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ATHARVA-VEDA

अथर्ववेदः

Vol. I

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

English translation by

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

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Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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ATHARVA-VEDA Vol. I by Dr. Tulsi Ram M.A., Ph.D.

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Dedication

*The Mother's Gift
For all her children*



Your path is up and onwards,
Never downwards

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R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi
with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti
who waited until the last word of this project was written.

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

Thanks and best wishes to my daughter Indira
Sharma and son-in-law Gulab Sharma and my brother Ram
Kishan Sharma, wishing, waiting and assuring, with
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Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

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

Thanks to all the schollars who read the manuscript and expressed their candid openions on this work.

—Dr. Tulsi Ram Sharma

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About the Author

Dr. Tulsi Ram Sharma

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

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

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

Dr. Tulsi Ram Sharma's research and publications include:

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

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

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

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

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

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

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

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

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

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

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

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

Foreword

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

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

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, ‘Sumitriya na aapa oshadhayah santu.....Yajur. 36, 23’: If we take literal meaning in the ordinary sense, “may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate”, it will not make acceptable sense. After raising some questions, he says, “How can we accept this?” So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

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

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

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

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalkar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Rgveda

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

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

—Dr. Krishna Lal

Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

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

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

—Bhawani Lal Bhartiya

Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

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

—Dr Balvir Acharya

Professor & Head

Department of Sanskrit, Pali & Prakrit

Maharshi Dayananda University

Rohtak - 124001, Haryana (India)

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MESSAGE

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

—Prof. Mahavir

Acharya & Pro-Vice Chancellor

Gurukul Kangri Vishwavidyalaya

Haridwar-249404, Uttarakhand, India

APPRECIATION

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

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

–Dr. Baldev Singh

Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

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

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

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

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

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

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

—**Umakant Upadhyaya**

Formerly Professor of Economics,
Calcutta University.

To the Reader

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

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

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

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

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, “Shreshthatamam karma”. This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: “Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation”. The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

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

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

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

He continues in relation to Sanskrit: “The synthetical process which comes into operation in the working of those laws may be well called Samskarana, ‘putting together’, by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary ‘Dhatu’—a Sanskrit term usually translated as ‘Root’, but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of ‘putting together’ by the combination of other elementary constituents.” [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

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

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

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

Monier Williams says: “One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded. . . **The main object was really a missionary one, as I have shown in the Preface of this volume.**" (p. xi)

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

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

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

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

*Yohana-likhitah Susamvādah;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.*

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

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

*Namaskṛtya dyāvāprthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.*

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

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

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

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

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

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

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

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

The problem here arises from the verb ‘mekshami’ from the root ‘mih’ which means ‘to shower’ (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

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

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

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

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

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

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

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

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

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

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Atharva-Veda

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

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

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

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

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

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

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

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

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

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

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

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract.

It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul, Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with the strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

Some of the important themes of Atharva-Veda are:

Kala, Time (19, 53-54), Kama, Desire (9, 2; 19, 52), God is One (7, 21; 13, 4), Jyeshtha Brahma, Supreme God (10, 7-8; 8, 9-10), Worship (7, 14-16 and 21), Brahma Vidya (9, 1), Creative evolution (15, 1-18), Cosmic self-organising organism (19, 1-6), Cosmic Dynamics (11, 2), Holy Cow

metaphor of the universe (7, 104;10, 9-10; 12, 4-5), Sun metaphor of Divinity (13, 1-4), Cosmic peace (19, 9-12), Mother Earth (12, 1), Human soul, birth, rebirth, Yama and the mystery of the human being (10, 2), Brahmacharya (11, 5), Love, marriage and family life (7, 37-38; 14, 1-2), Hospitality (9-6), Social organisation (7, 12), Rashtra, Nation (7, 35; 19,24), War and peace (11, 9-10), Victory, freedom and security (16, 8; 17, 1), Language (7, 43), Sarasvati (7, 10), Paradise and bliss (4, 36); 12, 3). There are many other themes such as health and age, cure of diseases including cancer, poison and depression, sun, moon, night and day, full moon and dark night, freedom from desire, freedom of speech, election, parliament, dealing with evil, violence, sabotage and enemies, and personal, familial and social management.

As you open the text of Atharvaveda, you find the words: Vachaspati Devata, Atharva Rshi. ‘Devata’ here means the subject which is dealt with in the mantra. ‘Devata’ as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The ‘Devata’ of a mantra may be God, the One Sacchidananda Brahma, or Savita, the same One self-refulgent God; or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the ‘Devata’ means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Atharva is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the ‘seers of the mantras’: they are the sages who went into deep meditation unto the

universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

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

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

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

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

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

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-350 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. “Amazing!” says he: “Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC”. He continues: “There was no such thing as an Aryan race that spoke Indo-European languages and authored the Vedas, there was no such event as an Aryan invasion of India. ‘Arya’ does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of

the supposed dates of the Vedas and other texts crumbles like a house of cards.’ And then he sums up his view of the Western approach to the Vedas and Indian civilization: “Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong.” (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that “no power on earth could ever fix” the date of the Vedas. Even Mitchiner himself concedes that “the dating of Sanskrit texts is a notoriously difficult problem” (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): “Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence.” It was Swami Dayananda who spoke for India and the Vedas in the Rshis’ tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

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

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the

only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of words. Without reference to these bases of Vedic interpretation, certain words have been given a very distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth

of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see ‘Bankim, Tilak, Dayananda’, p. 57).

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

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

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself

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

Yajurveda itself says (26, 2):

“Yathemam vacham kalyanim avadani janebhyah”:

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

—Tulsi Ram

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ॠ	r̄
लृ	lr̥	लृ	r̄				
ए	e	ऐ	ai	ओ	o	औ	au
अनुस्वार (¸)				m	विसर्ग (:)		
				(˘)	ñ		

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v

श्	ś	ष्	ṣ	स्	s	ह्	h

(ऽ)	'	ं	ṁ

AUM
ATHARVA-VEDA

अथर्ववेदः

KANDA-1

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

Vachaspati Devata, Atharva Rshi

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो ऽ अद्य दधातु मे ॥ १ ॥

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

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

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

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

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

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

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

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

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

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

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

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

पुनरेहि वाचस्पते देवेन मनसा सह ।

वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् ॥ २ ॥

2. *Punarehi vācaspace devena manasā saha.
Vasospate ni ramaya mayyevāstu mayi śrutam.*

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

इहैवाभि वि तनूभे आत्मीइव ज्यया ।

वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम् ॥ ३ ॥

3. *Ihaivābhi vi tanūbhe ārtmī-iva jayā.
Vācaspatirni yacchatu mayyevāstu mayi śrutam.*

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

उपहूतो वाचस्पतिरुपास्मान्वाचस्पतिर्ह्यताम् ।

सं श्रुतेन गमेमहि मा श्रुतेन वि रधिषि ॥ ४ ॥

4. *Upahūto vācaspatirupāsmānvācaspatirhva-
yatām. Saṁ śrutena gamemahi mā śrutena
virādhiṣi.*

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

Kanda 1/Sukta 2 (Hymn of Victory)

Parjanya Devata, Atharva Rshi

विद्वा शरस्य पितरं पर्जन्यं भूरिधायसम्।

विद्वो ष्वस्य मातरं पृथिवीं भूरिवर्षसम् ॥ १ ॥

1. *Vidmā śarasya pitaram parjanyaṁ bhūri-dhāyasam. Vidmo ṣvasya mātaram prthivīm bhūrivarṣasam.*

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

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

ज्या ऽके परि णो नमाश्मानं तन्वं ऽ कृधि।

वीडुर्वरीयोऽ रातीरप द्वेषांस्या कृधि ॥ २ ॥

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

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

वृक्षं यद्गावः परिष्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।
शरुमस्मद्यावय दिद्युमिन्द्र ॥ ३ ॥

3. *Vṛkṣaṁ yadgāvaḥ pariśasvajānā anusphuraṁ śaramarcantyr̥bhum. Śarumasmadyāvaya didyumindra.*

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

यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजन्म् ।

एवा रोगं चास्त्राव चान्तस्तिष्ठतु मुञ्ज इत् ॥ ४ ॥

4. *Yathā dyām ca pṛthivīm cāntastiṣṭhati tejanam. Evā rogaṁ cāsrāvaṁ cāntastiṣṭhatu muñja it.*

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

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

Parjanya, Mitra, etc. Devatah, Atharva Rshi

विद्वा शरस्य पितरं पर्जन्यं शतवृष्णयम् । तेना ते तन्वेऽं शं
करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ १ ॥

1. *Vidmā śarasya pitaraṁ parjanyaṁ śatavr̥ṣṇyam. Tenā te tanve'saṁ karaṁ pṛthivyām te niṣecanaṁ bahiṣṭe astu bāliti.*

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

विद्वा शरस्य पितरं मित्रं शतवृष्यम् । तेना ते तन्वेऽं शं
करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ २ ॥

2. *Vidmā śarasya pitaraṁ mitraṁ śatavṛṣṇyam.*
Tenā te tanve'saṁ karaṁ prthivyāṁ te niṣe-
canam bahiṣṭe astu bāliti.

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

विद्वा शरस्य पितरं वरुणं शतवृष्यम् । तेना ते तन्वेऽं शं
करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ३ ॥

3. *Vidmā śarasya pitaraṁ varuṇaṁ śatavṛṣṇyam.*
Tenā te tanve'saṁ karaṁ prthivyāṁ te niṣe-
canam bahiṣṭe astu bāliti.

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

वि॒द्या श॒रस्य॑ पि॒तरं च॒न्द्रं श॒तवृ॑ष्ण्यम् । तेना॑ ते त॒न्वे॒ऽशं॑
करं पृथि॒व्यां तै नि॒षेच॑नं ब॒हिष्टे॑ अस्तु बालि॒ति ॥ ४ ॥

4. *Vidmā śarasya pitaraṁ candraṁ śatavṛṣṇyam.
Tenā te tanve'saṁ karaṁ pṛthivyām te niṣe-
canaṁ bahiṣṭe astu bāliti.*

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

वि॒द्या श॒रस्य॑ पि॒तरं सूर्यं॑ श॒तवृ॑ष्ण्यम् । तेना॑ ते त॒न्वे॒ऽशं॑ शं
करं पृथि॒व्यां तै नि॒षेच॑नं ब॒हिष्टे॑ अस्तु बालि॒ति ॥ ५ ॥

5. *Vidmā śarasya pitaraṁ sūryaṁ śatavṛṣṇyam.
Tenā te tanve'saṁ karaṁ pṛthivyām te niṣe-
canaṁ bahiṣṭe astu bāliti.*

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

यदा॒न्त्रेषु॑ ग॒वी॒न्योर्यद्व॑स्ताव॒धि संश्रु॑तम् ।
ए॒वा ते मू॒त्रं मु॒च्यतां॑ ब॒हिर्बा॑लि॒ति सर्व॑कम् ॥ ६ ॥

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

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

प्र ते भिनद्मि मेहनं वत्रं^१ वेशन्त्याइव ।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ७ ॥

7. *Pra te bhinadmi mehanam vartram veśantya-iva.*
Evā te mūtram mucyatām bahirbāliti sarvakam.

