṛṣṇāṁ ruśatīṁ punāno yā lohinī tāṁ te agnau juhomi.*

The soul desirous of rising to the state of paradisal bliss, knowing itself as the soul, raises and transforms its existential body in many ways, from one colour and character to another and higher in quality. Conquering its dark character and purifying it, it rises to the bright and transparent, i.e., from flesh and blood of its gross body and from the blood and passion of its mind, it rises to the crystalline purity of intelligence.

O man of noble ambition, I offer your nature and character of flesh and blood and passion into the

fire of karmic and spiritual yajna and transform your being into pure and free soul.

**प्राच्यै त्वा दिशेऽग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्या-येषुमते। एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥ ५५॥**

55. *Prācyai tvā diśe'gnaye'dhipataye'sitāya rakṣitra ādityāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākam-aitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the eastern direction, to its lord Agni, transparent and free protector, to Aditya, the sun, wielder of the arrows of light. May Agni, Aditya, protect this, our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

**दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये रक्षित्रे यमायेषुमते। एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥ ५६॥**

56. *Dakṣiṇāyai tvā diśa indrāyādhipataye tiraścirājaye rakṣitre yamāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Southern quarter, to its lord Indra, ruler, protector and controller of the waves of energy, to Yama, wielder of the arrows of judgement. May Indra, Yama, protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

**प्र॒तीच्यै॑ त्वा दि॒शे वरु॑णा॒यादि॑पतये॒ पृदा॑कवे रक्षि॒त्रेऽ॒न्ना॒येषु॑मते। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतो॑ः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्जरा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५७॥**

57. *Pratīcyai tvā diśe varuṇāyādhipataye pṛdākave rakṣitre'nnāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Western quarter, to its lord Varuna, protector, destroyer of the violent, and sustainer of life, wielder of the arrows of energy and nourishment. May Varuna and divine energy protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

**उदी॑च्यै त्वा दि॒शे सोमा॒याधि॑पतये स्व॒जाय॑ रक्षि॒त्रेऽ शन्या॒ इषु॑मत्यै। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतोः॑। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५८॥**

58. *Udīcyai tvā diśe somāyādhipataye svajāya rakṣitre'śanyā iṣumatyai. Etaṁ pari dadmastaṁ no gopāyatāsmākam-aitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Northern quarter, to Soma, lord self-existent protector, thunderous wielder of the vibrations of peace and exhilaration. May Soma protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

**ध्रुवायै॑ त्वा दि॒शे विष्ण॒वेऽ धि॑पतये क॒ल्माष॑ग्रीवाय रक्षि॒त्र ओष॑धीभ्य॒ इषु॑मतीभ्यः। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्मा-क॒मैतोः॑। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५९॥**

59. *Dhruvāyai tvā diśe viṣṇave'dhipataye kalmāṣa-grīvāya rakṣitra oṣadhībhya iṣumatībhya. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the lower quarter, to Vishnu, lord protector pervader of greenery, and to the

penertrative efficacy of herbs. May Vishnu protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

**ऊ॒र्ध्वायै॒ त्वा दि॒शे बृ॒हस्प॒तयेऽधि॑पतये श्वि॒त्राय॑ रक्षि॒त्रे व॒र्षायेषु॑मते। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतो॑ः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्जरा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ६०॥**

60. *Ūrdhvāyai tvā diśe bṛhaspataye'dhipataye śvitrāya rakṣitre varṣāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the upper quarter, to Brhaspati, lord protector and master of growth and progress, wielder of the rain of showers. May he protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

## Kanda 12/Sukta 4 (Vasha)

***Vasha Devata, Kashyapa Rshi***

Vasha means Cow, land and speech with all

extended implications of these three.

**ददा॒मीत्ये॒व ब्रू॑या॒दनु॑ चैना॒मभु॑त्सत।**
**व॒शां ब्र॒ह्मभ्यो॒ याच॑द्भ्य॒स्तत्प्र॒जाव॒दप॑त्यवत्॥ १॥**

1. *Dadāmītyeva brūyādanu cainām abhutsata. Vaśāṁ brahmabhyo yācadbhaystatprajāvadapatyavat.*

"I give": this every one should say always, and one should think and act in consonance with the same mood of generosity. One who gives a gift of the cow, land, and Vedic speech to the seekers and devotees of holy speech is blest with children, grand children and good people all round.

**प्र॒जया॒ स वि क्री॑णीते प॒शुभि॒श्चोप॑ दस्यति।**
**य आर्षे॒येभ्यो॒ याच॑द्भ्यो दे॒वाना॒ं गां न दित्स॑ति॥ २॥**

2. *Prajayā sa vi krīṇīte paśubhiścopa dasyati. Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati.*

He barters himself away along with his cattle, wealth and even his progeny and people who fails to give the divine cow, Vedic speech, to the seekers and followers of the Rshis. He reduces himself to naught.

**कू॒टया॑स्य॒ सं शी॑र्यन्ते श्लो॒णया॑ का॒टम॑र्दति।**
**ब॒ण्डया॑ दह्यन्ते गृ॒हाः का॒णया॑ दीयते॒ स्वम्॥ ३॥**

3. *Kūṭayāsya saṁ śīryante śloṇayā kāṭamardati. Baṇḍayā dahyante gṛhāḥ kāṇayā dīyate svam.*

Whether one is an individual or a ruler, if one's speech, ethics and policy of action, specially in creativity and giving, is illusive, his people are destroyed thereby,

if it is lame, he falls into the pit of adversity, if it is divisive, his homes are burnt, and if it is partial and short-sighted, his own identity is lost.

**विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम्।**
**तथा वशायाः संविद्यं दुरदभ्ना ह्युच्यसे ॥ ४ ॥**

4. *Vilohito adhiṣṭhānācchakno vindati gopatim.*
*Tathā vaśāyāḥ saṁvidyaṁ duradabhnā hyucyase.*

The man of power gone red or pale with passion and frustration for loss of identity, regains from the treasure source of Divine Voice his identity as master of the Word, with his lands and dominion too. For this reasons the essence and identity is worth knowing and remembering, for this reason, O Vedic Voice, you are 'Vasha', the free, the powerful, the indomitable.

**पदोरस्या अधिष्ठानाद्विक्लिन्दुर्नाम विन्दति।**
**अनामनात्सं शीर्यन्ते या मुखेनोपजिघ्रति ॥ ५ ॥**

5. *Padorasyā adhiṣṭhānādviklindurnāma vindati.*
*Anāmanātsaṁ śīryante yā mukhenopajighrati.*

The man who perspires for acquistion of the holy Voice discovers and fulfils his real identity from the twofold foundation of its real treasure, i.e., from secular and sacred knowledge of the Veda. But those are lost and split apart who, through indifference, taste or smell it merely from afar. They lose their identity.

**यो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते।**
**लक्ष्म कुर्व इति मन्यते कनीयः कृणुते स्वम् ॥ ६ ॥**

6. *Yo asyāḥ karṇāvaskunotyā sa deveṣu vṛścate.*
*Lakṣma kurva iti manyate kanīyaḥ kṛṇute svam.*

He who tries to bend its ears, i.e., twists the sense of the Voice, to suit himself, isolates himself from the wise and the learned. And he that believes that he has had a glimpse of it and there is no need for more reduces his identity to something too small.

**यदस्याः कस्मै चिद्भोगाय बालान्कश्चित्प्रकृन्तति।**
**ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः॥ ७॥**

7. *Yadasyāḥ kasmai cidbhogāya bālānkaścitprakṛntati. Tataḥ kiśorā mriyante vatsāṁśca ghātuko vṛkaḥ.*

And whoever, for whatever selfish purpose, twists its meaning and cuts its extensive hair for his own trophy, for that very reason his coming generations die out and waiting wolves pounce upon his children.

**यदस्या गोपतौ सत्या लोम ध्वाङ्क्षो अजीहिडत्।**
**ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात्॥ ८॥**

8. *Yadasyā gopatau satyā loma dhvāṅkṣo ajīhiḍat. Tataḥ kumārā mriyante yakṣmo vindatyanāmanāt.*

And while Gopati, the ruler, is there and the sagely scholar of the Vedic Voice is there, and yet some clever thief picks away a shred of its body, identity and meaning, the rising generation dies and cancer infects the commonwealth from remiss.

**यदस्याः पल्पूलनं शकृद्दासी समस्यति।**
**ततोऽपरूपं जायते तस्मादव्येष्यदेनसः॥ ९॥**

9. *Yadasyāḥ palpūlanaṁ śakṛddāsī samasyati. Tato'parūpaṁ jāyate tasmādavyeṣyadenasaḥ.*

And when negative and destructive forces grab the power and production of the land, desecrate its free voice and culture, thence arises the pollution and distortion of its form and character, and then recovery from sin and crime is hard.

**जायमानाभि जायते देवान्त्सब्राह्मणान्वशा।**
**तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम्॥ १०॥**

10. *Jāyamānābhi jāyate devāntsabrāhmaṇānvaśā. Tasmād brahmabhyo deyaiṣā tadāhuḥ svasya gopanam.*

Nevertheless, Vasha, the Vedic Voice of Truth and free speech of the Brahmana committed to truth and eternal values, reasserting, arises, inspiring the brilliant, the generous, and the learned faithful for recovery, rebirth and reconstruction. For this reason this Voice is to be entrusted to the seekers of Brahma, the ultimate Reality, the Word and the Meaning. And for that reason, this Voice, this trust and this inevitable assertion, they say, is the real protection and security of our wealth and identity.

**य एनां वनिमायन्ति तेषां देवकृता वशा।**
**ब्रह्मज्येयं तदब्रुवन्य एनां निप्रियायते॥ ११॥**

11. *Ya enāṁ vanimāyanti teṣāṁ devakṛtā vaśā. Brahmajyeyaṁ tadabruvanya enāṁ nipriyāyate.*

This holy speech is the gift of divinity for those who come to seek for the gift of it with freedom to propagate it for all. But if the ruler locks it up as his own cherished prerogative and denies to others the rightful access to it, this lock up and denial, they say, is an insult to Brahmanas and a sin against God.

य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे॥ १२॥

12. *Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati. Ā sa deveṣu vṛścate brāhmaṇānāṁ ca manyave.*

One who does not agree to give the divine cow, holy speech of divinity, freely to the seekers and the disciples of Rshis, alienates himself from the divines and intellectuals and suffers the displeasure and disapproval, even wrath, of the Brahmanas, enlightened devotees of knowledge and wisdom.

यो अस्य स्याद्वशाभोगो अन्यामिच्छेत तर्हि सः।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति॥ १३॥

13. *Yo asya syādvaśābhogo anyāmiccheta tarhi saḥ. Hiṁste adattā puruṣaṁ yācitāṁ ca na ditsati.*

If a person wants to enjoy the pleasure of the Vasha cow, holy speech of divinity, he should have the pleasure some other way than locking it up for himself and arresting its free movement for others, because when someone is unwilling to give it for others when it is asked for, then, refused and hoarded, it destroys the custodian himself.

यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा।
तामेतदच्छायन्ति यस्मिन्कस्मिंश्च जायते॥ १४॥

14. *Yathā śevadhirnihito brāhmaṇānāṁ tathā vaśā. Tāmetadacchāyanti yasminkasmiṁśca jāyate.*

As it is with any pleasureable treasure of wealth, well preserved and well promoted through circulation,

so it is with the treasure of the Brahmana's free knowledge and speech. Whoever the person, whatever the place wherein it takes root and grows in freedom through circulation, the seekers rush to the man and the place for a gift for their share.

**स्वमे॒तद॒च्छाय॑न्ति॒ यद्व॒शां ब्रा॑ह्म॒णा अ॒भि।**
**यथै॑नान॒न्यस्मि॑ञ्जिनी॒याद्दे॒वास्या॑ नि॒रोध॑नम्॥ १५॥**

15. *Svametadacchāyanti yadvaśāṁ brāhmaṇā abhi.*
*Yathainānanyasmiñjinīyādevāsyā nirodhanam.*

When the seekers of divine knowledge and speech come to the treasurehold of free speech and knowledge, in fact they come to their own rightful treasure. In such cases, its hoarding and refusal to give is just another way of torturing them for a crime they have not committed.

**चरे॑दे॒वा त्रैहा॑यणादविज्ञा॒तगदा॒ स॒ती।**
**व॒शां च॑ वि॒द्यान्नार॑द ब्राह्म॒णास्तर्ह्ये॑ष्या ऽः॥ १६॥**

16. *Caredevā traihāyaṇādavijñātagadā satī.*
*Vaśāṁ ca vidyānnārada brāhmaṇāstarhyeṣyāḥ.*

Just as a calf roams around unknown and urecognised for three years and then it is known and recognised and then a Brahmana is sought to take it as a gift, similarly, if knowledge and its medium speech were neglected and left to roam around unknown, unrecognised and unplanned, then, O Narada, guardian of human society for culture and education, sagely scholars must be sought and entrusted with the culture and education of the human community so that free development of the society is properly recognised,

valued and pursued.

य एनामवशामाहदेवानां निहितं निधिम्।
उभौ तस्मै भवाशर्वौ परिक्रम्येषुमस्यतः॥ १७॥

17. *Ya enāmavaśāmāha devānāṁ nihitaṁ nidhim. Ubhau tasmai bhavāśarvau parikramyeṣumasyataḥ.*

Vasha, divine knowledge and speech in freedom, is a treasure gift of divinity for divine sages and scholars. Any one who cynically calls it Avasha, that is, something of no value, Bhava and Sharva, forces of life and death, through mutabiltiy and history, ensnare him and pierce him with arrows of retribution to fall and die out.

यो अस्या ऊधो न वेदाथो अस्या स्तनानुत।
उभयेनैवास्मै दुहे दातुं चेदशकद्वशाम्॥ १८॥

18. *Yo asyā ūdho na vedātho asyā stanānuta. Ubhayenaivāsmai duhe dātuṁ cedaśakadvaśām.*

If one, who does not know the treasure-hold of Vasha's life giving wealth and the channels and media of the inflow of its vitality, were, fortunately, able to know both these gifts and he were able to give to the sagely teachers and scholars the freedom for the release of the flow of knowledge and speech to the community, Vasha would overflow his life with both light and vitality, in freedom, through the treasure and the media.

दुरदभ्नैनमा शये याचितां च न दित्सति।
नास्मै कामाः समृध्यन्ते यामदत्त्वा चिकीर्षति॥ १९॥

19. *Duradabhnainamā śaye yācitāṁ ca na ditsati. Nāsmai kāmāḥ samṛdhyante yāmadattvā cikīrṣati.*

Vasha, universal light and vitality of life, is indomitable and indefatigable, but it lies dormant with that individual, community or ruler who is unwilling to give and propagate it freely. Whoever does not give it and yet wants to achieve the fruits of it, his desires and ambitions never fructify for him.

**देवा वशामयाचन्मुखं कृत्वा ब्राह्मणम्।**
**तेषां सर्वेषामददद्धेडं न्येति मानुषः॥ २०॥**

20. *Devā vaśāmayācanmukhaṁ kṛtvā brāhmaṇam.*
*Teṣāṁ sarveṣāmadadaddheḍaṁ nyeti mānuṣaḥ.*

Having made the Brahmana their voice and leader, the Devas, noble and brilliant sages and scholars of humanity, have prayed for and asked for Vasha, universal knowledge of nature and divinity with freedom of speech. Therefore the man who does not give and expand that knowledge and speech freely for all others suffers the disapproval, displeasure and even wrath of those divinities.

**हेडं पशूनां न्येति ब्राह्मणेभ्योऽ ददद्वशाम्।**
**देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते॥ २१॥**

21. *Heḍaṁ paśūnāṁ nyeti brāhmaṇebhyo' dadadvaśām. Devānāṁ nihitaṁ bhāgaṁ martyaścennipriyāyate.*

If mortal man misappropriates for his own self even that share of divinities which is fixed and set apart for them by divine dispensation and refuses to grant to the Brahmanas, scholars, intellectuals and teachers, the freedom of knowledge and speech, he suffers the wrath not only of divinities and men but even of the animals.

**यद॒न्ये श॒तं याचे॑युर्ब्राह्म॒णा गोप॑तिं व॒शाम्।**
**अथै॑नां दे॒वा अ॑ब्रुवन्ने॒वं ह॑ वि॒दुषो॑ व॒शा॥ २२॥**

22. *Yadanye śataṁ yāceyurbrāhmaṇā gopatiṁ vaśām. Athaināṁ devā abruvannevaṁ ha viduṣo vaśā.*

If a hundred others, who are dedicated neither to Divinity nor to knowledge nor to speech and freedom, ask the Gopati, lord of knowledge, speech and the earth, for a gift of Vasha, freedom of speech, then, as divine sages have said, Vasha rightly is only for those who are dedicated to Divinity, knowledge and freedom with discipline for the service of all others, not for others.

**य एवं वि॒दुषेऽ द॒त्त्वाथा॒न्येभ्यो॒ दद॑द्व॒शाम्।**
**दु॒र्गा तस्मा॑ अधि॒ष्ठाने॑ पृथि॒वी स॒हदे॑वता॥ २३॥**

23. *Ya evaṁ viduṣe'dattvāthānyebhyo dadadvaśām. Durgā tasmā adhiṣṭhāne pṛthivī sahadevatā.*

If a person, community or ruler gives the gift of Vasha, freedom of speech, to others than the learned, having refused it to the dedicated and learned, then it is difficult for them to realise the gifts of earth including those of other divinities of nature and humanity in the house.

**दे॒वा व॒शाम॑याच॒न्यस्मि॒न्नग्रे॒ अजा॑यत।**
**तामे॒तां वि॑द्या॒न्नार॑दः स॒ह दे॒वैरुदा॑जत॥ २४॥**

24. *Devā vaśāmayācanyasminnagre ajāyata. Tāmetāṁ vidyānnāradaḥ saha devairudājata.*

Devas, divine souls, at the earliest prayed and asked for Vasha, universal knowledge and speech, of

that Omniscient Spirit in which it first emerged and manifested in thought and Word at the dawn of creation. And that very knowledge, thought and Word, Narada, the man of knowledge and love for humanity, along with other enlightened souls, ought to advance in human society.

**अ॒न॒प॒त्यमल्प॑पशुं व॒शा कृ॑णोति॒ पूरु॑षम्।**
**ब्रा॒ह्म॒णैश्च॑ याचि॒तामथै॑नां निप्रिया॒यते॑॥ २५॥**

25. *Anapatyamalpapaśuṁ vaśā kṛṇoti pūruṣam.*
*Brāhmaṇaiśca yācitāmathaināṁ nipriyāyate.*

If this Vasha, loved and sought for by the devotees of knowledge and divinity, is hoarded by any person, locked up as his exclusive love and wealth, and denied to the seekers, then this denial leads that person to utter destitution of wealth and progeny.

**अ॒ग्नीषोमा॑भ्यां॒ कामा॑य मि॒त्राय॒ वरु॑णाय च।**
**तेभ्यो॑ याचन्ति ब्राह्म॒णास्तेष्वा वृ॑श्च॒तेऽ द॑दत्॥ २६॥**

26. *Agnīṣomābhyāṁ kāmāya mitrāya varuṇāya ca.*
*Tebhyo yācanti brāhmaṇāsteṣvā vṛścate'dadat.*

Brahmanas, seekers of Divinity and knowledge, pray for Vasha for the advancement of Agni and Soma, progress and peace of humanity, for fulfilment of life's mission, for people of love and friendship, and for people of judgement and discriminative intelligence. The person, individual or ruler, who hoards this divine gift and denies it to the seekers, isolates himself and alienates himself from society although otherwise he may be in the thick of social presence.

यावदस्या॒ गोप॑तिर्नोप॑शृणु॒यादृ॑चः॑ स्व॒यम्।
चरे॑दस्य॒ ताव॒द्गोषु॒ नास्य॑ श्रु॒त्वा गृ॒हे व॑सेत्॥ २७॥

27. *Yāvadasyā gopatirnopaśṛṇuyādṛcaḥ svayam.*
*Caredasya tāvadgoṣu nāsya śrutvā gṛhe vaset.*

If a ruler has not himself attentively heard the Rks, let him actively move among the scholars of Vedic verses, and when he has fully heard and realised the Vedic voice, let him not be confined to his personal home, nor should the Vedic Voice be locked up in the royal palace.

यो अ॑स्या॒ ऋच॑ उप॒श्रुत्याथ॒ गोष्वची॑चरत्।
आयु॑श्च॒ तस्य॒ भूति॑ं॑च दे॒वा वृ॑श्चन्ति हीडि॒ताः॥ २८॥

28. *Yo asyā ṛca upaśrutyātha goṣvacīcarat.*
*Āyuśca tasya bhūtiṁca devā vṛścanti hīḍitāḥ.*

Having heard and realised the Vasha, Vedic Voice, whoever the person that continues to roam around in the pleasure of the senses, the divinities feel offended and they uproot his life and his life's wealth of prosperity.

व॒शा चर॑न्ति बहु॒धा दे॒वानां॒ निहि॑तो नि॒धिः।
आ॒विष्कृ॑णुष्व रू॒पाणि॑ य॒दा स्थाम॒ जिघां॑सति॥ २९॥

29. *Vaśā caranti bahudhā devānāṁ nihito nidhiḥ.*
*Āviṣkṛṇuṣva rūpāṇi yadā sthāma jighāṁsati.*

Vasha, the Vedic Voice, is the guarded treasure of divine sages and scholars and, in its dynamic state of growth and development through natural media of evolution, gives rise to many new forms of life's variety while it remains actively living and secure with its

rightful custodians, vibrant scholars and sages.

**आविरात्मानं कृणुते यदा स्थाम जिघांसति।**
**अथो ह ब्रह्मभ्यो वशा याच्ञ्याय कृणुते मनः ॥ ३० ॥**

30. *Āvirātmānaṁ kṛṇute yadā sthāma jighāṁsati.*
*Atho ha brahmabhyo vaśā yācñyāya kṛṇute manaḥ.*

Vasha, universal knowledge and the spirit of Being, is a seeker of living media, manifests itself in many forms as it lives with its homely devotees, while, indeed, it inspires the sagely minds for her own self-manifestation and expression for the sake of the seekers of divinity.

**मनसा सं कल्पयति तद्देवाँ अपि गच्छति।**
**ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम् ॥ ३१ ॥**

31. *Manasā saṁ kalpayati taddevāň api gacchati.*
*Tato ha brahmāṇo vaśāmupaprayanti yācitum.*

Vasha, the spirit of Being and universal awareness, vibrates and acts through the universal mind. That vibration in the universal mind stimulates the sages at the core of their being and imagination, and thereby the seekers of divinity approach Vasha, universal awareness itself, to pray for the gift of her own self.

**स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः।**
**दानेन राजन्यो ∫वशाया मातुर्हेडं न गच्छति ॥ ३२ ॥**

32. *Svadhākāreṇa pitṛbhyo yajñena devatābhyaḥ.*
*Dānena rājanyo vaśāyā māturheḍaṁ na gacchati.*

By the gift of food and service with reverence

for parents and seniors, by yajna in honour of divinities, and by charity in general, the ruler does not suffer the displeasure of Mother Vasha.

**वशा माता राजन्यस्य तथा संभूतमग्रशः।**
**तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते॥ ३३॥**

33. *Vaśā mātā rājanyasya tathā saṁbhūtamagraśaḥ. Tasyā āhuranarpaṇaṁ yad brahmabhyaḥ pradīyate.*

Vasha, the Vedic Voice of divine knowledge, is the mother of rules, It has been so since the beginning. When it is freely given to the seekers of knowledge and divinity in the social system, this giving is not called a gift, because giving knowledge and freedom of speech to the Brahmanas is not charity, it is the fulfilment of the ruler's obligation.

**यथाज्यं प्रगृहीतमालुम्पेत्स्रुचो अग्नये ।**
**एवा ह ब्रह्मभ्यो वशामग्नय आ वृश्चतेऽ ददत्॥ ३४॥**

34. *Yathājyaṁ pragṛhītamālumpetsruco agnaye. Evā ha brahmabhyo vaśāmagnaya ā vṛścate' dadat.*

Just as the person who takes away the ghrta held in the ladle meant for the fire alienates himself from the fire, so does the person withholding Vasha from the rightful seekers of knowledge and divinity alienate himself as a misappropriator in relation to the light of life.

**पुरोडाशवत्सा सुदुघा लोकेऽ स्मा उप तिष्ठति।**
**सास्मै सर्वान्कामान्वशा प्रदुदुषे दुहे ॥ ३५॥**

35. *Puroḍāśavatsā sudughā loke'smā upa tiṣṭhati. Sāsmai sarvānkāmānvaśā pradaduṣe duhe.*

Mother Vasha whose gift is food for life and yajna, who is generous and abundant in milk, stands by this humanity in the world. For one who supports and expands this mother knowledge and freedom of speech for the rightful seekers, she brings streams and showers of the nectar milk of life and fulfils all his desires.

**सर्वा॒न्कामा॑न्यम॒राज्ये॑ व॒शा प्र॑द॒दुषे॑ दुहे ।**
**अथा॑हु॒र्नार॑कं लो॒कं नि॑रुन्धा॒नस्य॑ याचि॒ताम् ॥ ३६ ॥**

36. *Sarvānkāmānyamarājye vaśā pradaduṣe duhe.*
*Athāhurnārakaṁ lokaṁ nirundhānasya yācitām.*

Mother Vasha fulfils all desires of the generous man of open mind with love of freedom in the dominion of the ruler and dispenser of law, justice and freedom. And the wise say that the world is an insufferable hell under the rule of a person who blocks the spread of knowledge and denies the basic needs of life and freedom of speech to those who rightfully seek and ask for it.

**प्र॒वी॒यमा॑ना चरति क्रु॒द्धा गोप॑तये व॒शा ।**
**वे॒हतं मा॒ मन्य॑मानो मृ॒त्योः पाशे॑षु बध्यताम् ॥ ३७ ॥**

37. *Pravīyamānā carati kruddhā gopataye vaśā.*
*Vehataṁ mā manyamāno mṛtyoḥ pāśeṣu badhyatām.*

Mother Vasha like a pregnant cow, abundant in the gifts of food for body, mind and soul for all, goes about furious with the ruler who believes that she is barren and utterly unproductive. “Cursed be the man who cries me foul and calls me barren,” she protests, “he deserves to be tied down in the chains of Yama, the

dispenser of ultimate justice."

**यो वेहतं मन्यमानोऽ मा च पचते वशाम्।**
**अप्यस्य पुत्रान्पौत्रांश्च याचयते बृहस्पतिः॥ ३८॥**

38. *Yo vehataṁ manyamāno' mā ca pacate vaśām.*
*Apyasya putrānpautrāṁśca yācayate bṛhaspatiḥ.*

Whoever the man or ruler that believes that Vasha, mother giver of the milk of life for body, mind and soul with freedom, is barren, unproductive and miscarrier of life and progress and thus tortures her in his home and dominion, Brhaspati, lord of the expansive world of life and progress, punishes him and even reduces his future generations to the state of poverty and destitution.

**महदेषाव तपति चरन्ती गोषु गौरपि।**
**अथो ह गोपतये वशाददुषे विषं दुहे॥ ३९॥**

39. *Mahadeṣāva tapati carantī goṣu gaurapi.*
*Atho ha gopataye vaśādaduṣe viṣaṁ duhe.*

Like a frustrated cow moving among cows, Vasha, divine knowledge and freedom of speech, scotched yet self-assertive among scholarly sages and intellectuals in a society or dominion, heats up intensely within, and that way it produces but poison for the custodian of life and culture who refuses to grant freedom to the seekers of food for progress and enlightenment.

**प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते।**
**अथो वशायास्तत्प्रियं यद्देवत्रा हविः स्यात्॥ ४०॥**

40. *Priyaṁ paśūnāṁ bhavati yad brahmabhyaḥ pradīyate. Atho vaśāyāstatpriyaṁ yaddevatrā haviḥ syāt.*

The freedom of speech and knowledge which is granted to the intellectual seekers of divinity and life's progress is dear also to the people of average understanding and vision. Indeed that freedom is the real favourite of Vasha, divine spirit of knowledge and freedom itself, which is the holy food of divinities in nature and among humanity.

**या व॒शा उ॒दक॑ल्पयन्दे॒वा य॒ज्ञादु॒देत्य॑ ।**
**तासां वि॒लि॒प्त्यं भी॒मामु॒दाकु॑रुत नार॒दः ॥ ४१ ॥**

41. *Yā vaśā udakalpayandevā yajñādudetya.*
*Tāsāṁ viliptyaṁ bhīmāmudākuruta nāradaḥ.*

That Vasha, mother spirit of divine food, freedom and enlightenment which the divinities received, raised and further developed from cosmic yajna and intellectual gatherings, that very abundant Vasha, that consecrated spirit of life and freedom, now obscured, O Narada, pioneer of knowledge and enlightenment, recover, raise and establish in human society.

**तां दे॒वा अ॑मीमांसन्त व॒शेया ३ मव॒शेति॑ ।**
**ताम॑ब्रवीन्नार॒द एषा व॒शानां व॒श॒त॒मेति॑ ॥ ४२ ॥**

42. *Tāṁ devā amīmāṁsanta vaśeyā'mavaśeti.*
*Tāmabravīnnārada eṣā vaśānāṁ vaśatameti.*

Devas, divine sages, thought over Vasha, spirit of Being, freedom and knowledge, whether it is Vasha, desirable and manageable, or Avasha, undesirable and

beyond control. Then Narada, enlightened sage of humanity, thought and said of it : Of all things worthy of love and desire, this Vasha is most valuable and most manageable (by law and discipline).

**कति॒ नु व॒शा नार॑द॒ यास्त्वं वेत्थ॑ मनुष्य॒जाः।**
**तास्त्वा॑ पृच्छामि वि॒द्वांस॒ं कस्या॒ नाश्नी॑या॒दब्रा॑ह्मणः॥ ४३॥**

43. *Kati nu vaśā nārada yāstvaṁ vettha manuṣyajāḥ.*
*Tāstvā pṛcchāmi vidvāṁsaṁ kasyā nāśnīyādabrāhmaṇaḥ.*

O Narada, enlightened thinker of humanity for humanity, how many are the kinds of knowledge and freedom born of divinity through the Vedic lore developed by humanity for humanity, of which you know, I ask you. I ask you, O sage, which one of these is that which the man who is not a Brahmana or Brahmachari, who is not dedicated to Divinity and knowledge with the discipline of celibacy, cannot know?

**वि॒लि॒प्त्या बृ॑हस्पते॒ या च॑ सू॒तव॑शा व॒शा ।**
**तस्या॒ नाश्नी॑या॒दब्रा॑ह्मणो॒ य आ॒शंसे॑त॒ भूत्या॑म्॥ ४४॥**

44. *Viliptyā bṛhaspate yā ca sūtavaśā vaśā.*
*Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.*

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, the man who is indifferent to Divinity and divine values, though deeply dedicated to mundane prosperity, should not, in fact cannot, value and taste the higher pleasures of Vilipti and Sutavasha Vasha, that is, the knowledge and freedom divinely consecrated but humanly obscured, and that which controls the sensual and worldly desires

of the men of passion and appetite.

**नमस्ते अस्तु नारदानुष्ठु विदुषे वशा।**
**कतमासां भीमतमा यामदत्त्वा पराभवेत्॥ ४५॥**

45. *Namaste astu nāradānuṣṭhu viduṣe vaśā.*
*Katamāsāṁ bhīmatamā yāmadattvā parābhavet.*

Salutations to you, Narada, enlightened sage. It is fair that the freedom to propagate the knowledge of noble and desirable values enshrined in the Vedic literature be given to the educated and the enlightened. Which of these values is the most sublime and awesome without the pursuit and propagation of which adversity is sure to strike and prevail?

**विलिप्ती या बृहस्पतेऽथो सूतवंशा वशा।**
**तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम्॥ ४६॥**

46. *Viliptī yā bṛhaspate'tho sūtavaśā vaśā.*
*Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.*

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, Vilipti, consecrated but obscured knowledge and freedom unpolluted by hate and attachment, Sutavasha, controller of passions and appetites of men, and Vasha, knowledge and freedom self-disciplined by law and enlightened culture, these are the kinds of knowledge, freedom and values which men indifferent to Divinity and divine values but merged into pleasures of mundane materiality do not and cannot taste and enjoy.

**त्रीणि वै वंशाजातानि विलिप्ती सूतवंशा वशा।**
**ताः प्र यच्छेद् ब्रह्मभ्यः सो ऽ नाव्रस्कः प्रजापतौ॥ ४७॥**

47. *Trīṇi vai vaśājātāni viliptī sūtavaśā vaśā. Tāḥ pra yacched brahmabhyaḥ so' nāvraskaḥ prajāpatau.*

Three are the kinds and orders of Vasha, life-giving spirit of knowledge and freedom: Vilipti, consecrated sublime blest by Divinity for saints and sages, Sutavasha, controller of selfish passions and licentious living, and Vasha, discipline and law for healthy living in family and societyThese the ruler should provide to the scholars, sages and leaders of humanity dedicated to Divinity. Such a ruler, such a person, would not feel isolated and alienated in the world of Prajapati, lord creator, father, ruler and sustainer of life and humanity.

**एतद्वो॑ ब्राह्मणा ह॒विरिति॑ मन्वीत याचि॒तः।**
**व॒शां चेदे॑नं॒ याचे॑युर्या भी॒मादु॑दुषो गृ॒हे॥ ४८॥**

48. *Etadvo brāhmaṇā haviriti manvīta yācitaḥ. Vaśāṁ cedenaṁ yāceyuryā bhīmādaduṣo gṛhe.*

If Brahmanas, saints, sages and Brahmacharis, ask for this Vasha, life-giving mother knowledge and freedom, the ruler giver should give freely, and when he gives, so should he believe and say: O Brahmanas, this is your rightful share of havi due from us, our homage which, otherwise locked up in the house, works havoc with the non-giver's life.

**दे॒वा व॒शां पर्य॑वदन्न नो॑ऽ दा॒दिति॑ हीडि॒ताः।**
**एता॒भिर्ऋ॒ग्भि॑र्भे॒दं तस्मा॒द्वै स परा॑भवत्॥ ४९॥**

49. *Devā vaśāṁ paryavadanna no'dāditi hīḍitāḥ. Etābhir-ṛgbhirbhedaṁ tasmādvai sa parābhavat.*

Frustrated and angry, the divine sages protested

to Vasha with Rk verses saying, that the ruler denied them the gift of mother knowledge and freedom of speech. Then arose dissension and for that reason the ruler lost the dominion.

**उतैनां भेदो नाददादृशामिन्द्रेण याचितः।**
**तस्मात्तं देवा आगसोऽवृश्चन्नहमुत्तरे॥ ५०॥**

50. *Utaināṁ bhedo nādadādvaśāmindreṇa yācitaḥ. Tasmāttaṁ devā āgaso'vṛścannahamuttare.*

And Dissension too did not give the gift of mother knowledge and freedom of speech when Indra, divine seeker, asked for it. And for the reason of that sin of denial, the angry divines uprooted and threw out the misappropriator in the battle of pride and self-aggrandisement.

**ये वशाया अदानाय वदन्ति परिरापिणः।**
**इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या॥ ५१॥**

51. *Ye vaśāyā adānāya vadanti parirāpiṇaḥ. Indrasya manyave jālmā ā vṛścante acittyā.*

Those talkative babblers and mischief mongers who advocate and support the denial of mother knowledge and the ban on freedom of speech, those vile fools by their own stupidity get uprooted and fall to the wrath of Indra, the ruler.

**ये गोपतिं पराणीयाथाहुर्मा ददा इति।**
**रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या॥ ५२॥**

52. *Ye gopatiṁ parāṇīyāthāhurmā dadā iti. Rudrasyāstāṁ te hetiṁ pari yantyacittyā.*

Those who take the Gopati, ruler of the land

and master of mother knowledge and free speech, aside and say : "Do not allow free education and free speech to the people", fall to the wrathful strike of Rudra by the reason of their own ignorance and foolishness.

यदि॑ हु॒तां यद्यहु॑ताम॒मा च॒ पच॑ते व॒शाम् ।
दे॒वान्त्सब्रा॑ह्मणानृ॒त्वा जि॒ह्मो लो॒कान्निर्ऋ॑च्छति ॥ ५३ ॥

53. *Yadi hutāṁ yadyahutāmamā ca pacate vaśām Devāntsabrāhmaṇānṛtvā jihmo lokānnir-ṛcchati.*

Whether the Vasha, gift of living knowledge and freedom of speech, is promised or not promised, received as given or taken by force, when the ruler denies and in his own chamber encloses and stifles this life-giving Vasha, cooking his own plans and plots, the crooked man offends the divinities along with the Brahmanas and violates and forfeits the worlds of his own existence.

## Kanda 12/Sukta 5 (Divine Cow)

***Brahma-gavi Devata, Atharvacharya Rshi***

### Paryaya 1

श्रमे॑ण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वि॒त्तर्ते श्रि॒ता ॥ १ ॥

1. *Śrameṇa tapasā sṛṣṭā brahmaṇā vittarte śritā.*

The Divine Cow is the Voice of the Veda, brought into being by Divinity with intense thought and spiritual heat, received by the devotee of Divinity, sustained by the law of truth and righteousness,

स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता॒ यश॑सा॒ परी॑वृता ॥ २ ॥

2. *Satyenāvṛtā śriyā prāvṛtā yaśasā parīvṛtā.*

It is consecrated with Truth, enshrined in grace, surrounded with honour,

**स्व॒धया॒ परि॑हिता श्र॒द्धया॒ पर्यू॑ढा दी॒क्षया॑ गु॒प्ता य॒ज्ञे प्रति॑ष्ठिता लो॒को नि॒धन॑म्॥ ३॥**

3. *Svadhayā parihitā śraddhayā paryūḍhā dīkṣayā guptā yajñe pratiṣṭhitā loko nidhanam.*

Founded on its own essential power and potential, enshrined in faith, secured in committed loyalty, rooted in yajna, established as the end and aim of life in existence,

**ब्रह्म॑ पदवा॒यं ब्रा॑ह्म॒णोऽधि॑पतिः॥ ४॥**

4. *Brahma padavāyaṁ brāhmaṇo'dhipatiḥ.*

And a prelude to Divinity, Brahma, such is the Divine Cow, universal light and message of Omniscience, of which the Brahmana, man of absolute dedication to Brahma, is the trustee.

**तामा॒ददा॑नस्य ब्रह्मग॒वीं जि॑न॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य॥ ५॥**

5. *Tāmādadānasya brahmagavīṁ jinato brāhmaṇaṁ kṣatriyasya.*

Of that Divine Cow, sacred knowledge and free speech of the Brahmana, if the seizor, Kshatriya, ruler (who really is the protector and promoter) robs the Brahmana,

**अप॑ क्रामति सू॒नृता॑ वी॒र्यं॑१ पुण्या॑ ल॒क्ष्मीः॥ ६॥**

6. *Apa krāmati sūnṛtā vīryaṁ puṇyā lakṣmīḥ.*

Then his truth and honour, valour and fame, and his hallowed glory, all forsake him.

## Paryaya 2

**ओजश्च तेजश्च सहश्च बलं च वाक्चेन्द्रियं च श्रीश्च धर्मश्च ॥ ७ ॥**

7. *Ojaśca tejaśca sahaśca balaṁ ca vākcendriyaṁ ca śrīśca dharmaśca.*

And vigour, and lustre, and patience, and power, and speech, and perception, and judgement, and grace, and Dharma,

**ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥ ८ ॥**

8. *Brahma ca kṣatraṁ ca rāṣṭraṁ ca viśaśca tviṣiśca yaśaśca varcaśca draviṇaṁ ca.*

And piety, and supremacy, and dominion, and economy, and brilliance, and honour, and splendour, and his entire wealth,

**आयुश्च रूपं च नाम च कीर्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥ ९ ॥**

9. *Āyuśca rūpaṁ ca nāma ca kīrtiśca prāṇaścāpānaśca cakṣuśca śrotraṁ ca.*

And his life, and beauty, and name, and fame, and pranic energy, and apana energy, and eye, and ear,

**पयश्च रसश्चान्नं चान्नाद्यं चर्तं च सत्यं चेष्टं च पूर्तं च प्रजा च पशवश्च ॥ १० ॥**

10. *Payaśca rasaścānnaṁ cānnādyaṁ cartaṁ ca satyaṁ ceṣṭaṁ ca pūrtaṁ ca prajā ca paśavaśca.*

And milk, and drink, and food, and provisions,

and righteousness, and truth, and ritual performances, and works of charity, and progeny, and cattle,

**तानि॒ सर्वा॑ण्यप॑ क्रामन्ति ब्रह्मग॒वीमा॒ददा॑नस्य जिन॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य ॥ ११ ॥**

11. *Tāni sarvāṇyapa krāmanti brahmagavīmāda-dānasya jinato brāhmaṇaṁ kṣatriyasya.*

All these forsake that Kshatriya who seizes the Divine Cow and deprives the Brahmana of his rightful knowledge and free speech.

## Paryaya 3

**सैषा भी॒मा ब्र॑ह्मग॒व्य॑घवि॑षा सा॒क्षात्कृ॒त्या कू॒ल्ब॑ज॒-मावृ॑ता ॥ १२ ॥**

12. *Saiṣā bhīmā brahmagavyaghaviṣā sākṣātkṛtyā kūlbajamāvṛtā.*

When this Divine Cow, universal knowledge and free speech, is suppressed and bound as the stormy flood of a river within the banks, then it is terrible, deadly poison, a very killer of the oppressor.

**सर्वा॑ण्यस्यां घो॒रा॒णि॒ सर्वे॑ च मृ॒त्यव॑ः ॥ १३ ॥**

13. *Sarvāṇyasyāṁ ghorāṇi sarve ca mṛtyavaḥ.*

Then all terrors, and all deadly dangers of punitive death concentrate in this Divine Cow, nature's retribution against suppression of universal knowledge and free speech.

**सर्वा॑ण्यस्यां क्रू॒रा॒णि॒ सर्वे॑ पुरुषव॒धाः ॥ १४ ॥**

14. *Sarvāṇyasyāṁ krūrāṇi sarve puruṣavadhāḥ.*

Then all hard punishments and deadly possibilities for the violator exist vested in it.

**सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्या ऽदीयमाना मृत्योः पड्बीश आ द्यति ॥ १५ ॥**

15. *Sā brahmajyaṁ devapīyuṁ brahmagavyā' dīyamānā mṛtyoḥ paḍbīśa ā dyati.*

Then the Divine Cow, seized and suppressed, binds the tormentor of Brahmana, worshipper of divinities, in chains of death and destroys him.

**मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥ १६ ॥**

16. *Meniḥ śatavadhā hi sā brahmajyasya kṣitirhi sā.*

Then she is a hundred-fold killer, she is a terror for the violator of Divinity and tormentor of the Divine Cow.

**तस्माद्वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥ १७ ॥**

17. *Tasmādvai brāhmaṇānāṁ gaurdurādharṣā vijānatā.*

Therefore this Divine Cow of the Brahmana is invincible, insuppressible, by clever exploiters.

**वज्रो धावन्ती वैश्वानर उद्वीता ॥ १८ ॥**

18. *Vajro dhāvantī vaiśvānara udvītā.*

When raised high, it is Vaishvanara, refulgent sun for humanity, but when terrorised, it is thunderbolt.

**हेतिः शफानुत्खिदन्ती महादेवो ३ पेक्षमाणा ॥ १९ ॥**

19. *Hetiḥ śaphānutkhidantī mahādevo' pekṣamāṇā.*

Raising her hoof, she is a strike of thunder, when looked up to with hope and expectation, she is a grand divinity.

**क्षुरप॑विरीक्ष॑माणा॒ वाश्य॑माना॒भि स्फू॑र्जति ॥ २० ॥**

.20. *Kṣurapavirīkṣamāṇā vāśyamānābhi sphūrjati.*

Looking round, she is the razor's edge, when bellowing, the roar of thunder.

**मृ॒त्युर्हिं॑ङ्कृण्व॒त्यु॒ग्रो दे॒वः पुच्छं॑ प॒र्यस्य॑न्ती ॥ २१ ॥**

21. *Mṛtyurhiṅkṛṇvatyugro devaḥ pucchaṁ paryasyantī.*

Challenging, she is death of the aggressor, raising and striking her tail, a violent supernatural power.

**स॒र्व॒ज्या॒निः कर्णौ॑ वरीव॒र्जय॑न्ती राजय॒क्ष्मो मेह॑न्ती ॥ २२ ॥**

22. *Sarvajyāniḥ karṇau varīvarjayantī rājayakṣmo mehantī.*

Raising and twisting her ears as if with suspicion, she is fatally moved, pouring fury again and again, she is cancerous and consumptive.

**मे॒निर्दु॒ह्यमा॑ना शीर्ष॒क्तिर्दु॒ग्धा ॥ २३ ॥**

23. *Menirduhyamānā śīrṣaktirdugdhā.*

In that tubercular condition, she is dangerous as a weapon when she is being milked, when she has been milked, she is a headache, neurosis.

**से॒दिरु॑प॒तिष्ठ॑न्ती मिथोयो॒धः परा॑मृष्टा ॥ २४ ॥**

124. *Sedirupatiṣṭhantī mithoyodhaḥ parāmṛṣṭā.*

Sitting or standing close, she is infectious and

destructive, and when she is in contact, she is a formidable adversary.

श॒र॒व्या॒ ३॒॑ मुखे॑ऽ पिन॒ह्यमा॑न॒ ऋति॑र्ह॒न्यमा॑ना ॥ २५ ॥

25. *Śaravyā mukhe' pinahyamāna ṛtirhanyamānā.*

When her mouth is muzzled, she is like an arrow, and when she is tormented or slain, she becomes a calamity.

अ॒घवि॑षा नि॒पत॑न्ती॒ तमो॒ निप॑तिता ॥ २६ ॥

26. *Aghaviṣā nipatantī tamo nipatitā.*

Falling, she is deadly poison, fallen, she is utter darkness.

अ॒नु॒गच्छ॑न्ती प्रा॒णानुप॑ दासयति ब्रह्मग॒वी ब्र॑ह्म॒ज्यस्य॑ ॥ २७ ॥

27. *Anugacchantī prāṇānupa dāsayati brahmagavī brahmajyasya.*

The Divine Cow pursues the violator by his foot steps and destroys the very soul of his life.

## Paryaya 4

वैरं॑ विकृ॒त्यमा॑ना॒ पौत्रा॑द्यं विभा॒ज्यमा॑ना ॥ २८ ॥

28. *Vairaṁ vikṛtyamānā pautrādyaṁ vibhājyamānā.*

Immolated, she is hostility and deadly strife, divided and sheared, she is the devourer of children and grand children.

दे॒व॒हे॒तिर्ह्रि॒यमा॑णा॒ व्यृ॑द्धिर्ह॒ता ॥ २९ ॥

29. *Devahetirhriyamāṇa vyṛddhirhṛtā.*

Being distributed and grabbed, she is wrathful

stroke of divinities, when grabbed and gulped, she brings adversity and utter destitution.

**पाप्माधिधीयमानाऽ पारुष्यमवधीयमानाः ॥ ३० ॥**

30. *Pāpmādhidhīyamānā pāruṣyamavadhīyamānā.*

Seized and possessed, she is sin, possessed and degraded, she brings reproach, squalor and violence.

**विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥ ३१ ॥**

31. *Viṣaṁ prayasyantī takmā prayastā.*

Dressed for preparation, she is poison, prepared, she is fever.

**अघं पच्यमानाऽ दुःष्वप्न्यं पक्वा ॥ ३२ ॥**

32. *Aghaṁ pacyamānā duḥṣvapnyaṁ pakvā.*

Being cooked for pleasure and repast, she is sin, cooked and seasoned, she is an evil dream, a nightmare.

**मूलबर्हणी पर्याक्रियमाणाऽ क्षितिः पर्याकृता ॥ ३३ ॥**

33. *Mūlabarhaṇī paryākriyamāṇā kṣitiḥ paryākṛtā.*

Being turned, she uproots, turned and carved, she is extinction.

**असंज्ञा गन्धेन शुगुद्धियमाणाशीविष उद्धृता ॥ ३४ ॥**

34. *Asaṁjñā gandhena śuguddhriyamāṇāśīviṣa uddhṛtā.*

By smell, she is delirium, being taken up, she is sorrow, taken up, she is cobra poison.

**अभूतिरुपहियमाणाऽ पराभूतिरुपहृता ॥ ३५ ॥**

35. *Abhūtirupahriyamāṇā parābhūtirupahṛtā.*

Being seized, she is adversity, taken over, she is the fall, total loss.

**शर्वः क्रुद्धः पिश्यमानाऽ शिमिदा पिशिता ॥ ३६ ॥**

36. *Śarvaḥ kruddhaḥ piśyamānā śimidā piśitā.*

Being minced, she is nature's passion and rage bent on destroying, minced and crushed, she is destruction right up from the roots.

**अवर्तिर्श्यमानाऽ निर्ऋतिरशिता ॥ ३७ ॥**

37. *Avartiraśyamānā nir-ṛtiraśitā.*

Being eaten, she is calamitous, eaten, she is death.

**अशिता लोकाच्छिनत्ति ब्रह्मगवी ब्रह्मज्यमस्माच्चा-मुष्माच्च ॥ ३८ ॥**

38. *Aśitā lokācchinatti brahmagavī brahmajyama-smāccāmuṣmācca.*

Brahmagavi is the holy cow of Brahma and the Brahmana, Divine Knowledge and holy speech gifted by God, and the knowledge and freedom of that knowledge and speech received in trust, and guarded by Brahmana and Kshatriya for all mankind. When it is devoured, it cuts off the devourer from this world and the next, the other to which humanity aspires to rise.

(Brahma Gavi, Divine Cow: the cow, holy mother giver of the milk of life, the Earth, mother sustainer of life, Knowledge, mother giver of light, and freedom, mother giver of continuous progress, must be protected and promoted, never denied, restrained and destroyed. Consecrated, it saves and blesses, defiled, it

devours the devourer.)

## Paryaya 5

**तस्या आहननं कृत्या मेनिराशसनं वलग ऊबध्यम् ॥ ३९ ॥**

31. *Tasyā āhananaṁ kṛtyā menirāśasanaṁ valaga ūbadhyam.*

Violation and killing of the Divine Cow means self-execution of the violator, carving is strike of the thunderbolt, and arresting or waste is self-decay.

**अस्वगता परिह्नुता ॥ ४० ॥**

40. *Asvagatā parihṇutā.*

Stolen, misappropriated, wrested, it becomes self-denial of life itself for the thief.

**अग्निः क्रव्याद्भूत्वा ब्रह्मगवी ब्रह्मज्यं प्रविश्यात्ति ॥ ४१ ॥**

41. *Agniḥ kravyādbhūtvā brahmagavī brahmajyaṁ praviśyātti.*

Violated, the Divine Cow sinks into the violator of Divinity, becomes the fire that eats into his vitals, and ultimately devours him to naught.

**सर्वास्याङ्गा पर्वा मूलानि वृश्चति ॥ ४२ ॥**

42. *Sarvāsyāṅgā parvā mūlāni vṛścati.*

All his (violator's) parts of the body, all vital joints, even the very roots of his being, the Divine Cow cuts into pieces.

**छिनत्त्यस्य पितृबन्धु परा भावयति मातृबन्धु ॥ ४३ ॥**

43. *Chinattyasya pitṛbandhu parā bhāvayati mātṛbandhu.*

She cuts off all his paternal connections from divinity and humanity, she cuts off all his maternal connections from earth and nature, and reduces him to total alienation from living existence in a state of self-condemnation.

**विवाहां ज्ञातीन्त्सर्वानपि क्षापयति ब्रह्मगवी ब्रह्मज्यस्य क्षत्रियेणापुनर्दीयमाना ॥ ४४ ॥**

44. *Vivāhāṁ jñātīntsarvānapi kṣāpayati brahma-gavī brahmajyasya kṣatriyeṇāpunardīyamānā.*

Unrestored and denied the word of protection and promotion with security by the Kshatriya, guardian ruler, the Divine Cow destroys all familial relations and all social supports of the violator, denier and destroyer.

**अवास्तुमेनमस्वगमप्रजसं करोत्यपरापरणो भवति क्षीयते ॥ ४५ ॥**

45. *Avāstumenamasvagamaprajasaṁ karotyapa-rāparaṇo bhavati kṣīyate.*

Violated, the Divine Cow renders the violator homeless, destitute of all his self-possessions, void of kith and kin and even his progeny, alienated from support all round, so that ultimately he goes down self-extinguished.

**य एवं विदुषो ब्राह्मणस्य क्षत्रियो गामादत्ते ॥ ४६ ॥**

46. *Ya evaṁ viduṣo brāhmāṇasya kṣatriyo gāmādatte.*

So does the guardian ruler suffer who robs the sagely Brahmana of knowledge and devotion to freedom of speech and misappropriates the Divine Cow unto himself and self-extinction.

## Paryaya 6

**क्षिप्रं वै तस्याहनंने गृध्राः कुर्वत ऐलबम्॥ ४७॥**

47. *Kṣipraṁ vai tasyāhanane gṛdhrāḥ kurvata ailabam.*

Instant on the guardian ruler's fall, vultures flock in and raise a deathly din upon the corpse.

**क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्नानाः पाणिनोरसि कुर्वाणाः पापमैलबम्॥ ४८॥**

48. *Kṣipraṁ tasyādahanaṁ pari nṛtyanti keśinīrā-ghnānāḥ pāṇinorasi kurvāṇāḥ pāpamailabam.*

And soon after on his cremation women with hair dishevelled enact the dance of death, beating their breast with hands and raising the wail of mourning and loss.

**क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम्॥ ४९॥**

49. *Kṣipraṁ vai tasya vāstuṣu vṛkāḥ kurvata ailabam.*

Soon after, wolves rush into his homes and secret vaults and raise a deathly howl of loot.

**क्षिप्रं वै तस्यं पृच्छन्ति यत्तदासीं ३ दिदं नु ता ३ दिति॥ ५०॥**

50. *Kṣipraṁ vai tasya pṛcchanti yattadāsī didaṁ nu tā diti.*

And soon after, people ask about him: Is it that same as he was?

**छिन्ध्या च्छिंन्धि प्र च्छिन्ध्यपिं क्षापय क्षापयं॥ ५१॥**

51. *Chindhyā cchindhi pra cchindhyapi kṣāpaya kṣāpaya.*

And nature itself seems to say to the fire, Cut down, cut on, break up, reduce, turn it to dust!

**आददानमाङ्गिरसि ब्रह्मज्यमुप दासय ॥ ५२ ॥**

52. *Ādadānamāṅgirasi brahmajyamupa dāsaya.*

O Spirit of nature, assertive force of life, destroy the violator of Brahma, destroy the killer of Divine Cow, divine knowledge and the divine freedom of the Brahmana's speech.

**वैश्वदेवी ह्युच्यसे कृत्या कूल्बजमावृता ॥ ५३ ॥**

53. *Vaiśvadevī hyucyase kṛtyā kūlbajamāvṛtā.*

You are the spirit of divinity, called universal cleanser and promoter, a turbulent stream in bounds, but not suppressed.

**ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥ ५४ ॥**

54. *Oṣantī samoṣantī brahmaṇo vajraḥ.*

Blazing, burning, warming with life, Brahma's thunder, Brahmana's lightning light and freedom.

**क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥ ५५ ॥**

55. *Kṣurapavirmṛtyurbhūtvā vi dhāva tvam.*

Brahmagavi, razor sharp on the wheel, being death for the violator of the Brahmana's cow, rush on and on.

**आ दत्से जिनतां वर्च इष्टं पूर्तं चाशिषः ॥ ५६ ॥**

56. *Ā datse jinatāṁ varca iṣṭaṁ pūrtaṁ cāśiṣaḥ.*

You take off the splendour, cherished

performance, charities for fulfilment and all their tally of good wishes from the violators of the Brahmama's divine cow.

**आदाय जीतं जीताय लोके ३ऽ ऽ मुष्मिन्प्र यच्छसि ॥ ५७ ॥**

57. *Ādāya jītaṁ jītāya loke' muṣminprayacchasi.*

You pick up the violator of Divine Cow and deliver him up to the chastiser of the violent in the other world of justice and punishment.

**अघ्न्ये पदवीर्भव ब्राह्मणस्याभिशस्त्या ॥ ५८ ॥**

58. *Aghnye padavīrbhava brāhmaṇasyābhiśastyā.*

O inviolable Divine Cow, with the appreciation and praise of the Brahmana, be his firm foundation for stablility and his guide on the way forward to enlightenment and social progress.

**मेनिः शरव्या ∫ भवाघादघविषा भव ॥ ५९ ॥**

59. *Meniḥ śaravyā bhavāghādaghaviṣā bhava.*

Be the thunderbolt, fatal arrow, be the deadly poison against sin and the sinfuls.

**अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो देवपीयोरराधसः ॥ ६० ॥**

60. *Aghnye pra śiro jahi brahmajyasya kṛtāgaso devapīyorarādhasaḥ.*

Inviolable Divine Cow, break the head of the violator of divine law, tormentor of the Brahmana trustee of divine knowledge and freedom of speech, perpetrator of sin, reviler of divinities and the wholly impious.

त्वया॒ प्रमू॑र्णं मृदि॒तम॒ग्निर्द॑हतु दु॒श्चित॑म् ॥ ६१ ॥

61. *Tvayā pramūrṇaṁ mṛditamagnirdahatu duścitam.*

May the fire burn the sinner, evil at heart, killed and crushed by you.

## Paryaya 7

वृ॒श्च प्र वृ॑श्च॒ सं वृ॑श्च॒ दह॒ प्र द॑ह॒ सं द॑ह ॥ ६२ ॥

62. *Vṛśca pra vṛśca saṁ vṛśca daha pra daha saṁ daha.*

Pluck off, uproot, cut up, burn, destroy, turn to ash all violators of Divine Cow along with all their supports.

ब्र॒ह्म॒ज्यं दे॑व्यघ्न्य॒ आ मूला॑दनु॒सन्द॑ह ॥ ६३ ॥

63. *Brahmajyaṁ devyaghnya ā mūlādanusandaha.*

Divine, Inviolable, burn the violator of divine knowledge and freedom of speech unto the root.

यथाया॑द्यमसाद॒नात्पा॑पलो॒कान्प॑रा॒वतः॑ ॥ ६४ ॥

64. *Yathāyādyamasādanātpāpalokānparāvataḥ.*

So that the violator of Divine Cow go far beyond the House of judgement to the regions of sinners and perdition.

ए॒वा त्वं दे॑व्यघ्न्ये ब्रह्मज्य॒स्य॑ कृ॒तागं॑सो देवपी॒योर॑-रा॒धसः॑ ॥ ६५ ॥

65. *Evā tvaṁ devyaghnye brahmajyasya kṛtāgaso devapīyorarādhasaḥ.*

Thus, O Inviolable Divine Cow, deal with the

reviler of divine law, tormentor of Brahmana, perpetrator of sin, hater of divinities and the flouter of piety and freedom.

**वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥ ६६ ॥**

66. *Vajreṇa śataparvaṇā tīkṣṇena kṣurabhṛṣṭinā.*

Destroy him with the thunderbolt of a hundredfold strike, sharpest burning razor lance of fire.

**प्र स्कन्धान्प्र शिरो जहि ॥ ६७ ॥**

67. *Pra skandhānpra śiro jahi.*

Break his shoulders and crush his head.

**लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥ ६८ ॥**

68. *Lomānyasya saṁ chindhi tvacamasya vi veṣṭaya.*

Pluck out his growing tantacles and expose his camouflage.

**मांसान्यस्य शातय स्नावान्यस्य सं वृह ॥ ६९ ॥**

69. *Māṁsānyasya śātaya snāvānyasya saṁ vṛha.*

Break up his material mass and cut off the links of his network.

**अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥ ७० ॥**

70. *Asthīnyasyapīḍaya majjānamasya nirjahi.*

Crush his solid supports and suck out his basic supplies of power and energy.

**सर्वास्याङ्गा पर्वाणि वि श्रथय ॥ ७१ ॥**

71. *Sarvāsyāṅgā parvāṇi vi śrathaya.*

Thus break up all parts and unscrew all the connections of his infrastructure.

**अग्निरेनं क्रव्यात्पृथिव्या नुदतामुदोषतु वायुरन्तरिक्षान्महतो वरिम्णः ॥ ७२ ॥**

72. *Agnirenaṁ kravyātpṛthivyā nudatāmudoṣatu vāyurantarikṣānmahato varimṇaḥ.*

Let the funeral fire consume him and throw him up from earth into air with the heat of flames.

Let the wind blow him out of the vast firmament over to the heights of space.

**सूर्य एनं दिवः प्र णुदतां न्योषतु ॥ ७३ ॥**

73. *Sūrya enaṁ divaḥ pra ṇudatāṁ nyoṣatu.*

Let the sun throw him out of the solar region and burn him to extinction.

(Let the violator of Divine Cow, divine law, divine knowledge, freedom of divine speech, be non-existent. That is the ideal of a happy, free, progressive and enlightened human society.)

**॥ इति द्वादशं काण्डम् ॥**

# KANDA-13

## Kanda 13/Sukta 1 (Rohita, the Sun)

***Adhyatma, Rohitaditya and others Devata, Brahma Rshi***

**उदेहि॑ वाजि॒न्यो अ॒प्स्व१॒न्तरि॒दं रा॒ष्ट्रं प्र वि॑श सू॒नृता॑वत्।**
**यो रोहि॑तो॒ विश्व॑मि॒दं ज॒जान॒ स त्वा॑ रा॒ष्ट्राय॒ सुभृ॑तं बिभर्तु॥ १॥**

1. *Udehi vājinyo apsvantaridaṁ raṣṭraṁ pra viśa sūnṛtāvat. Yo rohito viśvamidaṁ jajāna sa tvā rāṣṭrāya subhṛtaṁ bibhartu.*

Rise, O mighty one, Vajin, who rule the people's will at heart, and take on to the high office of this Rashtra, social order of truth, beauty and goodness, And may Rohita, the Glorious One, Lord Supreme, self-refulgent as the sun, who created and pervades the dynamics of nature and actions of humanity, sustain and support you in a state of equipoise.

(The mantras in this sukta are to be interpreted in relation to the Lord Supreme, the Sun, and the ruler of the Rashtra according as the context emerges in the mantra.)

**उद्वा॑ज॒ आ ग॒न्यो अ॒प्स्व१॒न्तर्विश॒ आ रो॑ह॒ त्वद्यो॑नयो॒ याः।**
**सोम॑ं दधा॒नो॒ऽप ओष॑धीर्गाश्चतु॒ष्पदो द्वि॒पद॒ आ वे॑शये॒ह॥ २॥**

2. *Udvāja ā ganyo apsvantarviśa ā roha tvadyonayo yāḥ. Somaṁ dadhāno'pa oṣadhīrgāścatuṣpado dvipada ā veśayeha.*

Vaja, mighty one, who is the heart core of the people's will, has come up. O Ruler, rise as the first

among these people who are your equals like brothers and sisters, and, bearing the peace and pleasures of soma for this Rashtra, settle in order the lands, cultures and traditions, the bipeds and the quadrupeds.

**यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून्।**
**आ वो रोहितः शृणवत्सुदानवस्त्रिषप्तासो मरुतः स्वादुसंमुदः ॥ ३ ॥**

3. *Yūyamugrā marutaḥ pṛśnimātara indreṇa yujā pra mṛṇīta śatrūn. Ā vo rohitaḥ śṛṇavatsudānavastriṣaptāso marutaḥ svādusaṁmudaḥ.*

You brave and stormy Marut warriors, children of the colourful earth, friends and associates of Indra, ruler and commander of the fighting forces, crush the enemies of life and humanity. And may Rohita, Lord ruler Supreme, listen to you, Maruts, generous givers, warriors of thrice seven orders, creative participants in the inspiring congregation of the defence of motherland.

**रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम्।**
**ताभिः संरब्धमन्वविन्दन्षड्वीर्गातुं प्रपश्यन्निह राष्ट्रमाहाः ॥ ४ ॥**

4. *Ruho ruroha rohita ā ruroha garbho janīnāṁ januṣāmupastham. Tābhiḥ saṁrabdhamanvavindanṣaḍurvīrgātuṁ prapaśyanniha rāṣṭramāhāḥ.*

Rohita, ruler of blazing glory like the sun, has risen and presides over the new developments and, like a child, wins the affection of the mother powers of the nation. So loved by the people, the wide earthly realm of six directions welcomes him who, then, watching

the future paths of progress, rules over the social order.

**आ तें रा॒ष्ट्रमि॒ह रोहि॑तोऽ हार्षीद् व्या ऽस्थ॒न्मृधो॒ अभ॑यं ते अभूत्। तस्मै॑ ते॒ द्यावा॑पृथि॒वी रे॒वतीभि॒ः कामं॑ दुहाथामि॒ह शक्व॑रीभिः ॥ ५ ॥**

5. *Ā te rāṣramiha rohito'hārṣīd vyāsthanmṛdho abhayaṁ te abhūt. Tasmai te dyāvāpṛthivī revatībhiḥ kāmaṁ duhāthāmiha śakvarībhiḥ.*

O man, it is the ruler refulgent as the sun who has brought the organised order of the Rashtra for you here on earth, removed the violent away, and consequently there is freedom from fear all round. May the heaven and earth with generous showers of divine power and favour bless you with fulfilment of your desires and ambitions.

**रोहि॑तो॒ द्यावा॑पृथि॒वी ज॑जान॒ तत्र॒ तन्तुं॑ परमे॒ष्ठी त॑ताना। तत्र॑ शिश्रिये॒ऽ ज एक॑पा॒दोऽ दृंह॒द् द्यावा॑पृथि॒वी बले॑न ॥ ६ ॥**

6. *Rohito dyāvāpṛthivī jajāna tatra tantuṁ parameṣṭhī tatāna. Tatra śiśriye'ja ekapādo' dṛṁhad dyāvāpṛthivī balena.*

O man, O ruler, Rohita, self-refulgent lord creator, brought the heaven and earth into being. Therein Parameshthi Prajapati, lord of life and living beings, evolved and extended the web of life. There pervaded and abided the eternal, unborn, sole self-sustained lord divine Aja and firmed up the heaven and earth in space.

**रोहि॑तो॒ द्यावा॑पृथि॒वी अ॑दृंह॒त्तेन॒ स्व ऽस्त॒भि॑तं॒ तेन॒ नाक॑ः। तेना॒न्तरि॑क्षं॒ विमि॑ता॒ रजां॑सि॒ तेन॑ दे॒वा अ॒मृत॒मन्व॑विन्दन् ॥ ७ ॥**

7. *Rohito dyāvāpṛthivī adṛṁhattena svastabhitaṁ tena nākaḥ. Tenāntarikṣaṁ vimitā rajāṁsi tena devā amṛtamanvavindan.*

Rohita, self-refulgent lord creator, fixed and firmed the heaven and earth in orbit. It is by him the heaven of bliss is sustained, by him are the middle regions and space comprehended, and by him the divine sages attain the immortal nectar of bliss.

**वि रोहितो अमृशद्विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च। दिवं रूढ्वा महता महिम्ना सं ते राष्ट्रमनक्तु पयसा घृतेन॥ ८॥**

8. *Vi rohito amṛśadviśvarūpaṁ samākurvāṇḥ praruho ruhaśca. Divaṁ rūḍhvā mahatā mahimnā saṁ te rāṣṭramanaktu payasā ghṛtena.*

Self-manifested Rohita, self-refulgent creator, having integrated the emerging and evolving materials of nature, reflected on the blue-print of the universe from the beginning to the end. May the Lord, having ascended to the highest heaven with his greatness, bless your dominion with milk and ghrta to the full.

**यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि दिवमन्तरिक्षम्। तासां ब्रह्मणा पयसा वावृधानो विशि राष्ट्रे जागृहि रोहितस्य॥ ९॥**

9. *Yāste ruhaḥ praruho yāsta āruho yābhirāpṛṇāsi divamantarikṣam. Tāsāṁ brahmaṇā payasā vāvṛdhāno viśi rāṣṭre jāgṛhi rohitasya.*

O Lord self-refulgent, all your evolutions of nature, all forms of nourishment and energy, all forms

of development and progress with which you fill and overflow heaven and earth, are for the children of your creation. O sun, O ruler, O man, growing and rising with this nectar milk and divine message of theirs, keep awake and alert in the dominion and human community of Rohita, Lord Refulgent, the sun and the ruler.

**यास्ते॒ विश॒स्तप॑सः संबभू॒वुर्व॒त्सं गा॑य॒त्रीमनु॒ ता इ॒हाग॑ुः। तास्त्वा वि॑शन्तु॒ मन॑सा शि॒वेन॒ संमा॑ता व॒त्सो अ॒भ्ये॑तु॒ रोहि॑तः॥ १०॥**

10. *Yāste viśastapasaḥ saṁbabhūvurvatsaṁ gāyatrīmanu tā ihāguḥ. Tāstvā viśantu manasā śivena saṁmātā vatso abhyetu rohitaḥ.*

O Ruler, your people, who have risen to a developed state of culture and education in life through austere discipline and have attained their present status in pursuance of Gayatri and the divine message of Gayatri, may, we pray, through their peaceful mind and mother Gayatri, win your love and confidence with loyalty, and may Rohita, self-refulgent lord, cherished worship of Gayatri, bless them with love and favour in real presence.

**ऊ॒र्ध्वो रोहि॑तो॒ अधि॒ नाके॑ अस्थाद्विश्वा॑ रू॒पाणि॑ ज॒नय॒न्युवा॑ क॒विः। ति॒ग्मेना॒ग्निर्ज्योति॑षा॒ वि भा॑ति तृ॒तीये॑ चक्रे॒ रज॑सि प्रि॒याणि॑॥ ११॥**

11. *Ūrdhvo rohito adhi nāke asthādviśvā rūpāṇi janayanyuvā kaviḥ. Tigmenāgnirjyotiṣā vi bhāti tṛtīye cakre rajasi priyāṇi.*

Rohita, lord supreme over all, abides in the highest state of bliss in existence. He, ever young beyond

age, omniscient poetic creator, creates and shapes all forms of the universe. With fiery splendour of divinity, he shines in the highest heaven of Satya and Sattva beyond darkness and opacity, and creates, shapes and moves the dearest and most glorious objects in nature and humanity.

**सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः। मा मा हासीन्नाथितो नेत्त्वा जहानि गोपोषं च मे वीरपोषं च धेहि॥ १२॥**

12. *Sahasraśṛṅgo vṛṣabho jātavedā ghṛtāhutaḥ somapṛṣṭhaḥ suvīraḥ. Mā mā hāsīnnāthito nettvā jahāni gopoṣaṁ ca me vīrapoṣaṁ ca dhehi.*

Lord of infinite rays of radiant light, giver of abundant showers of vitality and divine bliss, pervading, knowing and watching every thing in existence, served and worshipped with oblations of ghrta, seat as well as sustainer of peace and divine joy, holily most potent, may, I pray, never forsake me, nor must I, O Lord, ever turn off from you. Give me wealth of lands, cows and culture, bless me with strength and sensitivity of mind and senses, a strong community of the brave all round, and a long line of progeny worthy of the brave.

**रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि। रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु॥ १३॥**

13. *Rohito yajñasya janitā mukhaṁ ca rohitāya vācā śrotreṇa manasā juhomi. Rohitaṁ devā yanti sumanasyamānāḥ sa mā rohaiḥ sāmityai rohayatu.*

Rohita, self-refulgent lord of glory as the Sun, is the originator and the original voice of creative and karmic yajna. I offer oblations of homage to Rohita in yajna with words while I chant the sacred mantras, with my mind while I meditate on the divine presence. Sages of divine mind and spirit, happy at heart, rise and reach the divine light and presence of Rohita. May the same lord of the creative yajna of evolution and social progress raise me with steady steps of elevation of my body, mind and soul to join and contribute my yajnic part in the assembly and other important congregations for the progress of humanity.

**रोहि॑तो य॒ज्ञं व्य ऽ॑दधाद्विश्वक॑र्मणे॒ तस्मा॒त्तेजा॑ꣳस्युप॑ मे॒मा-न्यागु॑ः। वो॒चेय॑ं ते॒ नाभि॑ं भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ १४॥**

14. *Rohito yajñaṁ vya dadhādviśvakarmaṇe tasmāttejāṁsyupa memānyāguḥ. Voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Vishvakarma with his divine vibration of thought sankalpa initiated the cosmic yajna of creative evolution. Mother Nature with divine pervasion, Rohita, the sun, and the ruler organise and extend the yajna of natural and social evolution onwards in the service of the lord supreme, Vishvakarma. From that yajna and this extension come to me all these brilliant gifts of light, comfort and dignity. O lord, O sun, O rulers, in this grand spectacle of existence from the macrocosmic to the microcosmic dynamics of yajna, I sing and celebrate your basic and central glory and majesty.

**आ त्वा॑ रुरोह बृ॒ह॒त्यू३॒ त प॒ङ्क्तिरा क॒कुब्वर्चं॑सा जातवेदः। आ त्वा॑ रुरोहोष्णिहाक्ष॒रो व॑षट्का॒र आ त्वा॑ रुरो॒ह॒ रोहि॑तो॒ रेत॑सा स॒ह॥ १५॥**

15. *Ā tvā ruroha bṛhatyū ta paṅktirā kakubvarcasā jātavedaḥ. Ā tvā rurohoṣṇihākṣaro vaṣaṭkāra ā tvā ruroha rohito retasā saha.*

O Jataveda, lord all-pervasive and omniscient, hymns of the Veda in Brhati metre, in Pankti, in Kakup, all with their divine beauty and grace rise to you in homage and celebrate your glory. So do Ushnik hymns, word by word, letter by letter, rise to you and celebrate your glory. So does the Vashatkara offer you homage of celebration. And so does Rohita, the refulgent sun, with its living light and vitality, shine in celebration of your glory and rises to honour you.

**अयं वस्ते गर्भः पृथिव्या दिवं वस्तेऽयमन्तरिक्षम्।**
**अयं ब्रध्नस्य विष्टपि स्व ⌈र्लोकान्व्या ⌈नशे ॥ १६ ॥**

16. *Ayaṁ vaste garbhaṁ pṛthivyā divaṁ vaste' yamantarikṣam. Ayaṁ bradhnasya viṣṭapi svarlokānvyā vaśe.*

This Rohita, self-refulgent Supreme Divine pervades, energises and vitalises the earth's womb of fertility, it pervades and illuminates the heaven and the firmament, and it pervades and divinizes the highest regions of bliss on top of the regions of the sun.

**वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा।**
**इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्पर्यग्निरायुषा**
**वर्चसा दधातु ॥ १७ ॥**

17. *Vācaspate pṛthivī naḥ syonā syonā yonistalpā naḥ suśevā. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin paryagnirāyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the earth

be kind and pleasant to us, let the bed be comfortable and restful for us, let the home be full of peace and joy. Here itself let pranic energy be friendly and energising for us. O Lord Supreme, let Agni, leading light of life, hold on to you with all his brilliance and do you homage with th dedication of his life and work.

**वाचस्पत ऋतवः पञ्च ये नौ वैश्वकर्मणाः परि ये संबभूवुः। इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन्परि रोहित आयुषा वर्चसा दधातु॥ १८॥**

18. *Vācaspata ṛtavaḥ pañca ye nau vaiśvaka-rmaṇāḥ pari ye saṁbabhūvuḥ. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin pari rohita āyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the five seasons, shaped by Vishvakarma, maker of the universe, with five elements, which affect us all round, be good and favourable to us ruler and the people. Throughout these seasons here, let pranic energy too be friendly and energising for us. O Lord Supreme, let the brilliant ruler, Rohita, as the refulgent sun, hold on to you with all his splendour and do you homage with the dedication of his life. (Of the seasons, shishir and hemanta may be taken as one, the cold season.)

**वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजाः। इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन्पर्यहमायुषा वर्चसा दधामि॥ १९॥**

19. *Vācaspate saumanasaṁ manaśca goṣṭhe no gā janaya yoniṣu prajāḥ. Ihaiva prāṇāḥ sakhye no astu taṁ tvā parameṣṭhin paryahamāyuṣā varcasā dadhāmi.*

O Vachaspati, lord of divine speech, let our mind be noble and cheerful with good intentions and will. Let noble speech be generated in our assemblies. Let noble children be born in our families, and fertile cows be produced in our stalls and meadows. Here itself let pranic energy be favourable and friendly for us. O Lord Supreme, I, the ruler as well as the individual, dedicate myself to you with all my power and intelligence for all my life time.

**परिं त्वा धात्सवि॒ता दे॒वो अ॒ग्निर्वर्चं॑सा मि॒त्रावरु॑णावा॒भि त्वा॑। सर्वा॒ अरा॑तीरव॒क्राम॒न्नेही॒दं रा॒ष्ट्रम॑करः सू॒नृता॑वत्॥ २०॥**

20. *Pari tvā dhātsavitā devo agnirvarcasā mitrāvaruṇāvabhi tvā. Sarvā arātīravakrāmannehīdaṁ rāṣṭramakaraḥ sūnṛtāvat.*

O man, O ruler, may self-refulgent Savita, creator and inspirer lord divine, protect, inspire and sustain you all round. May Agni, light and fire of life, bless you with valour, passion and splendour. Let Mitra and Varuna, prana and apana energies with love and judgement, with enthusiasm, maintain you with wisdom and vitality. Let all adversities and deprivations be far out of the commonwealth of humanity. And may you thus make the dominion a social embodiment of truth and law of freedom and conscience under the divine umbrella.

**यं त्वा॒ पृष॑ती॒ रथे॒ प्रष्टि॒र्वह॑ति रोहित।**
**शु॒भा यासि रि॒णन्न॒पः॥ २१॥**

21. *Yaṁ tvā pṛṣatī rathe praṣṭirvahati rohita.*
*Śubhā yāsi riṇannapaḥ.*

O Rohita, O Ruler, O man, whom the leading creative and dynamic forces of the nation exalt and advance in the dominion like a leading team of horse driving the ruler's chariot onwart, you move forward, higher and higher, along auspicious lines, releasing streams of energy and action on the national scale and leaving a glorious trail of progress and prosperity behind.

**अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः। तया वाजान्विश्वरूपां जयेम तया विश्वाः पृतना अभिष्याम॥ २२॥**

22. *Anuvratā rohiṇī rohitasya sūriḥ suvarṇā bṛhatī suvarcāḥ. Tayā vājānviśvarūpāṁ jayema tayā viśvāḥ pṛtanā abhiṣyāma.*

Rohini committed to Rohita, Prakrti committed to Parameshvara, nation committed to the ruler, woman committed to the head of the family, these are brave and inspiring, noble in form and performance, far and wide across lands and spaces, brilliantly wise and valorous. By these, let us accomplish the war-like programmes of national development of all forms and hues, let us win over all battle forces of life in the world against the adversaries of negative character.

**इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति। तां गन्धर्वाः कश्यपा उन्नयन्ति तां रक्षन्ति कवयोऽप्रमादम्॥ २३॥**

23. *Idaṁ sado rohiṇī rohitasyāsau panthāḥ pṛṣatī yena yāti. Tāṁ gandharvāḥ kaśyapā unnayanti tāṁ rakṣanti kavayo'pramādam.*

This house of the people is the ruling leader's seat of power, and this people's power, Rohini, is the real strength and foundation of the ruler, and that policy and programme decided in the house is the path by which the leading power of the nation advances to progress and achievement. And this leading power of the nation, the people and the policy, Gandharvas, sagely scholars of divine speech, and Kashyapas, enlightened leaders of the nation, preserve in tradition and raise higher, and that very culture, character and tradition, poets and artists celebrate, protect and promote, continuously, without relent and doubt or question.

**सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम्।**
**घृतपावा रोहितो भ्राजमानो दिवं देवः पृषतीमा विवेश ॥ २४ ॥**

24. *Sūryasyāśvā harayaḥ ketumantaḥ sadā vahantyamṛtāḥ sukhaṁ ratham. Ghṛtapāvā rohito bhrājamāno divaṁ devaḥ pṛṣatīmā viveśa.*

Just as the radiant light-horses of the sun's chariot, nectarous flag-bearers of solar power, draw on the comfortable chariot of the sun, and the sun, Rohita, generous and refulgent, vests the light rays and pervades the heavenly regions, sprinkling the earth from there with the ghrta of energy and heat of life, so do the people, policies and programmes of the nation, radiant flag bearers and motive forces of the social order and the rule of governance, always draw the nation's chariot of peace and nectarous glory without relent, and the ruling leader, nation's genius, blazing in majesty, generous and creative, sprinkling the earth with ghrta showers of peace and prosperity, pervades, informs and inspires the nation and her children with the pride and dignity of

enlightened Being.

**यो रोहि॑तो वृष॒भस्ति॒ग्मशृ॑ङ्गः॒ पर्य॒ग्निं परि॒ सूर्यं॑ ब॒भूव॑।**
**यो वि॑ष्ट॒भ्नाति॑ पृथि॒वीं दिवं॑ च॒ तस्मा॑द्देवा अधि॒ सृष्टी॑ः**
**सृजन्ते॥ २५॥**

25. *Yo rohito vṛṣabhastigmaśṛṅgaḥ paryagniṁ pari sūryaṁ babhūva. Yo viṣṭabhnāti pṛthivīṁ divaṁ ca tasmāddevā adhi sṛṣṭīḥ sṛjante.*

Rohita, self-refulgent lord supreme of infinite rays of light, most potent and generous, who rules over the fire and the sun, who sustains heaven and earth, is he, from whose power and inspiration the divine forces of nature and brilliant creative human geniuses create and shape the many forms of existence, art and science.

**रोहि॑तो॒ दिव॒मारु॑हन्महि॒तः पर्य॑र्ण॒वात्।**
**सर्वा॑ रुरोह॒ रोहि॑तो॒ रुह॑ः॥ २६॥**

26. *Rohito divamāruhanmahataḥ paryarṇavāt. Sarvā ruroha rohito ruhaḥ.*

Rohita, refulgent sun, evolving from the mighty ocean of particles, rose to heaven, and all-creative Lord Self-refulgent, Supreme Rohita, pervades and transcends over all emergent forms of existence.

**वि मि॑मीष्व पय॑स्वतीं घृ॒ताचीं॑ दे॒वानां॑ धे॒नुरन॑पस्पृगे॒षा। इन्द्रः॒**
**सोमं॑ पिबतु॒ क्षेमो॑ अस्त्व॒ग्निः प्र स्तौ॑तु॒ वि मृधो॑ नुदस्व॥ २७॥**

27. *Vi mimīṣva payasvatīṁ ghṛtācīṁ devānāṁ dhenuranapaspṛgeṣā. Indraḥ somaṁ pibatu kṣemo astvagniḥ pra stautu vi mṛdho nudasva.*

O man, O scholar, O ruler, this earth, this nature,

is the sacred cow of the Divinities. Study it, know it, measure it for your purpose, it is overflowing with water, milk and ghrta. Let Indra, the ruler and the nation of humanity, drink the nectar soma of her gifts. Let Agni, the leading scholar, study and describe it with praise and exaltation. O man, drive out all enemies opposotions, polluters and destroyers of earth and the environment.

**समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः।**
**अभीषाड् विश्वाषाडग्निः सपत्नान्हन्तु ये मम॥ २८॥**

28. *Samiddho agniḥ samidhāno ghṛtavṛddho ghṛtāhutaḥ. Abhīṣāḍ viśvāṣāḍagniḥ sapatnānhantu ye mama.*

Let Agni, the ruler, the leading lights of life, the fire of life and passion for purity, lighted up, fed with ghrta, raised up in flames, burning and blazing challenger, all evil destroyer, throw out and destroy all those negativities that are our enemies.

**हन्त्वेनान्प्र दहत्वरिर्यो नः पृतन्यति ।**
**क्रव्यादाग्निना वयं सपत्नान्प्र दहामसि॥ २९॥**

29. *Hantvenanpra dahatvariryo naḥ pṛtanyati. Kravyādāgninā vayaṁ sapatnānpra dahāmasi.*

Let Agni, ruling light and fire, burn off these enemies, burn whoever the enemy that attacks us with a fighting force. We burn the destructive enemies and adversaries with deathly fire.

**अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।**
**अधा सपत्नान्मामकानग्नेस्तेजोऽभिरादिषि॥ ३०॥**

30. *Avācīnānava jahīndra vajreṇa bāhumān.*
*Adhā sapatnān māmakān agnestejo'bhirādiṣi.*

Indra, ruling power and defence force armed with thunder, throw down and destroy the enemies with the strike of thunderbolt. And I too subdue and control my fighting adversaries with the heat and blaze of fire.

**अग्ने॑ स॒पत्ना॒नध॑रान्पादया॒स्मद् व्य॒थया॑ सजा॒तमु॒त्पिपा॑नं बृहस्पते। इन्द्रा॑ग्नी॒ मित्रा॑वरुणा॒वध॑रे पद्यन्ता॒मप्र॑तिमन्यूय-मानाः॥ ३१॥**

31. *Agne sapatnān adharān pādayāsmad vyathayā sajātamutpipānaṁ bṛhaspate. Indrāgnī mitrā-varuṇāvadhare padyantām apratim anyū-yamānāḥ.*

O Agni, ruling and fighting force of fire, throw down and crush our destructive adversaries. O Brhaspati, lord of divine speech and wisdom, bring to naught the rebellious rivals even in our own ranks. O Indragni, ruling power and leading light of humanity, O Mitra and Varuna, powers of love and judgement, let our enemies fall down, their ambition, anger and enmity turned futile.

**उ॒द्यं॑स्त्वं दे॑व सूर्य स॒पत्ना॒नव॑ मे जहि।**
**अवैना॒नश्म॑ना जहि॒ ते य॑न्त्वध॒मं तमः॥ ३२॥**

32. *Udyaṁstvaṁ deva sūrya sapatnānava me jahi.*
*Avainānaśmanā jahi te yantvadhamaṁ tamaḥ.*

O refulgent sun, brilliant ruler, rising in power and justice, eliminate our destructive rivals and adversaries. Destroy these enemies with the arms of thunder. Let them fall to deepest darkness and oblivion.

**व॒त्सो वि॒राजो॑ वृष॒भो म॑ती॒नामा रु॑रोह शु॒क्रपृ॑ष्ठो॒ऽन्तरि॑क्षम्।**
**घृ॒तेना॒र्कम॒भ्य॒र्चन्ति व॒त्सं ब्रह्म॒ सन्तं॒ ब्रह्म॑णा वर्धयन्ति ॥ ३३ ॥**

33. *Vatso virājo vṛṣabho matīnāmā ruroha śukra-pṛṣṭho'ntarikṣam. Ghṛtenārkamabhyarcanti vatsaṁ brahma santaṁ brahmaṇā vardhayanti.*

Darling child of the cosmic mother form, mighty virile and generous, firmly based in light and purity, rises on top of the firmament and moves to the heart and love of the sagely wise. Sages and people do homage with ghrta to the adorable darling of their love, and mighty great as he is, highest among humanity, they exalt him with hymns of the Veda.

**दिवं॑ च॒ रोह॑ पृथि॒वीं च॑ रोह रा॒ष्ट्रं च॒ रोह॒ द्रवि॑णं च रोह।**
**प्र॒जां च॒ रोहा॒मृतं॑ च रोह॒ रोहि॑तेन त॒न्वं॑१ सं स्पृ॑शस्व ॥ ३४ ॥**

34. *Divaṁ ca roha pṛthivīṁ ca roha rāṣṭraṁ ca roha draviṇaṁ ca roha. Prajāṁ ca rohāmṛtaṁ ca roha rohitena tanvaṁ saṁ spṛśasva.*

O Ruler, O ruling spirit of man, enlightened soul, rise to the heaven, rise and win over the earth, rise and rule over the dominion, rise, attain and rule over the knowledge, power and wealth of the world, rise and raise a noble family, rise and have a taste of the ecstasy of immortality, and with a union of the self with the light of eternity be free beyond mortality.

**ये दे॒वा रा॑ष्ट्र॒भृतो॒ऽभितो॒ यन्ति॒ सूर्य॑म्। तैष्टे॒ रोहि॑तः संविदा॒नो रा॒ष्ट्रं द॑धातु सुमन॒स्यमा॑नः ॥ ३५ ॥**

35. *Ye devā rāṣṭrabhṛto'bhito yanti sūryam. Taiṣṭe rohitaḥ saṁvidāno rāṣṭraṁ dadhātu sumanasyamānaḥ.*

Those divine souls who are brilliant and generous and all round rise to the sun without reservation are sustainers and burden-bearers of the social order. Let Rohita, the ruler, happy and noble at heart, knowing, meeting and winning their cooperation, rule and maintain the governance and administration of the social order.

**उत्त्वा॑ य॒ज्ञा ब्रह्म॑पूता वहन्त्यध्व॒गतो॒ हर॑यस्त्वा वहन्ति।**
**ति॒रः स॑मु॒द्रमति॑ रोचसेऽ र्ण॒वम्॥ ३६॥**

36. *Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti. Tiraḥ samudramati rocase'-rṇavam.*

O Rohita, divine spirit of man, brilliant ruler, the yajnas sanctified by Veda and blest by Divinity raise you high. Purified senses, mind and intelligence, noble sages on the path divine, all take you forward, thereby you cross the earthly sea and spatial ocean and shine beyond in the light of Divinity.

**रोहि॑ते॒ द्यावा॑पृथि॒वी अधि॑ श्रि॒ते व॑सु॒जिति॑ गो॒जिति॑ संधना॒जिति॑। स॒हस्रं॒ यस्य॒ जनि॑मानि स॒प्त च॑ वो॒चेयं॑ ते॒ नाभि॑ं भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ ३७॥**

37. *Rohite dyāvāpṛthivī adhi śrite vasujiti gojiti saṁdhanājiti. Sahasraṁ yasya janimāni sapta ca voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Heaven and earth are sustained in Rohita, self-refulgent Brahma, supreme ruler over living planets, stars and galaxies, and master of the entire wealth of matter, energy and intelligence in existence. Thousands are his created forms of life, seven the orders of universe,

in the midst of the dynamics of which and over the farthest borders of which, the ruling lord is Brahma. Of that Lord and Master, of that centre-hold of existence, immanent and transcendent in and over all, I sing, That I celebrate.

**यशा यासि प्रदिशो दिशश्च यशाः पशूनामुत चर्षणीनाम्।**
**यशाः पृथिव्या अदित्या उपस्थेऽहं भूयासं सवितेव चारुः॥ ३८॥**

38. *Yaśā yāsi pradiśo diśaśca yaśāḥ paśūnāmuta carṣaṇīnām. Yaśāḥ pṛthivyā adityā upasthe' haṁ bhūyāsaṁ saviteva cāruḥ.*

O Sun, honoured and adored, you sojourn over and across space and sub-spaces in all directions and subdirections. Honoured and adored, you vibrate among living beings and moving humanity. O Lord Supreme, I pray, let me too, like the sun, with honour and fame, be loved and esteemed in the lap of mother earth and the imperishable Prakrti.

**अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि।**
**इतः पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम्॥ ३९॥**

39. *Amutra sanniha vetthetaḥ saṁstāni paśyasi.*
*Itaḥ paśyanti rocanaṁ divi sūryaṁ vipaścitam.*

O Lord Supreme, O Sun, being there you know, see and illuminate every thing here, and being here, you know and see every thing there. The wise sages, however, from here only, see and realise the refulgent Sun, omniscient and illuminant, there in the heaven of light.

**दे॒वो दे॒वान्म॑र्चयस्य॒न्तश्च॑रस्यर्ण॒वे ।**
**स॒मा॒न॒मग्निमि॑न्धते॒ तं वि॑दुः क॒वय॒ः परे॑ ॥ ४० ॥**

40. *Devo devānmarcayasyantaścarasyarṇave.*
*Samānamagnimindhate taṁ viduḥ kavayaḥ pare.*

The supreme self-refulgent Brahma moves, illuminates and reveals the divine gifts of Its potential, Prakrti, and pervades and rolls in the bottomless ocean of existence. Poets and creative visionaries of the highest order know and realise that Brahma who also kindles the fire and the sun, his version in reflection, akin.

**अ॒वः परे॑ण प॒र ए॒नाव॑रेण प॒दा व॒त्सं बिभ्र॑ती॒ गौरुद॑स्थात् ।**
**सा क॒द्रीची॒ कं स्वि॒दर्धं॑ परा॑गा॒त्क्व॑ स्वित्सूते न॒हि यू॒थे अ॒स्मिन् ॥ ४१ ॥**

41. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgātkvasvitsūte nahi yūthe asmin.*

Bearing this lower, tangible form of existential reality by that higher intangible presence of essential Reality by immanence, and bearing that higher, intangible presence of essential Reality by this lower, tangible form of existential reality by reflection, the Gau ('Cow', Prakrti, Divine Speech) yet rises above the expressive medium of form. Where from does it come? To which self-sufficient, self-existent presence and power does it retire? Where at all in the created world of existence does it abide? Not, of course, in the multitude of humanity.

(Shvetashvatara Upanishad (1, 7) describes the ultimate Reality as Brahma which comprises a threefold

self-existent trinity of Ishvara, jiva and Prakrti.

Brhadaranyaka Upanishad (2, 3, 1) describes the existential version of Brahma as twofold: Murtta (concrete), and Amurtta (abstract). The existential Tapas (acti-vity) of Brahma is articulated in Rgveda, 10, 190, 1-3.

The existential Tapas starts with divine self-awareness:

'I am Brahma' (Brhadaranyaka Upanishad, 1, 4, 10). It moves to thought and desire with the divine intention, Sankalpa, to create the many forms of existence (Ibid. 1, 4, 17). The existential extentional activity then is: awareness, thought, and form. Thought is abstract (Amurtta), and form is concrete (Murtta). The Amurtta-and-Murtta expresses itself through two media: Prakrti and Speech. The concrete prakrtic form is the universe, the tangible speech form is Veda.

Prakrti bears this universe by the self-conscious presence of That Brahma through Its immanence; and it bears that Brahma by this universe through Its reflection in the universe. So the concrete, tangible, universe is a reflection of Brahma, and Brahma is the abstract Spirit of the universe. Prakrti is the medium in both cases, and still Prakrti transcends the universe, its concrete mode, just as Brahma transcends its immanence as well as its reflection in the universe.

Similarly speech is the medium of divine Brahma-awareness, and Veda is the articulation, in speech form, of that awareness. Speech is the medium in both cases, of awareness and of the articulation. And

still Speech transcends the Veda, its tangible form, as awareness transcends the expression in words and Brahma transcends Its immanence and reflection in the universe.

For futher thought, deep reflection on Jagad Brahma and Shabda-Brahma is suggested.)

**एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी। सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति॥ ४२॥**

42. *Ekapadī dvipadī sā catuṣpadyaṣṭāpadī navapadī babhūvuṣī. Sahasrākṣarā bhuvanasya paṅkti-stasyāḥ samudrā adhi vi kṣaranti.*

This speech, the holy 'Cow', evolves, corresponding to the evolution of Prakrti and life, by one step, two steps, four steps, eight steps, nine steps, and still evolves over many more. It evolves over a thousand imperishable elements in correspondence with the evolution of the universe and the interaction of humanity and its environment. From this as from Prakrti flow out oceans, oceans of existence and treasures of knowledge of infinite divine awareness, words and meanings.

(The steps of the evolution of Prakrti, as those of corresponding speech, are to be worked out from Mahat, the first existential mode of indescribable Prakrti, to the two, Mahat and Ahankara, then to four, Mahat, Ahankara, Tanmatras and mind-sense complex, then to eight, five gross elements from ether to earth, herbs, food, and vitality, and then to nine, extending to the evolution of life forms.

Another suggestion is: One, Prakrti, two, Prakrti and Purusha; four, mana, buddhi, chitta and ahankara (mind, intelligence, memory and I-sense or sense of identity); eight, the eight chakras or centres of vital energy and awareness; and nine, the 'nine-door' entrances and exits of the human bodily system. Sahasrakshara Pankti is the boundless expansion of galaxies, stars and planets and the corrosponding words of speech.)

**आरोहन्द्यामृतः प्रावं मे वचः। उत्त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति॥ ४३॥**

43. *Ārohandyāmamṛtaḥ prāva me vacaḥ. Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti.*

Lord Immortal and Eternal, rising and refulgent in the heavenly regions of light, may, I pray, listen, honour and justify my words of prayer which, O Lord, these yajnic performances sanctified by Vedic hymns carry to you as rays of the sun on their destined course conduct the light to the world.

**वेद तत्ते अमर्त्य यत्त आक्रमणं दिवि।**
**यत्ते सधस्थं परमे व्योमन्॥ ४४॥**

44. *Veda tatte amartya yatta ākramaṇaṁ divi.*
*Yatte sadhasthaṁ parame vyoman.*

Lord of Immortality and Eternity, I know and realise your emergence and radiance in the highest region of light and your seat of presence which is in the ultimate haven of bliss.

**सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽ ति पश्यति।**
**सूर्यो भूतस्यैकं चक्षुरा रुरोहृ दिवं मृहीम् ॥ ४५ ॥**

45. *Sūryo dyāṁ sūryaḥ pṛthivīṁ sūrya āpo'ti paśyati. Sūryo bhūtasyaikaṁ cakṣurā ruroha divaṁ mahīm.*

The Sun looks through and even beyond the highest region of light, the Sun shines over the earth and beyond, and the Sun penetrates through and beyond the waters and particles of space and the will and actions of humanity. The Sun is the one, only and unique eye of all living beings in existence, and the sun ascends to the highest heaven of space in existence.

**उर्वीरा॑सन्परि॒धयो॒ वेदि॒र्भूमि॑रकल्पत।**
**तत्रै॒ताव॒ग्नी आध॑त्त हि॒मं घ्रं॑सं च॒ रोहि॑तः ॥ ४६ ॥**

46. *Urvīrāsanparidhayo vedirbhūmirakalpata. Tatraitāvagnī ādhatta himaṁ ghraṁsaṁ ca rohitaḥ.*

The expansions of vast space are borders of cosmic yajna, of which the earth is formed as vedi. Thereon Rohita, Lord Supreme, the Sun, has placed these fires of cold-and-heat in creative complementarity.

**हि॒मं घ्रं॑सं चा॒धाय॒ यूपा॑न्कृ॒त्वा पर्व॑तान्।**
**व॒र्षाज्या॑व॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ४७ ॥**

47. *Himaṁ ghraṁsaṁ cādhāya yūpānkṛtvā parvatān. Varṣājyāvagnī ījāte rohitasya svarvidaḥ.*

Having placed the double fires of cold and heat in the earthly vedi, and having made the mountains as yajna posts of accomplishment, Rohita conducts the yajna, and the two fires, rain as medium of cold and

ghrta as fuel of fire, conduct the creative yajna of Rohita, the spirit of existential bliss.

स्व॒र्विदो॒ रोहि॑तस्य॒ ब्रह्म॑णा॒ग्निः सम्मि॑ध्यते।
तस्मा॑द् घ्रं॒सस्तस्मा॒द्धिम॒स्तस्मा॒द्य॒ज्ञो ऽ॑ जायत ॥ ४८ ॥

48. *Svarvido rohitasya brahmaṇāgniḥ samidhyate. Tasmād ghraṁsastasmāddhimastasmādyajño' jāyata.*

The original creative fire of the existential yajna of Rohita, lord and spirit of cosmic bliss, is kindled, raised and conducted with simultaneous chant of Vedic hymns. And from that yajnic fire arises heat, thence cold, and thence arises the whole process of the yajna of creative evolution.

ब्रह्म॑णा॒ग्नी वा॑वृधा॒नौ ब्रह्म॑वृद्धौ॒ ब्रह्मा॑हुतौ।
ब्रह्मो॑द्धाव॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ४९ ॥

49. *Brahmaṇāgnī vāvṛdhānau brahmavṛddau brahmāhutau. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

The complementary fires of cold and heat, called up into emergence by Brahma, kindled by Brahma, raised by Brahma and continued by Brahma with the simultaneous chant of Brahma-Veda carry on the creative evolutionary yajna of refulgent Rohita, Lord and Spirit of existential bliss.

स॒त्ये अ॒न्यः स॒माहि॑तो॒ ऽ प्स्व१॑न्यः सम्मि॑ध्यते।
ब्रह्मो॑द्धाव॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ५० ॥

50. *Satye anyaḥ samāhito'psvanyaḥ samidhyate. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

One fire of the two is placed in truth and commitment with knowledge and faith, the other is placed in the waters, dynamics of will and action, and these two fires lighted, raised and continued by Brahma with Brahma, carry on the creative yajna of Rohita, Lord and Spirit of existential bliss.

**यं वातः परिशुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।**
**ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५१ ॥**

51. *Yaṁ vātaḥ pariśumbhati yaṁ vendro brahmaṇaspatiḥ. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

That auspicious energy of cool which Vata, the wind, beatifies and empowers, and that fire which Indra, the sun, Brahmanaspati, lord of might, light and truth emblazes, these two fires, lighted and raised by Brahma, carry on the yajna of Rohita, lord and spirit of existential bliss and beauty.

**वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् । घ्रंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद्वर्षेणाज्येन रोहितः ॥ ५२ ॥**

52. *Vediṁ bhūmiṁ kalpayitvā divaṁ kṛtvā dakṣiṇām. Ghraṁsaṁ tadagniṁ kṛtvā cakāra viśvamātmanvadvarṣeṇājyena rohitaḥ.*

Having made earth as vedi and heaven as dakshina, the ritual gift, and the sun as fire with its complementarity of cool such as the moon, Rohita, lord and spirit of existential beauty and bliss, made the world evolve to a living entity with a soul, with the vitality of rain and ghrta.

**वर्षमाज्यं घ्रंसो अग्निर्वेदिर्भूमिरकल्पत।**
**तत्रैतान्पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत्॥ ५३॥**

53. *Varṣāmājyaṁ ghraṁso agnirvedirbhūmira-kalpata. Tatraitān parvatān agnir gīrbhirūr-dhvāṅ akalpayat.*

Agni, light of life, creator of cosmic yajna, created heat, ghrta and rain, made the earth into vedi, and, thereby on the earth, Agni created and shaped the high mountains with the chant of divine hymns of the Veda.

**गीर्भिरूर्ध्वान्कल्पयित्वा रोहितो भूमिमब्रवीत्।**
**त्वयीदं सर्वं जायतां यद्भूतं यच्च भाव्यम्॥ ५४॥**

54. *Gīrbhirūrdhvān kalpayitvā rohito bhūmima-bravīt. Tvayīdaṁ sarvaṁ jāyatāṁ yadbhūtaṁ yacca bhāvyam.*

Having created the high mountains with the hymns of Veda, Rohita, lord of life and light, spoke to earth: On you and in you may arise the life forms of all that ever was and whatever is yet to be.

**स यज्ञः प्रथमो भूतो भव्यो अजायत। तस्माद्ध जज्ञ इदं सर्वं यत्किं चेदं विरोचते रोहितेन ऋषिणाभृतम्॥ ५५॥**

55. *Sa yajñaḥ prathamo bhūto bhavyo ajāyata. Tasmāddha jajña idaṁ sarvaṁ yatkiṁ cedaṁ virocate rohitena ṛṣiṇābhṛtam.*

That Yajna, adorable supreme creator, first self-mainfested as all that ever was and shall be. From that arose all this that is and all that shines, sustained by omniscient creator Rohita.

**यश्च॒ गां प॒दा स्फुर॑ति प्र॒त्यङ् सूर्यं॑ च॒ मेह॑ति।**
**तस्य॑ वृश्चामि ते॒ मूल॑ं न च्छा॒यां क॑र॒वोऽ प॑रम्॥ ५६॥**

56. *Yaśca gāṁ padā sphurati pratyaṅ sūryaṁ ca mehati. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo'param.*

Whoever desecrates the Gau, the cow, the earth, the environment, Nature, the Vedic Voice, and hurts it with the foot, whoever reviles the sun in front, I dissever him, O man, from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

**यो मा॑भिच्छा॒यम॒त्येषि॒ मां चा॒ग्निं चा॑न्त॒रा।**
**तस्य॑ वृश्चामि ते॒ मूल॑ं न च्छा॒यां क॑र॒वोऽ प॑रम्॥ ५७॥**

57. *Yo mābhicchāyamatyeṣi māṁ cāgniṁ cāntarā. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo' param.*

And you that violate me in the shade of divinity, or stand between me and the yajnic fire, I dissever you from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

**यो अ॒द्य देव॑ सूर्य॒ त्वां च॒ मां चा॑न्त॒रायति।**
**दु॒ःष्वप्न्यं॒ तस्मि॒ञ्छम॑लं दुरि॒तानि॑ च मृ॒ज्महे॥ ५८॥**

58. *Yo adya deva sūrya tvāṁ ca māṁ cāntarāyati. Duḥṣvapnyaṁ tasmiñchamalaṁ duritāni ca mṛjmahe.*

O divine Sun, whoever now stands as obstruction between you and me, we cleanse him of all evil dreams, dirt and evil thought and will in him, or, otherwise, we wash ourselves of him as such.

**मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।**
**मान्त स्थुर्नो अरातयः ॥ ५९ ॥**

59. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Mānta sthurno arātayaḥ.*

O Lord, Indra, let us not deviate from the divine path, let us not forsake the divine Soma-yajna, let no negativities and deprivations be and last in us.

**यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः ।**
**तमाहुतमशीमहि ॥ ६० ॥**

60. *Yo yajñasya prasādhanastanturdeveṣvātataḥ. Tamāhutamaśīmahi.*

That thread of living unity, sustainer of the yajnic web of existence, running extended throughout cosmic divinities and humanity, which is invoked, enkindled and sustained by Rohita, Lord Supreme Self-Refulgent, let us serve and sustain among ourselves and between ourselves, Mother Nature and the divine Speech.

## Kanda 13/Sukta 2

***Adhyatma, Rohita-Aditya Devata, Brahma Rshi***

**उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते ।**
**आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥ १ ॥**

1. *Udasya ketavo divi śukrā bhrājanta īrate. Ādityasya nṛcakṣaso mahivratasya mīḍhuṣaḥ.*

The rays, radiations and illuminations of this Sun in high heaven, Aditya version of Imperishable Eternity, universal watchful of humanity, observant follower of the laws of cosmic divine order, potent and

generous, rise on high, shine and radiate, pure, powerful and blazing in glory. (The Sun is a metaphor of Lord Supreme who is described as Aditya in Yajurveda, 32, 1, Surya in Yajurveda, 40, 8, and, Brhadaranyaka Upanishad, 3-7-9 where the metaphor is very comprehensive).

**दि॒शां प्र॒ज्ञानां स्व॒रय॑न्तम॒र्चिषा॑ सु॒प॒क्षमा॒शुं प॒तय॑न्तमर्ण॒वे। स्तवा॑म॒ सूर्यं॑ भुव॑नस्य गो॒पां यो र॒श्मिभि॒र्दिश॑ आ॒भाति॒ सर्वा॑ः ॥ २ ॥**

2. *Diśāṁ prajñānāṁ svarayantamarciṣā supakṣa-māśuṁ patayantamarṇave. Stavāma sūryaṁ bhuvanasya gopāṁ yo raśmibhirdiśa ābhāti sarvāḥ.*

We celebrate in song the Sun, protector and sustainer of the world, who, with his rays, irradiates, illumines and enlightens all quarters of space, with his light he proclaims the relative position of the lighted directions, and, like a celestial bird, instantly flies over the infinite oceans of time and space (the self-refulgent lord being omnipresent and eternally existent).

**यत्प्राङ् प्र॒त्यङ् स्व॒धया॒ यासि॒ शीभं॑ नाना॑रूपे॒ अह॑नी॒ कर्षि॑ मा॒यया॑। तदा॑दित्य॒ महि॒ तत्ते॒ महि॒ श्रवो॒ यदेको॒ विश्वं॒ परि॒ भूम॒ जाय॑से ॥ ३ ॥**

3. *Yatprāṅ pratyaṅ svadhayā yāsi śībhaṁ nānārūpe ahanī karṣi māyayā. Tadāditya mahi tatte mahi śravo yadeko viśvaṁ pari bhūma jāyase.*

We celebrate you, O Sun, who swiftly go over east and west by your own essential power, create different forms of day and night with your wondrous

presence. And that, O Aditya, is your great glory, and that is your high renown since by your sole self you shine over the entire world.

**विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः।**
**स्रुताद्यमत्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम्॥ ४॥**

4. *Vipaścitaṁ taraṇiṁ bhrājamānaṁ vahanti yaṁ haritaḥ sapta bahvīḥ. Srutādyamattrirdivamunninãya taṁ tvā paśyanti pariyāntamājim.*

We celebrate the Sun, all-watching, all saving, glorious blazing, whom seven abundant lights irradiate over all quarters of space, whom Attri, Lord omnipotent, free from the three limitations of space, time and mutability, raised from the cosmic ocean of particles to heaven, where, O refulgent Sun, people see you moving in your orbit, victorious in your warlike mission.

**मा त्वा दभन्परियान्तमाजिं स्वस्ति दुर्गाँ अति याहि शीभम्।**
**दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि॥ ५॥**

5. *Mā tvā dabhanpariyāntamājiṁ svasti durgāň ati yāhi śībham. Divaṁ ca sūrya pṛthivīṁ ca devīmahorātre vimimāno yadeṣi.*

Let no one stop you on your course, going on your mission. Go on fast, O Sun, and win your castles of victory peacefully for the good of life, you that go on counting over days and nights, shining over heaven and the heavenly earth.

**स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः।**
**यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः॥ ६॥**

6. *Svasti te sūrya carase rathāya yenobhāvantau pariyāsi sadyaḥ. Yaṁ te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta bahvīḥ.*

O Sun, all well for your moving chariot by which you relentlessly go over both the bounds of your orbit. All well for you whom your varied lights of a hundred horse-power or, may be, seven abundant lights, transport on the way across space.

**सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम्। यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥ ७ ॥**

7. *Sukhaṁ sūrya rathamaṁśumantaṁ syonaṁ suvahnimadhi tiṣṭha vājinam. Yaṁ te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta vahvīḥ.*

O Sun, ascend the chariot, comfortable, bright, beautiful, mighty powerful and exceedingly fast. And all well for you whom your varied lights of a hundred horse-power or, say, seven abundant lights irradiate on way across the world.

**सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त। अमोचि शुक्रो रजसः परस्ताद्विधूय देवस्तमो दिवमारुहत् ॥ ८ ॥**

8. *Sapta sūryo harito yātave rathe hiraṇyatvacaso bṛhatīrayukta. Amoci śukro rajasaḥ parastādvidhūya devastamo divamāruhat.*

The sun has yoked seven varied mighty radiant lights of golden hue to its chariot to move on..Pure, powerful and bright, it dispels darkness far off beyond

the earth and its atmosphere and, having left it there, rises high to the Zenith in heaven.

**उत्केतुना बृहता देव आगन्नपावृक्तमोऽ भि ज्योतिरश्रैत्।**
**दिव्यः सुपर्णः स वीरो व्यख्यददितेः पुत्रो भुवनानि विश्वा॥ ९॥**

9. *Utketunā bṛhatā deva āgannapāvṛktamo'bhi jyotiraśrait. Divyaḥ suparṇaḥ sa vīro vyakhyadaditeḥ putro bhuvanāni viśvā.*

The divine Sun has come and risen with mighty expansive light. It has dispelled the darkness and now, abundant as it is with light, it diffuses the rays. The refulgent child of imperishable mother Nature, brave celestial bird of radiant wings, now illuminates all the worlds of the universe.

**उद्यन्रश्मीना तनुषे विश्वा रूपाणि पुष्यसि। उभा समुद्रौ क्रतुना वि भासि सर्वाँल्लोकान्परिभूर्भ्राजमानः॥ १०॥**

10. *Udyanraśmīnā tanuṣe viśvā rūpāṇi puṣyasi. Ubhā samudrau kratunā vi bhāsi sarvāṅllokān-paribhūrbhrājamānaḥ.*

Rising, O divine Sun, you spread the rays of light and nourish all forms of life with energy and pranic vitality. Lord over all, shining with self-refulgence and acts of divinity, you enlighten the people and all regions of the world and vest both oceans of earth and sky with splendour.

**पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽ र्णवम्।**
**विश्वान्यो भुवना विचष्टेऽहरण्यैरन्यं हरितो वहन्ति॥ ११॥**

11. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭe hairaṇyairanyaṁ harito vahanti.*

These two children of Nature, sun and the moon, playing, shining and moving one after the other, by the mysterious power and law of Divinity, range over the depth and vastness of the spatial ocean. One of them, the sun, watches and illuminates all regions of the world, and the other, the moon, radiations of the sun bear and carry with their golden beams.

**दि॒वि त्वात्रि॑रधारय॒त्सूर्या॑ मासा॑य॒ कर्त॑वे।**
**स ए॑षि॒ सुधृ॑त॒स्तप॒न्विश्वा॑ भू॒ताव॒चाक॑शत्॥ १२॥**

12. *Divi tvātriradhārayatsūryā māsāya kartave. Sa eṣi sudhṛtastapanviśvā bhūtāvacākaśat.*

O sun, the Lord Supreme, Attri, above threefold limitations of time, space and mutability, placed you high in heaven for the division of time into year and months in relation to earth and moon in motion. There placed accurately in position and well borne in law, shining, irradiating and blazing, watching and illuminating all forms of existence, you go on in your fixed orbit, giving them their warmth of life.

**उ॒भावन्तौ॒ समर्षसि व॒त्सः सं मा॒तरा॑विव।**
**न॒न्वे३॑तदि॒तः पु॒रा ब्रह्म॑ दे॒वा अ॒मी वि॑दुः॥ १३॥**

13. *Ubhāvantau samarṣasi vatsaḥ saṁmātarāviva. Nanvetaditaḥ purā brahma devā amī viduḥ.*

O sun, you reach both the extremities of your orbit, just as a child going to its father and mother both, (you maintain the will of Attri and the law of Nature).

And this eternal mystery and law of nature and Divinity, those sages have known who have been long long even before now. (The law is eternal, the cycle of existence is eternal, and the knowledge of the law and cycle of existence too is eternal.)

**यत्स॑मु॒द्रमनु॑ श्रि॒तं तत्सि॑षासति॒ सूर्यः॑ ।**
**अध्वा॑स्य॒ वित॑तो म॒हान्पू॒र्वश्चाप॑रश्च॒ यः ॥ १४ ॥**

14. *Yatsamudramanu śritaṁ tatsiṣāsati sūryaḥ.*
*Adhvāsya vitato mahānpūrvaścāparaśca yaḥ.*

Whatever is implicit in the infinite creativity of Divinity, that the sun shares and wants to give. Great is the path of its motion and bestowal, spread far and wide, full and more, now and beyond, last and later, ever on.

**तं समा॑प्नोति जू॒ति॒भि॒स्तत॒ो नाप॑ चिकित्सति ।**
**तेना॒मृत॑स्य भ॒क्षं दे॒वाना॑ं नाव॑ रुन्धते ॥ १५ ॥**

15. *Taṁ samāpnoti jūtibhistato nāpa cikitsati.*
*Tenāmṛtasya bhaksaṁ devānāṁ nāva rundhate.*

That infinite share of it, it receives from Divinity on way by its own dynamics of nature. From there, and from that path, it never deviates. By that very path and that relentless sincerity, it never restrains, never withholds, the rightful share of the divinities from Nature, (it gives, freely, profusely, because it receives freely and profusely only for that purpose.)

**उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति के॒तव॑ः ।**
**दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥ १६ ॥**

16. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
*Dṛśe viśvāya sūryam.*

That watchful sun, divine illuminant of all things in existence, that infinite giver, the radiations of cosmic energy bear and carry on, and that, the rays of light irradiate for all the world to see (for their own benefit).

**अप॒ त्ये ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्य॒क्तुभिः॑।**
**सूरा॑य वि॒श्वच॑क्षसे॥ १७॥**

17. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ. Sūrāya viṣvacakṣase.*

And those stars, which love to be with the nights to steal the light of the sun and shine, disappear at dawn so that the world may see the sun and share the light.

**अदृ॑श्रन्नस्य के॒तवो॒ वि र॒श्मयो॒ जना॒ँ अनु॑।**
**भ्राज॑न्तो अ॒ग्नयो॑ यथा॥ १८॥**

18. *Adṛśrannasya ketavo vi raśmayo janāň anu. Bhrājanto agnayo yathā.*

The banners of the lord of sun beams, the rays of the sun, are seen in the world of humanity blazing like explosions of fire in heaven.

**त॒रणि॑र्वि॒श्वद॑र्शतो ज्योति॒ष्कृद॑सि सूर्य।**
**विश्व॒मा भा॑सि रोचन॥ १९॥**

19. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

O Sun, you are the saviour, redeemer from darkness, illuminator of the world, light giver even for lights of the world. You shine over the world, beautiful, glorious.

**प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।**
**प्रत्यङ् विश्वं स्व ∫र्दृशे ॥ २० ॥**

20. *Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣīḥ.*
*Pratyaṅ viśvaṁ svardṛśe.*

O Sun, light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence so that the world might see the light divine directly by their own experience.

**येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।**
**त्वं वरुण पश्यसि ॥ २१ ॥**

21. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̆ anu.*
*Tvaṁ Varuṇa paśyasi.*

Lord purifier and sanctifier, lord of light and judgement, with the eye with which you watch the mighty world of dynamic activity, holding every thing in equipoise, with the same kind and benign eye, watch and bless us.

**वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।**
**पश्यञ्जन्मानि सूर्य ॥ २२ ॥**

22. *Vi dyāmeṣi rajaspṛthvaharmimāno aktubhiḥ.*
*Paśyañjanmāni sūrya.*

O Sun, watching the species of various forms and traversing the wide worlds of existence by days and nights, you move to the regions of light and heaven.

**सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।**
**शोचिष्केशं विचक्षणम् ॥ २३ ॥**

23. *Sapta tvā harito rathe vahanti deva sūrya. Shociṣkeśaṁ vicakṣaṇam.*

O Sun, self-refulgent lord of blazing flames, light and universal illumination, seven are the colourful lights of glory which, like seven horses, draw your chariot of time across space and the history of mankind.

In the same way seven are the channels, metres of poetry and vision, which reveal the light of Divinity in the sacred verses of Veda.

**अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्य ऽः।**
**ताभिर्याति स्वयुक्तिभिः ॥ २४ ॥**

24. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ. Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes seven pure, immaculate, purifying and infallible sun beams like horses to his chariot of time and motion, and with these self-yoked powers moves on across the spaces to the regions of light and bliss.

So does the Lord of the Universe with his laws and powers of Prakrti move the world as his own chariot of creative manifestation.

**रोहितो दिवमारुहत्तपसा तपस्वी। स योनिमैति स उ जायते पुनः स देवानामधिपतिर्बभूव ॥ २५ ॥**

25. *Rohito divamāruhattapasā tapasvī. Sa yonimaiti sa u jāyate punaḥ sa devānāmadhipatirbabhūva.*

Rohita, self-refulgent light of life, the Sun, burning and blazing with its own creative and energising light and warmth of life, rises to the heavenly heights

of the universe. It rises to the origin of all originative causes, takes its own self manifestive birth with things born again and again, and still remains the same highest ordainer of the divine forces of nature and noble humanity.

**यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत विश्वतस्पृथः। सं बाहुभ्यां भरति सं पतत्त्रैर्द्यावापृथिवी जनयन्देव एकः॥ २६॥**

26. *Yo viśvacarṣaṇiruta viśvatomukho yo viśvataspāṇiruta viśvataspṛthaḥ. Saṁ vāhubhyāṁ bharati saṁ patattrairdyāvāpṛthivī janayandeva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms, and all reaching with infinite cosmic presence, the sole, self-refulgent creator of heaven and earth shapes and controls the universe with the hands of his thought and will with strokes of natural forces forging things into form and sustaining them in life.

**एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्। द्विपाद्ध षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं१ समासते॥ २७॥**

27. *Ekapād dvipado bhūyo vi cakrame dvipāttripādamabhyeti paścāt. Dvipāddha ṣaṭpado bhūyo vi cakrame ta ekapadastanvaṁ samāsate.*

The One sole, self-existent Brahma exceeds the twofold created world of Purusha and Prakrti, more and ever more. In the process of creative evolution the twofold world of Purusha and Prakrti follows up to the threefold world of Purusha, Prakrti and Jiva, more and

ever more. The twofold world of Purusha and Prakrti exceeds the six dimensional world of pure Prakrti. Ultimately, the twofold threefold, sixfold, all abide within the One, sole, self-existent, all transcendent Brahma.

**अतन्द्रो यास्यन्हरितो यदास्थाद् द्वे रूपे कृणुते रोचमानः।**
**केतुमानुद्यन्त्सहमानो रजांसि विश्वा आदित्य प्रवतो वि भासि॥ २८॥**

28. *Atandro yāsyanharito yadāsthād dve rūpe kṛṇute rocamānaḥ. Ketumānudyantsahamāno rajāṁsi viśvā āditya pravato vi bhāsi.*

Relentless, ever awake, ever on the move, when the Sun shines radiating its rays of light, the shining glory creates two forms of existence: the day where it shines and the night where it does not. O Aditya, imperishable Aditi's own mutation as embodiment of light, commanding your banners of sun beams, overwhelming and crossing regions of the worlds in space, you shine over all places high or low from the heights of heaven.

**बण्महाँ असि सूर्य बडादित्य महाँ असि।**
**महांस्ते महतो महिमा त्वमादित्य महाँ असि॥ २९॥**

29. *Vaṇmahāň asi sūrya vaḍāditya mahāň asi. Mahāṁste mahato mahimā tvamāditya mahāň asi.*

O Surya, inspirer of life with life energy, truly you are great. O Aditya, child of imperishable mother Nature, surely you are unassailable, your grandeur is greater than greatness itself, O Aditya, child of divine Shakti, you are great beyond all possibility of challenge

and negation.

**रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे रोचसे अप्स्वन्तः। उभा समुद्रौ रुच्या व्या ∫पिथ देवो देवासि महिषः स्वर्जित्॥ ३०॥**

30. *Rocase divi rocase antarikṣe patańga pṛthivyāṁ rocase rocase apsvantaḥ. Ubhā samudrau rucyā vyā pitha devo devāsi mahiṣaḥ svarjit.*

O divine Sun, cosmic Bird of light on high in space, you shine in heaven, you shine in the firmament, you shine on earth, and you shine in the dynamics of nature and humanity, inspiring them all. You pervade in the seas on earth and in the oceans of space with your light and energy. O divine Refulgence, you are divinity in the mode of light, great, virile and generous, winner and giver of light and heavenly joy.

**अर्वाङ् परस्तात्प्रयतो व्यध्व आशुर्विपश्चित्पतयन्पतङ्गः। विष्णुर्विचित्तः शवसाधितिष्ठन्प्र केतुना सहते विश्वमेजत्॥ ३१॥**

31. *Arvāṅ parastātprayato vyadhva āśurvipaścitpatayanpatańgaḥ. Viśṇurvicittaḥ śavasādhitiṣṭhanpra ketunā sahate viśvamejat.*

Closest from the farthest, ever on the move on way, instant in action, all enlightened, Bird of light on cosmic wings, all pervasive, all aware, abiding by your own potential, you rule over the dynamic universe with your self-manifested power and glory.

**चित्रश्चिकित्वान्महिषः सुपर्ण आरोचयन्रोदसी अन्तरिक्षम्। अहोरात्रे परि सूर्यं वसाने प्रास्य विश्वा तिरतो वीर्या ∫णि॥ ३२॥**

32. *Citraścikitvānmahiṣaḥ suparṇa ārocayanrodasī antarikṣam. Ahorātre pari sūryaṁ vasāne prāsya viśvā tirato vīryāṇi.*

Sublime, intelligent, great, all sustainer, the Sun abides, illuminating heaven, earth and the firmament. Both day and night, wearing the glory of the Sun, exalt the universal grandeur and cosmic exploits of this Sun.

**तिग्मो विभ्राजन्तन्वं॑ शिशानोऽरंगमासः प्रवतो ररा॑णः। ज्योति॑ष्मान्पक्षी म॑हिषो व॑योधा विश्वा॒ आस्था॑त्प्रदिश॒ः कल्प॑मानः॥ ३३॥**

33. *Tigmo vibhrājantanvaṁ śiśāno'raṁgamāsaḥ pravato rarāṇaḥ. Jyotiṣmānpakṣī mahiṣo vayodhā viśvā āsthātpradiśaḥ kalpamānaḥ.*

Sharp with lazer beams of light, blazing in glory, raising the scorching sharpness of its rays, instant reacher far and near at ease, illuminating and advancing high and low, self-refulgent, all round radiant, great, treasurehold of life and sustenance, the sun abides, shaping, informing and irradiating all quarters of space in the world.

**चित्रं दे॒वानां के॒तुरनी॑कं॒ ज्योति॑ष्मान्प्र॒दिश॒ः सूर्य॑ उ॒द्यन्। दि॒वा॒क॒रोऽति॑ द्यु॒म्नैस्तमां॑सि॒ विश्वा॑तारीदुरि॒ता॑नि॑ शु॒क्रः॥ ३४॥**

34. *Citraṁ devānāṁ keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life elevating, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all evils and darknesses of the world far

out with its radiations of light.

**चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ ३५ ॥**

35. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprād dyāvāpṛhivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

The sun, wondrous banner of divinities, abundant light of life, the eye of Mitra, Varuna and Agni, love, judgement and fire of Divinity, is risen, and it has filled the heaven and earth and the sky with its glorious light. It is indeed the very life and soul of the moving and the unmoving world.

**उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम् । पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्ददत्रिः ॥ ३६ ॥**

36. *Uccā patantamaruṇaṁ suparṇaṁ madhye divastaraṇiṁ bhrājamānam. Paśyāma tvā savitāraṁ yamāhurajasraṁ jyotiryadavindadatriḥ.*

We see you, O Sun, rising high to glory and crimson magnificence, a divine Bird of life with the gift of light, blazing and floating like a saving ark of Divinity in the midst of heavenly space, giver and harbinger of life, energy and inspiration, whom poets and sages call imperishable light of Eternity, which Attri, Lord Supreme free from time, space and mutability, created and gifted to life of the world.

**दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम उप यामि भीतः । स नः सूर्य प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते स्याम ॥ ३७ ॥**

37. *Divaspṛṣṭhe dhāvamānaṁ suparṇamadityāḥ putraṁ nāthakāma upa yāmi bhītaḥ. Sa naḥ sūrya pra tira dīrghamāyurmā riṣāma sumatau te syāma.*

Smothered by the pressures of life around, yearning for fulfilment of my life's mission and purpose, I come and pray to the Sun, self-refulgent child of Imperishable mother Eternity, flying high in space on top of heaven like a celestial Bird of infinite wings of will and action. May the Sun give us long life and good health, may we never come to harm and injury, and may we, O Lord, ever enjoy your love and good will.

**स॒हस्रा॒ह्णयं॑ विय॑तावस्य प॒क्षौ हरे॑र्हं॒सस्य॒ पत॑तः स्व॒र्गम्। स दे॒वान्त्सर्वा॒नुर॑स्यु॒पद॒द्य सं॒पश्य॑न्या॒ति॒ भुव॑नानि॒ विश्वा॑॥ ३८॥**

38. *Sahasrāhṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā.*

Over a thousand days (infinite in dimensions) are spread the wings of the will and action of the celestial Sun, saviour spirit and redeemer from the oppressions of life, which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching all worlds of existence, it flies on and on.

**रोहि॑तः का॒लो अ॑भव॒द्रोहि॒तोऽग्रे॑ प्र॒जाप॑तिः।**
**रोहि॑तो य॒ज्ञानां॒ मुख॑ं॒ रोहि॑त॒ः स्व१॒॑राभ॑रत्॥ ३९॥**

39. *Rohitaḥ kālo abhavadrohito'gre prajāpatiḥ. Rohito yajñānāṁ mukhaṁ rohitaḥ svarābharat.*

Rohita, the highest Lord of glory, became, i.e., generated and pervaded, and pervades existential time and is the Time Absolute. Rohita is Prajapati, the first, Original creator, generator and sustainer of the world and life in existence. Rohita is the one absolute deity of yajna, in fact Yajna Itself of the universe, and Rohita is eternal Bliss and freedom of Moksha.

**रोहि॑तो लो॒को अ॑भव॒द्रोहि॒तोऽ त्य॑तप॒द्दिव॑म्।**
**रोहि॑तो र॒श्मिभि॒र्भूमिं॑ समु॒द्रमनु॒ सं च॑रत्॥ ४०॥**

40. *Rohito loko abhavadrohito'tyatapaddivam.*
*Rohito raśmibhirbhūmiṁ samudramanu saṁ carat.*

Rohita is the world in existence as the sun is itself the earthly world, Rohita gives the light and fire to the solar region, and Rohita radiates over earth and the seas with its rays.

**सर्वा॒ दिश॒ः सम॑चर॒द्रोहि॒तोऽ धि॑पतिर्दि॒वः।**
**दिवं॑ समु॒द्रमाद्भू॒मिं॒ सर्वं॑ भू॒तं॒ वि र॑क्षति॥ ४१॥**

41. *Sarvā diśaḥ samacaradrohito'dhipatirdivaḥ.*
*Divaṁ samudramādbhūmiṁ sarvaṁ bhūtaṁ vi rakṣati.*

Rohita, sojourns with and over space in all quarters, Rohita is the presiding deity of the regions of heaven, and Rohita sustains and protects the solar region, the sea, the earth and all forms of existence all ways.

**आ॒रोह॑ञ्छु॒क्रो बृ॑ह॒तीरत॑न्द्रो॒ द्वे रू॒पे कृ॑णुते॒ रोच॑मानः।**
**चि॒त्रश्चि॑कि॒त्वान्म॑हि॒षो वात॑माया॒ यावं॑तो लो॒कान॒भि यद्विभा॑ति॥ ४२॥**

42. *Ārohañchukro bṛhatīratandro dve rūpe kṛṇute rocamānaḥ. Citraścikitvānmahiṣo vātamāyā yāvato lokānabhi yadvibhāti.*

Mighty is Rohita, mighty intelligent, all aware. Relentless and ever alert, it rises over all expansive directions of space and, shining and illuminating, it creates two forms of bright days and dark nights. Wondrous of action, it gives velocity to the wind and while moving it illuminates the worlds of existence.

**अभ्य१न्यदेति पर्यन्यदस्यतेऽ होरात्राभ्यां महिषः कल्पमानः। सूर्यं वयं रजसि क्षियन्तं गातुविदं हवामहे नाधमानाः॥ ४३॥**

43. *Abhyanyadeti paryanyadasyate'horātrābhyaṁ mahiṣaḥ kalpamānaḥ. Sūryaṁ vayaṁ rajasi kṣiyantaṁ gātuvidaṁ havāmahe nādhamānāḥ.*

Mighty Sun, forming time by day and night, shines over one half of the earth and folds the other half away into the dark. Prayerful and devoted, we invoke the sun, pervading in the world, and thereby knowing and guiding us on the ways of the world.

**पृथिवीप्रो महिषो नाधमानस्य गातुरदब्धचक्षुः परि विश्वं बभूव। विश्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि॥ ४४॥**

44. *Pṛthivīpro mahiṣo nādhamānasya gāturadbhacakṣuḥ pari viśvaṁ babhūva. Viśvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Gracious to earth, mighty generous, guide to the

prayerful, inviolable, all-watchful, the Sun rules supreme over the world. Watching the world with favour, kindly knowing and accepting, adorable, may the Lord, I pray, listen to what I say in prayer and adoration.

**पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा विभ्राजन्परि द्यामन्तरिक्षम्। सर्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि॥ ४५॥**

45. *Paryasya mahimā pṛthivīṁ samudraṁ jyotiṣā vibhrājanpari dyāmantarikṣam. Sarvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Blazing with splendour as the Sun is, the Lord's glory shines over earth and the seas, over heaven and the firmament. Watching every thing wholly and favourably, kindly knowing, all adorable, may the Lord, I pray, listen to what I say in prayer and adoraton.

**अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्। यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ॥ ४६॥**

46. *Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā-iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.*

As the abundant cow is awake at the rise of dawn, so the fire is lit and rises with fuel and ghrta offered by yajnic people. As trees shoot up their branches, leaves and tendrils, so the rays of the Sun rise high to reach the heaven of bliss and beauty. (So do enlightened people rise to the light of heaven and the

freedom of divine bliss with prayer.)

## Kanda 13/Sukta 3 (To the Sun, against Evil Doer)

***Adhyatma, Rohita – Aditya Devata, Brahma Rshi***

**य इ॒मे द्यावा॑पृथि॒वी ज॒जान॒ यो द्रापिं॑ कृ॒त्वा भुव॑नानि॒ वस्ते॑। यस्मि॑न्क्षि॒यन्ति॑ प्र॒दिश॒ः षड्वी॒र्याः॑ पं॒तङ्गो॒ अनु॑ वि॒चाक॑शीति। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १॥**

1. *Ya ime dyāvāpṛthivī jajāna yo drāpiṁ kṛtvā bhuvanāni vaste. Yasminkṣiyanti pradiśaḥ ṣaḍurvīryāḥ pataṅgo anu vicākaśīti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that created this heaven and earth, who pervades these worlds of existence as if wearing them as garments, in whom abide all the six vast quarters of space which the sun watches and illuminates, to that Lord, that person is an offensive sinner who assails a Brahmana, man of God, knowing the Lord thus celebrated.

O Rohita, lord of glory, shake up that person, punish him down, throw the snares of justice and retribution round the Brahmana-oppressor.

**यस्मा॒द्वाता॑ ऋ॒तुथा॑ पव॑न्ते॒ यस्मा॑त्स॒मुद्रा॑ अधि॑ वि॒क्षर॑न्ति। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ २॥**

2. *Yasmādvātā ṛtuthā pavante yasmātsamudrā adhi vikṣaranti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

From whom the winds blow according to the seasons, from whom the oceans flow, to that Lord, that person is an offensive sinner who violates a Brahmana knowing the Lord thus celebrated.

