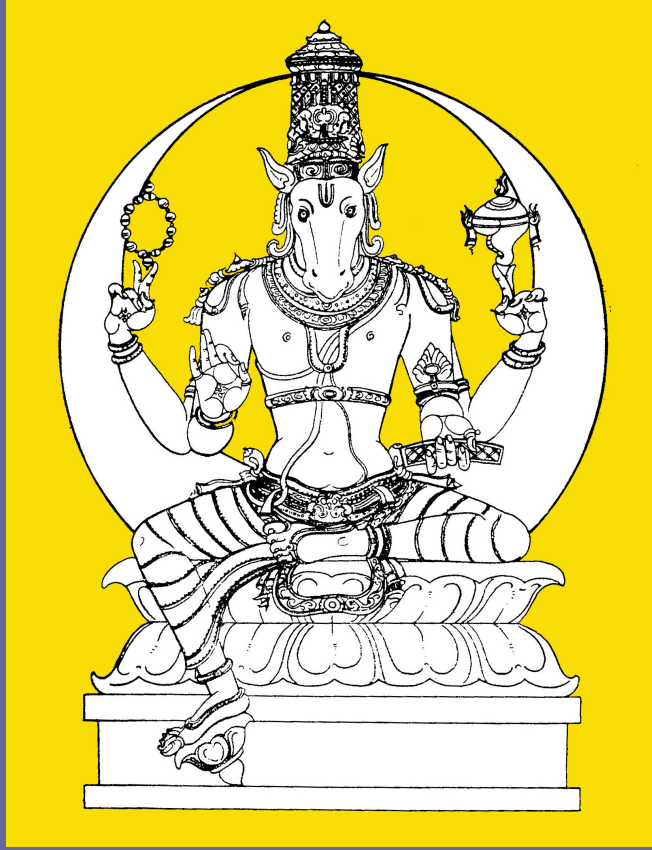


# SŪKTA SAṄGRAHA



By

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## Introduction

Every dvija should spend some time each and every day studying and memorizing some sections of the Veda. In this volume we have gathered together most of the major sūktas from various Vedas which are useful and meaningful. The actual ceremonial use differs from occasion, tradition and community.

## Brahma-yajña

- Be seated facing the East or North, and perform ācamanam, then recite the saṅkalpam.

**Saṅkalpaḥ;** — हरिः ॐ तत्सत् । मम उपात समस्त दुरितक्षय द्वार श्री परेश्वर प्रीत्यर्थम्/श्री भगवदाज्ञया भगवत्कैकर्य रूपेण — ब्रह्म-यज्ञं करिष्ये ।

hariḥ om tat sat | mama upāta samasta duritakṣaya dvāra śrī pareśvara prītyartham/śrī bhagavad ājñayā bhagavad kairkarya rūpeṇa — brahma-yajñaṁ kariṣye |

- Touch some water.
- Śrīvaiṣṇavas recite the following:—

**ārambha mantra;** (śrīvaiṣṇava) कृतंच करिष्यामि भगवन्नित्येन भगवत्कैकर्य रूपेण महा विभूति चातुरात्म्या ब्रह्म-यज्ञेन भगवंतं वासुदेवमर्चयिष्यामि ॥

kṛtañca kariṣyāmi bhagavan nityena bhagavat kairkarya rūpeṇa mahā vibhūti cāturātmyā brahma-yajñena bhagavantam vāsudevam arcayīṣyāmi ||

I am engaged in doing that which has already been done; it is the daily rite; the service of the Supreme Being Śrī Kṛṣṇa; I shall now adore the Divine Vasudeva through this rite of Brahma-yajña.

- Wash the hands while reciting;

विद्युदसि विद्य मे पाप्माननृतात्सत्यमुपैमि ।  
vidyudasi vidya me pāpmān anṛtāt satyamupaimi |

*O Lord you are a flash of Brilliant Light; make me mindful of my transgressions, by this may I reach the Truth.*

- Repeat ācamanam silently, wipe mouth and then wash hands.
- Touch water and then touch each of the following parts of the body.

Head	—	all fingers.
Eyes	—	ring finger.
Nose	—	index finger.
Ears	—	little finger.
Chest	—	palm of the hand.

- Wash hands again.
- Place pavitris on both hands and then do three prāṇāyāmas.
- Sit with the right leg above the left one and clasp the brahmānjali then recite;

ॐ भूः । तत् सवितुर्वरेण्यं । om bhūḥ | tat savitur vareṇyam |

ॐ भुवः । भर्गो देवस्य धीमहि । om bhuvaḥ | bhargo devasya dhīmahī |

ॐ सुवः । धियो यो नः प्रचोदयात् । om suvaḥ | dhiyo yo naḥ pracodayāt |

ॐ भूः । तत् सवितुर्वरेण्यं । भर्गो देवस्य धीमहि । om bhūḥ | tat savitur vareṇyam | bhargo devasya dhīmahī |

ॐ सुवः । धियो यो नः प्रचोदयात् । om suvaḥ | dhiyo yo naḥ pracodayāt |

ॐ भूर्भुवस्सुवः । तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।  
om bhūr bhuvas suvaḥ | tat savitur vareṇyaṁ bhargō devasya dhīmahi | dhiyo yo  
naḥ pracodayāt |

- Recite the first verse of each of the Vedas;

### Rig Veda

अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजं । होतारं रत्नं धातमम् ॥ १ ॥  
agnim īle purohitaṁ yajñasya devam ṛtvijaṁ | hotāraṁ ratna dhātamaṁ || 1 ||

*I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.*

### Yajur Veda

इषे त्वोर्जे त्वा वायवस्स्थोपायवस्स्थ देवो वस्सविता प्रार्पयतु श्रेष्ठतमाय कर्मण ॥१॥ आ  
प्यायध्वमग्निया देव-भागमूर्जस्वतीः पयस्वतीः प्रजावतीर्-अनमीवा अयक्ष्मा मा वस्स्तेन ईशत  
माघशङ्गं सो रुद्रस्य हेतिः परि वो वृणक्तु ध्रुवा अस्मिन्गोपतौ स्यात बह्विर-यजमानस्य पशून्पाहि  
॥ २ ॥

iṣe tvorje tvā vāyavas sthopāyavas stha devo vaṣ savitā prārpayatū śreṣṭhata māya  
karmaṇa || 1 || ā pyāyadhvam aghniyā deva-bhāgam ūrjasvatīḥ payasvatīḥ  
prajāvatīr-anamīvā ayakṣmā mā vaṣ stena īśata māghaśaṅgaṁ so rudrasya hetīḥ pari  
vo vṛṇaktu dhruvā asmin gopatau syāta bahvir-yajamānasya paśūn pāhi || 2 ||

*O Palasha branch I am cutting you in order to use you as an offering to the gods. O Calves! Depart from  
your mothers to the forest to eat grass and again return to your master's house in the evening. O Cows the  
Supreme Lord that is within you impels you so that your milk may be used in the sacrifice.*

### Sāma Veda

अग्न आयाहि वीतये गृणानो हव्य दातये । निहोता सत्सि बर्हिषि ॥ ३ ॥  
agna āyāhi vītaye grṇāno havya dātaye | nihotā satsi barhiṣi || 3 ||

*Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and  
binds us with desires to the variegated sense activities.*

### Atharvana Veda

शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभिस्रवन्तु नः ॥ ४ ॥

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ || 4 ||

*May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing  
our ailments, and preventing us from falling prey to them.*

## ADHYAYANA

- One should now recite a few sūktams, if this is not possible then just recite only the puruṣa sūktam.
- Taking water in the right hand sprinkle it around the head with;

ॐ सत्यं तपः श्रद्धायां जुहोमि ।

om satyaṁ tapaḥ śraddhāyāṁ juhomi |

- Repeat three times;

ॐ नमो ब्रह्मणे नमोऽस्त्वग्नये नमः पृथिव्यै नम औषधीभ्यः ।

नमो वाचे नमो वाचस्पतये नमो विष्णवे बृहते करोमि ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ namo brahmaṇe namo'stvagnaye namaḥ pṛthivyai nama auṣadhībhyah ।  
 namo vāce namo vācas-pataye namo viṣṇave bṛhate kārōmi ॥  
 om̐ śāntiḥ śāntiḥ śāntiḥ ॥

*I pay my obeisance to Brahma and to you O Agni, to the Earth and to the Herbs. To Speech and the Lord of Speech, salutations to Vishnu, this I do for the Sacred Vedas. Om Peace Peace*

- Wash the hands;

वृष्टिरसि वृश्च मे पाप्मान्-अनृतात्सत्यमुपागाम् ॥

vṛṣṭir asi vṛśca me pāpmān-anṛtāt satyam upāgām ॥

*O Lord you are the cause of all separation; separate me from sin. From untruth I have reached the Truth.*

- ācamanam.



# 1. BRAHMĀ SŪKTAM

Taittiriya Brahmana 2:8:8

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् विसीमत्सुरुचो वेन आवः ।  
 सुबुध्निया उपमा अस्य विष्ठास्सतश्च योनिम् असतश्च विवः ॥ १ ॥  
 brahma jajñānam prathamam purastād visīmatas-surucō veṇa āvaḥ ।  
 subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ ॥ 1 ॥

*In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3) AV.4.1.1a TS.4.2.8.2. VS.13.3*

पिता विराजागं ऋषभो रयीणाम् । अन्तरिक्षं विश्वरूप आविवेश ।  
 तम् अर्केर् अभ्यर्चन्ति वत्सम् । ब्रह्म सन्तं ब्रह्मणा वर्धयन्तः ॥ २ ॥  
 pitā virajāgm̐ ṛṣabho rayīṇām । antarīkṣam viśva-rūpa āviveśa ।  
 tam arkair abhyarcanti vatsam । brahma santam brahmaṇā vardhayantaḥ ॥ 2 ॥

*His first born was the Virāj, the supreme eminence. He expanded into space in the form of the universe. The learned ones worship him as calf. They increased the Brahman by the chants.*

ब्रह्म देवान् अजनयत् । ब्रह्म विश्वम् इदं जगत् ।  
 ब्रह्मणः क्षत्रं निर्मितम् । ब्रह्म ब्राह्मण आत्मना ॥ ३ ॥  
 brahma devān ajanayat । brahma viśvam idaṁ jagat ।  
 brahmaṇaḥ kṣatraṁ nirmitam । brahma brāhmaṇa ātmanā ॥ 3 ॥

*Brahman gave birth to the gods. Brahman is this entire cosmos. The Spiritual created the worldly power. Brahma is the Brahman through the Atman.*

अन्तरस्मिन् इमे लोकाः । अन्तर्विश्वम् इदं जगत् ।  
 ब्रह्मैव भूतानां ज्येष्ठम् । तेन कोर्हति स्पर्दितम् ॥ ४ ॥  
 antarasmin ime lokāḥ । antar viśvam idaṁ jagat ।  
 brahmaiva bhūtānām jyeṣṭham । tena kōrhati sparditum ॥ 4 ॥

*These worlds in the intermediate space. The inner universe is this world. Brahma is the eldest of all beings. Who can compete with him?*

ब्रह्मन् देवास-त्रयस त्रिगं शत् । ब्रह्मन् इन्द्र प्रजापति ।  
 ब्रह्मन् ह विश्वा भूतानि । नान् वि वान्तस्समाहिता ॥ ५ ॥  
 brahmaṇ devās-trayas trigm̐ śat । brahmaṇ indra prajāpati ।  
 brahmaṇ ha viśvā bhūtāni । nāvi vāntas samāhitā ॥ 5 ॥

*Brahman, is the thirty-three hundred Devas. Brahma, Indra and Prajāpati. Brahman is indeed the cosmos and is the source of all beings.*

चतस्र आशाः प्रचरन् त्वग्रयः । इमं नो यज्ञं नयतु प्रजानन् ।  
 घृतं पिन्वं अजरगं सुवीरम् । ब्रह्म समिध भवत्य हूतीनाम् ॥ ६ ॥  
 catasra āśāḥ pracāran tvagnayaḥ । imam no yajñam nayatu prajānan ।  
 ghṛtam pinvan ajaragm̐ suvīram । brahma samidh bhavatyā hūtīnām ॥ 6 ॥

*The four Vedic fires form the Yajña. Let us know this Yajña as the generative energy. Drinking ghee, the immortal and the brave Agni. Brahma is the sacrificial fire of the yajñas.*





## 2. PURUṢA SŪKTAM

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वा । अत्यतिष्ठदशाङ्गुलम् ॥ १ ॥  
 sahaśra śīrṣā puruṣaḥ । sahasrākṣas sahasrā pāt ।  
 sa bhūmim viśvato vṛtvā । atyatiṣṭhad daśāṅgulaṃ ॥ 1 ॥

*The Supreme Being has a thousand heads, a thousand eyes, a thousand feet.  
 Pervading the cosmos on every side He fills a space ten fingers beyond.*

पुरुष एवेद सर्वम् । यद्भूतं यच्च भव्यम् । उतामृतत्वस्येशानः । यदन्नेनातिरोहति ॥ २ ॥  
 puruṣa evedagnṁ sarvaṁ । yad bhūtaṁ yac ca bhavyaṁ ।  
 utāmṛtatva syeśānaḥ । yad annenā tirohati ॥ 2 ॥

*The Supreme Being indeed is all this, what hath been and what yet shall be.  
 It is He who confers on all immortality by which alone they live.*

एतावानस्य महिमा । अतो ज्यायाश्च पूरुषः । पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥ ३ ॥  
 etāvaṁ asya mahimā । ato jyāyāśch ca pūruṣaḥ ।  
 pādo'sya viśvā bhūtāni । tripād asyām ṛtam divi ॥ 3 ॥

*So mighty is His grandeur, yea greater than this is the Supreme Being.  
 All creatures comprise one fourth of Him, three fourths eternal life above.*

त्रिपादूर्ध्व उदैत्पुरुषः । पादोऽस्येहाऽऽभवत्पुनः । ततो विश्वङ्म्यक्रामत् । साशनानशने अभि ॥ ४ ॥  
 tripād ūrdhva udait puruṣaḥ । pādo'syehā''bhavāt punaḥ ।  
 tato viśvaṁ vyakramat । sāśanānaśane abhi ॥ 4 ॥

*With three fourths the Supreme Being rose up; one fourth again remained here.  
 Thence He moved forth to every side, over what eats and what eats not.*

तस्माद्विराडजायत । विराजो अधि पूरुषः । स जातो अत्यरिच्यत । पश्चाद्भूमिमथो पुरः ॥ ५ ॥  
 tasmād virāḍ ajāyata । virājo adhi pūruṣaḥ ।  
 sa jāto atyaricyata । paścād bhūmim atho puraḥ ॥ 5 ॥

*From Him was Viraj (Shining Forth) born, again from Viraj emerged the Primeval Man.  
 When born he spread to the east and west, beyond the boundaries of the world.*

यत्पुरुषेण हविषा । देवा यज्ञमतन्वत । वसन्तो अस्यासीदाज्यम् । ग्रीष्म इध्मः शरद्धविः ॥ ६ ॥  
 yat puruṣeṇa haviṣā । devā yajñam atānvata ।  
 vasanto asyāsīd ājyam । grīṣma idhmaś śarad-haviḥ ॥ 6 ॥

*Then the devas performed a sacrifice. The Primeval Being Himself was the offering.  
 Spring became the ghee, summer the faggots, and the autumn the rice offering.*

सप्तास्यासन्परिधयः । त्रिः सप्त समिधः कृताः । देवा यद्यज्ञं तन्वानाः । अबध्नन्पुरुषं पशुम् ॥ ७ ॥  
 sapṭāsyāsan paridhayaḥ । tris sapta samidhaḥ kṛtāḥ ।  
 devā yad yajñam tanvānāḥ । abadhnan puruṣam paśum ॥ 7 ॥

*Then seven were the enclosing sticks, His kindling brands were three times seven.  
 In that sacrifice of the Devas the Primeval Being was bound as the victim.*

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः । तेन देवा अयजन्त । साध्या ऋषयश्च ये ॥ ८ ॥  
 tam yajñam barhiṣi praukṣan । puruṣam jātam agrataḥ ।  
 tena devā ayajanta । sādhyā ṛayaś ca ye ॥ 8 ॥

*This the Supreme Being, the first born being, was purified by aspertions.*

*Thus was performed the first sacrifice by the devas and rishis of yore.*

तस्माद्ब्र॒ह्मा॒त्सर्व॑हुतः । संभृ॑तं पृ॒षदा॒ज्यम् । प॒शूस्ता॒श्चक्रे॑ वा॒यव्यान् । आ॒र॒ण्यान्ग्रा॒म्याश्च॑ ये ॥ ९ ॥  
tasmāḍ yajñāt sarva hutah | sambhṛtaṁ pṛṣad ājyam |  
paśūgn̥s tāggaś cakre vāyavyān | āraṇyān grāmyāśca ye ॥ 9 ॥

*From that general sacrifice the dripping ghee was gathered up.*

*He formed the creatures of the air and the animals both wild and tame.*

तस्माद्ब्र॒ह्मा॒त्सर्व॑हुतः । ऋचः॑ सा॒मानि॑ जज्ञिरे । छन्दा॑सि जज्ञिरे तस्मात् । यजु॑स्तस्मादजायत ॥ १० ॥  
tasmāḍ yajñāt sarva hutah | ṛcaḥ sāmāni jajñire |  
chandāguṁsi jajñire tasmāt | yajus tasmād ajāyata ॥ 10 ॥

*From that great general sacrifice, Rik and Sama hymns were born,*

*There from the various metres were born, the Yajus had its birth from it.*

तस्मा॒दश्वा॑ अजायन्त । ये के चो॒भया॑दतः । गावो॑ ह जज्ञिरे तस्मात् । तस्मा॑ज्जा॒ता अ॑जावयः ॥ ११ ॥  
tasmād asva ayājanta | ye ke cobhayādataḥ |  
gavo ha jajñire tasmāt | tasmāj jātā ajā vayah ॥ 11 ॥

*From it were horses born, from it all animals with two rows of teeth.*

*Cows were born there from, from it were goats and sheep produced.*

यत्पुरु॑षं व्य॒दधुः । क॒ति॒धा व्य॑कल्पयन् । मुखं॑ किम॒स्य कौ बा॒हू । कावू॑रू पादा॒वुच्येते॑ ॥ १२ ॥  
yat puruṣaṁ vyadadhuh | katidhā vyakalpayan |  
mukhaṁ kim asya kau bāhū | kā vūrū pādā vucyete ॥ 12 ॥

*When they contemplated the Primeval Being in how many ways did they conceive of Him?*

*What was His mouth ? What were His arms? What were His thighs and feet called?*

ब्रा॒ह्मणो॑ऽस्य॒ मुख॑मासीत् । बा॒हू रा॑ज॒न्यः कृ॒तः ।  
ऊ॒रू तद॑स्य॒ यद्वैश्यः॑ । प॒द्भ्या शू॒द्रो अ॑जायत ॥ १३ ॥  
brāhmaṇo'sya mukhaṁ āsit | bāhū rājanyaḥ kṛtaḥ |  
ūrū tad asya yad vaiśyaḥ | padbhyāgn̥ śūdro ajāyata ॥ 13 ॥

*The brahmin was his mouth, of both His arms was the Raja made.*

*His thighs became the Vaishya, from His feet was the Shudra produced.*

च॒न्द्रमा॑ मन॒सो जा॒तः । चक्षोः॑ सू॒र्यो अ॑जायत । मुखा॒दिन्द्र॑श्चा॒ग्निश्च॑ । प्रा॒णाद्वा॒युर॑जायत ॥ १४ ॥  
candramā maṇaso jātaḥ | cakṣos-sūryo ajāyata |  
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata ॥ 14 ॥

*The Moon was created from His mind, and from His eye the Sun had birth.*

*From His mouth were Indra and Agni born, from His breath came the wind.*

नाभ्या॑ आसीद॒न्तरि॑क्षम् । शी॒र्ष्णो द्यौः॑ सम॑वर्तत ।  
प॒द्भ्या भूमि॑र्दिशः॒ श्रोत्रा॑त् । तथा॑ लो॒का अ॑कल्पयन् ॥ १५ ॥  
nābhyā āsīd antarikṣam | śīrṣṇo dyaus samavartata |  
padbhyām bhūmir diśaś śrotrāt | tathā lokāgn̥ akalpayan ॥ 15 ॥

*From His navel came the astral world, and from His head the world beyond.*

*Earth from His feet and space from His ears, thus did they create the worlds.*

वेदा॒हमे॑तं पुरु॑षं म॒हान्त॑म् । आ॒दि॒त्यव॑र्णं तम॑सस्तु पा॒रे ।  
सर्वा॑णि रू॒पाणि॑ वि॒चित्य॑ धीरः॑ । नामा॑नि कृ॒त्वाऽभि॑वद॒न्यदा॑स्ते ॥ १६ ॥



vedāham e<sub>2</sub>taṁ puruṣaṁ ma<sub>2</sub>hāntaṁ | āditya vārṇaṁ ta<sub>2</sub>ma<sub>2</sub>sa<sub>2</sub>s tu pāre |  
sarvāṇi rūpāṇi vicitya dhīraḥ | nāmāni kṛtvā<sup>1</sup> bhivadaṇ yadāste<sup>1</sup> || 16 ||

*I know the mighty Supreme Being, whose color is like the Sun, beyond the reach of darkness. He the Omniscient One, creates from Himself all the manifold forms and calls them by various names.*

धा॒ता पु॒रस्ता॒द्यमु॒दाज॒हार॑ । श॒क्रः प्र॒विद्वान्प्र॒दिश॑श्चत॒स्रः ।  
तमे॒वं वि॒द्वान्मृ॒तं इ॒ह भ॑वति । नान्यः पन्था॒ अय॑नाय विद्यते ॥ १७ ॥  
dhāta purastād yam udājahāra | śakraḥ pravidvān pra<sub>2</sub>diśaś-cata<sub>2</sub>sraḥ |  
tam evā vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate || 17 ||

*The first creator [Brahma] knew the Supreme Being, he in turn made Him known to Shakra [Indra] who proclaimed it in the four directions. Hence even today he who knows Him and the creation thus; as permeated, pervaded and possessed by the Supreme Being verily attains immortality. There is no other way. [For spiritual perfection]*

य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वाः । तानि॑ धर्मा॒णि प्रथ॑मान्यासन् ।  
ते ह॒ नाकं॑ महि॒मानः॑ सचन्ते । यत्र॒ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः ॥ १८ ॥  
yajñena yajñam ayajanta devāḥ | tāni dharmāṇi prathamā-nyāsan |  
te ha nākam mahimānaś sacante | yatra pūrve sādhyās santi devāḥ || 18 ||

*The gods sacrificed through sacrifice, thus were the first ordinances established. Those great Beings who base their lives upon sacrifice verily reaches the highest Spiritual Realm where all the sādhyas (nitya sūris) dwell.*

अ॒द्भ्यः संभू॑तः पृथि॒व्यै रसा॑च्च । वि॒श्वक॑र्मणः॒ सम॑वर्त॒ताधि॑ ।  
तस्य॒ त्वष्टा॑ वि॒दध॑द्रूपमेति । तत्पु॒रुष॑स्य॒ विश्व॑माजा॒नम॑ग्रे ॥ १९ ॥  
adbhyas sambhūtaḥ prthivyai rasācca | viśvakarmaṇaś samavartatādhi |  
tasya tvaṣṭā vidadhad rūpam-eti | tat puruṣasya viśvam ājanam agre || 19 ||

*In the beginning this universe arose from Vishvakarma [the Universal Architect] through water, earth, fire and the other elements. He excelled Aditya, Indra and the other gods. Fashioning the form thereof Tvashta proceeded, thus was the universe created in the beginning from the Primeval Being.*

वेदा॒हमे॒तं पु॒रुषं॑ म॒हान्त॑म् । आ॒दि॒त्यव॑र्णं तम॑सुः पर॑स्तात् ।  
तमे॒वं वि॒द्वान्मृ॒तं इ॒ह भ॑वति । नान्यः पन्था॒ विद्य॑तेय॑नाय ॥ २० ॥  
vedāham e<sub>2</sub>taṁ puruṣaṁ ma<sub>2</sub>hāntaṁ | āditya vārṇaṁ ta<sub>2</sub>ma<sub>2</sub>saḥ pa<sub>2</sub>rastāt |  
tam evaṁ vidvān amṛta iha bhavati | nānyaḥ panthā vidyate<sup>1</sup> yanāya || 20 ||

*I know this mighty Supreme Being whose splendour is like the sun, beyond the reach of darkness. He alone who knows Him becomes immortal here, there is no other path to liberation.*

प्र॒जाप॑तिश्चरति गर्भे॑ अ॒न्तः । अ॒जाय॑मनो बहु॒धा विजा॑यते ।  
तस्य॒ धीराः॑ परि॒जान॑न्ति योनि॑म् । मरी॒चीनां॑ प॒दमि॑च्छन्ति वे॒दसः॑ ॥ २१ ॥  
prajāpatiś carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |  
tasya dhīrāḥ parijānanti yonim | maricīnām padam icchanti vedhasaḥ || 21 ||

*In the womb moves Prajapati [the Lord of Creatures], He never becoming born is manifested in variegated forms. The wise discern the Source from whence He arises, the first patriarchs sought the position which Marici and the others had obtained.*

यो दे॒वेभ्य॑ आ॒ताप॑ति । यो दे॒वानां॑ पु॒रोहि॑तः । पूर्॒वो यो दे॒वेभ्यो॑ जा॒तः । नमो॑ रु॒चाय॑ ब्राह्म॑ये ॥ २२ ॥  
yo devebhya ātapatī | yō devānām purohitaḥ |  
purvo yo devebhyo jātaḥ | namo ru<sub>2</sub>cāya brāhma<sub>2</sub>ye || 22 ||

*He who gives light and heat to the gods, the First, Foremost agent of the gods.  
To Him, to the Resplendent, to the Holy One salutations be.*

रुचं॑ ब्रा॒ह्म॒ज॒नय॑न्तः । दे॒वा अ॒ग्रे तद॑ब्रुवन् । यस्त्वै॒वं ब्रा॑ह्म॒णो वि॒द्यात् । तस्य॑ दे॒वा अस॑न्वशे ॥२३॥  
rucam̐ brāhmaṇaṁ janayantaḥ । devā agre tad abruvan ।  
yas tvaivam̐ brāhmaṇo vidyāt । tasya devā asan vaśe ॥ 23 ॥

*Thus spake the gods at first, as they begat the Bright and Holy One;  
The brahmin who may know you thus, shall obtain dominion over all the gods.*

ह्रीश्च॑ ते ल॒क्ष्मीश्च॑ प॒त्न्यौ । अ॒हो॒रा॒त्रे पा॒र्श्वे । नक्ष॑त्राणि रू॒पम् ।  
अ॒श्विनौ॑ व्या॒त्तम् । इष्ट॑म॒निषा॑ण । अ॒मुं म॑निषाण । सर्व॑म॒निषा॑ण ॥ २४ ॥  
hrīś ca te lakṣmīś ca patnyaū । aho rātre pārśve । nakṣātrāṇi rūpam ।  
aśvinau vyāttam̐ । iṣṭam̐ maṇiṣāṇa । amuṁ maṇiṣāṇa । sarvaṁ maṇiṣāṇaḥ ॥ 24 ॥

*Beauty and Fortune are your two consorts, each side of you are day and night.  
The constellations are your form, the Ashvins your mouth.  
Being such grant me whatever I desire; yonder world and all other happiness.*

### 3. NĀRĀYAṆA SŪKTAM

सह॒स्र॒शी॒र्षं दे॒वं वि॒श्वाक्षं॑ वि॒श्व॒शंभु॑वम् । वि॒श्वं ना॒राय॑णं दे॒वम्-अक्ष॑रं प॒रमं॑ प॒दम् ॥ १ ॥  
sahasra-śīrṣam̐ devaṁ viśvākṣam̐ viśva-śambhuvam ।  
viśvaṁ nārāyaṇam̐ devam-akṣaram̐ paramam̐ padam ॥ 1 ॥

*This universe is truly (the body of ) the Supreme Godhead only. Therefore it is dependant upon Him; the Self-effulgent Divine Being; who has countless head and eyes, who is the producer of joy for the universe, whose form the universe is; who is the Controller and the Cause of all beings, all-pervasive, imperishable and the unsurpassed Ruler and Saviour of all.*

वि॒श्वतः॑ प॒र॒मान्-नि॒त्यं वि॒श्वं ना॒राय॑णग॒ँ ह॑रिम् । वि॒श्वम् ए॒वेदं॑ पु॒रुष॑स्तद् वि॒श्वम् उ॒प॒जी॒वति॑ ॥ २ ॥  
viśvataḥ paramān-nityam̐ viśvaṁ nārāyaṇagn̐ harim ।  
viśvam̐ evedaṁ puruṣastad viśvam̐ upajīvati ॥ 2 ॥

*He is superior to this universe, endless and multi-form. He is the goal of humanity and the Destroyer of sin. That Supreme Person is the universe and the Creator thereof.*

पतिं॑ वि॒श्वस्या॒त्मेश्व॑रग॒ँ शाश्व॑तग॒ँ शि॒वम् अ॑च्युतम् । ना॒राय॑णं म॒हाज्ञे॑यं वि॒श्वात्मा॑नं प॒राय॑णम् ॥ ३ ॥  
patim̐ viśvasyātmeśvaraṁ śāśvataṁ śivam̐ ācyutam ।  
nārāyaṇam̐ mahā-jñeyam̐ viśvātmānam̐ parāyaṇam ॥ 3 ॥

*He is the Protector-of-the-universe and the Ruler-of-individual-souls, He is permanent, supremely auspicious and unchanging. He has embodied Himself in mankind as the Indwelling-spirit. He is supremely worthy of being known by creatures; the One who is embodied in the universe and who is the Supreme-goal.*

ना॒राय॑ण प॒रो ज्यो॑तिरा॒त्मा ना॒राय॑णः प॒रः । ना॒राय॑ण प॒रं-ब्र॒ह्म त॒त्त्वं ना॒राय॑णः प॒रः ॥ ४ ॥  
ना॒राय॑ण प॒रो ज्यो॑तिरा॒त्मा ना॒राय॑ण प॒रः । ना॒राय॑ण प॒रो ध्या॒ता ध्या॒नं ना॒राय॑णः प॒रः ॥ ५ ॥  
nārāyaṇa paro jyotir-ātmā nārāyaṇaḥ paraḥ ।  
nārāyaṇa param-brahma tattvaṁ nārāyaṇaḥ paraḥ ॥ 4 ॥  
nārāyaṇa paro dhyātā dhyānam̐ nārāyaṇaḥ paraḥ ॥ 5 ॥

*Narayana is the Supreme-Reality designated as Brahman. Narayana is the Supreme, Narayana is the Supreme Light (described in the Upanishads), Narayana is the Supreme. Narayana is the most excellent meditator and meditation.*

यच्च किञ्चित् जगत् सर्वं दृश्यते श्रूयतेऽपि वा । अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥६॥  
 yacca kiñcit jagat sarvaṁ drśyate śrūyate'pi vā |  
 antar-bahīṣca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ || 6 ||

*Whatsoever there is in this universe known through perception or report; all that is pervaded by Narayana within and without.*

अनन्तम् अव्ययं कविं समुद्रेन्तं विश्वं शंभुवम् ।  
 पद्मं कोशं प्रतीकाशं हृदयं चाप्यधोमुखम् ॥७॥  
 anantaṁ avyayaṁ kavign̄ samudrentaṁ viśva śambhuvam |  
 padma kośa pratikāśaṁ hṛdayaṁ cāpyadhomukham || 7 ||

*One should meditate within the inverted lotus-bud like heart; upon that Supreme Person, the Limitless, Unchanging, All-knowing, the Cause-of-happiness to the universe; who is the end of the ocean of Samsara and the goal of all striving. The point of focus in meditation is the space within the heart which resembles an inverted lotus bud.*

अधो निष्ठ्या वितस्त्यान्ते नाभ्याम् उपरि तिष्ठति । ज्वालामालाकुलं भाती विश्वस्यायतनं महत् ॥८॥  
 adhō niṣṭyā vitastyānte nābhyām upari tiṣṭhati |  
 jvāla-mālā-kulam bhātī viśvasyāyatanaṁ mahat || 8 ||

*It should be known that within the heart which is situated between the larynx and the navel, the Lord of the universe abides shining with a garland of flames.*

सन्ततं शिलाभिस्तु लम्बत्या कोशं सन्निभम् ।  
 तस्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥९॥  
 santatagṁ śilābhistu lambatyā kośa sannibham |  
 tasyānte suṣiragṁ sūkṣmaṁ tasmin̄ sarvaṁ pratiṣṭhitam || 9 ||

*The heart resembles an inverted lotus-bud surrounded by arteries. Within it there is a subtle space, within which everything is established.*

तस्य मध्ये महन् अग्निर्विश्वार्चिर्विश्वतोमुखः । सोऽग्रभुग् विभजन् तिष्ठन् नाहारमजुरः कविः ॥१०॥  
 tasya madhye maḥan-agnir viśvārcir viśvato-mukhaḥ |  
 so'grabhug vibhajan tiṣṭhan nāhāram ajarah kaviḥ || 10 ||

*In that space is the Undecaying, omni-faced, great Light, which has flames on every side. He enjoys the food presented and metabolizes it in the body.*

तीर्यग् ऊर्ध्वं अधश्चायी रश्मयस् तस्य सन्तता । सन्तापयति स्वं देहम् आपाद तलमस्तकः ॥  
 तस्य मध्ये वह्निं शिखा अणीयोर्ध्वा व्यवस्थितः ॥ ११ ॥  
 tīryag ūrdhvaṁ adhaś-śāyī raśmayas tasya santatā |  
 santāpayati svaṁ deham āpāda tala-mastakaḥ ||  
 tasya madhye vahnī śikhā aṇīyordhvā vyavasthitaḥ || 11 ||

*The rays of that Fire spread out, upwards and downwards warming the whole body from head to foot. In the center of that Light which permeates the whole body there abides a thin tongue of flame; the color of gold which is most subtle.*

नीलतोयदं मध्यस्थाद् विद्युल्लेखेव भास्वरा । नीवारं शूकवत् तन्वी पीता भास्वत्यणूपमा ॥ १२ ॥  
 nīla-tōyada madhyasthād vidyullekheva bhāsvarā |  
 nīvāra śūkavat tanvī pītā bhāsvatyāṇūpamā || 12 ||

*It is dazzling like a flash of lightening that appears in a dark rain cloud. It is a slender as the awn of a paddy grain which serves as a comparison to illustrate its subtlety.*

तस्या॑ शिखाय॑ मध्ये॑ परमा॑त्मा व्यवस्थि॑तः ।

स ब्रह्म॑ स शिव॑स्स हरि॑स्सेन्द्र॒ सोऽक्षरः॑ पर॒मस्स्वराट् ॥ १३ ॥

tasyā śikhāya madhye paramātmā vyavasthitaḥ ।

sa brahma sa śivas sa haris sendra so'kṣaraḥ paramas svarāṭ ॥ 13 ॥

*The Supreme Soul dwells within that flame, He is Brahma, He is Siva, He is Vishnu, He is Indra, He is the Supreme Cause-of-the-universe, the Self-luminous One.*

ऋत॑गँ स॒त्यं परं॑ ब्रह्म॑ पुरु॑षं कृष्ण॑ पिङ्ग॑लम् । ऊ॒र्ध्वरे॑तं वि॒रूपाक्षं॑ वि॒श्वरू॑पाय॒ वै नमो॑ नमः॑ ॥ १४ ॥

ṛtagm satyaṁ param brahma puruṣaṁ kṛṣṇa piṅgalaṁ ।

ūrdhva-retam virūpākṣaṁ viśva-rūpāya vai namo namaḥ ॥ 14 ॥

*The Supreme Brahman the Absolute Reality is a Being dark-blue and yellowish in color, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.*

ॐ नारा॑यणा॒य वि॒द्महे॑ वासुदे॒वाय॑ धीमहि॑ । तन्नो॑ विष्णुः॒ प्रचो॑दयात् ॥ १५ ॥

om nārāyaṇāya vidmahe vāsudevāya dhīmahi । tanno viṣṇuḥ pracodayāt ॥ 15 ॥

*May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.*

#### 4. VIṢṆU SŪKTAM

विष्णो॑र नुकं॑ वी॒र्याणि॑ प्रवोचं॑ यः पार्थि॑वानि विम॒मे रजा॑गँ सि यो अस्क॑भाय॒द् उत्तर॑गँ सु॒धस्थं॑  
विच॑क्रमाण॒स्त्रेधो॑ रु॒गायः॑ ॥ १ ॥

viṣṇor nukam vīryāṇi pravocaṁ yaḥ pāṛthivāni vimame rajāgm si yo askabhāyad  
uttaragm sadhasthaṁ vicakramāṇas tredho rugāyaḥ ॥ 1 ॥

*I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. (R.V.1:154:1)*

विष्णो॑र्नुकं॑ वी॒र्याणि॑ प्रवोचं॑ यः पार्थि॑वानि विम॒मे रजा॑गँ सि यो अस्क॑भाय॒द् उत्तर॑गँ सु॒धस्थं॑  
विच॑क्रमाण॒स् त्रे॒धो रु॒गायो॑ विष्णो॑ ररा॒टम॑सि विष्णोः॑ पृ॒ष्ठम॑सि विष्णोः॑ श॒ज॒प्त्रे॒स्थो विष्णो॑ स्यूर॑सि  
विष्णो॑ ध्रु॒वम् अ॑सि वैष्ण॒वम् अ॑सि विष्ण॒वे त्वा ॥ १ ॥

viṣṇor nukam vīryāṇi pravocaṁ yaḥ pāṛthivāni vimame rajāgm si yo askabhāyad  
uttaragm sadhasthaṁ vicakramāṇas tredho rugāyo viṣṇo rāṛātamasi viṣṇoḥ  
prṣṭhamasi viṣṇoḥ śnaptrestho viṣṇo syūrasī viṣṇo dhruvam asi vaiṣṇavam asi  
viṣṇave tvā ॥ 1 ॥

*I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. RV.1:154:1 You are the forehead of Vishnu; you are the back of Vishnu; ye two are the corners of Vishnu's mouth. You are the thread of Vishnu, you are the fixed point of Vishnu. You are of Vishnu; to Vishnu you. TS. 1:2:13*

तद् अ॒स्य प्रि॒यम॑भि॒पाथो॑ अ॒श्याम् । नरो॑ यत्र॑ दे॒वय॑वो म॒दन्ति॑ ।

उ॒रु॒क्र॒मस्य॑ स हि ब॑न्धु॒रि॒त्था । विष्णोः॑ प॒दे प॑र॒मे म॒ध्व उ॒त्सः॑ ॥ २ ॥

tad asya priyam abhipātho aśyām । naro yatra devayavō madanti ।

urukram asya sa hi bandhur itthā । viṣṇoḥ pade pārame madhva uthsaḥ ॥ 2 ॥

*May I attain to His well-beloved realm where the devotees rejoice. For there springs, close akin to the Wide-Strider; the source of immortality in Vishnu's highest footstep.*

प्रतद् विष्णुस्तवते वीर्याय । मृगो न भीमः कुचरो गिरिष्ठाः ।  
 योस्योरुषु त्रिषु विक्रमणेषु । अधिक्षियन्ति भुवनानि विश्वा ॥ ३ ॥  
 pratad viṣṇus tavate vīryāya । mṛgo na bhīmaḥ kūcaro giriṣṭhāḥ ।  
 yosyoruṣu triṣu vikramaṇeṣu । adhikṣiyanti bhuvānāni viśvā ॥ 3 ॥

*For this His mighty deed is Vishnu praised, who like some wild lion, dread, prowling, roams the mountains. He within whose three wide-extending paces all living creatures have their existence.*

पुरो मात्रया तनुवा वृधान । न ते महित्वम् अन्वश्नुवन्ति ।  
 उभे ते विद्म रजसि पृथिव्या । विष्णो देवत्वं परमस्य विथ्से ॥ ४ ॥  
 paro mātrāyā tanuvā vṛdhāna । na te mahitvam anvaśnuvanti ।  
 ubhe te vidma rajasi prthivyā । viṣṇo devatvaṁ paramasya vithse ॥ 4 ॥

*Humans cannot comprehend your greatness, Who expands beyond all bound and measure with your body. Both your two regions of the earth, O Vishnu we know; you O God knows the highest.*

विचक्रमे पृथिवीमेष एताम् । क्षेत्राय विष्णुर्मनुषे दशस्यन् ।  
 ध्रुवासो अस्य कीरयो जनांसः । उरुक्षितगं सुजनिमाचकार ॥ ५ ॥  
 vicakrame prthivīm eṣa etām । kṣetrāya viṣṇur manuṣe daśasyan ।  
 dhruvāso asya kīrayo janāsaḥ । urukṣitagm̐ sujanim ācakāra ॥ 5 ॥

*Over this earth with mighty step strode Vishnu, ready to give it for a home to Manu. In Him the humble people trust for refuge; He, the Nobly Born, has made them spacious dwellings.*

त्रिदेवः पृथिवीमेष एताम् । विचक्रमे शतचसं महित्वा ।  
 प्रविष्णुरस्तु तव सस्तवीयान् । त्वेषगं ह्यस्य स्थविरस्य नाम ॥ ६ ॥  
 trir devaḥ prthivīm eṣa etām । vicakrame śartacasam mahitvā ।  
 pra-viṣṇur astu tava sastaviyān । tveṣagga hyasya sthavīrasya nāma ॥ 6 ॥

*Three times God strode forth in all His grandeur over this earth bright with a hundred splendours. Foremost is Vishnu, stronger than the strongest; for glorious is His name Who lives forever.*

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सप्त धामभिः ॥ ७ ॥  
 ato devā avantu no yato viṣṇur vicakrame । prthivyās sapta dhāmabhiḥ ॥ 7 ॥

*The gods be gracious unto us even from the place whence Vishnu strode. Through the seven regions of the earth.*

इदं विष्णुर्विचक्रमे त्रेध निदधे पदम् । समूढम् अस्य पागं सुरे ॥ ८ ॥  
 idam viṣṇur vicakrame tredha nidādhe padam । samūḍham asya pāgm̐ sure ॥ 8 ॥

*Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.*

त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥ ९ ॥  
 trīṇi padā vicakrame viṣṇur gopā adābhyaḥ । ato dharmāṇi dhārayan ॥ 9 ॥

*Vishnu, the Protector, He whom none deceives, made three steps, thenceforth. Establishing His high ordinances.*

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इंद्रस्य युज्यस्य सखाः ॥ १० ॥  
 viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe । indrasya yuijasya sakhāḥ ॥ 10 ॥

*Look upon the deeds of Vishnu, whereby the friend of Indra, close-allied, has let his pastimes be seen.*

तद् विष्णोः परमं पदगं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥ ११ ॥  
 tad viṣṇoḥ paramam padagm̐ sadā paśyanti sūrayaḥ । divīva cakṣurātataṁ ॥ 11 ॥

*The nitya sūris evermore behold that loftiest place where Vishnu is, placed as it where an eye in heaven.*

तद् विप्रा॑सो विप॒न्यवो॑ जागृ॒वाग्ँ सस् समि॑धते । विष्णो॒र यत् पर॑मं प॒दम् ॥ १२ ॥

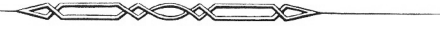
tad viprāso vipanyavo jāgrvāgñ sas samindhate | viṣṇor yat paramaṁ padam || 12 ||

*This Vishnu's station most sublime, the singers ever vigilant, Lovers of holy song light up. (RV 1:22: 16-21)*

पा॒र्या॑प्त्या अ॒नन्त॑-रा॒याया॑ सर्व॑ स्तोमोऽति॒रात्र॑ उ॒त्तम॑ मह॒र्भव॑ति सर्व॒स्याप्त्यै॑ सर्व॒स्य जित्यै॑ सर्व॒म् एव॑  
तेनो॑प्नोति सर्व॑ जयति ॥ १३ ॥

pāryāptyā ananta-rāyāyā sarva stoma'tirātra uttama mahar bhavati sarvasyāptyai  
sarvasya jityai sarvam eva tenāpnoti sarvaṁ jayati || 13 ||

*"Through boundless abundance, he becomes the highest among all, surpassing every ritual and rite. For the fulfillment of all, for the conquest of all, he attains everything, and he conquers everything."*



## 5. ŚRĪ SŪKTAM

हिर॑ण्यवर्णा॑ हरि॑णीं सुव॑र्णं रज॒त-स्र॑जाम् । च॒न्द्रां हिर॑ण्मयीं ल॒क्ष्मीं॑ जा॒तवे॑दो म॒ आव॑ह ॥ १ ॥

hiraṇyavarṇaṁ harīṇīm suvarṇa rajata-srajām |

candrām hiraṇ-mayīm lakṣmīm jātavedo ma āvaha || 1 ||

*O Jataveda! O Agni! Invite for my sake, the Goddess of good fortune, the golden-hued dame, the doe-like, moon-like maiden wreathed in gold and silver.*

तां म॒ आव॑ह जा॒त-वे॑दो ल॒क्ष्मीम् अ॒न॒पगा॑मिनीम् । यस्यां॑ हिर॑ण्यं वि॒न्देयं॑ गा॒मश्च॑ पु॒रुषा॑न् अ॒हम् ॥

tām ma āvaha jāta-vedo lakṣmīm anapagāminīm |

yasyām hiraṇyaṁ vindeyaṁ gāmaśvaṁ puruṣān aham || 2 ||

*O Knower-of-all-beings! Take me to the Goddess of Good Fortune - not a fickle deity, but one who is unswerving. May I obtain gold, cows, horses and men from her. May I be blessed with all the material comforts, such as wealth, cattle, conveyances, friends, servants and progeny.*

अ॒श्वपूर्वा॑ र॒थ-म॒ध्यां ह॒स्ति-ना॑द प्र॒बोधि॑नीम् । श्री॒यं दे॒वीम् उ॒प॒ह्वये॑ श्री॒र्मा दे॒वी जु॑षताम् ॥ ३ ॥

aśva-pūrvāṁ ratha-madhyāṁ hasti-nāda prabodhinīm |

śriyaṁ devīm upahvaye śrīr-mā devī juṣatām || 3 ||

*I invoke Mother Lakshmi to approach me with horses ahead and chariots in the middle and tumultuous sounds of elephants.*

कां सौ॒स्मितां॑ हिर॑ण्य प्रा॒कारा॑म् अ॒र्द्रां ज्व॑लन्तीं तृ॒प्तां त॑र्पयन्तीम्

प॒द्मे स्थि॑तां प॒द्म-व॑र्णां तां इ॒होप॑ह्वये श्री॒यम् ॥ ४ ॥

kām sosmitām hiraṇya prākārām ārdraṁ jvalantīm trptām tarpayantīm

padme sthitām padma-varṇaṁ tām ihopahvaye śriyam || 4 ||

*I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She transcends all sense perception. She is absolute.*

च॒न्द्रां प्र॑भासां य॒शसा॑ ज्व॒लन्तीं॑ श्रि॒यं लो॒के दे॒व जु॑ष्टाम् उ॒दारा॑म् ।

तां प॒द्मिनी॑मीं शरण॑म् अ॒हं प्र॑पद्येऽल॒क्ष्मीमे॑ नश्य॒तां त्वां वृ॑णे ॥ ५ ॥

candrām prabhāsāṁ yaśasā jvalantīm śriyaṁ loka deva juṣtām udārām | tām

padminīmīṁ śaraṇam ahaṁ prapadye lakṣmīr me naśyatām tvām vṛṇe || 5 ||

*I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought after by devas. May her opposite - alakshmi- denoted by desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed.*



आदित्य वरुणे तपसोऽधिजातो वनस्पतिस तव वृक्षोऽथ बिल्वः ।  
 तस्य फलानि तपसा नुदन्तु मायान्तरा याश्च बाह्या अलक्ष्मीः ॥ ६ ॥  
 āditya varṇe tapaso'dhijāto vanaspatis tava vṛkṣo'tha bilvaḥ ।  
 tasya phalāni tapasā nudantu māyāntarā yāścā bāhyā alakṣmīḥ ॥ 6 ॥

*O Deity dazzling like the Sun's orb! The bilva tree which comes to fruition without flowering has sprung from your austerity. It's fruits are the result of your penance. May the bilva fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune.*

उपैतु मां देव-सखः कीर्तिश्च मणिना सह ।  
 प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिम् ऋद्धिं ददातु मे ॥ ७ ॥  
 upaitu mām deva-sakhaḥ kīrtiśca maṇinā saha ।  
 prādurbhūto'smi rāṣṭre'smin kīrtim ṛddhiṁ dadātu me ॥ 7 ॥

*May the friend of the Deva approach me with fame and precious stones. I am born in this country. May Kubera bless me with prosperity and celebrity.*

क्षुत्पिपासां मलां ज्येष्ठाम् अलक्ष्मीं नाशयाम्यहम् ।  
 अभूतिम् असंमृद्धिं च सर्वान् निर्णुद मे गृहात् ॥ ८ ॥  
 kṣut-pipāsāṁ malām jyeṣṭhām alakṣmīm nāśayāmyaham ।  
 abhūtim asamṛddhiṁ ca sarvān nirṇuda me grhāt ॥ 8 ॥

*I shall drive away from myself impurities, hunger and thirst. O Goddess banish from my home all ill-luck, calamities and poverty.*

गन्धद्वारां दुराधर्षां नित्य पुष्टां करीषिणीम् ।  
 ईश्वरीं सर्व भूतानां ताम् इहोपह्वये श्रियम् ॥ ९ ॥  
 gandha-dvārāṁ durādharṣāṁ nitya puṣṭāṁ kariṣiṇīm ।  
 īśvarīṁ sarva bhūtānāṁ tām ihopahvaye śriyam ॥ 9 ॥

*I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.*

मनसः कामम् आकूतिं वाचस् सत्यम् अशीमहि ।  
 पशूनागं रूपमन्नस्य मयि श्रीश् श्रयतां यशः ॥ १० ॥  
 manasaḥ kāmam ākūtiṁ vācas satyam āśimahi ।  
 paśūnāgṁ rūpam-annasya mayi śrīś śrayatām yaśaḥ ॥ 10 ॥

*May all my desires be fulfilled. May all my intentions come true and my utterances be truthful. May the Goddess be with me for ever in the form of abundant food, increased fame, fine form all all kinds of domestic animals.*

कर्दमेन प्रजा-भूता मयि संभव कर्दम ।  
 श्रियं वासय मे कुले मातरं पद्म मालिनीम् ॥ ११ ॥  
 kardamena prajā-bhūtā mayi sambhava kardama ।  
 śriyam vāsayā me kule mātaraṁ padma mālinīm ॥ 11 ॥

*O Kardama! By your advent, the Goddess has become a Mother, do reside with me. Establish the Mother, the Goddess of prosperity, wreathed with garlands of lotuses, in my habitation.*

आपस्सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।  
 निच देवीं मातरगश श्रियं वासय मे कुले ॥ १२ ॥  
 āpas sṛjantu snigdhāni ciklīta vasa me grhe ।  
 nica devīm mātaraḡgaś śriyam vāsayā me kule ॥ 12 ॥

*Let the waters produce friendly results. O Chiklita! (Kamadeva) Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode.*

आ॒र्द्रां पु॒ष्करि॑णीं पु॒ष्टिं सु॒वर्णां हे॒म मा॒लिनी॑म् ।  
सू॒र्यां हि॒रण्मयीं॑ ल॒क्ष्मीं जा॒तवे॒दो म॒ आव॑ह ॥ १३ ॥  
ārdrām puṣkarīṇīm puṣṭim suvarṇām hema mālinīm ।  
sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha ॥ 13 ॥

*O Jataveda, the Divine Fire! Bring me the golden Lakshmi, moist with compassion. Endowed with tawny colour, she nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold.*

आ॒र्द्रां यः क॒रिणीं॑ य॒ष्टिं पि॒ङ्गलां॑ पद्म॒ मा॒लिनी॑म् ।  
च॒न्द्रां हि॒रण्मयीं॑ ल॒क्ष्मीं जा॒तवे॒दो म॒ आव॑ह ॥ १४ ॥  
ārdrām yaḥ karīṇīm yaṣṭim piṅgalām padma mālinīm ।  
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha ॥ 14 ॥

*O Jataveda, the Divine Fire! Bring me the annointed Lakshmi of golden hue. Bring the Mother who holds the mace in her hand. Lead the Deity of prosperity to my dwelling.*

तां म॒ आव॑ह जा॒तवे॒दो ल॒क्ष्मीम् अ॑न॒पगा॒मिनी॑म् ।  
यस्यां॑ हि॒रण्यं॑ प्र॒भूतं॑ गा॒वो दा॒स्योऽश्वान्॑ वि॒न्देयं॑ पु॒रुषान्॑ अ॒हम् ॥ १५ ॥  
tām ma āvaha jātavedo lakṣmīm anapagāminīm ।  
yasyām hiraṇyam prabhūtaṁ gāvo dāsyo'śvān vindeyaṁ puruṣān aham ॥ 15 ॥

*O Mystic Fire! Bring me lakshmi who will always stay with me. May I be endowed by her grace, wealth in plenty, horses and cattle, maids and servants, friends and companions.*

यश्च॑ सु॒चिः प्र॑य॒तो भू॒त्वा जु॒हुयाद् आ॒ज्यम् अ॒न्वह॑म् ।  
सू॒क्तं प॒ञ्च द॑श॒र्चं च॒ श्री कामं॑ स॒ततं॑ ज॒पेत् ॥ १६ ॥  
yaś śuciḥ prayāto bhūtvā juhuyād ājyam anvaham ।  
sūktaṁ pañca daśarcam ca śrī kāmā satataṁ japet ॥ 16 ॥

*Whoever desire to obtain Lakshmi, should having purified himself and become equanimous, should daily offer fire sacrifice with ghee, reciting the 15 stanzas of this Srisukta.*

पद्म॑प्रि॒ये पद्मि॑नि पद्म॒हस्ते॑ पद्म॒लये॑ पद्म॒दला॑य॒ताक्षि॑ ।  
वि॒श्व-प्रि॒ये वि॒ष्णु म॑नो॒नुकू॑ले त्वत्पा॒द प॒द्मं म॑यि स॒न्निध॑त्स्व ॥ १७ ॥  
padma-priye padmini padma-haste padmālaye padma-dalāyatākṣi ।  
viśva-priye viṣṇu mano'nukūle tvat pāda padmam mayi sannidhatsva ॥ 17 ॥

*O Lakshmi with eyes like lotuses and to who lotuses are dear, who holds lotuses in her hands, and dwells within the lotus of the heart, the beloved of the whole world and the one to whom Vishnu concedes, may your lotus feet always be the object of contemplation for me.*

## 6. BHŪ SŪKTAM

भूमि॑र्भू॒म्ना द्यौर्व॑रि॒णाऽन्तरि॑क्षं म॒हित्वा॑ । उ॒पस्थे॑ ते दे॒व्यदि॑तेऽऽग्नि॒मन्ना॑दम॒न्नाद्या॑या द॒धे ॥ १ ॥  
bhūmir bhūmnā dyaur varīṇā'ntarikṣaṁ mahitvā ।  
upasthe te devyadite'gnim annādam annādyāyā dadhe ॥ 1 ॥

*O goddess Aditi, You are the Earth in depth, sky in breadth, atmosphere in greatness. In your lap, I place Agni, the all-consumer for the consumption [of oblations].*

आय॑ंगौः पृ॒श्निर॑क्रमी॒ दस॑न॒न्मा॒तरं॑ पु॒नः । पि॒तरं॑ च प्र॒यन्त॑-सु॒वः ॥ २ ॥

āyaṅgauḥ pr̥śnir akramī dasānan mātarām punaḥ | pītarañ ca prayant-suvaḥ || 2 ||

*The spotted bull has come and sat before the mother in the east. Advancing to his Father heaven. (RV. X:189:1)*

त्रिगुं शद्धाम विराजति वाक्पतंगाय शिश्रये । प्रत्यस्य वह द्यभिः ॥ ३ ॥

triguṃ śaddhāma virājati vāk pataṅgāya śīśriye | pratyasya vaha dyabhiḥ || 3 ||

*Thirty places he rules; Speech relies upon wings to fly; bear it with the days.*

अस्य प्राणादपानृत्यतश्चरति रोचना । व्यख्यन्महिषः सुवः ॥ ४ ॥

asya prāṇād apānatyantaścarati rocanā | vyākhyan mahiṣas suvaḥ || 4 ||

*With her inspiration from his expiration, She wanders between the worlds; The bull discerns the heaven.*

यत्वा क्रुद्धाः परोवपं मन्युना यदवर्त्या । सुकल्पमग्ने तत्तव पुनस्त्वोदीपयामसि ॥ ५ ॥

yatvā kruddhāḥ paro vapā manyunā yad avartyā |

sukalpam agne tat tava punas-tvoddīpayām asi || 5 ||

*If in anger I have scattered you, in rage or through misadventure  
May that offence be rectified by you O Agni, again we rekindle you.*

यत्ते मन्यु परोप्तस्य पृथिवीमनुदध्वसे । आदित्या विश्वे तदेवा वसवश्च समाभरन् ॥ ६ ॥

yatte manyu paroptyasya pṛthivīm anu dadhvase |

ādityā viśve tad-devā vasavaśca samābharan || 6 ||

*Whatever of you scattered in rage, was spread over the earth,  
That the Adityas, the All-gods and the Vasus gathered together.*

मनो ज्योतिर्जुषतामज्यं विच्छिन्नं यज्ञं समिमं दधातु ।

बृहस्पतिस्तनुतामिमं नो विश्वे देवा इह मादयन्ताम् ॥ ७ ॥

mano jyotir juṣatām ājyam vicchinnaṃ yajñagṇṁ samimaṃ dadhātu |

bṛhaspatī tanutām imaṃ no viśve devā iha mādayantām || 7 ||

*Mind, light, rejoice in oblation. May he unite this scattered sacrifice.*

*May Brhaspati extend it; may the All-gods rejoice herein. (Krsna Yajur Veda 1;5;3;)*

मेदिनी देवी वसुंधरा स्याद्वसुधा देवी वासवी । ब्रह्म वर्चसः पितृणां श्रोत्रं चक्षुर्मनः ॥ ८ ॥

medinī devī vasundharā syād vasudhā devī vāsavī | brahma varcasah pitrṇāgass  
śrotraṃ cakṣur manah || 8 ||

*May the Earth be considered as a goddess, Vasundhara, she is the spouse of Vasu (wealth). May she be the  
abode of the divine energy (Brahma), the object of worship, and the source of hearing, sight, and mind."*

देवी हिरण्य-गर्भिणी देवी प्रसूवरी । सदाने सत्यायने सीद ॥ ९ ॥

devī hiraṇya-garbhīṇī devī prasūvarī | rasane satyāyane sīda || 9 ||

*"Goddess Hiranyagarbha, Goddess Prasūvari, abide in the essence of truth."*

समुद्रवती सावित्री नो देवी मह्यङ्गी । मही-धरणी महोव्यथिष्ठ ॥ १० ॥

śṛṅge śṛṅge yajñe yajñe vibhīṣaṇī | indra patnī vyāpinī surasaridīha || 11 ||

samudravatī sāvitrī ha no devī mahyaṅgī | maho-dharaṇī mahō vyathiṣṭhāḥ |

śṛṅge śṛṅge yajñe yajñe vibhīṣaṇī | indra patnī vyāpinī surasaridīha || 11 ||

*"Like unto the ocean, a radiant goddess, Savitri, be gracious unto us. O Earth, the upholder of greatness, be  
steadfast. In every auspicious ceremony, O auspicious one, manifest yourself. O Consort of Indra, pervading and  
flowing like a river, abide in our abode."*

वायुमती जलशयनी श्रियं धाराजा सत्यधोपरि मेदिनी । श्वोपरिधतं परिगाय ॥ १२ ॥

vāyumatī jalaśayanī śriyam dhā rājā satyandho pari medinī | śvoparidhataṁ gāya ||  
12 ||

"Vayumatī, dwelling in the waters, sustaining prosperity, the King, the True Being presides over the Earth. Sing of the self-supported glory."

विष्णु-पत्नीं महीं देवीं माधवीं माधव-प्रियाम् । लक्ष्मीं प्रिय सखीं देवीं नमाम्यच्युत वल्लभाम् ॥१३॥  
viṣṇu-patnīm mahīm devīm mādhavīm mādhave-priyām | lakṣmīm priya sakhīm  
devīm namāmy-acyuta vallabhām || 13 ||

"I bow to the goddess Mahi (Earth), the consort of Vishnu, the divine Madhavi, dear to Madhava (another name for Vishnu), the beloved Lakshmi, the dear companion, the divine, and the beloved of the infallible (Acyuta)."

ॐ धनुर्धारयै विद्महे सर्व सिद्धयै च धीमहि । तन्नो धरा प्रचोदयात् ॥  
om dhanur-dharāyai vidmahe | sarva siddhyai ca dhīmahi | tanno dharā pracodayāt  
शृण्वन्ति श्रोणाममृतस्य गोपाम् । पुण्यामस्या उप शृणोमि वाचम् । महीं देवीं विष्णु पत्नीमजूर्याम्  
। प्रतीची मेनागुं हविषा यजामः । त्रेधा विष्णुरुगुगयो विचक्रमे । महिं दिवं पृथिवीमन्तरिक्षम् ।  
तच्छ्रोणैति श्रव इच्छमाना । पुण्यगुगु श्लोकं यजमानाय कृण्वती ॥ १४ ॥

śṛṇvanti śroṇām amṛtasya gopām | puṇyām asyā upa śṛṇomi vācam | mahīm devīm  
viṣṇu patnīm ajūryām | prācī menāgunḥ haviṣā yajāmaḥ | tredhā viṣṇur urugāyo  
vicakrame | mahīm divam pṛthivīm antarikṣam | tacchroṇaiti śrava icchamānā |  
puṇyagga ślokaṁ yajamānāya kṛṇvati || 14 ||

"I hear the sound of the immortal protector of the cows, the divine and auspicious speech. I listen to the Earth, the goddess, the consort of Vishnu, unharmed, the one who faces all directions, with offerings. Thrice Vishnu traversed the realms, the great heaven, the earth, and the intervening space. Desiring that sound, she, the auspicious one, recites a hymn for the worshipper, making his verses sacred."