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

विषितं ते वस्तिबिलं समुद्रस्योदधेरिव ।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ८ ॥

8. *Viṣitam te vastibilaṁ samudrasyodadheriva.*
Evā te mūtram mucyatām bahirbāliti sarvakam.

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

यथेषुका परापतदवसृष्टाऽधि धन्वनः ।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ९ ॥

9. *Yatheṣukā parāpatadavasṛṣṭā'dhi dhanvanah.*
Evā te mūtram mucyatām bahirbāliti sarvakam.

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

Kanda 1/Sukta 4 (Water Treatment)

Apah Devata, Sindhudvipa Rshi

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।

पृञ्चतीर्मधुना पयः ॥ १ ॥

1. *Ambayo yantyaadhvabhirjāmayo adhvārīyatām.*
Pṛñcatīrmadhunā payah.

Streams of nature's living energy, life giving

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

अ॒मूर्या॑ उ॒प॒ सूर्ये॑ या॒भिर्वा॑ सूर्यः॑ स॒ह ।

ता नो॑ हि॒न्वन्त्वध्व॑रम् ॥ २ ॥

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

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

अ॒पो दे॒वीरु॑प॒ ह्वये॑ यत्र॒ गावः॑ पि॒बन्ति॑ नः ।

सिन्धु॑भ्यः॒ कर्त्त्व॑ ह॒विः ॥ ३ ॥

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

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

अ॒प्स्व॑न्त॒र्मृ॒तम॑प्सु॒ भेष॑जम् । अ॒पामु॑त प्र॒शस्ति॑भि॒रश्वा॑
भव॑थ वा॒जिनो॑ गावो॑ भव॑थ वा॒जिनीः॑ ॥ ४ ॥

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

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

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

Kanda 1/Sukta 5 (Blessings of Water)

Apah Devata, Sindhudvipa and Krti Rshi

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे ॥ १ ॥

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

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

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥ २ ॥

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

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

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ॥ ३ ॥

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

O holy waters, for that peace, pleasure and

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

ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् ।

अपो याचामि भेषजम् ॥ ४ ॥

4. *Īśānā vāryāṇām kṣayantīścārṣaṇīnām.*
Apo yācāmi bheṣajam.

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

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

Apah Devata, Sindhudvipa, Krti, or Atharva Rshi

शं नो देवीरभिष्टय आपो भवन्तु पीतये ।

शं योर्भि स्त्रवन्तु नः ॥ १ ॥

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

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

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशम्भुवम् ॥ २ ॥

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

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

आपः पृणीत भेषजं वरूथं तन्वे३ मम ।

ज्योक्च सूर्यं दृशे ॥ ३ ॥

3. *Āpaḥ prṇīta bheṣajaṁ varūthaṁ tanve'mama.*
Jyokca sūryaṁ drśe.

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

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

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

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

Kanda 1/Sukta 7 (Elimination of Negative Forces)

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

स्तुवा॒नम॒ग्न आ वह॑ यातु॒धानं किमी॒दिनम् ।

त्वं हि दे॒व व॒न्दितो ह॒न्ता दस्यो॑र्ब॒भूवि॑थ ॥ १ ॥

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

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

आज्य॑स्य परमे॒ष्ठिज्जा॑तवे॒दस्त॑नू॒वशिन् ।

अग्ने॑ तौल॒स्य प्रा॑शान यातु॒धानान्वि॑ ला॒पय ॥ २ ॥

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

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

वि ल॑पन्तु यातु॒धाना अ॒त्रिणो॒ ये किमी॒दिनः ।

अथे॒दम॒ग्ने नो ह॒विरिन्द्र॑श्च॒ प्रति॑ ह॒र्यत॑म् ॥ ३ ॥

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

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

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

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

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

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

पश्याम ते वीर्यं जातवेदः प्र णो ब्रूहि यातुधानाचक्षः ।
त्वया सर्वे परितप्ताः पुरस्तात् आ यन्तु प्रब्रुवाणा उपेदम् ॥ ५ ॥

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

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

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

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

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

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

त्वमग्ने यातु॒धाना॒नुष॑बद्धाँ इ॒हा व॑ह ।
अथै॒षामिन्द्रो॑ वज्रेणापि॑ शी॒र्षाणि॑ वृ॒श्चतु ॥ ७ ॥

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

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

Kanda 1/Sukta 8 (Elimination of the Evil)
Brhaspati, Agni-Soma (1-2), Agni (3-4) Devata,
Chatana Rshi

इ॒दं ह॒विर्या॑तु॒धाना॒न्नदी॑ फेन॒मि॒वा व॑हत् ।
य इ॒दं स्त्री पु॒मान॑क॒रि॒ह स स्तु॑वतां॒ जनः॑ ॥ १ ॥

1. *Idaṁ haviryātudhānānnadī phenamivā vahat.*
Ya idaṁ strī pumānakariha sa stuvatām janah.

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

अ॒यं स्तु॑वा॒न आ॒गम॑दि॒मं स्म॒ प्रति॑ ह॒र्यत॑ ।
बृ॒हस्प॑ते॒ वशे॑ ल॒ब्ध्वाग्नी॑षो॒मा वि वि॑ध्यतम् ॥ २ ॥

2. *Ayam stuvāna āgamadimam sma prati haryata.
Brhaspate vaśe labdhvāgnīṣomā vi vidhyatam.*

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

यातुधानस्य सोमप जहि प्रजां नयस्व च ।

नि स्तुवानस्य पातय परमक्ष्युतावरम् ॥ ३ ॥

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

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

यत्रैषामग्रे जनिमानि वेत्थ गुहां सतामत्रिणां जातवेदः ।

तांस्त्वं ब्रह्मणा वावृधानो जह्ये ऽषां शततर्हमग्रे ॥ ४ ॥

4. *Yatraiṣāmagne janimāni vettha guhā satāma-
ttriṇāṁ jātavedaḥ. Tāṁstvaṁ brahmaṇā
vāvṛdhāno jahye ṣāṁ śatatarhamagne.*

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

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

Kanda 1/Sukta 9 (Power and Lustre)

Vasus and others Devata, Atharva Rshi

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

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

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

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

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

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

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

येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः ।

तेन त्वमग्न इह वर्धयेमं सजातानां श्रेष्ठ्य आ धेह्येनम् ॥ ३ ॥

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

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

ऐषां यज्ञमुत वर्चो' ददेऽ हं रायस्पोषमुत चित्तान्यग्रे ।

सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

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

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

Kanda 1/Sukta 10 (Freedom from Sin)

Varuna Devata, Atharva Rshi

अ॒यं दे॒वाना॑म॒सुरो॑ वि रा॒जति॑ व॒शा हि स॒त्या वरु॑णस्य॒ राज्ञः॑ ।
तत॒स्प॒रि ब्र॒ह्म॒णा शा॑श॒दान उ॒ग्रस्य॑ म॒न्योरु॒दिमं॑ न॒यामि॑ ॥ १ ॥

1. *Ayam devānāmasuro vi rājati vaśā hi satyā varuṇasya rājñah. Tataspari brahmaṇā śāśadāna ugrasya manyorudimam nayāmi.*

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

नम॑स्ते रा॒जन्वरु॑णास्तु म॒न्यवे॑ वि॒श्वं ह्यु॒ग्र नि॒चिके॑षि॒ द्रु॒ग्धम् ।
स॒हस्र॑म॒न्यान्प्र सु॒वामि॑ सा॒कं श॒तं जी॑वाति श॒रद॑स्तवा॒यम् ॥२॥

2. *Namaste rājanvaruṇāstu manyave viśvaṁ hyugra nicikeṣi drugdham. Sahasramanyānptra suvāmi sākam śataṁ jīvāti śaradastavāyam.*

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

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

यदुवक्थानृतं जिह्वा वृजिनं बहु ।

राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम् ॥ ३ ॥

3. *Yaduvakthānṛtaṁ jihvayā vṛjinam bahu. Rājña-stvā satyadharmaṇo muñcāmi varuṇādaham.*

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

मुञ्चामि त्वा वैश्वानरादर्णवान्महतस्परि ।

सजातानुग्रेहा वद ब्रह्म चाप चिकीहि नः ॥ ४ ॥

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

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

Kanda 1/Sukta 11 (Easy Delivery)

Pusha and others Devata, Atharva Rshi

वषट् ते पूषन्नस्मिन्सूतावर्यमा होता कृणोतु वेधाः ।

सिस्त्रतां नार्यृतप्रजाता वि पर्वीणि जिहतां सूतवा उ ॥ १ ॥

1. *Vaṣaṭ te pūṣannasmintsūtāvaryamā hotā kṛṇotu vedhāḥ. Sisratām nāryṛtaprajātā vi parvāṇi jihatām sūtavā u.*

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

चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत ।

देवा गर्भं समैरयन्तं व्यूर्ण्वन्तु सूतवे ॥ २ ॥

2. *Catasro divaḥ pradiśaścatasro bhūmyā uta. Devā garbham samairayantaṁ vyūrṇvantu sūtave.*

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

सूषा व्यूर्णोतु वि योनिं हापयामसि ।

श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥ ३ ॥

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

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

नेव मांसे न पीवसि नेव मज्जस्वाहतम् । अवैतु पृश्नि शेवलं
शुने जराय्वत्तवेऽव जरायु पद्यताम् ॥ ४ ॥

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

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

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

5. *Vi te bhinadmi mehanam vi yonim vi gavīnike. Vi mātaram ca putram ca vi kumāram jarāyu-ṇāva jarāyu padyatām.*

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

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

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

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

Kanda 1/Sukta 12 (Lavation of Disease)

Yakshmanashanam Devata, Bhrgvangira Rshi

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

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

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

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

अङ्गेअङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम ।
अङ्कान्तसमङ्कान्हविषा विधेम यो अग्रभीत्पर्वस्या
ग्रभीता ॥ २ ॥

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

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

मुञ्च शीर्षक्त्या उत कास एनं परुषरुराविवेशा यो अस्य ।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां
पर्वतांश्च ॥ ३ ॥

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

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

शं मे परस्मै गात्राय शमस्त्ववराय मे ।
शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वेऽ मम ॥ ४ ॥

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

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

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

Kanda 1/Sukta 13 (Electric Energy)

Vidyut Devata, Bhrgvangira Rshi

नमस्ते अस्तु विद्युते नमस्ते स्तनयित्रवे ।

नमस्ते अस्त्वश्मने येना दूडाशे अस्यासि ॥ १ ॥

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

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

नमस्ते प्रवतो नपाद्यतस्तपः समूहसि ।

मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ २ ॥

2. *Namaste pravato napādyatastapaḥ samūhasi.
Mrḍayā nistanūbhyo mayastokebhyaskṛdhi.*

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

प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृष्णः ।

विद्य ते धाम परमं गुहा यत्समुद्रे अन्तर्निहितासि नाभिः ॥ ३ ॥

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

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

यां त्वा देवा असृजन्त विश्व इषुं कृण्वाना असनाय धृष्णुम् ।
सा नो मृड विदथे गृणाना तस्यै ते नमो अस्तु देवि ॥ ४ ॥

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

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

Kanda 1/Sukta 14 (The Bride)

Yama Devata, Bhrgvangira Rshi

भगमस्या वर्च आदिष्यधि वृक्षादिव स्रजम् ।
महाबुध्न इव पर्वतो ज्योत्स्नितृष्वास्ताम् ॥ १ ॥

1. *Bhagamasyā varca ādiṣyadhi vṛkṣādiva srajam. Mahābudhna iva parvato jyotṣnitṛṣvāstām.*

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

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

एषा ते राजन्कन्या ऽ वधूर्नि धूयतां यम ।

सा मातुर्बध्यतां गृहे ऽ थो भ्रातुरथो पितुः ॥ २ ॥

2. *Eṣā te rājankanyā vadhūrni dhūyatām yama. Sā māturbadhyatām grhe 'tho bhrāturatho pituḥ.*

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

एषा ते कुलपा राजन्तामु ते परि ददमसि ।

ज्योक्पितृष्वासाता आ शीर्ष्णः समोप्यात् ॥ ३ ॥

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

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

असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च ।

अन्तःकोशमिव जामयो ऽ पि नह्यामि ते भगम् ॥ ४ ॥

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

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

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

Kanda 1/Sukta 15 (Joint Power)

Sindhu Devata, Atharva Rshi

सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः ।

इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्ये ऽण हविषा जुहोमि ॥ १ ॥

1. *Sam sam sravantu sindhavaḥ sam vātāḥ sam patattriṇaḥ. Imaṁ yajñaṁ pradivo me juṣantāṁ saṁsrāvyeṇa haviṣā juhomi.*

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

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

to join and conduct the yajna.)