**यो मा॒रय॑ति प्रा॒णय॑ति॒ यस्मा॑त्प्रा॒णन्ति॒ भुव॑नानि॒ विश्वा॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ३॥**

3. *Yo mārayati prāṇayati yasmātprāṇanti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who gives death and also gives the breath of life, from whom all worlds of existence receive their life and life energy, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana knowing the Brahma.

O Rohita, Ruler risen high, shake up that person, punish him down to naught, throw the snares of justice and retribution round the Brahmana-violator.

**यः प्रा॒णेन॒ द्यावा॑पृथि॒वी त॒र्पय॑त्यपा॒नेन॑ समु॒द्रस्य॑ ज॒ठरं॒ यः पिपर्ति॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ४॥**

4. *Yaḥ prāṇena dyāvāpṛthivī tarpayatyapānena samudrasya jaṭharaṁ yaḥ piparti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who fills and replenishes heaven and earth with the energy of prana, and fills up the depth of ocean with the energy of apana, to that Lord Supreme, that person is an affensive sinner who violates a Brahmana, knower of Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and retribution to the Brahmana-violator.

**यस्मिन्विराट् परमेष्ठी प्रजापतिरग्निर्वैश्वानरः सह पङ्क्त्या श्रितः। यः परस्य प्राणं परमस्य तेज आददे। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ५॥**

5. *Yasminvirāṭ parameṣṭhī prajāpatiragnirvaiśvānaraḥ saha paṅktyā śritaḥ. Yaḥ parasya prāṇaṁ paramasya teja ādade. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom the Supreme Parameshthi of the regions of light, Prajapati, life giving air of the middle region and the earthly fire version of universal energy, all with their expansive but defined functions, repose, and who withdraws the life energy of far off things and the splendour of highest realities at the end, to that Lord Supreme, that person is an offensive sinner who violates

a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and correction to the Brahmana-violator.

**यस्मिन्षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो यज्ञस्य त्रयोऽ क्षराः। यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ६॥**

6. *Yasminṣaḍurvīḥ pañca diśo adhi śritāścatasra āpo yajñasya trayo'kṣarāḥ. Yo antarā rodasī kruddhaścakṣuṣaikṣata. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom, six wide directions of space, five elements of Prakrti, all four classes of humanity and four versions of human action, three vyahrtis of yajna and three syllables of AUM abide, who with awful eye watches everything between heaven and earth, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः। भूतो भविष्यद्भुवनस्य यस्पतिः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ७॥**

7. *Yo annādo annapatirbabhūva brahmaṇaspatiruta yaḥ. Bhūto bhaviṣyadbhuvanasya yaspatiḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the cosumer, creator, protector and promoter of the food of life, he that is the originator, preserver and promoter of Vedic knowledge and enlightenment, he that is the lord and master of past, future and all that is going on at present, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ८॥**

8. *Ahorātrairvimitaṁ triṁśadaṅgaṁ trayodaśaṁ māsaṁ yo nirmimīte. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One lord and master who measures the thirty day month counted by day-night cycle, he that shapes and ordains the thirteenth month of the lunar year, to that supreme lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति। त आववृत्रन्त्सदनादृतस्य। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ९॥**

9. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasya. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Sun rays of golden wings wearing vestments of water vapours rise to the regions of the sun, centre of solar gravitation, drawing, holding and ordaining the motions of planets and planetary atmospheres. They turn back to the earth from the sun, house of waters and the centre seat of the law of the solar-planetary system. To that divine presence of Brahma in the sun and the solar system, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and self-refulgent, shake up that person, punish him down to naught, extend the snares of justice and retribution to the Brahmana-violator.

**यत्ते चन्द्रं कश्यप रोचनावद्यत्संहितं पुष्कलं चित्रभानु। यस्मिन्त्सूर्या आर्पिताः सप्त साकम्। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १०॥**

10. *Yatte candraṁ kaśyapa rocanāvadyatsaṁhitaṁ puṣkalaṁ citrabhānu. Yasmintsūryā ārpitāḥ sapta sākam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Kashyapa, lord divine of universal eye all-watching, beautiful, gracious and refulgent is your glory, which is the concentrated, abundant and wondrous sun of radiant light in which are integrated the various mutations of seven rays of the spectrum. To that presence of yours, Brahma reflected in the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**बृहदे॑नमनु॒ वस्ते पु॒रस्ता॑द्रथन्त॒रं प्रति॑ गृह्णाति प॒श्चात्। ज्योति॒र्वसा॑ने॒ सद॒मप्र॑मादम्। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॒ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ११॥**

11. *Bṛhadenamanu vaste purastādrathantaraṁ prati gṛhṇāti paścāt. Jyotirvasāne sadamapramādam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

First Brhat, vast space, wears the divine vestment of Brahma, then after, the floating stars and

planets wear the power and glory of the Supreme power and continue to move with Divinity relentlessly with divine energy through their light and motion. To that presence of Brahma reflected in space, stars and planets, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**बृहदन्यतः पक्ष आसीद्रथन्तरमन्यतः सबले सध्रीचीं। यद्रोहितमजनयन्त देवाः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १२॥**

12. *Bṛhadanyataḥ pakṣa āsīdrathantaramanyataḥ sabale sadhrīcī. Yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Brhat, infinite constancy of Prakrti, the unbounded vastness of space and the boundless meaning of Sama, is one aspect of Brahma in existence, and the Rathantaram mutability of Prakrti and the inspiring power of Soma, is another aspect, and the two in complementarity comprehend, ordain, energise and direct the dynamics of the universe.

To that infinite and manifestive presence of Brahma and Its ordainment of existence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and potent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन्। स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा तपति मध्यतो दिवम्। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १३॥**

13. *Sa varuṇaḥ sāyamagnirbhavati sa mitro bhavati prātarudyan. Sa savitā bhūtvāntarikṣeṇa yāti sa indro bhūtvā tapati madhyato divam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Brahma, the Sun, becomes Varuna, ruddy fire in the evening, it becomes Mitra when rising in the morning, becoming Savita, life giving inspirer, it goes on across the middle space, while becoming Indra, it blazes as heavenly light at noon. To that self-refulgent presence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen highand brilliant, shale up that person, punish him down to naught, and extend the snares of law, justice and punishment, to the Brahma violator.

**स हस्राह्न्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्। स देवान्त्सर्वानुरस्युपदद्य संपश्यन्याति भुवनानि विश्वा। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १४॥**

14 *Sahasrāhṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Over a thousand days of Divinities, each day equal to the four yugas of 4,320000 (four million, three hundred and twenty thousand) years, are spread the wings of the will and action of the cosmic Sun, saviour spirit and redeemer from the oppressions of life, the heavenly Bird which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching over all worlds of existence, it flies on and on. To this over-presiding Power of the universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high over the world, shake up that person, punish him down to naught, extend the snares of law, justice and punishment to the Brahmana-violator.

**अयं स देवो अप्स्व१न्तः सहस्रमूलः पुरुशाको अत्रिः। य इदं विश्वं भुवनं जजान। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १५॥**

15. *Ayaṁ sa devo apsvantaḥ sahasramūlaḥ puruśāko attriḥ. Ya idaṁ viśvaṁ bhuvanaṁ jajāna. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

This Brahma, self manifested Supreme Spirit of the universe, is at the heart of waters and all dynamics of nature and humanity. It is the ultimate root cause of thousands of Prakrti's forms and variations, infinite in power, creative saviour and promoter during evolution and the ultimate devourer that sucks in unto Itself all that is in existence. To this Lord that generated this entire universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

**शु॒क्रं व॑हन्ति हर॑यो रघु॒ष्यदो॑ दे॒वं दि॒वि वर्च॑सा॒ भ्राज॑मानम्।**
**यस्योर्ध्वा दिवं त॒न्व॑१॑स्तपन्त्य॒र्वाङ् सु॒वर्णैः॑ पट॒रैर्वि भा॑ति।**
**तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।**
**उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १६॥**

16. *Śukraṁ vahanti harayo raghuṣyado devaṁ divi varcasā bhrājamānam. Yasyordhvā divaṁ tanvastapantyarvāṅ suvarṇaiḥ paṭarairvi bhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Waves of energy at the speed of light irradiate the sun, pure, powerful and divine, shining with splendour in heavn. His radiant rays of light set the heaven ablaze as he shines forth toward the earth below with golden bursts of light showers. To that Divine Sun, that person is an offensive sinner who violates a Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law,

justice and retribution to the Brahmana-violator.

**येनादित्यान्हरितः संवहन्ति येन यज्ञेन बहवो यन्ति प्रजानन्तः। यदेकं ज्योतिर्बहुधा विभाति। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १७॥**

17. *Yenādityānharitaḥ saṁvahanti yena yajñena bahavo yanti prajānantaḥ. Yadekaṁ jyotirbahudhā vibhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Supreme Brahma by whose prime potential the rays of light irradiate the sun over the zodiacs, by whose adorable grace learned sages live and attain to Freedom, the One Light that shines in many forms, to that Lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribuction to the Brahmana-violator.

**सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा। त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १८॥**

19. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanarvaṁ yatremā viśvā bhuvanādhi tasthuḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Seven rays of light are yoked to the one wheel chariot of time drawn by one horse of light of seven names. The wheel, unaging and automotive, has three subwheels with three naves and three rims, three phases of time and seasons, and in this time-space orbit of the sun abide all regions of the world of existence. To that Lord of time and the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

**अ॒ष्ट॒धा यु॒क्तो व॑हति॒ वह्नि॑रु॒ग्रः पि॒ता दे॒वानां॑ जनि॒ता म॑ती॒-नाम्। ऋ॒तस्य॒ तन्तुं॑ मन॑सा॒ मि॒मा॒नः सर्वा॒ दिशः॑ पवते मात॒रिश्वा॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्मज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १९॥**

19. *Aṣṭadhā yukto vahati vahnirugraḥ pitā devānāṁ janitā matīnām. Ṛtasya tantuṁ manasā mimānaḥ sarvā diśaḥ pavate mātariśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Joined with, pervading in, the eightfold form of the world of Prakrti diversified over Akasha, Vayu, Agni, Apah, Prthivi, mind, intelligence and Ahankara (Gita, 7, 4-5) and, through universal mind, extending the Rtam thread of the unity of truth and law through all these eight (Gita, 7, 7), the mighty awful burden bearer of the universe, father creator of the divine forms of nature,

generator of the intelligence and piety of the wise in humanity, the divine Spirit of the universe rolls through and rules over all the quarters of space across the universe. To that One Lord of time and space and humanity, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

**सम्यञ्चं तन्तुं प्रदिशोऽ नु सर्वा अन्तर्गायत्र्यामृतस्य गर्भे ।**
**तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।**
**उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २० ॥**

20. *Samyañcaṁ tantuṁ pradiśo'nu sarvā antargāyatryāmamṛtasya garbhe. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Holding with the universal mind the one single thread of unity and law of Rtam running through the total diversity of existence over and across all directions of space in the generative womb of Gayatri, the mighty awesome burden bearer of the universe rolls through all regions of the universe. To that wielder of the unity thread of diversity, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

**निम्रुचस्तिस्त्रो व्युषो ह तिस्त्रस्त्रीणि रजांसि दिवो अङ्ग तिस्त्रः ।**
**विद्मा ते अग्ने त्रेधा जनित्रं त्रेधा देवानां जनिमानि विद्म ।**
**तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।**
**उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २१ ॥**

21. *Nimrucastisro vyuṣo ha tisrastrīṇi rajāṁsi divo aṅga tisraḥ. Vidmā te agne tredhā janitraṁ tredhā devānāṁ janimāni vidma. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Three are the kinds of sun-set, three the dawns, three are the regions of firmament, dear friend, three the heavens. O Agni, we know your three kinds of birth, we know three kinds of the birth of divinities. To that Lord whose manifestation all these are, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

(Three sun-rises and sun-sets have been interpreted by Vishwanatha Vidyalankara as: one on March 21 and September 23, another on June 21, and the third on December 21. With reference to these three, the relative position of the earth with the solar region makes for three heavens or regions of light on earth, the northern, the central and the southern. Three 'Rajansi' or regions of the world are the earth, the middle region, and the solar region. Three kinds of the birth of fire are: from fuel on earth, from Vayu (electricity), in the middle regions, and from the sun in the solar region.

Three kinds of the birth of divinities are: Birth of the stars from Prakrti's Virat mutation, birth of the planets from the stars, and birth of satellites such as moon from planets.)

**वि य और्णोत्पृथिवीं जायमान आ समुद्रमदधादन्तरिक्षे।**
**तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।**
**उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ २२॥**

22. *Vi ya aurṇotpṛthivīṁ jāyamāna ā samudrama-dadhādantarikṣe. Tasya devasya kruddhasyaita-dāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that, self-manifesting and rising, covers the earth with light and vegetation, who places the ocean of vapour in the sky, to that lord self-manifested, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

**त्वमग्ने क्रतुभिः केतुभिर्हितो ऽर्कः समिद्ध उदरोचथा दिवि।**
**किमभ्या ऽर्चन्मरुतः पृश्निमातरो यद्रोहितं तमजनयन्त देवाः।**
**तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।**
**उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ २३॥**

23. *Tvamagne kratubhiḥ ketubhirhito'rkaḥ samiddha udarocathā divi. Kimabhyārcanmarutaḥ pṛśni-mātaro yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Agni, light of life, by acts, attributes, rays of light and flames of fire, you manifest for the benefit of your creations. Self-lighted and raised, you rise and shine in the heavens. Lighted and raised in yajna, you rise and reach the solar regions. When all the Divinities manifest the presence of Rohita, the Sun on high and everywhere, who would the people, vibrant children of versatile mother earth, worship? Only you, none else. To such lord of light, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, throw the snares of justice and retribution to the Brahmana-violator.

**य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते प्र॒शिष॒ं यस्य॑ दे॒वाः ।**
**यो ३॒ स्येशे॑ द्वि॒पदो॒ यश्चतु॑ष्पदः । तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒**
**य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑ । उद्वे॑पय रोहित॒ प्र क्षि॑णीहि**
**ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ २४॥**

24. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuṣpadaḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the giver of life to the soul and the power and potential the soul needs on earth, whose glory all people and all worlds in existence worship and all divinities celebrate, who rules the life of all living beings, humans, animals and all others, to that lord of glory, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

**एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्। चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन्पङ्क्तिमुपतिष्ठमानः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २५॥**

25. *Ekapād dvipado bhūyo vi cakrame dvipāttripādamabhyeti paścāt. Catuṣpāccakre dvipadāmabhisvare saṁpaśyanpaṅktimupa-tiṣṭhamānaḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One sole self-existent Brahma exceeds the twofold created world of Purusha and Prakrti more and ever more. In the process of creative evolution, the twofold world of Purusha and Prakrti develops to the threefold world of Purusha, Prakrti and Jiva more and ever more. On the invocation of the human community in unity, close upon the unity, Brahma ordained them to be organised into four classes. To such a lord of light and comprehensive sight, that person is an offensive sinner who violates the Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that Brahmana violator, punish him down to naught, let the snares of law, justice and retribution be spread wide for the Brahmana-violator.

(Further on this mantra, refer to Brhadaranyaka Upanishad, 1, 4, 11-15 for the social interpretation.)

This mantra can also be interpreted in terms of Patanjal Yoga Sutras: Brahma is Chatushpat (Mandukya Upanishad, 2 and 8-12). In Patanjala Yogasutras, the first five stages of practice are called Bahiranga (External) Yoga, and the last three upto Samadhi are called Antaranga (Internal) Yoga. On completion of the first five, Pankti, on invocation of the Yogi, the Chatushpat Brahma, immanent and transcendent, reveals Itself. Refer Yoga Sutras: 1, 3; 3, 8; 4, 34).

**कृ॒ष्णाया॑: पु॒त्रो अर्जु॑नो॒ रात्र्या॑ व॒त्सो ज॑ायत।**
**स ह॒ द्यामधि॑ रोहति॒ रुहो॑ रुरोह॒ रोहि॑तः॥ २६॥**

26. *Kṛṣṇāyāḥ putro arjuno rātryā vatso'jāyata.*
*Sa ha dyāmadhi rohati ruho ruroha rohitaḥ.*

Born of the dark night, the ruddy sun has arrived at dawn. The same, blazing with splendour, rises to the heaven, to the heights of heaven.

Also: Born of the dark night of Pralaya, the self-refulgent Sun is arisen. He, saviour from darkness, rises to the heavens and, rising and still rising, creating and pervading all creations, transcends beyond the Heavens.

## Kanda 13/Sukta 4 (Savita, Aditya, Rohita, the Spirit)

***Adhyatma Savita Devata, Brahma Rshi***

This Sukta, as the earlier three, is a song of the Spirit, the One Lord Supreme, Absolute, beyond all doubt: It says: The Lord is One, not two, not three, not four, not five, not six, not seven, not eight, not nine, not

even ten. It is One and only One. Names are many: Savita, Mahendra, Dhata, Vidhata, Vidharta, Vayu, Aryama, Varuna, Rudra, Mahadeva, Agni, Surya, Mahayama. The symbol of the Spirit is the Sun.

The Sukta has six paryayas which may be called sections or stanzas. In a different order, these sections have been counted as suktas, in which case Kanda 13 would be taken as consisting of nine suktas instead of four.

The numbering herein (1-56) is continuous. The number of the mantra in the paryaya is given in brackets at the end of each mantra.

## Paryaya 1

स ए॑ति सवि॒ता स्व॑र्दि॒वस्पृ॒ष्ठे॑ऽ व॒चाक॑शत् ॥ १ ॥

1. *Sa eti savitā svardivaspṛṣṭhe'vacākaśat.*

There rises Savita, Light of life Supreme, inspiring Sun on Top of heaven (in the Sahasrar Chakra). It comes shining, radiating, revealing, observing, inspiring below (towards the heart core).

र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ २ ॥

2. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky is full, overflows with light; wrapped radiant with divine light, Mahendra, the great omnipotent, comes (towards the heart core).

स धा॒ता स वि॑ध॒र्ता स वा॒युर्नभ॒ उच्छ्रि॑तम् ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ३ ॥

3. *Sa dhātā sa vidhartā sa vāyurnabha ucchritam.*
*Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

He is the creator, sustainer, He is the ordainer, Vayu, breath of life, Nabha, omnipresent boundless as space, highest. The sky overflows with light, Mahendra comes wrapped in the halo of light.

**सो ऽ॒र्यमा स वरु॑णः स रु॒द्रः स म॑हादे॒वः ।**
**र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ४ ॥**

4. *So'ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ.*
*Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

He is Aryama, guide and path maker, Varuna, lord of judgement and choice, Rudra, just and merciful, Mahadeva, highest refulgent, kind and gracious. The sky overflows with light, Mahendra comes wrapped in the halo of light.

**सो अ॒ग्निः स उ॒ सूर्य॒ः स उ॑ ए॒व म॑हाय॒मः ।**
**र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ५ ॥**

5. *So agniḥ sa u sūryaḥ sa u eva mahāyamaḥ.*
*Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

He is Agni, fire and passion of life, leader, pioneer, High-priest. He is the Surya, self-refulgent, He is Mahayama, supreme guide and justiciar. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

**तं व॒त्सा उप॑ तिष्ठन्त्येकशी॒र्षाणो॒ यु॒ता दश॑ ।**
**र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ६ ॥**

6. *Taṁ vatsā upa tiṣṭhantyekaśīrṣāṇo yutā daśa.*
*Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

Ten darlings, together engaged, one chief among

them, stand about and adore him. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

(Ten darlings: five organs of perception with mana, buddhi, chitta, aharkara and Jivatma, being the chief. In case of the sun, the ten are planets and satellites, abundant earth being the chief. Five pranas and five organs of volition could be taken as the ten darlings.)

**पश्चात्प्राञ्च आ तन्वन्ति यदुदेति वि भासति।**
**रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥**

7. *Paścātprāñca ā tanvanti yadudeti vi bhāsati.*
*Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

When the sun rises, shines and radiates its light, the senses and mind, which normally move outwards, come back and turn inward.

The sky overflows with light, Mahendra comes wrapped in the halo of divinity. (When the divine light shines in the Sahasrar Chakra, the lower chakras receive and overflow with the light of divinity which flows down to the heart core.)

**तस्यैष मारुतो गणः स एति शिक्याकृतः ॥ ८ ॥**

8. *Tasyaiṣa māruto gaṇaḥ sa eti śikyākṛtaḥ.*

The divine force of vibrant winds, Maruts in the sky and pranas in the human system, moves forward on the swing when the light of the divine Sun radiates to it.

(Agni as the light and fire of divinity has three orders: fire on earth, vayu, or wind and electric energy in the sky, and aditya, or sunlight, in the solar region.

When the sun shines and light radiates, it first flls the sky and then reaches the earth. This same analogy is here applied to the human psychic system in the process of spiritual realisation in meditation.)

**रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ९ ॥**

9. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky, the heart, overflows with the light of divine Savita, Mahendra, Lord Supreme of self-refulgence, radiates and shines wrapped in light divine.

**तस्येमे नव कोशा विष्टम्भा नवधा हिताः ॥ १० ॥**

10. *Tasyeme nava kośā viṣṭambhā navadhā hitāḥ.*

Of that Savita, these nine are the Koshas, sustaining and sustained by Savita, nine ways.

(The Koshas sustaining and sustained by Savita are five koshas, i.e., annamaya, pranamaya, manomaya, anandamaya and vijnanamaya, in addition three faculties of perceptive organs, chitta and ahankara and Jivatma. Or, eight chakras described in Atharva-veda, 10, 2, 31 and 11, 4, 22, and jivatma itself.)

**स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न ॥ ११ ॥**

11. *Sa prajābhyo vi paśyati yacca prāṇati yacca na.*

He, Savita, watches everything for the children of divine creation, all that breathe and those that don't.

**तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ १२ ॥**

12. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva.*

That Savita is all this concentrated force of existence, and all this concentrated force of matter, energy and thought is contained and sustained in Savita. And That is only One, the One self-existent, self-sustained.

**एते अस्मिन्देवा एकवृतो भवन्ति ॥ १३ ॥**

13. *Ete asmindevā ekavṛto bhavanti.*

All these divine forces of existence are concentred in Him, one with and one into that.

## Paryaya 2

**कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ॥ १४ ॥**

14. *Kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇa-varcasaṁ cānnaṁ cānnādyaṁ ca.*

Fame, honour and glory, valour and brilliance, inviolable identity, sagely splendour, food and prosperity, and the capacity for good health and preservation of one's health and well being, all are his.

**य एतं देवमेकवृतं वेद ॥ १५ ॥**

15. *Ya etaṁ devamekavṛtaṁ veda.*

Who knows this Savita as One all-concentred Being, he is the man who knows.

**न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।**
**य एतं देवमेकवृतं वेद ॥ १६ ॥**

16. *Na dvitīyo na tṛtīyaścaturtho nāpyucyate.*
*Ya etaṁ devamekavṛtaṁ veda.*

Neither second, nor third, nor even fourth is He

ever said to be. He that knows Savita as One, knows.

**न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते।**
**य एतं देवमेकवृतं वेद॥ १७॥**

17. *Na pañcamo na ṣaṣṭhaḥ saptamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor fifth, nor sixth, nor even seventh is He ever said to be. He that knows Savita as one is the man that really knows.

**नाष्टमो न नवमो दशमो नाप्युच्यते।**
**य एतं देवमेकवृतं वेद॥ १८॥**

18. *Nāṣṭamo na navamo daśamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor eighth, nor nineth, nor even tenth is He ever said to be. He that knows Savita as such, as One and only One, really knows.

**स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न।**
**य एतं देवमेकवृतं वेद॥ १९॥**

19. *Sa sarvasmai vi paśyati yacca prāṇati yacca na. Ya etaṁ devamekavṛtaṁ veda.*

He watches wholly and comprehensively for the sake of all, all that breathe and those that don't. He that knows Savita as such, as One and only One, really knows.

**तमिदं निगतं सहः स एष एक एकवृदेक एव।**
**य एतं देवमेकवृतं वेद॥ २०॥**

20. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva. Ya etaṁ devamekavṛtaṁ veda.*

That One Savita is all this concentrated force of existence. All this concentrated force of matter, energy and thought is contained and sustained in Savita. And that Savita is only One, the One self-existent, self-sustained. And he who knows this Savita as One all-concentred Being really knows.

**सर्वे॑ अस्मिन्दे॒वा ए॑कवृ॒तो॑ भवन्ति।**
**य एतं दे॒वमे॑कवृ॒तं वेद॑॥ २१॥**

21. *Sarve asmindevā ekavṛto bhavanti.*
*Ya etaṁ devamekavṛtaṁ veda.*

All divinities of existence concentre into Him, one with and one into that. He that knows this Savita as One all-concentred Being really knows.

## Paryaya 3

**ब्रह्म॑ च॒ तप॑श्च की॒र्तिश्च॒ यश॒श्चाम्भ॑श्च॒ नभ॑श्च ब्राह्मण-**
**वर्च॒सं चान्नं॑ चा॒न्नाद्यं॑ च। य एतं दे॒वमे॑क॒वृतं॒ वेद॑॥ २२॥**

22. *Brahma ca tapaśca kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇavarcasaṁ cānnāṁ cānnādyaṁ ca. Ya etaṁ devamekavṛtaṁ veda.*

Divine knowledge, austere discipline, fame, honour and glory, power, force, sagely splendour, food and prosperity, health and nourishment,

**भू॒तं च॒ भव्यं॑ च श्र॒द्धा च॒ रुचि॑श्च स्व॒र्गश्च॑ स्व॒धा च॑॥ २३॥**

23. *Bhūtaṁ ca bhavyaṁ ca śraddhā ca rucisca svargaśca svadhā ca.*

Past achievement, present and future possibilities, faith, lustre and pleasure, happiness and

bliss, and identity.

**य एतं देवमेकवृतं वेद ॥ २४ ॥**

24. *Ya etaṁ devamekavṛtaṁ veda.*

Belong to him who knows this refulgent Savita as the One and only One all concentrated Being.

**स एव मृत्युः सो ३ मृतं सो ३ भ्वं १ स रक्षः ॥ २५ ॥**

25. *Sa eva mṛtyuḥ so'mṛtaṁ so'bhvaṁ sa rakṣaḥ.*

He is the Ordainer of annihilation and creation, He is Immortality, He is immense, He is the protector.

**स रुद्रो वसुवनिर्वसुदेयो नमोवाके वषट्कारोऽ नु संहितः ॥ २६ ॥**

26. *Sa rudro vasuvanirvasudeye namovāke vaṣaṭkāro'nu saṁhitaḥ.*

He is Rudra, dispenser of justice, mercy and punishment, dispenser of worldly wealth and power, saviour from suffering for the humble and obedient on submission in proper manner.

**तस्येमे सर्वे यातव उप प्रशिषमासते ॥ २७ ॥**

27. *Tasyeme sarve yātava upa praśiṣamāsate.*

All the moving stars and planets obey his law and discipline with praise and adoration.

**तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥ २८ ॥**

28. *Tasyāmū sarvā nakṣatrā vaśe candramasā saha.*

All those stars and constellations including the moon abide under his law and control.

## Paryaya 4

**स वा अह्नोऽ जायत॒ तस्मा॒दहर॑जायत ॥ २९ ॥**

29. *Sa vā ahno' jāyata tasmādaharajāyata.*

He is manifest from the day, since the day is born of him through his manifestation.

**स वै रात्र्या॑ अजायत॒ तस्मा॒द्रात्रि॑रजायत ॥ ३० ॥**

30. *Sa vai rātryā ajāyata tasmādrātrirajāyata.*

He is manifest from the night, since the night is born of him through his manifestation.

**स वा अ॒न्तरि॑क्षादजायत॒ तस्मा॑द॒न्तरि॑क्षमजायत ॥ ३१ ॥**

31. *Sa vā antarikṣādajāyata tasmādantarikṣamajāyata.*

He is manifest from the firmament, since the firmament is born of him through his manifestation.

**स वै वा॒योर॑जायत॒ तस्मा॑द्वा॒युर॑जायत ॥ ३२ ॥**

32. *Sa vai vāyorajāyata tasmādvāyurajāyata.*

He is manifest from Vayu, sinceVayu is born of him through his manifestation.

**स वै दि॒वो ऽ जायत॒ तस्मा॒द् द्यौरध्य॑जायत ॥ ३३ ॥**

33. *Sa vai divo'jāyata tasmād dyauradhyajāyata.*

He is manifest from the solar region, since the solar region is born of him through his manifestation.

**स वै दि॒ग्भ्यो ऽजायत॒ तस्मा॒द्दिशो ऽ जायन्त ॥ ३४ ॥**

34. *Sa vai digbhyo'jāyata tasmāddiśo' jāyanta.*

He is manifest from the quarters of space, since

the quarters of space are born of him through his manifestation.

**स वै भूमेरजायत तस्माद्भूमिरजायत ॥ ३५ ॥**

35. *Sa vai bhūmerajāyata tasmādbhūmirajāyata.*

He is manifest from the earth, since the earth is born of him through his manifestation.

**स वा अग्नेरजायत तस्मादग्निरजायत ॥ ३६ ॥**

36. *Sa vā agnerajāyata tasmādagnirajāyata.*

He is manifest from Agni, since the fire is born of him through his manifestation.

**स वा अद्भ्यो ऽ जायत तस्मादापोऽ जायन्त ॥ ३७ ॥**

37. *Sa vā adbhyo'jāyata tasmādāpo'jāyanta.*

And he is manifest from the waters, since the waters are born of him through his manifestation.

**स वा ऋग्भ्यो ऽ जायत तस्मादृचोऽ जायन्त ॥ ३८ ॥**

38. *Sa vā ṛgbhyo'jāyata tasmādṛco'jāyanta.*

And he emerges from the Rks, since the Rks are born of him for his self-manifestation.

**स वै यज्ञादजायत तस्माद्यज्ञो ऽ जायत ॥ ३९ ॥**

39. *Sa vai yajñādajāyata tasmādyajño'jāyata.*

And he is born of yajna, since yajna is born of him since creation.

**स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ॥ ४० ॥**

40. *Sa yajñastasya yajñaḥ sa yajñasya śiraskṛtam.*

He is yajna of the cosmos, and yajna is his, and

he is the supreme power and deity of yajna.

**स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥ ४१ ॥**

41. *Sa stanayati sa vi dyotate sa u aśmānamasyati.*

He thunders, he flashes as lightning, and he sends the showers of hail down on earth.

**पापाय वा भद्राय वा पुरुषायासुराय वा ॥ ४२ ॥**

42. *Pāpāya vā bhadrāya vā puruṣāyāsurāya vā.*

And he does this for the sinner, for the virtuous, for man, and for the demon.

**यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया यद्वा जन्यमवीवृधः ॥ ४३ ॥**

43. *Yadvā kṛṇoṣyoṣadhīryadvā varṣasi bhadrayā yadvā janyamavīvṛdhaḥ.*

Whether you raise herbs or send down showers of rain for the good of life or promote humanity...

**तावांस्ते मघवन्महिमोपो ते तन्वः शतम् ॥ ४४ ॥**

44. *Tāvāṁste maghavanmahimopo te tanvaḥ śatam.*

All that is your grandeur and glory, Lord Almighty, a mark of your infinite action and potential

**उपो ते बध्वे बद्धानि यदि वासिन्यर्बुदम् ॥ ४५ ॥**

45. *Upo te badhve baddhāni yadi vāsinyarbudam.*

Billions are your manifestations, all things controlled within the bounds of your law.

## Paryaya 5

**भूयानिन्द्रो नमुराद्भूयानिन्द्रासि मृत्युभ्यः ॥ ४६ ॥**

46. *Bhūyānindro namurādbhūyānindrāsi mṛtyubhyaḥ.*

Indra is greater than the immortals, Prakrti, particles and Jiva, Indra is greater than all the mortal and mutable forms of Prakrti.

**भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥ ४७ ॥**

47. *Bhūyānarātyāḥ śacyāḥ patistvamindrāsi vibhūḥ prabhūriti tvopāsmahe vayam.*

Indra, greater than non-liberality and enmity, lord of great powers and actions, you are infinite and supreme master over all. We worship you and pray for being close to you.

**नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ४८ ॥**

48. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord all-watching. Pray watch me with a favourable eye, O watchful Lord.

**अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ४९ ॥**

49. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Look at me with love and favour, bless me with food and nourishment, honour and fame, lustre and splendour, and the light and brilliance worthy of a Brahmana.

**अम्भो अमो महः सह इति त्वोपास्महे वयम् । नमस्ते अस्तु पश्यत पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा ब्राह्मण-वर्चसेन ॥ ५० ॥**

50. *Ambho amo mahaḥ saha iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Lord immense and infinite, omnipotent, great and glorious, patient yet unchallengeable, we adore and worship you.

**अम्भो॑ अरु॒णं र॑ज॒तं रज॒: सह॒ इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५१॥**

51. *Ambho aruṇaṁ rajataṁ rajaḥ saha iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Fathomless as the ocean, flaming as fire and glorious as dawn, pure and spotless as light, dynamic as energy, patient yet unchallengeable, thus do we worship and adore you.

## Paryaya 6

**उ॒रु: पृ॒थु: सु॒भूर्भु॒व॒ इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५२॥**

52. *Uruḥ pṛthuḥ subhūrbhuva iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Cosmic umbrella, unbounded Presence, gracious Divinity, shelter home and happiness for all, thus do we worship and adore you.

**प्रथो॒ वरो॒ व्यचो॑ लो॒क इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५३॥**

53. *Pratho varo vyaco loka iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Lord of expansive universe, highest best, omnipresent, gracious, thus do we worship and adore you.

**भवद्वसुरिदद्वसुः संयद्वसुरायद्वसुरिति त्वोपास्महे वयम् ॥ ५४ ॥**

54. *Bhavadvasuridadvasuḥ saṁyadvasurāyadvasuriti tvopāsmahe vayam.*

Creator of wealth, value and grandeur of wealth, controller and ordainer of wealth, and the winner of stability of wealth, thus do we worship and adore you.

**नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ५५ ॥**

55. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord Savita, all watchful, pray keep the gracious eye on me, all-watching divine Presence.

**अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५६ ॥**

56. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Bless me with food, nourishment and good health, honour and fame, lustre and splendour, and the vision and brilliance worthy of a Brahmana dedicated to Brahma.

**॥ इति त्रयोदशं काण्डम् ॥**

# KANDA-14
# (MARRIAGE AND FAMILY)

## Kanda 14/Sukta 1 (Surya's Wedding)

***Devata: Atma, Soma (1-5), Surya (6-16). Dampati (17-64); Rshi: Surya Savitri***

**सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः।**
**ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः॥ १॥**

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*
*Ṛtenādityāstiṣṭhanti divi somo adhi śritaḥ.*

The earth is sustained by Truth, the solar region is sustained by the sun, the sun across the Zodiacs is sustained by Rtam, laws of nature, and Soma, moon, is sustained in heavenly space.

By implication: Bhumi, mother Shakti, is sustained in the home by Truth, Dyau, father power, is sustained by vision and intelligence, Aditya Brahmacharis in the commumity are sustained by the discipline of law and austerity, and Soma, the vitality of virility and fertility, is sustained in the heavenly heights of Brahmacharya discipline.

**सोमेनादित्या बलिनः सोमेन पृथिवी मही।**
**अथो नक्षत्राणामेषामुपस्थे सोम आहितः॥ २॥**

2. *Somenādityā balinaḥ somena pṛthivī mahī.*
*Atho nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.*

By Soma, the Adityas are strong, by Soma, the earth is great, and Soma is safely secured, collected in

the vital systems of the Nakshatras.

(Aditya Brahmacharis are strong by vital energy of Soma, Brahmacharinis are strong by the vital energy of virgin fertility, and soma, vital energy is built up and secured by Brahmacharya in the vital organs of the body.)

**सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम्।**
**सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥**

3. *Somaṁ manyate papivānyatsaṁpiṁṣantyoṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyāśnāti pārthivaḥ.*

When the Soma grinders grind and crush the soma herbs, then the yajamana feels that having drunk the juice he has drunk the real Soma. But the Soma which the Vedic sages know and drink is different. Earthly people do not and cannot know and drink that spiritual soma of ecstasy.

**यत्त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः।**
**वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥**

4. *Yattvā soma prapibanti tata ā pyāyase punaḥ. Vāyuḥ somasya rakṣitā samānāṁ māsa ākṛtiḥ.*

O Soma, vital energy of the body system of youth, when the Brahmacharis drink you up, i.e., assimilate you into the body's aura, ojas, you rise and grow more and more. Indeed, Vayu, pranic energy of nature, is the preserver and promoter of soma as a month is the constituent part of the year and the year grows by assimilation of months.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्रावृणामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

5. *Ācchadvidhānairgupito bārhataiḥ soma rakṣitaḥ.*
*Grāvṇāmicchṛṇvantiṣṭhasi na te aśnāti pārthivaḥ.*

Soma, lustrous vitality of Brahmacharya, is preserved, protected and promoted by means and practices enshrined in Brhat Samans of Veda. O Soma, you stay strong and inviolated when the Brahmachari listens to the veteran wise celibates. No earthly lovers of carnal pleasure can taste the energy and ecstasy of high soma tasted by the dedicated.

Note: The verses from the sixth upto sixteenth describe the bridal gifts of the maiden married to a graduate on the completion of the education of both after the discipline of Brahmacharya.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ ६ ॥

6. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
*Dyaurbhūmiḥ kośa āsīdyadayātsūryā patim.*

When Surya, the maiden bright as dawn, is married and goes to the house of her husband, her mind and awareness of moral and spiritual values is her cover, her eye and vision itself is the collyrium. Her stability on the reality of earth and her faith in God and heaven is her treasure and security.

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद्वासो गाथयैति परिष्कृता ॥ ७ ॥

7. *Raibhyāsīdanudeyī nārāśaṁsī nyocanī.*
*Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtā.*

Raibhi verses of divine adoration are her dowry. Vedic verses on human values and social relations are her companion. Truth, beauty and goodness of life for all is the bride's wear as she goes, adorned and sanctified, to the house of her husband.

**स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।**
**सूर्याया अश्विना वरााग्निरासीत्पुरोगवः ॥ ८ ॥**

8. *Stomā āsanpratidhayaḥ kurīraṁ chanda opaśaḥ. Sūryāyā aśvinā varāgnirāsītpurogavaḥ.*

Stomas, Vedic songs of adoration, are her beauty aids, Vedic hymns, her cushion and crown, Ashvins, knowledge and complementary practice, her choice friends, and Agni, light of life, her pioneer and guide.

**सोमो वधूयुरभवदश्विनास्तामुभा वरा ।**
**सूर्यां यत्पत्ये शंसन्तीं मनसा सवितादददात् ॥ ९ ॥**

9. *Somo vadhūyurabhavadaśvināstāmubhā varā. Sūryāṁ yatpatye śaṁsantīṁ manasā savitādadāt.*

Soma is the proposer and Ashvins, pranic energies, the first inspiration and attraction, when Savita, giver of life and light, gives away the bride, love lorn at heart, to the bride groom.

**मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।**
**शुक्रावनड्वाहावास्तां यदयात्सूर्या पतिम् ॥ १० ॥**

10. *Mano asyā ana āsīd dyaurāsīduta cchadiḥ. Śukrāvanaḍvāhāvāstāṁ yadayātsūryā patim.*

The mind is her bridal chariot, bright sky its canopy, the sun and moon, the motive powers, when

the bride like the glorious dawn goes to the house of her husband.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम्।
श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः॥ ११॥

11. *Ṛksāmābhyāmabhihitau gāvau te sāmanāvaitām.*
*Śrote te cakre āstāṁ divi panthāścarācaraḥ.*

Sun and moon both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot smoothly. Let revelation of the Word and infinite space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and unmoving world unto the light of heaven.

शुची ते चक्रे यात्या व्यानो अक्ष आहतः।
अनो मनस्मयं सूर्यारोहत्प्रयती पतिम्॥ १२॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.*
*Ano manasmayaṁ sūryārohatprayatī patim.*

Surya, the new bride, rides the chariot of the mind when she moves to the house of her groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses), and the wind, psychic energy of thought, is the axis of her wheels.

सूर्याया वहतुः प्रागात्सविता यमवासृजत्।
मघासु हन्यन्ते गावः फल्गुनीषु व्युह्यते॥ १३॥

13. *Sūryāyā vahatuḥ prāgātsavitā yamavāsṛjat.*
*Maghāsu hanyante gāvaḥ phalgunīṣu vyuhyate.*

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move in Magha nakshatra and the bride is inducted into the groom's home in Phalguni nakshatra.

**यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।**
**क्वैकं चक्रं वामासीत्क्व ∫ देष्ट्राय तस्थथुः ॥ १४ ॥**

14. *Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa vahatuṁ sūryāyāḥ. Kvaikaṁ cakraṁ vāmāsītkva deṣṭrāya tasthathuḥ.*

O Ashvins, married couple, when you come together by the three wheeled chariot of the mind with Sattva, Rajas and Tamas, mind, motion and matter, constituents of personality in balance, asking for fulfilment of the wedding of Surya, where is one of the wheels of your chariot and where abide the other two for the purpose of benediction?

**यदयातं शुभस्पती वरेयं सूर्यामुप । विश्वे देवा अनु तद्वा-**
**मजानन्पुत्रः पितरमवृणीत पूषा ॥ १५ ॥**

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa. Viśve devā anu tadvāmajānanputraḥ pitaramavṛṇīta pūṣā.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life-giving parents for the arrival.

द्वे ते॑ च॒क्रे सूर्ये॑ ब्र॒ह्माण॑ ऋतु॒था वि॑दुः।
अथै॑कं च॒क्रं यद् गुहा॒ तद॑द्धा॒तय॒ इद्वि॑दुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ. Athaikaṁ cakraṁ yad guhā tadaddhātaya idviduḥ.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intention, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

अ॒र्य॒मणं॑ यजामहे सु॒ब॒न्धुं प॑ति॒वेद॑नम् ।
उ॒र्वा॒रु॒कमि॑व॒ बन्ध॑नात्प्रेतो मु॑ञ्चामि॒ नामु॑तः ॥ १७ ॥

17. *Aryamaṇaṁ yajāmahe subandhuṁ pativedanam. Urvārukamiva bandhanātpreto muñcāmi nāmutaḥ.*

We invoke and adore Aryaman, noble friend and brother, who enlightens us on marriage matters and the husband's role in maintaining the wife and family.

I release you, like a ripe fruit, from your parental branch and your bond here but not from there in your new life and family which you now join.

प्रेतो मु॑ञ्चामि॒ नामु॑तः सु॒ब॒द्धाम॒मुत॑स्करम्।
यथे॒यमि॑न्द्र मीढ्वः॒ सुपु॒त्रा सु॒भगास॑ति ॥ १८ ॥

18. *Preto muñcāmi nāmutaḥ subaddhāmamutaskaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release her, O Indra, virile and youthful groom, from here, not from there where I assign her to be wholly dedicated to her husband's family so that she may be the proud mother of noble children and the mistress of good fortune and all round prosperity.

**प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॒द्येन॒ त्वाब॑ध्नात्सवि॒ता सु॒शेवा॑ः। ऋ॒तस्य॒ योनौ॑ सुकृ॒तस्य॑ लो॒के स्यो॒नं ते॑ अस्तु स॒हसं॑भलायै ॥ १९ ॥**

19. *Pra tvā muñcāmi varuṇasya pāśādyena tvābadhnātsavitā suśevāḥ. Ṛtasya yonau sukṛtasya loke syonaṁ te astu sahasaṁbhalāyai.*

I release you from the bonds of Varuna, discipline of virginity observed in the spirit of freedom, justice and responsibility in the parental home, where Savita, lord giver of life and natural growth to maturity, had bound you in dedication without inhibition, and I settle and establish you with your husband in a new life of natural conjugal order of truth and piety in the world of noble action where, I wish and pray, you may be happy with your husband and your new friends and companions.

**भग॑स्त्वे॒तो न॑यतु॒ हस्त॒गृह्या॒श्विना॑ त्वा॒ प्र व॑हतां॒ रथे॑न। गृ॒हान्ग॑च्छ गृ॒हप॑त्नी॒ यथासो॑ व॒शिनी॒ त्वं वि॒दथ॒मा व॑दासि ॥ २० ॥**

20. *Bhagastveto nayatu hastagṛhyāśvinā tvā pra vahatāṁ rathena. Gṛhāngaccha gṛhapatnī yathāso vaśinī tvaṁ vidathamā vadāsi.*

Let Bhaga, the noble husband, take your hand and lead you home. Let the Ashvins, father and mother

of the husband, take you home by chariot in all comfort and safety with love. Go to your new home and new inmates of the home, be the mistress dedicated to your home, manager and darling love of all, ordering your new homely life, speaking well with love and affection to all.

**इह प्रियं प्रजायै ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।**
**एना पत्या तन्वं१ सं स्पृशस्वाथ जिर्विर्विदथमा वदासि ॥ २१ ॥**

21. *Iha priyaṁ prajayai te samṛdhyatāmasmingṛhe gārhapatyāya jāgṛhi. Enā patyā tanvaṁ saṁ spṛśasvātha jirvirvi-dathamā vadāsi.*

Here in the new home may your new love and joy increase to new heights with family and children. Keep awake and alert in the home for the fulfilment of your family duties and obligations. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment of your yajnic home life.

**इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।**
**क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ ॥ २२ ॥**

22. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvya śnutam. Krīḍantau putrairnaptṛbhirmoda-mānau svastakau.*

Be here, stay together in this home in happy conjugality, never separate, live and enjoy a full life in your own home, playing, celebrating and living with children and grand children a higher and happier home life.

**पूर्वा॒परं॑ च॑रतो मा॒यय॒ैतौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातोऽ र्ण॒वम्।**
**विश्वा॒न्यो भुव॑ना॒ वि॒चष्ट॒ ऋ॒तूँर॒न्यो वि॒दध॑ज्जायसे॒ नवः॑ ॥ २३ ॥**

23. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūṅranyo vidadhajjāyase navaḥ.*

These two, husband and wife, like sun and moon, move on in complementary order by their own power and virtue, playing happily like innocent children across the serious depths of Grhastha, duties and responsibilities of family life. Of these, one watches around, enlightens all areas of life around the home, and the other rises again and again ever new in love and beauty like the moon in the bright fortnight, according to the time and season, thereby setting the time and seasons of the family in order.

**नवो॑नवो भवसि॒ जाय॑मा॒नोऽह्नां के॒तुरु॒षसा॑मे॒ष्यग्र॑म्। भा॒गं**
**दे॒वेभ्यो॒ वि द॑धास्या॒यन्प्र च॑न्द्रमस्तिरसे दी॒र्घमा॑यु॒ः ॥ २४ ॥**

24. *Navonavo bhavasi jāyamāno'hnāṁ keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyāyan-pra candramastirase dīrghamāyuḥ.*

O lady of the house, like the new moon you rise anew brighter every day in love, beauty, conjugal and familial joy, the banner of every new day, pioneer of the dawns every morning. O new moon of the home, you organise and dispense the rightful share of all Devas, divinities of nature and nobilities of humanity, through yajnic hospitality and fulfil the needs and obligations of a long and happy family life.

**परा॑ देहि शामु॒ल्यं ब्रह्म॒भ्यो॒ वि भ॑जा॒ वसु॑।**
**कृ॒त्यैषा प॒द्वती॑ भू॒त्वा जा॒या वि॑शते॒ पति॑म्॥ २५ ॥**

25. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.*
*Kṛtyaiṣā padvatī bhūtvā jāyā viśate patim.*

Shed away the sense of sin and shame or impurity of mind, share the wealth, knowledge and joy of life with and from the holy and wise. When the bride has taken the seven steps to matrimony for conjugal life, she joins the husband heart and soul.

**नीललोहितं भवति कृत्यासक्तिर्व्यज्यते।**
**एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते॥ २६॥**

26. *Nīlalohitaṁ bhavati kṛtyāsaktirvya jyate.*
*Edhante asyā jñātayaḥ patirbandheṣu badhyate.*

Then the blood grows dark and red, love and desire vibrates and agitates for fulfilment, the near kinsmen of this bride swell with hope and joy of expectation, and the husband waxes with new responsibilities of conjugal love.

**अश्लीला तनूर्भवति रुशती पापयामुया।**
**पतिर्यद्ध्वो ३ वाससः स्वमङ्गमभ्यूर्णुते॥ २७॥**

27. *Aślīlā tanūrbhavati ruśatī pāpayāmuyā.*
*Patiryadvadhvo' vāsasaḥ svamaṅgamabhyūrṇute.*

The handsome bright body of the husband becomes polluted by that impious act if he covers his body with the wife's clothes during her period.

**आशसनं विशसनमथो अधिविकर्तनम्।**
**सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति॥ २८॥**

28. *Āaśasanaṁ viśasanamatho adhivikartanam.*
*Sūryāyāḥ paśya rūpāṇi tāni brahmota śumbhati.*

Hope and expectation on the one hand, and fear and frustration on the other, appreciation and praise on the one hand, and anger and cruelty on the other, cutting and designing on the one hand, and irony that cuts deep to the very core, these are various moods and manners of women. These, Brahma, husband of the woman, wise and visionary, ought to see, and having seen as modes of appearance and reflection, he knows, corrects, purifies or excuses with higher understanding.

**तृ॒ष्टमे॒तत्कटु॑कमपा॒ष्ठव॑द्विष॒व॒न्नैतद॑त्त॒वे।**
**सू॒र्यां यो ब्र॒ह्मा वेद॒ स इद्वा॑धू॒यमर्हति॥ २९॥**

29. *Tṛṣṭametatkaṭukamapāṣṭhavadviṣavannaitadattave. Sūryāṁ yo brahmā veda sa idvādhūyamarhati.*

Matrimony? It cab be roughshod, exasperating, thorny, bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows the light and sanctity of Surya, the sunny maiden, deserves the prize he may carry away.

**स इत्तत्स्यो॒नं ह॑रति ब्र॒ह्मा वास॑: सु॒म॒ङ्ग॒लम्।**
**प्रा॒य॒श्चित्ति॒ं यो अ॒ध्येति॒ येन॑ जा॒या न रिष्य॑ति॥ ३०॥**

30. *Sa ittatsyonaṁ harati brahmā vāsaḥ sumaṅgalam. Prāyaścittiṁ yo adhyeti yena jāyā na riṣyati.*

Only that wise young man, Brahma, wins a happy blessed home with Surya, a brilliant sunny wife, who understands and internalises the spirit of reparation, reconciliation and atonement in love relationship, and compromise and adjustment in practical conjugal living. Only this way, the woman suffers no loss, no injury, no

failure and disaster.

**युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु। ब्रह्मणस्पते पतिमस्यै रोचय चारु संभलो वदतु वाचमेताम्॥ ३१॥**

31. *Yuvaṁ bhagaṁ saṁ bharataṁ samṛddhamṛtaṁ vadantāvṛtodyeṣu. Brahmaṇaspate patimasyai rocaya cāru saṁbhalo vadatu vācametām.*

O Dampati, wedded couple, speaking the truth in honest behaviour, action and dialogue, both of you, bear and enjoy abundant wealth, honour and excellence of knowledge and well being, both earthly and divine. O Brahmanaspati, lord and master of the divine voice, make the husband loving and agreeable to this bride. Let him, loving, admiring and dedicated, speak to her words of love and sweetness, decency and grace.

**इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ। शुभं यतीरुस्रियाः सोमवर्चसो विश्वे देवाः क्रन्निह वो मनांसि॥ ३२॥**

32. *Ihedasātha na paro gamāthemaṁ gāvaḥ prajayā vardhayātha. Śubhaṁ yatīrusriyāḥ somavarcaso viśve devāḥ kranniha vo manāṁsi.*

O cows, words of wisdom and rays of light, be here and stay, go not far, you being active, fertile and generous, advance and raise this wedded couple far high in life with pregeny. O Vishvedevas, divinities of the world, noble wedded couples, parents and all other seniors, blest with the splendour of Soma, wish this new couple to be noble, loving and harmonious at heart toward each other.

**इ॒मं गावः॒ प्र॒जया॒ सं वि॑शाथा॒यं दे॒वाना॑ं न मि॑नाति भा॒गम्। अ॒स्मै वः॑ पू॒षा म॒रुत॑श्च॒ सर्वे॑ अ॒स्मै वो॑ धा॒ता स॑वि॒ता सु॑वाति॥ ३३॥**

33. *Imaṁ gāvaḥ prajayā saṁ viśāthāyaṁ devānāṁ na mināti bhagam. Asmai vaḥ pūṣā marutaśca sarve asmai vo dhātā savitā suvāti.*

O cows, enter this home with your progeny. O light rays, O generous people of holy words and divine wisdom, enter and bless this wedded couple with your gifts. This couple never faults on their duty of service to the divinities of nature and nobilities of humanity. May Pusha, lord of health and nourishment, Maruts, winds and all vibrant brave, Dhata, lord sustainer and ordainer of life, and Savita, creator and inspirer of life's vision and energy, inspire and advance you for the sake of this wedded couple.

**अ॒नृ॒क्ष॒रा ऋ॒जवः॑ सन्तु पन्था॑नो॒ येभि॑ः सखा॑यो॒ यन्ति॑ नो वरे॒यम्। सं भगे॑न॒ सम॑र्य॒म्णा सं धा॒ता सृ॑जतु॒ वर्च॑सा॥ ३४॥**

34. *Anṛkṣarā ṛjavaḥ santu panthāno yebhiḥ sakhāyo yanti no vareyam. Saṁ bhagena samaryamṇā saṁ dhātā sṛjatu varcasā.*

May the paths of life be simple, straight, natural and free from thorny obstacles, paths by which our friends go and reach their choice goals of fulfilment. May Dhata, lord sustainer and ordainer of life, inspire and join us with Bhaga, honour, excellence and prosperity, with Aryaman, progress with judgement and rectitude, and with lustre and splendour of the world.

**यच्च॒ वर्चो॑ अ॒क्षेषु॒ सुरा॑यां च॒ यदा॑हि॒तम्।**
**यद्गोष्व॒श्विना॒ वर्च॒स्तेने॒मां वर्च॑सावतम्॥ ३५॥**

35. *Yacca varco akṣeṣu surāyāṁ ca yadāhitam.*
*Yadgoṣvaśvinā varcastenemāṁ varcasāvatam.*

The lustre, splendour and inspiration that is collected, concentrated and confirmed in the axis and orbits of the stars and in the inspiration of soma, and the power and purity that is in the light of sun rays and the words of Veda, and the generosity that is in cows, with that power and purity, that light and splendour, and that generosity, may the Ashvins, all wedded couples and senior parents bless this bride.

**येन॑ महा॒न॒घ्न्या ज॒घन॒मश्वि॑ना॒ येन॑ वा॒ सुरा॑।**
**येना॒क्षा अ॒भ्यषि॑च्यन्त॒ तेने॒मां वर्च॑सावतम्॥ ३६॥**

36. *Yena mahānaghnyā jaghanamaśvinā yena vā surā. Yenākṣā abhyaṣicyanta tenemāṁ varcasāvatam.*

The lustre and splendour with which the udder of the unviolated cow, or the inspiring water, or the axes of honourable actions are infused, with that same lustre and splendour, O Ashvins, complementary powers of nature and humanity, bless and protect this bride.

**यो अ॑नि॒ध्मो दी॒दय॑दप्स्व॑१॒॑न्तर्यं विप्रा॑स॒ ईड॑ते अध्व॒रेषु॑। अपां॑ नपा॒न्मधु॑मतीर॒पो दा॒ याभि॒रिन्द्रो॑ वावृ॒धे वी॒र्या॑ ऽवान्॥ ३७॥**

37. *Yo anidhmo dīdayadapsvantaryaṁ viprāsa īḍate adhvareṣu. Apāṁ napānmadhumatīrapo dā yābhirindro vāvṛdhe vīryā vān.*

Lord omnipotent that shines and blazes without

fire and fuel in the waters of life, which the divine sages worship and serve in yajnic projects, may that lord omnipotent, saviour protector of the vitality and virility of life against any possible fall, bless the groom with those honeyed vitalities of virility so that he may grow mighty and lustrous in his married life.

**इ॒दम॒हं रु॑श॒न्तं ग्रा॒भं त॑नू॒दूषि॒मपो॑हामि। यो भ॒द्रो रो॑च॒नस्त॒मुद॑चामि॥ ३८॥**

38. *Idamahaṁ ruśantaṁ grābhaṁ tanūdūṣimapohāmi. Yo bhadro rocanastamudacāmi.*

Here and now I give up and cast away whatever is injurious, infectious, defiling and overpowering with seizure of limbs and impairment of faculties and take on to whatever is good and exhilarating for the health and lustre of body and mind. (For further reference: Atharva, 16, 1, 1-13.)

**आस्यै ब्राह्म॒णाः स्न॒पनीर्हर॒न्त्ववी॑रघ्नीरु॒द॑ज॒न्त्वाप॑ः।**
**अ॒र्य॒म्णो अ॒ग्निं पर्ये॑तु पू॒ष॒न्प्रती॑क्षन्ते श्वशु॒रो दे॒वर॑श्च॥ ३९॥**

39. *Āsyai brāhmaṇāḥ snapanīrharantvavīraghnīrudajantvāpaḥ. Aryamṇo agniṁ paryetu pūṣanpratīkṣante śvaśuro devaraśca.*

Let health experts of fertility prepare exhilarating and vitalising waters for the ceremonial bath of this bride, let her circumambulate the holy fire of Aryaman, Spirit of new life, pray for and receive the inspiring gift of new life. O Pushan, lord of nourishment and growth, her father-in-law and husbands are waiting for her arrival as for a new dawn in the home.

**शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म। शं त आपः शतपवित्रा भवन्तु शमु पत्या तन्वं सं स्पृशस्व ॥ ४० ॥**

40. *Śaṁ te hiraṇyaṁ śamu santvāpaḥ śaṁ methirbhavatu śaṁ yugasya tardma. Śaṁ ta āpaḥ śatapavitrā bhavantu śamu patyā tanvaṁ saṁ spṛśasva.*

Let your golden glow of health and the light and lustre of heart and soul be good and auspicious for you. Let the flow of life and conduct be good and auspicious. Let your new position in the home be central, creative and auspicious. Let the wedded association be good, auspicious and peaceful. Let the social flow of life be pure and nobly abundant in a hundred ways. Let your conjugal union with husband in body and mind be good and intimate and mutually inspiring.

**खे रथस्य खेऽ नसः खे युगस्य शतक्रतो।**
**अपालामिन्द्र त्रिष्पूत्वाकृणोः सूर्यत्वचम् ॥ ४१ ॥**

41. *Khe rathasya khe'nasaḥ khe yugasya śatakrato. Apālāmindra triṣpūtvākṛṇoḥ sūryatvacam.*

O Indra, noble and virile groom of a hundredfold power and virtue, in the triple pleasures of body, mind and soul for total living, make the bride, a maiden of boundless virtue exclusively dedicated to you, radiant as sun rays in knowledge, action and piety.

**आशासाना सौमनसं प्रजां सौभाग्यं रयिम्।**
**पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम् ॥ ४२ ॥**

42. *Āśāsānā saumanasaṁ prajāṁ saubhāgyaṁ rayim. Patyuranuvratā bhūtvā saṁ nahyasvāmṛtāya kam.*

O bride, hoping and planning to achieve life's happiness with good cheer of mind, noble progeny, good fortune and the wealth of life, having joined your husband for a common purpose in common discipline with him, prepare yourself and launch upon the joint mission of earthly joy and immortal freedom of the soul.

**यथा॒ सिन्धु॑र्न॒दीना॑ं साम्रा॑ज्यं सुषु॒वे वृषा॑।**
**ए॒वा त्वं स॒म्राज्ये॑धि॒ पत्यु॒रस्तं॑ प॒रेत्य॑॥ ४३॥**

43. *Yathā sindhurnadīnāṁ sāmrājyaṁ suṣuve vṛṣā. Evā tvaṁ samrājñyedhi patyurastaṁ paretya.*

Just as the abundant sea in space and on earth orders and runs the water systems of the rivers, so, O bride, having joined the husband's home, manage the affairs of the family as the queen of a new order.

**स॒म्राज्ये॑धि॒ श्वशु॑रेषु स॒म्राज्यु॒त दे॒वृषु॑।**
**ननां॑न्दुः स॒म्राज्ये॑धि स॒म्राज्यु॒त श्व॒श्वाः॥ ४४॥**

44. *Samrājñyedhi śvaśureṣu samrājñyuta devṛṣu. Nanānduḥ samrājñyedhi samrājñyuta śvaśrvāḥ.*

Be the queen of love and affection among your in-laws, the father-in-law and his peers, be the queen of love and respect among your husband's brothers and cousins, be the darling queen of the heart of your sister-in-law, and the ruling love of your mother-in-law.

**या अकृ॑न्त॒न्नव॑य॒न्याश्च॑ तत्नि॒रे या दे॒वीरन्ताँ॑ अ॒भितोऽद॑दन्त।**
**तास्त्वा॑ ज॒रसे॒ सं व्य॑य॒न्त्वायु॑ष्मती॒दं परि॑ धत्स्व॒ वास॑ः॥ ४५॥**

45. *Yā akṛntannavayanyāśca tatnire yā devīrantāň abhito'dadanta. Tāstvā jarase saṁ vyayantvāyuṣmatīdaṁ pari dhatsva vāsaḥ.*

Those noble women who spun the thread, who did the weaving, those who sewed the garment to the ends of completion, may they provide the raiment for you till a happy full age. With this good will and best wishes, please put on this garment.

**जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः।**
**वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनये परिष्वजे॥ ४६॥**

46. *Jīvaṁ rudanti vi nayantyadhvaraṁ dīrghāmanu prasitiṁ dīdhyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samīrire mayaḥ patibhyo janaye pariṣvaje.*

People shed joyous tears of separation when a darling of their life leaves home for another. At the same time they extend life's yajna by matrimony and plan and accomplish a long programme of disciplined and enlightened conjugality. They perform this act of joy and satisfaction for the parents also and for the husband and wife when they are united as a loving married couple.

(This mantra has also been interpreted in a totally different manner by Vishvanatha Vidyalankara: 'People wail for a life time, desecrate a holy yajna and create a long snare for themselves including a painful experience for the parents when they convert holy matrimony into mere physical union of carnal pleasure for the husband and wife.' This interpretation is based on a different interpretation of the nature of tears, the verb 'vini', the noun 'prasiti', and the words 'vaman' and 'mayah', and 'parishvaje' in the sense of mere physical union.)

**स्योनं ध्रुवं प्रजायै धारयामि ते ऽश्मानं देव्याः पृथिव्या उपस्थे। तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु॥ ४७॥**

47. *Syonaṁ dhruvaṁ prajāyai dhārayāmi te'śmānaṁ devyāḥ pṛthivyā upasthe. Tamā tiṣṭhānumādyā suvarcā dīrghaṁ ta āyuḥ savitā kṛṇotu.*

For the sake of your progeny, I take on this delightful and inviolable adamantine discipline of avowed trust and loyalty of conjugal faith on the lap of divine mother earth. Come and abide here happy, strong and lustrous, and may Savita, lord giver of light and inspiration grant you a long, healthy life.

**येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम्। तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च॥ ४८॥**

48. *Yenāgnirasyā bhūmyā hastaṁ jagrāha dakṣiṇam. Tena gṛhṇāmi te hastaṁ mā vyathiṣṭhā mayā saha prajayā ca dhanena ca.*

With the same purpose and competence, as Agni, vital heat of cosmic creativity, has taken over the motherly potential of fertile earth, I hold your hand. With me, with plenty, prosperity and progeny, you would not suffer any want or deprivation.

**देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु। अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु॥ ४९॥**

49. *Devaste savitā hastaṁ gṛhṇātu somo rājā suprajasaṁ kṛṇotu. Agniḥ subhagāṁ jātavedāḥ patye patnīṁ jaradaṣṭiṁ kṛṇotu.*

Brilliant Savita, enlightened husband like the

sun, may hold your hand, Soma, the loving inspiring man like the gracious moon, may inspire you with love and inspiration and lead you to have noble progeny, and may Agni, creativity of nature and divinity, pervading every where in existence, bless the wife with womanly wealth of fertility and motherhood for a full age till fulfilment.

**गृह्णामि॑ ते सौभग॒त्वाय॒ हस्तं॒ मया॒ पत्या॑ ज॒रद॑ष्टि॒र्यथास॑ः ।**
**भगो॑ अर्य॒मा स॑वि॒ता पुर॑न्धि॒र्मह्यं॒ त्वादु॒र्गार्ह॑पत्याय दे॒वाः ॥ ५० ॥**

50. *Gṛhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyaṁ tvādurgārhapatyāya devāḥ.*

I hold your hand for familial good fortune so that with me, your husband, you may live a full long life as a happy wife. Bhaga, lord of prosperity, Aryama, lord of justice and advancement, Savita, lord creator and light giver, and Purandhi, holder and sustainer, and all divinities of nature and nobilities of humanity have given you to me for living the happy life of a good household..

**भग॑स्ते॒ हस्त॑मग्रहीत्सवि॒ता हस्त॑मग्रहीत् ।**
**पत्नी॒ त्वम॑सि॒ धर्म॑णा॒हं गृ॒हप॑ति॒स्तव ॥ ५१ ॥**

51. *Bhagaste hastamagrahīt savitā hastamagrahīt. Patnī tvamasi dharmaṇāhaḥ. gṛhapatistava.*

Bhaga, lord of power and prosperity, has taken your hand, Savita, lord of light and life, has taken your hand (and given it unto me). By Dharma, then, you are my wife, and, by Dharma, I am your husband.

**ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः।**
**मया पत्या प्रजावति सं जीव शरदः शतम्॥ ५२॥**

52. *Mameyamastu poṣyā mahyaṁ tvādād bṛhaspatiḥ.*
*Mayā patyā prajāvati saṁ jīva śaradaḥ śatam.*

This bride now would be my responsibility to maintain. Brhaspati, lord of the grand universe, has given and entrusted you unto me. The high priest, sagely scholar of the Vedas, has confirmed the gift to me, socially. You now live happy with me, your husband, unto a full hundred years enjoying the company of noble children.

**त्वष्टा वासो व्य ∫दधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम्।**
**तेनेमां नारीं सविता भगश्च सूर्यामिव परि धत्तां प्रजया॥ ५३॥**

53. *Tvaṣṭā vāso vya dadhācchubhe kaṁ bṛhaspateḥ praśiṣā kavīnām. Tenemāṁ nārīṁ savitā bhagaśca sūryāmiva pari dhattāṁ prajayā.*

Tvashta, divine maker, has made the cloth for comfort and good fortune with the blessings of Brhaspati and the good wishes of poets and sages. Thereby may Savita and Bhaga adorn this bride with raiment and bless her with progeny like Surya, child of the sun.

**इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा। बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु॥ ५४॥**

54. *Indrāgnī dyāvāpṛthivī mātariśvā mitrāvaruṇā bhago aśvinobhā. Bṛhaspatirmaruto brahma soma imāṁ nārīṁ prajayā vardhayantu.*

May Indra and Agni, nature's divine energy and

fire, heaven and earth, Matarishva, winds and electric energy of the firmament, Mitra and Varuna, sun and moon, day and night, Bhaga, universal prosperity, both Ashvins, complementarities of Nature, Brhaspati, lord of the expansive universe, Maruts, winds of the firmament, Brahma, lord supreme of the universe, Soma, life-giving energy of the moon, bless and advance this bride with noble progeny.

**बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत्।**
**तेनेमामश्विना नारीं पत्ये सं शोभयामसि ॥ ५५ ॥**

55. *Bṛhaspatiḥ prathamaḥ sūryāyāḥ śīrṣe keśāň akalpayat. Tenemāmaśvinā nārīṁ patye saṁ śobhayāmasi.*

First of all it was Brhaspati, lord of expansive nature, who created the hair on the head of this Surya, maiden child of the sun. After that we, Ashvins, prepare and consecrate this bride for the groom.

**इदं तद्रूपं यदवस्त योषा जायां जिज्ञासे मनसा चरन्तीम्।**
**तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान्विद्वान्वि चचर्त पाशान्॥ ५६ ॥**

56. *Idaṁ tadrūpaṁ yadavasta yoṣā jāyāṁ jijñāse manasā carantīm. Tāmanvartiṣye sakhibhirnavagvaiḥ ka imānvidvānvi cacarta pāśān.*

It is that form, beauty and grace which the maiden wears and bears, that which is the bride sojourning with mind and imagination in search of a mate, I long for in earnest. I with friends and associates, the latest ones too, will live and behave in accord with her. It is the expert artist who beautifully designed and

wove the beauteous bouquet of her hair as snares of love and excitement.

**अ॒हं वि ष्या॑मि मयि॑ रू॒पमस्या॒ वेद॒दित्पश्य॒न्मन॑सः कु॒लाय॑म्।**
**न स्तेय॑मद्मि॒ मन॒सोद॑मुच्ये स्व॒यं श्र॑थ्ना॒नो वरु॑णस्य॒ पाशा॑न्॥ ५७॥**

57. *Ahaṁ vi ṣyāmi mayi rūpamasyā vedaditpaśya-nmanasaḥ kulāyam. Na steyamadmi manasoda-mucye svayaṁ śrathnāno varuṣasya pāśān.*

I have fixed into me the love and beauty of this maiden, knowing and seeing that therein is the seat of my heart and love. I do not take anything by stealth, having tied and now loosened the bonds of Varuna myself. I am mentally free, yet freely bound.

**प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॒द्येन॒ त्वाब॑ध्नात्सवि॒ता सु॒शेवा॑ः। उ॒रुं लो॒कं सु॒गम॒त्र॒ पन्थां कृ॒णोमि॒ तुभ्यं स॒हप॑त्न्यै॒ वधु॥ ५८॥**

58. *Pra tvā muñcāmi varuṇasya pāśādyena tvābadhnātsavitā suśevāḥ. Uruṁ lokaṁ sugamatra panthāṁ kṛṇomi tubhyaṁ sahapatnyai vadhu.*

O bride, I release you from the bond by which Savita, blissful lord giver of life, bound you in the father's home. Now for you, bound in union with me, the husband, I create and prepare a free, comfortable and wide path of life.

**उद्यच्छ॑ध्वमप॒ रक्षो॑ हनाथे॒मां नारीं॑ सुकृ॒ते द॑धात। धा॒ता वि॑प॒श्चित्पति॒मस्यै॑ वि॑वेद॒ भगो॒ राजा॑ पु॒र ए॑तु॒ प्रजा॒नन्॥ ५९॥**

59. *Udyacchadhvamapa rakṣo hanāthemāṁ nārīṁ sukṛte dadhāta. Dhātā vipaścitpatimasyai viveda bhago rājā pura etu prajānan.*

O members of the family, raise and rouse yourselves anew in this new situation, eliminate the negative forces, establish this bride in noble works in her new role. Dhata, lord sustainer and ordainer of life, wise and all knowing, has got the husband for her. Let Bhaga, the husband, brilliant and confident, ruling and organising life, knowing things well, go forward and provide the lead.

**भगस्ततक्ष चतुरः पादान्भगस्ततक्ष चत्वार्युष्पलानि। त्वष्टा पिपेश मध्यतोऽ नु वर्ध्रान्त्सा नो अस्तु सुमङ्गली ॥ ६० ॥**

60. *Bhagastatakṣa caturaḥ pādānbhagastatakṣa catvāryuṣpalāni. Tvaṣṭā pipeśa madhyato'nu vardhrāntsā no astu sumaṅgalī.*

Bhaga, lord sustainer and ordainer of life, has framed the value orders of life: Dharma, Artha, Kama and Moksha; four social orders: Brahmana, Kshatriya, Vaishya and Shudra; four stages of personal life: Brahmacharya, Grhastha, Vanaprastha and Sanyasa. Tvashta, lord maker and organiser of life, has placed the woman as partner of man in matrimony in this order and organisation. May the bride be good and auspicious for us.

**सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम्। आ रोह सूर्ये अमृतस्य लोकं स्योनं पतिभ्यो वहतुं कृणुत्वम् ॥ ६१ ॥**

61. *Sukiṁśukaṁ vahatuṁ viśvarūpaṁ hiraṇyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patibhyo vahatuṁ kṛṇu tvam.*

O bride, ascend the chariot of Grhastha, decked with flowers, versatile in form and role, of golden beauty, well cultured and moving forward in a well controlled manner. O Surya, sunny light of a new dawn for the new home, ascend to the new world of freedom and immortality through Grhastha, and make the life of your husband and family beautiful and comfortable as an earthly paradise.

**अभ्रा॑तृघ्नीं वरु॒णाप॑शुघ्नीं बृहस्पते। इन्द्रा॑पतिघ्नीं पु॒त्रिणी॒-मास्मभ्यं सवितर्वह ॥ ६२ ॥**

62. *Abhrātṛghnīṁ varuṇāpaśughnīṁ bṛhaspate. Indrāpatighnīṁ putriṇīmāsmabhyaṁ savitarvaha.*

O Varuna, O Brhaspati, O Indra, O Savita, pray lead and bring the bride to our home. O bridegroom, young man of noble qualities as Varuna, educated and enlightened with wide knowledge like Brhaspati, strong and powerful as Indra, and virile and brave as Savita, conduct home this bride who is noble and helpful to brothers and sisters, loving to the husband and kind to the animals of the home. Escort her for us, bring her home. And may God bless her as mother of noble children.

**मा हिं॑सिष्टं कु॒मा॒र्यं॑१ स्थूणे॑ दे॒वकृ॑ते प॒थि।**
**शाला॑या दे॒व्या द्वारं॑ स्यो॒नं कृ॑ण्मो वधूप॒थम् ॥ ६३ ॥**

63. *Mā hiṁsiṣṭaṁ kumāryaṁ sthūṇe devakṛte pathi. Śālāyā devyā dvāraṁ syonaṁ kṛṇmo vadhūpatham.*

O pillars of the home and family, father and mother of the bridegroom, blest by divinities with a noble son, please do not hurt the maiden, the bride, be kind and loving.

We open and decorate the auspicious door of the house blest by divinities and make it a beautiful path of entry for the bride's welcome.

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके वि राज ॥ ६४ ॥

64. *Brahmāparaṁ yujyatāṁ brahma pūrvaṁ brahmāntato madhyato brahma sarvataḥ. Anāvyādhāṁ devapurāṁ prapadya śivā syonā patiloke vi rāja.*

Let Veda mantras be chanted and resound in the front, at the back, at the end, in the middle, in fact all round the house. O bride, having reached the holy, auspicious divine home free from obstacles and inhibitions, beautiful and blissful, shine as a queen in the house of the husband.

## Kanda 14/Sukta 2

### *Atma Devata, Surya Savitri Rshi*

तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ १ ॥

1. *Tubhyamagre paryavahantsūryāṁ vahatunā saha. Sa naḥ patibhyo jāyāṁ dā agne prajayā saha.*

O Agni, spirit of light and life, the divinities

first conducted Surya, the bride, with her bridal wealth to you. May you now give her with her maturity and motherly potential as wife to the bridegroom and his family who will honour, protect and maintain her. (Refer also to Rgveda 10, 85, 40)

(When a girl child is born, the parents think of her upbringing, education and preparation for her settlement under the divine care of Agni, divine spirit of life and light. When she is mature with full health, education and bridal accomplishments, she is married and given over to the bridegroom and his family. The word 'pati' means husband but it also means one who cares for her and maintains and protects her. And when she comes to the family of the bridegroom she becomes the responsibility of the entire family. Hence 'patibhyah' here means the bridegroom and other members of the family who will care, maintain and protect her and help her grow further as mother head of the family.)

**पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।**
**दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥ २ ॥**

20. *Punaḥ patnīmagniradādāyuṣā saha varcasā.*
*Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni, lord of light and life, now gives her back to the bridegroom along with her maturity of health and age and womanly potential, her vigour and lustre of youth and brilliance. The husband now will look after, protect and maintain her for a life time of full hundred years.

**सोमस्य जाया प्रथमं गन्धर्वस्तेऽ परः पतिः ।**
**तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३ ॥**

30. *Somasya jāyā prathamaṁ gandharvaste' paraḥ patiḥ. Tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

Surya is first the care of Soma. Your second protector, O Surya, is Gandharva. Agni is the third protector, and the fourth protector, your husband, is the son of man.

(Reference may be made to Rgveda, 10, 85, 40: "O bright girl, your first protective and promotive gurdian is Soma, divine nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you to love and passion, and your fourth guardian is your husband, son of man for the continuance of humanity." Since the fourth is called 'the son of man', it is clear that the previous three are other than the man, they being forces of nature as explained. It has to be stressed and clarified that the guardians in successive order have all the qualities of the previous ones. Therefore the fourth, son of man, has all the other three: health, energy, enlightened passion, and all-inclusive humanity. In other words, he has to be cool yet energetic as soma, bright as sun, enlightened as well as enthusiastic as agni, and human as the concept of man in Rgveda, 10, 53, 6. Reference may also be made to Gita 9, 20 and 15, 13; 10, 26; 4, 37; 10, 36; and 10, 28 and 7, 11.)

**सोमो॑ ददद्गन्ध॒र्वाय॑ गन्ध॒र्वो द॑ददग्न॒ये।**
**र॒यिं च॑ पु॒त्रांश्चा॑दाद॒ग्निर्म॑ह्य॒मथो॑ इ॒माम्॥ ४॥**

4. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayiṁ ca putrāṁścādādagnirmahyamatho imām.*

Soma, the state of child-like innocence, gave her unto Gandharva, rising self awareness of identity toward puberty, Gandharva gave her unto Agni, state of adolescence, love and maturtiy, and Agni, on maturity, balanced and tempered identity with education, gives her to me with homely wealth and noble progeny implicit in her.

**आ वामगन्त्सुमतिर्वाँजिनीवसू न्य ऽश्विना ह्रत्सु कामा अरंसत। अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुयाँ अशीमहि॥ ५॥**

5. *Ā vāmagantsumatirvājinīvasū nyaśvinā hṛtsu kāmā araṁsata. Abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo dūryāň aśīmahi.*

O wedded couple, man and wife, rich in food, energy and settled life, may noble understanding and wisdom come and abide with you. May love, faith and trust, and noble ambitions be and abide in your hearts. May both of you as wedded couple mutually be guardians of each other and upholders of your common ideals and responsibilities as masters of noble living, and may Aryama, lord divine of familial well being, be kind and gracious path maker so that we all may enjoy good homes and happy family life.

**सा मन्दसाना मनसा शिवेन रयिं धेहि सर्ववीरं वचस्य ऽम्। सुगं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथिष्ठामप दुर्मतिं हतम्॥ ६॥**

6. *Sā mandasānā manasā śivena rayiṁ dhehi sarvavīraṁ vacasyam. Sugaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ pathiṣṭhāmapa durmatiṁ hatam.*

O bride, happy at heart with a noble auspicious mind, be the mistress of adorable wealth worthy of the brave without any weakness. O wedded couple, worthy guardians of noble values and actions, we wish you a clear path of holy matrimony, a noble destination in life and full satisfaction of your desires and ambitions in life, and we exhort you that you drive out all misunderstanding, suspicion and negative thinking from your life which, otherwise, might stand as a rock in your way and block your passage to advancement.

**या ओषधयो या नद्यो ३ यानि क्षेत्राणि या वना।**
**तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः ॥ ७ ॥**

7. *Yā oṣadhayo yā nadyo'yāni kṣetrāṇi yā vanā. Tāstvā vadhu prajāvatīṁ patye rakṣantu rakṣasaḥ.*

All herbs and trees, all streams and rivers, all fields and forests which are around, may they all, O bride, as protectors and guardians, protect you as the mother of progeny for your husband against all evils and attacks of negativity.

**एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम्।**
**यस्मिन्वीरो न रिष्यत्यन्येषां विन्दते वसु ॥ ८ ॥**

8. *Emaṁ panthāmarukṣāma sugaṁ svastivāhanam. Yasminvīro na riṣyatyanyeṣāṁ vindate vasu.*

We have taken on to this path of matrimony as our way of life. It is holy, clear, and a harbinger of auspicious well being and prosperity. On this path the brave are never defeated, never destroyed, in fact they achieve the same wealth and values as of the other brave

way farers past and present.

इ॒दं सु मे॑ नरः शृणु॒त यया॒शिषा॒ दंप॑ती वा॒ममश्नु॒तः। ये गन्ध॒र्वा अ॑प्स॒रस॑श्च दे॒वीरे॒षु वा॑नस्प॒त्येषु॒ येऽधि॑ त॒स्थुः। स्यो॒नास्ते॑ अ॒स्यै व॒ध्वै भ॑वन्तु॒ मा हिं॑सिषुर्वह॒तुमु॒द्यमा॑नम्॥ ९॥

9. *Idaṁ su me naraḥ śṛṇuta yayāśiṣā daṁpatī vāmamaśnutaḥ. Ye gandharvā apsarasaśca devīreṣu vānaspatyeṣu ye'dhi tasthuḥ. Syonāste asyai vadhvai bhavantu mā hiṁsiṣurvahatumuhyamānam.*

Listen, ye men and women, the word of prayer and good wishes by which the wedded couple may attain the best and sweetest pleasure of life: May all devotees of Vedic speech, divine women busy in their daily chores, all sages who live in their forest groves, be good and kind to the bride. May none on way hurt the bride and none obstruct the bridal procession conducting Surya to her new home.

ये व॒ध्व॑ ऽश्चन्द्रं व॑हतुं॒ यक्ष्मा॒ यन्ति॒ जना॑ँ अनु॑। पुन॒स्तान्य॒ज्ञिया॑ दे॒वा नय॑न्तु॒ यत॒ आग॑ताः॥ १०॥

10. *Ye vadhvaścandraṁ vahatuṁ yakṣmā yanti janāṅ anu. Punastānyajñiyā devā nayantu yata āgatāḥ.*

All those worthies of society who come in response to the members of the bride's family and join and grace the beautiful bridal procession, after the wedding yajna, on way to her new home are respectable. Let the noblest respectable people of the bride's family escort them to their places from where they had come.

मा वि॑दन्परिप॒न्थिनो॒ य आ॒सीद॑न्ति॒ दम्प॑ती। सु॒गेन॑ दु॒र्गमतीं॑ता॒मप॑ द्रा॒न्त्वरा॑तयः॥ ११॥

11. *Mā vidanparipanthino ya āsīdanti dampatī. Sugena durgamatītāmapa drāntvarātayaḥ.*

Let the forces counter to the ways of Grhastha which afflict and mislead the wedded couple never come their way. O wedded couple, cross over the difficult paths and problems of life by simple, straight and clear ways of life, and let enemies, wants and adversities flee away from you.

**सं काशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण। पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः सविता तत्कृणोतु॥ १२॥**

12. *Saṁ kāśayāmi vahatuṁ brahmaṇā gṛhairaghoreṇa cakṣuṣā mitriyeṇa. Paryāṇaddhaṁ viśvarūpaṁ yadasti syonaṁ patibhyaḥ savitā tatkṛṇotu.*

By the Vedic advice of the high priest and the help and cooperation of the members of the home with a friendly eye of love free from power, anger or protest, I make the entire nuptial ceremony, wedding gifts and the bridal chariot, all look beautiful and gracious. Well ordered every way, with all beauties of form and function as it all is by our joint efforts, may Savita, lord of life, make it agreeable and beautiful to the bridegroom and the members of his family.

**शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश। तामर्यमा भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु॥ १३॥**

13. *Śivā nārīyamastamāgannimaṁ dhātā lokamasyai dideśa. Tāmaryamā bhago aśvinobhā prajāpatiḥ prajayā vardhayantu.*

This blessed, blissful and gracious bride has

come to this home of her husband and family. Dhata, lord ruler and sustainer of the world, had ordained this house, family and environment for her. May Aryama, lord of order and advancement, Bhaga, lord of glory and prosperity, both Ashvins, nature's complementarities of growth and progress, and Prajapati, lord of his children of creation, bless and exalt this bride with children and other people of the family around.

**आ॒त्म॒न्व॒त्यु॒र्व॒रा॒ नारी॒यमा॒ग॒न्त॒स्यां नरो॑ वपत॒ बी॒ज॒मस्याम्।**
**सा वः॑ प्र॒जां ज॑नयद्वक्षणा॑भ्यो॒ बिभ्र॑ती दु॒ग्धमृ॒॑षभ॑स्य॒ रेत॒॑ः॥ १४॥**

14. *Ātmanvatyurvarā nārīyamāgantasyāṁ naro vapata vījamasyām. Sā vaḥ prajāṁ janayadvakṣaṇābhyo bibhratī dugdhamṛṣabhasya retaḥ.*

O man, this woman, the bride, strong in spirit and morals, mature and fertile in health, has come to you as wife in whom you would plant the seed, and, bearing the seed of the virile husband, nourishing the seed and bearing milk from the steams of her body energy, she will give birth to your child for you and your family.

**प्रति॑ तिष्ठ वि॒राड॑सि॒ विष्णु॑रि॒वे॒ह सर॑स्वति।**
**सिनी॑वालि॒ प्र जा॑यता॒ं भग॑स्य सु॒म॒तावस॑त्॥ १५॥**

15. *Prati tiṣṭha virāḍasi viṣṇuriveha sarasvati. Sinīvāli pra jāyatāṁ bhagasya sumatāvasat.*

O Bride, lady of intelligence, Sarasvati, O lady of grace, Sinivali, noble, brilliant and queen-like you are, settle secure here in the home, let your presence pervade in the home like Vishnu's in the universe. Give

birth to the baby and may the baby be in the good will of Bhaga, lord of life's excellence and glory.

**उद्व॑ ऊ॒र्मिः शम्या॑ ह॒न्त्वापो॒ योक्त्रा॑णि मुञ्चत।**
**माद॑ुष्कृतौ॒ व्ये ऽ॑नसाव॒घ्न्यावशु॑न॒मार॑ताम्॥ १६॥**

17. *Udva ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata.*
*Māduṣkṛtau vye nasāvaghnyāvaśunamāratām.*

O women, let vibrations of love and peace emanate from you. Take over the reins of the home and give up whatever is undesirable. O man and wife, do nothing evil, avoid sin, be unassailable, and may you never suffer any loss or harm.

**अघो॑रचक्षु॒रप॑तिघ्नी स्यो॒ना शग्मा सु॒शेवा॑ सु॒यमा॑ गृ॒हेभ्यः॑।**
**वी॒र॒सू॒र्दे॒वृ॒का॑मा॒ सं त्वयै॑धिषीमहि सुमन॒स्यमा॑ना॥ १७॥**

17. *Aghoracakṣurapatighnī syonā śagmā suśevā suyamā gṛhebhyaḥ. Vīrasūrdevṛkāmā saṁ tvayaidhīṣīmahi sumanasyamānā.*

Of kind eye, unhurtful to the husband, gentle, efficient, gracious, self-regulated for inmates of the home, mother of the brave, loving to brother-in-law, happy at heart you are, may we rise and advance with you.

**अदे॑वृघ्न्यप॑तिघ्नीहैधि॑ शि॒वा प॒शुभ्यः॑ सु॒यमा॑ सु॒वर्चा॑ः।**
**प्र॒जाव॑ती वीर॒सू॒र्दे॒वृ॒का॑मा स्यो॒नेमम॒ग्निं गार्ह॑पत्यं सपर्य॥ १८॥**

18. *Adevṛghnyapatighnīhaidhi śivā paśubhyaḥ suyamā suvarcāḥ. Prajāvatī vīrasūrdevṛkāmā syonemamagniṁ gārhapatyaṁ saparya.*

Unhurtful and loving to brothers-in-law, loving to the husband, kind to animals, self-controlled, noble

and brilliant, blest with progeny, mother of the brave, and gracious, serve and maintain the holy fire of the home.

**उत्ति॑ष्ठेतः किमि॒च्छन्ती॒दमागा॑ अ॒हं त्वे॑डे अ॒भि॒भूः स्वाद् गृ॒हात्। शू॒न्यै॒षी नि॑र्ऋ॒ते॒ याज॒गन्धोत्ति॑ष्ठारा॒ते॒ प्र प॑त॒ मेह रं॑स्थाः॥ १९॥**

19. *Uttiṣṭhetaḥ kimicchantīdamāgā ahaṁ tveḍe abhibhūḥ svād gṛhāt. Śūnyaiṣī nir-ṛte yājaga-ndhottiṣṭhārāte pra pata meha raṁsthāḥ.*

O adversity, get off from here! What for do you come? I being the stronger, drive you out of my house. O lover of nothing, O indigence, unwelcome visitor, get up and run off, don't stay here.

**य॒दा गार्ह॑पत्य॒मसपर्यै॑त्पू॒र्व॑म॒ग्निं व॒धूरि॒यम्।**
**अधा॒ सर॑स्वत्यै॒ नारि॑ पि॒तृभ्य॑श्च॒ नम॑स्कुरु॥ २०॥**

20. *Yadā gārhapatyamasaparyaitpūrvamagniṁ vadhūriyam. Adhā sarasvatyai nāri pitṛbhyaśca namaskuru.*

As this lady of the house has served and maintained the holy fire of home life, so now, O lady, offer homage to Sarasvati and the parents and seniors of the family.

**शर्म॒ वर्मै॑तदा ह॑रा॒स्यै नार्या॑ उप॒स्तिरे॑ ।**
**सिनी॑वालि॒ प्र जा॑यतां॒ भग॑स्य सु॒म॒तावस॑त्॥ २१॥**

21. *Śarma varmaitadā harāsyai nāryā upastire. Sinīvāli pra jāyatāṁ bhagasya sumatāvasat.*

Bring comfortable cover and clothing for this

woman in the bed. O noble lady, give birth to noble progeny which may enjoy the love and favour of the good will of Bhaga, lord of good fortune, for the home and family.

**यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन।**
**तदा रोहतु सुप्रजा या कन्या ∫विन्दते पतिम्॥ २२॥**

22. *Yaṁ balbajaṁ nyasyatha carma copastṛṇīthana.*
*Tadā rohatu suprajā yā kanyā vindate patim.*

The grass mattress which you spread below and the cover you spread on the mattress, let the girl who marries the husband ascend thereon who expects progeny.

**उप स्तृणीहि बल्बजमधि चर्मणि रोहिते।**
**तत्रोपविश्य सुप्रजा इममग्निं सपर्यतु॥ २३॥**

23. *Upa stṛṇīhi balbajamadhi carmaṇi rohite.*
*Tatropaviśya suprajā imamagniṁ saparyatu.*

Cover the grass mattress with red deer skin and let the woman expecting good progeny sit thereon and serve this holy fire of the home.

**आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा। इह**
**प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो भवत्पुत्रस्त एषः॥ २४॥**

24. *Ā roha carmopa sīdāgnimeṣa devo hanti rakṣāṁsi sarvā. Iha prajāṁ janaya patye asmai sujyaiṣṭhyo bhavatputrasta eṣaḥ.*

O wife, rise on this mattress cover, sit thereon, serve this fire, this divine fire destroys all evil elements of life and health. Here give birth to the progeny for the

husband, and may this progeny of yours enjoy long and noble healthy life.

**वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः। सुमङ्गल्युप सीदेममग्निं संपत्नी प्रति भूषेह देवान्॥ २५॥**

25. *Vi tiṣṭhantāṁ māturasyā upasthānnānārūpāḥ paśavo jāyamānāḥ. Sumaṅgalyupa sīdemamagniṁ saṁpatnī prati bhūṣeha devān.*

May the noble progeny born of the womb of this mother, all of good health and vision, of versatile noble form, character and function, live long and abide by her.

May the woman of good fortune, noble wife of her husband, sit on the mattress and serve the holy fire, and may she honour the divinities in the home.

**सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः। स्योना श्वश्रै प्र गृहान्विशेमान्॥ २६॥**

26. *Sumaṅgalī prataraṇī gṛhāṇāṁ suśevā patye śvaśurāya śaṁbhūḥ. Syonā śvaśrvai pra gṛhānviśemān.*

Noble and auspicious, harbinger of peace and progress to the family, kind and loving to the husband, gracious to the father-in-law, pleasant and agreeable to the mother-in-law, please enter this home and join the family.

**स्योना भव श्वशुरेभ्यः स्योना पत्यै गृहेभ्यः।**
**स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव॥ २७॥**

27. *Syonā bhava śvaśurebhyaḥ syonā patye gṛhebhyaḥ. Syonāsyai sarvasyai viśe syonā puṣṭāyaiṣāṁ bhava.*

Be gentle to the father-in-law and other seniors, be loving to the husband and agreeable to the members of the family, be good and pleasant to all these people of the family, be good for the health and growth of all this family and all these people.

**सु॒म॒ङ्ग॒लीरि॒यं व॒धूरि॒मां स॒मेत॒ पश्य॑त।**
**सौभा॑ग्यम॒स्यै द॒त्त्वा दौर्भा॑ग्यैर्वि॒परे॑तन॥ २८॥**

28. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata. Saubhāgyamasyai dattvā daurbhāgyairviparetana.*

Come you all and meet this bride, she is so good and auspicious harbinger of good fortune. Wish her all well with good fortune and protect her against all adversity and misfortune, then you may leave.

**या दु॒र्हार्दौ॑ युव॒तयो॒ याश्चे॒ह ज॑रती॒रपि॑।**
**वर्चो॑ न्व॒॑स्यै सं द॒त्ताथास्तं वि॒परे॑तन॥ २९॥**

29. *Yā durhārdo yuvatayo yāśceha jaratīrapi. Varco nvasyai saṁ dattāthāstaṁ viparetana.*

All those who are young, all those who are elderly, even those who are distraught at heart, pray wish her that she may shine with lustre, and having blessed her, pray you may leave.

**रु॒क्मप्र॑स्तरणं व॒ह्निं विश्वा॑ रू॒पाणि॒ बिभ्र॑तम्।**
**आरो॑हत्सू॒र्या सा॑वि॒त्री बृ॑ह॒ते सौभ॑गाय॒ कम्॥ ३०॥**

30. *Rukmaprastaraṇaṁ vahyaṁ viśvā rūpāṇi bibhratam. Ārohatsūryā sāvitrī bṛhate saubhagāya kam.*

Let Surya Savitri, maidenly child of the sun, rise and ascend the chariot covered in golden light, wearing all forms of beauty for the attainment of abundant prosperity and high felicity of married life.

**आ रो॑ह॒ तल्पं॑ सुमन॒स्यमा॑ने॒ह प्र॒जां ज॑नय॒ पत्ये॑ अ॒स्मै। इ॒न्द्रा॒णीव॑ सुबु॒धा॒ बु॒ध्य॑माना॒ ज्योति॑रग्रा उ॒षस॒ः प्रति॑ जागरासि॥ ३१॥**

31. *Ā roha talpaṁ sumanasyamāneha prajāṁ janaya patye asmai. Indrāṇīva subudhā budhyamānā jyotiragrā uṣasaḥ prati jāgarāsi.*

Come happy at heart, ascend this bridal bed and here in this home give birth to noble progeny for this young man, your husband. Like the wife of divine Indra, intelligent, rising in awareness and wisdom, leading light of the dawn, be wide awake and ever alert in your life and conduct of duty.

**दे॒वा अग्रे॒ न्य ऽ॑पद्यन्त॒ पत्नी॑ः सम॑स्पृशन्त॒ त॒न्व ऽ॑स्तनूभि॑ः। सू॒र्ये॑व॑ नारि॒ वि॒श्वरू॑पा महि॒त्वा प्र॒जाव॑ती॒ पत्या॒ सं भ॑वे॒ह॥ ३२॥**

32. *Devā agre nya padyanta patnīḥ samaspṛśanta tanva stanūbhiḥ. Sūryeva nāri viśvarūpā mahitvā prajāvatī patyā saṁ bhaveha.*

Noble and divine people earlier have married their wives, they have lived together united in body with body and mind with mind. You, too, O maiden, like the light of the sun, mistress of universal beauty in form,

join me as one with me with your mental greatness and be the proud mother of noble progeny.

**उत्ति॑ष्ठेतो वि॑श्वावसो॒ नम॑सेडामहे त्वा । जा॒मिमि॑च्छ पितृ॒षदं॒ न्य ॑क्तां॒ स ते॑ भा॒गो ज॒नुषा॒ तस्य॑ विद्धि ॥ ३३ ॥**

33. *Uttiṣṭheto viśvāvaso namaseḍāmahe tvā. Jāmimiccha pitṛṣadaṁ nya ktāṁ sa te bhāgo januṣā tasya viddhi.*

Rise, O bridegroom, possessed of all manly wealth, we adore you with all esteem and salutations, pray take this maiden, educated and refined in the parental home. Know her as by birth ordained for you as partner of your life and take and love her as your wife.

**अ॒प्स॒रस॑: सध॒मादं॑ मदन्ति हवि॒र्धान॑मन्त॒रा सूर्यं॑ च । तास्ते॑ ज॒नित्र॑म॒भि ताः परे॑हि॒ नम॑स्ते गन्धर्व॒र्तुना॑ कृणोमि ॥ ३४ ॥**

34. *Apsarasaḥ sadhamādaṁ madanti havirdhānamantarā sūryaṁ ca. Tāste janitramabhi tāḥ parehi namaste gandha-rvartunā kṛṇomi.*

Between the earth, seat of havi and yajna, and the sun, Apsaras, streams of vapour and currents of energy, celebrate the joy of their being in a common home. O man, they are the consorts of the universal creative potential. Similarly women of the home enjoy life in their conjugal home. They are the consorts of man's creative potential. O man, go to the woman for she is the mother of generation. O Gandharva, O man, go to your partner consort. I offer you homage according to the creative generative season.

**नमो॑ गन्ध॒र्वस्य॒ नम॑से॒ नमो॒ भामा॑य॒ चक्ष॑ुषे च कृण्मः।
विश्वा॑वसो॒ ब्रह्म॑णा ते॒ नमो॒ऽभि जा॒या अ॑प्स॒रस॒ः
परे॑हि॥ ३५॥**

35. *Namo gandharvasya namase namo bhāmāya cakṣuṣe ca kṛṇmaḥ. Viśvāvaso brahmaṇā te namo' bhi jāyā apsarasaḥ parehi.*

Homage to Gandharva's adoration, i.e., to man's adoration of his consort, we do homage to his loving eye and passion of love. O man of manly wealth of the world, we do you homage with Vedic chant, go and meet your Apsara partner, lovely nymph of your heart's desire.

**रा॒या व॒यं सु॒मन॑सः स्या॒मोदि॒तो ग॑न्ध॒र्वमावी॑वृताम। अग॒न्त्स
दे॒वः प॑र॒मं स॒धस्थ॒मग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयु॑ः॥ ३६॥**

36. *Rāyā vayaṁ sumanasaḥ syāmodito gandharva-māvīvṛtāma. Agantsa devaḥ paramaṁ sadha-sthamaganma yatra pratiranta āyuḥ.*

Let us be happy at heart with wealth, honour and excellence. Rising from here, let us raise Gandharva, the married youth, with his partner, higher. May that noble youth reach the highest status in life. Let us too rise to the heights where noblest people enjoy the best of their life.

**सं पि॑तरा॒वृत्वि॑ये सृजेथां मा॒ता पि॒ता च॒ रेत॑सो भवाथः।
मर्य॑इव॒ योषा॒मधि॑रोहयैनां प्र॒जां कृ॑ण्वाथामि॒ह पु॑ष्यतं
र॒यिम्॥ ३७॥**

37. *Saṁ pitarāvṛtviye sṛjethāṁ mātā pitā ca retaso bhavāthaḥ. Marya-iva yoṣāmadhirohayaināṁ prajāṁ kṛṇvāthāmiha puṣyataṁ rayim.*

O man and wife, father and mother to be, meet together at the proper time for procreation, and by the union of the seed and the egg, be father and mother of the progeny. O man, meet the woman, overwhelm her like a youthful lover with passion and communion, and thus alone both of you would beget the progeny and augment your wealth and prosperity here.

(The laws of nature are sacred and inviolable, and the operation and observance of those laws at the human level is a serious affair as a matter of duty and self-fulfilment within the laws and dictates of Dharma. The fulfilment of this duty is both joy and self-realisation in life in the state of matrimony at proper time of age and season. The state of health, the state of mind, and the state of the home and family, every thing is important: Sex, marriage, procreation, raising of children and management of the home and family as an institution, all is sacred and serious, and the sanctity of this all must not be desecrated as mere fun and sensual pleasure. This is the comprehensive Vedic view of the united life of man and woman.)

**तां पूषं छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति।**
**या न ऊरू उशती विश्रयाति यस्यामुशन्तः प्रहरेम शेपः॥ ३८॥**

38. *Tāṁ pūṣaṁ chivatamāmerayasva yasyāṁ bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāti yasyāmuśantaḥ praharema śepaḥ.*

O youthful, protective man, love, court, solicit and inspire her, the wife in your care, who is the most blessed and blissful partner of your life, for, into her,

men sow the seed of their life's extension. It is she who in the state of love would bare and wax herself in whom men in a state of passion would plant the seed for generation.

**आ रोहोरुमुप धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः। प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः सविता कृणोतु॥ ३९॥**

39. *Ā rohorumupa dhatsva hastaṁ pariṣvajasva jāyāṁ sumanasyamānaḥ. Prajāṁ kṛṇvāthāmiha modamānau dīrghaṁ vāmāyuḥ savitā kṛṇotu.*

Overwhel her with love, caress her softly, embrace the wife happy at heart, and exciting her too at heart, rejoice both here in the home, obtain the child, and may Savita, lord of life, energy and inspiration grant you both a long happy life.

**आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा। अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव द्विपदे शं चतुष्पदे॥ ४०॥**

40. *Ā vāṁ prajāṁ janayatu prajāpatirahorātrābhyāṁ samanaktvaryamā. Adurmaṅgalī patilokamā viśemaṁ śaṁ no bhava dvipade śaṁ catuṣpade.*

May Prajapati generate progeny for you both. May Aryama grant you happy days and nights. O woman, free from inauspiciousness, enter this life and home with the husband. Let there be peace and joy for humans and animals all.

**देवैर्दत्तं मनुना साकमेतद्वाधूयं वासो वध्व ऽश्च वस्त्रम्। यो ब्रह्मणे चिकितुषे ददाति स इद्रक्षांसि तल्पानि हन्ति॥ ४१॥**

41. *Devairdattaṁ manunā sākametadvādhūyaṁ vāso vadhvaśca vastram. Yo brahmaṇe cikituṣe dadāti sa idrakṣāṁsi talpāni hanti.*

The father who gives the bridal garments to the bride and wedding garments to the sagely and enlightened bridegroom provided by devas, noble people, along with Manu, thinking people of the community, protects the bridal bed against all evil and negativities.

**यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्व ऽश्च वस्त्रम्।**
**युवं ब्रह्मणेऽ नुमन्यमानौ बृहस्पते साकमिन्द्रश्च दत्तम्॥ ४२॥**

42. *Yaṁ me datto brahmabhāgaṁ vadhūyorvādhūyaṁ vāso vadhvaśca vastram. Yuvaṁ brahmaṇe'numanyamānau bṛhaspate sākamindraśca dattam.*

Whatever wedding gift, i.e., the rightful share of the enlightened bridegroom marrying by choice, e.g., wedding garments for the bridegroom, wedding garments for the bride, and conjugal rights for both, that has been given to me, the bridegroom, O Brhaspati, master of knowledge and Dharma, and O Indra, lord of power and law, both of you having approved it in favour of the bridegroom, pray now confirm that it has been given to me by the ruler and the high priest of law under the seal of power.

**स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ।**
**सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः॥ ४३॥**

43. *Syonādyoneradhi budhyamānau hasāmudau mahasā modamānau. Sugū suputrau sugṛhau tarātho jīvāvuṣaso vibhātīḥ.*

Awake, arising and emerging over beautiful quarters, happy, laughing, celebrating your joy of the heart with pleasure and festivity, moving around at leisure, having noble children, a good home, live well enthusiastically, across the bright golden dawns and days of your life.

**नव॑ं वसा॑नः सुर॒भिः सु॒वासा॑ उ॒दागां जी॒व उ॒षसो॑ विभा॒तीः ।**
**आ॒ण्डात्प॑त॒त्रीवा॑मु॒क्षि॒ विश्व॑स्मा॒देन॑स॒स्परि॑ ॥ ४४ ॥**

44. *Navaṁ vasānaḥ surabhiḥ suvāsā udāgāṁ jīva uṣaso vibhātīḥ. Āṇḍātpatatrīvāmukṣi viśvasmādenasaspari.*

Living life ever anew, fragrant, wearing smart clothes, bubbling with pranic energy, I rise by the bright dawns and, like a bird emerging from the egg, I break through all limitations and rise over sins and evils of life.

**शुम्भ॑नी॒ द्यावा॑पृथि॒वी अन्ति॑सुम्ने॒ महि॑व्रते ।**
**आपः॑ स॒प्त सु॑स्रुवु॒र्देवी॒स्ता नो॑ मुञ्च॒न्त्वंह॑सः ॥ ४५ ॥**

45. *Śumbhanī dyāvāpṛthivī antisumne mahivrate. Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.*

May the heaven and earth, both bright and beautiful, kind and closest at heart, relentlessly great observers of the divine laws of nature, and the seven streams of life that flow through senses, mind and pranas and through all our actions, keep us away and save us from sin and suffering.

**सू॒र्यायै॒ दे॒वेभ्यो॑ मि॒त्राय॒ वरु॑णाय च ।**
**ये भू॒तस्य॒ प्रचे॑तस॒स्तेभ्य॑ इ॒दम॑करं॒ नमः॑ ॥ ४६ ॥**

46. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasastebhya idamakaraṁ namaḥ.*

I do homage to Surya, dawn of the light of Divinity, to Mitra and Varuna, cosmic spirit of love and justice, to all the divinities of nature and humanity, and, to all those who know the science of material world, I do this homage.

**य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।**
**सन्धाता सन्धिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः ॥ ४७ ॥**

47. *Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Sandhātā sandhiṁ maghavā purūvasurniṣkartā vihrutaṁ punaḥ.*

I do homage to that immanent Lord of unbounded natural health and assertive life energy who, without piercing and ligatures, provides for the serial structure of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

**अपास्मत्तमं उच्छतु नीलं पिशङ्गमुत लोहितं यत् । निर्दहनी या पृषातक्यस्मिन्तां स्थाणावध्या सजामि ॥ ४८ ॥**

48. *Apāsmattama ucchatu nīlaṁ piśaṅgamuta lohitaṁ yat. Nirdahanī yā pṛṣātakyasmintāṁ sthāṇāvadhyā sajāmi.*

Whatever is dark in us, let it be off from us, let the light come at dawn. Whatever is vitiated, blue, pale or ruddy, whatever is burning, whatever wearisome or exhausting, I assign to the central stability of health and regeneration.

**यावतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः। व्यृद्धयो या असमृद्धयो या अस्मिन्ता स्थाणावधि सादयामि॥ ४९॥**

49. *Yāvatīḥ kṛtyā upavāsane yāvanto rājño varuṇasya pāśāḥ. Vyṛddhayo yā asamṛddhayo yā asmintā sthāṇāvadhi sādayāmi.*

All those many performances essential to moral and spiritual discipline, all those bonds and limitations essential to the rule and law of Varuna, lord of universal justice, all those positive and negative flows of material well being, all these I surrender unto the central stability of the Lord eternal and immovable.

**या मे प्रियतमा तनूः सा मे बिभाय वाससः।**
**तस्याग्रे त्वं वनस्पते नीविं कृणुष्व मा वयं रिषाम॥ ५०॥**

50. *Yā me priyatamā tanūḥ sā me bibhāya vāsasaḥ. Tasyāgre tvaṁ vanaspate nīviṁ kṛṇuṣva mā vayaṁ riṣāma.*

My body which is dearest and most delicate feels uncomfortable, even hurt, by the rough cloth, therefore, first, O Vanaspati, master of the field and forest, first arrange to refine the base of the cloth, cotton, so that we may not feel hurt or uncomfortable.

**ये अन्ता यावतीः सिचो य ओतवो ये च तन्तवः।**
**वासो यत्पत्नीभिरुतं तन्नः स्योनमुप स्पृशात्॥ ५१॥**

51. *Ye antā yāvatīḥ sico ya otavo ye ca tantavaḥ. Vāso yatpatnībhirutaṁ tannaḥ syonamupa spṛśāt.*

All the ends, the hems and corners, the warp and woof of the cloth woven by the women of the home

should be beautiful and soft in feel and comfortable in touch for the body.

**उ॒श॒तीः क॒न्यला॑ इ॒माः पि॑तृ॒लो॒कात्पति॑ं॒ यतीः ।**
**अव॑ दी॒क्षाम॑सृक्षत॒ स्वाहा॑ ॥ ५२ ॥**

52. *Uśatīḥ kanyalā imāḥ pitṛlokātpatiṁ yatīḥ.*
*Ava dīkṣāmasṛkṣata svāhā.*

Inspired with the passion of love for matrimony, let these maidens give up the one, parental, initiation while departing from the parental home, and take on the new matrimonial initiation in truth of thought, word and deed.

**बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन् ।**
**वर्चो॑ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि ॥ ५३ ॥**

53. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan.*
*Varco goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

All nobilities of the world accept and confirm the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated maiden with that light and lustre which is in the sun rays and that fecundity and generosity which is in the cows.

**बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन् ।**
**तेजो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि ॥ ५४ ॥**

54. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Tejo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with that vigour

and brilliance which is vested in the cows and in sun rays.

**बृ॒ह॒स्प॒ति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन्।**
**भगो॒ गोषु॒ प्रवि॑ष्टो॒ यस्तेने॒मां सं सृ॑जामसि॥ ५५॥**

55. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Bhago goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the glory and good fortune which is vested in the cows and the rays of the moon.

**बृ॒ह॒स्प॒ति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन्।**
**यशो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि॥ ५६॥**

56. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Yaśo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the honour which is vested in the cows and sun rays.

**बृ॒ह॒स्प॒ति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन्।**
**पयो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि॥ ५७॥**

57. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Payo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the milk which is vested in the cows.

**बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।**
**रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि॥ ५८॥**

58. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Raso goṣu praviṣṭo yastenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the love and sweetness which is vested in the cows.

**यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो ३ घम्।**
**अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ५९॥**

59. *Yadīme keśino janā gṛhe te samanartiṣū rodena kṛṇvanto'gham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If these people with dishevelled hair assemble in your house, enacting a dance of death and wail with sin and sorrow, then may Agni and Savita, brilliant and creative powers and people, save and release you from that deathly sin.

**यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य१ घम्।**
**अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६०॥**

60. *Yadīyaṁ duhitā tava vikeśyarudad gṛhe rodena kṛṇvatyagham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If this daughter of yours, crying and wailing with dishevelled hair in your house, enact a scene of sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

**यज्जा॒मयो॒ यद्यु॑व॒तयो॑ गृ॒हे ते॑ स॒मन॑र्तिषू रोदे॑न कृण्व॒तीर॒घम्।**
**अ॒ग्निष्ट्वा॒ तस्मा॒देन॑सः सवि॒ता च॒ प्र मु॑ञ्चताम्॥ ६१॥**

61. *Yajjāmayo yadyuvatayo gṛhe te samanartiṣū rodena kṛṇvatīragham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If your sisters, other relatives and young women with dishevelled hair assemble in your house enacting a dance of death and wail with sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

**यत्ते॑ प्र॒जायां॑ प॒शुषु॒ यद्वा॑ गृ॒हेषु॒ निष्ठि॑तमघ॒कृद्भि॑र॒घं कृ॒तम्।**
**अ॒ग्निष्ट्वा॒ तस्मा॒देन॑सः सवि॒ता च॒ प्र मु॑ञ्चताम्॥ ६२॥**

62. *Yatte prajāyāṁ paśuṣu yadvā gṛheṣu niṣṭhitamaghakṛdbhiraghaṁ kṛtam. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If among your people and animals, or in homes and families, sin and evil committed by unrighteous and criminal elements stay on and persist, then may Agni and Savita save you and release you from that sin and unrighteousness.

**इ॒यं नार्यु॑प ब्रूते॒ पूल्या॑न्यावप॒न्ति॒का ।**
**दी॒र्घायु॑र॒स्तु मे॒ पति॒र्जीवा॑ति श॒रद॑ः श॒तम्॥ ६३॥**

63. *Iyaṁ nāryupa brūte pūlyānyāvapantikā. Dīrghāyurastu me patirjīvāti śaradaḥ śatam.*

This bride, offering oblations of roasted rice with holiness and laying foundations of familial life with heart and soul, says: May my husband live a full happy long life of hundred years.

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यश्नुताम्॥ ६४॥

64. *Ihemāvindra saṁ nuda cakravākeva dampatī. Prajayainau svastakau viśvamāyurvyaśnutām.*

O lord omnipotent, ruler of the world, Indra, pray bless and inspire this wedded couple loving each other like chakravaka birds: May this couple live and attain a full, long, happy, perfect life with noble progeny in a prosperous home.

यदासन्द्यामुपधाने यद्वोपवासने कृतम्।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि॥ ६५॥

65. *Yadāsandyāmupadhāne yadvopavāsane kṛtam. Vivāhe kṛtyāṁ yāṁ cakrurāsnāne tāṁ ni dadhmasi.*

Whatever wrong was done on the chair, on the cushion or on the wrapping cover or ceremonial wear, and whatever was wrongly done during fast time, and whatever evil was committed during the wedding ceremony, all that we wash away in the cleansing ceremony and keep the evil down.

यद्दुष्कृतं यच्छमलं विवाहे वहतौ च यत्।
तत्संभलस्य कम्बले मृज्महे दुरितं वयम्॥ ६६॥

66. *Yadduṣkṛtaṁ yacchamalaṁ vivāhe vahatau ca yat. Tatsaṁbhalasya kambale mṛjmahe duritaṁ vayam.*

Whatever evil, whatever polluted deed, was done during the wedding or on the bridal car or in the procession, that wrong deed we assign to mutual

discussion and discretion of the wise and wash off thus as in cleansing water away.

**सं॒भ॒ले मलं सादयि॒त्वा क॑म्ब॒ले दु॑रि॒तं व॒यम्।**
**अभू॑म य॒ज्ञियाः॑ शु॒द्धाः प्र ण॒ आयूं॑षि तारिषत्॥ ६७॥**

67. *Saṁbhale malaṁ sādayitvā kambale duritaṁ vayam. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Having assigned the pollution and undesirables to mutual discussion and discretion of the wise, and having thus washed it off as in water, we have become pure and worthy venerable performers of yajna, and we pray may this purity bring us a long happy life across all difficulties.

**कृ॒त्रिम॒ः कण्ट॑कः श॒तद॒न्य ए॒षः।**
**अपा॒स्याः केश्यं॒ मल॒मप॑ शीर्ष॒ण्यं ऽ लिखात्॥ ६८॥**

68. *Kṛtrimaḥ kaṇṭakaḥ śatadanya eṣaḥ.*
*Apāsyāḥ keśyaṁ malamapa śīrṣaṇyaṁ likhāt.*

Let this hundred-toothed comb made by the artist scrape and remove the dirt of the head and hair of this bride and this people of the bride's and bridegroom's families.

**अङ्गा॑दङ्गाद्व॒यम॒स्या अप॒ यक्ष्मं॒ नि द॑ध्मसि। तन्मा प्राप॑त्पृथि॒वीं मोत दे॒वान्दिवं॒ मा प्राप॑दु॒र्व१॒॑न्तरि॑क्षम्। अ॒पो मा प्राप॒न्मल॑मे॒तद॑ग्ने य॒मं मा प्राप॑त्पि॒तॄंश्च॒ सर्वा॑न्॥ ६९॥**

69. *Aṅgādaṅgādvayamasyā apa yakṣmaṁ ni dadhmasi. Tanmā prāpatpṛthivīṁ mota devāndivaṁ mā prāpadurvantarikṣam. Apo mā prāpanmalametadagne yamaṁ mā prāpatpitṝṁśca sarvān.*

We remove all cancerous and consumptive diseases from every part of this bride's body system. Let disease never affect the earth, never affect the divinities of nature and the nobilities of humanity, never the sun light and never the heavens, never the vast skies, never the waters. O Agni, let not this dirt and infection affect the air, nor all the nourishing powers and parental seniors.

Note: According to Shatapatha Brahmana, words such as: apah, divam, antariksham, yamam, at the human life level mean: blood flow, head and brain, the middle region of the body, the wedded couple. So the prayer in this mantra means that the dirt and infection should not affect the regions of nature only, it should also not affect any part of the body of the bride and of the couple and their homely atmosphere.

**सं त्वा॑ नह्यामि॒ पय॑सा पृथि॒व्याः सं त्वा॑ नह्यामि॒ पय॒-**
**सौष॑धीनाम्। सं त्वा॑ नह्यामि प्र॒जया॒ धने॑न॒ सा संन॑द्धा सनुहि॒**
**वाज॒मेमम्॥ ७०॥**

70. *Saṁ tvā nahyāmi payasā pṛthivyāḥ saṁ tvā nahyāmi payasauṣadhīnām. Saṁ tvā nahyāmi prajayā dhanena sā saṁnaddhā sanuhi vājamemam.*

O bride, O bridegroom, O couple, I join you, strengthen you, and guard you with the armour of the earth's milk of nourishment, I join, strengthen and guard you with the milk and nourishment of the herbs, I join, strengthen and bless you with the joy of progeny and prosperity of wealth.

O bride, thus joined, strengthened and armoured, obtain and enjoy this strength, prosperity and life's

achievement.

**अमो॒ऽहमस्मि॒ सा त्वं सामा॒हम॒स्म्यृक्त्वं द्यौर॒हं पृ॑थि॒वी त्वम्।**
**ताव॒ि॒ह सं भ॑वाव प्र॒जामा ज॑नयावहै ॥ ७१ ॥**

71. *Amo'hamasmi sā tvaṁ sāmāhamasmyṛktvaṁ dyauraham pṛthivī tvam. Tāviha saṁ bhavāva prajāmā janayāvahai.*

I am He, a human version of Purusha, you are She, a human version of Prakrti. I am Sama, you are Rk. I am the heaven, you are the earth. Let us two join and be one. Let us create progeny.

**ज॒नि॒यन्ति॑ ना॒वग्र॑वः पुत्रि॒यन्ति॑ सु॒दान॑वः।**
**अरि॑ष्टासू सचेवहि बृ॒ह॒ते वाज॑सातये ॥ ७२ ॥**

72. *Janiyanti nāvagravaḥ putriyanti sudānavaḥ. Ariṣṭāsū sacevahi bṛhate vājasātaye.*

The unmarried love to marry and have a life-partner, as we. The generous want progeny. Let us both, unhurt at heart, in soul and pranic energy, be together and work for the achievement of happiness, wealth and the ultimate victory of life.

**ये पि॒तरो॑ वधू॒दर्शा इ॒मं व॑ह॒तुमाग॑मन् ।**
**ते अ॒स्यै व॒ध्वै संप॑त्न्यै प्र॒जाव॒च्छर्म॑ यच्छन्तु ॥ ७३ ॥**

73. *Ye pitaro vadhūdarśā imaṁ vahatumāgaman. Te asyai vadhvai saṁpatnyai prajāvaccharma yacchantu.*

All parents and seniors who have come to this wedding ceremony and to see this bride, may all of them offer this bride along with her bridegroom their blessings

for the gift of a happy home with noble progeny.

**येदं पूर्वागंत्रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा। तां वहन्त्वगतस्यानु पन्थां विराड्ियं सुप्रजा अत्यजैषीत्॥ ७४॥**

74. *Yedaṁ pūrvāganraśanāyamānā prajāmasyai draviṇaṁ ceha dattvā. Tāṁ vahantvagatasyānu panthāṁ virāḍiyaṁ suprajā atyajaiṣīt.*

This girl, earlier observing the discipline of maidenly zone, has come to this home as a bride. May the parents and seniors, having given her blessings for noble progeny and the wealth of a happy home, guide her now on the path of matrimony yet unknown. She is now a human version of Virat Prakrti, the Mother. May she win noble progeny and much more.

**प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय। गृहान्गच्छ गृहपत्नी यथासो दीर्घं त आयुः सविता कृणोतु॥ ७५॥**

75. *Pra budhyasva subudhā budhyamānā dīrghāyutvāya śataśāradāya. Gṛhāngaccha gṛhapatnī yathāso dīrghaṁ ta āyuḥ savitā kṛṇotu.*

O bride, be wide awake anew, all aware and highly awakening yourself and others for a long married life of a hundred years. Enter the home and meet and know the inmates of the home so that you may be the maker and mistress of the home. And may Savita, lord inspirer of light and life, grant you a long, healthy and happy life.

**॥ इचि चतुर्दशं काण्डम्॥**

# KANDA-15
## (ADHYATMA)

### Kanda 15/Sukta 1 (Vratya-Prajapati daivatam)

***Vratya Prajapati Devata, Atharva Rshi***

**व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत्॥ १॥**

1. *Vrātya āsīdīyamāna eva sa prajāpatiṁ samairayat.*

Vratya, eternal benefactor and inspirer of humanity ever awake was and is there. Self-manifested, he stirred himself as Prajapati, as creator and sustainer of the children of his creation.

**स प्रजापतिः सुवर्णमात्मन्नपश्यत्तत्प्राजनयत्॥ २॥**

2. *Sa prajāpatiḥ suvarṇamātmannapaśyattatprājanayat.*

Having stirred himself into the creative state as Prajapati, he manifested his golden consort, his own self inspired Shakti, Prakrti. Thus started the evolution of existence.

**तदेकमभवत्तल्ललाममभवत्तन्महदभवत्तज्ज्येष्ठमभवत्तद् ब्रह्माभवत्तत्तपोऽ भवत्तत्सत्यमभवत्तेन प्राजायत॥ ३॥**

3. *Tadekamabhavat tallalāmamabhavat tanmahadabhavattajjyeṣṭhamabhavat tad brahmābhavat tattapo'bhavat tatsatyamabhavat tena prājāyata.*

That manifest Vratya thus became One, the one defined as creator through the medium of Prakrti. That

One became the Beautiful, the loved one. That became Mahat, creative Prakrti inspired with divine self-awareness, the first and highest form of self-creative evolution, that became Brahma, the Brhat, expansive universe, that became Tapas, that became Satyam, the real world, thereby he became self-manifestive creator Prajapati.

**सो ऽ वर्धत स महानभवत्स महादेवो ऽ भवत् ॥ ४ ॥**

4. *So'vardhata sa mahānabhavatsa mahādevo' bhavat.*

That grew, evolved and expanded, that became Mahan, that became Mahadeva, the Supreme Creator.

**स देवानामीशां पर्यैत्स ईशानोऽ भवत् ॥ ५ ॥**

5. *Sa devānāmīśāṁ paryaitsa īśāno'bhavat.*

He became the ruling power of divine forces, the Supreme Ruler.

**स एकव्रात्यो ऽ भवत्स धनुरादत्त तदेवेन्द्रधनुः ॥ ६ ॥**

6. *Sa ekavrātyo'bhavatsa dhanurādatta tadevendradhanuḥ.*

He became the Ekavratya, the sole One creative benefactor of all. He took up the Bow, something that causes the flow and expansion further. He holds the Rainbow, spectrum variety of the one Light.

**नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥**

7. *Nīlamasyodaraṁ lohitaṁ pṛṣṭham.*

The central part of this Bow is blue, the outer is red.

**नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥**

8. *Nīlenaivāpriyaṁ bhrātṛvyaṁ prorṇoti lohitena dviṣantaṁ vidhyatīti brahmāvādino vadanti.*

With the blue he envelops, deals with, the internal rivalries, and with the red he fixes the outer, external, jealousies. They who know the reality of nature and society say so.

(It has been suggested that the role of blue and red rays of the sun in natural and social dynamics needs to be studied and investigated.)

## Kanda 15/Sukta 2

***Vratya Devata, Atharva Rshi***

**स उदतिष्ठत्स प्राचीं दिशमनु व्य ऽचलत् ॥ १ ॥**

1. *Sa udatiṣṭhatsa prācīṁ diśamanu vya calat.*

He rose up, moved to the eastern quarter.

**तं बृहच्च रथन्तरं चादित्याश्च विश्वे च देवा अनुव्य ऽचलन् ॥ २ ॥**

2. *Taṁ bṛhacca rathantaraṁ cādityāśca viśve ca devā anuvya calan.*

Brhat, Rathantara, Adityas and all divinities followed.

(Vedic concept of the creator is not the concept of an external creator. Vedic creator is immanent. And movement too is not physical movement. The movement of the Vedic creator is in thought and will, and since the

creator is immanent in Prakrti, therefore the movement of thought and will and the movement and development in natural evolution is simultaneous. Cosmic developments follow divine thought simultaneously.)

**बृ॒हते च॒ वै स र॑थन्त॒राय॑ चादि॒त्येभ्य॑श्च॒ विश्वे॑भ्यश्च दे॒वेभ्य॒ आ वृ॑श्चते॒ य ए॒वं वि॒द्वांस॑ं व्रात्य॑मु॒प॒वद॑ति ॥ ३ ॥**

3. *Bṛhate ca vai sa rathantarāya cādityebhyaśca viśvebhyaśca devebhya ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For Brhat, Rathantara, Adityas and all divinities, that person writes himself off who reviles Vratya and the learned who know this.

**बृ॒हत॑श्च॒ वै स र॑थन्त॒रस्य॑ चादि॒त्यानां॑ च॒ विश्वे॑षां च दे॒वानां॑ प्रि॒यं धाम॑ भवति॒ तस्य॒ प्राच्यां॑ दि॒शि ॥ ४ ॥**

4. *Bṛhataśca vai sa rathantarasya cādityānāṁ ca viśveṣāṁ ca devānāṁ priyaṁ dhāma bhavati tasya prācyāṁ diśi.*

Of Brhat, Rathantara, Adityas and all Vishvedevas, he becomes the favourite centre of love, and in his eastern quarter upfront:

**श्र॒द्धा पुं॑श्च॒ली मि॒त्रो मा॑ग॒धो वि॒ज्ञा॒नं॒ वासोऽ ह॑रु॒ष्णीषं॑ रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ॑ क॑ल्म॒लिर्म॒णिः ॥ ५ ॥**

5. *Śraddhā puṁścalī mitro māgadho vijñānaṁ vāso'haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Shraddha, faith and trust, becomes his favourite love, Sama sweetness and joy, his friend, knowledge,

his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, the stars, his jewels...

**भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम्॥ ६॥**

6. *Bhūtaṁ ca bhaviṣyacca pariṣkandau mano vipatham.*

Past and future, his guards, mind, his chariot,

**मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः॥ ७॥**

7. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic wind and pranic energy, his chariot horses, air, his charioteer, breath, his goad,

**कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ ८॥**

8. *Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame his fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

**स उदतिष्ठत्स दक्षिणां दिशमनु व्य ऽचलत्॥ ९॥**

9. *Sa udatiṣṭhatsa dakṣiṇāṁ diśamanu vya calat.*

He rose up, moved into the southern quarter.

**तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च यजमानश्च।**
**पशवश्चानुव्य ऽचलन्॥ १०॥**

10. *Taṁ yajñāyajñiyaṁ ca vāmadevyaṁ ca yajñaśca yajamānaśca. Paśavaścānuvya calan.*

Him followed yajnayajniyam Samans, Vamadevya Samans, yajna, yajamana, animals, all watchfuls followed simultaneously.

**य॒ज्ञाय॒ज्ञिया॑य च॒ वै स वा॑मदे॒व्याय॑ च य॒ज्ञाय॑ च॒ यज॑मानाय च प॒शुभ्य॒श्चा वृ॑श्चते॒ य ए॒वं वि॒द्वांसं॒ व्रात्य॑मु॒प॒वद॑ति ॥ ११ ॥**

11. *Yajñāyajñiyāya ca vai sa vāmadevyāya ca yajñāya ca yajamānāya ca paśubhyaścā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For the gifts of yajnayajniya, Vamadevya, yajna, yajamana and the animals and all watchfuls, that person writes himself off who reviles Vratya and the learned who know this.

**य॒ज्ञाय॒ज्ञिय॑स्य च॒ वै स वा॑मदे॒व्यस्य॑ च य॒ज्ञस्य॑ च॒ यज॑मानस्य च पशू॒नां च॑ प्रि॒यं धाम॑ भवति॒ तस्य॒ दक्षि॑णायां दि॒शि ॥ १२ ॥**

12. *Yajñāyajñiyasya ca vai sa vāmadevyasya ca yajñasya ca yajamānasya ca paśūnāṁ ca priyaṁ dhāma bhavati tasya dakṣiṇāyāṁ diśi.*

Of yajnayajniya, Vamadevya, yajna, yajamana, the watchfuls, and the animals, he becomes the favourite centre of love, and in his southern quarter upfront:

**उ॒षाः पुं॑श्च॒ली म॒न्त्रो॑ माग॒धो वि॒ज्ञा॒नं॒ वासोऽ ह॑रु॒ष्णीषं॒ रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ॑ क॑ल्म॒लिर्म॒णिः ॥ १३ ॥**

13. *Uṣāḥ puṁścalī mantro māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

The dawn becomes his favourite friend and love, mantra, his admirer, knowledge, his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, splendour, his jewel.

**अमावास्या ँ च पौर्णमासी च परिष्कन्दौ मनो विपथम्। मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः। कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ १४॥**

14. *Amāvāsyā ca paurṇamāsī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Amavasya, the dark night, and Paurnamasi, the full moon night, his guards, the mind, his chariot, cosmic wind and pranic energy, his chariot horses, air, his charioteer, the whirlwind, the goad, honour and fame, the fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

**स उदतिष्ठत्स प्रतीचीं दिशमनु व्य ँ चलत्॥ १५॥**

15. *Sa udatiṣṭhatsa pratīcīṁ diśamanu vya calat.*

He rose up and moved into the western quarter.

**तं वैरूपं च वैराजं चापश्च वरुणश्च राजानुव्य ँ चलन्॥ १६॥**

16. *Taṁ vairūpaṁ ca vairājaṁ cāpaśca varuṇaśca rājānuvya calan.*

Vairupa Sama and Vairaja Sama, Vedic knowledge of variety of diversity and knowledge of one comprehensive refulgence followed him. Also, apah, waters, and ruling Varuna, the ruling spirit of cosmic waters, followed him.

**वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥**

17. *Vairūpāya ca vai sa vairājāya cādbhyaśca varuṇāya ca rājña ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

The person who reviles Vratya and the scholar of Vratya knowledge alienates himself so far as benefits of Vairupa, Vairaja, waters and Varuna are concerned.

**वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥**

18. *Vairupasya ca vai sa vairājasya cāpāṁ ca varuṇasya ca rājñaḥ priyaṁ dhāma bhavati tasya pratīcyāṁ diśi.*

Of Vairupa and Vairaja, of waters and Varuna Ruler, he becomes the favourite centre of love, and in his western quarter upfront:

**इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥**

19. *Irā puṁścalī haso māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Ida, Vedic speech, becomes his love, happiness,

his admirer, knowledge, his shawl, the day, his turban, the night, his hair, the sun and moon rays, his ear rings, brilliance, his jewel.

**अहश्च॒ रात्री॑ च परिष्क॒न्दौ मनो॑ विप॒थम्। मा॒त॒रिश्वा॑ च॒ पव॑मानश्च विपथवा॒हौ वा॒तः॒ सार॑थी र॒ष्मा प्र॑तो॒दः। की॒र्ति॑श्च॒ यश॑श्च पुरःस॒रावैनं की॒र्ति॑र्ग॑च्छ॒त्या यशो॑ गच्छति॒ य ए॒वं वेद॑॥ २०॥**

20. *Ahaśca rātrī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī raṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Day and night, his guards, mind, his chariot, cosmic energy and pranic energy, his chariot horses, wind his charioteer, whirlwind, his goad, honour and fame, his fore-running pilots. Honour and fame indeed receive and welcome him who knows and follows Vratya in truth, the lord who creates and cares for his children.

**स उद॑तिष्ठत्स उदी॑चीं॑ दिश॒मनु॒ व्य॑चलत्॥ २१॥**

21. *Sa udatiṣṭhatsa udīcīṁ diśamanu vyacalat.*

He arose, moved into the northern quarter.

**तं श्यै॒तं च॑ नौध॒सं च॑ सप्त॒र्षय॑श्च॒ सोम॑श्च॒ राजा॑नु॒व्य॑ ऽचलन्॥ २२॥**

22. *Taṁ śyaitaṁ ca naudhasaṁ ca saptarṣayaśca somaśca rājānuvya calan.*

Him followed Shyaitam Sama and Naudhasam Sama, the Vedic knowledge that speaks of the right path

to the ultimate joy of freedom. The Seven Sages and Ruling Soma too followed him.

**श्यैताय॑ च॒ वै स नौ॑ध॒साय॑ च सप्त॒र्षिभ्य॑श्च॒ सोमा॑य च॒ राज्ञ॒ आ वृ॑श्चते॒ य ए॒वं वि॒द्वांस॑ं व्रात्य॑मु॒प॒वद॑ति ॥ २३ ॥**

23. *Śyaitāya ca vai sa naudhasāya ca saptarṣibhya-śca somāya ca rājña ā vṛścate ya evaṁ vidvāṁ-saṁ vrātyamupavadati.*

So far as benefits of Shaitya, Naudhasa, Seven Sages and Ruling Soma are concerned, that man uproots and alienates himself who reviles Vratya and the person who knows Vratya.

**श्यै॒तस्य॑ च॒ वै स नौ॑ध॒सस्य॑ च सप्तर्षी॒णां च॒ सोम॑स्य च॒ राज्ञ॑ः प्रि॒यं धाम॑ भवति॒ तस्योदी॑च्यां दि॒शि ॥ २४ ॥**

24. *Śyaitasya ca vai sa naudhasasya ca saptarṣīṇāṁ ca somasya ca rājñaḥ priyaṁ dhāma bhavati tasyodīcyāṁ diśi.*

On the other hand, that person who knows and follows Vratya becomes the favourite centre of the love of Shaitya, Naudhasa, Seven Sages and the Ruling Soma, and in his northern quarter upfront:

**वि॒द्युत्पुं॑श्च॒ली स्त॑नयि॒त्नुर्मा॑ग॒धो वि॒ज्ञा॒नं॒ वासोऽ ह॑रु॒ष्णीषं॒ रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ क॑ल्म॒लिर्म॒णिः ॥ २५ ॥**

25. *Vidyutpuṁścalī stanayitnurmāgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Vidyut, electric energy, becomes his favourite love, thunder and lightning his admirer, knowledge, his

shawl, the day, his turban, the night, his hair, sun and moon rays, his ear rings, and flower buds, his jewels.