## 7. NĪLĀ SŪKTAM

Taittiriya Samhitā 4;4;12

नीलां देवीं शरणमहं प्रपद्ये । गृणाहि । घृतवती सवितराधिपत्यैः पयस्वतीरन्तराशनो अस्तु । ध्रुवा  
दिशां विष्णु पत्न्यघोराऽस्येशाना सहसोया मनोता । बृहस्पतिर्मातरिश्वोत वायुस्संधुवाना वाता अभि नो  
गृणतु । विष्टम्भो दिवो धरुणः पृथिव्या अस्येशाना जगतो विष्णु पत्नी ॥

nīlām devīm śaraṇam ahaṁ prapadye | grṇāhi | ghṛtavatī savitar ādhipatyaiḥ  
payasvatīr antirāśāno astu | dhruvā diśām viṣṇu patnyaghora'syeśānā sahasoyā  
manotā | bṛhaspatir mātariśvota vāyus sandhuvānā vātā abhi no grṇantu |  
viṣṭambho divo dharuṇaḥ pṛthivyā asyeśānā jagato viṣṇu patnī ||

Do be gracious unto us. Rich in ghee, O Savitr, through your sovereignty be the bounteous region rich in milk, for us. The firm among the quarters, Lady-of Vishnu, the mild, ruling over this strength, the desirable, Brhaspati, Matarisvan, Vayu, the winds blowing together be gracious unto us. Supporter of the Sky, supporter of the earth, ruling this world O Lady of Vishnu. (T.S. 4;4;12)

## 8. RUDRA SŪKTAM

परिणो रुद्रस्य हेतिर्वृनक्तु परि द्वेषस्य दुर्मतिरंगायोः ।  
अवस्थिरा मघवद्भ्यस्तनुश्च मीडवस्तोकाय तनयाय मृडय ॥ १ ॥

pariṇo ruḍrasya heṭir vṛnaktu pari dveṣasya durmatiragāyoh ।  
avasthira maghavadbhyas tanuśva mīdavastokāya tanayāya mṛdaya ॥ 1 ॥

*May Rudra's missile turn aside and spare us, the great wrath of the Impetuous One avoid us. Turn bounteous God, your strong bow from our princes, and be gracious to our seed and our offspring.*

स्तुहि श्रुतं गर्तं सदं युवानं मृगन् न भीमम् उपहत्नुम् उग्रम् ।  
मृडा जरित्रे रुद्रस् तवा नो अन्यन्ते अस्मन् निवपंतु सेनाः ॥ २ ॥

stuhi śrutam gartaṁ sadam yuvānam mṛgan na bhīmam upahatnum ugram ।  
mṛdā jaritre rudras tavā no anyante asman nivapantu senāḥ ॥ 2 ॥

*Praise Him who is seated in the inner most recesses of the heart, the Young, the Famous, the Chastiser of sinful acts. Almighty, the Cause of grief to the transgressors, praised, be gracious to the singer; let your hosts spare us and smite down another.*

मीदुष्टम् शिवंतम् शिवो नः सुमनां भव । परमे वृक्ष आयुदन् निधाय कृतिं वसान् आचर पिनाकं  
बिम्रदागहि ॥ ३ ॥

mīduṣṭama śivatama śivo naḥ sumanā bhava । paramē vṛkṣa āyudan nidhāya kṛtiṁ  
vasāna ācara pinākam bimradāgahi ॥ 3 ॥

*O Most bounteous, most auspicious, be auspicious and favorably inclined to us; placing your bow on the highest tree, clad in your tiger- skin, come and approach us bearing your spear.*

अहन् बिभर्शि सायका निधन्व । अहन् निष्कं यजतं विश्व-रूपम् ।  
अहन् निधन् दयसे विश्वम् अभुवम् । न वा ओजीयो रुद्र त्वदस्ति ॥ ४ ॥

arhan bibharśi sāyakā nidhanva । arhan niṣkam yajataṁ viśva-rūpam ।  
arhan nidhan dayase viśvam abhuvam । na vā ojiyo rudra tvad āsti ॥ 4 ॥

*Venerable are you who carries bow and arrows, venerable is the many hued and honoured necklace. Venerable-smitting asunder all forces of chaos, one mightier than you there is not O Rudra.*

त्वमग्ने रुद्रो अशूरो महो दिवस्त्वग्ं शर्थो मरुतं पृक्ष ईशिषे ।  
त्वं वदय ररुनैर्यासि शंगयस्त्वं पूषा विधतः पांशिन् उत्मना ॥ ५ ॥

tvam āgne rudro aśūro mahō divas tvagnṁ śarthaḥ marutaṁ pṛkṣa īśiṣe ।  
tvam vaday rarunair yāsi śaṅgayas tvam pūṣā vidhataḥ pāśin utmanā ॥ 5 ॥

*The Cause of distress are you to the miscreants, the Lord of mighty heaven; you're the Leader of the Marut host, you're the Lord of Food. You travel with red winds your home is in bliss, as Pushan you yourself protects your devotees.*

आवो राजानमध्वरस्य रुद्रग्ं होतारग्ं सत्य यजग्ं रोदस्योः ।  
अग्निं पुरातन यित्नोर् चित्ता धिरन्य रूपमवसे कृनुध्वम् ॥ ६ ॥

āvo rājānam adhvarasya rudragmṁ hotāragmṁ satya yajagmṁ rodasyoḥ ।  
agnim purātana yitnora cittā dhiranya rūpam avase kṛnudhvam ॥ 6 ॥

*Win, to assist You, Rudra, Lord of worship, Priest of both worlds, effectual sacrificer. Agni invested with His golden colours, before the thunder strike and lay you senseless.*

## 9. Ā NO BHADRĀH SŪKTAM

Rig Veda 1:89:

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरितास उद्भिदः ।  
देवा नो यथा सदमिदृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ १ ॥

ā nō bhadrāḥ kratavo yantu viśvato'dabdhāso aparitāsa udbhidaḥ ।  
devā nō yathā sadamid vṛdhe asannaprāyuvō rakṣitārō dīve dīve ॥ 1 ॥

*MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians, day by day unceasing in their care.*

देवानां भद्रा सुमतिरृजूयतां देवानां रातिरभि नो नि वर्तताम् ।  
देवानां सख्यमुपसेदिमा वयं देवा न आयुः प्रतिरंतु जीवसे ॥ २ ॥  
devānām bhadrā sumatir rjūyatām devānām rātirabhi nō ni vartatām ।  
devānām sakhyam upasedimā vayam devā na āyuh pratirantu jīvase ॥ 2 ॥

*May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.*

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम्  
अर्यमणं वरुणं सोममश्विना सरस्वती नस्सुभगा मयस्करत् ॥ ३ ॥  
tān pūrvayā nividā hūmahe vayam bhagaṁ mitram aditiṁ dakṣamaśridham  
aryamaṇaṁ varuṇaṁ somaṁ aśvinā sarasvatī nas subhagā mayas karat ॥ 3 ॥

*We summon them here with an ancient hymn, Bhaga, the friendly Daksa, Mitra, Aditi, Aryaman, Varuna, Soma, the Asvins. May Sarasvati, most auspicious, grant us contentment.*

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पित द्यौः ।  
तद्ग्रावणस्सोम सुतो मयोभुवस्तदश्विना शृणुतं धिषण्या युवम् ॥ ४ ॥  
tanno vātō mayobhu vātu bheṣajaṁ tan mātā pṛthivī tat pita dyauḥ ।  
tad grāvāṇas somaṁ suto mayobhuvas tad aśvinā śṛnutam dhiṣṇyā yuvam ॥ 4 ॥

*May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Asvins, may you, for whom our spirits long, hear this prayer.*

तमीशानं जगतस्-तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् ।  
पूषा नो यथा वेद सामसद्वृधे रक्षिता पायुरदब्धस्स्वस्तये ॥ ५ ॥  
tam īśānaṁ jagatas-tasthuṣas-patiṁ dhiyaṁ jinvam avase hūmahe vayam ।  
pūṣā nō yathā vedā sāmāsad vṛdhe rakṣitā pāyur-adabdhāsvastaye ॥ 5 ॥

*Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the inner spirit, that Pusan may promote the increase of our wealth, our infallible keeper and great benefactor.*

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥ ६ ॥  
svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।  
svasti naḥ tārkṣyo ariṣṭanemiḥ । svasti nō brhaspatir dadhātu ॥ 6 ॥

*May Indra Illustrious far and wide grant us wellbeing: may Pusan prosper us, the Master of all wealth. May Tarkṣya in a chariot with sound wheels prosper us: may Brhaspati grant to us prosperity.*

पृषदश्वा मरुतः पृश्नि-मातरश्शुभं यावानो विदथेषु जग्मयः ।  
अग्नि जिह्वा मनवस्सूर चक्षसो विश्वेनो देवा अवसा गमनिह ॥ ७ ॥  
prṣad aśvā marutaḥ prṣṇi-mātaraś śubhaṁ yāvāno vidatheṣu jagmayāḥ ।  
agni jīhvā manavaś sūra cakṣaso viśveno devā avasā gamaniha ॥ 7 ॥

*The Maruts, Sons of Prani, riding on dappled horses, moving in glory, frequently visiting holy rites, Sages whose tongue is Agni, brilliant as the Sun, hither let all the Gods for our protection come.*

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवाग्ँ संस्तुनूभिः व्यशेम देवहितं यदायुः ॥ ८ ॥



bhādraṁ karṇebhiḥ śṛṇuyāma devā bhādraṁ paśyemākṣibhir-yajatrāḥ ।  
sthīrair-aṅgāis-tuṣṭuvāgm̐ sāstanūbhiḥ vyaśema devahitaṁ yadāyuh ॥ 8 ॥

*O Gods, may we, with our ears listen to what is beneficial, and with our eyes see what is good, O Divine Ones.  
With limbs and bodies firm may we, extolling you attain the term of life appointed by the Gods.*

शतमि॒न्नु श॒रदो॑ अ॒न्ति दे॒वा यत्रा॑ नृ॒श्चक्रा॑ ज॒रसं॑ त॒नूना॑म् ।  
पु॒त्रासो॑ यत्र॒ पित॑रो भव॒न्ति मा नो॑ म॒ध्यारी॑षत्-आयु॒र्-ग॒न्तोः॑ ॥ ९ ॥  
śataṁ innu śarado anti devā yatrā naścakrā jarasaṁ tanūnām ।  
putrāso yatra pitaro bhavanti mā nō madhyārīṣat-āyur-gantoḥ ॥ 9 ॥

*For an hundred autumns stand before us, O Gods, within whose space our bodies gradually begin to waste away; within whose space our sons become fathers in their turn. Break not in the midst, our course of fleeting life.*

अ॒दि॒ति॒र्द्यौर॑दि॒ति॒रन्तरि॑क्षं अ॒दि॒ति॒र्माता॑ स पि॒त स पु॒त्रः ।  
वि॒श्वेदे॒वाः अ॒दि॒ति॒ पञ्च॑-जना॒ अ॒दि॒ति॒र्जात॑मदि॒ति॒र्जनि॑त्वम् ॥ १० ॥  
aditir dyaaur aditir antarikṣaṁ aditir mātā sa pita sa putraḥ ।  
viśvedevāḥ aditi pañca-janā aditir jātam aditir janitvam ॥ 10 ॥

*Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Father and Son.  
Aditi is the all-Gods, Aditi five-nations, Aditi is all that has been born and shall be born.*

## 10. ABHAYA MANTRĀṆI

(Atharva Veda 13;15;5,6)

अ॒भयं॑ नः क॒रत्य॑न्तरि॑क्षं अ॒भयं॑ द्यावा॑-पृथि॒वी उ॒भे इ॒मे ।  
अ॒भयं॑ प॒श्चाद॑भयं॑ पु॒रस्ता॑दुत्तरा॑दध॒राद॑भयं॑ नो अस्तु ॥ १ ॥  
abhayaṁ naḥ karatyantarikṣaṁ abhayaṁ dyāvā-prthivī ubhe ime ।  
abhayaṁ paścād abhayaṁ purastād uttarād adharād abhayaṁ no astu ॥ 1 ॥

*May we be free from fear of anything in the sky above, in the space beyond or on the earth beneath, may we be free from fear of anything that is hidden from us or before us, that is above us or beneath us.*

अ॒भयं॑ मि॒त्राद॑भयं॑ अ॒मित्रा॑द॒भय॑म्ज्ञा॒ताद॑भयं॑ प॒रोक्ष॑त् ।  
अ॒भयं॑ न॒क्तम॑भयं॑ दि॒वा न॒स्सर्वा॑ आ॒शा म॑म मि॒त्रं भ॑वंतु ॥ २ ॥  
abhayaṁ mitrād abhayaṁ amitrād abhayaṁ jñātād abhayaṁ parokṣāt ।  
abhayaṁ naktam abhayaṁ divā naś sarvā āśā mama miṭraṁ bhavantu ॥ 2 ॥

*May our friends grant us the gift of fearlessness, may we never fear our enemies, may we be free from fear of the known and from the unknown, may we be fearless during the day and the night may all directions afford us the gift of fearlessness.*

## 11. AGHAMARŚANA SŪKTAM

Nārāyaṇa Upaniṣad (Kṛṣṇa Yajur Veda)

हिर॑ण्यं शृ॒ङ्गं वरु॑णं प्र॒पद्ये॑ ती॒र्थं मे दे॒हि या॑चितः । यन्म॑या भु॒क्तम॑साधू॒नां पा॑पेभ्यश्च प्र॒तिग्र॑हः ॥ १ ॥  
hiraṇya śṛṅgaṁ varuṇaṁ prapadye tīrthaṁ me dehi yācitaḥ ।  
yaṇ mayā bhuktaṁ asādhūnāṁ pāpebhyaśca pratigrahaḥ ॥ 1 ॥

*I take refuge in Varuna, who is radiant like gold. O Varuna I entreat you to grant me saving grace, for I have enjoyed that which belongs to unworthy people and have accepted gifts from people whose earnings were unlawful.*

यन्मे॒ मनसा॑ वा॒चा क॒र्मणा॑ वा दुष्कृतं॑ कृतम् ।

तन्न॑ इंद्रो वरुणो बृहस्पतिः सविता च पुनंतु पुनः पुनः ॥ २ ॥

yan me manasā vācā karmanā vā duṣkṛtaṁ kṛtam ।

tan na indro varuṇo bṛhaspatī savitā ca punantu punaḥ punaḥ ॥ 2 ॥

*May Indra, Varuna, Brahaspati and Savitar completely absolve me and my people from the evil deeds that we have committed in thought word or deed.*

नमोऽग्नयेऽप्सुमते॑ नम॒ इंद्राय॑ नमो वरुणाय॑ नमो वारुण्यैः॑ नमोऽद्भ्यः॑ ।

यदुपां॑ क्रूरं यदमेध्यं॑ यदशांतं॑ तदपगच्छतात् ॥ ३ ॥

namo'gnaye'psumate nama indrāya namo varuṇāya namo vāruṇyaiḥ namo'dbhyaḥ ।

yad apāṁ krūraṁ yad amedhyaṁ yad aśāntaṁ tad apagacchatāt ॥ 3 ॥

*Salutations to the mystic fire hidden within the waters, Salutations to Indra, Salutations to Varuna, Salutations to the energy of Varuna, Salutations to the cosmic powers that are represented by water. Through the power of this chant let all that is injurious, impure or troublesome in water be destroyed.*

अत्या॒शनादती॑ पा॒नाद्यच्च॑ उ॒ग्रात्प्रति॑ग्राह॑त् । तन्मे वरुणो राजा पाणिनां ह्यवमर्शतु ॥ ४ ॥

atyāśanād atī pānād yacca ugrāt pratigrahāt ।

tan me varuṇo rājā pāṇinā hyavamarśatu ॥ 4 ॥

*May King Varuna efface and absolve me of whatever negativity I have incurred by eating unlawful food, drinking unlawful beverages and accepting gifts from unlawful persons.*

सोऽहमपापो विरजो निर्मुक्त मुक्त किल्बिषः । नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्म सलोकताम् ॥ ५ ॥

so'ham apāpo virajo nirmukta mukta kilbiṣaḥ ।

nākasya pṛṣṭham āruhya gacched brahma salokatām ॥ 5 ॥

*Thus becoming taintless and pure and freed from negative desires and attachment, may I ascend to the Supreme State of enlightenment and achieve union with the cosmic consciousness.*

यश्चाप्सु वरुणः स पुनात्वघ-मर्षणः ॥ ६ ॥

yaścāpsu varuṇas sa punātvagha-marṣaṇaḥ ॥ 6 ॥

*May the all pervading sin-effacing Varuna purify us.*

यत्पृथिव्याग्नं रजः स्वमांतरिक्षे विरोदसी । इमागस्तदापो वरुणः पुनात्वघ-मर्षणः ॥ ७ ॥

yat pṛthivyāgnm rajas svamāntarikṣe virodasī ।

imāggas stadāpo varuṇaḥ punātvagha-marṣaṇaḥ ॥ 7 ॥

*May the sin-effacing Varuna, the god or waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric regions and the intervening space, and also those connected with us.*

पुनंतु वसवः पुनंतु वरुणः पुनात्वघ-मर्षणः । एष भूतस्य मध्ये भुवनस्य गोप्ता ॥ ८ ॥

punantu vasavaḥ punantu varuṇaḥ punātvagha-marṣaṇaḥ ।

eṣa bhūtasya madhye bhuvanasya goptā ॥ 8 ॥

*May the Vasus purify us. May Varuna purify us. May the sage named Aghamarshana purify us. Varuna is the protector of the world that was, and also the world that exists at present between the past and future worlds*

एष पुण्य-कृतां लोकानेष मृत्योर्हिरण्यमयम् । द्यावा पृथिव्योर्हिरण्यमयं सगस्त्रितुं सुवः ।

स नः सुवः सगं शिशाधि ॥ ९ ॥

eṣa puṇya-kṛtām lokān eṣa mṛtyor hiraṇmayam | dyāvā pṛthivyor hiraṇ-mayagn̄  
saggas śrītagm̄ suvaḥ | sa naṣ suvaṣ sagm̄ śīśādhi || 9 ||

*He grants to those doers of virtuous deeds the worlds which they deserve, and to the sinful the world of death called Hiraṇ-maya. Again Varuna who supports heaven and earth, having become the Sun is wholesome and attractive. Being so blissful and benevolent in nature Varuna, be kind and purify us.*

ॐ आर्द्रं ज्वलति ज्योतिरहमस्मि । ज्योतिर्ज्वलति ब्रह्माहमस्मि ।  
योऽहमस्मि ब्रह्माहमस्मि । अहमस्मि ब्रह्माहमस्मि । अहमेवाहम्मां जुहोमि स्वाहा ॥ १० ॥  
om ārdraṁ jvalati jyotir aham āsmi | jyotir jvalati brahmāham āsmi |  
yo'ham āsmi brahmāham āsmi | aham āsmi brahmāham-āsmi |  
aham evāham mām juhomi svāha || 10 ||

*That Supreme Light which projected itself as the universe, like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.*

ऋतंच सत्यं चाभीद्वात्तपसो ऽध्यजायत । ततो रात्र्यजायत ततः समुद्रो अर्णवः ।  
समुद्रादर्णवा दधि संवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ।  
सूर्या चंद्रमसौ धाता यथा पूर्वं अकल्पयत् । दिवं च पृथिवीं चांतरिक्षमथो सुवः ॥  
ṛtañ ca satyaṁ cābhiddhāt tapaso'dhyaajāyata |  
tato rātryajāyata tatas samudro arṇavaḥ |  
samudrād arṇavā dadhi saṁvatsaro ajāyata |  
ahorātrāṇi vidadhad viśvasya miṣato vaśi |  
sūryā candraṁmasau dhātā yathā pūrvam akalpayat |  
divaṁ ca pṛthivīm cāntarikṣam atho suvaḥ || R.V. 10:190

*From Tapas generated to its maximum, Eternal Law and Truth were born: Thence was the Night produced, and thence the billowy flood of sea arose. From that same billowy flood of sea the Year was afterwards produced. Ordainer of the days and nights, Lord over all, who close their eyes. Dhatar, the great Creator, then formed in due order the Sun and Moon. He formed in order Heaven and Earth, the regions of the air and light. (R.V. 10:190)*

## 12. DŪRVĀ & MṚTTIKA SŪKTAMS

सहस्र परमा देवी शत-मूला शतांकुरा । सर्वं हरतु मे पापं दूर्वा दुःस्वप्न नाशिनी ॥ १ ॥  
saḥasra paramā devī śata-mūlā śatāṅkurā |  
sarvaṁ haratu me pāpaṁ dūrvā duḥsvapna nāśinī || 1 ||

*May dūrva who represents the divine spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my sins.*

कांडात्कांडात्प्ररोहंती पुरुषः पुरुषः परि । एवा नो दूर्वे प्रतनु सहस्रेण शतेन च ॥ २ ॥  
kāṇḍāt kāṇḍāt prarohantī puruṣaḥ puruṣaḥ pari |  
evā no dūrve pratanaḥ sahasreṇa śatena ca || 2 ||

*O durva, just as you spread further and further, multiplying at every node, putting forth fresh roots and stalks, so also help us to grow in progeny by hundreds and thousands.*

या शतेन प्रतनोषि सहस्रेण विरोहसि । तस्यांस्ते देवीष्टके विधेम हविषा वयम् ॥ ३ ॥

yā śatena pratanōṣi sahasreṇa virohasi ।  
tasyāste devīṣṭake vidhema haviṣā vayam ॥ 3 ॥

*O devi worshipped by devotees, may we worship you with oblations — you who multiplies yourself hundreds and grows in thousands.*

अश्व-क्रा॑न्ते रथ-क्रा॑न्ते वि॒ष्णु क्रा॑न्ते व॒सु॒ध॒रा । शिरसा॑ धारयिष्यामि रक्ष॑स्व मां पदे॑ पदे॑ ॥ ४ ॥  
aśva-krānte ratha-krānte viṣṇu krānte vaśundharā ।  
śirasā dhārayiṣyāmi rakṣasva māṁ padē padē ॥ 4 ॥

*O earth that is traversed by a horse, a chariot and Vishnu I shall place you upon my head; protect me at every step.*

भूमि॑र्धेनु॒र्ध॒रणि॑ लोक॑ धारिणी॑ उ॒द्धृता॑सि व॒राहे॑ण कृ॒ष्णेन॑ श॒त बा॒हुना॑ ॥ ५ ॥  
bhūmir dhenur dharaṇi loka dhāriṇī  
uddhṛtāsi varāheṇa kṛṣṇeṇa śata bāhunā ॥ 5 ॥

*The earth is the giver of happiness like a milch cow, the sustainer of life and support for all living beings. You were raised up by the black Boar having a hundred hands.*

मृ॒त्तिके॑ ह॒नं (मे) पा॒पं य॒न्मया॑ दु॒ष्कृतं॑ कृतम् । मृ॒त्तिके॑ ब्रह्म॑ दत्ता॒सि का॒श्यपे॑नाभि॒मन्त्रि॑ता ।  
मृ॒त्तिके॑ देहि॑ मे पु॒ष्टिं त्वयि॑ सर्वं प्र॒तिष्ठि॑तम् ॥ ६ ॥

*O excellent earth, destroy my evil deeds that I have committed. O excellent earth you are a gift from Brahma to creatures. Kasyapa the progenitor has sanctified you. O earth grant me prosperity, for everything depends on you.*

मृ॒त्तिके॑ प्र॒तिष्ठि॑ते स॒र्वं त॒न्मे निर्णु॑द मृ॒त्तिके॑ । त्वया॑ ह॒तेन॑ पा॒पेन॑ गु॒च्छामि॑ प॒रमां॑ गतिम् ॥ ७ ॥  
mṛttikē pratiṣṭhite sarvaṁ taṁme nirṇuda mṛttike ।  
tvayā hatena pāpena gacchāmi paramāṁ gatim ॥ 7 ॥

*O excellent earth, the support of all beings, cleanse all defects from me, my evil deeds (which are obstacles) having been effaced by you, I shall attain to the highest goal.*

### 13. AIKATYA SŪKTAM

(Rig Veda 10,191:2,3,4.)

सं गच्छ॑ध्व॒गँ सं व॑दध्वं सं वो मना॑गँ सि जानताम् ।

दे॒वा भा॑गं यथा॒ पूर्वे॑ संजानाना॑ उ॒पास॑ते ॥ १ ॥

saṁ gacchadhvaṁ saṁ vādadhvaṁ saṁ vo manāgn̐si jānatām ।  
devā bhāgaṁ yathā pūrve sañjānānā upāsate ॥ 1 ॥

*Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.*

स॒मा॒नो मन्त्र॑स्समि॒तिस्समा॑नी स॒मानं॑ मन॑स्सह चि॒त्तमे॑षाम् ।

स॒मा॒नं के॒तो अ॒भिस॑गँ र॒भध्वं॑ सं॒ज्ञाने॑न वो ह॒विषा॑ यजामहे ॥ २ ॥

samāno mantras samitis samānī samānaṁ manas-saha cittaṁ eṣām ।  
samānaṁ keto abhisagn̐ rabhadhvaṁ sañjñānena vo haviṣā yajāmahe ॥ 2 ॥

*May you confer together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.*

स॒मा॒नी व आकू॑तिः स॒मा॒ना हृ॑दयानि वः । स॒मानं॑ अस्तु वो मनो॑ यथा॒ वः सु॑सहाऽसति ॥ ३ ॥

samānī va ākūtiḥ samānā hṛdayāni vaḥ ।  
samānaṁ astu vo mano yathā vas susahā'sati ॥ 3 ॥

United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you.

## 14. ANNA SŪKTAM

(Taittiriya Brāhmaṇa 2:8:8:1,2,3)

अ॒हम् अ॑स्मि प्रथ॒मजा ऋ॑तस्य॑ । पूर्वं॑ दे॒वेभ्यो॑ अ॒मृत॑स्य॒ नाभिः॑ ।  
यो मा॑ ददा॒ति स इ॒देव मा॑ऽवाः॑ । अ॒हम् अन्न॑म् अन्न॑म् अ॒दन्त॑म॒ग्नि ।  
पूर्वं॑ अ॒ग्नेर् अपि॑ ह॒त्यन्न॑म् । य॒त्तौ हा॑ ऽसा॒ते अ॒हम् उत्त॑रेषु॑ ।  
व्या॒त्तम॑स्य॒ पश॑वस् सु॒जम्भ॑म् । पश्य॑न्ति॒ धीराः॑ प्रच॑रन्ति॒ पाकाः॑ ।  
जहा॑म्य॒न्यम् न जहा॑म्य॒न्यम् । अ॒हम् अन्नं॑ व॒शं इच्छ॑रामि ।

aḥam āsmi prathamajā ṛtasya । pūrvam devebhyo amṛtasya nābhiḥ ।  
yo mā dadāti sa ideva mā'vāḥ । aham annam annam adantamagmi ।  
pūrvam agner api hatyannam । yattau hā'sāte aham uttareṣu ।  
vyāttamasya paśavas sujambham । paśyanti dhīraḥ pracaranti pākāḥ ।  
jahāmyanyam na jahāmyanyam । aham annam vaśam iccharāmi ।

*I am the firstborn of the truth. Before the gods, the navel of nectar.*

*He who gives me is the same as me. I am food and the eater food.*

*Before, the fire also transforms the food. That's why I'm in the latter part.*

*The animals of the wide-open are well-fed. They, the perseverant see the cooks working.*

*I leave one and I don't leave another. I want to control the food supply.*

स॒मानम् अ॑र्थं प॒र्ये॑मि भु॒ञ्जत॑ । को मां अन्नं॑ मनु॒ष्यो द॑येत् ।  
परा॑के॒ अन्नं॑ नि॒हितं लो॒क ए॒तत् । वि॒श्वैः दे॒वैः पि॒तृभिर् गु॑प्तम् अन्न॑म् ।  
यद् अ॒द्यते॑ लु॒प्यते॑ यत् प॒रोप्य॑ते । श॒त॒त॒मी सा त॒नूर्मे॑ ब॒भूव॑ ।  
म॒हान्तौ च॒रू संकृ॑द् दु॒ग्धेन॑ प॒प्रौ । दि॒वं च॒ पृथि॑विं॒ च शा॒कम्  
तत् स॒ंपिब॑न्तो॒ न मि॑नन्ति॒ वेध॑सः । नै॒तद् भू॒यो भ॑वति॒ नो क॑नीयः ।

samānam artham paryemi bhuñjat । ko māṁ annam manuṣyo dayet ।  
parāke annam nihitam loka etat । viśvair devaiḥ pitṛbhir guptam annam ।  
yad adyate lupyate yat paropyate । śatatāmī sā tanūr me babhūva ।  
mahāntau carū sakṛd dugdhena paprau । divam ca pṛthivīm ca śākam  
tat sampibanto na minanti vedhasaḥ । naitad bhūyo bhavati no kanīyaḥ ।

*I'm enjoying the same value. Which person would give me food?*

*In this world nutrition is hidden in the other.*

*Nutrition is hidden by the gods and ancestors of the universe.*

*What is lost today is what is lost. Food becomes the body in a hundred ways.*

*They offered the great yajña with milk once. Heaven and earth were the vegetables*

*They drink it and don't violate it. This is not happening again, youngest of us.*

अन्नं॑ प्रा॒णं अन्न॑म् अपा॒नं आ॑हुः । अन्नं॑ मृ॒त्युं तम् उ॑ जी॒वातु॑म् आ॒हुः ।  
अन्नं॑ ब्र॒ह्मणो॑ ज॒रसं॑ वदन्ति॒ । अन्न॑म् आ॒हुः प्र॒जनं॑ प्र॒जाना॑म् ।  
मोघ॑म् अन्नं॑ वि॒न्दते॑ अप्र॑चेताः । स॒त्यं ब्र॑वीमि व॒ध इ॒त्स त॑स्य॑ ।  
ना॒र्य॒मणं॑ पु॒ष्यति॑ नो सखा॑यम् । के॒वला॑घो भ॒वति॑ के॒वला॑दी ।  
अ॒हं मे॒धः स्त॒नय॑न् वर्ष॑न् अ॒स्मि । मा॒म् अ॒दन्त्य॑हम् अ॒भ्य॒न्यान् ।  
अ॒हं स॒दुमृ॑तो भ॒वामि॑ । मदा॑दित्या॒ अधि॑ सर्वे॑ तप॑न्ति ॐ ।

annam prāṇam annam apānam āhuḥ । annam mṛtyuṁ tam u jīvātum āhuḥ ।

annam brahmaṇo jarasam vadanti | annam āhuḥ prajānam prajānam |  
mogham annam vindate apracetāḥ | satyam bravīmi vadha itsa tasya |  
nāryamaṇam puṣyati no sakhāyam | kevalāgho bhavati kevalādī |  
aham medhaḥ stanayan varṣann aṣmi | mām adantyaḥam abhyanyān |  
ahagnī sadamṛto bhavāmi | madādityā adhi sarve tapanti om |

*They call food the life-force and the breath. They say that food is death and that food is life.  
Food is called the manifestation of Brahman. They say that food is reproduction of the reproducers.  
The foolish find food in vain. I'm telling you the truth, it kills them.  
The feminine nourishes us and is our friend. The one who eats alone eats only sin.  
I am the sacrifice that is breastfeeding and raining. I'm the eating and being eaten by others.  
I'm the greatest nectar. The sun radiates down and nourishes everything.*

## 15. ĀYUṢYA SŪKTAM

यो ब्रह्मा ब्रह्मणा उज्जहार प्राणैः शिरः कृत्तिवासाः पिनाकी ।  
ईशानो देवस् स न आयुर्दधातु तस्मै जुहोमि हविषा घृतेन ॥ १ ॥  
yo brahmā brahmaṇā ūjjahāra prāṇaiḥ śiraḥ kṛttivāsāḥ pinākī |  
īśāno devas sa na āyurda-dhātu tasmai juhomi haviṣā ghr̥tena || 1 ||

*He who lifted the head of Brahma with the chants and his life-force, the Kṛttivāsa, the Pinākī.  
May the lord of the north-east grant us long life. I offer oblations of ghee to him.*

बिभ्राजमानस् सरिरस्य मध्याद् रोचमानो घर्म रुचिर् य आगात् ।  
स मृत्यु पाशान् अपनुद्य घोरान्-ईहायुषेणो घृतम् अत्तु देवः ॥ २ ॥  
bibhrājamānas sarirasya madhyād rocamāno gharma rucir ya āgāt |  
sa mṛtyu pāśān apanudya ghorān-ihāyuseṇo ghr̥tam attu devaḥ || 2 ||

*The luminosity that came from the middle of the river shining brightly  
He took away the terrible noose of death and gave us the balm of life.*

ब्रह्म ज्योतिर् ब्रह्म पत्नीषु गर्भम् यम् आदधात् पुरु रूपं जयन्तम् ।  
सुवर्ण रम्भ ग्रहम् अर्कम् अर्च्यन् तम् आयुषे वर्धयामो घृतेन ॥ ३ ॥  
brahma jyotir brahma patnīṣu garbham yam ādadhāt puru rūpaṁ jayantam |  
suvarṇa rambha graham ārkam arcyaṁ tam āyuse vardhayāmo ghr̥tena || 3 ||

*The Brahma effulgence, which conceived in the womb of Brahman, conceived the Puru form of Jayanta. We  
worship the golden planet, the sun, and increase his power with oblations of ghee.*

श्रीयम् लक्ष्मीम् औबलाम् अम्बिकाम् गां षष्ठीम् च याम् इन्द्र सेनेत्युदाहुः  
तां विद्यां ब्रह्म-योनिगुं सुरूपां इहायुषे तर्पयामो घृतेन ॥ ४ ॥  
śrīyam lakṣmīm aubalām ambikām gām ṣaṣṭhīm ca yām indra senetyudāhuḥ  
tām vidyām brahma-yonigum surūpām ihāyuse tarpayāmo ghr̥tena || 4 ||

*Sri, Lakshmi, Aubala, Ambika, Shasthi and the cow as the sixth are called the army of Indra. That beautiful  
knowledge, which is the source of the Brahman, is gratified with ghee granting longevity.*

दाक्षायण्यस् सर्व योन्यस्सयोन्यस्सहस्रशो विश्व-रूपां विरूपाः ।  
ससूनवस्सपतयस् सयुथ्या आयुषेणो घृतम् इदं जुषन्तां ॥ ५ ॥  
dākṣāyaṇyas sarva yonyas sayonyas sahasraśo viśva-rūpā virūpāḥ |  
sasūnavas sapatayas sayūthyā āyuseṇo ghr̥tam idaṁ juṣantām || 5 ||

*All the daughters bedecked with gold and thousands of them are the various forms of the universe. May you,  
your sons, your husbands and your associates offer this ghee for longevity.*



दिव्या गणा बहु रूपाः पुराणा आयुष्विदो नः प्रमथन्तु वीरान् ।

तेभ्यो जुहोमि बहुधा घृतेन मा नः प्रजागं रीरिषो मोत वीरान् ॥ ६ ॥

divyā gaṇā bahu rūpāḥ purāṇā āyusvido naḥ pramathnāntu vīrān ।

tebhyo juhomi bahudhā ghr̥teṇa mā naḥ prajāgm̐ rīriṣo mōta vīrān ॥ 6 ॥

*May the divine hosts of many forms, the ancients, the life-givers, defend our heroes. I offer sacrifices to them in many ways with ghee. May our children never be harmed nor our heroes killed.*

एकः पुरस्ताद् य इदं बभूव यतो बभूव भुवनस्य गोपाः ।

यम् अप्येति भुवनगं सौमपराये स नो हविर्घृतम् इहायुषे-त्तु देवः ॥ ७ ॥

ekah purastād ya idaṁ babhūva yato babhūva bhuvanasya gopāḥ ।

yam apyeti bhuvanagm̐ sām̐parāye sa no havir ghr̥tam ihāyuse-ttu devaḥ ॥ 7 ॥

*One is the one who became this before, therefore he became the protector of the world. Agni is the one who conveys the oblation to the yonder world, may he consume the ghee, and grant us life in this world.*

वसून् रुद्रान् आदित्यान् मरुतोथ साध्यान् ऋभून् यक्षान् गन्धर्वागंश्च पितृगंश्च विश्वान् ।

भृगून् सर्पागंश्च अङ्गिरासोथ सर्वान् घृतगं हुत्वा स्वायुष्या महयाम् शाश्वत् ॥ ८ ॥

vasūn rudrān ādityān maruto'tha sādhyān

ṛbhūn yakṣān gandharvāgm̐śca pitṛgm̐śca viśvān ।

bhr̥gūn sarpāgm̐śca aṅgirāso'tha sarvān

ghṛtagm̐ hutvā svāyusyā mahayāma śāśvat ॥ 8 ॥

*Vasus, Rudras, Adityas, Maruts and Sadhyas, The Ṛbhus, the Yakṣas, the Gandharvas, the Pitṛs and the Viśvas, Bhrigu and the serpents, Angirasa and all, We offer oblations of ghee to them all for the sake of long life.*

विष्णो त्वं नो अंतमः शर्म यच्छ सहत्य । प्र ते धारा मधुश्चुत उत्सं दुहते अक्षितं ॥ ९ ॥

viṣṇo tvaṁ no antamaś śarmā yaccha saḥantya ।

pra te dhārā madhuścuta utsaṁ duhrate akṣitaṁ ॥ 9 ॥

*"O Vishnu, be our ultimate refuge, grant us protection. Flow towards us like a stream of honey, purify us, and bestow upon us unshakable abundance."*

मा नं स्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।

वीरान्मा नो रुद्र भामितो ऽवधीर्हविष्मतो नमसा विधेम ते ॥ १० ॥

mā na stoke tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ ।

vīrān mā no rudra bhāmito'vadhīr haviṣmanto namasā vidhema te ॥ 10 ॥

*O Rudra, harm us not in our babies and in our children, harm us not in the living, in our cows or horses, Slay not our heroes in the fury of your anger. Bringing oblations evermore we pay our obeisance to you*

## 16. ĀYUṢYA-MANTRĀṆI

(Taittiriya Brāhmaṇa 2:7:7:2)

इंद्राय त्वा तेजस्वते तेजस्वतगग श्रीणामि । इंद्राय त्वौजस्वते ओजस्वतगग श्रीणामि ।

इंद्राय त्वा पयस्वते पयस्वतगग श्रीणामि । इंद्राय त्वायुष्मते आयुष्मतगग श्रीणामि ॥ १ ॥

indrāya tvā tejasvate tejāsvantagga śrīṇāmi ।

indrāya tvaujasvate ojasvantagga śrīṇāmi ।

indrāya tvā payāsvate payāsvantagga śrīṇāmi ।

indrāya tvāyusmate āyusmantagga śrīṇāmi ॥ 1 ॥

*O Indra, may I be conjoined with that splendour that is within you.*

*O Indra, may I be conjoined with that strength that is within you.*

*O Indra, may I be conjoined with that virility that is within you.*

*O Indra, may I be conjoined with that longevity that is within you.*

तेजो॑सि । तत्ते॑ प्रयच्छामि । तेज॑स्वदस्तु मे॒ मुखम् । तेज॑स्वच्छिरो॑ अस्तु मे । तेज॑स्वान्वि॒श्वतः॑  
प्रत्य॑ङ् । तेज॑सा॒ संपि॑पृग्धि मा ॥ २ ॥

tejosi | tatte prayacchāmi | tejasvad astu me mukham | tejasvac-chiro astu me |  
tejasvān viśvataḥ pratyaṅ | tejasā sampipṛgdhi mā || 2 ||

*You are splendid. That I beseech of you. May my countenance be filled with splendour. May my mind be filled with splendour. Splendour spreading everywhere. May I be furthered by that splendour.*

ओजो॑सि । तत्ते॑ प्रयच्छामि । ओज॑स्वदस्तु मे॒ मुखम् । ओज॑स्वच्छिरो॑ अस्तु मे ।  
ओज॑स्वान्वि॒श्वतः॑ प्रत्य॑ङ् । ओज॑सा॒ संपि॑पृग्धि मा ॥ ३ ॥

ojosi | tatte prayacchāmi | ojasvad astu me mukham | ojasvac-chiro astu me |  
ojasvān viśvataḥ pratyaṅ | ojasā sampipṛgdhi mā || 3 ||

*You are strong. That I beseech of you. May my countenance be filled with strength. May my mind be filled with strength. Strength spreading everywhere. May I be furthered by that strength.*

पयो॑सि । तत्ते॑ प्रयच्छामि । पय॑स्वदस्तु मे॒ मुखम् । पय॑स्वच्छिरो॑ अस्तु मे । पय॑स्वान्वि॒श्वतः॑ प्रत्य॑ङ् ।  
पय॑सा॒ संपि॑पृग्धि मा ॥ ४ ॥

payosi | tatte prayacchāmi | payasvad astu me mukham | payasvac-chiro astu me |  
payasvān viśvataḥ pratyaṅ | payasā sampipṛgdhi mā || 4 ||

*You are virile. That I beseech of you. May my countenance be filled with virility. May my mind be filled with virility. Virility spreading everywhere. May I be furthered by that virility.*

आयु॑रसि । तत्ते॑ प्रयच्छामि । आयु॑ष्मदस्तु मे॒ मुखम् । आयु॑ष्मच्छिरो॑ अस्तु मे । आयु॑ष्मान्वि॒श्वतः॑  
प्रत्य॑ङ् । आयु॑षा॒ संपि॑पृग्धि मा ॥ ५ ॥

āyurasi | tatte prayacchāmi | āyusmad astu me mukham | āyusmac-chiro astu me |  
āyusmān viśvataḥ pratyaṅ | āyusā sampipṛgdhi mā || 5 ||

*May you have longevity. That I pray for you. May long life lie ahead of you, may longevity be above me. Longevity spreading everywhere. May your purpose in life be accomplished through longevity. TB.2.7.7.3*

इमं॑ अ॒ग्न॒ आयु॑षे॒ वर्च॑से॒ कृधि॑ । प्रि॒यगँ॑ रे॒तो वरु॑ण सोम राजन् । मा॒तेवा॑ अस्मा॒दिते॑ शर्म॑ यच्छ ।  
विश्वे॑देवा॒ जर॑दष्टि॒र्यथा॑सत् । आयु॑रसि वि॒श्वायु॑रसि । सर्वा॑यु॒रसि॒ सर्व॑मायु॒रसि॒ । यतो॑ वा॒तो म॒नोज॑वाः ।  
यतः॑ क्ष॒रन्ति॑ सि॒धेवः॑ । तासां॑ त्वा॒ सर्वा॑सागँ॒ रुचा॑ । अ॒भिसि॑चामि॒ वर्च॑सा । स॒मुद्र॑ इ॒व सि॒गह्म॑ना । सोमं॑  
इवा॒स्यदा॑भ्यः । अ॒ग्नि॒रिव॑ वि॒श्वतः॑ प्रत्य॑ङ् । सूर्य॑ इ॒व ज्योति॑षा वि॒भुः ॥ ६ ॥

imaṁ agna āyūṣe varcāse kṛdhi | priyagm̐ reto varuṇa soma rājan | māteva asmā'dite  
śarma yaccha | viśvedevā jaradaṣṭir yathāsat | āyur-asi viśvāyurasi | sarvāyur-asi  
sarvaṁ āyur-asi | yato vāto manojavāḥ | yataḥ kṣaranti sindhavaḥ | tāsām tvā  
sarvāsāgm̐ rucā | abhisiñcāmi varcāsā | samudra iva sigahmanā | soma  
ivāsyadābhyah | agnir iva viśvataḥ pratyaṅ | sūrya iva jyotiṣā vibhuḥ || 6 ||

*Make this one long-lived and brilliant, O Agni. Beloved Seminal Force Varuna! King Soma! Like a Mother O Aditi grant us peace. May the Vishvedevas lead us to old age. You are life, You are the life of the universe. You are the life of all. From whence commeth the Vital Force with the speed of mind. From whence floweth the rivers [of consciousness]. May they all be radiant towards you. I asperse you with brilliance; equal to the depth of the Sea. As inviolable as the Nectar of Immortality, ubiquitous as fire, as brilliant as the light of the Sun. (TB.2.7.7.6)*

अ॒पां यो द्र॑व॒णे रसः॑ । तम॒हम॒स्मा आ॑मु॒ष्याय॑णाय । तेज॑से ब्र॒ह्मव॑र्चसाय॑ गृह्णामि ॥ ७ ॥

apām yo dravaṇe rasah | tam aham asmā āmuṣyāyaṇāya |  
tejase brahmavarcaśāya grhṇāmi || 7 ||

*The essence that flows in the waters, that do I draw towards us, splendour for spiritual glory do I take.*

अपां य ऊर्मौ रसः । तमहमस्मा आमुष्यायुणाय । ओजसे वीर्याय गृह्णामि ॥ ८ ॥  
apām ya ūrmau rasah | tam aham asmā āmuṣyāyaṇāya |  
ojase vīryāya grhṇāmi || 8 ||

*The essence that undulates in the waters, that do I draw towards us, strength for vigour do I take.*

अपां यो मध्यतो रसः । तमहमस्मा आमुष्यायुणाय । पुष्ट्यै प्रजननाय गृह्णामि ॥ ९ ॥  
apām yo madhyato rasah | tam aham asmā āmuṣyāyaṇāya |  
puṣṭyair prajānāya grhṇāmi || 9 ||

*The essence that is the depth of the waters, that do I draw towards us. Prosperity for procreation do I take. TB.2.7.7.7.*

अपां यो यज्ञियो रसः । तमहमस्मा आमुष्यायुणाय । आयुषे दीर्घायुत्वाय गृह्णामि ॥ १० ॥  
apām yo yajñiyo rasah | tam aham asmā āmuṣyāyaṇāya |  
āyuse dīrghāyutvāya grhṇāmi || 10 ||

*The sacrificial essence which is in the waters, that do I draw towards us. Age for longevity do I take. TB.2.7.7.7.*

अग्निरायुष्मांत्स वनस्पतिभिरायुष्मांतेन त्वायुषा युष्मन्तं करोमि ।  
सोम आयुष्मांत्स ओषदिभिरायुष्मांतेन त्वायुषा युष्मन्तं करोमि ।  
यज्ञ आयुष्मांत्स दक्षिणाभिरायुष्मांतेन त्वायुषा युष्मन्तं करोमि ।  
ब्रह्म आयुष्मांत्स द्वाह्यैरायुष्मांतेन त्वायुषा युष्मन्तं करोमि ।  
देवा आयुष्मांस्तेऽमृतेनायुष्मांस्तेन त्वायुषा युष्मन्तं करोमि ॥ ११ ॥

agnirāyusmānt sa vaṇaspatibhir āyusmān tena tvāyusā yusmantam karomi |  
soma āyusmānt sa oṣadibhir āyusmān tena tvāyusā yusmantam karomi |  
yajña āyusmānt sa dakṣiṇābhir āyusmān tena tvāyusā yusmantam karomi |  
brahma āyusmat tad brāhmaṇair āyusmat tena tvāyusā yusmantam karomi |  
devā āyusmantas te'mrtenāyusmantas tena tvāyusā yusmantam karomi || 11 ||

*Agni along with the Spirits of the forests is perpetual, by their vital power I bless you with longevity. Soma along with the healing herbs is perpetual; by their vital power I bless you with longevity. The institute of sacrifice along with the honorarium is perpetual; by the essential power of that, I bless you with longevity. The Vedas are eternal, and their sacred knowledge is eternal, by their essential power I bless you with longevity. The gods are long-lived, they possess the gift of immortality, by their immortality I bless you with longevity.*

## 17. DURGĀ SŪKTAM

जात-वेदसे सुनवाम सोममराती यतो निदहाति वेदः ।  
स नः पर्षदति दुर्गाणि विश्वा नावेव सिंधुं दुरितात्यग्निः ॥ १ ॥  
jāta-vēdase sunavāma somam arāti ya to nidahāti vedah |  
sa naḥ parśadati durgāṇi viśvā nāveva sindhum duritātyagnih || 1 ||

*May we offer oblations of Soma to Knower-of-all-beings. May that Omniscient One destroy that which is inimical to us. May He the Divine Light that guides all, protect us by taking us across all perils as a navigator guides a ship across the sea.*

तामग्निं वर्णां तपसा ज्वलन्तीं वैरोचनीं कर्म फलेषु जुष्टाम् ।  
दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ २ ॥

tām agni varṇām tapasā jvalantīm vairocanīm karma phaleṣu juṣṭām ।  
durgām devīgm śaraṇam ahaṁ prapādye sūtarasi tarase namaḥ ॥ 2 ॥

*The goddess Durga is refulgent and radiant with ardency, she is the Power of the Supreme Lord who has manifold manifestations. She is the Power residing in actions and their fruits rendering them efficacious. O saviour goddess, we take refuge in you, salutations to you who takes us across.*

अग्ने त्वं पारया नव्यो अस्मान्स्वस्तिभिरति दुर्गाणि विश्वा ।  
पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥ ३ ॥  
agne tvam pārayā navyo asmān svastibhir-ati durgāṇi viśvā ।  
pūṣca prthvī bahulā na urvī bhavā tokāya tanayāya śaṁyoḥ ॥ 3 ॥

*O Durga (as radiant as fire) worthy of praise. With skilled means lead us beyond sorrow. May our homes and land become extensive and ample. Moreover may you be gracious and grant peace to both our children and grandchildren.*

विश्वानि नो दुर्गहा जातवेदः सिंधुन्न नवा दुरितातिपर्षि ।  
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥ ४ ॥  
viśvāni no durgahā jātavedas sindhun na nāvā duritātiparṣi ।  
agne atrivan manasā grṇāno'smakam bodhyavitā tanūnām ॥ 4 ॥

*You are the saviour, help us to cross this ocean of sorrow (and sin) like one crosses the ocean by boat and grant us protection, O Radiant one, protect our bodies and be mindful of us like the sage Atri (who possessed benevolence and compassion for all sentient beings).*

पृतनाजितगं सहमानमुग्रमग्निगं हुवेम परमात्सधस्थात् ।  
स नः पर्षदति दुर्गाणि विश्वा-क्षामद्-देवो अति दुरितात्य-अग्निः ॥ ५ ॥  
prtanājitaḥ sahamānam ugram agniḥ huveṣa paramāt-sadhassthāt ।  
sa naḥ parṣadati durgāṇi viśvā-ksāmad-devo ati duritāty-agniḥ ॥ 5 ॥

*We invoke the mystic Fire who is the leader of all from the highest assembly place. He is the stallion and the fierce vanquisher of the hosts of enemies. May he transport us across our tribulations and sins and this transient world and grant us liberation.*

प्रत्नोषि कम-ईड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।  
स्वांचाग्ने तनुवं पिप्रयस्वास्मभ्यं च सौभगमायजस्व ॥ ६ ॥  
pratnoṣi kam-īdyo adhvareshu sanacca hotā navyaśca satsi ।  
svāñcā'gne tanuvam piprayasvāsmabhyam ca saubhagam āyajasva ॥ 6 ॥

*You are praised in sacrifices, increase our happiness. You abide in sacrifices ancient and recent, and in the places of sacrifice. O Agni, please grant us who are your sparks, beatitude, may we have unbounded good fortune.*

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।  
नाकस्य पृष्टमभि संवसानो वैष्णवीं लोक इह मादयन्ताम् ॥ ७ ॥  
gobhir juṣṭam ayujo niṣikṭam tavendra viṣṇor-anusañcarema ।  
nākasya pṛṣṭamabhi samvasāno vaiṣṇavīm loka iha mādayantām ॥ 7 ॥

*O Lord Vishnu you are devoid of sin and sorrow, and you pervade all. Desirous of good fortune comprising happiness here and final beatitude, may we serve you in devotion continuously. May the gods who dwell in the highest heaven answer me my prayer.*



## 18. SARASVATI SŪKTAM

Rig Veda. 1:3:10

पाव॒का नः॑ सर॒स्वती॑ वाजे॒भिर्वाजि॑नीवती । य॒ज्ञं व॑ष्टु धि॒याव॑सु ॥ १ ॥

pāvakā naṣ sarasvatī vājēbhir vājiniṣvati | yajñam vaṣṭu dhiyāvasu || 1 ||

*May the purifying Sarasvati the most precious of valuables, and Rich in Ideas, approve our yajña.*

चोद॑यित्री॒ सूनृ॑ता॒नां चेत॑न्ती॒ सुमती॑नाम् । य॒ज्ञं द॑धे सर॒स्वती ॥ २ ॥

codayitrī sūnṛtānām cetantī sumatīnām | yajñam dadhe sarasvatī || 2 ||

*She is the impeller of auspicious truths and the arouser of happy thoughts, may Sarasvati uphold the [principle of] yajña.*

म॒हो अ॒र्णवः॑ सर॒स्वती॑ प्र चेत॑यति के॒तुना॑ । धि॒यो वि॒श्वा वि॒ रंज॑ति ॥ ३ ॥

maho arṇavaṣ sarasvatī pra cetayati ketunā | dhiyo viśvā vi rājati || 3 ||

*Sarasvati awakens the great flood (of truth) by the perception of revelation (in consciousness) She illumines entirely all thoughts.*

प्र णो॑ दे॒वी सर॒स्वती॑ वाजे॒भिर्वाजि॑नीवती । धी॒नाम॑वि॒त्रि-अ॑वतु ॥ ४ ॥

pra ṇo devī sarasvatī vājēbhir vājiniṣvati | dhīnām avitri-avatu || 4 ||

*May goddess Sarasvati full of plenitude, with the steeds of the life-force of plenty, the guardian of thoughts protect us.*

सर॒स्वति॑ प्रेद॒मव॑ सु॒भगे॑ वाजि॒नीव॑ति । तां त्वा॒ विश्व॑स्य भू॒तस्य॑ प्र॒गाया॑मस्यग्रतः ॥ ५ ॥

sarasvatī predam āva subhage vājiniṣvati |

tām tvā viśvasya bhūtasya pragāyām asyagrataḥ || 5 ||

*O Sarasvati Goddess of learning and eloquence, the source of well-being, O Gracious One, You whom I praise are the source of all creation. (ApMB 1.3.5)*

## 19. MEDHĀ SŪKTAM

Kṛṣṇa-Yajurveda -Taittirīya-Araṇyaka - IV.10.41- 44

मेधा॑ दे॒वी जु॒षमा॑णा न॒ आगा॑द्-वि॒श्वाची॑ भ॒द्रा सु॑मन॒स्यमा॑ना ।

त्वया॑ जु॒ष्टा नु॑दमा॒ना दुरु॑क्तान्बृ॒हद्वे॑म वि॒दथे॑ सु॒वीराः॑ ॥ १ ॥

medhā devī juṣamāṇā na āgād-viśvācī bhadrā sumanaśyamānā |

tvayā juṣṭā nudamānā duruktān brhad-vadema vidathe suvīrah || 1 ||

*May the all-knowing, all-auspicious Goddess of intellect, be favourably disposed to (us), and delighting (in us) visit us. May we who are helplessly lost in inappropriate speech (duruktān) (before your visit), now as the result of Your delight in us, become enlightened, and also capable of expressing the Truth with our heroic children or/and disciples. (1)*

त्वया॑ जु॒ष्टं ऋ॒षिर्भ॑वति दे॒वि त्वया॑ ब्रह्मा॑ऽग॒त श्रीरु॑त त्वया॑ ।

त्वया॑ जु॒ष्टश्चि॑त्रं वि॒दते॑ वसु॒ सा नो॑ जुषस्व॒ द्रवि॑णो न मे॒धे ॥ २ ॥

tvayā juṣṭa ṛṣir bhavati devī tvayā brahmā'gata śrīr-uta tvayā |

tvayā juṣṭaś-citraṁ vindate vasu sā no juṣasva draviṇo na medhe || 2 ||

*O Goddess of intellect! Favoured/blessed (juṣṭā) by You, one becomes a ṛṣi /seer, one becomes a brāhmaṇa (the knower of Brahman) (brahmā'gataśrī). Favoured by You, one obtains abundant wealth. Favoured by You, one obtains manifold wealth. Being such, O Goddess of intellect! Delight in us, and confer on us various forms of prosperity. (2)*

मे॒धां म॒ इन्द्रो॑ ददातु मे॒धां दे॒वी सर॒स्वती॑ । मे॒धां मे॑ अ॒श्विना॑वु॒भा-वा॑ध॒त्तां पु॒ष्केर॑ स्र॒जा ॥ ३ ॥

medhām ma indro dadātu medhām devī sarasvatī |

medhām me asvināvubhā-vādhattām puṣkara srajā ॥ 3 ॥

*May Lord Indra grant us intelligence. May Goddess Sarasvatī grant us knowledge. May both the twin gods Aśvins, wearing fragrant Lotus garlands, grant us wisdom. (3)*

अ॒प्सर॑सु॒च॒ या मे॒धा ग॑न्धर्वेषु॒ च यन्-मनः॑ । दै॒वी मे॒धा सर॑स्वती॒ सा मां मे॒धा सुर॑भिर्-जुषताम् ॥ ४ ॥  
apsarāsu ca yā medhā gandharveṣu ca yan-manah ।  
daivīm medhā sarasvatī sā mām medhā surabhīr-juṣatām ॥ 4 ॥

*May I also be favoured with that intelligence that the apsaras (celestial dancers) possess, also the mental acuity of the gandharvas. (Bless me with) that intelligence comprising Vedic learning and that divine intelligence, which has spread like fragrance. (4)*

आ मां मे॒धा सुर॑भिर्वि॒श्वरू॑पा॒ हिर॑ण्य॒वर्णा॑ जग॑ती॒ जग॑म्या ।  
ऊ॒र्ज॑स्वती॒ पय॑सा॒ पिन्व॑माना॒ सा मां मे॒धा सु॒प्रती॑का जुषताम् ॥ ५ ॥  
ā mām medhā surabhīr-viśvarūpā hiraṇya-varṇā jagatī jagamyā ।  
ūrjasvatī payasā pinvamānā sā mām medhā supratikā juṣantām ॥ 5 ॥

*May That Goddess of intelligence who is pervasive like fragrance (or wish-fulfilling cow), who is capable of examining all objects, who possesses golden letters (in the shape of the syllables of the Vedas), who is continuously present, who is worthy to be resorted to again and again (by the seekers of the Truth), who possesses flavour and strength, and who nourishes me with milk and other wealth, come to me with joyful countenance and favour me. (5)*

मयि॑ मे॒धां मयि॑ प्र॒जां मय्य॑ग्निस्तेजो॑ दधातु । मयि॑ मे॒धां मयि॑ प्र॒जां मयी॑न्द्रं इन्द्रि॒यं द॑धातु ।  
मयि॑ मे॒धां मयि॑ प्र॒जां मयि॑ सूर्यो॒ भ्राजो॑ दधातु ॥ ६ ॥

mayi medhām mayi prajāṁ mayyagnis-tejo dadhātu ।  
mayi medhām mayi prajāṁ mayīndra indriyaṁ dadhātu ।  
mayi medhām mayi prajāṁ mayi sūryo bhrājo dadhātu ॥ 6 ॥

*May Agni (the Fire God) grant us intelligence, and unbroken lineage of children and/or disciples, and the brilliance of the Vedic studies.*

*May Indra (the presiding deity of all sense-organs) grant us intelligence, unbroken lineage of children and/or disciples, and health.*

*May Sūrya (the Sun) grant us intelligence, unbroken lineage of children and/or disciples, and fearlessness to face all situations. (6)*

## 20. HIRANYAGARBHA SŪKTAM

Rig Veda.121. Ka.

हि॒र॒ण्य॒-ग॒र्भः॑ सम॑वर्तता॒ग्रे भू॒तस्य॑ जा॒तः प॑तिरेकं आसीत् ।  
स दा॑धार पृ॒थि॒वीं द्या॑मु॒तेमां॑ कस्मै॒ देवाय॑ ह॒विषा॑ विधेम ॥ १ ॥  
hiraṇya-garbhāḥ samavartatāgre bhūtasya jātaḥ patireka āsit ।  
sa dādharma prthivīm dyām utemām kasmai devāya haviṣā vidhema ॥ 1 ॥

*1. In the beginning arose Hiranyagarbha, the One Lord of all created beings. He established and supports this earth and heaven. What God shall we adore with our oblation?*

य आ॑त्म॒दा ब॑ल॒दा यस्य॑ वि॒श्वं उ॒पास॑ते प्र॒शिषं॑ यस्य॑ दे॒वाः ।  
यस्य॑ छा॒याऽमृ॑तं यस्य॑ मृ॒त्युः कस्मै॒ देवाय॑ ह॒विषा॑ विधेम ॥ २ ॥  
ya ātmadā bāladā yasya viśva upāsate praśiṣaṁ yasya devāḥ ।  
yasya chāyā'mṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema ॥ 2 ॥

*2. Giver of vital breath, of power and vigour, he whose teachings all the Gods acknowledge — The Lord of death, whose shade is immortality. What God shall we adore with our oblation?*



यः प्रा॑णतो नि॒मिष॑तो म॒हि॒त्वैक॑ इ॒द्राजा॑ जग॒तो ब॒भूव॑ ।

य ई॒शो अ॒स्य द्वि॒पद॑श्चतु॒ष्पदः॑ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ३ ॥

yaḥ prāṇato nīmiṣato mahitvaika idrājā jagato babhūva ।

ya īśe asya dvipadaś-catūṣpadaḥ kasmai devāya haviṣā vidhema ॥ 3 ॥

3. Who by his grandeur has become Sole Ruler of all the moving world that breathes and slumbers; He who is Lord of all beings. What God shall we adore with our oblation?

यस्ये॒मे हि॒मवन्तो॑ म॒हि॒त्वा यस्य॑ स॒मु॒द्रं र॒सया॑ स॒हाहुः॑ ।

यस्ये॒माः प्र॒ दि॒शो यस्य॑ बा॒हू कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ४ ॥

yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ ।

yasyemāḥ pra diśo yasya bāhū kasmai devāya haviṣā vidhema ॥ 4 ॥

4. His, through his might, are these snow-covered mountains, sea and Rasa (essence of all things) they call his possessions: his arms are these, his are these heavenly regions. What God shall we adore with our oblation?