इहैव हवमा यात म इह संस्त्रावणा उतेमं वर्धयता गिरः ।

इहैतु सर्वो यः पशुरस्मिन्तिष्ठतु या रयिः ॥ २ ॥

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

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

ये नदीनां संस्त्रवन्त्युत्सासः सदमक्षिताः ।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि ॥ ३ ॥

3. *Ye nadīnām saṁsravantyutsāsaḥ sadamakṣitāḥ. Tebhirme sarvaiḥ saṁsrāvairdhanam saṁ srāvayāmasi.*

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

ये सर्पिषः संस्त्रवन्ति क्षीरस्य चोदकस्य च ।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि ॥ ४ ॥

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

Whatever confluent streams of ghrta, milk and

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

Kanda 1/Sukta 16 (Elimination of Thieves)

Agni, Varuna, Indra, lead Devatah, Chatana Rshi

ये ऽमावास्यां ३ रात्रिमुदस्थुर्ब्राजमत्त्रिणः ।

अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥

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

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

सीसायाध्याह वरुणः सीसायाग्निरुपावति ।

सीसं म इन्द्रः प्रायच्छत्तदङ्ग यातुचातनम् ॥ २ ॥

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

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

इदं विष्कन्धं सहत इदं बाधते अत्त्रिणः ।

अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ ३ ॥

3. *Idam viṣkandham sahata idam bādhathe attriṇaḥ.*
Anena viśvā sasahe yā jātāni piśācyāḥ.

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

यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।

तं त्वा सीसेन विध्यामो यथा नोऽ सो अवीरहा ॥ ४ ॥

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

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

Kanda 1/Sukta 17 (Stop Bleeding)

Yoshit Devata, Brahma Rshi

अमूर्या यन्ति योषितो हिरा लोहितवाससः ।

अभ्रातरइव जामयस्तिष्ठन्तु हतवर्चसः ॥ १ ॥

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

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

तिष्ठारि तिष्ठ पर उत त्वं तिष्ठ मध्यमे ।

कनिष्ठिका च तिष्ठति तिष्ठदिद्धमनिर्मही ॥ २ ॥

2. *Tiṣṭhāvare tiṣṭha para uta tvam tiṣṭha madhyame.
Kaniṣṭhikā ca tiṣṭhati tiṣṭhādiddhamanir-mahī.*

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

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

श॒तस्य॑ ध॒मनी॑नां स॒हस्र॑स्य हिरा॒णाम् ।

अ॒स्थुरि॑न्म॒ध्यमा॒ इमाः॑ सा॒कम॑न्ता अरं॒सत ॥ ३ ॥

3. Śatasya dhamanīnām sahasrasya hirāṇām.
Asthurinmadhyamā imāḥ sākamantā araṁsata.

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

परि॑ वः सि॒कता॑वती ध॒नूर्बृ॑हत्य ऽक्र॒मीत् ।

तिष्ठ॑ते॒लय॑ता सु॒ कम् ॥ ४ ॥

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

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

Kanda 1/Sukta 18 (Planning and Prosperity)

Vinayakam Saubhagyam Devata, Dravinoda Rshi

निर्ल॒क्ष्यं॑ ऽल॒लाम्यं॑ निर॒राति॑ सु॒वाम॑सि ।

अथ॑ या भ॒द्रा ता॑नि नः प्र॒जाया॑ अ॒राति॑ नयामसि ॥ १ ॥

1. Nirlakṣmyam lalāmyam nirarātiṁ suvāmasi. Atha yā bhadra tāni naḥ prajāyā arātiṁ nayāmasi.

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

निररणिं सविता साविषक्पदोर्निर्हस्तयोर्वरुणो मित्रो अर्यमा ।
निरस्मभ्यमनुमती रराणा प्रेमां देवा असविषुः सौभगाय ॥२॥

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

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

यत्त आत्मनि तन्वां ऽघोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा ।
सर्वं तद्वाचापं हन्मो वयं देवस्त्वा सविता सूदयतु ॥ ३ ॥

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

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

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

रिश्यपदीं वृषदतीं गोषेधां विधमामुत ।

विलीढ्यं ललाम्यं ता अस्मन्नाशयामसि ॥ ४ ॥

4. *Riśyapadīm vṛṣadatīm goṣedhām vidhamāmuta.*
Vilīḍhyaṁ lalāmyaṁ tā asmannaśayāmasi.

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

Kanda 1/Sukta 19 (No Enemies)

Ishvara Devata, Brahma Rshi

मा नो विदन्विव्याधिनो मो अभिव्याधिनो विदन् ।

आराच्छर्व्या अस्मद्विषूचीरिन्द्र पातय ॥ १ ॥

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

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

विष्वञ्चो अस्मच्छर्वः पतन्तु ये अस्ता ये चास्या ।

दैवीर्मनुष्येषवो ममामित्रान्वि विध्यत ॥ २ ॥

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

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

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

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

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

यः सप्तानो यो ऽ सप्तानो यश्च द्विषच्छपाति नः ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥ ४ ॥

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

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

Kanda 1/Sukta 20 (No Enemies)

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

अदारसृद्धवतु देव सोमास्मिन्यज्ञे मरुतो मृडता नः । मा नो विददभिभा मो अशस्तिर्मा नो विदद् वृजिना द्वेष्या या ॥ १ ॥

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

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

यो अद्य सेन्यो वधो ऽघायूनामुदीरते ।

युवं तं मित्रावरुणावस्मद्यावयतं परि ॥ २ ॥

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

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

इतश्च यदमुतश्च यद्वधं वरुण यावय ।

वि महच्छर्मं यच्छ वरीयो यावया वधम् ॥ ३ ॥

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

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

शास इत्था म॒हाँ अ॒स्यमि॒त्रसा॒हो अ॒स्तुतः ।

न यस्य॑ ह॒न्यते॒ सखा॒ न जी॒यते॒ क॒दा च॒न ॥ ४ ॥

4. *Śāsa itthā mahāñ asyamitrasāho astraṭaḥ.*
Na yasya hanyate sakhā na jīyate kadā cana.

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

Kanda 1/Sukta 21 (People's Ruler)

Indra Devata, Atharva Rshi

स्व॒स्ति॒दा वि॒शां प॒तिर्वृ॒त्रहा वि॒मृ॒धो व॒शी ।

वृ॒षेन्द्रः॑ पु॒र ए॒तु नः॑ सोम॒पा अ॒भय॑ङ्करः ॥ १ ॥

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

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

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।

अधमं गमया तमो यो अस्माँ अभिदासति ॥ २ ॥

2. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Adhamam gamayā tamo yo asmāñ abhidāsati.*

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

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।

वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ ३ ॥

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

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

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।

वि महच्छर्म यच्छ वरीयो यावया वधम् ॥ ४ ॥

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

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

Kanda 1/Sukta 22 (Heart Trouble and Jaundice)

Surya Devata, Brahma Rshi

अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते ।

गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि ॥ १ ॥

1. *Anu sūryamudayatām hr̥ddyoto harimā ca te.
Go rohitasya varṇena tena tvā pari dadhmasi.*

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

परि त्वा रोहितैर्वर्णैर्दीर्घायुत्वाय दध्मसि ।

यथा ऽ यमरपा असदथो अहरितो भुवत् ॥ २ ॥

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

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

या रोहिणीर्देवत्या॑३ गावो या उत रोहिणीः ।

रूपंरूपं वयोवयस्ताभिष्ट्वा परि दध्मसि ॥ ३ ॥

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

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

शुकेषु ते हरिमाणं रोपणाकासु दध्मसि ।

अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि ॥ ४ ॥

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

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

Kanda 1/Sukta 23 (White Leprosy)

Vanaspati Devata, Atharva Rshi

नक्तञ्जातास्योषधे रामे कृष्णे असिक्नि च ।

इदं रजनि रजय किलासं पलितं च यत् ॥ १ ॥

1. *Naktañjātāsyōṣadhe rāme kṛṣṇe asikni ca. Idam rajani rajaya kilāsaṁ palitaṁ ca yat.*

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

किलासं च पलितं च निरितो नाशया पृषत् ।

आ त्वा स्वं विशतां वर्णः परां शुक्लानि पातय ॥ २ ॥

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

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

असितं ते प्रलयनमास्थानमसितं तव ।

असिकन्यस्योषधे निरितो नाशया पृषत् ॥ ३ ॥

3. *Asitam te pralayanamāsthānamasitam tava.
Asiknyasyoṣadhe niritō nāśayā prṣat.*

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

अस्थिजस्य किलासस्य तनूजस्य च यत्त्वचि ।

दूष्या कृतस्य ब्रह्मणा लक्ष्मं श्वेतमनीनशम् ॥ ४ ॥

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

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

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

Kanda 1/Sukta 24 (Leprosy Cure)

Asuri Vanaspati Devata, Brahma Rshi

सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ ।

तदासुरी युधा जिता रूपं चक्रे वनस्पतीन् ॥ १ ॥

1. *Suparṇo jātaḥ prathamastasya tvaṁ pittamā-sitha. Tadāsurī yudhā jitā rūpaṁ cakre vanaspatīn.*

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

आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम् ।
अनीनशत् किलासं सरूपामकर्त्त्वचम् ॥ २ ॥

2. *Āsurī cakre prathamedam kilāsaḥṣajamidam kilāsanāśanam. Anīnaśat kilāsaṁ sarūpāma-karattvacam.*

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

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

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

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

श्यामा सरूपङ्गरणी पृथिव्या अध्युद्धता ।
इदम् षु प्र साधय पुनरूपाणि कल्पय ॥ ४ ॥

4. *Shyāmā sarūpaṅkaraṇī pṛthivyā adhyudbhrtā.
Idamū ṣu pra sād haya punā rūpāṇi kalpaya.*

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

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

Kanda 1/Sukta 25 (Fever Cure)