**श्रुतं च॒ विश्रु॑तं च परिष्क॒न्दौ मनो॑ विप॒थम्॥ २६॥**

26. *Śrutaṁ ca viśrutaṁ ca pariṣkandau mano vipatham.*

Shruti and Smrti, his guards, mind, his chariot,

**मा॒त॒रिश्वा॑ च॒ पव॑मानश्च विपथवा॒हौ वा॑त॒ः**
**सार॑थी रे॒ष्मा प्र॑तो॒दः॥ २७॥**

27. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic energy and pranic energy, his chariot horses, the wind, his charioteer, the whirlwind, his goad,

**की॒र्तिश्च॒ यश॑श्च पुरः॒सरावैनं की॒र्तिर्ग॑च्छ॒त्या**
**यशो॑ गच्छति॒ य एवं वेद॑॥ २८॥**

28. *Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame, his fore-running pilots. Indeed, honour and fame receive and welcome him who knows Vratya in truth, the lord who creates and cares for his children.

## Kanda 15/Sukta 3

***Vratya Devata, Atharva Rshi***

**स संव॑त्स॒रमू॒र्ध्वो ऽति॑ष्ठ॒त्तं दे॒वा अ॑ब्रुव॒न्व्रात्य॒ किं नु ति॑ष्ठ॒सीति॑॥ १॥**

1. *Sa saṁvatsaramūrdhvo'tiṣṭhattaṁ devā abruvanvrātya kiṁ nu tiṣṭhasīti.*

That Vratya rose up and stayed up there for a year. The Devas said to him: Why and for what do you stay up?

(The metaphoric description of the creator and creation continues. 'Year' can be interpreted, as the 'day' in another context, as the age of the created world in one cycle.)

**सो ऽ ब्रवीदास॒न्दीं मे॒ सं भ॑र॒न्त्विति॑ ॥ २ ॥**

2. *So' bravīdāsandīṁ me saṁ bharantviti.*

He said to the Devas: Bring me a seat.

**तस्मै॒ व्रात्या॑यास॒न्दीं सम॑भरन् ॥ ३ ॥**

3. *Tasmai vrātyāyāsandīṁ samabharan.*

For that Vratya they brought the seat.

(The idea is that the formative powers of evolution develop and form the world of time, space, and knowledge of the Cosmic awareness of the Creator. The Creator being immanent, the created evolved world itself becomes the seat of the immanent.)

**तस्या॑ ग्री॒ष्मश्च॑ वस॒न्तश्च॒ द्वौ पादा॒वास्तां श॒रच्च॑ व॒र्षाश्च॒ द्वौ ॥ ४ ॥**

4. *Tasyā grīṣmaśca vasantaśca dvau pādāvāstāṁ śaracca varṣāśca dvau.*

Of the seat, summer and spring were two legs. Autumn and rains were the other two.

**बृ॒हच्च॑ रथंत॒रं चा॑नू॒च्ये॒ ३ आस्तां यज्ञाय॒ज्ञियं च वामदे॒व्यं च॑ तिर॒श्च्ये ऽ ॥ ५ ॥**

5. *Bṛhacca rathaṁtaraṁ cānūcye āstāṁ yajñāya-jñiyaṁ ca vāmadevyaṁ ca tiraścye.*

Brhat Samans and Rathantara Samans were two length-wise supports. Yajnayajniya and Vamadevya the cross-wise supports.

**ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥**

6. *Ṛcaḥ prāñcastantavo yajūṁṣi tiryañcaḥ.*

Rks were the length-wise cords, Yajus, the cross-wise.

**वेद आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥**

7. *Veda āstaraṇaṁ brahmopabarhaṇam.*

Veda was the mattress, Knowledge, the pillow.

**सामासाद उद्गीथो ऽपश्रयः ॥ ८ ॥**

8. *Sāmāsāda udgītho'paśrayaḥ.*

Sama peace was the comfort-seat, the chant of Om, the back rest.

**तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥**

9. *Tāmāsandīṁ vrātya ārohat.*

That seat, the Vratya ascended.

**तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः प्रहाय्या ३ विश्वानि भूतान्युपसदः ॥ १० ॥**

10. *Tasya devajāḥ pariṣkandā āsantsaṁkalpāḥ prahāyyā'viśvāni bhūtānyupasadaḥ.*

The Devas were his attendants, his thoughts, vibrant messengers, all forms and materials were his

assistants.

**विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥**

11. *Viśvānyevāsya bhūtānyupasado bhavanti ya evaṁ veda.*

All forms and materials become his friends and assistants, at his beck and call, whoever knows this, this way.

## Kanda 15/Sukta 4

***Vratya Devata, Atharva Rshi***

**तस्मै प्राच्या दिशः ॥ १ ॥**

1. *Tasmai prācyā diśaḥ.*

For that Vratya, from the eastern quarter...

**वासन्तौ मासौ गोप्तारावकुर्वन्बृहच्च रथन्तरं चानुष्ठातारौ ॥ २ ॥**

2. *Vāsantau māsau goptārāvakurvan bṛhacca rathantaraṁ cānuṣṭhātārau.*

The Devas made the two spring months his security guards, and Brhat and Rathantara Samans, his assistants to carry out his will and command.

**वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं चानु तिष्ठतो य एवं वेद ॥ ३ ॥**

3. *Vāsantāvenaṁ māsau prācyā diśo gopāyato bṛhacca rathantaraṁ cānu tiṣṭhato ya evaṁ veda.*

The two spring months, from the eastern quarter protect him, and Brhat and Rathantara Samans fulfil his wish and will, whoever knows this.

**तस्मै॒ दक्षि॑णाया दि॒शः ॥ ४ ॥**

4. *Tasmai dakṣiṇāyā diśaḥ.*

For that Vratya, from the southern quarter...

**ग्रैष्मौ॒ मासौ॑ गो॒प्तारा॒वकु॑र्वन्यज्ञाय॒ज्ञियं॑ च वामदे॒व्यं॑ चा॑नुष्ठा॒तारौ॑ ॥ ५ ॥**

5. *Graiṣmau māsau goptārāvakurvan yajñāya-jñiyaṁ ca vāmadevyaṁ cānuṣṭhātārau.*

The Devas made the two summer months his security guards, and Yajnayajniyam and Vamadevyam, his assistants to carry out his will and command.

**ग्रैष्मा॑वेनं॒ मासौ॒ दक्षि॑णाया दि॒शो गो॑पायतो यज्ञाय॒ज्ञियं॑ च वामदे॒व्यं॑ चानु॑ तिष्ठतो॒ य ए॒वं वेद॑ ॥ ६ ॥**

6. *Graiṣmāvenaṁ māsau dakṣiṇāyā diśo gopāyato yajñāyajñiyaṁ ca vāmadevyaṁ cānu tiṣṭhato ya evaṁ veda.*

The two summer months, from the southern quarter, protect him, and Yajnayajniyam and Vamadevyam fulfil his wish and will, whoever knows this.

**तस्मै॑ प्र॒तीच्या॑ दि॒शः ॥ ७ ॥**

7. *Tasmai pratīcyā diśaḥ.*

For that Vratya, from the western quarter...

**वार्षि॑कौ॒ मासौ॑ गो॒प्तारा॒वकु॑र्वन्वैरू॒पं च॑ वैरा॒जं चा॑नुष्ठा॒तारौ॑ ॥ ८ ॥**

8. *Vārṣikau māsau goptārāvakurvanvairūpaṁ ca vairājaṁ cānuṣṭhātārau.*

The Devas made the two rainy months his security guards, and Vairupa and Vairaja, his assistants to carry out his will and command.

**वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं चानु तिष्ठतो य एवं वेद ॥ ९ ॥**

9. *Vārṣikāvenaṁ māsau pratīcyā diśo gopāyato vairūpaṁ ca vairājaṁ cānu tiṣṭhato ya evaṁ veda.*

The two rainy months, from the western quarter, protect him, and Vairupa and Vairaja fulfil his wish and will, whoever knows this.

**तस्मा उदीच्या दिशः ॥ १० ॥**

10. *Tasmā udīcyā diśaḥ.*

For that Vratya, from the northern quarter...

**शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं च नौधसं चानुष्ठातारौ ॥ ११ ॥**

11. *Śāradau māsau goptārāvakurvañchyaitaṁ ca naudhasaṁ cānuṣṭhātārau.*

The Devas made the two autumn months his security guards, and Shaitam and Naudhasam, his assistants to carry out his will and command.

**शारदावेनं मासावुदीच्या दिशो गोपायतः श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥**

12. *Śāradāvenaṁ māsāvudīcyā diśo gopāyataḥ śyaitaṁ ca naudhasaṁ cānu tiṣṭhato ya evaṁ veda.*

The two autumn months, from the northern

quarter, protect him, and Shaitam and Naudhasam fulfil his wish and will, whoecer knows this.

**तस्मै ध्रुवाया दिशः ॥ १३ ॥**

13. *Tasmai dhruvāyā diśaḥ.*

For that Vratya, from the lower direction...

**हैमनौ मासौ गोप्तारावकुर्वन्भूमिं चाग्निं चानुष्ठातारौ ॥ १४ ॥**

14. *Haimanau māsau goptārāvakurvanbhūmiṁ cāgniṁ cānuṣṭhātārau.*

The Devas made the two winter months his security guards, and the earth and fire his assistants to carry out his will and command.

**हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥ १५ ॥**

15. *Haimanāvenaṁ māsau dhruvāyā diśo gopāyato bhūmiścāgniścānu tiṣṭhato ya evaṁ veda.*

The two winter months, from the lower direction, protect him, and the earth and fire fulfil his wish and will, whoever knows this.

**तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥**

16. *Tasmā ūrdhvāyā diśaḥ.*

For that Vratya, from the upper direction...

**शैशिरौ मासौ गोप्तारावकुर्वन्दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥**

17. *Śaiśirau māsau goptārāvakurvandivaṁ cādityaṁ cānuṣṭhātārau.*

The Devas made the two freezing cold months his security guards, and the heaven and the sun, his agents to carry out his wish and command.

**शैशिरावेनं मासावूर्ध्वायां दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥**

18. *Śaiśirāvenaṁ māsāvūrdhvāyā diśo gopāyato dyauścādityaścānu tiṣṭhato ya evaṁ veda.*

The two freezing cold months, from the upper direction, protect him, and the heaven and the sun fulfil his wish and will, whoever knows this.

## Kanda 15/Sukta 5

***Vratya Devata, Atharva Rshi***

**तस्मै प्राच्या दिशो अन्तर्देशाद्भवमिष्वा-**
**समनुष्ठातारमकुर्वन् ॥ १ ॥**

1. *Tasmai prācyā diśo antardeśādbhavamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, lover and benefactor of humanity, the Devas, from the intermediate direction of the eastern quarter, made Bhava, creative and regenerative spirit of nature's causation, wielder of the bow and arrow against pure negativity, the agent of his will and command.

**भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥**

2. *Bhava enamiṣvāsaḥ prācyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśanaḥ.*

Bhava, the archer, from the intermediate direction of the eastern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, the force of nature's catalysis, nor Ishana, nature's spirit of supreme law, negates this Vratya.

**नास्य॑ प॒शून्न स॑मा॒नान्हि॑नस्ति॒ य एवं वेद॑ ॥ ३ ॥**

3. *Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Nor does Bhava, nor Sharva, nor Ishana, injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

**तस्मै॒ दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाच्छ॒र्वमि॑ष्वा॒-**
**सम॑नुष्ठा॒तार॑मकुर्वन् ॥ ४ ॥**

4. *Tasmai dakṣiṇāyā diśo antardeśāccharvamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the southern quarter, the Devas made Sharva, force of nature's catalysis, wielder of the bow and arrow of nature's causation, the agent of his will and command.

**श॒र्व एन॑मिष्वा॒सो दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑**
**तिष्ठति॒ नैनं श॒र्वो न भ॒वो नेशा॑नः । नास्य॑ प॒शून्न स॑मा॒नान्हि॑-**
**नस्ति॒ य एवं वेद॑ ॥ ५ ॥**

5. *Śarva enamiṣvāso dakṣiṇāyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Sharva, the archer, from the intermediate direction of the southern quarter, abides as the agent of

this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, or wealth, or cattle of the man who knows this.

**तस्मै प्रतीच्या दिशो अन्तर्देशात्पशुपतिमिष्वा-**
**समनुष्ठातारमकुर्वन् ॥ ६ ॥**

6. *Tasmai pratīcyā diśo antardeśātpaśupatimiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the western quarter, the Devas made Pashupati, protector of the living, wielder of the bow and arrow, the agent of his will and command.

**पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु**
**तिष्ठति नैनं शर्वो न भवो नेशानः । नास्य पशून्न समानान्हिं-**
**नस्ति य एवं वेद ॥ ७ ॥**

7. *Paśupatirenamiṣvāsaḥ pratīcyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Pashupati, the archer, from the intermediate direction of the western quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

**तस्मा उदीच्या दिशो अन्तर्देशादुग्रं देवमिष्वासमनुष्ठा-**
**तारमकुर्वन् ॥ ८ ॥**

8. *Tasmā udīcyā diśo antardeśādugraṁ devamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the northern quarter, the Devas made Ugra, nature's passion of rectitude, wielder of the bow and arrow, the agent of his will and command.

**उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः। नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ ९॥**

9. *Ugra enaṁ deva iṣvāsa udīcyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Ugra, the archer, from the intermediate direction of the northern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

**तस्मै ध्रुवाया दिशो अन्तर्देशाद्रुद्रमिष्वासमनुष्ठातारमकुर्वन्॥ १०॥**

10. *Tasmai dhruvāyā diśo antardeśādrudramiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the lower direction, the Devas made Rudra, cosmic spirit of dispensation, wielder of the bow and arrow, the agent of his will and command.

**रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशाद नुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः।**
**नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ ११॥**

11. *Rudra enamiṣvāso dhruvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ.*
*Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Rudra, the archer, from the intermediate space of the lower direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

**तस्मा ऊर्ध्वाया दिशो अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन्॥ १२॥**

12. *Tasmā ūrdhvāyā diśo antardeśānmahādevamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the upper direction, the Devas made Mahadeva, supreme among the Devas, wielder of the bow and arrow, the agent of his will and command.

**महा देव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशाद नुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः। नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ १३॥**

13. *Mahādeva enamiṣvāsa ūrdhvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Mahadeva, the archer, from the intermediate space of the upper direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

**तस्मै॒ सर्वे॑भ्यो अन्तर्दे॒शेभ्य॒ ईशा॑नमिष्वा॒-**
**सम॑नुष्ठा॒तार॑मकुर्वन्॥ १४॥**

14. *Tasmai sarvebhyo antardeśebhya īśānamiṣvāsa-manuṣṭhātāramakurvan.*

For that Vratya, from the interspaces of all the directions, the Devas made Ishana, Ruler Supreme, wielder of the bow and arrow, the agent of his will and command.

**ईशा॑न एनमिष्वा॒सः सर्वे॑भ्यो अन्तर्दे॒शेभ्यो॑ऽनुष्ठा॒तानु॑ तिष्ठति॒ नैनं श॒र्वो न भ॒वो नेशा॑नः॥ १५॥**

15. *Īśāna enamiṣvāsaḥ sarvebhyo antardeśebhyo' nuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ.*

Ishana, the archer, from the interspaces of all the directions, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya.

**नास्य॑ प॒शून्न स॑मा॒नान्हि॑नस्ति॒ य एवं वेद॑॥ १६॥**

16. *Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

## Kanda 15/Sukta 6

### *Vratya Devata Atharva Rshi*

**स ध्रुवां दिशमनु व्य ऽचलत्॥ १॥**

1. *Sa dhruvāṁ diśamanu vyacalat.*

He moved into the lower, the fixed, quarter.

**तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च वानस्पत्याश्च वीरुधश्चानुव्य ऽचलन्॥ २॥**

2. *Taṁ bhūmiścāgniścauṣadhayaśca vanaspatayaśca vānaspatyāśca vīrudhaścānuvya calan.*

After him followed earth, agni, herbs, trees, herbals, and creepers.

**भूमेश्च वै सो ३ग्नेश्चौषधीनां च वनस्पतीनां च वानस्पत्यानां च वीरुधां च प्रियं धाम भवति य एवं वेद॥ ३॥**

3. *Bhūmeśca vai so'gneścauṣadhīnāṁ ca vanaspatīnāṁ ca vānaspatyānāṁ ca vīrudhāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of the earth, agni, herbs, trees, all herbals and creepers.

**स ऊर्ध्वां दिशमनु व्य ऽचलत्॥ ४॥**

4. *Sa ūrdhvāṁ diśamanu vya calat.*

He moved into the upper, higher, direction.

**तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि चानुव्य ऽचलन्॥ ५॥**

5. *Tamṛtaṁ ca satyaṁ ca sūryaśca candraśca nakṣatrāṇi cānuvya calan.*

Him followed Rtam, dynamics of nature and all life, Satyam, constant reality of existence, the sun, the moon, and all the constellations of stars.

**ऋ॒तस्य॑ च॒ वै स स॒त्यस्य॑ च॒ सूर्य॑स्य च च॒न्द्रस्य॑ च॒ नक्ष॑त्राणां च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ ६ ॥**

6. *Ṛtasya ca vai sa satyasya ca sūryasya ca candrasya ca nakṣatrāṇāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Rtam, Satyam, sun, moon and the constellations of stars. (The stars and the Law of Constancy and Mutability becomes his passion.)

**स उ॑त्त॒मां दिश॒मनु॒ व्य॑चलत् ॥ ७ ॥**

7. *Sa uttamāṁ diśamanu vyacalat.*

He moved into the highest quarter.

**तमृच॑श्च॒ सामा॑नि च॒ यजूं॑षि च॒ ब्रह्म॑ चानु॒व्य॑चलन् ॥ ८ ॥**

8. *Tamṛcaśca sāmāni ca yajūṁṣi ca brahma cānuvya calan.*

Him followed the Rks, Samans, Yajus, and the verses of Atharva-veda.

**ऋ॒चां च॒ वै स साम्नां च॒ यजु॑षां च॒ ब्रह्म॑णश्च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ ९ ॥**

9. *Ṛcāṁ ca vai sa sāmnāṁ ca yajuṣāṁ ca brahmaṇaśca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Rks, Samans, Yajus and Atharva-veda, deeply

absorbed in these.

**स बृ॑हतीं दिश॒मनु॒व्य॑ ऽचलत्॥ १०॥**

10. *Sa bṛhatīṁ diśamanuvya calat.*

He moved into the direction of the expansive, the boundless.

**तमि॑तिहा॒सश्च॑ पुरा॒णं च॒ गाथा॑श्च नाराशं॒-**
**सीश्चा॑नु॒व्य॑ ऽचलन्॥ ११॥**

11. *Tamitihāsaśca purāṇaṁ ca gāthāśca nārāśaṁ-sīścānuvyacalan.*

Him followed History, Purana, ancient stories of knowledge and action, Gathas, poems of celebration, and Narashansis, celebrations of heroes and divinities.

**इ॒ति॒हा॒सस्य॑ च॒ वै स पु॑रा॒णस्य॑ च॒ गाथा॑नां च**
**नाराशं॒सीनां च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑॥ १२॥**

12. *Itihāsasya ca vai sa purāṇasya ca gāthānāṁ ca nārāśaṁsīnāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Histories, Puranas, Gathas and Narashansis, deeply absorbed in these studies.

**स प॑र॒मां दिश॒मनु॒ व्य॑ ऽचलत्॥ १३॥**

13. *Sa paramāṁ diśamanu vyacalat.*

He moved into the highest ultimate direction.

**तमा॑हव॒नीय॑श्च॒ गार्ह॑पत्यश्च दक्षिणा॒ग्निश्च॑**
**य॒ज्ञश्च॒ यज॑मानश्च प॒शव॑श्चानु॒व्य॑ ऽचलन्॥ १४॥**

14. *Tamāhavanīyaśca gārhapatyaśca dakṣiṇā-gniśca yajñaśca yajamānaśca paśavaścānuvya calan.*

Him followed Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

**आ॒ह॒व॒नीय॑स्य च॒ वै स गार्ह॑पत्यस्य च दक्षिणा॒ग्नेश्च॑ य॒ज्ञस्य॑ च॒ यज॑मानस्य च पशू॒नां च॑ प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ १५ ॥**

15. *Āhavanīyasya ca vai sa gārhapatyasya ca dakṣiṇāgneśca yajñasya ca yajamānasya ca paśūnāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

**सोऽ ना॑दिष्टां॒ दिश॒मनु॒ व्य᳡चलत् ॥ १६ ॥**

16. *So'nādiṣṭāṁ diśamanu vyacalat.*

He moved into the unindicated direction (of the unknown, expansive future possibilities).

**तमृ॒तव॑श्चार्त॒वाश्च॒ लोका॑श्च॒ लौ॒क्याश्च॒ मासा॑श्चार्धमा॒-साश्चा॑होरा॒त्रे चा॑नु॒व्य᳡चलन् ॥ १७ ॥**

17. *Tamṛtavaścārtavāśca lokāśca laukyāśca māsā-ścārdhamāsāścāhorātre cānuvya calan.*

Him followed the seasons, seasonals, world-regions and those of the world regions, months, half months, and the day-night cycles.

**ऋ॒तू॒नां च॒ वै स आ॑र्त॒वानां च॒ लोका॑नां च लौ॒क्यानां च॒ मासा॑नां चार्धमा॒सानां चाहोरा॒त्रयो॑श्च प्रि॒यं धाम॑ भवति॒ य**

**एवं वेद ॥ १८ ॥**

18. *Ṛtūnāṁ ca vai sa ārtavānāṁ ca lokānāṁ ca laukyānāṁ ca māsānāṁ cārdhamāsānāṁ cāhorātrayośca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of the seasons and seasonals, world regions and those of the world regions, months and half moths, and the day night cycles.

**सोऽ नाऽवृत्तां दिशमनु व्य ऽचलत्ततो**
**नावर्त्स्यन्नमन्यत ॥ १९ ॥**

19. *So' nāvṛttāṁ diśamanu vyacalattato nāvartsyannamanyata.*

He moved into the direction of No-return. He knew there would be no return from there. (See Chhandogya Upanishad 8, 15, 1, and Vedanta 4, 4, 22.)

**तं दितिश्चादितिश्चेडा चेन्द्राणी चाऽनुव्य ऽचलन् ॥ २० ॥**

20. *Taṁ ditiścāditiśceḍā cendrāṇī cānuvya calan.*

Him followed Diti, the mutability and evolution of Prakrti, Aditi, the constancy of Prakrti, Ida, eternal Speech, Indrani, divine Energy.

**दितेश्च वै सोऽ दितेश्चेडाऽयाश्चेन्द्राण्याश्च प्रियं धाम भवति य एवं वेद ॥ २१ ॥**

21. *Diteśca vai so'diteśceḍāyāścendrāṇyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Diti, Aditi, Ida and Indrani.

**स दिशोऽ नु व्य ऽचलत्तं विराडनु व्य ऽचलत्सर्वे च देवाः सर्वाश्च देवताः ॥ २२ ॥**

22. *Sa diśo' nu vya calattaṁ virāḍanu vya cala-tsarve ca devāḥ sarvāśca devatāḥ.*

He moved into overall space, all directions. Him followed Virat, the refulgent spirit of the universe, Devas, all divinities, and Devatas, the powers and potentials of the Devas.

**विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां प्रियं धाम भवति य एवं वेद ॥ २३ ॥**

23. *Virājaśca vai sa sarveṣāṁ ca devānāṁ sarvāsāṁ ca devatānāṁ priyaṁ dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of Virat, all Devas and all their powers and potentials.

**स सर्वानन्तर्देशाननु व्य ऽचलत् ॥ २४ ॥**

24. *Sa sarvānantardeśānanu vya calat.*

He moved into all the internalities of all directions and space.

**तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चानुव्य ऽचलन् ॥ २५ ॥**

25. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitāmahascānuvya calan.*

Him followed Prajapati, sustainer of the people, Parameshthi, supreme power of universal sustenance, Pita and Pitamahas, generators and grand generators of

life.

**प्रजापतेश्च वै स परमेष्ठिनश्च पितुश्च पितामहस्य च प्रियं धाम भवति य एवं वेद ॥ २६ ॥**

26. *Prājāpateśca vai sa parameṣṭhinaśca pituśca pitāmahasya ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Prajapati, Parameshthi, generators and grand generators of life.

## Kanda 15/Sukta 7

***Vratya Devata, Atharva Rshi***

**स महिमा सद्रुर्भूत्वान्तं पृथिव्या अगच्छत्स समुद्रोऽभवत् ॥ १ ॥**

1. *Sa mahimā sadrurbhūtvāntaṁ pṛthivyā agacchatsa samudro'bhavat.*

He became greatness at the fastest, went to the end of the earth and cosmos, and became the vast ocean of Infinity.

**तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चापश्च श्रद्धा च वर्षं भूत्वानुव्य वर्तयन्त ॥ २ ॥**

2. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitāmahaścāpaśca śraddhā ca varṣaṁ bhūtvānuvya vartayanta.*

And him followed Prajapati, Parmeshthi, progenitor, grand progenitor, all activity and faith, having taken the form of generous shower.

**ऐनमापो॑ गच्छ॒त्यैनं श्र॒द्धा ग॑च्छ॒त्यैनं॑ व॒र्षं ग॑च्छति॒ य ए॒वं वेद॑॥ ३॥**

3. *Ainamāpo gacchatyainaṁ śraddhā gacchatyainaṁ varṣaṁ gacchati ya evaṁ veda.*

Activity and action, faith and love, and showers of generosity reach and bless him that knows this.

**तं श्र॒द्धा च॑ य॒ज्ञश्च॑ लो॒कश्चान्नं॒ चान्नाद्यं॑ च भू॒त्वाभि॑प॒र्यावं॑र्तन्त॥ ४॥**

4. *Taṁ śraddā ca yajñaśca lokāścānnaṁ cānnādyaṁ ca bhūtvābhiparyāvartanta.*

Faith, yajna, progeny and people around, food and delicacies, being enjoyable, come to him.

**ऐनं श्र॒द्धा ग॑च्छ॒त्यैनं य॒ज्ञो ग॑च्छ॒त्यैनं लो॒को ग॑च्छ॒त्यैन॒मन्नं गच्छ॒त्यैन॑म॒न्नाद्यं॑ गच्छति॒ य ए॒वं वेद॑॥ ५॥**

5. *Ainaṁ śraddhā gacchatyainaṁ yajño gacchatyainaṁ loko gacchatyainamannaṁ gacchatyainamannādyaṁ gacchati ya evaṁ veda.*

To the person who knows this, faith comes, yajna comes, progeny and people come, food comes, delicacies of life come, freely.

## Kanda 15/Sukta 8

***Vratya Devata, Atharva Rshi***

**सो ऽ॑ रज्यत॒ ततो॑ राज॒न्यो॑ ऽ॑ जायत॥ १॥**

1. *So'rajyata tato rājanyo'jāyata.*

He felt impassioned with love and care, and thence arose Rajanya, ruler, protector and the social

organiser.

**स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत्॥ २॥**

2. *Sa viśaḥ sabandhūnannamannādyamabhyudatiṣṭhat.*

He rose to control, organise and socially rule the people, his own fraternity, and to provide them with food and delicacies of life with good health.

**विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य च**
**प्रियं धाम भवति य एवं वेद॥ ३॥**

3. *Viśāṁ ca vai sa sabandhūnāṁ cānnasya cānnādyasya ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the centre of the love and reverence of the people, his own fraternity, with the treasure hold of food and life's delicacies.

## Kanda 15/Sukta 9

***Vratya Devata, Atharva Rshi***

**स विशोऽनु व्यचलत्॥ १॥**

1. *Sa viśo'nu vya calat.*

He moved, rose up, to rule the people with their will.

**तं सभा च समितिश्च सेना च सुरा चानुव्यचलन्॥ २॥**

2. *Taṁ sabhā ca samitiśca senā ca surā cānuvya calan.*

With him, his thought and movement, rose Sabha, Samiti and the army, and a commonwealth of joy and prosperity.

**सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥ ३ ॥**

3. *Sabhāyāśca vai sa samiteśca senāyāśca surāyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

The ruler who knows this partnership of the ruler and the people becomes the favourite of the love and reverence of the Sabha, Samiti, army and the commonalty of social prosperity.

## Kanda 15/Sukta 10

***Vratya Devata, Atharva Rshi***

**तद्यस्यैवं विद्वान्व्रात्यो राज्ञोऽतिथिर्गृहानागच्छेत् ॥ १ ॥**

1. *Tadyasyaivaṁ vidvānvrātyo rājño'tithirgṛhānā-gacchet.*

Then if to the house of the ruler, in this social and cultural context, a Vratya, a learned visitor of controlled habits and committed socio-divine values, comes.....

**श्रेयांसमेनमात्मनो मानयेत्तथा क्षत्राय ना वृश्चते तथा राष्ट्राय ना वृश्चते ॥ २ ॥**

2. *Śreyāṁsamenamātmano mānayettathā kṣatrāya nā vṛścate tathā rāṣṭrāya nā vṛścate.*

And the ruler entertains him, treating him as better than even his own self, then the ruler does not revile, and does not from himself, alienate the Raja-Dharma and the Rashtra, the common wealth of social order.

**अतो॒ वै ब्रह्म॑ च क्ष॒त्रं चोद॑तिष्ठतां॒ ते अ॑ब्रूतां॒ कं प्र वि॑शा॒वेति॑ ॥ ३ ॥**

3. *Ato vai brahma ca kṣatraṁ codatiṣṭhatāṁ te abrūtāṁ kaṁ pra viśāveti.*

From this harmony, the spirit of Brahma, divine learning, and Kshatra, the spirit of social order, would rise stronger and say: where shall we enter and abide?

**अतो॒ वै बृ॒ह॒स्पति॑मे॒व ब्रह्म॒ प्रा वि॑श॒त्विन्द्रं॑ क्ष॒त्रं तथा॒ वा इति॑ ॥ ४ ॥**

4. *Ato vai bṛhaspatimeva brahma prā viśa-tvindraṁ kṣatraṁ tathā vā iti.*

Hence let Brahma, divine vision and knowledge of Veda, enter and abide in Brhaspati, Scholar Bramana, and let Kshatra, knowledge of order and the power and policy of rule, enter and abide with Indra, the ruler.

**अतो॒ वै बृ॒ह॒स्पति॑मे॒व ब्रह्म॒ प्रावि॑श॒दिन्द्रं॑ क्ष॒त्रम् ॥ ५ ॥**

5. *Ato vai bṛhaspatimeva brahma prāviśadindraṁ kṣatram.*

Then Brahma entered Brhaspati, and Kshatra entered Indra, the ruling power. (The kshatriya finds fulfilment in the glory of the social order, and the Brahmana, in the vision of Divine Knowledge.)

**इ॒यं वा उ॑ पृथि॒वी बृ॒ह॒स्पति॒र्द्यौरे॒वेन्द्रः॑ ॥ ६ ॥**

6. *Iyaṁ vā u pṛthivī bṛhaspatirdyaurevendraḥ.*

Hence this earth is Brhaspati and Brhaspati is earth, stability, and the heaven of light is Indra and Indra is heaven and brilliance, the glory.

**अयं वा उ अग्निर्ब्रह्मासावादित्यः क्षत्रम् ॥ ७ ॥**

7. *Ayaṁ vā u agnirbrahmāsāvādityaḥ kṣatram.*

Or, this Agni, the light of knowledge and warmth of love, is Brahma, and that Aditya, the sun of glory, is Kshatra, the social order of power, splendour and enlightenment.

**ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति ॥ ८ ॥**

8. *Ainaṁ brahma gacchati brahmavarcasī bhavati.*

To that person comes Brahma and he becomes bright with the light of Brahma....

**यः पृथिवीं बृहतिमग्निं ब्रह्म वेद ॥ ९ ॥**

9. *Yaḥ pṛthivīṁ bṛhapatimagniṁ brahma veda.*

Who knows that the earth is Brhaspati and Agni is Brahma, (that is, the social order is an integration of knowledge and power, stability and enlightened movement forward like the radiation of light).

**ऐनमिन्द्रियं गच्छतीन्द्रियवान्भवति ॥ १० ॥**

10. *Ainamindriyaṁ gacchatīndriyavānbhavati.*

Glory comes to him, and he commands power and splendour...

**य आदित्यं क्षत्रं दिवमिन्द्रं वेद ॥ ११ ॥**

11. *Ya ādityaṁ kṣatraṁ divamindraṁ veda.*

Who knows that Aditya, the sun, is the social order, and heaven, enlightenment, is Indra, the ruler.

## Kanda 15/Sukta 11

### *Vratya Devata, Atharva Rshi*

**तद्यस्यैवं विद्वान्व्रात्योऽतिथिर्गृहानागच्छेत् ॥ १ ॥**

1. *Tadyasyaivaṁ vidvānvrātyo'tithirgṛhānā-gacchet.*

If such a learned Vratya atithi, pious and divinely committed visitor, were to come to the house of a grhasthi, a family man …

**स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वा ऽ वात्सीर्व्रात्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥ २ ॥**

2. *Svayamenamabhyudetya brūyād vrātya kvā' vātsīrvrātyodakaṁ vrātya tarpayantu vrātya yathā te priyaṁ tathāstu vrātya yathā te vaśastathāstu vrātya yathā te nikāmastathāstviti.*

The host should arise and welcome the guest saying: O Vratya, venerable guest, where were you last, where are you coming from? O Vratya, here is water for you. O Vratya, pray please yourself and do us the favour of sharing your knowledge and wisdom. Vratya, whatever you like we shall offer. Vratya, as you wish, so shall be done. Whatever you need and desire, will be provided.

**यदेनमाह व्रात्य क्वा ऽ वात्सीरिति पथ एव तेन देवयानानव रुन्द्धे ॥ ३ ॥**

3. *Yadenamāha vrātya kvā'vātsīriti patha eva tena devayānānava runddhe.*

When the host asks the Vratya guest: 'Where have you been and from where are you coming'? he is only treasuring for himself the knowledge of the ways of the noble and learned men of divinity.

**यदे॑न॒माह॒ व्रात्यो॑द॒कमित्य॒प ए॒व तेनाव॑ रुन्द्धे ॥ ४ ॥**

4. *Yadenamāha vrātyodakamityapa eva tenāva runddhe.*

When the host says: 'Sir, please to have water', thereby he secures water for himself.

**यदे॑न॒माह॒ व्रात्य॑ त॒र्पय॒न्त्विति॑ प्रा॒णमे॒व तेन॒ वर्षी॑यांसं कुरुते ॥ ५ ॥**

5. *Yadenamāha vrātya tarpayantviti prāṇameva tena varṣīyāṁsaṁ kurute.*

When the host says: 'O Vratya, pray satisfy yourself and oblige us', he only augments the showers of life energy for himself.

**यदे॑न॒माह॒ व्रात्य॒ यथा॑ ते प्रि॒यं तथा॒स्त्विति॑ प्रि॒यमे॒व तेनाव॑ रुन्द्धे ॥ ६ ॥**

6. *Yadenamāha vrātya yathā te priyaṁ tathāstviti priyameva tenāva runddhe.*

When he says: 'O Vratya, whatever you love to have, we shall offer', he only secures for himself and his family whatever they love to have in life.

**ऐनं॑ प्रि॒यं ग॑च्छति प्रि॒यः प्रि॒यस्य॑ भवति॒ य ए॒वं वेद॑ ॥ ७ ॥**

7. *Ainaṁ priyaṁ gacchati priyaḥ priyasya bhavati ya evaṁ veda.*

Whatever the host loves comes to him, he becomes the beloved centre of whatever he loves, if he knows this and acts thus.

**यदे॑नमाह॒ व्रात्य॒ यथा॑ ते॒ वश॒स्तथा॒स्त्विति॒ वश॑मे॒व तेनाव॑ रुन्द्धे ॥ ८ ॥**

8. *Yadenamāha vrātya yathā te vaśastathāstviti vaśameva tenāva runddhe.*

When he says: 'Vratya, whatever your desire, that will be provided', he only secures the fulfilment of his own desires in life.

**ऐने॑ वशो॑ गच्छति व॒शी व॒शिनां भवति॒ य एव॑ वेद॑ ॥ ९ ॥**

9. *Ainaṁ vaśo gacchati vaśī vaśināṁ bhavati ya evaṁ veda.*

Whoever knows this, fulfilment of desire itself comes to him. Indeed, he becomes the master controller of his own desires and ambitions which, otherwise, would overpower and control him.

**यदे॑नमाह॒ व्रात्य॒ यथा॑ ते निका॒मस्तथा॒स्त्विति॑ निका॒ममे॒व तेनाव॑ रुन्द्धे ॥ १० ॥**

10. *Yadenamāha vrātya yathā te nikāmastathāstviti nikāmameva tenāva runddhe.*

When he says: 'Vratya, whatever your choice, the same would be provided', thereby he only secures the fulfilment of his own choices in life.

**ऐनं निका॒मो ग॑च्छति निका॒मे नि॑का॒मस्य॑ भवति॒ य एव॑ वेद॑ ॥ ११ ॥**

11. *Ainaṁ nikāmo gacchati nikāme nikāmasya bhavati ya evaṁ veda.*

Whoever knows this, the fulfilment of choice itself comes to him. In the matter of fulfilment of choice, he becomes his own master.

## Kanda 15/Sukta 12

***Vratya Devata, Atharva Rshi***

**तद्यस्यैवं विद्वान्व्रात्य उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत्॥ १॥**

1. *Tadyasyaivaṁ vidvānvrātya uddhṛteṣvagniṣvadhiśrite' gnihotre'tithirgṛhānāgacchet.*

If a learned Vratya comes to one's house at the time of daily yajna when the fire has been taken from the Garhapatyagni, household fire, and it has been placed in the vedi...

**स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्यातिं सृज होष्यामीतिं॥ २॥**

2. *Svayamenamabhyudetya brūyād vrātyāti sṛja hoṣyāmīti.*

The house holder should himself arise, greet the guest a: P say : Please forgive me and permit me, let me perform the yajna.

**स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात्॥ ३॥**

3. *Sa cātisṛjejjuhuyānna cātisṛjenna juhuyāt.*

If the venerable guest permits, the house holder should perform the yajna. If the guest does not permit, he should withhold the yajna.

**स य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ४ ॥**

4. *Sa ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs the yajna thus permitted by the learned Vratya guest …

**प्र पितॄयाणं पन्थां जानाति प्र देवयानम् ॥ ५ ॥**

5. *Pra pitṛyāṇaṁ panthāṁ jānāti pra devayānam.*

He knows the path of the yajnic forefathers, he knows the path of the Devas by which men rise.

**न देवेष्वा वृश्चते हुतमस्य भवति ॥ ६ ॥**

6. *Na deveṣvā vṛścate hutamasya bhavati.*

He does not alienate himself among the Devas, his yajna is fulfilled.

**पर्यस्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ७ ॥**

7. *Paryasyāsmiṁlloka āyatanaṁ śiṣyate ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs yajna thus permitted by the learned Vratya guest, his house and grhasthashrama, home life, in this world abides well-established and fulfilled.

**अथ य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥ ८ ॥**

8. *Atha ya evaṁ viduṣā vrātyenānatisṛṣṭo juhoti.*

And he that performs yajna but not thus permitted by the learned Vratya...

**न पितृयाणं पन्थां जानाति न देवयानम्॥ ९॥**

9. *Na piṛyāṇaṁ panthāṁ jānāti na devayānam.*

He knows neither the Pitryana, path of the forefathers, nor the Devayana, path of the Devas. (He violates both.)

**आ देवेषु वृश्चते अहुतमस्य भवति॥ १०॥**

10. *Ā deveṣu vṛścate ahutamasya bhavati.*

He alienates himself among the Devas, and his yajna remains unfulfilled.

**नास्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति॥ ११॥**

11. *Nāsyāsmiṁlloka āyatanaṁ śiṣyate ya evaṁ viduṣā vrātyenānatisṛṣṭo juhoti.*

And in this world, neither his home nor his grhasthashrama, home life, stays well established and fulfilled who performs yajna but not thus permitted by the learned Vratya guest.

## Kanda 15/Sukta 13

***Vratya Devata, Atharva Rshi***

**तद्यस्यैवं विद्वान्व्रात्य एकां रात्रिमतिथिर्गृहे वसति॥ १॥**

1. *Tadyasyaivaṁ vidvānvrātya ekāṁ rātrimati-thirgṛhe vasati.*

In whose house a learned Vratya guest stays for a night …

**ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्द्धे॥ २॥**

2. *Ye pṛthivyāṁ puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are on the earth.

**तद्यस्यै॒वं वि॒द्वान्व्रात्यो॑ द्वि॒तीया॒ं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ३ ॥**

3. *Tadyasyaivaṁ vidvānvrātyo dvitīyāṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for two nights …

**ये ३॒ न्तरि॑क्षे॒ पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ४ ॥**

4. *Ye'ntarikṣe puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are in the middle regions between earth and heaven.

**तद्यस्यै॒वं वि॒द्वान्व्रात्य॑स्तृ॒तीया॒ं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ५ ॥**

5. *Tadyasyaivaṁ vidvānvrātyastṛtīyāṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for the third night …

**ये दि॒वि पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ६ ॥**

6. *Ye divi puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all those beautiful holy worlds which are in the heaven of light.

**तद्यस्यै॒वं वि॒द्वान्व्रात्य॑श्चतु॒र्थीं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ७ ॥**

7. *Tadyasyaivaṁ vidvānvrātyaścaturthīṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for the fourth night …

**ये पुण्यानां॑ पुण्या लो॒कास्तानेव॒ तेनाव॑ रुन्द्धे ॥ ८ ॥**

8. *Ye puṇyānāṁ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all the beautiful holy worlds of the holiest in existence.

**तद्यस्यै॒वं वि॒द्वान्व्रात्योऽ पं॑रिमिता॒ रात्री॒रति॒थिर्गृ॒हे व॑स॑ति ॥ ९ ॥**

9. *Tadyasyaivaṁ vidvānvrātyo'parimitā rātrīrati-thirgṛhe vasati.*

In whose house the learned Vratya guest thus stays for unlimited nights …

**य एवापं॑रिमिता॒ः पुण्या लो॒कास्तानेव॒ तेनाव॑ रुन्द्धे ॥ १० ॥**

10. *Ya evāparimitāḥ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself unlimited beautiful holy worlds in existence.

**अथ॒ यस्याव्रा॑त्यो व्रात्यब्रु॒वो नां॑मबिभ्र॒त्यति॑थिर्गृ॒हा-**
**ना॒गच्छे॑त् ॥ ११ ॥**

11. *Atha yasyāvrātyo vrātyabruvo nāmabibhratya-tithirgṛhānāgacchet.*

Should an Avratya, i.e., a guest without discipline and dedication, Vratya in name only and yet calling himself a Vratya, come to a householder...

कर्षेदेनं न चैनं कर्षेत्॥ १२॥

12. *Karṣedenaṁ na cainaṁ karṣet.*

Should the householder put him off, or should he not put him off?

अस्यै देवतायाऽउदकं याचामीमां देवतां वासय इमामिमां देवतां परि वेवेष्मीत्येनं परि वेविष्यात्॥ १३॥

13. *Asyai devatāyā udakaṁ yācāmīmāṁ devatāṁ vāsaya imāmimāṁ devatāṁ pari veveṣmītyenaṁ pari veviṣyāt.*

(The host should not put him off because how is he sure that the visitor is a fraud? So even if the host is in doubt, he should not put him off, because the Atithi is a 'deva' any way. He should, rather take him only as an 'atithi' and say): For this holy presence of a human guest, I offer water, to this holy presence I offer shelter, to this holy figure I offer food. Thus should he get him served as a guest.

तस्यामेवास्य तद्देवतायां हुतं भवति य एवं वेद॥ १४॥

14. *Tasyāmevāsya taddevatāyāṁ hutaṁ bhavati ya evaṁ veda.*

To that pious entity the service is offered, and one who knows this has his service accepted thus to the divinity.

## Kanda 15/Sukta 14

### *Vratya Devata, Atharva Rshi*

स यत्प्राचीं दिशमनु व्यचलन्मारुतं शर्धो भूत्वानुव्यचलन्मनोऽन्नादं कृत्वा॥ १॥

1. *Sa yatprācīṁ diśamanu vyacalanmārutaṁ śardho bhūtvānuvya calanmano'nnādaṁ kṛtvā.*

When Vratya moved into the eastern direction, he became the strength of the storm and thus moved. He made the mind as the consumer of food for strength.

**मनसान्नादेनान्नमत्ति य एवं वेद ॥ २ ॥**

2. *Manasānnādenānnamatti ya evaṁ veda.*

The man that knows this eats food, taking, and thus making, the mind as the consumer of food, (and thus he gains the strength of mind in consequence).

**स यद्दक्षिणां दिशमनु व्यचलदिन्द्रो भूत्वानुव्य चलद् बलमन्नादं कृत्वा ॥ ३ ॥**

3. *Sa yaddakṣiṇāṁ diśamnu vyacaladindro bhūtvānuvya calad balamannādaṁ kṛtvā.*

When he moved into the southern direction, he became Indra, lord omnipotent, and thus moved. He made strength as the consumer of food.

**बलेनान्नादेनान्नमत्ति य एवं वेद ॥ ४ ॥**

4. *Balenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, strength as the consumer of food (and thus he gains strength in consequence).

**स यत्प्रतीचीं दिशमनु व्यचलद्वरुणो राजा भूत्वानुव्य - चलदपो ऽन्नादीः कृत्वा ॥ ५ ॥**

5. *Sa yatpratīcīṁ diśamanu vyacaladvaruṇo rājā bhūtvānuvyacaladapo'nnādīḥ kṛtvā.*

When he moved into the western direction, he became Ruler Varuna of waters, dynamic action, and thus moved. He made waters as the consumer of food (and thus he gains the dynamism of action).

**अद्भिरन्नादीभिरन्नमत्ति य एवं वेद ॥ ६ ॥**

6. *Adbhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, the waters as the consumer of food for strength and smartness.

**स यदुदीचीं दिशमनु व्यचलत्सोमो राजा भूत्वानुव्य ⌠चल-त्सप्तर्षिभिर्हुत आहुतिमन्नादीं कृत्वा ॥ ७ ॥**

7. *Sa yadudīcīṁ diśamanu vyacalatsomo rājā bhūtvānuvya calatsaptarṣibhirhuta āhutimannādīṁ kṛtvā.*

When he moved into the northern direction, he became Ruler Soma of the strength of peace, and thus moved. He made the oblation offered by seven sages as the consumer of food (and thus he gains the strength and peace of mind and senses).

**आहुत्यान्नाद्यान्नमत्ति य एवं वेद ॥ ८ ॥**

8. *Āhutyānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, oblations as the receivers and consumers and also givers of food and strength.

**स यद् ध्रुवां दिशमनु व्यचलद्विष्णुर्भूत्वानुव्य ⌠चलद् विराजमन्नादीं कृत्वा ॥ ९ ॥**

9. *Sa yad dhruvāṁ diśamanu vyacaladviṣṇurbhūtvānuvya calad virājamannādīṁ kṛtvā.*

When he moved into the lower and fixed direction, he became Vishnu, the sun, and thus moved. He made Virat, Light, as the consumer of food (and thus he gains the strength and stability of earth under the sun).

**विराजान्नाद्यान्नमत्ति य एवं वेद ॥ १० ॥**

10. *Virājānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, earth by brilliance as the consumer of food for strength.

**स यत्पशूननु व्यचलद्रुद्रो भूत्वानुव्य ऽचलदोषधीरन्नादीः कृत्वा ॥ ११ ॥**

11. *Sa yatpaśūnanu vyacaladrudro bhūtvānuvya caladoṣadhīrannādīḥ kṛtvā.*

When he moved into living beings, he became Rudra, health giver, and thus moved. He made Oshadhis, herbs and trees as the consumers of food.

**ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥ १२ ॥**

12. *Oṣadhībhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, herbs and trees as the consumer of food for health and strength.

**स यत्पितॄननु व्यचलद्यमो राजा भूत्वानुव्य ऽचलत्स्वधाकारमन्नादं कृत्वा ॥ १३ ॥**

13. *Sa yatpitṝnanu vyacaladyamo rājā bhūtvānuvya calatsvadhākāramannādaṁ kṛtvā.*

When he moved towards the Pitrs, parents and grand parents, he became Yama, lord controller and dispenser of law and justice, and thus moved.He made Svadha, offerings to the pitrs, as the receivers and consumers of food.

**स्व॒धा॒का॒रेणा॑न्ना॒देनान्न॑मत्ति॒ य ए॒वं वेद॑ ॥ १४ ॥**

14. *Svadhākāreṇānnādenānnāmatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svadha, familial piety, as the receiver, consumer and giver of food for familial integrity.

**स यन्म॑नु॒ष्या३ ननु॒ व्यच॑लद॒ग्निर्भू॒त्वानु॒व्य॑ चलत्स्वाहा-का॒रम॑न्ना॒दं कृ॒त्वा ॥ १५ ॥**

15. *Sa yanmanuṣpyā'nanu vyacaladagnirbhūtvā-nuvya calatsvāhākāramannādaṁ kṛtvā.*

He moved towards humans, he became Agni and thus moved. He made Svaha, offerings to the divinities, as the receivers and consumers of food.

**स्वा॒हा॒का॒रेणा॑न्ना॒देनान्न॑मत्ति॒ य ए॒वं वेद॑ ॥ १६ ॥**

16. *Svāhākāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svaha, yajnic fidelity, as the receiver, consumer and giver of food for strength and cohesion.

**स यदू॒र्ध्वां दिश॒मनु॒ व्यच॑ल॒द् बृह॒स्पति॑र्भू॒त्वानु॒व्य॑ चल-द्वषट्का॒रम॑न्ना॒दं कृ॒त्वा ॥ १७ ॥**

17. *Sa yadūrdhvāṁ diśamanu vyacalad bṛhaspatir-bhūtvānuvya caladvaṣaṭakāramannādaṁ kṛtvā.*

When he moved into the upper direction, he became Brhaspati, dedicated to Veda, and thus moved. He made Vashatkara, oblations for cosmic balance of natural forces, as the receiver, consumer and giver of food.

**वषट्कारेणान्नादेनान्नमत्ति य एवं वेद ॥ १८ ॥**

18. *Vaṣaṭkāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Vashatkara as the receiver, consumer and giver of food for strength.

**स यद्देवाननु व्यचलदीशानो भूत्वानुव्य ⌠चलन्मन्युमन्नादं ⌡कृत्वा ॥ १९ ॥**

19. *Sa yaddevānanu vyacaladīśāno bhūtvānuvya calanmanyumannādaṁ kṛtvā.*

When he moved to the Divinities, he became Ishana, the supreme power, and thus moved. He made Manyu, righteous passion, as the receiver and consumer of food.

**मन्युनान्नादेनान्नमत्ति य एवं वेद ॥ २० ॥**

20. *Manyunānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Manyu as the receiver, consumer and giver of righteous passion.

**स यत्प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्य ऽचलत्प्राण-मन्नादं कृत्वा ॥ २१ ॥**

21. *Sa yatprajā anu vyacalat prajāpatirbhūtvānuvya calatprāṇamannādaṁ kṛtvā.*

He moved towards the people, he became Prajapati and thus moved. He made Prana as the consumer of food for energy.

**प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥ २२ ॥**

22. *Prāṇenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Pranic energy as the receiver consumer of food and giver of energy.

**स यत्सर्वानन्तर्देशाननु व्यचलत्परमेष्ठी भूत्वानुव्य ऽचलद् ब्रह्मान्नादं कृत्वा ॥ २३ ॥**

23. *Sa yatsarvānantardeśānanu vyacalatparameṣṭhī bhūtvānuvya calad brahmānnādaṁ kṛtvā.*

He moved into all the interdirections of space, he became Parameshthi, the highest power, and thus moved. He made Brahma as the consumer of food.

**ब्रह्मणान्नादेनान्नमत्ति य एवं वेद ॥ २४ ॥**

24. *Brahmaṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Brahma, the Supreme Spirit, as the receiver and consumer of food and the giver of spiritual enlightenment.

## Kanda 15/Sukta 15

***Vartya Devata, Atharva Rshi***

**तस्य॒ व्रात्य॑स्य ॥ १ ॥**

1. *Tasya vrātyasya.*

Of that Vratya, man of avowed discipline.

**स॒प्त प्रा॒णाः स॒प्तापा॒नाः स॒प्त व्या॒नाः ॥ २ ॥**

1. *Sapta prāṇāḥ saptāpānāḥ sapta vyānāḥ.*

Seven are the pranas, inhaling breath energies, seven apanas, exhaling energies, and seven vyanas, systemic energies.

**तस्य॒ व्रात्य॑स्य । यो ऽ स्य प्रथ॒मः प्रा॒ण ऊ॒र्ध्वो नामा॒यं सो अ॒ग्निः ॥ ३ ॥**

3. *Tasya vrātyasya. Yo'sya prathamaḥ prāṇa ūrdhvo nāmāyaṁ so agniḥ.*

The first vital breath of that Vratya, 'Urdhava' or Upward by name, that is Agni, the fire of energy.

**तस्य॒ व्रात्य॑स्य । यो ऽ स्य द्वि॒तीय॑ः प्रा॒णः प्रौ॒ढो॒ नामा॒सौ स आ॑दि॒त्यः ॥ ४ ॥**

4. *Tasya vrātyasya. Yo'sya dvitīyaḥ prāṇaḥ prauḍho nāmāsau sa ādityaḥ.*

The second vital breath energy of that Vratya is 'Praudha' by name, mature on top, and that is Aditya, the sun.

**तस्य॒ व्रात्य॑स्य। यो ऽ स्य तृ॒तीय॑: प्रा॒णो३॑भ्यू॑ढो॒ नामा॒सौ स च॒न्द्रमा॑: ॥ ५ ॥**

5. *Tasya vrātyasya. Yo'sya tṛtīyaḥ prāṇo'bhūḍho nāmāsau sa candramāḥ.*

The third pranic energy of this Vratya is Abhyudha' by name, conveyed, communicated and reflected, and that is Chandrama, the moon.

**तस्य॒ व्रात्य॑स्य। यो ऽ स्य च॒तु॒र्थः प्रा॒णो वि॒भूर्नामा॒यं स प॑वमा॒नः ॥ ६ ॥**

6. *Tasya vrātyasya. Yo'sya caturthaḥ prāṇo vibhūrnāmāyaṁ sa pavamānaḥ.*

The fourth pranic energy of this Vratya is 'Vibhu' by name, and that is Pavamana, cosmic wind, the purifier.

**तस्य॒ व्रात्य॑स्य। यो ऽ स्य प॑ञ्च॒मः प्रा॒णो योनि॒र्नाम॒ ता इ॒मा आप॑: ॥ ७ ॥**

7. *Tasya vrātyasya. Yo'sya pañcamaḥ prāṇo yonirnāma tā imā āpaḥ.*

The fifth pranic energy of this Vratya is 'Yoni' by name, and that is these Apah, waters, sources of new forms.

**तस्य॒ व्रात्य॑स्य। यो ऽ स्य ष॒ष्ठः प्रा॒णः प्रि॒यो नाम॒ त इ॒मे प॒शव॑: ॥ ८ ॥**

8. *Tasya vrātyasya. Yo'sya ṣaṣṭhaḥ prāṇaḥ priyo nāma ta ime paśavaḥ.*

The sixth pranic energy of this Vratya is 'Priya' by name, the dear one, and that is these animals.

**तस्य॒ व्रात्य॑स्य। यो ऽस्य सप्त॒मः प्रा॒णोऽप॑रिमितो॒ नाम॒ ता इ॒माः प्र॒जाः ॥ ९ ॥**

9. *Tasya vrātyasya. Yo'sya saptamaḥ prāṇo' parimito nāma tā imāḥ prajāḥ.*

The seventh pranic energy of this Vratya is 'Aparimita' by name, the Unbounded, and that is these living beings.

## Kanda 15/Sukta 16

***Vratya Devata, Atharva Rshi***

**तस्य॒ व्रात्य॑स्य। यो ऽस्य प्रथ॒मोऽपा॒नः सा पौर्ण॑मा॒सी ॥ १ ॥**

1. *Tasya vrātyasya. Yo'sya prathamo'pānaḥ sā paurṇamāsī.*

Of the Vratya, the first apana is Paurnamasi, the full moon night (which cleanses and energises).

**तस्य॒ व्रात्य॑स्य। यो ऽस्य द्वि॒तीयोऽपा॒नः साष्ट॑का ॥ २ ॥**

2. *Tasya vrātyasya. Yo'sya dvitīyo'pānaḥ sāṣṭakā.*

Of the Vratya, the second apana is Ashtaka, the eighth of the fortnight.

**तस्य॒ व्रात्य॑स्य। यो ऽस्य तृ॒तीयोऽपा॒नः सामा॑वा॒स्या ॥ ३ ॥**

3. *Tasya vrātyasya. Yo'sya tṛtīyo'pānaḥ sāmāvāsyā.*

Of the Vratya, the third apana is Amavasya, the dark night.

**तस्य॒ व्रात्य॑स्य। यो ऽस्य च॒तुर्थो ऽपा॒नः सा श्र॒द्धा ॥ ४ ॥**

4. *Tasya vrātyasya. Yo'sya caturtho'pānaḥ sā śraddhā.*

Of the Vratya, the fourth apana is Shraddha, faith.

**तस्य॒ व्रात्य॑स्य। यो ऽस्य पञ्च॒मो ऽस्य पा॒नः सा दी॒क्षा ॥ ५ ॥**

5. *Tasya vrātyasya. Yo'sya pañcamo'pānaḥ sā dīkṣā.*

Of the Vratya, the fifth apana is Diksha, consecration.

**तस्य॒ व्रात्य॑स्य। यो ऽस्य ष॒ष्ठो ऽस्य पा॒नः स य॒ज्ञः ॥ ६ ॥**

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho'pānaḥ sa yajñaḥ.*

Of the Vratya, the sixth apana is yajna.

**तस्य॒ व्रात्य॑स्य। यो ऽस्य सप्त॒मो ऽस्य पा॒नस्ता**
**इ॒मा दक्षि॑णाः ॥ ७ ॥**

7. *Tasya vrātyasya. Yo'sya saptamo'pānastā imā dakṣiṇāḥ.*

Of the Vratya, the seventh apana is Dakshina, yajnic gifts.

## Kanda 15/Sukta 17

***Vratya Devata, Atharva Rshi***

**तस्य॒ व्रात्य॑स्य। यो ऽस्य प्र॑थ॒मो व्या॒नः सेयं भूमिः ॥ १ ॥**

1. *Tasya vrātyasya. Yo'sya prathamo vyānaḥ seyaṁ bhūmiḥ.*

Of the Vratya, the first vyana, systemic energy,

is this earth.

**तस्य॒ व्रात्य॑स्य । यो ऽस्य द्वि॒तीयो॑ व्या॒नस्तद॒न्तरि॑क्षम् ॥ २ ॥**

2. *Tasya vrātyasya. Yo'sya dvitīyo vyānastadantarikṣam.*

Of the Vratya, the second vyana is antarisksha, the middle region, the firmament.

**तस्य॒ व्रात्य॑स्य । यो ऽस्य तृ॒तीयो॑ व्या॒नः सा द्यौः ॥ ३ ॥**

3. *Tasya vrātyasya. Yo'sya tṛtīyo vyānaḥ sā dyauḥ.*

Of the Vratya, the third vyana is Dyau, the solar region.

**तस्य॒ व्रात्य॑स्य । यो ऽस्य च॒तु॒र्थो व्या॒नस्तानि॒ नक्ष॑त्राणि ॥ ४ ॥**

4. *Tasya vrātyasya. Yo'sya caturtho vyānastāni nakṣatrāṇi.*

Of the Vratya, the fourth vyana is the stars.

**तस्य॒ व्रात्य॑स्य । यो ऽस्य प॑ञ्च॒मो व्या॒नस्त ऋ॒तवः॑ ॥ ५ ॥**

5. *Tasya vrātyasya. Yo'sya pañcamo vyānasta ṛtavaḥ.*

Of the Vratya, the fifth vyana is the seasons.

**तस्य॒ व्रात्य॑स्य । यो ऽस्य ष॒ष्ठो व्या॒नस्त आ॑र्त॒वाः ॥ ६ ॥**

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho vyānasta ārtavāḥ.*

Of the Vratya, the sixth vyana is the products of the seasons.

**तस्य॒ व्रात्य॑स्य । यो ऽस्य स॒प्त॒मो व्या॒नः स संव॑त्स॒रः ॥ ७ ॥**

7. *Tasya vrātyasya. Yo'sya sapto vyānaḥ sa saṁvatsaraḥ.*

Of the Vratya, the seventh vyana is the year.

**तस्य॒ व्रात्य॑स्य। स॒मा॒नमर्थं॒ परि॑ यन्ति दे॒वाः संव॑त्स॒रं वा ए॒तदृ॒तवो॑ऽ नु॒परि॑यन्ति॒ व्रात्यं॑ च ॥ ८ ॥**

8. *Tasya vrātyasya. Samānamarthaṁ pari yanti devāḥ saṁvatsaraṁ vā etadṛtavo' nupariyanti vrātyaṁ ca.*

Of the Vratya, the divinities serve and accomplish the purpose, one common to all things. They go round and round like the cycle of the seasons going round the year, or like all of them circumambulating the Vratya itself.

**तस्य॒ व्रात्य॑स्य। यदा॑दि॒त्यम॑भिसंवि॒शन्त्य॑मावा॒स्यां ⎰ चै॒व तत्पौ॑र्णमा॒सीं च॑ ॥ ९ ॥**

9. *Tasya vrātyasya. Yadādityamabhisaṁviśantya-māvāsyāṁ caiva tatpaurṇamāsīṁ ca.*

Whatever the forms and phases of that Vratya, they, all living beings, enter the Sun, the self-refulgent One, whether they enter Amavasya, the dark night by the path of the progenitors, or Paurnamasi, the full moon light by the path of the Divinities.

**तस्य॒ व्रात्य॑स्य। ए॒कं॒ तदे॑षाममृ॒त॒त्वमित्याहु॑ति॒रे॒व ॥ १० ॥**

10. *Tasya vrātyasya.*
*Ekaṁ tadeṣāmamṛtatvamityāhutireva.*

Of that Aditya Vratya, that is the one immortality, that is the one oblation, the completion of

one existential cycle.

## Kanda 15/Sukta 18

***Vratya Devata, Atharva Rshi***

**तस्य॒ व्रात्य॑स्य ॥ १ ॥**

1. *Tasya vrātyasya.*

Of that Vratya, lord of eternal law, …

**यद॑स्य॒ दक्षि॑ण॒मक्ष्य॒सौ स आ॑दि॒त्यो यद॑स्य स॒व्यमक्ष्य॒सौ स च॒न्द्रमा॑ः ॥ २ ॥**

2. *Yadasya dakṣiṇamakṣyasau sa ādityo yadasya savyamakṣyasau sa candramāḥ.*

The right eye is Sun, the left is Moon.

**यो ऽस्य॒ दक्षि॑ण॒ः कर्णो॑ऽयं सो अ॒ग्निर्यो ऽस्य स॒व्यः कर्णो॑ऽयं स पव॑मानः ॥ ३ ॥**

3. *Yo'sya dakṣiṇaḥ karṇo'yaṁ so agniryo'sya savyaḥ karṇo'yaṁ sa pavamānaḥ.*

The right ear is Agni, the left is the Wind.

**अ॒हो॒रा॒त्रे नासि॑के॒ दिति॒श्चादि॑तिश्च शीर्षकपा॒ले सं॑वत्स॒रः शिर॑ः ॥ ४ ॥**

4. *Ahorātre nāsike ditiścāditiśca śīrṣakapāle saṁvatsaraḥ śiraḥ.*

The day-night cycle is the nostrils, the constant and mutable phases of Nature are two lobes of the brain,

and the year is the head.

**अह्ना॑ प्र॒त्यङ् व्रात्यो॒ रात्र्या॒ प्राङ् नमो॒ व्रात्या॑य ॥ ५ ॥**

5. *Ahnā pratyaṅ vrātyo rātryā prāṅ namo vrātyāya.*

By day, Vratya goes westwards, by night, it goes east ward.

All homage to Vratya.

**॥ इति पञ्चदशं काण्डम् ॥**

# KANDA-16
# (PRAJAPATYAM)

## Kanda 16/Sukta 1

***Prajapati Devata, Atharva Rshi***

**अतिसृष्टो अपां वृषभोऽ तिसृष्टा अग्रयो दिव्याः ॥ १ ॥**

1. *Atisṛṣṭo apāṁ vṛṣabho' tisṛṣṭā agnayo divyāḥ.*

The mighty cloud of the waters of life is released, the flood is on the flow, the divine fires of life are released, the lights radiate, …

**रुजन्परिरुजन्मृणन्प्रमृणन् ॥ २ ॥**

2. *Rujan parirujan mṛṇan pramṛṇan.*

Crushing, shattering, smashing, destroying …

**म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ॥ ३ ॥**

3. *Mroko manohā khano nirdāha ātmadūṣista-nūdūṣiḥ.*

Whatever is burning, depressing the mind, piercing and uprooting, consuming, polluting body and soul.

**इदं तमति सृजामि तं माभ्यवनिक्षि ॥ ४ ॥**

4. *Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi.*

All this I give up, let all this never touch me, let me never touch it again.

तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॑ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

And thus and thereby we give up all that is hostile and unfriendly to us and all that which we hate to suffer.

अ॒पाम॒ग्रम॑सि समु॒द्रं वो॒ऽभ्यव॑सृजामि ॥ ६ ॥

6. *Apāmagramasi samudraṁ vo'bhyavasṛjāmi.*

O Vrshabha, cloud of divine showers, you are the pioneer of will and action. O will and actions of mind and will, I assign you all to the oceanic depths of the heart and soul suffered in the waters of divine light and generosity.

यो॒३॑प्स्व१॑ग्निर॒ति तं सृ॑जामि म्रो॒कं ख॒निं त॑नू॒दूषि॑म् ॥ ७ ॥

7. *Yo'psvagnirati taṁ sṛjāmi mrokaṁ khaniṁ tanūdūṣim.*

The fire that is in the mind-and-will flow of action, breaking, piercing and polluting the body and senses, that fire I give up.

यो व॑ आपो॒ऽ ग्रिरा॑वि॒वेश॒ स एष यद्वो॑ घो॒रं तदे॒तत् ॥ ८ ॥

8. *Yo va āpo'gnirāviveśa sa eṣa yadvo ghoraṁ tadetat.*

O flow of will and action (of the individual and collective humanity), the fire that has entered you, that fire is cruel and destructive.

इन्द्र॑स्य व इन्द्रि॒येणा॒भि षि॑ञ्चेत् ॥ ९ ॥

9. *Indrasya va indriyeṇābhi ṣiñcet.*

That fire, let the flood of divine waters of the 'cloud' in the soul and in the power of the senses and mind sprinkle and consecrate into peace.

**अरिप्रा आपो अप रिप्रमस्मत् ॥ १० ॥**

10. *Ariprā āpo apa ripramasmat.*

Let the waters, the flow of will and action, purified and free from sin, dispel sin and evil from us.

**प्रास्मदेनो वहन्तु प्र दुःष्वप्न्यं वहन्तु ॥ ११ ॥**

11. *Prāsmadeno vahantu pra duḥṣvapnyaṁ vahantu.*

Let the waters of purity and divinity carry away sin and evil dreams and the consequences of evil dreams.

**शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे ॥ १२ ॥**

12. *Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa spṛśata tvacaṁ me.*

O waters of purity, vibrations of divinity, radiations of holy light, watch and bless with the eye of peace, love and grace, touch and consecrate my body with your divine presence.

**शिवानग्नीनप्सुषदो हवामहे मयि क्षत्रं वर्च आ धत्त देवीः ॥ १३ ॥**

13. *Śivānagnīnapsuṣado havāmahe mayi kṣatraṁ varca ā dhātta devīḥ.*

We invoke the divine light of mind and divine fire of will and action vibrant in the divine waters and radiant in the light divine. O divine showers of light

and grace, consecrate me with splendour as individual and as the human social order.

## Kanda 16/Sukta 2

### *Vak Devata, Atharva Rshi*

**निर्दुर्मर्मण्य ऊर्जा मधुमती वाक् ॥ १ ॥**

1. *Nirdurarmaṇya ūrjā madhumatī vāk.*

Let adversity be away. Let there be strength and energy all round. Let speech be honey sweet.

**मधुमती स्थ मधुमतीं वाचमुदेयम् ॥ २ ॥**

2. *Madhumatī stha madhumatīṁ vācamudeyam.*

O thoughts, will and actions, be good and honey sweet. Let us speak words of honeyed sweetness.

**उपहूतो मे गोपा उपहूतो गोपीथः ॥ ३ ॥**

3. *Upahūto me gopā upahūto gopīthaḥ.*

I have invoked my preceptor and protector of speech. I have invoked the protector and promoter of mind and senses.

**सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥ ४ ॥**

4. *Suśrutau karṇau bhadraśrutau karṇau bhadraṁ ślokaṁ śrūyāsam.*

Let my ears be efficient in hearing. Let them be good so that I may hear good things. Let me hear good words of noble meaning.

**सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं ज्योतिः ॥ ५ ॥**

5. *Suśrutiśca mopaśrutiśca mā hāsiṣṭāṁ sauparṇaṁ cakṣurajasraṁ jyotiḥ.*

Let the divine voice of Shruti, Veda, and Upashruti, Smrti and recitation never forsake me. Let the eye, efficient and intense as that of the eagle, and the eternal light of Divinity never forsake me.

**ऋषीणां प्रस्तरो ऽसि नमोऽस्तु दैवाय प्रस्तराय ॥ ६ ॥**

6. *Ṛṣīṇāṁ prastaro'si namo'stu daivāya prastarāya.*

O Lord of eternal light, you are the bed-rock foundation of the sages and of their vision and speech. Salutations to you, salutations to divine vision and speech. Salutations to the foundation and fountain-head of the sages' vision and speech.

## Kanda 16/Sukta 3

***Atma-Aditya Devata, Brahma Rshi***

**मूर्धाहं रयीणां मूर्धा समानानां भूयासम् ॥ १ ॥**

1. *Mūrdhāhaṁ rayīṇāṁ mūrdhā samānānāṁ bhūyāsam.*

Let me be on top of honour, wealth and excellence, let me rise to the top among equals.

**रुजश्च मा वेनश्च मा हासिष्टां मूर्धा च मा विधर्मा च मा हासिष्टाम् ॥ २ ॥**

2. *Rujaśca mā venaśca mā hāsiṣṭāṁ mūrdhā ca mā vidharmā ca mā hāsiṣṭām.*

Let the splendour and power to break down evil, and the lustre and light of divine knowledge, never forsake me. Let wisdom and love of Dharma never

forsake me.

**उर्वश्च॑ मा चम॒सश्च॒ मा हा॑सिष्टां ध॒र्ता च॑ मा ध॒रुण॑श्च॒ मा हा॑सिष्टाम् ॥ ३ ॥**

3. *Urvaśca mā camasaśca mā hāsiṣṭāṁ dhartā ca mā dharuṇaśca mā hāsiṣṭām.*

Let havi, ladle and generosity never forsake me. Let the divine supporter and the sustainer never forsake me. Let the power to sustain and support never forsake me.

**वि॒मो॒कश्च॑ मा॒र्द्रप॑विश्च॒ मा हा॑सिष्टामा॒र्द्र दा॑नु॒श्च मा मात॒रिश्वा॑ च॒ मा हा॑सिष्टाम् ॥ ४ ॥**

4. *Vimokaśca mārdrapaviśca mā hāsiṣṭāmā-rdradānuśca mā mātariśvā ca mā hāsiṣṭām.*

Let the lord giver of Moksha and the moving wheel never forsake me. Let abundant flowing generosity and life giving cosmic wind never forsake me.

**बृह॒स्पति॑र्म आ॒त्मा नृ॒मणा॒ नाम॒ हृद्याः ॥ ५ ॥**

5. *Bṛhaspatirma ātmā nṛmaṇā nāma hṛdyaḥ.*

Let Brhaspati, lord of boundless universe, be the inspirer of my soul, and universal generosity of human nature be at the core of my heart.

**अस॑ंता॒पं मे॒ हृद॑यमु॒र्वी गव्यू॑तिः समु॒द्रो अ॑स्मि॒ विध॑र्मणा ॥ ६ ॥**

6. *Asaṁtāpaṁ me hṛdayamurvī gavyūtiḥ samudro asmi vidharmaṇā.*

Let my heart be free from sorrow and suffering,

let my progress and movement forwards be wide and long, and my nature be as deep as the ocean by virtue of my Dharma and virtue.

## Kanda 16/Sukta 4

***Aditya Devata, Brahma Rshi***

**नाभिर॒हं र॑यी॒णां नाभिः॑ सम॒मानानां भूयासम्॥ १॥**

1. *Nābhiraham rayīṇām nābhiḥ samānānām bhūyāsam.*

Let me be at the centre of wealth, honour and excellence. Let me be at the centre of my equals.

**स्वा॒सद॑सि सू॒षा अ॒मृतो॒ मर्त्ये॑ष्वा॥ २॥**

2. *Svāsadasi sūṣā amṛto martyeṣvā.*

You are well settled at peace, rising like the holy dawn, and immortal among mortals.

**मा मां प्रा॒णो हा॑सी॒न्मो अ॑पा॒नो ऽ॒ व॒हाय॒ परा॑ गात्॥ ३॥**

3. *Mā māṁ prāṇo hāsīnmo apāno'vahāya parā gāt.*

Let not prana forsake me, let not apana forsake me and go apart.

**सूर्यो॒ माह्नः॑ पात्व॒ग्निः पृ॑थि॒व्या वा॒युर॒न्तरि॑क्षाद्यमो म॑नु॒ष्ये-॒भ्यः॒ सर॑स्वती॒ पार्थि॑वेभ्यः॥ ४॥**

4. *Sūryo māhnaḥ pātvagniḥ pṛthivyā vāyurantarikṣādyamo manuṣyebhyaḥ sarasvatī pārtivebhyaḥ.*

Let the Sun protect me from the day's fears, let Agni, fire, protect me from the earth's fears, let Vayu protect me from fears of the sky, let Yama, lord of law and order, protect me from fears of the human world,

and Sarasvati save me from fears of what happens on the earth.

**प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ॥ ५ ॥**

5. *Prāṇāpānau mā mā hāsiṣṭaṁ mā jane pra meṣi.*

Let prana and apana not forsake me, let me not die out among men.

**स्वस्त्यद्योषसो दोषसश्च सर्वं आपः सर्वगणो अशीय ॥ ६ ॥**

6. *Svastyadyoṣaso doṣasaśca sarva āpaḥ sarvagaṇo aśīya.*

Let all be good with happiness and well being day and night, today. Let all pranic energies and all activities be full of happiness and well being. Let me, with all my people and everything around, be happy, blessed with goodness and well being.

**शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ मे प्राणापानावग्निर्मे दक्षं दधातु ॥ ७ ॥**

7. *Śakvarī stha paśavo mopa stheṣurmitrāvaruṇau me prāṇāpānāvagnirme dakṣaṁ dadhātu.*

O people of the world, be bold and powerful, may all living beings around me abide in joy. May Mitra and Varuna, divine sun and moon, give me prana and apana energies of nature, and Agni, heat and light of life, bless me with strength and efficiency.

## Kanda 16/Sukta 5

***Svapna Devata, Yama Rshi***

**विद्म ते स्वप्न जनित्रं ग्राह्याः पुत्रो ऽसि यमस्य करणः ॥ १ ॥**

1. *Vidma te svapna janitraṁ grāhyāḥ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of seizure, you are an instrument of Yama.

**अन्तकोऽसि मृत्युरसि ॥ २ ॥**

2. *Antako'si mṛtyurasi.*

You are a harbinger of the end, you are death indeed.

**तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ ३ ॥**

3. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are. O sleep, save us from bad dreams.

**विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ ४ ॥**

4. *Vidma te svapna janitraṁ nir-ṛtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of adversity, you are an agent of Yama, You are a harbinger of the end, you are death indeed. O dream we know what you are. O sleep, save us from evil dreams.

**विद्म ते स्वप्न जनित्रमभूत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि॥ ५॥**

5. *Vidma te svapna janitramabhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from bad dreams.

**विद्म ते स्वप्न जनित्रं निर्भूत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि॥ ६॥**

6. *Vidma te svapna janitraṁ nirbhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of loss and want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from evil dreams.

**विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि॥ ७॥**

7. *Vidma te svapna janitraṁ parābhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of defeat and frustration, you are an agent of Yama, you are a harbinger of the end, you are death itself.

O dream, we know what you are really. O sleep, save us from bad dreams.

**विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः ॥ ८ ॥**

8. *Vidma te svapna janitraṁ devajāmīnāṁ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of disturbed mind and senses. You are an agent of Yama.

**अन्तकोऽसि मृत्युरसि ॥ ९ ॥**

9. *Antako'si mṛtyurasi.*

You are the harbinger of the end, you are death itself.

**तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ १० ॥**

10. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are really. O sleep, protect us from evil dreams.

## Kanda 16/Sukta 6

***Duh-svapna-nashanam Devata, Yama Rshi***

**अजैष्माद्यास॑नामाद्याभूमा॑गसो व॒यम् ॥ १ ॥**

1. *Ajaiṣmādyāsanāmādyābhūmānāgaso vayam.*

We have won over bad dreams today. We have acquired what we had wanted to acquire, realised our noble dreams. We have become free from sin and guilt.

**उषो॒ यस्मा॑द्दुःष्वप्न्या॒दभै॒ष्माप॒ तदु॑च्छतु ॥ २ ॥**

2. *Uṣo yasmāddduḥṣvapnyādabhaiṣmāpa tadu-cchatu.*

Let the dawn dispel the evil dream, of which we were afraid.

**द्वि॒ष॒ते तत्परा॑ वह॒ शप॑ते॒ तत्परा॑ वह ॥ ३ ॥**

3. *Dviṣate tatparā vaha śapate tatparā vaha.*

Take the evil dream to him that hates, to him that execrates.

**यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तस्मा॑ एनद्गमयामः ॥ ४ ॥**

4. *Yaṁ dviṣmo yaśca no dveṣṭi tasmā enadgama-yāmaḥ.*

We send it to him that hates us, to him whom we hate to suffer (because of his curses).

**उ॒षा दे॒वी वा॒चा सं॑विदा॒ना वाग्दे॒व्यु॑ष॒सा॑ संविदा॒ना ॥ ५ ॥**

5. *Uṣā devī vācā saṁvidānā vāgdevyuṣasā saṁ-vidānā.*

Let heavenly dawn join with holy speech and

holy speech join with heavenly dawn.

**उ॒षस्पति॑र्वा॒चस्पति॑ना संविदा॒नो वा॒चस्पति॑रु॒षस्पति॑ना संविदा॒नः ॥ ६ ॥**

6. *Uṣaspatirvācaspatinā saṁvidāno vācaspatiruṣaspatinā saṁvidānaḥ.*

Let the lord and master of heavenly dawn join with the lord and master of holy speech, and the lord and master of holy speech join with the lord and master of heavenly dawn.

(Indeed the two are together and inseparable. The mantra is an exhortation to the holy man of meditation.)

**ते३ऽ मु॒ष्मै॒ परा॑ वहन्त्व॒रायान्दु॒र्णाम्नः॑ स॒दान्वा॑ः ॥ ७ ॥**

7. *Te'muṣmai parā vahantvarāyāndurṇāmnaḥ sadānvāḥ.*

Let the divine laws of nature carry back to that hater and execrator all miseries, notorieties and calamities...

**कु॒म्भीका॑ दू॒षीका॒ः पीय॑कान् ॥ ८ ॥**

8. *Kumbhīkā dūṣīkāḥ pīyakān.*

All swellings, contagions and fatalities …

**जा॒ग्र॒द्दु॒ःष्व॒प्न्यं स्व॑प्नेदुःष्व॒प्न्यम् ॥ ९ ॥**

9. *Jāgradduḥṣvapnyaṁ svapneduḥṣvapnyam.*

All evil day-dreams and all evil dreams in sleep…

**अनागमिष्यतो वरानवित्तेः संकल्पानमुच्या**
**द्रुहः पाशान्॥ १०॥**

10. *Anāgamiṣyato varānavitteḥ saṁkalpānamucyā druhaḥ pāśān.*

All ambitions which are not realisable, resolutions for wealth lost in poverty and fetters of hate and jealousy which are unbreakable.

**तदमुष्मा अग्ने देवाः परा वहन्तु वध्रिर्यथासद्वित्थुरो**
**न साधुः॥ ११॥**

11. *Tadamuṣmā agne devāḥ parā vahantu vadhrirya-thāsadvithuro na sādhuḥ.*

All these, O Agni, lord of light, may the Devas, divine laws and forces of nature, carry away to the man of hate and execration so that the evil doer may suffer the ineffectuality of his painful performance.

## Kanda 16/Sukta 7

***Duh-svapna-nashanam Devata, Yama Rshi***

**तेनैनं विध्याम्यभूत्यैनं विध्यामि निर्भूत्यैनं विध्यामि**
**पराभूत्यैनं विध्यामि ग्राह्यैनं विध्यामि तमसैनं विध्यामि॥ १॥**

1. *Tenainaṁ vidhyāmyabhūtyainaṁ vidhyāmi nirbhūtyainaṁ vidhyāmi parābhūtyainaṁ vidhyāmi grāhyainaṁ vidhyāmi tamasainaṁ vidhyāmi.*

I fix this evil dreamer with that ineffectuality which is the consequence of his sufferance and painful performance: I fix him with want and poverty. I fix him with loss and deprivation. I fix him with defeat and

frustration. I fix him with seizure. I fix him with utter darkness and ignorance.

**देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥ २ ॥**

2. *Devānāmenaṁ ghoraiḥ krūraiḥ praiṣairabhipreṣyāmi.*

I knock him down with terrible visitations of nature's inevitable furies.

**वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥ ३ ॥**

3. *Vaiśvānarasyainaṁ daṁṣṭrayorapi dadhāmi.*

I place him in the jaws of the ordeal of human destiny ordained by divine law of natural justice.

**एवानेवाव सा गरत् ॥ ४ ॥**

4. *Evānevāva sā garat.*

Thus or otherwise let that dispensation of justice deal with the evil dreamer.

**योऽस्मान्द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः स आत्मानं द्वेष्टु ॥ ५ ॥**

5. *Yo'smāndveṣṭi tamātmā dveṣṭu yaṁ vayaṁ dviṣmaḥ sa ātmānaṁ dveṣṭu.*

Whoever hates us, his own conscience would reject him in that, and whoever we hate would arraign his own conscience.

**निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद्भजाम ॥ ६ ॥**

6. *Nirdviṣantaṁ divo niḥ pṛthivyā nirantarikṣādbhajāma.*

We dispense with the hater's share from the

earth, from the sky and from the heavens.

**सुयामंश्चाक्षुष ॥ ७ ॥**

7. *Suyāmaṁścākṣuṣa.*

O lord all-supervisor, noble controller,

**इदमहमामुष्यायणेऽमुष्याः पुत्रे दुःष्वप्न्यं मृजे ॥ ८ ॥**

8. *Idamhamāmuṣyāyaṇe'muṣyāḥ putre duḥṣvapnyaṁ mṛje.*

Here, through this dispensation, do I cleanse and wash away the evil dream present in the son of such and such father and such and such mother.

**यददोअदो अभ्यगच्छन्यद्दोषा यत्पूर्वा रात्रिम् ॥ ९ ॥**

9. *Yadado-ado abhyagacchanyaddoṣā yatpūrvāṁ rātrim.*

Whatever evil dreams have come then and then again, that and that again, what at night, whatever the night before,

**यज्जाग्रद्यत्सुप्तो यद्दिवा यन्नक्तम् ॥ १० ॥**

10. *Yajjāgradyatsupto yaddivā yannaktam.*

Whatever while awake, whatever when asleep, whatever in the day, whatever at night,

**यदहरहरभिगच्छामि तस्मादेनमव दये ॥ ११ ॥**

11. *Yadaharaharabhigacchāmi tasādenamava daye.*

Whatever the dream I suffer day by day, of all that, I cleanse this mind and soul.

**तं जहि तेन मन्दस्व तस्य पृष्टीरपि शृणीहि ॥ १२ ॥**

12. *Taṁ jahi tena mandasva tasya pṛṣṭīrapi śṛṇīhi.*

O mind, O soul, O man, strike that off, eliminate it, be happy with that performance, cut off the very roots of it, break the very back and bones of it.

**स मा जीवीत्तं प्राणो जहातु ॥ १३ ॥**

13. *Sa mā jīvīttaṁ prāṇo jahātu.*

Let the evil dream not live at all, let it not breathe, let the life breath forsake it.

## Kanda 16/Sukta 8 (Victory, Freedom and Security)

***Duh-svapna-nashanam Devata, Yama Rshi***

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ॥ १ ॥**

1. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

We have conquered, we have won. What we have won back is ours. What is broke open and discovered and recovered is ours. Rtam, the Law and truth is ours, splendour and glory is ours, Veda, knowledge is ours, Svah and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are our own.

**तस्मा॑दमुं निर्भ॑जामो॒ऽ मुमा॑मुष्याय॒णम॒मुष्या॑ः**
**पु॒त्रम॒सौ यः ॥ २ ॥**

2. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ.*

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer, who is son of such and such father and of such and such mother.

**स ग्राह्या॒ः पाशा॒न्मा मो॑चि ॥ ३ ॥**

3. *Sa grāhyāḥ pāśānmā moci.*

May he never be free from the snares of that evil dream.

**तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नमध॒राञ्चं पादयामि ॥ ४ ॥**

4. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here I arrest and freeze his honour, lustre, pranic energy and his life and age, and here I place him down at the lowest.

**ज॒ितम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माक॑ं तेजो॒ऽ स्माक॑ं ब्रह्मा॒स्माकं स्व॑ र॒स्माकं य॒ज्ञो३॑ऽ स्माकं प॒शवो॒ऽ स्माक॑ं प्र॒जा अ॒स्माकं वी॒रा अ॒स्माक॑म्। तस्मा॑दमुं निर्भ॑जामो॒ऽ-मुमा॑मुष्याय॒णम॒मुष्या॑ः पु॒त्रम॒सौ यः। स नि॑र्ऋ॒त्या॒ः पाशा॒न्मा मो॑चि। तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नम-ध॒राञ्चं पादयामि ॥ ५ ॥**

5. *Jitamasmākam udbhinnamasmākam ṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇam-amuṣyāḥ putramasau yaḥ. Sa nir-ṛtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer who is son of such and such father and of such and such mother.

Let him never be free from the snares of adversity. And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽभूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ६॥**

6. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'bhūtyāḥ pāśānmā moci. Tasyedaṁ varcaste-jaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of so and so father and so and so mother.

Let him never be free from the fetters of want and poverty.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स निर्भूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ७॥**

7. *Jitamasmākamudbhinnamasmākamṛtamasmā-kaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño' smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'-mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa nirbhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, we alienate that evil dreamer, son of so and so father and so and so mother, from all that.

Let him never be free from the fetters of loss and deprivation.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽ-मुमामुष्यायणममुष्याः पुत्रमसौ यः। स परा भूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधरा-ञ्चं पादयामि॥ ८॥**

8. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa parābhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of such and such father and such and such mother.

Let him never be free from the fetters of defeat and frustration.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स देवजामीनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ९॥**

9. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa devajāmīnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of his mind and senses.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स बृहस्पतेः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १०॥**

10. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño' smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa bṛhaspateḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Brhaspati, lord and master of knowledge and power.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स प्रजापतेः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ११॥**

11. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa prajāpateḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Prajapati, lord ruler and protector of the people.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स ऋषीणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १२॥**

12. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛṣīṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, Yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of the law and discipline of the Rshis, learned sages.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आर्षेयाणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १३॥**

13. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ārṣeyāṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the literature and traditions established by the Rshis, sages of vision and wisdom.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॑रस्माकं यज्ञोऽ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽङ्गिरसां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १४॥**

14. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa so'ṅgirasāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules of the Angirasas, top rank scholars of science, technology and social sciences.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आङ्गिरसानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १५॥**

15. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa āṅgirasānāṁ pāśānmā moci. Tasyedaṁ varca-stejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, ours is splendour, ours is Brahma, ours is peace and joy, ours is yajna, ours is wealth and cattle, the people are ours, the heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules and traditions established by the disciples and followers of the Angirasas.

And here now, I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽथर्वणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १६॥**

16. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So' tharvaṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Truth and law is ours, splendour is ours, Brahma, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the Atharvans, scholars of the eternal laws of the Atharva-veda.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आथर्वणानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १७॥**

17. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ātharvaṇānāṁ pāśānmā moci. Tasyedaṁ varca-stejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, truth and law, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, the heroic brave are ours.

For this reason now, from all that we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the strict rules and discipline of the literature and traditions established by the disciples and follwers of the Atharvans.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स वनस्पतीनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १८॥**

18. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa vanaspatīnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is the Truth and Law of Rtam, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the protectors and promoters of the herbs and trees of the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स वानस्पत्यानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १९॥**

19. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa vānaspatyānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the laws and rules relating to the herbs and trees of the forests and the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स ऋतूनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २०॥**

20. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛtūnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasons.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आर्तवानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २१॥**

21. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa ārtavānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasonal products of nature through the year.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स मासानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २२॥**

22. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa māsānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the limitations and discipline of the rules relating to the months.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सो ऽधमासानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २३॥**

23. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'rdhamāsānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is win is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and limitations of the fortnights.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकंमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व ऽरस्माकं यज्ञोऽ३ऽ स्माकं पशवोऽ स्माकं प्रजा अस्माकं वीरा अस्माकंम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सो ऽहोरात्रयोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २४॥**

24. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. So'horātrayoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the day-night cycle.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽह्नोः संयतोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २५॥**

25. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'hnoḥ saṁyatoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the 'day-night united' unit.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स द्यावापृथिव्योः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २६॥**

26. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa dyāvāpṛthivyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the chains of the laws of earth and heaven.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वऽरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स इन्द्राग्न्योः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २७॥**

27. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa indrāgnyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and chains of Indra and Agni, power and light.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I place him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॒रस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स मित्रावरुणयोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २८॥**

28. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa mitrāvaruṇayoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and father and such and such mother.

Let him never be free from the bonds and chains of Mitra and Varuna, love and justice of the world system.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I put him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स राज्ञो वरुणस्य पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २९॥**

29. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa rājño varuṇasya pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is uncovered and recovered is ours, Rtam, universal truth and law is ours, splendour and brilliance is ours, Brahma, universal knowledge of the Veda, is ours, Svah, universal peace and divine joy is ours, yajna is ours, wealth and cattle is ours, people are ours, heroic brave are ours.

For this reason now, from all that, we alienate that dreamer of evil dreams who is the son of such and such father and such and such mother.

Let him never be released from the bonds and chains of the law of ruling Varuna, enlightened ruler of the world.

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I put him down at the lowest.

**जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्॥ ३०॥**

30. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

What we have conquered from the external and internal enemy is ours. Whatever is broke open, discovered and recovered is ours. The splendour and glory is ours. Brahma, universal knowledge of the Veda, is ours. Svah, heavenly light, peace and joy is ours. Yajna, creative action, freedom of assembly and freedom of contribution is ours. Wealth and cattle, all is ours. The people are ours. The heroic brave are ours.

**तस्मा॑दमुं निर्भ॑जामो॒ऽ मुमा॑मुष्याय॒णम॒मुष्या॑ः**
**पु॒त्रम॒सौ यः ॥ ३१ ॥**

31. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇama-muṣyāḥ putramasau yaḥ.*

For this reason, now that we are free and all is ours, we alienate that dreamer of evil dreams (who had deprived us of our identity and freedom), scion of such and such lineage, son of such and such mother, from all that he had grabbed.

**स मृ॒त्योः पड्वी॑शा॒त्पाशा॒न्मा मो॑चि ॥ ३२ ॥**

32. *Sa mṛtyoḥ paḍvīśātpāśānma moci.*

Let him never be released from the shackles and snares of death.

**तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नमध॒राञ्चं पादयामि ॥ ३३ ॥**

33. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I cut him down to size and put him down at the

lowest.

## Kanda 16/Sukta 9

***Mantra-wise Devata, Yama Rshi***

**जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः ॥ १ ॥**

1. *Jitamasmākamudbhinnamasmākamabhyaṣṭhāṁ viśvāḥ pṛtanā arātīḥ.*

What we have won is ours. What is broke open, uncovered and recovered is ours. I have won all battles and frustrated all enemy's hostile tactics.

**तदग्निराह तदु सोम आह पूषा मा धात्सुकृतस्य लोके ॥ २ ॥**

2. *Tadagnirāha tadu soma āha pūṣā mā dhātsu-kṛtasya loke.*

This is what Agni, lord of light and fire of life, said, this is what Soma, lord of peace and universal happiness, said for me: "May Pusha, lord of life and nourishment, bless you". I pray: May Pusha establish me in the world of noble action and blessed joy.

**अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ॥ ३ ॥**

3. *Aganma svaḥ svaraganma saṁ sūryasya jyoti-ṣāganma.*

Let us rise to heavenly light and joy. We have risen to heavenly light and divine bliss. We have risen and have joined with the light of the Sun.

**वस्योभूयाय वसुमान्यज्ञो वसु वंशिषीय वसुमान्भूयासं वसु मयि धेहि ॥ ४ ॥**

4. *Vasyobhūyāya vasumānyajño vasu vaṁśiṣīya vasumānbhūyāsaṁ vasu mayi dhehi.*

Yajna is the way to rise in honour, wealth and excellence. Yajna is the treasure hold of wealth, honour and excellence. Let me have the ambition and effort with competence to win wealth and excellence. I pray I may be blest with wealth, honour and excellence.

O lord of wealth and excellence, raise and establish me in abundance and prosperity of the wealth of life.

**॥ इति षोडशं काण्डम् ॥**

# KANDA-17

## Kanda 17/Sukta 1

***Aditya Devata, Brahma Rshi***

**विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रमायुष्मान्भूयासम्॥ १॥**

1. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indramāyuṣmānbhūyāsam.*

I invoke and pray to Indra, adorable lord omnipotent, instant challenger of contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient, ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a commonwealth of humanity.

O lord, in all sincerity I pray, bless me with a long full age of good health and prosperity.

**विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम्॥ २॥**

2. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indraṁ priyo devānāṁ bhūyāsam.*

I invoke Indra, truly the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear darling of the Devas, divinities of nature, heaven and earth.

**विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम्॥ ३॥**

3. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indraṁ priyaḥ prajānāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contratictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear love of all people.

**विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम्॥ ४॥**

4. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hvaindraṁ priyaḥ paśūnāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent, powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the favourite love of all animals.

**विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम्॥ ५॥**

5. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hvaindraṁ priyaḥ samānānāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent powerful, yet steady and patient

victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the self-fulfilled and bounteous centre of the love of my equals.

**उदि॒ह्युदि॑हि सू॒र्य॒ वर्च॑सा मा॒भ्युदि॑हि। द्विष॑श्च॒ मह्यं॑ रध्य॑तु मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ६॥**

6. *Udihyudihi sūrya varcasā mābhyudihi. Dviṣaṁśca mahyaṁ radhyatu mā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. May the enemy, both external and internal, be subject to me. Let me never be subdued by the enemy. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest region of Divinity.

**उदि॒ह्युदि॑हि सू॒र्य॒ वर्च॑सा मा॒भ्युदि॑हि। यांश्च॒ पश्या॑मि॒ यांश्च॒ न तेषु॑ मा सु॒म॒तिं कृ॑धि॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ७॥**

7. *Udihyudihi sūrya varcasā mābhyudihi. Yāṁśca paśyāmi yāṁscha na teṣu mā sumatiṁ kṛdhi tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. Whoever and whatever I see, whoever and whatever I do not see, among them give me a holy mind and noble intelligence. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

**मा त्वा॑ दभन्त्सलि॒ले अ॒प्स्व१॒॑न्तर्ये पा॒शिन॑ उप॒तिष्ठ॒न्त्यत्र॑। हि॒त्वाश॑स्तिं दिव॒मारु॑क्ष एतां स नो॑ मृड सु॒म॒तौ ते॑ स्याम॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या॑ ऽणि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो॑ ऽमन्॥ ८॥**

8. *Mā tvā dabhantsalile apsvantarye pāśina upatiṣṭhantyatra. Hitvāśastiṁ divamārukṣa etāṁ sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ mā dhehi parame vyoman.*

O Sun, the bonds and snares which co-exist here in the dynamics of existence do not affect, much less subdue, you. Having left the hate, envy and jealousy down here, you rise to the heavens above. O lord, be kind and gracious to us. Let us enjoy your love and good will. O Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the

nectar joy of immortality in the highest regions of Divinity.

**त्वं न॑ इन्द्र महते सौभगायादब्धेभिः परि॑ पाह्यक्तुभिस्त-**
**वेद्विष्णो बहुधा वी॒र्या ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्व-**
**रू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ ९॥**

9. *Tvaṁ na indra mahate saubhagāyādabdhebhiḥ pari pāhyaktubhistavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi parame vyoman.*

O lord omnipotent Indra, pray protect and promote us to achieve great good fortune by irresistible light and splendour of Divinity. O lord omnipresent, Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

**त्वं न॑ इन्द्रो॒तिभिः॑ शि॒वाभि॒॑ः शन्त॑मो भव। आ॒रोह॑न्त्रि॒दि॒वं दि॒वो गृ॑णा॒नः सोम॑पीतये प्रि॒यधा॑मा स्व॒स्तये॒ तवेद्विष्णो बहु॒धा वी॒र्या ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ १०॥**

10. *Tvaṁ na indrotibhiḥ śivābhiḥ śantamo bhava. Ārohaṁstridivaṁ divo gṛṇānaḥ somapītaye priyadhāmā svastaye tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ mā dhehi parame vyoman.*

O lord omnipotent, Indra, be kind most gracious to us with your blissful modes of protection and progress, rising to the three levels of heavenly light, radiating the light and proclaiming the divine voice of

knowledge for our paradisal bliss and well being as our dearest haven and abode. O lord omnipresent, Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

**त्वमि॑न्द्रासि विश्व॒जित्स॑र्व॒वित्पु॑रुहू॒तस्त्वमि॑न्द्र। त्वमि॑न्द्रे॒मं सु॒हव॑ꣳ स्तोम॒मेर॑यस्व॒ स नो॑ मृड सु॒म॒तौ ते॑ स्याम॒ तवेद्विष्णो॑ बहु॒धा वी॒र्या ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ ११॥**

11. *Tvamindrāsi viśvajitsarvavitpuruhūtastvamindra. Tvamindremaṁ suhavaṁ stomamera-yasva sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviś-varūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, you are the sole victorious lord of the universe, omniscient and omnipresent Lord Almighty invoked and adored by all humanity. O lord, Indra, pray inspire and energise this holy song of invocation and celebration, and be kind and gracious that we may live happy in your love and good will. O lord omnipresent Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive, organs and serviceable living beings and establish us in the nectar joy of immortality in the highest regions of Divinity.

**अद॑ब्धो दि॒वि पृ॑थि॒व्यामु॒तासि॒ न त॑ आपुर्महि॒मान॑म॒न्तरि॑क्षे। अद॑ब्धेन॒ ब्रह्म॑णा वावृधा॒नः स त्वं नो॑ इन्द्र दि॒वि षं॑च्छर्म॑ यच्छ॒ तवेद्विष्णो॑ बहु॒धा वी॒र्या ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ १२॥**

12. *Adbdho divi pṛthivyāmutāsi na ta āpurmahimānamantarikṣe. Adabdhena brahmaṇā vāvṛdhānaḥ sa tvaṁ na indra divi ṣaṁccharma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, indomitable power and presence immanent in heaven, on earth and in the middle regions, no one has comprehended your grandeur and glory, celebrated and glorified more and ever higher exalted by the divine hymns of Veda, self-revealed in the highest state of divine consciousness in meditation, pray give us mental peace and spiritual bliss. O lord omnipresent, Vishnu, infinite are your powers and actions. Bless us with universal forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

**या त इन्द्र तनूरप्सु या पृथिव्यां यान्तरग्नौ या त इन्द्र पवमाने स्वर्विदि। ययेन्द्र तन्वाऽन्तरिक्षं व्यापिथ तया न इन्द्र तन्वाऽ३ शर्म यच्छ तवेद्विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १३॥**

13. *Yā ta indra tanūrapsu yā pṛthivyāṁ yāntara-gnau yā ta indra pavamāne svarvidi. Yayendra tanvāntarikṣaṁ vyāpitha tayā na indra tanvā śarma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, your power and presence that is in the waters, that which is on earth, and that which is in the fire, your power and presence that blows in the wind, that purifies and shines in the light of heaven, the power and presence by which you pervade the firmament, by the same presence and power, lord omnipotent, give us peace and bliss. O lord omnipresent, Vishnu, infinite are your mighty acts and powers, bless us with universal forms of perceptive organs and serviceable living beings. Pray establish us in the nectar joy of immortality in the highest regions of Divinity.

**त्वामिन्द्र ब्रह्मणा वर्धयन्तः सत्रं नि षेदुर्ऋषयो नाधमानास्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १४॥**

14. *Tvāmindra brahmaṇā vardhayantaḥ satraṁ ni ṣedur-ṛṣayo nādhamānāstavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, seers and sages praying to you for divine bliss sit through sessions of yajna and meditation, celebrating and exalting you with Vedic chant. O Vishnu, lord omnipotent and omnipresent, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

**त्वं तृतं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १५॥**

15. *Tvaṁ tṛtaṁ tvaṁ paryeṣyutsaṁ sahasradhāraṁ vidathaṁ svarvidaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Lord omnipresent, Vishnu, you pervade and inspire the thousand-streamed heavenly light of the adorable and inexhaustible Veda, vibrating in the triple world of heaven, earth and the firmament. O Vishnu, pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity. Infinite are your acts and powers.

**त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि। त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि विद्वांस्तवेद्विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १६॥**

16. *Tvaṁ rakṣase pradiśaścatasrastvaṁ śociṣāṁ nabhasī vi bhāsi. Tvamimā viśvā bhuvanānu tiṣṭhasa ṛtasya panthāmanveṣi vidvāṁstavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

You pervade and protect all four quarters of space. With your blazing splendour you shine and illuminate heaven and earth. You pervade and abide by all these regions of the universe. Lord omniscient, you inform and traverse by all the paths of universal truth and the universal law of Rtam operative in the universal dynamics of existence. Vishnu, lord omnipresent, infinite are your acts and powers in the universe, pray bless us with the fulfilment of our earthly mission and,

with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

**पञ्चभिः परांङ् तपस्येकयार्वाङ्शस्तिमेषि सुदिने बाधमानस्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १७॥**

17. *Pañcabhiḥ parāṅ tapasyekayārvāṅśastimeṣi sudine bādhamānastavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

By five, I know, you shine far out in the outer world, by one, I know, you shine at the closest, within. When the time is good and clear is the day, you stem out malignant darkness, you vibrate, shine and illuminate here inside. O Vishnu, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

**त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः। तुभ्यं यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतस्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १८॥**

18. *Tvamindrastvaṁ mahendrastvaṁ lokastvaṁ prajāpatiḥ. Tubhyaṁ yajño vi tāyate tubhyaṁ juhvati juhvatastavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

You are Indra, the mighty, you are mightiest of the mighties, Mahendra. You are loka, the world, the beauty, the ecstasy, and you are Prajapati, creative sustainer and progenitor of all your children. For you is yajna enacted and extended, for you the yajna-performers offer the oblations. O Vishnu, infinite are your powers and wondrous your functions. Pray bless us with the fulfilment of our life and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

**असति सत्प्रतिष्ठितं सति भूतं प्रतिष्ठितम्। भूतं ह भव्य आहितं भव्यं भूते प्रतिष्ठितं तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १९॥**

19. *Asati satpratiṣṭhitaṁ sati bhūtaṁ pratiṣṭhitam. Bhūtaṁ ha bhavya āhitaṁ bhvayaṁ bhūte pratiṣṭhitaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

The Sat, constant Being, is transformed into Asat, the mutable Becoming. The Bhuta, generated and manifested world of mutable Becoming, is rooted in Sat, constant Being. Bhuta, what is, is already there in what is to be, in the Bhavya, and the Bhavya, what is to be, is rooted in Bhuta, what is and what has been. (In other words, the world of past, present and future is integrated, simultaneous and constant. Being transforms into Becoming, and Becoming is Being in the essence. Being and Becoming, Sat and Asat, three variations of

time, what has been, what is, and what is yet to be, all these variations are but different facets of the same, one, constant reality. Constancy and Mutability are essentially one and the same).

Lord Vishnu, wondrous infinite are your powers and exploits. Pray bless us with fulfilment of our mission in this world of change, and with universal forms of perception and vision of the One Constant in the many mutables establish us in the nectar joy of immutable immortality in the highest regions of Divinity.

**शुक्रो ऽसि भ्राजो ऽसि। स यथा त्वं भ्राजता भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम्॥ २०॥**

20. *Śukro'si bhrājo'si. Sa yathā tvaṁ bhrājatā bhrājo'syevāhaṁ bhrājatā bhrājyāsam.*

O Sun, you are pure and powerful. You are bright and blazing. As you are bright and blazing by the power of the self-refulgent Indra, so may I be bright, ever shining by the light and grace of self-refulgent Vishnu.

**रुचिरसि रोचो ऽसि। स यथा त्वं रुच्या रोचोऽस्येवाहं पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय॥ २१॥**

21. *Rucirasi roco'si. Sa yathā tvaṁ rucyā roco'syevāhaṁ paśubhiśca brāhmaṇavarcasena ca ruciṣīya.*

You are love and splendour itself. You are bright and lovely. O Sun, just as you are bright and beautiful by the sublime refulgence of Indra, so may I be bright and lovable by virtue of the perception of universal senses and mind and by the grace of the light and lustre

of those sages who are blest by the self-refulgent Indra and omnipresent Vishnu.

**उ॒द्यते॒ नम॑ उदाय॒ते नम॒ उदि॑ताय॒ः नम॑ः।**
**वि॒राजे॒ नम॑ः स्व॒राजे॒ नम॑ः स॒म्राजे॒ नम॑ः॥ २२॥**

22. *Udyate nama udāyate nama uditāyaḥ namaḥ. Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the rising Sun, homage to the rising Sun in the ascendance, homage to the Sun high on the Zenith, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

**अ॒स्तं॑य॒ते नमो॑ऽ स्तमेष्य॒ते नमो॑ऽ स्त॑मिताय॒ नम॑ः।**
**वि॒राजे॒ नम॑ः स्व॒राजे॒ नम॑ः स॒म्राजे॒ नम॑ः॥ २३॥**

23. *Astaṁyate namo'stameṣyate namo'stamitāya namaḥ. Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the declining Sun, homage to the setting Sun, homage to the Sun gone to set, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

**उद॑गाद॒यमा॑दि॒त्यो विश्वे॑न॒ तप॑सा स॒ह। स॒पत्ना॒न्मह्यं॑ र॒न्धय॒न्मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद्विष्णो बहु॒धा वी॒र्या॑ ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ २४॥**

24. *Udagādayamādityo viśvena tapasā saha. Sapatnānmahyaṁ randhayanmā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇehi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi parame vyoman.*

Risen is the Sun yonder with all the world's glory, subjecting for me all rivals and adversaries to me, and I pray I may never be subject to adversaries, internal or external whatever. O Vishnu, self-refulgent lord omnipresent, infinite wondrous are your acts and powers. Pray bless us with senses and mind of universal perception and vision, and by those establish us in the nectar joy of immortality beyond mutability in the highest regions of Divinity.

**आदित्य नावमारुक्षः शतारित्रां स्वस्तये।**
**अहर्मात्यपीपरो रात्रिं सत्राति पारय॥ २५॥**

25. *Āditya nāvamārukṣaḥ śatāritrāṁ svastaye.*
*Aharmātyapīparo rātriṁ satrāti pāraya.*

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the day, kindly help me to cross over the night as well.

**सूर्य नावमारुक्षः शतारित्रां स्वस्तये।**
**रात्रिं मात्यपीपरोऽहः सत्राति पारय॥ २६॥**

26. *Sūrya nāvamārukṣaḥ śatāritrāṁ svastaye. Rātriṁ mātyapīparo'haḥ satrāti pāraya.*

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the night. Pray help me to cross over the day as well.

**प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च। जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः सुकृतश्चरेयम्॥ २७॥**

27. *Prajāpaterāvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Jaradaṣṭiḥ kṛtavīryo vihāyāḥ sahasrāyuḥ sukṛtaścareyam.*

I am covered and protected by the Vedic armour of Prajapati, father, protector and sustainer of his children of humanity. I am wrapped and protected by the light and lustre of Kashyapa, lord of wisdom and protection against all fears and ailments. I pray that I may live my life doing noble and vigorous acts worthy of the brave upto a ripe age of full hundred years.

**परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च।**
**मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टा वधाय॥ २८॥**

28. *Parīvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Mā mā prāpanniṣavo daivyā yā mā mānuṣīrava-sṛṣṭā vadhāya.*

I am covered and guarded deeply and wholly all round by the Vedic armour of Lord Supreme, Brahma. I am wrapped and protected by the light and splendour of Kashyapa, lord of wisdom, pranic energy and natural strength. I pray and I affirm that the arrows and attacks shot and mounted against me either by natural or human powers, even though they be meant to kill, shall never reach and never touch me.

**ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम्। मा**
**मा प्रापत्पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेन वाचः॥ २९॥**

29. *Ṛtena gupta ṛtubhiśca sarvairbhūtena gupto bhavyena cāham. Mā mā prāpatpāpmā mota mṛtyurantardadhe' haṁ salilena vācaḥ.*

I am protected by Rtam, eternal truth and the laws of eternal truth. I am protected by all the seasons through the year. And I am protected by the past and future of my life as pursued or to be pursued in accordance with the laws of eternal truth. Never must any sin or anything sinful ever approach me. Never must even death violate me. I have sin and fear of death washed away and disappear from within me by the holy waters of Vedic speech.

**अग्निर्मा॑ गो॒प्ता परि॑ पातु वि॒श्वत॑ उ॒द्यन्त्सूर्यो॑ नुदतां मृत्युपा॒शान्। व्यु॒च्छन्ती॑रु॒षस॒ः पर्व॑ता ध्रु॒वाः स॒हस्रं प्रा॒णा मय्या यत॑न्ताम्॥ ३०॥**

30. *Agnirmā goptā pari pātu viśvata udyantsūryo nudatāṁ mṛtyupāśān. Vyucchantīruṣasaḥ parvatā dhruvāḥ sahasraṁ prāṇā mayyā yatantām.*

Agni, leading light of life, my protector, may, I pray, protect and promote me all round against all dangers and negativities. May the rising sun strike off and keep away the snares of decline and death. May the radiant dawns dispelling darkness, the clouds and fixed mountains and the pranic energies all join, exert in me and rejuvenate me a thousand ways, a thousandfold.

**॥ इति सप्तदशं काण्डम्॥**

# KANDA-18

## Kanda 18/Sukta 1

***Devata : Yama-Yami (1-16), Agni (17-36), Indra (37-38), Mitra (39), Rudra (40), Sarasvati (41-43), Pitara (44-47, 51-52, 54-55, 56-57, 58-61, Soma (48) Yama (49-50), Tvashta (53), Atharva Rshi***

Mantras 1-16 are a dialogue between Yama, a 'young man', and Yami, a 'young maiden', on love, marriage, family and continuance of the family line. The same theme is celebrated in Rgveda 10, 10, 1-14.

The dialogue has been interpreted by Sayana and others as a dialogue between a brother and a sister, which is not correct because, if it were so, the name of the girl would be 'Yama', not Yami. Yama himself and Yami describe themselves as 'friends' in mantra 1 and 2.

The dialogue has also been interpreted as a dialogue between day and night, so close and yet so divergent they meet but only to part.

On the theme of love, marriage, family and pitaras, let us take the dialogue as an act of courtship between the 'male' and 'female' twins of nature. Yama describes them as childrren of the Sun and Earth in mantra 4.

**ओ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान्।**
**पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥**

1. *O citsakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to a friend of my own choice, a friend who has a long way crossed the vast ocean of life, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and in marriage bless me with a child.

**न ते सखा॑ स॒ख्यं व॑ष्ट्येतत्सल॑क्ष्मा॒ यद्विषु॑रूपा॒ भवा॑ति।**
**म॒हस्पु॒त्रासो॒ असु॑रस्य वी॒रा दि॒वो ध॒र्तार॑ उर्वि॒या परि॑ ख्यन्॥ २॥**

2. *Na te sakhā sakhyaṁ vaṣṭyetatsalakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of friendship, love and union since, for the purpose of conjugality, you are not homogeneous with him in character and versality of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature refulgent with light and wisdom who maintain the light of heaven along with the earth take exception to such a union, in fact they watch, wonder and rule out such a proposal for union.

**उ॒शन्ति॑ घा॒ ते अ॒मृता॑स ए॒तदेक॑स्य चित्त्य॒जस॑ं॒ मर्त्य॑स्य। नि ते॒ मनो॒ मन॑सि धाय्य॒स्मे जन्यु॒ः पति॑स्त॒न्व॑१॒॑मा वि॑विश्याः॥ ३॥**

3. *Uśanti ghā te amṛtāsa etadekasya cittyajasaṁ martyasya. Ni te mano manasi dhāyyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendent child. I have accepted that your mind and soul be one with me, so, pray come and join me in body as husband and as life-giver of your child.

**न यत्पुरा चक्रृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम। गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः परमं जामि तन्नौ॥ ४॥**

4. *Na yatpurā cakṛmā kaddha nūnamṛtaṁ vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā nau nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and what we have spoken as truth, shall we now do things in violation of truth and speak untruth? Sinfully? Gandharva, the sun, our father, and his light and earth sustained in waters, the mother, that is the central relationship of us both, highest and permanent. (Nothing more, no other.)

**गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः। नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः॥ ५॥**

5. *Garbhenu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of universal forms, and Kah, sustainer of created forms, made us a couple of male and female conjugality in nature's womb of generation itself as keepers and sustainers of this earthly home. None can now violate the rules of the Lord's discipline,

no one does. Of this complementarity of natural conjugal relationship, the earth knows, the sun in heaven knows.

**को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।**
**आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात्॥ ६॥**

6. *Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūnhṛtsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhatsa jīvāt.*

Yama: The Almighty God joins the pursuants and celebrants of truth with the business of life, men of noble action, brilliant, passionate opponents of evil, who shoot arrows into the heart of contradictory forces, and bring peace and well being to life. That person lives in reality who maintains such people and promotes their mission.

**को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत्।**
**बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नॄन्॥ ७॥**

7. *Ko asya veda prathamasyāhnaḥ ka īṁ dadarśa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṝn.*

Who knows of that complementarity of man and woman in conjugality created on the first day of creation by Savita-Tvashta? Who saw that? And who would speak of that here now? Only he knows who created that. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, the house of Varuna, presiding deity of the night. (We cannot meet). But O wanton dear, how do you so deceptively speak of men?

यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय।
जायेव पत्ये तन्वं ∫रिरिच्यां वि चिद् वृहेव रथ्येव
चक्रा॥ ८॥

8. *Yamasya mā yamyaṁ kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cid vṛheva rathyeva cakrā.*

Yami: O Yama, I feel stricken and I come with desire to share life with you in one house and one bed and wish I should surrender my body to you as wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा॥ ९॥

9. *Na tiṣṭhanti na ni miṣantyete devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of starry divinities which sojourn here around in space neither stop nor deviate from their path, nor do they ever wink their eye. O love-lorn maiden, go soon to one such other than me and with him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात्।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य विवृहादजामि॥ १०॥

10. *Rātrībhirasmā ahabhirdaśasyetsūryasya cakṣurmuhurunmimīyāt. Divā pṛthivyā mithunā sabandhū yamīryamasya vivṛhādajāmi.*

Yami: I wish the eye of the sun were to open again and again, and the days with nights and the nights with days were to favour and enlighten him that just as the sun is in union with the earth together, so would Yamis too like nights join Yama, the day, as strangers, in love.

**आ घा॒ ता ग॑च्छा॒नुत्त॑रा यु॒गानि॒ यत्र॑ जा॒मय॑: कृ॒णव॒न्नजा॑मि।**
**उप॑ बर्बृहि वृष॒भाय॑ बा॒हुम॒न्यमि॑च्छस्व सुभगे॒ पति॑ं मत्॥ ११॥**

11. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ kṛṇavannajāmi. Upa barbṛhi vṛṣabhāya bāhumanyamicchasva subhage patiṁ mat.*

O Yami, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time being, O sweet and debonair, extend your hand to someone else other than me, a real virile man.

**किं भ्रा॒तास॒द्यद॑ना॒थं भवा॑ति॒ किमु॒ स्वसा॒ यन्निर्ऋ॑तिर्नि॒गच्छा॑त्। काम॑मूता ब॒ह्वे॒३॒॑तद्र॑पामि त॒न्वा॑ मे त॒न्वं॑१॑ सं पि॑पृग्धि॥ १२॥**

12. *Kiṁ bhrātāsadyadanāthaṁ bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahve'tadrapāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: O Yama, what? Then have you become a supporter without support? And I, without support and care, become a stream of life, bereft and forlorn, going away elsewhere in search of another? Love lorn, I am babbling so much, pray join me body with body.

**न ते॑ ना॒थं य॒म्यत्रा॒हम॑स्मि॒ न ते॑ त॒नूं त॒न्वा॒३॒॑ सं प॑पृच्याम्।**
**अ॒न्येन॒ मत्प्र॑मु॒दः कल्पयस्व॒ न ते॒ भ्रातां॑ सुभगे वष्ट्ये॒तत्॥ १३॥**

13. *Na te nāthaṁ yamyatrāhamasmi na te tanūṁ tanvā'saṁ papṛcyām. Anyena matpramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: O Yami, I am not your master, not your husband, so I would not embrace your body with mine. So think of enjoying yourself with someone other than me. O fortunate one, the twin friend of yours does not like this union.

**न वा उ ते तनूं तन्वा३ सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात्। असंयदेतन्मनसो हृदो मे भ्राता स्वसुः शयने यच्छयीय॥ १४॥**

14. *Na vā u te tanūṁ tanvā'saṁ papṛcyāṁ pāpamāhuryaḥ svasāraṁ nigacchāt. Asaṁyadetanmanaso hṛdo me bhrātā svasuḥ śayane yacchayīya.*

And I would not touch your body with mine. The wise say that for a twin it is sin to meet a sister in conjugality. It is against my mind and heart that a brother should even think of sleeping with a sister.

**बतो बतासि यम नैव ते मनो हृदयं चाविदाम। अन्या किल त्वां कक्ष्ये ऽव युक्तं परि ष्वजातै लिबुजेव वृक्षम्॥ १५॥**

15. *Bato batāsi yama naiva te mano hṛdayaṁ cāvidāma. Anyā kila tvāṁ kakṣye va yuktaṁ pari ṣvajātai libujeva vṛkṣam.*

Yami: Sorry Yama, it is a pity I did not understand your mind and heart this way of nature and tradition. May be someone other than me would join you like a girdle round your waist and embrace you as a creeper clings by a tree.

**अ॒न्यमू षु य॑म्य॒न्य उ॒ त्वां परि॑ ष्वजातै॒ लिबु॑जेव वृ॒क्षम्।**
**तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवाधा॑ कृणुष्व सं॒विद॑ं**
**सुभ॑द्राम्॥ १६॥**

16. *Anyamū ṣu yamyanya u tvāṁ pari ṣvajātai libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidaṁ subhadrām.*

Yama: O Yami, you too find some other partner. Some other may embrace you, and you too embrace him like a creeper embracing the tree. Love you the other man heart and soul, and may he too love you heart and soul. Thus may you create and achieve a happy union in love and good fortune.

**त्रीणि॒ च्छन्दां॑सि क॒वयो॒ वि ये॑तिरे पुरु॒रूपं॑ दर्श॒तं**
**वि॒श्वच॑क्षणम्। आपो॒ वाता॒ ओष॑धय॒स्तान्येक॑स्मि॒न्भुव॑न॒**
**आर्पि॑तानि॥ १७॥**

17. *Trīṇi cchandāṁsi kavayo vi yetire pururūpaṁ darśataṁ viśvacakṣaṇam. Āpo vātā oṣadhaya-stānyekasminbhuvana ārpitāni.*

Sages and scholars of Shastra and Vedas study and foster three joyous gifts of nature and divinity, versatile in form, sensitively satisfying and universally illuminative for body, sense and mind and the soul. For this purpose, they are: waters for taste and sweetness, winds for energy of prana, and herbs for strength and alleviation of pain. And all these three are vested and concentrated in the same one source, Nature.

**वृषा॒ वृष्णे॑ दुदुहे दोह॑सा दि॒वः पयां॑सि य॒ह्वो अदि॑ते॒रदा॑भ्यः।**
**विश्व॑ं स वे॑द॒ वरु॑णो॒ यथा॑ धि॒या स य॒ज्ञियो॑ यजति य॒ज्ञिया॑ँ**
**ऋ॒तून्॥ १८॥**

18. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñyo yajati ajñiyāň ṛtūn.*

Generous lord divine, omnipotent and undaunted, with cosmic churning, distils the nectar sweets of heaven from mother Aditi, imperishable Prakrti, for generous humanity. He, lord omniscient of infinite wisdom knows the universe and showers the knowledge of Veda too for mankind. And the generous scholar, man of judgement, venerable as Varuna, distils universal knowledge from Veda according to his intelligence and vision, joins the divine seasons and distils the joyous gifts of food, energy and illumination from nature and Vedic vision.

**रप॑द्गन्ध॒र्वीर॒प्या॑ च॒ योष॑णा न॒दस्य॑ ना॒दे परि॑ पातु नो॒ मन॑: ।**
**इ॒ष्टस्य॒ मध्ये॒ अदि॑ति॒र्नि धा॑तु नो॒ भ्रातो॑ नो ज्ये॒ष्ठः प्र॑थ॒मो वि वो॑चति ॥ १९ ॥**

19. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu no manaḥ. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

Gandharvi, Vedic voice that holds and expresses the voice of the Lord of the universe, which is adorable and inspiring and which eternally proclaims the divine Word, may, we pray, establish and promote our mind and soul in the celebration of the resounding flood of the divine voice. And may Aditi, Mother Nature, and her eternal voice, and Agni, leading light of life, first and highest brotherly supporter, establish us at the centre of our desire and fulfilment and continue to speak to us of nature, knowledge and wisdom.

**सो चि॒न्नु भ॒द्रा क्षु॒मती॒ यश॑स्वत्यु॒षा उ॑वास॒ मन॑वे॒ स्व॑र्वती।**
**यदी॑मु॒शन्त॑मुश॒तामनु॒ क्रतु॑म॒ग्निं होता॑रं वि॒दथा॑य॒ जीज॑-**
**नन्॥ २०॥**

20. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantamuśatāmanu kratumagniṁ hotāraṁ vidathāya jījanan.*

Surely the illuminant, auspicious, abundant, brilliant, beatifying light of the dawn of divine vision arises when the sages invoke and kindle and raise the loving divine fire of Agni, high priest of divine-human communion, in accordance with the passion and devotion of the lovers of Divinity for the success of their meditative yajna.

**अध॒ त्यं द्र॒प्सं वि॒भ्वं॑ विचक्ष॒णं विरा॑भर॑दिषि॒रः श्ये॒नो**
**अ॑ध्व॒रे। यदी॒ विशो॑ वृ॒णते॑ दु॒स्ममार्या॑ अ॒ग्निं होता॑र॒मध॒**
**धीर॑जायत॥ २१॥**

21. *Adhā tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣiraḥ śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble dedicated people choose, invoke and adore this blissful Agni, high priest of meditative as well as social yajna, and when the vision of clairvoyance arises, then the instant, inspiring eagle spirit of divinity brings in the infinite, illuminative nectar shower of divine bliss to the devotee in the meditative communion.

**सदा॑सि र॒ण्वो यव॑सेव॒ पुष्य॑ते॒ होत्रा॑भिरग्ने॒ मनु॑षः स्वध्व॒रः।**
**विप्र॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यो॑३॑ वाजं॑ सस॒वाँ उ॑प॒यासि॒**
**भूरि॑भिः॥ २२॥**

22. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyo'vājaṁ sasavāṅ upayāsi bhūribhiḥ.*

Agni, divine spirit of man's holy yajna of love and non-violence, you are always lovable and inspiring as sumptuous food for the mind and soul. And, served and adorable with abundant offers of homage and oblations, having accepted and enjoying the homage, you come fast and bless the vibrant devotee's yajna with success and attainments.

**उदी॑रय पि॒तरा॑ जा॒र आ भग॒मिय॑क्षति ह॒र्य॒तो हृ॒त्त इ॑ष्यति। विव॑क्ति॒ वह्निः॒ स्वप॒स्यते॑ म॒खस्त॑वि॒ष्यते॒ असु॑रो॒ वेप॑ते म॒ती ॥ २३ ॥**

23. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hṛtta iṣyati. Vivakti vahniḥ svapasyate makhastaviṣyate asuro vepate matī.*

Agni, leading light of life, inspire the parents: The sun augments honour and excellence, the lover is eager to meet the love, anxious with heart and soul, the messenger speaks and inspires, the oblations energise, pranic energy stirs the mind.

**यस्ते॑ अग्ने सु॒म॒तिं म॑र्तो॒ अख्य॒त्सह॑सः सूनो॒ अति॒ स प्र शृ॑ण्वे। इष॒ं दधा॑नो॒ वह॑मानो॒ अश्वै॒रा स द्यु॒माँ अम॑वान्भूषति॒ द्यून्॥ २४ ॥**

24. *Yaste agne sumatiṁ marto akhyatsahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāṅ amavānbhūṣati dyūn.*

Agni, inspirer of power and patience, one who

enjoys your good will, bears your light and wisdom and proclaims it,, wins the ear of his audience and rises to fame. Bearing and enjoying plenty and prosperity of food, energy and love, moving by horse drawn chariot he adds to the strength and splendour of his life and time.

**श्रुधी नो॑ अग्ने॒ सद॑ने स॒धस्थे॑ यु॒क्ष्वा रथ॑म॒मृत॑स्य द्रवि॒त्नुम्। आ नो॑ वह॒ रोद॑सी दे॒वपु॑त्रे॒ माकि॑र्दे॒वाना॒मप॑ भूरि॒ह स्याः॥ २५॥**

25. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-mamṛtasya dravitnum. Ā no vaha rodasī deva-putre mākirdevānāmapa bhūriha syāḥ.*

O leading life of existence, Agni, listen to our voice of prayer in this hall of yajna, harness the superfast chariot of immortality and bring us here the heaven and earth with their divine children, never forsake the divinities in human form, always abide by us here itself.

**यद॑ग्न एषा समि॑ति॒र्भवा॑ति दे॒वी दे॒वेषु॑ यज॒ता य॑जत्र। रत्ना॑ च॒ यद्वि॒भजा॑सि स्वधावो भा॒गं नो॒ अत्र॒ वसु॑मन्तं वीतात्॥ २६॥**

26. *Yadna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Agni, adorable leading light and ruling lord of life, when this Samiti, assembly of the people, becomes elevated, enlightened, acceptable and companionable among noble and enlightened people and you come to distribution of the jewel valuables of life, pray give us our share of the wealth, honour and excellence of life

in society.

**अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः। अनु सूर्यमुषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ २७ ॥**

27. *Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms, potential and actual, one with the sun, exists in advance of the dawns and days, and pervades the stars, the dawns, the radiating rays and the earth and heaven (as they come into existence).

**प्रत्यग्निरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः। प्रति सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान ॥ २८ ॥**

28. *Pratyagniruṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya parudhā ca rasmīnprati dyāvāpṛthivī ā tatāna.*

Agni, light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand and multiply.

**द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा। देवो यन्मर्तान्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन् ॥ २९ ॥**

29. *Dyāvā ha kṣāmā prathame ṛtenābhiśrāve bhavataḥ satyavācā. Devo yanmartānyajathāya kṛṇvantsīdaddhotā pratyaṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity when Agni, refulgent spirit of life and light of the world, chief yajamana and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process of evolution being enacted.

**देवो देवान्परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान्। धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान्॥ ३०॥**

30. *Devo devānparibhūr-ṛtena vahā no havyaṁ prathamaścikitvān. Dhūmaketuḥ samidhā bhāṛjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and carry our homage and oblations to the divinities of nature by the laws of its cosmic order: Agni, that is the power with the banner of light and fragrance, blazing with flames of fuel fire, adorable sublime, divine call for action and self-sacrifice, eternal and imperishable, loving and companionable, responsive to words of sincere adoration.

**अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे।**
**अहा यद्देवा असुनीतिमायन्मध्वा नो अत्र पितरा शिशीताम्॥ ३१॥**

31. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yaddevā asunītimāyanmadhvā no atra pitarā śiśītām.*

Listen ye both heaven and earth to my words of adoration: I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly and which, may the parental powers and leadership of mankind refine and augment further to add to the light and sweetness of life here on earth.

**स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी।**
**विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः॥ ३२॥**

32. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve deva anu tatte yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the divine light showers upon them.

**किं स्विन्नो॒ राजा॑ जगृहे॒ कद॒स्याति॑ व्र॒तं च॑कृमा॒ को वि वे॑द। मि॒त्रश्चि॒द्धि ष्मा जु॒हु॒रा॒णो दे॒वाञ्छ्लोको॒ न या॒तामपि॒ वाजो॒ अस्ति॑॥ ३३॥**

33. *Kiṁ svinno rājā jagṛhe kadasyāti vrataṁ cakṛmā ko vi veda. Mitraściddhi ṣmā juhurāṇo devāñch loko na yātāmapi vājo asti.*

Does the ruling refulgent Agni receive and accept our homage? Do we sometimes overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni is a friend after all, invoked and served with excess or remiss, it would accept our homage and adoration and convey it to the divinities, and we pray may there be success and ultimate victory.

**दु॒र्म॒न्त्वत्रा॒मृत॑स्य॒ नाम॒ सल॑क्ष्मा॒ यद्विषु॑रूपा॒ भवा॑ति।**
**य॒मस्य॒ यो म॒नव॑ते सु॒मन्त्वग्ने॒ तमृ॑ष्व पा॒ह्यप्र॑युच्छन्॥ ३४॥**

34. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one source and homogeneous, it grows to boundless variety of forms which, nevertheless, for the man who knows the One Supreme Agni, ordainer and controller of this existential variety, is simple and clearly understandable. This man, O lord great and gracious, protect and promote without relent.

**यस्मि॑न्दे॒वा वि॒दथे॑ मा॒दय॑न्ते वि॒वस्व॑तः॒ सद॑ने धा॒रय॑न्ते।**
**सूर्ये॒ ज्योति॒रद॑धुर्मास्य॒१॒॑क्तून्परि॑ द्योत॒निं च॑रतो॒ अज॑स्रा॥ ३५॥**

35. *Yasmindevā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotiradadhurmāsyaktūnpari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and soul of humanity, vest light in the sun and dark tinge in the moon, that refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

**यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये३ न वयमस्य विद्म। मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत्॥ ३६॥**

36. *Yasmindevā manmani saṁcarantyapīcye'na vayamasya vidma. Mitro no atrāditiranāgāntsavitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same refulgent Agni, the divine powers reveal to us who are simple, sincere and conscientious seekers of Divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love as the sun, Aditi, imperishable mother Nature, self-refulgent Savita, creator and inspirer, reveal the mysterious power and presence of Agni.

**सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे।**
**स्तुष ऊ षु नृतमाय धृष्णवे॥ ३७॥**

37. *Sakhāya ā śiṣāmahe brahmendrāya vajriṇe. Stuṣa ū ṣu nṛtamāya dhṛṣṇave.*

Come friends, let us for your sake sing a song

of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment, in order to glorify the noblest leader of resolute will and inviolable command.

**शव॑सा॒ ह्यसि॑ श्रु॒तो वृ॑त्र॒हत्ये॑न वृत्र॒हा।**
**म॒घैर्म॒घोनो॒ अति॑ शूर दाशसि॥ ३८॥**

38. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā. Maghairmaghono ati śūra dāśasi.*

O heroic leader and ruler, by virtue of your strength and will you are renowned as destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

**स्ते॒गो न क्षामत्ये॑षि पृथि॒वीं म॒ही नो॒ वाता॑ इ॒ह वा॑न्तु॒ भूमौ।**
**मि॒त्रो नो॒ अत्र॒ वरु॑णो यु॒ज्यमा॑नो अ॒ग्निर्वने॒ न व्यसृ॑ष्ट॒ शोक॑म्॥ ३९॥**

39. *Stego na kṣāmatyeṣi pṛthivīṁ mahī no vātā iha vāntu bhūmau. Mitro no atra varuṇo yujyamāno agnirvane na vyasṛṣṭa śokam.*

Just as the sun shines upon the earth and transcends, so do you, O Indra, ruler, rule the earth. Let pleasant winds blow upon the vast earth for us. Let Mitra, divine love, and Varuna, divine judgement, as sun and air, together, remove our pain and suffering as fire releases its heat in the forest and burns away unwanted undergrowth.