येन॑ द्यौ॒रु॒ग्रा पृ॑थि॒वी च॑ दृ॒ल्हा येन॑ स्वं स्त॒भितं॑ येन॑ नाकः॑ ।

यो अ॒न्तरि॑क्षे रज॒सा वि॒मानः॑ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ५ ॥

yena dyaur ugrā pṛthivī ca dṛlḥā yena svaḥ stabhitam yena nākaḥ ।

yo antarikṣe rajasā vimānaḥ kasmai devāya haviṣā vidhema ॥ 5 ॥

5. By his power are the heavens strong and the earth steadfast, he supports the Sun and sky: only he knows the extent of space. What God shall we adore with our oblation?

यं क्र॑न्द॒सी अव॑सा तस्त॒भाने॑ अ॒भ्यैक्षे॑तां मन॒सा रेज॑माने ।

यत्रा॑धि सू॒र उ॒दितो॑ वि॒भाति॑ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ६ ॥

yaṁ krandāsī avasā tastabhāne abhyaikṣetāṁ manasā rejamāne ।

yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema ॥ 6 ॥

6. To him, supported by his help, two armies embattled look while trembling in their spirit, when over them the risen Sun is shining. What God shall we adore with our oblation?

आपो॑ह॒ यद्वृ॑हती वि॒श्व-मा॒यु॒न्गर्भं॑ दधा॒ना ज॒नय॑तीर॒ग्निम् ।

ततो॑ दे॒वानां॑ स॒मव॑र्त॒ता सुरे॑कः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ७ ॥

āpoḥa yad br̥hātī viśva-māyaṁ garbhaṁ dadhānā janayan tīragṇim ।

tato devānāṁ samavartatā surekaḥ kasmai devāya haviṣā vidhema ॥ 7 ॥

7. When did the mighty waters appear, containing the universal germ, producing Agni, from which the Gods' one spirit sprang into being. What God shall we adore with our oblation?

यश्चि॑दापो॑ म॒हि॒ना प॒र्यप॑श्य॒दक्षं॑ दधा॒ना ज॒नय॑तीर्य॒ज्ञम् ।

यो दे॒वेष्व॑धि दे॒व एक॑ आसी॒त्कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ८ ॥

yaścīdāpo mahinā paryapaśyad dakṣaṁ dadhānā janayam̐tīr yajñam ।

yo deveṣvadhi deva eka āsit kasmai devāya haviṣā vidhema ॥ 8 ॥

8. He in his might surveyed the expanse of water containing productive force and generating the principle of yajña (sacrifice). He is the God of gods, and none beside him. What God shall we adore with our oblation?

मा नो॑ हिंसी॒ज्जनि॑ता यः पृ॒थि॒व्या यो वा॒ दि॒वं स॒त्य ध॒र्मा ज॒जान॑ ।

यश्चा॑पश्च॒न्द्रा बृ॑हती॒र्जजान॑ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ९ ॥

mā nō himsij-janitā yaḥ pṛthivyā yo vā divaṁ satya dharmā jajāna ।

yaścāpaś-candrā br̥hatīr-jajāna kasmai devāya haviṣā vidhema ॥ 9 ॥

9. May He who is the generator of heaven and earth never harm us. The Creator whose cosmic laws are sure. He who brought forth the great and lucid waters. What God shall we adore with our oblation?

प्रजापते न त्वदेतान्यन्यो विश्वा ज्ञातानि परि ता बभूव ।  
यत्कामास्ते जुहुमस्तन्नो अस्तु वयगं स्याम पतयो रयीणाम् ॥ १० ॥

prajāpate na tvadetananyanyo viśvā jātāni pari tā babhūva ।  
yat kāmās te juhūmastanno astu vayagm̐ syāma patayo rayīṇām ॥ 10 ॥

10. Prajapati! you alone comprehend all these created things, and none besides you.  
Grant us our hearts' desire when we invoke you: may we have rich stores of provisions.

## 21. NĀSADĀSIYA SŪKTAM

(Rig Veda 10;129)

नासदासीन्नो सदासीत्तदानीम् । नासीद्रजो नो व्योमा परो यत् ।  
किमावरीवः कुह कस्य शर्मन् । अम्भः किमासीद्गहनं गभीरम् ॥ १ ॥  
nāśad āśinno sadāsittadānīm । nāśid rajo no vyomā paro yat ।  
kim āvarīvaḥ kuha kasya śarman । ambhaḥ kim āśid gahanam gabhīram ॥ 1 ॥

There was not the Non-existent nor the Existent then; there was not the air nor the heaven which is beyond.  
What did it contain? Was there water, unfathomable and profound ?

न मृत्युरासीदमृतं न तर्हि न । रात्रिया अहं आसीत्प्रकेतः ।  
आनीदवातगं स्वधया तदेकम् । तस्माद्धान्यं न परः किञ्च नास ॥ २ ॥  
na mṛtyur āśid amṛtaṁ na tarhi na । rātriyā ahna āsit praketaḥ ।  
ānīd avātagm̐ svadhayā tad ekam । tasmād dhānyam na paraḥ kiñca nāśa ॥ 2 ॥

There was not death nor immortality then. There was not the beacon of the night nor of day. That One breathed,  
windless by its own power. Other than that there was not anything beyond.

तम आसीत्तमसा गूढमग्रे प्रकेतम् । सलिलगं सर्वमा इदम् ।  
तुच्छेनाभ्वपिहितं यदासीत् । तमसस्त महिनाजायतेकम् ॥ ३ ॥  
tama āsit tamasā gūḍham agre praketaṁ । salilagm̐ sarvamā idam ।  
tucchenābhvapihitaṁ yad āsit । tamasas ta mahinājāyat ekam ॥ 3 ॥

Darkness was in the beginning hidden by darkness; indistinguishable, all this was flux. That which, coming into  
being, was enveloped by the Void, that One arose through the power of heat.

कामस्तदग्रे समवर्तताधि । मनसो रेतः प्रथमं यदासीत् ।  
सतो बंधुमसति निरविन्दन् । हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥  
kāmas tad agre samavartatādhi । manaso retaḥ prathamam yad āsit ।  
sato bandhum asati niravindan । hr̥di pratiṣyā kavayo manīṣā ॥ 4 ॥

Desire in the beginning came upon That, that was the first seed of mind. Sages seeking in their hearts with  
wisdom discovered the bond of the existent in the non-existent.

तिरश्चीनो विततो रश्मिरेषाम् । अधः स्विदासीदुपरि स्विदासीत् ।  
रेतोधा आसन्महिमानं आसन् । स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ५ ॥  
tiraścīno vitato raśmir eṣām । adhas svid āsīd upari svidāśīṭ ।  
retodhā āsan mahimānā āsan । svadhā avastāt prayatiḥ parastāt ॥ 5 ॥

Their (measuring) cord was extended across; but was there above or was there below? There were  
impregnators, there were powers, there was energy below and there was impulse above.

को अद्धा वेद क इह प्र वोचत । कुत आजाता कुत इयं विसृष्टिः ।  
अर्वाग्देवा अस्य विसर्जनेन । अथा को वेद यत आबभूव ॥ ६ ॥

ko addhā veda ka iha pra vocata | kutā ājātā kutā iyaṁ viśṛṣṭiḥ |  
arvāg devā asya viśarjanena | athā ko veda yata ābābhūva || 6 ||

*Who truly knows? Who shall here declare, whence it has been produced, whence this creation? The gods came after the creation of the universe. Who then knows whence it has arisen.*

इयं विसृष्टिर्यत आबभूव । यदि वा दुधे यदि वा न ।  
यो अस्याध्यक्षः परमे व्योमन् । सो अंग वेद यदि वा न वेद ॥ ७ ॥

iyaṁ viśṛṣṭir yata ābābhūva | yadi vā dadhe yadi vā na |  
yo asyādhyakṣaḥ parame vyoman | so aṅga veda yadi vā na veda || 7 ||

*Whence this creation has arisen, and whether He founded it or not; He who in the highest heaven is its Surveyor; He alone knows, or perhaps He knows not.*

## 22. RĀJĀ SŪKTAM

(Rik Veda 10. 173)

आ त्वा ऽहर्षमन्तरेधि ध्रुवास्तिष्ठा विचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत ॥ १ ॥

ā tvā'harṣam antaredhi dhruvās tiṣṭhā vicācaliḥ |  
viśastvā sarvā vāñchantu mā tvad rāṣṭramadhi bhraśata || 1 ||

*BE with us; I have chosen you: stand steadfast and immovable.  
Let all the people wish for you let not your kingship fall away.*

इहैवैधि मापं च्योष्ठाः पर्वत इवा विचाचलिः । इंद्र इवेह ध्रुवस्तिष्ठेह राष्ट्रं उ धारय ॥ २ ॥

ihaivaidhi māpa cyoṣṭhāḥ parvata ivā vicācaliḥ |  
indra iveha dhruvas tiṣṭheha rāṣṭraṁ u dhāraya || 2 ||

*Be even here; fall not away be like a mountain unremoved.  
Stand steadfast here like Indra's self, and hold the kingship in the grasp.*

इममिन्द्रो अदीधरत्ध्रुवं ध्रुवेण हविषा । तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

imam indro adīdharat dhruvaṁ dhruveṇa haviṣā |  
tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ || 3 ||

*This man has Indra established, made secure by strong oblation's power.  
May Soma and Brahmanaspati pronounce a benediction on him.*

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवासः पर्वता इमे । ध्रुवं विश्वमिदं जगद्भुवो राजा विशामयम् ॥ ४ ॥

dhruvā dyaur dhruvā pṛthivī dhruvāsaḥ parvatā ime |  
dhruvaṁ viśvam idaṁ jagad dhruvo rājā viśamayam || 4 ||

*Firm is the sky and firm the earth, and steadfast also are these hills.  
Steadfast is all this living world, and steadfast is this King of men.*

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः । ध्रुवं त इंद्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥ ५ ॥

dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ |  
dhruvaṁ ta indraścāgniścā rāṣṭraṁ dhārayatām dhruvam || 5 ||

*Steadfast, may Varuna the King, steadfast, the God Brhaspati,  
Steadfast, may Indra, steadfast too, may Agni keep your steadfast reign.*

## 23. NAVAGRAHA SŪKTAM

1.

आस॒त्येन॑ रज॑सा॒ वर्त॑मानो नि॒वेशय॑न् अ॒मृत॑ मर्त्य॑च ।  
हि॒रण्य॑येन सवि॒ता रथे॑ना-दे॒वो या॑ति भुव॑ना वि॒पर्यन् ॥  
āsatyena॑ rajasā॑ vartamāno niveśayann amṛta॑ martyaṅca ।  
hiraṇyayena॑ savitā rathena॑-devo yaṭi॑ bhuvanā॑ vipaśyaṅ ॥

*With the Light of Truth in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (Rig Veda 1.35.2 ; Taitt. Sam.3.4.11.2a)*

अ॒ग्निं दू॒तं वृ॑णीमहे॒ होता॑रं वि॒श्ववे॑दसम् । अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥  
agniṁ dūtaṁ vṛṇīmahe॑ hotāraṁ viśvavedasam । asya॑ yajñasya॑ sukratum ॥

*We choose Agni as our messenger, the herald, master of all wealth. Well skilled in this our sacrifice. (Rig Veda 1.12.1; Taitt. Sam. 2.5.8.5)*

येषा॑मी॒शे प॑शुपतिः प॒शूनां॑ चतु॑ष्पदामु॒त च॑ द्वि॒पदा॑म् ।  
निष्क्री॑तोऽयं य॒ज्ञियं॑ भा॒गम् ए॒तु रा॒यस्पोषा॑ यज॑मानस्य संतु ॥  
yeṣāmi॑śe paśupatiḥ paśūnāṁ catuṣpadām uta ca dvipadām ।  
niṣkrīto॑'yaṁ yajñiyaṁ bhāgam॑ etu rāyas-poṣā yajamānasya santu ॥

*Which creatures does the Lord of creatures rule:— both the four footed and birds. May He, being propitiated, accept His sacrificial share, may abundance of wealth come to the sacrificer. (T.S. 3;1;4d)*

2.

अ॒ग्नि-मूर्द्धा॑ दि॒वः क॒कुत्-प॑तिः पृथि॒व्या अ॒यम् । अ॒पागँ॑ रेता॒गँ सि॑ जिन्वति ॥ ३ ॥  
agni-mūrdhā divaḥ kakut-patiḥ pṛthivyā ayam । apāgmaṁ retāgmaṁ si jinivati ॥ 3 ॥  
Agni manifests in three forms; as the Sun as lightening and as earthly fire. He activates the seed of life. (Rig Veda 8;54;16 & T.S. 1;5;5c)

स्यो॑ना पृथि॒वि भवा॑-नृक्ष॒रा नि॒वेश॑नी । यच्छा॑न॒श्-शर्म॑ सुप्र॒थाः ॥  
syonā pṛthivi bhavā-nṛkṣarā niveśanī । yacchānaśśarma saprathāḥ ॥  
May you be thornless O Earth, spread wide before us for a dwelling place. Grant us shelter broad and secure. (Rig Veda 1.22.15.)

क्षेत्र॑स्य॒ पति॑ना व॒यगँ॑ हि॒तेने॑व जयाम॑सि । गाम॑श्च॒ पोष॑यित्वा स नो॑ मृडाती॒दृशे ॥  
kṣetrasya patinā vayagmā hiteneva jayāmasi । gāmaśvaṁ poṣayintvā sa no mṛdāt idṛśe ॥

*Through the Lord of the Field, as from a friend, we obtain what nourishes our cattle & horses, in such may He be good to us. (Rig Veda 4.57.1.)*

3.

प्रवः॑ शु॒क्राय॑ भा॒नवे॑ भरध्वम् । ह॒व्यं म॒तिं चा॒ग्नये॑ सु॒पूत॑म् ।  
yo daivyāni mānuṣa janūgmaṁṣi । antar-viśvāni vidma nā jigāti ॥  
Bring forth your offerings to his refulgent splendour; your hymn as purest offering to Agni the mystic fire of wisdom who goes as messenger conveying all songs of men to the gods in heaven. (Rig Veda 7.4.1.)

*Bring forth your offerings to his refulgent splendour; your hymn as purest offering to Agni the mystic fire of wisdom who goes as messenger conveying all songs of men to the gods in heaven. (Rig Veda 7.4.1.)*

इ॒न्द्रा॑णीमा॒सु ना॑रि॒षु सु॑प॒त्नीम॑हम् अ॒श्रव॑म् । न ह्य॑स्या अ॒पर॑च॒न ज॒रसा॑ मर॑ते॒ पतिः॑ ॥  
indrāṇīm āsu nāriṣu supatnīm ahaṁ āśravam । na hyasya aparacana jarasā marate patiḥ ॥

*So have I heard Indrani called the most fortunate from amongst women. For never shall her consort die in future time, through old age. (Rig Veda 10.86.11. & T.S.1.7.13.1.)*

इंद्रं॑ वो॒ विश्व॑तस्पति॒ हवाम॑हे जनेभ्यः॑ । अस्माक॑म् अस्तु केवलः॑ ॥

indram॑ vo viśvataspati॒ havāma॑he janebhyaḥ॑ । asmākam॑ astu kevalaḥ॑ ॥

*O Indra ruler of the universe we invoke you from amongst others. Favour us alone. (T.S.1;6;12. Rig Veda 1;7;10)*

4.

आप्या॑यस्व॒ समेतु॑ ते विश्व॑तस्-सोम॒ वृष्णि॑यम् । भवा॒ वाज॑स्य संग॒थे ॥

āpyāyasva॒ sametu॑ te viśvatas-soma॒ vṛṣṇi॑yam । bhavā॒ vāja॑sya saṅga॒the ॥

*Swell up, O Soma! Let your strength be gathered from all sides. Be strong in the gathering of might. (Rig Veda 1;91;16 & T.S. 3;2;5K)*

अप्सु॑ मे॒ सोमो॑ अब्रवीद॒न्तर्वि॑श्वानि भेष॒जा । अग्नि॑च विश्व॒ शंभु॑वमाप॒श्च विश्व॑ भेष॒जीः ॥

apsu॑ me॒ somo॑ abravīda॒ntarvī॑śvāni bheṣa॒jā ।

agniṁ॑ca viśva śambhuva॒m āpaśca॑ viśva bheṣa॒jīḥ ॥

*A skilled physician tells me, that in the waters of life lies the capacity to heal all ailments. In the fire of wisdom the welfare of the world and in the waters of life a panacea. (Atharva Veda 1.6.2.)*

गौरी॑मिमाय सलिलानि॒ तक्ष॑त्येक॒पदी॑ द्वि॒पदी॑ सा॒ चतु॑ष्पदी ।

अष्टा॑पदी॒ नव॑पदी॒ बभू॑वुषी॒ सहस्र॑क्षरा॒ पर॑मे व्योमन् ॥

gaurīm॑ imāya salilāni॒ takṣat॑-yekapadī॒ dvipadī॑ sā ca॒tuṣpadī॑ ।

aṣṭa-padī॒ navapadī॒ babhūvuṣī॒ sahasrākṣarā॒ parame॑ vyoman ॥

*The Vedas have spoken of various forms of knowledge and preached multifarious duties. It deals with one Supreme Godhead, it gives knowledge of the past and the future, It teaches of religion, prosperity, fulfillment of desires and salvation. It grants the eight siddhis, obtainable through the nine organs, through its thousands of words it leads to the highest Abode. (Rig Veda 1.164.41 & Atharva Veda 9.10.21)*

5.

उद्बु॑ध्यस्वाग्ने॒ प्रति॑जा गृह्येनमिष्टा॒ पूर्ते॑ सग॑ंसृजेथाम॒यंच॑ ।

पुनः॑ कृ॒ण्वग्ं॑स्त्वा पि॒तरं॑ युवा॒नम॑न्वातागं॒ सी॒त्त्वयि॑ तंतुमे॒तम् ॥

udbudhyasvāgne॒ pratijā॑ gr̥hyenam iṣṭā pūrte॑ sagm̐sṛjethām ayaṁ॑ca ।

punaḥ॑ kṛṇvagam̐stvā pi॒taraṁ॑ yuvānam anvātāgm̐ sīt॒tvayi॑ tantum-e॒tam ॥

*Awaken O Agni! O Light of wisdom! and keep us vigilant in the practice of works done for our own merit and works done for the welfare of all beings, may we remain together, making the Pitris young with life's renewal, the thread is being maintained through you. (Vajasaneyi Samhita. 15:55.)*

इदं॑ विष्णुर्विचक्र॒मे त्रे॒धा नि॑दधे॒ पद॑म् । समू॑ढमस्य पागं॒ सुरे॑ ॥

idaṁ॑ viṣṇur vičakrame tre॒dhā nidadhe॑ pa॒dam । samūḍham॑ asya pāgm̐ sure॑ ॥

*Through all this world strode Vishnu; thrice His foot he planted, and the whole universe was gathered in His footstep's dust. (Rig Veda 1:22:17)*

विष्णो॑र॒राट॑मसि॒ विष्णोः॑ पृ॒ष्ठम॑सि॒ विष्णोः॑ श॒ज॒त्रे॒स्थो॑ विष्णोः॑ स्यूर॑सि॒ विष्णो॑र्ध्रुवम॑सि॒ वैष्ण॑वम॑सि॒ विष्ण॑वे॒ त्वा ॥

viṣṇor arāṭam॑ asi viṣṇoḥ pṛṣṭham॑ asi viṣṇoḥ śnaptrestho॑ viṣṇos-syūr-asi viṣṇor dhruvam-asi vaiṣṇavam-asi viṣṇave॒ tvā ॥

*You are the forehead of Vishnu; you are the back of Vishnu; you two are the corners of Vishnu's mouth. You are the thread of Vishnu; you are the fixed point of Vishnu; you belong to Vishnu; to Vishnu you are offered. (Taittiriya Samhita 1:2:13)*

6.

बृहस्पते॑ अ॒ति॒य॒दु॒र्यो अर्हा॑द्द॒यु॒मद्वि॑भाति॒ ऋतु॑म॒ज्जने॑षु ।

यद्दी॒द॒य॒च्छ॒र्व॒सर्त॑ प्र॒जात॑ तद॒स्मासु॑ द्रवि॑ण॒धेहि॑ चि॒त्रम् ॥

br̥haspatē atiyadāryo arhād dyumad-vibhāti kratumaj-janeṣu ।

yaddīdayacchavāsarta prajāta tad-asmāsu draviṇan dhehi citram ॥

*O Brhaspati, who are born of holy order; that Divine Wisdom shall overcome the enemies of the mind, that wisdom shall shine glorious, with insight among men. That wisdom shall be resplendent in glory. (Taittiriya Samhita 1;8;22 g)*

इन्द्र॑ मरु॒त्व इ॒ह पा॑हि॒ सोमं॑ यथा॑ शा॒र्या॒ते अ॒पि॒बः सु॒तस्य॑ ।

तव॑ प्र॒णीती॑ तव॑ शूर॒-शर्म॑न्नावि॒वा संति॑ क॒वयः॑ सु॒यज्ञाः॑ ॥

indrā marutva iha pāhi somam yathā śāryāte apibas-sutasya ।

tava praṇīti tava śūra-śarman-nāvivā santi kavayas-suyajñāḥ ॥

*O Indra surrounded by the Maruts drink here the Soma! As you did drink the juice beside the Saryata. Under your guidance, in your keeping, O Hero! the singers serve, skilled in fair sacrifice. (Vajasaneyi Samhita. 7:35.)*

ब्रह्म॑ जज्ञा॒नं प्र॑थ॒मं पु॒रस्ता॑द्वि॒सी॒मतः॑ सु॒रुचो॑ वे॒न आ॑वः ।

सु॒बु॒ध्निया॑ उप॒मा अ॑स्य वि॒ष्ठाः स॒तश्च॑ योनि॒मस॑तश्च॒ विवः॑ ॥

brahmā jajñānam prathamam purastād viśīmatas-surucō vena āvaḥ ।

subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ ॥

*In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3)*

7.

शन्नो॑ दे॒वीर॑भि॒ष्ट॒य आपो॑ भव॒न्तु पी॒तये॑ । शं॒यो॒रभि॑स्त्रव॒न्तु नः॑ ॥

śanno devīr abhiṣṭaya āpō bhavantu pītayē । śāmyor abhisravantu naḥ ॥

*May the seven cosmic Principles be propitious for us; divine forces for our aid & bliss. Let them flow for us, for health and strength. (Rig Veda 10.9.4. & Atharva Veda 1.6.1.)*

प्र॒जाप॑ते॒ न त्वदे॑तान्य॒न्यो वि॒श्वा जा॑तानि॒ परि॒ ता ब॑भूव ।

यत्का॑मस्ते जुहु॒मस्तन्नो॑ अस्तु व॒यगँ॑ स्या॒म प॑त॒यो रयी॑णाम् ॥

prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva ।

yat kāmaste juhūmastanno astu vayagm̐ syāma patāyo rayiṇām ॥

*O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become lords of valuable possessions. (Vajasaneyi Samhita 10;20)*

इ॒मं य॑म प्र॒स्त॒रमा॑ हि सी॒दांगि॑रोभिः पि॒तृभिः॑ संवि॒दानः॑ ।

आ त्वा॑ मन्त्राः॑ कवि॒शस्ता॑ व॒हन्त्वे॒ना राज॑न्ह॒विषा॑ मादयस्व ॥

imaṁ yama prastaramā hi sīdāngīrobhiḥ pitṛbhiḥ samvidānaḥ ।

ā tvā mantrāḥ kavīśastā vahantvenā rājan haviṣā mādayasva ॥

*O Yama! Come and be seated in this place, in company with the manes. Let the hymns recited by the sages convey you O King, be gladdened by this oblation. (Rig Veda 10.14.4.)*

8.

क॒या न॑श्चि॒त्र आ॑भुव॒ दूती॑ स॒दा वृ॑धः सखी॑ । क॒या श॑चि॒ष्ठया॑ वृ॒ता ॥

kayā naścitra ābhuva dūti sadā vṛdhas-sakhā । kayā śaciṣṭhayā vṛtā ॥

*What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)*



आयंगौः पृश्निर॑क्रमी॒दस॑नन्-मा॒तरं पुनः॑ । पि॒तरं॑ च प्र॒यत्सुवः॑ ॥

āyaṅ-gauḥ pr̥śnir-akramīdasanān-mātaraṁ punaḥ | pitarañca prayant-suvaḥ ||

*The Godhead has appeared as this variegated universe along with Mother Nature. Advancing towards the Highest heaven. (Rig Veda X :189:1)*

य॒त्ते दे॒वी नि॒र्रति॑राब॒न्ध दाम॑ ग्री॒वास्व॑विच॒त्यम् ।

इ॒द॒म॒त्ते तद्वि॒ष्या॒म्यायु॑षो न म॒ध्या॒दथा जी॒वः पि॒तुम॑द्धि प्रमु॒क्तः ॥

yatte devī nirrtir ābābandha dāma grīvāsvavicartyam |

idam te tad-viṣyāmyāyūṣo na madhyādathā jīvaḥ pitumaddhi pramuktaḥ ||

*O man that noose of suffering that is fastened around your neck, hard to loosen, I release, so that you may attain long life and prosperity and enjoyment. (Taittiriya Samhita 4.2.5.2.)*

9.

के॒तुं कृ॒ण्वन्न॑ के॒तवे॑ पे॒शो मर्या॑ अपे॒शसे॑ । स॒मु॒षद्भि॑रजायथाः ॥

ketuṁ kṛṇvanna ketave peśo maryā apeśase | samuṣadbhir-ajāyathāḥ ||

*Making a banner for that which has none, Form for the formless, O you men, you were born with the dawn. (Taittiriya Samhita 7;4;20h)*

ब्र॒ह्मा दे॒वानां॑ प॒दवीः॑ के॒वीना॑मृषि॒र्विप्रा॑णां म॒हिषो॑ मृ॒गाणा॑म् ।

श्ये॒नो गृ॒ध्राणा॑गं स्व॒धिति॑र्व॒नाना॑ग्म॒ सोमः॑ प॒वित्र॑म॒त्येति॑ रेभन् ॥

brahmā devānāṁ padaviḥ kavīnām ṛṣir viprāṇāṁ mahiṣo mṛgāṇām |

śyeno gr̥dhrāṇāgm̐ svadhitir vanānāgm̐ somaḥ pavitraṁ atyeti rebhan ||

*Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the sieve singing. (Taittiriya Samhita 3;4;11d)*

सचि॑त्र चि॒त्रं चि॒तय॑न् तम॒स्मे चि॒त्रं क्ष॒त्र चि॒त्रत॑मं वयो॒धाम् ।

च॒न्द्रं रयि॑ं पु॒रुवी॑रं बृ॒हन्तं॑ च॒न्द्रं च॒न्द्राभि॑र्गृ॒णते॑ यु॒वस्य॑ ॥

sacitra citraṁ citayaṁ tamasme citra kṣatra citratamaṁ vayodhām |

candraṁ rayiṁ puruṣvīraṁ brhantaṁ candra candraḥbhir gr̥ṇate yuvasya ||

*Wondrous! Of wondrous power! I give to the singer wealth wondrous, outstanding, most wonderful, life-giving. Bright wealth, O Refulgent Divine Wisdom, vast, with many aspects, give understanding to your devotee. (Rig Veda 6.6.7.)*

## 24. PAVAMĀNI SŪKTAM

हि॒र॒ण्य वर्णा॑ शु॒चयः॑ पा॒व॒का यासु॑ ज॒तः क॒श्यपो॑ यास्वि॒न्द्रः ।

अ॒ग्निं या गर्भं॑ दधि॒रे वि॒रूपा॑स्ता न॒ आपः॑ शग्ग॒स्स्यो॒ना भ॑वन्तु ॥

hiraṇya varṇā śucayaḥ pāvakā yāsu jātaḥ kaśyapo yāsvindraḥ |

agniṁ yā garbhaṁ dadhire virūpās tā na āpaḥ śaggas syonā bhavantu ||

*Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.*

यासा॑गुं रा॒जा वरु॑णो याति म॒ध्ये स॒त्यानु॑ते अ॒वप॑श्यन् जना॑नाम् ।

म॒धुश्चु॑तश्शुच॒यो याः पा॑व॒कास्ता न॒ आप॑श्शग्ग॒स्स्यो॒ना भ॑वन्तु ॥

yāsāguṁ rājā varuṇo yāti madhye satyānr̥te avapaśyan janānām |

madhuścutaś śucayo yāḥ pāvakās tā na āpaś śaggas syonā bhavantu ||

*Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.*

यासां॑ दे॒वा दि॒वि कृ॒ण्वन्ति॑ भ॒क्षं या अ॒न्तरि॑क्षे बहु॒धा भव॑न्ति ।  
 याः पृ॒थि॒विं पय॑सो॒न्दन्ति॑ शु॒क्रास्ता न॒ आपः॑ शग्ग॒स् स्यो॒ना भव॑न्तु ॥  
 yāsāṃ devā divi kṛṇvanti bhakṣaṃ yā antarikṣe bahudhā bhavānti ।  
 yāḥ pṛthivim payasondanti śukrās tā na āpaś śaggaḥ syonā bhavantu ॥

*Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.*

शि॒वेन॑ मा॒ चक्षु॑षा पश्य॒तापः॑ शि॒वया॑ तनु॒वोप॑ स्पृश॒त त्वचं॑ मे ।  
 सर्वा॑गुं अ॒ग्नीगुं॑ रप्सु॒षदो॑ हुवे वो॒ मयि॑ वर्चो॒ बल॑म् ओजो॒ निध॑त्त ॥  
 śivena mā cakṣuṣā paśyatāpaś śivayā tanuvopā sprśata tvacaṃ me ।  
 sarvāguṃ agnīgṃ rapsuṣado huve vo mayi varco balaṃ ojo nidhatta ॥

*With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force. ( (Krishna Yajur Veda 5;6;1a-d)*

पव॑मानः॒ सुव॑र्जनः । प॒वित्रे॑ण विच॑र्षणिः । यः पो॒ता स पु॑नातु मा ।  
 pavamānaḥ suvarjanaḥ । pavitreṇa vicarṣaṇiḥ । yaḥ potā sa punātu mā ॥

*May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)*

पुन॑न्तु मा दे॒व-ज॒नाः । पुन॑न्तु म॒नवो॑ धी॒या । पुन॑न्तु वि॒श्वं आ॒यवः॑ ॥  
 punantu mā deva-janāḥ । punantu manavo dhīyā । punantu viśva āyavaḥ ॥

*Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)*

जा॒तवे॑दः प॒वित्रे॑वत् । प॒वित्रे॑ण पु॒नाहि॑ मा । शु॒क्रेण॑ दे॒व दी॑द्यत् । अ॒ग्ने कृ॒त्वा कृ॒तुगुं॑ रनु॑ ।  
 jātavedaḥ pavitravat । pavitreṇa punāhi mā ।  
 śukreṇa deva didyat । agne kratvā kratūguṃ ranu ॥

*O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)*

यत्ते॑ प॒वित्र॑म् अ॒र्चिषि॑ । अ॒ग्ने वि॒तत॑मन्त॒रा । ब्र॒ह्म तेन॑ पु॒नीम॑हे ॥  
 yatte pavitram arciṣi । agne vitatam antarā । brahma tena punīmahe ॥

*O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)*

उ॒भाभ्यां॑ दे॒व सवि॑तः । प॒वित्रे॑न स॒वेन॑ च । इ॒दं ब्र॒ह्म पु॒नीम॑हे ।  
 ubhābhyāṃ deva savitaḥ । pavitreṇa savena ca । idaṃ brahma punīmahe ॥

*God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)*

वै॒श्वदे॒वी पु॑न॒ती दे॒व्यागा॑त् । य॒स्यै व॒ह्नीस्त॑नु॒वो वी॑त पृ॒ष्ठाः ।  
 तया॑ म॒दन्तः॑ स॒धम् अ॒द्येषु॑ । व॒यग्ग॑स् स्या॒म प॑त॒यो रयी॑णाम् ॥  
 vaiśvadevī punāti devyāgāt । yasyai vahvīs tanuvō vīta prṣṭhāḥ ।  
 tayā madantaḥ sadham adyeṣu । vayaggas syāma patāyo rayiṇām ॥

*The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).*

वै॒श्वान॒रो र॒श्मिभि॑र्मा पु॒नातु॑ । वा॒तः प्रा॒णेने॑षि॒रो म॒यो भूः॑ ।  
 द्यावा॑ पृ॒थि॒वी प॒यसा॑ प॒योभिः॑ । ऋ॒ताव॑री य॒ज्ञिये॑ मा पु॒नीता॑म् ॥  
 vaiśvānaro raśmibhir mā punātu । vātaḥ prāṇeneṣiro mayo bhūḥ ।

dyāvā pr̥thivī payasā payobhiḥ | ṛtāvarī yajñīye mā punītām ||

*O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invigorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self-sacrifice.*

बृहद्भिः सवितृभ्यः । वर्षिष्ठैर्देव मन्मभिः । अग्ने दक्षैः पुनाहि मा ॥

br̥hadbhiḥ savitas ṛbhiḥ | varṣiṣṭhair deva manmābhiḥ |  
agne dakṣaiḥ punāhi mā ||

*By the three great Savitars ( Gayatris — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preeminent God by wisdom purify me, O Mystic Fire by your skill purify me.*

येन देव अपुनत । येनापो दिव्यङ्कशः । तेन दिव्येन ब्रह्मणा । इदं ब्रह्म पुनीमहे ।

yenā deva apūnata | yenāpo divyaṅkaśaḥ |  
tenā divyena brahmaṇā | idam brahma punīmahe ||

*May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.*

यः पावमानीरुध्येति । ऋषिभिः सम्भृतं रसम् । सर्वं स पूतमश्नाति । स्वदितं मातरिश्वना ॥

yaḥ pāvamānīr adhyeti | ṛṣibhiḥ sambhṛtaḥ rasam |  
sarvaḥ sa pūtam āśnāti | svaditam mātariśvanā ||

*One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.*

पावमानीर्यो अध्येति । ऋषिभिः सम्भृतं रसम् । तस्मै सरस्वती दुहे । क्षीरगं सर्पिर्मधूदकम् ।

pāvamānīr yo adhyeti | ṛṣibhiḥ sambhṛtaḥ rasam |  
tasmai sarasvatī duhe | kṣīragam śarpir madhūdakam ||

*Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvati (the goddess of knowledge) pours forth milk, butter, honey and water.*

पावमानिः स्वस्त्ययनीः । सुदुघा हि पयस्वतीः । ऋषिभिः सम्भृतो रसः । ब्राह्मणेष्वमृतं हितम् ।

pāvamāniḥ svastyayanīḥ | sudughā hi payasvatīḥ |  
ṛṣibhiḥ sambhṛto rasaḥ | brāhmaṇeṣv-amṛtaḥ hitam ||

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.*

पवमानीर्दिशन्तु नः । इमं लोकमथो अमुम् । कामान् समर्धयन्तु नः । देवीर्देवैः समाभृताः ॥

pavamānīr diśantu naḥ | imam lokam atho amum |  
kāmaṇ samārdhayantu naḥ | devīr devaiḥ samābhṛtāḥ ||

*So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.*

पावमानिः स्वस्त्ययनीः । सुदुघा हि घृतश्चुतः । ऋषिभिः सम्भृतो रसः । ब्राह्मणेष्वमृतं हितम् ।

pāvamāniḥ svastyayanīḥ | sudughā hi ghṛtaścutaḥ |  
ṛṣibhiḥ sambhṛto rasaḥ | brāhmaṇeṣv-amṛtaḥ hitam ||

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,*

येन देवाः पवित्रेण । आत्मानं पुनते सदा । तेन सहस्रं धारेण । पावमान्यः पुनन्तु मा ॥

yeṇā devāḥ pavitreṇa | ātmānam punate sadā |  
tena sahasra dhāreṇa | pāvamānyaḥ punantu mā ||

*The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.*

प्राजापत्यं पवित्रम् । शतोद्यामगं हिरण्मयम् । तेन ब्रह्म विदो वयम् । पूतम् ब्रह्म पुनीमहे ।

prājāpatyaṁ pavitraṁ | śatodyāmagṁ hiraṇmayam |  
tena brahma vidō vayam | pūtaṁ brahma punīmahe ||

*That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)*

इन्द्रः सुनीती सह मा पुनातु । सोमः स्वस्त्या वरुणः समीच्या ।  
यमो राजा प्रमृणाभिः पुनातु मा । जातवेदा मोर्जयन्त्या पुनातु । ॐ भूर्भुवःसुवः ॥

indraḥ sunīti saha mā punātu | somaḥ svastyā varuṇaḥ samīcyā |  
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu |  
om bhūrbhuvāsuvaḥ ||

*"May Indra, with justice, purify us. May Soma with health and Varuna bring us well-being. May King Yama, with firm governance, purify us. May Agni, the Knower of All, purify us with his radiance."*

## 25. RAKṢOGHNA SŪKTAM # 1.

कृणुष्व-पाजः प्रसितिं न पृथ्वीं या हि राजेवामवागं इमेन ।  
तृष्वीमनु प्रसितिं द्रूणानोस्तासि विध्य रक्षसस्तपिष्ठैः ॥ १ ॥

kr̥ṇuṣva-pājaḥ prasitīm na pṛthvīm yā hi rājevāmavāgṁ ibhena |  
tṛṣvīmanu prasitīm drūṇānostāsi vidhya rakṣasas-tapiṣṭhaiḥ || 1 ||

*Extend your prowess like a wide spreading net; go like a mighty king with his attendants. Follow your swift net, shooting arrows, transfix the forces of chaos with your darts that burn so fiercely.*

तव भ्रमास आशुया पतङ्गित्यनु-स्पृश धृषता शोशुचानः ।  
तपूगगष्यग्रे जुह्वा पतंगान संदितो विसृज विश्वं गुल्काः ॥ २ ॥

tava bhramāsa āśuyā patāṅtyanu-spr̥śa dhṛṣatā śośucānaḥ |  
tapūggaṣyagṇe juhvā patāṅgāna sandito visṛja viśvā gulkāḥ || 2 ||

*Forth go in rapid flight your whirling weapons; follow them closely glowing in your fury. Spread your tongue-like winged flames, O Agni cast your firebrands without encumbrance all around you.*

प्रति स्पशो विसृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।  
योनो दूरे अघशगुं सो यो अंत्यग्रे मार्किष्ठे व्यथिरादधर्षीत् ॥ ३ ॥

prati spaśo visṛja tūrṇitamō bhavā pāyur-viśo asyā adabdhah |  
yono dūre aghaśaguṁ so yo antyagṇe mākiṣṭhe vyathirād-adharṣīt || 3 ||

*Send your spies forward, fleetest in their motion; do not mislead; the guardian of this people. Punish the one who near or far is bent on hurt, and let no trouble sent from you affect us.*

उदग्ने तिष्ठ प्रत्यातनुष्व न्यमित्रागुं ओषतात्-तिग्महेते ।  
योनो आरतिगुं समिधान चक्रे नीचतां धक्ष्यतसं न शुष्कम् ॥ ४ ॥

ud-agṇe tiṣṭha pratyātanuṣva nyamitrāguṁ oṣatāt-tigmahete |  
yono āratigṁ samidhāna cakre nīcatām dhakṣyatasaṁ na śuṣkam || 4 ||

*Rise up O Agni, spread out before us, burn down our [mental] foes, you who has sharpened arrows. Blazing Agni! Consume completely like dried up stubble the one who seeks our detriment.*

ऊ॒र्ध्वो भ॑व॒ प्रति॑ वि॒ध्या॒ध्य॒स्मद्-वि॒ष्-कृ॑णुष्व॒ दैव॑ान्य॒ग्ने ।

अ॒व॒ स्थि॑रा त॒नुहि॒ या तु॒जूनां॑ जा॒मिम॑जा॒मिं प्र॑मृ॒णी हि॒ शत्रू॑न् ॥ ५ ॥

ūrḁhvo bhava॑ prati॑ vidhyā॒dhyas॑mad-viṣ-kṛṇu॑ṣva daivā॒nyagne॑ ।  
ava॑ sthira॑ tanuhi॑ yā tujū॑nām jā॒mim ajā॑mim pramṛṇī॑ hi śatrū॑n ॥ 5 ॥

*Rise Agni, drive off those [mental] forces that obstruct us; manifest your own divine [wisdom] force. Slacken the strong bows of the malicious enemies [thoughts] whether kin [subjective] or stranger [objective].*

स ते॑ जाना॒ति सु॒मतिं॑ य॒विष्ठ॒ य ई॒वते॑ ब्रह्म॑णे गा॒तुमै॑र॒त् ।

विश्व॑ान्-यस्मै॑ सु॒दिना॑नि रा॒यो द्यु॒मन्य॑र्यो वि॒दुरो॑ अ॒भिद्यौ॑त् ॥ ६ ॥

sa te॑ jānāti॑ sumati॑m ya॒viṣṭha॑ ya īvate॑ brahma॑ṇe gā॒tum-airāt॑ ।  
viśvā॑n-yasmai॑ su॒dināni॑ rāyo॑ dyum॒nānyar॑yo vi॒dūro॑ abhi॒-dyaut॑ ॥ 6 ॥

*Most youthful God, he knows well your favour who gave an impulse to this high devotion. All good days and magnificence of riches have you beamed forth upon the gates of the spiritual aspirant.*

से॒द॒ग्ने अस्तु॑ सु॒भगः॑ सु॒दानुर्य॑स॒त्वा नित्ये॑न ह॒विषा॑ य उ॒क्तैः ।

पि॒प्री॑षति॒ स्व आ॒युषि॑ दुरो॒णे विश्वे॑द॒स्मै सु॒दिना॑ सा॒सदि॑ष्ठिः ॥ ७ ॥

sedā॑gne astu॑ sub॒hagaḥ॑ su॒dānur॑-yas-tvā nitye॑na ha॒viṣā॑ ya uk॒taiḥ ।  
pipri॑ṣati॒ sva āyu॑ṣi duro॒ṇe viśve॑d-asmai॑ su॒dinā॑ sāsa॒diṣṭhiḥ॑ ॥ 7 ॥

*Blessed O Agni, be the one, the generous giver, who with praises and regular oblations, tries to propitiate you for long life and security. May all his days be bright; be this his longing.*

अ॒र्चामि॑ ते सु॒मतिं॑ घो॒ष्य॒र्वाक्स॑न्ते वा॒वाता॑ जरता॒मियं॑ गीः ।

स्वश्वा॑स्त्वा सु॒रथा॑म॒र्जये॑मा॒स्मे क्ष॒त्राणि॑ धा॒रये॑रनु॒ द्यून् ॥ ८ ॥

arcā॑mi te su॒matiṃ॑ gho॒ṣyar॑vāk sante॑ vā॒vātā॑ jaratā॒m iya॑m gīḥ ।  
svaśvā॑s- tvā su॒rathā॑m arjayemā॒sme kṣa॒trāṇi॑ dhā॒rayer॑-anu॒ dyūn॑ ॥ 8 ॥

*I praise your gracious favour; sing back in answer! May this my song, be like your beloved. Lord of good horses and vehicles may we glorify you, and day by day increase our [spiritual] dominion*

इ॒ह त्वा॑ भू॒र्याच॑रे दु॒पा॒त्म॒दोषा॑वस्त॒र्दीदी॑वाग्ँ स॒ मनु॑ द्यून् ।

क्री॒डन्त॑स्त्वा सु॒मनः॑ स॒पेमा॑भि द्यु॒म्ना तं॑स्थि॒वाग्ँ सो॑ जना॒नाम् ॥ ९ ॥

iha॑ tvā॑ bhū॒ryācare॑ dupā॒tman doṣā॑vasta॒r dīdī॑vāgṁ sa॒ manu॑ dyūn ।  
krī॒ḍantas॑-tvā su॒manas॑ sapema॑bhi dyu॒mnā taṁ॑ sthi॒vāgṁso॑ janā॒nām ॥ 9 ॥

*Here of free choice, let each one serve you opulently, resplendent day by day at sunrise and sunset. So may we honour you, content and joyous, ever expanding in glorious achievement.*

य॒स्त्वा स्व॑श्चः सु॒हिर॑ण्यो अ॒ग्न उ॒पया॑ति॒ वसु॑मता॒ रथे॑न ।

तस्य॑ त्रा॒ता भ॑वसि॒ तस्य॑ सखा॒ यस्त॑ आ॒तिथ्य॑ मा॒नुष॑ग्-जु॒जोष॑त ॥ १० ॥

yas-tvā॑ svaśvāḥ su॒hira॑ṇyo a॒gna u॒payāti॑ va॒sumatā॑ rathēna॑ ।  
tasya॑ trā॒tā bhava॑si॒ tasya॑ sakhā॒ yasta॑ āti॒thya mā॒nuṣag॑-ju॒joṣata॑ ॥ 10 ॥

*Whoever with good horses and fine gold, O Agni approaches you, on a cart laden with treasure, You are his protector, you are the friend of the one who delights to entertain you.*

म॒हो रु॑जामि ब॒न्धुता॑ वचो॒भिस्त॑न्मा पि॒तुर्गो॑त॒मादि॑न्वि॒याय ।

त्वन्नो॑ अ॒स्य वच॑सश्चि॒किद्धि॑ हो॒तर्य॑विष्ठ सु॒क्रतो॑ द॒मूनाः॑ ॥ ११ ॥

maho॑ rujāmi ba॒ndhuta॑ vaco॒bhis॑-tan-mā pi॒tur-gota॑m-ādi॒nviyā॑ya ।  
tvanno॑ a॒sya vaca॑saś-chi॒kiddhi॑ ho॒tar-yaviṣṭha॑ su॒krato॑ da॒mūnāḥ॑ ॥ 11 ॥

*Through word and kinship [with you] I destroy the mighty forces of chaos; this power I have received from Gotama my father. Take note of this our declaration, O Most Youthful, Friend of the House, Exceeding Wise, Invoker. You are the friend and the protector of the one who delights in entertaining you.*

अस्वप्न-जस्तरणयः सुशेवा अतद्रासोऽवृका अश्रमिष्ठाः ।

ते पायवः सध्रियं यो निषद्याग्ने तव नः पांत्वमूर ॥ १२ ॥

asvapna-jas-taraṇayas suśevā atandrāso'vrkā aśramiṣṭhāḥ ।

te pāyavas sadhriyaṁ yo niṣad-yāgne tava naḥ pāntvamūra ॥ 12 ॥

*Knowing no slumber, speedy and propitious, alert and ever friendly, most Unwearied One. May your protective powers combining, unerring Agni, be present here to preserve us.*

ये पायवो मामतेयं ते अग्ने पश्यन्तो अंधं दुरितादरक्षन् ।

ररक्ष तांतुसुकृतो विश्व-वेदा दिप्सन्त इद्रिपवो नाहं देभुः ॥ १३ ॥

ye pāyavō mām ateyaṁ te āgne paśyānto andhaṁ duritād arakṣan ।

rarakṣa tānt-sukṛto viśva-vedā dipsanta idripavo nāha debhuḥ ॥ 13 ॥

*Your protective rays, O Agni, preserved ignorant Mamateya from transgression. Lord of all riches, they preserved the righteous; the forces of chaos who tried to harm them had no effect.*

त्वया वयगं सध्न्यस्त्वोता स्तव-प्रणीत्य-श्याम वाजान् ।

उभाशगं सा सूदय सत्यताते नुष्टुया कृणुह्या हयाण ॥ १४ ॥

tvayā vayagm sādhanyas-tvotā stava-praṇītya-śyāma vājān ।

ubhāśagm sā sūdaya satyatāte nuṣṭhuyā kṛṇuhyā hṛyāṇa ॥ 14 ॥

*Aided by you may we become prosperous, may we become strong, with you to guide us onwards. O Ever Truthful One, grant us this world and the next, do this, O God whom power emboldens.*

अयाते अग्ने समिधा विधेम प्रति स्तोमगुं शस्यमानं गृभाय ।

दहाशसो रक्षसः पाह्यस्माद्रुहो निदो मित्रमहो अवद्यात् ॥ १५ ॥

ayāte āgne samidhā vidhema prati stomaguṁ śasyamānaṁ grbhāya ।

dahāśaso rakṣasaḥ pāhyasmān druho nido mitra-maho avadyāt ॥ 15 ॥

*O Agni with this fuel will we serve you; accept with favour the praise we sing to you. Destroy the forces of chaos and preserve us, O Friend, from deceit, scorn and slander. (RV.4.4.1-15)*

रक्षोहणं वाजिनमाजिघर्मि मित्रं प्रतिष्ठमुपयामि शर्म ।

शिशानो अग्निः क्रतुभिः समिद्धः सनो दिवा सरिषः पातु नक्तम् ॥ १६ ॥

rakṣohaṇaṁ vājinaṁ ājigharmi mitraṁ pratiṣṭham upayāmi śarma ।

śiśāno agniḥ kratubhis samiddhas sano divā sariṣaḥ pātu naktam ॥ 16 ॥

*I offer ghee to the Mighty Slayer of the forces of Chaos; to the most Famous Friend I come for refuge. Enkindled, impassioned by our rites, may Agni protect us from all negativity during the day and the night. (RV.10.87.1)*

वि ज्योतिषा बृहता भौत्यग्निराविर्विश्वानि कृणुते महित्वा ।

प्रादेविर्मायाः सह ते दुरेवाः शिशीते शृंगे रक्षसे विनिक्षे ।

उत स्वानासो दिवि षत्वग्नेस्तिग्मायुधा रक्षसे हंतवा उ ॥ १७ ॥

vi jyotiṣā brhata bhātyagnir-āvir-viśvāni kṛṇute mahitvā ।

prādevir-māyās saha te durevās śiśīte śṛnge rakṣase vinikṣe ।

uta svānāso divi śantvagnes tigmāyudhā rakṣase hantavā u ॥ 17 ॥

*Blessed O Agni be the one, the liberal giver of charity, who with praises and regular oblations, tries to propitiate you for longevity and security, may all his days be bright; may this blessing be his.*



## 26. RAKṢOGHNA SŪKTAM # 2.

ये देवाः पु॒रः स॒दो॒ग्नि ने॒त्रा रक्षो॒हण॒स्तेनः॑ पा॒न्तु । ते नो॑ व॒न्तु तेभ्यो॑ नम॒स्तेभ्यः॑ स्वाहा॑ ॥ १ ॥

ye devāḥ puṛaḥ sadogṇi netrā rakṣoḥaṇas tenaḥ pāntu ।

te nō vantu tebhyo namastebhyas svāhā ॥ 1 ॥

*Those devas that are situated in front of us; who are led by Agni, may they protect us; may they be gracious to us; salutations to them; all hail to them.*

ये देवाः दक्षि॑ण स॒दो यम॑ ने॒त्रा रक्षो॒हण॒स्तेनः॑ पा॒न्तु । ते नो॑ व॒न्तु तेभ्यो॑ नम॒स्तेभ्यः॑ स्वाहा॑ ॥ २ ॥

ye devāḥ dakṣiṇa sado yama netrā rakṣoḥaṇas tenaḥ pāntu ।

te nō vantu tebhyo namastebhyas svāhā ॥ 2 ॥

*Those devas that are situated to the right of us; who are led by Yama, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.*

ये देवाः पश्चा॑त्स॒दः सवि॑त्र ने॒त्रा रक्षो॒हण॒स्तेनः॑ पा॒न्तु । ते नो॑ व॒न्तु तेभ्यो॑ नम॒स्तेभ्यः॑ स्वाहा॑ ॥ ३ ॥

ye devāḥ paścāt sadas savitra netrā rakṣoḥaṇas tenaḥ pāntu ।

te nō vantu tebhyo namastebhyas svāhā ॥ 3 ॥

*Those devas that are situated behind us; who are led by Savitar, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.*

ये देवाः उ॒त्तरः॑ स॒दो वरु॑ण ने॒त्रा रक्षो॒हण॒स्तेनः॑ पा॒न्तु । ते नो॑ व॒न्तु तेभ्यो॑ नम॒स्तेभ्यः॑ स्वाहा॑ ॥ ४ ॥

ye devāḥ uttaras sado varuṇa netrā rakṣoḥaṇas tenaḥ pāntu ।

te nō vantu tebhyo namastebhyas svāhā ॥ 4 ॥

*Those devas that are situated to the left of us; who are led by Varuna, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.*

ये देवाः उ॒परि॑षदो बृह॒स्पति॑ ने॒त्रा रक्षो॒हण॒स्तेनः॑ पा॒न्तु । ते नो॑ व॒न्तु तेभ्यो॑ नम॒स्तेभ्यः॑ स्वाहा॑ ॥ ५ ॥

ye devāḥ upariṣado brhaspati netrā rakṣoḥaṇas tenaḥ pāntu ।

te nō vantu tebhyo namastebhyas svāhā ॥ 5 ॥

*Those devas that are situated above us; who are led by Brhaspati, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.*

अ॒ग्नये॑ रक्षो॒घ्ने स्वाहा॑ । य॒माय॑ रक्षो॒घ्ने स्वाहा॑ । स॒वि॒त्रे रक्षो॒घ्ने स्वाहा॑ । वरु॑णाय रक्षो॒घ्ने स्वाहा॑ ।

बृह॒स्पत॑ये रक्षो॒घ्ने स्वाहा॑ ॥ ६ ॥

agnaye rakṣoghne svāhā । yamāya rakṣoghne svāhā । savitre rakṣoghne svāhā ।

varuṇāya rakṣoghne svāhā । brhaspataye rakṣoghne svāhā ॥ 6 ॥

*All hail to Agni the destroyer of demons. All hail to Yama the destroyer of demons. All hail to Savitur the destroyer of demons. All hail to Varuna the destroyer of demons. All hail to the Most Worshipful Brhaspati the destroyer of demons. TS. 1;8;7 c-e*

रक्षो॒ह॒नो व॒लग॒ह॒नो वैष्ण॑वा॒न्क॒नामी॑ध म॒ह॒न्तं व॒लग॒मु॒ध्व॒पामि॑यन्न॒ सम॒ानो॑ यं अ॒स॒मानो॑ नि॒च॒काने॑ध मे न॒ भ॒द्रं करो॑मि॒ यो नः॑ स॒मानो॑ योऽस॒मानो॑ऽर॒थी॒यति॑ गाय॒त्रेण॑ च॒न्द॒सा ऽव॑भा॒डो व॒लगः॑ किं अ॒त्र भ॒द्रं तन्नो॑ स॒ह वि॒राड॑सि स॒प॒त्न॒हा स॒म्राड॑सि भ्रातृ॒व्य॒हा स्व॒राड॑स्य भि॒मा॒थि॒हा वि॒श्व॒राड॑सि वि॒श्वा॒सान्ना॒ष्ट्रान॑गं ह॒न्ता ॥ ७ ॥

rakṣohanō valagahanō vaiṣṇavān kanāmīdha mahantaṁ valagam udhvāpām iyannā samāno yaṁ asamāno nicakān edha me na bhadraṁ karomi yo nās samāno yo'samāno'rathīyati gāyatreṇa candasāvabhāḍo valagaḥ kiṁ atra bhadraṁ tannau saha virāḍasi sapatnahā samrāḍasi bhrātrvyahā svarāḍasya bhimāthihā viśvarāḍasi viśvāsān nāṣṭrānagnī hantā ॥ 7 ॥

*I dig those which are of Vishnu, which slay the forces of Chaos, which neutralize the spell. Here do I cast out the spell which an equal or unequal has buried against us. Here do I overthrow him who equal or unequal is ill-disposed to us. The spell is overcome with the gayatri verse. What is here? Good. Let it be ours. You are the Ruler (Viraj,) slaying our rivals, You are the Ruler of all (Samraj) slaying our foes; you are the Self-ruler (Svaraj), slaying our enemies; you are the Ruler of the entire Universe (Vishvaraj) slayer of all destructive forces.*

रक्षो॑हनो॒ वलग॑हनः प्रोक्षामि॑ वैष्ण॒वान्रक्षो॑हनो॒ वलग॑हनो ऽवन्यामि॑ वैष्ण॒वान्यवो॑सि यव यस्मद्वेषो॑ यु॒  
वया रा॑थी रक्षो॑हनो॒ वलग॑हनोऽवस्तुनामि॑ वैष्ण॒वान्रक्षो॑हनो॒ वलग॑हनोऽभिजु॑होमि॒ वैष्ण॒वान्रक्षो॑हनो॒  
वलग॑हनावुप॑ददामि॒ वैष्ण॒वी रक्षो॑हनौ परि॑रुणामि॒ वैष्ण॒वी रक्षो॑हनौ॒ वलग॑हनौ॒ वैष्ण॒वी बृ॒हन्नसि॑  
बृ॒हत्प्रा॒वा बृ॒हतिमि॑न्द्राय॒ वाचं॑ वद ॥ ८ ॥

rakṣoḥano valagāhanaḥ prokṣāmi vaiṣṇavān rakṣoḥano valagāhano'vanyāmi  
vaiṣṇavān yavo'si yava yasmad dveṣo ya vayā rāthī rakṣoḥano  
valagāhano'vastrunāmi vaiṣṇavān rakṣoḥano valagāhano'bhijuhomi vaiṣṇavān  
rakṣoḥanau valagāhanāv-upadadāmi vaiṣṇavī rakṣoḥanau paristrṇāmi vaiṣṇavī  
rakṣoḥanau valagāhanau vaiṣṇavī brhannasi brhat grāvā brhatim indrāya vācam  
vada ॥ 8 ॥

*I sprinkle those which are of Vishnu; which slay the forces of Chaos, which neutralize the spell. I pour down those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. You are barley; bar from us foes, bar evil spirits. I bestrew those which are of Vishnu; which slay the negative influences, which neutralize the spell. I pour the libation over those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. I surround the two which are of Vishnu. which slay the forces of disharmony, which neutralize the spell. I bestrew the two which are of Vishnu., which slay the forces of disharmony and neutralize the spell. The two which are of Vishnu which slay the forces of disharmony and neutralize the spell. You are great, with a great pressing stone; call forth Indra with a great voice! (T.S.1;3;2.)*

## 27. SVASTI SŪKTA

(Rig Veda 5:51:11 – 15)

स्व॒स्ति नो॑ मिमी॒ताम॒श्विना॒ भगः॑ स्व॒स्ति दे॒व्यदि॑तिरनु॒र्वणः॑ ।  
स्व॒स्ति पू॒षा असु॑रो दधातु नः स्व॒स्ति द्यावा॑ पृथि॒वी सु॑चेतुनो॑ ॥ १ ॥  
svasti nō mimītām aśvinā bhagās svasti devyaditir anarvaṇaḥ ।  
svasti pūṣā asuro dadhātu nas svasti dyāvā pṛthivī śucetunā ॥ 1 ॥

*May Bhaga and the Asvins grant us health and wealth, and Goddess Aditi and he whom none resist.  
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise grant us happiness.*

स्व॒स्तये॑ वा॒युमुप॑ब्रवामहै सोम॒ग्गस्व॒स्ति भुव॑नस्य॒ यस्पतिः॑ ।  
बृ॒हस्पति॑गं॒ सर्व॑ गण॒ग्गस्व॒स्तये॑ स्व॒स्तये॑ आ॒दित्या॑सो भव॑न्तु नः ॥ २ ॥  
svastayē vāyumuḥ upabravāmahai somaggas svasti bhuvānasya yaspatiḥ ।  
brhaspatigṃ sarva gaṇaggas svastayē svastayā ādityāso bhavantu naḥ ॥ 2 ॥

*Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;  
For weal Brhaspati with all his company. May the Adityas bring us health and happiness.*

वि॒श्वे दे॒वा नो॑ अ॒द्या स्व॒स्तये॑ वै॒श्वान॒रो वसु॑र॒ग्निः स्व॒स्तये॑ ।  
दे॒वा अ॑व॒न्तृभ॑वः स्व॒स्तये॑ स्व॒स्ति नो॑ रु॒द्रः पा॒त्वगं॑ ह॒सः ॥ ३ ॥  
viśve devā nō adyā svastayē vaiśvānaro vasuragnis svastayē ।  
devā avantvrbhavas svastayē svasti nō rudraḥ pātvagm̐ hasaḥ ॥ 3 ॥

*Help us the Ribhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.*

स्व॒स्ति मि॑त्रा वरु॒णा स्व॒स्ति प॑थ्ये रेवति । स्व॒स्ति न इ॑न्द्रा॒ग्निश्च॑ स्व॒स्ति नो॑ अ॒दिते॑ कृ॒धि ॥ ४ ॥  
 svasti mītrā varuṇā svasti pathye revati ।  
 svasti na indraścāgniśca svasti nō adite kṛdhi ॥ 4 ॥

*Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.  
 Indra and Agni, prosper us; prosper us you, O Aditi.*

स्व॒स्ति प॑न्थामनु॒चरेम॑ सू॒र्या च॑न्द्रम सा॒विव । पुन॑र्ददुता ऽघ्न॑ता जानु॒ता सं ग॑मेमहि ॥ ५ ॥  
 svasti panthām anucarema sūryā candrama sāviva ।  
 punar dadatā'ghnatā jānatā saṁ gāmemahi ॥ 5 ॥

*Like Sun and Moon may we pursue in full prosperity our path, and meet with one who gives again, -who knows us well and slays us not.*

## 28. BHADRAM VADA SŪKTAM

(Rig Veda Khila 2:2)

भद्रं॑ वद॒ दक्षि॑नतो॒ भद्रं॑ उत्त॒रतो॑ वद । भद्रं॑ पु॒रस्ता॑न्नो वद भद्रं॑ पश्चा॑त्कपि॒जल ॥ १ ॥  
 bhadraṁ vada dakṣinātō bhadraṁ uttaratō vada ।  
 bhadraṁ purastān no vada bhadraṁ paścāt kapiṁjala ॥ 1 ॥

*Say (may we be) blessed from the South and from the north, may we be blessed from the front and back, O Kapinjala!*

भद्रं॑ वद॒ पुत्रै॑र्भद्रं॑ वद॒ गृहे॑षु च । भद्रं॑ अस्मा॑कं वद॒ भद्रं॑ नो अ॒भयं॑ वद ॥ २ ॥  
 bhadraṁ vada putrair bhadraṁ vada grheṣu ca ।  
 bhadraṁ asmākaṁ vada bhadraṁ no abhayaṁ vada ॥ 2 ॥