Agni Devata, Bhrgvangira Rshi

यद्ग्निरापो अदहतृविश्य यत्राकृण्वन्धर्मधृतो नमांसि ।
तत्र त आहुः परमं जनित्रं स नः संविद्वान्परि वृद्धि
तक्मन् ॥ १ ॥

1. *Yadagnirāpo adahatpraviśya yatrākṛṇvandar-
madhrto namāṃsi. Tatra ta āhuḥ paramaṁ
janitraṁ sa naḥ saṁvidvānpari vṛṇḍdhi takman.*

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

यद्यृचिर्यदि वा ऽ सिं शोचिः शकल्येषि यदि वा ते जनित्रम् ।
हृदुर्नामासि हरितस्य देव स नः संविद्वान्परि वृङ्ग्धि
तक्मन् ॥ २ ॥

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

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

यदि शोको यदि वाभिऽ शोको यदि वा राज्ञो वरुणस्यासि
पुत्रः । हृदुर्नामासि हरितस्य देव स नः संविद्वान्परि वृङ्ग्धि
तक्मन् ॥ ३ ॥

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

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

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

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

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

Kanda 1/Sukta 26 (Peace and Protection)

Indra and others Devata, Brahma Rshi

आरे॑ ३ साव॒स्मद॑स्तु हे॒तिर्दे॑वासो असत् ।

आरे॑ अश्मा॒ यमस्य॑थ ॥ १ ॥

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

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

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

सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्र-
रधाः ॥ २ ॥

2. *Sakhāsāvasmabhyamastu rātiḥ sakhendro bhagaḥ
savitā citrarādhāḥ.*

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

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

3. *Yūyaṁ naḥ pravato napānmarutaḥ sūrya-
tvacasah. Sharma yacchātha saprathāḥ.*

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

सुषूदत मृडत मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ ४ ॥

4. *Suṣūdata mṛdata mṛdayā nastanūbhyo mayas-
tokebhyaskṛdhi.*

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

Kanda 1/Sukta 27 (Ruler's Army)

Indrani Devata, Atharva Rshi

अ॒मूः पा॒रे पृ॒दाक्व ऽस्त्रि॒षप्ता नि॒र्ज'रा॒यवः । तासां ज॒रायु॑भि-
र्व॒यम॒क्ष्या॒ इ॒वपि॑ व्य॒याम॒स्यघा॒योः परि॒पन्थि॑नः ॥ १ ॥

1. *Amūḥ pāre prdākva striṣaptā nirjarāyavaḥ.
Tāsāṁ jarāyubhirvayamakṣyā'vapi vyayāma-
syaghāyoh paripanthinaḥ.*

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

विषू॑च्येतु कृ॒न्त॒ती पि॒ना॒कमि॒व बिभ्र॑ती ।
विष्व॑क्पु॒न॒र्भु॒वा॒ मनो॑ऽस॒मृद्धा॑ अघा॒यवः॑ ॥ २ ॥

2. *Viśūcyetu kṛntatī pinākamiva bibhratī. Viṣva-
kpunarbhuvā mano'samṛddhā aghāyavaḥ.*

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

न ब॒हवः॑ स॒म॒शक्॒न्ना॒र्भ॒का अ॒भि दा॑धृषुः ।
वे॒णो॒रद॒गा॒इवा॒भितो॑ ऽ स॒मृद्धा॑ अघा॒यवः॑ ॥ ३ ॥

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

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

mind and morale is broken down to naught all round.

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

4. *Pretaṁ pādaū pra sphurataṁ vahataṁ pṛṇato gr̥hān. Indrāṇye tu prathamājītāmuṣitā purah.*

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

Kanda 1/Sukta 28 (Destroying the Wicked)

Agni, Yatudhanas Devatah, Chatana Rshi

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः ।
दहन्नप द्वयाविनो यातुधानान्किमीदिनः ॥ १ ॥

1. *Upa prāgāddevo agnī rakṣohāmīvacātanah. Dahannapa dvayāvino yātudhānāṅkimīdinaḥ.*

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

प्रति दह यातुधानान्प्रति देव किमीदिनः ।
प्रतीचीः कृष्णवर्तने सं दह यातुधान्य ऽः ॥ २ ॥

2. *Prati daha yātudhānānprati deva kimīdinaḥ. Praṭīcīḥ kṛṣṇavartane saṁ daha yātudhānyah.*

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

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

या शशाप शर्पनेन याघं मूरमादधे ।

या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥ ३ ॥

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

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

पुत्रमत्तु यातुधानीः स्वसारमुत नप्य ऽम् । अधा मिथो
विकेश्योऽि वि घ्नतां यातुधान्योऽि वि तृह्यन्तामराय्य ऽः ॥ ४ ॥

4. *Putramattu yātudhānīḥ svasāramuta napyam. Adhā mitho vikeśyo'vighnatām yātudhānyo' vi trhyantāmarāyyaḥ.*

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

Kanda 1/Sukta 29 (Rise of the Rashtra)*Brahmanaspati Devata, Vasishtha Rshi***अ॒भी॒व॒र्ते॒न॑ म॒णि॒ना॒ ये॒नेन्द्रो॑' अ॒भि॒वा॒वृ॒धे ।****ते॒ना॒स्मा॒न्ब्र॒ह्म॒ण॒स्प॒ते ऽ भि॒ रा॒ष्ट्राय॑ व॒र्ध॒य ॥ १ ॥**

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

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

अ॒भि॒वृ॒त्य॑ स॒प॒त्नान॑भि॒ या नो॒ अ॒रा॒त॒यः ।**अ॒भि॒ पृ॒त॒न्य॒न्तं॑ ति॒ष्ठा॒भि॒ यो नो॑ दुर॒स्य॒ति ॥ २ ॥**

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

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

अ॒भि॒ त्वा॑ दे॒वः स॒वि॒ता॒भि॒ सोमो॑' अ॒वी॒वृ॒धत् ।**अ॒भि॒ त्वा॑ वि॒श्वा॑ भू॒तान्य॑भी॒व॒र्तो॑ यथा॒स॒सि ॥ ३ ॥**

3. *Abhi tvā devaḥ savitābhi somo avivṛdhat.*
Abhi tvā viśvā bhūtānyabhivarto yathāsasi.

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

अ॒भी॒व॒र्तो अ॒भि॒भ॒वः स॒प॒त्न॒क्षय॑णो म॒णिः ।

रा॒ष्ट्राय॑ मह्यं ब॒ध्यतां स॒प॒त्नेभ्यः॑ प॒रा॒भुवे॑ ॥ ४ ॥

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

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

उ॒द॒सौ सूर्यो॑ अ॒गा॒दु॒दि॒दं मा॒म॒कं व॒चः ।

य॒था॒हं श॑त्रु॒होऽ सान्य॑स॒प॒त्नः स॒प॒त्न॒हा ॥ ५ ॥

5. *Udasau sūryo agādudidam māmakaṁ vacaḥ.
Yathāham śatruho'sānyasapatnaḥ sapatnahā.*

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

the onslaughts of enemies.

स॒प॒त्र॒क्षय॑णो वृ॒षा॒भिरा॑ष्ट्रो वि॒षास॒हिः ।

यथा॒हमे॑षां वी॒राणां॑ वि॒राजा॑नि॒ जन॑स्य च ॥ ६ ॥

6. *Sapatnakṣayaṇo vrṣābhirāṣtro viṣāsahīḥ.*
Yathāhameṣāṃ vīrāṇāṃ virājāni janasya ca.

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

Kanda 1/Sukta 30 (Health and Full Age)

Vishvedevah Devata, Atharva Ayushkama Rshi

वि॒श्वे दे॒वा वस॑वो रक्ष॑ते॒ममु॒तादि॑त्या जा॒गृत॑ यू॒यम॒स्मिन् ।

मे॒मं स॒नाभि॑रु॒त वा॒न्यना॑भि॒र्मेमं॑ प्रा॒प्त्यौरु॑षे॒यो व॒धो यः ॥ १ ॥

1. *Viśve devā vasavo rakṣatemamutādityā jāgrta yūyamasmin. Memam sanābhiruta vānyanābhirmemam prāptpauruṣeḥ vadho yaḥ.*

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

ये वो देवाः पितरो ये च पुत्राः सचेतसो मे शृणुतेदमुक्तम् ।
सर्वेभ्यो वः परि ददाम्येतं स्वस्त्ये नं जरसे वहाथ ॥ २ ॥

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

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

ये देवा दिवि ष्ट ये पृथिव्यां ये अन्तरिक्ष ओषधीषु
पशुष्वप्स्वन्तः । ते कृणुत जरसमायुस्मै शतमन्यान्परि
वृणक्तु मृत्यून् ॥ ३ ॥

3. *Ye devā divi ṣṭha ye pṛthivyāṁ ye antarikṣa oṣadhīṣu paśuṣvapsvantah. Te kṛṇuta jara-samāyurasmai śatamanyānpari vṛṇaktu mṛtyūn.*

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

येषां प्रयाजा उत वानुयाजा हुतभागा अहुतादश्च देवाः ।
येषां वः पञ्च प्रदिशो विभक्तास्तान्वो अस्मै सत्रसदः
कृणोमि ॥ ४ ॥

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

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

Kanda 1/Sukta 31 (Hope and Fulfilment)

Ashapalah Vastoshpatayah Devata, Brahma Rshi

आशानामाशापालेभ्यश्चतुर्भ्यो' अमृतेभ्यः ।

इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम् ॥ १ ॥

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

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

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

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

य आशानामाशापालाश्चत्वारः स्थनं देवाः ।

ते नो निर्रहत्याः पाशैर्भ्यो मुञ्चतांहसोअंहसः ॥ २ ॥

2. *Ya āśānāmāśāpālāścatvāra sthana devāḥ. Te no nirṛtyāḥ pāśebhyo muñcatāmhaso-amhasaḥ.*

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

अस्त्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि । य
आशानामाशापालस्तुगीर्यो देवः स नः सुभूतमेहवक्षत् ॥ ३ ॥

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

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

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

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

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

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

Dyava-prithivi Devata, Brahma Rshi

इदं जनासो विदथ महद् ब्रह्म वदिष्यति ।

न तत्पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः ॥ १ ॥

1. *Idam janāso vidatha mahad brahma vadiṣyati.
Na tatpṛthivyām no divi yena prāṇanti verudhaḥ.*

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

अन्तरिक्ष आसां स्थाम श्रान्तसदामिव ।

आस्थानमस्य भूतस्य विदुष्टद्वेधसो न वा ॥ २ ॥

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

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

यद्रोदसी रेजमाने भूमिश्च निरतक्षतम् ।

आर्द्रं तदद्य सर्वदा समुद्रस्यैव स्रोत्याः ॥ ३ ॥

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

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

विश्वमन्यामभीवारं तदन्यस्यामधि श्रितम् ।

दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः ॥ ४ ॥

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

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

Kanda 1/Sukta 33 (for Peace)

Apah Devata, Shantati Rshi

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

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

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

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

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

यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्ज-
नानाम् । या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना
भवन्तु ॥ २ ॥

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

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

यासां देवा दिवि कृण्वन्ति भक्षं या अन्तरिक्षे बहुधा
भवन्ति । या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं
स्योना भवन्तु ॥ ३ ॥