**स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहत्नुमुग्रम्।**
**मृडा जरित्रे रुद्र स्तवानो अन्यमस्मत्ते नि वपन्तु सेन्यम्॥ ४०॥**

40. *Stuhi śrutaṁ gartasadaṁ janānāṁ rājānaṁ bhīmamupahatnumugram. Mṛḍā jaritre rudra stavāno anyamasmatte ni vapantu senyam.*

O man, worship and adore Rudra, vibrant in the soul, self-refulgent ruler of humanity, closest at heart, terrible destroyer of evil instantly.

O Rudra, celebrated and adored by humanity, be kind and gracious to the dedicated worshippers, and let the force of your punitive power fall upon other forces than us, such as hate and enmity, sin and suffering, all alien to us.

**सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने।**
**सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात्॥ ४१॥**

41. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto havante sarasvatī dāśuṣe vāryaṁ dāt.*

People dedicated to Divinity invoke and worship Sarasvati, Mother Voice of divine Omniscience. They worship her in the performance of yajna while the fragrance is expanding and light is radiating. People of holy action invoke and worship Sarasvati while they act. May Sarasvati give to the generous worshipper and yajna performer the fruit the singer of the song divine prays for.

**सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः। आसद्यास्मिन्बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे॥ ४२॥**

42. *Sarasvatīṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsminbarhiṣi mādaya-dhvam anamīvā iṣa ā dhehyasme.*

Parental house-holders eager to perform yajna with generous gifts of Dakshina invoke and worship Sarasvati, mother Spirit of Voice divine. O mother, come and grace this holy vedi with your divine presence, rejoice with the dedicated worshippers and bring us food and energy, wealth, honour and excellence free from all kinds of negativities.

**सर॑स्वति॒ या स॒रथं॒ यया॒थोक्थैः॒ स्व॒धाभि॑र्देवि पि॒तृभि॑र्म-दं॑न्ती। स॒हस्रा॒र्घमि॒डो अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानाय धेहि॥ ४३॥**

43. *Sarasvati yā sarathaṁ yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadantī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Sarasvati, vibrant mother voice of Divinity who come with celestial joy in response to songs of adoration and oblations of holy fragrance, divine mother rejoicing with parental house-holders, pray come and bless the yajamana with food and energy, wealth, honour and excellence for body, mind and soul, a rightful share worth a thousand laudations.

**उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तर॑ः सो॒म्यास॑ः।**
**असुं॒ य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्ते नो॑ऽ वन्तु पि॒तरो॒ हवे॑षु॥ ४४॥**

44. *Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the wise and parental seniors of average, high and middle order, harbingers of peace and joy, friendly dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life, rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

**आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ४५ ॥**

45. *Āhaṁ pitṝntsuvidatrāṅ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive powers and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative fire enterprise here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

**इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः।**
**ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु ॥ ४६ ॥**

46. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ye aparāsa īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu dikṣu.*

Let this yajnic homage today be for the sun rays

and pranic energies radiating from the east and west, let it also be for the parental wise and seniors of the past and later ones. Let it be for the energies which abide in the earthly sphere and in space and skies, and let it be for the energy which vibrates in the living forms of nature anywhere, and for the wise anywhere in humanity.

**मातली क्रव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।**
**यांश्च देवा वावृधुर्ये च देवांस्ते नोऽवन्तु पितरो हवेषु ॥ ४७ ॥**

47. *Mātalī kavyairyamo aṅgirobhirbṛhaspatir-ṛkvabhirvāvṛdhānaḥ. Yāṁśca devā vāvṛdhurye ca devānste no'vantu pitaro haveṣu.*

May Matali, master creator of knowledge and power with wise experts of Vedic science, Yama, the yogi with vibrant pranic energies, Brhaspati, eminent scholar with all round versatility rising with the application of Rk verses, those whose natural knowledge of life and environment has raised them to eminence, and those who advance natural knowledge and extend the work of earlier dedicated scholars, may all these parental seniors protect and promote us in the serious struggles we face for the advancement of life and knowledge.

**स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।**
**उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥ ४८ ॥**

48. *Svāduṣkilāyaṁ madhumāṅ utāyaṁ tīvraḥ kilāyaṁ rasavāṅ utāyam. Uto nvasya papivānsamindraṁ na kaścana sahata āhaveṣu.*

Surely this knowledge and power, the taste of

it, is delicious, it is honey sweet, it is strong and intense, and its flavour is soothing, sobering and exciting too. Whoever the soul that has tasted of it is strong, a very Indra, whom no one can challenge in the pressing battles of life.

**परेयिवांसं प्रवतो महीरिति बहुभ्यः पन्थामनुपस्पशानम्।**
**वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥ ४९ ॥**

49. *Pareyivāṁsaṁ pravato mahīriti bahubhyaḥ panthāmanupaspaśānam. Vaivasvataṁ saṁgamanaṁ janānāṁ yamaṁ rājānaṁ haviṣā saparyata.*

With homage of havi and self-sacrifice in karma, serve and worship Yama, leading light and ruler of life with justice and dispensation, who shows the paths of living for all and leads the pioneers of initiative and advancement to distant lands of their choice and who, lord of the worlds of light like regent of the Sun, is the ultimate haven and home of people.

**यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ। यत्रा नः पूर्वे पितरः परेता एना जज्ञानाः पथ्या३ अनु स्वाः ॥ ५० ॥**

50. *Yamo no gātuṁ prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā naḥ pūrve pitaraḥ paretā enā jajñānāḥ pathyā' anu svāḥ.*

Yama, lord of ultimate justice and dispensation, first carved, manifested and proclaimed the universal way of life according to the laws of nature. And that is the way and the law of life in existence which is neither challengeable nor changeable. That is the path by which our ancestors went forward in life, and that same is the

path by which others who come later, know and go according to their own choice for themselves.

**बर्हि॑षदः पितर ऊ॒त्य१॒॑र्वागि॒मा वो॑ ह॒व्या च॑कृमा जु॒षध्व॑म् ।**
**त आ ग॒ताव॑सा॒ शन्त॑मे॒नाधा॑ न॒ः शं योर॑र॒पो द॑धात ॥ ५१ ॥**

51. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantamenā-dhā naḥ śaṁ yorarapo dadhāta.*

O parental powers of nature and humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and here-after, we have prepared these yajnic materials for homage to you which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

**आच्या॒ जानु॑ दक्षिण॒तो नि॒षद्ये॒दं नो॑ ह॒विर॒भि गृ॑णन्तु॒ विश्वे॑ ।**
**मा हिं॑सिष्ट पितर॒ः केन॑ चिन्नो॒ यद्व॒ आग॑ः पुरु॒षता॒ करा॑म ॥ ५२ ॥**

52. *Ācyā jānu dakṣiṇato niṣadyedaṁ no havirabhi gṛṇantu viśve. Mā hiṁsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please be seated on the right, accept our homage of havi and accomplish the yajna with specific words of appraisal. And if we happen to transgress some rule or ritual of yajnic manners, or if we happen to be impertinent to you – because we are human, after all – pray be kind, take no offence, forgive us, and let no hurt affect the yajna.

त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥ ५३ ॥

53. *Tvaṣṭā duhitre vahatuṁ kṛṇoti tenedaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhya-mānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of the forms of existence, for fulfilment of the creative urge of nature, Prakrti, initiates the onward process of evolution, and the entire universe comes into being in cosmic time. While Prakrti, consort of the self-refulgent creator Savita and mother origin of the order of evolution, is fertilized and moves on to its generative function, it disappears, that is, it transforms from its original intangible essence into the tangible creative form and generative power in existence.

प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः।
उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम् ॥ ५४ ॥

54. *Prehi prehi pathibhiḥ pūryāṇairyenā te pūrve pitaraḥ paretāḥ. Ubhā rājānau svadhayā madantau yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the paths of life earlier and universally carved for you, paths by which the ancients too went forward to complete their course of life. Intelligent you are and you see both Yama and Varuna, divine sun and divine night, all-comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, both divine, brilliant, ecstatic, ruling strong in terms of their own powers, and agreeable by your service to them and to the environment.

**अपेत॒ वी ऽत॒ वि च॑ सर्प॒तातो॒ऽ स्मा एतं॑ पि॒तरो॑ लो॒कम॑क्रन्।**
**अहो॑भिर॒द्भिर॒क्तुभि॒र्व्य ऽक्तं॒ यमो॑ ददात्यव॒सान॑मस्मै ॥ ५५ ॥**

55. *Apeta vī ta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhiradbhiraktubhirvyaktaṁ yamo dadātyavasānamasmai.*

All disturbances to go, go away, go far, your own ways. Pitr-prana energies of solar radiation, which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new phase for it, and Yama, cosmic order of law and time, has provided this other stage of its existential being with days, nights, dawns and liquid energies, all anew.

**उ॒शन्तस्त्वेधीमह्यु॒शन्तः॒ समि॑धीमहि।**
**उ॒शन्नु॑श॒त आ व॑ह पि॒तॄन्ह॒विषे॒ अत्त॑वे ॥ ५६ ॥**

56. *Uśantastvedhīmahyuśantaḥ samidhīmahi. Uśannuśata ā vaha pitṝnhaviṣe attave.*

O sacred fire of yajna, with love and passion we light you. With love and faith we raise you into flames. You too with love and longing of heat and light bring our parental seniors and blissful energies of Mother Nature to receive our offerings and disperse them round for all.

**द्यु॒मन्तस्त्वेधीमहि द्यु॒मन्तः॒ समि॑धीमहि।**
**द्यु॒मान्द्यु॑म॒त आ व॑ह पि॒तॄन्ह॒विषे॒ अत्त॑वे ॥ ५७ ॥**

57. *Dyumantastvedhīmahi dyumantaḥ samidhīma-hi. Dyumāndyumata ā vaha pitṝnhaviṣe attave.*

Brilliant and passionate with love, we light you up. Brilliant and faithful we raise you into flames. O

sacred fire of yajna, you too, brilliant and blazing, bring our senior and parental powers of nature and humanity to receive our offerings and disperse them round for all.

**अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।**
**तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५८ ॥**

58. *Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.*

Our parents and seniors are seers and sages of holistic knowledge, scholars of latest sciences, undisturbed pursuers of technology and engineering, veteran saviours from pain and suffering, and seekers of peace and prosperity.

Let us dedicate ourselves to their vision and wisdom and be the recipients of their good will so that we may enjoy their love and grace.

**अङ्गिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व।**
**विवस्वन्तं हुवे यः पिता तेऽस्मिन्बर्हिष्या निषद्य ॥ ५९ ॥**

59. *Aṅgirobhiryajñiyairā gahīha yama vairūpairiha mādayasva. Vivasvantaṁ huve yaḥ pitā te' sminbarhiṣyā niṣadya.*

O Yama, life time of health and age, come with nature's pranic energies of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent sun, your generative father, also to come and be seated at the holy heart core of this life yajna of mine for a full age of good health and happiness.

इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः । आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषो मादयस्व ॥ ६० ॥

60. *Imaṁ yama prastaramā hi rohāṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājanhaviṣo mādayasva.*

O Yama, happy life time of health and age, come in unison with nourishing and protective pranic energies of nature and vest those energies into my yajnic body system. Let thoughts and health mantras of sages bring you here where, shining and ruling within with all these gifts, rejoice and make me happy too.

इत एत उदारुहन्दिवस्पृष्ठान्यारुहन् ।
प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः ॥ ६१ ॥

61. *Ita eta udāruhandivaspṛṣṭhānyāruhan. Pra bhūrjayo yathā pathā dyāmaṅgiraso yayuḥ.*

Just as blazing brilliant Angirasas, winners of the earth, inspired with pranic spirit, march forward by paths of freedom, so do these spiritual adventurers, the pitaras, rise from here, rise to the heights of heaven, and reach the realm of freedom in Moksha.

## Kanda 18/Sukta 2

***Agni Jataveda, Pitarah, Yama Devata, Atharva Rshi***

यमाय सोमः पवते यमाय क्रियते हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १ ॥

1. *Yamāya somaḥ pavate yamāya kriyate haviḥ. Yamaṁ ha yajño gacchatyagnidūto araṁkṛtaḥ.*

For Yama, lord ordainer of the cosmic order, is

Soma distilled and sanctified, and for Yama it flows. For Yama, the yajna havi is prepared. And to Yama goes the holy soma-yajna with all its beauty and power conducted by the holy fire, divine messenger between the yajamana and the air, sun and the lord ordainer of life and human karma.

**यमाय मधुमत्तमं जुहोता प्र च तिष्ठत। इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः ॥ २ ॥**

2. *Yamāya madhumattamaṁ juhotā pra ca tiṣṭhata. Idaṁ nāma ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, lord of time and refulgent sovereign of the cosmic order, and thereby abide on the right side of karmic destiny. This homage is in honour of the sagely seers, forefathers and the ancients who carved the paths of life for us.

**यमाय घृतवत्पयो राज्ञे हविर्जुहोतन। स नो जीवेष्वा यमेद्दीर्घमायुः प्र जीवसे ॥ ३ ॥**

3. *Yamāya ghṛtavatpayo rājñe havirjuhotana. Sa no jīveṣvā yameddīrghamāyuḥ pra jīvase.*

Offer holy homage full of ghrta and milk to Yama, refulgent ruler of life and the law of Karma. And may the lord bless us with strength and efficiency of body, mind and senses and bring us a long life of good health and happiness.

**मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो मा शरीरम्। शृतं यदा करसि जातवेदोऽथेमेनं प्र हिणुतात्पितॄँरुप ॥ ४ ॥**

4. *Mainamagne vi daho mābhi śūśuco māsya tvacaṁ cikṣipo mā śarīram. Śṛtaṁ yadā karasi jātavedo'themenaṁ pra hiṇutātpitṝṅrupa.*

O Agni, Jataveda, all knowing, all pervading fire of divine discipline, do not burn it wholly, do not hurt or dry it up in its identity, do not destroy its sense of perception and its body form. And when you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life.

**यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात्पितृभ्यः।**
**यदो गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥ ५ ॥**

5. *Yadā śṛtaṁ kṛṇavo jātavedo'themamenaṁ pari dattātpitṛbhyaḥ. Yado gacchātyasunītimetāmatha devānāṁ vaśanīrbhavāti.*

When you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life onward, and when he connects with the process of life and life energy within the laws of nature, then he will join with the further laws and dynamics of divinities in life and nature with his own mind and intelligence.

(Mantras 4 and 5 have been interpreted in connection with the antyeshti sanskara of the dead and also in relation to the education and discipline of a Brahmachari. The Agni in one case is the funeral fire, and in the other case it is the teacher who maintains the discipline of spartan fire relentlessly. In the one case, the soul concerned goes to the Pitaras, that is, sun-rays, in the other case the Brahmachari goes home to his parents. In either case, the situation is transition of the

person from one stage of life to another after having passed through the crucibles of fiery discipline.)

**त्रिक॑द्रुकेभिः पवते॒ षड्वी॑रेक॒मिद् बृ॒हत्।**
**त्रि॒ष्टुब्गा॑य॒त्री छन्दांसि॒ सर्वा॒ ता य॒म आर्पि॑ता॥ ६॥**

6. *Trikadrukebhiḥ pavate ṣaḍurvīrekamid bṛhat.*
*Triṣṭubgāyatrī chandāṁsi sarvā tā yama ārpitā.*

The great one, supreme, infinite, omnipotent is One, vibrates, rules and pervades the variety of existence by three dimensions of time, past, present and future, six seasons of the year, three regions of space, heaven, earth and the firmament, and the six directions. Trishtubh, Gayatri and other chhandas abide in the one Word, Aum, as all orders of matter, energy and thought abide in the infinite Shakti of Aum. And all these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That: Yama, the ordainer.

**सूर्यं॑ चक्षु॒षा गच्छ॒ वात॑मा॒त्मना॒ दिवं॑ च॒ गच्छ॑ पृथि॒वीं च॒ धर्मं॑भिः। अ॒पो वा॑ गच्छ॒ यदि॒ तत्र॑ ते हि॒तमोष॑धीषु॒ प्रति॑ तिष्ठा॒ शरी॑रैः॥ ७॥**

7. *Sūryaṁ cakṣuṣā gaccha vātamātmanā divaṁ ca gaccha pṛthivīṁ ca dharmabhiḥ. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

O soul, with your vision of the eye go to the sun, with your pranic energy of the soul go to the wind, or in consequence of your Dharma and karmic performance go to the regions of light and joy or to the earth, or, if such be your intent and desire, go to the waters or reach into the herbs and trees there to stay in

mere body form.

**अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः। यास्ते शिवास्तन्वो ∫ जातवेदस्ताभिर्वहैनं सुकृतामु लोकम्॥ ८॥**

8. *Ajo bhāgastapasastaṁ tapasva taṁ te śocistapatu taṁ te arciḥ. Yāste śivāstanvo jātavedastābhirvahainaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal, i.e., the soul, pray purify and season to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its original lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray lead this soul to noble states of life in the blessed regions of meritorious souls.

**यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्। अजं यन्तमनु ताः समृण्वतामथेतराभिः शिवतमाभि शृतं कृधि॥ ९॥**

9. *Yāste śocayo raṁhayo jātavedo yābhirāpṛṇāsi divamantarikṣam. Ajaṁ yantamanu tāḥ samṛṇvatāmathetarābhiḥ śivatamābhi śṛtaṁ kṛdhi.*

O Jataveda, let all those flames of light with which you radiate and pervade the heavens, the firmament and all spaces, follow and abide by this dynamic immortal soul on its onward journey, and by other holy and blissful powers and disciplines, purify and season it to perfection.

**अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान्। आयुर्वसान उप यातु शेषः सं गच्छतां तन्वा ∫ सुवर्चीः॥ १०॥**

10. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhāvān. Āyurvasāna upa yātu śeṣaḥ saṁ gacchatāṁ tanvā suvarcāḥ.*

O Agni, form, shape out and release once again what, having been given to you, roams around with its own potential and identity so that, surviving, the soul may come to earthly parents and go round with its body and mind, wearing the vestments of life with new lustre and dignity.

**अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा।**
**अधा पितॄन्त्सुविदत्राँ अपीहि यमेन ये सधमादं मदन्ति ॥ ११ ॥**

1. *Ati drava śvānau sārameyau caturakṣau śabalau sādhunā pathā. Adhā pitṝntsuvidatrāँ apīhi yamena ye sadhamādaṁ madanti.*

O soul, go forward by paths of divine law and rectitude to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon, go past and come back to the auspicious enlightened parents who rejoice in the yajnic home with the lord of time and divine laws, Yama.

**यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदौ नृचक्षसा।**
**ताभ्यां राजन्परिं धेह्येनं स्वस्त्य ऽस्मा अनमीवं च धेहि ॥ १२ ॥**

12. *Yau te śvānau yama rakṣitārau caturakṣau pathiṣadī nṛcakṣasā. Tābhyāṁ rājanpari dhyehyenaṁ svastya smā anamīvaṁ ca dhehi.*

O Yama, lord of time and laws of divine nature, those two, day and night, are your guardian sentinels of twelve hour duration each, all watching protective

companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, and bless it with good health and freedom from sin and ailment.

**उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु।**
**तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम्॥ १३॥**

13. *Urūṇasāvasutṛpāvudumbalau yamasya dūtau carato janāň anu. Tāvasmabhyaṁ dṛśaye sūryāya punardātāmasumadyeha bhadram.*

Those two, night and day, are the most perceptive, abundant and alert, mighty strong and relentless watch dogs of Yama, lord of time and karmic dispensation, immediately close ahead and on the heels of people. Let them now, again, give us happiness and well-being full of bubbling energy so that we may see the light of the sun, giver of life and light.

**सोम एकेभ्यः पवते घृतमेक उपासते। येभ्यो मधु प्रधावति**
**तांश्चिदेवापि गच्छतात्॥ १४॥**

14. *Soma ekebhyaḥ pavate ghṛtameka upāsate. Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.*

Soma flows for many and purifies, they chant the Samans. Many love ghrta and offer it to the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all of them, universally. O soul you too be with them.

**ये चित्पूर्व ऋतसाता ऋतजाता ऋतावृधः।**
**ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात्॥ १५॥**

15. *Ye citpūrva ṛtasātā ṛtajātā ṛtāvṛdhaḥ. Ṛṣīnta-pasvato yama tapojāň api gacchatāt.*

Those ancients and parental seniors who are committed to the eternal truth of law, who by nature and character are established in the self-sacrificing discipline of eternal law and yajna, and who are constant observers of divine law and performers of yajna, to those sages and seers, dedicated to austerity and relentless discipline and seasoned in divine yajnic duty and discipline, O soul, you too go and join. The spirit of life flows universally.

**तपसा ये अनाधृष्यास्तपसा ये स्व र्ययुः ।**
**तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥ १६ ॥**

16. *Tapasā ye anādhṛṣyāstapasā ye svaryayuḥ. Tapo ye cakrire mahastāṁścidevāpi gacchatāt.*

Those who rise by tapas undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order, to those, O soul, you too go and join, the spirit of life flows universally.

**ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।**
**ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥ १७ ॥**

17. *Ye yudhyante pradhaneṣu śūrāso ye tanūtyajaḥ. Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.*

Those brave who fight to the end in battles, who give up even their life of body for a cause, and those who give in charity a thousand ways, to those, O soul, you too go and join, the spirit of life flows universally.

**सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।**
**ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १८ ॥**

18. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.*
*Ṛṣīntapasvato yama tapojāň api gacchatāt.*

Poets, seers and sages of a thousandfold vision and virtue who adhere to the light of eternity at heart and the Rshis established in tapas, O soul on the sojourn of existence, to them you go and join, the spirit of life flows to all and through all, eternally.

**स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी।**
**यच्छास्मै शर्म सप्रथाः ॥ १९ ॥**

19. *Syonāsmai bhava pṛthivyanṛkṣarā niveśanī.*
*Yacchāsmai śarma saprathāḥ.*

Mother Earth, be good and gracious, free from thorny want and suffering, wide and hospitable for this humanity, and provide us a home of peace, progress and happiness.

**असंबाधे पृथिव्या उरौ लोके नि धीयस्व।**
**स्वधा याश्चकृषे जीवन्तास्ते सन्तु मधुश्चुतः ॥ २० ॥**

20. *Asaṁbādhe pṛthivyā urau loke ni dhīyasva.*
*Svadhā yāścakṛṣe jīvantāste santu madhuscutaḥ.*

O man, settle yourself on the open and equal plains of the vast and beautiful bosom of the earth, and while you live and do noble deeds worthy of your own potential, may they bring you showers of honey sweets.

**ह्वयामि ते मनसा मनं इहेमान्गृहाँ उप जुजुषाण एहि।**
**सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा वाता उप वान्तु शग्माः ॥ २१ ॥**

21. *Hvayāmi te manasā mana ihemāngṛhāň upa jujuṣāṇa ehi. Saṁ gacchasva pitṛbhiḥ saṁ yamena syonāstvā vātā upa vāntu śagmāḥ.*

O man, I exhort your mind with all my heart and soul that you come and settle and enjoy yourself in this earthly home in the company of these people with your parents and seniors, in communion with Yama, lord of life and law of time, and may gentle breezes fan you to peace and freedom of joy.

**उत्त्वा॑ वहन्तु म॒रुत॑ उदवा॒हा उ॑द॒प्रुतः॑ ।**
**अ॒जेन॑ कृ॒ण्वन्तः॑ शी॒तं व॒र्षेणो॑क्षन्तु बालिति॑ ॥ २२ ॥**

22. *Uttvā vahantu maruta udavāhā udaprutaḥ. Ajena kṛṇvantaḥ śītaṁ varṣeṇokṣantu bāliti.*

Let winds laden with vapour, rising from the oceans, raise you high up, soothing you to cool comfort of the soul and bless you with showers of rain.

**उद॑ह्वमायु॒रायु॑षे क्र॒त्वे॒ दक्षा॑य जी॒वसे॑ ।**
**स्वान्गच्छतु ते॒ मनो॒ अधा॑ पि॒तॄँरुप॑ द्रव ॥ २३ ॥**

23. *Udahvamāyurāyuṣe kratve dakṣāya jīvase. Svāngacchatu te mano adhā pitṝňrupa drava.*

O man, I exhort you to live a full age of hundred years for life's fulfilment, for good health, for karma and for knowledge, power and expertise for good action. Let your mind reach out to people, all your own, and then, having lived a full life, join with parental seniors and sages.

**मा ते॒ मनो॒ मासो॒र्माङ्गा॑नां॒ मा रस॑स्य ते ।**
**मा ते॑ हास्त त॒न्व१॑: किं च॒नेह ॥ २४ ॥**

24. *Mā te mano māsormāṅgānāṁ mā rasasya te. Mā te hāsta tanvaḥ kiṁ caneha.*

Let nothing of your mind, pranas, limbs, body, or of the essence of your joy of being be lost or wasted here (in Grhastha).

**मा त्वा॑ वृ॒क्षः सं बा॑धिष्ट॒ मा दे॒वी पृ॑थि॒वी म॒ही।**
**लो॒कं पि॒तृषु॑ वि॒त्त्वैध॑स्व य॒मरा॑जसु ॥ २५ ॥**

25. *Mā tvā vṛkṣaḥ saṁ bādhiṣṭa mā devī pṛthivī mahī. Lokaṁ pitṛṣu vittvaidhasva yamarājasu.*

Let the tree of worldly jungle not obstruct you in your search for life, nor the vast divine and generous earth (in Vanaprastha). Having found your place among the parental protective seniors under the rules and discipline of Yama, the laws of life and time, go forward on your way.

**यत्ते॒ अङ्ग॑मति॒हितं परा॒चैर॑पा॒नः प्रा॒णो य उ॑ वा ते॒ परे॑तः।**
**तत्ते॑ सं॒गत्य॑ पि॒तर॒ः सनी॑डा घा॒साद् घा॒सं पु॒नरा वे॑शयन्तु॥ २६ ॥**

26. *Yatte aṅgamatihitaṁ parācairapānaḥ prāṇo ya u vā te paretaḥ. Tatte saṁgatya pitaraḥ sanīḍā ghāsād ghāsaṁ punarā veśayantu.*

If some part of your body system has been wasted away, your prana and apana energies expended, by over-strain to exhaustion, let your parental seniors in residence together rejuvenate it bit by bit from consumption to recuperation like grass regrown from grass.

**अपे॒मं जी॒वा अ॑रुधन्गृ॒हेभ्य॒स्तं निर्व॑हत॒ परि॒ ग्रामा॑दि॒तः।**
**मृ॒त्युर्य॒मस्या॑सीद् दू॒तः प्रचे॑ता॒ असू॑न्पि॒तृभ्यो॑ गम॒यां च॑कार॥ २७ ॥**

27. *Apemaṁ jīvā arudhangṛhebhyastaṁ nirvahata pari grāmāditaḥ. Mṛtyuryamasyāsīd dūtaḥ pracetā asūnpitṛbhyo gamayāṁ cakāra.*

Living ones have released him from the home and the inmates, Take him away from the village here. Death, messenger of Yama, lord of life and time, as universal warner and notifier has sent his life breath away to the sun rays.

**ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति।**
**परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात्प्र धमाति यज्ञात्॥ २८॥**

28. *Ye dasyavaḥ pitṛṣu praviṣṭā jñātimukhā ahutādaścaranti. Parāpuro nipuro ye bharantyagniṣṭānasmātpra dhamāti yajñāt.*

Those negative elements and personalities who live in the garb of close-knit relations, eat without offering anything for yajna but proudly roam around and join the company of our parental seniors, who bear heavy or smart figures and strain our children and grand children, all these, let Agni, leading light of life and knowledge, eliminate from our yajna and yajnic community.

**सं विशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः। तेभ्यः शकेम हविषा नक्षमाणा ज्योग्जीवन्तः शरदः पुरूचीः॥ २९॥**

29. *Saṁ viśantviha pitaraḥ svā naḥ syonaṁ kṛṇvantaḥ pratiranta āyuḥ. Tebhyaḥ śakema haviṣā nakṣamāṇā jyogjīvantaḥ śaradaḥ purūcīḥ.*

May our parental seniors, one with us, join our yajna here doing us good and promoting our life and

health. And may we too, joining them with love and devotion, serving them with liberal hospitality, be able to live a full hundred years of life.

**यां ते॑ धे॒नुं नि॑पृ॒णामि॒ यमु॑ ते क्षी॒र ओ॑द॒नम्।**
**तेना॒ जन॑स्यासो भ॒र्ता यो ऽ त्रास॒दजी॑वनः ॥ ३० ॥**

30. *Yāṁ te dhenuṁ nipṛṇāmi yamu te kṣīra odanam. Tenā janasyāso bhartā yo'trāsadajīvanaḥ.*

O father figure, by the cow that I give you, and by the food cooked in milk that I offer you, pray be the sustainer and life giver with nourishment for the person who lacks the means of living, here.

**अश्वा॑वतीं॒ प्र त॑र॒ या सु॒शेवा॒क्षाकं॑ वा प्रत॒रं नवी॑यः। यस्त्वा॑ ज॒घान॒ वध्य॒ः सो अ॑स्तु॒ मा सो अ॒न्यद्वि॑दत भाग॒धेय॑म्॥ ३१ ॥**

31. *Aśvāvatīṁ pra tara yā suśevārkṣākaṁ vā prataraṁ navīyaḥ. Yastvā jaghāna vadhyaḥ so astu mā so anyadvidata bhāgadheyam.*

O man, win over the world of existence which is full of worldly attainments and thus satisfying. And thus with renewed energy, cross over the jungle infested with bear and boar. And whoever hurts you, thus free from fluctuations of pleasure and pain, deserves terrible punishment and forfeits all his share from life.

**य॒मः परो ऽ व॑र॒ो विव॑स्वा॒न्तत॒ः पर॑ं नाति॑ पश्यामि॒ किं च॒न। य॒मे अ॑ध्व॒रो अधि॑ मे॒ नि॒विष्टो॒ भुवो॑ वि॒वस्वा॑न॒न्वा-त॑तान ॥ ३२ ॥**

32. *Yamaḥ paro'varo vivasvāntataḥ paraṁ nāti paśyāmi kiṁ cana. Yame adhvaro adhi me niviṣṭo bhuvo vivasvānanvātatāna.*

Yama is far, very far indeed. Vivasvan, the sun, relatively, is close. Beyond Yama, I see nothing, nothing that I know. My yajna of love, devotion and non-violent self-sacrifice is established in Yama, and really it is the self-refulgent Yama who has spread the light of the sun also over the regions of the universe.

**अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते।**
**उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥ ३३ ॥**

33. *Apāgūhannamṛtāṁ martyebhyaḥ kṛtvā savarṇā-madadhurvivasvate. Utāśvināvabharadyattadā-sīdajahādu dvā mithunā saraṇyūḥ.*

Hiding the original immortal constant Prakrti by transforming it into the mutable for the mortal forms of existence, the evolutionary powers of Divinity, i.e., the creative and dynamic Prakrti with the immant will of divinity, offers this form of itself to the self-refulgent creator and master Vivasvan, Savita, and then that dynamic state as it is then, bears a twin pair of evolved existence, the Ashvins, and thus delivers the positive and negative complementarities of the evolutionary circuit of nature's creative dynamics: Agni and Soma, energy and matter, prana and rayi (as the two are described from different points of view).

**ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः।**
**सर्वांस्तानग्न आ वह पितॄन्हविषे अत्तवे ॥ ३४ ॥**

34. *Ye nikhātā ye paroptā ye dagdhā ye coddhitāḥ. Sarvāṁstānagna ā vaha pitṝnhaviṣe attave.*

Those who are deep in their knowledge, those who are highly self-developed, those who are tempered

in the fire of experience and discipline, and those who are raised to high eminence, O Agni, high priest of yajna, invite and bring all these parental seniors and scholars to our yajna so that they may join and enjoy the yajnic delicacies.

**ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते।**
**त्वं तान्वेत्थ यदि ते जातवेदः स्वधया यज्ञं स्वधितिं जुषन्ताम्॥ ३५॥**

35. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tvaṁ tānvettha yadi te jātavedaḥ svadhayā yajñaṁ svadhitiṁ juṣantām.*

Those who are specialists of the science of heat and light, and those who are not specialists of heat and light but are specialists of other sciences, those who light the fire and those who do not, such as sanyasis, all those that rejoice in the light of knowledge with their own merit, all those, O Agni, if you know them and they know you, pray bring to yajna so that they may join the eassential splendour of the yajna and enjoy the sacred offerings in honour of the parental seniors.

**शं तप मातिं तपो अग्ने मा तन्वं तपः।**
**वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः॥ ३६॥**

36. *Śaṁ tapa māti tapo agne mā tanvaṁ tapaḥ. Vaneṣu śuṣmo astu te pṛthivyāmastu yaddharaḥ.*

Agni, temper us for peace, do not heat to excess, do not mortify the body. O Agni, O sage, O scholar, O grhasthi, let your light and passion shine in the daily businesses of life, let it shine on earth, let it shine to alleviate the pain and suffering of life.

**ददा॑म्यस्मा अव॒सान॑मे॒तद्य एष आग॒न्मम॒ चेदभू॑दि॒ह।**
**य॒मश्चि॑कि॒त्वान्प्रत्ये॒तदा॑ह॒ ममै॒ष रा॒य उप॑ तिष्ठताम्इ॒ह॥ ३७॥**

37. *Dadāmyasmā avasānametadya eṣa āganmama cedabhūdiha. Yamaścikitvānpratyetadāha mamaiṣa rāya upa tiṣṭhatāmiha.*

I give this space and time to this seeker who has come here and has become my disciple, mine: So said Yama, lord omniscient, and continued that he may stay here and share the lord's wealth and knowledge.

**इ॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ३८॥**

38. *Imāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life (in both quantity and quality) we work out (in the Vedic way) so that none other may have to do it any other way, and we work it out for a full hundred years, not less than that.

**प्रेमां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ३९॥**

39. *Premāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life we project, none other might do so in any other way, for a full hundred years, no less.

**अपे॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ४०॥**

40. *Apemāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life, we plan to accomplish, none other might do so any other way, for a full hundred years, no less.

**वी॒३मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ४१॥**

41. *Vī’māṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life we define in all details, none other might do so any other way, for a full hundred years, no less.

**नि॒रि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ४२॥**

42. *Nirimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life, so defined, we plan and organise to fullness, none else might be able to do so any other way, for a full hundred years, no less.

**उ॒दि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ४३॥**

43. *Udimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically, so well that none other may do so any other way, for a full hundred years, no less.

**समि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।**
**श॒ते श॒रत्सु॒ नो पु॒रा॥ ४४॥**

44. *Samimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically and thus exemplify and define for a full hundred years, not less, and we do so in such a manner that none may define it in any other way.

**अमा॑सि॒ मात्रां॒ स्व ऽरगा॒मायु॑ष्मान्भूयासम्।**
**यथाप॑रं॒ न मासा॑तै श॒ते श॒रत्सु॒ नो पु॒रा॥ ४५॥**

45. *Āmāsi mātrāṁ sva ragāmāyuṣmānbhūyāsam. Yathāparaṁ na māsātai śate śaratsu no purā.*

I have lived and defined this model of life in full measure. I have fully realised happiness, a very paradise on earth. May I be blest with life and health more and even more. Let none have anything less or otherwise than this, not less than a full hundred years.

**प्रा॒णो अ॑पा॒नो व्या॒न आयु॒श्चक्षु॑र्दृ॒शये॒ सूर्या॑य।**
**अप॑रिपरेण प॒था य॒मरा॑ज्ञः पि॒तॄन्ग॑च्छ॥ ४६॥**

46. *Prāṇo apāno vyāna āyuścakṣurdṛśaye sūryāya. Aparipareṇa pathā yamarājñaḥ pitṝngaccha.*

Let pranic energy for inhalation, exhalation, systemic efficiency and good health for full age, and the eye for the vision of divine sun, be with you. And living thus, go by the simple and clear path free from crookedness to be with parental seniors and sages who abide by the laws of Yama, lord divine of life and law over time.

**ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः। ते द्यामुदित्याविदन्त लोकं नाकस्य पृष्ठे अधि दीध्यानाः ॥ ४७ ॥**

47. *Ye agravaḥ śaśamānāḥ pareyurhitvā dveṣāṁsyanapatyavantaḥ. Te dyāmudityāvidanta lokaṁ nākasya pṛṣṭe adhi dīdhyānāḥ.*

Those pioneers of peace and enlightenment, who were free from the pitfalls of ordinary humanity, gave up hate and enmity and rose to the light of heaven, they all, shining with the light of divinity, attained to the top of the regions of bliss.

**उदन्वती द्यौरवमा पीलुमतीति मध्यमा।**
**तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥ ४८ ॥**

48. *Udanvatī dyauravamā pīlumatīti madhyamā. Tṛtīyā ha pradyauriti yasyāṁ pitara āsate.*

This lowest region of the heaven of light is Dyau, full of water vapour, the middle region of heaven, Madhyama, is full of molecules, and the third and highest region of light is Pradyau where abide the blessed souls and the original creative pranic energies.

**ये नः पितुः पितरो ये पितामहा य आविविशुरुर्वन्तरिक्षम्। य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः पितृभ्यो नमसा विधेम ॥ ४९ ॥**

49. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśururvantarikṣam. Ya ākṣiyanti pṛthivīmuta dyaṁ tebhyaḥ pitṛbhyo namasā vidhema.*

To those senior souls who are our father's parents and grand parents, those who sojourn in the vast skies, and those who live on earth and have reached the

regions of light, to all these parental souls, we offer our homage of reverence.

इ॒दमिद्वा उ॒ नाप॑रं दि॒वि प॑श्यसि॒ सूर्य॑म्।
मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये ऽनं भूम ऊर्णुहि ॥ ५० ॥

50. *Idamidvā u nāparaṁ divi paśyasi sūryam. Mātā putraṁ yathā sicābhye naṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home in life, no other. Being here, see the Sun in heaven. O Mother Earth, just as a mother covers her baby with the hem of her shawl, so pray cover this child with your motherly protection.

इ॒दमिद्वा उ॒ नाप॑रं ज॒रस्य॒न्यदि॒तोऽ प॑रम्।
जा॒या पति॑मिव॒ वास॑सा॒भ्ये ऽनं भूम ऊर्णुहि ॥ ५१ ॥

51. *Idamidvā u nāparaṁ jarasyanyadito'param. Jāyā patimiva vāsasābhyenaṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home, no other. In old age there is another from this home life of Grhastha. O Mother Earth, just as the wife covers her husband with her garment, so pray cover this child with your love and caress.

अ॒भि त्वो॑र्णोमि पृथि॒व्या मा॒तुर्व॒स्त्रेण॑ भ॒द्रया॑।
जी॒वेषु॑ भ॒द्रं तन्मयि॑ स्व॒धा पि॒तृषु॒ सा त्वयि॑ ॥ ५२ ॥

52. *Abhi tvorṇomi pṛthivyā māturvastreṇa bhadrayā. Jīveṣu bhadraṁ tanmayi svadhā pitṛṣu sā tvayi.*

O child born on earth, I protect you happily all round with the earthly vestments of mother nature. May all that what is in living beings be in me, and may all the essential power and potential that is in parents and

seniors be in you.

**अग्नीषोमा॒ पथि॑कृता स्यो॒नं दे॒वेभ्यो॒ रत्नं॑ दधथु॒र्वि लो॒कम्।**
**उप॒ प्रेष्यन्तं॑ पू॒षणं॒ यो वहा॑त्यञ्जो॒यानैः॑ प॒थिभि॒स्तत्र॑ गच्छतम्॥ ५३॥**

53. *Agnīṣomā pathikṛtā syonaṁ devebyo ratnaṁ dadhathurvi lokam. Upa preṣyantaṁ pūṣaṇaṁ yo vahātyañjoyānaiḥ pathibhistatra gacchatam.*

Agni-Soma, passion and peace of nature's divine energies, men and women, teachers and parents, who carve out simple and clear paths of life, bring auspicious jewels and create a beautiful environment on earth for noble souls in the world. You too, O man and wife, move by simple and clear paths further and join that divine process of lord creator which directs and brings auspicious nutriments for the growth and enlightenment of the rising generation.

**पूषा त्वे॒तश्च्यावयतु॒ प्र वि॒द्वाननष्टपशु॒र्भुव॑नस्य गो॒पाः। स त्वै॒तेभ्य॒ः परि॑ ददत्पि॒तृभ्यो॒ऽ ग्निर्दे॒वेभ्य॑ः सुविद॒त्रिये॑भ्यः॥ ५४॥**

54. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadatpitṛbhyo'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man on the rising path of life, may the omniscient lord of life, protector of the world, Pusha, giver of nourishment, who promotes life and never destroys any living being, move you forward to advancement from here, and may Agni, lord and leader of advancement, hand you over to these parental, enlightened and gracious masters of the wealth of noble knowledge.

**आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात्।**
**यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु॥ ५५॥**

55. *Āyurviśvāyuḥ pari pātu tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukṛto yatra ta īyustatra tvā devaḥ savitā dadhātu.*

O man on the forward journey of life, may good health and universal life energy protect and promote you all round. May Pusha, lord of universal growth and advancement, protect and promote you upfront on the way forward. And may self-refulgent Savita, lord of light and life's inspiration, establish you there where men of noble action reach and abide in peace and joy.

**इमौ युनज्मि ते वह्नी असुनीताय वोढवे।**
**ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात्॥ ५६॥**

56. *Imau yunajmi te vahnī asunītāya voḍhave. Tābyāṁ yamasya sādanaṁ samitīścāva gacchatāt.*

O man, I appoint and engage these two, Agni and Soma, mother and father, parent and teacher, prana and apana, as your guides, leaders and carriers in order to lead you to the house of Yama, lord of life and time, freedom and justice, so that you learn new knowledge and training in moral, social and spiritual discipline and join the assemblies in which you will have to take part later.

**एतत्त्वा वासः प्रथमं न्वागन्नपैतदूहु यदिहाबिभः पुरा।**
**इष्टापूर्तमनुसंक्रामं विद्वान्यत्र ते दत्तं बहुधा विबन्धुषु॥ ५७॥**

57. *Etattvā vāsaḥ prathamaṁ nvāgannapaitadūha yadihābibhaḥ purā. Iṣṭāpūrtamanusaṁkrāma vidvānyatra te dattaṁ bahudhā vibandhuṣu.*

This is your new attire, prime seat and abode now come to you. Give up that you wore before. And move on, knowing well, in accordance with your desired and contributive acts and policies, performed and yet to be performed, wherever you be in various roles among your people and others.

**अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च।**
**नेत्त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्षन्परीङ्खयातै ॥ ५८ ॥**

58. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva medasā pīvasā ca. Nettvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣanpa-rīṅkhayātai.*

Put on the armour of fire with lazer beams of Vedic voice, cover yourself with intense force and graces of plenty so that no ambitious adventurer, mad with passion for victory, may suddenly rise and try to shake you all around.

**दण्डं हस्तादाददानो गतासोः सह श्रोत्रेण वर्चसा बलेन।**
**अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमातीर्जयेम ॥ ५९ ॥**

59. *Daṇḍaṁ hastādādadāno gatāsoḥ saha śrotreṇa varcasā balena. Atraiva tvamiha vayaṁ suvīrā viśvā mṛdho abhimātīrjayema.*

Take away the power from the hands of the weak and the enervated along with their strength and splendour and the power to hear and adjudicate, and be here strong at the centre, and let us all, brave and well provided with the brave, win over our rivals and adversaries and achieve the goals of all battles of life.

**धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन। समागृभाय वसु भूरि पुष्टमर्वाङ् त्वमेह्युप जीवलोकम् ॥ ६० ॥**

60. *Dhanurhastādādadāno mṛtasya saha kṣatreṇa varcasā balena. Samāgṛbhāya vasu bhūri puṣṭa-marvāṅtvamehyupa jīvalokam.*

Taking over the power and defence forces from the possession of the dead along with the dominion, strength and splendour, taking over fully and appropriately the wealth and finance of the nation, well built, managed and preserved, come forward and move ahead with the people for the welfare of the living world.

## Kanda 18/Sukta 3

***Yama, Agni (5-6), Indu (54), Apah (56), mantrawise (44-46) Devatah, Atharva Rshi***

**इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।**
**धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥ १ ॥**

1. *Iyaṁ nārī patilokaṁ vṛṇānā ni padyata upa tvā martya pretam. Dharmaṁ purāṇamanupālayantī tasyai prajāṁ draviṇaṁ ceha dhehi.*

O man, this woman, having lost her husband, has chosen to live on the house-hold life of a married woman under the care of a husband and, in conformity with the ancient Dharma of house-hold and matrimony, she comes to you for succour and support.

O man, accept her and provide her the life and wealth of the house-hold with the joy of progeny.

**उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।**
**हस्तग्राभस्य दधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ २ ॥**

2. *Udīrṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya dadhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, toward the world of the living, leave the dead where you lie, come and join the state of conjugality with this man who offers to hold your hand as your second husband and life partner.

अप॑श्यं युव॒तिं नी॒यमा॑नां जी॒वां मृ॒तेभ्यः॑ परिणी॒यमा॑नाम्।
अ॒न्धे॒न यत्तम॑सा॒ प्रावृ॒तासी॑त्प्रा॒क्तो अपा॑चीमनयं॒ तदे॑नाम्॥ ३॥

3. *Apśyaṁ yuvatiṁ nīyamānāṁ jīvāṁ mṛtebhyaḥ pariṇīyamānām. Andhena yattamasā prāvṛtāsī-tprākto apācīmanayaṁ tadenām.*

I have seen the young woman, lover of life, being led away from the dead (husband) and getting married. When she was deeply sunk in darkness, I brought her back to the world of life from that former state of despair.

प्र॒जा॒न॒त्य ऽघ्न्ये जीवलो॒कं दे॒वानां॒ पन्था॑मनुसं॒चर॑न्ती।
अ॒यं ते॒ गोप॑ति॒स्तं जु॑षस्व स्व॒र्गं लो॒कमधि॑ रोहयैनम्॥ ४॥

4. *Prajānatyaghnye jīvalokaṁ devānāṁ panthā-manusaṁcarantī. Ayaṁ te gopatistaṁ juṣasva svargaṁ lokamadhi rohayainam.*

O woman, you are inviolable, never to be hurt in any way. You know the ways and mores of the living world, and you follow the paths of the divinities. This man (who offered his hand in marriage to you) is now the protector of your person, mind and senses. He is your husband, love him, and with your love, rise and raise him to the heights of happiness in the world.

उप॒ द्यामुप॑ वेत॒समव॑त्तरो न॒दीना॑म्।
अग्ने॑ पि॒त्तम॒पाम॑सि॥ ५॥

5. *Upa dyāmupa vetasamavattaro nadīnām.*
*Agne pittamapāmasi.*

O Agni, you pervade in the heaven of light, you vibrate in the reeds, and you flow in the currents of rivers. O Agni, you are the life and energy of waters too.

**यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।**
**क्याम्बूरत्र रोहतु शाण्डदूर्वा व्य ल्कशा ॥ ६ ॥**

6. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.*
*Kyāmbūratra rohatu śāṇḍadūrvā vyalkaśā.*

O Agni, whatever you have burnt, bring back to fertility again. Let kyambu, shanda vyalkasha, soothing, beautiful and ornamental plants and grasses grow there.

**इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।**
**संवेशने तन्वा३ चारुरेधि प्रियो देवानां परमे सधस्थे ॥ ७ ॥**

7. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśane tanvā'cāruredhi priyo devānāṁ parame sadhasthe.*

O man, this body with perceptions is one light of yours. Beyond this there is another light, that of the mind. Then there is the third light, that of clear and transparent Buddhi, intelligence with discrimination. With that third light join the presence of Divinity. And when you are joining that, with your causal body, go forward happy, darling of divinities, and reach and abide in the Supreme Presence and divine Bliss.

**उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे । तत्र त्वं पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः ॥ ८ ॥**

8. *Uttiṣṭha prehi pra dravaukaḥ kṛṇuṣva salile sadhasthe. Tatra tvaṁ pitṛbhiḥ saṁvidānaḥ saṁ somena madasva saṁ svadhābhiḥ.*

Rise, O soul, move forward, go fast, find a home in the living waters in the mother's womb, and then there in the parental home, one with mother, father and others, enjoy yourself with soma delicacies and gifts of love and affection.

**प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा वि हायि मो शरीरम्।**
**मनो निविष्टमनुसंविशस्व यत्र भूमेर्जुषसे तत्र गच्छ॥ ९॥**

9. *Pra cyavasva tanvaṁ saṁ bharasva mā te gātrā vi hāyi mo śarīram. Mano niviṣṭamanusaṁviśasva yatra bhūmerjuṣase tatra gaccha.*

Move on and grow, develop and strengthen your body, let not your limbs weaken, let not your body weaken, fall down and forsake you. Wherever your mind is inclined, there go, wherever you wish and love to be on earth, there go.

**वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन।**
**चक्षुषे मा प्रतरं तारयन्तो जरसे मा जरदष्टिं वर्धन्तु॥ १०॥**

10. *Varcasā māṁ pitaraḥ somyāso añjantu devā madhunā gṛtena. Cakṣuṣe mā prataraṁ tārayanto jarase mā jaradaṣṭiṁ vardhantu.*

10. May my parents, seniors and divinities of nature and humanity, all lovers of peace, honour and excellence of life, develop, educate and refine me with culture, sweetness and graces of life. Advancing me over the streams of life, blessing me with fine vision for a full life of thankfulness and gratitude, may they

strengthen and exalt me to live happy and healthy till a full ripe old age.

**वर्चसा॒ मां सम॑नक्त्व॒ग्निर्मेधां॒ मे॒ विष्णु॒र्न्य॑नक्त्वा॒सन्। र॒यिं मे॒ विश्वे॒ नि य॑च्छन्तु दे॒वाः स्यो॒ना माप॒ः पव॑नैः पुनन्तु॥ ११॥**

11. *Varcasā māṁ samanaktvagnirmedhāṁ me viṣṇurnyanaktvāsan. Rayiṁ me viśve ni yacchantu devāḥ syonā māpaḥ pavanaiḥ punantu.*

May Agni, light of life and fire of yajna, bless me with splendour. May Vishnu, divine spirit of omnipresent omniscience, bless me with genius and the divine Word in my mouth. May divinities of the world bless me with wealth, honour and excellence. And may the sacred waters along with the winds purify and sanctify me.

**मि॒त्रावरु॑णा॒ परि॒ माम॑धातामादि॒त्या मा॒ स्वर॑वो वर्धयन्तु। वर्चो॑ म॒ इन्द्रो॒ न्य॑नक्तु॒ हस्त॑योर्ज॒रद॑ष्टिं मा सवि॒ता कृ॑णोतु॥ १२॥**

12. *Mitrāvaruṇā pari māmadhātāmādityā mā svaravo vardhayantu. Varco ma indro nyanaktu hastayo-rjaradaṣṭiṁ mā savitā kṛṇotu.*

May Mitra and Varuna, divine spirit of love and judgement, parents and teachers, hold, protect and promote me all round. May the Adityas, sun in the zodiacs and Aditya scholars of eloquence promote and exalt me. May Indra, spirit of divine omnipotence, and ruling powers, bring me lustre and splendour of action and achievement in hands, and may Savita, lord creator and inspirer of life, and the sun bless me with health and vitality to live a full life unto completion till old

age.

**यो मुमारं प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम्।**
**वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥ १३ ॥**

13. *Yo mamāra prathamo martyānāṁ yaḥ preyāya prathamo lokametam. Vaivasvataṁ saṁgamanaṁ janānāṁ yamaṁ rājānaṁ haviṣā saparyata.*

Man is the highest among mortals that dies, and the first that returns to this world of the living and goes forward. O men and women, offer homage with yajna and prayer to Yama, ruling lord of light and time and ordainer of the life and death of the transmigration of humanity.

**परा यात पितर आ च यातायं वो यज्ञो मधुना समक्तः।**
**दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः सर्ववीरं दधात ॥ १४ ॥**

14. *Parā yāta pitara ā ca yātāyaṁ vo yajño madhunā samaktaḥ. Datto asmabhyaṁ draviṇeha bhadraṁ rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parents, teachers and senior scholars, go to yajna and come back here again. This yajna, rich in honey sweets, is in your honour. Pray give us noble strength and power, auspicious wealth, honour and excellence, and brave children worthy of a noble community.

**कण्वः कक्षीवान्पुरुमीढो अगस्त्यः श्यावाश्वः सोभर्यर्चनानाः। विश्वामित्रोऽयं जमदग्निरत्रिरवन्तु नः कश्यपो वामदेवः ॥ १५ ॥**

15. *Kaṇavaḥ kakṣīvānpurumīḍho agastyaḥ śyāvāśvaḥ sobharyarcanānāḥ. Viśvāmitro'yaṁ jamadagniratriravantu naḥ kaśyapo vāmadevaḥ.*

Kanva, man of steady wisdom, Kakshivan, socially motivated administrator, Purumidha, man of prosperity dedicated to charity, Agastya, challenging destroyer of evil, Shyavashva, dynamic scholar, Sobhari, destroyer of want and suffering, Archanana, man of piety and prayer, Vishvamitra, universal friend, Jamadagni, harbinger of enlightenment, Atri, man of freedom from pain and suffering, Kashyapa, man of acute vision, and Vamadeva, lover of truth, beauty and goodness, may all these protect and promote us.

**विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव। शर्दिर्नो अत्रिरग्रभीन्नमोभिः सुसंशासः पितरो मृडता नः॥ १६॥**

16. *Viśvāmitra jamadagne vasiṣṭha bharadvāja gotama vāmadeva. Śardirno atriragrabhīnnamobhiḥ susaṁśāsaḥ pitaro mṛḍatā naḥ.*

O Vishvamitra, loving sage and the faculty of hearing, Jamadagni, visionary sage and the discriminating eye, Vasishtha, brilliant sage, pranic energy and peaceful settlement, Bharadvaja, mind and memory and abundance of food and energy, Gotama, master of the divine Word and highest efficiency of sense and mind, Vamadeva, worshipper and the spirit of the love of Satyam, Shivam, Sundaram, i.e., Truth, Goodness and Beauty, all noble sages and seers,, pitaras, protectors, promoters and sustainers, celebrated harbingers of discipline, pray bless us with peace and happiness. Indeed, with our prayers, homage and

submissions, Attri, divine spirit of freedom from suffering, has stopped and eliminated our disintegration and maintained our integrity with holistic nature and character.

**क॒स्ये मृ॒जाना॒ अति॑ यन्ति रि॒प्रमायु॒र्दधा॑नाः प्र॒त॒रं नवी॑यः।**
**आ॒प्याय॑मानाः प्र॒जया॒ धने॒नार्धं॑ स्याम सु॒र॒भयो॑ गृ॒हेषु॑॥ १७॥**

17. *Kasye mṛjānā ati yanti ripramāyurdadhānāḥ prataraṁ navīyaḥ. Āpyāyamānāḥ prajayā dhanenādha syāma surabhayo gṛheṣu.*

Cleansed and self-shining through self-examination and self-control, we go forward over and across the world of evil, bearing life and culture ever renewed and elevated. Let us, then, live and move on rising higher with wealth and progeny, more and more refined and fragrant in our life and homes.

**अ॒ञ्जते॒ व्य॑ञ्जते॒ सम॑ञ्जते॒ क्रतुं॑ रिहन्ति॒ मधु॑ना॒भ्य॑ञ्जते।**
**सिन्धो॑रुच्छ्वा॒से प॒तय॑न्तमु॒क्षणं॑ हिरण्यपा॒वाः प॒शुमा॑सु गृह्णते॥ १८॥**

18. *Añjate vyañjate samañjate kratuṁ rihanti madhunābhyañjate. Sindhorucchvāse patayantamukṣaṇaṁ hiraṇyapāvāḥ paśumāsu gṛhṇate.*

They all, in happy homes, love and adore, refine, intensify, diversify, wholly integrate with culture and sweetness, and openly display their joint creative acts of yajnic development and progress and, themselves refined and purified at heart, receive and experience the joyous vision of divinity emerging and rising in the golden swell of the oceanic depths of their heart through these creative activities.

**यद्वो॑ मु॒द्रं पि॑तरः सो॒म्यं च॒ तेनो॑ सचध्वं॒ स्वय॑शसो॒ हि भूत।**
**ते अ॑र्वाणः कवय॒ आ शृ॑णोत सुविद॒त्रा वि॒दथे॑ हू॒यमा॑नाः ॥ १९ ॥**

19. *Yadvo mudraṁ pitaraḥ somyaṁ ca teno sacadhvaṁ svayaśaso hi bhūta. Te avrvāṇaḥ kavaya ā śṛṇota suvidatrā vidathe hūyamānāḥ.*

O Pitaras, parental seniors, honoured and beatified by these achievements, join us with the gracious joy of your heart and accept the honour and adoration which is your rightful due. Progressive visionaries of the past, present and future, pray listen to our call and, thus invoked and invited, be generous benefactors for us all in our joint creative enterprise for progress and development.

**ये अत्र॑यो॒ अङ्गि॑रसो॒ नव॑ग्वा इ॒ष्टाव॑न्तो राति॒षाचो॒ दधा॑नाः।**
**दक्षि॑णावन्तः सु॒कृतो॒ य उ॒ स्थासद्या॒स्मिन्ब॒र्हिषि॑ मादय-**
**ध्वम् ॥ २० ॥**

20. *Ye atrayo aṅgiraso navagvā iṣṭāvanto rātiṣāco dadhānāḥ. Dakṣiṇāvantaḥ sukṛto ya u sthāsadyāsminbarhiṣi mādayadhvam.*

O Pitaras, parental seniors, who are Atris, free from the threefold suffering of body, mind and soul, Angirasas, vibrant scholars and scientists of energy, Navagva, innovative and progressive, Ishtavanta, experts in achieving what is valuable and desirable, Ratishacha, abundant in wealth, knowledge and positive generosity, thereby bearing noble gifts of creativity, sustaining the common human family and deserving deep gratitude, noble masters of holy action, pray come, join our yajna, be seated on this vedi and rejoice with us (in anticipation of still higher achievements).

**अधा॒ यथा॑ नः पि॒तर॒ः परा॑सः प्र॒त्नासो॑ अग्न ऋ॒तमा॑शशा॒नाः। शुचीद॑य॒न्दीध्य॑त उक्थ॒शास॒ः क्षामा॑ भि॒न्दन्तो॑ अरु॒णीरप॑ व्रन्॥ २१॥**

21. *Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśaśānāḥ. Śucīdayandīdhyata ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.*

O Agni, harbinger of light and leader of humanity, as our forefathers, ancients and later, and our parental seniors, pure and sanctified, dedicated to truth and rectitude, refining, intensifying and expanding yajna, rising and shining, singing songs of divine praise, broke new grounds on the earth and discovered new lights of existence, so should we rise, march forward and shine.

**सु॒कर्मा॑णः सु॒रुचो॑ देव॒यन्तो॒ अयो॒ न दे॒वा जनि॑मा॒ धम॑न्तः। शु॒चन्तो॑ अ॒ग्निं वा॑वृधन्त॒ इन्द्र॑मु॒र्वीं गव्यां॑ परि॒षदं॑ नो अक्रन्॥ २२॥**

22. *Sukarmāṇaḥ suruco devayanto ayo na devā janimā dhamantaḥ. Śucanto agniṁ vāvṛdhanta indramurvīṁ gavyāṁ pariṣadaṁ no akran.*

Brilliant people of noble action deeply committed to holy pursuits and aspiring to rise to the stars, tempering their life to purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the birth of stars for us.

**आ यूथेव क्षुमति पश्वो अख्यद्देवानां जनिमान्त्युग्रः ।**
**मर्तासश्चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥ २३ ॥**

23. *Ā yūtheva kṣumati paśvo akhyaddevānāṁ janimāntyugraḥ. Martāsaścidurvaśīrakṛpranvṛdhe cidarya uparasyāyoḥ.*

As the master surveys and assesses the material wealth of his house and prosperity, as the commander assesses and declares the forces under his command, so do you, O lustrous ruler, watch and confirm the presence and continuance around you of noble and brilliant scholars and leaders. So do the people, like the rise of dawns, plan and prepare for the rise of the land like the producer master praying for the generous cloud and seeking for the health and age of life's longevity.

**अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।**
**विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥ २४ ॥**

24. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ.*

We act in service to you, O lord Agni, by which we can be called good performers. The brilliant dawns, wearing the mantle of light and truth, adorn the fire divine which is the sun. All that is good for humanity and the world, the divinities protect and promote, so that we, brave and blest with the brave, may celebrate your high glory profusely and ecstatically in our acts of yajnic piety.

**इन्द्रो मा मरुत्वान्प्राच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ २५ ॥**

25. *Indro mā marutvānprācyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhāgā iha stha.*

Indra, lord of winds and stormy heroes, may protect me from the eastern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

**धा॒ता मा॒ निर्ऋ॑त्या॒ दक्षि॑णाया दि॒शः पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ॥ २६॥**

26. *Dhātā mā nir-ṛtyā dakṣiṇāyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhhāgā iha stha.*

May Dhata, lord sustainer of the universe, protect me from adversity from the southern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

**अदि॑तिर्मा॒ दि॒त्यैः प्र॒तीच्या॑ दि॒शः पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ॥ २७॥**

27. *Aditirmādityaiḥ pratīcyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Aditi, mother Infinity with Adityas, lazer beams of the sun in the zodiacs, protect me from the western direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

**सोमो॑ मा॒ विश्वै॑र्दे॒वैरु॒दीच्या॒ दिशः॑ पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हुतभा॑गा इ॒ह स्थ॥ २८॥**

28. *Somo mā viśvairdevairudīcyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Soma, lord creator and harbinger of peace and joy, with all divine powers of the world protect me from the northern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

**ध॒र्ता ह॑ त्वा ध॒रुणो॑ धारयाता ऊ॒र्ध्वं भा॒नुं स॑वि॒ता द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हुतभा॑गा इ॒ह स्थ॥ २९॥**

29. *Dhartā ha tvā dharuṇo dhārayātā ūrdhvaṁ bhānuṁ savitā dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Dharta, supreme wielder of the universe, centre hold of all world's diversity, hold you high as Savita, lord creator, holds the sun and heaven above. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

**प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३० ॥**

30. *Prācyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the eastern direction, in cosmic stability, I hold you, as ever before held in protected existence in your own identity in constant motion like the earth and heaven above ever moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors, of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

**दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३१ ॥**

31. *Dakṣiṇāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the southern direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

**प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३२ ॥**

32. *Pratīcyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the western direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

**उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३३ ॥**

33. *Udīcyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bahucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the northern direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity, in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

**ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३४ ॥**

34. *Dhruvāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the lower direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ऊ॒र्ध्वायां त्वा दि॒शि पु॒रा सं॒वृत॑: स्व॒धाया॒मा द॑धामि बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृत॑: पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ ३५ ॥

35. *Ūrdhvāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the higher direction above, in cosmic stability, I place you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध॒र्तासि॑ ध॒रुणो॑ऽसि॒ वंस॑गोऽसि ॥ ३६ ॥

36. *Dhartāsi dharuṇo'si vaṁsago'si.*

O lord, you are the sustainer of existence. You are the firm centre-hold of existence. You are the treasure-hold of all that is valuable and worth having.

उ॒द॒पूर॑सि मधु॒पूर॑सि वात॒पूर॑सि ॥ ३७ ॥

37. *Udapūrasi madhupūrasi vātapūrasi.*

You are the treasure-hold, giver and purifier of the waters of life, you are the treasure-hold, giver and purifier of the honey sweets of life, you are the treasure-hold, giver and purifier of prana and pranic energies of life.

इतश्च मामुतश्चावतां यमेइव यतमाने यदैतम्। प्र वां भरन्मानुषा देवयन्तो आ सीदतां स्वमु लोकं विदाने॥ ३८॥

38. *Itaśca māmutaścāvatāṁ yame-iva yatamāne yadaitam. Pra vāṁ bharanmānuṣā devayanto ā sīdatāṁ svamu lokaṁ vidāne.*

O complementarities of life, nature and existence, men and women, heaven and earth, Prakrti and Purusha, mother and father, who move together in action like twins, pray save me from the sufferance of life here and there in the other beyond. Let the people dedicated to divinity serve you both together for prosperity and self-fulfilment. You know your own place in the world of existence, pray come and be seated there with us.

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः। वि श्लोक एति पथ्येव सूरिः शृण्वन्तु विश्वे अमृतास एतत्॥ ३९॥

39. *Svāsasthe bhavatamindave no yuje vāṁ brahma pūrvyaṁ namobhiḥ. Vi śloka eti pathye va sūriḥ śṛṇvantu viśve amṛtāsa etat.*

Pray be present to our mind and vision in your seat in our heart. I join you with submission and homage of salutations and offer divine songs of ancient and eternal time in homage of adoration to you. This mighty song of adoration rises and reaches you by the straight and clear path of love and adoration, and may all the immortal souls of the world listen and rejoice in this song which shines bright as the sun.

**त्रीणि॑ प॒दानि॑ रु॒पो अ॒न्वा॑रोहच्चतु॑ष्पदी॒मन्वै॒तद् व्र॒तेन॑।**
**अ॒क्षरे॑ण॒ प्रति॑ मिमीते अ॒र्कमृ॒तस्य॒ नाभा॑व॒भि सं पु॑नाति ॥ ४० ॥**

40. *Trīṇi padāni ropo anvarohaccatuṣpadīmanvaitad vratena. Akṣareṇa prati mimīte arkamṛtasya nābhāvabhi saṁ punāti.*

Man through meditation on Aum rises and covers three phases of the existential world and the corresponding three pervasive phases of Supreme Brahma, and moves on to the fourth, Turiya phase, the silent phase of Aum and transcendent phase of Brahma, through continued meditation in relentless discipline. Thus by Akshara, the Word, Aum, he realises the self-refulgent eternal Brahma and ultimately sanctifies himself absolutely at the very centre seed and origin of Rtam, constant existence beyond the mutable.

(Reference for four phases of Aum and Brahma may be made to Mandukyopanishad, and to Chhandogyopanishad 1, 1-7 for meditative study of Aum).

**दे॒वेभ्य॒: कम॑वृणीत मृ॒त्युं प्र॒जायै॒ किम॒मृ॑तं॒ नावृ॑णीत। बृ॒ह॒-**
**स्पति॑र्य॒ज्ञमत॑नुत॒ ऋषि॑: प्रि॒यां य॒मस्त॒न्व॑१॒॑मा रि॑रेच ॥ ४१ ॥**

41. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kimamṛtaṁ nāvṛṇīta. Bṛhaspatiryajñamatanuta ṛṣiḥ priyāṁ yamastanvamā rireca.*

Brhaspati, lord of the expanding universe, chooses joyous death for the devas, people of enlightenment and piety. Does he not choose, provide for, freedom from death for his children? Brhaspati, all seeing visionary creator, laid out the provision and

process for all, and thereby Yama, lord of life and law, releases all from the dear mortal body and supplants the mortal body with freedom of the soul.

**त्वमग्न ईड्डितो जातवेदोऽ वाड्ढव्यानि सुरभीणि कृत्वा।**
**प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥ ४२॥**

42. *Tvamagna īḍito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvā. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

Leading light of life, Agni, harbinger of fresh life and energy, all pervasive, all knowing, invoked and adored, you receive the holy materials offered in yajnic oblations, convert and intensify them to fragrant refinement and catalytic efficacy and send them on to life nourishing divinities of nature and humanity. Let the pranic energies feed upon these offerings by their own nature and character and be replenished and energised, and you too, O refulgent divinity, consume your share in the natural process for life sustenance.

**आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय।**
**पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात॥ ४३॥**

43. *Āsīnāso aruṇīnāmupasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

O Pitaras, parental seniors and life giving natural powers of vital sustenance, abiding close by the flames of fire and morning rays of the dawn, pray bear and bring wealth, honour and excellence for the generous human performer of yajna. Bear and bring wealth peace

and settlement in happiness for his children and bless them with food and energy for body, mind and soul in happy homes here.

**अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः।**
**अत्तो हवींषि प्रयतानि बर्हिषि रयिं च नः सर्ववीरं दधात॥ ४४॥**

44. *Agniṣvāttāḥ pitara ehagacchata sadaḥsadaḥ sadata supraṇītayaḥ. Atto havīṁṣi prayatāni barhiṣi rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parental seniors and divinities of nature's pranic energies, leading lights of life and harbingers of love and advancement, performers of yajna and recipients of the gifts of fire and the dawns, pray come here, visit and be seated in every home, partake of the holy offerings here on the vedi, and bear and bring for us wealth, honour and excellence with progeny worthy of the brave.

**उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु। त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु ते ऽवन्त्वस्मान्॥ ४५॥**

45. *Upahūtā naḥ pitaraḥ somyāso barhiṣye ṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te' vantvasmān.*

May our Pitaras, parental seniors, lovers of soma, peace and joy, invited with reverence to our yajnic programmes of prosperity in knowledge, joint action and valuable achievements, come here to our vedi, listen to us patiently and sympathetically, speak to us and advise us from their high position, and thus save, protect and advance us in life.

**ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः ।**
**तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥ ४६ ॥**

46. *Ye naḥ pituḥ pitaro ye pitāmahā anūjahire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.*

Great and most brilliant, Vasishthas, are our Pitaras, parental seniors, parents and grand parents of our parents, lovers and creators of soma, peace, prosperity and joy, who come and join our soma-yajna. With those loving and enthusiastic pitaras, may Yama, lord ordainer of life and time, and the keeper of individual and social discipline, too, happy, loving and rejoicing with them all, we pray, come and partake of the delicacies of yajna as he pleases in every aspect of our yajna.

**ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।**
**आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्घर्मसद्भिः ॥ ४७ ॥**

47. *Ye tātṛṣurdevatrā jehamānā hotrāvidaḥ stomataṣṭāso arkaiḥ. Āgne yāhi sahasraṁ devavandaiḥ satyaḥ kavibhir-ṛṣibhirgharmasadbhiḥ.*

Those who thirst for and strive after love of the divinities, who know the hymns and processes of yajna, who are shaped in mind and character by Vedic hymns and yajnic discipline with prayers and worship of divinities, and who are honoured a thousandfold by the divines, with such poets, sages and seers, O leading light of life, Agni, come, they are dedicated to truth and steeped in the science of yajna, heat and light.

**ये स॒त्यासो॑ हवि॒रदो॑ हवि॒ष्पा इन्द्रे॑ण दे॒वैः स॒रथं॑ तु॒रेण॑। आग्ने॑ याहि सुवि॒दत्रे॑भिर॒र्वाङ्परै॒ः पूर्वै॒र्ऋषि॑भिर्घर्म॒सद्भिः॑॥ ४८॥**

48. *Ye satyāso havirado haviṣpā indreṇa devaiḥ sarathaṁ tureṇa. Āgne yāhi suvidatrebhirarvāṅparaiḥ pūrvair-ṛṣibhirgharmasadbhiḥ.*

Those who are dedicated to the pursuit of truth, receive and consume holy offerings of yajnic inputs and develop, refine, protect and further promote the holy inputs, and move along with Indra, divine omnipotence and energies of nature at a velocity faster than anything else, with these generous performers and pioneers, sages and seers, and visionary creators ancient and modern steeped in the science of yajna, heat and light, O Agni, leading light of life and path maker of the future, come to us.

**उप॑ सर्प मा॒तर॑ं॒ भूमि॑मे॒तामु॑रु॒व्यच॑सं पृथि॒वीं सु॒शेवा॑म्। ऊर्णा॑म्रदाः पृथि॒वी दक्षि॑णावत ए॒षा त्वा॑ पातु॒ प्रप॑थे पु॒रस्ता॑त्॥ ४९॥**

49. *Upa sarpa mātaraṁ bhūmimetāmuruvyacasaṁ pṛthivīṁ suśevām. Ūrṇamradāḥ pṛthivī dakṣiṇāvata eṣā tvā pātu prapathe purastāt.*

O soul, go close to this seat of your existence, vast, auspicious and comfortable Mother Earth. And may this earth, silken soft for the man of generosity, nurse, nourish, protect and promote you forward on the path of life in the front direction.

**उच्छ्व॑ञ्चस्व पृथिवि॒ मा नि बा॑धथाः सूपाय॒नास्मै॑ भव सूपसर्प॒णा। मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये॑ ऽनं भूम ऊर्णुहि॥ ५०॥**

50. *Ucchvañcasva pṛthivi mā ni bādhathāḥ sūpāyanāsmai bhava sūpasarpaṇā. Mātā putraṁ yathā sicābhyenaṁ bhūma ūrṇuhi.*

O Mother Earth, wax and bloom and swell for this soul, pray do not suppress it, be kind as mother for the child, pleasant for it to walk upon and move forward. O Mother Earth, cover him with your protection as a mother covers the child with the hem of her sari.

**उच्छ्व॑ञ्चमाना पृथि॒वी सु ति॑ष्ठतु स॒हस्रं॑ मित॒ उप॒ हि श्र॑यन्ताम्।**
**ते गृ॒हासो॑ घृत॒श्चुतः॑ स्यो॒ना वि॒श्वाहा॑स्मै शर॒णाः॑ स॒न्त्वत्र॑॥ ५१॥**

51. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te gṛhāso ghṛtaścutaḥ syonā viśvāhāsmai śaraṇāḥ santvatra.*

Waxing and blooming, let the earth be stable and peaceful. Let a thousand homes and people abide at peace and observe measured ways of life. And let those homes, abundant in ghrta and prosperity, full of comfort and joy, be a happy haven for this man for all time.

**उत्ते॑ स्तभ्नामि पृथि॒वीं त्वत्परी॒मं लो॒गं नि॒द॒ध॒न्मो अ॒हं रि॑षम्।**
**ए॒तां स्थू॒णां पि॒तरो॑ धारयन्ति ते॒ तत्र॑ य॒मः सा॑द॒ना ते कृ॑णोतु॥ ५२॥**

52. *Utte stabhnāmi pṛthivīṁ tvatparīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro dhārayanti te tatra yamaḥ sādanā te kṛṇotu.*

O man, I hold up, support and sustain this earth for you. Bearing this house of clay all around for you,

let me never feel embarrassed (on your account). The Pitaras, parental seniors and natural energies, bear this central column firm, and there may Yama, ruler of time and law, build the house for you.

(This mantra is highly and variously open ended: Who speaks the first sentence? Supreme Divinity. What is the house of clay? Could be the earth itself, could be the family home built over generations, could be the body itself built and given over successive births in the cycle of existence.)

**इ॒ममग्ने॒ चम॒सं मा वि जि॑ह्वर॒ः प्रि॒यो दे॒वाना॑मुत सो॒म्याना॑म्। अ॒यं यश्च॑म॒सो दे॑व॒पान॒स्तस्मि॑न्दे॒वा अ॒मृता॑ मादयन्ताम्॥ ५३॥**

53. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Ayaṁ yaścamaso devapānastasmindevā amṛtā mādayantām.*

Agni, leading light of life, pray do not distort and vitiate this chamas, ladle of life's yajna (full of exciting gifts for the fire of life). It is the darling of Devas and lovers of soma, those who create as well as enjoy the ecstasy of yajnic living. It is the ladle in which and from which the divinities receive the nectar of life. Let the immortal Devas here in this life rejoice in their acts of creativity and the consequent fruits.

**अथ॑र्वा पू॒र्णं च॑म॒सं यमिन्द्रा॑याबि॑भर्वा॒जिनी॑वते। तस्मि॑न्कृ॒णोति सुकृ॒तस्य॑ भ॒क्षं तस्मि॒न्निन्दु॑ः पवते विश्व॒दानी॑म्॥ ५४॥**

54. *Atharvā pūrṇaṁ camasaṁ yamindrāyābibharvājinīvate. Tasminkṛṇoti sukṛtasya bhakṣaṁ tasminninduḥ pavate viśvadānīm.*

The ladle of life which Atharva, eternal lord of

constancy, fills and provides for the vibrant, energetic and winsome soul is full, in which the lord provides the man's share of potential food and joy for noble action, and therein flows the nectar of life constantly in the state of purity (unless it is polluted through ignorance or by one's own negative choice).

**यत्ते॑ कृ॒ष्णः श॑कु॒न आ॑तु॒तोद॑ पिपी॒लः स॒र्प उ॒त वा॒ श्वाप॑दः।**
**अ॒ग्निष्टद्वि॒श्वाद॑ग॒दं कृ॑णोतु॒ सोम॑श्च॒ यो ब्रा॑ह्म॒णाँ आ॑वि॒वेश॑॥ ५५॥**

55. *Yatte kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāँ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury, ignorance, or the dark ones, birds, beasts, insects or reptiles may do to your person, all these, may Agni, all purifying, and soma, and soma science known to experts, heal and restore, back to your good health.

**पय॑स्वतीरोष॑धय॒ः पय॑स्वन्माम॒कं पय॑ः।**
**अ॒पां पय॑सो॒ यत्पय॒स्तेन॑ मा स॒ह शु॑म्भतु॥ ५६॥**

56. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ payaḥ. Apāṁ payaso yatpayastena mā saha śumbhatu.*

Let the herbs and trees be full of nectar. Let the nectar vested in me be full of its own divine purity through the life time. May the nectar which is the essence of the purity of life's divine flow, with all the purity of nature's constancy, purify me.

**इ॒मा नारी॑रविध॒वाः सु॒पत्नी॒राञ्ज॑नेन स॒र्पिषा॒ सं स्पृ॑शन्ताम्।**
**अ॒न॒श्रवो॑ अनमी॒वाः सु॒रत्ना॒ आ रो॑हन्तु॒ जन॑यो॒ योनि॒मग्रे॑॥ ५७॥**

57. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ spṛśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married with their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

**सं ग॑च्छस्व पि॒तृभिः॒ सं य॒मेने॑ष्टापू॒र्तेन॑ पर॒मे व्यो ऽ॑मन्।**
**हि॒त्वाव॒द्यं पु॒न॒रस्त॒मेहि॒ सं ग॑च्छतां त॒न्वा ऽ॑सु॒वर्चीः॥ ५८॥**

58. *Saṁ gacchasva pitṛbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāvadyaṁ punarastamehi saṁ gacchatāṁ tanvā suvarcāḥ.*

O soul, join with pitrpranic energies and go forward, join with another life time for future existence and go forward, join with your acts of choice and obligation and go forward to the highest space. Having left the imperfect and exhausted life, go to a new home, join with another vigorous bright body full of fresh life again.

**ये नः॑ पि॒तुः पि॒तरो॒ ये पि॑ताम॒हा य आ॑विवि॒शुरु॒र्वं॑१॒॑न्तरि॑क्षम्।**
**तेभ्य॑ः स्व॒राडसु॑नीतिर्नो अ॒द्य य॑थाव॒शं त॒न्व ऽ॑ः कल्प-**
**याति॥ ५९॥**

59. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśu-rurvantarikṣam. Tebhyaḥ svarāḍasunītirno adya athāvaśaṁ tanvaḥ kalpayāti.*

Those who are our parents' parents and grand

parents, who have gone forward and entered into the wide space, for those forefathers of ours, the self-refulgent ordainer of the cycle of life and pranic energy creates new bodies always according to their inner desires recorded in the mind.

**शं ते॑ नीहा॒रो भ॑वतु शं ते॑ प्रु॒ष्वाव॑ शीयताम्। शीति॑के॒ शीति॑कावति॒ ह्लादि॑के॒ ह्लादि॑कावति। म॒ण्डू॒क्य॑प्सु शं भु॑व इ॒मं स्व॑ग्नि॒ शम॑य॥ ६०॥**

60. *Śaṁ te nīhāro bhavatu śaṁ te pruṣvāva śīyatām. Śītike śītikāvati hlādike hlādikāvati. Manḍūkya-psu śaṁ bhuva imaṁ svagniṁ śamaya.*

Let the fog and mists be cool and comfortable to you. Let rain showers come cool and refreshing to you for peace. O cool and refreshing herbs and plants, O happy and delightful people in quality of mind and in response and vibrations, be calm, happy and comfortable in home life as a frog in cool comfortable water and calm this heat and fire of the mind and body.

**वि॒वस्वा॑न्नो॒ अभ॑यं कृणोतु॒ यः सु॒त्रामा॑ जी॒रदा॑नुः सु॒दानु॑ः। इ॒हेमे वी॒रा ब॒हवो॑ भवन्तु॒ गोम॒दश्व॑व॒न्मय्य॑स्तु पु॒ष्टम्॥ ६१॥**

61. *Vivasvānno abhayaṁ kṛṇotu yaḥ sutrāmā jīradānuḥ sudānuḥ. Iheme vīrā bahavo bhavantu gomadaśvavanmayyastu puṣṭaṁ.*

Let the self-refulgent lord of the world who is all-protective, giver of life energy, and all beneficent, grant us freedom from fear. Let all these brave heroes be many and for me, and may there be growth and progress in lands, cows and horses, and culture, and let there be great achievements of health and prosperity

for me.

**विवस्वान्नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु। इमान्रक्षतु पुरुषानाजरिम्णो मो ष्वे षामसवो यमं गुः ॥ ६२ ॥**

62. *Vivasvānno amṛtatve dadhātu paraitu mṛyuramṛtaṁ na aitu. Imānrakṣatu puruṣānā jarimṇo mo ṣve ṣāmasavo yamaṁ guḥ.*

May the lord self-refulgent establish us in the nectar sweetness of immortality. Let death and adversity go off, let immortality come and bless us. May the lord protect these mature men against old age and infirmity. Let pranic energies protect these old people, and may their pranic energies never forsake them and fly to Yama, lord of time and death.

**यो दध्रे अन्तरिक्षे न महना पितॄणां कविः प्रमतिर्मतीनाम्। तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥ ६३ ॥**

63. *Yo dadhre antarikṣe na mahnā pitṝṇāṁ kaviḥ pramatirmatīnām. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

O men and women, friends of the world of life, worship him, with homage of faith, love and havi, who is the creative visionary and wisest of the wise and parental powers of nature and humanity, and who, surely with his sole omnipotence, holds and sustains the stars and planets in space. May he, Yama, lord ordainer of life and time, sustain us too unto a long and full life of high quality beyond sorrow and suffering.

**आ रोहत दिवमुत्तमामृषयो मा बिभीतन। सोमपाः सोमपायिन इदं वः क्रियते हविरगन्म ज्योतिरुत्तमम् ॥ ६४ ॥**

64. *Ā rohata divamuttamāmṛṣayo mā bibhītana. Somapāḥ somapāyina idaṁ vaḥ kriyate haviraganma jyotiruttamam.*

O saintly seers of Vedic mantras, lovers, protectors and developers of the science of soma and the health and happiness of life, fear not, rise to the best and highest light of life, knowledge and bliss. This homage of faith and reverence is prepared and offered to you. Let us all rise and reach the highest light of bliss in the presence of Divinity.

**प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति।**
**दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध॥ ६५॥**

65. *Pra ketunā bṛhatā bhātyagnirā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapāmupasthe mahiṣo vavardha.*

Self-refulgent Agni, light and fire of life, blazes and rises by topless banners of flame and, like a mighty mountainous cloud, roars over heaven and earth. Unto the ends of earth and heaven it assumes and reveals its presence in the semblance of stars and planets and waxes mighty and mightier at the heart of cosmic oceans.

**नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा।**
**हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ६६॥**

66. *Nāke suparṇamupa yatpatantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.*

O Agni, saints and sages loving you with their heart and soul, realise and see you in meditation, flying like a bird of golden wings in the heaven of light and

bliss, the messenger and harbinger of the oceanic waters of Varuna in space, and a blazing bird at the centre of Yama, sustaining omnipotence wielding and ordaining the world of cosmic existence with love and justice.

**इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ ६७॥**

67. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asminpuruhūta yāmani jīvā jyotiraśīmahi.*

Indra, bring us the divine vision, will and intelligence as does the father for his children. O lord universally invoked and worshipped, instruct us as a teacher at this modern time so that we, ordinary souls, may have the light of life and living experience of Divinity in the prevailing darkness.

**अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन्।**
**ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ ६८॥**

68. *Apūpāpihitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

O lord, those generous and brilliant people, saints, sages and performers of yajna, bear, hold and offer jars full of rich delicacies for yajnic worship and hospitality to you, may those jars, we pray, be rich in their own essential yajnic wealth, honey sweets and abundance of ghrta.

**यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः। तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानुं मन्यताम्॥ ६९॥**

69. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santu vibhvīḥ prabhvīstāste yamo rājānu manyatām.*

O man, whatever grains of rice mixed with sesamum seeds I sow, raise and give you according to the seasons, may they be abundantly sufficient and nourishing for you, and may Yama, master ordainer of time, health and age, approve for you.

**पुनर्दे॑हि वनस्पते॒ य एष॒ निहि॑त॒स्त्वयि॑।**
**यथा॑ य॒मस्य॒ साद॑न॒ आसा॑तै वि॒दथा॒ वद॑न्॥ ७०॥**

70. *Punardehi vanaspate ya eṣa nihitastvayi. Yathā yamasya sādana āsātai vidathā vadan.*

Vanaspate, lord of love, beauty and goodness, give us this love and dedication again which abides deep and safe at heart in you so that man may abide in the house of Yama, the world of justice and noble action, knowing, pursuing and also speaking of knowledge and karma to others.

**आ र॑भस्व जातवेद॒स्तेज॑स्व॒द्धरो॑ अस्तु ते।**
**शरी॑रमस्य॒ सं द॒हाथै॑नं धेहि सु॒कृता॑मु लो॒के॥ ७१॥**

71. *Ā rabhasva jātavedastejasvaddharo astu te. Śarīramasya saṁ dahāthainaṁ dhehi sukṛtāmu loke.*

O Jataveda, leading light of life and the ways of life and action in active life, pray begin the process of teaching and discipline. Let your heat of discipline and light of knowledge be impressive and powerfully attractive. Pray heat up and temper the body and mind of this initiate and help him settle in the world of noble

house-holders dedicated to knowledge and holy action.

**ये ते॒ पूर्वे॑ परा॑गता॒ अप॑रे पि॒तर॑श्च॒ ये।**
**तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै ऽतु श॒तधा॑रा व्युन्द॒ती ॥ ७२ ॥**

72. *Ye te pūrve parāgatā apare pitaraśca ye. Tebhyo ghṛtasya kulyaitu śatadhārā vyundatī.*

O man of knowledge and yajnic action, for all those parental seniors and ancestors of yours, ancient and later ones, who have gone before, let the streams of ghrta overflow abundant in a hundred ways of yajna in their honour.

**ए॒तदा रो॑ह॒ वय॑ उन्मृजा॒नः स्वा इ॒ह बृ॒हदु॑ दीदयन्ते। अ॒भि प्रेहि॑ मध्य॒तो माप॑ हास्थाः पितॄ॒णां लो॒कं प्र॑थ॒मो यो अत्र॑ ॥ ७३ ॥**

73. *Etadā roha vaya unmṛjānaḥ svā iha bṛhadu dīdayante. Abhi prehi madhyato māpa hāsthāḥ pitṝṇāṁ lokaṁ prathamo yo atra.*

O man, mount and rise high on this life's ladder, cleansing and raising yourself in knowledge, morals and yajnic action. Your own qualities of character and your own people here highly shine. Go forward and rise in their midst. Do not forsake the world of your parents and seniors which is of the first importance and value to you here.

## Kanda 18/Sukta 4

***Yama, Pitarah, Agni, Chandrama, and others Devatah, Atharva Rshi***

**आ रो॑हत जनि॑त्रीं जा॒तवे॑दसः पितृ॒याणै॒: सं व॒ आ रो॑हयामि।**
**अवा॑ड्व्येषि॒तो ह॑व्य॒वाह॑ ईजा॒नं यु॒क्ताः सु॒कृतां धत्त लो॒के ॥ १ ॥**

1. *Ā rohata janitrīṁ jātavedasaḥ pitṛyāṇaiḥ saṁ va ā rohayāmi. Avāḍḍhavyeṣito havyavāha ījānaṁ yuktāḥ sukṛtāṁ dhatta loke.*

O jatavedas, intelligent men and women self-aware of all that is born, lives and completes its existential life cycle, arise, move forward by the paths shown by seniors and ancestral traditions and reach the universal mother spirit of existence. I help you all together and show the path to the ascent. Agni, leading light of life, receiver and carrier of your offerings, loved, invoked and adored, has accepted your offerings. O men and women dedicated to Divinity, O mother powers of divine nature, establish the performer of yajna in the state of earthly paradise created by people of noble action.

**देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि। तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः स्वर्गं यन्ति लोकम् ॥ २ ॥**

2. *Devā yajñamṛtavaḥ kalpayanti haviḥ puroḍāśaṁ sruco yajñāyudhāni. Tebhiryāhi pathibhirdevayānairyairījānāḥ svargaṁ yanti lokam.*

Noble, generous and brilliant people of creative mind and the seasons in harmony design and structure the yajnic programmes, they prepare the yajnic inputs, the holy food, the ladles for offering and the entire infrastructure of yajna. With them, by their programmes, and by the paths shown by divinities of nature and humanity, the people who perform yajna rise to the state of peace and paradisal bliss on earth. O man, you too perform yajna and rise.

ऋ॒तस्य॒ पन्था॒मनु॑ पश्य सा॒ध्वङ्गि॑रसः सुकृ॒तो॒ येन॒ यन्ति॑।
तेभि॑र्याहि प॒थिभि॑: स्व॒र्गं यत्रा॑दि॒त्या मधु॑ भ॒क्षय॑न्ति तृ॒तीये॒
नाके॒ अधि॒ वि श्र॑यस्व ॥ ३ ॥

3. *Ṛtasya panthāmanu paśya sādhvaṅgirasaḥ sukṛto yena yanti. Tebhiryāhi pathibhiḥ svargaṁ yatrāditya madhu bhakṣayanti tṛtīye nāke adhi vi śrayasva.*

O man, watch the path of nature's divine law and yajnic performance by which Angirasas, vibrant leaders of science and holy action, go forward in life to the state of paradisal bliss. By those very paths of knowledge, law and yajna, you too go forward and reach the state of bliss where Adityas, brilliant sages of the highest order of knowledge and disciplined performance, feed on the honey sweets of bliss in the third and highest state of heaven. Go and be established there.

त्रय॑: सु॒प॒र्णा उप॑रस्य मा॒यू नाक॑स्य पृ॒ष्ठे अधि॑ वि॒ष्टपि॑ श्रि॒ताः।
स्व॒र्गा लो॒का अ॒मृते॑न वि॒ष्ठा इष॒मूर्जं॑ यज॑मानाय दुह्राम् ॥ ४ ॥

4. *Trayaḥ suparṇā uparasya māyū nākasya pṛṣṭhe adhi viṣṭapi śritāḥ. Svargā lokā amṛtena viṣṭhā iṣamūrjaṁ yajamānāya duhrām.*

Three 'Birds' of golden wing, that is, Ishvara, Jiva, and Prakrti, or heaven, firmament and the earth, or sun, moon and the earth, or Adityas, Angirasas and the yajnic people going by Devayana and Pitryana paths of living, and thunder and lightning of the rain bearer cloud, all these are sustained by the Lord Supreme on top of heaven over the middle regions. All these, by the

laws of Rtam and yajnic performance, are 'regions', natural and human, replete with immortal nectar, leading to the state of joy and divine bliss. May all these bear and bring food and energy of body, mind and soul for the yajamana.

**जुहूर्दीधार द्यामुपभृदन्तरिक्षं ध्रुवा दाधार पृथिवीं प्रतिष्ठाम्।**
**प्रतीमां लोका घृतपृष्ठाः स्वर्गाः कामंकामं यजमानाय दुह्राम्॥ ५॥**

5. *Juhūrdādhāra dyāmupabhṛdantarikṣaṁ dhruvā dādhāra pṛthivīṁ pratiṣṭhām. Pratīmāṁ lokā ghṛtapṛṣṭhāḥ svargāḥ kāmaṁkāmaṁ yajamānāya duhrām.*

Juhu, the ladle that holds the havi for the fire, the cosmic process of giving, sustains the high region of light. Upabhrt, the vessel that holds the havi for the Juhu, the process of nature that holds the wealth of abundance for release towards the process of offering, sustains the middle region of the firmament. And Dhruva, the fixed and settled container of havi, nature's process of divine stability, sustains the earth. May all regions bright with the shine of ghrta, which lead to paradisal joy, bear and bring to the stable earth fulfilment of desire for the yajamana.

(The cosmic process of sustenance is a circuitous balance of centrifugal and centripetal forces, the centre being the lord Supreme, dimensionless Infinity, smaller than the smallest, greater than the greatest. Reference may be made to Rgveda 1, 164, 35 and Atharva-veda 9, 10, 13-14, and to Kathopanishad 1, 2, 20 and Shvetashvataropanishad 3, 20, yajna thus

is a symbol of the universe and the structure and process of yajna, a symbol of the structure and process of the universe.)

**ध्रुव॒ आ रो॑ह पृथि॒वीं वि॒श्वभो॑जसम॒न्तरि॑क्षमुपभृ॒दा क्र॑मस्व।**
**जुहु॒ द्यां ग॑च्छ॒ यज॑मानेन सा॒कं स्रु॒वेण॑ व॒त्सेन॒ दिश॒: प्रपी॑ना॒:**
**सर्वा॑ धु॒क्ष्वाह्व॑णीयमान:॥ ६॥**

6. *Dhruva ā roha pṛthivīṁ viśvabhojasamantarikṣamupabhṛdā kramasva. Juhu dyāṁ gaccha yajamānena sākaṁ sruveṇa vatsena diśaḥ prapīnāḥ sarvā dhukṣvāhṛṇīyamānaḥ.*

Come, O Dhruva, divine stability of Nature, rise and rule the earth which provides food and sustenance to all forms of life. O Upabhrt, come, rise and take over the middle regions. O Juhu, rise and go to the heavenly regions of light along with the yajamana.

O Yajamana, come up without hesitation and, with the ladle of ghrta which is the calf of Mother Nature, distil the milky wealth of all abundant directions of space. (The yajna thus is a symbol of cosmic economy which is boundlessly creative and infinitely beneficent.)

**ती॒र्थैस्त॑रन्ति प्र॒वतो॑ म॒हीरिति॑ यज्ञकृ॒त: सु॒कृतो॒ येन॒ यन्ति॑।**
**अत्रा॑दधु॒र्यज॑मानाय लो॒कं दिशो॑ भू॒तानि॒ यदक॑ल्पयन्त॥ ७॥**

7. *Tīrthaistaranti pravato mahīriti yajñakṛtaḥ sukṛto yena yanti. Atrādadhuryajamānāya lokaṁ diśo bhūtāni yadakalpayanta.*

Bold pioneers cross mighty seas with boats they design. They are mighty men of yajna, heroic doing and great achievement, and, by the ways they perform, others learn and they too cross the hurdles. And when the

natural processes of divine evolution create the spaces and forms of existence, they assign a place of prominence to the yajamana in life.

**अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो दक्षिणानामयनं दक्षिणाग्निः। महिमानमग्नेर्विहितस्य ब्रह्मणा समङ्गः सर्व उप याहि शग्मः ॥ ८ ॥**

8. *Aṅgirasāmayanaṁ pūrvo agnirādityānāmayanaṁ gārhapatyo dakṣiṇānāmayanaṁ dakṣiṇāgniḥ. Mahimānamagnervihitasya brahmaṇā samaṅgaḥ sarva upa yāhi śagmaḥ.*

The original and primeval fire of cosmic yajna, Purvagni, is the love and ambition of Angirasas, vibrant scholars. Garhapatyagni, home fire of yajna, is the way of the Adityas, brilliant Brahmacharis settled as Grhasthis. And Dakshinagni, fire for pure being and creative generosity, is the way of generous people of knowledge, creative action and wide experience as on way to Vanaprastha. O man, grow whole, full and perfect, attain to the power and grandeur of Agni prescribed in the Veda, and realise the ultimate peace and freedom of life.

**पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात्तपतु गार्हपत्यः। दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद्दिशो-दिशो अग्ने परि पाहि घोरात् ॥ ९ ॥**

9. *Pūrvo agniṣṭvā tapatu śaṁ purastācchaṁ paścāttapatu gārhapatyaḥ. Dakṣiṇāgniṣṭe tapatu śarma varmottarato madhyato antarikṣāddiśodiśo agne pari pāhi ghorāt.*

Let Purvagni heat, shine and temper you to

peace and perfection from the front. Let Garhapatyagni shine and temper you to sobriety, peace and perfection from behind, and let Dakshinagni temper and sober you to peace, perfection and protective fearlessness from above, middle and the space on all sides from all directions. O Agni, leading light of life, pray protect him all round against the violence, cruelty, awe and terrors of existence.

**यूयमग्ने शन्तमाभिस्तनूभिरीजानमभि लोकं स्वर्गम्। अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति ॥ १० ॥**

10. *Yūyamagne śantamābhistanūbhirījānamabhi lokaṁ svargam. Aśvā bhūtvā pṛṣṭivāho vahātha yatra devaiḥ sadhamādaṁ madanti.*

O saints and sages, O holy fire of yajna, with the expansive powers and persuasion of your knowledge and action, be like strong pioneers, leaders and guides of unbreakable strength and, with his physical, subtle and causal bodies, take the yajamana to the most happy and paradisal state of bliss and freedom where noble souls celebrate and enjoy themselves with the divinities.

**शमग्ने पश्चात्तप शं पुरस्ताच्छमुत्तराच्छमधरात्तपैनम्। एकस्त्रेधा विहितो जातवेदः सम्यगेनं धेहि सुकृतामु लोके ॥ ११ ॥**

11. *Śamagne paścāttapa śaṁ purastācchamuttarācchamadharāttapainam. Ekastredhā vihito jātavedaḥ samyagenaṁ dhehi sukṛtāmu loke.*

O Jataveda Agni, lord omnipresent and omniscient, leading light and fire of life, though One, you are three-way self-manifestive (As Agni on earth,

as Vayu in the firmament, and as Aditya in the regions of light, as Vishva, Taijas and Prajna, as Virat, Hiranyagarbha and Ishvara, as Brahma, Vishnu and Mahesha, and as A, U, M of Aum). Pray heat, temper and shine this yajamana to peace, purity and sanctity from the back, from front, from above and from below (in meditation on Sushumna, in watchful perception upfront, in thought and intelligence in the brain and lower senses and emotions in the lowers regions), and thus secure him in the world of noble action and noble fruit with people of noble action and integrity.

**शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः।**
**शृतं कृण्वन्त इह माव चिक्षिपन्॥ १२॥**

12. *Śamagnayaḥ samiddhā ā rabhantāṁ prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

O Jatavedas, three-way manifestive and functional fires, i.e., Ahavaniya, Garhapatya and Dakshina fires, kindled and raised by the yajamana, start the new holy Prajapatya yajna of the wedded couple and bring peace and security into the home. Confirm the house-holder in the performance of social and spiritual obligations, and let the yajamana never suffer remiss, abuse or disrepute while you bless him with peace and prosperity.

**यज्ञ एति विततः कल्पमान ईजानमभि लोकं स्वर्गम्।**
**तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः। शृतं**
**कृण्वन्त इह माव चिक्षिपन्॥ १३॥**

13. *Yajña eti vitataḥ kalpamāna ījānamabhi lokaṁ svargam. Tamagnayaḥ sarvahutaṁ juṣantāṁ prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

Prajapatya yajna, organised, expanded and elevated by the house-holder according to time and seasons, leads the yajamana towards paradisal regions of life and bliss. May the sacred fires love and favour that yajamana and accept his prajapatya yajna. And thereby, may the fires love and favour, temper and shine the yajamana and never allow him to be insulted, abused and disreputed.

**ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठाद्दिवमुत्पतिष्यन्। तस्मै प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः पन्थाः सुकृते देवयानः॥ १४॥**

14. *Ījānaścitamārukṣadagniṁ nākasya pṛṣṭhāddivamutpatiṣyan. Tasmai pra bhāti nabhaso jyotiṣīmāntsvargaḥ panthāḥ sukṛte devayānaḥ.*

The yajamana dedicated to Prajapatya yajna raises the sacred fire in the vedi and rises by the flames of fire wishing to reach the light of heaven from the top of paradisal joy, and then for that man of pious action, from the depth of his clairvoyant mind, arises the light divine, jyotishmati, and the path to the light and bliss of Svah, Light Divine, worthy of divinities, shines bright and clear.

(Refer to Patanjali's Yogasutras, chapter 1, sutras 36, 47-48, and 3.)

**अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु। हुतोऽयं संस्थितो यज्ञ एति यत्र पूर्वमयनं हुतानाम्॥ १५॥**

15. *Agnirhotādhvaryuṣṭe bṛhaspatirindro brahmā dakṣiṇataste astu. Huto'yaṁ saṁsthito yajña eti yatra pūrvamayanaṁ hutānām.*

O yajamana of Prajapatya yajna, let the man of enlightenment, like Agni, be the Hota, giver of oblations, let the scholar of holy speech and Veda, like Brhaspati, be the Adhvaryu, chief organiser, let the man of Vedic vision and power, like Indra, be the Brahma, the high priest on your right, and this yajna, the offerings made and the process properly completed, reaches there for you where there is the prime entry gate of the great performers and achievers.

**अपूपवान्क्षीरवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १६॥**

16. *Apūpavānkṣīravāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with milk and ghrta be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

**अपूपवान्दधिवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १७॥**

17. *Apūpavāndadhivāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared

with butter and curd be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

**अपूपवान्द्रप्सवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १८॥**

18. *Apūpavāndrapsavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and liquid curds be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

**अपूपवान्घृतवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १९॥**

19. *Apūpavānghṛtavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and ghrta itself be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

**अपूपवान्मांसवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २०॥**

20. *Apūpavānmāṁsavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and cheese and fruit pulp be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

**अपूपवानन्नवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २१॥**

21. *Apūpavānannavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and food and food grains be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

**अपूपवान्मधुमांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २२॥**

22. *Apūpavānmadhumāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and honey be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and

adore you who stay with us here and partake of our offerings.

**अपूपवान्रसवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २३॥**

23. *Apūpavānrasavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious juice be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

**अपूपवानपवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २४॥**

24. *Apūpavānapavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious waters and other liquids be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

**अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन्।**
**ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ २५॥**

25. *Apūpāpihitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

O yajamana, all those jars full of rich delicacies for yajnic worship and hospitality which generous and brilliant divinities hold, bear and offer to you may, we pray, be ever full, abundant in food, honey and ghrta.

**यास्ते॑ धा॒ना अ॑नु॒किरामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः ।**
**तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजानु॑ मन्यताम् ॥ २६ ॥**

26. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santūdbhvīḥ prabhvīstāste yamo rājānu manyatām.*

O yajamana, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and ever more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant for you.

**अक्षि॑ति॒ं भूय॑सीम् ॥ २७ ॥**

27. *Akṣitiṁ bhūyasīm.*

May there be nothing wanting, may there be inexhaustible abundance, more and ever more, by the grace of Yama.

**द्र॒प्सश्च॑स्कन्द पृथि॒वीमनु॒ द्यामि॒मं च॒ योनि॒मनु॒ यश्च॒ पूर्वः॑ ।**
**स॒मा॒नं योनि॒मनु॑ सं॒चर॑न्तं द्र॒प्सं जु॑हो॒म्यनु॑ स॒प्त होत्राः॑ ॥ २८ ॥**

28. *Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

That eternal, perfect and primordial divine presence and joy (Ananda) which pervades and blesses the earth, the heaven and the original cause of existence,

Prakrti, the same joy which universally subsists with its origin, the Sole Creator, I adore with all my life breath, sense and mind, the seven priests, five pranas, mind and senses.

**शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम्।**
**ये पृणन्ति प्र च यच्छन्ति सर्वदा ते दुह्रते दक्षिणां सप्तमातरम्॥ २९॥**

29. *Śatadhāraṁ vāyumarkaṁ svarvidaṁ nṛcakṣasaste abhi cakṣate rayim. Ye pṛṇanti pra ca yacchanti sarvadā te duhrate dakṣiṇāṁ saptamātaram.*

Men of vision and discrimination who watch life and humanity have a vision of the eternal wealth of Divinity, omnipresent as Vayu, self-refulgent as Sun, and Infinite Bliss Itself, which bears all a thousand ways, and radiates and flows in a thousand streams into human consciousness. Those distill this sublime gift of Divinity, mother of seven worlds, Bhu, Bhuvah, Svah, Mahah, Janah, Tapah, Satyam, who always fill their consciousness with this presence and express it as a gift for others.

**कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये।**
**ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः परमे व्योमन्॥ ३०॥**

30. *Kośaṁ duhanti kalaśaṁ caturbilamiḍāṁ dhenuṁ madhumatīṁ svastaye. Ūrjaṁ madantīmaditiṁ janeṣvagne mā hiṁsīḥ parame vyoman.*

People milk the treasure trove of life-giving milk for their well being all round: It is the Cow with four udders, giving life energy. It is Ida, Eternal Speech of

Divinity with knowledge of Dharma, Artha, Kama and Moksha. It is Aditi, Eternal Nature, indivisible, imperishable, indestructible. It is Energy Itself abiding in the highest space, rejoicing among people. O Agni, leading light of life and ruler of the earth, do not kill, do not even hurt the Cow, the Ida, the Aditi, the Energy.

**एतत्ते॑ दे॒वः स॑वि॒ता वासो॑ ददाति॒ भर्त॑वे।**
**तत्त्वं य॒मस्य॒ राज्ये॒ वसा॑नस्ता॒र्प्यं॑ चर॥ ३१॥**

31. *Etatte devaḥ savitā vāso dadāti bhartave. Tattvaṁ yamasya rājye vasānastārpyaṁ cara.*

O man, this is your vestment, this body, this wear, this home, this earth, which Savita, lord creator and giver of life and light, the ruler and sustainer, gives you for your sustenance and well being. Wearing that vestment for self-fulfilment, live, move around and enjoy yourself in the dominion of Yama, lord ruler of time and the law of life.

**धा॒ना धे॒नुर॑भद्व॒त्सो अ॑स्याऽस्ति॒लो ऽभ॑वत्।**
**तां वै य॒मस्य॒ राज्ये॒ अक्षि॑ता॒मुप॑ जीवति॥ ३२॥**

32. *Dhānā dhenurabhadvatso asyāstilo'bhavat. Tāṁ vai yamasya rājye akṣitāmupa jīvati.*

From this Aditi, Nature, the cows are born, of this, the calf was born, there is the rice grain, there is the sesamum grain. All sacred. Thus in the dominion of the Ruling Yama, man lives by that Aditi Cow, unhurt, undiminished, unexhausted, unpolluted mother source.

**एतास्ते॑ असौ धे॒नवः॑ काम॒दुघा॑ भवन्तु। एनी॒ः श्येनी॒ः सरू॑पा॒ विरू॑पास्ति॒लव॑त्सा॒ उप॑ तिष्ठन्तु॒ त्वात्र॑॥ ३३॥**

33. *Etāste asau dhenavaḥ kāmadughā bhavantu. Enīḥ śyenīḥ sarūpā virūpāstilavatsā upa tiṣṭhantu tvātra.*

Then, and thus, O man, these are your cows, let these be your givers of the fulfilment of desire : variegated, white, samely, different, with little calves having sesamum mole on the forehead. Let these be by you here in the home.

**एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते। तिलवत्सा ऊर्जमस्मै दुहाना विश्वाहा सन्त्वनपस्फुरन्तीः ॥ ३४ ॥**

34. *Enīrdhānā hariṇīḥ śyenīrasya kṛṣṇā dhānā rohiṇīrdhenavaste. Tilavatsā ūrjamasmai duhānā viśvāhā santvanapasphurantīḥ.*

Variegated, yellow, white, black, ruddy, those with little calves having sesamum moles on the forehead, bearing and yielding nourishing milk and energy for this man always without any disturbance, let these be by him without any break.

**वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम्। स बिभर्ति पितरं पितामहान्प्रपितामहान्बिभर्ति पिन्वमानः ॥ ३५ ॥**

35. *Vaiśvānare haviridaṁ juhomi sāhasraṁ śatadhāramutsam. Sa bibharti pitaraṁ pitāmahānprapitāmahānbibharti pinvamānaḥ.*

I raise and offer this havi, sacred milk and the wealth of cows and their milky treasure of a hundred and thousandfold streams of energy and nourishment in the service of Vaishvanara, divine heat and vitality

of the life of world humanity. This Vaishvanara, waxing and rising strong by the inputs of milk, protects and sustains our parents and grand parents and it protects and sustains our great grand parents.

**सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे।**
**ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥ ३६ ॥**

36. *Sahasradhāraṁ śatadhāramutsamakṣitaṁ vyacyamānaṁ salilasya pṛṣṭhe. Ūrjaṁ duhānamanapasphurantamupāsate pitaraḥ svadhābhiḥ.*

Parents, people, social organisations and government agencies, with their own inputs, serve, augment and benefit from the hundred and thousand-streamed, undiminishing and expanding milky spring of food and energy, undisturbed and steady in the midst of the green, plenteous world on the earth, among flowing waters.

**इदं कसाम्बु चयनेन चितं तत्सजाता अव पश्यतेत।**
**मर्त्योऽ यममृतत्वमेति तस्मै गृहान्कृणुत यावत्सबन्धु ॥ ३७ ॥**

37. *Idaṁ kasāmbu cayanena citaṁ tatsajātā ava paśyateta. Martyo'yamamṛtatvameti tasmai gṛhānkṛṇuta yāvatsabandhu.*

This kasambu, shining beaming liquid energy, distilled, developed and collected through natural process and human efforts, O friends and relatives, watch carefully and realise. Thereby, from here, the mortal man moves toward immortal joy through food and yajna. O kinsmen, build homes for that as far as you can for further development.

इहैवैधि धनसनिरिहचित्त इहक्रतुः। इहैधि वीर्य ँ वत्तरो वयोधा अपराहतः॥ ३८॥

38. *Ihaivaidhi dhanasanirihacitta ihakratuḥ. Ihaidhi vīrya vattaro vayodhā aparāhataḥ.*

O man, seeker of immortal wealth as you are, abide here in life, well aware of yourself and busy with noble yajnic action. Here itself grow from strength to higher strength, bearing and enjoying good health, ample wealth and long age, unhurt, unconquered by anyone.

पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः। स्वधां पितृभ्यो अमृतं दुहाना आपो देवीरुभयांस्तर्पयन्तु॥ ३९॥

39. *Putraṁ pautramabhitarpayantīrāpo madhumatīrimāḥ. Svadhāṁ pitṛbhyo amṛtaṁ duhānā āpo devīrubhayāṁstarpayantu.*

These honey sweet waters, milk, honey and water leading to noble action, pleasing, satisfying and energising children and grand children, giving immortal energy and fulfilment to parents and grand parents, may, we pray, bring total fulfilment and salvation to both parents and children, all past, present and future generatious – divine flow of energy and joy as they are.

आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम्। आसीनामूर्जमुप ये सचन्ते ते नो रयिं सर्ववीरं नि यच्छान्॥ ४०॥

40. *Āpo agniṁ pra hiṇuta pitṝँrupemaṁ yajñaṁ pitaro me juṣantām. Āsīnāmūrjamupa ye sacante te no rayiṁ sarvavīraṁ ni yacchān.*

Let the people and their noble actions kindle, raise and set in continuous motion this holy fire of yajna for the honour and self-fulfilment of our parents and forefathers. May our parents and seniors join and approve of this yajna closely and happily. And may those parents and seniors who share and enjoy that food and energy created and presented to them bless us with wealth, honour and excellence and progeny worthy of the brave.

**समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम्।**
**स वेद निहितान्निधीन्पितॄन्परावतो गतान्॥ ४१॥**

41. *Samindhate amartyaṁ havyavāhaṁ ghṛta-priyam. Sa veda nihitānnidhīnpitṝnparāvato gatān.*

People of piety and devotion light the fire which is the lover, receiver, carrier and disseminator of the havi offered into the vedi and thus worship the immortal Agni which knows and begets the hidden treasures, also those which were known to our forefathers now gone far away.

**यं ते मन्थं यमोदनं यन्मांसं निप्रृणामि ते।**
**ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ ४२॥**

42. *Yaṁ te manthaṁ yamodanaṁ yanmāṁsaṁ nipṛṇāmi te. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

What barley meal mixed and stirred with milk, what rice meal or cheese or fruit pulp I offer to you, may all those be full of energy, honey sweet and abundant in ghrta.

**यास्ते॑ धा॒ना अ॑नु॒किरामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः ।**
**तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजानु॑**
**मन्यताम् ॥ ४३ ॥**

43. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santūdbhvīḥ prabhvīstāste yamo rājānu manyatām.*

O man, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant you the same in plenty.

**इ॒दं पू॒र्वम॑पर॑ं नि॒यानं॒ येना॑ ते॒ पूर्वे॑ पि॒तर॒ः पर॑ेताः । पु॒रो॒ग॒वा**
**ये अ॑भि॒शाचो॑ अस्य॒ ते त्वा॑ वहन्ति सु॒कृता॑मु लो॒कम् ॥ ४४ ॥**

44. *Idaṁ pūrvamaparaṁ niyānaṁ yenā te pūrve pitaraḥ paretāḥ. Purogavā ye abhiśāco asya te tvā vahanti sukṛtāmu lokam.*

This is your path ancient and modern by which your ancient forefathers have gone, those that were pioneers as well as those who were admirers and followers of it. May they lead you too to the world of the noble performers of pious action.

**सर॑स्वतीं देव॒यन्तो॑ हवन्ते॒ सर॑स्वतीमध्व॒रे ता॒यमा॑ने ।**
**सर॑स्वतीं सु॒कृतो॑ हवन्ते॒ सर॑स्वती दा॒शुषे॒ वार्यं॑ दात् ॥ ४५ ॥**

45. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto havante sarasvatī dāśuṣe vāryaṁ dāt.*

Lovers of Divinity invoke and adore Sarasvati, ever vibrant and flowing mother stream of knowledge

from the Veda onward. They invoke and worship her in their expansive yajna of love and non-violence for the advancement of knowledge. Men of noble action invoke and adore Sarasvati for constant improvement and advancement of their skill and knowledge. May mother Sarasvati, we pray, give gifts of knowledge and expertise to the generous yajamana in the field of his choice.

**सर॑स्वतीं पि॒तरो॑ हवन्ते दक्षि॒णा य॒ज्ञम॑भि॒नक्ष॑माणाः ।**
**आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयध्वमनमी॒वा इष॒ आ धे॑ह्य॒स्मे ॥ ४६ ॥**

46. *Sarasvatīṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsminbarhiṣi mādaya-dhvamanamīva iṣa ā dhehyasme.*

Pitaras, parental seniors, invoke and adore Sarasvati when they organise and accomplish Dakshina yajna for simple and natural gifts of skill, knowledge and expertise. O lovers of yajna and knowledge, come, sit on this vedi and enjoy, and spread the joy of learning all round.

O Mother, bless us with pure, uncontaminated, nourishing gifts of food and energy for body, mind and soul.

**सर॑स्वति॒ या स॒रथं॒ य॒याथो॒क्थैः स्व॒धाभि॑र्देवि पि॒तृभि॒र्मद॑न्ती ।**
**स॒हस्रा॒र्घमि॒डो अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानाय धेहि ॥ ४७ ॥**

47. *Sarasvati yā sarathaṁ yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadantī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Mother Sarasvati, refulgent spirit of divine light and knowledge, who move with essential powers and cosmic hymns, rejoicing with veteran souls of creative

vision on the same clairvoyant medium of imagination as they, like a goddess on chariot, pray bring and vest the yajamana here with his characteristic share of universal wealth, honour, excellence and living energy of infinite vision and inspiration flowing in a thousand streams of divinity.

**पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता प्र तिरात्यायुः। परापरैता वसुविद्वो अस्त्वधा मृताः पितृषु सं भवन्तु॥ ४८॥**

48. *Pṛthivīṁ tvā pṛthivyāmā veśayāmi devo no dhātā pra tirātyāyuḥ. Parāparaitā vasuvidvo astvadhā mṛtāḥ pitṛṣu saṁ bhavantu.*

O vedi, I place and establish you on the earth, and may Dhata, generous and self-refulgent sustainer of the world, protect and promote our life. May the Supreme Lord Divine, farther than the farthest, be the treasure-hold and giver of wealth, honour and excellence for us so that the dead also may reincarnate and come to life again among the parents and live.

**आ प्र च्यवेथामप तन्मृजेथां यद्वामभिभा अत्रोचुः। अस्मादेतमघ्न्यौ तद्वशीयो दातुः पितृष्विहभोजनौ मम॥ ४९॥**

49. *Ā pra cyavethāmapa tanmṛjethāṁ yadvāmabhibhā atrocuḥ. Asmādetamaghnyau tadvaśīyo dātuḥ pitṛṣvihabhojanau mama.*

Arise, O men and women, move forward, give up all that which the brilliant wise advise you should, and having left that, come both of you, sinless and inviolable, to this better way and, among parents and seniors, be sharers with me of the gifts and joy of the

great giver.

**एयमग॑न्दक्षि॒णा भद्र॒तो नो॑ अ॒नेन॑ द॒त्ता सु॒दुघा॑ वयो॒धाः। यौव॑ने जी॒वानु॑पपृ॒ञ्चती॑ ज॒रा पि॒तृभ्य॑ उप॒संप॑राणयादि॒मान्॥ ५०॥**

50. *Eyamagandakṣiṇā bhadrato no anena dattā sudughā vayodhāḥ. yauvane jīvānupapṛñcatī jarā pitṛbhya upasaṁparāṇayādimān.*

This gift of life and joy at the full has come to us from the noble treasure-hold, given by this divine giver. During the period of youth, maturity approaches people, slow but sure, which may, we pray, take them close to the parental seniors (in wisdom and vision).

**इ॒दं पि॒तृभ्य॒ः प्र भ॑रामि ब॒र्हिर्जी॒वं दे॒वेभ्य॒ उत्त॑रं स्तृणामि। तदा रो॑ह पुरुष॒ मेध्यो॒ भव॒न्प्रति॑ त्वा जानन्तु पि॒तर॒ः पर॑ेतम्॥ ५१॥**

51. *Idaṁ pitṛbhyaḥ pra bharāmi barhirjīvaṁ devebhya uttaraṁ stṛṇāmi. Tadā roha puruṣa medhyo bhavanprati tvā jānantu pitaraḥ paretam.*

I bear and bring this holy seat for the parental seniors, this life itself made better and higher, which I spread as an open book for the divines on the vedi. O man, raising yourself and being thus sacred and revered, rise and occupy this holy position, and, in response, let the parents and seniors know and recognise you rising to the highest sanctity of your being.

**एदं ब॒र्हिर॑सदो॒ मेध्यो॑ऽ भू॒ः प्रति॑ त्वा जानन्तु पि॒तर॒ः पर॑ेतम्। य॒था॒प॒रु त॒न्व॑१॑ सं भ॑रस्व॒ गात्रा॑णि ते ब्रह्म॑णा कल्पयामि॥ ५२॥**

52. *Edaṁ barhirasado medhyo'bhūḥ prati tvā jānantu pitaraḥ paretam. Yathāparu tanvaṁ saṁbharasva gātrāṇi te brahmaṇā kalpayāmi.*

O man, self-raised and sanctified, you now occupy this holy seat. Let the parental seniors know and recognise you thus rising higher and higher. Fill in and accomplish your body and mind part by part completely. I order and sanctify the parts and systems of your personality with Vedic mantras and initiate you into higher life.

**पर्णो राजापिधानं चरूणामूर्जो बलं सह ओजो न आगन्। आयुर्जीवेभ्यो विदधद्दीर्घायुत्वाय शतशारदाय॥ ५३॥**

53. *Parṇo rājāpidhānaṁ carūṇāmūrjo balaṁ saha ojo na āgan. Āyurjīvebhyo vidadhaddīrghāyutvāya śataśāradāya.*

Self-refulgent ruling lord of the universe is the ultimate treasure-hold of the sustenance and security of the regions of life (which is nothing short of the cosmic yajna). From there strength and energy, courage and lustre comes to us. May the lord bring us health and vitality for all living people for a long and healthy life of full hundred years.

**ऊर्जो भागो य इमं जजानाश्मान्नानामाधिपत्यं जगाम। तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात्॥ ५४॥**

54. *Ūrjo bhāgo ya imaṁ jajānāśmānnānāmādhipatyaṁ jagāma. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

He that is the giver of food and energy, who has

created this world of life, He that is pervasive and holds control over all life-giving food substances, Him alone, O friends of all the world, worship with offers of havi in yajnic oblations, and pray that He, Yama, lord of time, life and law, may bless us with higher and saviour food and energy for body, mind and soul so that we may live a long and full life of health and joy.

**यथा॑ य॒माय॑ ह॒र्म्यमव॑प॒न्पञ्च॑ मान॒वाः।**
**ए॒वा व॑पामि ह॒र्म्यं यथा॑ मे॒ भूर॒योऽस॑त॥ ५५॥**

55. *Yathā yamāya harmyamavapanpañca mānavāḥ.*
*Eva vapāmi harmyaṁ yathā me bhūrayo' sata.*

As all five classes of people over the world join, form and found the house of Yama, lord of time, life and age, so do I found the house for the family so that there may be plenty and prosperity for us.

**इ॒दं हि॑र॒ण्यं बिभृहि॒ यत्ते॑ पि॒ताबि॑भः पु॒रा।**
**स्व॒र्गं य॒तः पि॒तुर्हस्तं॒ निर्मृ॑ङ्ढि॒ दक्षि॑णम्॥ ५६॥**

56. *Idaṁ hiraṇyaṁ bibhṛhi yatte pitābibhaḥ purā.*
*Svargaṁ yataḥ piturhastaṁ nirmṛḍḍhi dakṣiṇam.*

Bear this golden gift of life as your father bore it before. Thereby you would glorify the right hand expertise and performance of your father leading to paradisal bliss.

**ये च॑ जी॒वा ये च॑ मृ॒ता ये जा॒ता ये च॑ य॒ज्ञिया॑ः।**
**तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै ⌈तु॒ मधु॑धारा व्युन्द॒ती॥ ५७॥**

57. *Ye ca jīvā ye ca mṛtā ye jātā ye ca yajñiyāḥ.*
*Tebhyo ghṛtasya kulyai tu madhudhārā vyundatī.*

All those people who are living, who are dead, who are born and who are worthy of homage and company, for all of them, I pray, the stream of ghrta, abundant and overflowing with honey, may run incessantly.

**वृषा मतीनां पवते विचक्षणः सूरो अह्नां प्रतरीतोषसां दिवः ।**
**प्राणः सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्दिमाविशन्मनीषया ॥ ५८ ॥**

58. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ sūro ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇaḥ sindhūnāṁ kalaśāṅ acikradadindrasya hārdimā-viśanmanīṣayā.*

Lord Almighty, giver of showers of the wealth and knowledge of existence, all watching guard and protector, light of the days, augmentor of the light of dawns and heavens, life energy of flowing floods, makes the clouds roar and, having entered the heart core of the soul with the light of intelligence and awareness, vibrates, sanctifies and volubly enlivens the five koshas of the soul.

**त्वेषस्ते धूम ऊर्णोतु दिवि षञ्छुक्र आततः ।**
**सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥ ५९ ॥**

59. *Tveṣaste dhūma ūrṇotu divi ṣaṁcchukra ātataḥ. Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.*

O lord all pervasive, your divine refulgence, vibrant fragrance, pure and powerful, pervading extensively over the heavens may, we pray, cover and protect us as an umbrella. Like the sun, with light and grace, O lord purifier and sanctifier, you shine and bless.

**प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति संगिरः। मर्यइव योषाः समर्षसे सोमः कलशे शतयामना पथा॥ ६०॥**

60. *Pra vā etīndurindrasya niṣkṛtiṁ sakhā sakhyurna pra mināti saṁgiraḥ. Maryaiva yoṣāḥ samarṣase somaḥ kalaśe śatayāmanā pathā.*

Indu, the human soul which is enlightened, goes forward and rises to attain to the light of the grace of Indra. Neither the soul nor Indra violates the covenant of love between the human and the divine as a friend never violates the love and trust with another friend. Just as a man abides faithfully by the love of his beloved, so do you, O Soma, lord of peace and inspiration, proceed and emerge in the heart core of the devotee in a hundred ways.

**अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।**
**अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे॥ ६१॥**

61. *Akṣannamīmadanta hyava priyāñ adhūṣata. Astoṣata svabhānavo viprā yaviṣṭhā īmahe.*

Vibrant sages and enlightened seniors have come, they enjoy themselves, they inspire and enlighten us, their dear ones. They approve and appreciate our courtesy, reverence and hospitality. We, most youthful and enthusiastic citizens, invite and adore them.

**आ यात पितरः सोम्यासो गम्भीरैः पथिभिः पितृयाणैः। आयुर्स्मभ्यं दधतः प्रजां च रायश्च पोषैर्भि नः सचध्वम्॥ ६२॥**

62. *Ā yāta pitaraḥ somyāso gambhīraiḥ pathibhiḥ pitṛyāṇai. Āyurasmabhyaṁ dadhataḥ prajāṁ ca rāśca poṣairabhi naḥ sacadhvam.*

O parental seniors and sages, lovers of peace dedicated to soma and divine inspiration, come by the serious and awesome paths carved out by forefathers. Bear and bring us good health and full age, wealth, honour and excellence, bless us and our children and help us with progress and prosperity.

**परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः। अधा मासि पुनरा यात नो गृहान्हविरत्तुं सुप्रजसः सुवीराः॥ ६३॥**

63. *Parā yāta pitaraḥ somyāso gambhīraiḥ pathibhiḥ pūryāṇaiḥ. Adhā māsi punarā yāta no gṛhān havirattuṁ suprajasaḥ suvīrāḥ.*

O parental seniors and sages, pitaras, lovers of peace and soma of good cheer, go far by great and awesome paths and highways leading to cities and citadels, and then at the end of the month come again and visit our homes to partake of our hospitality and meet your noble people and their progeny, your own, worthy of the brave.

**यद्वो अग्निरजहादेकमङ्गं पितृलोकं गमयं जातवेदाः। तद्व एतत्पुनरा प्याययामि साङ्गाः स्वर्गे पितरो मादयध्वम्॥ ६४॥**

64. *Yadvo agnirajahādekamaṅgaṁ pitṛlokaṁ gamayaṁ jātavedāḥ. Tadva etatpunarā pyāyayāmi sāṅgāḥ svarge pitaro mādayadhvam.*

O pitaras, if Jataveda Agni, leading light of life and duty, while leading you to the stage of retirement, i.e., Vanaprastha or Sanyasa, left over some part of your

obligations towards the seniors and sages, unaccomplished, I would complete and fulfil those for you so that you be happy at peace at your full and best in that state of life leading you to heavenly joy.

**अभूद्दूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः।**
**प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥ ६५॥**

65. *Abhūddūtaḥ prahito jātavedāḥ sāyaṁ nyahna upavandyo nṛbhiḥ. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

Jataveda Agni, that is, the Ahavaniya, Garhapatya and Dakshinagni, yajnic fires of the householder, are a messenger, an agent on natural and divine duty, and this yajnic fire is sacred, worthy of adoration and service every morning and evening by the householders. O Jataveda Agni, sacred messenger, take to the pitaras the homage offered, let them share and consume it as their own rightful share, and you too have and consume your share of the offerings, O divine and refulgent fire.

**असौ हा इह ते मनः ककुत्सलमिव जामयः।**
**अभ्ये ⌈नं भूम ऊर्णुहि॥ ६६॥**

66. *Asau hā iha te manaḥ kakutsalamiva jāmayaḥ. Abhye naṁ bhūma ūrṇuhi.*

O father figure, let your mind be here at peace in the hermitage. O mother land, just as women of the home wrap a dear child in soft clothes, you too keep this hermit here and cover him with protection and sustenance and provide a soft and comfortable

environment for him.

**शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ सादयामि ॥ ६७ ॥**

67. *Śumbhantāṁ lokāḥ pitṛṣadanāḥ pitṛṣadane tvā loka ā sādayāmi.*

Let the hermitages for the residence of parental seniors and sages be bright and beautiful places. O father figure, I honour your Reverence in this beautiful hermitage with all the comfort and care you need.

**येऽस्माकं पितरस्तेषां बर्हिरसि ॥ ६८ ॥**

68. *Ye'smākaṁ pitarasteṣāṁ barhirasi.*

All those our father figures, seniors and sages who are among us, here is the seat and sustenance for them.

**उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।**
**अधा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ ६९ ॥**

69. *Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Adhā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and lowest order and let them drop from us. And then, O Aditya, lord of refulgent majesty, we shall be free from sin and crime, and, dedicated to your law and discipline, we shall be all for the service of mother Aditi, the lord's inviolable creation and Nature's law.

**प्रास्मत्पाशान्वरुण मुञ्च सर्वान्यैः समामे बध्यते यैर्व्यामे ।**
**अधा जीवेम शरदं शतानि त्वया राजन्गुपिता रक्षमाणाः ॥ ७० ॥**

70. *Prāsmatpāśānvaruṇa muñca sarvānyaiḥ samāme badhyate yairvyāme. Adhā jīvema śaradaṁ śatāni tvayā rājangupitā rakṣamāṇāḥ.*

O Varuna, remove and shed away all chains of bondage from us, chains by which the soul is tied in space and time, by laws made by man and laws of cosmic justice. And then, O lord self-refulgent, preserved, protected and promoted by you, we would live happy for a full hundred years.

**अ॒ग्नये॑ कव्य॒वाह॑नाय स्व॒धा नम॑: ॥ ७१ ॥**

71. *Agnaye kavyavāhanāya svadhā namaḥ.*

Homage and food for Agni, leading light of life and inspirer of reason, imagination and vision.

**सोमा॑य पि॒तृम॑ते स्व॒धा नम॑: ॥ ७२ ॥**

72. *Somāya pitṛmate svadhā namaḥ.*

Homage,food and best wishes, for the man blest and dedicated to father, mother and the sagely seniors.

**पि॒तृभ्य॒: सोम॑वद्भ्य: स्व॒धा नम॑: ॥ ७३ ॥**

73. *Pitṛbhyaḥ somavadbhyaḥ svadhā namaḥ.*

Homage, food and reverence, to parents, forefathers and seniors refulgent in peace and soma joy of life.

**य॒माय॑ पि॒तृम॑ते स्व॒धा नम॑: ॥ ७४ ॥**

73. *Yamāya pitṛmate svadhā namaḥ.*

Homage, food and reverence, to Yama, man of law and justice dedicated to parents and seniors.

**एतत्ते प्रततामह स्वधा ये च त्वामनु ॥ ७५ ॥**

75. *Etatte pratatāmaha svadhā ye ca tvāmanu.*

Homage of food and reverence, is here, O great grandfather, to you and yours with you.

**एतत्ते ततामह स्वधा ये च त्वामनु ॥ ७६ ॥**

76. *Etatte tatāmaha svadhā ye ca tvāmanu.*

Here is homage of food and reverence, O grandfather, to you and yours with you.

**एतत्ते तत स्वधा ॥ ७७ ॥**

77. *Etatte tata svadhā.*

Here is homage of food and reverence, O father, to you.

**स्वधा पितृभ्यः पृथिविषद्भ्यः ॥ ७८ ॥**

78. *Svadhā pitṛbhyaḥ pṛthiviṣadbhyaḥ.*

Homage of food and reverence, to parents and parental seniors on earth.

**स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः ॥ ७९ ॥**

79. *Svadhā pitṛbhyo antarikṣasadbhyaḥ.*

Homage of food and reverence, to parents and parental veterans, sojourners of the skies and intermediate space.

**स्वधा पितृभ्यो दिविषद्भ्यः ॥ ८० ॥**

80. *Svadhā pitṛbhyo diviṣadbhyaḥ.*

Homage of food and reverence, to parents and

parental veterans, sojourners of the light of heaven and the solar system.

**नमो॑ वः पितर ऊ॒र्जे नमो॑ वः पितरो॒ रसा॑य ॥ ८१ ॥**

81. *Namo vaḥ pitara ūrje namo vaḥ pitaro rasāya.*

Homage and salutations to you, parents and parental seniors, for energy. Homage to you, parents and parental seniors, for the beauty, pleasure and flavour of life.

**नमो॑ वः पितरो॒ भामा॑य॒ नमो॑ वः पितरो म॒न्यवे॑ ॥ ८२ ॥**

82. *Namo vaḥ pitaro bhāmāya namo vaḥ pitaro manyave.*

Homage and salutations to you, for blazing grandeur, homage and salutations to you, pitaras, for fiery passion.

**नमो॑ वः पितरो॒ यद् घो॒रं तस्मै॒ नमो॑ वः पितरो॒**
**यत्क्रू॒रं तस्मै॑ ॥ ८३ ॥**

83. *Namo vaḥ pitaro yad ghoraṁ tasmai namo vaḥ pitaro yatkrūraṁ tasmai.*

Homage to you, O Pitaras, for all that was awesome about you, for all that was terrible and sublime.

**नमो॑ वः पितरो॒ यच्छि॒वं तस्मै॒ नमो॑ वः पितरो॒**
**यत्स्यो॒नं तस्मै॑ ॥ ८४ ॥**

84. *Namo vaḥ pitaro yacchivaṁ tasmai namo vaḥ pitaro yatsyonaṁ tasmai.*

Homage to you, O Pitaras, for all that is gracious and blissful about you, for all that is beautiful and

inspiring with love.

**नमो॑ वः पितरः स्व॒धा व॑ः पितरः ॥ ८५ ॥**

85. *Namo vaḥ pitaraḥ svadhā vaḥ pitaraḥ.*

Homage to you, O Pitaras, sustainers of life. Food and reverence to you for replenishment, O pranic powers.

**येऽत्र॑ पि॒तर॑ः पि॒तरो॒ येऽत्र॑ यू॒यं स्थ यु॒ष्माँस्तेऽनु॑ यू॒यं तेषा॒ं श्रेष्ठा॑ भूयास्थ ॥ ८६ ॥**

86. *Ye'tra pitaraḥ pitaro ye'tra yūyaṁ stha yuṣmāṅ-ste'nu yūyaṁ teṣāṁ śreṣṭhā bhūyāstha.*

All those pitaras that are and have been here on earth, and all of you, pitaras that are here right now, may they, be in harmony with you, and may you all be in harmony with them, and the best of them, and stay so too.