*May the children be blessed and let there be auspiciousness in the houses, say that we may be blessed, may there be auspiciousness and freedom from fear.*

भद्रं॑ अध॑स्तान्नो वद॒ भद्रं॑ उप॑रि॒ष्टान्नो॑ वद । भद्रं॑ भद्रं॑ न आ॑ वद॒ भद्रं॑ नः स॑र्वतो॒ वद ॥ ३ ॥  
 bhadraṁ adhastān no vada bhadraṁ upariṣtān no vada ।  
 bhadraṁ bhadraṁ na ā vada bhadraṁ nas sarvatō vada ॥ 3 ॥

*May auspicious be ours from below, declare, may auspiciousness come from above, may auspiciousness and blessing be declared for us, from everywhere.*

अस॑पत्नं॒ पु॒रस्ता॑न्नः शि॒वं दक्षि॑णत॒स्कृ॒धि । अ॒भयं॑ स॒ततं॑ पश्चा॑त्भद्रं॑ उत्त॒रतो॑ गृ॒हे ॥ ४ ॥  
 asapatnaṁ purastān naś śivaṁ dakṣiṇataś kṛdhi ।  
 abhayaṁ satataṁ paścāt bhadraṁ uttaratō grhe ॥ 4 ॥

*May there be no rival for us from before us, grant us wellbeing from the South, may fearlessness always be ours from the rear and from the north in the house.*

यौव॑नानि मह॑यसि जि॒ग्युषा॑मिव दु॒न्दुभिः॑ । शकु॑न्तक प्रदक्षि॑नं शत॑-पत्राभि॑ नो वद ॥ ५ ॥  
 yauvanāni mahāyasi jigyuṣām iva dundubhiḥ ।  
 śakuntaka pradakṣinaṁ śata-patrābhi no vada ॥ 5 ॥

*May the youth be victorious like the kettle drums, may the shakuntaka (bird) declare, with circumambulation and an hundred leaves.*

## 29. BHĀGYA SŪKTAM

(Rig Veda 7:41)

*Bhaga represents the illimitable joy of the Supreme Truth He is the principle of Divine Bliss.*

प्रातर॑ग्निं प्रा॒तरि॑न्द्र॒गं ह॒वामहे॑ । प्रा॒तर्मि॑त्रा वरु॒णा प्रा॒तर॑श्विना॑ ।  
प्रा॒तर्भगं॑ पू॒षणं॑ ब्र॒ह्मण॑स्पति॑ । प्रा॒तः सोमं॑ उ॒त रु॒द्रगं॑ हु॒वेम ॥ १ ॥  
prātar-agniṁ prātar indragṁ havāmahe ।  
prātar mitrā varuṇā prātar aśvinā ।  
prātar-bhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ ।  
prātas somaṁ uta rudragṁ hūvema ॥ 1 ॥

*Agni at dawn and Indra we invoke at dawn, and Varuna and Mitra and the Ashvins twain. Bhaga at dawn, Pushan and Brahmanaspati, Soma at dawn, and Rudra we will invoke at dawn.*

प्रा॒तर्जि॑तं भग॑मु॒गगं॑ हु॒वेम । व॒यं पु॒त्रमदि॑ते॒र्यो वि॑ध॒र्ता ।  
आ॒ध्रश्चि॑द्यं म॒न्यमा॑नस्तु॒रश्चि॑त् । रा॒जा चि॑द्यं भगं॑ भ॒क्षीत्या॑ह ॥ २ ॥  
prātar jitaṁ bhagaṁ ugagṁ hūvema । vayaṁ putram adīter yo vidhartā ।  
ādhraścidyaṁ manyamānas turaścīt । rājā cidyaṁ bhagaṁ bhakṣītyāha ॥ 2 ॥

*We will invoke strong and early-conquering Bhaga the son of Aditi, the great supporter. Thinking of whom, the poor, yea, even the mighty, even the King himself says give me Joy.*

भग॑ प्र॒णेत॑र्भग॑ स॒त्यं रा॒धः । भगे॑ मां धि॒यमु॑द॒व द॑द॒न्नः ।  
भग॑ प्र॒णो ज॒नय॑ गो॒भिर॑श्चैः । भग॑ प्र॒नृभि॑र्नृ॒वंत॑रः स्याम ॥ ३ ॥  
bhaga pranētar bhaga satya rādhaḥ । bhage māṁ dhiyaṁ udava dadān naḥ ।  
bhaga praṇo janaya gobhir aśvaiḥ । bhaga pranṛbhir nṛvantāras syāma ॥ 3 ॥

*Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga. Bhaga augment our store of kine and horses, Bhaga, may we be rich in men and heroes.*

उ॒तेदा॑नीं भग॑वंतः स्याम । उ॒त प्र॑पि॒त्व उ॒त म॒ध्ये अ॒ह्नाम् ।  
उ॒तोदि॑ता म॒घवं॑त्सूर्य॒स्य । व॒यं दे॒वाना॑गं सु॒मतौ॑ स्याम ॥ ४ ॥  
utedānīm bhagavantas syāma । uta prāpitva uta madhye ahnām ।  
utoditā maghavant sūryasya । vayaṁ devānāgṁ sumatau syāma ॥ 4 ॥

*So may happiness be ours at present, and when the day approaches, and at noon-tide. And may we still O bounteous One, at sunset be happy in the Deities loving kindness.*

भग॑ ए॒व भग॑वा॒गं अस्तु॑ दे॒वाः । तेन॑ व॒यं भग॑वंतः स्याम ।  
तं त्वा॑ भग॑ सर्व॑ इ॒ज्जो॑ ह॒वीमि॑ । स नो॑ भग॑ पु॒र ए॒ता भ॑वे॒ह ॥ ५ ॥  
bhaga eva bhagavāgṁ astu devāḥ । tena vayaṁ bhagavantas syāma ।  
taṁ tvā bhaga sarva ijo havīmi । sa no bhaga pura etā bhaveha ॥ 5 ॥

*May Bhaga verily be the bliss-bestower, and through him, O Gods may happiness attend us. As such, O Bhaga, all with might invoke you; as such be you our champion here.*

सम॑ध्व॒रा योष॑सौ॒नम॑न्तः । द॒धि॒क्रावे॑व शुच॑ये प॒दाय॑ ।  
अ॒र्वा॒ची॒नं वसु॑वि॒दं भग॑न्नः । रथ॑मि॒वाश्वा॑ व॒जिन॑ आव॑हन्तु ॥ ६ ॥  
samadhvarā yoṣaso'namantaḥ । dadhikrāveva śucāye padāya ।  
arvācīnaṁ vasuvidam bhagaṁ naḥ । ratham ivāśvā vājina āvahantu ॥ 6 ॥

*To this our worship may all the Dawns incline them, and come to this pure place like Dadhikravan. As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.*

अ॒श्व॒वती॑र्गो॒मती॑र्न उ॒षसः॑ । वी॒र व॑तीः स॒दमु॑च्छं॒तु भ॒द्राः ।

घृ॒तं दु॒हा॒ना वि॒श्वतः॑ प्र॒पी॒नाः । यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥ ७ ॥

aśvāvatiṛ gomatiṛ na uṣasaḥ । vīra vātis sadam ucchantu bhadrāḥ ।

ghṛtaṁ duhānā viśvataḥ prapīnāḥ । yūyam pāta svastibhis sadā naḥ ॥ 7 ॥

*May blessed mornings dawn on us for evermore, with wealth of kine, of horses and heroes. Streaming forth with all abundance, pouring fatness, preserve us evermore, ye Gods with blessings. RV.7.41*

यो॒मा॒ग्ने भा॒गि॒नं॑ सं॒तं अ॒था भा॒गं चि॑की॒र्षति॑ ।

अ॒भा॒गम॑ग्ने॒ तं कुरु॑ मा॒मग्ने॑ भा॒गि॒नं कुरु॑ ॥ ८ ॥

yomāgne bhāginagm̐ santam athā bhāgṁ cikīṛṣati ।

abhāgam agne tam kuru mām agne bhāginam kuru ॥ 8 ॥

*Whoso seeks me rob me of my share to which I am entitled, O Agni deprive him of it and return it to me.*

### 30. NAMAḤ PRĀCYAI DIŚA

(Taitirīya Aranyaka 2:20)

नमः॑ प्रा॒च्यै दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

namaḥ prācyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the eastern direction and in every habitation.*

नमो॑ दक्षि॒णायै॑ दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

namo dakṣiṇāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the southern direction and in every habitation.*

नमः॑ प्र॒ती॒च्यै दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

namaḥ prātyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the western direction and in every habitation.*

नमः॑ उ॒दी॒च्यै दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

nama udīcyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the northern direction and in every habitation.*

नमः॑ ऊ॒र्ध्वायै॑ दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

nama ūrdhvāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the zenith direction and in every habitation.*

नमो॑ ऽध॒रायै॑ दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

namo' dharāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the nadir direction and in every habitation.*

नमो॑ वा॒न्त॒रायै॑ दि॒शे या॒श्च दे॒वता॑ ए॒तस्यां॑ प्र॒ति-व॑स॒त्येता॒भ्यश्च॑ नमो॑ ।

namo'vāntarāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyāśca namo ।

*Salutations to all those deities who dwell in the intermediate directions and in every habitation.*

नमो॑ गं॒गा-य॒मु॒नयो॑र्मध्ये॑ ये वस॑न्ति॒ ते मे प्र॑स॒न्नात्मा॑ नश्चि॒रं जी॒वितं॑ व॒र्धय॑न्ति ।

namo gaṅgā-yamunayor madhye ye vasantī te me prasannātmā naś-ciram jīvitam vārdhayanti ।

*Salutations to all those deities who dwell in the land between the Ganga and the Yamuna may they graciously extend our lifespans.*

नमो गंगा-यमुनयोर्मुनिभ्यश्च नमो, नमो गंगा-यमुनयोर्मुनिभ्यश्च नमः ॥

namo gaṅgā-yamunayor munibhyaśca namo, namo gaṅgā-yamunayor munibhyaśca namah ॥

*Salutations again and again to all those sages who dwell in the land between the Ganga and the Yamuna.*

### 31. VĀSTU SŪKTAM

(Rik Veda 7;54;1-3 & 55;1)

वास्तोष्पते॑ प्रति॑ जानी॒ह्यास्मान् स्वा॑वेशो॒ अन॑मी॒वो भ॑वा नः ।

यत्वेम॑हे प्रति॑ तन्नो॒ जुष॑स्व शं नो॒ एधि॑ द्वि॒पदे॑ शं चतु॑ष्पदे ॥

vāstōṣpate॑ prati॑ jānīhyāsmān॑ svāveśo॒ ānamīvo॑ bhavā naḥ ।

yatvemahe॑ prati॑ tanno॒ juṣasva॑ śam no edhi dvīpade॑ śam catuṣpade॑ ॥ 1 ॥

*Acknowledge us O Guardian Spirit of the homestead: bring no disease, and give us happy entrance. Grant us that which we seek of you, and prosper our bipeds and quadrupeds.*

वास्तोष्पते॑ श॒ग्मया॑सगँ॒ सदा॑ ते सक्षी॒महि॑ रण्वया॒ गातु॑मत्या ।

आ॒वह॑ क्षेमे॒ उत॑ योगे॒ वरं॑ नो॒ यूयं॑ पात॒ स्व॒स्तिभि॑स् सदा॑ नः ॥

vāstōṣpate॑ śagmayāśagm̐ sadā॑ te sakṣīmahi॑ raṇvayā॒ gātumatyā॑ ।

āvaha॑ kṣeme॒ uta॑ yoge॒ varam॑ no yūyam॑ pāta svastibhiḥ sadā naḥ ॥ 2 ॥

*Through your dear fellowship that brings welfare, may we be victorious, O Guardian of the Dwelling! Protect our happiness in rest and labour. Preserve us evermore with blessings.*

वास्तोष्पते॑ प्र॒तरा॑णो न एधि गोभि॒र अश्वे॑भिरिन्दो ।

अ॒जरा॑सस् ते स॒ख्ये स्या॑म पि॒तेव॑ पु॒त्रान् प्रति॑ नो जुष॑स्व ॥

vāstōṣpate॑ pratarāṇo na edhi gobhir॑ aśvebhir indo ।

ajarāsaḥ te sakhye syāma piteva॑ putrān॑ prati॑ no juṣasva ॥ 3 ॥

*Protector of the home, be our promoter; increase our wealth in cattle and steeds. O Indu.*

*May we be ever-youthful in your friendship; be pleased in us as in his sons a father.*

अमी॑ वहा वास्तोष्प॒तु विश्वा॑ रूपा॒ण्यावि॑शन् । सखा॑ सु॒शेव॑ एधि नः ॥

amīvahā vāstōṣpate॑ viśvā॒ rūpāṇyāvi॑śan । sakḥā॑ suśeva॑ edhi naḥ ॥ 4 ॥

*O Guardian of the Homestead who destroys all disease and manifests in manifold forms, be an auspicious friend to us.*

अ॒भि वो॑ अ॒र्चे पो॒ष्याव॑तो॒ नृन् वास्तो॑ष्पतिं॒ त्वाष्टा॑रं॒ ररा॑णः ।

ध॒न्या स॒जोषा॑ धि॒षणा॑ नमो॒भिर वन॑स्पती॒र ओष॑धी रा॒य एषे॑ ॥

abhi vo॑ arce poṣyāvato॒ nṛn vāstoṣpatiṁ॑ tvāṣṭāraṁ॒ rarāṇaḥ॑ ।

dhanyā sajoṣā dhiṣaṇā॑ namobhir॑ vanaspatī॒r oṣadhī॑ rāya eṣe॑ ॥ 5 ॥

*I chant the luminous verses to you, the nourishing gods. The gods Vastoshpati and Tvashtara for your delight. I chant the verse with resignation to goddess Dhishana, dear to all the gods and the bestower of wealth. I chant to Soma, lord of delight and growth, in order to obtain joy.*

वास्तोष्पते॑ ध्रु॒वा स्थू॑णां॒ ऽस॑त्रं सो॒म्याना॑म् ।

द्र॒प्सो भे॒त्ता पु॒रां श॑श्वतीना॒म् इन्द्रो॑ मुनी॒नां स॒खा स्वाहा॑ ॥

vāstōṣpate॑ dhruvā॒ sthūṇānāṁ॑ sātraṁ soṁyānām ।

drapso bhattā puṛānāṁ॑ śaśvatīnām॑ indro॑ munīnām॑ sakḥā ॥ 6 ॥



*O lord of the dwelling, may the pillars be strong; may it be protective of the streams of the Soma-distillers, Indra is the destroyer of the cities of the titans, Indra is the friend forever of the sages.*

## 32. ŚĀLĀ SŪKTAM

(Atharva Veda 3:12)

इ॒हैव ध्रु॒वां नि मि॒नोमि॑ शा॒लां क्षेमे॑ ति॒ष्ठाति॑ घृ॒तं उ॒क्षमा॑णा  
तां त्वा॑ शा॒ले सर्व॑ वी॒रास्सु॑वीरा॒ अरि॑ष्ठ वी॒रा उप॑ सं चरेम ॥ १ ॥

ihaiva dhruvām ni minomi śālām kṣeme tiṣṭhāti ghr̥taṁ uḁṣamāṇā  
tām tvā śāle sarva vīrās suvīrā ariṣṭha vīrā upa saṁ carema ॥ 1 ॥

*Here I fix my dwelling, may it stand in safety, radiant with light (or flowing with ghee), may we approach you O House with all our people and with no injury.*

इ॒हैव ध्रु॒वा प्र॒ति॒ति॒ष्ठ शा॒लेऽश्व॑ावती॒ गोम॑ती॒ सूनृ॑तावती ।  
ऊ॒र्ज॑स्वती॒ घृ॒तव॑ती॒ पय॑स्वत्यु॒च्छ्रय॑स्व॒ मह॑ते सौभ॒गाय ॥ २ ॥

ihaiva dhruvā pratitiṣṭha śāle'śvāvatī gomatī sūnṛtāvati ।  
ūrjasvatī ghr̥tavatī payasvaty ucchrayasva mahate saubhagāya ॥ 2 ॥

*Stand firm on this spot O Hall, possessed of life-energy, filled with knowledge and truthful people, rich in energy, rich in milk and mental clarity, and rise up for the enjoyment of good fortune.*

ध॒रु॒ण्य॑ऽसि शा॒ले बृ॒हच्छ॑न्दाः प्रू॒ति॒धान्या ।  
आ त्वा॑ व॒त्सो ग॑मे॒दा कु॑मा॒र आ धे॑नव॑स् सा॒यम् आ॒स्पन्द॑मानाः ॥ ३ ॥

dharuṇya'si śāle br̥hacchandaḥ pūtidhānyā ।  
ā tvā vatso gamedā kumāra ā dhenavas sāyam āspandamānāḥ ॥ 3 ॥

*O House, you are a sanctuary for everything. With your lofty roof and your clean corn, May there come to you the calf and the little boy, and cattle streaming in the evening.*

इ॒मां शा॒लां स॒वि॒ता वा॒युर॑ इ॒न्द्रो बृ॒हस्प॑ति॒र्नि मि॑नोतु प्र॒जान॑न् ।  
उ॒क्षन्तु॑द्वा म॒रुतो॑ घृ॒तेन॑ भ॒गो नो॑ राजा॒ नि कृ॑षिं त॒नोतु ॥ ४ ॥

imām śālām savitā vāyur indro br̥haspatir ni minotu prajānan ।  
uḁṣantūdā maruto ghr̥tena bhago no rājā ni kṛṣim tanotu ॥ 4 ॥

*May Savitri, Vayu, Indra and Brihaspati who knows all, establish this house. May the Maruts sprinkle it with water and light (ghr̥ta), and King Bhaga make our efforts thrive.*

मा॒नस्य॑ प॒त्नि श॒रणा॑ स्यो॒ना दे॒वी दे॒वेभि॑र्नि॒मिता॑स्य॒ अग्रे॑ ।  
तृ॒णम् व॑सा॒ना सु॒मना॑ अ॒सस्त्व॑म् अथा॒स्मभ्य॑ सह॒-वीरं॑ र॒यिं दा॑ः ॥ ५ ॥

mānasya patni śaraṇā syonā devī devebhir nimitāsya agre ।  
tṛṇam vasānā sumanā asastvam athāsmabhyam saha-vīraṁ rayim dāḥ ॥ 5 ॥

*Mistress of the mansion, our shelter, kind goddess you were first created by the devas. May you, robed in thatch be gracious to us, and give us brave sons, happiness and wealth.*

ऋ॒तेन॑ स्थू॒णाम् अधि॑ रो॒ह वं॑शो॒ग्रो वि॒राज॑न् अप॑ वृ॒ह्ण श॑त्रून् ।  
मा ते रि॑षन् उप॒सत्त॑रो गृ॒हाणां॑ शा॒ले श॑तं जी॒वेम॑ श॒रद॑स्सर्व॒ वीराः ॥ ६ ॥

r̥tena sthūṇām adhi roha vaṁśogro virājan apā vṛṇkṣva śatrūn ।  
mā te riṣann upasattāro gr̥hāṇām śāle śataṁ jivema śaradaś sarva vīrah ॥ 6 ॥

*O pillar rise up with the Eternal Law, shine brightly and scare away our enemies. Let not those who dwell within suffer. May we live for an hundred autumns with our heroic people.*

एमां कुमा॒रस् तरु॑ण आ व॒त्सो जग॑ता सह ।

एमां परि॑स्रुतः कु॒म्भ आ दु॒ग्धः क॒लशैर् अगुः ॥ ७ ॥

emām kumāras taruṇa ā vatso jagatā saha ।

emām parisrutāḥ kumbha ā dadhnaḥ kalaśair aguh ॥ 7 ॥

*To this house may the little child come, the calf and the cattle too. To this house may the overflowing pitcher come and jars of curd as well.*

पूर्णं नारि॑ प्र भ॒र कु॒म्भम् ए॒तं घृ॒तस्य॑ धारा॑म् अ॒मृतेन॑ संभृ॑तां ।

इ॒मां पा॒तृन् अ॒मृतेना॑ सम॑ङ्गि॒ध इष्टा॑ पूर्त॑म् अ॒भि र॑क्षा॒त्येनाम् ॥ ८ ॥

pūrṇam nārī pra bhara kumbham etaṁ ghṛtasya dhārām amṛtena sambhṛtām ।

imām pātrn amṛtenā samaṅgधि iṣṭhā pūrtam abhi rakṣāty enām ॥ 8 ॥

*O lady, bring this full pitcher and the streams of ghee mixed with ambrosia (amrita), and with the ambrosia anoint the gods well, may our hopes be fulfilled, preserve this dwelling.*

इ॒मा आपः॑ प्र भ॒राम्य॑य॒क्ष्मा य॑क्ष्म नाश॑नीः । गृ॒हान् उ॒प प्र सी॑दाम्य॒मृतेन॑ स॒हाग्नि॑ना ॥ ९ ॥

imā āpaḥ pra bhārāmy ayakṣmā yakṣma nāśanīḥ ।

grhān upa pra sīdāmy amṛtena sahāgninā ॥ 9 ॥

*I bring this water free from disease, disease destroying, with immortal fire I enter and dwell within this house.*

प्रा॒च्या दि॒शः शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

prācyā diśaḥ śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the eastern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

दक्षि॑णाया दि॒शः शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

dakṣiṇāyā diśaḥ śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the southern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

प्र॒ती॒च्या दि॒शः शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

praticyā diśaḥ śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the western direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

उ॒दी॒च्या दि॒शः शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

udīcyā diśaḥ śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the northern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

ध्रु॒वाया॑ दि॒शः शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

dhruvāyā diśaḥ śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the foundation, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

ऊ॒र्ध्वाया॑ दि॒शः शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

ūrdhvāyā diśaḥ śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From the upward direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*

दि॒शो दि॒शश्शा॒लाया॑ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑स्स्वा॒ह्येभ्यः॑ ।

diśo diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ ।

*From every direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!*



### 33. SARPA SUKTAM

(Taittiriya Samhita 4:2:8)

नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु । ये अंतरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः ॥ १ ॥

namo'stu sarpebhyo ye ke ca prthivīm anu ।

ye antarikṣe ye divi tebhyas sarpebhyo namaḥ ॥ 1 ॥

*Homage to the dragons which are on the earth, the dragons in the atmosphere and in the sky to those adversaries homage.*

ये वो रोचने दिवो ये वा सूर्यस्य रश्मिषु । येषां अप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः ॥ २ ॥

ye vo rocane divo ye vā sūryasya raśmiṣu ।

yeṣāṁ apsu sadaskṛtaṁ tebhyas sarpebhyo namaḥ ॥ 2 ॥

*Those that are in the vault of the sky, or those that are in the rays of the Sun, those whose seat is made in the waters; to those dragons obeisance.*

ये इषवो यातुधानानां ये वा वनस्पतीगं रणु । ये वा वतेषु शेरते तेभ्यः सर्पेभ्यो नमः ॥ ३ ॥

ye iṣavo yātudhānānām ye vā vanaspatīgṁ raṇu ।

ye vā vateṣu śerate tebhyas sarpebhyo namaḥ ॥ 3 ॥

*Those that are the missiles of sorcerers, of those that are among the trees, or those that lie in the wells; to those adversaries obeisance.*

### 34. YAMA SŪKTAM

(Rik Veda 10;14)

परेयिवागं स प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतगं संगमनं जनानां यमगं राजानगं हविषां दुवस्य ॥ १ ॥

pareyivāgṁsaṁ pravato mahīranu bahubhyaḥ panthām anupaspaśānam ।

vaivasvatagṁ saṅgamanam janānām yamagṁ rājānagṁ haviṣā duvasya ॥ 1 ॥

*1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].*

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।

यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या ऽनुस्वाः ॥ २ ॥

yamo nō gātum prathamō viveda naiṣā gavyūtir-apabhartavā u ।

yatrā naḥ pūrve pitaraḥ pareyur-enā jajñānāḥ pathyā 3'nusvāḥ ॥ 2 ॥

*2. Yama has found out the way for us; this pasture is not to be taken away. Whither our Ancestors have passed away, thither those who have been born since - each along their own path.*

मातली कव्यैर यमो अंगिरोभिर् बृहस्पतिर् ऋक्भिर् आवृधानः ।

यागश्च देवा वा वृधुर्यो च देवान् स्वाहान्ये स्वधयान्ये मदन्ति ॥ ३ ॥

matalī kavyaiṛ yamo āngirobhīr bṛhaspatir ṛkvabhir āvṛdhānaḥ ।

yāgaśca devā vā vṛdhuryo ca devān svāhānye svadhayānye madanti ॥ 3 ॥

*3. Matali having grown strong with Kavyas, Yama with the Angirases, Brhaspati with the Rikvans, whom the gods have nourished and who have nourished the gods, some rejoice in the mantra " Svaha", others in the offering to the dead.*

इमं यम प्रस्तरमा हि सीदांगिरोभिः पितृभिस् संविदानः ।

आ त्वा मन्त्राः कविशस्ता वंहन्तेना रीजन् हविषां मादयस्व ॥ ४ ॥

imam yama prastaramā hi sīdāngīrobhiḥ pītṛbhis samvidānaḥ ।  
ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva ॥ 4 ॥

4. Upon this strewn grass O Yama pray be seated, joining the Angirases, the Ancestors. Let the mantras revealed by the seers bring you here. Do thou O King rejoice in this oblation.

अंगिरोभिर् आगहि यज्ञियेभिर् यम वैरूपैर् इह मादयस्व ।  
विवस्वन्तर्गं हुवे यः पिता तेऽस्मिन् यज्ञे बर्हिष्या निषद्य ॥ ५ ॥

aṅgīrobhir āgahi yajñiyebhir yama vairūpair iha mādayasva ।  
vivasvantagnṁ huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya ॥ 5 ॥

5. Come here with the adorable Angirases; O Yama, along with the sons of Virupa rejoice here. I Invoke Vivasvant who is your father, let him too rejoice having sat himself down on the strew at this sacrifice.

अंगिरसो नः पितरो नवगवा अथर्वाणो भृगवः सोम्यासः ।  
तेषां वयगं सुमतौ यज्ञियानाम् अपि भद्रे सौमनसे स्याम ॥ ६ ॥

aṅgīraso naḥ pitaro navagvā atharvāṇo bhr̥gavas somyāsaḥ ।  
teṣāṁ vayagnṁ sumatau yajñiyānām api bhadre saumanase syāma ॥ 6 ॥

6. The Angirases are our ancestors, as are the Atharvans and the Soma-loving Bhrgus; we desire to abide in the favour and the good graces of those adorable ones.

प्रेहि प्रेहि पथिभिः पूर्व्येभिर् यत्राः नः पूर्वे पितरः परेयुः ।  
उभा राजाना स्वधया मदता यमं पश्यसि वरुणं च देवम् ॥ ७ ॥

prehi prehi pathibhiḥ pūrvyebhir yatraḥ naḥ pūrve pitarāḥ pareyuh ।  
ubhā rājānā svadhayā madantā yamaṁ paśyasi varuṇaṁ ca devam ॥ 7 ॥

7. Go forth! Go forth! by those ancient paths on which our fathers of old passed away. You shall see both kings rejoicing in the offering to the dead; Yama and Varuna the god.

सं गच्छस्व पितृभिः सं यमेनेष्टा-पूरतेन परमे व्योमन् ।  
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वां सुवर्चाः ॥ ८ ॥

saṁ gacchasva pītṛbhis saṁ yamenēṣṭā-pūrtena parame vyōman ।  
hitvāyāvadyaṁ punaras tamēhi saṁ gacchasva tanvā suvarcāḥ ॥ 8 ॥

8. Unite with the manes, unite with Yama, enjoy the reward of your sacrifices and good deeds in the highest heaven. Leaving the gross physical body behind go back to your spiritual home; unite with your spiritual body, full of vigour.

अपेत वीत विच सर्पतातोऽस्मा एतं पितरो लोकम् अक्रन् ।  
अहोभिर्द्भिर् अकुभिर् व्यक्तं यमो ददात्यवसानम् अस्मैः ॥ ९ ॥

apēta vīta vicā sarpatāto'smā etaṁ pitaro lokam ākran ।  
ahobhir adbhir āktubhir vyaktam yamo dadāty-avasānam asmaiḥ ॥ 9 ॥

9. Begone! O troublesome elementals, disperse! slink off from here! for him the fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and by nights.

अतिं द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।  
अथा पितृन् सुविदत्रागं उपेहि यमेन ये सधमादं मदन्ति ॥ १० ॥

atiḥ drava sārameyau śvānau catur-akṣau śabalau sādhanā pathā ।  
athā pītṛn suvidatrāgnṁ upehi yamena ye sadhamādaṁ madanti ॥ 10 ॥

10. Run by a good path past the two eyed sons of Sarama, the four-eyed brindled guard-dogs; then approach the bountiful manes who rejoice at the same feast as Yama.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथि-रक्षी नृचक्षसौ ।

ताभ्याम् ए॒नं परि॑देहि राजन् स्व॒स्ति चा॑स्मा अनमी॒वंच॑ धेहि ॥ ११ ॥  
 yau te śvānaṁ yama rakṣitāraṁ catur-akṣau paṭhi-rakṣi nṛcakṣasau ।  
 tābhyāṁ enaṁ pari-dehi rājan svasti cāsmā anamīvaṁ ca dhehi ॥ 11 ॥

11. Give his passage past those two four-eyed dogs that guard the path and observe the actions of mankind; bestow on him wealth O King, well-being and health too bestow.

उ॒रू॒ण॒ साव॑ सु॒तृपा॑ उद॒बलौ॑ य॒मस्य॑ दू॒तौ च॑रतो॒ जना॒गं अ॒नु ।  
 ताव॑स्मभ्य॑ दृ॒शये॑ सू॒र्याय॑ पुन॑र् दा॒ताम् अ॒सुम॑द्येह भ॒द्रम् ॥ १२ ॥  
 urūṇa sāva sūtrpā udambalau yamasya dūtau carato janāgṁ anu ।  
 tāv asmabhyāṁ drśaye sūryāya punar dātām asumadyeha bhādam ॥ 12 ॥

12. Broad-nosed and takers-of-life these two dogs, messengers of Yama wander among mankind; may these two give us back here to-day auspicious life that we may see the sun.

य॒माय॑ सोम॒गुं सु॒नुत॑ य॒माय॑ जुहु॒ता ह॒विः । य॒मगं॑ ह॒ यज्ञो॑ गच्छत्य॒ग्निं दू॒तो अ॑रंकृतः ॥ १३ ॥  
 yamāya somaguṁ sunuta yamāya juhutā haviḥ ।  
 yamagṁ ha yajño gacchaty-agni-dūto araṅkṛtaḥ ॥ 13 ॥

13. For Yama extract the soma juice, to Yama offer the oblation into the sacred fire; to Yama goes this sacrifice well-prepared with Agni as it's messenger.

य॒माय॑ घृ॒तव॑द् ह॒विर॑ जुहो॒त प्र च॑ तिष्ठ॒त । स॒नो दे॒वेष्व॑ य॒मद् दी॒र्घम्॑ आ॒युः प्र जी॒वसे॑ ॥ १४ ॥  
 yamāya ghṛtavād havir juhota pra ca tiṣṭhat ।  
 sano deveṣvā yamad dīrgham āyuh pra jīvase ॥ 14 ॥

14. To Yama offer the oblations soaked in ghee, and step forth; may he guide us to the Shining Ones that we may live a long life.

य॒माय॑ मधु॒मत॑म॒गं रा॒ज्ञे ह॒व्यं जु॑होत॒न । इदं॑ न॒म ऋ॒षिभ्यः॑ पूर्॒वजे॑भ्यः पूर्॒वेभ्यः॑ प॒थि-कृ॒द्भ्यः॑ ॥ १५ ॥  
 yamāya madhumatamagṁ rājñe havyaṁ juhotana ।  
 idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūvebhyaḥ pathi-kṛdbhyaḥ ॥ 15 ॥

15. To Yama the King offer the sweet oblation, We pay our obeisance to the ancient seers who taught us of the path.

त्रि॒क॒द्रुके॑भिः प॒तति॑ष॒तुर्-वी॒रेक॑म् इ॒दृह॑त् । त्रि॒ष्टुब् गा॑य॒त्री छं॑दागु॒ंसि सर्वा॑ ता य॒म आ॑हि॒ता ॥ १६ ॥  
 tri-kādrukebhiḥ patati ṣaṭur-vīrekam idbrhat ।  
 triṣṭub gāyatrī chandāguṁsi sarvā tā yama āhitā ॥ 16 ॥

16. The oblation flies through the three soma vessels, the six realms, the one great world, travels by means of the tristubh, gayatri and the other metres, and then finally reaches Yama.

### 35. ĀTMA-SŪKTAM

Rig Veda 10:125

Whereas Purusha Sukta is the Sukta of Male-consciousness, Ātma sukta (Sukta of Self) is the sukta of Female power. This is also known as Devi Sukta. This is prototype for all Shaktis like Parvati, Kali, Durga, Lalita, Vaishnodevi, and all other Shaktis.

अ॒हं रु॒द्रेभि॑र्वसु॒भिश्च॑रा॒म्यह॑मादि॒त्यैरु॒त वि॒श्वदे॑वैः ।  
 अ॒हं मि॒त्रावरु॑णो॒भा बि॑भर्म्य॒हमि॑न्द्रा॒ग्नी अ॒हम॑श्विनो॒भा ॥ १ ॥  
 ahaṁ rudrebhirvasubhiṣcarāmyahamādityairuta viśvadevaih ।  
 ahaṁ mitravaruṇobhā bibharmyahanindrāgnī ahamaśvinobhā ॥ 1 ॥

I move with Rudras, Vasus, Adityas and all the Gods. I support both Mitra and Varuna, Indra and Agni and two Ashwins.

अ॒हं सोम॑मा॒ह॒नसं॑ बि॒भर्म्य॑हं त्वष्टा॑रमु॒त पू॒षणं॑ भ॒गम् ।  
अ॒हं द॑धामि॒ द्रवि॑णं ह॒विष्म॑ते सु॒प्रा॒व्ये॑३ यज॑मानाय सु॒न्वते ॥ २ ॥

aham̐ somamāhanasam̐ bibharmyahan̐ tvaṣṭāramuta pūṣaṇam̐ bhagam̐ ।  
aham̐ dadhāmi draviṇam̐ haṁviṣmate supravye<sup>3</sup> yajamānaya sunvate ॥ 2 ॥

*I support Soma the energetic, I uphold Tvasta, Pushan, Bhaga. I bestow wealth on the devotee who offers me anything pouring out the oblation, deserving careful protection.*

अ॒हं रा॒ष्ट्री स॑ङ्गम॑नी वसू॑नां चि॒कितु॑षी प्रथ॒मा य॒ज्ञिया॑नाम् ।  
तां मा॑ दे॒वा व्य॑दधुः पु॒रु॒त्रा भू॑रि॒स्थात्रां॑ भू॒र्यावे॑शय॑तीम् ॥ ३ ॥

aham̐ rāṣṭrī saṁgamanī vasūnām cikituṣī prathamā yajñiyānām ।  
tām mā devā vyadadhuḥ purutrā bhūristhātrām bhūryāveśayantīm ॥ 3 ॥

*I am the sovereign queen, the collector of treasures, full of wisdom (cognizant of the Supreme Being). The chief of objects of worship, the divine powers (gods) have set me in various places. I enter many places and take numerous forms.*

मया॑ सो अन्न॑म॒त्ति यो वि॑पश्य॑ति यः प्रा॒णिति॑ य ई॒ शृ॒णोत्यु॑क्तम् ।  
अ॒म॒न्तवो॑ मां त॒ उप॑ क्षि॒यन्ति॑ श्रु॒धि श्रु॑त श्रद्धि॒वं ते॑ वदामि ॥ ४ ॥

mayā so annamatti yo vipaśyati yaḥ prāṇiti ya īm śṛṇotyuktam ।  
amantavo mām ta upa kṣiyanti śrudhi śruta śraddhivaṁ te vadāmi ॥ 4 ॥

*The one who eats food eats through me; one who sees, who breathes, who has spoken words, does so through me alone, obtains his nourishment from me alone. Not knowing, he yet dwells in me. Listen! You who know! What I say is worthy of belief.*

अ॒हमे॒व स्व॒यमि॑दं व॑दामि जुष्टं॑ दे॒वेभि॑रु॒त मा॒नुषे॑भिः ।  
यं का॒मये॑ तं त॑मु॒ग्रं कृ॑णोमि॒ तं ब्र॑ह्माणं॒ तमृ॑षिं॒ तं सु॑मे॒धाम् ॥ ५ ॥

ahameva svayam idam vadāmi juṣṭam devebhir uta mānuṣebhiḥ ।  
yam kāmaye tam tam ugram kṛṇomi tam brahmāṇam tam ṛṣim tam sumedhām ॥ 5 ॥

*I verily of myself declare this which is approved by both humans and gods. Whomever I love, I make strong /formidable (Ugram). I make a knower, a sage (Rishi) or a learned seer.*

अ॒हं रु॒द्राय॑ धनु॒रा त॑नोमि ब्रह्म॒द्विषे॑ शर॒वे ह॑न्त॒वा उ॑ ।  
अ॒हं ज॒नाय॑ स॒मदं॑ कृ॒णोम्य॑हं द्यावा॑पृथि॒वी आ वि॑वेश ॥ ६ ॥

aham̐ rudrāya dhanurā tanomi brahmadviṣe śarave hantavā u ।  
aham̐ janāya samadam̐ kṛṇomyahan̐ dyāvāpṛthivī ā vīveśa ॥ 6 ॥

*It is I who draw the mighty bow of Rudra, so that an arrow may pierce the enemy of goodness. I wage war with destructive people. I pervade heaven and earth.*

अ॒हं सु॒वे पि॒तर॑म॒स्य मूर्ध॑न्मम॒ योनि॑र॒प्स्व॑न्तः स॒मुद्रे॑ ।  
ततो॑ वि तिष्ठे॒ भुव॑नानु॒ विश्वो॑तामू॒ द्यां व॑र्ष्म॒णोप॑ स्पृशामि ॥ ७ ॥

aham̐ suve pitaramasya mūrdhanmama yonirapsvaṁtaḥ samudre ।  
tato vi tiṣṭhe bhuvanānu viśvotāmūm dyām varṣmaṇopa sprśāmi ॥ 7 ॥

*Above the earth, I keep elders ahead. My origin is in waters, in the ocean. From there I spread through all beings and worlds and I touch heaven with my forehead.*

अ॒हमे॒व वा॒त इ॒व प्र वा॑म्या॒रभ॑माणा॒ भुव॑नानि॒ विश्वा॑ ।  
प॒रो दि॒वा प॒र ए॒ना पृ॑थि॒व्यैता॑व॒ती म॒हिना॑ सं ब॒भूव॑ ॥ ८ ॥

ahameva vāta iva pra vāmyārabhamāṇā bhuvanāni viśvā ।  
paro divā para ena pṛthivyaitāvatī mahinā sam babhūva ॥ 8 ॥

*I breath forth strongly (like the wind) giving form to all created worlds. I stand above the earth and heaven, so exalted I am in my greatness and splendour.*



### 36. TRISUPARṆA MANTRĀṆI

(Mahā Nārāyaṇa Upaniṣad)

ब्रह्ममेतु माम् । मधुमेतु माम् । ब्रह्ममेव मधुमेतु माम् । यास्ते सोमं प्रजा वत्सोऽभि सो अहम् ।  
दुःष्वप्नुहन् दुरुष्षह । यास्ते सोम प्राणागस्स् स्ताञ्जुहोमि ॥ १ ॥

brahmam etu mām | madhum etu mām | brahmam eva madhum etu mām |  
yāste soma prajā vatso'bhi so aham | duḥṣvapnahan duruṣṣaha | yāste soma  
prāṇāgass stāñ-juhomi ॥ 1 ॥

*May the Supreme reach me. May the blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among your creatures I am your child. Suppress the dreary dream of empirical existence that I experience. For that I offer myself as an oblation into You. O Lord, the vital and mental powers you have kept in me.*

त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । ब्रह्महत्यां वा एते घ्नन्ति । ये ब्राह्मणास् त्रिसुपर्णं पठन्ति । ते  
सोमं प्राप्नुवन्ति । आसहस्रात् पङ्क्तिं पुनन्ति । ॐ ॥ २ ॥

trisuparṇam ayācitam brāhmaṇāya dadyāt | brahmaḥatyām vā ete ghnanti |  
ye brāhmaṇās trisuparṇam paṭhanti | te somam prāpnuvanti | āsahasrāt paṅkti  
punanti | om ॥ 2 ॥

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

ब्रह्म मेधया । मधु मेधया । ब्रह्ममेव मधु मेधया ॥ ३ ॥

brahma medhayā | madhu medhayā | brahmam eva madhu medhayā ॥ 3 ॥

*That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.*

अद्या नो देव सवितः प्रजावत्सावीः सौभंगम् । परां दुःष्वप्नियगं सुव ॥ ४ ॥

विश्वानि देव सवितर्दुरितानि परां सुव । यद्भद्रं तन्न आ सुव ॥ ५ ॥

adyā nō deva savitaḥ prajāvatsāvīs saubhagam |

parā duḥṣvapniyagm suva ॥ 4 ॥

viśvāni deva savitar duritāni parā suva |

yad bhadraṁ tanna ā suva ॥ 5 ॥ (R.V. 5:82:4-5)

*Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrows and misfortune, and send us all that is for our good.*

मधुवातां ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥ ६ ॥

मधु नक्तं उतोषसि मधुमत् पार्थिवगं रजः । मधु द्यौरस्तु नः पिता ॥ ७ ॥

मधु मान्नो वनस्पतिर्मधुमागं अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥ ८ ॥

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ |

mādhvīrnas-śantvoṣadhīḥ ॥ 6 ॥

madhu naktam ūtoṣasi madhumat pārthivagm rajah |

madhu dyaur astu nah pitā ॥ 7 ॥

madhu mānno vanaspatir madhumāgm astu sūryaḥ |

mādhvīr gāvo bhavantu nah ॥ 8 ॥

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.*

*Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.*

*Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us. RV.1.90.6 TS.4.2.9.7*

य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । भृणहृत्यां वा एते घ्नन्ति ॥ ९ ॥  
ये ब्राह्मणास्त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आसहस्रात् पङ्क्तिं पुनन्ति ॥ ॐ ॥ १० ॥

ya imam trisuparnam ayacitam brahmanāya dadyāt ।  
bhrūṇahatyām vā ēte ghnanti ॥ 9 ॥  
ye brāhmaṇās trisuparnam paṭhanti ।  
te somam prāpnuvanti । āsahasrāt paṅkti punanti ॥ om ॥ 10 ॥

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of feticide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

ब्रह्म मेधवाँ । मधु मेधवाँ । ब्रह्ममेव मधु मेधवाँ ॥ ११ ॥

brahma medhavā । madhu medhavā । brahman eva madhu medhavā ॥ 11 ॥

*That Brahman is attained by one who has been prepared through the performance of sacrifice. That Bliss is attained by one who has been prepared through the performance of sacrifice.. The Bliss which is indeed Brahman is attained by one who has been prepared through the performance of sacrifice.*

ब्रह्मा देवानां पदवीः कवीनाम् ऋषिर्विप्राणां महिषो मृगाणां ।

श्येनो गृध्राणां गुं स्वधितिर्वनानां गुम् सोमः पवित्रमत्येति रेभन् ॥ १२ ॥

brahmā devānām padaviḥ kavīnām ṛṣir viprāṇām mahiṣo mṛgāṇām ।  
śyeno grdhrāṇāguṁ svadhitiṛ vanānāguṁ somam pavitrām atyeti rebhan ॥ 12 ॥

*Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the sieve singing. (Taittiriya Samhita 3;4;11d)*

हगँ शः शुचिषद् वसुरन्तरिक्षसद् होता वेदिषद् अतिथिर्दुरोणसत् ।

नृषद् वरसद् ऋतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ १३ ॥

hagṁśaś śuciṣad vasur antarikṣasad hotā vediṣad atithir duroṇasat ।  
nṛṣad vārasad ṛtasad vyomasad abjā gojā ṛtajā adrijā ṛtam bṛhat ॥ 13 ॥

*That which is the sun in the clear sky, is the Vsū (air that moves) in the mid-region, is the fire that dwells in the altar, and in the domestic hearth as the guest, is the fire that shines in humans and in the gods, as the Self, is the fire that is consecrated in sacrifice, is dwelling in the sky as air, is born in the ocean as the submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun — that is the Supreme Truth, the Reality underlying all.*

ऋचे त्वा रुचे त्वा समित् स्रवन्ति सरितो न धेनाः । अन्तर्हृदा मनसा पूयमानाः । गृह्णतस्य धारां अभिचां कशीमि ॥ १४ ॥

ṛce tvā ruce tvā samit sravanti sarito na dhenāḥ । antar hṛdā manasā pūyamānāḥ ।  
ghṛtasya dhārā abhicākaśimi ॥ 14 ॥

*I pile fuel on the consecrated fire with a view to acquire the Vedas necessary for your worship, meditating on you in the form of the Rigveda. The unbroken flow of ghee offered into the sacred fire — flow like rivers. By this I kindle the splendour of the holy fire.*

हिरण्ययो वेतसो मध्यं आसाम् । तस्मिन् सुपर्णो मधुकृत् कुलायी भजन्नास्ते मधु देवताभ्यः ।  
तस्यासते हरयः सप्त तीरे स्वधां दुहाना अमृतस्य धाराम् ॥ १५ ॥

hiranyayo vetaso madhya āsām । tasmint suparno madhukṛt kulāyī bhajannāste  
madhu devatābhyah । tasyāsatē harayas sapta tīre svadhām duhānā amṛtasya  
dhārām ॥ 15 ॥

*In the āhavanīya fire, amidst those streams of ghee being obliterated, abides the rich and splendid Supreme Being magnified by the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on beings according to their merit, who shares the ambrosial oblations with the gods. Close to Him are seated*

the 7 sages who destroy sins continuously puring sweet oblations for the gods.

य इदं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । वीरहत्यां वा एते घ्नन्ति । ये ब्राह्मणास् त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आसहस्रात् पङ्क्तिं पुनन्ति । ॐ ॥ १६ ॥

ya idaṁ trisuparṇaṁ ayācitaṁ brāhmaṇāya dadyāt । vīraḥatyāṁ vā ete ghnānti । ye brāhmaṇās trisuparṇaṁ paṭhanti । te somaṁ prāpṇuvanti । āsahasrāt paṅktiḥ punanti । om ॥ 16 ॥

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of murdering a hero (protector). They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

### 37. BRAHMA-VARCASĀ ANUVĀKAḤ

आब्रह्मन् ब्राह्मणो ब्रह्म वर्चसी जायताम् अस्मिन् राष्ट्रे राज्ञ्यं इषव्यः शूरो महारथो जायतां, दोग्ध्री धेनुर्वोढाऽनध्वान् आशुस्सप्तिः पुरंध्रि योषां जिष्णू रथेष्ठाः सभेयो युवाऽस्य यजमानस्य वीरो जायतां, निकामे निकामे नः पर्जन्यो वर्षतु फलिन्यो न ओषधयः पच्यन्तां योग क्षेमो नः कल्पताम् ॥ १ ॥

ābrahman brāhmaṇo brahma varcasi jāyatām asmin rāṣṭre rājanya īṣavyaś sūro mahāratho jāyatām, dogdhri dhenur voḍhā'nadhvān āśus saptiḥ purandhri yoṣā jīṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatām, nikāme nikāme naḥ parjanyaḥ varṣatu phalinyo na oṣadhayaḥ pacyantām yoga kṣemo naḥ kalpatām ॥ 1 ॥

In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assembly. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.

आब्रह्मन् ब्राह्मणो ब्रह्म वर्चसी जायताम् इत्याह । ब्रह्मण एव ब्रह्म वर्चसं सन्दधाति । तस्मात् पुरा ब्राह्मणो ब्रह्म वर्चस्यं जायत । अस्मिन् राष्ट्रे राज्ञ्यं इषव्यः शूरो महारथो जायतां इत्याह । राज्ञ्यः एव शौर्यं महिमानं दधाति । तस्मात् पुरा राज्ञ्यं इषव्यः शूरो महारथोऽजायत । दोग्ध्री धेनुरित्याह । धेनवान् एव पयो दधाति । तस्मात् पुरा दोग्ध्री धेनुरजायत ॥ २ ॥

ābrahman brāhmaṇo brahma varcasi jāyatām ityāha । brahmaṇa eva brahma varcasa sandadhāti । tasmāt purā brāhmaṇo brahma varcasya jāyata । asmin rāṣṭre rājanya īṣavyaś sūro mahāratho jāyatām ityāha । rājanyaḥ eva śauryaṁ mahimānaṁ dadhāti । tasmāt purā rājanya īṣavyaś sūro mahāratho jāyata । dogdhri dhenur ityāha । dhenavān eva payo dadhāti । tasmāt purā dogdhri dhenur ajāyata ॥ 2 ॥

In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge thus we pray. The Brahmana is the one who also imparts spiritual knowledge and lustre therefore at first we pray that there be born a brahmana illustrious with spiritual knowledge. In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior thus we pray. The princes provide valour and glory. Therefore we pray that a prince be born who is a skilled archer, a hero and a great-car-warrior. We pray for the milch cow. The milch cow provides abundant milk for nourishment. Therefore do we pray for the milch cow.

वोढा नध्वान् इत्याह । अनुडुह्येव वीर्यं दधाति । तस्मात् पुरा वोढनध्वान् अजायत । आशुः सप्तिरित्याह । अश्वं एव जयं दधाति । तस्मात् पुरा ऽऽशुरश्चो जायत । पुरंध्रि योषेत्याह । योषित्येव रूपं दधाति । तस्मात् स्त्री युवति प्रिया भावुकः । जिष्णू रथेष्ठाः इत्याह । आहवै तत्र जिष्णू रथेष्ठाः

जायते । यत्रै तेन यज्ञेन यजन्ते ॥ ३ ॥

voḍhā nādhvān ityāha | anaḍuhyeva vīryam dadhāti | tasmāt purā voḍhā nādhvān  
ajāyata | āśuḥ sapṭir ityāha | āśva eva jāyam dadhāti | tasmāt purā śuraśvo jāyata |  
purāndhrī yoṣetyāha | yoṣityeva rūpam dadhāti | tasmāt strī yuvati priyā bhāvukāḥ  
| jīṣṇū ratheṣṭhāḥ ityāha | āhavaḥ tatra jīṣṇū ratheṣṭhāḥ jāyate | yatrai tena yajñena  
yajante ॥ 3 ॥

*We pray for the ox capable of bearing burdens. The ox provides a source of power. Therefore do we pray for the ox capable of bearing burdens. We pray for the swift race-horse. The swift horse provides victory in battle, therefore do we pray for the swift race-horse. The industrious woman do we pray for. The women provide an adornment, they are lovely, nourishing and beneficial for the welfare of the country. We pray for the skilful warrior. The skilful warrior gains victory in battle so that yajnas may continue*

सुभेयो युवेत्याह । यो वै पूर्व वयसी । स सुभेयो युवा । तस्मात् युवा पुमान् प्रियो भावुकः । आस्य  
यजमानस्य वीरो जायतां इत्याह । आहवै तत्र यजमानस्य वीरो जायत । यत्रै तेन यज्ञेन यजन्ते ।  
निकामे निकामे नः पर्जन्यो वर्षत्वित्याह । निकामे निकामे हवै तत्र पर्जन्यो वर्षति । यत्रै तेन यज्ञेन  
यजन्ते । फलिन्यो न औषधयः पच्यन्ताम् इत्याह । फलिन्यो ह वै तत्रौषधयः पच्यन्ते । यत्रै तेन  
यज्ञेन यजन्ते । योग क्षेमो नः कल्पताम् इत्याह । कल्पते ह वै तत्र प्रजाभ्यो योग क्षेमः । यत्रै  
तेन यज्ञेन यजन्ते ॥ ४

sabheyo yuvetyāha | yo vai pūrva vayasī | sa sabheyo yuvā | tasmāt yuvā pumān  
priyo bhāvukāḥ | āśya yajamānasya vīro jāyatām ityāha | āhavaḥ tatra yajamānasya  
vīro jāyata | yatrai tena yajñena yajante | nikāme nikāme naḥ parjanya  
varṣatvityāha | nikāme nikāme havi tatra parjanyaḥ varṣati | yatrai tena yajñena  
yajante | phalinyo na auśadhayaḥ pacyantām ityāha | phalinyo ha vai  
tatrauśadhayaḥ pacyante | yatrai tena yajñena yajante | yoga kṣemo naḥ kalpatām  
ityāha | kalpate ha vai tatra prajābhyo yoga kṣemaḥ | yatrai tena yajñena yajante ॥ 4

*We pray for the youth fit for the assembly. A capable young man is called a youth fit for the assembly. The youth are the future and the welfare of our country. To this sacrificer may an assertive son be born - thus we pray. In conflict the assertive one will provide resolution. May Parjanya send rain according to our needs - thus we pray. When our material needs are fulfilled then are we capable of actualizing our spiritual aims. We pray that the plants ripen with fruit - whereby we may offer sacrifices. We pray that acquisition and preservation of possessions be secured for us. By the acquisition and preservation of possessions the citizens are capable of fulfilling their religious duties for the welfare of all beings.*

### 38. BRAHMODAYA ANUVĀKAḤ

किग्गस्विद् आसीत् पूर्व चित्तिः किग्गस्विद् आसीद् बृहद् वयः ।

किग्गस्विद् आसीत् पिशङ्गिला किग्गस्विद् आसीत् पिलिप्पिला ॥ १ ॥

kiggas svid āsīt pūrva cittiḥ kiggas svid āsīt br̥had vayah |  
kiggas svid āsīt piśaṅgilā kiggas svid āsīt pilippilā ॥ 1 ॥

*What was the First Conception? What was the Great Age?*

*Who was the Tawny One? Who was the Smooth (slippery) One?*

द्यौर आसीत् पूर्व चित्तिश्च आसीद् बृहद्-वयः ।

रात्रिरासीत् पिशङ्गिलाऽविरासीत् पिलिप्पिला ॥ २ ॥

dyaur āsīt pūrva cittir āśva āsīt br̥had-vayah |

rātrir āsīt piśaṅgilā'vir āsīt pilipillā ॥ 2 ॥

*Space was the first Conception. The Courser (horse i.e. the Sun) was The Great Age.  
The Tawny One was the Night. The Smooth (slippery) One was the earth.*

क स्विद् एकाकी चरति क उ स्विज्जायते पुनः ।

किग्गस्स्विद् हिमस्य भेषजं किग्गस् स्विद् आवपनं महत् ॥ ३ ॥

ka svid ekākī carati ka u svijjāyate punaḥ ।

kiggas svid himasya bheṣajam kiggas svid āvapaṇam mahat ॥ 3 ॥

*Who moves single and alone? Who is brought forth to life again?*

*What is the remedy for cold? And what the great enveloper?*

सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ ४ ॥

sūrya ekākī carati caṇḍramā jāyate punaḥ ।

agnir himasya bheṣajam bhūmir āvapaṇam mahat ॥ 4 ॥

*The Sun moves single and alone. The Moon is brought forth to life again.*

*Fire is the remedy for cold and the Earth is the Great Enveloper.*

पृच्छामि त्वा परमन्तं पृथिव्याः । पृच्छामि त्वा भुवनस्य नाभिम् ।

पृच्छामि त्वा वृष्णो अश्वस्य रेतः । पृच्छामि वाचः परमं व्योम ॥ ५ ॥

pr̥cchāmi tvā paramantaṁ pr̥thivyāḥ । pr̥cchāmi tvā bhuvanasya nābhim ।

pr̥cchāmi tvā vṛṣṇo asvasya retaḥ । pr̥cchāmi vācaḥ paramam vyoma ॥ 5 ॥

*I ask you what is the furthest end of the earth. I ask you what is the nave of the world.*

*I ask you what is the sperm of the strong horse. I ask you what is the sound in highest realm.*

वेदिम् आहुः परमन्तं पृथिव्याः । यज्ञम् आहुर् भुवनस्य नाभिम् ।

सोमम् आहुर् वृष्णो अश्वस्य रेतो । ब्रह्मैव वाचः परमं व्योम ॥ ६ ॥

vedim āhuḥ paramantaṁ pr̥thivyāḥ । yajñam āhur bhuvanasya nābhim ।

somam āhur vṛṣṇo asvasya reto । brahmaiva vācaḥ paramam vyoma ॥ 6 ॥

*They call the altar the furthest end of the earth. They call the sacrifice the nave of the world. They call Soma the sperm of the strong horse. They call the Veda the sound in the highest realm. (KYV 7;4;18;1-6)*

तेजसा वा एष ब्रह्मवर्चसेन व्यरुध्यते । योऽश्वमेधेन यजते । होता च ब्रह्मा च ब्रह्मोद्यम् वधथः ।

तेजसा चैवैनं ब्रह्मवर्चसेन च समर्धयतः । दक्षिणतो ब्रह्मा भवति । दक्षिणत आयतनो वै ब्रह्मा ।

बार्हस्पत्यो वै ब्रह्मा । ब्रह्मवार्चसम् एवास्य दक्षिणतो दधाति । तस्मात् दक्षिणोऽर्थो ब्रह्म-वर्चस्

इतरः । उत्तरतो होता भवति ॥ ७ ॥

tejasā vā eṣa brahma-varcasena vyarudhyate । yo'svamedhena yajate । hotā ca brahmā ca brahmodyam vadhathaḥ । tejasā caivainam brahma-varcasena ca samardhayataḥ । dakṣiṇato brahmā bhavati । dakṣiṇata āyatano vai brahmā । bārhaspatyo vai brahmā । brahma-vārcasam evāsyā dakṣiṇato dadhāti । tasmāt dakṣiṇo'rtho brahma-varcas itaraḥ । uttaraṇto hotā bhavati ॥ 7 ॥

*Verily, fiery spirit and spiritual lustre pass away from him who performs the Asvamedha. The Hotri and the Brahmana engage in a theological discussion (brahmodyam). From this are fiery spirit and spiritual lustre increased. The Brahmana remains to the South. The South is the area for the Brahmana. Brihaspati is the Brahmana. The Hotri stands to the North*

उत्तरत आयतनो होता । आग्नेयो वै होता । तेजो वा अग्निः । तेज एव स्योत्तरतो दधाति । तस्मात् उत्तरतोऽर्थ तेजस् वितरः । यूपम् अपितो वधथः यजमान देवत्यो वै यूपः । यजमानम् एव तेजसा च ब्रह्मवर्चसेन च समर्धय । किग्गस्स्विद् आसीत् पुर्व चित्तिरित्याह । द्यौर्वै वृष्टिः पूर्व चित्तिः ॥ ८ ॥



uttarāta āyatano hotā | āgneyo vai hotā | tejo vā agniḥ | teja eva syōttarato dādhati |  
tasmāt uttarato'rtha tejas vitarah | yūpam apito vadathaḥ yajamāna devatyō vai  
yūpaḥ | yajamānam eva tejasā ca brahmavarcasena ca samardhaya | kiggas svid āsīt  
purva cittir ityāha | dyaur vai vṛṣṭiḥ pūrva cittiḥ || 8 ||

*North is the place of the Hotri. The Hotri relates to Agni. Fiery Spirit is Agni. .... With the sacrificial pole (yupa) between them they discourse together; for the stake is the Sacrificer. He thus encompasses the Sacrificer on both sides with fiery Spirit and Spiritual lustre. He (the Brahmana) asks; What was the first conception. The first Conception doubtless was the Sky and Rain. 8*

दिवम् एव वृष्टिमवरुन्धते । किग्गस्विद् आसीत् बृहद्वय इत्याह । अश्वो वै बृहद्वयः । अश्वमेव  
अवरुन्धते । किग्गस्विद् आसीत् पिशङ्गिलेत्याह । रात्रिर्वै पिशङ्गिला । रात्रिमेव अवरुन्धते ।  
किग्गस्विद् आसीत् पिलिप्पिलेत्याह । श्रीर्वै पिलिप्पिला । अन्नाद्यमेव अवरुन्धते ॥ ९ ॥

divam eva vṛṣṭim avarundhate | kiggas svid āsīt br̥hadvaya ityāha | aśvo vai  
br̥hadvayaḥ | aśvam eva avarundhate | kiggas svid āsīt piśaṅgiletyāha | rātrir vai  
piśaṅgilā | rātrim eva avarundhate | kiggas svid āsīt pilippiletyāha | śrīr vai  
pilippilā | annādyam eva avarundhate || 9 ||

*The Sky and Rain he thus secures for himself. He (Hotri) asks What was the Great Age (or Bird). The Horse verily is the Great Age. Vital power he thus secures for himself. He asks; what was the Tawny One? The Night verily is the Tawny One (Beauty Devouring One). He thus establishes himself in the night. He asks; who was the Slippery One? Prosperity verily is the Slippery One. He thus secures food in abundance. 9*

कः स्विदेकाकी चरति इत्याह । असौ वा आदित्य एकाकि चरति । तेज एव अवरुन्धे । क उ  
स्विज्जायते पुनरित्याह । चन्द्रमा वै जायते पुनः । आयुरेव अवरुन्धे । किग्गस्विद् हिमस्य  
भेषजमित्याह । अग्निर्वै हिमस्य भेषजम् । ब्रह्मवर्चसमेव अवरुन्धे । किग्गस्विद् आपपनं  
महतित्याह ॥ १० ॥

kaḥ svid ekāki carati ityāha | asau vā āditya ekāki carati | teja eva avarundhe | ka u  
svij-jāyate punarityāha | caṇḍramā vai jāyate punaḥ | āyur eva avarundhe | kiggas  
svid himasya bheṣajam ityāha | agnir vai himasya bheṣajam | brahmavarcaśam eva  
avarundhe | kiggas svid āvapanaṁ mahat ityāha || 10 ||

*He asks; Who is it that moves alone? It is doubtless yonder Sun that moves singly. He thus obtains Spiritual Lustre. Who is it that is born again? he asks. It is the Moon doubtless which is born again. Longevity he thus obtains. He asks; What is the remedy for cold? The fire doubtless is the remedy for the cold. Fiery Spirit he thus obtains. What is the Great Vessel? he asks. 10*