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

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

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

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

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

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

Kanda 1/Sukta 34 (Life's Honey)

Madhu Vanaspatih Devata, Atharva Rshi

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

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

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

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

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

जिह्वाया अग्रे मधु मे जिह्वामूले मधूलकम् ।

ममेदह क्रतावसो मम चित्तमुपायसि ॥ २ ॥

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

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

मधुमन्मे निक्रमणं मधुमन्मे परायणम् ।

वाचा वदामि मधुमद्भूयासं मधुसन्दृशः ॥ ३ ॥

3. *Madhumanme nikramaṇam madhumanme parāyaṇam. Vācā vadāmi madhumadbhūyāsaṁ madhu-sandrśaḥ.*

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

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

मधोरस्मि मधुतरो मदुघान्मधुमत्तरः ।

मामित्किल त्वं वनाः शाखां मधुमतीमिव ॥ ४ ॥

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

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

परि त्वा परितत्तुनेक्षुणागामविद्विषे ।

यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ५ ॥

5. *Pari tvā paritatnuneṣuṇāgāmaavidviṣe. Yathā māṁ kāmīnyaso yathā mannāpagā asaḥ.*

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

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

Hiranyam, Indragṇi, Vishvedevah Devataḥ, Atharva Ayushkama Rshi

यदाबध्नन्दाक्षायुणा हिरण्यं शतानीकाय सुमन्स्यमानाः ।
तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शत-
शारदाय ॥ १ ॥

1. *Yadābadhnanāḥkṣāyaṇā hiraṇyaṁ śatāṇikāya sumanasyamānāḥ. Tatte badhnāmyāyuṣe varcase balāya dīrghāyu-tvāya śataśārādāya.*

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

नैनं रक्षांसि न पिशाचाः सहन्ते देवानामोजः प्रथमजं ह्येतत् । यो बिभर्ति दाक्षायणं हिरण्यं स जीवेषु कृणुते दीर्घमायुः ॥ २ ॥

2. *Nainaṁ rakṣāṁsi na piśācāḥ sahante devānā-mojah prathamajam hye'tat. Yo bibharti dākṣā-yaṇam hiraṇyaṁ sa jīveṣu kṛṇute dīrghamāyuh.*

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

अपां तेजो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्या ऽणि ।
इन्द्र इवेन्द्रियाण्यधि धारयामो अस्मिन्तदक्षमाणो बिभर्-
द्धिरण्यम् ॥ ३ ॥

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

Just as Indra, the soul, bears and commands the

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

समानां मा॒सामृ॒तुभि॑ष्ट्वा व॒यं सं॒वत्स॒रस्य॑ पय॒सा पि॒पर्मि॑ ।

इन्द्रा॒ग्नी वि॒श्वे दे॒वास्ते ऽ नु॑ म॒न्यन्ता॒मह॑णीय॒मानाः ॥ ४ ॥

4. *Samānām māsāmṛtubhiṣṭvā vayaṁ saṁva-tsarasya payasā piparmi. Indrāgnī viśve devāste' nu manyantāmahrṇīyamānāḥ.*

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

॥ इति प्रथमं काण्डम् ॥

KANDA-2

Kanda 2/Sukta 1 (The Supreme Abode)

Brahma, Atma Devata, Vena Rshi

वेनस्तत्पश्यत्परमं गुहा यद्यत्र विश्वं भवत्येकरूपम् ।

इदं पृश्निरदुहजायमानाः स्वर्विदो अभ्य नूषत ब्राः ॥ १ ॥

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

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

प्र तद्वोचेदमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितृषि-
तासत् ॥ २ ॥

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

Of that highest One mystery which is the

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

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

3. *Sa naḥ pitā janitā sa uta bandhurdhāmāni veda
bhuvanāni viśvā. Yo devānāṃ nāmadha eka eva
taṃ sampraśnaṃ bhuvanā yanti sarvā.*

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

परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य ।
वाचमिव वक्तरी भुवनेष्ठा धास्युरेष नन्वेऽग्नौ ॥ ४ ॥

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

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

परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम् ।

यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त ॥ ५ ॥

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

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

Kanda 2/Sukta 2 (Lord Supreme)

Gandharva Apsarasa Devata, Matrnama Rshi

दिव्यो गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यो ऽ विश्वी-
ड्यः । तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते अस्तु दिवि ते
सुधस्थम् ॥ १ ॥

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

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

दिवि स्पृष्टो यजतः सूर्यत्वगवयाता हरसो दैव्यस्य । मृडा-
द्रन्ध्र्वो भुवनस्य यस्पतिरेक एव नमस्य ऽः सुशेवाः ॥ २ ॥

2. *Divi spr̥ṣṭo yajataḥ sūryatvagavayātā haraso daivyasya. Mr̥ḍādgandharvo bhuvanasya yaspatireka eva namasyaḥ suśevāḥ.*

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

अनवद्याभिः समु जग्म आभिरप्सरास्वपि गन्धर्व आसीत् ।
समुद्र आसां सदनं म आहुर्यतः सद्य आ च परा च
यन्ति ॥ ३ ॥

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

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

अभ्रिये दिद्युन्नक्षत्रिये या विश्वावसुं गन्धर्व सचध्वे ।
ताभ्यो वो देवीर्नम इत्कृणोमि ॥ ४ ॥

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

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

याः क्लन्दास्तमिषीचयो ऽ क्षकामा मनोमुहः ।
ताभ्यो गन्धर्वपत्नीभ्यो ऽ प्सराभ्यो ऽ करं नमः ॥ ५ ॥

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

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

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

Kanda 2/Sukta 3 (Health and Healing)

Bhaishajyam, Age, Dhanvantari Devata, Angirah Rshi

अ॒दो यद॑व॒धाव॑त्यव॒त्कम॑धि पर्व॑तात् ।

तत्ते॑ कृ॒णोमि॑ भेष॒जं सु॒भेष॑जं॒ यथा॑स॒सि ॥ १ ॥

1. *Ado yadavadhāvatyavatkamadhi parvatāt.
Tatte kṛṇomi bheṣjam subheṣajam yathāsasi.*

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

आद॒ङ्गा कु॒विद॒ङ्गा श॒तं या॒ भेष॑जानि॒ ते ।

तेषा॑म॒सि त्वमु॑त्त॒मम॑नास्त्रा॒वम॑रोग॒णम् ॥ २ ॥

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

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

नी॒चैः ख॒नन्त्य॑सु॒रा अरु॑स्त्रा॒णमि॒दं म॒हत् ।

तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॑ रोग॑मनीनशत् ॥ ३ ॥

3. *Nīcaiḥ khanantyasurā arusrāṇamidam mahat.
Tadāsrāvasya bheṣjam tadu rogamanīnaśat.*

Efficient physicians dig out the herbal medicine

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

उपजीका उद्भरन्ति समुद्रादधि भेषजम् ।

तदास्त्रावस्य भेषजं तदु रोगमशीशमत् ॥ ४ ॥

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

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

अरुस्त्राणमिदं महत्पृथिव्या अध्युद्धृतम् ।

तदास्त्रावस्य भेषजं तदु रोगमनीनशत् ॥ ५ ॥

5. *Arusrāṇamidam mahatpṛthivyā adhyudbhṛtam.*
Tadāsrāvasya bheṣajam tadu rogamanīnaśat.

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

शं नो भवन्त्वप ओषधयः शिवाः । इन्द्रस्य वज्रो अप हन्तु

रक्षसं आराद्विसृष्टा इषवः पतन्तु रक्षसाम् ॥ ६ ॥

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

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

distances fall upon the germs and destroy the rogues.

Kanda 2/Sukta 4 (Jangida Mani)

Jangida, Chandrama Devata, Atharva Rshi

दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव ।

मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ १ ॥

1. *Dīrghāyutvāya brhate raṇāyāriṣyanto dakṣamā-
ṇāḥ sadaiva. Maṇim viṣkandhadūṣaṇaṁ jaṅgiḍaṁ
vibhṛmo vayam.*

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

जङ्गिडो जम्भाद्विशराद्विष्कन्धादभिषोचनात् ।

मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥ २ ॥

2. *Jaṅgiḍo jambhādvīśarādvīṣkandhādabhiśo-
canāt. Maṇiḥ sahasravīryaḥ pari ṇaḥ pātu
viśvataḥ.*

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

अयं विष्कन्धं सहते ऽयं बाधते अत्रिणः ।

अयं नो विश्वभेषजो जङ्गिडः पात्वहंसः ॥ ३ ॥

3. *Ayam viṣkandham saḥate 'yam bādḥate attriṇaḥ.
Ayam no viśvabheṣajo jaṅgiḍaḥ pātvaṁhasaḥ.*

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

देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।
विष्कन्धं सर्वा रक्षांसि व्यायामे संहामहे ॥ ४ ॥

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

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

शृणश्च मा जङ्गिडश्च विष्कन्धादभि रक्षताम् ।
अरण्यादन्य आर्भृतः कृष्या अन्यो रसेभ्यः ॥ ५ ॥

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

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

कृत्यादूषिरयं मणिरथो अरातिदूषिः ।

अथो सहस्वान् जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ६ ॥

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

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

Kanda 2/Sukta 5 (The Ruler)

Indra Devata, Bhrgu Atharvana Rshi

इन्द्र जुषस्व प्र वह याहि शूर् हरिभ्याम् ।

पिबा सुतस्य मतेरिह मधोश्चकानश्चारुमदाय ॥ १ ॥

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

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

इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न ।

अस्य सुतस्य स्वर्णोपत्वा मदाः सुवाचो अगुः ॥ २ ॥

2. *Indra jaṭharāṁ navyo na pr̥ṇasva madhordivo na.
Asya sutasya svarṇopa tvā madāḥ suvāco aguḥ.*

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

इन्द्रस्तुराषाणिमित्रो वृत्रं यो जघान यतीर्न ।
बिभेद वलं भृगुर्न संसहे शत्रून्मदे सोमस्य ॥ ३ ॥

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

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

आ त्वा विशन्तु सुतास इन्द्र पृणस्व कुक्षी विद्धि शक्र
धिyeह्या नः । श्रुधी हवं गिरो मे जुषस्वेन्द्र स्वयुग्भिर्मत्स्वेह
महे रणाय ॥ ४ ॥

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

Indra, let the maturest wealth of homage distilled

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

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

5. *Indrasya nu prā vocaṁ vīryāṇi yāni cakāra prathamāni vajrī. Ahannahimanvapaastatardhaṁ pravakṣaṇā abhinatparvatānām.*

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

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ऽततक्ष ।
वाश्राइव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मु-
रापः ॥ ६ ॥

6. *Ahannahim parvate śisriyāṇaṁ tvaṣṭāsmāi vajraṁ svaryaṁ tatakṣa. Vāśrāiva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

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

वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।

आ सायकं मघवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥ ७ ॥

7. *Vṛṣāyamāṇo avṛṇīta somam trikadrukeṣvapibatsutasya. Ā sāyakam maghavādatta vajramahannenam prathamajāmahīnām.*

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

Kanda 2/Sukta 6 (Dharma and Enlightenment)

Agni Devata, Sampatkama Shaunaka Rshi

समास्त्वाग्र ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या ।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिश-
श्चतस्रः ॥ १ ॥