**य इ॒ह पि॒तरो॑ जी॒वा इ॒ह व॒यं स्म॑ः । अ॒स्माँस्तेऽनु॑ व॒यं तेषा॒ं श्रेष्ठा॑ भूयास्म ॥ ८७ ॥**

87. *Ya iha pitaro jīvā iha vayaṁ smaḥ. Asmāṅste'nu vayaṁ teṣāṁ śreṣṭhā bhūyāsma.*

All those pitaras that are and have been here on earth, and all of us alive here right now, may they be in harmony with us, and may we be in harmony with them, and the best of them, and stay so too.

**आ त्वा॑ग्न इधीमहि द्यु॒मन्तं देवा॒जर॑म् । यद् घ॒ सा ते॒ पनी॑यसी स॒मिद्दी॒दय॑ति॒ द्यवि॑ । इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ८८ ॥**

88. *Ā tvāgna idhīmahi dyumantaṁ devājaram. Yad gha sā te panīyasī samiddīdayati dyavi. Iṣaṁ stotṛbhya ā bhara.*

O light and fire divine of cosmic yajna, may we kindle and raise you here on earth and in the heart, bright, radiant, unaging and generous. And may that admirable fuel fire of yours, wondrous more and ever more, that shines and blazes in heaven as the sun, bring us food, energy and enlightenment to the celebrants.

**चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि। न वो हिरण्य-**
**नेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥ ८९ ॥**

89. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.*

The moon, celestial bird of golden wings, flies in the midst of spatial waters in the light of heaven. O lights and lightnings of heaven, O worlds of golden rings revolving in Infinite Divinity, mortals reach not the bounds of the Boundless. Let heaven and earth know of this, know this of me.

**॥ इति अष्टादशं काण्डम् ॥**

# KANDA-19

## Kanda 19/Sukta 1 (Yajna)

***Yajna Devata, Brahma Rshi***

**सं सं स्रवन्तु नद्यः सं वाताः सं पतत्रिणः ।**
**यज्ञमिमं वर्धयता गिरः संस्राव्ये ण हविषा जुहोमि ॥ १ ॥**

1. *Saṁ saṁ sravantu nadyaḥ saṁ vātāḥ saṁ patattriṇaḥ. Yajñamimaṁ vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

May the rivers flow together in unison, may the winds blow together in unison, may the birds fly together in unison. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

**इमं होमा यज्ञमवतेमं संस्रावणा उत । यज्ञमिमं वर्धयता गिरः संस्राव्ये ण हविषा जुहोमि ॥ २ ॥**

2. *Imaṁ homā yajñamavatemaṁ saṁsrāvaṇā uta. Yajñamimaṁ vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

O oblations of yajnic havi, preserve, protect and promote this yajna of unity, and, O united dynamics of nature and society, protect and promote this yajna of togetherness. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

**रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे । यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्ये ण हविषा जुहोमि ॥ ३ ॥**

3. *Rūpaṁrūpaṁ vayovayaḥ saṁrabhyainaṁ pari ṣvaje. Yajñamimaṁ catasraḥ pradiśo vardhayantu saṁsrāvyeṇa haviṣā juhomi.*

Form by form, class by class, having begun by individuals with love, I embrace this unity of the immense variety. May all four directions of space extend and elevate this yajna of togetherness and unity. I offer oblations of my contribution with the fragrant havi of the unity of diversity-in-unison of all life.

## Kanda 19/Sukta 2 (Apah)

***Apah Devata, Sindhudvipa Rshi***

**शं त॒ आपो॑ हैमव॒तीः शमु॑ ते सन्तू॒त्स्या ऽ॑ः।**
**शं ते॑ सनि॒ष्यदा॒ आप॒ः शमु॑ ते सन्तु व॒र्ष्या ऽ॑ः॥ १॥**

1. *Śaṁ ta āpo haimāvatīḥ śamu te santūtsyāḥ.*
*Śaṁ te saniṣyadā āpaḥ śamu te santu varṣyāḥ.*

O man, may the streams flowing from snowy mountains be for your peace and pleasure. May the wells and lakes and tanks bring you peace and joy. May the rivers flowing fast be full of peace for you. And may the showers of rain bring you peace and joy.

**शं त॒ आपो॑ धन्व॒न्या॒३॑ः शं ते॑ सन्त्वनू॒प्या ऽ॑ः।**
**शं ते॑ खनि॒त्रिमा॒ आप॒ः शं याः कु॒म्भेभि॒राभृ॑ताः॥ २॥**

2. *Śaṁ ta āpo dhanvanyā'ḥ śaṁ te santvanūpyāḥ.*
*Śaṁ te khanitrimā āpaḥ śaṁ yāḥ kumbhebhirābhṛtāḥ.*

May the desert waters be peaceful to you. May the waters of abundant regions bring you peace. May the waters of wells and tanks dug out bring you peace.

And may the waters brought in jars bring you peace and well being.

अ॒न॒भ्र॒यः॒ खन॑माना॒ विप्रा॑ गम्भी॒रे अ॒पस॑ः।
भि॒षग्भ्यो॑ भि॒षक्त॑रा॒ आपो॒ अच्छा॑ वदामसि॥ ३॥

3. *Anabhrayaḥ khanamānā viprā gambhīre apasaḥ.*
*Bhiṣagbhyo bhiṣaktarā āpo acchā vadāmasi.*

Waters naturally running deep, but not in channels dug up artificially with tools, are waters medically more efficacious than even the doctor's sanatives, thus do we experienced physicians say.

अ॒पाम॑ह॑ दि॒व्या ँ॑नाम॒पां स्रो॑त॒स्या ँ॑नाम्।
अ॒पाम॑ह॑ प्र॒णे॒ज॒नेऽश्वा॑ भवथ वा॒जिन॑ः॥ ४॥

4. *Apāmaha divyā nāmapāṁ srotasyā nām.*
*Apāmaha praṇejane' śvā bhavatha vājinaḥ.*

On being washed and cleaned by divine waters of rain, waters of running streams, you would become as strong and swift as war horses.

ता अ॒पः शि॒वा अ॒पोऽय॑क्ष्मंकर॑णीर॒पः।
यथै॒व तृ॑प्यते॒ मय॒स्तास्त॒ आ द॑त्त भेष॒जीः॥ ५॥

5. *Tā apaḥ śivā apo'yakṣmaṁkaraṇīrapaḥ. Yathaiva tṛpyate mayastāsta ā datta bheṣajīḥ.*

Waters are givers of peace and well being. Waters are the cure against disease. Just as waters are satisfying to the needy, so are they to you. Take on to waters efficacious as medicine.

## Kanda 19/Sukta 3 (Jataveda)

***Agni Devata, Atharvangira Rshi***

**दिवस्पृथिव्याः पर्यन्तरिक्षाद्वनस्पतिभ्यो अध्योषधीभ्यः।**
**यत्रयत्र विभृतो जातवेदास्तत स्तुतो जुषमाणो न एहि॥ १॥**

1. *Divaspṛthivyāḥ paryantarikṣādvanaspatibhyo adhyoṣadhībhyaḥ. Yatrayatra vibhṛto jātavedā-stata stuto juṣamāṇo na ehi.*

From the solar regions (as light), from the earth (as magnetic energy), from the sky (as wind and electric energy), from the herbs and trees (as food and vital energy), and from medicinal herbs, wherever Agni energy is present, is studied, valued and developed, let fire energy, our friend and companion of love and value, come to us.

**यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्व१न्तः।**
**अग्ने सर्वास्तन्व१ः सं रभस्व ताभिर्न एहि द्रविणोदा अजस्रः॥ २॥**

2. *Yaste apsu mahimā yo vaneṣu ya oṣadhīṣu paśuṣvapsvantaḥ. Agne sarvāstanvaḥ saṁ rabhasva tābhirna ehi draviṇodā ajasraḥ.*

O Agni, vital heat energy all pervasive, whatever your power, grandeur and efficacy in waters, in forests, in herbs, in animals, and in the living energy of pranas, come and bless us with those powers and efficacies, giver of wealth, unaging divinity.

**यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश।**
**पुष्टिर्या ते मनुष्ये ष्वा पप्रथेऽग्ने तया रयिमस्मासु धेहि॥ ३॥**

3. *Yaste deveṣu mahimā svargo yā te tanūḥ pitṛṣvā-viveśa. Puṣṭiryā te manuṣye ṣu paprathe'gne tayā rayimasmāsu dhehi.*

O Agni, fire divine, whatever your power, grandeur and efficacy present in divinities, leading to peace and joy, whatever your energy and power present in parental powers and pranas, whatever your vitality and power that vibrates and grows in humans, with all that, pray bless us with health, wealth, honour and excellence.

**श्रुत्कर्णाय कवये वेद्याय वचोभिर्वाकैरुप यामि रातिम्।**
**यतो भयमभयं तन्नो अस्त्वव देवानां यज हेडो अग्ने ॥ ४ ॥**

4. *Śrutkarṇāya kavaye vedyāya vacobhirvākairupa yāmi rātim. Yato bhayamabhayaṁ tanno astvava devānāṁ yaja heḍo agne.*

O Agni, leading light of life, with words of prayer and adoration I come to you and ask for the gift of your generosity so that I may reach the lord divine, the poetic visionary worth knowing who listens to the seeker. Pray cast off the displeasure of divinities from us so that we may be free from the causes of fear and live fearless at peace.

## Kanda 19/Sukta 4 (Akuti)

***Agni Devata, Atharvangira Rshi***

**यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः।**
**तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु हव्यमग्निर ग्नये**
**स्वाहा ॥ १ ॥**

1. *Yāmāhutiṁ prathamāmatharvā yā jātā yā havyamakṛṇojjātavedāḥ. Tāṁ ta etāṁ prathamo johavīmi tābhiṣṭupto vahatu havyamagniragnaye svāhā.*

The first oblation into the creative yajna, i.e., thought and intention, which Atharva, the unmoved mover, Jataveda, self-manifested into self-awareness, made, and the first fragrance that arose and produced further creative materials of creation, that very first oblation of thought and intention, I too make, O leading light of creation, Agni, and I pray that, thereby adored and moved, lead my self-creative yajna and carry my offerings to the first and ultimate yajamana.

With this homage, honour and salutations to Agni.

**आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो अस्तु। यामाशामेमि केवली सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम्॥ २॥**

2. *Ākūtiṁ devīṁ subhagāṁ puro dadhe cittasya mātā suhavā no astu. Yāmāśāmemi kevalī sā me astu videyamenāṁ manasi praviṣṭām.*

I place and honour Akuti, Sankalpa Shakti, or thought and intention, first and foremost of all creative process. Glorious companion of the dawn of creation, it is the mother of mind and memory, and, I pray, it may readily inspire me at will. In whatever direction I move with full concentration, let it be mine exclusively, without distraction, and I may too value and honour it as it arises in the mind.

आकू॒त्या नो बृहस्पत॒ आकू॒त्या न॒ उपा ग॑हि।
अथो॒ भग॑स्य नो धेह्यथो॑ नः सु॒हवो॑ भव॥ ३॥

3. *Ākūtyā no bṛhaspata ākūtyā na upā gahi. Atho bhagasya no dhehyatho naḥ suhavo bhava.*

O Brhaspati, lord of the expansive universe and infinite intelligence, come and bless us with intelligence and will, close at hand with thought and determination. And give us plenty of honour and prosperity, and pray be responsive at the call of our invocation and adoration.

बृह॒स्पति॑र्म॒ आकू॑तिमाङ्गिर॒सः प्रति॑ जानातु॒ वाच॑मे॒ताम्।
यस्य॑ दे॒वा दे॒वता॑ः संबभू॒वुः स सु॒प्रणी॑ता॒ः कामो॒ अन्वे॑त्व॒स्मान्॥ ४॥

4. *Bṛhaspatirma ākūtimāṅgirasaḥ prati jānātu vācametām. Yasya devā devatāḥ saṁbabhūvuḥ sa supraṇītāḥ kāmo anvetvasmān.*

May Brhaspati, lord of Infinity immanent in the mind and senses, know and recognise my thought and intention, acknowledge my words of thought and intention and respond favourably. May the lord, to whom the mind and senses are obedient in unison and well guided, and they grow divine thereby, approve our desires and ambitions and grant us fulfilment.

## Kanda 19/Sukta 5 (World Ruler)

***Indra Devata, Atharvangira Rshi***

इन्द्रो॒ राजा॒ जग॑तश्चर्षणी॒नामधि॒ क्षमि॒ विषु॑रूप॑ं यदस्ति॑।
ततो॑ ददाति दा॒शुषे॒ वसू॑नि॒ चोद॒द्राध॒ उप॑स्तुतश्चिद॒र्वाक्॥ १॥

1. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codadrādha upastutaścidarvāk.*

Indra is the self-refulgent ruler of the moving world and dynamic humanity, the lord that pervades infinite forms of existence over the earth. Thereby he gives prosperity of wealth for the generous yajamana and, invoked and adored, inspires and accomplishes many possibilities of achievement directly.

## Kanda 19/Sukta 6 (Purusha, the Cosmic Seed)

***Purusha Devata, Narayana Rshi***

**सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात्।**
**स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥ १॥**

1. *Sahasrabāhuḥ puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity Personified, of infinite hands, infinite eyes and infinite feet. It pervades the universe wholly and entirely, and having pervaded and comprehended the universe of ten natural constituents, it transcends the universe.

**त्रिभिः पद्भिर्द्यामरोहत्पादस्येहाभवत्पुनः।**
**तथा व्य॰क्रामद्विष्वङ्शनानशने अनु॥ २॥**

2. *Tribhiḥ padbhirdyāmarohatpādasyehābhavatpunaḥ. Tathā vyakrāmadviṣvaṅaśanānaśane anu.*

By three steps of evolutionary existence the Purusha ascends to the heavens (over earth and the firmament), while its presence manifests again and again

in the world of existence (with each creation), pervading all the material and biological world.

तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।
पादोऽ स्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Tāvanto asya mahimānastato jyāyāṅśca pūruṣaḥ.*
*Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.*

So great are the grandeur and glories of It, and yet the Purusha is greater than all that. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्य ँम् ।
उतामृतत्वस्येश्वरो यदन्येनाभवत्सह ॥ ४ ॥

4. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam. Utāmṛtatvasyeśvaro yadanyenābhavatsaha.*

All this that is and was and shall be is Purusha, ultimately, sovereign over immortality and bliss, who also abides by the other that is mortal and other than bliss, i.e., the suffering and sorrow of evil and ignorance.

यत्पुरुषं व्यदधुः कतिधा व्य ँकल्पयन् ।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते ॥ ५ ॥

5. *Yatpuruṣaṁ vyadadhuḥ katidhā vya kalpayan.*
*Mukhaṁ kimasya kiṁ bāhū kimūrū pādā ucyete.*

How do the visionary sages visualise the self-manifestive modes of Purusha in the world of existence? What is Its mouth? What the arms? What the thighs?

What the feet as they may be said to be?

**ब्राह्मणो ऽस्य मुखमासीद् बाहू राजन्यो ऽभवत्।**
**मध्यं तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत॥ ६॥**

6. *Brāhmaṇo' sya mukhamāsīd bāhū rājanyo' bhavat. Madhyaṁ tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata.*

Brahmana, (man of knowledge, divine vision and the Vedic Word in the human community) is the mouth of the Samrat Purusha. Kshatriya, man of justice and polity, is the arms of defence and organisation. The middle part is the Vaishya who produces and provides food and energy. And the ancillary services that provide sustenance and support with auxiliary labour are the feet, the Shudra that bears the burden of society.

**चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।**
**मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत॥ ७॥**

7. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, fire and energy are born of the mouth, and the wind is born of the breath.

**नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।**
**पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन्॥ ८॥**

8. *Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata. Padbhyāṁ bhūmirdiśaḥ śrotrāttathā lokāň akalpayan.*

From the navel region is born the sky, the high

heaven is from the head, the earth comes from the feet, and directions of space from the ear. Thus did the sages visualise the worlds of existence as Purusha, and the Purusha as the universe, a living, breathing, organismic, self-sustaining, self-organising sovereign system.

**विराडग्रे समभवद्विराजो अधि पूरुषः ।**
**स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ९ ॥**

9. *Virāḍagre samabhavadvirājo adhi pūruṣaḥ.*
*Sa jāto atyaricyata paścādbhūmimatho puraḥ.*

First arose Virat, the cosmic Idea, the blue-print in terms of Prakrti, the one, and diverse of forms, the existential Purusha. The Purusha, cosmic soul, manifests in the Virat and abides sovereign in and over it. Though manifested, It exceeds, transcends, and then creates the universe and the world regions for forms of existence.

**यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।**
**वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १० ॥**

10. *Yatpuruṣeṇa haviṣā devā yajñamatanvata.*
*Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.*

When the Devas, natural forms enacted and brilliant sages visualised the cosmic yajna of creation, then the spring season was the ghrta, summer, the fuel, and winter was the havi. (This natural and meditative enactment is in terms of nature's evolution. Prakrti, with the divine presence and immanent will, evolves into material, biological and psychic forms.)

**तं यज्ञं प्रावृषा प्रौक्षन्पुरुषं जातमग्रशः ।**
**तेन देवा अयजन्त साध्या वसवश्च ये ॥ ११ ॥**

11. *Taṁ yajñaṁ prāvṛṣā praukṣanpuruṣaṁ jātamagraśaḥ. Tena devā ayajanta sādhyā vasavaśca ye.*

The Rshis of universal vision invoke and worship the Purusha, self-manifested in advance of everything else, with profuse showers of love and devotion. And by virtue of the presence, immanent in Prakrti, of the Purusha, the natural forces of Sadhya pranas and Vasu abodes of life carry on the yajna of evolution, and the divine sages too continue to visualise the yajna and the worship.

**तस्मा॒दश्वा॑ अजायन्त॒ ये च॒ के चो॑भ॒यादं॑तः ।**
**गावो॑ ह जज्ञिरे॒ तस्मा॒त्तस्मा॑ज्जा॒ता अ॑जा॒वयः॑ ॥ १२ ॥**

12. *Tasmādaśvā ajāyanta ye ca ke cobhayādataḥ. Gāvo ha jajñire tasmāttasmājjātā ajāvayaḥ.*

From that yajna enacted by Nature with the immanent will were born the horses and those which have two rows of teeth up and down. From that were born the cows, and from that were born the goat and the sheep.

**तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒त॒ ऋचः॒ सामा॑नि जज्ञिरे ।**
**छन्दो॑ ह जज्ञिरे॒ तस्मा॒द्यजु॒स्तस्मा॑दजायत ॥ १३ ॥**

13. *Tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire. Chando ha jajñire tasmādyajustasmādajāyata.*

From that yajna of cosmic dimensions initiated by Purusha and from His will and voice were born the Rks and the Samans. From that were born the Chhandas, i.e., the Atharva-veda and the Yajus.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒तः संभृ॑तं पृषदा॒ज्य ँ॑म् ।
प॒शूँस्तांश्च॑क्रे वाय॒व्या ँ॑नार॒ण्या ग्रा॒म्याश्च॒ ये ॥ १४ ॥

14. *Tasmādyajñātsarvahutaḥ saṁbhṛtaṁ pṛṣadājyam. Paśūṅstāṁścakre vāyavyā nāraṇyā grāmyāśca ye.*

From that cosmic yajna with total input of Prakrti and the immanent will of Purusha was prepared and received the sacred ghrta, living liquids of life forms. That yajna and yajamana created all the animals, birds of the air, animals of the forest and those of the village for domestic use.

स॒प्तास्यासन्परि॒धय॒स्त्रिः स॒प्त स॒मिधः॑ कृ॒ताः ।
दे॒वा यद्य॒ज्ञं त॑न्वा॒ना अब॑ध्न॒न्पुरु॑षं प॒शुम् ॥ १५ ॥

15. *Saptāsyāsanparidhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnanpuruṣaṁ paśum.*

Seven are the bounds of the vedi of cosmic yajna, thrice seven, twenty-one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. This is what they see when the sages enact the yajna within and concentrate on the Purusha, the universal observer whose presence they crystallise and fix upon in the soul for direct realisation.

Note: Seven bounds of the vedi are the seven chhandas or metrical compositions of the Veda. Twenty one samidhas are: Prakrti or potential material cause of the universe, Mahat or material cause actualised, Ahankara or individualised identity of the universe as the blue-print, five subtle elements, five gross elements,

five senses and three qualitative orders of Prakrti, i.e., Sattva, Rajas and Tamas.

The word 'Pashu' means 'the seer', not the animal.

मू॒र्ध्नो दे॒वस्य॑ बृह॒तो अं॒शवः॑ स॒प्त स॑प्त॒तीः।
राज्ञः॒ सोम॑स्याजायन्त जा॒तस्य॒ पुरु॑षा॒दधि॥ १६॥

16. *Mūrdhno devasya bṛhato aṁśavaḥ sapta saptatīḥ. Rājñaḥ somasyājāyanta jātasya puruṣādadhi.*

Seven times seventy are the rays of the self-refulgent radiance of the sun on top born of the self-manifested Purusha, and so are the rays of the moon, light of the night, and so are the inspiring energies of soma, king of life-giving herbs.

## Kanda 19/Sukta 7 (Nakshatras, Heavenly Bodies)

***Nakshatras Devata, Gargya Rshi***

चि॒त्राणि॑ सा॒कं दि॒वि रो॑च॒नानि॑ सरीसृ॒पाणि॒ भुव॑ने ज॒वानि॑।
तु॒र्मिशं॑ सु॒म॒तिमि॒च्छमा॑नो॒ अहा॑नि॒ गी॒र्भिः स॑प॒र्यामि॒ नाक॑म्॥ १॥

1. *Citrāṇi sākaṁ divi rocanāni sarīsṛpāṇi bhuvane javāni. Turmiśaṁ sumatimicchamāno ahāni gīrbhiḥ saparyāmi nākam.*

Wondrous, various and glorious are the stars shining and moving together in orbit in the heavenly region of the universe. Loving the auspicious revealing music of motion and seeking noble understanding of the mystery, I dedicate myself day and night with words of faith and commitment to the vault of heaven.

**सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा।**
**पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे॥ २॥**

2. *Suhavamagne kṛttikā rohiṇī cāstu bhadraṁ mṛgaśiraḥ śamārdra. Punarvasū sūnṛtā cāru puṣyo bhānurāśleṣā ayanaṁ maghā me.*

O leading light of life and the universe, Agni, let Krttika and Rohini stars be responsive to my study and invocation. Let Mrgashira be auspicious. Let Ardra bring me peace and well being. Let Punarvasu bring me words of truth. Let Pushya be good and auspicious. Let Ashlesha give me light. Let Magha give me movement and a new opening.

**पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा स्वाति सुखो मे अस्तु। राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट मूलम्॥ ३॥**

3. *Puṇyaṁ pūrvā phalgunyau cātra hastaścitrā śivā svāti sukho me astu. Rādhe viśākhe suhavānurādhā jyeṣṭhā sunakṣatramariṣṭa mūlam.*

Let Purvaphalguni and Uttaraphalguni be auspicious. Let Hasta, Chitra and Svati be full of peace and joy for me. Let Vishakha be responsive to my attention and bring me success. Let Jyeshtha be auspicious, and Mula be free from trouble.

**अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु।**
**अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः कुर्वतां सुपुष्टिम्॥ ४॥**

4. *Annaṁ pūrvā rāsatāṁ me aṣāḍhā ūrjaṁ devyuttarā ā vahantu. Abhijinme rāsatāṁ puṇyameva śravaṇaḥ śraviṣṭhāḥ kurvatāṁ supuṣṭim.*

Let Purva Ashadha bring me food. Let bright and generous Uttara Ashadha bring me energy. Let Abhijit give me merit and virtue. And let Shravana and Shravishtha bring me good health and noble strength.

**आ मे॑ म॒हच्छ॒तभि॑ष॒ग्वरी॑य॒ आ मे॑ द्व॒या प्रो॒ष्ठप॑दा सु॒शर्मा॑। आ रे॒वती॑ चाश्व॒युजौ॒ भगं॑ म॒ आ मे॑ र॒यिं भर॑ण्य॒ आ व॑हन्तु॥ ५॥**

5. *Ā me mahacchatabhiṣagvarīya ā me dvayā proṣṭhapadā suśarma. Ā revatī cāśvayujau bhagaṁ ma ā me rayiṁ bharaṇya ā vahantu.*

Let the great Shatabhishaj bring me wealth and goodness of high order. Let the two Proshthapadas bring me holy peace and comfort. Let Revati and both Ashvayuks bring me honour and prosperity. And let the Bharanis bring me the wealth and excellence of life.

## Kanda 19/Sukta 8

***Nakshatras, Brahmanaspati Devata, Gargya Rshi***

**यानि॒ नक्ष॑त्राणि दि॒व्य१॒॑न्तरि॑क्षे अ॒प्सु भूमौ॒ यानि॒ नगे॑षु दि॒क्षु। प्रक॑ल्पयंश्च॒न्द्रमा॒ यान्येति॒ सर्वा॑णि॒ मम॒ैतानि॑ शि॒वानि॑ सन्तु॥ १॥**

1. *Yāni nakṣatrāṇi divyantarikṣe apsu bhūmau yāni nageṣu dikṣu. Prakalpayaṁścandramā yānyeti sarvāṇi mamaitāni śivāni santu.*

May all the stars, the constellations, which are in heaven, in the middle regions, visible over the seas, on earth, on mountains, in directions of space, whose position in relation to the earth, the moon determines as it revolves in its earthly orbit, may all these in their

position be auspicious harbingers of peace and good fortune to me.

**अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे। योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽ होरात्राभ्यामस्तु॥ २॥**

2. *Aṣṭāviṁśāni śivāni śagmāni saha yogaṁ bhajantu me. Yogaṁ pra padye kṣemaṁ ca kṣemaṁ pra padye yogaṁ ca namo' horātrābhyāmastu.*

May the twenty-eight nakshatras be auspicious harbingers of peace and help me advance with higher achievement more and more. Let me achieve more and more, let me protect and preserve what I achieve, and as I preserve and build, let me achieve much more and still more. And thus I offer homage and salutations to the Lord Supreme by day and by night.

**स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु। सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन्॥ ३॥**

3. *Svastitaṁ me suprātaḥ susāyaṁ sudivaṁ sumṛgaṁ suśakunaṁ me astu. Suhavamagne svastyamartyaṁ gatvā punarāyābhinandan.*

Peaceable sunset, inspiring morning, soothing evening, bright day, beautiful animal world, elevating flights of birds, everything, I pray, be good and expansive for me. O leading light of life, Agni, having given me ready response to my invocation and adoration with well-being and immortality, pray come again as harbinger of joy and celebration.

**अनुहवं परिहवं परिवादं परिक्षवम्।**
**सर्वैर्मे रिक्तकुम्भान्परा तान्सवितः सुव॥ ४॥**

4. *Anuhavaṁ parihavaṁ parivādaṁ parikṣavam. Sarvairme riktakumbhānparā tānsavitaḥ suva.*

O Savita, lord of life and giver of light, ward off detraction, scandal mongering, reproach, hate, all these negativities toward others, like empty pitchers (full of garbage).

**अ॒प॒पा॒पं प॑रिक्ष॒वं पुण्यं भक्षी॒महि॒ क्षव॑म्।**
**शि॒वा ते॑ पाप॒ नासि॑का॒ं पुण्य॑गश्चा॒भि मे॑हताम्॥ ५॥**

5. *Apapāpaṁ parikṣavaṁ puṇyaṁ bhakṣīmahi kṣavam. Shivā te pāpa nāsikāṁ puṇyagaścābhi mehatām.*

Let us avoid sin and evil and reject polluted food, let us eat only holy food. O sinner, let the moon of the path of virtue wash away your evil smelling nose and turn it to good.

**इ॒मा या ब्र॑ह्मणस्पते॒ विषू॑ची॒र्वा॑त॒ ई॑र॑ते ।**
**स॒ध्रीची॑रिन्द्र॒ ताः कृ॒त्वा मह्यं॒ शि॒वत॑मास्कृधि॥ ६॥**

6. *Imā yā brahmaṇaspate viṣūcīrvāta īrate. Sadhrīcīrindra tāḥ kṛtvā mahyaṁ śivatamāskṛdhi.*

O Brahmanaspati, all these winds that blow around counter to each other and to me, O Lord Omnipotent, pray turn them all harmonious and make them auspicious to me.

**स्व॒स्ति नो॑ अ॒स्त्वभ॑यं नो अस्तु॒ नमो॑ऽ होरा॒त्राभ्या॑मस्तु॥ ७॥**

7. *Svasti no astvabhayaṁ no astu namo' horātrābhyāmastu.*

Let there be happiness and well-being for us all round. Let there be no fear around us. O Brahmanaspati, homage and salutations to you by day and by night!

## Kanda 19/Sukta 9 (Shanti)

***Mantra-wise Devata, Vasishtha Rshi***

**शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम्।**
**शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥ १ ॥**

1. *Śāntā dyauḥ śāntā pṛthivī śāntamidamurvantarikṣam. Śāntā udanvatīrāpaḥ śāntā naḥ santvoṣadhīḥ.*

May heaven be full of peace for us. May peace prevail upon the earth for us. May this vast sky be full of peace for us. May the abundant streams of water be for our peace and plenty, and may the herbs and trees bring us peace and good health.

**शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम्।**
**शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥ २ ॥**

2. *Śāntāni pūrvarūpāṇi śāntaṁ no astu kṛtākṛtam. Śāntaṁ bhūtaṁ ca bhavyaṁ ca sarvameva śamastu naḥ.*

May our former ways of life and forms of action bring us peace. May what we have done and what we have not done be for our peace. May our past and our future be for our peace. And may all be peace, full of peace, for our peace and our well-being.

**इयं या परमेष्ठिनी वाग्देवी ब्रह्मसंशिता।**
**ययैव ससृजे घोरं तयैव शान्तिरस्तु नः ॥ ३ ॥**

3. *Iyaṁ yā parameṣṭhinī vāgdevī brahmasaṁśitā. Yayaiva sasṛje ghoraṁ tayaiva śāntirastu naḥ.*

May this Divine Word of the Veda which is revealed and exalted by Brahma, which is immanent and transcendent with Supreme immanent and transcendent Lord Brahma, by which alone most awful and sublime things can be known and done, bring us peace. By that same Divine Word may all be full of peace for us.

**इ॒दं यत्प॑रमे॒ष्ठिन॑ं॒ मनो॑ वा॒ं ब्रह्म॑संशितम्।**
**येनै॒व स॑सृ॒जे घो॒रं तेनै॒व शान्ति॑रस्तु नः॥ ४॥**

4. *Idaṁ yatparameṣṭhinaṁ mano vāṁ brahmasaṁśitam. Yenaiva sasṛje ghoraṁ tenaiva śāntirastu naḥ.*

May this supreme mind of yours, O men and women both, which is energised and exalted by Brahma, Lord Supreme, by which most awful things can be done and achieved, bring us peace. By that same mind may all be full of peace for us.

**इ॒मानि॒ यानि॒ पञ्चे॑न्द्रि॒याणि॒ मन॑ःषष्ठानि मे हृ॒दि ब्रह्म॑णा॒ संशि॑तानि। यैरे॒व स॑सृ॒जे घो॒रं तैरे॒व शान्ति॑रस्तु नः॥ ५॥**

5. *Imāni yāni pañcendriyāṇi manaḥ ṣaṣṭhāni me hṛdi brahmaṇā saṁśitāni. Yaireva sasṛje ghoraṁ taireva śāntirastu naḥ.*

These five senses which, with the mind, are six, which in my heart are energised and exalted by Brahma, Lord Supreme, with which most awful things can be done and achieved, may bring us peace. With those senses and mind, may all be full of peace for us.

**शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं विष्णुः॒ शं प्र॒जाप॑तिः।**
**शं न॒ इन्द्रो॒ बृह॒स्पति॒ः शं नो॑ भवत्वर्य॒मा॥ ६॥**

6. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ viṣṇuḥ śaṁ prajāpatiḥ. Śaṁ na indro bṛhaspatiḥ śaṁ no bhavatvaryamā.*

May Mitra, lord of divine love and friendship, be all peace for us. May Varuna, lord of divine judgement and protection, be all peace for us. May Vishnu, lord omnipresent, be all peace for us. May Prajapati, lord sustainer of his children of creation, be all peace for us. May Indra, lord omnipotent, and Brhaspati, lord of Infinity, be all peace for us. And may Aryama, lord of cosmic law, justice and guidance, be all peace for us.

**शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं वि॒वस्वा॒ञ्छम॒न्तक॑ः।**
**उ॒त्पाता॒ः पार्थि॑वा॒न्तरि॑क्षा॒ः शं नो॑ दि॒विच॑रा॒ ग्रहा॑ः॥ ७॥**

7. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ vivasvāñcha-mantakaḥ. Utpātāḥ pārthivāntarikṣāḥ śaṁ no divicarā grahāḥ.*

Let the day be all peace for us, the night all peace, the sun, destroyer of darkness, all peace, the death, harbinger of the end, all peace. Let all incidents and accidents on the earth and in the sky, all planets and satellites moving in space be all peace us.

**शं नो॒ भूमि॑र्वेप्यमा॒ना शमु॒ल्का निर्ह॑तं च॒ यत्।**
**शं गावो॒ लोहि॑तक्षीरा॒ः शं भूमि॒रव॑ तीर्य॒तीः॥ ८॥**

8. *Śaṁ no bhūmirvepyamānā śamulkā nirhataṁ ca yat. Śaṁ gāvo lohitakṣīrāḥ śaṁ bhūmirava tīryatīḥ.*

Let the earthquakes be peaceable, not destructive, for us. Let the falling meteor and whatever is hit be peaceable, not destructive. Let the moving objects with a trail of red and white be peaceable, and let the land-slides be peaceable, not destructive.

**नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः शमु सन्तु कृत्याः। शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु नो भवन्तु॥ ९॥**

9. *Nakṣatramulkābhihataṁ śamastu naḥ śaṁ no' bhicārāḥ śamu santu kṛtyāḥ. Śaṁ no nikhātā valgāḥ śamulkā deśopasargāḥ śamu no bhavantu.*

Let the planet hit by meteor be at peace for us. Let mutual conflict be resolved to peace for us. Let acts of violence and destruction be at peace. Let land mines, sieges, missiles and national disturbances be silenced into peace for us.

**शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा।**
**शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः॥ १०॥**

10. *Śaṁ no grahāścāndramasāḥ śamādityaśca rāhuṇā. Śaṁ no mṛtyurdhūmaketuḥ śaṁ rudrā-stigmatejasaḥ.*

Let lunar eclipses and solar eclipses in all phases be at peace, free from evil shadow. Let the deadly meteor and the falling star be peaceable for us, and let the wind storms with terrible shears be at peace for us.

**शं रुद्राः शं वसवः शमादित्याः शमग्नयः।**
**शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः॥ ११॥**

11. *Śaṁ rudrāḥ śaṁ vasavaḥ śamādityāḥ śamagnayaḥ. Śaṁ no maharṣayo devāḥ śaṁ devāḥ śaṁ bṛhaspatiḥ.*

May Rudras, scholars of the middle order, Vasus, scholars of the basic order, and Adityas, scholars of the highest brilliant order, leading lights of the nation, and flames of yajna fire bring peace for us. May the great seers and sages, generous people, brilliant eminences, and Brhaspati, sagely scholar of the Veda, all bring us peace.

**ब्रह्म॑ प्र॒जाप॑तिर्धा॒ता लो॒का वे॒दाः स॑प्तऋ॒षयो॒ऽग्नयः॑। तैर्मे॑ कृ॒तं स्व॒स्त्यय॑न॒मिन्द्रो॑ मे॒ शर्म॑ यच्छतु ब्र॒ह्मा मे॒ शर्म॑ यच्छतु। विश्वे॑ मे दे॒वाः शर्म॑ यच्छन्तु॒ सर्वे॑ मे दे॒वाः शर्म॑ यच्छन्तु॥ १२॥**

12. *Brahma prajāpatirdhātā lokā vedāḥ saptaṛṣayo' gnayaḥ. Tairme kṛtaṁ svastyayanamindro me śarma yacchatu brahmā me śarma yacchatu. Viśve me devāḥ śarma yacchantu sarve me devāḥ śarma yacchantu.*

Brahma, Lord Supreme and his Word of the Veda, Prajapati, father sustainer of the children of his creation, Dhata, lord ordainer, regions of the world, the Vedas and specialised branches of the general Vedic lore, seven sages who know the seven chhandas and all sciences of yajnic fires, by all these has been created and determined my path of life and action. May Indra give me peace. May Brahma give me peace. May all divinities of nature and divinities of humanity bring me peace. May all the divinities, brilliancies and eminences of the world give me peace and peaceful settlement.

**यानि कानि चिच्छान्तानि लोके सप्तऋषयो विदुः।**
**सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु॥ १३॥**

13. *Yāni kāni cicchāntāni loke saptaṛṣayo viduḥ. Sarvāṇi śaṁ bhavantu me śaṁ me astvabhayaṁ me astu.*

Whatever the methods and sources of peace and peaceful settlement that possibly exist in the world and which the seven sages of the Veda know, may they all be the very haven and home of peace for me may all be peace for me, may all be freedom from fear for me.

**पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः। ताभिः शान्तिभिः सर्व शान्तिभिः शमयामोऽ हं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः॥ १४॥**

14. *Prithivī śāntirantarikṣaṁ śāntirdyauḥ śāntirāpaḥ śāntiroṣadhayaḥ śāntirvanaspatayaḥ śāntirviśve me devāḥ śāntiḥ sarve me devāḥ śāntiḥ śāntiḥ śāntiḥ śāntibhiḥ. Tābhiḥ śāntibhiḥ sarva śāntibhiḥ śamayāmo' haṁ yadiha ghoraṁ yadiha krūraṁ yadiha pāpaṁ tacchāntaṁ tacchivaṁ sarvameva śamastu naḥ.*

May earth be at peace, firmament be at peace, heaven be at peace, waters, oceans and spatial vapours be at peace, herbs be at peace, trees be at peace, all divinities of the world be at peace, for me. May all divinities of nature and humanity bring me peace, peace and peace, with all forms and shades of peace in every

phase of life, society and the environment. With all those forms of peace, all those modes and methods and sources of peace, let us all attain peace, let me be at peace. Whatever is awful here, whatever is cruel here, whatever is sin and sinful here, let all that be at peace, be good and beneficial, let all and everything be at peace, peaceful, and peaceable for us here in the world for all.

## Kanda 19/Sukta 10 (Shanti)

***Mantra-wise Devata, Vasishtha Rshi***

**शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या। शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥**

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrāvaruṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrāpūṣaṇā vājasātau.*

May Indra, ruler omnipotent, and Agni, leading light of omniscience and wisdom, bring us peace with all modes and methods of protection. May Indra and Varuna, givers of food and energy with plenty of yajnic materials, bring us peace and settlement. May Indra and Soma, lord of peace, health and vitality, bring us peace for happiness and well being with freedom from suffering and fear. May Indra and Pusha, cosmic spirit of nourishment and growth, bring us peace for food, energy and victory in life.

**शं नो भगः शमु नः शंसो अस्तु शं नः पुरंन्धिः शमु सन्तु रायः। शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥**

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May Bhaga, power and prosperity, bring us peace. May our praises and appreciations prevailing around be for peace. May our organisational wisdom and performance bring us peace. May our wealth and honour and excellence be for our peace. Let our praises and appreciations of truth and noble conduct be for our peace. And may Aryama, law, justice and the rule of law, ever alert and awake, bring us peace and well-being.

**शं नो॑ धा॒ता शमु॑ ध॒र्ता नो॑ अस्तु॒ शं न॑ उरू॒ची भ॑वतु स्व॒धाभिः॑। शं रोद॑सी बृह॒ती शं नो॒ अद्रिः॒ शं नो॑ दे॒वानां॑ सु॒हवा॑नि सन्तु॥ ३॥**

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī bṛhatī śaṁ no adriḥ śaṁ no devānāṁ suhavāni santu.*

May Dhata, cosmic sustainer, bring us peace. May Dharta, sustainer of stars and planets, bring us peace. May the vast mother earth and nature with all her powers and forces bring us peace. May the cloud and the mountain bring us peace. And may our invocations, oblations in yajna and the divine responses bring us peace and well-being.

**शं नो॑ अ॒ग्निर्ज्योति॑रनी॒को अ॑स्तु॒ शं नो॑ मि॒त्रावरु॑णाव॒श्विना॒ शम्। शं नः॑ सु॒कृता॑ सु॒कृता॑नि॑ सन्तु॒ शं न॑ इषि॒रो अ॒भि वा॑तु॒ वातः॑॥ ४॥**

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May Agni with noble fires and flames be harbinger of peace and well-being for us. May Mitra, Varuna, and the Ashvins, day and night, and the sun and moon, bring us peace. May the noble actions of the noble doers bring us peace and well being. And may the blowing winds bring us peace and well being.

**शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु।**
**शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः॥ ५॥**

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth ever invoked and adored bring us peace. May the firmament be full of peace for our appreciation of the beauty of the lights of stars. May the herbs and trees and the grandeur of forest abodes be for our peace. And may the victor sustainer of space and spatial particles be for our peace and well-being.

**शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः।**
**शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु॥ ६॥**

6. *Śaṁ na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudrebhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May Indra, self-refulgent generous sun, with the Vasus, abodes of life sustenance, be for our peace. May Varuna, adorable cosmic waters, with rays of the sun in the zodiacs, be full of peace for us. May Rudra, cosmic life force, saviour from suffering, with its pranic

energies, be for our peace and well being. May Tvashta, formative power of the cosmic soul, with its fiery vitalities be for our peace and well being and be responsive to our invocation and adoration here.

**शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः । शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः ॥ ७ ॥**

7. *Śaṁ naḥ somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇāṁ mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May Soma, cosmic spirit of peace and joy be for our peace and well being. May Brahma, lord supreme and the Vedic lore be for our peace and spiritual sustenance. May the yajnic scholar scientist be for our peace and well being. May our yajnas, developmental programmes, be for our peace and well-being. May the heights and expansions of our yajnic columns and flag posts be for our peaceful progress. And may our organic and organismic productive programmes and our yajna vedi be for our peace and prosperity.

**शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः । शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥ ८ ॥**

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ no bhavantu pradiśaścatasraḥ. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of expansive radiance rise for our peace and joy. May all the four quarters of space be

full of peace for us. May the firm and fixed mountains be full of peace for us. And may the waters of running streams and rivers and the rolling seas be full of peace.

**शं नो॒ अदि॑तिर्भवतु व्र॒तेभि॒: शं नो॑ भवन्तु म॒रुत॑: स्व॒र्का:।**
**शं नो॒ विष्णु॒: शमु॑ पू॒षा नो॑ अस्तु॒ शं नो॑ भ॒वित्रं॒ शम्व॑स्तु वा॒यु:॥ ९॥**

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣṇuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuḥ.*

May mother Infinity, nature of life giving Vedic lore bring us peace and well being with the vows of sacred discipline. May the winds nobly vibrant and adorable blow for our peace and progress. May Vishnu, lord of green herbs, and Pusha, natures nourishment and growth be for our peace and total good.

**शं नो॑ दे॒व: स॑वि॒ता त्राय॑माण॒: शं नो॑ भवन्तू॒षसो॑ विभा॒ती:।**
**शं न॑: प॒र्जन्यो॑ भवतु प्र॒जाभ्य॒: शं न॒: क्षेत्र॑स्य॒ पति॑रस्तु शं॒भु:॥ १०॥**

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanyo bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śaṁbhuḥ.*

May the saviour of life giver Savita, self-refulgent sivine Sun, bless us with peace. May the radiant dawns bring us peace. May the cloud of showers be peaceful and inspiring to the people. And the master farmer of the field, harbinger of security and peace, bring us peace and prosparity.

## Kanda 19/Sukta 11 (Shanti)

***Mantra-wise Devata, Vasishtha Rshi***

**शं नः॒ स॒त्यस्य॒ पत॑यो भवन्तु शं नो॒ अर्व॑न्तः॒ शमु॑ सन्तु गाव॑ः। शं न॑ ऋ॒भव॑ः सु॒कृत॑ः सु॒हस्ता॒ः शं नो॑ भवन्तु पि॒तरो॒ हवे॑षु॥ १ ॥**

1. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the noble people dedicated to truth and the defence of truth be for our peace and righteousness. May the horses be for peace. May the cows be for peace. May the expert artists, skilful artisans, expert technologists, be for our peace. May our parents and parental seniors be kind and blissful in yajnas for our peace in our struggles for progress.

**शं नो॑ दे॒वा वि॒श्वदे॑वा भवन्तु शं सर॑स्वती स॒ह धी॒भिर॑स्तु। शम॑भि॒षाच॒ः शमु॑ रा॒ति॒षाच॒ः शं नो॑ दि॒व्याः पार्थि॑वा॒ः शं नो॒ अप्या॑ः॥ २ ॥**

2. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous and brilliant divines of the world be for our peace. May Sarasvati, divine Mother Knowledge, with her message of enlightenment for our intelligence and will be for peace. May all generous, cooperative and abundant powers of nature and humanity be for peace. May the waters of the earth and heavenly firmament be full of peace and good health for us.

**शं नो॑ अ॒ज एक॑पाद्दे॒वो अ॑स्तु॒ शमहि॑र्बु॒ध्न्य॑: शं स॑मु॒द्रः ।**
**शं नो॑ अ॒पां नपा॑त्पे॒रुर॑स्तु॒ शं नः॒ पृश्नि॑र्भवतु दे॒वगो॑पा ॥ ३ ॥**

3. *Śaṁ no aja ekapāddevo astu śamahirbudhnyaḥ śaṁ samudraḥ. Śaṁ no apāṁ napātperurastu śaṁ naḥ pṛśnirbhavatu devagopā.*

May the eternal and unborn lord refulgent of his own absolute power be for our peace and well being. May the cloud of the sky be for our peace and well being. May the sea be for our peace and good. May the light and lightning born of and sustainer of the showers of water be for our peace. And may the earth, darling of divine forces, be for our peace and well being.

**आ॒दि॒त्या रु॒द्रा वस॑वो जुषन्ता॒मि॒दं ब्रह्म॑ क्रि॒यमा॑णं॒ नवी॑यः ।**
**शृ॒ण्वन्तु॑ नो दि॒व्याः पार्थि॑वासो॒ गोजा॑ता उ॒त ये य॒ज्ञिया॑सः ॥ ४ ॥**

4. *Ādityā rudrā vasavo juṣantāmidaṁ brahma kriyamāṇaṁ navīyaḥ. Śṛṇvantu no divyāḥ pārthivāso gojātā uta ye yajñiyāsaḥ.*

May the Aditya scholars of the highest order, Rudra scholars of the middle order, and Vasus of the basic order appreciate this latest song of homage being composed and offered to Divinity. May all revered and adorable sages and scholars of heavenly and earthly sciences arisen from the sacred Vedic voice, pray, listen to us and appreciate.

**ये दे॒वाना॑मृ॒त्विजो॑ य॒ज्ञिया॑सो॒ मनो॒र्यज॑त्रा अ॒मृता॑ ऋ॒तज्ञाः ।**
**ते नो॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ ५ ॥**

5. *Ye devānāmṛtvijo yajñiyāso manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantāmuru gāyamadya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Those of the brilliant scholars and sages who are specialised in the science of yajna according to the seasons, adorable, meditative at the mental level, dedicated to immortality beyond mortal involvements, knowers of the laws of divine truth and law, may, we pray, lead us to the divine path and help us realise the Supreme Reality worthy of worship. O saints and scholars, pray protect, promote and refine us with the modes and methods of self-fulfilling sciences of peace and common well-being.

**तदꣳस्तु मित्रावरुणा तदग्ने शं योर꣡स्मभ्यꣳमिदमꣳस्तु शस्तम्।**
**अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥ ६ ॥**

6. *Tadastu mitrāvaruṇā tadagne śaṁ yorasmabhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive bṛhate sādanāya.*

O Mitra, divine spirit of love and friendship, O Varuna, divine spirit of justice and wisdom, saviour from suffering, O Agni, leading light of life, may that auspicious peace be with us, for us. May this auspicious freedom from fear and suffering be with us, for us. May we achieve that depth and seriousness, that unshakable stability of life. Salutations to you, Lord of Heaven and Infinity, for peace and security in a happy home.

## Kanda 19/Sukta 12 (Shanti)

***Usha Devata, Vasishtha Rshi***

**उ॒षा अप॒ स्वसु॒स्तम॒ः सं व॑र्तयति वर्त॒निं सु॑जा॒तता॑।**
**अ॒या वाजं॒ दे॒वहि॑तं सनेम॒ मदे॑म श॒तहि॑माः सु॒वीरा॑ः ॥ १ ॥**

1. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātatā. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Usha, the dawn of light, removes the darkness of her sister night and opens up the path of day light by its noble rise every morning through the day-night succession. By this continuous rise of the dawn every morning, let us achieve food, energy and victory brought in by Divinity and enjoy life for a full hundred years with our youthful generations worthy of the brave.

## Kanda 19/Sukta 13 (The Sole Hero)

***Indra Devata, Apratiratha Rshi***

**इन्द्र॑स्य बा॒हू स्थवि॑रौ॒ वृषा॑णौ चि॒त्रा इ॒मा वृ॑ष॒भौ पा॑रयि॒ष्णू।**
**तौ यो॑क्षे प्रथ॒मो योग॒ आग॑ते॒ याभ्यां॑ जि॒तमसु॑राणां॒ स्व॑र्यत्॥ १ ॥**

1. *Indrasya bāhū sthavirau vṛṣāṇau citrā imā vṛṣabhau pārayiṣṇū. Tau yokṣe prathamo yoga āgate yābhyāṁ jitamasurāṇāṁ svaryat.*

These two arms of the forces of Indra, mighty ruler and supreme commander, both strong and stable, varied and wonderful, virile and creative, saviour and victorious, I, the first in rank, command and deploy whenever the occasion arises. By these two arms of the forces, the power, pleasure and privilege of the

uncreative and destructive forces is defeated and won over.

**आ॒शुः शिशा॑नो वृष॒भो न भी॒मो घ॑नाघ॒नः क्षोभ॑णश्च-र्षणी॒नाम्। सं॒क्र॒न्द॑नोऽ निमि॒ष ए॑कवी॒रः श॒तं सेना॑ अजय-त्सा॒कमिन्द्रः॑॥ २॥**

2. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Saṁkrandano'nimiṣa ekavīraḥ śataṁ senā ajayatsākamindraḥ.*

Instant attacker, penetrating advancer, terrible as a bull, relentless striker, creator of panic among enemies, paralysing challenger, winkless vigilant, sole hero without a match, Indra conquers a hunred hosts together.

**सं॒क्र॒न्द॑नेनानिमि॒षेण॑ जि॒ष्णुना॑ऽ यो॒ध्येन॑ दुश्च्यव॒नेन॑ धृ॒ष्णुना॑। तदिन्द्रे॑ण जयत॒ तत्स॑हध्वं॒ युधो॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑॥ ३॥**

3. *Saṁkrandanenānimiṣeṇa jiṣṇunā' yodhyena duścyavanena dhṛṣṇunā. Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O men at arms in battle, challenge, fight and win over the enemy by the force of Indra, the challenger, relentless conqueror, undauntable, unshakable, terrible warrior who bears the arrow in hand and shoots.

**स इषु॑हस्तै॒ः स नि॑ष॒ङ्गिभि॑र्व॒शी संस्त्र॑ष्टा॒ स युध॒ इन्द्रो॑ ग॒णेन॑। सं॑सृ॒ष्टजित्सो॑म॒पा बा॑हुश॒र्ध्यु॑ग्र॑धन्वा॒ प्रति॑हिताभि॒रस्ता॑॥ ४॥**

4. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha indro gaṇena. Saṁsṛṣṭajitsomapā bāhuśardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bows and arrows in hand, and, with joint armed forces, conquers multiple enemy hosts and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

**बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः।**
**अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र रथमा तिष्ठ गोविदन्॥ ५॥**

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvānvājī sahamāna ugraḥ. Abhivīro abhiṣatvā sahojijjaitramindra rathamā tiṣṭha govidan.*

Indra, tactical organizer of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over the rebellious lands.

**इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।**
**ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा॥ ६॥**

6. *Imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā.*

O friends, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light

and force of his lustre and splendour.

**अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः ।**
**दुश्च्यवनः पृतनाषाडयोध्यो ३ स्माकं सेना अवतु प्र युत्सु ॥ ७ ॥**

7. *Abhi gotrāṇi sahasā gāhamāno'dāya ugraḥ śatamanyurindraḥ. Duścyavanaḥ pṛtanāṣāḍa-yodhyo'smākaṁ senā avatu pra yutsu.*

Indra, breaker of clouds and enemy strongholds with his courage and valour, unbreakable hero of hundredfold passion, unshakable destroyer of enemy forces, irresistible warrior may, we pray, protect our army in our assaults and advances.

**बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।**
**प्रभञ्जञ्छत्रून्प्रमृणन्नमित्रानस्माकमेध्यविता तनूनाम् ॥ ८ ॥**

8. *Bṛhaspate pari dīyā rathena rakṣohāmitrāँ apabādhamānaḥ. Prabhañjañchatrūnpramṛṇa-nnamitrānasmākamedhyavitā tanūnām.*

O Brhaspati, commander of boundless forces, destroyer of destroyers, repelling the unfriendly forces, breaking down enemies, crushing the opponents, come by the chariot, destroy the negative forces and be the protector of our life, homes and cities.

**इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।**
**देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्तु मध्ये ॥ ९ ॥**

9. *Indra eṣāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantu madhye.*

Of these armies of the Devas, divine powers of nature and humanity, men of noble intention and far sight, breaking through and conquering evil and negative elements of life, Indra of lightning force is the leader, Brhaspati, commanding knowledge, tactics and long range vision, is the guide with yajna, values of cooperation, self-sacrifice and creativity, on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, are the central force, they should move all round.

**इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्धं उग्रम्।**
**महाम्नसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात्॥ १०॥**

10. *Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.*

Great is the valour and passion of virile and victorious Indra, of the ruler Varuna, of the visionary Adityas, and of impetuous Maruts, all great and magnanimous at heart, who shake the world with their vision and performance, and so, let the tumultuous uproar of the victory of these divinities rise and reverberate in the skies.

**अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।**
**अस्माकं वीरा उत्तरे भवन्त्वस्मान्देवासोऽवता हवेषु॥ ११॥**

11. *Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantvasmāndevāso' vatā haveṣu.*

In great world gatherings, let Indra, our leader,

raise our flag high in the flag lines. May our shots of arrows hit the targets and win the battles. Let our brave progeny and our brave warriors be higher than others in excellence. And may the divinities protect us in the call to action in the battle field.

## Kanda 19/Sukta 14 (Freedom from Fear)

***Dyava-prthivi Devata, Athatva Rshi***

**इ॒दमु॒च्छ्रेयो॑ऽ व॒सान॒मागां॑ शि॒वे मे॒ द्यावा॑पृथि॒वी अ॑भूताम्।**
**अ॒स॒प॒त्नाः प्र॒दिशो॑ मे भवन्तु॒ न वै त्वा॑ द्विष्मो॒ अभ॑यं नो अस्तु॥ १॥**

1. *Idamucchreyo'vasānamāgāṁ śive me dyāvā-pṛthivī abhūtām. Asapatnāḥ pradiśo me bhavantu na vai tvā dviṣmo abhayaṁ no astu.*

Here I come to peace and rest of high order (after the end of the turmoil). Let the heaven and earth be kind and gracious to me. May the quarters of space and the sub-quarters be free from enmity and opposition. O man, O nature, O adversary, we hate you not, we pollute you not. Let there be freedom from fear for all of us all round.

## Kanda 19/Sukta 15 (Fearlessness)

***Indra Devata, Atharva Rshi***

**यत॑ इन्द्र॒ भया॑महे॒ ततो॑ नो॒ अभ॑यं कृधि।**
**मघ॑वञ्छ॒ग्धि तव॒ त्वं न॑ ऊ॒ति॒भि॒र्वि द्विषो॒ वि मृधो॑ जहि॥ १॥**

1. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañchagdhi tava tvaṁ na ūtibhirvi dviṣo vi mṛdho jahi.*

Indra, ruler of the world, whatever we fear from, wherever we fear, give us freedom from fear everywhere. O lord of power and glory, strengthen us with all your modes and means of protection. Eliminate all haters, destroy all conflict and eliminate mutual warfare.

**इन्द्रं वयमनूराधं हवामहेऽ नु राध्यास्म द्विपदा चतुष्पदा ।**
**मा नः सेना अररुषीरुप गुर्विषूचीरिन्द्र द्रुहो वि नाशय ॥ २ ॥**

2. *Indraṁ vayamanūrādhaṁ havāmahe' nu rādhyāsma dvipadā catuṣpadā. Mā naḥ senā araruṣīrupa gurviṣūcīrindra druho vi nāśaya.*

We invoke, honour and adore Indra, ruling lord of the world, who makes everything possible for us to achieve. May we, in conformity and cooperation with humans and animals both, accomplish our work and achieve our goals. Let not the forces of hate and violence approach us ever. O lord of power, Indra, pray eliminate all forces of hate and enmity, varied, expansive or scattered, whatever and wherever they be.

**इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः । स रक्षिता चरमतः**
**स मध्यतः स पश्चात्स पुरस्तान्नो अस्तु ॥ ३ ॥**

3. *Indrastrātota vṛtrahā parasphāno vareṇyaḥ. Sa rakṣītā caramataḥ. Sa madhyataḥ sa paścātsa purastānno astu.*

Indra is the saviour, protector and promoter, breaker of the cloud, dispeller of darkness and mover of stagnation. Indra is upraiser of the farthest and the highest, the lord worthy of choice and adoration. May he be our protector from the top on high, from the

middle, from behind and from the front.

**उ॒रुं नो॑ लो॒कमनु॑ नेषि वि॒द्वान्त्स्व॑१॑र्यज्ज्योति॒रभ॑यं स्व॒स्ति ।**
**उ॒ग्रा त॑ इन्द्र॒ स्थवि॑रस्य बा॒हू उप॑ क्षयेम शर॒णा बृ॒हन्ता॑ ॥ ४ ॥**

4. *Uruṁ no lokamanu neṣi vidvāntsvaryajjyotirabhayaṁ svasti. Ugrā ta indra sthavirasya bāhūupa kṣāyema śaraṇā bṛhantā.*

Indra, lord of knowledge and wisdom, you lead us to that vast world of life where there is bliss, peace and heavenly light, fearlessness and all round well being. Lord inviolable and adorable, mighty are your arms of protection, a boundless haven of safety, where, we pray, we may abide secure at peace.

**अभ॑यं नः करत्य॒न्तरि॑क्ष॒मभ॑यं॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे ।**
**अभ॑यं प॒श्चादभ॑यं पु॒रस्ता॑दुत्त॒राद॑ध॒रादभ॑यं नो अस्तु ॥ ५ ॥**

5. *Abhayaṁ naḥ karatyantarikṣāmabhayaṁ dyāvāpṛthivī ubhe ime. Abhayaṁ paścādabhayaṁ purastāduttarād-adharād abhayaṁ no astu.*

May the middle regions of the sky be free from fear for us, both these heaven and earth be free from fear, let there be fearlessness from behind, fearlessness from the front, and may there be fearlessness from above and from below for all of us.

**अभ॑यं मि॒त्रादभ॑यम॒मित्रा॒दभ॑यं ज्ञा॒तादभ॑यं प॒रोक्षा॑त् । अभ॑यं॒**
**नक्त॒मभ॑यं॒ दिवा॑ न॒ः सर्वा॒ आशा॒ मम॑ मि॒त्रं भ॑वन्तु ॥ ६ ॥**

6. *Abhayaṁ mitrādabhayamamitrādabhayaṁ jñātādabhayaṁ parokṣāt. Abhayaṁ naktamabhayaṁ divā naḥ sarvā āśā mama mitraṁ bhavantu.*

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear.

## Kanda 19/Sukta 16 (Freedom from Fear)

***Mantrawise Devata, Atharva Rshi***

**असपत्नं पुरस्तात्पश्चान्नो अभयं कृतम्।**
**सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १ ॥**

1. *Asapatnaṁ purastātpaścānno abhayaṁ kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and from enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

**दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः। इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम्। तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म॥ २ ॥**

2. *Divo mādityā rakṣāntu bhūmyā rakṣāntvagnayaḥ. Indrāgnī rakṣātāṁ mā purastādaśvināvabhitaḥ śarma yacchatām. Tiraścīnaghnyā rakṣātu jātavedā bhūtakṛto me sarvataḥ santu varma.*

Let the Adityas, sun in zodiacs, protect me from the regions of light, let the earthly fires and yajnic flames protect me from earthly dangers, let Indra-and-Agni, electric and heat energy, protect me from the front, let

Ashvins, complementarities of nature, protect me all round, let the man of the knowledge of life forms protect cows and other animals as well as reptiles. Let nature's divine powers that evolve forms of existence be my protective shield all round.

## Kanda 19/Sukta 17 (Protection and Security)

***Mantra-wise Devata, Atharva Rshi***

**अ॒ग्निर्मा॑ पातु॒ वस॑ुभिः पु॒रस्ता॒त्तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ १॥**

1. *Agnirmā pātu vasubhiḥ purastāttasminkrame tasmiñchraye tāṁ puraṁ praime. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Agni, leading light of life on earth, with Vasus, life sustaining powers and energies, protect and promote me forward from the front direction. Therein I advance. Therein I rest and sustain myself. That life and light I attain to. May that guard me. May that preserve me. To that I offer myself life and soul. Thus do I surrender in truth of word and deed.

**वा॒युर्मा॒न्तरि॑क्षेणै॒तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ २॥**

2. *Vāyurmāntarikṣēṇaitasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vayu, leading divine energy of life in the

firmament, with the middle regions, from the same direction protect and promote me. Therein I advance. Therein I rest and sustain myself. That same supreme life and energy I attain to. May that guard me. May that preserve me. To that I surrender myself life and soul in truth of word and deed.

**सोमो॑ मा रु॒द्रैर्द॑क्षि॒णाया॒ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ३॥**

3. *Somo mā rudrairdakṣiṇāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Soma, inspiring spirit of divine life, with Rudras, breath of life energies, from the right direction protect and promote me. Therein I advance. Therein I rest for my mainstay. That same supreme life and breath I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

**वरु॑णो मादि॒त्यैरे॒ तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ४॥**

4. *Varuṇo mādityairetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Varuna, cosmic umbrella of life, with Adityas, life rays of the sun, from the same direction protect and promote me. Therein I advance. Therein I

rest for my mainstay. That same light of life I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

**सूर्यो॑ मा॒ द्यावा॑पृथि॒वीभ्यां॑ प्र॒तीच्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ५॥**

5. *Sūryo mā dyāvāpṛthivībhyāṁ pratīcyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May the Surya, light of life, with heaven and earth, protect and promote me from the western direction. Therein I advance. Therein I rest for my mainstay. That same light and illumination I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

**आपो॒ मौष॑धीमती॒रे॒ तस्या॑ दि॒शः पा॑न्तु॒ तासु॑ क्रमे॒ तासु॑ श्रये॒ तां पु॒रं॒ प्रैमि॑। ता मा॑ रक्षन्तु॒ ता मा॑ गोपायन्तु॒ ताभ्य॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ६॥**

6. *Āpo mauṣadhīmatīretasyā diśaḥ pāntu tāsu krame tāsu śraye tāṁ puraṁ praimi. Ta mā rakṣāntu tā mā gopāyantu tābhya ātmānaṁ pari dade svāhā.*

May the divine waters of nature rich in herbs of medicinal efficacy protect and promote me from the same direction. Therein I advance. Therein I rest and find my haven. That health and efficacy I attain to. May that guard me. May that sustain me. To that I surrender myself life and soul in truth of word and deed.

**विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन्क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ७॥**

7. *Viśvakarmā mā saptaṛṣibhirudīcyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vishvakarma, divine maker of the universe, with seven sages, protect and promote me from the north direction. Therein I advance. Therein I rest and find my haven. There itself I attain to as my goal. May that guard me. May that preserve me. To him I surrender myself life and soul in truth of word and deed.

**इन्द्रो मा मरुत्वानेतस्या दिशः पातु तस्मिन्क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ८॥**

8. *Indro mā marutvānetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Indra, lord omnipotent, with his force of Maruts, mighty winds and rays of energy, protect and promote me from that very direction. Therein I advance. Therein I rest and find sustenance. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

**प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः पातु तस्मिन्क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ९॥**

9. *Prajāpatirmā prajananavāntsaha pratiṣṭhāyā dhruvāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Prajapati, father sustainer of his people, with procreative power and stability, protect and promote me from the fixed direction below. Therein I advance. Therein I rest and find a haven. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

**बृहस्तिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन्क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ १०॥**

10. *Bṛhastirmā viśvairdevairūrdhvāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Brhaspati, lord supreme of the expansive universe, with all divinities of the natural and human world protect and promote me from the direction above. Therein I advance, therein I rest and find a haven. There only I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

## Kanda 19/Sukta 18 (Protection and Security)

***Mantra-wise Devata, Atharva Rshi***

**अग्निं ते वसुवन्तमृच्छन्तु।**
**ये माऽघायवः प्राच्या दिशोऽभिदासात्॥ १॥**

1. *Agniṁ te vasuvantam ṛcchantu.*
*Ye mā'ghāyavaḥ prācyā diśo'bhidāsāt.*

To the dispensation of Agni, light of life, with the Vasus, life sustainers, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

**वा॒युं ते॑ऽन्तरि॑क्षवन्तमृच्छन्तु।**
**ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो ऽभि॒दासा॑त्॥ २॥**

2. *Vāyuṁ te'ntarikṣāvantamṛcchantu.*
*Ye mā'ghāyava etasyā diśo'bhidāsāt.*

To the dispensation of Vayu, life giving breath of divinity, lord of the skies, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

**सोमं॒ ते रु॒द्रव॑न्तमृच्छन्तु।**
**ये मा॑ऽ घा॒यवो॒ दक्षि॑णाया दि॒शो ऽभि॒दासा॑त्॥ ३॥**

3. *Somaṁ te rudravantamṛcchantu.*
*Ye mā'ghāyavo dakṣiṇāyā diśo'bhidāsāt.*

To the dispensation of Soma, lord of life and purity, commanding the Rudras, dispensers of justice and punishment, may they proceed in the course of justice who are of negative and evil nature and treat and hurt me as an enemy, from the southern direction.

**वरु॑णं॒ त आदि॒त्यव॑न्तमृच्छन्तु।**
**ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो ऽभि॒दासा॑त्॥ ४॥**

4. *Varuṇaṁ ta ādityavantamṛcchantu.*
*Ye mā'ghāyava etasyā diśo'bhidāsāt.*

To the dispensation of Varuna, lord of justice and wisdom, commanding the lazer beams of sun-rays, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from this same southern direction.

**सूर्यं ते द्यावापृथिवीवन्तमृच्छन्तु।**
**ये माऽघायवः प्रतीच्या दिशो ऽभिदासात्॥ ५॥**

5. *Sūryaṁ te dyāvāpṛthivīvantamṛcchantu.*
*Ye mā'ghāyavaḥ pratīcyā diśo'bhidāsāt.*

To the dispensation of Surya, self-refugent sun, who wields the heaven and earth, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from the western direction.

**अपस्त ओषधीमतीर्ऋच्छन्तु।**
**ये माऽघायव एतस्या दिशो ऽभिदासात्॥ ६॥**

6. *Apasta oṣadhīmatīr-ṛcchantu.*
*Ye mā'ghāyava etasyā diśo'bhidāsāt.*

To the dispensation of divine waters blest with life-giving herbs may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me, from the same western direction as an enemy.

**विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु।**
**ये माऽघायव उदीच्या दिशो ऽभिदासात्॥ ७॥**

7. *Viśvakarmāṇaṁ te saptaṛṣivantamṛcchantu.*
*Ye mā'ghāyava udīcyā diśo'bhidāsāt.*

To the dispensation of Vishvakarma, lord maker of the universe, who creates with the seven sages, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the northern direction.

**इन्द्रं॑ ते म॒रुत्व॑न्तमृच्छन्तु।**
**ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो -ऽभि॒दासा॑त्॥ ८॥**

8. *Indraṁ te marutvantamṛcchantu.*
*Ye mā'ghāyava etasyā diśo'bhidāsāt.*

To the dispensation of Indra, lord omnipotent, who commands the tempestuous windy Maruts of the skies, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the same northern direction.

**प्र॒जाप॑तिं॒ ते प्र॒जन॑नवन्तमृच्छन्तु।**
**ये मा॑ऽ घा॒यवो॑ ध्रु॒वाया॑ दि॒शो ऽभि॒दासा॑त्॥ ९॥**

9. *Prajāpatiṁ te prajananavantamṛcchantu.*
*Ye mā'ghāyavo dhruvāyā diśo'bhidāsāt.*

To the dispensation of Prajapati, father of his creation, with procreative powers, may they proceed in the course of justice who are of negative and sinful nature and treat and hurt me as an alien, from the firm unshakable direction of the earth below.

**बृह॒स्पति॑ं ते वि॒श्वदे॑ववन्तमृच्छन्तु।**
**ये मा॑ऽ घा॒यव॑ ऊ॒र्ध्वाया॑ दि॒शो ऽभि॒दासा॑त्॥ १०॥**

10. *Bṛhaspatiṁ te viśvadevavantamṛcchantu.*
*Ye mā'ghāyava ūrdhvāyā diśo'bhidāsāt.*

To the dispensation of Brhaspati, lord supreme of the expansive universe, who commands all the divinities of the world, human and natural, must they proceed in the ultimate course of justice who persist in their negative and sinful nature and treat and hurt me as a slave, from the direction high above.

## Kanda 19/Sukta 19 (Peace and Protection)

***Mantra-wise Devata, Atharva Rshi***

**मित्रः पृथिव्योदक्रामत्तां पुरं प्र णयामि वः। तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ १॥**

1. *Mitraḥ pṛthivyodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Mitra, friendly Agni, fire and magnetic energy, arose with the earth. O seekers, to that city of energy, I lead you on. Come and enter there, enter and move forward there, and may the earth bless you with peace and protection.

**वायुरन्तरिक्षेणोदक्रामत्तां पुरं प्र णयामि वः। तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ २॥**

2. *Vāyurantarikṣēṇodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma cha yacchatu.*

Vayu, wind and electric energy, arose with the middle regions. O seekers, to that city of Vayu energy, I lead you on. Come and enter there, enter there and move forward, and may the middle regions and the wind and electric energy bless you with peace and protection.

**सूर्यो॑ दि॒वोद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ३॥**

3. *Sūryo divodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Surya, the sun, arose with the regions of heaven. O seekers, to that city of the sun and solar energy, I lead you on. Come and enter there, enter there and move forward, and may the heaven and the sun bless you with peace and protection.

**च॒न्द्रमा॒ नक्ष॑त्रैरुदक्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ४॥**

4. *Candramā nakṣātrairudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Chandrama, the moon, arose with Nakshatras, star constellations. O seekers, to that city of the moon and star constellations, I lead you on. Come and enter there, enter there and move forward, and may the moon and the constellations bless you with peace and protection.

**सोम॒ ओष॑धीभि॒रुद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ५॥**

5. *Soma oṣadhībhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Soma, peace of life and pleasure of good health and cheer, arose with herbs and sanatives. O seekers, to that city of Soma, I lead you on. Come and enter there,

enter there and move forward, and may the Soma bless you with peace and protection.

**य॒ज्ञो दक्षि॑णाभि॒रुद॑क्राम॒त्तां पुर॑ं॒ प्र ण॑यामि वः। तामा वि॑श॒त॒ तां प्र वि॑श॒त॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ६॥**

6. *Yajño dakṣiṇābhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Yajna, creative cooperation for production and advancement, arose with Dakshinas, profuse gifts for society and posterity. O seekers, to that city of yajna and prosperity, I lead you on. Come and enter there, enter there and move forward, and may yajna and Dakshina bless you with peace and protection.

**स॒मु॒द्रो न॒दीभि॒रुद॑क्राम॒त्तां पुर॑ं॒ प्र ण॑यामि वः। तामा वि॑श॒त॒ तां प्र वि॑श॒त॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ७॥**

7. *Samudro nadībhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The sea arose with streams and rivers. O seekers, to that city of the seas and streams and rivers, I lead you on. Come and enter there, enter there and move forward, and may the seas and rivers provide you with peace, prosperity and protection.

**ब्रह्म॑ ब्रह्मचा॒रिभि॒रुद॑क्राम॒त्तां पुर॑ं॒ प्र ण॑यामि वः। तामा वि॑श॒त॒ तां प्र वि॑श॒त॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ८॥**

8. *Brahma brahmacāribhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Brahma, Veda and Brahma awareness, arose with Brahmachari. O seekers, to that city of Brahma and Brahmacharis, I lead you on. Come and enter there, enter there and move forward, and may the Veda and Brahmacharis bring you peace, prosperity and protection.

**इन्द्रो॑ वी॒र्ये॑३॒णोद॑क्रामत्तां पु॒रं प्र ण॑यामि वः।**
**तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ९॥**

9. *Indro vīrye'ṇodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Indra, Ruling power, arose with generous virility. O seekers, to that city of Indra, I lead you on. Come and enter there, enter there and move forward, and may Indra and ruling generosity provide you with peace, prosperity and protection.

**दे॒वा अ॒मृते॒नोद॑क्रामं॒स्तां पु॒रं प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ १०॥**

10. *Devā amṛtenodakrāmaṁstāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The Devas, divinities of nature and humanity, arose with nectar. O seekers, to that city of Devas and nectar, we lead you on. Come and enter there, enter there and move forward, and may the Devas bless you with peace, protection and prosperity.

**प्र॒जाप॑तिः प्र॒जाभि॒रुद॑क्रामत्तां पु॒रं प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ११॥**

11. *Prajāpatiḥ prajābhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Prajapati, father of his people, arose with the people. O seekers, to that city of Prajapati and his people, I lead you on. Come and enter there, enter there and move forward, and may Prajapati and his people provide you peace, prosperity and protection all round.

## Kanda 19/Sukta 20 (Protection)

***Mantra-wise Devata, Atharva Rshi***

**अप॒ न्यधु॒ः पौरु॑षेयं व॒धं यमि॑न्द्रा॒ग्नी धा॒ता स॑वि॒ता बृह॒स्पति॑ः।**
**सोमो॒ राजा॒ वरु॑णो अ॒श्विना॑ य॒मः पू॒षास्मान्परि॑ पातु मृ॒त्योः॥ १॥**

11. *Apa nyadhuḥ pauruṣeyaṁ vadhaṁ yamindrāgnī dhātā savitā bṛhaspatiḥ. Somo rājā varuṇo aśvinā yamaḥ pūṣāsmānpari pātu mṛtyoḥ.*

Whatever the cause of human death (such as deprivation, war and murder), the same, Indra, world ruler, Agni, leading light and value-advisor, Dhata, controller of law and order, Savita, keeper of wealth and production, Brhaspati, commander of the expansive forces, Soma, keeper of the peace and matters of culture, Raja Varuna, regional rulers, Ashvins, complementary powers such as physician and surgeon, scientist and technologist, teacher and preacher, and Yama, supreme controller, have ruled out and set aside. May Pusha, natural health, nourishment and internal resistance of immunity protect us against untimely death.

**यानि॑ च॒कार॒ भुव॑नस्य॒ यस्पति॑: प्र॒जाप॑तिर्मात॒रिश्वा॑ प्र॒जाभ्य॑: । प्र॒दिशो॒ यानि॑ वस॒ते दिश॑श्च॒ तानि॑ मे॒ वर्मा॑णि बहु॒लानि॑ सन्तु ॥ २ ॥**

2. *Yāni cakāra bhuvanasya yaspatiḥ prajāpatirmātariśvā prajābhyaḥ. Pradiśo yāni vasate diśasca tāni me varmāṇi bahulāni santu.*

Those many modes and means of protection, which Prajapati, lord of the world and father sustainer of his children, Matarishva, cosmic breath energy of life, have created for the people, and which pervade in all directions and sub-directions of space, may, I pray, be all round armours of defence and protection for me against violence and death.

**यत्ते॑ त॒नूष्वन॑ह्यन्त दे॒वा द्युरा॑जयो दे॒हिन॑: ।**
**इन्द्रो॒ यच्च॒क्रे वर्म॑ तद॒स्मान्पा॑तु वि॒श्वत॑: ॥ ३ ॥**

3. *Yatte tanūṣvanahyanta devā dyurājayo dehinaḥ. Indro yaccakre varma tadasmānpātu viśvataḥ.*

O man, may that armour of physical, moral and spiritual discipline which Indra, lord omnipotent, created for you and which divine personalities in human form, brilliant with divine knowledge and wisdom, bestowed on your different body forms (gross, subtle and causal), protect and promote us all round.

**वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्माह॒र्वर्म॑ सू॒र्य॑: ।**
**वर्म॑ मे॒ विश्वे॑ दे॒वाः क्र॒न्मा मा॒ प्राप॑त्प्रतीचि॒का ॥ ४ ॥**

4. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ. Varma me viśve devāḥ kranmā mā prāpatpratīcikā.*

May heaven and earth provide me the armour of defence and protection. May the day provide me the armour. May the sun provide me the armour. May all divinities of the world, of nature and humanity, provide me the armour of defence and protection. Let no opposition, no negativity, no calamity touch and hurt me.

## Kanda 19/Sukta 21 (Chhandas)

***Chhandansi Devata, Brahma Rshi***

**गा॒य॒त्र्यु१॒॑ष्णिग॑नु॒ष्टुब्बृ॑ह॒ती प॒ङ्क्तिस्त्रि॒ष्टुब्जग॑त्यै ॥ १ ॥**

1. *Gāyatryuṣṇiganuṣṭubbṛhatī paṅktistriṣṭu-bjagatyai.*

Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, and Jagati, these are the Vedic metres. (To these, homage.)

(Gayatri consists of twenty four syllables, Ushnik of twenty eight, Anushtup of thirty two, Brhati of thirty six, Pankti of forty, Trishtup of forty four, and Jagati of forty eight syllables.)

## Kanda 19/Sukta 22

***Mantra-wise Devata, Angira Rshi***

**आ॒ङ्गि॒र॒साना॑मा॒द्यैः पञ्चा॑नुवा॒कैः स्वाहा॑ ॥ १ ॥**

1. *Āṅgirasānāmādyaiḥ pañcānuvākaiḥ svāhā.*

Homage to Divinity in truth of word and deed with the first five Anuvakas of the Angirasas, science of pranic energy of life (for the five elements of the body and the universe).

Note: This Sukta has been interpreted in two ways: one, purely on structural basis and, secondly on thematic basis. So where as Satavalekara interprets it on structural basis, Kshemakarana Dasa interprets it on thematic basis. So Satavalekara: Homage, with first five Anuvakas of the Angirasas.Kshemakarana Das: Homage, with relevant verses, divinely revealed in the Veda on the theme of the first five elements of earth, water, fire, vayu energy and other.

**ष॒ष्ठाय॒ स्वाहा॑ ॥ २ ॥**

2. *Ṣaṣṭhāya svāhā.*

Homage of Svaha for the sixth (mind).

**स॒प्त॒मा॒ष्टमाभ्यां॑ स्वाहा॑ ॥ ३ ॥**

3. *Saptamāṣṭamābhyāṁ svāhā.*

Svaha for the seventh and eighth (Ahankara and Buddhi, i.e., I-sense of identity and Intelligence).

**नी॒ल॒न॒खेभ्य॒ः स्वाहा॑ ॥ ४ ॥**

4. *Nīlanakhebhyaḥ svāhā.*

Svaha for the cure of bluish nails.

**ह॒रि॒तेभ्य॒ः स्वाहा॑ ॥ ५ ॥**

5. *Haritebhyaḥ svāhā.*

Svaha for the green ones for the cure of jaundice.

**क्षु॒द्रेभ्य॒ः स्वाहा॑ ॥ ६ ॥**

6. *Kṣudrebhyaḥ svāhā.*

Svaha for the subtleties and microscopicals.

**पर्यायिकेभ्यः स्वाहा ॥ ७ ॥**

7. *Paryāyikebhyaḥ svāhā.*

Svaha for the revolving, recurring and repeating at regular intervals with appropriate treatment.

**प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥ ८ ॥**

8. *Prathamebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the first order (born of lightning, gold or golden itself).

**द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥ ९ ॥**

9. *Dvitīyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the second order (born of the sea).

**तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥ १० ॥**

10. *Tṛtīyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the third order (born of rivers).

**उपोत्तमेभ्यः स्वाहा ॥ ११ ॥**

11. *Upottamebhyaḥ svāhā.*

Svaha for cure of the penultimates and release from penultimate bonds.

**उत्तमेभ्यः स्वाहा ॥ १२ ॥**

12. *Uttamebhyaḥ svāhā.*

Svaha for the highest, ultimates (of the bonds).

**उत्तरेभ्यः स्वाहा ॥ १३ ॥**

13. *Uttarebhyaḥ svāhā.*

Svaha for the middling ones (of the bonds).

**ऋषिभ्यः स्वाहा ॥ १४ ॥**

14. *Ṛṣibhyaḥ svāhā.*

Svaha for the Rshis, divine visionaries (and five senses, mind and intellect).

**शिखिभ्यः स्वाहा ॥ १५ ॥**

15. *Śikhibhyaḥ svāhā.*

Svaha for the flaming ones.

**गणेभ्यः स्वाहा ॥ १६ ॥**

16. *Gaṇebhyaḥ svāhā.*

Svaha for assemblies and organisations.

**महागणेभ्यः स्वाहा ॥ १७ ॥**

17. *Mahāgaṇebhyaḥ svāhā.*

Svaha for great assemblies and organisations.

**सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा ॥ १८ ॥**

18. *Sarvebhyo'ṅgirobhyo vidagaṇebhyaḥ svāhā.*

Svaha for assemblies of organised scholars and scientists.

**पृथक्सहस्राभ्यां स्वाहा ॥ १९ ॥**

19. *Pṛthaksahasrābhyāṁ svāhā.*

Svaha for individual organisations of a thousand.

**ब्रह्मणे स्वाहा ॥ २० ॥**

20. *Brahmaṇe svāhā.*

Svaha for the ultimate divine knowledge, the ultimate human order, and the highest and ultimate Divine Order of Reality in existence.

Satavalekara's Note: There are twenty Kandas (Books) in the Atharva-veda. The descriptions of the Anuvakas, Suktas and Ganas including the Rshis are indicated in these twenty verses.

**ब्रह्मज्येष्ठा संभृता वीर्या ∫णि ब्रह्माग्रे ज्येष्ठं दिवमा ततान। भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥ २१ ॥**

21. *Brahmajyeṣṭhā saṁbhṛtā vīryāṇi brahmāgre jyeṣṭhaṁ divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested himself and emerged as the creator.

Who can claim to be a rival of Brahma? None.

## Kanda 19/Sukta 23

***Mantra-wise Devata, Atharva Rshi***

**आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥ १ ॥**

1. *Ātharvaṇānāṁ catur-ṛcebhyaḥ svāhā.*

For four-verse hymns on four adorables (Dharma, Artha, Kama and Moksha) of the sages of unshakable mind and spirit, Svaha, homage in truth of word and deed.

**पञ्चर्चेभ्यः स्वाहा ॥ २ ॥**

2. *Pañcarcebhyaḥ svāhā.*

For five-verse hymns (on five adorable elements), Svaha.

**षड्ऋचेभ्यः स्वाहा ॥ ३ ॥**

3. *Ṣaḍṛcebhyaḥ svāhā.*

For six-verse hymns (on six adorable seasons of the year), Svaha.

**सप्तर्चेभ्यः स्वाहा ॥ ४ ॥**

4. *Saptarcebhyaḥ svāhā.*

For seven-verse hymns (on seven adorable sages), Svaha.

**अष्टर्चेभ्यः स्वाहा ॥ ५ ॥**

5. *Aṣṭarcebhyaḥ svāhā.*

For eight-verse hymns (on the adorable eight Vasus and eight-fold Prakrti), Svaha.

**नवर्चेभ्यः स्वाहा ॥ ६ ॥**

6. *Navarcebhyaḥ svāhā.*

For nine-verse hymns (on the nine-door sacred Ayodha, the human body), Svaha.

**दशर्चेभ्यः स्वाहा ॥ ७ ॥**

7. *Daśarcebhyaḥ svāhā.*

For ten-verse hymns (on the ten adorable senses, ten adorable pranas), Svaha.

**एकादशर्चेभ्यः स्वाहा ॥ ८ ॥**

8. *Ekādaśarcebhyaḥ svāhā.*

For eleven-verse hymns (on eleven adorable Rudras), Svaha.

**द्वादशर्चेभ्यः स्वाहा ॥ ९ ॥**

9. *Dvādaśarcebhyaḥ svāhā.*

For twelve-verse hymns (on twelve adorable Adityas), Svaha.

**त्रयोदशर्चेभ्यः स्वाहा ॥ १० ॥**

10. *Trayodaśarcebhyaḥ svāhā.*

For thirteen-verse hymns (on thirteen adorables: eight siddhis and five natural variations of rising, falling, contraction, expansion and displacement), Svaha.

**चतुर्दशर्चेभ्यः स्वाहा ॥ ११ ॥**

11. *Caturdaśarcebhyaḥ svāhā.*

For fourteen-verse hymns (on fourteen adorables: five perceptive senses, five volitional senses and four-fold antahkarana of mana, buddhi, chitta and ahankara), Svaha.

**पञ्चदशर्चेभ्यः स्वाहा ॥ १२ ॥**

12. *Pañcadaśarcebhyaḥ svāhā.*

For fifteen-verse hymns (on fifteen adorables: seven forms of colour, six tastes and twofold smell, agreeable and disagreeable), Svaha.

**षोड॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १३ ॥**

13. *Ṣoḍaśarcebhyaḥ svāhā.*

For sixteen-verse hymns (on the adorable sixteen-kala Purusha), Svaha.

**स॒प्त॒द॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १४ ॥**

14. *Saptadaśarcebhyaḥ svāhā.*

For seventeen verse hymns (on seventeen adorables: ten directions, three Prakrti gunas, and Ishvara, Jiva, Prakrti and the world), Svaha.

**अ॒ष्टा॒द॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १५ ॥**

15. *Aṣṭādaśarcebhyaḥ svāhā.*

For eighteen-verse hymns (on eighteen adorables: ten principles of Dharma and eight auspicious values, i.e., Brahmana, cow, fire, water, gold, ghrta, sun and the social order), Svaha.

**एक॒ो॒न॒वि॒ंश॒तिः स्वाहा॑ ॥ १६ ॥**

16. *Ekonaviṁśatiḥ svāhā.*

For nineteen-fold version of Vaishvanara Purusha, Svaha.

**वि॒ंश॒तिः स्वाहा॑ ॥ १७ ॥**

17. *Viṁśatiḥ svāhā.*

For twenty (five subtle elements, five gross

elements, five senses of perception and five senses of volition), Svaha.

**म॒हत्का॒ण्डाय॒ स्वाहा॑ ॥ १८ ॥**

18. *Mahatkāṇḍāya svāhā.*

For the great twentieth Kanda of Atharva-veda, Svaha.

**तृ॒चेभ्य॒ः स्वाहा॑ ॥ १९ ॥**

19. *Tṛcebhyaḥ svāhā.*

For three-verse hymns, Svaha

**ए॒क॒र्चेभ्य॒ः स्वाहा॑ ॥ २० ॥**

20. *Ekarcebhyaḥ svāhā.*

for one verse hymns, Svaha.

**क्षु॒द्रेभ्य॒ः स्वाहा॑ ॥ २१ ॥**

21. *Kṣudrebhyaḥ svāhā.*

For short verse hymns, Svaha.

**ए॒का॒नृ॒चेभ्य॒ः स्वाहा॑ ॥ २२ ॥**

22. *Ekānṛcebhyaḥ svāhā.*

For one half-verse hymns, Svaha.

**रो॒हि॒तेभ्य॒ः स्वाहा॑ ॥ २३ ॥**

23. *Rohitebhyaḥ svāhā.*

For Rohita hymns, Svaha.

**सू॒र्याभ्या॑ं स्वाहा॑ ॥ २४ ॥**

24. *Sūryābhyāṁ svāhā.*

For two Surya hymns, Svaha.

**व्रात्याभ्यां स्वाहा ॥ २५ ॥**

25. *Vrātyābhyāṁ svāhā.*

For two Vratya Anuvakas, Svaha.

**प्राजापत्याभ्यां स्वाहा ॥ २६ ॥**

26. *Prājāpatyābhyāṁ svāhā.*

For two Prajapatya Anuvakas, Svaha.

**विषासह्यै स्वाहा ॥ २७ ॥**

27. *Viṣāsahyai svāhā.*

For 'Vishasahi' seventeenth Kanda, Svaha.

**मङ्गलिकेभ्यः स्वाहा ॥ २८ ॥**

28. *Maṅgalikebhyaḥ svāhā.*

For hymns of auspiciousness, Svaha.

**ब्रह्मणे स्वाहा ॥ २९ ॥**

29. *Brahmaṇe svāhā.*

For Brahma-Veda, Atharva-veda, especially for Brahma hymns, Svaha.

**ब्रह्मज्येष्ठा संभृता वीर्या ∫णि ब्रह्माग्रे ज्येष्ठं दिवमा ततान।**
**भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥ ३० ॥**

30. *Brahmajyeṣṭhā saṁbhṛtā vīryāṇi brahmāgre jyeṣṭhaṁ divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested Itself and emerged as the creator.

Who can claim to be the rival of Brahma? None.

## Kanda 19/Sukta 24 (Rashtra)

***Brahmanaspati and others Devata, Atharva Rshi***

**येन॑ दे॒वं स॑वि॒तार॑ं॒ परि॑ दे॒वा अधा॑रयन्।**
**तेने॒मं ब्र॑ह्मणस्पते॒ परि॑ रा॒ष्ट्राय॑ धत्तन॥ १॥**

1. *Yena devaṁ svaitāraṁ pari devā adhārayan.*
*Tenemaṁ brahmaṇaspate pari rāṣṭrāya dhattana.*

By the law and commitment by which the Devas, divine powers and brilliancies of Nature, fully hold and wholly support Savita, the divine, self-refulgent, all-inspiring Sun, O Brahmanaspati, high priest of this great Dominion, you and other enlightened personalities, invest and consecrate this ruler in his office for the sake of the Rashtra, enlightened self-governing social order.

**परी॒ममिन्द्र॒मायु॑षे म॒हे क्ष॒त्राय॑ धत्तन।**
**यथै॑नं ज॒रसे॑ न॒यां ज्योक्क्ष॒त्रेऽ धि॑ जागरत्॥ २॥**

2. *Parīmamindramāyuṣe mahe kṣatrāya dhattana.*
*Yathainaṁ jarase nayāṁ jyokkṣatre'dhi jāgarat.*

O people of the land, for the sake of the great social order, hold and support this Indra, mighty ruler, for good health and full age, so that I may lead him

unto his full age of fulfilment and he may always abide, awake and alert, by the great dominion.

**परीमं सोममायुषे महे श्रोत्रांय धत्तन।**
**यथैनं जरसे नयां ज्योक्श्रोत्रेऽधि जागरत्॥ ३॥**

3. *Parīmaṁ somamāyuṣe mahe śrotrāya dhattana. Yathainaṁ jarase nayāṁ jyokśrotre'dhi jāgarat.*

O high priest and people of the great social order, hold and support this Soma, inspiring ruler and lover of peace and happiness, for good health, full age and a great sensitive ear for knowledge, information and alleviation of want and suffering, so that I may lead him unto his full age of fulfilment and he may always abide awake and alert for information and rectification of the state problems.

**परिं धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।**
**बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातवा उ ॥ ४॥**

4. *Pari dhatta dhata no varcasemaṁ jarāmṛtyuṁ kṛṇuta dīrghamāyuḥ. Bṛhaspatiḥ prāyaccha-dvāsa etatsomāya rājñe paridhātavā u.*

Invest him with the robes of office. Hold and support him for ourselves with vigour and honour in lustre and splendour to live a long, healthy, full age till the end and total fulfilment, so that this Soma Ruler may wear these robes which Brhaspati, sage of great Vedic wisdom, has given him to wear for his office.

**जरां सु गच्छ परिं धत्स्व वासो भवा गृष्टीनामभिशस्तिपा उ। शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्यय-स्व॥ ५॥**

5. *Jarāṁ su gaccha pari dhatsva vāso bhavā gṛṣṭī-nāmabhiśastipā u. Śataṁ ca jīva śaradaḥ purūcī rāyaśca poṣamupasaṁvyayasva.*

O Ruler, put on the robes of office, be the defender and promoter of your people against evil and misfortune, reach the fulfilment of your life, live a full hundred years of abundant joy, wrapped in wealth, plenty and prosperity.

**परीदं वासो अधिथाः स्वस्तयेऽ भूर्वापीनामभिशस्तिपा उ। शतं च जीव शरदः पुरूचीर्वसूनि चारुर्वि भजासि जीवन्॥ ६॥**

6. *Parīdaṁ vāso adhithāḥ svastaye'bhūrvāpī-nāma-bhiśastipā u. Śataṁ ca jīva śaradaḥ purūcīrvasūni cārurvi bhajāsi jīvan.*

O Ruler, put on this robe of office for the honour and well being of your dominion and her people. Be protector and promoter of the water reservoirs and fields against pollution and depletion. Live a full hundred years of life full of abundant wealth and joy and be the people's favourite sharer and dispenser of the wealth, dignity and excellences of life.

**योगेयोगे तवस्तरं वाजेवाजे हवामहे।**
**सखाय इन्द्रमूतये॥ ७॥**

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

O friends, in every joint programme of the nation in planning and development, in every battle of life, at every juncture, let us call upon the mighty and mightier

Indra, the Ruler, swift and instant in action, for our defence, protection and progress.

**हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व।**
**तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ॥ ८ ॥**

8. *Hiraṇyavarṇo ajaraḥ suvīro jarāmṛtyuḥ prajayā saṁ viśasva. Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindraḥ.*

O man, O Ruler, golden in graces, ever youthful, nobly brave, scorning infirmity and challenging death, mix, merge and live one with the people. So says Agni, the leading light of life. So says Soma, spirit of peace and felicity. So says Brhaspati, the sage of divine knowledge unbound. So says Indra, lord omnipotent. And so says Savita, the spirit of universal refulgence and inspiration for life and living.

## Kanda 19/Sukta 25 (The Leader)

***Vaji Devata, Gopatha Rshi***

**अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च।**
**उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥ १ ॥**

1. *Aśrāntasya tvā manasā yunajmi prathamasya ca. Utkūlamudvaho bhavoduhya prati dhāvatāt.*

O man, O Ruler, I call upon you and join you with the mind and will of the first and indefatigable order of the Dominion. Be the pioneer to rise and lead the nation to the top, and having led us there, move on farther and higher.

## Kanda 19/Sukta 26 (Hiranyam)

***Hiranya Devata, Atharva Rshi***

**अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु।**
**य एनद्वेद स इदेनमर्हति जरामृत्युर्भवति यो बिभर्ति॥ १ ॥**

1. *Agneḥ prajātaṁ pari yaddhiraṇyamamṛtaṁ dadhre adhi martyeṣu. Ya enadveda sa idenamarhati jarāmṛtyurbhavati yo bibharti.*

One who wears gold, (and the golden glow of lustrous vitality of health), born of the crucibles of fire, bears the immortal nectar spirit of life among mortals. Whoever knows this, deserves this, and one who wears this becomes immune to old age and infirmity till death.

**यद्धिरण्यं सूर्येणा सुवर्णं प्रजावन्तो मनवः पूर्व ईषिरे।**
**तत्त्वा चन्द्रं वर्चसा सं सृजत्यायुष्मान्भवति यो बिभर्ति॥ २ ॥**

2. *Yaddhiraṇyaṁ sūryeṇa suvarṇaṁ prajāvanto manavaḥ pūrva īṣire. Tattvā candraṁ varcasā saṁ sṛjatyāyuṣmānbhavati yo bibharti.*

That glowing gold which ancient men blest with children received by the sun, that vests you with the lustrous glow of health and grace, and whoever bears that glow is blest with good health and long age.

**आयुषे त्वा वर्चसे त्वौजसे च बलाय च।**
**यथा हिरण्यतेजसा विभासासि जनाँ अनु॥ ३ ॥**

3. *Āyuṣe tvā varcase tvaujase ca balāya ca.*
*Yathā hiraṇyatejasā bibhāsāsi janāँ anu.*

I vest you with the glowing grace of gold and lustrous vitality for the sake of good health and long

age, strength, lustre and the splendour of life, so that with the glow of that gold you shine among the people around.

**यद्वेद॒ राजा॒ वरु॑णो॒ वेद॑ दे॒वो बृह॒स्पति॑ः। इन्द्रो॒ यद् वृ॑त्र॒हा वेद॒ तत्त॑ आयु॒ष्यं भुव॒त्तत्ते॑ वर्च॒स्यं भुवत्॥ ४॥**

4. *Yadveda rājā varuṇo veda devo bṛhaspatiḥ. Indro yad bṛtrahā veda tatta āyuṣyaṁ bhuvattatte varcasyaṁ bhuvat.*

That gracious gold and golden glow of health which the refulgent Varuna, man of judgement and right choice, knows and possesses, which the divine Brhaspati, sage of unbounded wisdom, knows and possesses, which Indra, potent destroyer of the clouds of darkness, knows and possesses, that very gold and lustrous glow, I wish and pray, may be the vigorous health and longevity for you, that may be the life's glory for you.

## Kanda 19/Sukta 27 (Protection)

***Trivrt, Chandrama Devata, Bhrgvangira Rshi***

**गोभि॑ष्ट्वा पात्वृष॒भो वृषा॑ त्वा पातु वा॒जिभि॑ः।**
**वा॒युष्ट्वा॒ ब्रह्म॑णा पा॒त्विन्द्र॑स्त्वा पात्विन्द्रि॒यैः॥ १॥**

1. *Gobhiṣṭvā pātvṛṣabho vṛṣā tvā pātu vājibhiḥ. Vāyuṣṭvā brahmaṇā pātvindrastvā pātvindriyaiḥ.*

Let 'Vrshabha', generous Divinity, protect you with Vedic verses, let 'Vrsha', the abundant mind, protect and advance you with dynamic thoughts and emotions, let 'Vayu', pranic energy, protect you with divine vision in meditation through pranayama, and let

'Indra', the soul, protect you with its own potential of the mind and senses.

**सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः।**
**माद्भ्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु॥ २॥**

2. *Somastvā pātvoṣadhibhirnakṣatraiḥ pātu sūryaḥ. Mādbhyastvā candro vṛtrahā vātaḥ prāṇena rakṣatu.*

Let Soma, the divine herb, protect you with oshadhis, medical applications, let the sun protect you with constellations of stars, let Chandrama, the moon, destroyer and dispeller of night's darkness, protect you month by month, and let the air protect you with pranic energy.

**तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान्।**
**त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ३॥**

3. *Tisro divastistraḥ pṛthivīstrīṇyantarikṣāṇi caturaḥ samudrān. Trivṛtaṁ stomaṁ trivṛta āpa āhustāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

Three are the heavens, say the wise, i.e., three are the orders of the regions of light, three are the regions of the earth, three are the regions of the firmament, and four are the oceans, threefold is the Stoma, structure of the musical composition of the verses of adoration, and three are the orders of water. May all these of three orders protect us with their threefold potentials.

**त्रीन्नाकांस्त्रीन्त्समुद्रांस्त्रीन्ब्रध्नांस्त्रीन्वैष्टपान्।**
**त्रीन्मातरिश्वनस्त्रीन्त्सूर्यान्गोमृन्कल्पयामि ते॥ ४॥**

4. *Trīnnākāṁstrīntsamudrāṅstrīnbradhnāṁstrīnvaiṣṭapān. Trīnmātariśvanastrīntsūryāngoptṝnkalpayāmi te.*

Three are the 'Nakas', states of divine bliss, three are the stages of human living, Brahmacharya, Grhastha and Vanaprastha, three are the 'Bradhnas', greats, i.e., Ishvara, Jiva and Prakrti, and three are the Vaishtapas, orders of freedom from sufferings of the body, mind and soul. Three are the orders of wind and air, i.e., in summer, winter and rains. And three are the states of the sun as in winter, summer and rains. These three orders of all, I ordain as your protectors.

**घृ॒तेन॑ त्वा॒ सम॑ुक्षा॒म्यग्न॒ आज्ये॑न व॒र्धय॑न्।**
**अ॒ग्नेश्च॒न्द्रस्य॒ सूर्य॑स्य॒ मा प्रा॒णं मा॒यिनो॑ दभन्॥ ५॥**

5. *Ghṛtena tvā samukṣāmyagna ājyena vardhayan. Agneścandrasya sūryasya mā prāṇaṁ māyino dabhan.*

O leading light, Agni, I sprinkle you with ghrta, thereby raising you with Ajya, special preparation of ghrta, further, so that no clever negative forces may suppress the pranic energies gifted by the sacred fire, sun and moon through yajna.

**मा वः॑ प्रा॒णं मा वो॑ऽपा॒नं मा हरो॑ मा॒यिनो॑ दभन्।**
**भ्राज॑न्तो वि॒श्ववे॑दसो दे॒वा दैव्ये॑न धावत॥ ६॥**

6. *Mā vaḥ prāṇaṁ mā vo'pānaṁ mā haro māyino dabhan. Bhrājanto viśvavedaso devā daivyena dhāvata.*

Let no clever negative forces suppress your

prana, your apana and your lustre and grandeur. O brilliant divinities, blazing lustrous, knowers of all overt and covert facts of the world of existence, wash yourselves clean with divine purities and run on.

**प्राणेनाग्निं सं सृजति वातः प्राणेन संहितः।**
**प्राणेनं विश्वतोमुखं सूर्यं देवा अजनयन्॥ ७॥**

7. *Prāṇenāgniṁ saṁ sṛjati vātaḥ prāṇena saṁhitaḥ.*
*Prāṇena viśvatomukhaṁ sūryaṁ devā ajanayan.*

Lord Almighty invests Agni with pranic energy. The wind and air is invested with prana. The divine powers of Nature, Devas, create the versatile, all radiant, all illuminative sun and vest it with prana.

**आयुषायुष्कृतां जीवायुष्माञ्जीव मा मृथाः।**
**प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम्॥ ८॥**

8. *Āyuṣāyuṣkṛtāṁ jīvāyuṣmāñjīva mā mṛthāḥ.*
*Prāṇenātmanvatāṁ jīva mā mṛtyorudagā vaśam.*

O man, live with full life energy, gift of those divine powers which create the life energy for you. Live with good health for a full age. Never die an untimely death. Live with the life inspiration of those who live and command life energy of the spirit. Never fall a prey to the snares of untimely death.

**देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत्पथिभिर्देवयानैः।**
**आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ९॥**

9. *Devānāṁ nihitaṁ nidhiṁ yamindro'nvavindatpathibhirdevayānaiḥ. Āpo hiraṇyaṁ jugupustrivṛdbhistāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

That mysterious but collected treasure of the gifts of divinities which Indra, the soul, received and secured through its karmic performance on the noble paths of action worthy of divinities, and which same golden treasure, the triple dynamics of nature, society and divinity at work in the mind and spirit protected and promoted, that very treasure of your potential, O man, may the three orders of nature, society and divinity protect and promote with threefold blessings. (Refer back to mantra 3 and 4.)

**त्रयꣳस्त्रिꣳशद्दे॒वता॒स्त्रीणि॑ च वी॒र्या ऽ णि प्रिया॒यमा॑णा जुगुपुर॒प्स्व॑१॒न्तः। अ॒स्मिꣳश्च॒न्द्रे अधि॒ यद्धिर॑ण्यं॒ तेना॒यं कृ॑णवद् वी॒र्याणि॥ १०॥**

10. *Trayastriṁśaddevatāstrīṇi ca vīryāṇi priyāyamāṇā jugupurapsvantaḥ. Asmiṁścandre adhi addhiraṇyaṁ tenāyaṁ kṛṇavad vīryāṇi.*

Thirty three are the Divinities, i.e., eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati, three are the potentials, i.e., physical, mental and spiritual, all dear, loving and cooperative, which protect and sustain the treasure of human identity within its karmic personality. With this golden treasure of its identity and potential in the golden cave of the heart, let man perform his actions at his best.

Note: Eight Vasus are: earth, water, fire, air, space, moon, sun and stars. They are called Vasus because they provide the abode and sustenance for life.

Eleven Rudras are: ten pranas or vital energies, and the soul. These are called Rudras because they cause sorrow when they forsake man's life.

Twelve Adityas are the Zodiacs of the sun in the yearly round

Indra is cosmic energy and Prajapati, the cosmic yajna. Both these may also be described as the individual soul and the Super-soul.

Reference may also be made to Atharva, 10,7,17.

**ये दे॑वा दि॒व्येका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॒षध्वम्॥ ११॥**

11. *Ye devā divyekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those Divinities which are eleven and abide in the heaven of light may accept and cherish this homage of havi.

**ये दे॑वा अ॒न्तरि॑क्ष॒ एका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॒षध्वम्॥ १२॥**

12. *Ye devā antarikṣā ekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the middle region may accept and cherish this homage of havi.

**ये दे॑वाः पृ॒थि॒व्यामेका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॒षध्वम्॥ १३॥**

13. *Ye devāḥ pṛthivyāmekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the earthly sphere may accept and cherish this homage of havi.

असपत्नं पुरस्तात्पश्चान्नो अभयं कृतम्।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १४ ॥

14. *Asapatnaṁ purastātpaścānno abhayaṁ kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः। इन्द्राग्नी रक्षतां मा पुरस्ादश्विनावभितः शर्म यच्छताम्। तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म॥ १५ ॥

15. *Divo mādityā rakṣantu bhūmyā rakṣantvagnayaḥ. Indrāgnī rakṣatāṁ mā purastādaśvināvabhitaḥ śarma yacchatām. Tiraścīnaghnyā rakṣatu jātavedā bhūtakṛto me sarvataḥ santu varma.*

May the Aditya, sun in zodiacs, protect me from the regions of light, may the earthly fires and yajnic flames protect me from earthly dangers, may Indra and Agni, electric and heat energy, protect me from the front, may Ashvins, complementarities of nature, protect me all round, may the man of knowledge of life forms protect cows and other animals as well as reptiles. May nature's divine powers that evolve forms of existence be my protective shield all round.

## Kanda 19/Sukta 28 (Darbha Mani)

***Darbha-mani Devata, Brahma Rshi***

इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे।
दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः ॥ १ ॥

1. *Imaṁ badhnāmi te maṇiṁ dīrghāyutvāya tejase. Darbhaṁ sapatnadambhanaṁ dviṣatastapa-naṁ hṛdaḥ.*

O man, for a long healthy life, I bind on you this jewel Darbha, a catalytic agent, which puts down rival elements and burns out the very heart centre of negative forces.

('Darbha', the word is derived from the root 'dr' which means 'to break'. It is something that is valuable, powerful and adorable. In this sukta, it has been interpreted as the Darbha grass which is purest white, most adorable and effective against ailments. The other interpretation is 'the commander of the forces of defence'. Reference: "Dayananada Vaidic Kosha", by Rajavir Shastri, Delhi: Arsha Sahitya Trust, and "Atharva-veda Bhashyam" by Vishvanath Vidyalankar, published by Ram Lal Kapur Trust, and Atharva-veda commentaries by Kshemakarana Das, and by W.D. Whitney)

द्विषतस्तापयन्हृदः शत्रूणां तापयन्मनः।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्मइवाभीन्त्संन्तापयन्॥ २॥

2. *Dviṣatastāpayanhṛdaḥ śatrūṇāṁ tāpayanmanaḥ. Durhārdaḥ sarvāṁstvaṁ darbha gharmaivā-bhīntsantāpayan.*

Scorching the heart of the jealous, heating up the mind of the enemies, you, O Darbha, destroyer, be active like the very fire and the sun, distressing and burning up all the undaunted elements, negative and evil at heart.

घर्मइ॑वाभि॒तप॑न्दर्भ द्विष॒तो नि॒तप॑न्मणे।
हृ॒दः स॒पत्ना॑नां भि॒न्द्धीन्द्र॑इव विरु॒जं ब॒लम्॥ ३॥

3. *Gharma-ivābhitapandarbha dviṣato nitapan-maṇe. Hṛdaḥ sapatnānāṁ bhinddhīndraiva virujaṁ balam.*

O Darbha, O Jewel, blazing like fire and the sun, scorching the jealous, break the rivals to the very core of the heart, like Indra, lightning, striking and breaking the cloud asunder.

भि॒न्द्धि द॑र्भ स॒पत्ना॑नां हृ॒दय॑ं द्विष॒तां म॑णे।
उ॒द्यन्त्वच॑मिव॒ भूम्या॒ः शिर॑ एषां॒ वि पा॑तय॥ ४॥

4. *Bhinddhi darbha sapatnānāṁ hṛdayaṁ dviṣatāṁ maṇe. Udyantvacamiva bhūmyāḥ śira eṣāṁ vi pātaya.*

O Darbha, O Jewel, break asunder the heart core of the rival and jealous negative forces and, rising like the sun removing the dark veil of the earth, throw off the umbrella cover of these enemy forces.

भि॒न्द्धि द॑र्भ स॒पत्ना॑न्मे भि॒न्द्धि मे॑ पृतनाय॒तः।
भि॒न्द्धि मे॒ सर्वा॑न्दुर्हार्दो॑ भि॒न्द्धि मे॑ द्विष॒तो म॑णे॥ ५॥

5. *Bhinddhi darbha sapatnānme bhinddhi me pṛtanāyataḥ. Bhinddhi me sarvāndurhārdo bhinddhi me dviṣato maṇe.*

O Darbha, break down my rival forces, disintegrate the forces that fight against me. Break off all those that act against my heart and soul. O Jewel, break down all the forces that jealously deplete me.

**छिन्द्धि दर्भ सपत्नान्मे छिन्द्धि मे पृतनायतः।**
**छिन्द्धि मे सर्वान्दुर्हार्दीन् छिन्द्धि मे द्विषतो मणे॥ ६॥**

6. *Chinddhi darbha sapatnānme chinddhi me pṛtanāyataḥ. Chinddhi me sarvāndurhārdān chinddhi me dviṣato maṇe.*

O Darbha, split up and destroy my rival forces, split up and destroy the forces that fight against me, O Jewel, destroy all the evil at heart that work against me, destroy all the jealous forces acting against me.

**वृश्च दर्भ सपत्नान्मे वृश्च मे पृतनायतः**
**वृश्च मे सर्वान्दुर्हार्दो वृश्च मे द्विषतो मणे॥ ७॥**

7. *Vṛśca darbha sapatnānme vṛśca me pṛtanāyataḥ. Vṛśca me sarvāndurhārdo vṛśca me dviṣato maṇe.*

O Darbha, uproot all my rivals, uproot all the enemy forces fighting against me. O Jewel, root out all the evil at heart that work against me, root out all the jealous forces acting against me.

**कृन्त दर्भ सपत्नान्मे कृन्त मे पृतनायतः।**
**कृन्त मे सर्वान्दुर्हार्दः कृन्त मे द्विषतो मणे॥ ८॥**

8. *Kṛnta darbha sapatnānme kṛnta me pṛtanāyataḥ. Kṛnta me sarvāndurhārdaḥ kṛnta me dviṣato maṇe.*

O Darbha, cut down to nothing all my rivals, cut down to nothing all my adversaries. O Mani, cut down to naught all the evil that work against my heart, cut down to naught all jealousies against my system.

**पिंश दर्भ सपत्नान्मे पिंश मे पृतनायतः।**
**पिंश मे सर्वान्दुर्हार्दः पिंश मे द्विषतो मणे॥ ९॥**

9. *Piṁśa darbha sapatnānme piṁśa me pṛtanāyataḥ. Piṁśa me sarvāndurhārdaḥ piṁśa me dviṣato maṇe.*

O Darbha, crush all the rivals, crush all the adversaries acting against me. O Mani, crush all the evil at heart that work against me, crush all the jealousies against my system.

**विध्य॑ दर्भ स॒पत्ना॑न्मे॒ विध्य॑ मे पृतनाय॒तः।**
**विध्य॑ मे॒ सर्वा॑न्दु॒र्हार्दो॑ विध्य॑ मे द्विष॒तो म॑णे॥ १०॥**

10. *Vidhya darbha sapatnānme vidhya me pṛtanā-yataḥ. Vidhya me sarvāndurhārdo vidhya me dviṣato maṇe.*

O Darbha, pierce to naught all my rivals, pierce to zero germination all my adversaries. O Mani, pierce to death all the evil at heart that work against me, pierce down to nothing all the jealous forces against my system.

## Kanda 19/Sukta 29 (Darbha Mani)

***Darbha Mani Devata, Brahma Rshi***

**निक्ष॑ दर्भ स॒पत्ना॑न्मे॒ निक्ष॑ मे पृतनाय॒तः।**
**निक्ष॑ मे॒ सर्वा॑न्दु॒र्हार्दो॑ निक्ष॑ मे द्विष॒तो म॑णे॥ १॥**

1. *Nikṣa darbha sapatnānme nikṣa me pṛtanāyataḥ. Nikṣā me sarvāndurhārdo nikṣa me dviṣato maṇe.*

O Darbha, destroyer of negativities, split up my rivals, split up my fighting adversaries. Split up all the evil at heart against me. O Mani, split up all the jealous forces that act against me.

**तृ॒न्द्धि द॑र्भ स॒पत्ना॑न्मे तृ॒न्द्धि मे॑ पृतनाय॒तः।**
**तृ॒न्द्धि मे॒ सर्वा॑न्दु॒र्हार्द॑स्तृ॒न्द्धि मे॑ द्विष॒तो म॑णे॥ २॥**

2. *Tṛnddhi darbha sapatnānme tṛnddhi me pṛtanā-yataḥ. Tṛnddhi me sarvāndurhārdastṛnddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, cleave my rivals, cleave my fighting adversaries. Cleave all the evil at heart opposed to me. O Mani, cleave all the jealous forces standing against me.

**रुन्द्धि दर्भ सपत्नान्मे रुन्द्धि मे पृतनायतः।**
**रुन्द्धि मे सर्वान्दुर्हार्दो रुन्द्धि मे द्विषतो मणे॥ ३॥**

3. *Runddhi darbha sapatnānme runddhi me pṛta-nāyataḥ. Runddhi me sarvāndurhārdo runddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, shut off all my rivals, shut off all my adversaries. O Mani, shut off all negative forces which are evil at heart, shut out all jealous forces active against me.

**मृण दर्भ सपत्नान्मे मृण मे पृतनायतः।**
**मृण मे सर्वान्दुर्हार्दो मृण मे द्विषतो मणे॥ ४॥**

4. *Mṛṇa darbha sapatnānme mṛṇa me pṛtanāyataḥ. Mṛṇa me sarvāndurhārdo mṛṇa me dviṣato maṇe.*

O Darbha, destroyer of negativities, reduce to dust my rivals, crush to dust my fighting rivals. Crush to dust all forces evil at heart against me, crush to dust, O Mani, all the jealous forces that stand against me.

**मन्थ दर्भ सपत्नान्मे मन्थ मे पृतनायतः।**
**मन्थ मे सर्वान्दुर्हार्दो मन्थ मे द्विषतो मणे॥ ५॥**

5. *Mantha darbha sapatnānme mantha me pṛtanā-yataḥ. Mantha me sarvāndurhārdo mantha me dviṣato maṇe.*

O Darbha, destroyer of negativities, shake up and churn my rivals, shake up and churn my adversaries, shake up and churn all the evil hearted opponents, shake up and churn all the jealous forces, O Mani.

**पि॒ण्ड्ढि दर्भ स॒पत्रा॑न्मे पि॒ण्ड्ढि मे॑ पृतनाय॒तः ।**
**पि॒ण्ड्ढि मे॒ सर्वा॑न्दु॒र्हार्दः॑ पि॒ण्ड्ढि मे॑ द्विष॒तो म॑णे ॥ ६ ॥**

6. *Piṇḍḍhi darbha sapatnānme piṇḍḍhi me pṛtanā-yataḥ. Piṇḍḍhi me sarvāndurhārdaḥ piṇḍḍhi me dviṣato maṇe.*

O Darbha, destroyer of destroyers, batter all my rivals, batter all my adversaries, O Mani, batter all the evil hearted ranged against me, batter all the jealous forces active against me.

**ओष॑ दर्भ स॒पत्रा॑न्मे॒ ओष॑ मे पृतनाय॒तः ।**
**ओष॑ मे॒ सर्वा॑न्दु॒र्हार्द॒ ओष॑ मे द्विष॒तो म॑णे ॥ ७ ॥**

7. *Oṣa darbha sapatnānme oṣa me pṛtanāyataḥ. Oṣa me sarvāndurhārda oṣa me dviṣato maṇe.*

O Darbha, destroyer of negative forces, heat and eliminate all my rivals, heat and destroy all my adversaries. O Mani, heat and eliminate all evil at heart against me, heat and destroy all jealous forces active against me.

**दह॑ दर्भ स॒पत्रा॑न्मे॒ दह॑ मे पृतनाय॒तः ।**
**दह॑ मे॒ सर्वा॑न्दु॒र्हार्दो॒ दह॑ मे द्विष॒तो म॑णे ॥ ८ ॥**

8. *Daha darbha sapatnānme daha me pṛtanāyataḥ. Daha me sarvāndurhārdo daha me dviṣato maṇe.*

O Darbha, destroyer of negativities, burn and consume all my rivals, burn and consume all my adversaries. O Mani, burn and consume all the evil hearted ranged against me, burn and consume all the jealous forces active against me.

**ज॒हि द॑र्भ स॒पत्रा॑न्मे ज॒हि मे॑ पृतनाय॒तः।**
**ज॒हि मे॒ सर्वा॑न्दु॒र्हार्दो॑ ज॒हि मे॑ द्विष॒तो म॑णे॥ ९॥**

9. *Jahi darbha sapatnānme jahi me pṛtanāyataḥ. Jahi me sarvāndurhārdo jahi me dviṣato maṇe.*

O Darbha, destroyer of enmities, kill all my rivals, kill all my adversaries. O Mani, kill all the evil hearted ranged against me, kill all the jealous active against me.

## Kanda 19/Sukta 30 (Darbha Mani)

***Darbha Mani Devata, Brahma Rshi***

**यत्ते॑ दर्भ ज॒रामृ॑त्युः श॒तं वर्म॑सु॒ वर्म॑ ते।**
**तेने॒मं व॒र्मिणं कृ॒त्वा स॒पत्नां जहि वी॒र्यै ऽः॥ १॥**

1. *Yatte darbha jarāmṛtyuḥ śataṁ varmasu varma te.Tenemaṁ varmiṇaṁ kṛtvā sapatnān jahi vīryaiḥ.*

O Darbha, destroyer of enemies, hundred-fold is your armour of defence among armours against age and untimely death. With that same armour, strengthen this man-warrior well-guarded and, with your vigour and virilities, destroy all adversaries ranged against him.

शतं ते दर्भ वर्माणि सहस्रं वीर्या ∫णि ते।
तमस्मै विश्वे त्वां देवा जरसे भर्तवा अदुः॥ २॥

2. *Śataṁ te darbha varmāṇi sahasraṁ vīryāṇi te. Tamasmai viśve tvāṁ devā jarase bhartavā aduḥ.*

O Darbha, destroyer of destroyers, hundredfold are your armours of defence, thousandfold your vigour and virility, strength, courage and heroism. Such as you are, all world divinities of nature and humanity have given you unto this man to bear and wear against infirmity till full age and death.

त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम्।
त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि॥ ३॥

3. *Tvāmāhurdevavarma tvāṁ darbha brahmaṇaspatim. Tvāmindrasyāhurvarma tvaṁ rāśtrāṇi rakṣasi.*

O Darbha, they say you are Deva-varma, armour of divinities, Brahmanaspati, protector and sustainer of the expansive world and of the universal knowledge of existence. They say you are the armour of Indra, the omnipotent, and you defend and protect the social order of world dominions.

सपत्नक्षयणं दर्भ द्विषतस्तपनं हृदः।
मणिं क्षत्रस्य वर्धनं तनूपानं कृणोमि ते॥ ४॥

4. *Sapatnakṣayaṇaṁ darbha dviṣatastapanaṁ hṛdaḥ. Maṇiṁ kṣtrasya vardhanaṁ tanūpānaṁ kṛṇomi te.*

Darbha, the jewel destroyer of adversaries, heart burner of jealous enemies, O man, O Ruler, I make the

promoter of the social order, protector of the body politic, for you.

यत्समुद्रो अभ्यक्रन्दत्पर्जन्यो विद्युता सह।
ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत॥ ५॥

5. *Yatsamudro abhyakrandatparjanyo vidyutā saha. Tato hiraṇyayo bindustato darbho ajāyata.*

When the ocean roared and the cloud thundered with lightning, then was born the golden drop, invincible vitality, and thence arose the Darbha.

## Kanda 19/Sukta 31 (Audumbara Mani)

***Audumbara Mani Devata, Savita Pushtikama Rshi***

औदुम्बरेण मणिना पुष्टिकामाय वेधसा।
पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत्॥ १॥

1. *Audumbareṇa maṇinā puṣṭikāmāya vedhasā. Paśūnāṁ sarveṣāṁ sphātiṁ goṣṭhe me savitā karat.*

May Savita, creative genius, with Vedha, the expert of specialised knowledge, with Audumbara mani, a prize preparation of Ficus Glomerata, develop in my cow stall plenty of all breeds of healthy animals for me as I am keen for the health, growth and development of animals.

यो नो अग्निर्गार्हपत्यः पशूनामधिपा असत्।
औदुम्बरो वृषा मणिः सं मा सृजतु पुष्ट्या॥ २॥

2. *Yo no agnirgārhapatyaḥ paśūnāmadhipā asat. Audumbaro vṛṣā maṇiḥ saṁ mā sṛjatu puṣṭyā.*

May this Agni, which is our sacred home fire of

yajna, be the preserver and promoter of the animals, and may the efficacious and abundant Audumbara mani augment me with growth and prosperity.

**करीषिणीं फलवतीं स्वधामिरां च नो गृहे।**
**औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे॥ ३॥**

3. *Karīṣiṇīṁ phalavatīṁ svadhāmirāṁ ca no gṛhe. Audumbarasya tejasā dhātā puṣṭiṁ dadhātu me.*

Abundance of fertility and fruitfulness, profusion of self-sufficiency in food and drink, and growth of prosperity, may Dhata, lord of the world order, bear and bring into our home by the power and lustre of the efficacy of Audumbara.

**यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः।**
**गृह्ण ३ हं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम्॥ ४॥**

4. *Yad dvipācca catuṣpācca yānyannāni ye rasāḥ. Gṛhṇeham tveṣāṁ bhūmānam bibhradaudumbaram maṇim.*

Whatever bipeds and quadrupeds there be around, whatever foods and delicious drinks there be in the world, I pray, bearing the divine Audumbara mani and performing the sacred home fire yajna, I may have the best in abundance of them.

**पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम्।**
**पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात्॥ ५॥**

5. *Puṣṭiṁ paśūnāṁ pari jagrabhāham catuṣpadāṁ dvipadāṁ yacca dhānyam. Payaḥ paśūnāṁ rasamoṣadhīnāṁ bṛhaspatiḥ savitā me ni yacchāt.*

I have taken up the care, welfare and growth of the biped and quadruped living beings. I have also received their gift of food grains, milk of cows and other milch animals, and the juice of herbs. May Brhaspati Savita, lord omniscient and omnificent, inspire and bless me with abundance of all that wealth.

**अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु।**
**मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥ ६ ॥**

6. *Ahaṁ paśūnāmadhipā asāni mayi puṣṭaṁ puṣṭapatirdadhātu. Mahyamaudumbaro maṇirdraviṇāni ni yacchatu.*

Let me be the master protector and promoter of animals. May the lord of health and growth bless me with health, growth and all round development. May the divine Audumbara mani bring me wealth, honour and excellence.

**उप मौदुम्बरो मणिः प्रजया च धनेन च।**
**इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा ॥ ७ ॥**

7. *Upa maudumbaro maṇiḥ prajayā ca dhanena ca. Indreṇa jinvito maṇirā māgantsaha varcasā.*

Audumbara mani, with people and with wealth, indeed the jewel gift inspired and energised by Indra, mighty world ruler, has come to me with honour and grandeur.

**देवो मणिः सपत्नहा धनसा धनसातये।**
**पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥ ८ ॥**

8. *Devo maṇiḥ sapatnahā dhanasā dhanasātaye. Paśorannasya bhūmānaṁ gavāṁ sphātiṁ ni yacchatu.*

May the divine, generous jewel, destroyer of adversaries, giver of wealth and honour, we pray, steadily give us abundant growth of animals, food grains, and the growth and development of cows for the progress of the common wealth of humanity.

**यथाग्रे॒ त्वं व॑नस्पते पु॒ष्ट्या स॒ह ज॑ज्ञि॒षे।**
**ए॒वा धन॑स्य मे स्फा॒तिमा द॑धातु॒ सर॑स्वती॥ ९॥**

9. *Yathāgre tvaṁ vanaspate puṣṭyā saha jajñiṣe. Evā dhanasya me sphātimā dadhātu sarasvatī.*

O Vanaspati, master protector and developer of forests and the green revolution from early times, just as you have come up with health, growth and development of humanity and the environment, so may Sarasvati, mother knowledge, bear and bring us abundant growth of wealth for us.

**आ मे॒ धनं॒ सर॑स्वती॒ पय॑स्फातिं च धा॒न्य᳡म्।**
**सि॒नी॒वा॒ल्युपा॑ वहाद॒यं चौदु॑म्बरो म॒णिः॥ १०॥**

10. *Ā me dhanaṁ sarasvatī payasphātiṁ ca dhānyam. Sinīvālyupā vahādayaṁ caudumbaro maṇiḥ.*

To us all, may Sarasvati, generous mother giver of food for all, bring plenty of food and wealth, and so may this Audumbara mani bring us food, wealth, honour and excellence.

**त्वं म॑णी॒नाम॑धि॒पा वृषा॑सि॒ त्वयि॑ पु॒ष्टं पु॑ष्ट॒पति॑र्जजान। त्वयी॒मे वाजा॒ द्रवि॑णानि॒ सर्वौदु॑म्बर॒ः स त्वम॒स्मत्स॑हस्वा॒रादरा॑ति॒-मम॑तिं॒ क्षुधं च॥ ११॥**

11. *Tvaṁ maṇīnāmadhipā vṛṣāsi tvayi puṣṭaṁ puṣṭapatirjajāna. Tvayīme vājā draviṇāni sarvaudumbaraḥ sa tvamasmat sahasvārādarātimamatiṁ kṣudhaṁ ca.*

Audumbara mani, you are supreme over all other jewels. You are generous. In you the lord of creative evolution placed strength and energy for growth. In you abide all these nourishments, energies and wealths of life. O all-supreme master of strength, growth and prosperity, drive off from us indigence, lack of understanding and hunger.

**ग्रा॒म॒णीर॑सि ग्राम॒णीरु॒त्थाया॒भिषि॑क्तो॒ऽभि मा॑ सिञ्च॒ वर्च॑सा। तेजो॑ऽसि॒ तेजो॒ मयि॑ धार॒याधि॑ र॒यिर॑सि र॒यिं मे॑ धेहि॥ १२॥**

12. *Grāmaṇīrasi grāmaṇīrutthāyābhiṣikto'bhi mā siñca varcasā. Tejo'si tejo mayi dhārayādhi rayirasi rayiṁ me dhehi.*

You are the leader of villages, leader anointed and consecrated, rise and bless me with lustre. You are all splendour, bless me with splendour. You are supreme ruler of wealth, honour and excellence. Pray invest me too with honour, wealth and excellence.

**पु॒ष्टिर॑सि पु॒ष्ट्या मा॒ सम॑ङ्ग्धि गृहमे॒धी गृ॒हप॑तिं मा कृणु। औदु॑म्बर॒ः स त्वम॒स्मासु॑ धेहि र॒यिं च॑ न॒ः सर्व॑वीर॒ं नि य॑च्छ रा॒यस्पोषा॑य॒ प्रति॑ मुञ्चे अ॒हं त्वाम्॥ १३॥**

13. *Puṣṭirasi puṣṭyā mā samaṅgdhi gṛhamedhī gṛhapatiṁ mā kṛṇu. Audumbaraḥ sa tvamasmāsu dhehi rayiṁ ca naḥ sarvavīraṁ ni yaccha rāyaspoṣāya prati muñce ahaṁ tvām.*

You are nourishment and growth itself. Invest me with nourishment and growth. You are ideal master of the home dedicated to yajna and the family. Make me a good householder. You are Audumbara, treasure of wide virtues, wealth and power of life. Give us wealth all worthy of the brave. I hold on to you for peace, prosperity and progress.

**अयमौदुम्बरो मणिर्वीरो वीराय बध्यते। स नः सनिं मधुमतीं कृणोतु रयिं च नः सर्ववीरं नि यच्छात्॥ १४॥**

14. *Ayamaudumbaro maṇirvīro vīrāya badhyate. Sa naḥ saniṁ madhumatīṁ kṛṇotu rayiṁ ca naḥ sarvavīraṁ ni yacchāt.*

Mighty brave is this Audumbara mani, worthy of the brave to wear and bear. Let it make our share of wealth for body, mind and soul full of honey sweets. May it give us wealth, honour and excellence wholly worthy of all the brave.

Note: As the theme of Audumbara-mani grows in this Sukta, it becomes clear that this 'jewel' is not simply a magical amulet from the Udumbara tree. It is a valuable extract from the tree, very efficacious in home yajna too for the growth of health and development of animals (verses 1-5). Then it becomes the source of health, wealth and progeny (6-8). Then the thought moves on to Sarasvati (mother of knowledge), Vanaspati (preserver, developer and manager of forests, also the sun), and Gramani (village leader), which are all human and divine variations of the source of health, wealth, honour, excellence and enlightenment. At the end the 'mani' becomes the sole source of humanity's share of

food, energy and excellence for body, mind and soul, Lord Supreme, diversifier as well as the unifier of all that is. The Sukta is a mystical vision of the concrete, moving up to the mysterious.

## Kanda 19/Sukta 32 (Darbha)

***Darbha Devata, Bhrgu Ayushkama Rshi***

Darbha ordinarily is Kusha grass, specially white, different from ordinary Kusha and Kasa. But derived from the root 'dr', 'to break', in Vedic language it would mean 'the breaker of negativities and joiner of positivities to wholeness', a giver of invulnerable strength. Darbha, then, is to be understood as both medicinal and metaphorical.

**शतकाण्डो दुश्च्यवनः सहस्त्रपर्ण उत्तिरः।**
**दर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे॥ १॥**

1. *Śatakāṇḍo duścyavanaḥ sahasraparṇa uttiraḥ. Darbho ya ugra oṣadhistaṁ te badhnāmyāyuṣe.*

Hundred stemmed, inviolable, thousand leaved, the efficacious saviour Darbha, powerful healer, I bind on you for good health and long life.

**नास्य केशान्प्र वपन्ति नोरसि ताडमा घ्नते।**
**यस्मा अच्छिन्नपर्णेन दर्भेण शर्म यच्छति॥ २॥**

2. *Nāsya keśānpra vapanti norasi tāḍamā ghnate. Yasmā acchinnaparṇena darbheṇa śarma yacchati.*

No way can diseases remove his hair nor strike at his chest to whom the physician provides health and security with Darbha of whole and unbroken leaves.

दि॒वि ते॒ तूल॑मोषधे पृथि॒व्याम॑सि॒ निष्ठि॑तः।
त्वया॑ स॒हस्र॑काण्डे॒नायु॒ः प्र व॑र्धयामहे॥ ३॥

3. *Divi te tūlamoṣadhe pṛthivyāmasi niṣṭhitaḥ.*
*Tvayā sahasrakāṇḍenāyuḥ pra vardhayāmahe.*

O Saviour from suffering, Oshadhi, your top is in the sun while you are rooted on the earth. By you, who expand over a hundred stems and branches, we increase and immunise the life and health of people.

ति॒स्रो दि॒वो अत्य॑तृणत्ति॒स्र इ॒माः पृ॑थि॒वीरु॒त।
त्वया॒हं दु॒र्हार्दो॑ जि॒ह्वां नि तृ॑णद्मि॒ वचां॑सि॥ ४॥

4. *Tisro divo atyatṛṇattisra imāḥ pṛthivīruta.*
*Tvayāhaṁ durhārdo jihvāṁ ni tṛṇadmi vacāṁsi.*

O Darbha, destroyer and preserver, you pervade the three heavens and these three regions of the earth, you penetrate and break the negativities to join the positivities. With you as sanative saviour, I pierce through the tongue of the evil hearted and disintegrate their words.

त्वम॑सि॒ सह॑मानो॒ऽहम॑स्मि॒ सह॑स्वान्।
उ॒भौ सह॑स्वन्तौ भू॒त्वा स॒पत्ना॑न्त्सहिषीमहि॥ ५॥

5. *Tvamasi sahamāno'hamasmi sahasvān. Ubhau sahasvantau bhūtvā sapatnāntsahiṣīmahi.*

O Darbha, you are master of patience and courage, victor of war, in the process of fighting, I am courageous and challenging too on way to battle, unflinching. Both of us together, possessed of strength, courage and will, ready to fight, shall conquer the adversaries.

**सहस्व नो अभिमातिं सहस्व पृतनायतः।**
**सहस्व सर्वान्दुर्हार्दः सुहार्दो मे बहून्कृधि॥ ६॥**

6. *Sahasva no abhimātiṁ sahasva pṛtanāyataḥ. Sahasva sarvāndurhārdaḥ suhārdo me bahūn-kṛdhi.*

Fight and rout the proud adversary. Fight and defeat the enemies upfront on the field. Challenge and overthrow all those evil hearted. Let the good hearted be many around me.