अयं वै लोक आपपनं महत् । अस्मिन्नेव लोके प्रतितिष्ठति । पृच्छामि त्वा परमन्तं पृथिव्या  
इत्याह । वेदिवै परोऽन्तः पृथिव्याः । वेदिमेव अवरुन्धे । पृच्छामि त्वा भुवनस्य नाभिमित्याह ।  
यज्ञो वै भुवनस्य नाभिः । यज्ञमेव अवरुन्धे । पृच्छामि त्वा वृष्णो अश्वस्य रेत इत्याह । सोमो वै  
वृष्णो अश्वस्य रेतः । सोम पीतमेव अवरुन्धे । पृच्छामि वाचः परमं व्योमेत्याह । ब्रह्म वै वाचः  
परमं व्योम । ब्रह्म वर्चसमेव अवरुन्धे ॥ ११ ॥

ayam vai loka āvapanaṁ mahat | asmin eva loke pratitiṣṭhati | pr̥cchāmi tvā  
paramantaṁ pr̥thivyā ityāha | vedir vai paro'ntaḥ pr̥thivyāḥ | vedim eva  
avarundhe | pr̥cchāmi tvā bhuvanasya nābhim ityāha | yajño vai bhuvanasya  
nābhiḥ | yajñam eva avarundhe | pr̥cchāmi tvā vṛṣṇo aśvasya reta ityāha | soma vai  
vṛṣṇo aśvasya retaḥ | soma pītam eva avarundhe | pr̥cchāmi vācaḥ paramaṁ  
vyōmetyāha | brahma vai vācaḥ paramaṁ vyoma | brahma varcaśam eva  
avarundhe || 11 ||



*The great Vessel is verily this Earth. In this world he thus establishes himself. He says; I ask you of the furthest end of the Earth? The altar verily is the furthest end of the Earth. He thus obtains the world. He says; I ask you of the nexus of the World. The nexus of the World is verily sacrifice. His sacrifice thus remains unobstructed. He says; I ask you of the seed of the Strong Horse. The seed of the Strong Horse is doubtless the Soma. His drinking of the Soma thus remains unobstructed. He says; I ask you of speech's highest realm. Brahma is verily the highest realm of speech, thus he obtains Spiritual Lustre. 11*

### 39. AGNI SŪKTAM

(Rigveda 1.1.1)

अग्निम् ईले पुरोहितं यज्ञस्य देवं ऋत्विजं । होतारं रत्न धातमम् ॥ १ ॥

agnim īle purohitam yajñasya devam ṛtvijaṁ | hotāraṁ ratna dhātamaṁ || 1 ||

*I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.*

अग्निः पूर्वेभिर् ऋषिभिर् ईड्यो नूतनैर् उत । स देवा एह वक्षति ॥ २ ॥

agniḥ purvėbhīr ṛṣībhir īdya nūtanair uta | sa devā eha vākṣati || 2 ||

*Worthy is the Mystic Fire to be adored by the living as by the ancient seers. He shall conduct the Devas hither.*

अग्निना रयिम् अश्नवत् पोषम् एव दिवे दिवे । यशसं वीरवत्तमम् ॥ ३ ॥

agninā rayim aśnavat poṣaṁ eva dive dive | yaśasaṁ vīravattamaṁ || 3 ||

*Through the Mystic Fire man obtains spiritual riches, that increase day by day. Most glorious most full of heroic power.*

अग्ने यं यज्ञम् अध्वरं विश्वतः परिभुर् असि । स इद्देवेषु गच्छति ॥ ४ ॥

agne yaṁ yajñam adhvaraṁ viśvataḥ paribhur asi | sa iddeveṣu gacchati || 4 ||

*O Agni the perfect sacrifice which you encompass about, verily reaches the Devas.*

अग्निर होता कवि क्रतुस् सत्यश्चित्र श्रवस्तमः । देवो देवेभिर् आ गमत् ॥ ५ ॥

agnir hotā kavi kratuṣ satyaścitra śravastamaḥ | devo devebhīr ā gamat || 5 ||

*O Mystic Fire, the summoner, the Seer, true and most gloriously great. O God come hither with the Gods.*

यदङ्ग दाशुषे त्वम् अग्ने भद्रं करिष्यसि । तवेत् तत् सत्यम् अङ्गिरः ॥ ६ ॥

yadaṅga dāśuṣe tvam agne bhadrāṁ kariṣyasi | tavet tat satyaṁ aṅgiraḥ || 6 ||

*O Agni whatever blessing you will grant unto your devotee, That indeed is the Truth O Angirasa.*

उप त्वाग्ने दिवे दिवे दोषावस्तर धिया वयम् । नमो भरन्तु एमसि ॥ ७ ॥

upā tvāgne dive dive doṣāvastar dhiyā vayaṁ | namo bharaṇta emasi || 7 ||

*To you O Dispeller of the night of ignorance, day by day with prayer. Bringing you reverence, we come.*

राजन्तम् अध्वराणां गोपाम् ऋतस्य दीदिविम् । वर्धमानं स्वे दमे ॥ ८ ॥

rājantam adhvarāṇāṁ gopāṁ ṛtasya dīdivim | vardhamānaṁ sve dame || 8 ||

*Regent of sacrifices, Guardian of the Eternal Law, Radiant One, Increasing in your own hearth.*

स नः पितेव सूनवे ऽग्ने सुपायनो भव । सचस्वा नस्स्वस्तये ॥ ९ ॥

sa naḥ piteva sūnave 'gne supāyano bhava | sacāsvā nas svastaye || 9 ||

*Be to us easy of access, even as a father to his son, O Agni remain with us for our benefit.*

### 40. GAṆAPATYATHARVAŚĪRṢOPANIṢAT

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्-यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँ संस्तूभिः व्यशेम देवहितं यदायुः ॥

bhādraṁ karṇēbhiḥ śrṇuyāma devā bhādraṁ paśyemākṣibhir-yajatrāḥ ।  
sthīrair-aṅgaḥ-tuṣṭuvāgṁt sastaṇūbhiḥ vyaśema devahitaṁ yadāyuh ॥

*O God may we with our ears listen to what is good, and with our eyes see what is good, ye Holy One. With limbs and bodies firm may we extolling you attain the term of life appointed by the Supreme Lord*

ॐ नमस्ते गुणपतये । त्वमेव प्रत्यक्षं तत्-त्वम्-असि । त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि । त्वमेव केवलं हर्तासि । त्वमेव सर्वं खल्विदं ब्रह्मासि । त्वं साक्षादात्मासि नित्यम् । ॐ स्वाहा ॥ १ ॥

om namaste gaṇapataye । tvam eva pratyakṣaṁ tat-tvam-asi । tvam-eva kevalaṁ kartā'si । tvam-eva kevalaṁ dhartā'si । tvam-eva kevalaṁ hartā'si । tvam-eva sarvaṁ khalvidaṁ brahmāsi । tvaṁ sākṣādātmā'si nityam ॥ 1 ॥

*Om salutations to Ganapati. You are the visible Truth. You are the sole Creator of the universe. You are the sole Preserver of the universe. You are the sole Destroyer of the universe. You indeed are the entire Creation. You are quite evidently the Eternal Universal Self.*

ऋतं वच्मि । सत्यं वच्मि ॐ श्रीं स्वाहा ॥२॥

ṛtaṁ vacmi । śatyaṁ vacmi ॥ 2 ॥ *I speak the Divine Law. I speak the truth*

अव त्वं माम् । अव वक्तारम् । अव श्रोतारम् । अव दातारम् । अव धातारम् । अवानूचानम् अव शिष्यम् । अव पश्चात्तात् । अव पुरस्तात् । अवोत्तरात्तात् । अव दक्षिणात्तात् । अव चोर्ध्वात्तात् । अवधरात्तात् । सर्वतो मां पाहि पाहि समन्तात् । ॐ श्रीं ह्रीं स्वाहा ॥ ३ ॥

ava tvaṁ mām । ava vaktāraṁ । ava śrotāraṁ । ava dātāraṁ । ava dhātāraṁ । avānūcānaṁ ava śiṣyaṁ । ava paścāttāt । ava purastāt । avottarāttāt । ava dakṣiṇāttāt । ava cordhvāttāt । avādharāttāt । sarvato mām pāhi pāhi samantāt ॥ 3 ॥

*O Ganesha, protect me from obstacles to attaining you, me in my capacity as a speaker (of your glory), listener (to your pastimes and glories), given or imparted (of the method of your worship), the holder or collector (of the articles of worship), me who as a disciple (study the Vedantic truths) together with my Guru. Protect me from hindrances (to self-realization) from West, from the East, from the North, and from the South, from above and from below, protect me in all ways from all directions.*

त्वं वाङ्मयः त्वं चिन्-मयः । त्वं आनन्दमयस् त्वं ब्रह्म-मयः । त्वं सच्चिदानन्दाऽद्वितीयोऽसि । त्वं प्रत्यक्षं ब्रह्मासि । त्वं ज्ञान-मयो विज्ञान-मयोऽसि । ॐ श्रीं ह्रीं क्लीं स्वाहा ॥ ४ ॥

tvaṁ vāṅmayas-tvaṁ cin-mayaḥ । tvam ānanda-māyas tvaṁ brahma-mayaḥ । tvaṁ sac-cid-ānanda'dvītyo'si । tvaṁ pratyakṣaṁ brahmāsi । tvaṁ jñāna-mayo vijñāna-mayo'si ॥ 4 ॥

*You are speech, You are the Supreme Person, You are pure bliss, You are the Ultimate Reality, You are the incomparable combination of existence absolute, knowledge and bliss; You are the Supreme Spirit; You are the sheath of pure Intelligence.*

सर्वं जगदिदं त्वत्तो जायते । सर्वं जगदिदं त्वत्तस्तिष्ठति । सर्वं जगदिदं त्वयि लयम्-एष्यति । सर्वं जगदिदं त्वयि प्रत्येति । त्वं भूमिरापोऽनलोऽनिलो नभः । त्वं चत्वारि वाक्-पदानि । ॐ श्रीं ह्रीं क्लीं ग्लौं स्वाहा ॥ ५ ॥

sarvaṁ jagad-idaṁ tvatto jāyate । sarvaṁ jagad-idaṁ tvattas-tiṣṭhati । sarvaṁ jagad-idaṁ tvayi layam-eṣyati । sarvaṁ jagad-idaṁ tvayi pratyeti । tvaṁ bhūmir-āpo'nalo'nilo nabhaḥ । tvaṁ catvāri vāk-padāni । om śrīm hrīm klīm glauṁ svāhā ॥ 5 ॥

*The entire universe was manifested from you, the entire universe exists in you. The entire universe will again dissolve into you, and return to you. You are the earth, water, fire, wind and ether. You are the four levels of sonic vibration.*

त्वं गुण-त्रयातीतः । त्वं अवस्था-त्रयातीतः । त्वं देह-त्रयातीतः । त्वं काल-त्रयातीतः । त्वं मूलधार-स्थितोसि नित्यम् । त्वं शक्ति-त्रयात्मकः । त्वां योगिनो ध्यायन्ति नित्यम् । त्वं ब्रह्मा त्वं विष्णुस्त्वं रुद्रस्त्वम् इन्द्रस्त्वम् अग्निस्त्वं वायुस्त्वं सूर्यस्त्वं चन्द्रमास्त्वं ब्रह्म भूर-भुवः स्वरोम् । ॐ श्रीं ह्रीं क्लीं ग्लौं गं स्वाहा ॥ ६ ॥

tvam guṇa-trayātītaḥ । tvam avasthā-trayātītaḥ । tvam deha-trayātītaḥ । tvam kāla-trayātītaḥ । tvam mūlādhāra-sthito'si nityam । tvam śakti-trayātmaḥ । tvam yogino dhyāyanti nityam । tvam brahmā tvam viṣṇus-tvam rudras-tvam indras-tvam agnis-tvam vāyus-tvam sūryas-tvam candramās-tvam brahma bhūr-bhuvaḥ svarom । om śrīm hrīm klīm glaum gam svāhā ॥ 6 ॥

*You are transcendent to the three gunas, You are beyond the limitations of waking, dream and deep sleep, You are beyond the limitations of the three bodies. You are unconditioned by the limitations of time. You are present in the muladhara chakra. You are endowed with the three energies of Lordship, sonic vibration and radiation. The sages constantly meditate upon Thee. You are Brahma (the Creator), You are Vishnu (the Preserver), You are Rudra (the Transformer), You are Indra (Cosmic Mind), You are Agni (the Mystical Fire) and You are the Cosmic life force (Vayu) You are the Sun and the Moon, You are the Supreme Being, You are the three realms; the earth, the astral region and the heavenly region.*

गुणादिं पूर्वमुच्चार्य वर्णादींस्तद् अनन्तरम् । अनुस्वारः परतरः । अर्धेन्दु लसितम् । तारेण ऋद्धम् । एतत्तव मनु-स्वरूपम् । गकारः पूर्व रूपम् । अकारो मध्यम रूपम् । अनुस्वारश्चान्त्य रूपम् । बिन्दुरुत्तर रूपम् । नादः सन्धानम् । सगुं हिता सन्धिः । सैषा गणेश-विद्या । गणक ऋषिः । निचृद्-गायत्रीच्छन्दः । गणपतिर्देवता । ॐ गं गुणपतये नमः । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये स्वाहा ॥ ७ ॥

gaṇādim pūrvam uccārya varṇādīms-tad anantaram । anusvāraḥ paratarah । ardhendu lasitam । tāreṇa ṛddham । etat-tava manu-svarūpam । ga-kārah pūrva rūpam । akāro madhyama rūpam । anusvāraścāntya rūpam । bindur-uttara rūpam । nādaḥ sandhānam । sagnhita sandhiḥ । saiṣa gaṇeśa-vidyā । gaṇaka ṛṣiḥ । nicṛd-gāyātrīc-chandaḥ । gaṇapatir-devatā । om gam gaṇapataye namaḥ । om śrīm hrīm klīm glaum gam gaṇapataye svāhā ॥ 7 ॥

*"Recite Ganadim first, then the series of sounds. The Anusvara is the highest. Half-moon brilliance. A star (Tara) on top. This, O Man, is the form of the mantra. The syllable 'ga' is the initial form, 'a' is the middle form, Anusvara is the end form, and the dot is the highest form. Nadah is the union. The joining is the Sandhi. This is the knowledge of Ganapati. The sage is Ganaka. The meter is Nichrud Gayatri, the deity if Ganesha."*

एकदन्ताय विद्महे । वक्रतुण्डाय धीमहि । तन्नो दन्तिः प्रचोदयात् । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वरवरद स्वाहा ॥ ८ ॥

ekadantāya vidmahē vakratuṇḍāya dhimahi । tan no dantiḥ pracodayāt ॥ 8 ॥

*We meditate upon Ganesha, may we realize His true nature, and may He enlighten our intellects.*

एकदन्तं चतुर-अस्तं पाशमङ्कुश धारिणम् । रदं च वरदं हस्तैर्बिभ्राणं मूषक-ध्वजम् ॥ रक्तं लम्बोदरं शूर्प-कर्णकं रक्त-वाससम् । रक्तं गन्धानुलिप्ताङ्गं रक्त पुष्पैः सुपूजितम् ॥ भाक्तानुकम्पिनं देवं जगत्-कारणमच्युतम् । आविर्भूतं च सृष्ट्यादौ प्रकृतेः पुरुषात्-परम् ॥ एवं ध्यायति यो नित्यं स योगी योगिनां वरः । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वर वरद सर्व जनं मे वशम् आनय स्वाहा ॥ ९ ॥

eka-dantaṁ catur-hastaṁ pāśam-aṅkuśa dhāriṇam । radaṁ ca varadaṁ hastair-bibhrāṇam mūṣaka-dhvajam ॥ raktaṁ lambodaraṁ śūrpa-karṇakaṁ rakta-vāsasam । rakta gāndhānuliptāṅgaṁ rakta puṣpaiḥ supūjitam ॥ bhaktānukampinaṁ devaṁ jagat-kāraṇam-acyutaṁ । āvir-bhūtaṁ ca sṛṣṭyādau prakṛteḥ puruṣāt-param ॥ evaṁ dhyāyati yo nityaṁ sa yogī yogināṁ varaḥ । om śrīm hrīm klīm glaum gam

gaṇapataye vara varada sarva janam me vaśam ānaya svāhā ॥ 9 ॥

*The highest of Yogis meditates constantly upon Ganesha, with a single tusk, having four arms, holding a noose, goad, the Benefactor, supporting the universe with his hands, having the mouse as his emblem, red in colour, potbellied, fan-eared, wearing red clothes, anointed with red vermilion paste, worshipped with red flowers, always attentive to the supplications of the devotees, the cause of the universe, the Unsullied One who was manifested before the universe was created and existed prior to the manifestation of spirit and matter.*

नमो व्रातपतये । नमो गणपतये । नमः प्रमथ-पतये । नमस्तेऽस्तु लम्बोदरायैकदन्ताय विघ्न-नाशिने शिव-सुताय वरद-मूर्तये नमः । ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वर वरद सर्व जनं मे वशमानय स्वाहा स्वाहा ॥ १० ॥

namo vrāta-pataye | namo gaṇapataye | namaḥ pramatha-pataye | namaste'stu lambodarāyaikadantāya vighna-nāśine śiva-sutāya varada-mūrtaye namaḥ | om śrīm hrīm klīm glaum gam gaṇapataye vara varada sarva janam me vaśam ānaya svāhā ॥ 10 ॥

*Salutations to Ganapati, lord of the attendants of Siva, comprising of demi-gods and goblins. Salutations to the Potbellied One, having one tusk, the Destroyer-of-all-obstacles, the son of Lord Siva, the Benefactor Incarnate.*

एतद्-अथर्वशीर्षं योऽधीते स ब्रह्म भूयाय कल्पते । स सर्व विघ्नैर्न बाध्यते । स सर्वत्र सुखं एधते । स पंच-महा-पापात् प्रमुच्यते । सायमधीयानो दिवस्-कृतं पापं नाशयति । प्रातरधीयानो रात्रि-कृतं पापं नाशयति । सायं प्रातः प्रयुञ्जानो पापोऽपापो भवति । सवत्राधीयानोऽपविघ्नो भवति । धर्म-आर्थं कामं मोक्षं च विंदति । इदम् अथर्व-शीर्षम् अशिष्याय न देयम् । यो यदि मोहाद् दास्यति स पापीयान् भवति । सहस्रावर्तनाद्यं यं कामम्-अधीते या तमनेन साधयेत् ॥ ११ ॥

etad-atharvaśīrṣam yo'dhīte sa brahma bhūyāya kalpate | sa sarva vighnair-na bādhyate | sa sarvatra sukham edhate | sa pañca-mahā-pāpāt pramuçyate | sāyam-adhīyāno divas-kṛtaṁ pāpa nāśayati | prātar-adhīyāno rātri-kṛtaṁ pāpa nāśayati | sāyam prātaḥ prayuñjāno pāpo'pāpo bhavati | savatrādhīyāno'pavighno bhavati | dharm-ārtha kāma mokṣam ca vīndati | idam atharva-śīrṣam aśiṣyāya na deyam | yo yadi mohād dāsyati sa pāpiyān bhavati | sahasrāvartanādyam yaṁ kāmam-adhīte yā tam anena sādhayet ॥ 11 ॥

*One who studies this Upanisad attains identity with the Absolute Spirit; his happiness increases in all ways. He is not hindered by obstacles; he is liberated from the five great sins. When studied in the evening it absolves the sins caused during the day; when studied in the morning it removes the effects of the sins committed during the night. One who reads it both morning and evening becomes sinless. From constant study one becomes freed from all obstacles, and gains the four ends of human endeavour; Dharma, financial security, sensual enjoyment and final Liberation. This Upanishad should not be taught to an undeserving person; one who does so is a sinner and will lose all his power. By a thousand repetitions one attains self-actualization.*

अनेन गणपतिमभिषिञ्चति स वाग्मी भवति । चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति । इत्यथर्वण वाक्यं । ब्रह्माद्यावरणं विद्यान् न बिभेति कदाचनेति ॥ १२ ॥

anena gaṇapatim abhiṣiñcati sa vāgmī bhavati | caturthyām-anaśnan japati sa vidyāvān bhavati | ity-atharvaṇa vākyaṁ | brahmādyāvaraṇam vidyān na bibheti kadācaneti ॥ 12 ॥

*One who performs the lustration ceremony to Ganesha while chanting this Upanishad will become eloquent of speech, one who chants it on the 4th day of the fort-night while fasting attains wisdom. This is assured by the sage Atharvana or Ganaka. He who is constantly aware that the universe is enveloped by Brahma, will never experience fear.*

यो दूर्वाकुरैर्यजति स वैश्रवणोपमो भवति । यो लाजैर्यजति स यशवान् भवति । स मेधावान् भवति । यो मोदक सहस्रेण यजति स वाञ्छित फलं अवाप्नोति । यः साज्य समिद्धिर्यजति स सर्वं लभते स

सर्वं लभते ॥ १३ ॥

yo dūrvāṅkurair-yajati sa vaiśravaṇopāmo bhavati | yo lājair-yajati sa yaśāvān bhavati | sa medhāvān bhavati | yo modaka sahasreṇa yajati sa vāñcita phalam avāpnoti | yaḥ sājya samīdbhir-yajati sa sarvaṁ labhate sa sarvaṁ labhate ॥ 13 ॥

*He who worships Ganesha with the blades of durva grass, becomes as prosperous as the god of wealth (Kubera). He who worships with parched grain becomes successful and filled with wisdom. He who offers a thousand sweatmeats attains his life's goal. He who offers sticks into the sacred fire with this Upanishad attains everything, attains everything.*

अष्टौ ब्राह्मणान् सम्यग्ग्राहयित्वा सूर्यं वर्चस्वी भवति । सूर्य-ग्रहे महा नद्यां प्रतिमा सन्निधौ वा जप्त्वा सिद्धं मन्त्रो भवति । महा विघ्नोत् प्रमुच्यते । महा दोषोत् प्रमुच्यते । महा प्रत्यवायोत् प्रमुच्यते । स सर्वं विद्भवति । स सर्वं विद्भवति । य एवं वेद । इत्युपनिषत् ॥ १४ ॥

aṣṭau brāhmaṇān samyag grāhayitvā sūrya varcasyī bhavati | sūrya-grahe mahā nadyām pratimā sannidhau vā japtvā siddha manthro bhavati | mahā vighnāt pramuçyate | mahā doṣāt pramuçyate | mahā pratyavāyāt pramuçyate | sa sarva vid-bhavati | sa sarva vid-bhavati | ya evaṁ veda | ityupaniṣat ॥ 14 ॥

*He who imparts this sacred lore to eight brahmins becomes as radiant as the sun with Spiritual Radiance. One who chants this at the time of the solar eclipse, on the banks of a river or in a temple before an icon, will achieve his desired goal immediately, he is liberated from all dangers, he is liberated from all defects, he is liberated from all obstacles; he verily attains*

## 41. NĀRĀYAṆA UPANIṢAD

(Kṛṣṇa Yajur Veda)

ॐ अथो पुरुषो ह वै नारायणोऽकामयत प्रजाः सृजे येति । नारायणात् प्राणो जायते । मनः सर्वेन्द्रियाणि च । खं वायुर् ज्योतिरापः पृथिवी विश्वस्य धारिणी । नारायणाद् ब्रह्म जायते । नारायणाद् रुद्रो जायते । नारायणाद् इन्द्रो जायते । नारायणात् प्रजापतयः प्रजायन्ते । नारायणाद् द्वादशादित्या रुद्रा वसवस् सर्वाणि च छंदागुंसि । नारायणादेव समुत्पद्यन्ते । नारायणे प्रवर्तन्ते । नारायणे प्रलीयन्ते ॥ एतद् ऋग् वेद शिरोऽधीते ॥ १ ॥

om̐ atho puruṣo ha vai nārāyaṇo'kāmayata prajāḥ sṛje yeti | nārāyaṇāt prāṇo jāyate | manas sarvendriyāṇi ca | kham vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī | nārāyaṇād brahma jāyate | nārāyaṇād rudro jāyate | nārāyaṇād indro jāyate | nārāyaṇāt prajāpatayah prajāyante | nārāyaṇād dvādaśādityā ruḍrā vasavas sarvāṇi ca chandāguṁsi | nārāyaṇād eva samutpadyante | nārāyaṇe pravartante | nārāyaṇe praliyante ॥ etad ṛg veda śiro'dhite ॥ 1 ॥

*Then Narayana, the Supreme Being desired 'I shall project beings'. From Narayana emanates the prāṇa (Life Breath), mind and the sense organs, ether, air, fire, water, and the earth that supports all. From Narayana emanates Brahma. From Narayana emanates Rudra. From Narayana emanates Indra. From Narayana emanate the Prajapatis (The Divine Progenitors). From Narayana emanates the 12 Adityas, Rudras, Vasus and all the Vedic metres (chandas). From Narayana only do they proceed. Through Narayana do they prosper. In Narayana are they reabsorbed. This is taught as the head of the Rig Veda.*

अथ नित्यो नारायणः । ब्रह्मा नारायणः । शिवश्च नारायणः । शक्रश्च नारायणः । द्यावा पृथिव्यौ च नारायणः । कालश्च नारायणः । दिशश्च नारायणः । विदिशश्च नारायणः । ऊर्ध्वश्च नारायणः । अधश्च नारायणः । अंतर्बहिश्च नारायणः । नारायण एवेदं सर्वम् । यद् भूतं यच्च भव्यम् । निष्कलो निरञ्जनो निर्विकल्पो निराख्यातः शुद्धो देव एको नारायणः । न द्वितीयोऽस्ति कश्चित् । य एवं वेद । स विष्णुरेव भवति स विष्णुरेव भवति । एतद् यजुर्वेद शिरोऽधीते ॥ २ ॥



om̐ atha nityo nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaśca nārāyaṇaḥ | śakraśca nārāyaṇaḥ | dyāvā prthivyau ca nārāyaṇaḥ | kālāśca nārāyaṇaḥ | diśāśca nārāyaṇaḥ | vidīśāśca nārāyaṇaḥ | ūrdhvaśca nārāyaṇaḥ | adhaśca nārāyaṇaḥ | antaḥ bahiśca nārāyaṇaḥ | nārāyaṇa evedagm̐ sarvam | yad bhūtaṁ yacca bhavyam̐ | niṣkalo nirañjano nirvikalpo nirākhyātaś śuddho deva eko nārāyaṇaḥ | na dvitīyo'sti kaścit | ya evaṁ veda | sa viṣṇureva bhavati sa viṣṇureva bhavati | etad yajur veda śiro'dhīte || 2 ||

*Narayana is eternal. Brahma is Narayana. Siva is Narayana. Indra is Narayana. Time is Narayana. Space is Narayana, the intermediate quarters also are Narayana. That which is above is Narayana. That which is below is Narayana. That which is within and that which is without is Narayana. The entire Universe which existed and that which will exist is Narayana. Narayana is the only One that is partless, immaculate, inconceivable, indescribable, pure and divine. There is no second. Whosoever knows Him thus, becomes Vishnu. This the Yajur Veda teaches. 2.*

ॐ इत्यग्रे व्याहरेत् । नम इति पश्चात् । नारायणायेत्युपरिष्ठात् । ॐ इत्येकाक्षरम् । नम इति द्वे अक्षरे । नारायणायेति पञ्चाक्षराणि । एतद्वै नारायणस्य अष्टाक्षरं पदम् । यो ह वै नारायणस्य आष्टाक्षरं पदमध्येति । अनपब्रुवः सर्वम् आयुरेति । विंदते प्राजापत्यं रायस्पोषं गौपत्यम् । ततोऽमृतत्वमश्नुते ततोऽमृतत्वमश्नुत इति । य एवं वेद । एतत् साम वेद शिरोऽधीते ॥ ३ ॥

om̐ ityāgre vyāharet | nama iti paścāt | nārāyaṇāyety-upariṣṭāt | om̐ ityekākṣaram | nama iti dve akṣare | nārāyaṇāyeti pañcākṣarāṇi | etad vai nārāyaṇasya aṣṭākṣaram padam | yo ha vai nārāyaṇasya aṣṭākṣaram padam adhyeti | anapabruvas sarvam āyur eti | vindate prajāpatyaḥ rāyas poṣaṁ gaupatyam | tato'mṛtatvam aśnute tato'mṛtatvam aśnuta iti | ya evaṁ veda | etad sāma veda śiro'dhīte || 3 ||

*One should utter Om first, then namah and thereafter narayanaya. Om is a single syllable. Namah consists of two syllables. Narayanaya consists of five syllables. This is the mantra of eight syllables (ashtakshari) pertaining to Narayana. Whoever studies this mantra and chants it constantly, becomes free from all disgrace, attains full life and hegemony. He enjoys royal pleasures and attains self-mastery, thereupon He attains Liberation, yea Final Liberation. This the Sama Veda teaches. 3.*

प्रत्यगानंदं ब्रह्म पुरुषं प्रणवं स्वरूपं । अकार उकार मकार इति । तन् एकधा समभरत्तद्-एतद् ॐ इति । यमुक्त्वा मुच्यते योगी जन्म संसारं बन्धनात् । ॐ नमो नारायणायेति मंत्रोपासकः । वैकुण्ठ भुवनं लोकं गमिष्यति । तदिदं परं पुण्डरीकं विज्ञानधनम् । तस्मात्तद् इदं वन् मात्रम् । ब्रह्मण्यो देवकी पुत्रो ब्रह्मण्यो मधुसूदन-ॐ । सर्व भूतस्थमेकं नारायणम् । कारणं पुरुषं अकारणं परब्रह्म ॐ ॥ ४ ॥

pratyag ānandaṁ brahma puruṣaṁ praṇavaḥ svarūpaṁ | akāra ukāra makāra iti | tan ekadhā samabharat tad-etad om̐ iti | yam uktvā mucyate yogī janma saṁsāra bandhanāt | om̐ namo nārāyaṇāyeti mantropāśakaḥ | vaikunṭha bhuvana lokam̐<sup>1</sup> gamiṣyati | tad idaṁ paraṁ puṇḍarīkaṁ vijñāna-ghanam | tasmāt tad idāvan mātram | brahmaṇyo devakī putro brahmaṇyo madhusūdan-om̐ | sarva bhūtastham ekaṁ nārāyaṇam | kāraṇa puruṣaṁ akāraṇam parabrahma om̐ || 4 ||

*The Yogi that recites the name of Him, who is Bliss Absolute, The Great Purusha, who is represented by Om comprised of the three letters A, U, and M, is released from the bondage of birth and repeated transmigration. He who chants the mantra om namo narayanaya reaches the realm of Vaikunta. That is this Lotus, it is replete with transcendental wisdom and bright as lightning. The son of Devaki (Krishna) is the Supreme, Madhusudana is the Supreme, Narayana who pervades all beings, who is ONE only, the Cause of all, being Himself causeless is the Supreme Being (parabrahman). 4.*

.1. Some manuscripts have bhavanam instead of bhuvana lokam.



एतदथर्व शिरो योऽधीते प्रातरधीयानो रात्रिकृतं पापं नाशयति । सायम् अधियानो दिवस्कृतं पापं नाशयति । मध्यंदिनमादित्य अभिमुखोऽधीयानः पंच पातक-उपपातकात् प्रमुच्यते । सर्व वेद पारायण पुण्यं लभते । नारायण सायुज्यम् अवाप्नोति नारायण सायुज्यम् अवाप्नोति । य एवं वेद । इत्युपनिषत् ॥ ५ ॥

etad atharva śiro yo'dhīte prātar adhiyāno rātri-kṛtaṁ pāpaṁ nāśayati । sāyam adhiyāno divas-kṛtaṁ pāpaṁ nāśayati । madhyandināmaditya abhimukho'dhiyānaḥ pañca pātaka-upa pātakāt pramucyate । sarva veda pārāyaṇa puṇyaṁ labhate । nārāyaṇa sāyujyam avāpnoti nārāyaṇa sāyujyam avāpnoti । ya evaṁ veda । ityupaniṣat ॥ 5 ॥

*The Atharva Veda teaches that whoever recites this Upanisad in the morning destroys thereby the sins committed during the night. Whoever recites it in the evening destroys thereby the sins committed during the day. Whoever recites it at midday facing the sun is freed from the five heinous sins and all minor ones. He derives the same merit produced by the recitation of all the Vedas. Whoever knows this attains Union with Narayana. He attains Union with Narayana. This is the Secret Teaching. 5.*

## 42. ĪŚA-VĀSYA UPANIṢAD

(Śukla Yajur Veda)

ईशा वास्यम् इदं सर्वं यत् किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥ १ ॥

īśa vāsyam idagm̐ sarvaṁ yat kiñca jagatyām jagat ।  
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya-svid dhanam ॥ 1 ॥

*(Know that) all this, whatever moves in this moving (changing) universe, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.*

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समा ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥  
kurvann eveha karmāṇi jijīviṣec chaṭagm̐ samāḥ ।  
evaṁ tvayi nānyatheto' sti na karma lipyate nare ॥ 2 ॥

*Always performing works here one should wish to live a hundred years. If you live thus, there is no way other than this by which karman (or deed) does not adhere to you.*

असुर्या नाम ते लोका अंधेन तमसाऽऽवृताः ।  
तां स्ते प्रेत्या भिगच्छन्ति ये के चात्म-हनो जनाः ॥ ३ ॥  
asuryā nāma te lokā andhena tamaśā'vṛtāḥ ।  
tāggus ste pretyā -bhigacchanti ye ke cātma-hano janāḥ ॥ 3 ॥

*Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the Self.*

अनैजदेकं मनसो जवीयो नैनद्देवा अप्नुवन् पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन् अपो मातरिश्वा दधाति ॥ ४ ॥  
anējad ekaṁ manaso javiyo nainad devā āpnuvaṇ pūrvam arṣat ।  
tad dhāvato'nyānatyeti tiṣṭhat tasminn apo mātariśvā dadhāti ॥ 4 ॥

*(The Atman) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still, It outstrips those who run. In It the allpervading air supports the activities of beings.*

तदेजति तन् नैजति तदूरे तद्वन्तिके । तदंतरस्य सर्वस्य तद् उ सर्वस्यास्य बाह्यतः ॥ ५ ॥

tad ejaṭi taṇ naijaṭi tad dūre tad vaṇṭike ।

tad antaṛasya sarvāsyā tad u sarvāsyāsyā bāhyataḥ ॥ 5 ॥

*It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.*

यस्तु सर्वाणि भूतान्यात्मन्येव अनुपश्यति । सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yas tu sarvāṇi bhūtāny ātmany eva anupaśyati ।

sarva bhūteṣu cātmanam tato na vijugupsate ॥ 6 ॥

*And he who sees all beings in his own Self and his own Self in all beings, he does not feel any revulsion by reason of such a view.*

यस्मिन् सर्वाणि भूतान्यात्मैवा-भूद्विजानतः । तत्र को मोहः कः शोकं एकत्वं अनुपश्यतः ॥ ७ ॥

yasmin sarvāṇi bhūtāny ātmaivā-bhūd vijānataḥ ।

tatra ko mohaḥ kaś śoka ekaṭvam anupaśyataḥ ॥ 7 ॥

*When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?*

स पर्यागच्छुक्रम् अकायमव्रणम् अस्ना-वीरं शुद्धम् अपाप विद्धम् ।

कविर मनीषी परिभूः स्वयंभूर्याथा तथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समीभ्यः ॥ ८ ॥

sa paryaḡac chuḡkram akāyam avraṇam āsnā-vīraṁ śuddham apāpa viddham ।

kavir manīṣī pariḡbhūs svāyambhūr yāthā tathyato'rthān vyadadhāc chāśvatībhyas samābhyah ॥ 8 ॥

*8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.*

अंधं तमः प्रविशन्ति ये ऽविद्याम् उपासते । ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

andham taṃaḥ praviśanti ye'vidyām upāsate ।

tato bhūya iva te tamō ya u vidyāyāḡm ratāḥ ॥ 9 ॥

*9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.*

अन्यदेव आहुर्विद्यया ऽन्यदाहुर्विद्यया । इति शुश्रुम धीराणां ये नस्तद् विचक्षिरे ॥ १० ॥

anyad eva āhur vidyayā'nyad āhur avidyayā ।

iti śuśruma dhīrāṇām ye naś tad vicacakṣire ॥ 10 ॥

*10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.*

विद्यां चाविद्यां च यस्तद् वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्यया ऽमृतमश्नुते ॥ ११ ॥

vidyām cavidyām ca yas tad vedobhayāḡm saha ।

avidyayā mr̥tyuṃ tīrtvā vidyayā'mṛtam āśnute ॥ 11 ॥

*11. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.*

अंधं तमः प्रविशन्ति येऽसंभूतिमुपासते । ततो भूय इव ते तमो ये उ संभूत्यां रताः ॥ १२ ॥

andham taṃaḥ praviśanti ye'sambhūtim upāsate ।

tato bhūya iva te tamō ye u sambhūtyāḡm ratāḥ ॥ 12 ॥

*12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.*

अन्यदेव आहुः समंभवात्तन्यद् आहुःसमंभवात् । इति शुश्रुम धीराणां ये नस्तद् विचक्षिरे ॥ १३ ॥

anyad eva āhus saṃbhavāt anyad āhur asaṃbhavāt ।

iti śuśruma dhīrāṇām ye naś tad vicacakṣire ॥ 13 ॥

*13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.*

संभूतिं च विनाशां च यस्तद् वेदोभयगुं सह । विनाशेन मृत्युं तीर्त्वा संभूत्याऽमृतम् अश्नुते ॥ १४ ॥

sambhūtiṁ ca vināśāṁ ca yas tad vedobhayagm̐ saha ।  
vināśena mr̥tyuṁ tīrtvā sambhūtyā 'mr̥tam aśnute ॥ 14 ॥

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वं पूषन्न अपावृणु सत्य धर्माय दृष्टये ॥ १५ ॥

hiraṇmayēṇa pātreṇa śatyasyāpihitaṁ mukhaṁ ।  
tat tvaṁ pūṣann apāvṛṇu śatya dharmāya dṛṣṭaye ॥ 15 ॥

15. The face of truth is covered with a golden disc. Unveil it, O Pushan, so that I who love the truth may see it.

पूषन्न एकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।

तेजो यत्ते रूपं कल्याणतमं तत् ते पश्यामि । योऽसावसौ पुरुषः सोऽहम् अस्मि ॥ १६ ॥

pūṣann ekarṣe yama sūrya prajāpatya vyūha raśmīn samūha ।  
tejo yat te rūpaṁ kalyāṇatamaṁ tat te paśyāmi । yo'sāvasau puruṣas so'ham āsmi ॥

6. O Pushan, the sole seer, O Controller, O Sun, offspring of Prajapati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

वायुरनिलम् अमृतमथेदं भस्मांतं शरीरम् ।

ॐ ३ क्रतो स्मरं कृतं स्मरं क्रतो स्मरं कृतं स्मरं ॥ १७ ॥

vāyur anīlam amṛtam athedaṁ bhasmāntagaṁ śarīram ।  
om̐ 3 krato smara kṛtaggus smara krato smara kṛtaggus smara ॥ 17 ॥

17. May this (life) enter into the immortal breath (Vayu); then may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done, Remember.

अग्ने नय सुपथां राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणम् एनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

agne naya supathā rāye asmān viśvāni deva vayunāni vidvān ।

yuyodhyasmaj juhurāṇam eno bhūyiṣṭhām te nama uktiṁ vidhema ॥ 18 ॥

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.

### 43. SŪRYA UPANIṢAD

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षिभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवागुं सस्तनूभिः । व्यशेम देवहितं यदायुः ॥

om̐ bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣibhir-yajatrāḥ ।  
sthirair-aṅgais-tuṣṭuvāgm̐ sastaṇūbhiḥ vyaśema devahitaṁ yadāyuh ॥

O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord.

औम् अथ सूर्याथर्वांगिरसं व्याख्यास्यामः । ब्रह्मा र्षिः । गायत्री छन्दः । आदित्यो देवता । हंसः  
सोऽहम् अग्नि नारायण युक्तं बीजम् । हिल्लेखा शक्तिः । वियदादि सर्ग संयुक्तं कीलकम् । चतुर-विध  
पुरुषार्थ सिद्ध्यर्थे जपे विनियोगः ॥ १ ॥

aum atha sūryātharvāṅgirasam vyākhyāsyāmaḥ । brahmā ṛṣiḥ । gāyatrī chhandah ।  
ādityo devatā । haṁsaḥ so'ham agni nārāyaṇa yuktam bījam । hrillekhā śaktiḥ ।

vīyadādi sarga saṁyuktam kīlakam | catur-vidha puruṣārtha siddhyarthe jape viniyogaḥ || 1 ||

*Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Aṅgīrasa mantra is Brahma, metre Gayatri, Aditya the deity, Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Mokṣa).*

षट्-स्वरारूढेन बीजेन षडंगम् । रक्तांबुज-संस्थितम् । सप्ताश्व-रथिनम् । हिरण्य-वर्णम् । चतुर्-भुजम् । पद्म-द्वयाभय वरद हस्तं काल-चक्रं प्रणेतारम् । श्री सूर्य नारायणम् । य एवं वेद स वै ब्रह्मणः ॥ २ ॥

ṣaṭ-svarārūḍhena bījena ṣaḍaṅgam | raktāmbuja-saṁsthitaṁ | saptaśva-rathinaṁ | hiraṇya-varṇam | catur-bhujam | padma-dvayābhaya varada haṣṭam kāla-cakra praṇetāram | śrī sūrya nārāyaṇam | ya evaṁ veda sa vai brāhmaṇaḥ || 2 ||

*The six limbs consist of the seed with six vowels added. He indeed is a Brahmana who thus knows the golden Surya Narayana seated on the chariot with seven horses, impeller of the time-wheel, having four arms bearing two lotuses, the others bestowing promise of refuge and boon, set in the red lotus.*

ॐ भूर्भुवस्सुवः । तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३ ॥  
aum bhūr-bhuvah-suvah | tat savitur vareṇyaṁ bhargō devasya dhīmahi | dhiyo yo naḥ pracodayāt || 3 ||

*Om, Earth, middle region and sky; we meditate on the adorable splendor of Savitar (Sun) who may illumine our thoughts.*

सूर्य आत्मा जगत्स्तस्थुषश्च । सूर्याद्वै खल्विमानि भूतानि जायन्ते । सूर्याद् यज्ञः पर्जन्योऽन्नम् आत्मा ॥ ४ ॥

sūrya ātmā jagātas-tasthuṣaśca | sūryād vai khalvimāni bhūtāni jāyante | sūryād yajñaḥ parjanya 'nnam ātmā || 4 ||

*The Sun is the Self of the world, moving as well as un-moving. From Surya indeed are these creatures born, so also the Yajna (Sacrifice), Parjanya (Rains), food and spirit.*

नमस्ते आदित्य । त्वमेव प्रत्यक्षं कर्म कर्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं विष्णुरसि । त्वमेव प्रत्यक्षं रुद्रोसि । त्वमेव प्रत्यक्षं रिगसि । त्वमेव प्रत्यक्षं यजुरसि । त्वमेव प्रत्यक्षं सामासि । त्वमेव प्रत्यक्षं अथर्वासि । त्वमेव सर्वगं छहंदोऽसि ॥ ६ ॥

namaste āditya | tvam-eva pratyakṣaṁ karma kartāsi | tvam-eva pratyakṣaṁ brahmāsi | tvam-eva pratyakṣaṁ viṣṇur asi | tvam-eva pratyakṣaṁ rudro'si | tvam-eva pratyakṣaṁ rig asi | tvam-eva pratyakṣaṁ yajur asi | tvam-eva pratyakṣaṁ sāmāsi | tvam-eva pratyakṣaṁ atharvāsi | tvam-eva sarvagm chhandō'si || 6 ||

*I bow to you Aditya; you are the agent himself of work, the manifest Brahma, Vishnu, Rudra, Rig, Yajur, Sama, Atharva Vedas, as well as all the chandas (Metres).*

आदित्याद् वायुर्जायते । आदित्याद्भूमिर्जायते । आदित्यादापो-जायन्ते । आदित्याज्ज्योतिर् जायते । आदित्याद् व्योम दिशो जायन्ते । आदित्याद् देवा जायन्ते । आदित्याद् वेदा जायन्ते । आदित्यो वा एष एतन् मंडलं तपति । असावादित्यो ब्रह्मा ॥ ७ ॥

ādityād vāyur jāyate | ādityād bhūmir jāyate | ādityād āpo-jāyante | ādityāj jyotir jāyate | ādityād vyoma diśo jāyante | ādityād devā jāyante | ādityād vedā jāyante | ādityo vā eṣa etan maṇḍalaṁ tapati | āsāvādityo brahmā || 7 ||

*From Aditya are born air, earth, water, fire, sky, directions, Devas, Vedas; indeed the Sun gives warmth to this sphere (Planet) ; that Sun God is Brahman,*

आदित्योऽन्तः-करण मनो-बुद्धि-चित्ताहंकाराह । आदित्यो वै व्यानः समानोदानोऽपानः प्राणः ।  
आदित्यो वै श्रोत्र त्वक् चक्षू रसन घ्राणाः । आदित्यो वै वाक् पाणि पाद पांयूपस्थाः । आदित्यो वै  
शब्द स्पर्श रूप रस गंधाः । आदित्यो वै वचनाद् आनागमन विसर्गानंदाः ॥ ८ ॥

ādityo'ntaḥ-karaṇa mano-buddhi-cittāhaṅkārah । ādityovai vyānas samānodāno  
'pānaḥ prānaḥ । ādityo vai śrotra tvak cakṣū rasaṇa ghrāṇāḥ । ādityo vai vāk pāṇi  
pāda pāyūpasthāḥ । ādityo vai śabda sparśa rūpa rasa gandhāḥ । ādityo vai vacanād  
ānāgamana visargānandāḥ ॥ 8 ॥

*I bow to Aditya who is the form of antahkarana or inner organs of mind, intellect, mind-stuff and Ego. He is prana, apana, samana, vyana and udhana, (all the five airs circulating in the physical body). He is the five sense organs viz. ears, skin, eyes, tongue and nose whose modifications are sound, touch, form, taste and smell. He is the five motor organs of mouth, hands, legs, anus and generative organ whose modifications are speech, movement of things through hands, movement of the body from place to place through legs, evacuation and procreation.*

आनंदमयो ज्ञानमयो विज्ञानान-घनं आदित्यः । नमो मित्राय भानवे भ्रित्योर्मा पृहि । भ्राजिष्णवे विश्व  
हेतवे नमः ॥ ९ ॥

ānandamayo jñānamayo vijñānāna-ghana ādityaḥ । namo mitrāya bhānave  
mrityormā pāhi । bhrājiṣṇave viśva hetave namaḥ ॥ 9 ॥

*Bliss, knowledge and wisdom are Sun himself. I bow to Mitra, Bhanu, to the shining one, the cause of the universe and let Him protect me from death.*

सूर्याद् भवन्ति भूतानि सूर्येण पालितानि तु । सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च । चक्षुर्नो  
देवः सविता चक्षुर्न उत पर्वतः । चक्षुर्धाता दधातु नः ॥ १० ॥

sūryād bhavanti bhūtāni sūryeṇa pālitaṇi tu । sūrye layaṁ prāpṇuvanti yaś sūryas  
so'ham eva ca । cakṣur no devas savitā cakṣur-na uta parvataḥ । cakṣur-dhātā  
dadhātu naḥ ॥ 10 ॥

*All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine Savitar is our eye and He is called the Parvata because He indicates Sacred timings through His Time-periods and let Him protect our eyes.*

आदित्याय विद्महे । सहस्र-किरणाय धीमहि । तन्नः सूर्यः प्रचोदयात् ॥ ११ ॥

ādityāya vidmahe । sahasra-kiraṇāya dhīmahi । tannaś sūryaḥ pracodayāt ॥ 11 ॥

*We know the Sun. We meditate on the thousand-rayed Sun. May the Sun inspire us! (This is called Surya Gayatri Mantra).*

सविता पुरस्तत् सविता पश्चात् सवितोत्तरात् सविताधरात् सविता नः सुवतु सर्वतातिगं  
सविता नो रासताम् दीर्घमायुः ॥ १२ ॥

savitā purastat savitā paścāt savitottarāt savitā-dharāt savitā naḥ suvatu  
sarvatātignṁ savitā nō rāsatām dīrgham āyuh ॥ 12 ॥

*Savitar (Sun) is before us as well as behind us, above us and below us. May He grant us omnipresence and long life!*

ॐ इत्येकाक्षरं ब्रह्मा । त्रिणिरिति द्वे अक्षरे । सूर्य इत्यक्षरं द्वयम् । आदित्य इति त्रीण्यक्षराणि ।  
एतस्यैव सूर्यस्याष्टाक्षरो मनुः । यः सदा हरहरं जपति । स वै ब्राह्मणो भवति । स वै ब्राह्मणो  
भवति ॥ १३ ॥

aum ityekākṣāram brahmā | ghrinir iti dve akṣare | sūrya ityakṣara dvayam | āditya  
iti trīṇyakṣarāṇi | etasyaiva sūryasyāṣṭākṣaro manuḥ | yas sadā hara-har japati | sa  
vai brāhmaṇo bhavati | sa vai brāhmaṇo bhavati || 13 ||

*Brahman is the single syllable Om, "Ghrini" has two syllables, 'Surya' also has two syllables. 'Aditya' has three. This is the mantra of eight syllables. All together the mantra will be "Om, Ghrinih Surya ādityom". This is Atharvāṅgiras Surya mantra. He who recites this everyday is said to be a Brahmana,*

सूर्याभिमुखो जप्त्वा । महा-व्याधि भयात् प्रमुच्यते । अलक्ष्मीर्नश्यति । अभक्ष्य भक्षनात् पूतो भवति ।  
अगम्या गमनात् पूतो भवति । पतित संभाषणात् पूतो भवति । असत् संभाषणात् पूतो भवति ।  
मध्याह्ने सूर्याभि-मुखः पठेत् । सद्योत्पन्न पंच महा पातकात् प्रमुच्यते । सैषा सावित्रीन् विद्याम् । न  
किञ्चिद् अपि न कस्मैचित् प्रशम्सयेत् ॥ १४ ॥

sūryābhimukho japtvā | mahā-vyādhi bhayāt pramuçyate | alakṣmīr naśyati |  
abhakṣya bhakṣanāt pūto bhavati | agamyā gamanāt pūto bhavati | patita  
sambhāṣanāt pūto bhavati | asat sambhāṣanāt pūto bhavati | madhyāhne sūryābhi-  
mukhaḥ paṭhet | sadyotpanna pañca mahā pātakāt pramuçyate | saiṣā sāvitṛin  
vidyām | na kiñcid api na kasmai-cit praśamsayet || 14 ||

*If this mantra is recited facing the Sun one is released from the fear of great diseases; his poverty perishes. He becomes free from various sins like eating forbidden food, having forbidden sexual relations, indulging in conversation with people having no character. At midday if one recites this facing the Sun he is released from the five great sins. He should be careful not to impart this Savitri Vidya to undeserving people.*

य एताम् महा-भागः प्रातः पठति । स भाग्यवान् जायते । पशून् विंदति । वेदार्थं लभते । त्रिकालम्  
एतज्-जप्त्वा । ऋतुशत फलम् अवाप्नोति । हस्तादित्ये जपति । स महा मृत्युं तरति । स महा मृत्युं  
तरति । य एवं वेद । इत्युपनिषत् । हरिह्र ॐ शान्तिः शान्तिः शान्तिः ॥ १५ ॥

ya etām mahā-bhāgaḥ prātaḥ paṭhati | sa bhāgyavān jāyate | paśūn vindati |  
vedārtham labhate | tri-kālam etaj-japtvā | kratu-śata phalam avāpnoti | hastāditye  
japati | sa mahā mr̥tyuṁ tarati | sa mahā mr̥tyuṁ tarati | ya evaṁ veda | ityupaniṣat  
| harih aum śāntiḥ śāntiḥ śāntiḥ || 15 ||

*He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn, mid-day and dusk) he gets the fruit of performing hundred Yagnas; reciting when the Sun is in Hasta Nakṣatra he conquers death.*

## 44. RUDRAM

(Krishna Yajur Veda)

om namo bhagavate rudrāya

नमस्ते रुद्र मन्यवं उतो त इषवे नमः । नमस्तेऽस्तु धन्वने बहुव्यम् उतते नम ॥ १ ॥

namaste rudra manyava uto ta iṣave namaḥ |

namaste'stu dhanvane bahubyam utate nama || 1 ||

*Salutations to your Ire, Rudra and also salutations to your arrow.*

*Salutations to your bow and also to your both arms.*

या त इषु सिव तमा शिवं बभूव ते धनुः । शिवा शरव्या या तव तया नो रुद्र मृडय ॥ २ ॥

yā ta iṣu śiva tamā śivam babhūva te dhanuḥ |

śivā śaravyā yā tava tayā nō rudra mruḍaya || 2 ||

*Salutations to your Ire, Rudra and also salutations to your arrow, to your bow and also to your arms. Bless us with happiness O Lord, with that arrow of yours, which is holy, with that bow of yours, which is bestower of good, with that quiver of yours, which is sweet.*



या ते रुद्र शिवा तनुरघोरा ऽपाप काशिनी । तया नस्तनुवु शंतं मया गिरिं शंताभि चाकशीहि ॥  
 yā te rudra śivā tanur aghorā 'pāpa kāśinī ।  
 tayā nastaṇuva śānta mayā giri śāntābhi cākaśīhi ॥ 3 ॥

*O Rudra, who showers happiness on us from the Mount, with your aspect which is peaceful, which is giver of good always, and that, which is bereft of sin, and which is the road to liberation, and which takes us to greater heights, reveal to us the principle of Spirituality.*

या मिषुं गिरि शंत हस्ते बिभर्ष्यस्तवे । शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ४ ॥  
 yā miṣuṃ giri śānta haste bibharṣyas tave ।  
 śivāṃ giritra tāṃ kuru mā hignśīḥ puruṣaṃ jagat ॥ 4 ॥

*O Rudra who feeds us sweetness sitting on the mount, and who gives us solace sitting on the mount, please make the arrow in your hand, which you have brought to punish the sinners, peaceful and do not give trouble to people and the world.*

शिवेन वचसा त्वा गिरिसाच्छां वदामसि । यथा नः सर्वम् इज्जगद् अयक्ष्मगं सुमना असत् ॥ ५ ॥  
 śivena vacasā tvā girīsacchā vadāmasi ।  
 yathā naḥ sarvaṃ ijagad ayakṣmagṃ suṃanā asat ॥ 5 ॥

*We praise and sing about you so that we attain you, O God who lives on the top of the mountains, be pleased to protect our relations and cows, grant them all, a disease free life, and make them live with love towards each other.*

अध्यवोचद् अधिवक्ता प्रथमो दैव्यो भिषक् । अहिंसींश्च सर्वान् जंबयन्त सर्वाश्चा यातुधान्य ॥ ६ ॥  
 adhyāvocad adhivaktā prathamo daivyō bhiṣak ।  
 ahigṃśca sarvān jambayant sarvāścā yātudhānya ॥ 6 ॥

*He who is first among everything, who is holiness in Gods, who is the doctor curing the sins, who praises good deeds of devotees, forgetting the ills done by them, may he kill all animals and asuras that trouble us, and bless us all.*

असौ यस्ताम्रो अरुण उत बभ्रुः सुमंगलः । ये चैनगं रुद्रा अभितो दिक्षु श्रिताः संहस्रसो ऽवैशागं हेडं ईमहे ॥ ७ ॥  
 asau yas tāṃro aruṇa uta babhrus suṃaṅgalah ।  
 ye cainagnṃ rudrā abhito diḥṣu śritās sahasraso 'vaiśāgnṃ heḍa īmahe ॥ 7 ॥

*He is red in colour, He is golden, He gives rise to good things, He is the Rudra, who is the sun, And so we bow before the thousands of Rudras, Who are spread in all directions, And request them to be cool.*

असौ यो ऽवसर्पति नीलं ग्रीवो विलोहितः । उत्तैनं गोपा अदृशन्नदृशन् उदहार्यः उत्तैनं विश्वा भूतानि स दृष्टो मृदयति नः ॥ ८ ॥  
 asau yō 'vasarpati nīlā grīvo vilohitaḥ ।  
 utainam gopā adṛśannadṛśan udahāryah  
 utainam viśvā bhūtani sa druṣṭo mrudayati naḥ ॥ 8 ॥

*He who has the blue neck, the one who rises as the copper coloured sun. Even lowly cowherds see this Rudra who comes as sun, Even the maids who carry water from rivers see him thus, And even all the animals of the world see him thus. Let this Rudra who is seen in the form of sun. Grant us all happiness.*

नमो ऽस्तु नीलं ग्रीवाय सहस्राक्षयं मीदुषे । अथो ये अस्य सत्त्वानो ऽहं तेभ्यो ऽकरन् नमः ॥ ९ ॥  
 namo 'stu nīlā grīvāya sahasrākṣaya mīduṣe ।  
 atho ye asya satvāno 'haṃ tebhyo 'karan namaḥ ॥ 9 ॥

*I pay my obeisance to the God who has a blue neck, To the one who has thousands of eyes, To the one who grants us all boons, And also my salutations, to his devotees who are his servants.*

प्रमुच धन्वंन् अस्तवम् उभयोरात्न्योर्ज्याम् । यश्च ते हस्त इशवः परा ता भगवो वप ॥ १० ॥

pramuñca dhanvaṇ astavam ubhayor ārtnyorjyām ।  
yaśca te hasta īśavaḥ parā tā bhagavo vapa ॥ 10 ॥

*Please untie the string of your bow, O Lord please put away arrows in your hand back in your quiver.*

अवतत्य धनुश्च संहस्ताक्ष शते षुधे । निशीर्य शल्यनां मुखां शिवो नः सुमनां भव ॥ ११ ॥

avatatya dhanuṣṭvagnṁ sahasrākṣa śatē śudhe ।  
niśīrya śalyanāṁ mukhā śivo naḥ sumanā bhava ॥ 11 ॥

*O Lord with thousand eyes, with hundreds of bows, please break the sharp ends of your arrows, please slacken the string of your bow, and become one who does us good, and who has a calm mind.*

विज्यं धनुः कपर्दिनो विशल्यो बाणवागं उत । अनेशन् अस्य या इषव आभुरस्य निषंगधिः ॥

vijyam dhanuḥ kapardino viśalyo bāṇavāgṁ uta ।  
aneśann asya yā iṣava ābhurasya niṣaṅgadhīḥ ॥ 12 ॥

*O Lord with the mane of hair, let your bow loosen its string, let your quiver become empty, let your arrows loose the power to hurt, let your sword be always in your scabbard.*

या ते हेतिर मीढुष्टम हस्ते बभूव ते धनुः । तया ऽस्मान् विश्वतस्त्वम् अयक्ष्मया परि भुज ॥ १३ ॥

yā te hetir mīḍuṣṭama haste babhūva te dhanuḥ ।  
tayā'smān viśvatas tvam ayakṣmayā pari bhuja ॥ 13 ॥

*He who is greatest among those who fulfill wishes of devotees, with those weapons and the bow in your hand which do not cause infirmity to any one, please do save us from all troubles always.*

नमस्ते अस्त्वयुधा यानातताय धृष्णवे । उभाभ्याम् उत ते नमो बाहुभ्यां तव धन्वने ॥ १४ ॥

namaste astvayudhā yānātātāya dhṛṣṇave ।  
ubhābhyām uta te namo bāhubhyāṁ tava dhanvane ॥ 14 ॥

*My salutations to your powerful weapons which are about to strike. My salutations to your both hands and bow.*

परि ते धन्वनो हेतिर अस्मान् वृनक्तु विश्वतः । अथो य इषुधिस्तवारे अस्मन्नि धेहि तम् ॥ १५ ॥

pari te dhanvano hetir asmān vṛnaktu viśvataḥ ।  
atho ya iṣudhistavāre asmanni dhehi tam ॥ 15 ॥

*Let your arrows pass away from us, O Lord, and let your quiver full of arrows be kept for our enemies, who are like our sins.*

नमस्ते अस्तु भगवन् विश्वेश्वरया महा-देवयं त्र्यम्बकायं त्रिपुरतंकायं त्रिकाग्नि कालाय कालाग्नि रुद्राय  
नील कंठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन् महा देवाय नमः ॥ १६ ॥

namaste astu bhagavan viśveśvarayā mahā-devaya tryambakāya  
tripurantakāya trikāgni kālāya kālāgni rudrāya nīla kaṇṭhaya  
mr̥tyuñjaya sarveśvarāya sadāśivāya śrīman mahā devāya namaḥ ॥

*Salutations again and again to you Bhagavan, the lord of the universe, the greatest among Gods, who has three eyes, the destroyer of three cities, the master of the three fires, Rudra who burns the world, who has a blue neck, the vanquisher of the God of death, the Lord of every thing, who is ever peaceful, the greatest of benevolent Beings.*

नमो हिरण्य बाहवे सेनान्ये दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशभ्यः पशूनां पतये नमो नमो  
सृष्टिर्जराय त्विषीमते पथीनां पतये नमो नमो बभ्रुशाय विव्याधिने ऽन्नानां पतये नमो नमो  
हरिकेशयोपवीतिने पुष्टानां पतये नमो नमो भुवस्य हेत्यै जगतां पतये नमो नमो रुद्रयातताविने  
क्षेत्राणां पतये नमो नमो सूतायाहत्याय वनानां पतये नमो नमः ॥ रोहिताय स्थपतये वृक्षाणां पतये  
नमो नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो नमो भुवन्तये वारिवस्कृता यौषदिनां पतये नमो  
नमो उच्चैर्घोषायाक्रन्दयते पत्नीनां पतये नमो नमो कृत्स्न वीताय धावन्ते सत्त्वंनां पतये नमः ॥ १७ ॥

namo hiraṇya bāhave senānye diśām ca paṭaye namo namo vṛkṣebhyo  
 harikeśabhyaḥ paśūnām paṭaye namo namo sapsiñjarāya tviṣimate pathinām paṭaye  
 namo namo babhluśāya vivyādhine'nnānām paṭaye namo namo harikeśayopavītiṇe  
 puṣṭānām paṭaye namo namo bhavasya hetyai jagatām paṭaye namo namo  
 rudrayātātāvine kṣetrānām paṭaye namo namo sūtāyāhantyaṃ vanānām paṭaye  
 namo namaḥ || rohitāya sthapāṭaye vṛkṣānām paṭaye namo namo mantriṇe vāṇijāya  
 kākṣānām paṭaye namo namo bhuvantaye vārivaskṛtā yausaḍinām paṭaye namo  
 namo uccair-ghoṣāyākṛandayate pattinām paṭaye namo namo kṛtsna vītāya dhāvate  
 satvanām paṭaye namaḥ || 17 ||