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

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

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

2. *Sam cedhyasvāgne pra ca vardhayemamucca tiṣṭha mahate saubhagāya. Mā te riṣannu-pasattāro agne brahmāṇaste yaśasaḥ santu mānye.*

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

त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहाग्ने अभिमातिजिद्धं स्व गये जागृह्यप्रयुच्छन् ॥ ३ ॥

3. *Tvāmagne vṛṇate brāhmaṇā ime śivo agne saṁvaraṇe bhavā naḥ. Sapatnahāgne abhimā-tijidbhava sve gaye jāgrhyaprayucchan.*

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

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

क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व ।

सृजातानां मध्यमेष्टा राज्ञामग्ने विहव्यो दीदिहीह ॥ ४ ॥

4. *Kṣātreṇāgne svena saṁ rabhasva mitreṇāgne mitradhā yatasva. Sajātānām madhyameṣṭhā rājñāmagne vihavyo dīdihīha.*

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

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

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

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

Kanda 2/Sukta 7 (Countering Evil)

Bhaishajyam, Ayu, Vanaspati Devata, Atharva Rshi

अ॒घद्वि॒ष्टा दे॒वजा॑ता वी॒रुच्छ॑पथ॒योप॑नी । आपो॒ मल॑मिव
प्रा॒णैक्षी॑त्सर्वा॒न्मच्छ॑पथाँ॒ अधि॑ ॥ १ ॥

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

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

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

यश्च॑ सा॒प॒त॒नः श॒प॒थो जा॒म्याः श॒प॒थश्च॑ यः ।

ब्र॒ह्मा यन्म॑न्युतः श॒पा॒त्सर्वं॑ तन्नो॒ अध॑स्प॒दम् ॥ २ ॥

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

Whatever the words and vibrations of hate and

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

दिवो मूलमवततं पृथिव्या अध्युत्ततम् ।

तेन सहस्रकाण्डेन परि णः पाहि विश्वतः ॥ ३ ॥

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

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

परि मां परि मे प्रजां परि णः पाहि यद्धनम् ।

अरातिर्नो मा तारीन्मा नस्तारिषुर्भिमātयः ॥ ४ ॥

4. *Pari mām pari me prajāṁ pari ṇaḥ pāhi yaddhanam. Arātirno mā tārinmā nastāriṣu-rabhimātayaḥ.*

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

शप्तारमेतु शपथो यः सुहार्त्तेन नः सह ।

चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणीमसि ॥ ५ ॥

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

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

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

Kanda 2/Sukta 8 (Hereditary Diseases)

Yakshmanashanam Devata, Bhrgu Angirasa Rshi

उद॑गातां॒ भग॑वती वि॒चृता॒ नाम॒ तार॑के ।

वि क्षे॑त्रि॒यस्य॑ मु॒ञ्चता॑मध॒मं पा॑शमु॒त्तम॑म् ॥ १ ॥

1. *Udagātām bhagavatī vicṛtau nāma tārake.*
Vi kṣettriyaśya muñcatāmadhamam pāśamuttamam.

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

अपे॑यं रात्र्यु॒च्छत्व॑पो॒च्छन्त्व॑भिकृ॒त्वरीः ।

वी॒रु॒क्षेक्षे॑त्रि॒यना॑श॒न्यप॑ क्षे॒त्रिय॑मु॒च्छतु॑ ॥ २ ॥

2. *Apeyam rātryucchatvapocchantvabhikṛtvarīḥ.
Vīrutkṣetriyanāśanyapa kṣetriumucchatu.*

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

बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिल-
पिञ्ज्या । वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ३ ॥

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

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

नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः ।
वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ४ ॥

4. *Namaste lāṅgalebhyo nama īṣāyugebhyah.
Vīrutkṣetriyanāśanyapa kṣetriumucchatu.*

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

नमः सनिस्रसाक्षेभ्यो नमः सन्देश्ये ऽभ्यः । नमः क्षेत्रस्य
पतये वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ५ ॥

5. *Namaḥ sanisrasākṣebhyo namaḥ sandeśye bhyah.
Namaḥ kṣetrasya pataye vīrutkṣetriyanāśanyapa
kṣetriumucchatu.*

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

Kanda 2/Sukta 9 (Rheumatism)

*Yakshmanashanam, Vanaspati Devata,
Bhrgu Angira Rshi*

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

1. *Daśavṛkṣa muñcemam rakṣaso grāhyā adhi yainam jagrāha parvasu. Atho enam vanaspate jīvānām lokamunnaya.*

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

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

आगादुदगादयं जीवानां व्रातमप्यगात् ।

अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥ २ ॥

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

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

अधीतीरध्यगादयमधि जीवपुरा अगन् ।

शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥ ३ ॥

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

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

देवास्ते चीतिमविदन्ब्रह्माणं उत वीरुधः ।

चीतिं ते विश्वे देवा अविदन्भूम्यामधि ॥ ४ ॥

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

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

यश्चकार स निष्कर्त्स एव सुभिषक्तमः ।

स एव तुभ्यं भेषजानि कृणवद्भिषजा शुचिः ॥ ५ ॥

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

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

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

Nirrti, Dyavaprthivi etc. Devata, Bhrgu Angira Rshi

क्षेत्रियात्त्वा निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य
पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी
उभे स्ताम् ॥ १ ॥

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

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

शं ते अग्निः सहाद्भिरस्तु शं सोमः सहौषधीभिः । एवाहं
त्वां क्षेत्रियात्रिर्हत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य
पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी
उभे स्ताम् ॥ २ ॥

2. *Śam te agniḥ sahādbhirastu śam somah
sahauṣadhībhiḥ. Evāham tvām kṣettriānnirṛtyā
jāmiśamsād druho muñcāmi varuṇasya pāśāt.
Anāgasam brahmaṇā tvā kṛṇomi śive te
dyāvāprthivī ubhe stām.*

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

शं ते वातो अन्तरिक्षे वयो धाच्छं ते भवन्तु प्रदिशश्चतस्रः ।
एवाहं त्वां क्षेत्रियात्रिर्हत्या जामिशंसाद् द्रुहो मुञ्चामि
वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते
द्यावापृथिवी उभे स्ताम् ॥ ३ ॥

3. *Śam te vāto antarikṣe vayo dhāccham te bhavantu
pradiśaścatasraḥ. Evāham tvām kṣettriānnirṛtyā
jāmiśamsād druho muñcāmi varuṇasya pāśāt.
Anāgasam brahmaṇā tvā kṛṇomi śive te
dyāvāprthivī ubhe stām.*

May the wind in the firmament bear and bring

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

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

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

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

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

5. *Tāsu tvāntarjarasyā dadhāmi pra yakṣma etu nirṛtiḥ parācaiḥ. Evāhaṁ tvām kṣettriyaṇnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāsāt. Anāgasam brahmaṇā tvā kṛṇomi śive te dyāvāprthivī ubhe stām.*

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

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

6. *Amukthā yakṣmādduritādavadyād druhaḥ pāsād grāhyāścodamukthāḥ. Evāhaṁ tvām kṣettriya-
nnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāsāt. Anāgasam brahmaṇā tvā kṛṇomi śive te dyāvāprthivī ubhe stām.*

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

both heaven and earth be good and kind to you.

अहा अरातिमविदः स्योनमप्यभूर्भद्रे सुकृतस्य लोके । एवाहं
त्वां क्षेत्रियात्रिर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य
पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी
उभे स्ताम् ॥ ७ ॥

7. *Ahā arātimavidaḥ syonamapyabhūrbhadre sukr̥tasya loke. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāsāt. Anāgasam brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

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

सूर्यमृतं तमसो ग्राह्या अधि देवा मुञ्चन्तो असृजन्निरेणसः ।
एवाहं त्वां क्षेत्रियात्रिर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि
वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते
द्यावापृथिवी उभे स्ताम् ॥ ८ ॥

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

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

Kanda 2/Sukta 11 (Soul Counters Evil)

Mantrawise Devata, Shukra Rshi

दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि ।
आप्नुहि श्रेयांसमतिं समं क्राम ॥ १ ॥

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

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

स्रक्त्यो ऽसि प्रतिसरो ऽसि प्रत्यभिचरणोऽसि ।
आप्नुहि श्रेयांसमतिं समं क्राम ॥ २ ॥

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

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

प्रति तमभि चर् योऽस्मान्द्वेष्टि यं वयं द्विष्मः ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ ३ ॥

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

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

सूरिरसि वर्चोधा असि तनूपानोऽसि ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ ४ ॥

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

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

शुक्रो ऽसि भ्राजो ऽसि स्व ऽसि रसि ज्योतिरसि ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ ५ ॥

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

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

Kanda 2/Sukta 12 (Self Protection and Development)

Vishvedeva Devata, Bharadvaja Rshi

द्यावापृथिवी उर्व॑न्तरिक्षं क्षेत्रस्य पत्न्युरुगायोऽद्भुतः ।
उतान्तरिक्षमुरु वातगोपं त इह तप्यन्तां मयि तप्यमाने ॥ १ ॥

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

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

इदं देवाः शृणुत ये यज्ञिया स्थ भर्द्वाजो मह्यमुक्थानि
शंसति । पाशे स बद्धो दुरिते नि युज्यतां यो अस्माकं मन
इदं हिनस्ति ॥ २ ॥

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

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

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

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

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

अशीतिभिस्तिष्ठभिः सामगेभिरादित्येभिरवसुभिरङ्गिरोभिः ।
इष्टापूरतमवतु नः पितृणामामुं ददे हरसा दैव्येन ॥ ४ ॥

4. *Aśītibhistisṛbhiḥ sāmagebhirādityebhirvasu-
bhiraṅgirobhiḥ. Iṣṭāpūrtamavatu naḥ pitṛṇāmā-
muṁ dade harasā daivyena.*

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

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

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

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

अतीव॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यो नि॒न्दिष॑त्क्रिय॒-
माणम् । तपू॑ंषि॒ तस्मै॑ वृ॒जिनानि॑ सन्तु॒ ब्रह्म॑द्विषं॒ द्यौर॑भि॒-
सन्त॑पाति ॥ ६ ॥

6. *Atīva yo maruto manyate no brahma vā yo nindiṣatkriyamāṇam. Tapūṃṣi tasmai vṛjināni santu brahmadviṣaṃ dyaurabhisantapāti.*

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

सप्त॒ प्रा॒णान॒ष्टौ म॒न्यस्तांस्ते॑ वृ॒श्चामि॒ ब्रह्म॑णा ।
अया॑ य॒मस्य॒ सादन॑म॒ग्निदू॑तो॒ अर॑ङ्कृतः ॥ ७ ॥

7. *Sapta prāṇānaṣṭau manyastāṃste vṛścāmi brahmaṇā. Ayā yamasya sādanamagnidūto araṅkṛtaḥ.*

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

आ दधामि ते पदं समिद्धे जातवेदसि ।

अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु ॥ ८ ॥

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

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

Kanda 2/Sukta 13 (Investiture)