**दर्भेण देवजातेन दिवि ष्टम्भेन शश्वदित्।**
**तेनाहं शश्वतो जनाँ असनं सनवानि च॥ ७॥**

7. *Darbheṇa devajātena divi ṣṭambhena śaśvadit. Tenāhaṁ śaśvato janāň asanaṁ sanavāni ca.*

By Darbha, eternal destroyer and preserver, realised by brilliant divines, all sustaining master in heaven, I, eternal too, always win people over, and I pray I may continue to win.

**प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च।**
**यस्मै च कामयामहे सर्वस्मै च विपश्यते॥ ८॥**

8. *Priyaṁ mā darbha kṛṇu brahmarājanyābhyāṁ śūdrāya cāryāya ca. Yasmai ca kāmayāmahe sarvasmai ca vipaśyate.*

O Darbha, destroyer and preserver, eternal sanative, render me dear and loving to and loved by all Brahmanas, Kshatriyas, Vaishyas, Shudras, whoever we love and desire, and all those who have the eye to see (and discriminate right and wrong).

**यो जायमानः पृथिवीमदृंहद्यो अस्तभ्नाद्न्तरिक्षं दिवं च। यं बिभ्रतं ननु पाप्मा विवेद स नोऽ यं दर्भो वरुणो दिवा कः॥ ९॥**

9. *Yo jāyamānaḥ pṛthivīmadṛṁhadyo astabhnā-dantarikṣaṁ divaṁ ca. Yaṁ bibhrataṁ nanu pāpmā viveda sa no'yaṁ darbho varuṇo divā kaḥ.*

He that, self-manifesting, created and stabilised the earth, who sustained and stabilised the firmament and the heaven, whom the evil at heart never know and realise, that Darbha, destroyer and preserver, Varuna, divine umbrella, lord of judgement and eternal goodness, may, we pray, bless us with heavenly light.

**सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव। स नोऽ यं दर्भः परि पातु विश्वतस्तेन साक्षीय पृतनाः पृतन्यतः॥ १०॥**

10. *Sapatnahā śatakāṇḍaḥ sahasvānoṣadhīnāṁ prathamaḥ saṁ babhūva. Sa no'yaṁ darbhaḥ pari pātu viśvatastena sākṣīya pṛtanāḥ pṛtanyataḥ.*

He, destroyer of adversaries, of infinite manifestations, infinitely loving and loved, lord of courage and patience, all victorious, is the first and highest of all saviour sanatives. May he, Darbha, destroyer and preserver, protect and promote us all round. By him, may I win over those who stand against me and battle with negative forces.

## Kanda 19/Sukta 33 (Darbha)

***Darbha Devata, Bhrgu Rshi***

**सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम्।**
**स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा सं सृजाति नः ॥ १ ॥**

1. *Sahasrārghaḥ śatakāṇḍaḥ payasvānapāmagnirvīrudhāṁ rājasūyam. Sa no'yaṁ darbhaḥ pari pātu viśvato devo maṇirāyuṣā saṁ sṛjāti naḥ.*

Adorable and adored a thousand ways, infinitely manifested in stems and branches, universally loved, treasurehold of delicious food and drink, flashing like lightning fire of the clouds, royal majestic among sanative herbs, may Darbha, divine destroyer and preserver, refulgent jewel of the universe, join us with health and age through the human body on earth. May the Lord protect and promote us all round.

**घृतादुल्लुप्तो मधुमान्पयस्वान्भूमिद्रंहोऽच्युतश्च्यावयिष्णुः।**
**नुदन्त्सपत्नानधरांश्च कृण्वन्दर्भा रोह महतामिन्द्रियेण ॥ २ ॥**

2. *Ghṛtādullupto madhumānpayasvānbhūmidṛṁho'cyutaścyāvayiṣṇuḥ. Nudantsapatnānadharāṁśca kṛṇvandarbhā roha mahatāmindriyeṇa.*

Like fire and light raised from ghrta, bearing sweets of joy as honey, abundant with delicious food and drink, firm as earth, unshakable shaker, throwing off adversaries and razing them down, may Darbha, destroyer of negativities for rehabilitation of positivities, arise in our consciousness along with the sense, mind and power of the Great.

त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे।
त्वां पवित्रमृषयोऽ भरन्त त्वं पुनीहि दुरितान्यस्मत्॥ ३॥

3. *Tvaṁ bhūmim-atyeṣyojasā tvaṁ vedyāṁ sīdasi cāruradhvare. Tvāṁ pavitramṛṣayo'bharanta tvaṁ punīhi duritānyasmat.*

O Darbha, with the blaze of your splendour, you pervade and transcend the earth. You sit with the holy fire in the vedi, beatific presence in the yajna of love free from violence. Pure, immaculate and holy, the seers realise you in the heart. Pray, purify and sanctify us, lord, free us from all sin and evil.

तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः।
ओजो देवानां बलमुग्रमेतत्तं ते बध्नामि जरसे स्वस्तये॥ ४॥

4. *Tīkṣṇo rājā viṣāsahī rakṣohā viśvacarṣaṇiḥ. Ojo devānāṁ balamugrametattaṁ te badhnāmi jarase svastaye.*

Brilliant, patient and penetrative, ruling light of life, victorious, destroyer of evil, all-watching lover of humanity, this Darbha is the strength and splendour of divinities. With this, O man, I join you for a long full age and all round well being.

दर्भेण त्वं कृणवद् वीर्या ∫णि दर्भं बिभ्रदात्मना मा व्यथिष्ठाः। अतिष्ठाया वर्चसाधान्यान्त्सूर्य इवा भाहि प्रदिशश्चतस्रः॥ ५॥

5. *Darbheṇa tvaṁ kṛṇavad vīryāṇi darbhaṁ bibhradātmanā mā vyathiṣṭhāḥ. Atiṣṭhāyā varcasādhānyāntsūrya ivā bhāhi pradiśa-ścatasraḥ.*

O man, with Darbha by you, do heroic deeds. Bearing Darbha by heart and soul, suffer no fear and despair. Surpassing others with your power and lustre, shine like the sun over all the four directions and sub-directions.

## Kanda 19/Sukta 34 (Jangida Mani)

***Jangida Vanaspati Devata, Angira Rshi***

**जङ्गिडो ऽसि जङ्गिडो रक्षितासि जङ्गिडः।**
**द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः॥ १॥**

1. *Jaṅgiḍo'si jaṅgiḍo rakṣitāsi jaṅgiḍaḥ. Dvipāccatuṣpādasmākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ.*

O Jangida, you are Jangida, devourer of disease. You are Jangida, the protector. May Jangida protect our bipeds and our quadrupeds.

**या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये।**
**सर्वान्विनक्तु तेजसोऽरसां जङ्गिडस्करत्॥ २॥**

2. *Yā gṛtsyastripañcāśīḥ śataṁ kṛtyākṛtaśca ye. Sarvān vinaktu tejaso'rasāṁ jaṅgiḍaskarat.*

Hundred and fifty's are the deadly diseases, and hundreds are the mysterious evil ones. All these, may Jangida turn to saplessness, deprive them of their virulence, and stop their growth immediately.

**अरसं कृत्रिमं नादमरसाः सप्त विस्रसः।**
**अपेतो जङ्गिडामतिमिषुमस्तेव शातय॥ ३॥**

3. *Arasaṁ kṛtrimaṁ nādamarasāḥ sapta visrasaḥ. Apeto jaṅgiḍāmatimiṣumasteva śātaya.*

O Jangida, just as an archer shoots off the arrow

so, pray, shoot off the hoarse voice and dry the cough, cure the seven kinds of debility, decay, paralysis and disjointures, and so pray cure loss of understanding and loss of memory.

**कृत्यादूषणः एवायमथो अरातिदूषणः ।**
**अथो सहस्वञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ४ ॥**

4. *Kṛtyādūṣaṇa evāyamatho arātidūṣaṇaḥ.*
*Atho sahasvañjaṅgiḍaḥ pra ṇa āyūṁṣi tāriṣat.*

Jangida is the cure of indigence and evil tendencies of the mind. May Jangida, patient, resistant and powerful, save our health and vigour and help us to live a long, full life of good cheer.

**स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।**
**विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥ ५ ॥**

5. *Sa jaṅgiḍasya mahimā pari ṇaḥ pātu viśvataḥ.*
*Viṣkandhaṁ yena sāsaha saṁskandhamoja ojasā.*

That is the greatness of vigorous and lustrous Jangida by which it may, we wish and pray, protect us all round all ways, the same lustre and grandeur by which it fights and roots out Vishkandha and Samskandha, partial as well as the total debility of the body system.

**त्रिष्ट्वा देवा अजनयन्निष्ठितं भूम्यामधि ।**
**तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥ ६ ॥**

6. *Triṣṭvā devā ajanayanniṣṭhitaṁ bhūmyāmadhi.*
*Tamu tvāṅgirā iti brāhmaṇāḥ pūrvyā viduḥ.*

Thrice in the year do the learned specialists grow and develop you, Jangida, and versatile as you are, the

ancient Brahmanas knew you and called you 'Angira', the comprehensive, the universal, the panacea.

**न त्वा॒ पूर्वा॒ ओष॑धयो॒ न त्वा॑ तर॒न्ति॒ या नवा॑ः ।**
**विबा॑ध उ॒ग्रो ज॑ङ्गि॒डः प॑रि॒पाण॑ः सु॒म॒ङ्गल॑ः ॥ ७ ॥**

7. *Na tvā pūrvā oṣadhayo na tvā taranti yā navāḥ.*
*Vibādha ugro jaṅgiḍaḥ paripāṇaḥ sumaṅ-galaḥ.*

Neither the old medications nor the latest excel and out-date you, Jangida, being the preventive, the strong, the protector, the auspicious immunizer.

**अथो॑पदान भगवो॒ जङ्गि॒डामि॑तवीर्य ।**
**पु॒रा त॑ उ॒ग्रा ग्र॑सत॒ उपेन्द्रो॑ वी॒र्यं॑ ददौ ॥ ८ ॥**

8. *Athopadāna bhagavo jaṅgiḍāmitavīrya.*
*Purā ta ugrā grasata upendro vīryaṁ dadau.*

O Jangida, generous giver of health and longevity, great with grandeur, boundless strong and powerful, earlier the lustrous men fed on you and, long before any virulent disease could devour them, Indra, lord omnipotent, vested you with unassailable strength and efficacy.

**उ॒ग्र इत्ते॑ वनस्पत॒ इन्द्र॑ ओ॒ज्मान॒मा द॑धौ ।**
**अमी॑वा॒ः सर्वा॑श्चा॒तयं॑ जहि रक्षांस्योषधे ॥ ९ ॥**

9. *Ugra itte vanaspata indra ojmānamā dadhau.*
*Amīvāḥ sarvāścātayaṁ jahi rakṣāṁsyoṣadhe.*

O Jangida, Vanaspati, Oshadhi, giver of heat and light of life, as the omnipotent Indra rendered you vigorous and lustrous, therefore destroy and eliminate all suffering and diseases, kill all germs and viruses,

perpetrators of evil and destruction.

आशरीकं विशरीकं बलासं पृष्ट्यामयम्।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत्॥ १०॥

10. *Āśarīkaṁ viśarīkaṁ balāsaṁ pṛṣṭyāmayam. Takmānaṁ viśvaśāradamarasāṁ jaṅgiḍaskarat.*

O Jangida, render ineffectual all diseases which break down the body system, rheumatic pains, consumption and cancer, back pains and autumnal fevers repeating every year.

## Kanda 19/Sukta 35 (Jangida Mani)

***Jangida Vanaspati Devata, Angira Rshi***

इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम्॥ १॥

1. *Indrasya nāma gṛhṇanta ṛṣayo jaṅgiḍaṁ daduḥ. Devā yaṁ cakrurbheṣajamagre viṣkan-dha-dūṣaṇam.*

Meditating on Indra, omnipotent lord of universal energy, in earnest, ancient seers discovered and gave Jangida Vanaspati to mankind, Jangida which universal divinities of nature earlier had made the best cure of Vishkandha, general break down of the body system.

स नो रक्षतु जङ्गिडो धनपालो धनेव।
देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम्॥ २॥

2. *Sa no rakṣatu jaṅgiḍo dhanapālo dhaneva. Devā yaṁ cakrurbrāhmaṇāḥ paripāṇamarātiham.*

May that Jangida protect us against disease and

loss of health just as a rich man protects and safeguards his wealth, Jangida which brilliant and divine Brahmanas developed as a general tonic and protective for health against disease and adversity.

**दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम्। तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय परिपाणोऽ सि जङ्गिडः ॥ ३ ॥**

3. *Durhārdaḥ saṁghoraṁ cakṣuḥ pāpakṛtvānamāgamam. Tāṁstvaṁ sahasracakṣo pratībodhena nāśaya paripāṇo'si jaṅgiḍaḥ.*

The evil hearted, cruel, evil eyed, evil doer, whoever such is risen and come, all these, O thousand-eyed Jangida, destroy with knowledge and awakenment. You are the saviour, the protector.

**परिं मा दिवः परिं मा पृथिव्याः पर्यन्तरिक्षात्परिं मा वीरुद्भ्यः। परिं मा भूतात्परिं मोत भव्याद्दिशोदिशो जङ्गिडः पात्वस्मान्॥ ४ ॥**

4. *Pari mā divaḥ pari mā pṛthivyāḥ paryantarikṣātpari mā vīrudbhyaḥ. Pari mā bhūtātpari mota bhavyāddiśodiśo jaṅgiḍaḥ pātvasmān.*

May Jangida protect me, protect us all, from the solar regions, from the earth, from the middle regions, from herbs and trees, from the past, from the future, and from all directions of space and from sub-directions, and from everywhere.

**य ऋष्णवो देवकृता य उतो ववृतेऽ न्यः।**
**सर्वांस्तान्विश्वभेषजोऽ रसां जङ्गिडस्करत्॥ ५ ॥**

5. *Ya ṛṣṇavo devakṛtā ya uto vavṛte'nyaḥ. Sarvāṁstānviśvabheṣajo'rasāṁ jaṅgiḍaskarat.*

Whatever the violent killer diseases, whether caused by natural forces or by infective body organs, or by any other, which come up and recur, may Jangida, general universal cure render them ineffectual.

## Kanda 19/Sukta 36 (Shatavara Mani)

***Shatavara Devata, Brahma Rshi***

**शतवारो अनीनशद्यक्ष्मान्रक्षांसि तेजसा।**
**आरोहन्वर्चसा सह मणिर्दुर्णामचातनः॥ १॥**

1. *Śatavāro anīnaśadyakṣmānrakṣāṁsi tejasā.*
*Ārohanvarcasā saha maṇirdurṇāmacātanaḥ.*

Let Shatavara, herb of a hundred efficacies, with its vigour and keenness, cure and destroy cancers and counsumptions. Let this destroyer of notorious diseases pass into the body system with its power and lustre and work up the cure.

**शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः।**
**मध्येन यक्ष्मं बाधते नैनं पाप्मातितत्रति॥ २॥**

2. *Śṛṅgābhyāṁ rakṣo nudate mūlena yātudhānyaḥ.*
*Madhyena yakṣmaṁ bādhate nainaṁ pāpmāti tatrati.*

With its thorns it eliminates the destructive bacteria, with its root it cures the painful winds, with its middle part it cures and prevents cancerous consumption. No malignant force can obstruct or suppress the curative effect of it.

**ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः।**
**सर्वान्दुर्णामहा मणिः शतवारो अनीनशत्॥ ३॥**

3. *Ye yakṣmāso arbhakā mahānto ye ca śabdinaḥ.*
*Sarvāndurṇāmahā maṇiḥ śatavāro anīnaśat.*

Whatever the cancerous consumption, whether minor or major or virulent, all these notorious ones, Shatavara mani destroys.

**शतं वीरानजनयच्छतं यक्ष्मानपावपत्।**
**दुर्णाम्नः सर्वान्हत्वाव रक्षांसि धूनुते॥ ४॥**

4. *Śataṁ vīrānajanayacchataṁ yakṣmānapā-vapat.*
*Durṇāmnaḥ sarvānhatvāva rakṣāṁsi dhūnute.*

Shatavara has given new life to a hundred brave. It has eliminated a hundred cancers and consumptions. It destroys notorious ailments, and shakes and throws out dangerous and destructive causes of these killer diseases.

**हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः।**
**दुर्णाम्नः सर्वांस्तृड्ढावव रक्षांस्यक्रमीत्॥ ५॥**

5. *Hiraṇyaśṛṅga ṛṣabhaḥ śātavāro ayaṁ maṇiḥ.*
*Durṇāmnaḥ sarvāṁstṛḍḍhvāva rakṣāṁsyakramīt.*

Of golden curative thrust is this jewel herb, Rshabha of the Shatavara family. It destroys all notorious diseases and attacks and destroys all the killer causes of these diseases.

**शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम्।**
**शतं शश्वन्वतीनां शतवारेण वारये॥ ६॥**

6. *Śatamahaṁ durṇāmnīnāṁ gandharvāpsarasāṁ śatam. Śataṁ śaśvanvatīnāṁ śatavāreṇa vāraye.*

With Shatavara, I ward off, cure and prevent a hundred notorious diseases, a hundred of the diseases of marshy area caused by damp air and rains, and a hundred of the diseases of seasonal and relapsive nature which repeat and grow fast.

## Kanda 19/Sukta 37 (Health and Energy)

***Agni Devata, Atharva Rshi***

**इदं वर्चो॑ अ॒ग्निना॑ द॒त्तमा॑ग॒न्भर्गो॒ यश॒: सह॒ ओजो॒ वयो॒ बल॑म्। त्रय॑स्त्रिंश॒द्यानि॑ च वी॒र्या॑ ण्यि॒ तान्य॒ग्नि: प्र द॑दातु मे॥ १॥**

1. *Idaṁ varco agninā dattamāganbhargo yaśaḥ saha ojo vayo balam. Trayastriṁśadyāni ca vīryāṇi tānyagniḥ pra dadātu me.*

This lustre, splendour, honour, heroic patience and courage, effulgence, youthful vigour and strength given by Agni, leading light of life, have come. May Agni give me all the manly vigour and splendour of which the variants are thirty-three.

(Thirty three powers and splendours may be interpreted as powers gifted by thirty-three divinities. Reference may be made to Atharva-veda 19, 27, 10-13. Another interpretation could be: the powers of five senses of perception, five senses of volition, five main pranas, five sub-pranas, five gross elements, five subtle elements, and mind, intellect and the sense of Identity.)

**व॒र्च आ धे॑हि मे त॒न्वां३ सह॒ ओजो॒ वयो॒ बल॑म्। इ॒न्द्रि॒याय॑ त्वा॒ कर्म॑णे वी॒र्या॑ य॒ प्रति॑ गृह्णामि श॒तशा॑रदाय॥ २॥**

2. *Varca ā dhehi me tanvāṁ saha ojo vayo balam. Indriyāya tvā karmaṇe vīryāya prati gṛhṇāmi śataśāradāya.*

Agni, bless me with brilliance in my person, courage, power, vigour and strength. O leading light of life, I invoke and adore you for the sake of manliness, noble action, and heroic dignity with which I love to live for a full hundred years.

**ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा। अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय॥ ३॥**

3. *Ūrje tvā balāya tvaujase sahase tvā. Abhibhūyāya tvā rāṣṭrabhṛtyāya paryūhāmi śataśāradāya.*

I invoke, adore and meditate on you, O leading light of life, for the sake of energy, strength, brilliance, victorious patience and courage, overpowering victory and moral supremacy and dignity and glory of the social order to live honourably for a full hundred years as a noble citizen.

**ऋतुभ्यष्ट्वार्तवेभ्यो मादभ्यः संवत्सरेभ्यः।**
**धात्रे विधात्रे समृधे भूतस्य पतये यजे॥ ४॥**

4. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

I light the holy fire, offer fragrant havi and meditate on you, Agni, together with friends and fellow citizens for favour of the seasons, for gifts of the seasons, for months and years, in honour of Dhata, the sustainer, Vidhata, ordainer and law-giver, giver of prosperity, and protector of all living forms.

## Kanda 19/Sukta 38 (Freedom from Disease)

***Gulgulu Devata, Atharva Rshi***

न तं यक्ष्मा॒ अरु॑न्धते॒ नैनं॑ श॒पथो॑ अश्नुते।
यं भे॑ष॒जस्य॑ गुल्गु॒लोः सु॑र॒भिर्ग॒न्धो अ॑श्नु॒ते॥ १॥

1. *Na taṁ yakṣmā arundhate nainaṁ śapatho aśnute. Yaṁ bheṣajasya gulguloḥ surabhirgandho aśnute.*

Diseases stop him not, curses and imprecations touch him not, whom the aromatic fragrance of medicinal gulgulu, bdellium, reaches and fortifies.

विष्व॑ञ्च॒स्तस्मा॒द्यक्ष्मा॑ मृ॒गा अश्वा॑ इवेरते।
यद् गु॑ल्गु॒लु सैन्ध॒वं यद्वाप्यासि॑ समु॒द्रिय॑म्॥ २॥

2. *Viṣvañcastasmādyakṣmā mṛgā aśvā iverate. Yad gulgulu saindhavaṁ yadvāpyāsi samudriyam.*

All cancerous diseases run away from him, fast as deer and horses, whether the gulgulu is from the river or from the sea.

उ॒भयो॑रग्रभं॒ नामा॒स्मा अ॑रि॒ष्टता॑तये॥ ३॥

3. *Ubhayoragrabhaṁ nāmāsmā ariṣṭatātaye.*

I have included both, gulgulu from the river and gulgulu from the sea for this patient's cure and freedom from disease.

## Kanda 19/Sukta 39 (Cure by Kushtha)

***Kushtha Devata, Bhrgvangira Rshi***

ऐतु॑ दे॒वस्त्राय॑माण॒ः कुष्ठो॑ हि॒मव॑त॒स्परि॑।
त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य॑ ऽः॥ १॥

1. *Aitu devastrāyamāṇaḥ kuṣṭho himavataspari. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Let Kushtha, medicinal herb of wonderful life-giving and life saving quality, come from the snowy mountain area. O Kushtha, destroy all kinds of consumptive, cancerous and life-threatening diseases and all dangerous germs, bacteria and viruses.

**त्रीणि॑ ते कुष्ठ॒ नामा॑नि न॒द्यमारो॑ न॒द्यारि॑षः। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ २॥**

2. *Trīṇi te kuṣṭha nāmāni nadyamāro nadyāriṣaḥ. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

O Kushtha, three are your descriptive names: Nadyamara, destroyer of waterborne diseases, nadyarisha, cleanser of water from pollution, and Nadya, friend of running water. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne ailments.

**जी॒व॒ला नाम॑ ते मा॒ता जी॑व॒न्तो नाम॑ ते पि॒ता। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ ३॥**

3. *Jīvalā nāma te mātā jīvanto nāma te pitā. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

'Jivala' by name is your mother, 'Jivanta' by name is your father. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne

diseases.

**उ॒त्त॒मो अ॒स्योष॑धीनामन॒ड्वाञ्जग॑तामिव व्या॒घ्रः श्वप॑दामिव। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ ४॥**

4. *Uttamo asyoṣadhīnāmanaḍvāñjagatāmiva vyāghraḥ śvapadāmiva. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

You are the best and highest of medicinal herbs as the bull among domestic animals and the tiger among wild beasts. Therefore, O Kushtha, the person for whom I prescribe you thrice, morning, evening and in the day, would destroy all water borne diseases.

**त्रिः शाम्बु॑भ्यो॒ अङ्गि॑रेभ्य॒स्त्रिरा॑दि॒त्येभ्य॒स्परि॑। त्रिर्जा॒तो वि॒श्वदे॑वेभ्यः। स कु॒ष्ठो॑ वि॒श्वभे॑षजः सा॒कं सोमे॑न तिष्ठति। त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य॑ ऽः॥ ५॥**

5. *Triḥ śāmbubhyo aṅgirebhyastrirādityebhyaspari. Trirjāto viśvadevebhyaḥ. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Three-phase Kushtha is born of the clouds, another three-phase Kushtha is born of the pranic energies of the wind and rays of the sun and moon, and yet another three-phase Kushtha is born of the Aditya Zodiacs of the sun. Still another three-phase Kushtha, a universal remedy, is born of all the divinities of nature and grows with Soma. O Kushtha, destroy all kinds of consumption, cancerous diseases, and all kinds of dangerous germs, bacteria and viruses.

**अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ६ ॥**

6. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakśaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Ashvattha is a constellation of stars, a haven of divinities, in the third region from this earth, in heaven. Therein is the tangible birth of nectar, and it showers from the sun when the sun is there. From that nectar is born the Kushtha, a panacea, which grows with Soma. O Kushtha, destroy all kinds of consumptive cancerous diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

**हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ७ ॥**

7. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

There is in heaven the golden boat with golden tackle, the celestial constellation Nau. Therein is the tangible birth of nectar which showers from the sun when the sun is there. From that nectar is born the Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive

diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

**यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ८ ॥**

8. *Yatra nāvaprabhraṁśanaṁ yatra himavataḥ śiraḥ. Tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Where the top of snowy mountain is, whence there is no fall, there is the tangible source of nectar. Therefrom is the Kushtha born, Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

**यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्यः।**
**यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः ॥ ९ ॥**

9. *Yaṁ tvā veda pūrva ikṣvāko yaṁ vā tvā kuṣṭha kāmyaḥ. Yaṁ vā vaso yamātsyastenāsi viśva-bheṣajaḥ.*

O Kushtha, whom the first lover of Divinity in the medium of language knew and realised, or whom the lover and seeker of divine panacea sought and found, and whom Vasa, brilliant scientist sought and practically realised, or whom the versatile wandering pioneer discovered, for all these reasons you are the universal cure of sickness, disease and depressive alienation.

शीर्षलोकं तृतीयकं सदन्दिर्यश्च हायनः।
तक्मानं विश्वधावीर्याधराञ्चं परा सुव॥ १०॥

10. *Śīrṣalokaṁ tṛtīyakaṁ sadandiryaśca hāyanaḥ. Takmānaṁ viśvadhāvīryādharāñcaṁ parā suva.*

O Kushtha, universal tonic and total regenerator, cure, remove and eliminate the brain disorders, third day relapsive fever, stiffness of the body system, yearly recurring ailments, all general diseases and paralysis of the lower half of the body.

## Kanda 19/Sukta 40 (For Intelligence, Medha)

***Brhaspati, Vishvedevas Devata, Brahma Rshi***

यन्मे छिद्रं मनसो यच्च वाचः सरस्वती मन्युमन्तं जगाम।
विश्वैस्तद्देवैः सह संविदानः सं दधातु बृहस्पतिः॥ १॥

1. *Yanme chidraṁ manaso yacca vācaḥ sarasvatī manyumantaṁ jagāma. Viśvaistaddevaiḥ saha saṁvidānaḥ saṁ dadhātu bṛhaspatiḥ.*

Whatever the weakness of mind in me, whatever the indiscretion of language and communication, whatever the fault that vitiates my understanding and wisdom because of my ego and passion, all that may Brhaspati, Vedic scholar and teacher knowing all and ever with me, with all other enlightened persons, repair and bring back to wholeness and balance with stability.

मा न आपो मेधां मा ब्रह्म प्र मथिष्टन। शुष्यदा यूयं स्यन्दध्वमुपहूतोऽ हं सुमेधा वर्चस्वी॥ २॥

2. *Mā na āpo medhāṁ mā brahma pra mathiṣṭana. Śuṣyadā yūyaṁ syandadhvamupahūto'haṁ sumedhā varcasvī.*

O Apah, enlightened people of noble thought and action, O natural vibrations of mother knowledge, pray do not disturb our understanding, vision and imagination, do not shake up our right knowledge and faith. Moving on naturally at peace as before, keep moving on steadily with your plans and work, and whenever you call upon me, I too would act as a man of noble vision and intelligence worthy of my dignity and brilliance.

**मा नो॑ मे॒धां मा नो॑ दी॒क्षां मा नो॑ हिंसिष्टं॒ यत्तपः॑ ।**
**शि॒वा न॒ः शं स॒न्त्वायु॑षे शि॒वा भ॑वन्तु मा॒तर॑ः ॥ ३ ॥**

3. *Mā no medhāṁ mā no dīkṣāṁ mā no hiṁsiṣṭaṁ yattapaḥ. Śivā naḥ śaṁ santvāyuṣe śivā bhavantu mātaraḥ.*

O teachers and preachers, O parental guides, pray do not hurt our intelligence and understanding, do not disturb and hurt our commitment, do not disturb our discipline and dedication. May all of you and all people be kind and gracious to us for our life and health, let all our mother powers be kind and gracious to us.

**या न॒ः पीपर॑दश्विना॒ ज्योति॑ष्मती॒ तम॑स्ति॒रः ।**
**ताम॒स्मे रा॑सता॒मिष॑म् ॥ ४ ॥**

4. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ. Tāmasme rāsatāmiṣam.*

May the Ashvins, complementary powers of natural and social rejuvenation, teachers and preachers, parents, rulers and administrators, give us that light of intelligence and understanding which leads up across darkness and ignorance and regenerates us towards

perfection and fulfilment.

## Kanda 19/Sukta 41 (Rashtra and Strength)

***Tapah Devata, Brahma Rshi***

**भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे।**
**ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु॥ १॥**

1. *Bhadramicchanta ṛṣayaḥ svarvidastapo dīkṣā-mupaniṣeduragre. Tato rāṣṭraṁ balamojaśca jātaṁ tadasmai devā upasaṁnamantu.*

Wishing for peace, collective progress and all round well being of humanity, the seers who realised divine bliss first dedicated themselves to austere discipline and commitment to basic and universal personal, social and divine values. Thence arose Rashtra, the social order, strength, lustre and splendour. To that same discipline and commitment should all noble people submit and commit themselves, to the basic laws and values of the social order, the Rashtra.

## Kanda 19/Sukta 42 (Brahma, the Supreme)

***Brahma Devata, Brahma Rshi***

**ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः।**
**अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः॥ १॥**

1. *Brahma hotā brahma yajñā brahmaṇā svaravo mitāḥ. Adhvaryurbrahmaṇo jāto brahmaṇo'-ntarhitaṁ haviḥ.*

In yajna, Brahma is the hota, the initiator. Brahma is the yajna. By Brahma are the yajna posts set up. The adhvaryu arises by inspiration of Brahma, and

havi is offered into the inner most concentrated presence of Brahma.

**ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता। ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः। शमिताय स्वाहा॥ २॥**

2. *Brahma sruco ghṛtavatīrbrahmaṇā vediruddhitā. Brahma yajñasya tattvaṁ ca ṛtvijo ye haviṣkṛtaḥ. Śamitāya svāhā.*

In yajna, Brahma is the ladle full of ghrta. By Brahma is the vedi raised. Brahma is the essence and the inner meaning and the very being of yajna. And the participants who offer oblations of havi are all for Brahma. Everything for the lord of peace in truth of word and deed!

**अंहोमुचे प्र भरे मनीषामा सुत्रावर्णो सुमतिमावृणानः। इदमिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः॥ ३॥**

3. *Aṁhomuce pra bhare manīṣāmā sutrāvṇe sumatimāvṛṇānaḥ. Idamindra prati havyaṁ gṛbhāya satyāḥ santu yajamānasya kāmāḥ.*

Opting for noble thoughts and understanding by conscious choice, bearing and offering all holy thoughts and desires in adoration and service of the lord saviour from sin and evil, I pray: O lord, accept this offer of havi and bless that all desires and prayers of the yajamana be true, holy and fulfilled.

**अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्। अपां नपातमश्विना हुवे धियं इन्द्रियेण त इन्द्रियं दत्तमोजः॥ ४॥**

4. *Aṁhomucaṁ vṛṣabhaṁ yajñiyānāṁ virājantaṁ prathamamadhvarāṇām. Apāṁ napātamaśvinā huve dhiya indriyeṇa ta indriyaṁ dattamojaḥ.*

O Ashvins, complementary powers of natural regeneration, sun and moon, noble men and women of the world, I invoke the lord who saves us from sin and evil, most powerful and generous of the adorables, self-refulgent, first and highest deity of the yajnas of love, non-violence and creative production, the lord who never allows human beings to fall a prey to evil actions, and I pray, O yajamana, may the Ashvins, by virtue of their own discipline of mind and morals, bless you with the strength of sense and mind and the light and lustre of life's dignity.

## Kanda 19/Sukta 43 (Brahma Supreme)

***Brahma Devata, Brahma Rshi***

**यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। अग्निर्मा तत्र नयत्वग्निर्मेधां ददधातु मे। अग्नये स्वाहा॥ १॥**

1. *Yatra brahmavido yānti dīkṣayā tapasā saha. Agnirmā tatra nayatvagnirmedhāṁ dadhātu me. Agnaye svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Agni, leading light of life, lead me and establish me with Medha, clear intelligence and vision. Homage to Agni in truth of word and deed.

**यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। वायुर्मा तत्र नयतु वायुः प्राणान्ददधातु मे। वायवे स्वाहा॥ २॥**

2. *Yatra brahmavido yānti dīkṣayā tapasā saha. Vāyurmā tatra nayatu vāyuḥ prāṇāndadhātu me. Vāyave svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Vayu, life's life breath divine, lead me and bless me with pranic energy. Homage to Vayu in truth of word and deed.

**यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। सूर्यो॑ मा॒ तत्र॑ नयतु॒ चक्षुः॑ सूर्यो॑ दधातु मे। सूर्या॑य॒ स्वाहा॑॥ ३॥**

3. *Yatra brahmavido yānti dīkṣayā tapasā saha. Sūryo mā tatra nayatu cakṣuḥ sūryo dadhātu me. Sūryāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may the Sun, self-refulgent light-giver, lead me. May the Sun bless me with light of the eye to see. Homage to the Sun in truth of word and deed.

**यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। च॒न्द्रो मा॒ तत्र॑ नयतु॒ मन॑श्च॒न्द्रो द॑धातु मे। च॒न्द्राय॒ स्वाहा॑॥ ४॥**

4. *Yatra brahmavido yānti dīkṣayā tapasā saha. Candro mā tatra nayatu manaścandro dadhātu me. Candrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Chandra, lord of moon bliss, lead me. May Chandra bless me with a noble mind. Homage to Chandra, lord of bliss, in truth of word and deed.

**यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। सोमो॑ मा॒ तत्र॑ नयतु॒ पय॒: सोमो॑ दधातु मे। सोमा॑य॒ स्वाहा॑॥ ५॥**

5. *Yatra brahmavido yānti dīkṣayā tapasā saha. Somo mā tatra nayatu payaḥ somo dadhātu me. Somāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Soma, lord of peace, beauty and inspiration, lead me. May Soma bless me with Payah, holy food and drink for the pleasure and divine peace of life. Homage to Soma with truth of word and deed.

**यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। इन्द्रो॑ मा॒ तत्र॑ नयतु॒ बल॒मिन्द्रो॑ दधातु मे। इन्द्रा॑य॒ स्वाहा॑॥ ६॥**

6. *Yatra brahmavido yānti dīkṣayā tapasā saha. Indro mā tatra nayatu balamindro dadhātu me. Indrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Indra, lord omnipotent, lead me. May Indra bless me with unshakable strength for life. Homage to Indra, lord of bliss, in truth of word and deed.

**यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। आपो॑ मा॒ तत्र॑ नयन्त्व॒मृत॑ं मोप॑ तिष्ठतु। अ॒द्भ्यः स्वाहा॑॥ ७॥**

7. *Yatra brahmavido yānti dīkṣāyā tapasā saha. Āpo mā tatra nayantvamṛtaṁ mopa tiṣṭhatu. Adbhyaḥ svāhā.*

Where men dedicated to Brahma go, with

Diksha and Tapas, there may Apah, dynamics of human and natural action, lead me. May Apah, enlightened people, bless me with the immortal nectar of life. Homage to the dynamics of life and living and to the fluent forces of life in truth of word and deed.

**यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे। ब्रह्मणे स्वाहा॥ ८॥**

8. *Yatra brahmavido yānti dīkṣayā tapasā saha. Brahmā mā tatra nayatu brahmā brahma dadhātu me. Brahmaṇe svāhā.*

Where men dedicated to Brahma go, with Diksha and tapas, there may Brahma, the divine sage, lead me. May Brahma bless me with the knowledge and vision of Brahma.

Homage to sagely Brahma in truth of word and deed.

## Kanda 19/Sukta 44 (Bhaishajyam)

### *Anjanam and Varuna Devate, Bhrgu Rshi*

**आयुषोऽ सि प्रतरणं विप्रं भेषजमुच्यसे।**
**तदाञ्जन त्वं शन्ताते शमापो अभयं कृतम्॥ १॥**

1. *Āyuṣo'si prataraṇaṁ vipraṁ bheṣajamucyase. Tadāñjana tvaṁ śantāte śamāpo abhayaṁ kṛtam.*

Anjana, beauteous sanctifier, you are the promoter of life with health and longevity. You are called the sure and vibrant universal cure (of ailment and ignorance). Therefore, O Anjana, harbinger of peace and fulfilment, alleviate my worry and suffering, bring us peace and comfort. O Apah, pranic energies and potential for action, give us freedom from fear.

('Anjana' is derived from the root 'Anj' which means 'to anoint, to beautify, to beatify, to express and reveal.' In this context, it can be interpreted as collyrium which beautifies the eyes, and also as the Supreme Spirit of the universe which beatifies life's beauty and reveals the same in human form and consciousness.)

**यो हरिमा जायान्योऽङ्गभेदो विसल्पकः।**
**सर्वं ते यक्ष्ममङ्गेभ्यो बहिर्निर्हन्त्वाञ्जनम्॥ २॥**

2. *Yo harimā jāyānyo'ṅgabhedo visalpakaḥ. Sarvaṁ te yakṣmamaṅgebhyo bahirnirhantvāñjanam.*

whatever ailment of body, mind and sense as Harima, jaundice of body or mind, Jayanya, problems of sex relations, disorientation of the parts of body and the mind system, shooting pains, all these ailments, O man, let Anjana eliminate from all parts of your personality system.

**आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम्।**
**कृणोत्वप्रमायुकं रथजूतिमनागसम् ॥ ३॥**

3. *Āñjanaṁ pṛthivyāṁ jātaṁ bhadraṁ puruṣajīvanam. Kṛṇotvapramāyukaṁ rathajūtimanāgasam.*

Anjana, born on earth, auspicious, the very life of human beings, may protect us from sudden and untimely death, give us the speed and smartness of body and mind as that of the chariot, physical and mental, and render us free from sin and evil.

**प्राणं प्राणं त्रायस्वासो असवे मृड ।**
**निर्ऋते निर्ऋत्या नः पाशेभ्यो मुञ्च॥ ४॥**

4. *Prāṇa prāṇaṁ trāyasvāso asave mṛḍa.*
*Nir-ṛte nir-ṛtyā naḥ pāśebhyo muñca.*

O pranic spirit of life, protect and promote our pranic energy. O Asu, breath of life, be gracious to protect and promote our life energy. O Nir-rti, controller of adversity, release us from the snares of adversity and misfortune.

सिन्धो॒र्गर्भो॑ऽसि वि॒द्युतां॒ पुष्प॑म्।
वात॑ः प्रा॒णः सूर्य॒श्चक्षु॑र्दि॒वस्पय॑ः॥ ५॥

5. *Sindhorgarbho'si vidyutāṁ puṣpam.*
*Vātaḥ prāṇaḥ sūryaścakṣurdivaspayaḥ.*

You are the progenitor of rivers and seas, you are the flower of thunder and lightning, life giver of the wind, light giver of the sun, and living bliss of the light of heaven.

देवा॑ञ्जन॒ त्रैक॑कुदं॒ परि॑ मा पाहि वि॒श्वत॑ः।
न त्वा॑ तर॒न्त्योष॑धयो बा॒ह्याः प॑र्व॒तीया॑ उ॒त॥ ६॥

6. *Devāñjana traikakudaṁ pari mā pāhi viśvataḥ.*
*Na tvā tarantyoṣadhayo bāhyāḥ parvatīyā uta.*

O Devanjana, lord of light, beauty and beatitude, protect and promote the three summit seats of life and bliss for humanity, i.e., the earth, the firmament, and the heavens. Protect and promote me too from all sides against all misfortunes. No herbs and sanatives whether from mountains or from elsewhere outside can ever excel and surpass you.

वी॒३॒॑दं मध्य॒मवा॑सृपद्रक्षो॒हामी॑व॒चात॑नः।
अमी॑वा॒ः सर्वा॑श्चा॒तय॑न्ना॒शय॑दभि॒भा इ॒तः॥ ७॥

7. *Vī'daṁ madhyamavāsṛpadrakṣohāmīvacā-tanaḥ.*
*Amīvāḥ sarvāścātayannāśayadabhibhā itaḥ.*

Devanjana, the divine light, is come, pervades and vibrates here in this heart core of the soul. Destroyer of destroyers, eliminator of diseases, removing all ailments, may, we pray, uproot all ominous negativities from here.

**बह्वी३दं राजन्वरुणानृतमाह पूरुषः।**
**तस्मात्सहस्त्रवीर्य मुञ्च नः पर्यंहसः॥ ८॥**

8. *Bahvī'daṁ rājanvaruṇānṛtamāha pūruṣaḥ.*
*Tasmāt-sahasravīrya muñca naḥ paryaṁhasaḥ.*

Self-refulgent ruler of the universe, Varuna, lord of judgement, all protective umbrella of life, while in the house of clay, therein man speaks a lot of this untruth. O lord of infinite power and potential, save us from that sin and evil.

**यदापो अघ्न्या इति वरुणेति यदूचिम।**
**तस्मात्सहस्त्रवीर्य मुञ्च नः पर्यंहसः॥ ९॥**

9. *Yadāpo aghnyā iti varuṇeti yadūcima. Tasmā-*
*tsahasravīrya muñca naḥ paryaṁhasaḥ.*

Whatever thus we have spoken of our actions to men of enlightenment, whatever thus we have spoken of the inviolable Mother Nature or the mother cow, from all that sin and evil, O Varuna, lord of infinite power and mercy, pray save us.

**मित्रश्चं त्वा वरुणश्चानुप्रेर्यतुराञ्जन।**
**तौ त्वानुगत्य दूरं भोगाय पुनरोहतुः॥ १०॥**

10. *Mitraśca tvā varuṇaścānupreyaturāñjana.*
*Tau tvānugatya dūraṁ bhogāya punarohatuḥ.*

O Anjana, Mitra, the man of love and friendship, and Varuna, man of judgement and wisdom, both follow you and your message. Let both of them go far in accordance with your will and law, and when they have gone far enough, let them come back again to enjoy the beauty and pleasure of this life in body.

## Kanda 19/Sukta 45 (Anjanam)

***Anjanam and others Devatah, Bhrgu Rshi***

ऋणादृणमिव संनयन्कृत्यां कृत्याकृतो गृहम्।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥ १ ॥

1. *Ṛṇādṛṇamiva saṁnayankṛtyāṁ kṛtyākṛto gṛham.*
*Cakṣurmantrasya durhārdaḥ pṛṣṭīrapi śṛṇāñjana.*

As one strives to make a fugitive debtor pay back the debt or makes an evil deed visit back upon the evil doer in his very home, so O Anjana, lord of the beauty, goodness and beatitude of life, make the evil eye and evil wish to visit back upon the evil eyed and the evil hearted and break his back with the weight of his own doing.

यदस्मासु दुःष्वप्न्यं यद्गोषु यच्च नो गृहे।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥ २ ॥

2. *Yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no gṛhe.*
*Anāmagastaṁ ca durhārdaḥ priyaḥ prati muñcatām.*

Whatever the evil dream of the evil hearted on us, our cows, whatever on our home, let the evil hearted,

unknown, un-named, have it, his own dear favourite, visit on him and wear it for himself.

**अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः। चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः प्रदिशः करदिच्छिवास्ते ॥ ३ ॥**

3. *Apāmūrja ojaso vāvṛdhānamagnerjātamadhi jātavedasaḥ. Caturvīraṁ parvatīyaṁ yadāñjanaṁ diśaḥ pradiśaḥ karadicchivāste.*

Anjanam, augmenting and exalting the food, energy and splendour of the people and their actions, the power born of the very cosmic fire of existence, potent presence all over the four quarters, vibrating in clouds and over mountains, the Anjana that rolls around may, we pray, make all the four directions and subdirections auspicious for you.

**चतुर्वीरं वध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु। ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो अभि हरन्तु ते बलिम् ॥ ४ ॥**

4. *Caturvīraṁ vadhyata āñjanaṁ te sarvā diśo abhayāste bhavantu. Dhruvastiṣṭhāsi saviteva cārya imā viśo abhi harantu te balim.*

O man, the heroic presence of Anjana, divine splendour over the four directions, is love self-bound for your good. So let all the quarters of space be free from hate and fear for you. O noble man, stay strong and stable like the sun and let these people bear and bring homage of loyalty to you.

**आक्ष्वैकं मणिमेकं कृष्णुष्व स्नाह्येकेना पिबैकमेषाम्। चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः परि पात्वस्मान्॥ ५॥**

5. *Ākṣvaikaṁ maṇimekaṁ kṛṣṇuṣva snāhyekenā pibaikameṣām. Caturvīraṁ nair-ṛtebhyaścaturbhyo grāhyā bandhebhyaḥ pari pātvasmān.*

O man, dedicate yourself to the One only, take that One as the jewel of your faith, anoint your-self with the One only. And may the One heroic presence in all the four quarters save and protect us from all calamities of adversity and the paralysing snares of all the four directions.

**अग्निर्माग्निनावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ ६॥**

6. *Agnirmāgninā vatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Agni, leading light of life, save and strengthen me with the light of knowledge for prana, apana, health, energy and full age, for honour and lustre, brilliance, splendour, well being, and prosperity of noble order. This is the prayer and homage in truth of thought, word and deed.

**इन्द्रो मेन्द्रियेणावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ ७॥**

7. *Indro mendriyeṇāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Indra, lord omnipotent, protect and promote me with the vigour and power of sense and

mind for prana and apana, health, energy and full age, honour and glory, the glow of inner splendour and brilliance of performance, all round well being, and abundance of prosperity. Homage to Indra in truth of thought, word and deed.

**सोमो॑ मा॒ सौम्ये॑नावतु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ ८ ॥**

8. *Somo mā saumyenāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Soma, lord of peace and life's inspiration, protect and promote me with peace and joyous inspiration for prana and apana, good health and full age, honour and glory, glow of spiritual splendour and brilliance of performance, all round well being and creative prosperity. Homage to Soma in truth of thought, word and deed.

**भगो॑ मा॒ भगे॑नावतु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ ९ ॥**

9. *Bhago mā bhagenāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Bhaga, lord of abundant power and prosperity, protect and promote me with power and prosperity for prana and apana, good health and full age, honour, splendour and social brilliance, all round well being and noble fame. Homage to Bhaga in truth of thought, word and deed.

**म॒रुतो॑ मा ग॒णैर॑वन्तु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ १० ॥**

10. *Maruto mā gaṇairavantu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May the Maruts, vibrant forces of nature and humanity protect and promote me with their bands of forces for prana and apana, good health and full age, honour, splendour and glory, all round well being and noble prosperity. Homage to Maruts in truth of thought, word and deed.

## Kanda 19/Sukta 46 (Astrta Mani)

***Astrta Devata, Prajapati Rshi***

**प्रजापतिष्ट्वा बध्नात्प्रथममस्तृतं वीर्या ऽय कम्। तत्ते बध्नाम्यायुषे वर्चस ओजसे च बलाय चास्तृतस्त्वाभि रक्षतु॥ १॥**

1. *Prajāpatiṣṭvā badhnātprathamamastṛtaṁ vīryāya kam. Tatte badhnāmyāyuṣe varcasa ojase ca balāya cāstṛtastvābhi rakṣatu.*

Prajapati, father sustainer of the people, first bound the auspicious Astrta on you for the sake of manly vigour, heroic valour and unfailing strength and power. That I bind on you for the sake of good health and full age, honour and lustre, and unconquerable strength and heroism. And may this unsubdued Astrta mani protect you all round.

(Astrta means something unsubdued and unconquerable. Whitney interprets it as an amulet; Vishvanatha Vidyalankara interprets as a bond of agreement between a regional ruler and a super world ruler, Prajapati, the bond being inviolable and all protective; Kshemakaranadasa Trivedi interprets it as

the divine law and moral discipline of Prajapati, of which the Yajnopavita, the sacred thread, may be regarded as one symbolic example. The meaning seems open ended and general, depending on the context: in the context of governance, it could be a bond of agreement, in the psychic context, it could be a symbolic amulet, in the religious context it could be the sacred thread, and so on. In Swami Dayananda's view, 'Astrta' means non-violent, friendly inviolable (Rgveda, 1. 41, 6 and 1,15,5).

The parties in the mantras are three: Prajapati, the Supreme Lord in whose dispensation Astrta wields inviolable force and power, the man who is the beneficiary, and the guru who vests the man with Astrta.)

**ऊ॒र्ध्वस्ति॑ष्ठतु रक्ष॒न्नप्र॑मादु॒मस्तृ॑ते॒मं मा त्वा॑ दभन्प॒णयो॑ यातु॒धाना॑: । इन्द्र॑इव॒ दस्यू॒नव॑ धूनुष्व पृतन्य॒तः सर्वा॑ छत्रू॒न्वि ष॑हु॒स्वास्तृ॑तस्त्वा॒भि र॑क्षतु ॥ २ ॥**

2. *Ūrdhvastiṣṭhatu rakṣannapramādamastṛtemaṁ mā tvā dabhanpaṇayo yātudhānāḥ. Indraiva dasyūnava dhūnuṣva pṛtanyataḥ sarvāṁ chatrūnvi ṣahasvāstṛtastvābhi rakṣatu.*

May Astrta stand high in power, relentlessly protecting the beneficiary. O Astrta, O wearer of Astrta, let no thieves, no selfish bargainers, no demonic forces deceive, subdue and destroy you. Like Indra, shake down all the negative forces, enemies and the challengers, fight out and destroy them all. O beneficiary, may Astrta protect and defend you all round.

**श॒तं च॒ न प्र॒हर॑न्तो नि॒घ्नन्तो॒ न त॑स्तिरे । तस्मि॒न्निन्द्रः॑ पर्य॑दत्त॒ चक्षु॑: प्रा॒णमथो॒ बल॒मस्तृ॑तस्त्वा॒भि र॑क्षतु ॥ ३ ॥**

3. *Śataṁ ca na praharanto nighnanto na tastire. Tasminnindraḥ paryadatta cakṣuḥ prāṇamatho balamastṛtastvābhi rakṣatu.*

Not a hundred attackers, not a hundred fatalities can dominate and subdue the man whom Astrta would protect. Into that, Indra, lord omnipotent, has vested far sighted vision, pranic energy, and immense strength. O man, may Astrta protect you all round.

**इन्द्रस्य त्वा वर्मणा परि धापयामो यो देवानामधिराजो बभूव। पुनस्त्वा देवाः प्र णयन्तु सर्वेऽ स्तृतस्त्वाभि रक्षतु॥ ४॥**

4. *Indrasya tvā varmaṇā pari dhāpayāmo yo devānāmadhirājo babhūva. Punastvā devāḥ pra ṇayantu sarve'stṛtastvābhi rakṣatu.*

O man, we vest and cover you with the power and protection of Indra who is the supreme ruler of the world powers of strength and enlightenment, and then may all brilliant powers of the world protect and lead you forward. O man, may Astrta protect you all round.

**अस्मिन्मणावेकंशतं वीर्या ∫णि सहस्रं प्राणा अस्मिन्नस्तृते। व्याघ्रः शत्रूंनभि तिष्ठ सर्वान्यस्त्वा पृतन्यादधरः सो अस्त्वस्तृतस्त्वाभि रक्षतु॥ ५॥**

5. *Asminmaṇāvekaśataṁ vīryāṇi sahasraṁ prāṇā asminnastṛte. Vyāghraḥ śatrūnabhi tiṣṭha sarvān-yastvā pṛtanyādadharaḥ so astvastṛtastvābhi rakṣatu.*

In this jewel gift of immense power and value, in the Astrta are vested a hundred forms of strength and

valour, a thousand pranic energies. O man-tiger, wearer of Astrta, challenge and fight all the enemies. Whoever fights against you must fall down. May Astrta protect you all round.

**घृतादुल्लुप्तो मधुमान्पयस्वान्त्सहस्त्रप्राणः शतयोर्निर्वयोधाः। शंभूश्च मयोभूश्चोर्जस्वांश्च पयस्वांश्चास्तृतस्त्वाभि रक्षतु॥ ६॥**

6. *Ghṛtādullupto madhumānpayasvāntsahasraprāṇaḥ śatayonirvayodhāḥ. Śaṁbhūśca mayobhūścorjasvāṁśca payasvāṁścāstṛtastvābhi rakṣśatu.*

Risen from the fiery flames of ghrta, honey sweet, abundant in food and energy, bearing pranic energies of a thousand forms, giver of peace, harbinger of good fortune and well being, commanding force and power, rich in milk and soma, harbinger of health, energy and life of a hundred orders, may Astrta protect you all round.

**यथा त्वमुत्तरोऽसो असपत्नः सपत्नहा। सजातानामसद्वशी तथा त्वा सविता करदस्तृतस्त्वाभि रक्षतु॥ ७॥**

7. *Yathā tvamuttaro'so asapatnaḥ sapatnahā. Sajātānāmasadvaśī tathā tvā savitā karadastṛtastvābhi rakṣatu.*

O man, may Savita, lord of life and living inspiration, inspire and exalt you so that you rise higher and higher free from jealous adversaries, fighting out obstructions of enemies from your path, and be the organiser and controller of your equals with love and respect, and may Astrta protect you all round in your mission of life.

## Kanda 19/Sukta 47 (Ratri)

***Ratri Devata, Gopatha Rshi***

**आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः ।**
**दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः ॥ १ ॥**

1. *Ā rātri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ. Divaḥ sadāṁsi bṛhatī vi tiṣṭhasa ā tveṣaṁ vartate tamaḥ.*

The great night comes and covers the regions of the earth and the firmament. Away from the regions of the sun, her progenitor, it stays and eclipses the areas of light, and the darkness remains until the light comes again with the morning.

**न यस्याः पारं ददृशे न योयुवद्विश्वमस्यां नि विशते यदेजति ।**
**अरिष्टासस्त उर्वि तमस्वति रात्रि पारमशीमहि भद्रे पारमशीमहि ॥ २ ॥**

2. *Na yasyāḥ pāraṁ dadṛśe na yoyuvadviśvamasyāṁ ni viśate yadejati. Ariṣṭāsasta urvi tamasvati rātri pāramaśīmahi bhadre pāramaśīmahi.*

The night is a vast veil of darkness, no end of which is visible, nor anything distinct and separate that recedes from the dark. The whole world that moves in the day enters and lies concealed in it. O Night, vast and deep and dark, surely we would reach beyond the dark, O noble restful harbinger of peace and well being, we would reach, unhurt, unscathed, beyond the dark and attain to the morning light.

**ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव ।**
**अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः ॥ ३ ॥**

3. *Ye te rātri nṛcakṣaso draṣṭāro navatirnava. Aśītiḥ santyaṣṭā uto te sapta saptatiḥ.*

All these watchful stars of yours who also watch and bless humanity, ninety-nine, eighty-eight, or seventy-seven, all yours...

**ष॒ष्टिश्च॒ षट् च॑ रेवति पञ्चा॒शत्पञ्च॑ सुम्नयि।**
**च॒त्वार॑श्चत्वारिं॒शच्च॒ त्रय॑स्त्रिंशच्च॑ वाजिनि॥ ४॥**

4. *Ṣaṣṭiśca ṣaṭ ca revati pañcāśatpañca sumnayi. Catvāraścatvāriṁśacca trayastriṁśacca vājini.*

O Night of abundant riches of rest and refreshment, harbinger of peace and well being, overflowing with restorative speed and energy for new victories, all these watchful vigils of yours which are sixty-six, fiftyfive, forty four, or thirty-three, all yours,...

**द्वौ च॑ ते विंश॒तिश्च॑ ते॒ रात्र्येका॑दशाव॒माः।**
**तेभि॑र्नो॑ अ॒द्य पा॒युभि॒र्नु पा॑हि दुहितर्दिवः॥ ५॥**

5. *Dvau ca te viṁśatiśca te rātryekādaśāvamāḥ. Tebhirno adya pāyubhirnu pāhi duhitardivaḥ.*

O Night, all these watchful vigils of yours which are twentytwo, or eleven, or even less but all youthful and intimate, with all these watchful guarding sentinels, O child of heaven, pray protect and promote us here and now.

**रक्षा॒ माकि॑र्नो॑ अघशंस ईशत॒ मा नो॑ दुःशंस॑ ईशत।**
**मा नो॑ अ॒द्य गवां॑ स्ते॒नो मावी॑ना॒ं वृक॑ ईशत॥ ६॥**

6. *Rakṣā mākirno aghaśaṁsa īśata mā no duḥśaṁsa īśata. Mā no adya gavāṁ steno māvīnāṁ vṛka īśata.*

O Night, pray protect us. Let no sinner rule over us. Let no notorious scandalous power rule over us. Let there be no thief who may rule to steal our cows, let no wolf master and devour our sheep.

**माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः। परमेभिः पथिभिः स्तेनो धावतु तस्करः। परेण दत्वती रज्जुः परेणाघायुरर्षतु॥ ७॥**

7. *Māśvānāṁ bhadre taskaro mā nṛṇāṁ yātudhānyaḥ. Paramebhiḥ pathibhi steno dhāvatu taskaraḥ. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

O noble night of peace and restfulness, let there be no thief to steal our horses, no devilish damagers of our people. Let the thief and robber go farthest far by farthest paths in the distance away.

**अधा रात्रि तृष्टधूममशीर्षाणमहिं कृणु।**
**हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि॥ ८॥**

8. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahiṁ kṛṇu. Hanū vṛkasya jambhayāstena taṁ drupade jahi.*

O Night, crush the head of the snake which breathes out dark smoke and doom. Break the jaw of the wolf and kill him in the flight.

**त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि।**
**गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः॥ ९॥**

9. *Tvayi rātri vasāmasi svapiṣyāmasi jāgṛhi. Gobhyo naḥ śarma yacchāśvebhyaḥ puruṣebhyaḥ.*

O Night of restful sleep, we sleep in you, we

rest and dream in you, pray you keep awake and be watchful, and bear and bring peace and rest and shelter for our cows, our horses and our people.

## Kanda 19/Sukta 48 (Ratri)

***Ratri Devata, Gopatha Rshi***

**अथो॒ यानि॑ च॒ यस्मा॑ ह॒ यानि॑ चा॒न्तः प॑रीण॒हि।**
**तानि॑ ते॒ परि॑ दद्मसि ॥ १ ॥**

1. *Atho yāni ca yasmā ha yāni cāntaḥ parīṇahi. Tāni te pari dadmasi.*

Those things which we get with effort and we know, and those which we have secured in safety, all those, O Night, we entrust to you.

**रात्रि मात॑रुषसे॒ नः परि॑ देहि। उ॒षा नो॒ अह्ने॒ परि॑ ददा॒त्वह॒स्तुभ्यं विभावरि ॥ २ ॥**

2. *Rātri mātaruṣase naḥ pari dehi. Uṣā no ahne pari dadātvahastubhyaṁ vibhāvari.*

Mother night, deliver us back to the dawn in good health and safety. Let the dawn deliver us to the day and, O splendid Night, may the day deliver us to you. (Let the holy circle of life thus continue.)

**यत्किं चे॒दं प॒तय॑ति॒ यत्किं चे॒दं स॑रीसृ॒पम्।**
**यत्किं च॒ पर्व॑ताया॒सत्वं॒ तस्मा॒त्त्वं रा॑त्रि पाहि नः ॥ ३ ॥**

3. *Yatkiṁ cedaṁ patayati yatkiṁ cedaṁ sarīsṛpam. Yatkiṁ ca parvatāyāsatvaṁ tasmāttvaṁ rātri pāhi naḥ.*

Whatever it is that flies, all this that creeps, whatever wild ones roam around on the mountain, from

all that, O Night, pray protect us.

**सा प॒श्चात्पा॑हि॒ सा पु॒रः सो॑त्त॒रादध॒रादु॒त।**
**गो॒पाय॑ नो विभावरि स्तो॒तार॑स्त इ॒ह स्म॑सि॥ ४॥**

4. *Sā paścātpāhi sā puraḥ sottarādadharāduta.*
*Gopāya no vibhāvari stotārasta iha smasi.*

May the night protect us from behind, may she protect us from the front, from above and from below. O splendid Night, protect us all round. We here are your admirers, we adore and celebrate you.

**ये रात्रि॑मनु॒तिष्ठ॑न्ति॒ ये च॑ भू॒तेषु॑ जाग्र॑ति। प॒शून्ये सर्वा॒न्रक्ष॑न्ति॒**
**ते न॑ आ॒त्मसु॑ जाग्रति॒ ते नः॑ प॒शुषु॑ जाग्रति॥ ५॥**

5. *Ye rātrimanutiṣṭhanti ye ca bhūteṣu jāgrati.*
*Paśūnye sarvān rakṣanti te na ātmasu jāgrati te*
*naḥ paśuṣu jāgrati.*

Those who keep awake by night and practice holy vigil, those who keep awake among living beings while others sleep, and those who guard all the animals, they keep awake in our very souls, they keep awake among our animals.

**वेद॒ वै रा॑त्रि॒ ते॒ नाम॑ घृ॒ताची॒ नाम॒ वा अ॑सि।**
**तां त्वां भ॒रद्वा॑जो वेद॒ सा नो॑ वि॒त्तेऽ धि॑ जाग्रति॥ ६॥**

6. *Veda vai rātri te nāma ghṛtācī nāma vā asi. Tāṁ*
*tvāṁ bharadvājo veda sā no vitte' dhi jāgrati.*

O Night, I know well your name. You are of the name of Ghrtachi, the service ladle for ghrta and generosity for yajna. Bharadvaja, the sagely scholar of food and energy, knows you who watch over and guard our wealth.

## Kanda 19/Sukta 49 (Ratri)

***Ratri Devata, Gopatha and Bharadvaja Rshis***

**इ॒षि॒रा योषा॑ युव॒तिर्दमू॑ना॒ रात्री॑ दे॒वस्य॑ सवि॒तुर्भगा॑स्य।**
**अ॒श्व॒क्ष॒भा सु॒हवा॒ संभृ॑तश्रीरा॒ पप्रौ॒ द्यावा॑पृथि॒वी म॑हि॒त्वा॥ १॥**

1. *Iṣirā yoṣā yuvatirdamūnā rātrī devasya savitur-bhagasya. Aśvakṣabhā suhavā saṁbhṛtaśrīrā paprau dyāvāpṛthivī mahitvā.*

Inspiring, youthful, Night, friend by shadow of the house of the mighty refulgent sun, instantly coming on sunset bearing her own restful beauty and grace has arrived and pervades and fills the heaven and earth with her greatness and glory.

**अति॒ विश्वा॑न्यरुहद्गम्भी॒रो वर्षि॑ष्ठमरुहन्त॒ श्रवि॑ष्ठाः।**
**उ॒श॒ती रात्र्यनु॒ सा भ॒द्राभि ति॑ष्ठते मि॒त्र इ॑व स्व॒धाभिः॥ २॥**

2. *Ati viśvānyaruhadgambhīro varṣiṣṭhamaruha-nta śraviṣṭhāḥ. Uśatī rātryanu sā bhadrābhi tiṣṭhate mitra-iva svadhābhiḥ.*

Profound darkness covers all things of the day's world. Greatest stars ascend on top of the deep and generous vault of heaven. Noble night of exciting splendour abides by its own time like a friend with her own blessed powers of peace and restfulness.

**वर्ये॒ वन्दे॒ सुभ॑गे॒ सुजा॑त॒ आज॑गन्रात्रि॑ सुमना॑ इ॒ह स्याम्।**
**अ॒स्मांस्त्रा॑यस्व॒ नर्या॑णि जा॒ता अथो॒ यानि॒ गव्या॑नि पु॒ष्ट्या॥ ३॥**

3. *Varye vande subhage sujāta ājaganrātri sumanā iha syām. Asmāṁstrāyasva naryāṇi jātā atho yāni gavyāni puṣṭyā.*

Lovable, adorable, generous, nobly born, the night is come. Let us be peaceful at heart at this hour. O night, pray save and protect and promote with strength and growth all that exists for human good and for the good of the animal world.

**सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे।**
**अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि कृणुषे विभाती॥ ४॥**

4. *Siṁhasya rātryuśatī pīṁṣasya vyāghrasya dvīpino varca ā dade. Aśvasya bradhnaṁ puruṣasya māyuṁ puru rūpāṇi kṛṇuṣe vibhātī.*

The exciting night has taken over the rumble of the lion's roar, the stag's fleetness, the tiger's growl, the elephant's peal, the horse's great perseverance, and man's challenge. Thus do you, O splendid Night, assume and hold in your unfathomable womb many forms of being and its variety.

**शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु। अस्य**
**स्तोमस्य सुभगे नि बोध येन त्वा वन्दे विश्वासु दिक्षु॥ ५॥**

5. *Śivāṁ rātrimanusūryaṁ ca himasya mātā suhavā no astu. Asya stomasya subhage ni bodha yena tvā vande viśvāsu dikṣu.*

O mother of peace and cool, be kind and gracious to us. O Spirit of abundance and splendour, know and acknowledge this song of adoration with which, like the sun, I celebrate you, blissful night, pervading in all quarters of space.

**स्तोमस्य नो विभावरि रात्रि राजेव जोषसे।**
**असाम सर्ववीरा भवाम सर्ववेदसो व्युच्छन्तीरनूषसः॥ ६॥**

6. *Stomasya no vibhāvari rātri rājeva joṣase. Asāma sarvavīrā bhavāma sarvavedaso vyucchantīra-nūṣasaḥ.*

O night of splendour, you enjoy our song of adoration like a queen. Pray let us all be blest with noble progeny worthy of the brave, let us be masters of all wealth as in unison with the rising dawns of radiance.

**शम्या॑ ह॒ नाम॑ दधि॒षे मम॒ दिप्स॑न्ति॒ ये धना॑। रात्री॒हि तान्त्सु॒तपा य स्ते॒नो न वि॒द्यते॒ यत्पु॒नर्न वि॒द्यते॑॥ ७॥**

7. *Śamyā ha nāma dadhiṣe mama dipsanti ye dhanā. Rātrīhi tānasutapā ya steno na vidyate yatpunarna vidyate.*

O Night, you bear the name 'Shamya', harbinger of peace and rest after exertion and success. Pray go to those who covet my wealth and wish to deceive and deprive me of my wealth, honour and excellence, visit them as tormentor of their mind and life energy so that whoever is a thief may survive but never revive as thief again.

**भ॒द्रासि॑ रात्रि चम॒सो न वि॒ष्टो विष्वंगोरू॑पं युव॒तिर्बि॑भर्षि। चक्षु॑ष्मती मे उश॒ती वपूं॑षि॒ प्रति॒ त्वं दि॒व्या न क्षाम॑-मुक्थाः॥ ८॥**

8. *Bhadrāsi rātri camaso na viṣṭo viṣvaṁgorūpaṁ yuvatirbibharṣi. Cakṣuṣmatī me uśatī vapūṁṣi prati tvaṁ divyā na kṣāmamukthāḥ.*

O Night, harbinger of peace, satisfaction and joy, you are like a plate full of delicious food, or like a ladle full of ghrta for the holy fire. You thus bear the youthful form of the universal mother cow. Excited with

love for us, bearing wondrous body forms and starry eyes, you do not forsake the earth, for our sake.

**यो अद्य स्तेन आयत्यघायुर्मर्त्यो रिपुः।**
**रात्री तस्य प्रतीत्य प्र ग्रीवाः प्र शिरो हनत्॥ ९॥**

9. *Yo adya stena āyatyaghāyurmartyo ripuḥ.*
*Rātrī tasya pratītya pra grīvāḥ pra śiro hanat.*

Whoever the thief, the enemy, the man of evil intention and action, that comes now and prowls, may the Night, having known and identified him, catch him by the neck and break his head.

**प्र पादौ न यथायति प्र हस्तौ न यथाशिषत्।**
**यो मलिम्लुरुपायति स संपिष्टो अपायति।**
**अपायति स्वपायति शुष्के स्थाणावपायति॥ १०॥**

10. *Pra pādau na yathāyati pra hastau na yathāśiṣat.*
*Yo malimlurupāyati sa saṁpiṣṭo apāyati. Apāyati svapāyati śuṣke sthāṇāvapāyati.*

Arrest him by the feet so that he may not prowl any more, arrest him by the hands so that he may not grab the article he wants to steal. Whoever the robber that comes must go away, defeated in purpose, crushed, go away for sure, go far away to a dry, uninhabited land.

## Kanda 19/Sukta 50 (Ratri)

***Ratri Devata, Gopatha Rshi***

**अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु।**
**अक्षौ वृकस्य निर्जह्यास्तेन तं द्रुपदे जहि॥ १॥**

1. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahiṁ kṛṇu.*
*Akṣau vṛkasya nirjahyāstena taṁ drupade jahi.*

O Night, crush the head of the snake which breathes out dark smoke of doom. Strike out the eyes of the wolf, and hold him in the snare.

**ये ते॑ रात्र्यन॒ड्वाह॒स्तीक्ष्ण॑शृङ्गाः स्वा॒शव॑ः ।**
**तेभि॑र्नो अ॒द्य पा॑र्॒याति॑ दु॒र्गाणि॑ वि॒श्वहा॑ ॥ २ ॥**

2. *Ye te rātryanaḍvāhastīkṣṇaśṛṅgāḥ svāśavaḥ.*
*Tebhirno adya pārayāti durgāṇi viśvahā.*

O Night, fast and sharp-horned are the bulls of your chariot. By them take us across the dark difficulties of life to the dawn of a new day now and always.

**रात्रि॑रात्रि॒मरि॑ष्यन्त॒स्तरे॑म त॒न्वा॑ ॑ व॒यम् ।**
**ग॒म्भी॒रमप्ल॑वाइव॒ न त॑रेयु॒ररा॑तयः ॥ ३ ॥**

3. *Rātriṁrātrimariṣyantastarema tanvā vayam.*
*Gambhīramaplavā-iva na tareyurarātayaḥ.*

Night by night, unhurt, unscathed, let us cross the dark, hale and hearty in body, unlike the indigent and the uncharitable who would not cross the dark and deep without the ark.

**यथा॑ शा॒म्याक॑ः प्र॒पत॑न्नप॒वान्नानु॑वि॒द्यते॑ ।**
**ए॒वा रा॑त्रि॒ प्र पा॑तय॒ यो अ॒स्माँ अ॑भ्य॒घाय॑ति ॥ ४ ॥**

4. *Yathā śāmyākaḥ prapatannapavānnānuvidyate.*
*Evā rātri pra pātaya yo asmāň abhyaghāyati.*

Just as a tiny grain of Shyamaka, fallen and flown away by wind cannot be retrieved, so O Night, drive away the sinner who wants to hurt and destroy us.

**अप॑ स्ते॒नं वासो॑ गोअ॒जमु॒त तस्क॑रम् ।**
**अथो॒ यो अव्यं॑त॒ः शिरो॑ऽ भि॒धाय॒ निनी॑षति ॥ ५ ॥**

5. *Apa stenaṁ vāso goajamuta taskaram.*
*Atho yo arvataḥ śiro'bhidhāya ninīṣati.*

Drive off the thief who wants to steal our cow, and the robber who halters the courser's head and tries to steal it away.

**यद॒द्या रा॑त्रि सुभगे वि॒भज॒न्त्ययो॒ वसु॑।**
**यदे॒तद॒स्मान्भो॑जय॒ यथेद॒न्यान्नु॑पा॒यसि॑॥ ६॥**

6. *Yadadyā rātri subhage vibhajantyayo vasu.*
*Yadetadasmānbhojaya yathedanyānupāyasi.*

O noble and beneficent Night, as you come now giving out wealth and peace to all, pray give us our share to enjoy as you give out theirs to others.

**उ॒षसे॑ न॒ः परि॑ देहि॒ सर्वा॒न्रात्र्य॑नाग॒सः ।**
**उ॒षा नो॒ अह्ने॒ आ भ॑जा॒दह॒स्तुभ्यं॑ विभावरि॥ ७॥**

7. *Uṣase naḥ pari dehi sarvānrātryanāgasaḥ.*
*Uṣā no ahne ā bhajādahastubhyaṁ vibhāvari.*

O Night, deliver us all, free from sin and evil, back to the dawn. Let the dawn deliver us to the day and the day, O splendid Night, may deliver us back to you.

## Kanda 19/Sukta 51 (Atma)

***Atma Devata, Brahma Rshi***

**अयु॑तो॒ऽहमयु॑तो म आ॒त्मायु॑तं मे॒ चक्षु॒रयु॑तं मे॒ श्रोत्र॒मयु॑तो मे प्रा॒णोऽयु॑तो मेऽपा॒नोऽयु॑तो मे व्या॒नोऽयु॑तो॒ऽहं सर्वः॑॥ १॥**

1. *Ayuto'hamayuto ma ātmāyutaṁ me cakṣurayutaṁ me śrotramayuto me prāṇo'yuto me'pāno'yuto me vyāno'yuto'haṁ sarvaḥ.*

I am a complete whole, my soul is complete whole, my eye is complete whole, my ear is complete whole, my prana is complete whole, my apana is complete whole, my vyana is complete whole, I am all, complete, whole, undivided, complete, integrated organismic being.

**देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूत आ रभे ॥ २ ॥**

2. *Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāṁ prasūta ā rabhe.*

O man, O self, in this yajnic world order of Savita's creation, with the arms of Ashvins, harbingers of light and knowledge, and with the hands of Pusha, generous powers of health and nourishment, I initiate and consecrate you, nobly born, to begin your holy life as a complete, whole, undivided human being.

## Kanda 19/Sukta 52 (Kama)

***Kama Devata, Brahma Rshi***

**कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् । स कामः कामेन बृहता सयोनी रायस्पोषं यजमानाय धेहि ॥ १ ॥**

1. *Kāmastadagre samavartata manaso retaḥ prathamaṁ yadāsīt. Sa kāma kāmena bṛhatā sayonī rāyaspoṣaṁ yajamānāya dhehi.*

In the beginning, there was Kama, thought-and-desire, born of the divine mind, and that was the first seed of the world of existence. O Kama, coexistent and one with the infinite mind and potential, pray bring in and bless the yajamana with wealth and nourishment of life.

**त्वं काम सहसासि प्रतिष्ठितो विभुर्विभावा सखा आ सखीयते। त्वमुग्रः पृतनासु सासहिः सह ओजो यजमानाय धेहि॥ २॥**

2. *Tvaṁ kāma sahasāsi pratiṣṭhito vibhurvibhāvā sakha ā sakhīyate. Tvamugraḥ pṛtanāsu sāsahiḥ saha ojo yajamānāya dhehi.*

You, Kama, abide with strength and courage, boundless and splendid, a friend of friends, terrible in battle, victorious. Pray bring in and bless the yajamana with strength and courage, lustre and splendour.

**दूराच्चकमानाय प्रतिपाणायाक्षये।**
**आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्वः॥ ३॥**

3. *Dūrāccakamānāya pratipāṇāyākṣaye.*
*Āsmā aśṛṇvannāśāḥ kāmenājanayantsvaḥ.*

For man, inspired with desire since farthest time, i.e., eternity, in the imperishable world of Infinity, for his fulfilment in response to his desire, hope and effort, the quarters of space listen and, by the universal desire of Divinity co-existent with the human in the universal mind, they create the joy and bliss of life for him.

**कामेन मा काम आगन्हृदयाद्धृदयं परि।**
**यदमीषामदो मनस्तदैतूप मामिह ॥ ४॥**

4. *Kamena mā kāma āganhṛdayāddhṛdayaṁ pari.*
*Yadamīṣāmado manastadaitūpa māmiha.*

By Kama, desire and effort, is Kama, hope and ambition, fulfilled, through Kama and dispensation of Divinity. It comes from the heart in response to the heart. May that mind, thought and meditative effort, which

was those ancients' since eternal time, come to me here and now and bless.

**यत्काम कामयमाना इदं कृण्मसि ते हविः ।**
**तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥ ५ ॥**

5. *Yatkāma kāmayamānā idaṁ kṛṇmasi te haviḥ. Tannaḥ sarvaṁ samṛdhyatāmathaitasya haviṣo vīhi svāhā.*

O Kama, Spirit of love and desire, whatever our hope and ambition for which we offer this homage of effort and havi, may all that hope and ambition be fulfilled. And we pray you accept this homage and be pleased to bless. This in heart-felt truth of word and deed!

## Kanda 19/Sukta 53 (Kala)

***Kala Devata, Bhrgu Rshi***

**कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।**
**तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥ १ ॥**

1. *Kālo aśvo vahati saptaraśmiḥ sahasrākṣo ajaro bhūriretāḥ. Tamā rohanti kavayo vipaścitastasya cakrā bhuvanāni viśvā.*

The 'Time-courser' of seven 'reins' and thousand eyes, unbound, unaging and omnipotent, carries the cosmic chariot of a thousand wheels at tremendous velocity. Only poetic visionaries and wise sages ride the courser and the chariot. All stars and planets and the worlds of life are the wheels of his chariot on the move.

**स॒प्त च॒क्रान्व॑हति का॒ल ए॒ष स॒प्तास्य॒ नाभी॑र॒मृतं॒ न्वक्ष॑ः। स इ॒मा विश्वा॒ भुव॑नान्यञ्जत्का॒लः स ई॑यते प्रथ॒मो नु दे॒वः॥ २॥**

2. *Sapta cakrānvahati kāla eṣa saptāsya nābhīramṛtaṁ nvakṣaḥ. Sa imā viśvā bhuvanānyañjatkālaḥ sa īyate prathamo nu devaḥ.*

Seven wheels (globes) of whirling worlds does this Time-courser carry. Seven are the naves and axles of this chariot moving on the one axis of Immortal Eternity. He creates and manifests all these worlds of existence. That Time, first, eternal, self-refulgent Divinity, is intensely active, on the move, (and That can be approached but with motionless meditative effort).

**पू॒र्णः कु॒म्भोऽ धि॑ का॒ल आहि॑त॒स्तं वै पश्या॑मो बहु॒धा नु स॒न्तः। स इ॒मा विश्वा॒ भुव॑नानि प्र॒त्यङ् का॒लं तमा॑हुः पर॒मे व्यो॑ ञ्मन्॥ ३॥**

3. *Pūrṇaḥ kumbho'dhi kāla āhitastaṁ vai paśyāmo bahudhā nu santaḥ. Sa imā viśvā bhu-vanāni pratyaṅkālaṁ tamāhuḥ parame vyoman.*

The universe is a full, complete and perfect vessel settled on Time. That we see becoming and evolving manifold. That which is present upfront before all these worlds of the universe, the sages call 'Kala', Time, which extends upto the ultimate, supreme transcendent heaven.

**स ए॒व सं भुव॑ना॒न्याभ॑र॒त्स ए॒व सं भुव॑नानि॒ पर्यै॑त्।**
**पि॒ता सन्न॑भवत्पु॒त्र ए॑षां॒ तस्मा॒द्वै नान्यत्पर॑मस्ति॒ तेज॑ः॥ ४॥**

4. *Sa eva saṁ bhuvanānyābharatsa eva saṁ bhuvanāni paryait. Pitā sannabhavatputra eṣāṁ tasmādvai nānyatparamasti tejaḥ.*

He alone bears and sustains all the worlds of existence. He alone transcends all the worlds of existence. He alone, though being the father of all these worlds, becomes his own manifestive begotten child, chronological time form, in the life of these creatures. There is no other, higher refulgence and power beyond him.

**कालोऽ मूं दिवमजनयत्काल इमाः पृथिवीरुत।**
**काले ह भूतं भव्यं चेषितं ह वि तिष्ठते॥ ५॥**

5. *Kālo'mūṁ divamajanayatkāla imāḥ pṛthivīruta.*
*Kāle ha bhūtaṁ bhavyaṁ ceṣitaṁ ha vi tiṣṭhate.*

Kala brought into existence those heavens, and Kala brought these earths into existence. In kala only subsist the past and the future and all that is moved and desired at the present time.

**कालो भूतिमसृजत काले तपति सूर्यः ।**
**काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति॥ ६॥**

6. *Kālo bhūtimasṛjata kāle tapati sūryaḥ.*
*Kāle ha viśvā bhūtāni kāle cakṣurvi paśyati.*

Kala created the plenty and prosperity of existence. In Kala does the sun shine and blaze. In Kala do all existing forms subsist, and the eye sees only in Kala.

**काले मनः काले प्राणः काले नाम समाहितम्।**
**कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७॥**

7. *Kāle manaḥ kāle prāṇaḥ kāle nāma samāhitam.*
*Kālena sarvā nandantyāgatena prajā imāḥ.*

The mind is concentred in Time. Prana is controlled in Time. The name with substance is contained in Time. And all these living beings rejoice with the passage of time.

**काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम्।**
**कालो ह सर्वस्येश्वरो यः पितासीत्प्रजापतेः॥ ८॥**

8. *Kāle tapaḥ kāle jyeṣṭhaṁ kāle brahma samāhitam. Kālo ha sarvasyeśvaro yaḥ pitāsītprajāpateḥ.*

Tapa, austerity of discipline, is concentred in Kala, the highest, first, supreme subsists in Time, in Kala is Brahma concentred and realised. Kala is the supreme ruler and controller of all, the one that is the progenitor of Prajapati, father and sustainer of living beings.

**तेनेषितं तेन जातं तदु तस्मिन्प्रतिष्ठितम्।**
**कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम्॥ ९॥**

9. *Teneṣitaṁ tena jātaṁ tadu tasminpratiṣṭhitam.*
*Kālo ha brahma bhūtvā bibharti parameṣṭhinam.*

Inspired and moved by that Time, the moving world in chrological time is created, manifested and stabilised in Time, Kala alone, having become manifest in the created world, bears the highest existent reality.

**कालः प्रजा असृजत कालो अग्रे प्रजापतिम्।**
**स्वयंभूः कश्यपः कालात्तपः कालादजायत॥ १०॥**

10. *Kālaḥ prajā asṛjata kālo agre prajāpatim. Svayaṁbhūḥ kaśyapaḥ kālāttapaḥ kālādajāyata.*

Kala created the living beings. Kala, is the Beginning, self-manifested, the creator and sustainer functionality of his transcendent Being as Prajapati. From Kala emerged Kashyapa, self-existing witness version of Divine Brahma, and from Kala arose Tapa, self-emergent creative thought and resolution of the Creator.

## Kanda 19/Sukta 54 (Kala)

***Kala Devata, Bhrgu Rshi***

**कालादापः समभवन्कालाद् ब्रह्म तपो दिशः।**
**कालेनोदेति सूर्यः काले नि विशते पुनः॥ १॥**

1. *Kālādāpaḥ samabhavankālād brahma tapo diśaḥ. Kālenodeti sūryaḥ kāle ni viśate punaḥ.*

From Kala, in course of time, arose the 'waters', the oceans of particles. From Kala arose Brahma, divine Resolution to create, and the quarters of space. By Kala and with time rises the sun and again sets back into Kala.

**कालेन वातः पवते कालेन पृथिवी मही।**
**द्यौर्मही काल आहिता॥ २॥**

2. *Kālena vātaḥ pavate kālena pṛthivī mahī. Dyaurmahī kāla āhitā.*

By Kala does the wind blow, by Kala does the great earth move in balance. Both the great heaven and earth exist and subsist in Kala.

**कालो ह भूतं भव्यं च पुत्रो अजनयत्पुरा।**
**कालादृचः समभवन्यजुः कालादजायत॥ ३॥**

3. *Kālo ha bhūtaṁ bhavyaṁ ca putro ajanayatpurā. Kālādṛcaḥ samabhavanyajuḥ kālādajāyata.*

Kala, transcendent Time, transcendent Brahma, self-created Its own creative version of the creator and chronological time with the divisions of past, present and future. From Kala arose the Rks and Yajus together from Time and in time.

**कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम्।**
**काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः॥ ४॥**

4. *Kālo yajñaṁ samairayaddevebhyo bhāgamakṣitam. Kāle gandharvāpsarasaḥ kāle lokāḥ pratiṣṭhitāḥ.*

Kala sets in motion the cosmic yajna, dynamics of creative evolution, and the creative parts of cosmic dynamics for the divine forces of nature and humanity in the process of evolution and development. In Kala abide the Gandharvas, sustainers of stars and planets, and the Apsaras, fluent forces of the universe. And in Kala abide all regions of the worlds in the universe for created beings.

**कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः। इमं च लोकं परमं च लोकं पुण्यांश्च लोकान्विधृतीश्च पुण्याः। सर्वाँल्लोकानभिजित्य ब्रह्मणा कालः स ईयते परमो नु देवः॥ ५॥**

5. *Kāle'yamaṅgirā devo'tharvā cādhi tiṣṭhataḥ. Imaṁ ca lokaṁ paramaṁ ca lokaṁ puṇyāṁśca lokānvidhṛtīśca puṇyāḥ. Sarvāṅllokānabhijitya brahmaṇā kālaḥ sa īyate paramo nu devaḥ.*

This divine Angira, dynamic fire and pranic energy, and Atharva, constant energy, and this divine sun with its rays, abide in Kala. This earthly region, the highest heavenly region, all auspicious regions, all noble and divine sustainers, indeed all regions of the universe in existence, all these, Kala, having won and held in power by the Supreme Spirit of Brahma, lives on, the ultimate force, refulgent and divine (even when chronogical time and all else is absorbed and still).

## Kanda 19/Sukta 55 (Health and Wealth for life)

***Agni Devata, Bhrgu Rshi***

**रात्रिं॑रात्रिमप्र॒यात॑ं भर॒न्तोऽ श्वा॑येव॒ तिष्ठ॑ते घा॒समस्मै। रा॒यस्पोषे॑ण॒ समि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥ १॥**

1. *Rātriṁrātrimaprayātaṁ bharanto'śvāyeva tiṣṭhate ghāsamasmai. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

Just as night after night they bring grass for the horse standing in the stall after the day's journey, similarly we bring havi to Agni, leading light of life. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

**या ते॒ वसो॒र्वात॒ इषुः॒ सा त॑ एषा तया॑ नो मृड। रा॒यस्पोषे॑ण॒ समि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥ २॥**

2. *Yā te vasorvāta iṣuḥ sā ta eṣā tayā no mṛḍa. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Agni, leading light of humanity, giver of peace and settlement, the windy missile that is yours is under your control here. With that, pray give us peace, prosperity and security. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

**सा॒यंसा॑यं गृ॒हप॑तिर्नो अ॒ग्निः प्रा॒तःप्रा॑तः सौमन॒सस्य॑ दा॒ता।**
**वसो॑र्वसोर्वसु॒दान॑ एधि व॒यं त्वेन्धा॑नास्त॒न्वं ⌡ पुषेम ॥ ३ ॥**

3. *Sāyaṁsāyaṁ gṛhapatirno agniḥ prātaḥprātaḥ saumanasasya dātā. Vasorvasorvasudāna edhi vayaṁ tvendhānāstanvaṁ puṣema.*

Every evening day bt day, may Agni, leader, pioneer and ruler of humanity, be the protector of our home and country. Every morning day by day, may Agni give us peace, happiness and good cheer at heart. O generous Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow in body and mind with food, energy and yajnic generosity.

**प्रा॒तःप्रा॑तर्गृ॒हप॑तिर्नो अ॒ग्निः सा॒यंसा॑यं सौमन॒सस्य॑ दा॒ता।**
**वसो॑र्वसोर्वसु॒दान॑ एधीन्धा॑नास्त्वा श॒तंहि॑मा ऋधेम ॥ ४ ॥**

4. *Prātaḥprātargṛhapatirno agniḥ sayaṁsāyaṁ saumanasasya dātā. Vasorvasorvasudāna edhīndhānāstvā śataṁhimā ṛdhema.*

Every morning day by day, may Agni, leader,

pioneer and ruler, be the protector of our home and country. Every evening day by day, may Agni give us peace, happiness and good cheer at heart. O Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow and advance for a full hundred years of happy seasons.

**अप॑श्चा दु॒ग्धान्न॑स्य भूयासम्। अन्ना॒दायान्न॑पतये रु॒द्राय॒ नमो॑ अ॒ग्नये॑। सभ्यः॒ स॒भां मे॑ पाहि॒ ये च॒ सभ्याः॑ सभा॒सदः॑ ॥ ५ ॥**

5. *Apaścā dagdhānnasya bhūyāsam. Annādāyānnapataye rudrāya namo agnaye. Sabhyaḥ sabhāṁ me pāhi ye ca sabhyāḥ sabhāsadaḥ.*

Let me be rich in the front ranks, not lagging behind, in the possession of ripe food grains. Homage to Rudra Agni, leader, pioneer and ruler, giver and protector of food who shakes down and destroys negative forces. Let the decent and cultured protect and promote the prestige of Sabha, the parliament, for me. Let the members of the Sabha be decent and honourable.

**त्वमि॑न्द्रा पु॑रुहूत॒ विश्व॒मायु॒र्व्य॑श्नवत्।**
**अह॑रहर्ब॒लिमित्ते॒ हर॒न्तोऽश्वा॑येव॒ तिष्ठ॑ते घा॒सम॑ग्ने ॥ ६ ॥**

6. *Tvamindrā puruhūta viśvamāyurvyaśnavat. Aharaharbalimitte haranto'śvāyeva tiṣṭhate ghāsamagne.*

May you, Indra, lord ruler and potent protector, universally loved, live full and healthy life. Day by day we bear and bring homage of loyalty to you in office as the groom looks after the war horse of the king.

## Kanda 19/Sukta 56 (Svapna)

***Svapna Devata, Yama Rshi***

यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान्प्र युनक्षि धीरः। एकाकिना सरथं यासि विद्वान्त्स्वप्नं मिमानो असुरस्य योनौ ॥ १ ॥

1. *Yamasya lokādadhyā babhūvitha pramadā martyānpra yunakṣi dhīraḥ. Ekākinā sarathaṁ yāsi vidvāntsvapnaṁ mimāno asurasya yonau.*

O Dream, you arise from the subconscious state of the mind (below the state of wakefulness and above the state of deep sleep) and, yourself unmoved and unchanging, you join people with the sports of their own mind. Joining them as one with their state, you move with their lone spirit playing in the same sphere of the mind with the same sports as they, structuring further dreams in the life of the dreamer's mind at work.

बन्धस्त्वाग्रे विश्वचया अपश्यत्पुरा रात्र्या जनितोरेके अह्नि। ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो रूपमपगूहमानः ॥ २ ॥

2. *Bandhastvāgre viśvacayā apaśyatpurā rātryā janitoreke ahni. Tataḥ svapnedamadhyā babhūvitha bhiṣagbhyo rūpamapagūhamānaḥ.*

Some day long before the birth of the dream night, the man bound in fancies conceived you, and collecting his materials from the wide world structured you. Thence, O dream, you thus arise in this form and come, having stolen yourself from the healers.

बृहद्वावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन्। तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः स्व ⌡रानशानाः ॥ ३ ॥

3. *Bṛhadgāvāsurebhyo'dhi devānupāvartata mahimānamicchan. Tasmai svapnāya dadhurādhipatyaṁ trayastriṁśāsaḥ sva rānaśānāḥ.*

The man of unbounded sense and imagination came from the demonic tendencies close to the divinities in search of greatness and glory. The thirty-three divinities enjoying heavenly bliss and potential blessed him with full mastery over the realisation of his dream.

**नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम्।**
**त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो वरुणेनानुशिष्टाः ॥ ४ ॥**

4. *Naitāṁ viduḥ pitaro nota devā yeṣāṁ jalpiścaratyantaredam. Trite svapnamadadhurāptye nara ādityāso varuṇenānuśiṣṭāḥ.*

Neither pranas nor the senses and mind of people in whose personality confusion and verbosity prevails reach this mystery of dreams. Only brave men and brilliant scholars of Aditya order taught and trained by Varuna, master of right choice and judgement, concentrate and direct their dream onto the lord of three worlds, lover and saviour of the men of divine attainments.

**यस्य क्रूरमभजन्त दुष्कृतोऽ स्वप्नेन सुकृतः पुण्यमायुः।**
**स्व ∫र्मदसि परमेण बन्धुना तप्यमानस्य मनसोऽधि जज्ञिषे ॥ ५ ॥**

5. *Yasya krūramabhajanta duṣkṛto'svapnena sukṛtaḥ puṇyamāyuḥ. Svarmadasi parameṇa bandhunā tapyamānasya manaso'dhi jajñiṣe.*

O Dream, born of the mind of shining and

suffering dreamers, whose cruelty the man of evil suffers, and avoiding which the man of noble action enjoys freedom and virtue, you rejoice only with our Brother of the highest heaven in the state of contemplation.

**विद्म ते सर्वाः परिजाः पुरस्ताद्विद्म स्वप्न यो अधिपा इहा ते। यशस्विनो नो यशसेह पाह्यारात् द्विषेभिरप याहि दूरम्॥ ६॥**

6. *Vidma te sarvāḥ parijāḥ purastādvidma svapna yo adhipā ihā te. Yaśasvino no yaśaseha pāhyārād dviṣebhirapa yāhi dūram.*

We know in advance all your sources and all your attendants and off-shoots, and we know who is your protector and who is your controller here in this human state. Protect and promote those of us with honour and fame who are honourable and famous, and if there be any jealous adversaries and enemies with you, go far away along with them.

## Kanda 19/Sukta 57 (Duh-Svapna)

***Duh-Svapna Devata, Yama Rshi***

**यथा कलां यथा शफं यथर्णं संनयन्ति।**
**एवा दुःष्वप्न्यं सर्वमप्रिये सं नयामसि॥ १॥**

1. *Yathā kalāṁ yathā śapham yatharṇam saṁnayanti. Evā duḥṣvapnyaṁ sarvamapriye saṁ nayāmasi.*

As people repay one sixteenth and one eighth part and finally discharge the whole debt, so do we discharge all evil dreams and assign them to our

disvalues and disagreeables in our value system.

**सं राजा॑नो अगु॒ः समृ॒णान्य॑गु॒ः सं कु॒ष्ठा अ॑गु॒ः सं क॒ला अ॑गुः। सम॒स्मासु॒ यद्दु॒ःष्वप्न्य॒ं निर्द्वि॑ष॒ते दु॒ःष्वप्न्यं सुवाम॥ २॥**

2. *Saṁ rājāno aguḥ samṛṇānyaguḥ saṁ kuṣṭhā aguḥ saṁ kalā aguḥ. Samasmāsu yadduḥ ṣvapnyaṁ nirdviṣate duḥṣvapnyaṁ suvāma.*

All rulers (and all ruling values) have come together (as objects of honour). All debts and obligations have come together (for clearance). All Kushtha herbs have come together (for our health and happiness). All digits of the moon have come together (for light against the dark). Let all evil dreams in us come together and let us put all those evil dreams aside and assign them to that part of our value system which we dislike and reject as totally negative.

**देवा॑नां पत्नीनां गर्भ॒ यर्मस्य कर॒ यो भ॒द्रः स्व॑प्न। स मम॒ यः पा॒पस्तद् द्वि॑ष॒ते प्र हि॑ण्मः। मा तृ॒ष्टाना॑मासि कृष्णश॒कुनेर्मुख॑म्॥ ३॥**

3. *Devānāṁ patnīnāṁ garbha yamasya kara yo bhadraḥ svapna. Sa mama yaḥ pāpastad dviṣate pra hiṇmaḥ. Mā tṛṣṭānāmāsi kṛṣṇaśakunermukham.*

O Dream, you are a product of the supportive powers of senses and mind. You are a gift of the hand of the subconscious reflection of the discipline of yama and niyama which is auspicious. But that dream of ours which is evil, we cast away as an object of hate and rejection. As a black omen of misfortune, you are no

favourite of those who thirst for divinity. Be not that.

**तं त्वा॑ स्वप्न तथा॒ सं वि॑द्म स त्वं स्व॒प्नाश्व॑इव का॒यमश्व॑इव नीना॒हम्। अ॒ना॒स्मा॒कं दे॑वपी॒युं पिया॑रुं वप॒ यद॒स्मासु॑ दुः॒ष्वप्न्यं॑ यद्गोषु॒ यच्च॑ नो गृ॒हे॥ ४॥**

4. *Taṁ tvā svapna tathā saṁ vidma sa tvaṁ svapnāśva-iva kāyamaśva-iva nīnāham. Anāsmākaṁ devapīyuṁ piyāruṁ vapa yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no gṛhe.*

O Dream, we know you as you are. Therefore, as a horse shakes its body to get rid of dust or a burden on the back, you throw off the dream which is not our love, which is hurtful to our mind and senses, and which vitiates our soul. Throw off all evil dreams of ours about our cows, our home and our family. Uproot that.

**अ॒ना॒स्मा॒कस्तद्दे॑वपी॒युः पिया॑रुर्नि॒ष्कमि॑व॒ प्रति॑ मुञ्चताम्। नवा॑र॒त्नीनप॑मया अ॒स्माक॒ं तत॒ः परि॑। दु॒ः॒ष्वप्न्यं॑ सर्वं॑ द्विष॒ते निर्द॑यामसि॥ ५॥**

5. *Anāsmākastaddevapīyuḥ piyārurniṣkamiva prati muñcatām. Navāratnīnapamayā asmākaṁ tataḥ pari. Duḥṣvapnyaṁ sarvaṁ dviṣate nirdayāmasi.*

Let him who is not ours, who hurts the divines, who is mischievous, own and wear the evil dream as gold. Throw away the evil dream nine cubits far from where we are. We throw out all evil dreams for that part of our value system which we hate and reject.

## Kanda 19/Sukta 58 (Yajna)

***Yajna and others Devata, Brahma Rshi***

**घृतस्य॑ जू॒तिः स॑म॒ना सदे॑वा संवत्स॒रं ह॒विषा॑ व॒र्धय॑न्ती।**
**श्रोत्रं॑ चक्षु॒ः प्रा॒णोऽ च्छि॑न्नो नो अ॒स्त्वच्छि॑न्ना व॒यमायु॑षो॒**
**वर्च॑सः ॥ १ ॥**

1. *Ghṛtasya jūtiḥ samanā sadevā saṁvatsaraṁ haviṣā vardhayantī. Shrotraṁ cakṣuḥ prāṇo' cchinno no astvacchinnā vayamāyuṣo varcasaḥ.*

Let the flow and flame of ghrta with heartfelt love, divine inspiration and havi augment and beautify the yearly session of yajna. May our ear, eyes, prana be whole and unhurt. Let us be whole and unhurt by health and full age with honour and excellence.

**उपा॒स्मान्प्रा॒णो ह्व॑यता॒मुप॑ व॒यं प्रा॒णं ह॑वामहे। वर्चो॑ जग्राह**
**पृथि॒व्य१॒न्तरि॑क्षं॒ वर्च॒ः सोमो॒ बृह॒स्पति॑र्वि॒धत्ता ॥ २ ॥**

2. *Upāsmānprāṇo hvayatāmupa vayaṁ prāṇaṁ havāmahe. Varco jagrāha pṛthivyantarikṣaṁ varcaḥ somo bṛhaspatirvidhattā.*

Let prana call us up and energise us. Let us invoke and awake the pranic energy by yajna. The earth has worn the lustre of energy and divinity. The firmament wears lustre. Soma, the moon, wears lustre. Brhaspati, the sun, wielder and sustainer, wears the lustre and light of cosmic yajna.

**वर्च॑सो॒ द्यावा॑पृथि॒वी सं॒ग्रह॑णी बभूवथु॒र्वर्चो॑ गृही॒त्वा**
**पृ॑थि॒वीमनु॒ सं च॑रेम। यश॑सं॒ गावो॒ गोप॑ति॒मुप॑ तिष्ठन्त्या-**
**य॒तीर्यशो॑ गृही॒त्वा पृ॑थि॒वीमनु॒ सं च॑रेम ॥ ३ ॥**

3. *Varcaso dyāvāpṛthivī saṁgrahaṇī babhūvathur-varco gṛhītvā pṛthivīmanu saṁ carema. Yaśasaṁ gāvo gopatimupa tiṣṭhantyāyatīryaśo gṛhītvā pṛthivīmanu saṁ carema.*

May the earth and heaven be gatherers of lustre and grandeur (from Brhaspati). May we, having received lustre and grandeur (from the earth and the heavens) range around on earth, happy and great. May the cows coming in sit by the master and share his lustre and grandeur with food. And may we too receive good food and lustre and live happy on earth.

**व्रजं कृणुध्वं स हि वो नृपाणो वर्मी सीव्यध्वं बहुला पृथूनि।**
**पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम्॥ ४॥**

4. *Vrajaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varmā sīvya-dhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāya-sīradhṛṣṭā mā vaḥ susroccamaso dṛṁhatā tam.*

Establish and develop dairy farms, that is the way for your growth and national health. Design and manufacture many broad and thick armours of defence. Build strong unbreakable forts of steel. And see that your ladle of the yajna of social order, i.e. economy of the nation, does not leak anywhere. Keep it strong and increase its capacity.

**यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।**
**इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः॥ ५॥**

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

With sincerity of word, ear and mind I invoke, adore and offer oblations of homage to Vishvakarma, the vision and visionary of the cosmic yajna, its initiator, augmentor, and the spokes person of its divine knowledge. Let all divinities of nature and brilliancies of humanity, happy at heart, come, join and benefit from this cosmic yajna enacted and extended by Vishvakarma.

**ये दे॒वाना॑मृ॒त्विजो॒ ये च॑ य॒ज्ञिया॒ येभ्यो॑ ह॒व्यं क्रि॒यते॑ भाग॒धेय॑म्। इ॒मं य॒ज्ञं स॒ह पत्नी॑भि॒रेत्य॒ यावन्तो॑ दे॒वास्तवि॒षा मा॑दयन्ताम्॥ ६॥**

6. *Ye devānāmṛtvijo ye ca yajñiyā yebhyo havyaṁ kriyate bhāgadheyam. Imaṁ yajñaṁ saha patnībhiretya yāvanto devāstaviṣā mādayantām.*

Those among the divinities, the learned, the brilliant, who are dedicated to yajna all the year round with the seasons, who are adorable, and for whom the yajna is enacted and the share of holy offerings is fixed and reserved, may all those divinities with their supportive powers come to yajna, wax with strength and satisfaction and celebrate yajna with joy and ecstasy, and give us happiness.

## Kanda 19/Sukta 59 (Yajna)

***Agni Devata, Brahma Rshi***

**त्वमग्ने व्र॒तपा अ॑सि दे॒व आ मर्त्ये॒ष्वा। त्वं य॒ज्ञेष्वीड्यः॥ १॥**

1. *Tvāmagne vratapā asi deva ā martyeṣvā. Tvaṁ yajñeṣvīḍyaḥ.*

Hey Agni, supreme leading light of life, lord self-refulgent, you are the observer and protector of the

vows of discipline among mortal humanity, and you are the lord adorable in yajna on earth and in the universe.

**यद्वो॑ व॒यं प्र॑मि॒नाम॑ व्र॒तानि॑ वि॒दुषां॑ देवा॒ अवि॑दुष्टरासः।**
**अ॒ग्निष्टद्विश्वादा पृ॑णातु वि॒द्वान्त्सोम॑स्य॒ यो ब्रा॑ह्म॒णाँ आ॑वि॒वेश॑॥ २॥**

2. *Yadvo vayaṁ praminā́ma vratā́ni viduṣā́ṁ devā́ aviduṣṭarā́saḥ. Agniṣṭádviśvādā́ pṛṇā́tu vidvā́ntsomasya yo brā́hmaṇā́ṅ ā́viveśa.*

O Devas, divinities of nature and brilliant sages of humanity, if we, because of our limited knowledge and relative ignorance among the learned, fall short of your discipline or transgress your laws, then, we pray, may Agni, lord self-refulgent, all leading light, sustainer of the world, omniscient lord of Soma, peace of life and pleasure of love and devotion, make up that mortal deficiency, the lord that blesses the heart of the lovers of Brahma within and fulfils their love.

(The mantra emphasises the divine acceptance of sincere love and devotion over mortal limitations and human trespasses.)

**आ दे॒वाना॒मपि॒ पन्था॑मगन्म॒ यच्छ॒क्नवा॑म॒ तद॑नु॒प्रवो॑ढुम्।**
**अ॒ग्निर्वि॒द्वान्त्स य॑जा॒त्स इद्धोता॒ सो ऽ ध्व॒रान्त्स ऋ॒तून्क॑ल्प-**
**याति॥ ३॥**

3. *Ā devā́nāmapi panthā́maganma yacchakna-vā́ma tadanupravoḍhum. Agnirvidvā́ntsa yajā́tsa iddhotā́ so' dhvarā́ntsa ṛtū́nkalpayā́ti.*

Let us take to and follow the path of the Devas, divinities of nature and brilliant sages of humanity as

far as we can, possibly, and relentlessly maintain that effort with faith and sincerity. May Agni, lord self-refulgent, give us strength and make thatpossible : He is the sole initiation and high priest of all yajnas of love, faith and non-violence. He ordains the yajnic seasons, and He fulfils all of them.

## Kanda 19/Sukta 60 (Physical Health)

***Vak and others Devata, Brahma Rshi***

**वाङ्म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः।**
**अपलिताः केशा अशोणा दन्ता बहु बाह्वोर्बलम्॥ १॥**

1. *Vāṅma āsannasoḥ prāṇaścakṣurakṣṇoḥ śrotraṁ karṇayoḥ. Apalitāḥ keśā aśoṇā dantā bahu bāhvorbalam.*

Let there be speech in my mouth, prana energy in my nostrils, vision in my eyes and hearing in my ears. Let my hair be not white, let my teeth be firm, let there be great strength in my arms.

**ऊर्वोरोजो जङ्घयोर्जवः पादयोः प्रतिष्ठा।**
**अरिष्टानि मे सर्वात्मानिभृष्टः ॥ २॥**

2. *Ūrvorojo jaṅghayorjavaḥ pādayoḥ pratiṣṭhā. Ariṣṭāni me sarvātmānibhṛṣṭaḥ.*

Let there be virility in my thighs, smartness and speed in the legs, balance and firmness in my personality, let all my body parts and systems be unhurt and healthy, and may my soul be ever pure, unsullied and unfallen.

## Kanda 19/Sukta 61 (Life at the Full)

***Brahmanaspati Devata, Brahma Rshi***

**तनूस्तन्वा ∫ मे सहे दतः सर्वमायुरशीय।**
**स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे॥ १॥**

1. *Tanūstanvā me sahe dataḥ sarvamāyuraśīya. Syonaṁ me sīda puruḥ pṛṇasva pavamānaḥ svarge.*

May my body be strong with all my systems and pranic, psychic and intellectual potentials perfect so that I can face, challenge and forbear all forces against me and live a full life to the full capacity. O lord Brahmanaspati, be kind and gracious to my soul within, raise me to the full in abundance, purifying, sanctifying and edifying me for heavenly bliss.

## Kanda 19/Sukta 62 (Loved of all)

***Brahmanaspati Devata, Brahma Rshi***

**प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु।**
**प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये॥ १॥**

1. *Priyaṁ mā kṛṇu deveṣu priyaṁ rājasu mā kṛṇu. Priyaṁ sarvasya paśyata uta śūdra utārye.*

O lord, make me dear to all divines and brilliant people, make me dear to all brilliant ruling leaders, make me dear favourite of all who can see and discriminate, dear to all whether they are nobles or poor dependants or subservients.

## Kanda 19/Sukta 63 (Health and Age)

***Brahmanaspati Devata, Brahma Rshi***

**उत्तिष्ठ ब्रह्मणस्पते देवान्यज्ञेन बोधय।**
**आयुः प्राणं प्रजां पशुं कीर्तिं यजमानं च वर्धय॥ १॥**

1. *Uttiṣṭha brahmaṇaspate devānyajñena bodhaya. Āyuḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ yajamānaṁ ca vardhaya.*

Rise, O Brahmanaspati, lord of divine knowledge, arouse the Devas, nobles and brilliants with yajna, and promote health and age, prana energy, people and progeny, wealth and cattle, honour and fame, and thus promote the yajamana.

## Kanda 19/Sukta 64 (Fullness and Growth)

***Agni Devata, Brahma Rshi***

**अग्ने समिधमाहार्षं बृहते जातवेदसे।**
**स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु॥ १॥**

1. *Agne samidhamāhārṣaṁ bṛhate jātavedase. Sa me śraddhāṁ ca medhāṁ ca jātavedāḥ pra yacchatu.*

O leading light of life, Agni, I have collected and brought the samits for the service of boundless Jataveda, all pervading divine energy and cosmic awareness. May that universal energy and awareness bless me with faith and intelligence.

**इध्मेन त्वा जातवेदः समिधा वर्धयामसि।**
**तथा त्वमस्मान्वर्धय प्रजया च धनेन च॥ २॥**

2. *Idhmena tvā jātavedaḥ samidhā vardhayāmasi.*
*Tathā tvamasmānvardhaya prajayā ca dhanena ca.*

O Jataveda, omnipresent fire, we raise you and your presence in us, kindling and feeding you with faith and fuel. So, pray you too promote and advance us with wealth and progeny.

**यदग्ने यानि कानि चिदा ते दारूणि दध्मसि।**
**सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य॥ ३॥**

3. *Yadagne yāni kāni cidā te dārūṇi dadhmasi.*
*Sarvaṁ tadastu me śivaṁ tajjuṣasva yaviṣṭhya.*

O Agni, most youthful presence, whatever fuel sticks we can collect and offer in faith and service, pray accept and bless that all that may be good for us.

**एतास्ते अग्ने समिधस्त्वमिद्धः समिद्भव।**
**आयुर स्मासु धेह्यमृतत्वमाचार्याय॥ ४॥**

4. *Etāste agne samidhastvamiddhaḥ samidbhava.*
*Āyurasmāsu dhehyamṛtatvamācāryāya.*

O leading light, Agni, these are the fuel offerings we present to you. Thereby be lighted and enlighten us. Bear and bring life, health and full age for us, bless us with that, and bring us the light of immortality, for us and for the teacher.

## Kanda 19/Sukta 65 (On, Onwards Rise)

***Surya Jataveda Devata, Brahma Rshi***

**हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम्। अव तां जहि हरसा जातवेदोऽबिभ्यदुग्रोऽर्चिषा दिवमा रोह सूर्य॥ १॥**

1. *Hariḥ suparṇo divamāruho'rciṣā ye tvā dipsanti divamutpatantam. Ava tāṁ jahi harasā jātavedo' bibhyadugro'rciṣā divamā roha sūrya.*

O Reliever of discomfort and pain, 'Celestial Bird', O Sun, Jataveda, with your blazing light, you have risen to the heavens. Those who obstruct you while you fly up and rise to the heavens, strike down with your heat and passion. O Jataveda, Universal light, bright and blazing, rise on and on to the heavens, with light, without fear.

## Kanda 19/Sukta 66 (Down with Obstructions)

***Jataveda Devata, Brahma Rshi***

**अयोजाला असुरा मायिनोऽयस्मयैः पाशैरङ्क्नो ये चरन्ति।**
**तांस्ते रन्धयामि हरसा जातवेदः सहस्त्रभृष्टिः सपत्नान्प्र-**
**मृणन्पाहि वज्रः ॥ १ ॥**

1. *Ayojālā asurā māyino'yasmayaiḥ pāśairaṅkino ye caranti. Tāṁste randhayāmi harasā jātavedaḥ sahasrabhṛṣṭiḥ sapatnānpramṛṇan-pāhi vajraḥ.*

Whoever the obstructionists with nets of steel, evil-minded sourcerers who prowl around with arrestive snares, all these I stop, O Jataveda, with your power and passion. O power of a thousand spears, wielder of the thunderbolt, protect and promote us, crushing the adversaries to dust.

## Kanda 19/Sukta 67 (Health and Full Age)

***Surya Devata, Brahma Rshi***

**पश्येम शरदः शतम् ॥ १ ॥**

1. *Paśyema śaradaḥ śatam.*

May we see with healthy eyes for a hundred years.

**जीवेम शरदः शतम्॥ २॥**

2. *Jīvema śaradaḥ śatam.*

May we live for a hundred years.

**बुध्येम शरदः शतम्॥ ३॥**

3. *Budhyema śaradaḥ śatam.*

May we fully think on for a hundred years.

**रोहेम शरदः शतम्॥ ४॥**

4. *Rohema śaradaḥ śatam.*

May we rise on and on for a hundred years.

**पूषेम शरदः शतम्॥ ५॥**

5. *Pūṣema śaradaḥ śatam.*

May we grow on for a hundred years.

**भवेम शरदः शतम्॥ ६॥**

6. *Bhavema śaradaḥ śatam.*

May we live on in full state of being for a hundred years.

**भूयेम शरदः शतम्॥ ७॥**

7. *Bhūyema śaradaḥ śatam.*

May we rise on, higher and higher, for a hundred years.

**भूयसीः शरदः शतात्॥ ८॥**

8. *Bhūyasīḥ śaradaḥ śatāt.*

May we live for a hundred years and beyond.

## Kanda 19/Sukta 68 (The way to Karma)

***Karma Devata, Brahma Rshi***

**अव्यसश्च॒ व्यच॑सश्च॒ बिल॑ं वि ष्या॑मि मा॒यया॑।**
**ताभ्या॑मु॒द्धृत्य॒ वेद॒मथ॒ कर्मा॑णि कृण्महे॥ १॥**

1. *Avyasaśca vyacasaśca bilaṁ vi ṣyāmi māyayā.*
*Tābhyāmuddhṛtya vedamatha karmāṇi kṛṇmahe.*

With noble intelligence, I penetrate the mystery of the bounded and the boundless reality of matter, soul and Supersoul, and with these two, having opened, seen, and confirmed the Veda, we do our actions.

## Kanda 19/Sukta 69 (Apah: Dynamic Life)

***Apah Devata, Brahma Rshi***

**जी॒वा स्थ जी॒व्यास॒ं सर्व॒मायु॑र्जीव्यासम्॥ १॥**

1. *Jīvā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, live well, full of life. I must live fully. I will live fully for the whole of my life, (i.e., live life as a boon, and not as a sufferance).

**उ॒प॒जी॒वा स्थोप॑ जीव्यास॒ं सर्व॒मायु॑र्जीव्यासम्॥ २॥**

2. *Upajīvā sthopa jevyāsaṁ sarvamāyurjīvyasam.*

Live on close to one another. Let me live my life as a boon. Let me live my life close to others for the full life.

**स॒ंजी॒वा स्थ॒ सं जी॑व्यास॒ं सर्व॒मायु॑र्जीव्यासम्॥ ३॥**

3. *Saṁjīvā stha saṁ jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, and live together. Let me live together with all. Let me live with all together for the whole of life.

**जी॒व॒ला स्थ॑ जी॒व्यास॑ꣳ सर्व॒मायु॑र्जीव्यासम्॥ ४॥**

4. *Jīvalā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, be living, animated and inspiring. Let me live with enthusiasm. Let me live, inspired, inspiring, throughout life till the last day of a full life.

## Kanda 19/Sukta 70 (Apah: Sunny Life)

***Indra Devata, Brahma Rshi***

**इन्द्र॒ जीव॒ सूर्य॒ जीव॒ देवा॒ जीवा॑ जी॒व्यास॑म॒हम्।**
**सर्व॒मायु॑र्जीव्यासम्॥ १॥**

1. *Indra jīva sūrya jīva devā jīvā jevyāsamaham. Sarvamāyurjīvyāsam.*

Indra, Great soul, live, keep living, O Sunny soul, live, keep living well, O Divine Souls, live bright. Let me live bright, a divine soul. I must live fully, wholly, brilliant, divine.

## Kanda 19/Sukta 71 (Veda Mata: Mother Voice)

***Veda Devata, Brahma Rshi***

**स्तु॒ता मया॑ वर॒दा वे॑दमा॒ता प्र चो॑दयन्तां पावमा॒नी द्वि॒जाना॑म्। आयुः॒ प्रा॒णं प्र॒जां प॒शुं की॒र्तिं द्रवि॑णं ब्रह्मवर्च॒सम्। मह्यं॒ द॒त्त्वा व्र॑जत ब्रह्मलो॒कम्॥ १॥**

1. *Stutā mayā varadā vedamātā pra codayantāṁ pāvamānī dvijānām. Āyuḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ draviṇaṁ brahmavarcasam. Mahyaṁ dattvā vrajata brahmalokam.*

Honoured, celebrated and worshipped by me is Mother Knowledge, Veda, purifier, sanctifier and inspirer of the inspired and inspiring Dvijas, enlightened men of culture, education and piety, the Mother who, having given me good health, full age, prana, progeny, wealth, honour and fame, substantial power and stability, and the light and lustre of Divinity, retires to Brahma-loka, the Eternal Mind of Brahma.

## Kanda 19/Sukta 72 (Paramatma)

***Paramatma and Devas Devata, Bhrgvangira Rshi***

**यस्मा॒त्कोशा॑दु॒दभ॑राम॒ वेद॒ं तस्मि॑न्न॒न्तरव॑ दध्म एनम्।**
**कृ॒तमि॒ष्टं ब्रह्म॑णो वी॒र्ये ण॒ तेन॑ मा देवा॒स्तप॑सावते॒ह॥ १॥**

1. *Yasmātkośādudabharāma vedaṁ tasminnantarava dadhma enam. Kṛtamiṣṭaṁ brahmaṇo vīryeṇa tena mā devāstapasāvateha.*

From the Treasure-hold of Divinity we received with elation the Mother Knowledge of Veda. Having worshipped and celebrated her, we return her unto the same Treasure-hold. Whatever was desired and desirable has been accomplished by the might and grace of Brahma.

O Devas, enlightened divines, teachers and seniors, by that very discipline of piety and austerity, pray protect and promote us here in life.

**॥ इति एकोनविंशं काण्डम्॥**

# KANDA-20

## Kanda 20/Sukta 1

***Indra, Marut, Agni Devatah, Vishvamitra, Gotama, Virupa Rshis***

**इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे।**
**स पाहि मध्वो अन्धसः ॥ १ ॥**

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe.*
*Sa pāhi madhvo andhasaḥ.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

**मरुतो यस्य हि क्षये पाथा दिवो विमहसः।**
**स सुगोपातमो जनः ॥ २ ॥**

2. *Maruto yasya hi kṣaye pāthā divo vimahasaḥ.*
*Sa sugopātamo janaḥ.*

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

**उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे।**
**स्तोमैर्विधेमाग्नये ॥ ३ ॥**

3. *Ukṣānnāya vaśānāya somapṛṣṭhāya vedhase.*
*Stomairvidhemāgnaye.*

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the Cow and the Sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

## Kanda 20/Sukta 2

***Marut, Agni, Indra, Dravinoda Devatah, Grtsamada or Medhatithi Rshi***

**मरुतः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥**

1. *Marutaḥ potrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let the leader of the Maruts, stormy warriors, drink the soma from the Maruts' holy vessel sanctified by the chant of sacred Rks, in accordance with the seasons. (Soma should be interpreted as service, love, loyalty and devotional honour and adoration in perfect faith with total submission which, on the master's part, would imply love and protection in response.)

**अग्निराग्नीध्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥**

2. *Agnirāgnīdhrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let Agni, leading light of life, accept some from the Agnidhra's, fire kindler's, holy vessel of the heart sanctified by the chant of sacred Rks, in accordance with the seasons.

**इन्द्रो ब्रह्मा ब्राह्मणात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥**

3. *Indro brahmā brāhmaṇātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let Indra Brahma, the presiding priest of yajna accept soma from the holy vessel of the sagely vedic scholar's heart sanctified by the chant of sacred Rks, in accordance with the seasons.

**देवो द्रविणोदाः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥**

4. *Devo draviṇodāḥ potrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let the divine, brilliant and generous Dravinoda, producer and giver of substantial wealth, accept soma from the holy vessel of the pure heart's love sanctified by the chant of sacred Rks, in accordance with the seasons.

## Kanda 20/Sukta 3

### *Indra Devata, Irimbithi Rshi*

**आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।**
**एदं बर्हिः सदो मम ॥ १ ॥**

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

**आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।**
**उप ब्रह्माणि नः शृणु ॥ २ ॥**

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ sṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

## Kanda 20/Sukta 4

***Indra Devata, Irimbithi Rshi***

आ नो याहि सुतावतोऽ स्माकं सुष्टुतीरुप।
पिबा सु शिप्रिन्नन्धसः॥ १॥

1. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa.*
*Pibā su śiprinnandhasaḥ.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु।
गृभाय जिह्वया मधु॥ २॥

2. *Ā te siñcāmi kukṣyoranu gātrā vi dhāvatu.*
*Gṛbhāya jihvayā madhu.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every cell of the cosmic body.

**स्वा॒दुष्टे॑ अस्तु सं॒सुदे॒ मधु॑मान्त॒न्वे॑३॑ तव॑।**
**सोम॒ः शर्म॑स्तु ते हृ॒दे॥ ३॥**

3. *Svāduṣṭe astu saṁsude madhumāntanve'tava.*
*Somaḥ śamastu te hṛde.*

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

## Kanda 20/Sukta 5

***Indra Devata, Irimbithi Rshi***

**अ॒यमु॒ त्वा विचर्षणे॒ जनी॑रिवा॒भि संवृ॑तः।**
**प्र सोम॑ इन्द्र सर्पतु॥ १॥**

1. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
*Pra soma indra sarpatu.*

O lord of cosmic vision, let this soma distilled and seasoned radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

**तु॒वि॒ग्रीवो॑ व॒पोद॑रः सुबा॒हुर॑न्ध॒सो॒ मदे॑।**
**इन्द्रो॑ वृ॒त्राणि॑ जिघ्नते॥ २॥**

3. *Tuvigrīvo vapodaraḥ subāhurandhaso made.*
*Indro vṛtrāṇi jighnate.*

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

**इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा।**
**वृत्राणि वृत्रहं जहि॥ ३॥**

3. *Indra prehi purastvaṁ viśvasyeśāna ojasā. Vṛtrāṇi vṛtrahaṁ jahi.*

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

**दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि।**
**यजमानाय सुन्वते॥ ४॥**

4. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi. Yajamānāya sunvate.*

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

**अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।**
**एहीमस्य द्रवा पिब॥ ५॥**

5. *Ayaṁ ta indra somo nipūto adhi barhiṣi. Ehimasya dravā piba.*

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote

it for the good of all.

**शाचिगो शाचिपूजनायं रणाय ते सुतः ।**
**आखण्डल प्र हूयसे ॥ ६ ॥**

6. *Śācigo śācipūjanāyaṁ raṇāya te sutaḥ. Ākhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

**यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः ।**
**न्य स्मिन्दध्र आ मनः ॥ ७ ॥**

7. *Yaste śṛṅgavṛṣo napātpraṇapātkuṇḍapāyyaḥ. Nyasmindadhra ā manaḥ.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

## Kanda 20/Sukta 6

***Indra Devata, Vishvamitra Rshi***

**इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।**
**स पाहि मध्वो अन्धसः ॥ १ ॥**

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe. Sa pāhi madhvo andhasaḥ.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty,

Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

**इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत।**
**पिबा वृषस्व तातृपिम्॥ २॥**

2. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta. Pibā vṛṣasva tātṛpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of Divinity on the celebrants.

**इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः।**
**तिर स्तवान विश्पते॥ ३॥**

3. *Indra pra ṇo dhitāvānaṁ yajñaṁ viśvebhir-devebhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

**इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते।**
**क्षयं चन्द्रास इन्दवः॥ ४॥**

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lover of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

**दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम्।**
**तव द्युक्षास इन्दवः ॥ ५ ॥**

5. *Dadhiṣvā jaṭhare sutaṁ somamindra vareṇyam.*
*Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

**गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे।**
**इन्द्र त्वादातमिद्यशः ॥ ६ ॥**

6. *Girvaṇaḥ pāhi naḥ sutaṁ madhordhārābhi-rajyase. Indra tvādātamidyaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

**अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता।**
**पीत्वी सोमस्य वावृधे ॥ ७ ॥**

7. *Abhi dyumnāni vanina indraṁ sacante akṣitā.*
*Pītvī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

**अर्वावतो न आ गहि परावतश्च वृत्रहन्।**
**इमा जुषस्व नो गिरः ॥ ८ ॥**

8. *Arvāvato na ā gahi parāvataśca vṛtrahan.*
*Imā juṣasva no giraḥ.*

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

**यदन्तरा परावतमर्वावतं च हूयसे। इन्द्रेह तत आ गहि ॥ ९ ॥**

9. *Yadantarā parāvatamarvāvataṁ ca hūyase.*
*Indreha tata ā gahi.*

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

## Kanda 20/Sukta 7

***Indra Devata, Sukaksha (1-3), Vishvamitra (4) Rshi***

**उद्वेदभि श्रुतामघं वृषभं नर्यापसम्। अस्तारमेषि सूर्य ॥ १ ॥**

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryā-pasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity

and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

**नव॒ यो न॑व॒तिं पुरो॑ बि॒भेद॑ बा॒ह्वो ज॑सा।**
**अहिं॑ च वृत्र॒हाव॑धीत्॥ २॥**

2. *Nava yo navatiṁ puro bibheda bāhvojasā.*
*Ahiṁ ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

**स न॒ इन्द्रः॑ शि॒वः सखाश्वा॑व॒द्गोम॒द्यव॑मत्।**
**उ॒रुधा॑रेव दोहते॥ ३॥**

3. *Sa na indraḥ śivaḥ sakhāśvāvadgomadyavamat.*
*Urudhāreva dohate.*

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

**इन्द्र॑ क्रतु॒विदं॑ सु॒तं सोमं॑ हर्य पुरुष्टुत।**
**पिबा वृ॑षस्व॒ तातृ॑पिम्॥ ४॥**

4. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta. Pibā vṛṣasva tātṛpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

## Kanda 20/Sukta 8

***Indra Devata, Bharadvaja (1), Kutsa (2), Vishvamitra (3) Rshis***

**एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः। आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि॥ १॥**

1. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryaṁ kṛṇuhi pīpihīṣo jahi śatrūṅrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

**अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय।**
**उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः॥ २॥**

2. *Arvāṅehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as father and shower the rains of bliss.

**आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै।**
**समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम्॥ ३॥**

3. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtranmadāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

## Kanda 20/Sukta 9

***Indra Devata, Nodha (1-2), Medhyatithi (3-4) Rshis***

**तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।**
**अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ १॥**

1. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

**द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।**
**क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ २॥**

2. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantamīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

**तत्त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।**
**येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ॥ ३॥**

3. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O Lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which

you protect the man of advanced special knowledge.

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदि॑न्द्र वृष्णि॑ ते॒ शव॑ः।
स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुचक्र॒दे॥ ४॥

4. *Yenā samudramasṛjo mahīrapastadindra viṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

## Kanda 20/Sukta 10

***Indra Devata, Medhyatithi Rshi***

उदु॒ त्ये मधु॑मत्तमा॒ गिर॒ स्तोमा॑स ईरते।
स॒त्रा॒जितो॑ धन॒सा अ॑क्षि॒तोतयो वाज॒यन्तो॒ रथा॑इव॥ १॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वा॑इव॒ भृग॑व॒ः सूर्या॑इव॒ विश्व॒मिद्धी॒तमा॑नशुः।
इन्द्रं॒ स्तोमे॑भि॒र्म॒हय॑न्त आ॒यव॑ः प्रि॒यमे॑धासो अस्वरन्॥ २॥

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhītamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

## Kanda 20/Sukta 11

***Indra Devata, Vishvamitra Rshi***

**इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।**
**ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥ १ ॥**

1. *Indraḥ pūrbhidātiraddāsamarkairvidadvasurdayamāno vi śatrūn. Brahmajūtastanvāvāvṛdhāno bhūridātra āpṛṇadrodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

**मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन्।**
**इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥ २ ॥**

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

**इन्द्रो॑ वृ॒त्रम॑वृणो॒च्छर्धं॑नीति॒ः प्र मा॒यिना॑ममिना॒द्वर्प॑णीतिः ।**
**अह॒न्व्यं॑ स॒मुशध॒ग्वनेष्वा॒विर्धेना॑ अकृणोद्रा॒म्याणा॑म् ॥ ३ ॥**

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminādvarpaṇītiḥ. Ahanvyaṁsamuśadhagvaneṣvāvirdhenā akṛṇodrāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

**इन्द्र॑ः स्व॒र्षा ज॒नय॒न्नहा॑नि जि॒गायो॒शिग्भि॑ः पृत॑ना अभि॒ष्टिः ।**
**प्रारो॑चय॒न्मन॑वे के॒तुमह्ना॑मवि॑न्द॒ज्ज्योति॑र्बृ॒हते रणा॑य ॥ ४ ॥**

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭaḥ. Prārocayanmanave ketumahnāmavindajjyotirbṛhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the

flow of existence.

**इन्द्रस्तुजो॑ ब॒र्हणा॒ आ वि॑वेश नृ॒वद्दधा॑नो॒ नर्या॑ पु॒रूणि॑ ।**
**अचे॑तय॒द्धिय॑ इ॒मा ज॑रि॒त्रे प्रेमं वर्णा॑मतिरच्छु॒क्रमा॑साम् ॥ ५ ॥**

5. *Indrastujo barhaṇā ā viveśā nṛvaddadhāno naryā purūṇi. Acetayaddhiya imā jaritre premaṁ varṇamatiracchukramāsām.*

Indra, like a manly hero, commanding, overwhelming, the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

**म॒हो म॒हानि॑ पनयन्त्य॒स्येन्द्र॑स्य॒ कर्म॑ सुकृ॒ता पु॒रूणि॑ ।**
**वृ॒जने॑न वृ॒जि॒नान्त्सं पि॑पेष मा॒याभि॒र्दस्यूँ॒र॒भिभू॑त्योजाः ॥ ६ ॥**

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūँrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

**यु॒धेन्द्रो॑ म॒ह्ना वरि॑वश्चकार दे॒वेभ्य॒ः सत्प॑तिश्चर्षणि॒प्राः ।**
**वि॒वस्व॑त॒ः सद॑ने अस्य॒ तानि॒ विप्रा॑ उ॒क्थेभि॑ः क॒वयो॑ गृणन्ति ॥ ७ ॥**

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścarṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo gṛṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

स॒त्रा॒साहं॒ वरे॑ण्यं सहो॒दां स॑स॒वांसं॒ स्व ऽर॒पश्च॑ दे॒वीः ।
स॒सान॒ यः पृ॑थि॒वीं द्यामु॒तेमामिन्द्रं मद॒न्त्यनु॒ धीर॑णासः ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ sva rapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmutemā-mindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

स॒सानात्याँ॑ उ॒त सूर्यं॑ ससा॒नेन्द्रः॑ ससान पुरु॒भोज॑सं॒ गाम् ।
हि॒र॒ण्यय॑मु॒त भोगं ससान ह॒त्वी दस्यू॒न्प्रार्यं॒ वर्ण॑मावत् ॥ ९ ॥

9. *Sasānātyāň uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūnprāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden

wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

**इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम्। बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम्॥ १०॥**

10. *Indra oṣadhīrasanodahāni vanaspatīṅ̆rasanodantarikṣam. Bibheda valaṁ nunude vivāco' thābhavaddamitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in thought and will.

**शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ। शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ११॥**

11. *Śunaṁ huvema maghavānamindramasminbhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhānānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty

lustrous, terribly irresistible, blazing, victorious.

## Kanda 20/Sukta 12

***Indra Devata, Vasishtha (1-6), Atri (7) Rshi***

**उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ। आ यो विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि॥ १॥**

1. *Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopaśrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so that my words of prayer reverberate across the spaces.

**अयामि घोष इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि। नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति पर्ष्यस्मान्॥ २॥**

2. *Ayāmi ghoṣa indra devajāmirirajyanta yacchurudho vivāci. Nahisvamāyuścikite janeṣu tānīdaṁhāṁsyati parṣyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

**युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः। वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान्॥ ३॥**

3. *Yuje rathaṁ gaveṣaṇaṁ haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitvendro vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth, harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

**आपश्चित्पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र।**
**याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान्॥ ४॥**

4. *Āpaścitpipyu staryo'na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

**ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे।**
**एको देवत्रा दयसे हि मर्तानस्मिन्छूर सवने मादयस्व॥ ५॥**

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān asminchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

**एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्य र्चन्त्यर्कैः।**
**स नं स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः॥ ६॥**

6. *Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu gomad yuyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do brilliant poets of vision and heroes of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

**ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा।**
**युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यन्दिने सवने मत्सदिन्द्रः॥ ७॥**

7. *Ṛjīṣī vajrī vṛṣabhasturāṣāṭchuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvāṅ-mādhyandine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

## Kanda 20/Sukta 13

***Indra Brhaspati (1), Maruts (2), Agni (3-4) Devatah, Vamadeva (1), Gotama (2), Kutsa (3), Vishvamitra (4) Rshis***

**इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू।**
**आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम्॥ १॥**

1. *Indraśca somaṁ pibataṁ bṛhaspate'sminyajñe mandasānā vṛṣaṇvasū. Ā vāṁ viśantvindavaḥ svābhuvo'sme rayiṁ sarvavīraṁ ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

**आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः।**
**सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः॥ २॥**

2. *Ā vo vahantu saptayo raghuṣyado raghupatvānaḥ pra jigāta bāhubhiḥ. Sīdatā barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come, the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

**इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।**
**भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥ ३ ॥**

3. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.*

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

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

**ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः।**
**पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ४ ॥**

4. *Aibhiragne sarathaṁ yāhyarvāṅ nānārathaṁ vā vibhavo hyaśvāḥ. Patnīvatastriṁśataṁ trīṁśca devānanuṣvadhamā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space. Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

## Kanda 20/Sukta 14

***Indra Devata, Saubhari Rshi***

**व॒यमु त्वाम॑पूर्व्य स्थू॒रं न कच्चि॒द्भर॑न्तोऽ व॒स्यव॑ः।**
**वाजे॑ चि॒त्रं ह॑वामहे॥ १॥**

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

**उप॑ त्वा॒ कर्म॑न्नू॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॒षत्।**
**त्वामिद्ध्य॑वि॒तारं ववृ॒महे॒ सखा॑य इन्द्र सा॒न॒सिम्॥ २॥**

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

**यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे।**
**सखाय इन्द्रमूतये॥ ३॥**

3. *Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, Lord Almighty, who has provided this beautiful world of joy for us since the very time of creation.

**हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत।**
**आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम्॥ ४॥**

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, Lord Almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

## Kanda 20/Sukta 15

### *Indra Devata, Gotama Rshi*

**प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे।**
**अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम्॥ १॥**

1. *Pra maṁhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant, blissful, and mighty strong, I offer my homage of faith and celebration. His universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

**अधं॑ ते॒ विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॑ नि॒म्नेव॒ सव॑ना ह॒विष्म॑तः ।**
**यत्पर्व॑ते॒ न स॒मशी॑त हर्य॒त इन्द्र॑स्य॒ वज्रः॑ श्नथि॑ता हिर॒ण्ययः॑ ॥ २ ॥**

2. *Adhate viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

**अ॒स्मै भी॒माय॒ नम॑सा॒ सम॑ध्व॒र उषो॒ न शु॒भ्र आ भ॑रा॒ पनी॑यसे ।**
**यस्य॒ धाम॒ श्रव॑से॒ नामे॑न्द्रि॒यं ज्योति॒रका॑रि ह॒रितो॒ नाय॑से ॥ ३ ॥**

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn, bearing gifts of food, power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge like the spaces in the morning reflecting the light and glory of the dawn.

**इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।**
**नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः॥ ४॥**

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati no harya tadvacaḥ.*

These are yours, Indra, we are yours, O lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, Lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

**भूरि त इन्द्र वीर्यꣳ तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण।**
**अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे॥ ५॥**

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturmaghavankāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṁ mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast

heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

**त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ।**
**अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥ ६ ॥**

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

## Kanda 20/Sukta 16

***Brhaspati Devata, Ayasya Rshi***

**उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः।**
**गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥ १ ॥**

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriyasyeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatimabhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.1. Like aquatic birds playing

on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

**सं गोभिरांङ्गिरसो नक्षमाणो भगंइवेदर्यमणं निनाय। जनेमित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूँरिवाजौ॥ २॥**

2. *Saṁ gobhirāṅgiraso nakṣamāṇo bhagaivedaryamaṇaṁ ninā ya. Jane mitro na dampatī anakti bṛhaspate vājayāśūṅrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, as Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.2. Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

**साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः। बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः॥ ३॥**

3. *Sādhvaryā atithinīriṣirā spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.3. Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

**आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।**
**बृहस्पतिरुद्धर न्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद ॥ ४ ॥**

4. *Āpruṣāyanmadhuna ṛtasya yonimavakṣipannarka ulkāmiva dyoḥ. Bṛhaspatiruddharannaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth. Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

**अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् । बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥ ५ ॥**

5. *Apa jyotiṣā tamo antarikṣādudnaḥ śīpālamiva vāta ājat. Bṛhaspatiranumṛśyā valasyābhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.5. As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

**यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः ।**
**दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥**

6. *Yadā valasya pīyato jasuṁ bhed bṛhaspatiragnitapobhirarkaiḥ. Dadbhirna jihvā pariviṣṭamādadāvirnidhīṁrakṛṇodusriyāṇām.*

When Brhaspati, with the flames of fire and rays of the light of his creative will, breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.6. When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the

darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

**बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत्।**
**आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत्॥ ७॥**

7. *Bṛhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbhamudusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.7. Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

**अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम्।**
**निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विर्वेणा विकृत्य॥ ८॥**

8. *Aśnāpinaddhaṁ madhu paryapaśyanmatsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād bṛhaspatirviraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of

human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.8. Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

**सोषामविन्दत्स स्वः सो अग्निं सो अर्केण वि बबाधे तमांसि। बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार॥ ९॥**

9. *Soṣāmavindatsa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁse. Bṛhaspatirgovapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subjected to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.9. The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

**हिमेव॑ प॒र्णा मु॑षि॒ता वना॑नि॒ बृह॒स्पति॑नाकृपयद्व॒लो गाः।**
**अ॒ना॒नु॒कृ॒त्यम॑पु॒नश्च॑कार॒ यात्सूर्या॒मासा॑ मि॒थ उ॒च्चरा॑तः ॥ १० ॥**

10. *Himeva parṇā muṣitā vanāni bṛhaspatināk ṛpayadvalo gāḥ. Anānukṛtyamapunaścakāra yātsūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.10. Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparallelled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

**अ॒भि श्या॒वं न कृ॒शने॑भि॒रश्वं॒ नक्ष॑त्रेभिः पि॒तरो॒ द्यामपिं॑शन्।**
**रात्र्या॑ तमो॒ अद॑धु॒र्ज्योति॒रह्न॒बृह॒स्पति॑र्भि॒नदद्रिं॑ वि॒दद्गाः ॥ ११ ॥**

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhurjyotirahanbṛhaspatirbhinadadriṁvidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of Divinity.11. Like a dark horse adorned with golden trappings, the rays of light adorn

the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

**इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति। बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात्॥ १२॥**

12. *Idamakarma namo abhriyāya yaḥ pūrvīranvānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

## Kanda 20/Sukta 17

***Indra Devata, Krshna (1-11), Vasishtha (12) Rshi***

**अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत। परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये॥ १॥**

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajante janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānamūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, Lord

Almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.1. All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

**न घा त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय।**
**राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽवपानमस्तु ते॥ २॥**

2. *Na ghā tvadrigapa veti me manastve itkāmaṁ puruhūta śiśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some' vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.2. Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

**विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते।**
**तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः॥ ३॥**

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, he rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the will of the spirit within.)3. Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

**वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः।**
**प्रैषामनीकं शवसा दविद्युतद्विदत्स्वर्मनवे ज्योतिरार्यम्॥ ४॥**

4. *Vayo na vṛkṣaṁ supalāśamāsadantsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidatsvarmanave jyotirāryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so does the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man. Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

**कृ॒तं न श्व॒घ्नी वि चि॑नोति॒ देव॑ने सं॒वर्गं॒ यन्म॒घवा॒ सूर्यं॒ जय॑त्।**
**न तत्ते॑ अ॒न्यो अनु॑ वी॒र्यं॑ ∫ शक॒न्न पु॑रा॒णो म॑घव॒न्नोत नूत॑नः ॥ ५ ॥**

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ yanmaghavā sūryaṁ jayat. Na tatte anyo anu vīryaṁśakanna purāṇo maghavannota nūtanaḥ.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence, win over the sun and the rain bearing cloud. O Lord Almighty, no one else can possibly equal your might, no one old or new. Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord

almighty, no one else can possibly equal your might, no one old or new.

**विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा। यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ॥ ६ ॥**

6. *Viśaṁviśaṁ maghavā paryaśāyata janānāṁ dhenā avacākaśad vṛṣā. Yasyāha śakraḥ savaneṣu raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The Lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna. The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

**आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्द्रं कुल्याइव ह्रदम्। वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥**

7. *Āpo na sindhumabhi yatsamakṣarantsomāsa indraṁ kulyā-iva hradam. Vardhanti viprā maho asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure

in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur. As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

**वृषा॒ न क्रु॒द्धः प॑तय॒द्रज॒ःस्वा यो अ॒र्यप॑त्नीरकृ॒णोदि॒मा अ॒पः ।**
**स सु॑न्व॒ते म॒घवा॑ जी॒रदा॑न॒वेऽ वि॑न्द॒ज्ज्योति॒र्मन॑वे हवि॒ष्म॑ते ॥ ८ ॥**

8. *Vṛṣā na kruddhaḥ patayadrajaḥ svā yo aryapatnīrakṛṇodimā apaḥ. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.8. Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

**उज्जायतां पर॒शुर्ज्योति॑षा स॒ह भूया ऋ॒तस्य॑ सु॒दुघा॑ पुराण॒वत्।**
**वि रो॑चतामरु॒षो भा॒नुना॒ शुचिः॒ स्व॑र्ण॒ शु॒क्रं शो॑शुचीत॒ सत्प॑तिः॥ ९॥**

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā ṛtasya sudughā purāṇavat. Vi rocatāmaruṣo bhānunā śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice rise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.9. Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

**गोभि॑ष्टरे॒मामति॑तिं दु॒रेवा॑ं यवे॑न॒ क्षुधं॑ पुरुहू॒त विश्वा॑म्।**
**व॒यं राज॑भिः प्रथ॒मा धना॑न्य॒स्माके॑न वृ॒जने॑ना जयेम॥ १०॥**

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions. Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's

hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

**बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥**

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati, Lord of Infinity and the master of knowledge, protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.11. May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

**बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य । धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥ १२ ॥**

12. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of

divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

## Kanda 20/Sukta 18 (Surrender and Security)

***Indra Devata, Medhatithi and Priyamedha (1-3), Vasishtha (4-6) Rshi***

**वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः ।**
**कण्वा उक्थेभिर्जरन्ते ॥ १ ॥**

1. *Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ. Kaṇvā ukthebhirjarante.*

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do.

**न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।**
**तवेदु स्तोमं चिकेत ॥ २ ॥**

2. *Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaṁ ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but you. I know only one song of adoration and that is for you alone.

**इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।**
**यन्ति प्रमादमतन्द्राः ॥ ३ ॥**

3. *Icchanti devāḥ sunvantaṁ na svapnāya spṛhayanti. Yanti pramādamatandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

**वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन्।**
**विद्धी त्वस्य नो वसो॥ ४॥**

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan. Viddhī tvasya no vaso.*

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

**मा नो निदे च वक्तवेऽर्यो रन्धीररावण्े।**
**त्वे अपि क्रतुर्मम॥ ५॥**

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe. Tve api kraturmama.*

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My strength, intelligence and action sustains in you and flows from there.

**त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन्।**
**त्वया प्रति ब्रुवे युजा॥ ६॥**

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan. Tvayā prati bruve yujā.*

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

## Kanda 20/Sukta 19 (Self-integration)

***Indra Devata, Vishvamitra Rshi***

**वार्त्रहत्याय शवसे पृतनाषाह्याय च।**
**इन्द्र त्वा वर्तयामसि॥ १॥**

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya ca.*
*Indra tvā vartayāmasi.*

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

**अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो।**
**इन्द्रं कृण्वन्तु वाघतः॥ २॥**

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato. Indra kṛṇvantu vāghataḥ.*

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

**नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे।**
**इन्द्राभिमातिषाह्ये ॥ ३ ॥**

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe. Indrābhimātiṣāhye.*

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

**पुरुष्टुतस्य धामभिः शतेन महयामसि।**
**इन्द्रस्य चर्षणीधृतः ॥ ४ ॥**

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi. Indrasya carṣaṇīdhṛtaḥ.*

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

**इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे। भरेषु वाजसातये ॥ ५ ॥**

5. *Indraṁ vṛtrāya hantave puruhūtamupa bruve. Bhareṣu vājasātaye.*

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

**वाजेषु सासहिर्भव त्वामीमहे शतक्रतो।**
**इन्द्र वृत्राय हन्तवे ॥ ६ ॥**

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.*
*Indra vṛtrāya hantave.*

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exalt you for break up of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

**द्युम्नेषु॑ पृतनाज्ये॑ पृत्सु॒तूर्षु॒ श्रव॑ःसु च।**
**इन्द्र॒ साक्ष्वा॒भिमा॑तिषु॥ ७॥**

7. *Dyumneṣu pṛtanājye pṛtsutūrṣu śravaḥ su ca.*
*Indra sākṣvābhimātiṣu.*

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

## Kanda 20/Sukta 20

***Indra Devata, Vishvamitra (1-4), Grtsamada (5-7) Rshi***

**शु॒ष्मिन्त॑मं न ऊ॒तये॑ द्यु॒म्निनं पाहि॒ जाग्रृ॑विम्।**
**इन्द्र॒ सोमं शतक्रतो॥ १॥**

1. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*
*Indra somaṁ śatakrato.*

Indra, lord ruler of the world, protector of life

and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

**इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।**
**इन्द्र तानि त आ वृणे ॥ २ ॥**

2. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
*Indra tāni ta ā vṛṇe.*

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

**अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्।**
**उत्ते शुष्मं तिरामसि ॥ ३ ॥**

3. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Utte śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

**अर्वावतो न आ गह्यथो शक्र परावतः।**
**उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥ ४ ॥**

4. *Arvāvato na ā gahyatho śakra parāvataḥ.*
*U loko yaste adriva indreha tata ā gahi.*

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

**इन्द्रो॑ अङ्ग म॒हद्भ॒यम॒भी षदप॑ चुच्यवत्।**
**स हि स्थि॒रो विच॑र्षणिः ॥ ५ ॥**

5. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.*
*Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

**इन्द्र॑श्च मृ॒डया॑ति नो॒ न नः॑ प॒श्चाद॒घं न॑शत्।**
**भ॒द्रं भ॑वाति नः पु॒रः ॥ ६ ॥**

6. *Indraśca mṛḍayāti no na naḥ paścādaghaṁ naśat.*
*Bhadraṁ bhavāti naḥ puraḥ.*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

**इन्द्र॒ आशा॑भ्य॒स्परि॒ सर्वा॑भ्यो॒ अभ॑यं करत्।**
**जेता॒ शत्रू॒न्विच॑र्षणिः ॥ ७ ॥**

7. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.*
*Jetā śatrūnvicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

## Kanda 20/Sukta 21

### *Indra Devata, Savya Rshi*

**न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।**
**नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥**

1. *Nyūṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatāmivā-vidanna duṣṭutirdraviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

**दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।**
**शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥**

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidaṁ gṛṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and

splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

**शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु। अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥ ३ ॥**

3. *Śacīva indra purukṛd dyumattama tavedidamabhitaścekite vasu. Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmamūnayīḥ.*

Indra, lord of power and glory, wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

**एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना। इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥**

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirundhā-no amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing

the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

**समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रै-रभिद्युभिः। सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि॥ ५॥**

5. *Samindra rāyā samiṣā rabhemahi saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go-agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

**ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते। यत्कारवे दशा वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः॥ ६॥**

6. *Te tvā madā amadantāni vṛṣṇyā te somāso vṛtra-hatyeṣu satpate. Yatkārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vrtra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous

fighters and lovers of soma celebrate the victories with you.

**युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।**
**नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम्॥ ७॥**

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise, is a constant challenge and terror to humanity.

**त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी।**
**त्वं शता वङ्गृदस्याभिनत्पुरोऽ नानुदः परिषूता ऋजिश्वना॥ ८॥**

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī. Tvaṁ śatā vaṅgṛdasyābhinatpuro'nānudaḥ pariṣūtā ṛjiśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

**त्वमे॒तां ज॑न॒राज्ञो॒ द्विर्दशा॑ब॒न्धुना॑ सु॒श्रव॑सोपज॒ग्मुषः॑। ष॒ष्टिं स॒हस्रा॑ नव॒तिं नव॑ श्रु॒तो नि च॒क्रेण॒ रथ्या॑ दु॒ष्पदा॑वृणक्॥ ९॥**

9. *Tvametāṁ janarājño dvirdaśābandhunā suśravasopajagmuṣaḥ. Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

**त्वमा॑विथ सु॒श्रव॑सं॒ तवो॒तिभि॒स्तव॒ त्रामा॑भिरिन्द्र॒ तूर्व॑याणम्। त्वम॑स्मै॒ कुत्स॑मतिथि॒ग्वमा॒युं म॒हे राज्ञे॒ यून॑े अरन्धनायः॥ १०॥**

10. *Tvamāvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsamatithigvamāyuṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

**य उ॒दृची॑न्द्र दे॒वगो॑पाः॒ सखा॑यस्ते शि॒वत॑मा॒ असा॑म। त्वां स्तोषा॑म॒ त्वया॑ सु॒वीरा॒ द्राघी॑य॒ आयुः॑ प्र॒तर॑ं दधा॑नाः॥ ११॥**

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

## Kanda 20/Sukta 22

***Indra Devata, Trishoka (1-3), Priyamedha (4-6) Rshi***

**अभि त्वा वृषभा सुते सुतं सृजामि पीतये।**
**तृम्पा व्य श्नुही मदम्॥ १॥**

1. *Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye. Tṛmpā vyaśnuhī madam.*

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

**मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन्।**
**माकीं ब्रह्मद्विषो वनः॥ २॥**

2. *Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan. Mākīṁ brahmadviṣo vanaḥ.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

**इह त्वा गोपरीणसा महे मन्दन्तु राधसे।**
**सरो गौरो यथा पिब॥ ३॥**

3. *Iha tvā goparīṇasā mahe mandantu rādhase. Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

**अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।**
**सूनुं सत्यस्य सत्पतिम्॥ ४॥**

4. *Abhi pra gopatiṁ girendramarca yathā vide.*
*Sūnuṁ satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

**आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।**
**यत्राभि संनवामहे॥ ५॥**

5. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
*Yatrābhi saṁnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

**इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।**
**यत्सीमुपह्वरे विदत्॥ ६॥**

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
*Yatsīmupahvare vidat.*

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy

like honey sweet milk mixed with soma which he receives close at hand and cherishes.

## Kanda 20/Sukta 23

***Indra Devata, Vishvamitra Rshi***

**आ तू न इन्द्र मद्रय्ङ ग्घुवानः सोमपीतये।**
**हरिभ्यां याह्यद्रिवः॥ १॥**

1. *Ā tū na indra madrayagghuvānaḥ somapītaye. Haribhyāṁ yāhyadrivaḥ.*

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

**सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक्।**
**अयुज्रन्प्रातरद्रयः॥ २॥**

2. *Satto hotā na ṛtviyastistire barhirānuṣak. Ayujranprātaradrayaḥ.*

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

**इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद।**
**वीहि शूर पुरोडाशम्॥ ३॥**

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḍāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan. Uktheṣvindra girvaṇaḥ.*

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम्।
इन्द्रं वत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmuruṁ rihanti śavasaspatim. Indraṁvatsaṁnamātaraḥ.*

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे।
न स्तोतारं निदे करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe. Na stotāraṁ nide karaḥ.*

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

व॒यमि॑न्द्र त्वा॒यवो॑ ह॒विष्म॑न्तो जरामहे।
उ॒त त्वम॑स्म॒युर्व॑सो ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
*Uta tvamasmayurvaso.*

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मारे अ॒स्मद्वि मु॑मुचो॒ हरि॑प्रिया॒र्वाङ्या॑हि।
इन्द्र॑ स्वधावो॒ मत्स्वे॒ह ॥ ८ ॥

8. *Māre asmadvi mumuco haripriyārvāṅ yāhi. Indra svadhāvo matsveha.*

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अ॒र्वाञ्चं त्वा सु॒खे रथे॒ वह॑तामिन्द्र के॒शिना॑।
घृ॒तस्नू॑ ब॒र्हिरा॒सदे॑ ॥ ९ ॥

9. *Arvāñcaṁ tvā sukhe rathe vahatāmindra keśinā.*
*Ghṛtasnū barhirāsade.*

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the heights of the sky.

## Kanda 20/Sukta 24

***Indra Devata, Vishvamitra Rshi***

**उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम्।**
**हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥ १ ॥**

1. *Upa naḥ sutamā gahi somamindra gavāśiram. Haribhyāṁ yaste asmayuḥ.*

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

**तमिन्द्र॒ मद॒मा ग॑हि बर्हि॒ष्ठां ग्रा॒वभिः॑ सु॒तम्।**
**कु॒विन्न्व॑स्य तृ॒ष्णव॑ः ॥ २ ॥**

2. *Tamindra madamā gahi barhiṣṭhāṁ grāvabhiḥ sutam. Kuvinnvasya tṛpṇavaḥ.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

**इन्द्र॑मि॒त्था गिरो॒ ममाच्छा॑गुरिषि॒ता इ॒तः।**
**आ॒वृते॒ सोम॑पीतये ॥ ३ ॥**

3. *Indramitthā giro mamācchāguriṣitā itaḥ. Āvṛte somapītaye.*

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

**इन्द्रं॒ सोम॑स्य पी॒तये॒ स्तोमै॑रि॒ह हु॑वामहे।**
**उ॒क्थेभिः॑ कु॒विदा॒गम॑त् ॥ ४ ॥**

4. *Indraṁ somasya pītaye stomairiha havāmahe. Ukthebhiḥ kuvidāgamat.*

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

**इन्द्र॒ सोमा॑: सु॒ता इ॒मे तान्द॑धिष्व शतक्रतो।**
**ज॒ठरे॑ वाजिनीवसो॥ ५॥**

5. *Indra somāḥ sutā ime tāndadhiṣva śatakrato. Jaṭhare vājinīvaso.*

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

**वि॒द्मा हि त्वा॑ धनंज॒यं वाजे॑षु दधृ॒षं क॑वे।**
**अधा॑ ते सु॒म्नमी॑महे॥ ६॥**

6. *Vidmā hi tvā dhanaṁjayaṁ vājeṣu dadhṛṣaṁ kave. Adhā te sumnamīmahe.*

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

**इ॒मामि॑न्द्र॒ गवा॑शिर॒ं यवा॑शिरं च नः पिब।**
**आ॒गत्या॒ वृष॑भिः सु॒तम्॥ ७॥**

7. *Imamindra gavāśiraṁ yavāśiraṁ ca naḥ piba. Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come

and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

**तुभ्येदिन्द्र स्व ओक्येऽ३ सोमं चोदामि पीतये।**
**एष रारन्तु ते हृदि॥ ८॥**

8. *Tubhyedindra sva okye'somaṁ codāmi pītaye.*
*Eṣa rārantu te hṛdi.*

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

**त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे।**
**कुशिकासो अवस्यवः॥ ९॥**

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe.*
*Kuśikāso avasyavaḥ.*

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

## Kanda 20/Sukta 25

***Indra Devata, Gotama (1-6), Ashtaka (7) Rshi***

**अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः। तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः॥ १॥**

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamitpṛṇakṣi vasunā bhavīyasā sindhumāpo yathābhito vicetasaḥ.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

**आपो॒ न दे॒वीरुप॑ यन्ति हो॒त्रिय॑मव॒ः प॑श्यन्ति॒ वित॑तं॒ यथा॒ रज॑ः। प्रा॒चैर्दे॒वास॒ः प्र ण॑यन्ति देव॒युं ब्र॑ह्म॒प्रियं॑ जोषयन्ते व॒राइ॑व॥ २॥**

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayanti devayuṁ brahmapriyaṁ joṣayante varā-iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord and the divine lore as the highest boon of life.

**अधि॒ द्वयो॑रदधा उ॒क्थ्यं॑१॒ वचो॑ य॒तस्रु॑चा मिथु॒ना या स॑प॒र्यत॑ः। असंयत्तो व्र॒ते ते॑ क्षेति॒ पुष्य॑ति भ॒द्रा श॒क्तिर्यज॑मानाय सुन्व॒ते॥ ३॥**

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣeti puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the

offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

**आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया। सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः॥ ४॥**

4. *Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayaḥ śamyā ye sukṛtyayā. Sarvaṁ paṇeḥ samavindanta bhojanamaśvāvantaṁ gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

**यज्ञैरथर्वा प्रथमः पथस्ततो ततः सूर्यो व्रतपा वेन आजनि। आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे॥ ५॥**

5. *Yajñairatharvā prathamaḥ pathastato tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyaḥ sacā yamasya jātamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist

brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

**बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि। ग्रावा यत्र वदति कारुरुक्थ्यस्तस्येदिन्द्रो अभिपित्वेषु रण्यति॥ ६॥**

6. *Barhirvā yatsvapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthyastasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

**प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्। इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः॥ ७॥**

7. *Prograṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

## Kanda 20/Sukta 26

***Indra Devata, Shunahshepa (1-3), Madhuchhanda (4-6) Rshi***

**योगेयोगे तवस्तरं॒ वाजेवाजे हवामहे।**
**सखाय॒ इन्द्र॑मू॒तये॑॥ १॥**

1. *Yogeyoge tavastaraṁ vājevāje havāmahe. Sakhāya indramūtaye.*

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

**आ घा॑ गम॒द्यदि॑ श्रव॑त्सह॒स्रिणी॑भिरू॒तिभिः॑।**
**वाजे॑भि॒रुप॑ नो॒ हव॑म्॥ २॥**

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

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

**अनु॑ प्र॒त्नस्यौक॑सो हुवे तु॑विप्र॒तिं नर॑म्।**
**यं ते॒ पूर्व॑ पि॒ता हु॒वे॥ ३॥**

3. *Anu pratnasyaukaso huve tuvipratiṁ naram. Yaṁ te pūrvaṁ pitā huve.*

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

युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑ः।
रोच॑न्ते रोच॒ना दि॒वि॥ ४॥

4. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

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

युञ्ज॑न्त्य॒स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑।
शोणा॑ धृ॒ष्णू नृ॒वाह॑सा॥ ५॥

5. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

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

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑।
सम॒ुषद्भि॑रजायथाः॥ ६॥

6. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

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

## Kanda 20/Sukta 27

***Indra Devata, Goshuktyashvasuktinau Rshi***

**यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।**
**स्तोता मे गोषखा स्यात्॥ १॥**

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
*Stotā me goṣakhā syāt.*

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

**शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे।**
**यदहं गोपतिः स्याम्॥ २॥**

2. *Śikṣeyamasmai ditseyaṁ śacīpate manīṣiṇe.*
*Yadahaṁ gopatiḥ syām.*

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

**धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते।**
**गामश्वं पिप्युषीं दुहे॥ ३॥**

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
*Gāmaśvaṁ pipyuṣī duhe.*

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

**न ते॑ व॒र्तास्ति॒ राध॑स॒ इन्द्र॑ दे॒वो न मर्त्यः॑।**
**यद्दित्स॑सि स्तु॒तो म॒घम्॥ ४॥**

4. *Na te vartāsti rādhasa indra devo na martyaḥ. Yadditsasi stuto magham.*

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

**य॒ज्ञ इन्द्र॑मवर्धय॒द्यद्भूमिं॒ व्यव॑र्तयत्।**
**च॒क्रा॒ण ओ॑प॒शं दि॒वि॥ ५॥**

5. *Yajña indramavardhayadyadbhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

**वा॒वृ॒धा॒नस्य॑ ते व॒यं विश्वा॒ धना॑नि जि॒ग्युषः॑।**
**ऊ॒तिमि॒न्द्रा वृ॑णीमहे॥ ६॥**

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Ūtimindrā vṛṇīmahe.*

Indra, we pray for your power and protection,

the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

## Kanda 20/Sukta 28

***Indra Devata, Goshuktyashvasuktinau Rshi***

व्य१न्तरि॑क्षमतिर॒न्मदे॒ सोम॑स्य रोच॒ना।
इन्द्रो॒ यदभि॑नद् व॒लम्॥ १॥

1. *Vyantarikṣamatiranmade somasya rocanā.*
*Indro yadbhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑ज॒दङ्गि॑रोभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः।
अ॒र्वाञ्चं॑ नुनुदे व॒लम्॥ २॥

2. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ.*
*Arvāñcaṁ nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रे॑ण रोच॒ना दि॒वो दृ॒ढानि॑ दृंहि॒तानि॑ च।
स्थि॒रा॒णि॒ न प॑रा॒णुदे॑॥ ३॥

3. *Indreṇa rocanā divo dṛḍhāni dṛṁhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

**अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।**
**वि ते मदा अराजिषुः ॥ ४ ॥**

4. *Apāmūrmirmadanniva stoma indrājirāyate.*
*Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

## Kanda 20/Sukta 29

***Indra Devata, Goshuktyashvasuktinau Rshi***

**त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।**
**स्तोतॄणामुत भद्रकृत् ॥ १ ॥**

1. *Tvaṁ hi stomavardhana indrāsyukthavardhanaḥ.*
*Stotṝṇāmuta bhadrakṛt.*

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

**इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।**
**उप यज्ञं सुराधसम् ॥ २ ॥**

2. *Indramitkeśinā harī somapeyāya vakṣataḥ.*
*Upa yajñaṁ surādhasam.*

Radiations of light with expansive vibrations,

herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

**अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।**
**विश्वा यदजय स्पृधः ॥ ३ ॥**

3. *Apāṁ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajaya spṛdhaḥ.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

**मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।**
**अव दस्यूँरधूनुथाः ॥ ४ ॥**

4. *Māyābhirutsisṛpsata indra dyāmārurukṣataḥ. Ava dasyūṅradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

**असुन्वामिन्द्र संसदं विषूचीं व्य ऽनाशयः ।**
**सोमपा उत्तरो भवन् ॥ ५ ॥**

5. *Asunvāmindra saṁsadaṁ viṣūcīṁ vyanāśayaḥ. Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

## Kanda 20/Sukta 30

***Hari (Indra) Devata, Baru or Sarvahari Rshi***

**प्र ते॑ म॒हे वि॒दथे॑ शंसिषं॒ हरी॒ प्र ते॑ वन्वे व॒नुषो॑ हर्य॒तं मद॑म्।**
**घृ॒तं न यो हरि॑भि॒श्चारु॒ सेच॑त॒ आ त्वा॑ विशन्तु॒ हरि॑वर्पसं॒ गिरः॑॥ १॥**

1. *Pra te mahe vidathe śaṁsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghṛtaṁ na yo haribhiścāru secata ā tvā viśantu harivarpasaṁ giraḥ.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

**हरिं॒ हि योनि॑म॒भि ये स॒मस्व॑र॒न्हिन्वन्तो॒ हरी॑ दि॒व्यं यथा॒ सद॑ः। आ यं पृ॒णन्ति॒ हरि॑भि॒र्न धे॒नव॒ इन्द्रा॑य शू॒षं हरि॑वन्त-मर्चत॥ २॥**

2. *Hariṁ hi yonimabhi ye samasvaranhinvanto harī divyaṁ yathā sadaḥ. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, in concert, adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise: Please study and

honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

**सो अ॑स्य॒ वज्रो॒ हरि॑तो॒ य आ॑य॒सो हरि॒र्निका॑मो॒ हरि॒रा गभ॑स्त्योः। द्यु॒म्नी सु॑शि॒प्रो हरि॑मन्यु॒सायक॒ इन्द्रे॒ नि रू॒पा हरि॑ता मिमिक्षिरे॥ ३॥**

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyoḥ. Dyumnī suśipro harimanyusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

**दि॒वि न के॒तुरधि॑ धायि हर्य॒तो वि॒व्यच॒द्वज्रो॒ हरि॑तो॒ न रꣳह्या॑। तु॒ददहिं॒ हरि॑शिप्रो॒ य आ॑य॒सः स॒हस्र॑शोका अभवद्धरिंभ॒रः॥ ४॥**

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahiṁ hariśipro ya āyasaḥ sahasraśokā abhavaddhariṁbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

**त्वंत्वम॑हर्यथा॒ उप॑स्तु॒तः॒ पूर्वे॑भिरिन्द्र हरिकेश॒ यज्व॑भिः। त्वं ह॑र्यसि॒ तव॒ विश्व॑मुक्थ्य॑मसा॑मि॒ राधो॑ हरिजात हर्य॒तम्॥ ५॥**

5. *Tvaṁtvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśvamukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfillment, you who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

## Kanda 20/Sukta 31

### *Hari (Indra) Devata, Baru or Sarvahari Rshi*

**ता व॒ज्रिणं म॒न्दिन॑ं स्तोम्यं॒ मद॒ इन्द्रं॒ रथे॑ वहतो हर्य॒ता हरी॑।**
**पु॒रूण्य॑स्मै॒ सव॑नानि॒ हर्य॑त॒ इन्द्रा॑य॒ सोमा॒ हर॑यो दधन्विरे॥ १॥**

1. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot, the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

**अर॑ं कामा॑य॒ हर॑यो दधन्विरे स्थि॒राय॑ हिन्व॒न्हर॑यो॒ हरी॑ तु॒रा।**
**अर्व॑द्भि॒र्यो हरि॑भि॒र्जोष॒मीय॑ते॒ सो अ॑स्य॒ काम॑ं॒ हरि॑वन्त॒मानशे॥ २॥**

2. *Araṁ kāmāya harayo dadhanvire sthirāya hinvanharayo harī turā. Arvadbhiryo haribhirjoṣamīyate so asya kāmaṁ harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

**हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत। अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी ॥ ३ ॥**

3. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhirvājinīvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space. He expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

**स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः। प्र यत्कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः ॥ ४ ॥**

4. *Sruveva yasya hariṇī vipetatuḥ śipre vājāya hariṇī davidhvataḥ. Pra yatkṛte camase marmṛjaddharī pītvā madasya haryatasyāndhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

**उत स्म सद्म हर्यतस्य पस्त्योरत्यो न वाजं हरिवाँ अचिक्रदत्। मही चिद्धि धिषणाहर्यदोजसा बृहद्वयो दधिषे हर्यतश्चिदा ॥ ५ ॥**

5. *Uta sma sadma haryatasya pastyoratyo na vājaṁ harivāँ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

## Kanda 20/Sukta 32

***Hari (Indra) Devata, Baru or Sarvahari Rshi***

**आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्। प्र पस्त्य ऽमसुर हर्यतं गोरविष्कृधि हरये सूर्याय ॥ १ ॥**

1. *Ā rodasī haryamāṇo mahitvā navyaṁnavyaṁ haryasi manma nu priyam. Pra pastyamasura haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all,

you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

**आ त्वा॑ हर्यन्तं प्रयुजो॒ जना॑नां॒ रथे॑ वहन्तु हरिं॑शिप्रमिन्द्र।**
**पिबा॒ यथा॒ प्रति॑भृतस्य॒ मध्वो॒ हर्य॑न्य॒ज्ञं स॑धमादे॒ दशो॑णिम्॥ २॥**

2. *Ā tvā haryantaṁ prayujo janānāṁ rathe vahantu hariśipramindra. Pibā yathā pratibhṛtasya madhvo haryanyajñaṁ sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

**अपा॒ः पूर्वे॑षां हरिवः सु॒ताना॒मथो॑ इ॒दं सव॑नं॒ केव॑लं ते।**
**म॒मद्धि सोम॒ं मधु॑मन्तमिन्द्र स॒त्रा वृ॑षं ज॒ठर॒ आ वृ॑षस्व॥ ३॥**

3. *Apāḥ pūrveṣāṁ harivaḥ sutānāmatho idaṁ savanaṁ kevalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣaṁ jaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

## Kanda 20/Sukta 33

### *Indra Devata, Ashtaka Rshi*

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥ १ ॥

1. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jaṭharaṁ pṛṇasva. Mimikṣuryamadraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम् ।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥ २ ॥

2. *Progrāṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊती शचीवस्तव वीर्येण वयो दधाना उशिजः ऋतज्ञाः ।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥ ३ ॥

3. *Ūtī śacīvastava vīryeṇa vayo dadhānā uśija ṛtajñāḥ. Prajāvadindra manuṣo duroṇe tasthur-gṛṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

## Kanda 20/Sukta 34

***Indra Devata, Grtsamada Rshi***

**यो जा॒त एव॑ प्र॑थ॒मो मन॑स्वान्दे॒वो दे॒वान्क्र॑तु॒ना प॒र्यभू॑षत्। यस्य॒ शुष्मा॒द्रोद॑सी॒ अभ्य॑सेतां नृ॒म्णस्य॑ म॒ह्ना स ज॑ना॒स इ॑न्द्रः॥ १॥**

1. *Yo jāta eva prathamo manasvāndevo devānkra-tunā paryabhūṣat. Yasya śuṣmādrodasī abhyase-tāṁ nṛmṇasya mahnā sa janāsa indraḥ.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

**यः पृ॑थि॒वीं व्यथ॑मानामदृंह॒द्यः पर्व॑ता॒न्प्रक्षु॑पिता॒ँ अर॑म्णात्। यो अ॒न्तरि॑क्षं विम॒मे वरी॑यो॒ यो द्यामस्त॑भ्ना॒त्स ज॑ना॒स इ॑न्द्रः॥ २॥**

2. *Yaḥ pṛthivīṁ vyathamānāmadṛṁhadyaḥ parvatān prakupitāň aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnātsa janāsa indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up the high heavens of light.(Such is Indra, universal energy.)

**यो ह॒त्वाहि॒मरि॑णात्स॒प्त सिन्धू॒न्यो गा उ॒दाज॑दप॒धा व॒लस्य॑। यो अश्म॑नोर॒न्तर॒ग्निं ज॒जान॑ सं॒वृक्स॒मत्सु॒ स ज॑नास॒ इन्द्रः॑ ॥ ३ ॥**

3. *Yo hatvāhim ariṇātsapta sindhūnyo gā udājadapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛksamatsu sa janāsa indraḥ.*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

**येने॒मा विश्वा॒ च्यव॑ना कृ॒तानि॒ यो दास॑ं॒ वर्ण॒मध॑रं॒ गुहा॑कः। श्व॒घ्नीव॒ यो जि॑गी॒वां ल॒क्षमाद॑द॒र्यः पु॒ष्टानि॒ स ज॑नास॒ इन्द्रः॑ ॥ ४ ॥**

4. *Yenemā viśvā cyavanā kṛtāni yo dāsaṁ varṇamadharaṁ guhākaḥ. Śvaghnīva yo jigīvāṁ lakṣamādadaryaḥ puṣṭāni sa janāsa indraḥ.*

Who makes all these moving objects of the

moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

**यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम्। सो अर्यः पुष्टीर्विजइवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ ५ ॥**

5. *Yaṁ smā pṛcchanti kuha seti ghoramutemāhurnaiṣo astītyenam. So aryaḥ puṣṭīrvija-ivā mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, and like a terror he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

**यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः। युक्तग्राव्णो यो ऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥ ६ ॥**

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in

society: Such is Indra, O people of the world.

**यस्याश्वा॑सः प्र॒दिशि॒ यस्य॒ गावो॒ यस्य॒ ग्रामा॒ यस्य॒ विश्वे॒ रथा॑सः। यः सूर्यं॒ य उ॒षसं॑ ज॒जान॒ यो अ॒पां ने॒ता स ज॑नास॒ इन्द्रः॑ ॥ ७ ॥**

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryaṁ ya uṣasaṁ jajāna yo apāṁ netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the villages and all the chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

**यं क्र॒न्दसी॑ संय॒ती वि॒ह्वये॑ते॒ परे॑ऽवर॒ उ॒भया॑ अ॒मित्रा॑ः। स॒मा॒नं चि॒द्रथ॑मातस्थि॒वांसा॒ नाना॑ हवेते॒ स ज॑नास॒ इन्द्रः॑ ॥ ८ ॥**

8. *Yaṁ krandasī saṁyatī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cidrathamātasthivāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

**यस्मा॒न्न ऋ॒ते वि॒जय॑न्ते॒ जना॑सो॒ यं युध्य॑माना॒ अव॑से॒ हव॑न्ते। यो विश्व॑स्य प्रति॒मानं॑ ब॒भूव॒ यो अ॑च्यु॒त॒च्युत्स ज॑नास॒ इन्द्रः॑ ॥ ९ ॥**

9. *Yasmānna ṛte vijayante janāso yaṁ yudhyamānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyutsa janāsa indraḥ.*

Without whom the people win no victories, on whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

**यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान। यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः॥ १०॥**

10. *Yaḥ śaśvato mahyeno dadhānānamanya-mānāñcharvā jaghāna. Yaḥ śardhate nānuda-dāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

**यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्ववविन्दत्। ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः॥ ११॥**

11. *Yaḥ śambaraṁ parvateṣu kṣiyantaṁ catvāriṁ-śyāṁ śaradyanvavindat. Ojāyamānaṁ yo ahiṁ jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in

the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

**यः शम्बरं पर्यतरत्कसीभिर्योऽ चारुकास्नापिबत्सुतस्य। अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत्स जनास इन्द्रः ॥ १२ ॥**

12. *Yaḥ śambaraṁ paryataratkasībhiryo'cārukā-snāpibatsutasya. Antargirau yajamānaṁ bahuṁ janaṁ yasminnāmūrchatsa janāsa indraḥ.*

O people, know that omnipotent Indra who, with terrible strikes of thunder, breaks the dark giant cloud and releases. He also blesses the yajamana and the people at large in whose innermost heart of peace and love he pervades. Such is Indra, gracious and mighty.

**यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून्। यो रौहिणमस्फुरद्व्रजबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥ १३ ॥**

13. *Yaḥ saptaraśmirvṛṣabhastuviṣmān avāsṛjatsa-rtave sapta sindhūn. Yo rauhiṇam asphuradva-jrabāhur dyāmārohantaṁ sa janāsa indraḥ.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

**द्यावा॑ चिदस्मै पृथि॒वी न॑मेते॒ शुष्मा॑च्चिदस्य॒ पर्व॑ता भयन्ते।**
**यः सो॑म॒पा नि॑चि॒तो वज्र॑बाहु॒र्यो वज्र॑हस्त॒ः स ज॑नास॒ इन्द्रः॑॥ १४॥**

14. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastaḥ sa janāsa indraḥ.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

**यः सु॒न्वन्त॒मव॑ति॒ यः पच॑न्तं॒ यः शंस॑न्तं॒ यः श॑शमा॒नमू॒ती।**
**यस्य॒ ब्रह्म॒ वर्ध॑नं॒ यस्य॒ सोमो॒ यस्ये॒दं रा॒धः स ज॑नास॒ इन्द्रः॑॥ १५॥**

15. *Yaḥ sunvantamavati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śaśamānamūtī. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhaḥ sa janāsa indraḥ.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence.

Such is Indra, dear children of Divinity.

**जातो व्य ख्यत्पित्रोरुपस्थे भुवो न वेद जनितुः परस्य।**
**स्तविष्यमाणो नो यो अस्मद् व्रता देवानां स जनास इन्द्रः ॥ १६ ॥**

16. *Jāto vyakhyat pitrorupasthe bhuvo na veda janituḥ parasya. Staviṣyamāṇo no yo asmad vratā devānāṁ sa janāsa indraḥ.*

He that shines in the innocence of the new born baby and proclaims his presence in the partner's lap, who knows no other creator of the world of existence than himself, and who, adored and celebrated by us, fulfils our obligations of piety to the divinities through ourselves, that is Indra.

**यः सोमकामो हर्यश्वः सूरिर्यस्माद्रेजन्ते भुवनानि विश्वा।**
**यो जघान शम्बरं यश्च शुष्णं य एकवीरः स जनास इन्द्रः ॥ १७ ॥**

17. *Yaḥ somakāmo haryaśvaḥ sūriryasmādre-jante bhuvanāni viśvā. Yo jaghāna śambaraṁ yaśca śuṣṇaṁ ya ekavīraḥ sa janāsa indraḥ.*

He that loves the soma of love and peace, whom the sun rays radiate, who is great and wise, by whom all worlds of existence shine, blaze, and yet shake with awe, who breaks giant clouds of darkness and shatters mighty mountains, who is all potent and the sole one unique hero without a parallel, that is Indra.

**यः सुन्वते पचते दुध्र आ चिद्वाजं ददर्षि स किलासि सत्यः।**
**वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥ १८ ॥**

18. *Yaḥ sunvate pacate dudhra ā cidvājaṁ dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are Eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

## Kanda 20/Sukta 35

***Indra Devata, Nodha Rshi***

**अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।**
**ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥**

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, informidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

**अस्मा इदु प्रयइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।**
**इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ २ ॥**

2. *Asmā idu praya-iva pra yaṁsi bharāmyāṅgūṣaṁ bādhe suvṛkti. Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

**अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्ये न।**
**मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥**

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣa māsyena. Maṁhiṣṭhamacchoktibhirmatīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

**अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।**
**गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥**

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal

and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

**अ॒स्मा इदु॑ स॒प्तिमि॑व श्रव॒स्येन्द्रा॑या॒र्कं जु॒ह्वा॒३॑ सम॑ञ्जे।**
**वी॒रं दा॒नौक॑सं व॒न्दध्यै॑ पु॒रां गू॒र्तश्र॑वसं द॒र्माण॑म्॥ ५॥**

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā' samañje. Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

**अ॒स्मा इदु॒ त्वष्टा॑ तक्षद्व॒ज्रं स्वप॑स्तमं स्व॒र्य॑१॒॑ रणा॑य।**
**वृ॒त्रस्य॑ चिद्विदद्येन॒ मर्म॑ तुजन्नी॒शान॑स्तुजता कि॒येधाः॥ ६॥**

6. *Asmā idu tvaṣṭā takṣadvajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cidvidadyena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vrtra, the cloud of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

**अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवां चार्वन्ना।**
**मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता॥ ७॥**

7. *Asyedu mātuḥ savanaṣu sadyo mahaḥ pituṁ papivāṁ cārvannā. Muṣāyadviṣṇuḥ pacataṁ sahīyānvidhyadvarāhaṁ tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power, who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

**अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।**
**परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परिष्टः॥ ८॥**

8. *Asmā idu gnāściddevapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānaṁ pariṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the breakup of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

**अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्।**
**स्वराडिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय॥ ९॥**

9. *Asyedeva pra ririce mahitvaṁ divaspṛthivyāḥ paryantarikṣāt. Svarāḍindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

**अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।**
**गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥ १० ॥**

10. *Asyedeva śavasā śuṣantaṁ vi vṛścadvajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcadabhi śravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

**अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।**
**ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ ११ ॥**

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakṛddāśuṣe daśasyanturvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vrtra and releases the waters below). Ruler,

controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

**अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।**
**गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥ १२ ॥**

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramīśānaḥ kiyedhāḥ. Gorna parva vi radā tiraśceṣyannarṇāṁsyapāṁ caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vrtra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

**अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः । युधे**
**यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ १३ ॥**

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛghāyamāṇo niriṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

**अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुषस्तुजेते ।**
**उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ॥ १४ ॥**

14. *Asyedu bhiyā girayaśca dṛḍhā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇiṁ sadyo bhuvadvīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise, immediately rises and grows capable of great action.

**अस्मा इदु त्यदनु दाय्येषामेको यद्ववने भूरेरीशानः।**
**प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमाववदिन्द्रः॥ १५॥**

15. *Asmā idu tyadanu dāyyeṣāmeko yadvavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvimāvadindraḥ.*

Indra, sole one lord of himself, is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

**एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन्।**
**ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात्॥ १६॥**

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal

brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

## Kanda 20/Sukta 36

***Indra Devata, Bharadvaja Rshi***

**य एक इद्ध्व्यश्चर्षणीनामिन्द्रं तं गीर्भिर्भ्य ऊर्च आभिः।**
**यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान्॥ १॥**

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ girbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyaḥ satvā purumāyaḥ sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing, who protects and sustains life as supreme father and guardian.

**तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः।**
**नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम्॥ २॥**

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣaddābhaṁ taturiṁ parvateṣṭhāmadroghavācaṁ matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is the tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमी॑मह॒ इन्द्र॑मस्य रा॒यः पु॑रु॒वीर॑स्य नृ॒वतः॑ पुरु॒क्षोः। यो अस्कृ॑धोयुर॒जरः॒ स्व॑र्वा॒न्तमा भ॑र हरिवो माद॒यध्यै॑॥ ३॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvāntamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

तन्नो॒ वि वो॑चो॒ यदि॑ ते पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द्र। कस्ते॑ भा॒गः किं वयो॑ दुध्र खिद्वः॒ पुरु॑हूत पुरूवसोऽ-सुर॒घ्नः॥ ४॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnaḥ.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृ॒च्छन्ती॒ वज्र॑हस्तं रथे॒ष्ठामिन्द्रं॒ वेपी॒ वक्व॑री॒ यस्य॒ नू गीः। तु॒वि॒ग्रा॒भं तु॑विकू॒र्मिं र॑भो॒दां गा॒तुमि॑षे॒ नक्ष॑ते॒ तुम्र॒मच्छ॑॥ ५॥

5. *Taṁ pṛcchantī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvikūrmiṁ rabhodāṁ gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence, wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

**अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन।**
**अच्युता चिद्वीळिता स्वोजो रुजो वि दृढा धृषता विरप्शिन्॥ ६॥**

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cidvīḍhitā svojo rujo vi dṛḍhā dhṛṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil, growing by illusion firmly fixed and even reinforced by deceptive reason.

**तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै।**
**स नो वक्षदनिमानः सुवह्येन्द्रो विश्वान्यति दुर्गहाणि॥ ७॥**

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavatparitaṁsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring us universal

strength of action, otherwise unattainable, and take us across all impassable impediments.

**आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽ न्तरिक्षा। तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षाम-पश्च॥ ८॥**

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo' ntarikṣā. Tapā vṛṣanviśvataḥ śociṣā tānbrahma-dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them, and thus let them be cleansed through suffering and penitence.

**भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक्। धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि माया॥ ९॥**

9. *Bhuvo janayasya divyasya rājā pārthivasya jagatastveṣasaṁdṛk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

**आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम्। यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥ १० ॥**

10. *Ā saṁyatamindra ṇaḥ svastiṁ śatrutūryāya bṛhatīmamṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrintsutukā nāhuṣaṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition, by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

**स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो। न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥ ११ ॥**

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhiryāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

## Kanda 20/Sukta 37

***Indra Devata, Vasishtha Rshi***

**यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः। यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः॥ १॥**

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭīścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedaḥ.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

**त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा ∫ समर्ये। दासं यच्छुष्णं कुयवं न्य ∫ स्मा अरन्धय आर्जुनेयाय शिक्षन्॥ २॥**

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamāṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all

for our sake.

**त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम्।**
**प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम्॥ ३॥**

3. *Tvaṁ dhṛṣṇo dhṛṣatā vītahavyaṁ prāvo viśvābhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasadasyumāvaḥ kṣetrasātā vṛtrahatyeṣu pūrum.*

O bold and determined ruler, with all your power and determination, and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

**त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि।**
**त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु॥ ४॥**

4. *Tvaṁ nṛbhirnṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cāsvāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity, you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and

totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

**तव॑ च्यौ॒त्नानि॑ वज्रहस्त॒ तानि॒ नव॒ यत्पुरो॑ नव॒तिं च॑ स॒द्यः।**
**नि॒वेश॑ने शतत॒मावि॑वेषी॒रहं च वृ॒त्रं नमु॑चिमु॒ताह॑न्॥ ५॥**

5. *Tava cyautnāni vajrahasta tāni nava yatpuro navatiṁ ca sadyaḥ. Niveśane śatatamāviveṣīraharhaṁ ca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

**सना॒ ता त॑ इन्द्र॒ भोज॑नानि रा॒तह॑व्याय दा॒शुषे॑ सु॒दासे॑। वृष्णे॑ ते॒ हरी॒ वृष॑णा युनज्मि॒ व्यन्तु॒ ब्रह्मा॑णि पुरुशाक॒ वाज॑म्॥ ६॥**

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣaṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

**मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादै ।**
**त्रायस्व नोऽ वृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥**

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no' vṛkebhirvarūthaistava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones, among the brave, the wise and the virtuous.

**प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।**
**नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥**

8. *Priyāsa itte maghavannabhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhyatithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

**सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।**
**ये ते हवेभिर्वि पणींरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥ ९ ॥**

9. *Sadyaścinnu te maghavannabhiṣṭau naraḥ śaṁsantyukthaśāsa ukthā. Ye te havebhirvi paṇīṁradāśannasmānvṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

**एते स्तोमा॑ नरां नृ॑तम॒ तुभ्य॑मस्म॒द्र्य॑ञ्चो॒ ददतो म॒घानि॑। तेषा॑मिन्द्र वृत्र॒हत्ये॑ शि॒वो भू॒ः सखा॑ च॒ शूरो॑ऽ वि॒ता च॑ नृ॒णाम्॥ १०॥**

10. *Ete stomā narāṁ nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatye śivo bhūḥ sakhā ca śūro'vitā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

**नू इ॑न्द्र शू॒र॒ स्तव॑मान ऊ॒ती ब्रह्म॑जूतस्त॒न्वा॑ वावृधस्व। उप॑ नो॒ वाजा॑न्मिमी॒ह्युप॒ स्तीन्यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ ११॥**

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth

of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

## Kanda 20/Sukta 38

***Indra Devata, Irimbithi (1-3), Madhuchhanda (4-6) Rshi***

**आ या॑हि सुषु॒मा हि त॒ इन्द्र॒ सोम॒ं पिबा॑ इ॒मम्।**
**एदं ब॒र्हिः स॑दो॒ मम॑॥ १॥**

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

**आ त्वा॑ ब्रह्म॒युजा॒ हरी॒ वह॑तामिन्द्र के॒शिना॑।**
**उप॒ ब्रह्मा॑णि नः शृणु॥ २॥**

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

**ब्र॒ह्माण॑स्त्वा व॒यं यु॒जा सो॑म॒पामि॑न्द्र सो॒मिनः॑।**
**सु॒ताव॑न्तो हवामहे॥ ३॥**

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

**इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।**
**इन्द्रं वाणीरनूषत॥ ४॥**

4. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ. Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the Sun, lord of light, Indra, Vayu, Maruts, currents of energy, and Indra, the universal Divine voice, with prayers, mantras, actions and scientific research.

**इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।**
**इन्द्रो वज्री हिरण्ययः॥ ५॥**

5. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

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

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रि॑मैरयत्॥ ६॥

6. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. Vi gobhiradrimairayat.*

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

## Kanda 20/Sukta 39

***Indra Devata, Madhuchhanda (1), Goshuktyashvasuktinau (2-5) Rshi***

इन्द्रं॑ वो वि॒श्वत॒स्परि॒ हवा॑महे॒ जने॑भ्यः।
अ॒स्माक॑मस्तु॒ केव॑लः॥ १॥

1. *Indraṁ vo viśvataspari havāmahe janebhyaḥ. asmākamastu kevalaḥ.*

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

व्य॑न्तरि॑क्षमति॒रन्मदे॒ सोम॑स्य रोच॒ना।
इन्द्रो॒ यदभि॑नद्व॒लम्॥ २॥

2. *Vyantarikṣam atiranmade somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

**उद्गा आ॑जदङ्गि॑रोभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः ।**
**अ॒र्वाञ्चं नुनुदे व॒लम् ॥ ३ ॥**

3. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ. Arvāñcaṁ nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

**इन्द्रे॑ण रोच॒ना दि॒वो दृ॒ढानि॑ दृंहि॒तानि॑ च ।**
**स्थि॒रा॒णि॒ न प॑रा॒णुदे॑ ॥ ४ ॥**

4. *Indreṇa rocanā divo dṛḍhāni dṛṁhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

**अ॒पामू॒र्मिर्मद॑न्नि॒व॒ स्तोम॑ इन्द्राजिरायते ।**
**वि ते॒ मदा॑ अराजिषुः ॥ ५ ॥**

5. *Apāmūrmirmadanniva stoma indrājirāyate. Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

## Kanda 20/Sukta 40

***Indra, Maruts Devata, Madhuchhanda Rshi***

**इन्द्रेण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा।**
**म॒न्दू स॑मा॒नव॑र्चसा॥ १॥**

1. *Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā.*
*Mandū samānavarcasā.*

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

**अ॒न॒व॒द्यैर॒भिद्यु॑भिर्म॒खः सह॑स्वदर्चति।**
**ग॒णैरिन्द्र॑स्य॒ काम्यैः॥ २॥**

2. *Anavadyairabhidyubhirmakhaḥ sahasvadar-cati.*
*Gaṇairindrasya kāmyaiḥ.*

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

**आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे।**
**दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥ ३॥**

3. *Ādaha svadhāmanu punargarbhatvamerire.*
*Dadhānā nāma yajñiyam.*

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

## Kanda 20/Sukta 41

***Indra Devata, Gotama Rshi***

**इन्द्रो॑ दधी॒चो अ॒स्थभि॑र्वृ॒त्राण्यप्र॑तिष्कुतः ।**
**ज॒घान॑ नव॒तीर्नव॑ ॥ १ ॥**

1. *Indro dadhīco asthabhirvṛtrāṇyapratiṣkutaḥ. Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninty-nine orders of water and electricity for the sake of humanity and the earth.

**इ॒च्छन्नश्व॑स्य॒ यच्छिर॒ः पर्व॑ते॒ष्वप॑श्रितम् ।**
**तद्वि॑दच्छर्य॒णाव॑ति ॥ २ ॥**

2. *Icchannaśvasya yacchiraḥ parvateṣvapaśritam. Tadvidaccharyaṇāvati.*

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

**अत्राह॒ गोर॑मन्वत॒ नाम॒ त्वष्टु॑रपी॒च्य ँ म् ।**
**इ॒त्था च॒न्द्रम॑सो गृ॒हे ॥ ३ ॥**

3. *Atrāha goramanvata nāma tvaṣṭurapīcyam. Itthā candramaso gṛhe.*

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of

the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

## Kanda 20/Sukta 42

***Indra Devata, Kurustuti Rshi***

**वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्।**
**इन्द्रात्परि तन्वं ममे॥ १॥**

1. *Vācam aṣṭāpadīm ahaṁ navasraktimṛtaspṛśam.*
*Indrātpari tanvaṁ mame.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

**अनु त्वा रोदसी उभे क्रक्ष्माणमकृपेताम्।**
**इन्द्र यद्दस्युहाभवः॥ २॥**

2. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.*
*Indra yaddasyuhābhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

**उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः।**
**सोममिन्द्र चमू सुतम्॥ ३॥**

3. *Uttiṣṭhannojasā saha pītvī śipre avepayaḥ. Soma-mindra camū sutam.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

## Kanda 20/Sukta 43

***Indra Devata, Trishoka Rshi***

**भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।**
**वसु स्पार्हं तदा भर॥ १॥**

1. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

**यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्।**
**वसु स्पार्हं तदा भर॥ २॥**

2. *Yadvīḍāvindra yatsthire yatparśāne parābhṛtam. Vasu spārhaṁ tadā bhara.*

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that

out in the open for the society.

यस्य॑ ते वि॒श्वमा॑नुषो॒ भूरे॑र्द॒त्तस्य॒ वेद॑ति।
वसु॑ स्पा॒र्हं तदा भ॑र॥ ३॥

3. *Yasya te viśvamānuṣo bhūrerdattasya vedati.*
*Vasu spārhaṁ tadā bhara.*

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

## Kanda 20/Sukta 44

### *Indra Devata, Irimbithi Rshi*

प्र स॒म्राजं॑ चर्षणी॒नामिन्द्रं॑ स्तोता॒ नव्यं॑ गी॒र्भिः।
नरं॑ नृ॒षाह्वं॑ मंहि॒ष्ठम्॥ १॥

1. *Pra samrājaṁ carṣaṇīnāmindraṁ stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāhaṁ maṁhiṣṭham.*

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मि॑न्नु॒क्थानि॒ रण्य॑न्ति॒ विश्वा॑नि च श्रव॒स्या ∫।
अ॒पाम॑वो॒ न स॑मु॒द्रे॥ २॥

2. *Yasminnukthāni raṇyanti viśvāni ca śravasyā.*
*Apāmavo na samudre.*

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम्।
महो वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum. Maho vājinaṁ sanibhyaḥ.*

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

## Kanda 20/Sukta 45

***Indra Devata, Shunahshepa Rshi***

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे ॥ १ ॥

1. *Ayamu te samatasi kapota-iva garbhadhim. Vacastaccinna ohase.*

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

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता ॥ २ ॥

2. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te. Vibhūtirastu sūnṛtā.*

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

truly realised for our strength and joy of life.

ऊ॒र्ध्वस्ति॑ष्ठा न ऊ॒तये॒ऽस्मिन्वाजे॑ शतक्रतो।
सम॒न्येषु॒ ब्रवावहै॥ ३॥

3. *Ūrdhvastiṣṭhā na ūtaye' sminvāje śatakrato. Samanyeṣu bravāvahai.*

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

## Kanda 20/Sukta 46

### *Indra Devata, Irimbithi Rshi*

प्र॒णे॒तार॒ं वस्यो॒ अच्छा॒ कर्ता॑र॒ं ज्योति॑ः स॒मत्सु॑।
सा॒स॒ह्वांसं युधामित्रा॑न्॥ १॥

1. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ samatsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स न॒ः पप्रि॑ः पारयाति स्व॒स्ति ना॒वा पु॑रुहू॒तः।
इन्द्रो॒ विश्वा॒ अति॒ द्विष॑ः॥ २॥

2. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ. Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across

the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

**स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च।**
**अच्छा च नः सुम्नं नेषि ॥ ३ ॥**

3. *Sa tvaṁ na indra vājebhirdaśasyā ca gātuyā ca. Acchā ca naḥ sumnaṁ neṣi.*

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, pray lead us well by noble paths to peace, prosperity and well being.

## Kanda 20/Sukta 47

***Indra (1-12), Surya (13-21) Devata, Sukasha (1-3), Irimbithi (7-9), Madhuchhanda (4-6, 10-12), Praskanva (13-21) Rshi***

**तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।**
**स वृषा वृषभो भुवत् ॥ १ ॥**

1. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

**इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः।**
**द्युम्नी श्लोकी स सोम्यः ॥ २ ॥**

2. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ. Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

**गि॒रा वज्रो॒ न संभृ॑तः सब॑लो॒ अन॑पच्युतः।**
**व॒व॒क्ष ऋ॒ष्वो अस्तृ॑तः ॥ ३ ॥**

3. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ṛṣvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

**इन्द्र॒मिद्गा॑थिनो॑ बृ॒हदिन्द्र॑म॒र्केभि॑र॒र्किणः॑।**
**इन्द्रं॒ वाणी॑रनूषत ॥ ४ ॥**

4. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ. Indraṁ vāṇīranūṣata.*

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

**इन्द्र॒ इद्धर्यो॑ः सचा॒ संमि॑श्ल॒ आ व॑चो॒युजा॑।**
**इन्द्रो॑ व॒ज्री हि॑र॒ण्ययः॑ ॥ ५ ॥**

5. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

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

**इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।**
**वि गोभि॒रद्रिं॑मैरयत्॥ ६॥**

6. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. Vi gobhiradrimairayat.*

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

**आ या॑हि सुषु॒मा हि त॒ इन्द्र॒ सोमं॒ पिबा॑ इ॒मम्।**
**एदं ब॒र्हिः स॑दो॒ मम॑॥ ७॥**

7. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

**आ त्वा॑ ब्रह्मयु॒जा॒ हरी॒ वह॑तामिन्द्र के॒शिना॑।**
**उप॒ ब्रह्मा॑णि नः शृणु॥ ८॥**

8. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

**ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।**
**सुतावन्तो हवामहे॥ ९॥**

9. *Brahmāṇastvā vayaṁ vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

**युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।**
**रोचन्ते रोचना दिवि॥ १०॥**

10. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

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

**युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।**
**शोणा धृष्णू नृवाहसा॥ ११॥**

11. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

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

**केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।**
**समुषद्भिरजायथाः ॥ १२ ॥**

12. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

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

**उदु त्यं जातवेदसं देवं वहन्ति केतवः।**
**दृशे विश्वाय सूर्यम् ॥ १३ ॥**

13. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛśe viśvāya sūryam.*

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

**अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।**
**सूराय विश्वचक्षसे ॥ १४ ॥**

14. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ. Sūrāya viśvacakṣase.*

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

**अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु।**
**भ्राजन्तो अग्नयो यथा॥ १५॥**

15. *Adṛśrannasya ketavo vi raśmayo janāँ anu. Bhrājanto agnayo yathā.*

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

**तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।**
**विश्वमा भासि रोचन॥ १६॥**

16. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the worlds. You are the saviour, you are the redeemer, taking us across the seas of existence.

**प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः।**
**प्रत्यङ् विश्वं स्व र्दृशे॥ १७॥**

17. *Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣīḥ. Pratyaṅ viśvaṁ svardṛśe.*

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the

world may see the light divine directly through their experience.

**येना॑ पावक॒ चक्ष॑सा भुर॒ण्यन्तं॒ जना॒ँ अनु॑।**
**त्वं व॑रुण पश्यसि॥ १८॥**

18. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̆ anu. Tvaṁ varuṇa paśyasi.*

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye pray watch and bless us.

**वि द्यामे॑षि॒ रज॑स्पृ॒थ्वह॒र्मिमा॑नो अ॒क्तुभिः॑।**
**पश्यं॒ जन्मा॑नि सूर्य॥ १९॥**

19. *Vi dyāmeṣi rajaspṛthvaharmimāno aktubhiḥ. Paśyaṁ janmāni sūrya.*

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

**स॒प्त त्वा॑ ह॒रितो॒ रथे॒ वह॑न्ति देव सूर्य।**
**शो॒चिष्के॑शं विचक्ष॒णम्॥ २०॥**

20. *Sapta tvā harito rathe vahanti deva sūrya. Śociṣkeśaṁ vicakṣaṇam.*

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time

across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः ॥ २१ ॥

21. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.*
*Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers, moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation.

## Kanda 20/Sukta 48

***Surya, Gau Devata, Khilam (1-3), Sarparajni (4-6) Rshi***

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः।
अभि वत्सं न धेनवः ॥ १ ॥

1. *Abhi tvā varcasā giraḥ siñcantīrācaraṇyavaḥ.*
*Abhi vatsaṁ na dhenavaḥ.*

O Sun, moving words of adoration flow and rise in love and worship to you with celebration of your splendour, like mother cows moving to their calf with love and overflowing milk.

ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः।
जातं जात्रीर्यथा हृदा ॥ २ ॥

2. *Tā arṣanti śubhriyaḥ pṛñcantīrvarcasā priyaḥ. Jātaṁ jātrīryathā hṛdā.*

Loving, pure and vibrant voices of adoration rise to you and join with your splendour as mothers embrace and join their new born baby with their heart overflowing with love.

**वज्रापवसाध्यः कीतिर्म्रियमाणमावहन्।**
**मह्यमायुर्घृतं पयः ॥ ३ ॥**

3. *Vajrāpavasādhyaḥ kītirmriyamāṇamāvahan. Mahyamāyurghṛtaṁ payaḥ.*

Words of divine adoration and the discipline of diamond purity, thunder power and razor edge dedication have blest the mortal me with good health and full age, liquid refinement of love and courtesy and the life-giving milk of mother Veda.

**आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।**
**पितरं च प्रयन्त्स्वः ॥ ४ ॥**

4. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ. Pitaraṁ ca prayantsvaḥ.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

**अन्तश्चरति रोचना अस्य प्राणादपानतः।**
**व्यख्यन्महिषः स्वः ॥ ५ ॥**

5. *Antaścarati rocanā asya prāṇādapānataḥ. Vyakhyanmahiṣaḥ svaḥ.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body, illuminating the mighty heaven and filling the space between heaven and earth.

**त्रिंशद्धामा॒ वि रा॑जति॒ वाक्प॑त॒ङ्गो अ॑शिश्रियत्।**
**प्रति॒ वस्तो॒रह॒र्द्युभिः॥ ६॥**

6. *Triṁśaddhāmā vi rājati vākpataṅgo aśiśriyat. Prati vastorahardyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

## Kanda 20/Sukta 49

***Indra Devata, Khilam (1-3), Nodha (4-5), Medhyatithi (6-7) Rshi***

**यच्छ॒क्रा वा॒चमारु॑हन्न॒न्तरि॑क्षं सिषासथः।**
**सं दे॒वा अ॑मद॒न्वृषा॑॥ १॥**

1. *Yacchakrā vacamāruhannantarikṣaṁ siṣāsathaḥ. Saṁ devā amadanvṛṣā.*

When veteran saints and sages of firm conviction and dedicated will rise on the wings of vision and imagination and send up their voice of divine adoration in space, the divinities rejoice with them and the lord omnificent sends down showers of bliss.

**श॒क्रो वा॒चमधृष्टा॒योरु॑वाचो॒ अधृ॑ष्णुहि।**
**मंहि॑ष्ठ॒ आ म॑द॒र्दिवि॑॥ २॥**

2. *Śakro vācamadhṛṣṭāyoruvāco adhṛṣṇuhi. Maṁhiṣṭha ā madardivi.*

The lord is great and most generous. O man, send up your voice and words of adoration with sweetness, without pride and deception, let them resound in space for the lord of love and grace, and rejoice in the heaven of bliss.

**शक्रो वाचमधृष्णुहि धामधर्मन्विराजति।**
**विमदन्बर्हिरासरन्॥ ३॥**

3. *Śakro vācamadhṛṣṇuhi dhāmadharmanvirājati. Vimadanbarhirāsaran.*

O man cleanse your voice and words, let there be no pride or deception. The lord is great and kind. He shines in every nook and corner of the world and in every form of Dharma. And as your words of prayer move, he rejoices and seeps into your heart and soul bit by bit unto completion and perfection.

**तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः। अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ ४॥**

4. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and, with songs of adoration over night and day, we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

**द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।**
**क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ ५॥**

5. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantamīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

**तत्त्वा॑ यामि सु॒वीर्यं॑ तद् ब्रह्म॑ पू॒र्वचि॑त्तये। येना॒ यति॑भ्यो॒ भृग॑वे॒ धने॑ हि॒ते येन॒ प्रस्क॑ण्व॒मावि॑थ ॥ ६ ॥**

6. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

**येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदि॑न्द्र॒ वृष्णि॑ ते॒ शव॑ः।**
**स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुच॒क्र॒दे ॥ ७ ॥**

7. *Yenā samudram asṛjo mahīrapastadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming

power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

## Kanda 20/Sukta 50

***Indra Devata, Medhyatithi Rshi***

**कन्नव्यो॑ अत॒सीनां॒ तुरो गृ॑णीत॒ मर्त्यः॑। न॒ही न्व॑स्य महि॒मान॑मिन्द्रि॒यं स्व॑र्गृणन्त॒ आन॒शुः॥ १॥**

1. *Kannavyo atasīnāṁ turo gṛṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṁ svargṛṇānta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

**कदु॑ स्तु॒वन्त॑ ऋतयन्त दे॒वत॒ ऋषि॒ः को विप्र॑ ओहते।**
**क॒दा हवं॑ मघवन्निन्द्र सुन्व॒तः कदु॑ स्तुव॒त आ ग॑मः॥ २॥**

2. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra ohate. Kadā havaṁ maghavannindra sunvataḥ kadu stuvata ā gamaḥ.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the

soma for you? When would you grace the yajnic home of the celebrant?

## Kanda 20/Sukta 51

***Indra Devata, Praskanva (1-2), Pushtigu (3-4) Rshi***

**अभि प्र वः सुराध॑समिन्द्रमर्च॒ यथा॑ वि॒दे। यो ज॑रि॒तृभ्यो॑ म॒घवा॑ पुरू॒वसु॑ः स॒हस्रे॑णेव॒ शिक्ष॑ति॥ १॥**

1. *Abhi pra vaḥ surādhasam indram arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

**श॒तानी॑केव॒ प्र जि॑गाति धृष्णु॒या हन्ति॑ वृ॒त्राणि॑ दा॒शुषे॑।**
**गि॒रेरि॑व॒ प्र रसा॑ अस्य पिन्विरे॒ दत्रा॑णि पुरु॒भोज॑सः॥ २॥**

2. *Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains.

**प्र सु श्रु॒तं सु॒राध॑स॒मर्चा॑ श॒क्रम॒भिष्ट॑ये। यः सु॑न्व॒ते स्तु॑व॒ते काम्यं॑ वसु॑ स॒हस्रे॑णेव॒ मंह॑ते॥ ३॥**

3. *Pra su śrutaṁ surādhasamarcā śakramabhiṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasreṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

**शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।**
**गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥ ४ ॥**

4. *Śatānīkā hetayo asya duṣṭarā indrasya samiṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

## Kanda 20/Sukta 52

***Indra Devata, Medhyatithi Rshi***

**वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।**
**पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १ ॥**

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

**स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिन॑: ।**
**क॒दा सु॒तं तृषा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ २ ॥**

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire.

**कण्वे॑भिर्धृष्ण॒वा धृ॒षद्वाजं॑ दर्षि सह॒स्रिण॑म् ।**
**पि॒शङ्ग॑रूपं मघवन्विचर्षणे म॒क्षू गोम॑न्तमीमहे ॥ ३ ॥**

3. *Kaṇvebhirdhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will,

strength and advancement free from indecision and delay in action

## Kanda 20/Sukta 53

***Indra Devata, Medhyatithi Rshi***

**क ईं॑ वेद सु॒ते सचा॒ पिब॑न्तं॒ कद्व॒यो॑ दधे।**
**अ॒यं यः पुरो॑ वि॒भि॒नत्त्योज॑सा मन्दा॒नः शि॒प्र्यन्ध॑सः ॥ १ ॥**

1. *Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe.*
*Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

**दा॒ना मृ॒गो न वा॑र॒णः पु॑रु॒त्रा च॒रथं दधे। नकि॑ष्ट्वा॒ नि य॑मते सु॒ते ग॑मो म॒हाँश्च॑र॒स्योज॑सा ॥ २ ॥**

2. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe.*
*Nakiṣṭvā ni yamadā sute gamo mahāँścarasyojasā.*

Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

**य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः । यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ ३ ॥**

3. *Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ. Yadi stoturmaghavā śṛṇavaddhavaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

## Kanda 20/Sukta 54

### *Indra Devata, Rebha Rshi*

**विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे । क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥ १ ॥**

1. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūstatakṣurindraṁ jajanuśca rājase. Kratvā variṣṭhaṁ vara āmurimutogramojiṣṭhaṁ tavasaṁ tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

**समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये। स्व र्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ २ ॥**

2. *Samīṁ rebhāso asvarannindraṁ somasya pītaye. Svarpatiṁ yadīṁ vṛdhe dhṛtavrato hyojasā samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

**नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा। सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ३ ॥**

3. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā. Sudītayo vo adruho'pi karṇe tarasvinaḥ samṛkvabhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

## Kanda 20/Sukta 55

### *Indra Devata, Rebha Rshi*

**तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि। मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥ १ ॥**

1. *Tamindraṁ johavīmi maghavānamugraṁ satrā dadhānamapratiṣkutaṁ śavāṁsi. Maṁhiṣṭho gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

**या इ॑न्द्र॒ भुज॒ आभ॑र॒ः स्व ऽर्वाँ॒ असु॑रेभ्यः । स्तो॒तार॒मिन्म॑घवन्नस्य वर्धय॒ ये च॒ त्वे वृ॒क्तब॑र्हिषः ॥ २ ॥**

2. *Yā indra bhuja ābharaḥ svarvāň asurebhyaḥ. Stotāraminmaghavannasya vardhaya ye ca tve vṛktabarhiṣaḥ.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

**यमि॑न्द्र दधि॒षे त्वमश्वं॒ गां भा॒गमव्य॑यम् । यज॑माने सुन्व॒ति दक्षि॑णावति॒ तस्मि॒न्तं धे॑हि॒ मा प॒णौ ॥ ३ ॥**

3. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhāgamavyayam. Yajamāne sunvati dakṣiṇāvati tasmintaṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) but never in the uncreative, miserly hoarders and selfish exploiters.

## Kanda 20/Sukta 56

***Indra Devata, Gotama Rshi***

**इन्द्रो॒ मदा॑य वावृधे॒ शव॑से वृत्र॒हा नृभिः॑। तमिन्म॒हत्स्वा॒जि-षू॒तेमर्भे॑ हवामहे॒ स वाजे॑षु प्र नो॑ऽविषत्॥ १॥**

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu pra no' viṣat.*

Indra, the hero who destroys Vrtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

**अ॒सि॒ हि वी॑र॒ सेन्योऽसि॒ भूरि॑ परा॒द॒दिः। असि॑ द॒भ्रस्य॑ चिद् वृ॒धो यज॑मानाय शिक्षसि सुन्व॒ते भूरि॑ ते॒ वसु॑॥ २॥**

2. *Asi hi vīra senyo' si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the

warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

**यदुदीरत आजयो धृष्णवे धीयते धना। युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥ ३ ॥**

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'-smāň indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

**मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः। सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥ ४ ॥**

4. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ gṛbhāya purū śatobhayāhastyā vasu śiśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

**मा॒दय॑स्व सु॒ते सचा॒ शव॑से शू॒र॒ राध॑से। वि॒द्मा हि त्वा॑ पुरू॒वसु॒मुप॒ कामा॑न्त्ससृ॒ज्महेऽथा॑ नोऽ वि॒ता भ॑व॥ ५॥**

5. *Mādayasva sute sacā śavase śūra rādhase. Vidmā hi tvā purūvasumupa kāmāntsasṛjmahe' thā no' vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

**ए॒ते त॑ इन्द्र ज॒न्तवो॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म्। अ॒न्तर्हि ख्यो जना॑नाम॒र्यो वेदो॒ अदा॑शुषां॒ तेषां॑ नो॒ वेद॒ आ भ॑र॥ ६॥**

6. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

## Kanda 20/Sukta 57

***Indra Devata, Madhuchhanda (1-3), Vishvamitra (4-7), Grtsamada (8-10), Medhyatithi (11-16)***

**सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।**
**जुहूमसि द्यविद्यवि॥ १॥**

1. *Surūpakṛtnumūtaye sudughāmiva goduhe.*
*Juhūmasi dyavidyavi.*

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

**उप नः सवना गहि सोमस्य सोमपाः पिब।**
**गोदा इद्रेवतो मदः॥ २॥**

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

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

**अथा ते अन्तमानां विद्याम सुमतीनाम्।**
**मा नो अति ख्य आ गहि॥ ३॥**

3. *Athā te antamānāṁ vidyāma sumatīnām.*
*Mā no ati khya ā gahi.*

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are

established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

**शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्।**
**इन्द्र सोमं शतक्रतो ॥ ४ ॥**

4. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim. Indra somaṁ śatakrato.*

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

**इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।**
**इन्द्र तानि त आ वृणे ॥ ५ ॥**

5. *Indriyāṇi śatakrato yā te janeṣu pañcasu. Indra tāni ta ā vṛṇe.*

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception are operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

**अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम्।**
**उत्ते शुष्मं तिरामसि ॥ ६ ॥**

6. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Utte śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

**अर्वावतो न आ गह्यथो शक्र परावतः।**
**उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि॥ ७॥**

7. *Arvāvato na ā gahyatho śakra parāvataḥ.*
*U loko yaste adriva indreha tata ā gahi.*

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

**इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्।**
**स हि स्थिरो विचर्षणिः॥ ८॥**

8. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.*
*Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

**इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत्।**
**भद्रं भवाति नः पुरः॥ ९॥**

9. *Indraśca mṛḍayāti no na naḥ paścādaghaṁ naśat.*
*Bhadraṁ bhavāti naḥ puraḥ.*

May Indra, lord omnipotent, and the sun bless

us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

**इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्।**
**जेता शत्रून्विचर्षणिः ॥ १० ॥**

10. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.*
*Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

**क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।**
**अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः ॥ ११ ॥**

11. *Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe.*
*Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

**दाना मृगो न वारणः पुरुत्रा चरथं दधे।**
**नकिष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥ १२ ॥**

12. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe.*
*Nakiṣṭvā ni yamadā sute gamo mahāṅścarasyojasā.*

Indra is generously giving, preventive, 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.

**य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।**
**यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १३ ॥**

13. *Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ.*
*Yadi stoturmaghavā śṛṇavaddhavaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

**वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः । पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १४ ॥**

14. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.*
*Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, have distilled the soma, spread and occupied the holy grass, we sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिनः॑ ।
क॒दा सु॒तं तृषा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ १५ ॥

15. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire?

क॒ण्वेभि॑र्धृष्ण॒वा धृ॒षद्वा॑जं॒ दर्षि॑ सहस्रि॒णम्॑ ।
पि॒शङ्गरू॑पं मघवन्वि॒चर्ष॑णे म॒क्षू गोम॑न्तमीमहे ॥ १६ ॥

16. *Kaṇvebhirdhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

## Kanda 20/Sukta 58

***Indra, Surya Devata, Nrmedha (1-2), Jamadagni (3-4) Rshi***

**श्रायन्तइव॒ सूर्यं॑ विश्वेदिन्द्र॑स्य भक्षत।**
**वसू॑नि जा॒ते जन॑मान॒ ओज॑सा॒ प्रति॑ भा॒गं न दी॑धिम॥ १॥**

1. *Śrāyanta-iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

**अन॑र्शरातिं वसु॒दामुप॑ स्तुहि भ॒द्रा इन्द्र॑स्य रा॒तयः॑।**
**सो अ॑स्य॒ कामं॑ विध॒तो न रो॑षति॒ मनो॑ दा॒नाय॑ चो॒दय॑न्॥ २॥**

2. *Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya rātayaḥ. So asya kāmaṁ vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

**वण्म॒हाँ अ॑सि सूर्य॒ बडा॑दित्य म॒हाँ अ॑सि। म॒हस्ते॑ स॒तो म॑हि॒मा प॑नस्यते॒ऽद्धा दे॑व म॒हाँ अ॑सि॥ ३॥**

3. *Vaṇmahāṅ asi sūrya baḍāditya mahāṅ asi. Mahaste sato mahimā panasyate'ddhā deva mahāṅ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

**बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि।**
**मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ ४॥**

4. *Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

## Kanda 20/Sukta 59

***Indra Devata, Medhyatithi (1-2), Vasishtha (3-4) Rshi***

**उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।**
**सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ १॥**

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

**कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः।**
**इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ २॥**

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhī-tamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

**उदिन्व्वस्य रिच्यतेंऽ शो धनं न जिग्युषः ।**
**य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं दधाति सोमिनि ॥ ३ ॥**

3. *Udinnvasya ricyateṁ'śo dhanaṁ na jigyuṣaḥ. Ya indro harivānna dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

**मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।**
**पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥ ४ ॥**

4. *Mantramakharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayastaranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take

the yajaka across the seas who dedicates his actions to the service of Indra.

## Kanda 20/Sukta 60

***Indra Devata, Sukasha or Sutakaksha (1-3), Madhuchhanda (4-5) Rshi***

**एवा ह्यसि वीरयुरेवा शूर उत स्थिरः ।**
**एवा ते राध्यं मनः ॥ १ ॥**

1. *Evā hyasi vīrayurevā śūra uta sthiraḥ.*
*Evā te rādhyaṁ manaḥ.*

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitude. You are now ripe for the perfection of mind to experience the soul's beatitude in divine presence.

**एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।**
**अधा चिदिन्द्र मे सचा ॥ २ ॥**

2. *Evā rātistuvīmagha viśvebhirdhāyi dhātṛbhiḥ.*
*Adhā cidindra me sacā.*

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

**मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।**
**मत्स्वा सुतस्य गोमतः ॥ ३ ॥**

3. *Mo ṣu brahmeva tandrayurbhuvo vājānāṁ pate.*
*Matsvā sutasya gomataḥ.*

O ruler, protector and promoter of the honour

and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

**एवा ह्यस्य सूनृता विरप्शी गोमती मही।**
**पक्वा शाखा न दाशुषे॥ ४॥**

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
*Pakvā śākhā na dāśuṣe.*

Verily the divine voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, the richest treasure of eternal truth, generous mother of the language of existence, and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver. (The other branch is Jagad Brahma, Existence Itself on its own. Parama Brahma is the Tree.)

**एवा हि ते विभूतय ऊतय इन्द्र मावते।**
**सद्यश्चित्सन्ति दाशुषे॥ ५॥**

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
*Sadyaścitsanti dāśuṣe.*

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

**एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या।**
**इन्द्राय सोमपीतये॥ ६॥**

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā. Indrāya somapītaye.*

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

## Kanda 20/Sukta 61

***Indra Devata, Goshuktyashvasuktinau Rshi***

**तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम्।**
**उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ १ ॥**

1. *Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛtsu sāsahim. U lokakṛtnumadrivo hariśriyam.*

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

**येन ज्योतींष्यायवे मनवे च विवेदिथ।**
**मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥**

2. *Yena jyotīṁṣyāyave manave ca vivediṭha. Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद॒द्या चि॑त्त उ॒क्थिनोऽ नु॑ ष्टुवन्ति पू॒र्वथा॑।
वृष॑पत्नीर॒पो जया॒ दि॒वेदि॑वे ॥ ३ ॥

3. *Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.*
*Vṛṣapatnīrapo jayā divedive.*

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तम्व॒भि प्र गा॑यत पुरुहू॒तं पु॑रुष्टु॒तम्।
इन्द्रं॑ गी॒र्भिस्त॑वि॒षमा वि॑वासत ॥ ४ ॥

4. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
*Indraṁ gīrbhistaviṣamā vivāsata.*

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य॑ द्वि॒बर्ह॑सो बृ॒हत्सहो॑ दा॒धार॒ रोद॑सी।
गि॒रीँरज्रा॒ँ अ॒पः स्व॑र्वृषत्व॒ना ॥ ५ ॥

5. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.*
*Girīṁrajrāṁ̃ apaḥ svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स रा॑जसि पुरुष्टु॒तँ एको॑ वृ॒त्राणि॑ जिघ्नसे।
इन्द्र॒ जैत्रा॑ श्रव॒स्या ऽ च॒ यन्त॑वे ॥ ६ ॥

6. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
*Indra jaitrā śravasyā ca yantave.*

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

## Kanda 20/Sukta 62

***Indra Devata, Sobhari (1-4), Nrmedha (5-7), Goshuktyashvasuktinau (8-10) Rshi***

व॒यमु त्वाम॑पूर्व्य स्थू॒रं न क॒च्चिद्भर॑न्तोऽ व॒स्यव॑ः।
वाजे॑ चि॒त्रं ह॑वामहे॥ १ ॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑न्नू॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॒षत्।
त्वामिद्ध्य॑व॒ितारं ववृ॒महे॒ सखा॑य इन्द्र सान॒सिम्॥ २ ॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

**यो न॑ इ॒दमि॑दं पु॒रा प्र वस्य॑ आनि॒नाय॒ तमु॑ व स्तुषे।**
**सखा॑य॒ इन्द्र॑मू॒तये॑॥ ३॥**

3. *Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

**हर्य॑श्वं॒ सत्प॑तिं॒ चर्ष॑णी॒सह॑ं स हि ष्मा॒ यो अम॑न्दत।**
**आ तु न॒ः स व॑यति॒ गव्य॒मश्व्यं॑ स्तो॒तृभ्यो॑ म॒घवा॑ श॒तम्॥ ४॥**

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

**इन्द्रा॑य॒ साम॑ गायत॒ विप्रा॑य बृ॒ह॒ते बृ॒हत्।**
**ध॒र्म॒कृते॑ विप॒श्चिते॑ पन॒स्यवे॑॥ ५॥**

5. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

**त्वमि॑न्द्राभि॒भूर॑सि॒ त्वं सूर्यं॑मरोचयः ।**
**वि॒श्वक॑र्मा वि॒श्वदे॑वो म॒हाँ अ॑सि ॥ ६ ॥**

6. *Tvamindrābhibhūrasi tvaṁ sūryamarocayaḥ.*
*Viśvakarmā viśvadevo mahāň asi.*

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

**वि॒भ्राज॒ञ्ज्योति॑षा॒ स्व१॒॑रग॑च्छो रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र स॒ख्याय॑ येमिरे ॥ ७ ॥**

7. *Vibhrājan jyotiṣā svaragaccho rocanaṁ divaḥ.*
*Devāsta indra sakhyāya yemire.*

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

**तम्व॒भि प्र गा॑यत पुरुहू॒तं पु॑रुष्टु॒तम् ।**
**इन्द्रं॑ गी॒र्भिस्त॑वि॒षमा वि॑वासत ॥ ८ ॥**

8. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
*Indraṁ gīrbhistaviṣamā vivāsata.*

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power,

serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबर्हसो बृहत्सहो दाधार रोदसी।
गिरीँरज्राँ अपः स्व ∫ र्वृषत्वना ॥ ९ ॥

9. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.*
*Girīňrajrāň apaḥ svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and the life hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे। इन्द्र जैत्रा श्रवस्या ∫ च यन्तवे ॥ १० ॥

10. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
*Indra jaitrā śravasyā ca yantave.*

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

## Kanda 20/Sukta 63

***Indra Devata, Bhuvana or Sadhana (1-2), Bhuvana or Sadhana and Bharadvaja (3), Gotama (4-6), Parvata (7-9) Rshi***

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं ∫ च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us. Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

**आदित्यैरिन्द्रः सगणो मरुद्भिर स्माकं भूत्वविता तनूनाम्।**
**हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ २ ॥**

2. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling power of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year, be the protector and promoter of our health of body and social organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

**प्रत्यञ्चमर्कमनयं छचीभिरादित्स्वधामिषिरां पर्यपश्यन्।**
**अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ३ ॥**

3. *Pratyañcamarkamanayaṁ chacībhirāditsvadhāmiṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

**य एक इद्विदयते वसु मर्ताय दाशुषे। ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ ४॥**

4. *Ya eka idvidayate vasu martāya dāśuṣe. Īśāno apratiṣkuta indro aṅga.*

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

**कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।**
**कदा नः शुश्रवद्गिर इन्द्रो अङ्ग॥ ५॥**

5. *Kadā martamarādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravadgira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

**यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।**
**उग्रं तत्पत्यते शव इन्द्रो अङ्ग॥ ६॥**

6. *Yaściddhi tvā bahubhya ā sutāvāँ āvivāsati. Ugraṁ tatpatyate śava indro aṅga.*

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many, does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

**य इ॑न्द्र सोम॒पात॑मो॒ मद॑ः शविष्ठ॒ चेत॑ति।**
**येना॒ हंसि॒ न्य॑त्रिण॒ं तमी॑महे॥ ७॥**

7. *Ya indra somapātamo madaḥ śaviṣṭha cetati. Yenā haṁsi nyatriṇaṁ tamīmahe.*

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

**येना॒ दश॑ग्व॒मध्रि॑गु॒ं वे॒पय॑न्त॒ं स्व॑र्णरम्।**
**येना॑ सम॒ुद्रमावि॑थ॒ा तमी॑महे॥ ८॥**

8. *Yenā daśagvamadhriguṁ vepayantaṁ svarṇaram. Yenā samudramāvithā samīmahe.*

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

**येन॒ सिन्धु॑ं म॒हीर॒पो रथा॑ँ इव प्रचो॒दय॑ः।**
**पन्था॑मृ॒तस्य॒ यात॑वे॒ तमी॑महे॥ ९॥**

9. *Yena sindhuṁ mahīrapo rathāṅ-ivapracodayaḥ. Panthāmṛtasya yātave tamīmahe.*

That power and passion of ecstasy by which you energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

## Kanda 20/Sukta 64

***Indra Devata, Nrmedha (1-3), Vishvamana (4-6) Rshi***

**एन्द्र॑ नो गधि प्रि॒यः स॑त्रा॒जिदगो॑ह्यः ।**
**गि॒रिर्न वि॒श्वत॑स्पृ॒थुः पति॑र्दि॒वः ॥ १ ॥**

1. *Endra no gadhi priyaḥ satrājidagohyaḥ. Girirna viśvataspṛthuḥ patirdivaḥ.*

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

**अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॒ रोद॑सी ।**
**इन्द्रासि॑ सुन्व॒तो वृ॒धः पति॑र्दि॒वः ॥ २ ॥**

2. *Abhi hi satya somapā ubhe babhūtha rodasī. Indrāsi sunvato vṛdhaḥ patirdivaḥ.*

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra, omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality

of life.

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ३ ॥

3. *Tvaṁ hi śaśvatīnāmindra dartā purāmasi. Hantā dasyormanorvṛdhaḥ patirdivaḥ.*

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः।
एवा हि वीर स्तवते सदावृधः ॥ ४ ॥

4. *Edu madhvo madintaraṁ siñca vādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्रं स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम्।
उदानंश शवसा न भन्दना ॥ ५ ॥

5. *Indra sthātarharīṇāṁ nakiṣṭe pūrvyastutim. Udānaṁśa śavasā na bhandanā.*

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वो॒ वाजा॑नां॒ पति॒मह्मू॑महि श्रव॒स्यव॑ः।
अप्रा॑युभिर्य॒ज्ञेभि॑र्वावृ॒धेन्य॑म् ॥ ६ ॥

6. *Taṁ vo vājānāṁ patimahūmahi śravasyavaḥ. Aprāyubhiryajñebhirvāvṛdhenyam.*

O people, we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

## Kanda 20/Sukta 65

***Indra Devata, Vishvamana Rshi***

ए॒तो न्विन्द्रं॒ स्तवा॑म॒ सखा॑य॒ स्तोम्यं॒ नर॑म्।
कृ॒ष्टीर्यो विश्वा॑ अ॒भ्यस्त्येक॒ इत्॥ १ ॥

1. *Eto nvindraṁ stavāma sakhāya stomyaṁ naram. Kṛṣṭīryo viśvā abhyastyeka it.*

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगो॑रुधाय ग॒विषे॑ द्यु॒क्षाय॒ दस्म्यं॒ वच॑ः।
घृ॒तात्स्वादी॑यो॒ मधु॑नश्च वोचत ॥ २ ॥

2. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ. Ghṛtātsvādīyo madhunaśca vocata.*

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves sweet speech and never feels satiated with songs of

exaltation.

यस्यामितानि वीर्या३ न राधः पर्येतवे।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा॥ ३॥

3. *Yasyāmitāni vīryā'na rādhaḥ paryetave.*
*Jyotirna viśvamabhyasti dakṣiṇā.*

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world is light of the sun.

## Kanda 20/Sukta 66

***Indra Devata, Vishvamana Rshi***

स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम्।
अर्यो गयं मंहमानं वि दाशुषे॥ १॥

1. *Stuhīndraṁ vyaśvavadanūrmiṁ vājinaṁ yamam.*
*Aryo gayaṁ maṁhamānaṁ vi dāśuṣe.*

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

एवा नूनमुप स्तुहि वैयश्व दशमं नवम्।
सुविद्वांसं चर्कृत्यं चरणीनाम्॥ २॥

2. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.*
*Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.*

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new

though eternal, worshipped as the tenth supreme over all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

**वेत्था॒ हि निर्ऋ॑तीना॒ं वज्र॑हस्त परि॒वृज॑म्।**
**अह॑रहः शु॒न्ध्युः प॑रि॒पदा॑मिव॥ ३॥**

3. *Vetthā hi nir-ṛtīnāṁ vajrahasta parivṛjam.*
*Aharahaḥ śundhyuḥ paripadāmiva.*

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

## Kanda 20/Sukta 67

***Indra, Maruts, Agni Devata, Paruchhepa (1-3), Grtsamada (4-7) Rshi***

**व॒नोति॒ हि सु॒न्वन्क्षय॑ं परी॑णसः सु॒न्वा॒नो हि ष्मा॒ यज॒त्यव॒ द्विषो॑ दे॒वाना॒मव॒ द्विष॑ः। सु॒न्वा॒न इत्सि॑षासति स॒हस्रा॑ वा॒ज्यव॑ृतः। सु॒न्वा॒नायेन्द्रो॑ ददात्या॒भुवं॑ र॒यिं द॑दात्या॒-भुव॑म्॥ १॥**

1. *Vanoti hi sunvankṣayaṁ parīṇasaḥ sunvāno hi ṣmā yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna itsiṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvaṁ rayiṁ dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The

organiser of yajna, fast, intelligent and wise, open, free and fearless, wants to create a hundred things, and Indra, lord of creation, power and generosity, creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

**मो षु वो॑ अ॒स्मद॒भि तानि॒ पौंस्या॒ सना॑ भूवन्द्यु॒म्नानि॒ मोत जा॑रिषु॒रस्मत्पु॒रोत जा॑रिषुः। यद्व॑श्चि॒त्रं यु॒गेयु॑गे॒ नव्यं॒ घोषा॒दम॑र्त्यम्। अ॒स्मासु॒ तन्म॑रुतो॒ यच्च॑ दु॒ष्टरं॑ दिधृ॒ता यच्च॑ दु॒ष्टर॑म्॥ २॥**

2. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāriṣurasmatpurota jāriṣuḥ. Advaścitraṁ yugeyuge navyaṁ ghoṣādamartyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

**अ॒ग्निं होता॑रं मन्ये॒ दास्व॑न्तं॒ वसुं॑ सू॒नुं सह॑सो जा॒तवे॑दसं॒ विप्रं॑ न जा॒तवे॑दसम्। य ऊ॒र्ध्यया॑ स्वध्व॒रो दे॒वो दे॒वाच्या॑ कृ॒पा। घृ॒तस्य॒ विभ्रा॑ष्टि॒मनु॑ वष्टि शो॒चिषा॒जुह्वा॑नस्य स॒र्पिषः॥ ३॥**

3. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭi manu vaṣṭi śociṣājuhvān-asya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action as the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire, and light, the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.

**यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामं छुभ्रासो अञ्जिषु प्रिया उत। आसद्या बर्हिर्भी रतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः॥ ४॥**

4. *Yajñaiḥ saṁmiślāḥ pṛṣatībhir-ṛṣṭibhiryāmaṁ chubhrāso añjiṣu priyā uta. Āsadyā barhirbharatasya sūnavaḥ potrādā somaṁ pibatā divo naraḥ.*

O Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right time at speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

**आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु। प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि॥ ५॥**

5. *Ā vakṣi devāň iha vipra yakṣi cośanhotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāttava bhāgasya tṛpṇuhi.*

Agni, 'vipra', brilliant scholar of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi, establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

**एष स्य ते तन्वो ∫नृम्णवर्धन्नः सह ओजः प्रदिवि बाह्वोर्हितः। तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥ ६ ॥**

6. *Eṣa sya te tanvo nṛṣmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas tvamasya brāhmaṇādā tṛpatpiba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of

it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

**यमु॒ पूर्व॒महु॑वे॒ तमि॒दं हु॑वे॒ सेदु॒ हव्यो॑ दु॒दिर्यो नाम॒ पत्य॑ते।**
**अ॒ध्व॒र्यु॒भि॒ः प्रस्थि॑तं सो॒म्यं मधु॑ पो॒त्रात्सोमं द्रविणोद॒ः पिब॑**
**ऋ॒तु॒भि॑ः ॥ ७ ॥**

7. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrātsomaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

## Kanda 20/Sukta 68

***Indra Devata, Madhuchhanda Rshi***

**सु॒रू॒पकृ॑त्नुमू॒तये॑ सु॒दुघा॑मिव गो॒दुहे॑।**
**जु॒हू॒मसि॒ द्यवि॑द्यवि ॥ १ ॥**

1. *Surūpakṛtnumūtaye sudughāmiva goduhe. Juhūmasi dyavidyavi.*

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

beautiful forms of existence and giver of protection and progress.

**उप॑ नः सव॒ना ग॑हि॒ सोम॑स्य सोमपाः पिब।**
**गो॒दा इद्रे॒वतो॒ मद॑ः ॥ २ ॥**

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

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

**अथा॑ ते॒ अन्त॑मानां वि॒द्याम॑ सुमती॒नाम्।**
**मा नो॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥**

3. *Athā te antamānāṁ vidyāma sumatīnām. Mā no ati khya ā gahi.*

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

**परे॑हि॒ विग्र॒मस्तृ॑तमिन्द्रं पृच्छा विप॒श्चित॑म्।**
**यस्ते॒ सखि॑भ्य॒ आ वर॑म् ॥ ४ ॥**

4. *Parehi vigramastṛtamindraṁ pṛcchā vipaścitam. Yaste sakhibhya ā varam.*

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

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत।
दधाना इन्द्र इद्दुवः ॥ ५ ॥

5. *Uta bruvantu no nido niranyataścidārata.*
*Dadhānā indra idduvaḥ.*

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

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः।
स्यामेदिन्द्रस्य शर्मणि ॥ ६ ॥

6. *Uta naḥ subhagāň arirvoceyurdasma kṛṣṭayaḥ.*
*Syāmedindrasya śarmaṇi.*

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those who oppose appreciate and speak well of us.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम्।
पतयन्मन्दयत्सखम् ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyaṁ nṛmādanam.*
*Patayanmandayatsakham.*

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः।
प्रावो वाजेषु वाजिनम् ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇām abhavaḥ. Prāvo vājeṣu vājinam.*

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

**तं त्वा॒ वाजे॑षु वा॒जिनं॑ वा॒जया॑मः शतक्रतो।**
**धना॑नामिन्द्र सा॒तये॑॥ ९॥**

9. *Taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śakrato. Dhanānām indra sātaye.*

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

**यो रा॒यो३॑वनि॑र्म॒हान्त्सु॑पा॒रः सु॑न्व॒तः सखा॑।**
**तस्मा॒ इन्द्रा॑य गायत॥ १०॥**

10. *Yo rāyovanirmahāntsupāraḥ sunvataḥ sakhā. Tasmā indrāya gāyata.*

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

**आ त्वेता॒ नि षी॑द॒तेन्द्र॑म॒भि प्र गा॑यत।**
**सखा॑य॒ स्तोम॑वाहसः॥ ११॥**

11. *Ā tvetā ni ṣīdatendramabhi pra gāyata. Sakhāya stomavāhasaḥ.*

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

**पुरूतमं पुरूणामीशानं वार्याणाम्।**
**इन्द्रं सोमे सचा सुते॥ १२॥**

12. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām. Indraṁ some sacā sute.*

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire.

## Kanda 20/Sukta 69

***Indra Devata, Madhuchhanda Rshi***

**स घा नो योग आ भुवत्स राये स पुरंध्याम्।**
**गमद्वाजेभिरा स नः॥ १॥**

1. *Sa ghā no yoga ā bhuvatsa rāye sa puraṁdhyām. Gamadvājebhirā sa naḥ.*

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endevours.

**यस्य॑ सं॒स्थे न वृ॒ण्वते॒ हरी॑ स॒मत्सु॒ शत्र॑वः ।**
**तस्मा॒ इन्द्रा॑य गायत ॥ २ ॥**

2. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.*
*Tasmā indrāya gāyata.*

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

**सु॒त॒पाव्ने॑ सु॒ता इ॒मे शुच॑यो यन्ति वी॒तये॑ ।**
**सोमा॑सो॒ दध्या॑शिरः ॥ ३ ॥**

3. *Sutapāvne sutā ime śucayo yanti vītaye.*
*Somāso dadhyāśiraḥ.*

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure, protection and promotion.

**त्वं सु॒तस्य॑ पी॒तये॑ स॒द्यो वृ॒द्धो अ॑जायथाः ।**
**इन्द्र॒ ज्यैष्ठ्या॑य सुक्रतो ॥ ४ ॥**

4. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
*Indra jyaiṣṭhyāya sukrato.*

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

**आ त्वा॑ विशन्त्वा॒शव॒: सोमा॑स इन्द्र गिर्वणः ।**
**शं ते॑ सन्तु॒ प्रचे॑तसे ॥ ५ ॥**

5. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇa.*
*Śaṁ te santu pracetase.*

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

**त्वां स्तोमा॑ अवीवृध॒न्त्वामु॒क्था श॑तक्रतो।**
**त्वां व॑र्धन्तु नो॒ गिरः॑॥ ६॥**

6. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
*Tvāṁ vardhantu no giraḥ.*

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of devotion and homage light up your presence and grandeur all round.

**अक्षि॑तोतिः सनेदि॒मं वाज॒मिन्द्रः॑ सह॒स्रिण॑म्।**
**यस्मि॒न्विश्वा॑नि॒ पौंस्या॑॥ ७॥**

7. *Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam.*
*Yasminviśvāni pauṁsyā.*

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

**मा नो॒ मर्ता॑ अ॒भि द्रु॑हन्त॒नूना॑मिन्द्र गिर्वणः।**
**ईशा॑नो यवया व॒धम्॥ ८॥**

8. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ. Īśāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

**युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑: ।**
**रोच॑न्ते रोच॒ना दि॒वि ॥ ९ ॥**

9. *Yuñjanti bradhnam aruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

**युञ्जन्त्य॑स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑ ।**
**शोणा॑ धृ॒ष्णू नृ॒वाह॑सा ॥ १० ॥**

10. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

**के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।**
**समु॒षद्भि॑रजायथाः ॥ ११ ॥**

10. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

**आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे।**
**दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥ १२॥**

12. *Ādaha svadhāmanu punargarbhatvamerire. Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

## Kanda 20/Sukta 70

***Indra Devata, Madhuchhanda Rshi***

**वी॒डु चि॑दारु॒ज॒त्नु॒भि॒र्गु॒हा॑ चिदिन्द्र॒ वह्नि॑भिः।**
**अवि॑न्द उ॒स्रिया॒ अनु॑॥ १॥**

1. *Vīḍu cidārujatnubhirguhā cidindra vahnibhiḥ. Avinda usriyā anu.*

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

**दे॒व॒य॒न्तो॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिर॑ः।**
**म॒हाम॑नूषत श्रु॒तम्॥ २॥**

2. *Devayanto yathā matimacchā vidadvasuṁ giraḥ. Mahāmanūṣata śrutam.*

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

**इन्द्रेण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा।**
**म॒न्दू स॑मा॒नव॑र्चसा॥ ३॥**

3. *Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā. Mandū samānavarcasā.*

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme.

**अ॒न॒व॒द्यैर॒भिद्यु॑भिर्म॒खः सह॑स्वदर्चति।**
**ग॒णैरिन्द्र॑स्य॒ काम्यैः॥ ४॥**

4. *Anavadyairabhidyubhir-makhaḥ sahasvadarcati. Gaṇairindrasya kāmyaiḥ.*

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminate the world and do homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

**अत॑: परिज्म॒न्ना ग॑हि दि॒वो वा॑ रोच॒नादधि।**
**सम॑स्मिन्नृञ्जते॒ गिर॑:॥ ५॥**

5. *Ataḥ parijmannā gahi divo vā rocanādadhi. Samasminnṛñjate giraḥ.*

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

**इतो वा सातिमीमहे दिवो वा पार्थिवादधि।**
**इन्द्रं महो वा रजसः ॥ ६ ॥**

6. *Ito vā sātimīmahe divo vā pārthivādadhi.*
*Indraṁ maho vā rajasaḥ.*

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

**इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।**
**इन्द्रं वाणीरनूषत ॥ ७ ॥**

7. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ.*
*Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

**इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।**
**इन्द्रो वज्री हिरण्ययः ॥ ८ ॥**

8. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

**इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।**
**वि गोभि॒रद्रि॑मैरयत्॥ ९॥**

9. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

**इन्द्र॒ वाजे॑षु नोऽव स॒हस्र॑प्रधनेषु च।**
**उ॒ग्र उ॒ग्राभि॑रू॒तिभिः॥ १०॥**

10. *Indra vājeṣu no' va sahasrapradhaneṣu ca. Ugra ugrābhirūtibhiḥ.*

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, pray protect us with bright blazing ways of protection and advancement.

**इन्द्रं॑ व॒यं म॑हाध॒न इन्द्र॒मर्भे॑ हवामहे।**
**युजं॑ वृ॒त्रेषु॑ व॒ज्रिण॑म्॥ ११॥**

11. *Indraṁ vayaṁ mahādhana indramarbhe havāmahe. Yujaṁ vṛtreṣu vajriṇam.*

In battles great and small, we invoke Indra, lord

omnipotent, we call upon sun and wind, Indra, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

**स नो॑ वृषन्नमुं च॒रुं सत्रा॑दाव॒न्नपा॑ वृधि।**
**अ॒स्मभ्य॒मप्र॑तिष्कुतः ॥ १२ ॥**

12. *Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi.*
*Asmabhyamapratiṣkutaḥ.*

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

**तुञ्जे॑तुञ्जे॒ य उत्त॑रे॒ स्तोमा॒ इन्द्र॑स्य व॒ज्रिणः।**
**न वि॑न्धे अस्य सुष्टु॒तिम्॥ १३ ॥**

13. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
*Na vindhe asya suṣṭutim.*

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

**वृषा॑ यू॒थेव॒ वंस॑गः कृ॒ष्टीरि॑य॒र्त्योज॑सा।**
**ईशा॑नो॒ अप्र॑तिष्कुतः ॥ १४ ॥**

14. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
*Īśāno apratiṣkutaḥ.*

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चर्षणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम्॥ १५॥

15. *Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.*
*Indraḥ pañca kṣitīnām.*

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥ १६॥

16. *Indraṁ vo viśvataspari havāmahe janebhyaḥ.*
*Asmākamastu kevalaḥ.*

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss.

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥ १७॥

17. *Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.*
*Varṣiṣṭhamūtaye bhara.*

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

**नि येन॑ मुष्टिहत्यया॒ नि वृत्रा रु॒णधा॑महै।**
**त्वोता॑सो॒ न्यर्व॑ता ॥ १८ ॥**

18. *Ni yena muṣṭahatyayā ni vṛtrā ruṇadhāmahai. Tvotāso nyarvatā.*

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

**इन्द्र॒ त्वोता॑स॒ आ व॒यं वज्रं॒ घ॒ना द॑दीमहि।**
**जये॑म॒ सं यु॒धि स्पृधः॑ ॥ १९ ॥**

19. *Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi. Jayema saṁ yudhi spṛdhaḥ.*

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

**व॒यं शूरे॑भि॒रस्तृ॑भिरिन्द्र॒ त्वया॑ यु॒जा व॒यम्।**
**सा॒स॒ह्याम॑ पृतन्य॒तः ॥ २० ॥**

20. *Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam. Sāsahyāma pṛtanyataḥ.*

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

## Kanda 20/Sukta 71

***Indra Devata, Madhuchhanda Rshi***

**महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।**
**द्यौर्न प्रथिना शवः ॥ १ ॥**

1. *Mahāň indraḥ paraśca nu mahitvamastu vajriṇe.*
*Dyaurna prathinā śavaḥ.*

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

**समोहे वा य आशत नरस्तोकस्य सनितौ।**
**विप्रासो वा धियायवः ॥ २ ॥**

2. *Samohe vā ya āśata narastokasya sanitau.*
*Viprāso vā dhiyāyavaḥ.*

Men of valour and heroism engage in battles, men of knowledge and piety, in learned gatherings and in the training of youth.

**यः कुक्षिः सोमपातमः समुद्रइव पिन्वते।**
**उर्वीरापो न काकुदः ॥ ३ ॥**

3. *Yaḥ kukṣiḥ somapātamaḥ samudra-iva pinvate.*
*Urvīrāpo na kākudaḥ.*

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

**एवा ह्यस्य सूनृता विरप्शी गोमती मही।**
**पक्वा शाखा न दाशुषे॥ ४॥**

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
*Pakvā śākhā na dāśuṣe.*

Verily the Divine Voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

**एवा हि ते विभूतय ऊतय इन्द्र मावते।**
**सद्यश्चित्सन्ति दाशुषे॥ ५॥**

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
*Sadyaścitsanti dāśuṣe.*

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful and generous devotee dedicated to love and service.

**एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या।**
**इन्द्राय सोमपीतये॥ ६॥**

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.*
*Indrāya somapītaye.*

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

**इन्द्रेहि॒ मत्स्यन्ध॑सो॒ विश्वे॑भिः सोम॒पर्व॑भिः ।**
**म॒हाँ अ॑भि॒ष्टिरोज॑सा ॥ ७ ॥**

7. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāň abhiṣṭirojasā.*

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

**एमे॑नं सृजता सु॒ते म॒न्दिमिन्द्रा॑य म॒न्दिने॑ ।**
**चक्रिं॑ विश्वा॒नि॒ चक्र॑ये ॥ ८ ॥**

8. *Emenaṁ sṛjatā sute mandimindrāya mandine. Cakriṁ viśvāni cakraye.*

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and well-being.

**मत्स्वा॑ सुशिप्र म॒न्दि॒भि॒ स्तोमे॑भिर्विश्वचर्षणे ।**
**सचै॒षु सव॑ने॒ष्वा ॥ ९ ॥**

9. *Matsvā suśipra mandibhi stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

**असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत।**
**अजोषा वृषभं पतिम्॥ १०॥**

10. *Asṛgramindra te giraḥ prati tvāmudahāsata.*
*Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

**सं चोदय चित्रमर्वाग्राधं इन्द्र वरेण्यम्।**
**असदित्ते विभु प्रभु॥ ११॥**

11. *Saṁ codaya citramarvāgrādha indra vareṇyam.*
*Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

**अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः।**
**तुविद्युम्न यशस्वतः॥ १२॥**

12. *Asmāntsu tatra codayendra rāye rabhasvataḥ.*
*Tuvidyumna yaśasvataḥ.*

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

**सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत्।**
**विश्वायुर्धेह्यक्षितम्॥ १३॥**

13. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat. Viśvāyurdhehyakṣitam.*

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of Infinity.

**अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम्।**
**इन्द्र ता रथिनीरिषः ॥ १४ ॥**

14. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

**वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम्।**
**होम गन्तारमूतये ॥ १५ ॥**

15. *Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta ṛgmiyam. Homa gantāramūtaye.*

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in Rks, and the immanent ruler and mover of everything.

**सुतेसुते न्यो ∫कसे बृहद् बृहत एदरिः।**
**इन्द्राय शूषमर्चति ॥ १६ ॥**

16. *Sutesute nyo kase bṛhad bṛhata edariḥ. Indrāya śūṣamarcati.*

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even impious, if one offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

## Kanda 20/Sukta 72

***Indra, Maruts, Agni Devata, Paruchhepa Rshi***

**विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक्स्व ∫ः सनिष्यवः पृथक्। तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि। इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमेभिरिन्द्रमायवः॥ १॥**

1. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ pṛthaksvaḥ saniṣyavaḥ pṛthak. Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri dhīmahi. Indraṁ na yajñaiścitayanta āyava stomebhirindramāyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss, individually as well as together, serve you and abide by you, sole one universal lord of existence. To the same one lord, we too belong, and we too love, meditate on and serve you, Lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living

on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

**वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः। यद्व्यन्ता द्वा जना स्वर्यन्ता समूहसि। आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम्॥ २॥**

2. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement, united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life, when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

**उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः। यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि। आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः॥ ३॥**

3. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this our joyous celebration of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

## Kanda 20/Sukta 73

***Indra Devata, Vasishtha (1-3), Vasukra (4-6) Rshi***

**तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि। त्वं नृभिर्हव्यो विश्वधाऽसि॥ १॥**

1. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo viśvadhā'si.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

**नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र।**
**न वीर्यं ∫मिन्द्र ते न राधः॥ २॥**

2. *Nū cinnu te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīrya mindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor can they surpass, equal or even comprehend your power and potential or your munificence.

**प्र वो॑ म॒हे म॑हि॒वृधे॑ भरध्वं॒ प्रचे॑तसे॒ प्र सु॑म॒तिं कृ॑णुध्वम्।**
**विशः॑ पू॒र्वीः प्र च॑रा चर्षणि॒प्राः॥ ३॥**

3. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

**य॒दा व॒ज्रं हि॑र॒ण्य॒मिदथा॒ रथं॑ हरी॒ यम॑स्य॒ वह॑तो॒ वि सू॒रिभिः॑।**
**आ ति॑ष्ठति म॒घवा॒ सन॑श्रुत॒ इन्द्रो॒ वाज॑स्य दी॒र्घश्र॑व॒सस्पतिः॑॥ ४॥**

4. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays

in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.3. When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

**सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि प्रुष्णुते। अव वेति सुक्षयं सुते मधूदिद्धूनोति वातो यथा वनम्॥ ५॥**

5. *So cinnu vṛṣṭiryūthyā'svā sacāň indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.4. The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

**यो वा॒चा विवा॑चो मृ॒ध्रवा॑चः पु॒रू स॒हस्रा॑शि॒वा ज॒घान॑। तत्त॒दिद॑स्य॒ पौंस्यं॑ गृणीमसि पि॒तेव॒ यस्तवि॑षीं॒ वावृ॒धे शव॑सः ॥ ६ ॥**

6. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ gṛṇīmasi piteva yastaviṣīṁ vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory. Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

## Kanda 20/Sukta 74

### *Indra Devata, Shunahshepa Rshi*

**यच्चि॒द्धि स॑त्य सोमपा अनाश॒स्ताइ॑व॒ स्मसि॑। आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ १ ॥**

1. *Yacciddhi satya somapā anāśastā-iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of

omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

**शिप्रिन्वाजानां पते शचीवस्तव दंसना। आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ २ ॥**

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of man-power and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

**नि ष्वापया मिथूदृशा सस्तामबुध्यमाने। आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ३ ॥**

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

**स॒सन्तु॒ त्या अरा॑तयो॒ बोध॑न्तु शूर रा॒तय॑: । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ४ ॥**

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

**समि॑न्द्र गर्द॒भं मृ॑ण नु॒वन्तं॑ पा॒पया॑मु॒या । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ५ ॥**

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw out that boaster shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

**पता॑ति कुण्ड्॒णाच्या॑ दू॒रं वा॒तो॒ वना॒दधि॑ । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ६ ॥**

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the

rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generosities of the cow and mother earth and the speed of winds.

**सर्वं॑ परिक्रो॒शं ज॑हि ज॒म्भया॑ कृकदा॒श्व ँ॑म्। आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ७ ॥**

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

## Kanda 20/Sukta 75

### *Indra Devata, Paruchhepa Rshi*

**वि त्वा॑ ततस्रे मिथु॒ना अ॑व॒स्यवो॑ व्र॒जस्य॑ सा॒ता गव्य॑स्य नि॒ःसृ॒ज॒ः सक्ष॑न्त इन्द्र नि॒ःसृ॑जः। यद्व्य॑न्ता॒ द्वा जना॒ स्व१॑र्यन्ता॑ स॒मूह॑सि। आ॒विष्क॑रि॑क्रद् वृष॑णं सचा॒भुवं॒ वज्र॑मिन्द्र सचा॒भुव॑म्॥ १ ॥**

1. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement, united

with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

**विदुष्टे अस्य वीर्य ँस्य पूरवः पुरो यदिन्द्र शारदीर् वातिरः**
**सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।**
**महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥**

3. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apaḥ.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

**आदित्ते अस्य वीर्य ँस्य चक्रिर् न्मदेषु वृषन्नुशिजो यदाविथ**
**सखीयतो यदाविथ । चकर्थ काारमेभ्यः पृतनासु प्रवन्तवे ।**
**ते अन्यामन्यां नद्यं ँसनिष्णत श्रवस्यन्तः सनिष्णत ॥ ३ ॥**

3. *Āditte asya vīryasya cakriranmadeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kārame-bhyaḥ pṛtanāsu pravantave. Te anyāmanyāṁ nadyaṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours, since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

## Kanda 20/Sukta 76

### *Indra Devata, Vasukra Rshi*

**वने न वा यो न्यधायि चाकं छुचिर्वां स्तोमो भुरणावजीगः ।**
**यस्येदिन्द्रः पुरुदिनेषु होता नॄणां नर्यो नृतमः क्षपावान् ॥ १ ॥**

1. *Vane na vā yo nyadhāyi cākaṁ chucirvāṁ stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.1. Like the baby bird placed in the nest on the tree, waiting and watching for

the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

**प्र ते॑ अ॒स्या उ॒षस॒ः प्रापॅरस्या नृ॒तौ स्या॑म॒ नृत॑मस्य नृ॒णाम्।**
**अनु॑ त्रि॒शोकः॑ श॒तमाव॑हन्नृ॒न्कुत्से॑न॒ रथो॒ यो अस॑त्स-**
**स॒वान्॥ २॥**

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahannṝnkutsena ratho yo asatsasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.2. Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

**कस्ते॒ मद॑ इन्द्र रन्त्यो॑ भू॒हुरो॒ गिरो॑ अ॒भ्यु१॑ग्रो वि धा॑व।**
**कद्वाहो॑ अ॒र्वागुप॑ मा मनी॒षा आ त्वा॑ शक्यामुप॒मं रा॒धो॒**
**अन्नैः॥ ३॥**

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyāmupamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler? What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

**कदु द्युम्नमिन्द्र त्वावतो नॄन्कया धिया करसे कन्न आगन्।**
**मित्रो न सत्य उरुगाय भृत्या अन्नै समस्य यदसन्मनीषाः ॥ ४ ॥**

4. *Kadu dyumnamindra tvāvato nṝnkayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasanmanīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and

prosperity? Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

**प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधाइव गमन्।**
**गिरश्च ये ते तुविजात पूर्वीर्नरं इन्द्र प्रतिशिक्षन्त्यन्नैः ॥ ५ ॥**

5. *Preraya sūro arthaṁ na pāraṁ ye asya kāmaṁ janidhā-iva gman. Giraśca ye te tuvijāta pūrvīr-nara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms. Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

**मात्रे॒ नु ते॒ सुमि॑ते इन्द्र पू॒र्वी द्यौर्म॒ज्मना॑ पृथि॒वी काव्ये॑न।**
**वरा॑य ते घृ॒तव॑न्तः सु॒तास॒ः स्वाद्म॑न्भवन्तु पी॒तये॒ मधू॑नि ॥ ६ ॥**

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādmanbhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, Mother Earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you. O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

**आ मध्वो॑ अस्मा असिच॒न्नम॑त्र॒मिन्द्रा॑य पू॒र्णं स हि स॒त्यरा॑धाः।**
**स वा॑वृधे॒ वरि॑म॒न्ना पृ॑थि॒व्या अ॒भि क्रत्वा॒ नर्य॒ः पौंस्यै॑श्च ॥ ७ ॥**

7. *Ā madhvo asmā asicannamatramindrāya pūrṇaṁ sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ pauṁsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests

higher and exalted over the expansive earth and space. Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

**व्या॑न॒डिन्द्रः॑ पृत॑ना॒ः स्वोजा॒ आस्मै॒ यत॑न्ते स॒ख्याय॑ पू॒र्वीः।**
**आ स्मा॒ रथं॒ न पृत॑नासु तिष्ठ॒ यं भ॒द्रया॑ सु॒म॒त्या चो॒दया॑से ॥ ८ ॥**

8. *Vyānaḍindraḥ pṛtanāḥ svojā āsmai yatante sakhyāya pūrvīḥ. Ā smā rathaṁ na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction. Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction.

## Kanda 20/Sukta 77

### *Indra Devata, Vamadeva Rshi*

आ स॒त्यो या॑तु म॒घवाँ॒ ऋजी॒षी द्रव॑न्त्वस्य॒ हर॑य॒ उप॑ नः।
तस्मा॒ इदन्धः॑ सुषुमा सु॒दक्ष॑मि॒हाभि॑पि॒त्वं क॑रते गृणा॒नः॥ १॥

1. *Ā satyo yātu maghavāň ṛjīṣī dravantvasya haraya upa naḥ. Tasmā idandhaḥ suṣumā sudakṣami-hābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with sustenance and protection in this world order.

अव॑ स्य शू॒राध्व॑नो॒ नान्ते॒ऽस्मिन्नो॑ अ॒द्य सव॑ने मन्दध्यै।
शंसा॑त्यु॒क्थमु॒शने॑व वे॒धाश्चि॑कि॒तुषे॑ असु॒र्या॑ य मन्म॑॥ २॥

2. *Ava sya śūrādhvano nānte' sminno adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

**क॒विर्न नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒नो अर्चा॑त्। दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रून॑ह्ना चिच्चक्रु॒र्वयु॑ना गृ॒णन्तः॑ ॥ ३ ॥**

3. *Kavirna niṇyaṁ vidathāni sādhanvṛṣā yatsekaṁ vipipāno arcāt. Diva itthā jījanatsapta kārūnahnā ciccakrurvayunā gṛṇantaḥ.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of spectrum and development of light technology.)

**स्व१॑र्यद्वेदि॑ सु॒दृशी॑कम॒र्कैर्म॑हि॒ ज्योती॑ रुरुचु॒र्यद्ध॒ वस्तोः॑। अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒चक्षे॒ नृभ्य॑श्चकार॒ नृत॑मो अ॒भिष्टौ॑ ॥ ४ ॥**

4. *Svaryadvedi sudṛśīkamarkairmahi jyotī rurucuryaddha vastoḥ. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity

for their highest good so that all may see and admire.

**ववक्ष इन्द्रो अमितमृजीष्युभे आ पप्रौ रोदसी महित्वा। अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥ ५ ॥**

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

**विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः। अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥**

6. *Viśvāni śakro naryāṇi vidvānapo rireca sakhibhirnikāmaiḥ. Aśmānaṁ cidye bibhidurvacobhirvrajaṁ gomantamuśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

**अपो वृत्रं वव्रिवांसं परा हन्प्रावत्ते वज्रं पृथिवी सचेताः ।**
**प्राणांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥**

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhanprāvatte vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriyāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

**अपो यदद्रिं पुरुहूत दर्दराविर्भुवत्सरमा पूर्व्यं ते । स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥ ८ ॥**

8. *Apo yadadriṁ puruhūta dardarāvirbhuvatsaramā pūrvyaṁ te. Sa no netā vājamā darṣi bhūriṁ gotrā rujannaṅgirobhirgṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

## Kanda 20/Sukta 78

***Indra Devata, Shamyu Rshi***

**तद्वो॑ गाय सु॒ते सचा॑ पुरुहू॒ताय॒ सत्व॑ने ।**
**शं यद्गवे॒ न शा॒किने॑ ॥ १ ॥**

1. *Tadvo gāya sute sacā puruhūtāya satvane.*
*Śaṁ yadgave na śākine.*

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

**न घा॒ वसु॒र्नि य॑मते दा॒नं वाज॑स्य॒ गोम॑तः ।**
**यत्सी॒मुप॒ श्रव॒द्गिरः॑ ॥ २ ॥**

2. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
*Yatsīmupa śravadgiraḥ.*

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

**कु॒वित्स॑स्य॒ प्र हि व्र॒जं गोम॑न्तं दस्यु॒हा गम॑त् ।**
**शची॑भि॒रप॑ नो वरत् ॥ ३ ॥**

3. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

## Kanda 20/Sukta 79

***Indra Devata, Vasishtha or Shakti Rshi***

**इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ १॥**

1. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asminpuruhūta yāmani jīvā jyotiraśīmahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

**मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः।**
**त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि॥ २॥**

2. *Mā no ajñātā vṛjanā durādhyo'māśivāso ava kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo'ti śūra tarāmasi.*

O Lord Almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

## Kanda 20/Sukta 80

***Indra Devata, Shamyu Rshi***

**इन्द्रं ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः।**
**येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः॥ १॥**

1. *Indraṁ jyeṣṭhaṁ na ā bharaň ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suśipra prāḥ.*

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

**त्वामु॒ग्रमव॑से चर्षणी॒सहं॒ राज॑न्दे॒वेषु॑ हूमहे। विश्वा॒ सु नो॑ विथु॒रा पि॑ब्द॒ना व॑सो॒ऽ मित्रा॑न्सु॒षहा॑न्कृधि ॥ २ ॥**

2. *Tvāmugramavase carṣaṇīsahaṁ rājandeveṣu hūmahe. Viśvā su no vithurā pibdanā vaso' mitrān suṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

## Kanda 20/Sukta 81

### *Indra Devata, Puruhanma Rshi*

**यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः।**
**न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट रोद॑सी ॥ १ ॥**

1. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

**आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।**
**अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २ ॥**

2. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāň ava maghavangomati vraje vajriňcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

## Kanda 20/Sukta 82

***Indra Devata, Vasishtha Rshi***

**यदिन्द्र यावतस्त्वमेतावदहमीशीय ।**
**स्तोतारमिद्दिधिषेय रदावसो न पापत्वाय रासीय ॥ १ ॥**

1. *Yadindra yāvatastvametāvadahamīśīya. Stotāra-middidhiṣeya radāvaso na pāpatvāya rāsīya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away

for those who indulge in sin and evil.

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे।
नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥ २ ॥

2. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavanna āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

## Kanda 20/Sukta 83

### *Indra Devata, Shamyu Rshi*

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत्।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ १ ॥

1. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardiryaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ २ ॥

2. *Ye gavyatā manasā śatrumādabhurabhipraghnanti dhṛṣṇuyā. Adha smā no maghavannindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech, and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

## Kanda 20/Sukta 84

***Indra Devata, Madhuchhanda Rshi***

**इन्द्रा याहि चित्रभानो सुता इमे त्वायवः।**
**अण्वीभिस्तना पूतासः॥ १॥**

1. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
*Aṇvībhistanā pūtāsaḥ.*

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

**इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः।**
**उप ब्रह्माणि वाघतः॥ २॥**

2. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
*Upa brahmāṇi vāghataḥ.*

Indra, Lord Supreme of light and life, meditated within by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by

the visionaries, come and inspire the chant of the dedicated yajakas.

**इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।**
**सुते दधिष्व नश्चनः ॥ ३ ॥**

3. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.*
*Sute dadhiṣva naścanaḥ.*

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

## Kanda 20/Sukta 85

***Indra Devata, Pragatha (1-2), Medhyatithi (3-4) Rshi***

**मा चिदन्यद्वि शंसत सखायो मा रिषण्यत । इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥**

1. *Mā cidanyadvi śaṁsata sakhāyo mā riṣaṇyata.*
*Indramitstotā vṛṣaṇaṁ sacā sute muhurukthā ca śaṁsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

**अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।**
**विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥**

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ saṁvanano' bhayaṁkaraṁ maṁhiṣṭhamubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

**यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।**
**अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽ हा विश्वा च वर्धनम् ॥ ३ ॥**

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedamindra bhūtu te' hā viśvā ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

**वि तर्तूर्यन्ते मघवन्विपश्चितोऽ र्यो विपो जनानाम् ।**
**उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥**

4. *Vi tartūryante maghavanvipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭhamūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace,

cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord, and give us instant energy of versatile form for our protection and victory at the earliest.