*Salutations and salutations, to the God with golden hands, the general f armies, the chief of four directions, who shines as trees, who has green leaves as hair, the lord of all beings. To him who is reddish yellow like leaf buds, who shines in luster, and to him who leads us in different directions. To him who rides on the bull, who is like disease to his enemies, who is the lord of all food, who has black hair, who wears the sacred thread, who is the lord of all those who are healthy. To him cuts the tree of mortal life, who is the lord of the universe. To Rudra, who holds a stringed bow, the Lord of fields who is the driver of the chariot of life, who is invincible, the lord of the forest who is red coloured, the protector of every thing, the lord of all trees, the minister, the merchant, the lord of bushes and thickets, the creator of the world, who is kind to his devotees, and the lord of all plants, who shouts loudly, who makes one cry, and is the leader of foot soldiers, surrounded by army who rushes to save his devotees, and who is the lord of good people.*

नमः सहमानाय निव्याधीनं आव्याधिनीनां पतये नमो नमो ककुभाय निषंगिणे स्तेनानां पतये नमो  
 नमो निषंगिणे इषुधिमते तस्कराणां पतये नमो नमो वंचते परि वंचते स्थायूनां पतये नमो नमो  
 निचेरवे परिचरायारण्याणां पतये नमो नमो सूकाविभ्यो जिघां सद्भ्यो मुष्णतां पतये नमो नमो  
 ऽसिमद्भ्यो नक्तञ्च चरद्भ्य प्रकृतानां पतये नमो नमो उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो  
 नमः ॥ इषुमद्भ्यो धन्वा विभ्यश्च वो नमो नम आतन्वानेभ्यः प्रति दधानेभ्यश्च वो नमो नम  
 आयाच्छद्भ्यो विसृजद्भ्यश्च वो नमो नमो ऽस्यद्भ्यो विद्ध्यद्भ्यश्च वो नमो नम आसीनेभ्यः  
 शयानेभ्यश्च वो नमो नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो नमो स्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो नमः  
 सुभाभ्यः सुभा पतिभ्यश्च वो नमो नम अश्वेभ्यो ऽश्वपतिभ्यश्च वो नमो नमः ॥ १८ ॥

namas sahamānāya nivyaādhīna āvyādhinīnām paṭaye namo namo kakubhāya  
 niṣaṅgiṇe stenānām paṭaye namo namo niṣaṅgiṇa iṣudhimate taskarānām paṭaye  
 namo namo vañcate pari vañcate sthāyūnām paṭaye namo namo niceṛave  
 paricarāyāranyaṇām paṭaye namo namo śrkāvibhyo jighām sadbhyo muṣṇatām  
 paṭaye namo namo'simadbhyo naktañ caradbhya prakṛtānām paṭaye namo namo  
 uṣṇīṣiṇe giricarāya kuluñcānām paṭaye namo namaḥ || iṣumadbhyo dhanvā  
 vibhyaśca vo namo nama ātanvānebhyaḥ prati dadhānebhyaśca vo namo nama  
 āyācchadbhyo visṛjadbhyaśca vo namo namo'syadbhyo viddhyadbhyaśca vo namo  
 nama āsinebhyaś śayānebhyaśca vo namo namas svapadbhyo jāgradbhyaśca vo  
 namo nama stīṣṭhadbhyo dhāvadbhyaśca vo namo namaḥ saḥbābhyas saḥbā  
 patibhyaśca vo namo nama aśvebhyo'śvapatibhyaśca vo namo namaḥ || 18 ||

*Salutations and salutations, to him who stifles his enemies, who beats his enemies, who is the leader of the triumphant, the best, who holds the sword, who is the leader of the thieves who holds bows ready to shoot, who has the quiver, who is the leader of the dacoits, who cheats, who is the greatest cheat, and the is leader of those who steal, who goes inside to steal, who goes outside to steal, who is the leader of thieves who steal in the forest, who defends himself with arms, who troubles others, who is the leader of peasants who steal from their master, who wields the sword, who prowls in the night to steal, who is the leader of those who murder and steal, who wears the turban, who lives in the forests, who is the leader of those who steal in houses and fields, who holds the arrows and bows, who strings the bow, who shoots arrows, who sits and lies down, who sleeps, and to him who is awake, who stands still and who runs, who is one among the audience, who presides over the audience, who is the horse, and the rider of the horse.*

नमो अव्याधीनीभ्यो विविध्यन्तीभ्यश्च वो नमो नमो उगनाभ्यस्तुं हृतीभ्यश्च वो नमो नमो गृत्सेभ्यो  
गृत्स-पतिभ्यश्च वो नमो नमो व्रातेभ्यो व्रात-पतिभ्यश्च वो नमो नमो गणेभ्यो गणपतिभ्यश्च वो नमो  
नमो विरूपेभ्यो विश्व-रूपेभ्यश्च वो नमो नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमो नमो रथिभ्यो रथेभ्यश्च  
वो नमो नमो रथेभ्यो रथ पतिभ्यश्च वो नमो नमः सेनाभ्यः सेनानिभ्यश्च वो नमो नमः क्षत्रभ्यः  
संग्रहीतृभ्यश्च वो नमो नमः स्तक्षभ्यो रथ-करेभ्यश्च वो नमो नमः कुलालेभ्यः कुमारेभ्यश्च वो नमो  
नमः पुंजिष्टेभ्यो निषादेभ्यश्च वो नमो नमः इषुकृद्भ्यो धन्व कृद्भ्यश्च वो नमो नमो मृगयुभ्यः  
श्वनिभ्यश्च वो नमो नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ॥ १९ ॥

nama avyādhinībhyo vividhyantībhyaśca vo namo nama uganābhyastūṁ  
hṛtibhyaśca vo namo namo gr̥tsebhyo gr̥tsa-patibhyaśca vo namo namo vrātebhyo  
vrāta-patibhyaśca vo namo namo gaṇebhyo gaṇapatibhyaśca vo namo namo  
virūpebhyo viśva-rūpebhyaśca vo namo namo mahadbhyaḥ kṣullakebhyaśca vo  
namo namo rathibhyo rathēbhyaśca vo namo namo rathēbhyo ratha patibhyaśca vo  
namo namaḥ senābhyas senānibhyaśca vo namo namaḥ kṣatrabhyas  
saṅgrahītr̥bhyaśca vo namo nama stakṣabhyo ratha-karebhyaśca vo namo nama  
kulālebhyaḥ kamārebhyaśca vo namo namaḥ puñjiṣṭebhyo niṣādebhyaśca vo namo  
nama iṣu-kṛdbhyo dhanva kṛdbhyaśca vo namo namo mṛgayubhyaś śvanibhyaśca  
vo namo namaḥ śvabhyaś śvapatibhyaśca vo namaḥ ॥ 19 ॥

*Salutations and salutations, to him who is the evil spirits that surround and torment, who is the evil spirits that attack and kill, who is the good spirits that help, who is the evil spirits that are fierce, who is attached, who is the chief of those who are attached, who is the assembly of different types of people, and the chief of such assemblies, who is a clansman, the chief of a clan, who is ugly, who looks just as every one in the world, who is a great being, who is a weak being, who rides a chariot, who does not have a chariot, who is a chariot, who is the leader of the chariot, who is a soldier, the leader of the armies, who drives chariots well, who can hold the chariot from moving, who is a carpenter, who makes chariots, who is the potter, and the black smith, the hunter of birds who uses nets, the fisherman, the fletcher, the bowyer, the hunter who keeps dogs on a leash, who is himself a dog, and who protects the dogs.*

नमो भुवाय च रुद्राय च नमः शर्वाय च पशुपतये च नमो नील ग्रीवाय च शिति कंठाय च नमः  
कर्पदिने च व्युप्तकेशाय च नमः सहस्राक्षाय च शतधन्वने च नमो गिरिशाय च शिपिविष्टाय च नमो  
मीढुष्टमाय चेषुमते च नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च  
संवृध्वने च नमो अग्रियाय च प्रथमाय च नमः आशवे चाजिराय च नमः शीघ्रियाय च शीभ्याय च  
नमः ऊर्म्याय चास्वन्याय च नमः स्रोतस्याय च द्वीप्याय च ॥ २० ॥

namo bhaṣāya ca rudrāya ca namaś śarvāya ca paśupataye ca namo nīla grīvaya ca  
śiti kaṇṭhāya ca namaḥ kapardine ca vyuptakeśaya ca namaś sahasrākṣāya ca  
śatadhanvane ca namo girīśāya ca śipiviṣṭāya ca namo mīḍhuṣṭamāya ceṣumate ca  
namo hrasvāya ca vāmanāya ca namo bṛhate ca varṣīyase ca namo vṛddhāya ca  
saṁvṛdhvane ca namo agriyāya ca prathamāya ca nama āśave cājirāya ca namaś  
śīghriyāya ca śībhyāya ca nama ūrmyāya cāsvanyāya ca namaś srotasyāya ca  
dvīpyāya ca ॥ 20 ॥

*Salutations to him who creates and dispels sorrows, the destroyer of sin, the lord of all beings, who has a blue neck with white ash applied, who has a crown of hair and to him who has a shaved head and thousands of eyes and to him who has hundreds of bows, the lord of the mountain, who is light personified who gives torrential rains, who carries arrows, who is small and is a dwarf and who is large and is a storehouse of good qualities, who is aged and whose fame is large, who existed before creation and is first among Gods who is omnipresent and who moves fast, who is in fast streams and who is in great waters and who is in fast tides and in still water, who is in rivulets and to him who is in islands.*

नमो॑ ज्येष्ठाय॑ च कनिष्ठाय॑ च नमः॑ पूर्वजाय॑ चापरजाय॑ च नमो॑ मध्यमाय॑ चापगल्भाय॑ च नमो॑ जघन्याय॑ च बुध्न्याय॑ च नमः॑ शोभ्याय॑ च प्रति स्र्याय॑ च नमो॑ याम्याय॑ च क्षेम्याय॑ च नमः॑ उर्व्याय॑ च खल्याय॑ च नमः॑ श्लोक्याय॑ चाऽवसान्याय॑ च नमो॑ वन्याय॑ च कक्ष्याय॑ च नमः॑ श्रवाय॑ च प्रतिश्रवाय॑ च नमः॑ आशुषेणाय॑ चाशुरथाय॑ च नमः॑ सूराय॑ चावभिन्दते च नमो॑ वर्मिणे च वरूथिने च नमो॑ बिल्मिने च कवचिने च नमः॑ श्रुताय॑ च श्रुतसेनाय॑ च ॥ २१ ॥

namo jyeṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca namo madhyamāya cāpagalbhāya ca namo jaghanyāya ca budhniyāya ca namaś śobhyāya ca prati saryāya ca namo yāmyāya ca kṣemyāya ca nama urvaryāya ca khalyāya ca namaś ślokyāya cāvasānyāya ca namo vanyāya ca kakṣyāya ca namaś śravāya ca pratiśravāya ca nama āśuṣeṇāya cāsurathāya ca namaś sūrāya cāvabhindate ca namo varmiṇe ca varūthine ca namo bilmine ca kavacine ca namaś śrutāya ca śrutasenāya ca ॥ 21 ॥

*Salutations to him who is elder and to him who is younger, who is born before and is born after who is middle aged and is too young, who is born from the middle and born out of roots, born in earth and in other worlds, who punishes in hell and who grants favours in heaven, who is in the fields and who is in gardens, who is praised in the Vedas and at the end of Vedas, who exists as tree in forest and plants in bushes, in the form of sound and in the form of echo, who is the fast moving troops and the fast moving cavalry, who is in the form of heroes and the form of knights, who is armoured and rides a chariot wearing a helmet and is protected by the charms, who is famous and has a famed army.*

नमो॑ दुन्दुभ्याय॑ चाहनन्याय॑ च नमो॑ धृष्णवे॑ च प्रमृशाय॑ च नमो॑ दूताय॑ च प्रहिताय॑ च नमो॑ निषंगिणे॑ चेषुधिमते च नमस्॑ तीक्ष्णेषवे॑ चायुधिने च नमः॑ स्वायुधाय॑ च सुधन्वने च नमः॑ सुत्याय॑ च पथ्याय॑ च नमः॑ कट्याय॑ च नीप्याय॑ च नमः॑ सूद्याय॑ च सरस्याय॑ च नमो॑ नाद्याय॑ च वैशन्ताय॑ च नमः॑ कूप्याय॑ चा वट्याय॑ च नमो॑ वर्ष्याय॑ चावर्ष्याय॑ च नमो॑ मेघ्याय॑ च विद्युत्याय॑ च नमः॑ ईध्रीयाय॑ चातप्याय॑ च नमो॑ वात्याय॑ च रेष्मियाय॑ च नमो॑ वास्तुव्याय॑ च वास्तुपाय॑ च ॥ २२ ॥

namo dundubhyāya cāhananyāya ca namo dhṛṣṇave ca pramṛśāya ca namo dūtāya ca prahitāya ca namo niṣaṅgiṇe ceṣudhimate ca namaś tīkṣṇeṣave cāyudhine ca namaś svāyudhāya ca sudhanvane ca namaś srutyāya ca pathyāya ca namaḥ kāṭyāya ca nīpyāya ca namaś sūdyāya ca sarasyāya ca namo nādyāya ca vaiśantāya ca namaḥ kūpyāya cā vatyāya ca namo varṣyāya cāvarṣyāya ca namo meghyāya ca vidyutyāya ca nama īdhriyāya cātapyāya ca namo vātyāya ca reṣmiyāya ca namo vāstavyāya ca vāstupāya ca ॥ 22 ॥

*Salutations to him who is of the sound of the kettle drum and is of the form of the drumstick, who resiles from war and who examines intelligence about the enemy, who is the messenger and the servant, to swordsman and the bowman, who has sharp arrows and other weapons, who has best weapons and a good bow, who walks in footpaths and travels on highways, who is in canal water and in stream, in pools and in lakes, in rivers and ponds, in wells and springs, in rain and in droughts. Salutations to him who is in the clouds and who is also in lightning, in the clear autumnal sky and in the form of rain and sun and in the form of the storm and the dry wind, in materials of the house and in the vāstu puruṣa guarding the house.*

नमः॑ सोमाय॑ च रुद्राय॑ च नमस्ताम्राय॑ चारुणाय॑ च नमः॑ शङ्गाय॑ च पशुपतये च नमः॑ उग्राय॑ च भीमाय॑ च नमो॑ अग्रेवधाय॑ च दूरेवधाय॑ च नमो॑ हन्त्रे च हनीयसे च नमो॑ वृक्षेभ्यो हरिकेशेभ्यो नमस्ताम्राय॑ नमः॑ शंभवे॑ मयो भवे च नमः॑ शंकराय॑ च मयस्कराय॑ च नमः॑ शिवाय॑ च शिव तराय॑ च नमस्तीर्थ्याय॑ च कूल्याय॑ च नमः॑ पार्याय॑ चावार्याय॑ च नमः॑ प्रतरणाय॑ चोत्तरणाय॑ च नमः॑ आतार्याय॑ चालाद्याय॑ च नमः॑ शष्प्याय॑ च फेन्याय॑ च नमः॑ सिकत्याय॑ च प्रवाह्याय॑ च ॥ २३ ॥

namaś somāya ca rudrāya ca namaś tāmrāya cāruṇāya ca namaś śaṅgāya ca



paśu<sup>1</sup>pa<sup>2</sup>ta<sup>3</sup>ye ca na<sup>4</sup>ma<sup>5</sup> u<sup>6</sup>grā<sup>7</sup>yā ca bhī<sup>8</sup>mā<sup>9</sup>yā ca na<sup>10</sup>mo a<sup>11</sup>gre<sup>12</sup>va<sup>13</sup>dhā<sup>14</sup>yā ca dū<sup>15</sup>re<sup>16</sup>va<sup>17</sup>dhā<sup>18</sup>yā ca  
na<sup>19</sup>mo ha<sup>20</sup>ntre ca ha<sup>21</sup>ni<sup>22</sup>yase ca na<sup>23</sup>mo vṛ<sup>24</sup>kṣe<sup>25</sup>bhyo<sup>26</sup> ha<sup>27</sup>ri<sup>28</sup>ke<sup>29</sup>śe<sup>30</sup>bhyo<sup>31</sup> na<sup>32</sup>ma<sup>33</sup>stā<sup>34</sup>rā<sup>35</sup>yā na<sup>36</sup>ma<sup>37</sup>ś  
śa<sup>38</sup>mbha<sup>39</sup>ve ma<sup>40</sup>yo bha<sup>41</sup>ve ca na<sup>42</sup>ma<sup>43</sup>ś śa<sup>44</sup>nka<sup>45</sup>rā<sup>46</sup>yā ca ma<sup>47</sup>ya<sup>48</sup>ska<sup>49</sup>rā<sup>50</sup>yā ca na<sup>51</sup>ma<sup>52</sup>ś śi<sup>53</sup>vā<sup>54</sup>yā ca śi<sup>55</sup>va  
tā<sup>56</sup>rā<sup>57</sup>yā ca na<sup>58</sup>ma<sup>59</sup>s tī<sup>60</sup>rth<sup>61</sup>yā<sup>62</sup> ca kū<sup>63</sup>lyā<sup>64</sup>yā ca na<sup>65</sup>ma<sup>66</sup>ḥ pā<sup>67</sup>ryā<sup>68</sup>yā cāvā<sup>69</sup>ryā<sup>70</sup>yā ca na<sup>71</sup>ma<sup>72</sup>ḥ  
pra<sup>73</sup>ta<sup>74</sup>ra<sup>75</sup>ṇā<sup>76</sup>yā co<sup>77</sup>ttā<sup>78</sup>ra<sup>79</sup>ṇā<sup>80</sup>yā ca na<sup>81</sup>ma<sup>82</sup> ā<sup>83</sup>tā<sup>84</sup>ryā<sup>85</sup>yā cālā<sup>86</sup>dyā<sup>87</sup>yā ca na<sup>88</sup>ma<sup>89</sup>ś śa<sup>90</sup>s<sup>91</sup>pyā<sup>92</sup>yā ca  
pha<sup>93</sup>nyā<sup>94</sup>yā ca na<sup>95</sup>ma<sup>96</sup>s si<sup>97</sup>ka<sup>98</sup>tyā<sup>99</sup>yā ca pra<sup>100</sup>va<sup>101</sup>hyā<sup>102</sup>yā ca ॥ 23 ॥

Salutations to him who is the consort of Uma and remover of sorrow, who is of the copper colour of the dawn and the colour of sun after sunrise, who adds pleasure to us and ho protects all beings, who is angry and fearful, who leads and kills his enemies and talks from a distance, who kills his enemies and destroys everything towards the end, who is the tree with green leaves, who is the star, who appears as worldly pleasure and the bliss of Liberation, who gives the pleasure of this world and the pleasure of the other worlds, who is in the form of good things and who improves those who attain him. Salutations to him who is the holy water and is worshipped near the streams, who is being praised by great beings after Liberation and to him who grants all that one wants in this world, who helps us cross the river of sins and grants us Liberation who projects jivas into the world and encourages jivas to enjoy the fruit of actions, who is in the grass by the riverside and in the foam of the river, who is in the sand by the side of the river and who is in the running water of the river.

नमो इरिण्याय च प्रपथ्याय च नमः किङ्गं सिलाय च क्षयनाय च नमः कपर्दिने च पुलस्तये च  
नमो गोष्ठ्याय च गृह्याय च नमस् तल्याय च गेह्याय च नमः काट्याय च गह्वरेष्ठाय च नमो  
हृदय्याय च निवेष्याय च नमः पांसव्याय च रजस्याय च नमश् शुष्क्याय च हरित्याय च नमो  
लोप्याय चोलप्याय च नम ऊव्याय च सूम्याय च नमः पुण्याय च पर्णशृङ्गाय च नमो  
ऽपगुरमाणाय चाभिघ्नते च नम आस्किदते च प्रस्विदते च नमो वह् किरिकेभ्यो देवानां हृदयेभ्यो  
नमो विक्षीणकेभ्यो नमो विचिन्वत्केभ्यो नम अनिर्हतेभ्यो नम आमीवत्केभ्यः ॥ २४ ॥

na<sup>1</sup>ma<sup>2</sup> i<sup>3</sup>ri<sup>4</sup>ṇyā<sup>5</sup>yā ca pra<sup>6</sup>pa<sup>7</sup>thyā<sup>8</sup>yā ca na<sup>9</sup>ma<sup>10</sup>ḥ ki<sup>11</sup>g<sup>12</sup>m<sup>13</sup>si<sup>14</sup>lā<sup>15</sup>yā ca kṣa<sup>16</sup>ya<sup>17</sup>nā<sup>18</sup>yā ca na<sup>19</sup>ma<sup>20</sup>ḥ  
ka<sup>21</sup>pa<sup>22</sup>rdi<sup>23</sup>ne ca pu<sup>24</sup>la<sup>25</sup>staye ca na<sup>26</sup>mo go<sup>27</sup>ṣṭh<sup>28</sup>yā<sup>29</sup>yā ca gr<sup>30</sup>hyā<sup>31</sup>yā ca na<sup>32</sup>ma<sup>33</sup>s ta<sup>34</sup>lpyā<sup>35</sup>yā ca ge<sup>36</sup>hyā<sup>37</sup>yā  
ca na<sup>38</sup>ma<sup>39</sup>ḥ kā<sup>40</sup>tyā<sup>41</sup>yā ca ga<sup>42</sup>hva<sup>43</sup>re<sup>44</sup>ṣṭhā<sup>45</sup>yā ca na<sup>46</sup>mo h<sup>47</sup>ra<sup>48</sup>dayyā<sup>49</sup>yā ca ni<sup>50</sup>ve<sup>51</sup>s<sup>52</sup>pyā<sup>53</sup>yā ca na<sup>54</sup>ma<sup>55</sup>ḥ  
pā<sup>56</sup>msa<sup>57</sup>vyā<sup>58</sup>yā ca ra<sup>59</sup>ja<sup>60</sup>syā<sup>61</sup>yā ca na<sup>62</sup>ma<sup>63</sup>ś śu<sup>64</sup>s<sup>65</sup>kyā<sup>66</sup>yā ca ha<sup>67</sup>ri<sup>68</sup>tyā<sup>69</sup>yā ca na<sup>70</sup>mo lo<sup>71</sup>pyā<sup>72</sup>yā  
co<sup>73</sup>la<sup>74</sup>pyā<sup>75</sup>yā ca na<sup>76</sup>ma<sup>77</sup> ū<sup>78</sup>r<sup>79</sup>vyā<sup>80</sup>yā ca sū<sup>81</sup>r<sup>82</sup>myā<sup>83</sup>yā ca na<sup>84</sup>ma<sup>85</sup>ḥ pa<sup>86</sup>r<sup>87</sup>nyā<sup>88</sup>yā ca pa<sup>89</sup>r<sup>90</sup>ṇa<sup>91</sup>śa<sup>92</sup>dyā<sup>93</sup>yā ca  
na<sup>94</sup>mo<sup>95</sup> pa<sup>96</sup>gu<sup>97</sup>ra<sup>98</sup>ma<sup>99</sup>ṇā<sup>100</sup>yā cā<sup>101</sup>b<sup>102</sup>hi<sup>103</sup>gh<sup>104</sup>na<sup>105</sup>te ca na<sup>106</sup>ma<sup>107</sup> ā<sup>108</sup>kh<sup>109</sup>kk<sup>110</sup>ida<sup>111</sup>te ca pra<sup>112</sup>kh<sup>113</sup>kh<sup>114</sup>ida<sup>115</sup>te ca na<sup>116</sup>mo va<sup>117</sup>h  
ki<sup>118</sup>ri<sup>119</sup>ke<sup>120</sup>bhyo<sup>121</sup> de<sup>122</sup>vā<sup>123</sup>nā<sup>124</sup>m hṛ<sup>125</sup>daye<sup>126</sup>bhyo<sup>127</sup> na<sup>128</sup>mo vi<sup>129</sup>kṣi<sup>130</sup>ṇa<sup>131</sup>ke<sup>132</sup>bhyo<sup>133</sup> na<sup>134</sup>mo vi<sup>135</sup>ci<sup>136</sup>na<sup>137</sup>va<sup>138</sup>tke<sup>139</sup>bhyo<sup>140</sup> na<sup>141</sup>ma<sup>142</sup>  
ā<sup>143</sup>ni<sup>144</sup>r<sup>145</sup>ha<sup>146</sup>te<sup>147</sup>bhyo<sup>148</sup> na<sup>149</sup>ma<sup>150</sup> ā<sup>151</sup>mi<sup>152</sup>va<sup>153</sup>tke<sup>154</sup>bhya<sup>155</sup>ḥ ॥ 24 ॥

Salutations to him who is of the form of one who lives in arid land and to him who walks the paths, who lives in dry land and in good places, who has matted hair and who stands in front to protect his devotees, who lives in stables and in homes, who sits on a cot and lives in ornamental houses and in thorny bushes and in caves, in deep still waters and in snow drops, in specks of dust and in mud dust, in dried wood and in wet stems, in firm floors and who in turf, on flat land and in tides in the river, in green leaves and dried leaves who is armed and who kills his enemies, who troubles a little and a lot, who showers riches on his devotees and dwells in hearts of devas and grants all the wishes of devotees. Salutations to your form, which lives in hearts of, devas and destroys sins and travels everywhere.

द्रापे अंधसस्पते दरिद्रन् नीलं लोहित । एषां पुरुषाणामेषां पशूनां मा भेर्मारो मो एषां किञ्च  
नाममत् ॥ २५ ॥

drā<sup>1</sup>pe and<sup>2</sup>hā<sup>3</sup>sa<sup>4</sup>s-pa<sup>5</sup>te da<sup>6</sup>ri<sup>7</sup>dra<sup>8</sup>n nī<sup>9</sup>lā<sup>10</sup> lo<sup>11</sup>hi<sup>12</sup>ta । e<sup>13</sup>ṣā<sup>14</sup>m pu<sup>15</sup>ru<sup>16</sup>ṣā<sup>17</sup>ṇā<sup>18</sup>m e<sup>19</sup>ṣā<sup>20</sup>m pa<sup>21</sup>śū<sup>22</sup>nā<sup>23</sup>m mā  
bhe<sup>24</sup>rmā<sup>25</sup>ro mo e<sup>26</sup>ṣā<sup>27</sup>m ki<sup>28</sup>ñca<sup>29</sup> nā<sup>30</sup>mā<sup>31</sup>mat ॥ 25 ॥

O Lord who punishes the sinners in hell, and gives food to devotees, who is the form of light, who has a black neck and red body, please do terrify these beings, or kill them, and please do not make any of these beings sick.

या ते रुद्र शिवा तनूः शिवा विश्वाहं भेषजि । शिवा रुद्रस्य भेषजि तया नो मृड जीवसे ॥ २६ ॥



yā te rudra śivā tanūḥ śivā viśvāha bheṣaji ।  
śivā rudrasya bheṣaji tayā no mṛḍa jīvase ॥ 26 ॥

*O Rudra, lord of the world, that medicine which cures the pain of birth and rebirth, and which makes all happy, your holy form that is one with your consort Shakthi, and please bless us all with that form, make us live as we ought to live.*

इमागँ रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् ।  
यथा नः शम सद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन् अनातुरम् ॥ २७ ॥

imāgm̐ rudrāya tavaśe kapardineṁ kṣayadvīrāya prabhārāmahe matim । yathā naś  
śama sad dvipade catuspade viśvaṁ puṣṭaṁ grāme āsminn anāturam ॥ 27 ॥

*O Rudra, Lord of the world who wears dried tuft of hair and is the sage who meditates, who kills his enemies, fix my wavering thoughts on you, so that good will befall on our people and our cows, and all beings would grow healthy without fail, and remain forever healthy.*

मृडा नो रुद्रोत नो मयस्कृधी क्षयद्वीराय नमसा विधेम ते ।  
यच्छं च योश्च मनुं रायजे पिता तदं श्याम तव रुद्र प्रणीतौ ॥ २८ ॥  
mṛḍā no rudrota no mayaskṛdhī kṣayadvīrāya namasā vidhema te ।  
yacchaṁ ca yośca manu rāyaje pitā tadā śyāma tava rudra praṇītau ॥ 28 ॥

*O Rudra Lord of the world, make us all happy, increase our chances of Liberation, diminish the strength of sinners, and we will offer you our salutations and again pray to you, to give us pleasure in this world, and liberation in the other — which was attained by the father of the world Prajapati, by your grace.*

मा नो माहान्तम् उत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।  
मा नो वधी पितरं मोत मातरं प्रिया मा नस्तनुवो रुद्र रीरिशा ॥ २९ ॥  
mā no mahāntam uta mā no arbhaṁ mā na ukṣantam uta mā na ukṣitam ।  
mā no vadhī pitaraṁ mota mātaraṁ priyā mā nastanuvo rudra rīrīśā ॥ 29 ॥

*O Rudra, never trouble our elders or our children. Never give trouble to our lads, and to our children in the womb. Never give trouble to our fathers and to our mothers, never to trouble our body, which are dear to us.*

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।  
वीरन्मा नो रुद्र भमितोऽवधिर् हविर्मतो नमसा विधेम ते ॥ ३० ॥  
mā nastoke tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ ।  
vīranmā no rudra bhamito'vadhīr haviś manto namasā vidhema te ॥ 30 ॥

*O Rudra, harm us not in our babies and in our children, harm us not in the living, in our cows or horses, Slay not our heroes in the fury of your anger. Bringing oblations evermore we pay our obeisance to you*

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुममस्मे ते अस्तु ।  
रक्षां च नो अधि च देव ब्रूयथा च नृश शर्म यच्छ द्विबर्हाः ॥ ३१ ॥  
ārātte goghna uta pūruṣaghne kṣayadvīrāya sumnamasme te astu ।  
rakṣā ca no adhi ca deva brūhyathā ca naś śarma yaccha dvībarhāḥ ॥ 31 ॥

*O Rudra, keep your fearful aspect away, from killing beings, and people, and our efficient servants. And let your graceful aspect be with us, protect us, talk to us with compassion, and please give us the pleasure of this and other worlds, that you possess.*

स्तुहि श्रुतं गर्तं सदं युवानं मृगन्न भीमम् उपहतुम् उग्रम् ।  
मृडा जरित्रे रुद्र स्तवा नो अन्यन्ते अस्मन् निवपन्तु सेनाः ॥ ३२ ॥  
stuhi śrutam gartaṁ sadam yuvānaṁ mṛganna bhīmam upaḥatnum ugram ।  
mṛḍā jaritre rudra stavā no anyante āsman nivapantu senāḥ ॥ 32 ॥

*O mind always think, of that Rudra who dwells in the lotus of our heart, who is young, who is powerful in killing*

of enemies, who is as fearful as a lion, full of fame, who is being praised, and grants immeasurable pleasures to this mortal body, and let your chief soldiers fight our enemies who are opposed to us.

परिणो रुद्रस्य हेतिर्वृनक्तु परि द्वेषस्य दुर्मतिरगायोः ।

अवस्थिरा मघवद्भ्यस्तनुश्च मीडवस्तोकाय तनयाय मृडय ॥ ३३ ॥

pariṇo rudrasya hetir vṛnaktu pari dveṣasya durmatiragāyoh ।

avasthirā maghavadbhyas tanuśva mīḍavastokāya tanayāya mṛdaya ॥ 33 ॥

Let the weapon of Rudra turn away from us, and the fearful thought of Rudra, who glows in anger, and which is capable of destroying sinners, also turn away from us. O Rudra who grants all wishes of devotees, please let your rage which is capable of destroying your enemies, be a little diminished for us who praise and salute you by fire sacrifices, and please give pleasure to our sons and their sons.

मीडुष्टम शिवतम शिवो नः सुमना भव ।

परमे वृक्ष आयुदन् निधाय कृतिं वसान् आचर पिनाकं बिम्रदागहि ॥ ३४ ॥

mīḍuṣṭama śivatama śivo naḥ sumanā bhava ।

parame vṛkṣa āyudan nīdhāya kṛtiṁ vasāna ācara pinākaṁ bimradāgahi ॥ 34 ॥

O Rudra who is the greatest among those who grant wishes, who has a pleasant mien, please become our benefactor and become good minded to us. Please direct your weapons on the trees, and come to us wearing the hide of tiger. Please bring along your bow pināka, as an ornament.

विकिरिद विलोहित नमस्ते अस्तु भगवः । यास्ते सहस्रगुं हेतयो ऽन्यम् अस्मन् निवपंतु ताः ॥

vikirida vilohita namaste astu bhagavaḥ ।

yāste sahasraguṁ hetayo'nyam asman nivapantu tāḥ ॥ 35 ॥

O Rudra who throws riches at us, who is red coloured. Let our salutations be accepted by you. Let your thousands of weapons, destroy our enemies who are opposed to us.

सहस्राणि सहस्रधा बाहु वोस्तव हेतयः । तेषाम् ईशानो भगवः पराचीना मुखा कृधि ॥ ३६ ॥

sahasraṇi sahasradhā bāhu vostava hetayaḥ ।

teṣām īśāno bhagavaḥ parācinā mukhā kṛdhi ॥ 36 ॥

O Rudra in your hands are weapons, in thousands and of thousand types. O Lord who is all powerful, keep their sharp ends away from us.

सहस्राणि सहस्रशो ये रुद्र अधि भूम्याम् । तेषां सहस्र योजने ऽवधन्वानि तन्मसि ॥ ३७ ॥

sahasraṇi sahasraśo ye rudra adhi bhūmyām ।

teṣāṅm sahasra yojane'vadhanvāni tanmasi ॥ 37 ॥

We request you O Rudra, to order your soldiers who are in thousands, to keep their thousands of weapons, which are of thousands of kinds, thousand miles away from us.

अस्मिन् महत्यर्णवे ऽन्तरिक्षे भवा अधि । नीलग्रीवाः शिति कंठाः सर्वा अधः क्षमा चराः ॥ ३८ ॥

asmin mahatyarṇave'ntarikṣe bhavā adhi ।

nīlāgrivāś śiti kaṇṭhāś sarvā adhaḥ kṣamā carāḥ ॥ 38 ॥

In this vast sea of ether, in whichever Rudra's soldiers do exist. Whose half side of neck is blue, and the other half is white and who lives under the earth in Pātāla.

नीलग्रीवाः शिति कंठा दिवगुं रुद्रा उपश्रिताः । ये वृक्षेषु सस्पिंजरा नीलग्रीवा विलोहिताः ।

ये भूतानामधिपतयो विशिखासः कपर्दिनः ॥ ३९ ॥

nīlāgrivāś śiti kaṇṭhā divaguṁ rudrā upaśritāḥ ।

ye vṛkṣeṣu saspinjarā nīlāgrivā vilohitāḥ ।

ye bhūtānām adhipatayo viśikhāsaḥ kapardinaḥ ॥ 39 ॥

And those bhutas, who do exist, whose half side of neck is blue, and the other half is white, and who have reached the world of Siva. And those who do exist, who dwell in trees the colour of new grass, with a neck which

is blue, and whose body is especially red. And those bhutas, who do exist, who are captains of the attendants, with some of them wearing the tuft, and some with no hairs.

ये अन्नेषु विविध्यन्ति पात्रेषु पिबन्तो जनान् । ये पथां पथि रक्षय ऐल बृदा यव्युधः ॥ ४० ॥

ye anneṣu viṇidhyānti pātreṣu pibāto janān |  
ye pathām pathi rakṣaya aila bṛdā yavyudhaḥ || 40 ||

And those bhutas who do exist, who trouble those people, who take food and drink from vessels, and those bhutas, who do exist, who protect people who walk in the path, and also protect those people taking all other paths, and who take the form of those who save by giving food, and who fight with enemies.

ये तीर्थानि प्रचरन्ति सृकावन्तो निषङ्गिनः । य एता वन्तश्च भूयागश्च दिशो रुद्रा वितस्थिरे ।  
तेषां सहस्र योजने ऽवधन्वानि तन्मसि ॥ ४१ ॥

ye tīrthāni pracarānti sṛkāvānto niṣaṅgināḥ |  
ya etā vantaśca bhūyāgaśca diśo rudrā vitasthīre |  
teṣāṅgum sahasra yojane'vadhanvāni tanmasi || 41 ||

And those bhutas who do exist, who carry sharp weapons, and who carry swords, and also those who travel protecting sacred waters. We request all these your bhutas, and also all those others wherever they are, spread in different directions, to keep their bows, thousands of miles away, after removing the bow-string.

नमो रुद्रेभ्यो ये पृथिव्यां ये ऽन्तरिक्षे ये दिवि येषाम् अन्नं वातो वर्षमिषवस् तेभ्यो दश प्रचीर्दश  
दक्षिण दश प्रतीचीर दशोर्धिचीर दशोर्ध्वास तेभ्यो नमस्ते नो मृडयन्तु ते यं द्विशमो यश्च नो द्वेष्टि तं  
वो जम्भे दधामि ॥ ४२ ॥

namo rudrebhyo ye pṛthivyām ye'ntarikṣe ye divi yeṣām annaṁ vāto varṣam iṣavas  
tebhyo daśa pracīrdaśa dakṣiṇa daśa pratīcīr daśordhicīr daśordhvās tebhyo namaste  
no mṛdayantu te yam dviśmo yaśca no dveṣṭi tam vo jambhē dadhāmi || 42 ||

My salutations to all those followers of Rudra, who are on earth, in the sky, in the worlds above. And to those whom air and food become. I salute them with ten fingers, facing the east, facing south, facing west, facing north, facing above, my salutations to all of them, let them grant me happiness. I would deliver those of my enemies, and those who consider me as my enemy, into their wide-open jaws.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिं वर्धनम् । ऊर्वा रुकमिव बन्धनान् मृत्योर्मुक्षीय माऽमृतात् ॥ ४३ ॥

tryāmbakam yajāmahe sugandhim puṣṭiḥ vardhanam |  
ūrvārūkam iva bandhanān mṛtyor mukṣīya mā'mrutāt || 43 ||

We salute and venerate the three-eyed One, who is perfumed, who increases the wellbeing of his devotees, may He liberate us from death [and rebirth], Like the cucumber from its stalk, and establish us firmly on the path to Liberation.

यो रुद्रो अग्नौ यो अप्सु य औषदीषु, यो रुद्रो विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु । तमु  
ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य । यक्ष्वांमहे सौमनसाय रुद्रं नमोभिर देवम्  
असुरं दुवस्य ॥ ४४ ॥

yo rudro agnau yo apsu ya auṣadīṣu, yo rudro viśvā bhuvanā viveśa tasmai rudrāya  
namo astu | tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya |  
yakṣvāmahe saumanasāya rudraṁ nabhobhir devam asuraṁ duvasya || 44 ||

Let our salutations be offered to that Rudra, who is in fire, who is in water, who is in plants and trees, and who is in everything in the world. Pray and salute him, who has the best arrows, who has the best bow, who is the home of medicines, that cure all the world's diseases, and who destroys asuras. we salute that rudra for making our minds pure.

अयं मे हस्तो भगवान् अयं मे भगवत्तरः । अयं मे विश्व भेषजो ऽयं शिवाभिर्मर्शनः ॥ ४५ ॥

ayam me hasto bhagavān ayam me bhagavattaraḥ ।  
ayam me viśva bheṣajo'yaṁ śivābhimarśanaḥ ॥ 45 ॥

*This my hand is blest, this is greater than my lord to me, this is the medicine for all sickness to me. For this touches Shiva and worships him.*

ये ते सहस्रम् अयुतं पाशा मृत्यो मर्त्याय हंतवे । तान् यज्ञस्य मायया सर्वानव यजामहे ॥ मृत्यवे स्वाहा मृत्यवे स्वाहा ॥ ४६ ॥

ye te sahasram ayutaṁ pāśā mṛtyo martyāya hantave ।  
tān yajñasya māyayā sarvānava yajāmahe ॥ mṛtyave svāhā mṛtyave svāhā ॥ 46 ॥

*O God who destroys the world. Pray keep away from me the thousands of nooses that you have which are used by you to kill beings. Due to the power of my prayers, this oblation is offered to death, This oblation is offered to death.*

ॐ नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥ ४७ ॥

om namo bhagavate rudrāya viṣṇave mṛtyurme pāhi ॥ 47 ॥

*Om, my salutations to God, who is everywhere, and to the Rudra let not death come near me.*

प्राणानां ग्रंथिर् असि रुद्रो मां विशांतकः । तेनाच्चेनोप्या यस्व ॥

नमो रुद्राय विष्णवे मृत्युर् मे पाहि ॥ सदाशिवोम् ॥ ४८ ॥

prāṇānām granthir asi rudro mā viśāntakaḥ । tenānnapyā yasva ॥  
namo rudrāya viṣṇave mṛtyur me pāhi ॥ sadāśivom ॥ 48 ॥

*Rudra who lives in the junction of the Self and senses, I pray to you who destroy everything, to be within me, and due to that be satisfied, with the food that I take as offering.*

## 45. CAMAKAM

अग्नां विष्णु सृजोषं सेमा वर्धतु वां गिरः । द्युम्नैर्वाजेभिरागतम् । वाजंश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे दीतिश्च मे क्रतुश्च मे श्वरंश्च मे स्लोकंश्च मे श्रावश्च मे श्रुतिश्च मे ज्योतिश्च मे सुवश्च मे प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं च म आधीतञ्च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलञ्च मे ओजश्च मे सहश्च मे आयुश्च मे जरा च म आत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्तानि च मे परगुणं च मे सरीराणि च मे ॥ १ ॥

agnā viṣṇu sajoṣa semā vārdhantu vāṁ girāḥ । dyumnair vājebhir-āgātam । vājaśca me prasavaśca me prayatiśca me prasitiśca me ditiśca me kratuśca me śvaraśca me slokaśca me śrāvaśca me śrutiśca me jyotiśca me suvaśca me prāṇaśca me pānaśca me vyānaśca me śuśca me cittaṁ ca mā ādhitaṁ ca me vāk ca me manaśca me cakṣuśca me śrotraṇca me dakṣaśca me balaṁ ca mā ojaśca me sahaśca me āyūśca me jarā ca mā ātmā ca me tanūśca me śarma ca me varma ca me'ngāni ca me'stāni ca me parūguṇṣi ca me sarīrāṇi ca me ॥ 1 ॥

*O lord who is fire and who is Vishnu, both of you be pleased to show love towards me, let these words which praise you, grow for ever and you both should bless me with food and all wealth. food is with me, the mind to give food is with me cleanliness, enthusiasm, capacity to protect is with me, capacity to earn food, strength to chant mantras without fault, fame is with me, strength to recite properly, enlightenment within, heaven the consciousness of self is with me, āpana, vyāna, the life-force is with me, thought, things known by thought words, mind, sight, hearing, strength of organs for gaining knowledge are with me. Strength of sensory organs, strength of spirit, strength to defeat enemies, span of life, old age is with me, the self inside is with me, good body, pleasure, the armour to protect the body is with me. Strong stable organs, bones, joints are with me, and all other parts of the body are with me, because I worship Rudra.*

ज्यैष्ठ्यं च मे आधिपत्यं च मे मन्त्र्युश्च मे भामश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्ष्मा च मे द्राघुया च मे वृद्धं च मे वृद्धिश्च मे सत्यं च मे श्रद्धा च मे जगच्च मे धनञ्च मे वसश्च मे त्विषिश्च मे क्रीडा च मे मोधश्च मे जातञ्च मे जनिष्माणञ्च मे सूक्तं च मे सुकृतं च मे वित्तं च मे वेद्यं च मे भूतं च मे भविष्यञ्च मे सुगं च मे सुपथञ्च मे ऋद्धं च मे ऋद्धिश्च मे कृतञ्च मे कृतिश्च मे मतिश्च मे सुमतिश्च मे ॥ २ ॥

jyais̥ṭyaṁ ca ma ādhipatyam ca me manyuśca me bhāmaśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣmā ca me drāghuyā ca me vṛddham ca me vṛddhiśca me satyaṁ ca me śraddhā ca me jagacca me dhanaṁ ca me vasaśca me tviṣiśca me krīḍā ca me modhaśca me jātaṁ ca me janiṣmaṇaṁ ca me sūktaṁ ca me sukrtaṁ ca me vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣyaṁ ca me sugaṁ ca me supathaṁ ca ma ṛddhaṁ ca ma ṛddhiśca me kṛptaṁ ca me kṛptiśca me matiśca me sumatiśca me ॥ 2 ॥

*Because I worship Rudra fame is with me, capacity to lead, internal anger, external anger, fathomless mind, pure cold water, capacity to win, capacity to be honoured, immovable assets, sons and grandsons are with me, deathless progeny, pleasure of wealth, growth of knowledge, truth is with me. Attention to detail, assets, wealth, capacity, luster of the body is with me. Sports, happiness, coming out of that, whatever has been made is with me, whatever is being made is with me. Praise of gods, good deeds, saved money, whatever money I will earn, earned assets, assets, which I am going to earn, places, which i can easily reach, good paths, good results of sacrifices done are with me. Good results, which I am going to earn, assets earned by proper ways, good capacity to carry our things, capacity to foresee and stability to manage is with me, and all these are with me.*

शं च मे मयश्च मे प्रियं च मे ऽनुकामश्च मे कामश्च मे सौमनसश्च मे भद्रं च मे श्रेयश्च मे वस्यश्च मे यशश्च मे भगश्च मे द्रविणं च मे यन्ता च मे धर्ता च मे क्सेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे ऋतं च मे अमृतं च मे ऽयक्ष्मं च मे ऽनामय्यं च मे जीवातुश्च मे दीर्गयुत्वं च मे ऽनमित्रं च मे ऽभयञ्च मे सुगं च मे शयनं च मे सूषा च मे सुदिनं च मे ॥ ३ ॥

śam ca me mayāś ca me priyam ca me'nukāmaś ca me kāmaś ca me saumanasaś ca me bhadraṁ ca me śreyaś ca me vaśyaśca me yaśaśca me bhagaśca me draviṇam ca me yantā ca me dhartā ca me ksemaś ca me dhṛtiś ca me viśvam ca me mahaśca me sainvicca me jñātraṁ ca me sūśca me prasūśca me sīraṁ ca me layaśca me ṛtaṁ ca me amṛtaṁ ca me'yakṣmaṁ ca me'nāmayyaca me jīvātuśca me dīrgayutvaṁ ca me'namitraṁ ca me'bhayaṁ ca me sugaṁ ca me śayanaṁ ca me sūṣā ca me sudinaṁ ca me ॥ 3 ॥

*Because I worship Rudra pleasures of this world, pleasures of other world, liking, the desire due to that is with me, the result of the desire, relatives sweet to the mind, security, great fame, good habitats, all good luck, all wealth, teacher showing the way, one who carries me like father, protection of assets, courage is with me, good to all, reward, knowledge of Vedas and science, capacity to teach, capacity to order, capacity to get work done, wealth of cattle, destruction of blocks in my path, fire sacrifices and other good deeds are with me, the good result of such action, freedom from tuberculosis, freedom from small fevers, the medicine for life without sickness is with me, the state of all people being my friends, absence of fear, good conduct, good sleep, good mornings, good days are with me, and all these are with me.*

ऊर्क्च मे सूनृता च मे पयश्च मे रसश्च मे गृतं च मे मधु च मे सग्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जैत्रं च मे औद्भिध्यञ्च मे रयिश्च मे रायश्च मे पुष्टञ्च मे पुष्टिश्च मे विभु च मे प्रभु च मे बहु च मे भूयश्च मे पूर्णञ्च मे पूर्णतरञ्च मे ऽक्षितिश्च मे कूरवाश्च मे ऽन्नं च मे ऽक्षुच मे व्रीहयश्च मे यवाश्च मे मषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे गोधुमाश्च मे मसूराश्च मे प्रियंगवश्च मे ऽण्वश्च मे श्यामाकाश्च मे नीवाराश्च मे ॥ ४ ॥



ūrka ca me sūnṛtā ca me payāśca me rasaśca me gr̥taṁ ca me madhu ca me sagdhiśca me śapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma audbhīdhyaṁ ca me rayiśca me rāyaśca me puṣṭāṁ ca me puṣṭiśca me vibhu ca me prabhu ca me bahu ca me bhūyaśca me pūrṇaṁ ca me pūrnataraṁ ca me kṣitiś ca me kūyavāśca me nnañca me kṣuñca me vṛihayaśca me yavāśca me maśāśca me tilāśca me mudgāśca me khalvāśca me godhumāśca me maśūrāśca me priyaṅgavaśca me ṇavaśca me śyāmākāśca me nīvārāśca me ॥ 4 ॥

*Food is with me, good words, milk, the essence of milk, ghee, honey, taking food together with relatives, drinking together, agriculture, rain, land which gives victory, production out of plants and trees, gold, gems, greatness that wealth brings, health, prolific harvest, fame that the harvest brings, many good things that harvests brings are, further and further growth, completeness, state above perfection, deathless state, maize, rice, wheat, black gram, oil seeds, green gram, other grams, all types of wheat, masoor dhal, lentils, sorghum, millets, red rice, and all these are with me, because i worship Rudra.*

अस्मां च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मेऽयश्च मे सीसं च मे त्रपुश्च मे श्यामञ्च मे लोहं च मे ऽग्निश्च मे आपश्च मे वीरुधश्च मे औषध्यश्च मे कृष्ट-पुच्यं च मेऽकृष्ट-पुच्यं च मे ग्राम्याश्च मे पशव आरण्याश्च यज्ञेन कल्पतां वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मेऽर्थश्च मे एमश्च मे इतिश्च मे गतिश्च मे ॥ ५ ॥

asmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me vanaspatayaśca me hiraṇyaṁ ca me'yaśca me sīsaṁ ca me trapuśca me śyāmaṁ ca me lohaṁ ca me'gniśca ma āpaśca me vīrudhaśca ma auśadhyāśca me kṛṣṭa-pacyaṁ ca me kṛṣṭa-pacyaṁ ca me grāmyāśca me paśava āraṇyāśca yajñena kalpantāṁ vittaṁ ca me vittīśca me bhūtaṁ ca me bhūtiśca me vasu ca me vasaṭiśca me karma ca me śaktiśca me'rthaśca ma emaśca ma itiśca me gatiśca me ॥ 5 ॥

*Stones, mud, hills, mountains, sand, all that grows from soil, gold, steel, lead, zinc, black iron, other metals like copper are with me, fire, water, climbing plants are with me, medicinal herbs are with me, all, which is cultivated, all produce, which is not cultivated,, all that is in villages, all that is in the forest, all animals are with me, all material required for yajña, all assets inherited by me, all assets of children and friends, all my assets, all movable property, all immovable property, all religious duties, strength to do duty, good results of duty, pleasures that can be attained, methods to attain such pleasures and attainments are with me, and all these are with me because I worship Rudra.*

अग्निश्च मे इन्द्रश्च मे सोमश्च मे इन्द्रश्च मे सविता च मे इन्द्रश्च मे सरस्वती च मे इन्द्रश्च मे पूषा च मे इन्द्रश्च मे बृहस्पतिश्च मे इन्द्रश्च मे मित्रश्च मे इन्द्रश्च मे वरुणश्च मे इन्द्रश्च मे त्वष्टा च मे इन्द्रश्च मे धाता च मे इन्द्रश्च मे विष्णुश्च मे इन्द्रश्च मे ऽश्विनौ च मे इन्द्रश्च मे मरुतश्च मे इन्द्रश्च मे विश्वे च मे देवा इन्द्रश्च मे पृथिवी च मे इन्द्रश्च मे ऽन्तरिक्षं च मे इन्द्रश्च मे द्यौश्च मे इन्द्रश्च मे दिशश्च मे इन्द्रश्च मे मूर्धा च मे इन्द्रश्च मे प्रजापतिश्च मे इन्द्रश्च मे ॥ ६ ॥

agniśca ma indraśca me somaśca ma indraśca me savitā ca ma indraśca me sarasvatī ca ma indraśca me pūṣā ca ma indraśca me bṛhaspatiśca ma indraśca me mitraśca ma indraśca me varuṇaśca ma indraśca me tvaṣṭā ca ma indraśca me dhātā ca ma indraśca me viṣṇuśca ma indraśca me'svinau ca ma indraśca me marutaśca ma indraśca me viśve ca me devā indraśca me pṛthivī ca ma indraśca me'ntarikṣaṁ ca ma indraśca me dyauśca ma indraśca me diśāśca ma indraśca me mūrdhā ca ma indraśca me prajāpatiśca ma indraśca me ॥ 6 ॥

*Fire and Indra, Moon and Indra, Sun and Indra, Saraswati and Indra, Pūshā and Indra, Teacher of Gods and Indra, Mithra and Indra, Varuna and Indra, Tvashtā and Indra, Dhatā and Indra, Vishnu and Indra, Aswini devas and Indra, Marut devas and Indra, Viswe devas and Indra, Earth and Indra, Atmosphere and Indra,*



*Heaven and Indra, Four Directions and Indra, The direction over head and Indra, And Prajāpati and Indra are all with me.*

अ॒गुं॒शुश्च॑ मे॒ र॒श्मिश्च॑ मे॒ ऽद॑भि॒श्च मे॒ऽधि॑पतिश्च॒ म॒ उपा॑गुं॒शुश्च॑ मे॒ ऽन्तर्या॑मश्च॒ म॒ ऐ॒न्द्रवा॑युश्च॒ मे॒ मै॒त्रा  
वरु॑णश्च॒ मे॒ आ॒श्वि॒नश्च॑ मे॒ प्र॒तिप्र॑स्तानश्च॒ मे॒ शु॒क्रश्च॑ मे॒ म॒न्थी च॑ म॒ आ॒ग्रय॑णश्च॒ मे॒ वै॒श्वदे॑वश्च॒ मे॒ ध्रु॒वश्च॑  
मे॒ वै॒श्वान॑रश्च॒ म॒ ऋ॒तु-ग्र॑हश्च॒ मे॒ऽति॑ग्राह्यश्च॒ म॒ ऐ॒न्द्राग्र॑श्च॒ मे॒ वै॒श्व-दे॑वश्च॒ मे॒ म॒रु॒त्वती॑यश्च॒ मे॒ म॒हे॒न्द्रश्च॑ म॒  
आ॒दि॒त्यश्च॑ मे॒ सा॒वि॒त्रश्च॑ मे॒ सा॒रस्व॑तश्च॒ मे॒ पौ॒ष्णश्च॑ मे॒ पा॒त्नी-व॑तश्च॒ मे॒ हा॒रि॒ योज॑नश्च॒ मे॒ ॥ ७ ॥

agumśuśca me raśmiśca me'dābhyaśca me'dhipatiśca ma upāgumśuśca  
me'ntaryāmaśca ma aindra-vāyavaśca me maitrā varuṇaśca me āśvinaśca me prati-  
prastānaśca me śukraśca me manthī ca ma āgrayaṇaśca me vaiśva- devaśca me  
dhruvaśca me vaiśvānaraśca ma ṛtu-grahaśca me'tigrāhyaśca ma aindrāgnaśca me  
vaiśva-devaśca me marutvātīyaśca me mahendraśca ma ādityaśca me sāvitraśca me  
sārasvataśca me pauṣṇaśca me pātnī-vataśca me hāri yojanaśca me ॥ 7 ॥

*As I am a devotee of Rudra, the vessels for soma yaga, the rays of sun, the vessels of adhābhya, the vessels of curd, the vessels for the offering to venus soma, the vessels of andaryāma, the vessels to give indra soma, the vessels to give maitra varuna soma, the month of āswina, the prati prasthāna, shukrā, mandhee, āgrayana, vaiswa deva, the vessels to give dhruva soma, the vessels to offer seasons the soma, adhigrāhya, aindrāgna, vaiswa deva mrud vadheeya, māhendra, savitra, the vessels to offer saraswati soma are with me, paushna, pātni-vadha and hāri-yojana — all these are with me.*

इ॒ध्मश्च॑ मे॒ ब॒र्हिश्च॑ मे॒ वे॒दिश्च॑ मे॒ धि॒ष्णि॒याश्च॑ मे॒ सु॒च॑श्च॒ मे॒ च॒म॒साश्च॑ मे॒ ग्रा॒वा॒णश्च॑ मे॒ श्व॒र॒व॑श्च॒ म॒  
उ॒पर॑वाश्च॒ मे॒ऽधि॑षवणे च॒ मे॒ द्रो॒ण॒ क॒ल॒श॒ च॑ मे॒ वा॒य॒व्या॒नि च॑ मे॒ पू॒त॒ भृ॒ञ्च॑ म॒ आ॒ध॒व॒नी॒यश्च॑ म॒  
आ॒ग्नी॒ध्र॒ञ्च॑ मे॒ ह॒वि॒र्धान॑श्च॒ मे॒ गृ॒हाश्च॑ मे॒ स॒द॑श्च॒ मे॒ पु॒रो॒डा॒श॑श्च॒ मे॒ प॒च॒ताश्च॑ मे॒ ऽव॒भृ॒थश्च॑ मे॒  
स्व॒गा॒का॒रश्च॑ मे॒ ॥ ८ ॥

idhmaśca me barhiśca me vediśca me dhiṣṇīyaśca me srucaśca me camaśaśca me  
grāvāṇaśca me śvaravaśca ma uparavāśca me'dhiṣavaṇe ca me droṇa kalaśa ca me  
vāyavyāni ca me pūta bhṛñca ma ādhavanīyaśca ma āgnīdhrañ ca me havirdhānañ  
ca me grhāśca me sadaśca me puroḍaśaśca me pacataśca me'vabhṛthaśca me  
svagākāraśca me ॥ 8 ॥

*Tender pieces of banyan wood (samit) are with me darbha grass, the sacrifice platform, the place to sit for those who perform the yajña, the ladles for oblations, the vessels for drinking soma, the stones for crushing the soma, the wooden planks are with me, the holes dug in the earth, the plank used to extract juice out of soma creeper, the drona pot, the vāyavyas, the sacred vessels, the ādavaniya vessels, the stage of āgnidrañ, the platform for keeping the offerings, the place for women to sit, the shed for the spectators, the cooked rice for offering, the platforms for animal sacrifice, the bathing done at the end of the yajña, the fuel sticks and all these materials meant for yajña come to me as i am a devotee of rudra.*

अ॒ग्निश्च॑ मे॒ घ॒र्मश्च॑ मे॒ऽर्क॑श्च॒ मे॒ सूर्य॑श्च॒ मे॒ प्रा॒णश्च॑ मे॒ऽश्च॑ मे॒ध॑श्च॒ मे॒ पृ॒थि॒वी च॑ मे॒ऽदि॑तिश्च॒ मे॒ दि॒तिश्च॑ मे॒  
द्यौश्च॑ मे॒ स॒क्व॒री-रु॑गुल॒यो दि॑शश्च॒ मे॒ य॒ज्ञेन॑ क॒ल्पं॒तां ऋ॑क्च॒ मे॒ सा॒मं च॑ मे॒ स्तो॒मंश्च॑ मे॒ य॒जुश्च॑ मे॒ दी॒क्षा  
च॑ मे॒ त॒प॑श्च॒ म॒ ऋ॒तुश्च॑ मे॒ व्र॑तं च॒ मे॒ऽहो॒रा॒त्रयो॑र्वृ॒ष्ट्या बृ॑ह॒द्रथ॑न्त॒रे च॑ मे॒ य॒ज्ञेन॑ क॒ल्पे॒ताम् ॥ ९ ॥

agniśca me gharmaśca me'rkaśca me sūryaśca me prāṇaśca me'sva medhaśca me  
pṛthivī ca me'ditiśca me ditiśca me dyauśca me sakvārī-raṅgulayo diśaśca me  
yajñena kalpantām ṛkaśca me sāmā ca me stomaśca me yajuśca me dikṣā ca me tapaśca  
ma ṛtuśca me vratañ ca me'horātrayor vṛṣṭyā brhadhrathantare ca me yajñena  
kalpetām ॥ 9 ॥

*Let fire be made over to me, Let what has to be done before the yajña, Arka yajña, sun yajña, the sacrifice of the life-force, horse sacrifice, the earth Aditi and Diti, Gods of heaven, sakvaree meter, the limbs of supreme Purusha, the various directions, the Rig-veda, Sāma Veda, Yajur Veda, the sanctity required to do the yajña the*

*fasting for the removal of sins, the proper time for yajña, the rite of drinking milk from one udder of the cow, good crop made by ceaseless rain in night and day, the singing of Samā may all these come to me as I am the devotee of Rudra.*

गर्भाश्च मे वृत्साश्च मे त्र्यविश्च मे त्र्यवी च मे दित्य वाट् च मे दित्यौ ही च मे पंचा विश्व मे पंचावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे तुर्य वाट् च मे तुर्यौ ही च मे षष्ठ वाट् च मे षष्ठौ ही च मे उक्षा च मे वृशा च म ऋषभश्च मे वेहच्च मेऽनद्धांच मे धेनुश्च म आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां अपानो यज्ञेन कल्पतां व्यानो यज्ञेन कल्पतां चक्षुर यज्ञेन कल्पताग्गश्च श्रोत्रं यज्ञेन कल्पतां मनो यज्ञेन कल्पतां वग् यज्ञेन कल्पतां आत्मा यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् ॥ १० ॥

garbhāśca me vatsāśca me tryaviśca me tryavī ca me ditya vāt ca me dityau hī ca me pañcā viśca me pañcāvī ca me trivatsaśca me trivatsā ca me turya vāt ca me turyau hī ca me paṣṭha vāt ca me paṣṭhau hī ca me ukṣā ca me vaśā ca ma ṛṣabhaśca me vehacca me'nadvāñca me dhenuśca ma āyur yajñena kalpatām prāṇo yajñena kalpatām apāno yajñena kalpatām vyāno yajñena kalpatām cakṣur yajñena kalpatāggaś śrotram yajñena kalpatām mano yajñena kalpatām vag yajñena kalpatām ātmā yajñena kalpatām yajño yajñena kalpatām ॥ 10 ॥