Agni etc. Devata, Atharva Rshi

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने ।

घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम् ॥ १ ॥

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

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

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः ।

बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातुवा उ ॥ २ ॥

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

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

परीदं वासो॑ अधि॒थाः स्व॒स्तयेऽभूर्गृष्टी॒नाम॑भि॒शस्ति॒पा उ ।
श॒तं च जीव॑ श॒रदः॑ पु॒रुची॒ राय॑श्च॒ पोष॑मु॒पसं॒व्यय॑स्व ॥ ३ ॥

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

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

ए॒ह्यश्मा॑न॒मा ति॒ष्ठाश्मा॑ भवतु ते त॒नूः ।
कृ॒ण्वन्तु॑ वि॒श्वे दे॒वा आ॒यु॒ष्टे श॒रदः॑ श॒तम् ॥ ४ ॥

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

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

यस्य ते वासः प्रथमवास्यं हारामस्तं त्वा विश्वेऽ वन्तु देवाः ।
तं त्वा भ्रातरः सुवृधा वर्धमानमनु जायन्तां बहवः सुजा-
तम् ॥ ५ ॥

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

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

Kanda 2/Sukta 14 (We Counter Negativities)

Shalagni etc. Devata, Chatana Rshi

निःसालां धृष्णुं धिषणमेकवाद्यां जिघत्स्व ।
सर्वाश्चण्डस्य नप्त्यो नाशयामः सदान्वाः ॥ १ ॥

1. *Niḥsālām dhr̥ṣṇuṁ dhiṣaṇamekavādyām jighatsvam. Sarvāśchaṇḍasya nptyo nāśayāmaḥ sadānvāḥ.*

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

निर्वो गोष्ठदजामसि निरक्षान्निरुपानुसात् ।
निर्वो मगुन्द्या दुहितरो गृहेभ्यश्चातयामहे ॥ २ ॥

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

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

असौ यो अधराद् गृहस्तत्र सन्त्वराय्य ऽः ।

तत्र सेदिन्यु ऽच्यतु सर्वाश्च यातुधान्य ऽः ॥ ३ ॥

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

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

भूतपतिर्निरजत्विन्द्रश्चेतः सदान्वाः । गृहस्य बुध्न आसी-
नास्ता इन्द्रो वज्रेणाधि तिष्ठतु ॥ ४ ॥

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

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

यदि स्थ क्षेत्रियाणां यदि वा पुरुषेषिताः ।

यदि स्थ दस्युभ्यो जाता नश्यतेतः सदान्वाः ॥ ५ ॥

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

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

परि धामान्यासामाशुर्गाष्टामिवासरन् ।
अजैषं सर्वानाजीन्वो नश्यतेतः सदान्वाः ॥ ६ ॥

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

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

Kanda 2/Sukta 15 (No Fear)

Prana Devata, Brahma Rshi

यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ १ ॥

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

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

यथाहश्च रात्री च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ २ ॥

2. *Yathāhaśca rātrī ca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as day and night never fear, never hurt are they, never destroyed, so O my mind and courage, never fear.

यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ३ ॥

3. *Yathā sūryaśca candraśca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as sun and moon never fear, nor are they hurt or destroyed, same way, O my courage and pranic energy, never fear.

यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ४ ॥

4. *Yathā brahma ca kṣatram ca na bibhīto na riṣyataḥ.* *Evā me prāṇa mā bibheḥ.*

Just as Brahmana, man of truth and divine faith, and Kshatriya, man of power and integrity, never fear, nor are they hurt or destroyed, same way, O my spirit and courage of prana, never fear.

यथा सत्यं चानृतं च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ५ ॥

5. *Yathā satyam cānṛtaṁ ca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as commitment to Truth and challenge to Untruth never fear, nor are the two ever hurt or destroyed, same way, O my spirit of truth and courage of pranic challenge, never fear.

यथा भूतं च भव्यं च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ६ ॥

6. *Yathā bhūtaṁ ca bhavyaṁ ca na bibhīto na riṣyataḥ. Evā me prāṇa mā bibheḥ.*

Just as whatever has been in the past and whatever might be in the future never fear, nor can the past be undone nor the future stalled, nor can they be hurt or destroyed, same way, O my spirit and pranic courage, never fear. Go on, let the past recede into history, let the future come as a great opportunity. No regret, no fear.

Kanda 2/Sukta 16 (Prayer for Divine Protection)

Vishvambhara Devata, Brahma Rshi

प्राणापानौ मृत्योर्मा पातं स्वाहा ॥ १ ॥

1. *Prāṇāpānau mṛtyormā pātaṁ svāhā.*

May the vital energies of prana and apana protect and promote me with life and resistance against death. This is the voice of the soul.

द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा ॥ २ ॥

2. *Dyāvāpṛthivī upaśrutyā mā pātaṁ svāhā.*

May the heaven and earth protect and inspire me with the voice of revelation at the closest in the heart. This is the voice of conscience in prayer.

सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥

3. *Sūrya cakṣuṣā mā pāhi svāhā.*

May the sun protect and advance me with the eye for vision of divinity around. This is the voice of earnest desire.

अग्ने वैश्वानर् विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥

4. *Agne vaiśvānara viśvairmā devaiḥ pāhi svāhā.*

May Agni, self-refulgent light and light giver of the universe, protect and promote me with all brilliancies of the divine world. This is the voice of conscientious will for illumination.

विश्वम्भर् विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥

5. *Viśvambhara viśvena mā bharasā pāhi svāhā.*

May Vishvambhara, lord protector and sustainer of the universe, protect and promote me and invest me with universal life energy at the optimum. This is the voice of Ashish, elan vital, the will to live at the full in truth of word and deed.

Kanda 2/Sukta 17 (Elan Vital at the Full)

Ojas etc. Devata, Brahma Rshi

ओजोऽस्योजो मे दाः स्वाहा ॥ १ ॥

1. *Ojo 'syojo me dāḥ svāhā.*

You are the life and lustre of existence. Give me the lustre of life. This is the voice of truth in faith.

सहोऽसि सहो मे दाः स्वाहा ॥ २ ॥

2. *Saho 'si saho me dāḥ svāhā.*

You are courage, patience and fortitude in the spirit of invincible challenge. Give me courage, patience and fortitude. This is the voice of truth in faith.

बलमसि बलं मे दाः स्वाहा ॥ ३ ॥

3. *Balamasi balaṁ me dāḥ svāhā.*

You are the strength of life. Give me strength of body, mind and soul. This is the voice of truth in faith.

आयुर्स्यायुर्मे दाः स्वाहा ॥ ४ ॥

4. *Āyurasyāyurme dāḥ svāhā.*

You are the life itself beyond death. Give me full good health and full age. This is the voice of truth in faith.

श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥

5. *Śrotramasi śrotraṁ me dāḥ svāhā.*

You are universal power of the ear. Give me the power of hearing for the divine Word. This is the voice of truth in faith.

चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥

6. *Cakṣurasi cakṣurme dāḥ svāhā.*

You are the eye of the universe. Give me the vision divine. This is the voice of truth and payer.

परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥

7. *Paripāṇamasi paripāṇaṁ me dāḥ svāhā.*

You are the ultimate cover and protection. Give me the cover and protection of divinity for defence of the self against evil and negation. This is the voice of

prayer in truth of word and deed.

Kanda 2/Sukta 18 (Prayer for Self-Protection)

Agni Devata, Chatana Rshi

भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥

1. *Bhrātrvyakṣayaṇamasi bhrātrvyacātanam me dāḥ svāhā.*

Agni, self blazing fire and passion of life, you wield the power to destroy jealous rivals. Give me the strength, power and passion to destroy the hostile rivals. This is the voice of truth.

सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥

2. *Sapatnakṣayaṇamasi sapatnacātanam me dāḥ svāhā.*

You are the destroyer of adversaries. Give me the power to fight out and destroy my adversaries. This is the voice of prayer in truth.

अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥

3. *Arāyakṣayaṇamasyarāyacātanam me dāḥ svāhā.*

You are the destroyer of the spirit of evil. Give me the power to destroy the forces of evil. This is the voice of truth in faith.

पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥

4. *Piśācakṣayaṇamasi piśācacātanam me dāḥ svāhā.*

You are the power to destroy the ogres and demons of nature and society. Give me the power to

destroy such demons from life. This is the voice of truth.

स॒दान्वा॒क्षय॑णमसि स॒दान्वा॒चात॑नं मे दाः स्वाहा ॥ ५ ॥

5. *Sadānvākṣayaṇamasi sadānvācātanam me dāḥ svāhā.*

You are the power that destroys the mean and the negatives. Give me the power to destroy meanness, want and negativity. This is the voice of truth in faith with surrender.

Kanda 2/Sukta 19 (The Way to Purification:19-23)

Agni Devata, Atharva Rshi

अ॒ग्ने य॒त्ते त॒प॒स्तेन॒ तं प्र॒ति त॒प॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥

1. *Agne yatte tapastena taṁ prati tapa yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and blaze that's yours, let it burn up that which hates us and that which we hate to suffer.

अ॒ग्ने य॒त्ते ह॒स्तेन॒ तं प्र॒ति ह॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥

2. *Agne yatte harastena taṁ prati hara yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the passion and fire that's yours, with that seize that which hates us and that which we hate to suffer.

अ॒ग्ने य॒त्तेऽर्चि॑स्तेन॒ तं प्र॒त्यर्च॑ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

3. *Agne yatte'rcistena taṁ pratyarca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and flame and the light that's yours, with that either scorch or enlighten that who hates

us and that we hate to suffer.

अग्ने॒ यत्ते॒ शोचि॒स्तेन॒ तं प्रति॑ शोच॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं
द्विष्मः ॥ ४ ॥

4. *Agne yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the radiance that's yours, with that burn and eliminate that which hates and harms us and that which we hate to suffer.

अग्ने॒ यत्ते॒ तेज॒स्तेन॒ तम॑ तेज॒सं कृ॑णु॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं
द्विष्मः ॥ ५ ॥

5. *Agne yatte tejastena tamatejasam kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and splendour that's yours, to that, subject him that hates us and that which we hate to suffer.

Kanda 2/Sukta 20

Vayu Devata, Atharva Rshi

वायो॒ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं
द्विष्मः ॥ १ ॥

1. *Vāyo yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and power that is yours, with that burn up that which hates us and that which we hate to suffer.

वायो॒ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं
द्विष्मः ॥ २ ॥

2. *Vāyo yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and passion that is yours, with that seize and remove that which hates us, and that which we hate to suffer.

वायो यत्ते ऽ र्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ३ ॥

3. *Vāyo yatte 'rcistena taṁ pratyarca yo 'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and flame that is yours, with that enflame and remove that which hates us, and that which we hate to suffer.

वायो यत्ते शोचिस्तेन तं प्रति शोच यो ऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ४ ॥

4. *Vāyo yatte śocistena taṁ prati śoca yo 'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the intensity that is yours, with that cleanse that which hates us, and that which we hate to suffer.

वायो यत्ते तेजस्तेन तमतेजसं कृणु यो ऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ५ ॥

5. *Vāyo yatte tejastena tamatejasam kṛṇu yo 'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and lustre that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 21

Surya Devata, Atharva Rshi

सूर्य॑ यत्ते॒ तप॑स्तेन॒ तं प्रति॑ तप॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः॑ ॥ १ ॥

1. *Sūrya yatte tapastena taṁ prati tapa yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the light and blaze that is yours, with that burn up that which hates us and that which we hate to suffer.