## Kanda 20/Sukta 86

### *Indra Devata, Vishvamitra Rshi*

**ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू।**
**स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम्॥ १॥**

1. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiraṁ rathaṁ sukham-indrā-dhitiṣṭhan-prajānan-vidvāň upa yāhi somam.*

By word I yoke the horse powers which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

## Kanda 20/Sukta 87

### *Indra Devata, Vasishtha Rshi*

**अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम्।**
**गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन्॥ १॥**

1. *Adhvaryavo'ruṇaṁ dugdhamaṁśuṁ juhotana vṛṣabhāya kṣitīnām. Gaurādvedīyāň avapāna-mindro viśvāhedyāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

**यद्ध॑धि॒षे प्र॒दिवि॒ चार्वन्नं॑ दि॒वेदि॑वे पी॒तिमिद॑स्य वक्षि। उ॒त ह्व॒दोत मन॑सा जुषा॒ण उ॒शन्नि॑न्द्र॒ प्रस्थि॑तान्पाहि॒ सोमा॑न्॥ २॥**

2. *Yaddadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśannindra prasthitānpāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

**ज॒ज्ञा॒नः सोम॒ं सह॑से पपाथ॒ प्र तै॑ मा॒ता म॑हि॒मान॑मुवाच।**
**एन्द्र॑ पप्राथो॒र्व१॑न्तरि॑क्षं यु॒धा दे॒वेभ्यो॒ वरि॑वश्चकर्थ॥ ३॥**

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānamuvāca. Endra paprāthorvantari-kṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potentials, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power,

patience and passion, and Mother Nature spoke to you and dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

**यद्यो॒धया॑ मह॒तो मन्य॑माना॒न्साक्षा॑म॒ तान्बा॒हुभि॒ः शाश॑-दानान्। यद्वा॒ नृभि॒र्वृत॑ इन्द्राभि॒युध्या॒स्तं त्वया॒जिं सौ॑श्रव॒सं ज॑येम ॥ ४ ॥**

4. *Yadyodhayā mahato manyamānānsākṣāma tānbāhubhiḥ śāśadānān. Yadvā nṛbhirvṛta indrā-bhiyudhyāstaṁ tvayājiṁ sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

**प्रेन्द्र॑स्य वोचं प्रथ॒मा कृ॒तानि॒ प्र नूत॑ना म॒घवा॒ या च॒कार॑। य॒देददे॑वी॒रस॑हिष्ट मा॒या अथा॑भव॒त्केव॑ल॒ः सोमो॑ अस्य ॥ ५ ॥**

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā yā cakāra. Yadedadevīrasahiṣṭa māyā athābhavatkevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved, when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

**तवे॒दं विश्व॑म॒भित॑ः पश॒व्यं१॒॑ यत्पश्य॑सि॒ चक्ष॑सा॒ सूर्य॑स्य। गवा॑मसि॒ गोप॑ति॒रेक॑ इन्द्र भक्षी॒महि॑ ते॒ प्रय॑तस्य॒ वस्व॑ः ॥ ६ ॥**

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yatpaśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

**बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य। धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः॥ ७॥**

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

## Kanda 20/Sukta 88

***Brhaspati Devata, Vamadeva Rshi***

**यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण। तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥ १॥**

1. *Yastastambha sahasā vi jmo antānbṛhaspati-striṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyānāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

**धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे।**
**पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥ २॥**

2. *Dhunetayaḥ supraketaṁ madanto bṛhaspate abhi ye nastatasre. Pṛṣantaṁ sṛpramadabdhamūrvaṁ bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

**बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः। तुभ्यं खाता अवता अद्रिदुग्धा मध्व श्चोतन्त्यभितो विरप्शम्॥ ३॥**

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspṛśo ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā madhva ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

**बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्यो ∫मन्। सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥ ४॥**

4. *Bṛhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptaraśmir-adhamattamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with

the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

**स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।**
**बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत्॥ ५॥**

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Bṛhaspatirusriyā havyasūdaḥ kanikradadvāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

**एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः।**
**बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ६॥**

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Bṛhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

## Kanda 20/Sukta 89

### *Indra Devata, Krshna Rshi*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour

of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul. As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

**अस्तेव॒ सु प्र॑तरं लाय॒मस्य॒न्भूष॑न्निव॒ प्र भ॑रा॒ स्तोम॑मस्मै।**
**वा॒चा वि॑प्रास्तरत॒ वाच॑म॒र्यो नि रा॑मय जरित॒ः सोम॒ इन्द्र॑म्॥ १॥**

1. *Asteva su prataraṁ lāyamasyanbhūṣanniva pra bharā stomamasmai. Vācā viprāstarata vācamaryo ni rāmaya jaritaḥ soma indram.*

**दोहे॑न गामुप॑ शिक्षा॒ सखा॑यं॒ प्र बो॑धय जरितर्जा॒रमिन्द्र॑म्।**
**कोश॑ं न पू॒र्णं वसु॑ना॒ न्यृ॑ष्टमा च्या॑वय मघ॒देया॑य॒ शूर॑म्॥ २॥**

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritarjāramindram. Kośaṁ na pūrṇaṁ vasunā nyṛṣṭamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur. O celebrant, with constant churning of the

mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

**किमङ्ग त्वा मघवन्भोजमाहुः शिशीहि मा शिश्रयं त्वा शृणोमि। अप्नस्वती मम धीरस्तु शक्र वसुविदं भगमिन्द्रा भरा नः॥ ३॥**

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā śiśrayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.3. Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

**त्वां जना ममसत्येष्विन्द्र सन्तस्थाना वि ह्वयन्ते समीके। अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सख्यं वष्टि शूरः॥ ४॥**

4. *Tvāṁ janā mamasatyeṣvindra santasthānā vi hvayante samīke. Atrā yujaṁ kṛṇute yo haviṣmānnāsunvatā sakhyaṁ vaṣṭi śūraḥ.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna. Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

**धनं॒ न स्प॒न्द्रं ब॑हु॒लं यो अ॑स्मै ती॒व्रान्त्सोमाँ॑ आसु॒नोति॒ प्रय॑स्वान्। तस्मै॒ शत्रू॑न्त्सु॒तुका॑न्प्रा॒तर॒ह्नो नि स्वष्ट्रा॑न्युवति॒ हन्ति॑ वृ॒त्रम्॥ ५॥**

5. *Dhanaṁ na spandraṁ bahulaṁ yo asmai tīvrāntsomāँ̆ āsunoti prayasvān. Tasmai śatrūntsutukānprātarahno ni svaṣṭrānyuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be. Whoever the man of discipline and

practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

**यस्मिन्वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा कामंमस्मे।**
**आराच्चित्सन्भयतामस्य शत्रुर्न्य ङस्मै द्युम्ना जन्या नमन्ताम्॥ ६॥**

6. *Yasminvayaṁ dadhimā śaṁsamindre yaḥ śriśrāya maghavā kāmamasme. Ārāccitsanbha-yatāmasya śatrurnyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off, cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty. Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

**आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन। अस्मे धेहि यवमद्गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम्॥ ७॥**

7. *Ārācchatrumapa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrative yajna create an environment of enlightened action productive of the jewel wealth of life. Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

**प्र यम॒न्तर्वृ॑षस॒वासो॒ अग्म॑न्ती॒व्राः सोमा॑ बहु॒लान्ता॑स॒ इन्द्र॑म्।**
**नाह॑ दा॒मानं॑ म॒घवा॒ नि यं॑स॒न्नि सु॑न्व॒ते व॑हति॒ भूरि॑ वा॒मम्॥ ८॥**

8. *Pra yamantarvṛṣasavāso agmantīvrāḥ somā bahulāntāsa indram. Nāhadāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds. The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative

purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

**उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले। यो देवकामो न धनं रुणद्धि समित्तं रायः सृजति स्वधाभिः ॥ ९ ॥**

9. *Uta prahāmatidīvā jayati kṛtamiva śvaghnī vi cinoti kāle. Yo devakāmo na dhanaṁ ruṇaddhi samittaṁ rāyaḥ sṛjati svadhābhiḥ.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth. A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

**गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे।**
**वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ १० ॥**

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena vā kṣudhaṁ puruhūta viśve. Vayaṁ rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O ruler of the world, invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.10. O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

**बृ॒हस्पति॑र्नः॒ परि॑ पातु प॒श्चादु॒तोत्त॑रस्मा॒दध॑रादघा॒योः। इन्द्रः॑ पु॒रस्ता॑दुत म॑ध्य॒तो न॒ः सखा॒ सखि॑भ्यो॒ वरी॑वः कृणोतु॥ ११॥**

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīvaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.11. May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears

from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

## Kanda 20/Sukta 90

### *Brhaspati Devata, Bharadvaja Rshi*

**यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्।**
**द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥ १ ॥**

1. *Yo adribhitprathamajā ṛtāvā bṛhaspatirāṅgiraso haviṣmān. Dvibarhajmā prāgharmasatpitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

**जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार।**
**घ्नन्वृत्राणि वि पुरो दर्दरीति जयं छत्रूंरमित्रान्पृत्सु साहन् ॥ २ ॥**

2. *Janāya cidya īvata u lokaṁ bṛhspatirdevahūtau cakāra. Ghnanvṛtrāṇi vi puro dardarīti jayaṁ chatrūṁramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

**बृहस्पतिः समजयद्वसूनि महो व्रजान्गोमतो देव एषः ।**
**अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥ ३ ॥**

3. *Bṛhaspatiḥ samajayadvasūni maho vrajāngomato deva eṣaḥ. Apaḥ siṣāsantsvarapratīto bṛhaspatirhantyamitramarkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

## Kanda 20/Sukta 91

***Brhaspati Devata, Ayasya Rshi***

**इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।**
**तुरीयं स्विज्जनयद्विश्वजन्योऽ यास्य उक्थमिन्द्राय शंसन् ॥ १ ॥**

1. *Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ bṛhatīmavindat. Turīyaṁ svijjanayadviśvajanyo' yāsya ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul. Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

**ऋ॒तं शंस॑न्त ऋ॒जु दीध्या॑ना दि॒वस्पु॒त्रासो॒ असु॑रस्य वी॒राः ।**
**विप्रं प॒दमङ्गि॑रसो॒ दधा॑ना य॒ज्ञस्य॒ धाम॑ प्रथ॒मं म॑नन्त ॥ २ ॥**

2. *Ṛtaṁ śaṁsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgiraso dadhānā yajñasya dhāma prathamaṁ mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable

lord Supreme. Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

**हꣳसैरि॑व॒ सखि॑भि॒र्वाव॑दद्भिरश्म॒न्मया॑नि॒ नह॑ना॒ व्यस्य॑न्।**
**बृ॒ह॒स्पति॑रभि॒कनि॑क्रद॒द्वा उ॒त प्रास्तौ॒दुच्च॑ वि॒द्वाँ अ॑गायत्॥ ३॥**

3. *Haṁsairiva sakhibhirvāvadadbhiraśmanmayāni nahanā vyasyan. Bṛhaspatirabhikanikradadgā uta prāstauducca vidvāň agāyat.*

Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine. Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

**अ॒वो द्वाभ्यां प॒र एक॑या॒ गा गुहा॒ तिष्ठ॑न्तीरनृ॒तस्य॒ सेतौ॑।**
**बृ॒ह॒स्पति॒स्तम॑सि॒ ज्योति॑रि॒च्छन्नुदु॒स्रा आ॑क॒र्वि हि ति॒स्र आव॑ः॥ ४॥**

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhantīranṛtasya setau. Bṛhaspatistamasi jyotiricchannudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.) Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

**वि॒भिद्या॒ पुरं॑ श॒यथे॒मपा॑चीं॒ निस्त्रीणि॑ सा॒कमु॑द॒धेर॑कृन्तत्।**
**बृह॒स्पति॑रु॒षस॑ं सू॒र्यं॑ गाम॒र्कं वि॑वेद स्त॒नय॑न्निव॒ द्यौः॥ ५॥**

5. *Vibhidyā puraṁ śayathemapācīṁ nistrīṇi sākamudadherakṛntat. Bṛhaspatiruṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly

realises the dawn, the sun rays, the sun and the light beyond the sun. Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

**इन्द्रो॑ व॒लं र॑क्षि॒तार॑ं दुघा॑नां क॒रेणे॑व॒ वि च॑कर्ता॒ रवे॑ण।**
**स्वेदा॑ञ्जिभिरा॒शिर॑मि॒च्छमा॒नोऽरो॑दयत्प॒णिमा गा अ॑मुष्णात्॥ ६॥**

6. *Indro valaṁ rakṣitāraṁ dughānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhirāśiramicchamāno' rodayatpaṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance. Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

**स ई॑ स॒त्येभि॑: सखि॒भि: शु॒चद्वि॒र्गोधा॑यस॒ं वि ध॑न॒सैरद॑र्दर:।**
**ब्रह्म॑ण॒स्पति॒र्वृष॑भिर्व॒राहै॒र्घर्म॑स्वेदेभि॒र्द्रवि॑ण॒ं व्या ँनट्॥ ७॥**

7. *Sa īṁ satyebhiḥ sakhibhiḥ śucadbhirgodhāyasaṁ vi dhanasairadardaḥ. Brahmaṇaspatirvṛṣabhirvarāhairgharmasvedebhirdraviṇaṁ vyā naṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society. Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

**ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः।**
**बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः॥ ८॥**

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmithoavadyapebirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy. They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

**तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।**
**बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम् ॥ ९ ॥**

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ siṁhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him, waxing and roaring victorious as a lion, in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy

of the brave, and win our goals and enjoy life with him. Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

**यदा वाजमसनद्विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म। बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा॥ १०॥**

10. *Yadā vājamasanadviśvarūpamā dyāmarukṣaduttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardhayanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.10. When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

**सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः। पश्चा मृधो अप भवन्तु विश्वास्तद्रोदसी शृणुतं विश्वमिन्वे॥ ११॥**

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfillment, listen to our prayer and adoration. O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment listen to our prayer and adoration.

**इन्द्रो॑ म॒ह्ना म॑हतो अ॑र्ण॒वस्य॒ वि मू॒र्धान॑मभिनदर्बु॒दस्य॑। अह॒न्नहि॒मरि॑णात्स॒प्त सिन्धू॑न्दे॒वैर्द्यावा॑पृथि॒वी॒ प्राव॑तं नः॥ १२॥**

12. *Indro mahnā mahato arṇavasya vi mūrdhānamabhinadarbudasya. Ahannahimariṇātsapta sindhūndevairdyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May

the heaven and earth protect us by the divinities. Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.) (The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

## Kanda 20/Sukta 92

***Indra Devata, Priyamedha (1-15), Puruhanma (16-21) Rshi***

**अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।**
**सूनुं सत्यस्य सत्पतिम्॥ १॥**

1. *Abhi pra gopatiṁ girendramarca yathā vide. Sūnuṁ satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

**आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।**
**यत्राभि संनवामहे॥ २॥**

2. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
*Yatrābhi saṁnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

**इन्द्रा॑य॒ गाव॑ आ॒शिरं॑ दुदु॒ह्रे व॒ज्रिणे॒ मधु॑।**
**यत्सी॑मुप॒ह्वरे॒ वि॒दत्॥ ३॥**

3. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
*Yatsīmupahvare vidat.*

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

**उद्यद् ब्र॒ध्नस्य॑ वि॒ष्टपं॑ गृ॒हमिन्द्र॑श्च॒ गन्व॑हि।**
**मध्व॑: पी॒त्वा स॑चेवहि॒ त्रिः स॒प्त सख्यु॑: प॒दे॥ ४॥**

4. *Udyad bradhnasya viṣṭapaṁ gṛhamindraśca ganvahi. Madhvaḥ pītvā sacevahi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and pychic evolutionary phases of existence in three qualitative modes of being in the process of

becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state. This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

**अर्च॑त॒ प्रार्च॑त॒ प्रिय॑मेधासो॒ अर्च॑त।**
**अर्च॑न्तु पुत्र॒का उ॒त पुरं॒ न धृ॒ष्ण्व॑र्चत॥ ५॥**

5. *Arcata prārcata priyamedhāso arcata.*
*Arcantu putrakā uta puraṁ na dhṛṣṇvarcata.*

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

**अव॑ स्वराति॒ गर्ग॑रो गो॒धा परि॑ सनिष्वणत्।**
**पिङ्गा॒ परि॑ चनिष्कद॒दिन्द्रा॑य॒ ब्रह्मोद्य॑तम्॥ ६॥**

6. *Ava svarāti gargaro godhā pari saniṣvaṇat.*
*Piṅgā pari caniṣkadadindrāya brahmodyatam.*

The drum booms aloud, the bow string (of Pranava) strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

**आ यत्पतन्त्येन्य ऽः सुदुघा अनपस्फुरः ।**
**अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥ ७ ॥**

7. *Ā yatpatantyenyaḥ sudughā anapasphuraḥ. Apasphuraṁ gṛbhāyata somamindrāya pātave.*

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra, the soul.

**अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत । वरुण इदिह क्षयत्तमापो अभ्य ऽनूषत वत्सं संशिश्वरीरिव ॥ ८ ॥**

8. *Apādindro apādagnirviśve devā amatsata. Varuṇa idiha kṣayattamāpo abhyanūṣata vatsaṁ saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

**सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।**
**अनुक्षरन्ति काकुदं सूर्म्यं ऽ सुषिरामिव ॥ ९ ॥**

9. *Sudevo asi varuṇa yasya te sapta sindhavaḥ. Anukṣaranti kākudaṁ sūrmyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a stream into many channels.

**यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे।**
**तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत॥ १०॥**

10. *Yo vyatīṁraphāṇayatsuyuktāṁ upa dāśuṣe. Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self power, who withdraws his scattered powers of senses and mind, turns them inward and engages them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

**अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः।**
**भिनत्कनीन ओदनं पच्यमानं परो गिरा॥ ११॥**

11. *Atīdu śakra ohata indro viśvā ati dviṣaḥ. Bhinatkanīna odanaṁ pacyamānaṁ paro girā.*

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

**अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम्।**
**स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम्॥ १२॥**

12. *Arbhako na kumārako' dhi tiṣṭhannavaṁ ratham. Sa pakṣanmahiṣaṁ mṛgaṁ pitre mātre vibhukratum.*

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

**आ तू सुशिप्र दम्पते रथं तिष्ठा हिरण्ययम्। अध द्युक्षं सचेवहि सहस्त्रपादमरुषं स्वस्तिगामनेहसम्॥ १३॥**

13. *Ā tū suśipra dampate rathaṁ tiṣṭhā hiraṇyayam. Adha dyukṣaṁ sacevahi sahasrapādamaruṣaṁ svastigāmanehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

**तं घेमित्था नमस्विन उप स्वराजमासते।**
**अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने॥ १४॥**

14. *Taṁ ghemitthā namasvina upa svarājamāsate. Arthaṁ cidasya sudhitaṁ yadetava āvartayanti dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and

generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

**अनु॒ प्र॒त्नस्यौक॑सः प्रि॒यमे॑धास एषाम्।**
**पूर्वा॒मनु॒ प्रय॑तिं वृ॒क्तब॑र्हिषो हि॒तप्र॑यस आशत॥ १५॥**

15. *Anu pratnasyaukasaḥ priyamedhāsa eṣām.*
*Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa āśata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

**यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः। विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे॥ १६॥**

16. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ.*
*Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

**इन्द्रं॑ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑। हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॥ १७॥**

17. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

**नकि॒ष्टं कर्म॑णा नश॒द्यश्च॒कार॑ स॒दावृ॑धम् ।**
**इन्द्रं॒ न य॒ज्ञैर्वि॒श्वगू॑र्तमृभ्वस॒मधृ॑ष्टं धृ॒ष्णवो ऽजसम् ॥ १८ ॥**

18. *Nakiṣṭaṁ karmaṇā naśadyaścakāra sadāvṛdham. Indraṁ na yajñairviśvagūrtamṛbhvasamadhṛṣṭaṁ dhṛṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

**अषा॑ढमु॒ग्रं पृत॑नासु सास॒हिं यस्मि॑न्म॒हीरु॑रु॒ज्रय॑ः ।**
**सं धे॒नवो॒ जाय॑माने अनोनवु॒र्द्यावः॒ क्षामो॑ अनोनवुः ॥ १९ ॥**

19. *Aṣāḍhamugraṁ pṛtanāsu sāsahiṁ yasminmahīrurujrayaḥ. Saṁ dhenavo jāyamāne anonavurdyāvaḥ kṣāmo anonavuḥ.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

**यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः ।**
**न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट॒ रोद॑सी ॥ २० ॥**

20. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

**आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा। अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २१ ॥**

21. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāň ava maghavangomati vraje vajriñcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

## Kanda 20/Sukta 93

***Indra Devata, Pragatha (1-3), Devajamayah (4-8) Rshi***

**उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः।**
**अव ब्रह्मद्विषो जहि॥ १ ॥**

1. *Uttvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ. Ava brahmadviṣo jahi.*

Indra, Lord Almighty, commander, controller

and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

**पदा पणीँरराधसो नि बाधस्व महाँ असि।**
**नहि त्वा कश्चन प्रति॥ २॥**

2. *Padā paṇīँrarādhaso ni bādhasva mahāँ asi.*
*nahi tvā kaścana prati.*

Keep off, down under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

**त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम्।**
**त्वं राजा जनानाम्॥ ३॥**

3. *Tvamīśiṣe sutānāmindra tvamasutānām.*
*Tvaṁ rājā janānām.*

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both.

**ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते।**
**भेजानासः सुवीर्यम्॥ ४॥**

4. *Īṅkhayantīrapasyuva indraṁ jātamupāsate.*
*Bhejānāsaḥ suvīryam.*

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by

the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

**त्वमि॑न्द्र॒ बला॒दधि॒ सह॑सो जा॒त ओज॑सः ।**
**त्वं वृ॑ष॒न्वृषे॑दसि ॥ ५ ॥**

5. *Tvamindra balādadhi sahaso jāta ojasaḥ.*
*Tvaṁ vṛṣanvṛṣedasi.*

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

**त्वमि॑न्द्रासि वृत्र॒हा व्य॑न्तरि॑क्षमतिरः ।**
**उद् द्याम॑स्तभ्ना॒ ओज॑सा ॥ ६ ॥**

6. *Tvamindrāsi vṛtrahā vyantarikṣamatiraḥ.*
*Ud dyāmastabhnā ojasā.*

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

**त्वमि॑न्द्र स॒जोष॑समर्कं॒ बि॑भर्षि बा॒ह्वोः ।**
**वज्रं॒ शिशा॑न॒ ओज॑सा ॥ ७ ॥**

7. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
*Vajraṁ śiśāna ojasā.*

You, Indra, bear a united and participative

refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

**त्वमि॑न्द्राभि॒भूर॑सि॒ विश्वा॑ जा॒तान्योज॑सा ।**
**स विश्वा॒ भुव॒ आभ॑वः ॥ ८ ॥**

8. *Tvamindrābhibhūrasi viśvā jātānyojasā.*
*Sa viśvā bhuva ābhavaḥ.*

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

## Kanda 20/Sukta 94

***Indra Devata, Krshna Rshi***

**आ या॒त्विन्द्रः॒ स्वप॑ति॒र्मदा॑य॒ यो धर्म॑णा॒ तूतु॑जा॒नस्तुवि॑ष्मान् ।**
**प्र॒त्व॒क्षा॒णो अति॒ विश्वा॒ सहां॑स्यपा॒रेण॑ म॒हता॒ वृष्ण्ये॑न ॥ १ ॥**

1. *Ā yatvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power). May Indra, lord ruler of his world of reality, come, arise in view, in our

consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

**सुष्ठामा॒ रथः॑ सुय॒मा॒ हरी॑ ते मि॒म्यक्ष॒ वज्रो॑ नृपते॒ गभ॑स्तौ ।**
**शीभं राजन्त्सुपथा या॑ह्यर्वाङ्वर्धा॑म ते प॒पुषो॒ वृष्ण्या॑नि ॥ २ ॥**

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅvardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants. Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straighest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

**एन्द्र॒वाहो॑ नृपति॒ं वज्र॑बाहुमु॒ग्रमु॒ग्रास॑स्तवि॒षास॑ एनम् ।**
**प्रत्व॑क्षसं वृष॒भं स॒त्यशु॑ष्ममेम॑स्म॒त्रा स॑ध॒मादो॑ वहन्तु ॥ ३ ॥**

3. *Endravāho vṛpatiṁ vajrabāhumugramugrāsastaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good. May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

**एवा पतिं द्रोणसाचं सचेतसमूर्जं स्कम्भं धरुण आ वृषायसे। ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे ॥ ४ ॥**

4. *Evā patiṁdroṇasācaṁ sacetasamūrja skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yathā kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light. Thus do solar radiations

transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

**गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।**
**त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या तव पात्राणि धर्मणा ॥ ५ ॥**

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhṛṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being. Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

**पृथक्प्रायन्प्रथमा देवहूतयोऽकृण्वत श्रवस्या ∫नि दुष्टरा ।**
**न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः ॥ ६ ॥**

6. *Pṛthakprāyanprathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāvamāruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult kind. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being. People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

**एवैवापागपरे सन्तु दूढ्यो ऽश्वा येषां दुर्युज आयुयुज्रे। इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥ ७ ॥**

7. *Evaivāpāgapare santu dūḍhyośvā yeṣāṁ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing piteously in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare admirably who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound. Thus do people of evil disposition keep wallowing in low states

of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

**गि॒रीँर॒ज्रा॒न्रेज॑मानाँ॒ अधा॑रय॒द् द्यौः क्र॑न्दद॒न्तरि॑क्षाणि कोपयत्। स॒मी॒ची॒ने धि॒षणे॒ वि ष्क॑भायति॒ वृष्णः॑ पी॒त्वा मद॑ उ॒क्थानि॑ शंसति॥ ८॥**

8. *Girīñrajrānrejamānāñ adhārayad dyauḥ krandadantarikṣāṇi kopayat. Samīcīne dhiṣaṇe vi ṣkabhāyati vṛṣṇaḥ pītvā mada ukthāni śaṁsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song. He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

**इ॒मं बि॑भर्मि॒ सुकृ॑तं ते अङ्कु॒शं येना॑रु॒जासि॑ मघवञ्छ-फा॒रुज॑ः। अ॒स्मिन्त्सु ते॒ सव॑ने अस्त्वो॒क्यं॑ सु॒त इ॒ष्टौ म॑घ-वन्बो॒ध्याभ॑गः॥ ९॥**

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavanbodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith. I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

**गोभि॑ष्टरे॒माम॑तिं दु॒रेवां॒ यवे॑न॒ क्षुधं पुरुहूत॒ विश्वा॑म् ।**
**व॒यं राज॑भिः प्रथ॒मा धना॑न्य॒स्माके॑न वृ॒जने॑ना जयेम ॥ १० ॥**

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of the want of moral and spiritual vision and knowledge by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort. O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win

wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

**बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥**

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future. May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

## Kanda 20/Sukta 95

***Indra Devata, Grtsamada (1), Sudah Paijavana (2-4) Rshi***

**त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् । स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥**

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmastṛpatsomamapibadviṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahāmuruṁ sainaṁ saścaddevo devaṁ satyamindraṁ satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

**प्रो ष्वस्मै पुरो॒रथमिन्द्रा॑य शू॒षमर्चत। अ॒भीके॑ चिदु लोक॒कृत्सं॒गे स॒मत्सु॑ वृत्र॒हास्माकं॑ बोधि चोदि॒ता नभ॑न्ता-मन्य॒केषां॑ ज्या॒का अधि॒ धन्व॑सु॥ २॥**

2. *Pro ṣvasmai purorathamindrāya śūṣamarcata. Abhīke cidu lokakṛtsaṁge samatsu vṛtrahā-smākaṁ bodhi coditā nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

**त्वं सिन्धूँरवासृजोऽ धराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥**

3. *Tvaṁ sindhūṅravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

**वि षु विश्वा अरातयोऽ र्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ४॥**

4. *Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and

excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

## Kanda 20/Sukta 96

***Indra (1-5), Yakshma-nashanam (6-10), Garbha-samsrava (11-16), Yakshma-nashanam (17-23), Duhshvapnaghnam (24) Devatah, Purana (1-5), Yakshma-nashana (6-10), Rakshoha (11-16), Vvrha (17-23), Pracheta (24) Rshi***

**तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च।**
**इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्तुभ्यमिमे सुतासः॥ १॥**

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīramantubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

**तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति।**
**इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ इह पाहि सोमम्॥ २॥**

1. *Tubhyaṁ sutāstubhyamu sotvāsastvāṁ giraḥ śvātryā ā hvayanti. Indredamadya savanaṁ juṣāṇo viśvasya vidvāň iha pāhi somam.*

To you are these resources dedicated, those that

are ripe and ready and those that are being prepared. Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

**य उ॑श॒ता मन॑सा॒ सोम॑मस्मै सर्व॒हृ॑दा दे॒वका॑मः सु॒नोति॑। न गा इन्द्र॒स्तस्य॒ परा॑ ददाति प्रश॒स्तमिच्चारु॑मस्मै कृणोति ॥ ३ ॥**

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmaḥ sunoti. Na gā indrastasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

**अनु॑स्पष्टो भवत्ये॒षो अ॑स्य॒ यो अ॑स्मै रे॒वान्न सु॒नोति॒ सोम॑म्। निर॑र॒त्नौ म॒घवा॒ तं द॑धाति ब्रह्म॒द्विषो॑ ह॒न्त्यना॑नुदिष्टः ॥ ४ ॥**

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revānna sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

**अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ।**
**आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम ॥ ५ ॥**

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunaṁ huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

**मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात्। ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥ ६ ॥**

6. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadyetadenaṁ tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

**यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।**
**तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ॥ ७ ॥**

7. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nī ta eva. Tamā harāmi nir-ṛterupasthādaspārśamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

**सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम्।**
**इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम्॥ ८॥**

8. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainaṁ śarado nayātyati viśvasya duritasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

**शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान्।**
**शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम्॥ ९॥**

9. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

O patient, live a hundred years through autumn, winter and spring seasons, rising, growing and

advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

**आहार्ष्मविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽ विदम् ॥ १० ॥**

10. *Āhārṣamavidaṁ tvā punarāgāḥ punarṇavaḥ. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

**ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।**
**अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ ११ ॥**

11. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatāmitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature, destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

**यस्ते गर्भममीवा दुर्णामा योनिमाशये ।**
**अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ १२ ॥**

12. *Yaste garbhamamīvā durṇāmā yonimāśaye. Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.*

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

**यस्ते॒ हन्ति॑ प॒तय॑न्तं नि॒ष॒त्स्नुं यः सर॑ीसृपम्।**
**जा॒तं यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ १३॥**

13. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsṛpam. Jātaṁ yaste jighāṁsati tamito nāśayāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

**यस्त॑ ऊ॒रू वि॒हर॑त्यन्त॒रा दम्प॑ती॒ शये॑ ।**
**योनि॒ं यो अ॒न्तरा॒रेढ्ढि॒ तमि॒तो ना॑शयामसि॥ १४॥**

14. *Yasta ūrū viharatyantarā dampatī śaye. Yoniṁ yo antarāreḍhi tamito nāśayāmasi.*

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo in the womb, we destroy and eliminate from here.

**यस्त्वा॒ भ्राता॒ पति॑र्भू॒त्वा जा॒रो भू॒त्वा नि॒पद्य॑ते।**
**प्र॒जां यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ १५॥**

15. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate. Prajāṁ yaste jighāṁsati tamito nāśayāmasi.*

Whatever evil and afflication comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

**यस्त्वा॒ स्वप्ने॑न॒ तम॑सा मोहयि॒त्वा नि॒पद्य॑ते।**
**प्र॒जां यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ १६॥**

16. *Yastvā svapnena tamasā mohayitvā nipadyate. Prajāṁ yaste jighāṁsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

**अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑।**
**यक्ष्मं शी॒र्ष॒ण्यं॑ ज॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि ते॥ १७॥**

17. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Akṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

**ग्री॒वाभ्य॑स्त उ॒ष्णिहा॑भ्यः॒ कीक॑साभ्यो अनू॒क्या॑त्।**
**यक्ष्मं दो॒ष॒ण्य॑१॒॑मंसा॑भ्यां बा॒हुभ्यां॒ वि वृ॑हामि ते॥ १८॥**

18. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous

disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

**हृद॑यात्ते॒ परि॑ क्लो॒म्नो हली॑क्ष्णात्पा॒र्श्वाभ्या॑म्।**
**यक्ष्मं॒ मत॑स्नाभ्यां प्ली॒ह्नो य॒क्नस्ते॒ वि वृ॑हामसि॥ १९॥**

19. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides, kidneys, spleen and liver.

**आ॒न्त्रेभ्य॑स्ते॒ गुदा॑भ्यो वनि॒ष्ठोरु॒दरा॒दधि॑। शे**
**यक्ष्मं॑ कु॒क्षिभ्यां॑ प्ला॒शेर्ना॑भ्या॒ वि वृ॑हामि ते॥ २०॥**

20. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi. Yakṣmaṁ kukṣibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

**ऊ॒रुभ्यां॑ ते अष्ठी॒वद्भ्यां॑ पार्ष्णि॑भ्यां॒ प्रप॑दाभ्याम्।**
**यक्ष्मं॑ भस॒द्यं॑१ श्रोणि॑भ्यां॒ भास॑दं॒ भंस॑सो॒ वि वृ॑हामि ते॥ २१॥**

21. *Ūrubhyāṁ te aṣṭhīvadbhayāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

**अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।**
**यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ २२ ॥**

22. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

**अङ्गेअङ्गे लोमनिलोमनि यस्ते पर्वणिपर्वणि । यक्ष्मं त्वचस्यं ∫**
**ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥ २३ ॥**

23. *Aṅge-aṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcaṁ vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the kashyapa, enlightened physician.

**अपेहि मनसस्पतेऽप क्राम परश्चर ।**
**परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ २४ ॥**

24. *Apehi manasaspate'pa krāma paraścara.*
*Paro nir-ṛtyā ā cakṣva bahudhā jīvato manaḥ.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

## Kanda 20/Sukta 97

### *Indra Devata, Kali Rshi*

**वयमेनमिदा ह्योऽ पीपेमेह वज्रिणम्।**
**तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते॥ १॥**

1. *Vayamenamidā hyo' pīpemeha vajriṇam. Tasmā u adya samanā sutaṁ bharā nūnaṁ bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain, for joy of the song, grace the celebrants.

**वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।**
**सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया॥ २॥**

2. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semaṁ na stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

**कदू न्व१स्याकृतमिन्द्रस्यास्ति पौंस्यम्।**
**केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा॥ ३॥**

3. *Kadū nva syākṛtamindrasyāsti pauṁsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the

achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

## Kanda 20/Sukta 98

***Indra Devata, Shamyu Rshi***

त्वामिद्धि हवा॑महे सा॒ता वाज॑स्य का॒रव॑: ।
त्वां वृ॒त्रेष्वि॑न्द्र॒ सत्प॑तिं॒ नर॒स्त्वां काष्ठा॒स्वर्व॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं न॑श्चित्र वज्रहस्त धृष्णु॒या म॒ह स्त॑वा॒नो अ॑द्रिवः ।
गामश्वं र॒थ्य ँ मिन्द्र॒ सं कि॑र स॒त्रा वाज॒ं न ज॒िग्युषे॑ ॥ २ ॥

2. *Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in

song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

## Kanda 20/Sukta 99

### *Indra Devata, Medhyatithi Rshi*

**अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।**
**समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥ १ ॥**

1. *Abhi tvā pūrvapītaya indra stomebhirāyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.*

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development.

**अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।**
**अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ २ ॥**

2. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and

master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

## Kanda 20/Sukta 100

***Indra Devata, Nrmedha Rshi***

**अधा॒ हीन्द्र गिर्वण॒ उप॑ त्वा॒ कामा॑न्म॒हः स॑सृ॒ज्महे॑।**
**उ॒देव॒ यन्त॑ उ॒दभिः॑ ॥ १ ॥**

1. *Adhā hīndra girvaṇa upa tvā kāmānmahaḥ sasṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

**वार्ण त्वा॑ य॒व्याभि॒र्वर्धं॑न्ति शू॒र॒ ब्रह्मा॑णि।**
**वा॒वृ॒ध्वांसं चिदद्रिवो दि॒वेदि॑वे ॥ २ ॥**

2. *Vārṇa tvā yavyābhirvardhanti śūra brahmāṇi. Vāvṛdhvāṁsaṁ cidadrivo divedive.*

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

**यु॒ञ्जन्ति॒ हरी॑ इषि॒रस्य॒ गाथ॑योरौ॒ रथ॑ उ॒रुयु॑गे।**
**इ॒न्द्र॒वाहा॑ वचो॒युजा॑ ॥ ३ ॥**

3. *Yuñjanti harī iṣirasya gāthayorau ratha uruyuge. Indravāhā vacoyujā.*

Two motive forces like chariot horses,

controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

## Kanda 20/Sukta 101

***Agni Devata, Medhyatithi Rshi***

**अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।**
**अस्य यज्ञस्य सुक्रतुम्॥ १॥**

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.*
*Asya yajñasya sukratum.*

We choose Agni, the fire, as prime power of social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

**अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।**
**हव्यवाहं पुरुप्रियम्॥ २॥**

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.*
*Havyavāhaṁ purupriyam.*

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

**अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।**
**असि होता न ईड्यः॥ ३॥**

3. *Agne devāň ihā vaha jajñāno vṛktabarhiṣe.*
*Asi hotā na īḍyaḥ.*

Agni, omniscient and omnipresent power, bring

us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

## Kanda 20/Sukta 102

***Agni Devata, Vishvamitra Rshi***

**ईडेन्यो॑ नम॒स्य ऽ स्ति॒रस्तमांसि दर्श॒तः ।**
**सम॒ग्निरि॑ध्यते॒ वृषा॑ ॥ १ ॥**

1. *Īḍenyo namasya stirastamāṁsi darśataḥ.*
*Samagniridhyate vṛṣā.*

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

**वृषो॑ अ॒ग्निः समि॑ध्य॒तेऽ श्वो॒ न दे॑व॒वाह॑नः ।**
**तं ह॒विष्म॑न्त ईडते ॥ २ ॥**

2. *Vṛṣo agniḥ samidhyate' śvo na devavāhanaḥ. Taṁ haviṣmanta īḍate.*

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

**वृष॑णं त्वा व॒यं वृ॑ष॒न्वृष॑ण॒ः समि॑धीमहि ।**
**अग्ने॒ दीद्य॑तं बृ॒हत् ॥ ३ ॥**

3. *Vṛṣaṇaṁ tvā vayaṁ vṛṣanvṛṣaṇaḥ samidhīmahi.*
*Agne dīdyataṁ bṛhat.*

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at

heart with faith and generosity, light the fire of yajna, rising and shining across the vast spaces.

## Kanda 20/Sukta 103

### *Agni Devata, Suditi-Purumidhau Rshis*

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम्।
अग्निं राये पुरुमीढ श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १ ॥

1. *Agnimīḍiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḍha śrutaṁ naro'gniṁ sudītaye chardiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ २ ॥

2. *Agna ā yāhyagnibhirhotāraṁ tvā vṛṇīmahe. Ā tvāmanaktu prayatā haviṣmatī yajiṣṭhaṁ barhirāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्वुचश्चरन्त्यध्वरे।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ ३ ॥

3. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaścarantyadhvare. Ūrjo napātaṁ ghṛtakeśamīmahe'gniṁ yajñeṣu pūrvyam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

## Kanda 20/Sukta 104

***Indra Devata, Medhyatithi (1-2), Nrmedha (3-4) Rshi***

**इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।**
**पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १ ॥**

1. *Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito' bhi stomairanūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

**अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।**
**सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥**

2. *Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra-iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate

his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

**आ नो॒ विश्वा॑सु॒ हव्य॒ इन्द्रः॑ स॒मत्सु॑ भूषतु ।**
**उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑र॒मज्या ऋची॑षमः ॥ ३ ॥**

3. *Ā no viśvāsu havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā paramajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

**त्वं दा॒ता प्र॑थ॒मो राध॑सामस्यसि॑ स॒त्य ई॑शान॒कृत्।**
**तु॒वि॒द्यु॒म्नस्य॒ युज्या॑ वृणीमहे पु॒त्रस्य॒ शव॑सो म॒हः ॥ ४ ॥**

4. *Tvaṁ dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

## Kanda 20/Sukta 105

***Indra Devata, Nrmedha (1-3), Puruhanma (4-5) Rshi***

**त्वमि॑न्द्र॒ प्रतू॑र्तिष्व॒भि विश्वा॑ अ॒सि॒ स्पृधः॑ ।**
**अ॒श॒स्ति॒हा ज॑नि॒ता वि॑श्व॒तूर॑सि॒ त्वं तू॑र्य तरुष्य॒तः ॥ १ ॥**

1. *Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janitā viśvatūrasi tvaṁ tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

**अनु॑ ते शुष्मं तुरयन्तमीयतुः क्षो॒णी शिशु॑ं न मा॒तरा॑।**
**विश्वास्ते स्पृधः श्नथयन्त म॒न्यवे॑ वृ॒त्रं यदि॑न्द्र॒ तूर्वसि॥ २॥**

2. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of humanity.

**इ॒त ऊ॒ती वो॑ अ॒जरं॑ प्रहे॒तार॒मप्र॑हितम्।**
**आ॒शुं जेता॑रं॒ हेता॑रं र॒थीत॑म॒मतू॑र्तं तुग्र्या॒वृध॑म्॥ ३॥**

3. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamamatūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to

victory.

यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः ।
विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे ॥ ४ ॥

4. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॒ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑।
हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॑ ॥ ५ ॥

5. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

## Kanda 20/Sukta 106

***Indra Devata, Goshuktyashvasuktinau Rshi***

तव॒ त्यदि॑न्द्रि॒यं बृ॒हत्तव॒ शुष्म॑मु॒त क्रतु॑म्।
वज्रं॑ शिशाति धि॒षणा॒ वरे॑ण्यम् ॥ १ ॥

1. *Tava tyadindriyaṁ bṛhattava śuṣmamuta kratum.*
*Vajraṁ śiśāti dhiṣaṇā vareṇyam.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

**तव॒ द्यौरि॑न्द्र॒ पौंस्यं पृथि॒वी व॑र्धति॒ श्रवः॑ ।**
**त्वामाप॒: पर्व॑तासश्च हिन्विरे ॥ २ ॥**

2. *Tava dyaurindra pauṁsyaṁ pṛthivī vardhati śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

**त्वां विष्णु॑र्बृ॒हन्क्षयो॑ मि॒त्रो गृ॑णाति॒ वरु॑णः ।**
**त्वां शर्धो॑ मद॒त्यनु॒ मारु॑तम् ॥ ३ ॥**

3. *Tvāṁ viṣṇurbṛhankṣayo mitro gṛṇāti varuṇaḥ.*
*Tvāṁ śardho madatyanu mārutam.*

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

## Kanda 20/Sukta 107

***Indra Devata, Vatsa (1-3), Brhaddiva (4-13), Kutsa (14-15) Rshi***

**समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।**
**समुद्रायेव सिन्धवः ॥ १ ॥**

1. *Samasya manyave viśo viśvā namanta kṛṣṭayaḥ. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

**ओजस्तदस्य तित्विष उभे यत्समवर्तयत् ।**
**इन्द्रश्चर्मेव रोदसी ॥ २ ॥**

2. *Ojastadasya titviṣa ubhe yatsamavartayat. Indraścarmeva rodasī.*

When Indra, Lord Almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

**वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।**
**शिरो बिभेद वृष्णिना ॥ ३ ॥**

3. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā. Śiro bibheda vṛṣṇinā.*

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing

omnipotence of the lord.

**तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः। स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑: ॥ ४ ॥**

4. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-stveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenaṁ madanti viśva ūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

**वा॒वृ॒धा॒नः शव॑सा॒ भूर्यो॑जाः शत्रु॒र्दासा॑य॒ भि॒यसं॑ दधाति। अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं ते॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु ॥ ५ ॥**

5. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca saśni saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, Indra strikes fear into the heart of forces which cause damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

**त्वे क्रतु॑मपि॑ पृञ्चन्ति॒ भूरि॒ द्विर्यदे॒ते त्रिर्भव॒न्त्यूमा॑: । स्वा॒दोः स्वादी॑यः स्वा॒दुना॑ सृजा॒ सम॒दः सु मधु॒ मधु॑ना॒भि यो॑धीः ॥ ६ ॥**

6. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

**यदि॑ चि॒न्नु त्वा॒ धना॒ जय॑न्तं॒ रणे॑रणे अनु॒मद॑न्ति॒ विप्रा॑ः। ओजी॑यः शुष्मिन्ति॒स्थरमा त॑नुष्व॒ मा त्वा॑ दभन्दु॒रेवा॑सः क॒शोका॑ः ॥ ७ ॥**

7. *Yadi cinnu tvā dhanā jayantaṁ raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintsthiramā tanuṣva mā tvā dabhandurevāsaḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

**त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो यु॒धेन्या॑नि॒ भूरि॑। चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वया॑ंसि ॥ ८ ॥**

8. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula, I sharpen the target efficacy of the arrows and missiles of defence and offence.

**नि तद्द॑धि॒षेऽव॑रे॒ परे॑ च॒ यस्मि॒न्नावि॒थाव॑सा दुरो॒णे।**
**आ स्था॑पयत मा॒तरं जिग॒त्नुमत॑ इन्वत॒ कर्व॑राणि॒ भूरि॑॥ ९॥**

9. *Ni taddadhiṣe' vare pare ca yasminnāvithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

**स्तु॒ष्व व॑र्ष्मन्पुरु॒वर्त्मा॑नं॒ समृभ्वा॑णमि॒नत॑ममा॒प्तमा॒प्त्याना॑म्।**
**आ द॑र्शति॒ शव॑सा॒ भूर्यो॑जाः॒ प्र स॑क्षति प्रति॒मानं पृथि॒व्याः॥ १०॥**

10. *Stuṣva varṣmanpuruvartmānaṁ samṛbhvāṇa-minatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimānaṁ pṛthivyāḥ.*

O dedicated celebrant of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realized sages, closer at hand than anything else. That lord of infinite might shines by his own light all

round and takes over, symbolically, the image of the vast mother earth, indeed of nature and the expansive universe.

**इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः। महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान्॥ ११॥**

11. *Imā brahma bṛhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidviśvamarṇavattapasvān.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

**एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वꣳ इन्द्रमेव। स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च॥ १२॥**

12. *Evā mahān bṛhaddivo atharvāvocatsvāṁ tanvam indrameva. Svasārau mātaribhvarī aripre hinvanti caine śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the world and exalt humanity with strength and enthusiasm.

**चित्रं देवानां केतुरनीकं ज्योतिष्मान्प्रदिशः सूर्य उद्यन्। दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीदुरितानि शुक्रः॥ १३॥**

13. *Citraṁ devānāṁ keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life giving, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all darkness and evils of all the world far out with its radiations of light.

**चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १४ ॥**

14. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

**सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् । यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १५ ॥**

15. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣāmabhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

## Kanda 20/Sukta 108

***Indra Devata, Nrmedha Rshi***

**त्वं न॑ इन्द्रा भ॑रँ॒ ओजो॑ नृ॒म्णं श॑तक्रतो विचर्षणे।**
**आ वी॒रं पृ॑तना॒षह॑म्॥ १॥**

1. *Tvaṁ na indrā bharaň ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

**त्वं हि नः॑ पि॒ता व॑सो॒ त्वं मा॒ता श॑तक्रतो ब॒भूवि॑थ।**
**अधा॑ ते सु॒म्नमी॑महे॥ २॥**

2. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

**त्वां शु॑ष्मिन्पुरुहूत वाज॒यन्त॒मुप॑ ब्रुवे शतक्रतो।**
**स नो॑ रास्व सु॒वीर्य॑म्॥ ३॥**

3. *Tvāṁ śuṣminpuruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision

and imagination.

## Kanda 20/Sukta 109

***Indra Devata, Gotama Rshi***

**स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः। या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम्॥ १॥**

1. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige, and they joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic, in obedience to the demands and discipline of the freedom and self-government of the nation.

**ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः। प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम्॥ २॥**

2. *Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity. They hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline

of freedom and self-government.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः । व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥ ३ ॥

3. *Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, they predictably join many dedicated projects and programmes of his in anticipation of success.

## Kanda 20/Sukta 110

### *Indra Devata, Shrutakaksha or Sukaksha Rshi*

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः ।
अर्कमर्चन्तु कारवः ॥ १ ॥

1. *Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkamarcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ २ ॥

2. *Yasminviśvā adhi śriyo raṇanti sapta saṁsadaḥ. Indraṁ sute havāmahe.*

In our soma yajna of life, in meditation, and in

the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

**त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।**
**तमिद्वर्धन्तु नो गिरः ॥ ३ ॥**

3. *Trikadrukeṣu cetanaṁ devāso yajñamatnata. Tamidvardhantu no giraḥ.*

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

## Kanda 20/Sukta 111

***Indra Devata, Parvata Rshi***

**यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।**
**यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥**

1. *Yatsomamindra viṣṇavi yadvā gha trita āptye. Yadvā marutsu mandase samindubhiḥ.*

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा॑ शक्र परा॒वति॑ समु॒द्रे अधि॒ मन्द॑से।
अ॒स्माक॒मित्सु॒ते र॑णा॒ समिन्दु॑भिः ॥ २ ॥

2. *Yadvā śakra parāvati samudre adhi mandase.*
*Asmākamitsute raṇā samindubhiḥ.*

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop, we pray for.

यद्वासि॑ सुन्व॒तो वृ॒धो यज॑मानस्य सत्पते।
उ॒क्थे वा॒ यस्य॒ रण्य॑सि॒ समिन्दु॑भिः ॥ ३ ॥

3. *Yadvāsi sunvato vṛdho yajamānasya satpate.*
*Ukthe vā yasya raṇyasi samindubhiḥ.*

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

## Kanda 20/Sukta 112

***Indra Devata, Sukaksha Rshi***

यद॒द्य कच्च॑ वृत्रहन्नु॒दगा॑ अ॒भि सू॑र्य।
सर्वं॒ तदि॑न्द्र ते॒ वशे॑ ॥ १ ॥

1. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
*Sarvaṁ tadindra te vaśe.*

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा॑ प्रवृद्ध सत्पते॒ न म॑रा॒ इति॒ मन्य॑से।
उ॒तो तत्स॒त्यमित्तव॑ ॥ २ ॥

2. *Yadvā pravṛddha satpate na marā iti manyase. Uto tatsatyamittava.*

Indra, O mind, O soul, ever rising as the world expands, protector of truth and reality, if you believe and say in all faith that "I shall not die", then it shall be true, an inviolable reality.

**ये सोमासः परावति ये अर्वावति सुन्विरे।**
**सर्वाँस्ताँ इन्द्र गच्छसि॥ ३॥**

3. *Ye somāsaḥ parāvati ye arvāvati sunvire. Sarvāṁstāň indra gacchasi.*

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

## Kanda 20/Sukta 113

***Indra Devata, Bharga Rshi***

**उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।**
**सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत्॥ १॥**

1. *Ubhayaṁ śṛṇavacca na indro arvagidaṁ vacaḥ. Satrācyā maghavā somapītaye dhiyā śaviṣṭha ā gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure

of success.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः॥ २॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe niṣṭatakṣatuḥ. Utopamānāṁ prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of Soma, peace, pleasure and excellence of life.

## Kanda 20/Sukta 114

### *Indra Devata, Saubhari Rshi*

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छसे॥ १॥

1. *Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकीं रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे॥ २॥

2. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyāditpiteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

## Kanda 20/Sukta 115

***Indra Devata, Vatsa Rshi***

**अहमिद्धि पितुष्परि मेधामृतस्य जग्रभं।**
**अहं सूर्य इवाजनि ॥ १ ॥**

1. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha. Ahaṁ sūrya-ivājani.*

I have received from my father super intelligence of the universal mind and law, I have realised it too in the soul, and I feel reborn like the refulgent sun.

**अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत्।**
**येनेन्द्रः शुष्मिमिद्दधे ॥ २ ॥**

2. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmamiddadhe.*

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light and power, vests me with strength and excellence.

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।
ममेद्वर्धस्व सुष्टुतः ॥ ३ ॥

3. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ. Mamedvardhasva suṣṭutaḥ.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

## Kanda 20/Sukta 116

***Indra Devata, Medhyatithi Rshi***

मा भूम निष्ट्या इवेन्द्र त्वदरणाइव ।
वनानि न प्रजहिता-न्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

1. *Mā bhūma niṣṭyā-ivendra tvadaraṇā-iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सकृत्सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥ २ ॥

2. *Amanmahīdanāśavo' nugrāsaśca vṛtrahan. Sakṛsu te mahatā śūra rādhasānu stomaṁ mudīmahi.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with exciting songs and yajnic sessions.

## Kanda 20/Sukta 117

***Indra Devata, Vasishtha Rshi***

**पिबा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ हर्य॒श्वाद्रिः॑।**
**सो॒तुर्बा॒हुभ्या॑ं सु॒यत॑ो॒ नार्वा॑॥ १॥**

1. *Pibā somamindra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

**यस्ते॒ मदो॒ युज्य॒श्चारु॒रस्ति॒ येन॑ वृ॒त्राणि॑ हर्यश्व॒ हंसि॑।**
**स त्वामि॑न्द्र प्रभूवसो ममत्तु॥ २॥**

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the

negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

**बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्।**
**इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥**

3. *Bodhā su me maghavanvācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

## Kanda 20/Sukta 118

***Indra Devata, Bharga (1-2), Medhyatithi (3-4) Rshi***

**शग्ध्यूषु शचीपत इन्द्र विश्वाभिरूतिभिः।**
**भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ १ ॥**

1. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As you are the very honour, splendour and treasure-home of the universe, O potent

and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

**पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः।**
**नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर॥ २॥**

2. *Pauro aśvasya purukṛdgavāmasyutso deva hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣattve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we need and ask for.

**इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।**
**इन्द्रं समीके वनिनो हवामहे इन्द्रं धनस्य सातये॥ ३॥**

3. *Indramiddevatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.*

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

**इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्।**
**इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः॥ ४॥**

4. *Indro mahnā rodasī paprathacchava indraḥ sūryamarocayat. Indreha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.*

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

## Kanda 20/Sukta 119

***Indra Devata, Ayu (1), Shrushtigu (2) Rshi***

**अस्ताव्यि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।**
**पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत॥ १॥**

1. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the Lord. Inspire and augment the mind and soul of the celebrant.

**तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः।**
**अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः॥ २॥**

2. *Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo' sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

## Kanda 20/Sukta 120

***Indra Devata, Devatithi Rshi***

यदिन्द्र प्रागपागुदङ् न्य ङ्ग्वा हूयसे नृभिः।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे॥ १॥

1. *Yadindra prāgapāgudaṅ nya gvā hūyase nṛbhiḥ.*
*Simā purū nṛṣūto asyānave' si praśardha turvaśe.*

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा यच्छन्त्या गहि॥ २॥

2. *Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā. Kaṇvāsastvā brahmabhi stomavāhasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer

homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

## Kanda 20/Sukta 121

***Indra Devata, Vasishtha Rshi***

अभि त्वा शूर नोनुमोऽ दुग्धाइव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

1. *Abhi tvā śūra nonumo'dughdā-iva dhenavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ २ ॥

2. *Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

## Kanda 20/Sukta 122

***Indra Devata, Shunahshepa Rshi***

**रे॒वतीॅर्नः सध॒माद॒ इन्द्रे॑ सन्तु तुविवा॑जाः ।**
**क्षु॒मन्तो॒ याभि॒र्मदे॑म ॥ १ ॥**

1. *Revatīrnaḥ sadhamāda indre santu tuvivājāḥ. Kṣumanto yābhirmadema.*

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

**आ घ॒ त्वावा॒न्त्मना॒प्त स्तो॒तृभ्यो॑ धृष्णविया॒नः ।**
**ऋ॒णोरक्षं॒ न च॒क्र्यो ः ॥ २ ॥**

2. *Ā gha tvāvāntmanāpta stotṛbhyo dhṛṣṇaviyā-naḥ. Ṛṇorakṣaṁ na cakryoḥ.*

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

**आ यद्दुव॑ः शतक्र॒तवा कामं॑ जरितॄ॒णाम् ।**
**ऋ॒णोरक्षं॒ न शची॑भिः ॥ ३ ॥**

3. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām. Ṛṇorakṣaṁ na śacībhiḥ.*

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like

the axis of a wheel, you fulfill their love and desire wholly and entirely.

## Kanda 20/Sukta 123

***Surya Devata, Kutsa Rshi***

**तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्वितंतं सं जभार।**
**यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै॥ १॥**

1. *Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

**तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।**
**अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति॥ २॥**

2. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless, different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

## Kanda 20/Sukta 124

***Indra Devata, Vamadeva (1-3), Bhuvana (4-6) Rshi***

**कया नश्चित्र आ भुवदूती सदावृधः सखा।**
**कया शचिष्ठया वृता ॥ १ ॥**

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.*

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

**कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः।**
**दृढा चिदारुजे वसु ॥ २ ॥**

2. *Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

**अभी षु णः सखीनामविता जरितॄणाम्।**
**शतं भवास्यूतिभिः ॥ ३ ॥**

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām.*
*Śataṁ bhavāsyūtibhiḥ.*

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

**इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥ ४ ॥**

4. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us.

Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

**आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम्।**
**हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ ५ ॥**

5. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling powers of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year be the protector and promoter of our health of body and social

organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

**प्रत्यञ्चमर्कमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन्।**
**अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ६ ॥**

6. *Pratyañcamarkamanayañchacībhirāditsvadhā-miṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

## Kanda 20/Sukta 125

***Indra (1-3, 6-7), Ashvinau (4-5) Devata, Sukirti Rshi***

**अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व।**
**अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥ १ ॥**

1. *Apendra prāco maghavannamitrānapāpāco abhibhūte nudasva. Apodīco apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from below, and all those who descend from above so that

we may live in peace with joy without fear in your vast territory.

**कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय। इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥**

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order, create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

**नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु। गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥**

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

**युवं सुरामंमश्विना नमुचावासुरे सचा।**
**विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥**

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

**पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ५ ॥**

5. *Putramiva pitarāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ sacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

**इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः । बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ ६ ॥**

6. *Indraḥ sutrāmā svavāṅ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

**स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु।**
**तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥**

7. *Sa sutrāmā svavāň indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off from us and drive away for all time elements of hate and enmity far and near, all.

## Kanda 20/Sukta 126

***Indra Devata, Vrshakapi and Indrani Rshis***

**वि हि सोतोरसृक्षत नेन्द्रं देवममंसत। यत्रामदद् वृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥ १ ॥**

1. *Vi hi sotorasṛkṣata nendraṁ devamamaṁsata. Yatrāmadad vṛṣākapiraryaḥ puṣṭeṣu matsakhā viśvasmādindra uttaraḥ.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite, Indra, great and generous, is supreme over the whole creation, says

Prakrti, the mother consort.

**परा॒ हीन्द्र॒ धाव॑सि वृषाक॑पेरति॒ व्यथिः॑। नो अ॑ह॒ प्र विं॑दस्य॒न्यत्र॒ सोम॑पीतये॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २ ॥**

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttaraḥ.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

**किम॒यं त्वां वृषाक॑पिश्च॒कार॒ हरि॑तो मृ॒गः। यस्मा॑ इर॒स्यसीदु॒ न्व१॑र्यो वा॑ पुष्टि॒मद्वसु॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ३ ॥**

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttaraḥ.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

**यमि॒मं त्वं वृषाक॑पिं प्रि॒यमि॑न्द्रा॒भिर॑क्षसि। श्वा न्व॑स्य॒ जम्भि॑ष॒दपि॒ कर्णे॑ वरा॒हयु॒र्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ४ ॥**

4. *Yamimaṁ tvaṁ vṛṣākapiṁ priyamindrābhirakṣasi. Śvā nvasya jambhiṣadapi karṇe varāhayurviśvasmādindra uttaraḥ.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes

him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

**प्रि॒या त॒ष्टानि॑ मे क॒पिर्व्यक्ता॒ व्य॑ दूदुषत्। शिरो॒ न्व॑स्य राविषं॒ न सु॒गं दु॒ष्कृते॑ भुव॒ं विश्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ५ ॥**

5. *Priyā taṣṭāni me kapirvyaktā vya dūduṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśvasmādindra uttaraḥ.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

**न मत्स्त्री सु॑भ॒सत्त॑रा॒ न सु॒याशु॑तरा भुवत्। न मत्प्रति॑च्यवीयसी॒ न सक्थ्युद्यमीयसी॒ विश्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ६ ॥**

6. *Na matstrī subhasattarā na suyāśutarā bhuvat. Na matpraticyavīyasī na sakthyudyamīyasī viśvasmādindra uttaraḥ.*

There is no other creative consort of Indra other than Prakrti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

**उ॒वे अ॑म्ब सुलाभिके॒ यथे॑वा॒ङ्ग भ॑वि॒ष्यति॑। भ॒सन्मे॑ अम्ब॒ सक्थि॑ मे॒ शिरो॑ मे॒ वीव॑ हृष्यति॒ वि॑श्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ७ ॥**

7. *Uve amba sulābhike yathevāṅga bhaviṣyati. Bhasanme amba sakthi me śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

**किं सु॑बाहो स्वङ्गुरे॒ पृथु॑ष्टो॒ पृथु॑जाघने। किं शू॑रपत्नि॒ नस्त्वम॒भ्य॑मीषि वृ॒षाक॑पिं॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ८ ॥**

8. *Kiṁ subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kiṁ śūrapatni nastvamabhya mīṣi vṛṣākapiṁ viśvasmādindra uttaraḥ.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

**अ॒वीरा॑मिव॒ मामु॒यं श॒रारु॑रु॒भि म॑न्यते। उ॒ताहम॑स्मि वी॒रिणीन्द्र॑पत्नी म॒रुत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ९ ॥**

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśvasmādindra uttaraḥ.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

**सं॒होत्रं स्म॑ पु॒रा नारी॒ सम॑नं॒ वाव॑ गच्छति। वे॒धा ऋ॒तस्य॑ वी॒रिणीन्द्र॑पत्नी महीयते॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ १० ॥**

10. *Saṁhotraṁ sma purā nārī samanaṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapatnī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakrti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

**इन्द्राणीमासु नारिषु सुभगामहमश्रवम्। नह्य ऽस्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥**

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśravam. Nahyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

**नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते। यस्येदमप्यं हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥**

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaper-ṛte. Yasyedamapyaṁ haviḥ priyaṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion, Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

**वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे। घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥**

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasatta indra ukṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttaraḥ.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

**उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम्। उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥**

14. *Ukṣṇo hi me pañcadaśa sākaṁ pacanti viṁśatim. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttaraḥ.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

**वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत्। मन्थस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥**

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāvayurviśvasmādindra uttaraḥ.*

Indra, just as a sharp horned bull bellows and

lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakrti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

**न सेशे यस्य रम्बतेऽन्तरा सक्थ्या कपृत्। सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥**

16. *Na seśe yasya rambate'ntarā sakthyā'kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādindra uttaraḥ.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

**न सेशे यस्य रोमशं निषेदुषो विजृम्भते। सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥**

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthyā kapṛdviśvasmādindra uttaraḥ.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

**अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत्। असिं सूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥**

18. *Ayamindra vṛṣākapiḥ parasvantaṁ hataṁ vidat. Asiṁ sūnāṁ navaṁ carumādedhasyāna ācitaṁ viśvasmādindra uttaraḥ.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

**अयमेमि विचाकशद्विचिन्वन्दासमार्यम्। पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥**

19. *Ayamemi vicākaśādvicinvandāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśaṁ viśvasmādindra uttaraḥ.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world of existence.

**धन्व च यत्कृन्तत्रं च कति स्वित्ता वि योजना। नेदीयसो वृषाकपेऽस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥**

20. *Dhanva ca yatkṛntatraṁ ca kati svittā vi yojanā. Nedīyaso vṛṣākape'stamehi gṛhāň upa viśvasmādindra uttaraḥ.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

**पुनरेहि वृषाकपे सुविता कल्पयावहै। य एष स्वप्ननंशनोऽ-स्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥**

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣa svapnanaṁśano'stameṣi pathā punarviśvasmādindra uttaraḥ.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi, comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

**यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन। क्वऽस्य पुल्वघो मृगः कमगं जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥**

22. *Yadudañco vṛṣakape gṛhamindrājagantana. Kvasya pulvagho mṛgaḥ kamagaṁ janayopano viśvasmādindra uttaraḥ.*

O Vrshakapi, O Indra, when the higher souls come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

**पर्शुर्ह नाम मानवी साकं ससूव विंशतिम्। भद्रं भल त्यस्या अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥**

23. *Parśurha nāma mānavī sākaṁ sasūva viṁśatim. Bhadraṁ bhala tyasyā abhūdyasyā udaramāma-yadviśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

## Kanda 20/Sukta 127 (Indra)

***(Khila/ Kuntapa Suktas from 127 to 136)***

इ॒दं जना॒ उप॑ श्रुत॒ नरा॒शंस॒ स्तवि॑ष्यते।
ष॒ष्टिं स॒हस्रा॑ नव॒तिं च॑ कौरम॒ आ रु॒शमे॑षु दद्महे॥ १॥

1. *Idaṁ janā upa śruta narāśaṁsa staviṣyate. Ṣaṣṭiṁ sahasrā navatiṁ ca kaurama ā ruśameṣu dad-mahe.*

Listen ye all carefully this: The man of virtue worthy of praise and adoration is going to be celebrated. O man of power and joy on earth, from among those who have given up hate and violence and ward off anger and fear, we select and accept sixty thousand and ninety (virtues).

(The mantra is highly mystical: 'Sixty thousand and ninety is interpreted as virtues and as divine gifts, and also as defenders of peace.)

उ॒ष्ट्रा यस्य॑ प्रवा॒हणो॑ व॒धूम॑न्तो द्वि॒र्दश॑।
व॒र्ष्मा रथ॑स्य॒ नि जि॑ही॒डते दि॒व ई॒षमा॑णा उप॒स्पृशः॥ २॥

2. *Uṣṭrā yasya pravāhaṇo vadhūmanto dvirdaśa. Varṣmā rathasya ni jihīḍate diva īṣamāṇā upaspṛśaḥ.*

Here is the adorable man ruler, the leading light, whose grand chariot, twenty virile bulls draw and the radiating rays of the sun touch, energise and bless with light and beauty.

(Another, mystic, interpretation is given by professor Vishvanath Vidyalankar: Here is the yogi whose body system, twenty perceptive and volitional senses and pranas energise and move just as the radiant rays of the sun keep the heaven and earth radiant and inspiring.)

**एष इषाय॑ मामहे श॒तं नि॒ष्कान्दश॒ स्रज॑ः।**
**त्रीणि॑ श॒तान्यर्व॑तां स॒हस्रा॒ दश॒ गोना॑म्॥ ३॥**

3. *Eṣa iṣāya māmahe śataṁ niṣkāndaśa srajaḥ. Trīṇi śatānyarvatāṁ sahasrā daśa gonām.*

We honour this ruling light of wisdom, vision and grandeur for his support and celebration, and offer him a hundred gold coins, ten garlands, three hundred horses and ten thousand cows.

**वच्य॑स्व॒ रेभ॑ वच्यस्व वृ॒क्षे न प॒क्वे श॒कुन॑ः।**
**नष्टे॑ जि॒ह्वा च॑र्चरीति क्षु॒रो न भु॒रिजो॑रिव॥ ४॥**

4. *Vacyasva rebha vacyasva vṛkṣe na pakve śakunaḥ. Naṣṭe jihvā carcarīti kṣuro na bhurijoriva.*

When the time is ripe, O celebrant, speak, sing and celebrate the Lord as the bird chirps on the tree when the fruit is ripe, for, when the time is gone and the

fruit is no more, the tongue would flutter in the mouth for nothing, with regret may be, like the blade of scissors for no purpose.

**प्र रे॒भासो॑ मनी॒षा वृषा॒ गाव॑इवेरते।**
**अ॒मो॒॒त॒पु॒त्र॒का ए॒षाम॒मोत॑ गा॒इवा॑सते॥ ५॥**

5. *Pra rebhāso manīṣā vṛṣā gāva-iverate. Amotaputrakā eṣāmamota gā-ivāsate.*

As brave and generous bulls and cows in the world of nature, so grateful celebrants, in the world of humanity, with their mind and intelligence sing and celebrate the Lord, raise their children and retire. Thus do they and their children, as brave and generous bulls and cows, live at home in peace and maintain the homely tradition of grateful creative living.

**प्र रे॑भ॒ धीं भ॑रस्व गो॒विदं॑ वसु॒विद॑म्।**
**दे॒व॒त्रेमां॑ वाचं श्रीणी॒हीषु॒र्नावी॑र॒स्तार॑म्॥ ६॥**

6. *Pra rebha dhīṁ bharasva govidaṁ vasuvidam. Devatremāṁ vācaṁ śrīṇīhīṣurnāvīrastāram.*

O celebrant, bear and mature the intelligence which brings knowledge and wisdom, and the wealth, honour and excellence of the world. O man of faith in Divinity, sharpen and pefect the Word Divine and your voice as the perfect archer sharpens and calibrates his arrow for the bow to hit his target.

**राज्ञो॑ विश्व॒जनी॑नस्य॒ यो दे॒वोऽ मर्त्याँ॑ अति॑।**
**वै॒श्वा॒न॒रस्य॒ सुष्टु॑ति॒मा सु॒नोता॑ परि॒क्षित॑ः॥ ७॥**

7. *Rājño viśvajanīnasya yo devo'martyāň ati. Vaiśvānarasya suṣṭutimā sunotā parikṣitaḥ.*

O singer and celebrant, sing and intensify your praise of the universal ruler, loving benefactor of the world, who is one Lord refulgent immortal among mortals, universal spirit of humanity, present and vibrating in every form and particle of existence.

**परिच्छिन्नः क्षेममकरोत्तम आसनमाचरन्।**
**कुलायन्कृण्वन्कौरव्यः पतिर्वदति जायया॥ ८॥**

8. *Paricchinnaḥ kṣemamakarottama āsanamā-caran. Kulāyankṛṇvankauravyaḥ patirvadati jāyayā.*

The man of discrimination and detachment, taking his seat of stability, dispels darkness and does good to all: thus does the house holder, a man of action, speak to his wife while establishing a new home for his family.

**कतरत्त आ हराणि दधि मन्थां परि श्रुतम्।**
**जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः॥ ९॥**

9. *Kataratta ā harāṇi dadhi manthāṁ pari śrutam. Jāyāḥ patiṁ vi pṛcchati rāṣṭre rājñaḥ parikṣitaḥ.*

What shall I bring for you? Curds, buttermilk or barley meal stirred in milk, or the famous soma juice? This does every wife ask and offer her husband in happy dominion of the universal ruler, present and ruling everywhere.

**अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम्।**
**जनः स भद्रमेधति राष्ट्रे राज्ञः परिक्षितः॥ १०॥**

10. *Abhīvasvaḥ pra jihīte yavaḥ pakvaḥ patho bilam. Janaḥ sa bhadramedhati rāṣṭre rājñaḥ parikṣitaḥ.*

Ripe barley and all round wealth moves by paths of transport from the fields to the circulation. Thus do the people enjoy peace, plenty and prosperity in the dominion of the universal ruler.

**इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम्।**
**ममेदुग्रस्य चर्कृधि सर्व इत्ते पृणादरिः॥ ११॥**

11. *Indraḥ kārumabūbudhaduttiṣṭha vi carā janam.*
*Mamedugrasya carkṛdhi sarva itte pṛṇādariḥ.*

Indra, universal ruler, wakes up the poet and artist and inspires him: Rise, go among the people and proclaim my message of love, passion and action, and the entire citizenry would listen, honour and reward you to your satisfaction.

**इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः।**
**इहो सहस्त्रदक्षिणोऽपि पूषा नि षीदति॥ १२॥**

12. *Iha gāvaḥ prajāyadhvamihāśvā iha pūruṣāḥ.*
*Iho sahasradakṣiṇo'pi pūṣā ni ṣīdati.*

Let cows, lands and cultures grow, increase and rise high here in this dominion of Indra. Let horses and other modes of transport grow and develop here. Let men and women grow and advance here in peace and prosperity. Here Pusha, lord of health, well being and all round growth, giver of a thousand boons, rules and abides here with the people.

**नेमा इन्द्र गावो रिषन्मो आसां गोपा रीरिषत्।**
**मासाममित्रयुर्जन इन्द्र मा स्तेन ईशत॥ १३॥**

13. *Nemā indra gāvo riṣanmo āsāṁ gopa rīriṣat.*
*Māsāmamitrayurjana indra mā stena īśata.*

Hey Indra, lord ruler of the world, let not the cows, lands and culture suffer here, nor let their master and protector suffer any harm. Let no thief, let no enemy rule over there.

**उप॑ नो न रमसि॒ सूक्तेन॒ वच॑सा व॒यं भ॒द्रेण॒ वच॑सा व॒यम्।**
**वना॑दधिध्व॒नो गि॒रो न रि॑ष्येम क॒दा च॒न॥ १४॥**

14. *Upa no na ramasi sūktena vacasā vayaṁ bhadreṇa vacasā vayam. Vanādadhidhvano giro na riṣyema kadā cana.*

O lord of the universe, we thank you that you never neglect us. Bless us that we may praise you with noble hymns and words of praise. Let noble words free from pain and sufferance ever resound and come to us. Let us never suffer any harm, guilt or negativity.

## Kanda 20/Sukta 128 (Indra Prajapati)

**यः स॒भेयो॑ विद॒थ्य॑ ऽ॑ः सु॒त्वा य॒ज्वाथ॒ पूरु॑षः।**
**सूर्यं॑ चामू॑ रि॒शाद॑स॒स्तद्दे॒वाः प्राग॑कल्पयन्॥ १॥**

1. *Yaḥ sabheyo vidathyaḥ sutvā yajvātha pūruṣaḥ. Sūryaṁ cāmū riśādasastaddevāḥ prāgakalpayan.*

The man who is worthy of the assembly, who is worthy of learned society, who has distilled and attained to the essence and meaning of things and then is dedicated to yajna, creative work for all in cooperation, that man and the sun, the divinities have, prepared and seasoned as top destroyers of sin and suffering of disease.

**यो जा॒म्या अप्र॑थय॒स्तद्यत्स॒खा॑यं॒ दुर्धू॑र्षति ।**
**ज्येष्ठो॒ यद॑प्रचेता॒स्तदा॑हुर॒धरा॒गिति॑ ॥ २॥**

2. *Yo jāmyā aprathayastadyatsakhāyaṁ dudhūrṣati. Jyeṣṭho yadapracetāstadāhuradharāgiti.*

The man who abuses a sister or any sisterly woman, or who deceives and violates a friend, and he that is the eldest and yet behaves like a man void of sense and reason, such a man, they say, is the lowest and meanest of all.

**यद्भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः।**
**तद् विप्रो अब्रवीदु तद्गन्धर्वः काम्यं वचः॥ ३॥**

3. *Yadbhadrasya puruṣasya putro bhavati dādhṛṣiḥ. Tad vipro abravīdu tadgandharvaḥ kāmyaṁ vacaḥ.*

When the son of a noble man becomes bold and valorous and puts the evil down, then the man of knowledge and Vedic wisdom says good and lovable words about him.

**यश्च पणि रघुजिष्ठ्यो यश्च देवाँ अदाशुरिः।**
**धीराणां शश्वतामहं तदपागिति शुश्रुम॥ ४॥**

4. *Yaśca paṇi raghujiṣṭhyo yaśca devāň adāśuriḥ. Dhīrāṇāṁ śaśvatāmahaṁ tadapāgiti śuśruma.*

But whoever is calculative, smallest among men of small mind, whoever is mean and ungiving toward the noble and generous, of him we have heard from the patient wise men of universal values that he is unworthy of mixing with the noble ones.

**ये च देवा अयजन्ताथो ये च पराददिः।**
**सूर्यो दिवमिव गत्वाय मघवा नो वि रप्शते॥ ५॥**

5. *Ye ca devā ayajantātho ye ca parādadiḥ.*
*Sūryo divamiva gatvāya maghavā no vi rapśate.*

Those who are generous and noble at heart, perform yajna and give in charity rise as the sun rises in heaven and become men of wealth, honour and brilliance of excellence.

**योऽनाक्ताक्षो अनभ्यक्तो अमणिवो अहिरण्यवः।**
**अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता॥ ६॥**

6. *Yo'nāktākṣo anabhyakto amaṇivo ahiraṇyavaḥ.*
*Abrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.*

Whoever is a man of ungracious eye, whoever is not generous and kind at heart, whoever, though he be the son of a Brahmana, is un-learned and unpriest-like at yajna, all these are believed to be unworthy and undeserving of gold and jewel distinction in society and in learned programmes.

**य आक्ताक्षः सुभ्यक्तः सुमणिः सुहिरण्यवः।**
**सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता॥ ७॥**

7. *Ya āktākṣaḥ subhyaktaḥ sumaṇiḥ suhiraṇyavaḥ*
*subrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.*

Whoever is a man of gracious eye and generous of heart, who is learned and worthy of being the high priest of yajna, being son of a Brahmana, deserves to wear gold and jewel distinctions and is honoured in society and in learned programmes.

**अप्रपाणा च वेशन्ता रेवाँ अप्रतिदिश्ययः ।**
**अयभ्या कन्या ∫कल्याणी तोता कल्पेषु संमिता॥ ८॥**

8. *Aprapāṇā ca veśantā revāň apratidiśyayaḥ.*
*Ayabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.*

A water resort without the availability of water, a rich man without charity, a comely girl without the fertility of marriage and procreation, all these are believed to be equally unworthy in society for social purpose and programmes.

**सुप्रपाणा च वेशन्ता रेवान्त्सुप्रतिदिश्ययः ।**
**सुयभ्या कन्या ∫कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥**

9. *Suprapāṇā ca veśantā revāntsupratidiśyayaḥ.*
*Suyabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.*

A water resort with ample availability of water, a rich man with generous charity, a comely girl gentle and fertile for marriage and procreation, all these are believed to be equally worthy in society for noble social values and programmes.

**परिवृक्ता च महिषी स्वस्त्या ∫च युधिंगमः ।**
**अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥**

10. *Parivṛktā ca mahiṣī svastyā ca yudhiṁgamaḥ.*
*Anāśuraścāyāmī totā kalpeṣu saṁmitā.*

A great woman, even a queen, but abandoned, a self-interested, ease loving warrior unwilling for battle, a lazy horse and a lazy servant, all these are believed to be unworthy in society, equally unfit for social purposes.

**वावाता च महिषी स्वस्त्या ∫च युधिंगमः ।**
**श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥**

11. *Vāvātā ca mahiṣī svastyā ca yudhiṁgamaḥ.*
*Śvāśuraścāyāmī totā kalpeṣu saṁmitā.*

A great woman, a queen, active loved and favoured, a healthy warrior keen for battle, a swift horse and a smart servant, all these are believed to be equally worthy in society for social purposes.

यदि॑न्द्रा॒दो दा॑शरा॒ज्ञे मानु॑षं॒ वि गा॑हथाः।
विरू॑पः॒ सर्व॑स्मा आसीत्स॒ह य॒क्षाय॒ कल्प॑ते॥ १२॥

12. *Yadindrādo dāśarājñe mānuṣaṁ vi gāhathāḥ.*
*Virūpaḥ sarvasmā āsītsaha yakṣāya kalpate.*

Indra, when you churned man for his behaviour as he acted in slavery to the rule of his lower senses and mind over the spirit, that corrective response appeared to be unkind. But in reality that was to re-educate the man toward the yajnic way of living intelligently according to higher reason.

त्वं वृ॑षा॒क्षुं म॑घवन्नम्रं म॒र्याकरो॒ रवि॑ः।
त्वं रौ॑हि॒णं व्या ऽस्यो॒ वि वृ॒त्रस्याभि॑न॒च्छिरः॥ १३॥

13. *Tvaṁ vṛṣākṣuṁ maghavannamraṁ maryākaro raviḥ. Tvaṁ rauhiṇaṁ vyāsyo vi vṛtrasyābhinacchiraḥ.*

Lord of the world's wealth and power, resplendent as the sun and generous as a rain cloud, maker of men as you are, pray make man happy and long lived and humble, you throw off the cover of darkness and break the head of the evil perpetrator.

यः पर्व॑ता॒न्व्य॑दधा॒द्यो अ॒पो व्य॑गाहथाः।
इन्द्रो॒ यो वृ॑त्र॒हान्म॒हं तस्मा॑दिन्द्र॒ नमो॑ऽ स्तु ते॥ १४॥

14. *Yaḥ parvatānvyadadhādyo apo vyagāhathāḥ.*
*Indro yo vṛtrahānmahaṁ tasmādindra namo'stu te.*

You who hold and sustain the mountains, who churn, roll and make the oceans flow, O Indra, mighty great who destroy darkness and evil, for all this power and splendour, salutations in homage to you!

**पृष्ठं धावन्तं हर्योरौच्चैःश्रवसमब्रुवन् ।**
**स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम्॥ १५॥**

15. *Pṛṣṭhaṁ dhāvantaṁ haryorauccaiḥ śravasamabruvan. Svastyaśva jaitrāyendramā vaha susrajam.*

To the nation and the ruler of high fame running after wealth and power, excellence and fame, divine voices spoke: O nation, O ruler, for victory over peace and well being, honour and glory, invoke and win the grace of Indra, Lord Almighty, who holds the garland of glory for you. ( Here the 'ashva' may also be interpreted as mind running after senses.)

**ये त्वाश्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम्।**
**पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते॥ १६॥**

16. *Ye tvā śvetā ajaiśravaso hāryo yuñjanti dakṣiṇam. Pūrvā namasya devānāṁ vibhradindra mahīyate.*

Hey Indra, those who are pure and spotless, who have won imperishable honour and fame and have withdrawn their worldly desires and ambitions, and who join you, Omnificent Lord, every one of them, front ranker among divine personalities, bearing you at heart in the soul, they are great, happy and exalted.

## Kanda 20/Sukta 129 (Prajapati)

**एता अश्वा आ प्लवन्ते॥ १॥**

1. *Etā aśvā ā plavante.*

These senses, mental fluctuations, wander around after the objects they love to feed on.

**प्रतीपं प्राति सुत्वनम्॥ २॥**

2. *Pratīpaṁ prāti sutvanam.*

They run after temptations, objects good and bad, counter to each other, to and even against man's love of soma and yajna.

**तासामेका हरिक्निका॥ ३॥**

3. *Tāsāmekā hariknikā.*

Of them, one is dedicated to divinity, alleviator of suffering, the Saviour.

**हरिक्निके किमिच्छसि॥ ४॥**

4. *Hariknike kimicchasi.*

O lover of Divinity, what do you want to seek?

**साधुं पुत्रं हिरण्ययम्॥ ५॥**

5. *Sādhuṁ putraṁ hiraṇyayam.*

I am in search of love and faith, a noble child of golden virtue born of divinity.

**क्वाहतं परास्यः॥ ६॥**

6. *Kvāhataṁ parāsyaḥ.*

Where is the hit, that which ought to be hit and rejected?

**यत्रामूस्तिस्रः शिंशपाः॥ ७॥**

7. *Yatrāmūstisraḥ śiṁśapāḥ.*

There where those cursed and cursing ones, three mental fluctuations reside and lurk on.

**परि॑ त्रयः ॥ ८ ॥**

8. *Pari trayaḥ.*

All those three, evil, disturbing and mixed, i.e., tamasika, rajasika and mixed, black, white and opaque.

**पृदा॑कवः ॥ ९ ॥**

9. *Pṛdakavaḥ.*

Dangerous, poisonous they are.

**शृङ्गं ध्म॒न्त॑ आसते ॥ १० ॥**

10. *Śṛṅgaṁ dhamanta āsate.*

They hiss, raise their fangs and persist, to strike.

**अ॒यन्म॒हा ते॑ अर्वा॒हः ॥ ११ ॥**

11. *Ayanmahā te arvāhaḥ.*

Here is come your great saviour.

**स इच्छक॑ं॒ सघा॑घते ॥ १२ ॥**

12. *Sa icchakaṁ saghāghate.*

He comes, moves whoever desires and wards off the undesirables.

**सघा॑घते॒ गोमी॒द्या गोग॑तीरिति ॥ १३ ॥**

13. *Saghāghate gomīdyā gogatīriti.*

The lord of light and knowledge controls and eliminates the fluctuations of mind and senses.

**पुमां कुस्ते निमिच्छसि ॥ १४ ॥**

14. *Pumāṁ kuste nimicchasi.*

O man, in the prolific world of nature, why want something undesirable?

**पल्प बद्ध वयो इति ॥ १५ ॥**

15. *Palpa baddha vayo iti.*

Bound in flesh and blood, you are a bird in the cage.

**बद्ध वो अघा इति ॥ १६ ॥**

16. *Baddha vo aghā iti.*

Or you are bound in sin.

**अजागार केविका ॥ १७ ॥**

17. *Ajāgāra kevikā.*

The home of clay, Prakrti, body, senses, passion and reason, all is at your disposal, they serve you for your experience of living.

**अश्वस्य वारो गोशपद्यके ॥ १८ ॥**

18. *Aśvasya vāro gośapadyake.*

Warrior of horse and under the hoof of a cow, crushed by the material world?

**श्येनीपती सा ॥ १९ ॥**

19. *Śyenīpatī sā.*

Nature as reason and intelligence, in Satvika form, is a saving power too.

**अनामयोपजिह्विका ॥ २० ॥**

20. *Anāmayopajihvikā.*

She can lick away the innocent as well as provide for health, light and revelation of knowledge and wisdom.

## Kanda 20/Sukta 130 (Prajapati)

**को अर्य बहुलिमा इषूनि ॥ १ ॥**

1. *Ko arya bahulimā iṣūni.*

Who shoots the many arrows of the world at you, O man?

**को असिद्याः पयः ॥ २ ॥**

2. *Ko asidyāḥ payaḥ.*

Who brings you the fruit of uncontrolled acts of mental darkness?

**को अर्जुन्याः पयः ॥ ३ ॥**

3. *Ko arjunyāḥ payaḥ.*

Who brings you the fruit of enlightened eats of the mind?

**कः कार्ष्ण्याः पयः ॥ ४ ॥**

4. *Kaḥ kārṣṇyāḥ payaḥ.*

Who brings you the fruit of attractive but blurred activities of mind?

**एतं पृच्छ कुहं पृच्छ ॥ ५ ॥**

5. *Etaṁ pṛccha kuhaṁ pṛccha.*

Ask this of the man of the mystery of life.

**कुहाकं पक्वकं पृच्छ॥ ६ ॥**

6. *Kuhākaṁ pakvakaṁ pṛccha.*

Ask this of the veteran man of the mysteries of existence.

**यवानो यतिस्वभिः कुभिः ॥ ७ ॥**

7. *Yavāno yatisvabhiḥ kubhiḥ.*

Ask the smart and youthful who shines over the earthly and the industrious.

**अकुप्यन्तः कुपायकुः ॥ ८ ॥**

8. *Akupyantaḥ kupāyakuḥ.*

The man of peace free from hate and anger is saviour of earth from evil and negativities.

**आमणको मणत्सकः ॥ ९ ॥**

9. *Āmaṇako maṇatsakaḥ.*

The speaker and teacher is the man of love and power among others.

**देव त्वप्रतिसूर्य ॥ १० ॥**

10. *Deva tvapratisūrya.*

The learned teacher is brilliant as the sun.

**एनश्चिपङ्क्तिका हविः ॥ ११ ॥**

11. *Enaścipaṅktikā haviḥ.*

Let the collected toll of sin be burnt as havi in the yajna fire.

**प्रदुद्रुदो॒ मघा॑प्रति ॥ १२ ॥**

12. *Pradudrudo maghāprati.*

Holy sage, you have given us a wealth of progress into moral and spiritual wealth.

**शृङ्गं॑ उत्पन्न ॥ १३ ॥**

13. *Śṛṅga utpanna.*

O fangs and horns born of sin,

**मा त्वा॑भि॒ सखा॑ नो विदन् ॥ १४ ॥**

14. *Mā tvābhi sakhā no vidan.*

Let our friends never face and suffer from you.

**व॒शाया॑ः पु॒त्रमा य॑न्ति ॥ १५ ॥**

15. *Vaśāyāḥ putramā yanti.*

Our friends go and meet the sage, child of loving Mother Nature and divine knowledge.

**इरा॑वेदुमयं दत ॥ १६ ॥**

16. *Irāvedumayaṁ data.*

Give man the knowledge of earthly life, uproot the love and sufferance of worldly passion and evil.

**अथो॑ इ॒यन्नि॒यन्नि॑ति ॥ १७ ॥**

17. *Atho iyanniyanniti.*

And let the man of holiness be moving, moving, ever onwards.

**अथो॑ इ॒यन्नि॑ति ॥ १८ ॥**

18. *Atho iyanniti.*

Moving, moving, onwards, forwards, stopping never.

**अथो॒ श्वा अस्थि॑रो भवन्॥ १९॥**

19. *Atho śvā asthiro bhavan.*

Never being restless, dog like.

**उ॒यं य॒कांश्लोक॒का॥ २०॥**

20. *Uyaṁ yakāṁśalokakā.*

Otherwise their share would be little, that too sufferance.

## Kanda 20/Sukta 131 (Prajapati)

**आमि॑नोनि॒ति भ॑द्यते॥ १॥**

1. *Āminoniti bhadyate.*

One who forsakes sensual temptations comes to good for mind and soul.

**तस्य॑ अनु॒ निभ॑ञ्जनम्॥ २॥**

2. *Tasya anu nibhañjanam.*

The obstacles of his spiritual journey are removed, eliminated.

**वरु॑णो॒ याति॒ वस्व॑भिः॥ ३॥**

3. *Varuṇo yāti vasvabhiḥ.*

Varuna, lord of grace, moves and blesses him with the riches of his divine gifts.

**श॒तं वा॒ भार॑ती॒ शव॑ः॥ ४॥**

4. *Śataṁ vā bhāratī śavaḥ.*

Hundreds are mother Bharati's, Nature's, gifts for him, She bears these for her child.

**श॒तमा॒श्वा हि॑र॒ण्ययाः। श॒तं र॒थ्या हि॑र॒ण्ययाः।**
**श॒तं कु॒था हि॑र॒ण्ययाः। श॒तं नि॒ष्का हि॑र॒ण्ययाः॥ ५॥**

5. *Śatamāśvā hiraṇyayāḥ. Śataṁ rathyā hiraṇyayāḥ.*
*Śataṁ kuthā hiraṇyayāḥ. Śataṁ niṣkā hiraṇyayāḥ.*

Hundreds of golden gifts, horses and warriors, hundreds of chariot gifts of golden grace and beauty, hundreds of elephants decked with gold, hundreds of golden garlands and vessels laden with gold mohurs, these follow and court him. (Refer Yoga-sutras of Patanjali, 2, 37 and 39: If a person is established in renunciation and is free from greed and hoarding, all wealths of the world stand around him to attend and serve. But his choice stands higher and remains firm, for nothing short of divine grace.)

**अह॑ल कुश वर्त्तक॥ ६॥**

6. *Ahala kuśa varttaka.*

The man without the plough, dedicated to the yajna-vedi sits on the grass in meditation.

**श॒फेन॑ड्व ओ॑हते॥ ७॥**

7. *Śaphena-iva ohate.*

Lives as one with the root of the tree of existence.

**आय॑ व॒नेन॑ती॒ जनी॑॥ ८॥**

8. *Āya vanenatī janī.*

The Mother, divine Grace, comes to bless.

**वनिष्ठा नाव गृह्यन्ति ॥ ९ ॥**

9. *Vaniṣṭhā nāva gṛhyanti.*

Those who are absolutely dedicated are never forsaken.

**इदं मह्यं मदूरिति ॥ १० ॥**

10. *Idaṁ mahyaṁ madūriti.*

This is the joy for me, this Grace!

**ते वृक्षाः सह तिष्ठति ॥ ११ ॥**

11. *Te vṛkṣā saha tiṣṭhati.*

Uprooted, in-rooted, they abide unshaken, the Master, the Mother, abides with them.

**पाक बलिः ॥ १२ ॥**

12. *Pāka baliḥ.*

This life on top of maturity is food for Divinity, offered as havi for the sacred fire.

**शक बलिः ॥ १३ ॥**

13. *Śaka baliḥ.*

Lord omnipotent, all power and potential is surrendered in homage to you.

**अश्वत्थ खदिरो ध्रुवः ॥ १४ ॥**

14. *Aśvattha khadiro dhruvaḥ.*

O devotee, undisturbed and stable in mind, risen pure above mental fluctuations of lower order, you are now redeemed to your original purity.

**अरंदुपरम ॥ १५ ॥**

15. *Araduparama.*

Risen above existential involvements, come to absolute renunciation and freedom.

**शयो॑ हतइ॑व ॥ १६ ॥**

16. *Śayo hata-iva.*

Even latencies in the unconscious are silenced, dead as if.

**व्याप॒ पूरु॑षः ॥ १७ ॥**

17. *Vyāpa pūruṣaḥ.*

O man, you are one with the Supreme Purusha.

**अदू॑हमि॒त्यां पूष॑कम् ॥ १८ ॥**

18. *Adūhamityāṁ pūṣakam.*

I have received the life-giving milk of the Divine Presence.

**अत्यं॑र्धर्च पं॑र॒स्वतः ॥ १९ ॥**

19. *Atyardharca parasvataḥ.*

Meditate on the farthest of the far, in Samadhi.

**दौव॑ हु॒स्तिनो॑ दृ॒ती ॥ २० ॥**

20. *Dauva hastino dṛtī.*

Two are the yogi's arms of action which cut the existential knot to heavenly freedom: practice and renunciation.

## Kanda 20/Sukta 132 (Prajapati)

आदलांबुकमेकंकम् ॥ १ ॥

1. *Ādalābukamekakam.*

Just as the gourd floats on water, so the One that 'floats', i.e., transcends, the ocean of existence is Brahma.

अलांबुकं निखांतकम् ॥ २ ॥

2. *Alābukaṁ nikhātakam.*

And the One that transcends as well as saves us from drowning in the ocean of existence is Brahma who uproots darkness and ignorance and that way saves us.

कर्कंरिको निखांतकः ॥ ३ ॥

3. *Karkariko nikhātakaḥ.*

Brahma that creates and winds up the world of existence is the One that uproots darkness and ignorance.

तद्वात उन्मंथायति ॥ ४ ॥

4. *Tadvāta unmathāyati.*

That is the wind and storm that churns and shakes up the world of existence.

कुलांयं कृणवादिति ॥ ५ ॥

5. *Kulāyaṁ kṛṇavāditi.*

It is that who makes and directs the homes and families of humanity, nests for birds and dens for animals.

उ॒ग्रं व॑नि॒षदा॑ततम्॥ ६ ॥

6. *Ugraṁ vaniṣadātatam.*

Let man love and worship the awesome Brahma, omnipresent which comprehends both space and time.

न व॑निष॒दना॑ततम्॥ ७ ॥

7. *Na vaniṣadanātatam.*

Let man not worship any power and presence which is not the omnipresent umbrella presence in, over and beyond the world of nature.

क एषा॑ं कर्क॑री लिखत्॥ ८ ॥

8. *Ka eṣāṁ karkarī likhat.*

Who is the creator and sustainer who writes the karmic destiny of all these souls? It is Ka, the Supreme Brahma.

क एषां दु॒न्दुभि॑ं हनत्॥ ९ ॥

9. *Ka eṣāṁ dundubhiṁ hanat.*

Who blows the trumpet to wind up the game of the life of these souls? It is Ka, the Lord Supreme.

यदी॒यं ह॑न॒त्कथं हनत्॥ १० ॥

10. *Yadīyaṁ hanatkathaṁ hanat.*

If it is Brahma that blows the last trumpet, how does he blow? If it is Nature, even so, how?

दे॒वी ह॑न॒त्कुह॑नत्॥ ११ ॥

11. *Devī hanatkuhanat.*

If it is divine Nature that blows the trumpet, where does it blow?

**पर्यागारं॒ पुन॑ःपुनः ॥ १२ ॥**

12. *Paryāgāraṁ punaḥ punaḥ.*

Nature blows the trumpet in every home, and it does so again and again.

**त्रीण्यु॒ष्ट्रस्य॒ नामा॑नि ॥ १३ ॥**

13. *Trīṇyuṣṭrasya nāmāni.*

Three are the names of the saviour from sufferings of body, mind and soul.

**हि॒र॒ण्यं इत्येके॑ अब्रवीत् ॥ १४ ॥**

14. *Hiraṇyaṁ ityeke abravīt.*

Some say It is Hiranya, Hiranyagarbha, that is, beautiful, loving, good and gracious, Satvika.

**द्वौ वा॑ ये शिशवः ॥ १५ ॥**

15. *Dvau vā ye śiśavaḥ.*

Others, sharp of intelligence, say It is twofold: of dual power and potential: power and honour.

**नील॑शिखण्डु॒वाह॑नः ॥ १६ ॥**

16. *Nīlaśikhaṇḍavāhanaḥ.*

They say It is the bearer and sustainer of the dark and colourfu

## Kanda 20/Sukta 133 (Kumari)

**वितंतौ किरणौ द्वौ तावा॑ पिनष्टि पूरुषः।**
**न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्यसे॥ १॥**

1. *Vitatau kiraṇau dvau tāvā pinaṣṭi pūruṣaḥ.*
*Na vai kumāri tattathā yathā kumāri manyase.*

There is twofold flow of psychic energy expansive in the worldly life of man, i.e., the flow of Tamasic and Rajasic fluctuations of the mind. These the Supreme Purusha reduces and eliminates for the salvation of the spirit.

No innocent maiden, it is not so as you think and believe.

**मा॒तुष्टे किरणौ द्वौ निवृ॑त्तः पुरुषानृते।**
**न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्यसे॥ २॥**

2. *Mātuṣṭe kiraṣau dvau nivṛttaḥ puruṣānṛte.*
*Na vai kumāri tattathā yathā kumāri manyase.*

Well, the two streams of fluctuation flow from your Mother Nature herself. And of those two tortuous, ultimately unreal and confusive streams, man is relieved by Mother Nature herself in the natural course.

No, innocent maiden, it is not so as you think and believe. (Nature has no absolute will of her own. She gives you the field for play by a higher law, only that.)

**निगृ॑ह्य कर्ण॑कौ द्वौ निरा॑यच्छसि॒ मध्य॒मे।**
**न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्यसे॥ ३॥**

3. *Nigṛhya karṇakau dvau nirāyacchasi madhyame.*
*Na vai kumāri tattathā yathā kumāri manyase.*

Having controlled the two flows when you restrict them somewhere in the middle, even then you continue the involvement. Release and freedom, innocent maiden, is not as you think and believe.

**उ॒त्ता॒नायै॑ शया॒नायै॒ तिष्ठ॑न्ती॒ वाव॑ गूहसि।**
**न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ ४॥**

4. *Uttānāyai śayānāyai tiṣṭhantī vāva gūhasi.*
*Na vai kumāri tattathā yathā kumāri manyase.*

Abiding and stabilising yourself whether for the expansive as express. Release and freedom, innocent maiden, is not possible the way you think and believe.

**श्लक्ष्णा॑यां श्लक्ष्णि॑काया॒ं श्लक्ष्ण॑मे॒वाव॑ गूहसि।**
**न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से ॥ ५॥**

5. *Ślakṣṇāyāṁ ślakṣṇikāyāṁ ślakṣṇamevāva gūhasi.*
*Na vai kumāri tattathā yathā kumāri manyase.*

In the reduced as well as in the refined fluctuations you only hide and retain their latencies in the subtlest form. Release and freedom, innocent maiden, is not possible the way you think and believe.

**अव॑श्लक्ष्ण॒मिव॑ भ्रंशद॒न्तर्लो॑ममति॑ हृ॒दे।**
**न वै कुमारि॒ तत्तथा॒ यथा॑ कुमारि॒ मन्य॑से॥ ६॥**

6. *Avaślakṣṇamiva bhraṁśadantarlomamati hrade.*
*Na vai kumāri tattathā yathā kumāri manyase.*

Let even the subtlest form of latencies, vasanas and sanskaras, be eliminated by the root from the heart and the karmashoya in the psyche. That alone will lead to release and freedom. (This is possible by relentless practice of Abhyasa and absolute renunciation, Parama

Vairagya, on your part, and the descent of grace from Above: Yogasutra, 1, 12 and 23.) Release and freedom, innocent maiden, is not possible the way you think and believe (either by nature or by yourself).

## Kanda 20/Sukta 134 (Prajapati)

**इहेत्थ प्रागपागुदगधराग् अरालागुदभर्त्सथ ॥ १ ॥**

1. *Ihettha prāgapāgudagadharāg arālāgudabhartsatha.*

Here thus on earth, east, west, north or south, O man, weak of will, afraid to be staright, try to be upright with honest self-criticism and effort for self-improvement.

**इहेत्थ प्रागपागुदगधराग् वत्साः पुरुषन्त आसते ॥ २ ॥**

2. *Ihettha prāgapāgudagadharāg vatsāḥ puruṣanta āsate.*

Here thus on earth, east, west, north or south, children try and rise to adulthood and act as men.

**इहेत्थ प्रागपागुदगधराग् स्थालीपाको वि लीयते ॥ ३ ॥**

3. *Ihettha prāgapāgudagadharāg sthālīpāko vi līyate.*

Here thus on earth, east, west north or south, holy food is prepared for the sacred fire of yajna.

**इहेत्थ प्रागपागुदगधराग् स वै पृथु लीयते ॥ ४ ॥**

4. *Ihettha prāgapāgudagadharāg sa vai pṛthu līyate.*

Here thus on earth, east, west, north or south, that very holy food for the action, fire of yajna, is

prepared and the same expands far and wide.

इ॒हेत्थ प्रागपा॒गुद॑ग॒धरा॒ग् आष्टे॑ लाहणि॒ लीशा॑थी ॥ ५ ॥

5. *Ihettha prāgapāgudagadharāg āṣṭe lāhaṇi līśāthī.*

Here thus on earth, east, west, north or south, dynamic reason and intelligence is destined to be your share.

इ॒हेत्थ प्रागपा॒गुद॑ग॒धरा॒ग् अक्ष्लि॑ली॒ पुच्छिली॑यते ॥ ६ ॥

6. *Ihettha prāgapāgudagadharāg akṣlilī pucchilīyate.*

Here thus on earth, east, west, north or south, calculative intellect and pragmatic reason also follows higher rationality.

## Kanda 20/Sukta 135 (Prajapati)

भुगि॑त्य॒भिग॑त॒ः शलि॑त्य॒पक्रा॑न्त॒ः फलि॑त्य॒भिष्ठि॑तः ।
दु॒न्दुभि॑माहनना॒भ्यां जरितरोथा॑मो दै॒व ॥ १ ॥

1. *Bhugityabhigataḥ śalityapakrāntaḥ phalityabhiṣṭhitaḥ. Dundubhimāhananābhyāṁ jaritarothāmo daiva.*

Sufferance as well as enjoyment is experienced. Initiative and action is gone forward. The fruit of action is source. O celebrants, let us beat the drum loud with the sticks, speech and action, that Divinity is there that shapes our ends.

को॒शबिले॑ रजनि॒ ग्रन्थे॑र्धा॒नमु॒पानहि॑ पा॒दम् ।
उत्त॑मां॒ जनि॑मां ज॒न्यानुत्त॑मां॒ जनी॒न्वर्त्म॑न्यात् ॥ २ ॥

1. *Kośabile rajani grantherdhānamupānahi pādam. Uttamāṁ janimāṁ janyānuttamāṁ janīnvartmanyāt.*

Like a purse of money, wealth kept safe in the chest at night, or the foot safeguarded in the shoe, may the lord creator give our soul, men and women, birth in the best species, i.e., best of humans, and lead men and women on the best path of life.

**अलाबूनि पृषातक्रान्यश्वत्थपलाशम्। पिपीलिकावट्श्वसो विद्युत्स्वार्पर्णशफो गोशफो जरितरोऽथामो दैव ॥ ३ ॥**

3. *Alābūni pṛṣātakānyaśvatthapalāśam. Pipīlikāvaṭaśvaso vidyutsvāparṇaśapho gośapho jaritaro'thāmo daiva.*

Just as the gourd helps us to cross over the water, so does the Lord help us cross the seas of existence. Just as rain sprinkles the earth, so does the Lord bless us with joy, the Lord that rides the chariot of Time and withdraws his creation in a moment of time. He gives the energy of breath even to the ants. He is the original cause of thunder and lightning and the root of leaves and herbs. He also is the root and root-mover of the stars and planets and the inspirer of our senses and mind. O celebrants of Divinity, O Lord Divine of all that exists, let us all rise with divine inspiration.

**वी ∫मे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर। सुसत्यमिद्गवामस्यसि प्रखुदसि ॥ ४ ॥**

4. *Vī me devā akraṁsatādhvaryo kṣipraṁ pracara. Su satyamidgavāmasyasi prakhudasi.*

All these divine existences, stars, planets and

nobilities of humanity, move on in their orbits. O Adhvaryu, organiser of life-yajna, you too move forward. O Lord of existence, you are the real spirit of joy of all the moving forms of existence, and you are the spirit of Joy itself.

**पत्नी यदृश्यते पत्नी यक्ष्यमाणा जरितरोऽथामो दैव।**
**होता विष्टीमेन जरितरोथामो दैव ॥ ५ ॥**

5. *Patnī yadṛśyate patnī yakṣyamāṇā jaritarothāmo'daiva. Hotā viṣṭīmena jaritarothāmo daiva.*

O celebrants of life, O lord divine, a wife is seen as wife when she is honoured and accepted as such while offering oblations into the sacred fire, whereby we rise in life, and when the husband, performer of yajna, showers her with the sweetness of his love whereby, too, O celebrant, O lord divine, we rise in life.

**आदित्या ह जरितरङ्गिरोभ्यो दक्षिणामनयन्।**
**तां ह जरितः प्रत्यायंस्तामु ह जरितः प्रत्यायन् ॥ ६ ॥**

6. *Ādityā ha jaritaraṅgirobhyo dakṣiṇāmanayan. Tāṁ ha jaritaḥ pratyāyaṁstāmu ha jaritaḥ pratyāyan.*

O celebrant Adityas, Brahmchari students of the highest brilliant order, bring the Dakshina, gift of gratitude, for the vibrant scholars of life sciences, and the same gift of gratitude, O celebrant, the scholars return to the harbingers in the form of knowledge, yes, O celebrant, they return it to the disciples.

**तां ह जरितर्नः प्रत्यगृभ्णंस्तामु ह जरितर्नः प्रत्यगृभ्णः।**
**अहानेतरसं न वि चेतनानि यज्ञानेतरसं न पुरोगवामः ॥ ७ ॥**

7. *Tāṁ ha jaritarnaḥ pratyagṛbhṇaṁstāmu ha jaritarnaḥ pratyagṛbhṇaḥ. Ahānetarasaṁ na vi cetanāni yajñānetarasaṁ na purogavāmaḥ.*

O celebrant, just as the distinguished scholars accepted our gifts of homage, similarly, O celebrant, you too accept our gifts. For just as there is no vision and awareness of anything anywhere without the light of the day, similarly we do not move forward without yajna, i.e., meeting, discussion, and exchange of gifts and views.

**उ॒त श्वेत॒ आशु॑पत्वा उ॒तो पद्या॑भि॒र्यवि॑ष्ठः ।**
**उ॒तेमाशु॒ मानं पिपर्ति ॥ ८ ॥**

8. *Uta sveta āśupatvā uto padyābhiryaviṣṭhaḥ. Utemāśu mānaṁ piparti.*

By the light of the day and by joint yajnic study, the spotless most youthful scholar of clear intelligence moving at flying speed, stage by stage of Vedic studies, achieves the desired distinction and progress at the earliest.

**आदि॑त्या रु॒द्रा वस॑व॒स्त्वेऽ नु॑ त इ॒दं राध॒ः प्रति॑ गृभ्णीह्यङ्गिरः ।**
**इ॒दं राधो॑ वि॒भु प्रभु॑ इ॒दं राधो॑ बृ॒हत्पृथु॑ ॥ ९ ॥**

9. *Ādityā rudrā vasavastve'nu ta idaṁ rādhaḥ prati gṛbhṇīhyaṅgiraḥ. Idaṁ rādho vibhu prabhu idaṁ rādho bṛhatpṛthu.*

O scholar of life and life energy, Angira, these Adityas, Brahmacharis of highest order, Rudras of the middle order, Vasus of the first order, achieve this gift of knowledge and progressive success under your care. Pray you too receive and acknowledge thanks and this

further advancement. This achievement in life energy is vast and powerful, this knowledge is comprehensive and expansive.

देवा॑ ददत्वासु॒रं॒ तद्वो॑ अस्तु॒ सुचे॑तनम्।
युष्मॉ॑ँ अस्तु॒ दिवे॑दिवे प्र॒त्येव॑ गृभायत॥ १०॥

10. *Devā dadatvāsuraṁ tadvo astu sucetanam.*
*Yuṣmāṅ̃ astu divedive pratyeva gṛbhāyata.*

O teachers and pupils, may the divinities of nature and brilliant sages and scholars give you that inspiring knowledge of life and pranic energy. May that knowledge be your enlightenment for advancement of mind and soul. May it be yours, higher and greater day by day, and may you continue to receive and advance it in response.

त्वमि॑न्द्र शर्मरि॑णा हव्यं॑ पारा॑वतेभ्यः।
विप्रा॑य स्तुव॒ते व॑सुव॒नि॑ं दुरश्रव॒से व॑ह॥ ११॥

11. *Tvamindra śarmariṇā havyaṁ pārāvatebhyaḥ.*
*Viprāya stuvate vasuvaniṁ duraśravase vaha.*

O ruler of knowledge and power, Indra, by simple and peaceful means and methods bring the wealth of knowledge, prosperity and peace worthy of yajnic development from the scholars of scientific and ultimate Spiritual enlightenment for the seekers of the knowledge of science and spirit and for the celebrant devotee for the elimination of the disreputation of knowledge and power flowing from it.

त्वमि॑न्द्र क॒पोता॑य च्छिन्नप॒क्षाय॒ वञ्च॑ते।
श्यामा॑कं प॒क्वं पीलु॑ं च॒ वार॑स्मा॒ अकृ॑णोर्ब॒हुः॥ १२॥

12. *Tvamindra kapotāya cchinnapakṣāya vañcate. Śyāmākaṁ pakvaṁ pīlu ca vārasmā akṛṇorbahuḥ.*

O ruler, Indra, you have provided ample food of ripe shyamaka grain, pilu fruit and water for the quaking bird with broken wing and for the abandoned wanderer.

**अरं॑गरो वा॑वदीति त्रे॒धा ब॒द्धो व॑र॒त्रया॑।**
**इरा॑मह॒ प्रशं॑स॒त्यनि॑रा॒मप॑ सेधति ॥ १३ ॥**

13. *Araṅgaro vāvadīti tredhā baddho varatrayā. Irāmaha praśaṁsatyanirāmapa sedhati.*

The man of mere praise, without discrimination, thrice bound by worldly snares of body, mind and soul, extols mere food that is delicious for the body and rejects what is no good food to his taste.

## Kanda 20/Sukta 136 (Prajapati)

**यद॑स्या अंहु॒भेद्या॑ः कृ॒धु स्थू॒लमु॒पात॑सत्।**
**मु॒ष्काविद॑स्या एज॒तो गो॑शफे श॑कु॒लाविव ॥ १ ॥**

1. *Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā ejato gośaphe śakulāviva.*

When the small as well as great acts of the people who clear out sin and crime from society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they shine in their eyes as Shakula fish shine in a little pool of water, and the thieves quake in fear.

**यदा॑ स्थू॒लेन॒ पस॑साणौ मु॒ष्का उपा॑वधीत्।**
**विष्व॑ञ्चा व॒स्या वर्धी॑त॒ः सिक॑तास्वेव॒ गर्दभौ ॥ २ ॥**

2. *Yadā sthūlena pasasāṇau muṣkā upāvadhīt. Viṣvañcā vasyā vardhataḥ sikatāsveva gardabhau.*

When by the strong force of the law of the dominion the ruler punishes the thieves, men and women both, even in the smallest cases of violation, all citizens of the dominion rise and grow, enjoying happily, like white flowers on the sandy beach sprinkled with water.

**यदल्पिकास्व ल्पिका कर्कन्धूकेव पद्यते।**
**वासन्तिकमिव तेजनं यन्त्यवातायं वित्पति॥ ३॥**

3. *Yadalpikāsvalpikā karkandhūkeva padyate. Vāsantikamiva tejanaṁ yantyavātāya vitpati.*

When among the smallest of the small citizens of a nation, the people are made to fall like smallest berries from the main branch, then in that state of distress they rise with heat of passion for peace and freedom as from cold into warmth of the sun in spring after winter.

**यद्देवासो ललामगुं प्रविष्टीमिनमाविषुः।**
**सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा॥ ४॥**

4. *Yaddevāso lalāmaguṁ praviṣṭīminamāviṣuḥ. Sakulā dediśyate nārī satyasyākṣibhuvo yathā.*

Just as noble people go to an eminent and reasonable judge for justice, just as a noble woman is distinguished by her body, so do men of reason find out the truth by direct observation of evidence.

**महा नग्न्य तृप्रद्वि मोक्रदुदस्थानासरन्।**
**शक्तिकानना स्वचमशकं सक्तु पद्यम॥ ५॥**

5. *Mahānagnya tṛpnadvi mokradadasthānāsaran.*
*Śaktikānanā svacamaśakaṁ saktu padyama.*

The man of greatness should feed and satisfy two fires: the fire of yajna and the fire of hunger. Nor should he hesitate to take the risk of going to untrodden fields. So may we, lovers of strength and vigour, find good food and barley sattu in our dishes.

**महा नग्न्यु ऽलूखलमति क्रामन्त्यब्रवीत्।**
**यथा तव वनस्पते निरघ्नन्ति तथैवति॥ ६॥**

6. *Mahānagnyu lūkhalamatikrāmantyabravīt.*
*Yathā tava vanaspate niraghnanti tathaivati.*

The man of two great fires should go beyond the mortar and pestle and say: O Vanaspati, lord of the woods, as we pound the grain in the mortar to refine it, so may we reflect upon our consciousness within and refine ourselves with knowledge.

**महा नग्न्युप ब्रूते भ्रष्टोऽ थाप्यभूभुवः।**
**यथैव ते वनस्पते पिप्पति तथैवेति॥ ७॥**

7. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhu-vaḥ.*
*Yathaiva te vanaspate pippati tathaiveti.*

The man of two great fires, of ripe understanding and destroyer of weakness, should be able to say: O Vanaspati, lord of the woods and fire, as man fills up the mortar with grain to refine it and feed the fire, so may it be with us, filling ourselves with knowledge, refine ourselves to wisdom and vision and feed the spirit for peace and enlightenment leading to bliss.

**म॒हा॒न॒ग्न्युप॑ ब्रूते भ्र॒ष्टोऽ थाप्य॑भूभुवः ।**
**यथा॑ वयो॒ विदाह्य॑ स्व॒र्गे न॒मवद॑ह्यते ॥ ८ ॥**

8. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhuvaḥ.*
*Yathā vayo vidāhya svarge namavadahyate.*

The man of two great fires, spiritual light and moral passion, of ripe understanding and destroyer of weakness, tempered in fire and illuminated within, should be able to say: The link of life and age with nature having been burnt, all snares of pleasure and pain and all temptations of pearls and jewels are consumed in the light of heaven and eliminated.

**म॒हा॒न॒ग्न्युप॑ ब्रूते स्वसा॒वेशि॑तं॒ पस॑ः ।**
**इ॒त्थं फल॑स्य॒ वृक्ष॑स्य॒ शूर्पे॑ शूर्पं॑ भजेमहि ॥ ९ ॥**

9. *Mahānagnyupa brūte svasāveśitaṁ pasaḥ. Itthaṁ phalasya vṛkṣasya śūrpe śūrpaṁ bhajemahi.*

The man of two great fires, spiritual light and moral passion for social good, as the ruler of life, should be able to say of the dominion inspired by its own dynamics and discrimination of the fruit and taste of the tree of human life and its organisation: let us find and enjoy our share of the light of the will of heaven.

**म॒हा॒न॒ग्नी कृ॑कवाकं॒ शम्य॑या॒ परि॑ धावति ।**
**अ॒यं न वि॒द्म यो॑ मृ॒गः शी॒र्ष्णा ह॑रति॒ धाणि॑काम् ॥ १० ॥**

10. *Mahānagnī kṛkavākaṁ śamyayā pari dhāvati.*
*Ayaṁ na vidma yo mṛgaḥ śīrṣṇā harati dhāṇikām.*

The man of two great fires courts the peacock with bird feed in a sacred vessel and says: it is so because we do not know any musk deer that holds the musk on

is head for the hunter nor any hunter who carries the bait on his head.

**म॒हा॒न॒ग्नी म॑हान॒ग्नं धाव॑न्त॒मनु॑ धावति।**
**इ॒मास्तद॑स्य॒ गा र॑क्ष॒ यभ॒ माम॑द्ध्यौद॒नम्॥ ११॥**

11. *Mahānagnī mahānagnaṁ dhāvantamanu dhāvati. Imāstadasya gā rakṣa yabha māmadhyaudanam.*

The man of two great fires follows after the greater man of both the fires, spiritual and social. O Yama, lord of law and human destiny, protect the lands, cows and cultural traditions of this great man and provide the rice meal for me.

**सुदे॑वस्त्वा म॒हान॑ग्नी॒र्बबा॑धते म॒हतः सा॑धु खो॒दन॑म्।**
**कु॒सं पी॒व॒रो न॑वत्॥ १२॥**

12. *Sudevastvā mahānagnīrbabādhate mahataḥ sādhu khodanam. Kusaṁ pīvaro navat.*

O great man of two fires, the Great lord of all the world well spares and protects you against the possible dangers of social breach and division. The great man should only attain to peace, love and unity with the people.

**व॒शा द॒ग्धामि॑माङ्गु॒रिं प्र॒सृ॑जतो॒ऽग्रतं॑ परे।**
**म॒हान्वै भ॒द्रो यभ॒ माम॑द्ध्यौद॒नम्॥ १३॥**

13. *Vaśā dagdhāmimāṅgurim prasṛjato'gratam pare. Mahānvai bhadro yabha māmaddhyau-danam.*

O people, a policy which is fruitless and uncreative, even if it is strong and passionate, is no good, throw it far off. Do not burn your fingers. Well being is great, and the Great is well being. O Yama, lord of law

and human destiny, give me the rice meal, simple and pure.

**विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम्।**
**कुमारिका पिङ्गलिका कार्द भस्मा कु धावति॥ १४॥**

14. *Videvastvā mahānagnīrvibādhate mahataḥ sādhu khodanam. Kumārikā piṅgalikā kārda bhasmā ku dhāvati.*

O great man of two fires, the Great lord of peace of all the world well spares and protects you against the possible dangers of social breach and divisions of great order. The holy maiden, innocent and beautiful, with mud and ash, washes and sanctifies the floor of the house, saves it from internal dirt.

**महान्वै भद्रो बिल्वो महान्भद्र उदुम्बरः।**
**महाँ अभिक्त बाधते महतः साधु खोदनम्॥ १५॥**

15. *Mahānvai bhadro bilvo mahānbhadra udumbaraḥ. Mahāň abhikta bādhate mahataḥ sādhu khodanam.*

The great one is good and kind for the social order, beneficent like a bilva tree, abundant and generous like the udumbara tree. O renowned ruler and citizen, the great one well protects you and the social order against terrible dissensions and calamities.

**यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत्।**
**तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत्॥ १६॥**

16. *Yaḥ kumārī piṅgalikā vasantaṁ pīvarī labhet. Tailakuṇḍamimāṅguṣṭhaṁ rodantaṁ śudamuddharet.*

As a youthful maiden, brave and comely, may attain and welcome the spring season after winter, she deserves it, so should the good and great ruler and leader protect the pure and innocent people against want and suffering as you would urgently protect your finger from a cauldron of boiling oil.

## Kanda 20/Sukta 137

Alakshmi-nashanam (1), Indra (2), Dadhikra (3), Soma Pavamana (4-6), Indra (7-14) Devatah, Shirimbishthi (1), Budha (2), Vamadeva (3), Yayati (4-6), Tirashchirangirasa or Dyutana (7-11), Sukaksha (12-14) Rshi

**यद्ध॒ प्राची॒रज॑ग॒न्तोरो॑ मण्डू॒रधा॑णिकीः ।**
**ह॒ता इन्द्र॑स्य॒ शत्र॑व॒ः सर्वे॑ बुद्बु॒दया॑शवः ॥ १ ॥**

1. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.*
*Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

**कपृ॑न्नरः कपृ॒थमुद्द॑धातन चो॒दय॑त खु॒दत॒ वाज॑सातये ।**
**नि॒ष्टि॒ग्र्य॑ ऽः पु॒त्रमा च्या॑वयो॒तय॒ इन्द्रं॒ स॒बाध॑ इ॒ह सोम॑-**
**पीतये ॥ २ ॥**

2. *Kapṛnnaraḥ kapṛthamuddadhātana codayata khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy

and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

**दधिक्राव्णो॑ अकारिषं जिष्णोरश्वस्य वा॒जिनः॑ ।**
**सु॒र॒भि नो॒ मुखा॑ कर॒त्प्र ण॒ आयूं॑षि तारिषत्॥ ३ ॥**

3. *Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.*
*Surabhi no mukhā karatpra ṇa āyūṁṣi tāriṣat.*

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

**सु॒तासो॒ मधु॑मत्तमा॒ः सोमा॒ इन्द्रा॑य म॒न्दिनः॑ ।**
**प॒वित्र॑वन्तो अक्षरन्दे॒वान्ग॑च्छन्तु वो॒ मदा॑ः॥ ४ ॥**

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ.*
*Pavitravanto akṣarandevānga-cchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourite of divinity.

**इन्दु॒रिन्द्रा॑य॑ पवत॒ इति॑ दे॒वासो॑ अब्रुवन् ।**
**वा॒चस्पति॑र्मखस्यते॒ विश्व॒स्येशा॑न॒ ओज॑सा॥ ५ ॥**

5. *Indurindrāya pavata iti devāso abruvan.*
*Vācaspatirmakhasyate viśvasyeśāna ojasā.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler

and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement.

**सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।**
**सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥**

6. *Sahasradhāraḥ pavate samudro vācamīṅkhayaḥ.*
*Somaḥ patī rayīṇāṁ sakhendrasya divedive.*

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

**अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।**
**आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥**

7. *Ava drapso aṁśumatīmatiṣṭhadiyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvattamindraḥ śacyā dhamantamapa snehitīrnṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

**द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो ∫ अंशुमत्याः । नभो**
**न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥**

8. *Drapsamapaśyaṁ viṣuṇe carantamupahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇamavatasthivāṁsamiṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

**अध॑ द्र॒प्सो अं॑शु॒मत्या॑ उ॒पस्थेऽ धा॑रयत्त॒न्वं ऽ तित्विषा॒णः।**
**विशो॒ अदे॑वीर॒भ्या॑३ चर॑न्ती॒र्बृह॒स्पति॑ना यु॒जेन्द्रः॑ ससाहे॥ ९॥**

9. *Adha drapso aṁśumatyā upasthe'dhārayattanvaṁ titviṣāṇaḥ. Viśo adevīrabhyā carantīrbṛhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenges and fights out the unholy tendencies of carnal mind ranging around.

**त्वं ह॒ त्यत्स॒प्तभ्यो॒ जाय॑मानोऽ श॒त्रुभ्यो॑ अभव॒ः शत्रु॑रिन्द्र।**
**गू॒ढे द्यावा॑पृथि॒वी अन्व॑विन्दो॒ विभु॒मद्भ्यो॒ भुव॑नेभ्यो॒ रणं॑**
**धाः॥ १०॥**

10. *Tvaṁ ha tyatsaptabhyo jāyamāno'śatrubhyo abhavaḥ śatrurindra. Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth, otherwise, for

him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

**त्वं ह॒ त्यदप्रतिमा॒नमोजो॒ वज्रे॑ण वज्रिन्धृषि॒तो ज॑घन्थ।**
**त्वं शुष्ण॒स्यावा॑तिरो॒ वध॑त्रैस्त्वं गा इ॑न्द्र॒ शच्येदवि॑न्दः ॥ ११ ॥**

11. *Tvaṁ ha tyadapratimānamojo vajreṇa vajrin-dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

**तमिन्द्रं वाजयामसि म॒हे वृ॒त्राय॒ हन्त॑वे।**
**स वृषा॑ वृष॒भो भु॑वत्॥ १२ ॥**

12. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

**इन्द्र॒ः स दाम॑ने कृ॒त ओजि॑ष्ठ॒ः स मदे॑ हि॒तः।**
**द्यु॒म्नी श्लो॒की स सो॒म्यः ॥ १३ ॥**

13. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ. Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

**गि॒रा वज्रो॒ न संभृ॑तः सब॑लो॒ अन॑पच्युतः।**
**व॒वक्ष॒ ऋ॒ष्वो अस्तृ॑तः ॥ १४ ॥**

14. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ṛṣvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

## Kanda 20/Sukta 138

***Indra Devata, Vatsa Rshi***

**म॒हाँ इन्द्रो॒ य ओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ॑इव।**
**स्तोमै॑र्व॒त्सस्य॑ वावृधे ॥ १ ॥**

1. *Mahāň indro ya ojasā parjanyo vṛṣṭimāň-iva Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

**प्र॒जामृ॒तस्य॒ पिप्र॑तः॒ प्र यद्भर॑न्त॒ वह्न॑यः ।**
**विप्रा॑ ऋ॒तस्य॒ वाह॑सा ॥ २ ॥**

2. *Prajāmṛtasya pipratah pra yadbharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

**कण्वा॒ इन्द्रं॒ यदक्र॑त॒ स्तोमै॑र्य॒ज्ञस्य॒ साध॑नम् ।**
**जा॒मि ब्रु॑व॒त आयु॑धम् ॥ ३ ॥**

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

## Kanda 20/Sukta 139

***Ashvins Devata, Shashakarna Rshi***

**आ नू॒नम॑श्विना यु॒वं व॒त्सस्य॑ गन्त॒मव॑से ।**
**प्रास्मै॑ यच्छतमवृ॒कं पृ॒थु च्छ॒र्दिर्यु॑यु॒तं या अरा॑तयः ॥ १ ॥**

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmai yacchatamavṛkaṁ pṛthu cchardiryuyutaṁ yā arātayaḥ.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home

free from violence and insecurity and ward off all forces of malice, adversity and enmity.

**यद॒न्तरि॑क्षे॒ यद्दि॒वि यत्पञ्च॒ मानु॑षाँ॒ अनु॑।**
**नृ॒म्णं तद्धत्तमश्विना ॥ २ ॥**

2. *Yadantarikṣe yaddivi yatpañca mānuṣāँ anu.*
*Nṛmṇaṁ taddhattamaśvinā.*

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

**ये वां॒ दंसां॑स्यश्विना॒ विप्रा॑सः परिमामृ॒शुः।**
**एवेत्काण्वस्य॑ बोधतम् ॥ ३ ॥**

3. *Ye vāṁ daṁsāṁsyaśvinā viprāsaḥ parimāmṛśuḥ.*
*Evetkāṇvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

**अ॒यं वां घ॒र्मो अ॑श्विना॒ स्तोमे॑न॒ परि॑ षिच्यते।**
**अ॒यं सोमो॒ मधु॑मान्वाजिनीवसू॒ येन॑ वृ॒त्रं चिके॑तथः ॥ ४ ॥**

4. *Ayaṁ vāṁ gharmo aśvinā stomena pari ṣicyate.*
*Ayaṁ somo madhumānvājinīvasū yena vṛtraṁ ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यद॒प्सु यद्व॒न॒स्पतौ॒ यदोष॑धीषु पुरुदंससा कृ॒तम्।
तेन॑ माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yadvanaspatau yadoṣadhīṣu purudaṁsasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

## Kanda 20/Sukta 140

### *Ashvins Devata, Shashakarna Rshi*

यन्नासत्या भु॒र॒ण्यथो॒ यद्वा॑ देव भिष॒ज्यथः॑ ।
अ॒यं वां व॒त्सो म॒तिभि॒र्न वि॑न्धते ह॒विष्म॑न्तं॒ हि ग॑च्छथः ॥ १ ॥

1. *Yannāsatyā bhuraṇyatho yadvā deva bhiṣajyathaḥ. Ayaṁ vāṁ vatso matibhirna vindhate haviṣmantaṁ hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नू॒नम॒श्विनो॒र्ऋषि॒ स्तोमं॑ चिकेत वा॒मया॑।
आ सोम॒॑ मधु॑मत्तमं घ॒र्मं सि॑ञ्चा॒दथ॑र्वणि ॥ २ ॥

2. *Ā nūnamaśvinor-ṛṣi stomaṁ ciketa vāmayā. Ā somaṁ madhumattamaṁ gharmaṁ siñcādatharvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

**आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना।**
**आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥**

3. *Ā nūnaṁ raghuvartaniṁ rathaṁ tiṣṭhātho aśvinā. Ā vāṁ stomā ime mama nabho na cucyavīrata.*

Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

**यदद्य वां नासत्योक्थैरा चुच्युवीमहि ।**
**यद्वा वाणीभिरश्विनेवेत्काण्वस्य बोधतम् ॥ ४ ॥**

4. *Yadadya vāṁ nāsatyokthairācucyuvīmahi. Yadvā vāṇībhiraśvinevetkāṇvasya bodhatam.*

Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

**यद्वां क॒क्षीवाँ॑ उ॒त यद् व्य॑श्व॒ ऋषि॒र्यद्वां॑ दी॒र्घत॑मा जु॒हाव॑ ।**
**पृथी॒ यद्वां॒ वैन्यः॑ साद॑नेष्वे॒वेदतो॑ अश्विना चेतयेथाम् ॥ ५ ॥**

5. *Yadvāṁ kakṣīvāň uta yad vyaśva ṛṣiryadvāṁ dīrghatamā juhāva. Pṛthī yadvāṁ vainyaḥ sādaneṣvevedato aśvinā cetayethām.*

Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you for the yajnic session, you listen. Hence, pray listen to our call too and come.

## Kanda 20/Sukta 141

### *Ashvins Devata, Shashakarna Rshi*

**या॒तं छ॑र्दि॒ष्पा उ॒त नः॑ पर॒स्पा भू॑तं ज॑ग॒त्पा उ॒त न॑स्तनू॒पा ।**
**व॒र्तिस्तो॒काय॒ तन॑याय यातम् ॥ १ ॥**

1. *Yātaṁ chardiṣpā uta naḥ paraspā bhūtaṁ jagatpā uta nastanūpā. Vartistokāya tanayāya yātam.*

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

**यदि॑न्द्रे॒ण स॒रथं॑ या॒थो अ॑श्विना॒ यद्वा॑ वा॒युना॒ भव॑थ॒ः समो॑कसा । यदा॑दि॒त्येभि॑र्ऋ॒भुभि॑ः स॒जोष॑सा॒ यद्वा॒ विष्णो॑र्वि॒क्रम॑णेषु॒ तिष्ठ॑थः ॥ २ ॥**

2. *Yadindreṇa sarathaṁ yātho aśvinā yadvā vāyunā bhavathaḥ samokasā. Yadādityebhir-ṛbhubhiḥ sajoṣasā yadvā viṣṇorvikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the

same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

**यद॒द्याश्विना॑व॒हं हु॒वेय॒ वाज॑सातये ।**
**यत्पृ॒त्सु तु॒र्वणे॒ स ह॒स्तच्छ्रेष्ठं॒ म॒श्विनो॒रव॑ः ॥ ३ ॥**

3. *Yadadyāśvināvahaṁ huveya vājasātaye. Yatpṛt-suturvaṇe sahastacchreṣṭhamaśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

**आ नू॒नं या॑तमश्वि॒ने॒मा ह॒व्यानि॑ वां हि॒ता ।**
**इ॒मे सोमा॑सो॒ अधि॑ तु॒र्वशे॒ यदा॑वि॒मे कण्वे॑षु वा॒मथ॑ ॥ ४ ॥**

4. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

**यन्नास॑त्या परा॒के अ॑र्वा॒के अस्ति॑ भेष॒जम् ।**
**तेन॑ नू॒नं वि॑म॒दाय॑ प्रचेतसा छ॒र्दिर्व॒त्साय॑ यच्छतम् ॥ ५ ॥**

5. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardirvatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

## Kanda 20/Sukta 142

***Ashvins Devata, Shashakarna Rshi***

**अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः।**
**व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १ ॥**

1. *Abhutsyu pra devyā sākaṁ vācāhamaśvinoḥ.*
*Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.*

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

**प्र बोधयोषो अश्विना प्र देवि सूनृते महि।**
**प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥ २ ॥**

2. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.*
*Pra yajñahotarānuṣakpra madāya śravo bṛhat.*

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

**यदुषो यासि भानुना सं सूर्येण रोचसे।**
**आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥**

3. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocase.*
*Ā hāyamaśvino ratho vartiryāti nṛpāyyam.*

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

**यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।**
**यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥ ४ ॥**

4. *Yadāpītāso aṁśavo gāvo na duhra ūdhabhiḥ.*
*Yadvā vāṇīranūṣata pra devayanto aśvinā.*

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer:

**प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे ।**
**प्र दक्षाय प्रचेतसा ॥ ५ ॥**

5. *Pra dyumnāya pra śavase pra nṛṣāhyāya śarmaṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity, for the peace and protection of humanity and achievement of dexterity and competence, O harbingers of light and awareness, bless them.

**यन्नूनं धीभिरश्विना पितुर्योना निषीदथः ।**
**यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥**

6. *Yannūnaṁ dhībhiraśvinā pituryonā niṣīdathaḥ. Yadvā sumnebhirukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

## Kanda 20/Sukta 143

***Ashvins Devata, Purumidhajamidhau (1-7), Vamadeva (8), Medhyatithi-medhatithi (9) Rshis***

**तं वां॒ रथं॒ व॒यम॒द्या हु॑वेम पृथु॒ज्रय॑मश्विना॒ संग॑तिं॒ गोः ।**
**यः सू॒र्या॑ वह॑ति वन्धु॒रायु॒र्गिर्वा॑हसं पुरु॒तमं॑ वसू॒युम् ॥ १ ॥**

1. *Taṁ vāṁ rathaṁ vayamadyā huvema pṛthujra-yamaśvinā saṁgatiṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyurgirvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound, and which is abundant in various wealth which never diminishes but continuously enriches the earth.

**यु॒वं श्रिय॑मश्विना दे॒वता॒ तां दिवो॑ नपाता वनथ॒ः शची॑भिः ।**
**यु॒वोर्वपु॑र॒भि पृक्ष॑ः सचन्ते॒ वह॑न्ति॒ यत्क॑कु॒हासो॒ रथे॑ वाम् ॥ २ ॥**

2. *Yuvaṁ śriyamaśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvorvapurabhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your

intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

**को वाम॒द्या क॑रते रा॒तह॑व्य ऊ॒तये॑ वा सु॒तपे॑याय वा॒र्कैः ।**
**ऋ॒तस्य॑ वा व॒नुषे॑ पू॒र्व्याय॒ नमो॑ येमा॒नो अ॑श्वि॒ना व॑वर्तत् ॥ ३ ॥**

3. *Ko vāmadyā karate rātahavya ūtaye vā sutapeyāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

**हि॒र॒ण्यये॑न पुरुभू॒ रथे॑ने॒मं य॒ज्ञं नास॑त्योप॑ यातम् ।**
**पिबा॑थ॒ इन्मधु॑नः सो॒म्यस्य॒ दध॑थो॒ रत्नं॑ विध॒ते जना॑य ॥ ४ ॥**

4. *Hiraṇyayena purubhū rathenemaṁ yajñaṁ nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

**आ नो॑ यातं दि॒वो अच्छा॑ पृथि॒व्या हि॑र॒ण्यये॑न सुवृता॒ रथे॑न ।**
**मा वा॑म॒न्ये नि य॑मन्देव॒यन्तः॑ सं यद्द॒दे नाभिः॑ पू॒र्व्या वा॑म् ॥ ५ ॥**

5. *Ā no yātaṁ divo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanye ni yamandevayantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth, riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

**नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॑ दस्रा॒ मिमा॑थामु॒भये॑ष्व॒स्मे। नरो॒ यद्वा॑मश्विना॒ स्तोम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ढासो॑ अग्मन्॥ ६॥**

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthāmubhayeṣvasme. Naro yadvāmaśvinā stomamāvantsadhastutimājamīḍhāso agman.*

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

**इ॒हेह॒ यद्वां॒ सम॒ना प॑पृ॒क्षे सेयम॒स्मे सु॑म॒तिर्वा॑जरत्ना।**
**उ॒रु॒ष्यतं॑ जरि॒तारं॒ युवं॑ ह श्रि॒तः कामो॑ नासत्या यु॒वद्रिक्॥ ७॥**

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatirvājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and

speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

**मधुमतीरोषधीर्द्यावॅ आपो मधुमन्नो भवत्वन्तरिक्षम्।**
**क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम॥ ८॥**

8. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patirmadhumānno astvariṣyanto anvenaṁ carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should, without hurting, injuring and polluting.

**पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः।**
**सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै॥ ९॥**

9. *Panāyyaṁ tadaśvinā kṛtaṁ vāṁ vṛṣabho divo rajasaḥ pṛthivyāḥ. Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāँ ittāँ upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle wealth, all of which are worthy of appreciation. This

homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

**॥ इति विंशं काण्डम् ॥**

**॥ इत्यथर्ववेदसंहिता ॥**

।।ओ३म्।।