*May I obtain cows with calves in the womb, calves, one and half year old bulls, one and half year old cows, two-year-old bulls, two-year-old cows, two and half year old bulls, two and half year old cows, three-year-old bulls, three-year-old cows, three and half old bulls, three and half year old cows, four-year-old bulls, four-year-old cows, breeding bulls, barren cows, bullocks, cows which have young calves, through the yajña that I perform. May the yajña give me long life, prana, apana, good sight, good hearing, an able mind, good speech, a noble character and the ability to perform more yajñas.*

एका च मे तिस्रश्च मे पंच च मे सप्त च मे नव च म एकादश च मे त्रयोदश च मे पंच दश च मे सप्त दश च मे नव दश च म एकं विगुं शतिश्च मे त्रयो-विगुं शतिश्च मे पंच विगुं शतिश्च मे सप्त विगुं शतिश्च मे नव विगुं शतिश्च म एकं त्रिगुं सतिश्च मे त्रयस् त्रिगुं शतिश्च मे चतस्रश्च मेऽष्टौ च मे द्वादश च मे षोडश च मे विगुं शतिश्च मे चतुर विगुं शतिश्च मे ऽष्टा विगुंशतिश्च मे द्वा-विगुंशच्च मे षट् त्रिगुंशच्च मे चत्वारिगुंशच्च मे चतुश्चिगुं शच्च मेऽष्ट चत्वारिगुं शच्च मे वाजश्च प्रसवश्च पिजस्च ऋतुश्च सुवश्च मूर्ध च व्यश्नियश्च अंत्यायनश्च अंत्यश्च भौवनश्च भुवनश्च आधिपतिश्च ॥ ११ ॥

ekā ca me tisraśca me pañca ca me sapta ca me nava ca ma ekādaśa ca me trayodaśa ca me pañca daśa ca me sapta daśa ca me nava daśa ca ma ekā vigñśatiśca me trayo- vigñśatiśca me pañca vigñśatiśca me sapta vigñśatiśca me nava vigñśatiśca ma ekā trigñśatiśca me trayas trigñśatiśca me catasraśca me'stau ca me dvādaśa ca me ṣoḍaśa ca me vigñśatiśca me catur vigñśatiśca me'stā vigumśatiśca me dvā- vigumśacca me ṣaṭ trigumśacca me catvārigumśacca me catuś- vigñśacca me'stā catvārigñśac ca me vājaśca prasavaśca pijasca kratuśca suvaśca mūrdha ca vyaśniyaśca antyāyanaśca antyaśca bhauvanaśca bhuvanaśca ādhipatiśca ॥ 11 ॥

*One, Three, Five, Seven, Nine, Eleven, Thirteen, Fifteen, Seventeen, Nineteen, Twenty-one, Twenty-three, Twenty-five, Twenty-seven, Twenty-nine, Thirty-one, Thirty-three, Four, Eight, Twelve, Sixteen, Twenty, Twenty-four, Twenty-eight, Thirty-two, Thirty-six, Forty, Forty-four, Forty-eight, Food, Production of food, Growth of food, Fire sacrifice, And I request the Sun, the reason of all this and the sky at the zenith and all the gods presiding over the sky and the gods presiding over deluge and the deluge and the gods presiding over the world and the world and the god presiding over every thing, to be merciful to me.*

इडा देवहूर मनुर् यज्ञनीः बृहस्पतिः उक्तामदानि शृणुं सिषत् विश्वेदेवः सूक्त-वाचः पृथिवि मातर मा मां हिगुं सीः मधुं मनिष्ये मधुं जनिष्ये मधुं वक्ष्यामि मधुं वदिष्यामि मधुं-मतिं देवेभ्यः वाचंम्

उद्यासगं शुश्रुषेण्यां मनुष्यैभ्यस्तं मा देवा अवन्तु शोभायै पितरोऽनुमदन्तु ॥

om idā devahūrmanūr yajñanīr brhaspatir ukthāmadāni śagnṁ siṣad viśvedevāḥ  
sūkta vācaḥ prthivī mātarmā mā higṁśīr madhu maṇiṣye madhu jaṇiṣye madhu  
vakṣyāmi madhu vadiṣyāmi madhu matim devebhyo vācam udyāsagnṁ  
śuśrūṣeṇyām maṇiṣyebhyaṣtam mā devā avantu śobhāyai pitaro'numadantu || om  
śāntiś śāntiś śāntiḥ || 12 ||

*Kāma dhenu summons the devās, Manu conducts the sacrifice, Brihaspati chants the joy giving mantrās, Visve devās tell the methods, O mother goddess of earth, do not give trouble to me. I will strive to think only benevolent thoughts, I will strive to do only benevolent deeds, I will take only sweet things for worship of devas, I will talk of only good things, I will only give sweetest things to the devās, And people who want to hear good things, Let the devas protect me who acts in this way, And let my ancestors also protect me. Let there be peace, let there be peace, let there be peace.*

## 46. SANYĀSA SŪKTAM

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वम् आनुशः ।

परेण नाकं निहितं गुहायां बिभ्राजते यद्यतयो विशन्ति ॥ १ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvam ānuśaḥ ।  
pareṇa nākaṁ nihitaṁ guhāyām bibhrajate yad-yatayo viśanti || 1 ||

*Not by work, not by progeny, not by wealth, they have attained immortality. It is by renunciation (of the fruits of action) alone that immortality is attained. That which the hermits attain is laid beyond the heavens; yet it shines brilliantly in the purified heart.*

वेदांत विज्ञान विनिश्चितार्थाः संन्यास योगाद् यतयः शुद्ध-सत्त्वाः ।

ते ब्रह्म-लोके तु परांत-काले परामृतात् परिमुच्यन्ति सर्वे ॥ २ ॥

vedānta vijñāna viniścitarthāḥ saṁnyāsa yogād yatayaś śuddha-sattvāḥ ।  
te brahma-loke tu parānta-kāle parāmṛtāt parimucyanti sarve || 2 ||

*All those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the Vedānta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of brahman at the dissolution of their final body.*

दहं विपापं परमैश्वरभूतं यत् पुण्डरीकं पुरम् अध्यसं स्थम् ।

तत्रापि दहं गगनं विशोकस्तस्मिन् यदंतस्तद् उपासितव्यम् ॥ ३ ॥

daḥraṁ vipāpaṁ paramaiśvarambhūtaṁ yat puṇḍarikam puram adhyasagushḥ stham ।  
tatrāpi daḥraṁ gaganam viśokaś tasmin yadantas tad upāsitaḥ || 3 ||

*In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme Being. Further in the interior of this small area there is the sorrowless ether. This is to be meditated upon continually.*

यो वेदादौ स्वरः प्रोक्तो वेदांते च प्रतिष्ठितः । तस्य प्रकृति लीनस्य यः परः स महेश्वरः ॥ ४ ॥

yo vedādaḥ svarah prokto vedānte ca pratiṣṭhitaḥ ।  
tasya prakṛti līnasya yaḥ parah sa maheśvaraḥ || 4 ||

*He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which alone remains after the final dissolution.*

## 47. PITARA SUKTAM

(Rig Veda 10.15)

उदीरताम् अवरं उत्परास उन्मध्यमाः पितरः सोम्यासः  
असुं य ईयुरवृका ऋतज्ञास्ते नो अवन्तु पितरो हवेषु ॥

udīratām avāra utparāsa unmadhyamāḥ pitaras somyāsaḥ  
asum ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu ॥ 1 ॥

*Let the lower, let the higher, let the middlemost Soma-loving Manes arise; let those Manes who, friendly, knowing what is right, having gone to life eternal, favour us in our invocations.*

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरासेयुः ।  
ये पार्थिवे रजस्या निषत्ता ये वा नूनगं सुवृजनांसु विक्षु ॥

idaṁ pitṛbhyo namo astvadya ye pūrvāso ya uparāseyuḥ ।  
ye pāṛthive rajasya niṣattā ye vā nūnagṁ suvrjanāsu vikṣu ॥ 2 ॥

*Let this our adoration be made to-day to our predecessors, to those our ancestors who have departed and have established themselves in the astral realms or who are now present among opulent people.*

आहं पितृन् सुविदत्रागुं अविस्मि नपातं च विक्रमणञ्च विष्णोः ।  
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

āham pitṛn suvidatrāguṁ avitsi napātaṁ ca vikramaṇaṁca viṣṇoḥ ।  
barhiṣado ye svadhaya sutasya bhajanta pitvasta ihā gamiṣṭhāḥ ॥ 3 ॥

*I have invoked the Manes, who are well aware of my worship, the infallibility, and the progressive advance of this sacrifice; the Manes who sit on the sacred grass frequently coming hither shall partake of the pressed drink with the offering to the dead, come most gladly here.*

बर्हिषदअ पितर उत्त्यर्वागं इमा वो हव्या चक्रमा जुषध्वम् ।  
त आ गतावसा शन्तमेनाथाः नः शं योररपो दधात ॥ ४ ॥

barhiṣadha pitara ūtyarvāgṁ imā vo havyā cakṛmā juṣadhvam ।  
ta ā gatāvasā śantamenāthāḥ naś śaṁ yorarapo dadhāta ॥ 4 ॥

*O Manes that sit on the spread grass come hither, protect us who are in your presence; these offerings we have made to you; accept them; so come with most beneficent protection; then bestow upon us health and happiness, and pardon from sin.*

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।  
त आ गमन्तु तेह श्रुवन्त्वधि ब्रुवन्तु तेवन्त्वस्मान् ॥ ५ ॥

upā hūtaḥ pitaras somyāso barhiṣyeṣu nidhiṣu priyeṣu ।  
ta ā gāmantu teha śruvantvadhī bruvantu te'vantvāsmān ॥ 5 ॥

*May the Pitara who are entitled to the Soma offering come hither, when invoked by us, to the dear offerings placed upon the strew; let them come; let them listen here to our hymns; let them speak for us; let them protect us.*

आच्या जानु दक्षिणतो निषद्येमं यज्ञेमभि गृणीतु विश्वे ।  
मा हिगुं सिष्ट पितरः केन चिन्नो यद्वागः पुरुषता करां ॥ ६ ॥

ācyā jānu dakṣiṇato niṣadyemaṁ yajñemabhi grṇīta viśve ।  
mā higuṁ siṣṭa pitarāḥ kenā cinno yad vāgaḥ puruṣatā karāma ॥ 6 ॥

*Bending the knee, sitting down to the south, may you all greet favorably this sacrifice; injure us not, O Manes, by reason of any offence that we may have committed against you through human frailty.*

आसीनासो अरुणिनाम् उपस्थो रयिं धत्त दाशुषे मर्त्याय ।

पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत् तेहोर्जं दधात ॥ ७ ॥

āsināso aruṇinām upastho rayim dhātta dāśuṣe martyāya ।  
putrebhyaḥ pitaras tasya vasvaḥ pra yacchata te-horjaṁ dadhāta ॥ 7 ॥

*Sitting in proximity to the radiant flames of the altar, bestow wealth on the worshipping mortal. To your descendants, O Fathers, present a share of those riches; may you here bestow strength.*

ये नः पूर्वे पितरः सोम्यासौनूहिरे सोम-पीथं वसिष्ठाः ।

तेभिर् यमः सगुं रराणो हवीगष् प्युशन् उशद्भिः प्रतिकाममन्तु ॥ ८ ॥

ye naḥ pūrve pitaras somyāso'nūhire soma-pītham vasiṣṭhāḥ । tebhīr yamas saguṁ  
rarāṇo haviggaṣṣ yuśann uśadbhiḥ prati-kāmam attu ॥ 8 ॥

*May Yama, being propitiated, desirous of the offering, partake at pleasure of the oblations along with those of our ancient progenitors, the Saumyas, the possessors of great spiritual wealth, who also desire it, and who convey the Soma oblation to the devas and the pitaras in due order.*

ये तातृषुर् देवत्रा जेहमाना होत्राविदुः स्तोमं तष्टासो अर्कैः ।

आग्ने याहि सुविदत्रेभिर् अर्वाङ् सत्यैः कव्यैः पितृभिर् घर्मसद्भिः ॥ ९ ॥

ye tātrṣur devatrā jehamānā hotrāvidas stoma taṣṭāso arkaiḥ ।  
āgne yāhi suvidatrebhir arvāṅ satyair kavyair pitrbhir gharmaśadbhiḥ ॥ 9 ॥

*Come O Agni to our presence with the Pitris, who are possessed of spiritual wisdom, who have attained a seat in the assembly of the devas, who thirst for Soma, skilled in sacrifices, reciters of hymns, truth-speaking seers, frequenters of sacrifices.*

ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं दधानाः ।

आग्ने याहि सहस्रं देववन्दैः परैः पूर्वैः पितृभिर् घर्मसद्भिः ॥

ye satyāso havirado haviṣpā indreṇa devais saratham dadhānāḥ । āgne yāhi  
sahasraṁ deva-vandair parair pūrvair pitrbhir gharmaśadbhiḥ ॥ 10 ॥

*Come O Agni with thousands of manes, of both past and future, frequenters of sacrifices, eulogists of the gods, those who are true, who are sustained by oblations, and possess equality with Indra and the devas.*

अग्निष्वात्ताः पितरेह गच्छत् सदस-सदस्सदत सुप्रणीतयः ।

अत्ता हवीगं षि प्रयतानि बर्हिष्यथाः रयिगं सर्व वीरं दधातन ॥११॥

agniṣvāttāḥ pitareha gacchata sadas-sadas-sadata supraṇītayāḥ ।  
attā havīgm̐ ṣi prayatāni barhiṣyathāḥ rayigm̐ sarva vīraṁ dadhātana ॥ 11 ॥

*You Fathers that have been devoured by fire come hither; sit you down each on his seat, you that have good guidance; partake of the offerings spread on the sacred grass; then bestow wealth accompanied by heroic son.*

त्वमग्न ईलतो जातवेदोऽवाङ् हव्यानि सुरभीणि कृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अक्षन् अद्धि त्वं देव प्रयता हवीगं षि ॥१२॥

tvam āgna īlato jātavedo'vāḍ dhavyāni surabhīṇi kṛtvī । prādāḥ pitrbhyaḥ svadhayā  
te akṣann addhi tvam deva prayatā havīgm̐ ṣi ॥ 12 ॥

*O Agni, having been implored, O Source of the Vedas, have conveyed the oblations, having made them fragrant you have presented them to the fathers; with the funeral offering they have eaten them; so you, O god also partake of the oblations offered.*

ये चेह पितरो ये च नेह यागुंश्च विद्म यागं उच न प्रविद्म ।

त्वं वेत्थ यदि ते जातवेदः स्वधाभिर्यज्ञगं सुकृतं जुषस्व ॥

ye ceḥa pitaro ye ca neha yāggaśca vidma yāgm̐ u ca na pravidma ।  
tvam vettha yati te jātavedas svadhābhir yajñagm̐ sukṛtaṁ juṣasva ॥ 13 ॥



*Both the Fathers who are here in this realm and are not, both those whom we know and those whom we know not, you know how many they are O Jatavedas; enjoy the sacrifice well prepared with funeral offerings.*

ये अ॒ग्नि॒दग्धा॑ ये अ॒न॒ग्नि॒दग्धा॑ म॒ध्ये दि॒वः स्व॒धया॑ मा॒दय॑न्ते ।  
तेभिः॑ स्व॒राल॑ सु॒नीति॑म् व॒शं त॒न्वं क॒ल्पय॑स्व ॥ १४ ॥

ye a॒gni-dagdhā ye an॒gni-dagdhā ma॒dhye di॒vas svadhaya॑ mādayante ।  
tebhis svarāla sunītim etām yathā vaśam tanvaṁ kalpayasva ॥ 14 ॥

*Those who, cremated or not, are exhilarated by the funeral offering in the midst of heaven, and O Supreme Lord, being associated with them, construct for them bodies according to your power to enhance spiritual progress.*

## 48. MANYU SŪKTAM # 1

The Manyu Sūktas R.V. 10:83, 84

These 2 Sūktas from the Rig Veda and are chanted during the yajñas for the destruction of enemies (i.e. kāma, krodha, moha, mada, lobha, māsarya.) Manyu, the personification and presiding Deity of anger, is a form of Nṛsiṃhadeva and so they also chanted to appease him.

यस्ते॑ म॒न्योऽवि॑धद्-वज्र॑ सायक॑ सह॑ ओजः॑ पु॒ष्यति॑ वि॒श्वमा॑नु॒षक् ।  
सा॒ह्याम॑ दा॒समा॑र्यं त्वया॑ यु॒जा सह॑स्कृ॒तेन॑ सह॑सा॒ सह॑स्वता ॥ १ ॥  
yastē ma॒nyo'vidhad-vajra॑ sāyaka॑ saha॑ ojaḥ pu॒ṣyaṭi vi॒śva mānu॒ṣak ।  
sāhyāma॑ dāsa॒māryaṁ tvayā॑ yujā sahaskr̥teṇa॑ sahasā॑ sahasvatā ॥ 1 ॥

*"O Manyu, the persons who worship You, who are like a thunderbolt, the destroyer of enemies, enjoys all power and strength combined, may we overcome our enemies with You as our friend, invigorating and strong."*

म॒न्युर॑ इ॒न्द्रो म॒न्युर॑ ए॒वास॑ दे॒वो म॒न्युर॑ हो॒ता वरु॑णो जा॒तवै॑दाः ।  
म॒न्युं वि॒शं ई॒ळते॑ मा॒नुषी॑र्याः पा॒हि नो॑ म॒न्यो तप॑सा॒ स॒जोषाः॑ ॥ २ ॥  
ma॒nyur indro॑ ma॒nyur evāsa॑ de॒vo ma॒nyur hotā॑ varu॑ṇo jāta॒vaidāḥ ।  
ma॒nyuṁ viśa॑ ilate॑ mānu॒ṣīryāḥ pāhi॑ nō manyo॑ tapasā॒ sajoṣāḥ॑ ॥ 2 ॥

*"Manyu is Indra, He is Varuna and Agni. Those of human descent praise Manyu. Protect us Manyu, be pleased with our austerities."*

अ॒भीहि॑ म॒न्यो त॒व स॒स्त वी॒यान् तप॑सा॒ यु॒जा वि जा॑हि॒ शत्रू॑न् ।  
अ॒मि॒त्रहा॑ वृ॒त्रहा॑ द॒स्युहा॑ च॒ विश्वा॑ वसू॒न्या भ॑रा॒ त्वं नः॑ ॥ ३ ॥  
abhihi॑ manyo ta॒va śasta॑ vīyān tapasā॒ yujā vi ja॑hi॒ śatrūn॑ ।  
amitra॑hā vṛtra॑hā dasyu॑hā ca॒ viśvā॑ vasū॒nyā bha॑rā tvam̐ naḥ ॥ 3 ॥

*"Come to us Manyu, You who are the strongest of the strong. With austerity as your companion, overthrow our enemies. Give us spiritual wealth, O slayer of enemies, adversaries and foes."*

त्वं हि॑ म॒न्यो अ॒भिभू॑त् यो॒जाः स्वय॑म्भूर॒ भामो॑ अ॒भिमा॑तिषा॒हः ।  
वि॒श्व-च॑र्षणिः॒ सह॑रिः॒ सहा॑वान् अ॒स्मास्वो॑जः॒ पृ॒तना॑सु धेहि॑ ॥ ४ ॥  
tvam̐ hi manyo॑ abhibhū॑t yojāḥ svayambhūr॒ bhāmo॑ abhimātiṣā॒haḥ ।  
viśva-carṣa॑ṇiḥ sahurि॑ḥ sahāvān॒ asmāsvo॑jaḥ pṛtanāsu dhehi ॥ 4 ॥

*"Give us strength in battle, Manyu, O you who posses overpowering strength. You are self-existent, furious, the overthrower of enemies, the beholder of all, enduring, and vigorous."*

अ॒भा॒गः सन्न॑प॒ परै॑तो अ॒स्मि त॒व क्र॑त्वा॒ तवि॑षस्यं प्रचेतः॑ ।  
तं त्वा॑ म॒न्यो अ॒क्रतु॑र् जिहीला॒हं स्वा॑ त॒नूर॑ ब॒ल॒ देया॑य॒ मेहि॑ ॥ ५ ॥



abhāgaḥ sannapa parēto asmi tava kratvā taviṣasya pracetah ।  
tam tvā manyo akratur jihlāham svā tanūr bala deyāya mehi ॥ 5 ॥

“O Lord Manyu, not taking part in Your worship (not offering oblations at the ritual) I was forced to retreat before my enemies. I avoided and neglected your worship. Yet please be kind and give me strength.”

अ॒यं ते॑ अ॒स्म्युप॑ मे॒ह्यर्वा॑न् प्र॒तीची॑नः स॒हुरे॑ वि॒श्वधा॑यः ।  
म॒न्यो वज्रि॑न्नाभि॒ मामा॑ ववृ॒त्स्व॒ हना॑व॒ दस्यु॑रु॒त बो॒ध्या॒पेः ॥ ६ ॥  
ayaṁ te asmyupa mehyarvāṇ prācīnaḥ sahure viśvadhāyaḥ ।  
manyō vajrinnabhi māmā vavṛtsva hanāva dasyūmruta bodhyāpeḥ ॥ 6 ॥

“I am yours! Come to me, turn Your face towards me! O resister of the foes, sustainer of all, Manyu, the holder of a thunderbolt, come to me. Let us slay the demons together, and help us, Your devotees.”

अ॒भि प्रे॒हि दक्षि॑ण॒तो भ॑वा॒ मेऽधा॑ वृ॒त्राणि॑ जंघ॒नाव॒ भूरि॑ ।  
जु॒होमि॑ ते ध॒रुणं॑ म॒ध्वो अग्र॑म् उ॒भा उ॑पांशु प्रथ॒मा पि॑बाव ॥ ७ ॥  
abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghanāva bhūri ।  
juhomi te dharuṇaṁ madhvo agram ubhā upāṁśu prathamā pibāva ॥ 7 ॥

“Approach me by my right side and let us slay a multitude of foes together. I offer you the best part of the Soma juice, let us drink it together in privacy.”

## Manyu Sūktam # 2.

त्वया॑ म॒न्यो स॒रथ॑म् आरु॒जंतो॑ ह॒र्ष मा॑णासो धृ॒षिता॑ म॒रुत्वः॑ ।  
ति॒ग्मेष॑व॒ आयु॑धा स॒ंशिशा॑ना अ॒भि प्र॑ यन्तु नरो अ॒ग्नि॒रूपाः॑ ॥ १ ॥  
tvayā manyo śaratham ārujanto harṣa māṇāso dhṛṣitā marutvaḥ ।  
tigmeṣava āyudhā saṁśiśānā abhi pra yantu naro agni-rūpāḥ ॥ 1 ॥

“May the priests, who resemble Agni, ascend the same chariot as You. O Manyu, who is accompanied by the Maruts. May You proceed in battle, advancing, exulting, indignant, armed with sharp arrows, whetting Your weapons.”

अ॒ग्निरि॑व म॒न्यो त्वि॑षितः स॒हस्व॑ सेना॒नीर्नः॑ स॒हुरे॑ हू॒त ए॑धि ।  
ह॒त्वाय॑ श॒त्रून्वि॑ भ॒जस्व॑ वेद॒ ओजो॑ मि॒मानो॑ वि मृ॒धो नु॑दस्व ॥ २ ॥  
agniriva manyo tviṣitaḥ sahasva senānīrnaḥ sahure hūta ēdhi ।  
hatvāya śatrūnvi bhajasva veda ojo mimāno vi mṛdho nudasva ॥ 2 ॥

“Blazing like fire, O Manyu, overcome our foes, come as our general, when invoked by us in battle. Having slain the enemies, divide their wealth. Granting us strength, scatter our foes.”

स॒हस्व॑ म॒न्यो अ॒भिमा॑ति॒मस्मे॑ रु॒जन्मृ॑णन्प्रमृ॒णन्प्रे॒हि श॒त्रून् ।  
उ॒ग्रं ते॑ पाजो न॒न्वा रु॑रुध्रे व॒शी व॑शं नयस॒ एक॑ज॒ त्वम् ॥ ३ ॥  
sahasva manyo abhimātimasme rujanmrṇanpramṇanprehi śatrūn ।  
ugraṁ te pājo nānvā rurudhre vaśī vaśaṁ nayasa ekaja tvam ॥ 3 ॥

“O Manyu, overthrow our enemies. Advance against our foes, wounding, killing, annihilating them. O You who depend on no-one, who can resist Your fierce might?”

एको॑ ब॒हूना॑म् अ॒सि म॒न्य वी॒ळितो॑ वि॒शं वि॒शं यु॑धये॒ सं शि॑शाधि ।  
अ॒कृ॒त्तर॑ उ॒क्तव्या॑ यु॒जा व॒यं द्यु॑मंतं॒ घोषं॑ वि॒जया॑य कृ॒ण्महे॑ ॥ ४ ॥  
eko bahūnām asi manya vīlito viśaṁ viśaṁ yudhaye saṁ śiśādhi ।  
akṛttar uktvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe ॥ 4 ॥

"You are praised, O Manyu, as the conqueror of all. Help us contend with all our foes. With You as our friend, O radiant one, we will cry out in victory."

विजेष॑कृद् इ॒न्द्र इ॒वान् अव॑ब्र॒वोऽस्माकं॑ म॒न्यो अधि॑पा भ॒वेह ।  
प्रि॒यं ते नाम॑ सह॒रे गृ॑णीम् अ॒सि वि॒द्वा तम् उत्सं॑ यत॑ आ॒बभू॑थ ॥ ५ ॥

vijēṣakṛd indra ivān avabravo'smākaṁ manyo adhipā bhāveha ।  
priyaṁ te nāma sahure grṇīm asi vidmā tam utsaṁ yata ābabhūtha ॥ 5 ॥

"O Manyu, giver of victory, You are irreproachable like Lord Indra. Please protect this ritual. O Enduring One, we sing to you appropriate praises. We know this to be the source where You have come from."

आ॒भू॒त्या सह॑जा व॒ज्र सा॒यक॑ सहो॑ बिभर्ष्य॑-अभि॒भूत॑ उत्त॒रम् ।  
क्र॒त्वो नो॑ म॒न्यो सह॑ मे॒द्येधि॑ महा॑ ध॒नस्य॑ पु॒रुहू॑त सं॒सृजि॑ ॥ ६ ॥

ābhūtyā sahajā vajra sāyaka saho bibharṣy-abhibhūta uttaram ।  
kratvā no manyo saha medyedhi mahā dhanasya puruhūta saṁsṛji ॥ 6 ॥

"O Manyu, You are like a destructive thunderbolt, the overpowerer of foes, the twin brother of victory, and have extreme strength. Be favorable to us, Manyu, in our deeds, O You who are invoked by many in the shock of battle."

सं॒सृष्टं॑ ध॒नम् उ॒भयं॑ स॒मा-कृ॑तम् अ॒स्मभ्यं॑ दत्तां॑ वरु॑णश्च म॒न्युः ।  
भि॒यं दधा॑ना हृ॒दये॑षु श॒त्रवः॑ परा॑जितासो॒ अप॒ नि ल॑यन्ताम् ॥ ७ ॥

saṁsṛṣṭaṁ dhanam ubhayaṁ samā-kṛtaṁ asmabhyaṁ dattāṁ varuṇascha manyuḥ ।  
bhiyaṁ dadhānā hrdayeṣu śatravaḥ parājitāso apa ni layantām ॥ 7 ॥

"May Manyu and Varuna bestow upon us undivided spiritual and material wealth; may our enemies, fear within their hearts, be overcome and utterly destroyed."

## 49. ŚĀNTI MANTRĀṆĪ

(Taittiriya Aranyaka 4:42)

श॒न्नो मि॒त्र शं वरु॑णः । श॒न्नो भव॑त्व॒र्यमा॑ । श॒न्न इन्द्रो॑ बृ॒हस्प॑तिः । श॒न्नो वि॒ष्णुरु॑रु॒क्रमः॑ । नमो॑  
ब्रह्म॑णे । नम॑स्ते वा॒यो । त्वम् ए॒व प्र॑त्यक्षं॑ ब्रह्मा॑सि । त्वम् ए॒व प्र॑त्यक्षं॑ ब्रह्म॑ वदि॒ष्यामि॑ । ऋ॒तं  
वदि॒ष्यामि॑ । स॒त्यं वदि॒ष्यामि॑ । तन्-मा॒म अ॑वतु । तद् व॒क्तारं॑ अवतु । अ॒वतु॑ माम् । अ॒वतु॑ व॒क्तारम्॑ ॥  
ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ १ ॥

śan-no mitra śaṁ varuṇaḥ । śan-no bhavatvaryamā । śan- na indro bṛhaspatiḥ । śan-  
no viṣṇur-urukramaḥ । namo brahmaṇe । namaste vāyo । tvam eva pratyakṣaṁ  
brahmāsi । tvam eva pratyakṣaṁ brahma vadiṣyāmi । ṛtaṁ vadiṣyāmi । satyaṁ  
vadiṣyāmi । tan-mām avatu । tad vaktāraṁ avatu । avatu mām । avatu vaktāram ॥  
om śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman, You alone I shall proclaim to be the perceptible Godhead, I shall speak of the Right; I shall speak of the Truth; May that (teaching) protect me and also the preceptor. Let that protect us both, the taught and the teacher. Om, let there be peace all pervading.

शन्नो॑ मि॒त्र शं वरु॑णः । शन्नो॑ भवत्व॒र्यमा॑ । शन्न॒ इन्द्रो॑ बृह॒स्पतिः॑ । शन्नो॑ विष्णु॒रुरु॒क्रमः॑ । नमो॑  
ब्रह्म॑णे । नमस्ते वा॒यो । त्वमे॒व प्र॒त्यक्षं॑ ब्रह्मा॑सि त्वमे॒व प्र॒त्यक्षं॑ ब्रह्मा॑ अवादिषम् । ऋतम॑वादिषम् ।  
स॒त्यम॑वादिषम् । तन्माम्-आ॒वीत् । तद् व॒क्तारम्-आ॒वीत् । आ॒वीन् माम् । आ॒वीद्-व॒क्तारम् ॥ ॐ  
शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ २ ॥

śan-no mitra śam varuṇaḥ | śan-no bhavatvaryamā | śan- na indro brhaspatiḥ | śan-  
no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo | tvam eva pratyakṣam  
brahmāsi tvam eva pratyakṣam brahmā avādiṣam | ṛtam-avādiṣam | satyam  
avādiṣam | tan-mām-āvīt | tad vaktāram-āvīt | āvīn mām | āvid-vaktāram || om  
śāntiḥ śāntiḥ śāntiḥ ॥ 2 ॥

*May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us. Salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman. You alone I proclaimed to be the perceptible Godhead, I spoke of the Right; I spoke of the Truth: that (teaching) protected me and also the preceptor. That protected us both, the taught and the teacher. Om, let there be peace all pervading.*

स॒ह-ना॑ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवाव॒है । तेज॒स्वि-ना॒वधी॑तम् अस्तु॒ मा वि॒द्विषा॒वहै ॥ ॐ  
शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ ३ ॥

saha-nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai | tejasvi-nāvadhitam  
astu mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ ॥ 3 ॥

*May Brahman protect us both together, May he nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we never hate each other. May peace — physical, mental and spiritual be on us forever.*

नमो॑ वा॒चे या चो॒दिता॑ या चा॒नुदि॒ता तस्यै॑ वा॒चे नमो॑ नमो॑ वा॒चे नमो॑ वा॒चस॒पतये॑ नम॑ ऋषि॒भ्यो  
मन्त्र॒-कृद्भ्यो॑ मन्त्रं॑ पति॒भ्यो मा॑ माम्-ऋष॑यो मन्त्र॒-कृतो॑ मन्त्र॒-पत॑यः परा॒दुर्माऽह॑मृषीन् मन्त्र॒-कृतो॑  
मन्त्र॒-पतीन्॑ परा॒दां वैश्व॒-देवीं॑ वाच॑म् उद्यास॒गं शि॒वाम् अद॑स्तां जुष्टां॑ दे॒वेभ्य॑श् शर्म॑ मे द्यौः शर्म॑  
पृथि॒वी शर्म॑ विश्व॑म् इदं॑ जगत् । शर्म॑ चन्द्र॒श्च सूर्य॑श्च शर्म॑ ब्रह्म॑ प्रजा॒पती । भूतं॑ वदिष्ये भुवनं॑ वदिष्ये  
तेजो॑ वदिष्ये यशो॑ वदिष्ये तपो॑ वदिष्ये ब्रह्म॑ वदिष्ये सत्यं॑ वदिष्ये तस्मा॑ अ॒हम् इदं॑ उप॒स्तर॑णम्  
उप॒स्तृण॑ उप॒स्तर॑णं मे प्रजा॒यै पशू॑नां भूयाद् उप॒स्तर॑णं अ॒हं प्रजा॒यै पशू॑नां भूयासुं प्राणा॑पानौ मृत्यो॒र-  
मा॑-पातं प्राणा॑पानौ मा मा॑ हासि॒ष्ठं मधु॑ मनिष्ये मधु॑ जनिष्ये मधु॑ वक्ष्यामि मधु॑ वदिष्यामि मधु॑मतिं  
दे॒वेभ्यो॑ वाच॑म्-उद्यास॒गं शुश्रू॑षेण्यां मनुष्येभ्य॑स्तं मा॑ दे॒वा अ॑वन्तु शोभा॒यै पि॒तरोऽनु॑मदन्तु ॥ ॐ  
शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ ४ ॥

namo vāce yā coditā yā cānuditā tasyai vāce namo namo vāce namo vācas-pataye  
nama ṛṣibhyo mantra-kṛdbhyo mantra patibhyo mā mām-ṛṣayo mantra-kṛto mantra-  
patayah parādurmāhamṛṣīn mantra-kṛto mantra-patīn parādām vaiśva-devīm  
vācam udyāsagm śivām adastām juṣṭhām devebhyaś śarma me dyauś śarma prthivī  
śarma viśvam idaṁ jagat | śarma candraśca sūryaśca śarma brahma prajāpātī |  
bhūtaṁ vadiṣye bhuvanaṁ vadiṣye tejo vadiṣye yaśo vadiṣye tapo vadiṣye brahma  
vadiṣye satyam vadiṣye tasmā aham idaṁ upastaraṇam upastrṇa upastaraṇam me  
prajāyai paśūnām bhūyād upastaraṇam aham prajāyai paśūnām bhūyāsam  
prāṇāpānau mrtyor-mā-pātām prāṇāpānau mā mā hāsiṣṭham madhu maniṣye  
madhu janīṣye madhu vakṣyāmi madhu vadiṣyāmi madhumatim devebhyo vācam-

udyāsagm̃ śuśrūṣeṇyām̃ manuṣyēbhyastaṁ mā devā avantu śobhāyai  
pitaro'numadantu ॥ om śāntiḥ śāntiḥ śāntiḥ ॥ 4 ॥

*Salutations to Vak, the Goddess of speech, in her manifested or unmanifested form. Salutations to that Vak. Salutations to Vak. Salutations to Vachaspati, the Lord of Vak. Salutations to the Rishis who are creators and protectors of the mantras. May the Rishis who are the creators and protectors of the mantras not neglect me. May I not neglect the Rishis who are the creators and protectors of the mantras. May my speech to all the Gods be auspicious, undiminishing in its power and favoured by the Gods. May the Gods of Heaven protect me. May the Goddess Earth Prthivi protect me. May the whole world protect me. May the Gods of Moon and Sun protect me. May Brahma the cause of the world and Prajapati, the first-born Lord of all Beings protect me. I pray that, the earth, water, fire, wind and sky may be favourable to me, the worlds may be favourable to me. I may be full of energy, I may achieve fame, I may perform austerities, I may utter the mantras and that I may speak the truth. For achieving the aforementioned desired things, I perform this (Pravargya-ritual) which is my support. May I become the support of my progeny and my wealth of cattle. May the vital airs Prana and Apana protect me from death. May not Prana and Apana ever abandon me. May my thoughts bring Delight. May my actions bring Delight. May I carry the ritual to its completion and bring Delight. May my speech bring Delight. May I speak the words which are delightful to the Gods, and which the humans are desirous of hearing. May the Gods protect me, and my forefathers bless me, so that I may obtain the splendid results (of the Pravargya sacrifice). (4.1.1 — 4:1:7.)*

तच्छ्रयो रावृणीमहे । गातुं यज्ञाय । गातुं यज्ञ-पतये । दैवी स्वस्तिरस्तु नः । स्वस्तिर्मानुषेभ्यः ।  
ऊर्ध्वं जिगातु भेषजम् । शन्नो अस्तु द्विपदे । शं चतुष्पदे ॥ ५ ॥

tacchaṁyo rāvṛṇīmahe | gātuṁ yajñāya | gātuṁ yajña-pātaye | daivī svastir astu naḥ  
| svas̥tir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno astu dvīpade | śaṁ  
catuṣpade ॥ 5 ॥

*We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.*

नमो ब्रह्मणे नमोऽस्त्वग्नये नमः पृथिव्यै नम औषधीभ्यः । नमो वाचे नमो वाचस्-पतये नमो विष्णवे  
बृहते करोमि ॥ ६ ॥

namo brahmaṇe namo'stvagnaye namaḥ pṛthivyai nama auṣadhībhyaḥ | namo vāce  
namo vācas-pātaye namo viṣṇave br̥hate karomi ॥ 6 ॥

*I pay my obeisance to Brahma (The Vedas) and to you O Agni (Fire of Wisdom), to the Earth (my Support) and to the Herbs (that nourish me). Salutations to Speech and the Lord of Speech, salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace Peace.*

शन्नो वातः पवतां मातरिश्वा शनस्तपतु सूर्यः । अहानि शं भवंतु नृशङ्गं रात्रिः प्रतिधीयताम् ॥ ७ ॥

śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ naś-tapatu sūryaḥ | ahāni śaṁ bhavantu  
naśśagm̃ rātriḥ pratidhīyatām ॥ 7 ॥

*Pleasantly blow the wind for us, may Sūrya warm us pleasantly. May days pass pleasantly for us, may nights draw near delightfully.*

शं उषानो व्युच्छतु शं आदित्य उदेतु नः । शिवा नः शन्तमा भव सुमृडीका सरस्वति । मा ते  
व्योम संहृषि ॥ ८ ॥

śaṁ uṣāno vyucchaṭu śaṁ āditya udetu naḥ | śivā naś-śantamā bhava sumṛḍīkā  
sarasvati | mā te vyoma sandṛśi ॥ 8 ॥

*May Usha the Goddess of dawn bring happiness to us. May Aditya rise for our happiness. O Sarasvati, be auspicious, most benevolent and very compassionate to us; in your presence, may we never be devoid of protection.*

इडा॑यैवास्त्व॑सि वास्तु॑ मद्रा॑स्तु म॑न्तो भूया॑स्म मा वास्तो॑श्छि॒त्स्मह्य॑ वास्तुः स भूया॑द् योऽस्मान् द्वेष्टि॑  
यं च॑ व॒यं द्विष्मः॑ ॥ ९ ॥

idāyaivāstvāsi vāstu madvāstu manto bhūyāsma mā vāstoś-cchithsmahya vāstus-sa  
bhūyād yo'smān dveṣṭi yaṁ ca vāyaṁ dviṣmaḥ ॥ 9 ॥

4.42.3: (O Earth), you are the dwelling of Goddess Ila in the form of the cow. (By your grace, the world of beings) have a dwelling; may all of us have a dwelling-place; may we not be separated from our homes. On the other hand, may he become homeless, who hates us, and he who is hated by us.

प्रति॑ष्ठासि॑ प्रति॑ष्ठाव॑न्तो भूया॑स्म मा प्रति॑ष्ठाया॑ छि॒त्स्मह्य॑ अप्रति॑ष्ठः स भूया॑द् योऽस्मान् द्वेष्टि॑ यं च॑ व॒यं  
द्विष्मः॑ ॥ १० ॥

pratiṣṭhāsi pratiṣṭhāvānto bhūyāsma mā pratiṣṭhāyā chitsmahya apratiṣṭhas sa  
bhūyād yo'smān dveṣṭi yaṁ ca vāyaṁ dviṣmaḥ ॥ 10 ॥

4.42.4: (O Earth), you are the support; may we always be firmly established in you; may we not be separated from our support. On the other hand, may he become devoid of support, who hates us, and he who is hated by us.

आवा॑तवाहि॑ भेष॒जं विवा॑त वाहि॑ यद्रपः॑ । त्वग्ं॑ हि विश्व॑भेष॒जो दे॒वानां॑ दू॒त ई॒यसे॑ ॥ ११ ॥  
āvātavāhi bheṣajam vivāta vāhi yadrapaḥ । tvagn̄ hi viśvabheṣajo devānām dūta  
īyase ॥ 11 ॥

4.42.5: O wind, bring here (avahi), the healing powers. O wind, blow away all evil. You are the universal healer. You move as the messenger of gods.

द्वावि॑मौ वा॒तौ वा॒त आ॒सिन्धो॑रा प॒राव॑तः ॥ दक्षं॑ मे अ॒न्य आ॒वातु॑ प॒रान्यो॑ वा॒तु यद्-रपः॑ ॥ १२ ॥  
dvāvimau vātau vāta āsindhorā parāvataḥ ॥ dakṣam me anya āvātu parānyo vātu  
yad-rapaḥ ॥ 12 ॥

4.42.6: These two winds [vata] blow, to the ocean or to the region beyond. May one of them bring me (the power of) discernment (daksham). May the other blow away all evil (or sin) (rapaḥ).

यद॒दो वा॑त ते गृ॒हेऽमृ॑तस्य नि॒धिर्हि॑तः । ततो॑ नो दे॒हि जी॒वसे॑ ततो॑ नो धे॒हि भेष॑जम् । ततो॑ नो म॒ह  
आ॒वह॑ । वा॒त आवा॑तु भेष॑जम् ॥ १३ ॥

yadaḍo vāta te gr̥he'mṛtasya niḍhir hitaḥ । tato no dehi jīvase tato no dhehi bheṣajam  
। tato no maha āvaha । vāta āvātu bheṣajam ॥ 13 ॥

O Vata Wind), the treasure of immortality, that lies hidden in your home, give it to us, so that we may live (consciously); give us the healing power from that (treasure); deliver to us the energy from that. May [vata] blow the healing power (bheṣajam) on us.

शंभू॑र्मयोभू॒नो ह॒दे प्र॑ण आयू॑गुंषि ता॒रिष॑त् । इं॒द्रस्य॑ गृ॒होसि॑ तं त्वा प्रप॑द्ये सगु॒स्साश्वः॑ । स॒ह यन्मे॑  
अस्ति॑ तेन॑ ॥ १४ ॥

śambhūr mayobhūr nō hrade praṇa āyūguṁṣi tāriṣat । indrasya gr̥ho'si taṁ tvā  
prapādye sagus-sāśvaḥ । saha yanme asti tena ॥ 14 ॥

(Bringing) peace and bliss to our hearts, extending our lives. [It is the peace and bliss brought in by Vata (or prana) which causes the healing.] (O Aditya), you are the abode of Indra; I surrender to you along with my knowledge, my life-energies, and my entire being.

भूः प्रप॑द्ये भुवः॑ प्रप॑द्ये सुवः॑ प्रप॑द्ये भूर्भुव॑स्सुवः॑ प्रप॑द्ये वा॒युं प्रप॑द्येना॒र्ता दे॒वतां॑ प्रप॑द्येऽश्मा॑नम् आ॒खणं॑  
प्रप॑द्ये प्र॒जाप॑तेर् ब्रह्म॑ को॒शं ब्रह्म॑ प्रप॑द्ये ॐ प्रप॑द्ये ॥ १५ ॥

bhūḥ prapādye bhuvaḥ prapādye suvaḥ prapādye bhūr-bhuvas-suvaḥ prapādye

vāyurṁ prapadyenārtām devatām prapadye'śmānam ākhaṇam prapadye prajāpater  
brahma kośam brahma prapadye om prapadye ॥ 15 ॥

4.42.10: I surrender to the deity of Earth. I surrender to the deity of Mid-region. I surrender to the deity of Heaven. I surrender to the deities of the three worlds. I surrender to the deity Vayu. I surrender to the deity who removes all suffering. I surrender to the indestructible thunderbolt of Indra. I surrender to Brahman, source of Prajapati and the treasury of Brahma i.e., the mantras. I surrender to Omkara, (the Paramatma).

अ॒न्तरि॑क्षं॒ म उ॒र्व॒तरं॑ बृ॒हद् अ॒ग्नय॑ः पर्व॒ताश्च॒ यया॑ वा॒तः स्व॒स्त्या स्व॑स्ति॒मान् तया॑ स्व॒स्त्या स्व॑स्ति॒मान्  
अ॒सानि॑ ॥ १६ ॥

antarikṣam ma ūrvantarām brhad agnayah parvatāśca yayā vātas svastyā svāstimān  
tayā svastyā svāstimān āsāni ॥ 16 ॥

4.42.11: May the mid-region expand for me, may the fires like Garhapatya etc. and the mountains increase my welfare. That power of Vata which bestows well-being and which confers welfare on me, by that same power may I be of happy thoughts.

प्रा॒णापा॑नौ मृ॒त्योर् मा॑पात॒ प्रा॒णापा॑नौ मा मा॑ हा॒सिष्टं॑ ॥ १७ ॥

prāṇāpānau mṛtyor māpātam prāṇāpānau mā mā hāsiṣṭam ॥ 17 ॥

4.42.12: My Prana and Apana protect be from death. May not Prana and Apana ever abandon me.

मयि॑ मे॒धां मयि॑ प्र॒जां मय्य॑ग्निस्तेजो॑ दधातु । मयि॑ मे॒धां मयि॑ प्र॒जां मयि॑न्द्रं इन्द्रि॑यं दधातु । मयि॑ मे॒धां  
मयि॑ प्र॒जां मयि॑ सूर्यो॑ भ्राजो॑ दधातु ॥ १८ ॥

mayi medhām mayi prajāṁ mayyagnis tejo dadhātu । mayi medhām mayi prajāṁ  
mayindra indriyam dadhātu । mayi medhām mayi prajāṁ mayi sūryo bhrājo  
dadhātu ॥ 18 ॥

May Agni bestow on me intelligence, progeny and splendour. May Indra bestow on me intelligence, progeny and force. May Surya bestow on me intelligence, progeny and radiance.

द्यु॒भिर॑क्तुभिः॒ परि॑पातम् अ॒स्मान् अरि॑ष्टेभिरश्विना॒ सौभ॑गेभिः । तन्नो॑ मि॒त्रो वरु॑णो मा मह॑न्ताम् अदि॑तिः  
सि॒न्धुः पृथि॑वी उ॒त द्यौः॑ ॥ १९ ॥

dyubhir-aktubhiḥ paripātam asmān ariṣṭebhir aśvinā saubhagebhiḥ । tanno mitro  
varuṇo mā mahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ ॥ 19 ॥

4.42.14: Guard us all-around during nights and days, with undiminished blessings, O Ashvins. May we be protected by Mitra, Varuna, Aditi, Waters, Earth and Heaven.

कया॑ नश्चि॒त्र आ॑भुव दू॒ती स॒दा वृ॑धः सखी॑ । कया॑ शचि॑ष्ठया वृ॒ता ॥ २० ॥

kayā naścitra ābhuva dūti sadā vṛdhas-sakhā । kayā śaciṣṭhayā vṛtā ॥ 20 ॥

What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)

कस्त्वा॑ स॒त्यो म॒दानां॑ म॒ग्नं हि॑ष्ठो मथ्स॒दंध॑सः । दृ॒ढा चि॑दारु॒जे वसु॑ ॥ २१ ॥

kastvā satyo madānām magṇaḥ hiṣṭho math-sadandhasaḥ । dṛḍhā cidāruje vasu ॥ 21 ॥

What, genuine and most liberal offering libation will invigorate you with essence to burst open even strongly-guarded wealth? You are the protector of us, your friends who praise you.

अ॒भीषु॑णसः सखी॑नाम् अ॒विता॑ ज॒रितृ॑णाम् । श॒तं भ॑वा॒स्यु॒तिभिः॑ ॥ २२ ॥

abhīṣuṇas-sakhinām avitā jaritṛṇām । śataṁ bhavāsyūtibhiḥ ॥ 22 ॥

4.42.17: Come towards us. By a hundred expandings you become, the increaser of your friends and adorers.

वयः॑ सु॒पर्णा॑ उप॒सेन्दु॑रि॒न्द्रं प्रि॒य मे॒धा ऋष॑यो नाध॑मानाः । अप॑ध्वा॒न्तमू॑र्णुहि पू॒र्धि चक्षु॑र्मु॒ग्ध्यस्मान्



नि॒धये॑व ब॒द्धान् ॥२३॥

vayas-suparṇā upasendur-indraṁ priya mēdhā ṛṣayo nādhāmānāḥ | apādhvāntam  
ūrṇuhi pūrdhi cakṣur mumugdhyasmān nidhayēva baddhān || 23 ||

4.42.18: Rishis (4), (who in essence are like) birds with wonderful wings (i.e. are fit to be liberated), devoted to sacrifices (to the Supreme), approached Indra, desirous of favour. (O Indra), remove the darkness of ignorance; fill our eyes with the Light, liberate us, who are as if bound by snares.

शन्नो॑ दे॒वीर॑भि॒ष्टय॑ आपो॑ भव॑न्तु पी॒तये॑ । शं॒योर॑भि॒स्रव॑न्तु नः ॥ २४ ॥

śanno devīr abhiṣṭaya āpo bhavantu pītaye | śaṁyor abhisravantu naḥ || 24 ||

Gracious be the divine waters for our protection, be they for our drink. May they flow down on us for peace and perfection.

ई॒शा॒ना-वा॒र्या॑णां क्षय॑न्ती॒श्वर्ष॑णी॒नाम् । अ॒पो या॑चामि भे॒षज॑म् ॥ २५ ॥

īśānā-vāryāṇāṁ kṣayāntīś-carṣaṇīnām | apo yācāmi bheṣajam || 25 ||

4.42.20: (O Waters) you are sovereign over precious things, and masters of persons that see, we seek healing powers from you, O waters.

सु॒मित्रा॑न॒ आप॒ ओष॑धयः संतु दु॒र्मित्रा॑स्तस्मै॒ भूया॑सु॒र्योऽस्मा॑न् द्वेष्टि॑ यं च व॒यं द्वि॑ष्मः ॥ २६ ॥

sumitrāna āpa oṣadhas santu durmitrās-tasmai bhūyāsuryo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ || 26 ||

4.42.21: May the deities of the Waters and the plants be friendly to us. May those deities be unfriendly, to those who hate us, and to those who are hated by us.

आपो॑ हि॒ष्ठो म॑यो भुवः॑ । ता न॑ ऊ॒र्जे द॑धातन । म॒हे र॑णाय॑ चक्ष॑ते । यो वः॑ शि॒वत॑मो र॒सः । तस्य॑  
भाज॑यते॒ह नः॑ । उ॒श॒तीरि॑व मा॒तरः॑ । तस्मा॑ अर॑ग॒ माम॑ वः । यस्य॑ क्षया॑य जि॒न्वथ॑ । आपो॑ ज॒नय॑था  
च नः॑ ॥ २७ ॥

āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana | mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ | tasya bhājayateḥa naḥ | uśatīr-iva mātaraḥ | tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ || 27 ||

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

पृ॒थि॒वी शा॑न्ता सा॒ग्निना॑ शा॒न्ता सा॒मे शा॑न्ता शुच॑गुं शम॑यतु । अ॒न्तरि॑क्षगुं शा॒न्तं तद् वा॒युना॑ शा॒न्तं तन् मे॑  
शा॒न्तगुं॑ शुच॑गुं शम॑यतु । द्यौः शा॑न्ता सा॒दित्ये॑न॒ शा॒न्ता सा॒ मे शा॑न्ता शुच॑गुं शम॑यतु ॥ २८ ॥

prthivī śāntā sāgninā śāntā sāmē śāntā śucagm̃ śamayatu | antarikṣagm̃ śāntam tad vāyunā śāntam tan me śāntagñ śucagum̃ śamayatu | dyauś-śāntā sādityena śāntā sāmē śāntā śucagum̃ śamayatu || 28 ||

The earth is peaceful, together with fire it is peaceful, may I obtain that tranquillity and purity of mind. The atmospheric region is peaceful, together with wind it is peaceful, may I obtain that tranquillity and purity of mind. The space is peaceful, together with the Sun it is peaceful, may I obtain that tranquillity and purity of mind.

पृ॒थि॒वी शा॑न्तिर॒न्तरि॑क्षगुं शा॒न्ति द्यौः॑ शा॒न्तिर्दि॒शः शा॑न्तिर॒वा॒न्तर॑ दि॒शाः शा॑न्तिर॒ग्निः शा॑न्तिर॒ वा॒युः  
शा॑न्तिर॒ा॒दित्यः॑ शा॒न्तिश्च॑न्द्रमाः॑ शा॒न्तिर्न॑क्ष॒त्राणि॑ शा॒न्तिरा॑पः॑ शा॒न्तिरो॑ष॒धयः॑ शा॒न्तिर्व॑नस्प॒तयः॑ शा॒न्तिर्गौः॑  
शा॑न्तिर॒जा शा॑न्तिर॒श्वः शा॑न्तिः पु॒रुषः॑ शा॒न्तिर्ब्र॑ह्म शा॒न्तिर्ब्रा॑ह्मणः॑ शा॒न्तिः शा॑न्तिरे॒व शा॑न्तिः शा॒न्तिर्मे॑ अस्तु  
शा॒न्तिः । तया॑ह॒गुं शा॑न्त्या सर्वा॑ शा॒न्त्या म॒ह्यं द्वि॑पदे॒ चतु॑ष्पदे॒ च शा॑न्तिं करो॑मि शा॒न्तिर्मे॑ अस्तु शा॒न्तिः ॥

pr̥thivī śāntir-antarikṣagum śānti dyauś-śāntir diśās-śāntir avāntara diśās-śāntir  
 agniś-śāntir vāyuś-śāntir ādityaś-śāntiś candramāś śāntir nakṣatrāṇi śāntir-āpaś  
 śāntir oṣadhayaś śāntir vanas-patayaś śāntir gauś śāntir ajā śāntir aśvaś śāntiḥ  
 puruṣaś śāntir brahma śāntir brāhmaṇaś śāntiś śāntir eva śāntiś śāntir me astu śāntiḥ  
 | tayāhagnṁ śāntiyā sarvā śāntiyā mahyaṁ dvīpade catuṣ-pade ca śāntim karomi śāntir  
 me astu śāntiḥ || 29 ||

*Peace be to the earth; peace to the atmosphere; peace to the sky; peace to the cardinal directions and to the intermediate directions; peace to the fire; peace to the wind; peace to the Sun; peace to the Moon and constellations; peace to the waters; peace to the healing herbs; peace to the forests; peace to the cattle; peace to the goats; peace to the horses; peace to all humankind; peace to the Creator; peace to the priests; let there be peace everywhere and may I attain peace. From that all-pervading peace, may there be peace to me and to all animals and birds; I make peace with all creation; may I have peace.*

एह॑ श्रीश्च॑ ह्रीश्च॑ धृतिश्च॑ तपो॑ मे॒धा प्र॑तिष्ठा श्रद्धा॑ सत्यं॑ धर्मश्चै॒तानि॑ मो॒त्तिष्ठन् तम्॑ अनू॒त्तिष्ठन्तु॑ मा  
 मा॒गुस्स॑ श्रीश्च॑ ह्रीश्च॑ धृतिश्च॑ तपो॑ मे॒धा प्र॑तिष्ठा श्रद्धा॑ सत्यं॑ धर्मश्चै॒तानि॑ मा॒ मा हा॑सिषुः ॥ ३० ॥  
 eha śrīśca hrīśca dhṛtiśca tapo medhā pratiṣṭhā śraddhā satyaṁ dharmāścaitāni  
 mottīṣṭhan tam anūttīṣṭhantu mā māguss śrīśca hrīśca dhṛtiśca tapo medhā pratiṣṭhā  
 śraddhā satyaṁ dharmāścaitāni mā mā hāsiṣuḥ || 30 ||

**4.42.30:** Prosperity, modesty, resolution, austerity, memory, dwelling, faith, truth and dharma; may these arise (or be born or grow) from all sides, as I (the yajna-performer) arise from my seat (at the end of the Pravargya). May not prosperity, modesty, resolution, austerity, memory, dwelling, faith, truth and dharma ever abandon me. May these not abandon me.

उ॒दायु॑षा स्वा॒युषो॑ दोष॑धीना॒गुं रसे॑नोत् प॒र्जन्य॑स्य शु॒ष्मे॒णोद॑स्थाम् अ॒मृता॑गुं अनु॑ ॥ ३१ ॥  
 udāyūṣā svāyūṣo doṣadhīnāgum rasenoṭ parjanyaśya śuṣmeṇodasthām amṛtāgum  
 anu || 31 ||

**4.42.31:** After the Gods, I (the yajna-performer) arise from my seat endowed with long-life, endowed with long-life free of suffering, endowed with the essence of plants, and with the strength of the deity of rains.

तच्च॑क्षुर्दे॒व-हि॑तं पु॒रस्ता॑च्छुक्रमुच्च॑रत् ॥ पश्ये॑म श॒रदः॑ श॒तं, जीवे॑म श॒रदः॑ श॒तं, नंदा॑म श॒रदः॑ श॒तं,  
 मोदा॑म श॒रदः॑ श॒तं, भवा॑म श॒रदः॑ श॒तं, शृण्व॑म श॒रदः॑ श॒तं, प्रब्र॑वाम श॒रदः॑ श॒तं, अजी॑तास्याम  
 श॒रदः॑ श॒तं ज्योक् च॑ सूर्य॑ दृ॒शे ॥ ३२ ॥

tac-caḥṣur deva-hitam purastāc-chukram-uccarat || paśyema śaradaś-śatam, jivema  
 śaradaś-śatam, nandāma śaradaś-śatam, modāma śaradaś-śatam, bhavāma śaradaś-  
 śatam, śṛṇvāma śaradaś-śatam, prabravāma śaradaś-śatam, ajitāsyāma śaradaś-  
 śatam jyok cā sūryam dṛśe || 32 ||

*The Sun that rises in the east sees to the welfare of the gods. May we continue to see for an hundred autumns, may we live for an hundred autumns, may we rejoice for an hundred autumns, may we enjoy for an hundred autumns, may we radiate with glory for an hundred autumns, may we listen to what is beneficial for an hundred autumns, may we speak well for an hundred autumns, may we never be defeated for an hundred autumns, thus for a long time may we continue to realise the Divine Light.*

य उ॒द॒गन्-म॒ह॒तोऽ॒र्णवा॑द् वि॒भ्राज॑मानः शरि॒रस्य॑ म॒ध्यात्स॑मा वृष॒भो लो॑हिताक्ष॒ सूर्यो॑ वि॒पश्चिन् मन॑सा  
 पुनातु ॥ ३३ ॥

ya udāgan-mahato'rṇavād vibhrājamānaś śarirasya madhyātsamā vṛṣabho lohitaḥṣa  
 sūryo vipāscin manasā punātu || 33 ||

**4.42.33:** He (Surya), who has arisen from the great ocean, shining, from the middle of the waters; the greatest,

*the red-eyed One, Surya, the All-knowing; may he purify my mind.*

ब्रह्मणश्चोतन्त्यसि ब्रह्मण आणीस्थो ब्रह्मण आवापनमसि धारितेयं पृथिवी ब्रह्मणा महि धारितमेनेन  
महद् अंतरिक्षं दिवं दाधार पृथिवीं सदेवां यद् अहं वेदतदहं धारयाणि माम् अद्वेदोऽधि विस्ससत् ॥  
३४ ॥

brahmaṇaścotānyasi brahmaṇa āṇīsthō brahmaṇa āvāpanam-asī dhāriteyaṁ pṛthivī  
brahmaṇā mahi dhāritam-enena mahad antarikṣaṁ divaṁ dādadhāra pṛthivīgn̄  
sadevāṁ yad ahaṁ veda tad ahaṁ dhārayāṇi mām advedo'dhi visrāsāt ॥ 34 ॥

4.42.34: (O Surya), the Veda mantras flow out of you, you are the linchpin of the Veda-mantras, you are the receptacle of the Veda-mantras. This vast Earth is borne by the mantra; by the mantra is the vast mid-region borne. (The mantra) bears the earth, and the heaven with all the Gods. May I retain whatever I know. May not the Veda slip away from me.

[Translator's note - Surya here is none other than the 'paramē vyoman', the highest ether that in the Veda is considered the origin of the mantra, the creative Word. Therefore the mantra too is the origin and support of all the worlds.]

मेधामनीषे माविंशतागं समीची भूतस्य भव्यस्यावरुध्यै सर्वम् आयुर्याणि सर्वम् आयुर्याणि ॥३५॥  
medhā-manīṣe māviśatāgn̄ samīci bhūtasya bhavyasyāvarudhyaī sarvaṁ āyuryāṇi  
sarvaṁ āyuryāṇi ॥ 35 ॥

4.42.35: May the power of retention and the power of deliberation together enter me (the yajna-performer) from all sides, to protect what has been learnt and what will be learnt in the future. May I attain long life. May I attain long life.

अभिर्गीर्भिर्यदतो न ऊनमाप्यायय हरिवो वर्धमानः । यदास्तोतृभ्यो महि गोत्रा रुजासि भूयिष्ठ-भाजो  
अध ते स्याम ॥ ३६ ॥

ābhir-gīrbhir yadatona ūnamāpyāyaya harivo vardhamānaḥ । yadā-stotr̥bhyo mahi  
gotrā rujāsi bhūyiṣṭha-bhājo adha te syāma ॥ 36 ॥

4.42.36: O Indra as you grow by these words of praise, may you increase, whatever has been diminished. When you destroy the great enclosure that hides the cows [i.e, rays of light symbolizing knowledge]" to favour those who sing your praises, then we receive great wealth (of knowledge) from you.

[This is a reference to Indra's famous deed of breaking the hill and releasing the cows in the RV. The hill symbolizes ignorance which covers the divine knowledge that is already inherent within' the aspirant. Indra breaks the hill with his thunder-bolt and releases the cows. This action symbolizes the rise of divine knowledge in the aspirant. Please see Prof. RL. Kashyap's translation of RV(1.32) in RV Mandala One, Part One]

ब्रह्म प्रावादिष्म तन्नो मा हासीत् ॥ ३७ ॥  
brahma prāvādiṣma tanno mā hāsīt ॥ 37 ॥

4.42.37: We have well-spoken the mantras (that relate the glory of the Brahman (Paramatma).

द्यौः शान्तिरंतरिक्षं शान्तिः पृथिवी शान्तिराप शान्तिरोषधय शान्तिः । वनस्पतय शान्तिर विश्वेदेवाः  
शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ ३८ ॥

dyaus śāntir antarikṣaḡuṁ śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ ।  
vanaspataya śāntir viśvedevās śāntir brahma śāntiḥ sarvaḡn̄ śāntiś śāntir eva śāntiḥ  
sā mā śāntir edhi ॥ 38 ॥

Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings, peace indeed peace, may that peace come to me too.

## 50. NAKṢATRA SŪKTAM

(Krishna Yajur Veda)

**Kṛttikā** अ॒ग्निर्नः॑ पा॒तु कृ॒त्तिकाः॑ । नक्ष॑त्रं दे॒वम्-इ॒न्द्रिय॑म् । इ॒दमा॑सां वि॒चक्षण॑म् । ह॒विरा॑सं जु॒होत॑न । यस्य॑ भा॒तिं र॒श्मयो॑ यस्य॑ के॒तवः॑ । यस्ये॒मा विश्वा॑ भुव॑नानि सर्वा । स कृ॒त्तिका॑भिर् अ॒भिसं॑ वसा॑नः । अ॒ग्निर्नो॑ दे॒वः सु॒वि॒ते द॑धातु ॥

agnir naḥ pātu kṛttikāḥ । nakṣatram devam-indriyam । idam-āsāṁ vicakṣaṇam । havir-āsaṁ juhotana । yasya bhānti raśmayo yasya ketavaḥ । yasyemā viśvā bhuvanāni sarvā । sa kṛttikābhir abhisam-vasānaḥ । agnir no devas suvite dadhātu ॥

May Agni protect us, the Krittikas (Pleiades), the divine star, the power of Indra. Behold this offering, skillfully presented. Offer the oblation with care. Whose rays shine forth with brilliance, whose banners are raised high. By whom all the worlds are encompassed. May he, surrounded by the Krittikas, the divine god Agni, bestow well-being upon us.

**Rohini** प्र॒जाप॑ते रोहि॒णी वे॑तु पत्नी । वि॒श्वरू॑पा बृ॒हती चि॒त्र भा॑नुः । सा नो॑ य॒ज्ञस्य॑ सु॒वि ते द॑धातु । यथा॑ जी॒वेम॑ श॒रद॑स्सवीराः । रोहि॒णी दे॒व्युद॑गात् पु॒रस्ता॑त् । विश्वा॑ रूपाणि॑ प्र॒ति-मो॑दमाना । प्र॒जाप॑तिगुं ह॒विषा॑ व॒र्धय॑न्ती । प्रि॒या दे॒वानाम्॑ उ॒पया॑तु य॒ज्ञम् ॥ २ ॥

prajāpate rohiṇī vetu patnī । viśva-rūpā bṛhaṭi citra bhānuḥ । sā no yajñasya suvi te dadhātu । yathā jivema śaradaḥ-savirāḥ । rohiṇī devyudagāt purastāt । viśvā rūpāṇi prati-modamānā । prajāpatigṃ haviṣā vardhayanti । priyā devānām upayātu yajñam ॥ 2 ॥

O Prajapati, let Rohini be our protector and the consort. Vishwarupa, Brihati, and Chitra Bhana are radiant like the sun. May she bestow well-being upon our sacrifice. May we live long, like heroes in the autumn. Rohini, the divine, comes forth from the east. Delighting in the various hymns, she enhances the offering. May she, with her offerings, please Prajapati, and may she approach the gods with love.

**Mṛga** सोमो॑ राजा॑ मृ॒गशी॑र्षेण॒ आग॑न् । शि॒वं नक्ष॑त्रं प्रि॒यम॑स्य॒ धाम॑ । आ॒प्याय॑मानो बहु॒धा जने॑षु । रेतः॑ प्र॒जां यज॑माने दधातु । यत्ते॑ नक्ष॑त्रं मृ॒गशी॑र्षमस्ति । प्रि॒यगुं॑ रा॒जन्प्रि॒यत॑मं प्रि॒याणां॑ । तस्मै॑ ते सोम॑ ह॒विषा॑ वि॒धेम॑ । शन्न॑ ए॒धि द्वि॒पदे॑ शं चतु॑ष्पादे ॥ ३ ॥

somo rājā mṛgaśīrṣeṇa āgann । śivaṁ nakṣatram priyam asya dhāma । āpyāyamāno bahudhā janeṣu । retaḥ prajāṁ yajamāne dadhātu । yatte nakṣatram mṛgaśīrṣam asti । priyagṃ rājan priyatamaṁ priyāṇām । tasmai te soma haviṣā vidhema । śan na edhi dvīpade śam catuspāde ॥ 3 ॥

Soma, the king, shines with Mrigashira as his abode. The auspicious Nakshatra, the beloved realm, is filled with abundance. Flowing in various ways among people, may he bestow progeny upon the worshiper. The Nakshatra Mrigashira is dear to you, O Soma. Beloved king, most beloved among the beloved, we offer this oblation to you. Be auspicious to the bipeds and quadrupeds.

**Ārdra** आ॒र्द्रया॑ रु॒द्रः प्र॑थ॒मा न॑ एति । श्रे॒ष्ठो दे॒वानां॑ पति॑र॒घ्नियाना॑म् । नक्ष॑त्रमस्य ह॒विषा॑ वि॒धेम॑ । मा नः॑ प्र॒जागुं॑ री॒रिष॑न् मोत वी॒रान् । हे॒ती रु॒द्रस्य॑ परि॑णो वृ॒णक्तु॑ । आ॒र्द्रा नक्ष॑त्रं जु॒षता॑गुं ह॒विर्नः॑ । प्र॒मु॒चामा॑नौ दु॒रितानि॑ विश्वा॑ । अपा॒घश॑गुं स॒न्नुद॑ताम् अ॒राति॑म् ॥ ४ ॥

ārdrayā rudraḥ prathamā na eti । śreṣṭhō devānām patiraghniyānām । nakṣatram asya haviṣā vidhema । mā naḥ prajāgṃ rīriṣan mota vīrān । hetī rudrasya pariṇo vṛṇaktu । ārdra nakṣatram juṣatāgṃ havir naḥ । pramuñcāmānau duritāni viśvā । apāghaśagum sannudatām arātim ॥ 4 ॥

Rudra, with the moist atmosphere, attains the foremost position. The best ruler among the unassailable gods. With an offering, we invoke the Nakshatra of Rudra. May he not make our progeny weak or diminish our valor.

*Let the destroyer, Rudra, keep away from us. Let the Nakshatra Ardra be enjoyed by us in the sacrifice. Dispelling all evils, grant us unharmed security. Ward off adversity, O Rudra, without delay*

**Punarvasū** पुनर्नो देव्यदितिः स्पृणोतु । पुनर्वसू नः पुनर एतां यज्ञम् । पुनर्नो देवा अभियन्तु सर्वे । पुनः पुनर्वो हविषा यजामः । एवा न देव्यदितिरनर्वा । विश्वस्य भर्त्री जगतः प्रतिष्ठा । पुनर्वसू हविषा वर्धयन्ती । प्रियं देवानाम् अप्येतु पार्थः ॥ ५ ॥

punar no devya'ditis spr̥ṇotu | punar vasū naḥ punar etāṃ yajñam | punar no devā abhi-yantu sarve | punaḥ punar vo haṁviṣā yajāmaḥ | evā na devyaditir anarvā | viśvasya bhartrī jagataḥ pratiṣṭhā | punar-vasū haṁviṣā vardhayanti | priyaṁ devānām apyētu pāthaḥ || 5 ||

*May the divine Aditi grace us again. May the Vasus return to us, and may we perform this yajna again. May all the gods come to us once more, and may we repeatedly offer oblations. Aditi, whether divine or mortal, is our protector. She is the supporter of the entire universe. May the Vasus, with their offerings, increase our prosperity. May she, the beloved of the gods, also guide us on the right path.*

**Puṣya** बृहस्पतिः प्रथमं जायमानः । तिष्यं नक्षत्रमभि संबभूव । श्रेष्ठो देवानां पृतनासु जिष्णुः । दिशोऽनु सर्वा अभयन् नो अस्तु । तिष्यः पुरस्तादुत मध्यतो नः । बृहस्पतिर्नः परिपातु पश्चात् । बाधेतान् द्वेषो अभयं कृणुताम् । सुवीर्यस्य पतयः स्याम ॥ ६ ॥

br̥haspatiḥ prathamam jāyamānaḥ | tiṣyaṁ nakṣatram abhi sambabhūva | śreṣṭho devānām pṛtanāsu jiṣṇuḥ | diśo'nu sarvā abhayan no astu | tiṣyaḥ purastād uta madhyato naḥ | br̥haspatir naḥ paripātu paścāt | bādhetaṇ dveṣo abhayaṁ kṛṇutām | suvīryasya patayas syāma || 6 ||

*Brihaspati, born first, became associated with the Tishya Nakshatra. The most excellent among the gods, victorious in battles for the gods. May he protect us from all directions and grant us safety. Tishya, be present in the east, and also in the middle and west for us. Brihaspati, guard us from the front and the back. May animosity be obstructed, and may fearlessness be established. May we become the lords of valor.*

**Āśleṣa** इदगं सर्पेभ्यो हविर अस्तु जुष्टम् । आश्रेषेष्वा येषाम् अनुयन्ति चेतः । ये अन्तरिक्षं पृथिवीं क्षियन्ति । ते नः सर्पासो हवम् आगमिष्ठाः । ये रोचने सूर्यस्यापि सर्पाः । ये दिवं देवीम् अनुसंचरन्ति । येषाम् आश्रेषा अनुयन्ति कामम् । तेभ्यः सर्पेभ्यो मधुमज्जुहोमि ॥ ७ ॥

idagm̐ sarpebhyo havir astu juṣṭam | āśreṣeṣā yeṣām anuyanti cetāḥ | ye antarikṣam pṛthivīm kṣiyanti | te naḥ sarpāso havam āgamiṣṭhāḥ | ye rōcane sūryasyāpi sarpāḥ | ye divam devīm anusañcaranti | yeṣām āśreṣā anuyanti kāmam | tebhyaḥ sarpebhyo madhumaj-juhomi || 7 ||

*May this offering be for the serpents, pleasing and acceptable. Those for whom hearts follow in submission. Those who traverse the space and the earth. May those serpents accept our oblation. Those serpents that shine like the rays of the sun. Those that move in the heavenly realm. For those serpents, in whom desires reside, we offer this sweet offering. To those serpents, we pour out the honey.*

**Magha** उपहूताः पितरो ये मघासु । मनो-जवसः सुकृतः सुकृत्याः । ते नो नक्षत्रे हवम् आगमिष्ठाः । स्वधाभिर् यज्ञं प्रयतं जुषताम् । ये अग्निं दग्धा येऽनग्नि-दग्धाः । येमुल्लोकं पितरः क्षियन्ति । यागश्च विद्म यागं उ च न प्रविद्म । मघासु यज्ञं सुकृतं जुषताम् ॥ ८ ॥

upahūtāḥ pitaro ye maghāsu | mano-javasas sukṛtaḥ sukṛtyāḥ | te no nakṣatre havam āgamiṣṭhāḥ | svadhābhir yajñam prayataṁ juṣantām | ye agniḥ dagdhā ye'nagni-dagdhāḥ | ye'mullokaṁ pitarāḥ kṣiyanti | yāgaśca vidma yāgm̐ u ca na pravidma | maghāsu yajñagm̐ sukṛtaṁ juṣantām || 8 ||



*The invoked ancestors, who are auspicious and virtuous, come to us. They are swift-thinking and benevolent. May they accept our oblation in the Nakshatra and enjoy the sacrifice with their own offerings. Those who are purified by cremation fire and those who remain unpurified. The ancestors who consume the essence of material offerings. Whether we know their ways or we do not, may those ancestors delight in the sacred offerings in the Nakshatra.*

**Purva Phalgunī** गवां पतिः फल्गुनीनाम् असि त्वम् । तद् अर्यमन् वरुण मित्र चारु । तं त्वा वयगं सनितारगुं सनीनाम् । जीवा जीवन्तमुप संविशेम । येनेमा विश्वा भुवनानि संजिता । यस्य देवा अनुसंयन्ति चेतः । अर्यमा राजाऽजरस्तु विष्मान् । फल्गुनीनाम् ऋषभो रोरवीति ॥ ९ ॥

gavāṃ patih phalgunīnām asi tvam । tad āryaman varuṇa mitra cāru । taṃ tvā vayagm sanitāraguṃ sanīnām । jīvā jīvantaṃ upa saṃviśema । yeneṃā viśvā bhuvanāni sañjitā । yasya devā anusamyanti cetah । aryamā rājā'jarastu viṣmān । phalgunīnām ṛṣabho roravīti ॥ 9 ॥

*You are the lord of cattle, Aryaman, Varuna, and Mitra, the beautiful one. Aryaman, may we approach you, the protector of those who travel swiftly. May we enter into the life of the living, through whom all worlds are sustained. Whose influence the gods follow with devotion. Aryaman, the immortal king, is the support of the feeble. The Bull, roaring among the Phalguni stars.*

**Uttara Phalgunī** श्रेष्ठो देवानां भगवो भगासि । तत्त्वा विदुः फल्गुनीस्तस्य वित्तात् । अस्मभ्यं क्षत्रम् अजरगुं सुवीर्यम् । गोमद्-अश्व-वदु-पसन्नुदेह भगो ह दाता भग इत्प्रदाता । भगो देवीः फल्गुनीर् आविवेश । भगस्येत्तं प्रसवं गमेम । यत्र देवैः संधम् आदं मदेम ॥ १० ॥

śreṣṭho devānām bhagavo bhagāsi । tattvā viduḥ phalgunīs tasya vittāt । asmabhyam kṣatram ajaraguṃ suvīryam । gomad-aśva-vadu-pasannudeha bhago ha dātā bhaga itpradātā । bhago devīḥ phalgunīr āviveśa । bhagasyettaṃ prasavaṃ gamema । yatra devais sadham ādam madema ॥ 10 ॥

*You are the most glorious among the gods, O Bhaga. They know your true essence, Bhaga of the Phalguni stars, from your wealth grant us, O Bhaga, imperishable and valorous dominion. Bestow upon us abundance like that of cows, horses, and offspring. Bhaga, the giver, the generous, the one who bestows wealth, is the giver of prosperity. The divine Phalguni stars have entered into the realm of Bhaga. Let us attain the progeny of Bhaga, where we rejoice in the company of the gods and share in their prosperity.*

**Hasta** आयातु देवस्सवितोपयातु । हिरण्ययेन सुवृत्ता रथेन । वहन् हस्तगुं सुभगुं विद्वन्-आपंसम् । प्रयच्छत् पपूरिं पुण्यमच्छ । हस्तः प्रयच्छ त्वमृतं वसीयः । दक्षिणेन प्रतिगृष्णीम एनत् । दातारम् अद्य सविता विदेय । यो नो हस्ताय प्रसुवाति यज्ञम् ॥ ११ ॥

āyātu devas-savittopayātu । hiraṇyayena suvṛtā rathena । vahan hastaguṃ subhaguṃ vidman-āpasam । prayacchantam papurim puṇyamaccha । hastah prayaccha tvamṛtam vasiyah । dakṣiṇena pratigrbhṇīma enat । dātāram adya savitā videya । yo no hastāya prasuvāti yajñam ॥ 11 ॥

*May the divine Savitar come to us and bring wealth, adorned with a golden chariot, guiding it with a steady hand. Knowing him as the bearer of treasures, the benevolent, we seek his favor. Grant us prosperity, O Savitar, like a bountiful river. Bestow upon us virtuous offspring, a store of merits, and abundance. Give us, O Savitar, the wealth that is everlasting. Graciously accept, from the south, this oblation offered to you. O Savitar, the giver, today we recognize you. May he who extends his hand to us in generosity, bring us wealth through this sacrifice.*

**Citra** त्वष्टा नक्षत्रमुभ्येति चित्राम् । सुभगं संसंयुवतिगं रोचमानाम् । निवेशयन्-अमृतान्मर्त्यागुंश्च । रूपाणि पिगुंशन्भुवनानि विश्वा । तन्नस्त्वष्टा तदु चित्रा विचष्टाम् । तन्नक्षत्रं भूरि दा अस्तु मह्यम् । तन्नः प्रजां वीरवतीगं सनोतु । गोभिर्नो अश्वैः समनक्तु यज्ञम् ॥ १२ ॥



tvastā nakṣatram abhyeti citrām | subhagn̄ sāmanyuvātign̄ rocāmānām |  
niveśayann-amṛtān martyāgum̄śca | rūpāṇi pigum̄śan bhuvānāni viśvā | tan naṣ  
tvaṣṭā tad u citrā vicaṣṭām | tan nakṣatram bhūri dā astu mahyam | tan naḥ prajām  
vīravātign̄ sanotu | gobhīrno aśvaiḥ samanaktu yajñam || 12 ||

*Tvatar approaches the Nakshatra, the adorned and shining one, creating beautiful and brilliant forms. Bestowing well-being, full of splendor, and illuminating the world. He fashions immortal forms for mortals. Creating diverse shapes for all beings in the universe. May Tvatar, the brilliant one, shape for us beautiful forms. May that Nakshatra abundantly bless us. May it grant us progeny, full of valor. May the sacrifice be well-attended by cows and horses.*

**Svāti** वायुर्नक्षत्रम् अभ्येति निष्ट्याम् । त्रिगम्-शृङ्गो वृषभो रोरुवाणः । समीरयन् भुवना  
मातरिश्वा । अप द्वेषागुंसि नुदताम् अरातीः । तन् नो वायुस् तद् उ निष्ट्या शृणोतु । तन्नक्षत्रं भूरि  
दा अस्तु मह्यम् । तन्नो देवासो अनु जानन्तु कामम् । यथा तरेम दुरितानि विश्वौ ॥ १३ ॥  
vāyur nakṣatram abhyeti niṣṭyām | tigma-śṛṅgo vṛṣabho roruvāṇaḥ | samīrayan  
bhuvānā mātariśvā | apa dveṣāgum̄si nudatām arātiḥ | tanno vāyus tad u niṣṭyā  
śṛṇotu | tan nakṣatram bhūri dā astu mahyam | tanno devāso anu jānantu kāmam |  
yathā tarema duritāni viśvā || 13 ||

*Vayu approaches the Nakshatra with a swift pace. He has sharp horns and roars like a bull. Sweeping over the earth, he is the lord of space. Dispelling enmity, O wind, be benevolent to us. May that Nakshatra be well-attended by Vayu. May it abundantly bless us. May the gods favor us and fulfill our desires. May we overcome all evils in the world.*

**Viśākha** दूरम् अस्मच्छत्रवो यन्तु भीताः । तद् इन्द्राग्नी कृणुतां तद् विशाखे । तन्नो देवा  
अनुमदन्तु यज्ञम् । पश्चात् पुरस्ताद् अभयन् नो अस्तु । नक्षत्राणाम् अधि पत्नी विशाखे । श्रेष्ठाव-  
इन्द्राग्नी भुवनस्य गोपौ । विषूचः शत्रून् अपबाधमानौ । अप क्षुधन्न उदताम् अरातिम् ॥ १४ ॥  
dūram asmac-chatravo yantu bhītāḥ | tad indrāgnī kṛṇutām tad viśākhe | tanno devā  
anumadantu yajñam | paścāt purastād abhayan no astu | nakṣatrāṇām adhi patnī  
viśākhe | śreṣṭhāv-indrāgnī bhuvānasya gopau | viṣūcaś-śatrūn apabādhamānau |  
apa kṣudhanna udatām arātim || 14 ||

*May our enemies be frightened and go far away from us. May Indra and Agni create that fear, O Vishakha. May the gods support our worship. May there be safety from all directions, both behind and before us. O Vishakha, the chief among the Nakshatras, the excellent protectors of the world, Indra and Agni, guardians of the people. May they, who dispel all adversaries, protect us from hunger and grant us safety.*

**Pūrṇimā** पूर्णा पश्चाद् उत पूर्णा पुरस्तात् । उन्मध्यतः पौर्णमासी जिगाय । तस्यां देवा अधि  
संवसंतः । उत्तमे नाक इह मादयन्तां । पृथिवी सुवर्चा युवतिः सजोषाः । पौर्णमास्युद्यगाच्छोभमाना ।  
आप्याययन्ती दुरितानि विश्वौ । उरुं दुहां यजमानाय यज्ञम् ॥ १५ ॥  
pūrṇā paścād uta pūrṇā purastāt | unmadhyataḥ pūrṇamāsi jigāya | tasyām devā  
adhi samvasantaḥ | uttame nāka iha mādayantām | pṛthivī suvarcā yuvatiḥ sajoṣāḥ |  
paurṇamāsyudyagāc-chobhamānā | āpyāyayanti duritāni viśvā | urum duhām  
yajamānāya yajñam || 15 ||

*Complete from behind and complete from the front, full in the middle, the New Moon day has arrived. In her, the gods assemble and establish themselves. May the highest heaven not afflict us here. The earth, adorned with beautiful splendor, is like a young maiden, shining and adorned during the New Moon day. O New Moon, bring forth auspiciousness, dispelling all evils from the world. Shower abundant strength upon the worshiper and the sacrifice.*

**Anurādhā.** ऋ॒ध्यास्म॑ ह॒व्यैर्न॑म॒सोप॑सद्य । मि॒त्रं दे॒वं मि॒त्र॒धेय॑न् नो अस्तु । अ॒नुरा॑धान् ह॒विषा॑  
व॒र्धय॑न्तः । श॒तं जी॒वेम॑ श॒रद॑स्स॒वीराः॑ । चि॒त्रं नक्ष॑त्रम् उ॒दगा॑त् पु॒रस्ता॑त् । अ॒नुरा॑धा स॒ इति॑ यद्  
व॒दन्ति॑ । तन् मि॒त्र ए॒ति प॒थिभि॑र् दे॒व॒यानैः॑ । हि॒र॒ण्य॒यैर् वि॒त॒तैर् अ॒न्तरि॑क्षे ॥ १६ ॥

rdhyāsma havyair namasopasadya । mītram devam mītra-dheyān no astu ।  
anurādhān haviṣā vardhayantaḥ । śataṁ jīvema śaradaḥ-savīrah । citraṁ nakṣatram  
udagāt purastāt । anūrādhā sa iti yad vadanti । tan mītra eti pathibhir deva-yānaih ।  
hiraṇyayair vitatair antarikṣe ॥ 16 ॥

Let us invoke Mitra with offerings and bow down with reverence. May Mitra, the God with a binding covenant, be propitious to us. By offering oblations with devotion, may we live a hundred autumns, becoming heroes in the harvest season. The Nakshatra Chitra rises in the east. When they say "Anuradha," expressing their desire, the deity is indeed Anuradha. Thus, Mitra moves along the pathways with divine chariots, traversing the heavens with golden wheels in the vast expanse.

**Jyēṣṭha** इ॒न्द्रो ज्ये॑ष्ठामनु नक्षत्रमेति । यस्मिन् वृ॒त्रं वृ॒त्र तू॒र्ये त॒तार॑ । तस्मिन्व॒यम॑मृ॒तमु॒द्दुहा॑नाः ।  
क्षु॒धन्त॑रेम॒ दुरि॑तिं॒ दुरि॑ष्टम् । पु॒रंद॑राय॒ वृष॑भाय॒ धृष्ण॑वे । आषा॑ढाय॒ सह॑मानाय॒ मी॒ढुषे॑ । इ॒न्द्राय॑ ज्ये॒ष्ठा  
मधु॑मु॒द्दुहा॑ना । उ॒रुं कृ॑णोतु॒ यज॑मानाय॒ लोक॑म् ॥ १७ ॥

indro jyeṣṭhāmanu nakṣatram eti । yasmin vṛtram vṛtra tūrye tatāra । tasmin vāyam  
amṛtam duhānāḥ । kṣudhān tarema duritiṁ duriṣṭam । purandarāya vṛṣabhāya  
dhr̥ṣṇave । āṣādhāya sahamānāya mīdhūṣe । indrāya jyeṣṭhā madhum udduhānā ।  
urum kṛṇotu yajamānāya lokam ॥ 17 ॥

Indra reaches the Nakshatra Jyeshtha, in which he conquered Vritra, the dragon. In that Nakshatra, we too, extract the nectar. We dispel hunger, the most formidable foe, and overcome all evils. To the powerful and majestic Indra, the Bull, the mighty and formidable, we offer our praise. Together with Ashadha, the companion, let us generate strength. Indra, the Lord of Jyeshtha, showers us with sweet nectar. May he make the world spacious for the worshiper.

**Mūla** मू॒लं प्र॑जां वी॒रव॑र्ती वि॒देय॑ । परा॑च्येतु नि॒र्रुतिः॑ परा॒चा । गोभि॑र्नक्ष॒त्रं प॒शुभिः॑ स॒म॒क्तम्  
। अ॒हर्-भू॒याद्य॑ज॒मानाय॑ म॒ह्यम् । अ॒हर्नो॑ अ॒द्य सु॑विते द॒धातु॑ । मू॒लं नक्ष॑त्रमि॒ति यद्व॑दन्ति । परा॑चीं  
वा॒चा नि॒र्रुतिं॑ नु॒दामि॑ । शि॒वं प्र॑जायै शि॒वम॑स्तु म॒ह्यम् ॥ १८ ॥

mūlaṁ prajāṁ vīravartīṁ videya । parācīyetu nirrtiḥ parācā । gobhirnakṣatram  
paśubhiḥ samaktam । ahar-bhūyād yajamānāya mahyam । aharno adya suvite  
dadhātu । mūlaṁ nakṣatram iti yad vadanti । parācīm vācā nirrtiṁ nudāmi । śivaṁ  
prajāyai śivam astu mahyam ॥ 18 ॥

May you know the foundation of progeny, full of valor. May Nritti, the goddess of dissolution, remain afar. With cows, Nakshatras, and animals, well-associated, may the day extend for the worshiper. May the benevolent Savitar grant us today's welfare. When one speaks of the Nakshatra as the foundation, or mentions Nritti with the right words, I invoke her. May Nritti be auspicious for progeny. May prosperity and auspiciousness be mine.

**Pūrva Aṣāḍha** या दि॒व्या आपः॑ प॒यसा॑ सं॒बभू॑वः । या अ॒न्तरि॑क्ष उ॒त पा॒र्थी॒वीर्याः॑ । यासा॑म्  
अषा॑ढा अ॒नुय॑न्ति॒ काम॑म् । ता न॒ आपः॑ श॒र्गं स्यो॑ना भ॒वन्तु॑ । याश्च॑ कू॒प्या याश्च॑ ना॒द्याः स॒मु॒द्रियाः॑ ।  
याश्च॑ वै॒शन्ती॑र् उ॒त प्रा॑स॒चीर्याः॑ । यासा॑म् अषा॑ढा मधु॒ भक्ष॑यन्ति । ता न॒ आपः॑ श॒र्गस्यो॑ना भ॒वन्तु॑ ॥  
१९ ॥

yā divyā āpaḥ payasā sambabhūvaḥ । yā antarikṣa uta pārthī-vīryāḥ । yāsām aṣāḍhā  
anuyanti kāmam । tā na āpaś śargm syonā bhavantu । yāśca kūpyā yāśca nādyās  
samudriyāḥ । yāśca vaiśantīr uta prāsacīryāḥ । yāsām aṣāḍhā madhu bhakṣayanti । tā  
na āpaś śagg syonā bhavantu ॥ 19 ॥

*The divine waters, the sources of cosmic abundance, those that pervade the heavens and the regions between, and those that flow on Earth, in whose presence people fulfill their desires during Ashadha—may those waters become a nourishing and refreshing source. May these waters, whether in wells, rivers, or oceans, bring sweetness and vitality during Ashadha. May they bring prosperity and abundance.*

**Uttara Aṣāḍha** तन्नो विश्वे उपे शृण्वन्तु देवाः । तद् अषाढा अभिसंयन्तु यज्ञम् । तन् नक्षत्रं प्रथतां पशुभ्यः । कृषिर्-वृष्टिर् यजमानाय कल्पताम् । शुभ्राः कन्या युवतयः सुपेशसः । कर्म कृतः सुकृतो वीर्यावतीः । विश्वान् देवान् हविषा वर्धयन्तीः । अषाढाः कामम् उपायन्तु यज्ञम् ॥ २० ॥  
tanno viśve upa śṛṇvantu devāḥ । tad aṣāḍhā abhisamnyantu yajñam । tan nakṣatram prathatām paśubhyaḥ । kṛṣir-vṛṣṭir yajamānāya kalpatām । śubhrāḥ kanyā yuvaṭayās supeśasaḥ । karma kṛtas sukṛto vīryāvatīḥ । viśvān devān haṁviṣā vardhayantiḥ । aṣāḍhāḥ kāmam upāyantu yajñam ॥ 20 ॥

*May the divine beings collectively listen to us. May Ashadha bring us closer to the divine, and may the Nakshatra shower blessings on the sacrificial animals. May the harvest yield rich in goodness, befitting the one performing the sacrifice. May the pure and beautiful maidens, endowed with virtues and strength, fulfill their duties. May they enhance the prosperity of all the gods through their offerings during Ashadha. May Ashadha bring us the means to fulfill our desires and perform the sacred rituals.*

**Abhijit** यस्मिन् ब्रह्माभ्य जयत् सर्वम् एतत् । अमुचं लोकम् इदमुचं सर्वम् । तन् नो नक्षत्रम् अभिजिद् विजित्य । श्रियं दधात्वहणीयमानम् । उभौ लोकौ ब्रह्मणा संजितेभौ । तन्नो नक्षत्रम् अभिजिद् विचष्टाम् । तस्मिन् वयं पृतनास्संजयेम । तन्नो देवासो अनुजानन्तु कामम् ॥ २१ ॥  
yasmin brahmābhyā jayāt sarvām etat । amuñca lokam idamuñca sarvām । tan no nakṣatram abhijid vijitya । śriyam dadhātv-ahrṇīyamānam । ubhau lokau brahmaṇā sañjitemau । tanno nakṣatram abhijid vicaṣṭām । tasmin vyaṁ pṛtanās-sañjayema । tanno devāso anujānantu kāmam ॥ 21 ॥

*In that Nakshatra where Brahma conquers all, where everything is embraced, where all worlds find their culmination, and where the victorious reign supreme, may that Nakshatra bestow upon us the prosperity that is unassailable. May we conquer both realms (heaven and earth) through the power of Brahma. May that Nakshatra grant us success and fulfill our desires. May we, under its influence, achieve victory. May the gods grant us permission to fulfill our wishes in that Nakshatra.*

**Śravana** शृण्वन्ति श्रोणाम् अमृतस्य गोपाम् । पुण्याम् अस्या उपशृणोमि वाचम् । महीं देवीं विष्णु-पत्नीम् अजूर्याम् । प्रतीची मेनागं हविषा यजामः । त्रेधा विष्णुर् उरुगायो विचक्रमे । महीं दिवं पृथिवीम् अन्तरिक्षम् । तच्छ्रोणैति श्रवं-इच्छमाना । पुण्यग्गं श्लोकं यजमानाय कृण्वती ॥ २२ ॥  
śṛṇvanti śroṇām amṛtasya gopām । puṇyām asyā upaśṛṇomi vācam । mahīm devīm viṣṇu-patnīm ajūryām । pratīcī menāgṁ haṁviṣā yajāmaḥ । tredhā viṣṇur urugāyo vicaक्रमे । mahīm divam pṛthivīm antarikṣam । tac-chroṇaiti śrava-icchamānā । puṇyagga ślokaṁ yajamānāya kṛṇvati ॥ 22 ॥

*I listen to the sacred verses, the protector of immortality, the divine utterance. I eagerly listen to the holy and virtuous speech, the praises of the Earth, the consort of Vishnu, who is unassailable. I offer my oblation with devotion to the goddess, the radiant Vishnu's consort, who dwells in the three regions—earth, heaven, and the intermediate space. Vishnu, the mighty, who encompasses all, moves in three strides—earth, heaven, and the celestial realm. I aspire to hear and recite this sacred hymn, full of virtue, for the benefit of the worshiper.*

**Dhaniṣṭha** अष्टौ देवा वसवः सोम्यासः । चतस्रो देवीर् अजराः श्रविष्ठाः । ते यज्ञं पातु रजसः पुरस्तात् । संवत्सरीणम् अमृतगं स्वस्ति । यज्ञं नः पातु वसवः पुरस्तात् । दक्षिणतोभियन्तु श्रविष्ठाः । पुण्यन् नक्षत्रम् अभि संविशाम । मा नो अरातिर् अघशृङ्गं साऽगच्छ ॥ २३ ॥  
aṣṭau devā vasavaḥ somyāsaḥ । catasro devīr ajarāḥ śraviṣṭhāḥ । te yajñam pāntu

rajasah purastāt | samvatsarīnam amṛtagg svasti | yajñam naḥ pāntu vasavaḥ  
purastāt | dakṣiṇato'bhiyantu śraviṣṭhāḥ | puṇyan nakṣatram abhi samviśāma | mā  
no arātir aghaśagum sā'gann || 23 ||

*The eight Vasus and the four radiant goddesses, eternal and glorious, may they protect our yajna from all adverse influences. May they guard our yajna from the eastern direction. May there be harmony in the eternal cycle, and may auspiciousness prevail. May the Vasus protect our yajna from the eastern side, and may the most radiant ones guard from the southern direction. Let the virtuous nakshatra (constellation) join us. May there be no adversity or harm to our yajna.*

**śatabhiṣak** क्षत्रस्य राजा वरुणोऽधिराजः । नक्षत्राणागँ शतभिषग् वसिष्ठः । तौ देवेभ्यः  
कृणुतो दीर्घमायुः । शतगँ सहस्रा भेषजानि धत्तः । यज्ञन् नो राजा वरुण उपयातु । तन्नो विश्वे अभि  
संयंतु देवाः । तन्नो नक्षत्रगँ शतभिषग् जुषाणम् । दीर्घम् आयुः प्रतिरद् भेषजानि ॥ २४ ॥

kṣatrasya rājā varuṇo'dhirājaḥ | nakṣatrāṇāgṁ śatabhiṣag vasiṣṭhaḥ | tau devebhyāḥ  
krṇuto dīrghamāyuh | śatagṁ sahasrā bheṣajāni dhattaḥ | yajñan no rājā varuṇa  
upayātu | tanno viśve abhi samyantu devāḥ | tanno nakṣatragṁ śatabhiṣag juṣānam |  
dīrgham āyuh pratirad bheṣajāni || 24 ||

*King Varuna, the ruler of the celestial realm, and Ashvins, the healers of all afflictions, may both grant us long life. May they bestow upon us hundreds and thousands of remedies. May the king Varuna, the lord of yajna, come to us. May all the gods gather for our well-being. May the Ashvins, the healers, accompanied by a hundred remedies, grant us long life and protection.*

**Pūrva Bhadra** अज एकपाद् उदगात् पुरस्तात् । विश्वा भूतानि प्रति मोदमानः । तस्य  
देवाः प्रसवं यन्ति सर्वे । प्रोष्ठपदासो अमृतस्य गोपाः । विभ्राजमानः समिधा न उग्रः । आऽन्तरिक्षम्  
अरुहदगंधाम् । तगँ सूर्य देवम् अजमेक-पादम् । प्रोष्ठपदासो अनुयन्ति सर्वे ॥ २५ ॥

aja ekapād udagāt purastāt | viśvā bhūtāni prati modamānaḥ | tasya devāḥ prasavam  
yanti sarve | proṣṭhapadāso amṛtasya gopāḥ | vibhrajamānas samidhā na ugraḥ |  
ā'ntarikṣam aruḥadagandhyām | tagṁ sūryam devam ajameka-pādam |  
proṣṭhapadāso anuyanti sarve || 25 ||

*The unborn, one-footed egg (Hiranyagarbha) arises in the east, rejoicing in all beings. All the gods proceed towards his generation. The shining ones, the guardians of immortality, move forward. Radiant and mighty, he ascends the sky. He mounts the sky, ascends the atmosphere, and reaches the sun, the one-footed unborn deity. All beings follow him.*

**Uttara Bhādra** अहिर्बुध्नियः प्रथमा न एति । श्रेष्ठो देवानाम् उत मानुषाणाम् । तं ब्राह्मणाः  
सोमपाः सोम्यासः । प्रोष्ठपद् आसो अभिरक्षन्ति सर्वे । चत्वार एकम् अभि कर्म देवाः । प्रोष्ठपदा स  
इति यान् वदति । ते बुध्नियं परिषद्यग्गः स्तुवंतः । अहिगुं रक्षन्ति नमसोपसद्य ॥ २६ ॥

ahirbudhniyaḥ prathamā na eti | śreṣṭho devānām uta mānuṣāṇām | tam brāhmaṇās  
somapās somyāsaḥ | proṣṭhapad āso abhirakṣanti sarve | catvāra ekam abhi karma  
devāḥ | proṣṭhapadā sa iti yān vadanti | te budhniyam pariṣadyaggas stuvantaḥ |  
ahigum rakṣanti namasopasadya || 26 ||

*The one-footed (Hiranyagarbha) does not come first; he is the best among gods and humans. Brahmins, the drinkers of Soma, protect that deity with a single foot. The gods perform one action, saying that he has a single foot. Those who praise and worship the serpent (Ahi) with due respect, they guard the one-footed deity.*

**Revati** पूषा रेवत्यन्वेति पन्थाम् । पुष्टि-पती पशुपा वाजबस्त्यौ । इमानि हव्या प्रयन्ता  
जुषाणा । सुगैर्नो यानैर् उपयातां यज्ञम् । क्षुद्रान् पशून् रक्षतु रेवती नः । गावो नो अश्वागुं अन्वेतु  
पूषा । अन्नगुं रक्षतौ बहुधा विरूपम् । वाजगुं सनुतां यजमानाय यज्ञम् ॥ २७ ॥

pūṣā revaty-anveti panthām | puṣṭi-patī paśupā vājabastyau | imāni havyā prayatā  
juṣāṇā | sugair nō yānair upayātām yajñam | kṣudrān paśūn rakṣatu revatī naḥ |  
gāvo nō aśvāguṃ anvetu pūṣā | annaguṃ rakṣantau bahudhā virūpam | vājaguṃ  
sanutām yajamānāya yajñam || 27 ||

*May Pūṣan, the leader, travel by the straight path, the protector of the cattle, the sustainer, the guardian of the road. May these oblations, well-prepared, be enjoyed by him. May he approach our sacrifice with benevolent chariots. May Pūṣan, the benevolent, protect our small animals; may the cows and horses follow him. May he, the nourisher, protect the giver of the offering in various forms. May he, the swift, grant horses for the sacrificer's use in the ritual.*

**Aśvini** तद् अश्विनाव् अश्व-युजोपयाताम् । शुभङ्गम् ईष्टौ सुयमेभिर अश्वैः । स्वं नक्षत्रं हविषा यजंतौ । मध्वा संपृक्तौ यजुषा समक्तौ । यौ देवानां मिषजौ हव्यवाहौ । विश्वस्य दूताव अमृतस्य गोपौ । तौ नक्षत्रं जुजुषाणोपयाताम् । नमो ऽश्विभ्यां कृणुमोऽश्व युग्भ्याम् ॥ २८ ॥

tad aśvināv aśva-yujopayātām | śubhaṅgam iṣṭhau suyamebhir aśvaiḥ | svam  
nakṣatragṃ haviṣā yajantau | madhvā sampṛktau yajuṣā samaktau | yau devānām  
bhiṣajau havyavāhau | viśvasya dūtāv amṛtasya gopau | tau nakṣatram  
jujuṣāṇopayātām | namo'śvibhyām kṛṇumo'sva yugbhyām || 28 ||

*"Let the Ashvins, the twin-horsemen, be invoked. With auspicious paths, approach us, O Ashvins, with your well-yoked horses. By your own star, offer the oblation with the sacred formula. United by the honeyed offering and the sacrificial ritual, you, the divine physicians, carriers of the offerings, protectors of immortality, messengers of the universe, approach the Nakshatra. We bow to both of you, O Ashvins, with reverence and devotion.*

**Bharani** अप पाप्मानं भरणीर् भरंतु । तद् यमो राजा भगवान् विचष्टाम् । लोकस्य राजा महतो महान् हि । सुगन्ः पन्थाम् अभयं कृणोतु । यस्मिन् नक्षत्रे यम एति राजा । यस्मिन् नेनम् अभ्यर्षिचंत देवाः । यद् अस्य चित्रं हविषा यजाम । अप पाप्मानं भरणीर् भरंतु ॥ २९ ॥

apā pāpmānaṃ bharanīr bharantu | tad yamo rājā bhagavān vicaṣṭām | lokasya rājā  
mahato mahān hi | sugan naḥ panthām abhayaṃ kṛnotu | yasmin nakṣatre yama eti  
rājā | yasmin nenam abhyaṣiñcanta devāḥ | yad āsya citraguṃ haviṣā yajāma | apā  
pāpmānaṃ bharanīr bharantu || 29 ||

*"May the purifiers cleanse away the sins. Let Yama, the divine ruler, fulfill this. He is the king of the world, truly great and mighty. May he make the path auspicious and free from fear. In that constellation where Yama moves as the king, where the gods anoint him with reverence, in that realm where the sacrificial offering is made with beautiful hymns, may the purifiers cleanse away the sins."*

**Amavāsya** निवेशनी संगमनी वसूनां विश्वा रूपाणि वसूनि -आवेशयती । सहस्र पोषगं सुभगा रराणा सा न आगन् वर्चसा संविदाना । यत्ते देवा अदधुर भागधेयम् अमावास्ये संवसंतो महित्वा । सा नो यज्ञं पिपृहि विश्ववारे रयिन् नो धेहि सुभगे सुवीरम् ॥ ३० ॥

niveśanī saṅgamanī vasūnām viśvā rūpāṇi vasūny-āveśayanti | sahasra poṣagṃ  
subhagā rarāṇā sā na āgan varcasā samvidānā | yatte devā adadhur bhāgaḍheyam  
amāvāsye samvasanto mahitvā | sā nō yajñam pipṛhi viśvavāre rayin nō dhehi  
subhage suvīram || 30 ||

*"Uniting and joining the various forms of the Vasus, the Niveshini (supporter) and Sangamani (gatherer), the divine powers, bring them together. The blissful, radiant, and multifarious forms of the Vasus are drawn toward you. O auspicious one, the possessor of a thousand treasures, shining brightly, illuminating, come to us with brilliance and understanding. Whatever portion the gods assigned to you on the occasion of the new moon, joining together and endowed with greatness, grant us that. O benevolent one, infuse vigor into our ritual. Bestow upon us, O charming and powerful goddess, abundant wealth and valor."*



## 51. HEALING MANTRAS

RV 10 HYMN 163.

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।  
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १ ॥  
akṣībhyāṃ te nāsikābhyāṃ kaṛṇābhyāṃ chubukādadhi ।  
yakṣmaṃ śīrṣaṇyaṃ mastiṣkāj-jihvāyā vi vṛhāmi te ॥ 1 ॥

1. From both your nostrils, from your eyes, from both your ears and from your chin, from your head and brain and tongue I drive your malady away.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनुक्यात् ।  
यक्ष्मं दोषण्यं मंसोभ्यां बाहुभ्यां वि वृहामि ते ॥ २ ॥  
grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt ।  
yakṣmaṃ doṣaṇyaṃ maṃsābhyāṃ bāhubhyāṃ vi vṛhāmi te ॥ 2 ॥

2. From the neck-tendons and the neck, from the breast-bones and from the spine, From shoulders, upper, lower arms, I drive your malady away.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरहृदयादधि ।  
यक्ष्मं मतस्त्राभ्यां यक्रः प्लाशिभ्यो वि वृहामि ते ॥ ३ ॥  
āntrebhyaṣte gudābhyo vaniṣṭhor-hṛdayādadhi ।  
yakṣmaṃ mata-sṇābhyāṃ yaknaḥ plāśibhyo vi vṛhāmi te ॥ 3 ॥

3. From your viscera and all within, from the rectum, from the heart, From kidneys, liver, and from spleen, I drive your malady away.

ऊरुभ्यां ते अष्टीवद्भ्यां पाष्णिभ्यां प्रपदाभ्याम् ।  
यक्ष्मं श्रोणिभ्यां भासदाद्भंससो वि वृहामि ते ॥ ४ ॥  
ūrubhyāṃ te aṣṭhivadbhyāṃ pārṣṇibhyāṃ prapadābhyām ।  
yakṣmaṃ śroṇibhyāṃ bhāsadād-bhaṃsasō vi vṛhāmi te ॥ 4 ॥

4. From thighs, from knee-caps, and from heels, and from the forepart of the feet, From hips from stomach, and from groin I drive your malady away.

मेहनाद्वनंकरणां लोमभ्यस्ते नखेभ्यः ।  
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥ ५ ॥  
mehānād vanaṃ-karaṇāṃ lomābhyas te nakhebhyaḥ ।  
yakṣmaṃ sarvasmād ātmanas tam idaṃ vi vṛhāmi te ॥ 5 ॥

5. From your bladder, and from your hair, and from your nails, From all your body, from top to toe, I drive your malady away.

अंगादंगालोमो लोमो जातं पर्वणि पर्वणि ।  
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥ ६ ॥  
aṅgād aṅgāl lomno lomno jātaṃ parvaṇi parvaṇi ।  
yakṣmaṃ sarvasmād ātmanas tam idaṃ vi vṛhāmi te ॥ 6 ॥

6. From every part of your body, every hair, the disease that comes in every joint, From all your body, from top to toe, I drive your malady away.

## 52. MR̥TYU SŪKTAM

अपैतु मृत्युर् अमृतं न आगन् वैवस्वतो नो अभयं कृणोतु ।  
पूर्णं वनस्पतेर इवाभि नः शीयतागं रयिः सचतां नः शची-पतिः ॥ १ ॥



apaitu mṛtyur amṛtaṁ na āgaṇ vaivasvato no abhayaṁ kṛnotu ।  
parṇaṁ vanaspathi ivābhi naḥ śiyatāgmaṁ rayiḥ sacatāṁ naḥ śaci-patiḥ ॥ 1 ॥

*May Death depart from us. May immortality come to us. May Lord Yama grant us protection. May the sins that we have committed be absolved as leaves fall from a tree. May the strength giving spiritual wealth come to us. (TB.3.7.14.4. TA.10.45)*

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।  
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजागं रीरिषो मोत वीरान् ॥ २ ॥  
paraṁ mṛtyo anu parehi panthāṁ yaś te sva itaro devayānāt ।  
cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāgmaṁ rīriṣo mota vīrān ॥ 2 ॥

*Depart from here O Death! Pursue your special path apart from that which the Gods travel. To you I say, who sees and hears; touch not our offspring, injure not our heroes! (RV.10.18.1a)*

वातं प्राणं मनसाऽन्वारभामहे प्रजापतिं यो भुवनस्य गोपाः ।  
स नो मृत्योस्त्रायतां पात्वगं हसो ज्योग-जीवा जराम् अशीमहि ॥ ३ ॥  
vātaṁ prāṇaṁ manasā'nvārabhāmahe prajāpatiṁ yo bhuvanasya gopāḥ ।  
sa no mṛtyos trāyatāṁ pātvagmāṁ haso jyog-jīvā jarām aśīmahi ॥ 3 ॥

*We earnestly supplicate the Lord of Beings, Protector of the Universe who acts within us as the life-breath (prana) and without as the wind (vata). May he guard us from untimely death and protect us from transgressions. May we live in health until our old age. (TB.3.7.2 MNU. 47.1)*

अमुत्र भूयादध यद् यमस्य बृहस्पते अभिस्तरे अमुचः ।  
प्रत्यौ हताम् अश्विनां मृत्युम् अस्माद् देवानां अग्रे भिषजा रचीभिः ॥ ४ ॥  
amuṭra bhūyādadha yad yamasya brhaspate abhiśaster amuñcaḥ ।  
pratyau hatām aśvinā mṛtyum asmād devānām agne bhiṣajā śacībhiḥ ॥ 4 ॥

*As you O Jupiter have freed us from curse, from dwelling yonder in the realm of Yama. The Ashvins, physicians of the gods, have driven Death far from us with mighty powers O Agni. (VS.27.9. TS.4.1.7.4. AV.7.53.1)*

हरिगुं हरन्तम् अनुयन्ति देवा विश्वस्येशानं वृषभं मतीनाम् ।  
ब्रह्म सरूपम् अनुमेदम् आगादयन् मा विवधीर् विक्रमस्व ॥ ५ ॥  
hariguṁ harantam anuyanti devā viśvasyeshānaṁ vṛṣabhaṁ matīnām ।  
brahma sarūpam anumedam āgādayanaṁ mā vivadhīr vikramasva ॥ 5 ॥

*Like servants the gods follow Hari who is the Lord of the Universe, who is the best object of devotion, who absorbs into Himself the entire universe at the time of dissolution. May the path to liberation open itself to me. Deprive me not of that. Strive to secure it for me. (TA.3.15.1 MNU.49.1)*

शल्लकैर् अग्निम् इंधान उभौ लोकौ सनेम् अहम् ।  
उभयोर् लोकयो ऋध्वाति मृत्युं तराम्यहम् ॥ ६ ॥  
śalkair agnim indhāna ubhau lokau sanem aham ।  
ubhayor lokayo ṛdhvā'ti mṛtyuṁ tarāmyaham ॥ 6 ॥

*Kindling the consecrated fire with chips of wood (so that we may offer oblations) may I attain both the worlds. Having attained prosperity in this world and immortality in the next. (TB.1.2.1.15 MNU.50.1)*

मा च्छिदो मृत्यो मा वधीर्मा मे बलं विवृहो मा प्रमोषीः ।  
प्रजां मा मे रीरिष आयुरुग्र नृचक्षसं त्वा हविषा विधेम ॥ ७ ॥  
mā cchido mṛtyo mā vadhīrmā me balaṁ vivṛho mā pramoṣīḥ ।  
prajāṁ mā me rīriṣa āyur ugra nṛcakṣasaṁ tvā haviṣā vidhema ॥ 7 ॥

*O Fierce Death, do not cut my life short. Do not injure my interest. Do not decrease my strength. Do not subject me to deprivation. Do not harm my progeny or shorten my life. I gratify you with oblations; for you are indeed*

observant of the deeds of men. (TA.3.15.1 MNU.51.1)

मा नो॑ म॒हांत॑म् उ॒त मा॒नो अ॒र्भ॒कं मा न॒ उ॒क्ष॑न्तम् उ॒त मा न॑ उ॒क्षि॑तम् ।  
मा नो॑ व॒धी पि॒तरं॑ मो॒त मा॒तरं॑ प्रि॒या मा न॑स्तनु॒वो रु॒द्र री॑रि॒स्था ॥ ८ ॥

mā nō maḥāntam uta mānō arbhakaṁ mā na ukṣāntam uta mā na ukṣitam ।  
mā nō vadhi pitarāṁ mota mātaraṁ priyā mā nāstanuvō rudra rīrishā ॥ 8 ॥

O Rudra, harm neither the elders or babies among us, harm not the growing boy, harm not the full grown man. Slay not a father amongst us, slay no mother here, and to our bodies that are dear to us Rudra do no harm. (RV.1.114.7. TS.4.5.10.2.)

मा न॑स्तो॒के त॑न॒ये मा न॒ आयु॑षि मा नो॒ गोषु॑ मा नो॒ अश्वेषु॑ री॒रिषः॑ ।  
वी॒रन् मा नो॑ रु॒द्र भ॑मि॒तो ऽव॑धि॒र ह॒विश॑ म॒न्तो न॑म॒सा वि॑धेम ते ॥ ९ ॥

mā nāsto ke tanaye mā na āyusi mā nō goṣu mā nō aśveṣu rīriṣaḥ ।  
vīran mā nō rudra bhamito'vadhiraḥ haviś manto namaśa vidhema te ॥ 9 ॥

Harm us not in our reproduction or our progeny, harm us not in our life or in our cows or horses, Slay not our heroes in the fury of their wrath. We call only upon you with our oblations (RV.1.114.8 TS.3.4.11.2 VS.16.16)

प्र॒जाप॑ते न त्वद् ए॒तान्य॑न्यो॒ विश्वा॑ ज॒तानि॑ परि॒ ता ब॑भूव ।  
यत् का॑मास् ते जुहु॒मस्तन्नो॑ अस्तु व॒यगु॑स स्या॒म प॑त॒यो र॒यीणा॑म् ॥ १० ॥  
prajāpate na tvad etānyanyo viśvā jātāni pari tā bābhūva ।  
yat kāmās te juhūmas tanno astu vayagus syāma patayo rayīṇām ॥ 10 ॥

O Lord of Beings you alone comprehend all these manifest forms, and none besides you. Grant us our inmost desire when we invoke you, may we become possessed of Spiritual Treasure. (RV.10.121.10. VS.10.20. TS.1.8.14.2)

स्व॒स्ति दा॑ वि॒शस्प॑ति॒र वृ॒त्रहा॑ वि॒मृधो॑ व॒शी । वृ॒षेन्द्रः॑ पु॒र ए॒तु नः॑ स्व॒स्ति दा॑ अ॒भय॑न्करः ॥ ११ ॥  
svasti dā viśaspatir vṛtrahā vimṛdhō vaśī ।  
vṛṣendraḥ pura etu naḥ svasti dā abhayaṅkaraḥ ॥ 11 ॥

May Indra come to our help; Indra who is the giver of welfare on Earth and bliss in the World to Come; who is the Lord of the People, the Slayer of Vritra, the Subduer of Enemies and the Giver of Rain, who is peaceable and Giver of Safety. (RV.8.61.13 MNU.20.4.5,)

त्र्य॑म्ब॒कं य॒जाम॑हे सु॒गन्धिं॑ पु॒ष्टि॒ व॒र्ध॑नम् । ऊ॒र्वा॒रु॒कम् इ॒व ब॑न्ध॒नान् मृ॒त्योर् मु॒क्षी॒य मा॑ऽमृ॒तात् ॥ १२ ॥  
tryāmbakaṁ yajāmahe sugandhiṁ puṣṭi vardhanam ।  
ūrvārukam iva bandhanān mṛtyor muksīya mā'mrutāt ॥ 12 ॥

We offer our homage to the three-eyed one, sweet augments of prosperity, as a cucumber from its stem may we be severed from the bonds of death, and attain immortality (R,V.7.59.12. VS.3.60. TS.1.8.6.2.)

ये ते॑ स॒हस्र॑म् अ॒युतं॑ पा॒शा मृ॒त्यो म॑र्त्या॒य ह॑न्त॒वे ।  
ता॒न् य॒ज्ञस्य॑ मा॒यया॑ सर्वा॒न् अ॒व य॒जाम॑हे ॥ १३ ॥  
ye te sahasram ayutaṁ pāśa mṛtyo martyāya hantave ।  
tān yajñasya māyayā sarvān ava yajāmahe ॥ 13 ॥

O Death! the thousand nooses which you possess to entangle beings, We escape, through the power of the Supreme Being (TB.3.10.8.2.)

मृ॒त्यवे॑ स्वाहा । मृ॒त्यवे॑ स्वाहा ॥  
mṛtyave svāhā । mṛtyave svāhā ॥



## MANTRA PUṢPAM

Taittiriya Aranyaka.1.12.22

यो॒पाम् पु॒ष्पम् वेद॑ । पु॒ष्पवान् प्र॒जावी॑न् पशु॒मान् भ॑वति । च॒न्द्रमा॒ वा अ॒पाम् पु॒ष्पम् । पु॒ष्पवान् प्र॒जावी॑न् पशु॒मान् भ॑वति । य ए॒वम् वेद॑ । यो॒पाम् आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति ॥

yo'pām puṣpam veda | puṣpavān prajāvān paśumān bhavati | candramā vā apām puṣpam | puṣpavān prajāvān paśumān bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān bhavati ||

*The one who understands the blooming potency of the Supreme Being, is blessed with health, progeny and cattle. The Mind is certainly the blossom of that potency. One who realises the qualities of the Mind, which are nothing but the blooming divine Powers, is blessed with an unfolding of perfection, progeny and cattle. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.*

अ॒ग्निर्वा अ॒पाम् आ॒यत॑नम् । आ॒यत॑नवान् भवति । यो॒ऽग्नेर् आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति । आपो॒ वा अ॒ग्नेर्-आ॒यत॑नम् । आ॒यत॑नवान् भवति । य ए॒वं वेद॑ । यो॒पाम् आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति ॥

agnirvā apām āyatanam | āyatanavān bhavati | yo'gner āyatanam veda | āyatanavān bhavati | āpo vā agner-āyatanam | āyatanavān bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān bhavati ||

*The Fire is certainly the blossom of that potency. One who realises the qualities of the Fire, which are nothing but the blooming divine Powers, is blessed with those powers.*

वा॒युर वा अ॒पाम् आ॒यत॑नम् । आ॒यत॑नवान् भवति । यो वा॒युर-आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति । आपो॒ वै वा॒योर् आ॒यत॑नम् । आ॒यत॑नवान् भवति । य ए॒वं वेद॑ । यो॒पाम् आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति ॥

vāyur vā apām āyatanam | āyatanavān bhavati | yo vāyur-āyatanam veda | āyatanavān bhavati | āpo vai vāyor āyatanam | āyatanavān bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān bhavati ||

*The Breath of Life is certainly the blossom of that potency. One who realises the qualities of the Breath of Life, which are nothing but the blooming divine Powers, is blessed with those powers.*

अ॒सौ वै तप॑न्न॒पाम् आ॒यत॑नम् । आ॒यत॑नवान् भवति । योऽमु॒ष्य तप॑त आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति । आपो॒ वा अ॒मुष्य॑ तप॑त आ॒यत॑नम् । आ॒यत॑नवान् भवति । य ए॒वं वेद॑ । यो॒पाम् आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति ॥

asau vai tapānnapām āyatanam | āyatanavān bhavati | yo'muṣya tapata āyatanam veda | āyatanavān bhavati | āpo vā amuṣya tapata āyatanam | āyatanavān bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān bhavati ||

*The Life-giving force of the Sun is certainly the blossom of that potency. One who realises the qualities of the Sun, which are nothing but the blooming divine Powers, is blessed with those powers.*

च॒न्द्रमा॒ वा अ॒पाम् आ॒यत॑नम् । आ॒यत॑नवान् भवति । यश्-च॒न्द्रम॑स आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति । आपो॒ वै च॒न्द्रम॑स आ॒यत॑नम् । आ॒यत॑नवान् भवति । य ए॒वं वेद॑ । यो॒पाम् आ॒यत॑नम् वेद॑ । आ॒यत॑नवान् भवति ॥

candramā vā apām āyatanam | āyatanavān bhavati | yaś-candramasa āyatanam veda | āyatanavān bhavati | āpo vai candramasa āyatanam | āyatanavān bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān bhavati ||

*The Nurturing Moon is certainly the blossom of that potency. One who realises the qualities of the Moon, which*

*are nothing but the blooming divine Powers, is blessed with those powers.*

नक्षत्राणि वा अपाम् आयतनम् । आयतनवान् भवति । यो नक्षत्राणाम् आयतनम् वेद । आयतनवान् भवति । आपो वै नक्षत्राणाम् आयतनम् । आयतनवान् भवति । य एवं वेद । योपाम् आयतनं वेद । आयतनवान् भवति ॥

nakṣatrāṇi vā apām āyatanam । āyatanavān bhavati । yo nakṣatrāṇām āyatanam veda । āyatanavān bhavati । āpo vai nakṣatrāṇām āyatanam । āyatanavān bhavati । ya evaṁ veda । yo'pām āyatanam veda । āyatanavān bhavati ॥

*The Constellations are certainly the blossom of that potency. One who realises the qualities of the Constellations, which are nothing but the blooming divine Powers, is blessed with those powers.*

पर्जन्यो वा अपाम् आयतनम् । आयतनवान् भवति । यः पर्जन्यस्यायतनम् वेद । आयतनवान् भवति । आपो वै पर्जन्यस्यायतनम् । आयतनवान् भवति । य एवं वेद । योपाम् आयतनं वेद । आयतनवान् भवति ॥

parjanya vā apām āyatanam । āyatanavān bhavati । yaḥ parjanyasyāyatanam veda । āyatanavān bhavati । āpo vai parjanyasyāyatanam । āyatanavān bhavati । ya evaṁ veda । yo'pām āyatanam veda । āyatanavān bhavati ॥

*The Life-giving rain is certainly the blossom of that potency. One who realises the qualities of the rain, which are nothing but the blooming divine Powers, is blessed with those powers.*

सम्वत्सरो वा अपाम् आयतनम् । आयतनवान् भवति । यस् संवत्सरस्यायतनम् वेद । आयतनवान् भवति । आपो वै संवत्सरस्यायतनम् । आयतनवान् भवति । य एवं वेद । योऽप्सु नावं प्रतिष्ठतां वेद । प्रत्येव तिष्ठति ॥

samvatsaro vā apām āyatanam । āyatanavān bhavati । yaḥ samvatsarasyāyatanam veda । āyatanavān bhavati । āpo vai samvatsarasyāyatanam । āyatanavān bhavati । ya evaṁ veda । yo'psu nāvaṁ pratiṣṭhatām veda । pratyeva tiṣṭhati ॥

*The Force of Time is certainly the blossom of that potency. One who realises the qualities of the Time, which are nothing but the blooming divine Powers, is blessed with those powers.*