सूर्य॑ यत्ते॒ हर॑स्तेन॒ तं प्रति॑ हर॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः॑ ॥ २ ॥

2. *Sūrya yatte harastena taṁ prati hara yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the blaze and passion that is yours, with that seize that which hates us, and that which we hate to suffer.

सूर्य॑ यत्ते॒ऽर्चि॑स्तेन॒ तं प्रत्य॑र्च॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं द्विष्मः॑ ॥ ३ ॥

3. *Sūrya yatte'rchistena taṁ pratyarcha yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the fire and flame that is yours, with that scorch up that which hates us, and that we hate to suffer.

सूर्य॑ यत्ते॒ शो॒चि॑स्तेन॒ तं प्रति॑ शोच॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः॑ ॥ ४ ॥

4. *Sūrya yatte śocistena taṁ prati śoca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the radiant splendour that is yours, with

that burn that which hates us and that we hate to suffer.

सूर्य यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ५ ॥

5. *Sūrya yatte tejastena tamatejasam kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the splendour and glory that is yours, with that cleanse off that which hates us and that which we hate to suffer.

Kanda 2/Sukta 22

Chandra Devata, Atharva Rshi

चन्द्र यत्ते तपस्तेन तं प्रति तप योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ १ ॥

1. *Candra yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the heat that is yours, with that cleanse off that which hates us and that we hate to suffer.

चन्द्र यत्ते हरस्तेन तं प्रति हर योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ २ ॥

2. *Candra yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the passion that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ३ ॥

3. *Candra yatte'rcistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light ray that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते शोचिस्तेन तं प्रति शोच योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ४ ॥

4. *Candra yatte śocistena taṁ prati śoca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light beam that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ५ ॥

5. *Candra yatte tejastena tamatejasam kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the splendour that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 23

Apah Devata, Atharva Rshi

आपो यद्वस्तपस्तेन तं प्रति तपत योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ १ ॥

1. *Āpo yadvastapastena taṁ prati tapata yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the heat that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वो हरस्तेन तं प्रति हरत योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ २ ॥

2. *Āpo yadvo harastena taṁ prati harata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the power that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वोऽर्चिस्तेन तं प्रत्यर्चत योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

3. *Āpo yadvo'rcistena taṁ pratyarcata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the brilliance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वः शोचिस्तेन तं प्रति शोचत योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

4. *Āpo yadvaḥ śocistena taṁ prati śocata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the radiance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वस्तेजस्तेन तमतेजसं कृणुत योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Āpo yadvastejastena tamatejaśaṁ kṛṇuta yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the splendour that is in you, with that wash off that which hates us and that which we hate to suffer.

Note: Five hymns from 19 to 23 are hymns of

prayer for natural purity of spirit, energy for action and balance of mind in our process of living.

The human body is an abode of divinities. Agni abides in the vital heat, the tongue and speech. Vayu abides in pranic energy and the tactual faculty. The sun abides in the eye. The moon abides in the mind. And the waters abide in the male virility and fertility of the female in addition to the fluidity of blood. This knowledge is enshrined in the Aitareya Upanishad. Hence the prayer to Agni is a prayer for vitality against frigidity and anger. The prayer to Vayu is for energy against debility and sloth. The prayer to the sun is for light against darkness and ignorance. The prayer to the moon is for peace against agitation and hypertension. And the prayer to the waters is for fluidity in the dynamics of life. On the whole the prayer is for positive values of health, mental and spiritual alertness in a state of balance. Both want and excess are negativities in one way or another. Balance gives us the optimum state of performance. 'Dvesha' means hate. Negativities in these hymns are personified as enemies which we hate, whether they are in others or in ourselves. At the same time negativities hate us because they act as our enemies. Hence the prayer: With your positive powers, destroy those negativities which hate us and which we too hate because, whether they are in others or in ourselves, we hate to suffer them as enemies of life. Hence the prayer for cleansing of the personality.

To hate negativity does not mean that we hate the person who suffers from negativity. We love the person as person, hence the prayer for elimination of the negativity and cleansing of the person.

Kanda 2/Sukta 24 (The Social Negatives)

Ayushyam Devata, Brahma Rshi

शेर॑भक् शेर॑भ पुन॑र्वो यन्तु या॒तवः पुन॑र्हेतिः कि॒मीदिनः ।
यस्य॑ स्थ तम॑त्त॒ यो वः प्रा॑है॒त्तम॑त्त॒ स्वा मा॑सान्य॒त्त ॥ १ ॥

1. *Śerabhaka śerabha punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O demonic killer, destroyer, thieves and robbers, let you and your followers go back to yourselves. Let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy whoever sends you down to prowl. Consume and destroy your own selves.

शेवृ॑धक् शेवृ॑ध पुन॑र्वो यन्तु या॒तवः पुन॑र्हेतिः कि॒मीदिनः ।
यस्य॑ स्थ तम॑त्त॒ यो वः प्रा॑है॒त्तम॑त्त॒ स्वा मा॑सान्य॒त्त ॥ २ ॥

2. *Śevṛdhaka śevṛdha punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thievish violence, O crooked friends of violence, let you all and your allies go back to yourselves, to where you come from. Let your arms and onslaughts rebound on you. Consume and destroy whoever you work for. Consume and destroy whoever appoints you to destroy. Consume and destroy your own selves.

म्रोका॑नु॒म्रोक् पुन॑र्वो यन्तु या॒तवः पुन॑र्हेतिः कि॒मीदिनः ।
यस्य॑ स्थ तम॑त्त॒ यो वः प्रा॑है॒त्तम॑त्त॒ स्वा मा॑सान्य॒त्त ॥ ३ ॥

3. *Mrokānumroka punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thieves and allied forces of white collar felons, let you all and your followers go back to yourselves, to wherever you come from. Let your arms and your tactics roll back on you. Consume and destroy whoever you work for. Rob and consume whoever appoints you to rob. Consume and destroy your own selves.

सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।

यस्य स्थ तमत्त यो वः प्राहैतमत्त स्वा मांसान्यत्त ॥ ४ ॥

4. *Sarpānusarpa punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O snake, O crooked movers in glittering garb, let you and your allied forces go back to yourselves. Let your arms and your biting onslaughts return on you. Consume and destroy whoever you work for. Bite and destroy whoever appoints you. Consume and destroy your own selves.

जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्राहैतमत्त स्वा मांसान्यत्त ॥ ५ ॥

5. *Jūrṇi punarvo yantu yātavaḥ punarhetih kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O saboteurs and your allied forces, go back to your own den. O thieves of national resources, let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy

whoever sends you down to destroy. Consume and destroy your own selves.

उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्रहैत्तमत्त स्वा मांसान्यत्त ॥ ६ ॥

6. *Upabde punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaitta-matta svā māṁsānyatta.*

O venomous destroyers and vociferous mercenaries, misguided fools, go back to your own den and look within. Let your tactics, attacks and protests be directed on yourselves. Catch and destroy whoever is your master. Destroy your own weapons and attacks. Destroy whoever sends you down. Eat up and destroy your own selves.

अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्रहैत्तमत्त स्वा मांसान्यत्त ॥ ७ ॥

7. *Arjuni punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaitta-matta svā māṁsānyatta.*

O deceptive forces of nature and society, destroyers of honesty and positive values, go back, you and your allies. Let your arms and onslaughts turn on to you. Destroy him who is your master. Destroy him that has sent you. Eat up and destroy your own selves.

भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्रहैत्तमत्त स्वा मांसान्यत्त ॥ ८ ॥

8. *Bharūji punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaitta-matta svā māṁsānyatta.*

O burning life destroying forces of life and nature, thievish killers, go back, you all and your allies. Let your arms and attacks go back to you. Destroy the master you work for. Destroy the force that directs you hither. Eat up your own flesh and destroy yourselves out of existence.

(This hymn suggests that whatever the negative forces that attack life and society should be so tactically dealt with that they turn their forces, intentions, arms and ammunition upon themselves and die out. For example take cancer. Treat it so that cancer cells, in stead of eating other cells, eat themselves and be self-destructive.)

Kanda 2/Sukta 25 (Destruction of Anti-Life)

Prshniparni Vanaspati Devata, Chatana Rshi

शं नो देवी पृश्निपर्ण्यं निर्वृत्त्या अकः ।

उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम् ॥ १ ॥

1. *Śaṁ no devī pr̥ṣniparṇyaśaṁ nirvṛtyā akah. Ugrā hi kaṇvajambhanī tāmabhakṣi sahasvatīm.*

Let Prshniparni, divine herb of bright rainbow leaves, be auspicious for us. Let it act agaist and root out consumptive and cancerous diseases of body and mind. Strong it is, mighty powerful devourer of sin and negativity. I have studied and researched it and I value it as a divine sanative worthy of adoration.

सहमानेयं प्रथमा पृश्निपर्ण्यं जायत ।

तयाऽहं दुर्णाम्नां शिरो वृश्चामि शकुनेरिव ॥ २ ॥

2. *Sahamāneyaṁ prathamā pr̥ṣniparṇya jāyata. Tayā'haṁ durṇāmnāṁ śiro vṛścāmi śakuneriva.*

Prshniparni is a great challenge to deadly diseases. It is the foremost curative in the field of killer diseases. With it I cure the first and last of notorious diseases like breaking the neck of a demon.

अ॒राय॑मसृ॒क्यावा॑नं॒ यश्च॑ स्फा॒तिं जिही॑र्षति ।

ग॒र्भा॒दं क॑ण्वं॒ नाश॑य॒ पृश्नि॑प॒र्णिं सह॑स्व च ॥ ३ ॥

3. *Arāyamasṛkpāvānam yaśca sphātim jihīrṣati.*
Garbhādam kaṇvaṁ nāśya pṛśniparṇi sahasva ca.

O Prshniparni, challenge, cure and root out that life threatening disease which robs life of its beauty, vitality and longevity, which sucks up the blood and which kills the foetus in the womb.

गि॒रिमे॑नाँ आ वे॒शय॑ क॒ण्वाञ्जी॑वित॒योप॑नान् ।

तांस्त्वं दे॒वि पृश्नि॑प॒र्ण्यग्नि॑रि॒वानु॑दह॒न्निहि॑ ॥ ४ ॥

4. *Girimenāñ ā veśaya kaṇvāñjīvitayopanān.*
Tāmstvam devi pṛśniparṇyagnirivānuda-hannihi.

O divine Prshniparni, bury these life consuming, life destroying diseases in the depths of mountains, burning them all here as fire burns dirt to ash.

परा॑च ए॒नान्प्र॑ णु॒द क॒ण्वाञ्जी॑वित॒योप॑नान् ।

तमांसि॑ यत्र गच्छ॑न्ति तत्क्र॒व्यादो॑ अजीगमम् ॥ ५ ॥

5. *Parāca enānpṛa ṇuda kaṇvāñjīvitayopanān.*
Tamānsi yatra gacchanti tatkravyādo ajīgamam.

Throw out these life threatening, life consuming diseases, drive them out for all time. Where darkest of the darknesses proceed and abide, there have I driven the blood thirsty flesh eating diseases all, like

carnivorous ogres.

Kanda 2/Sukta 26 (Animal Life)

Pashavah Devata, Savita Rshi

एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष । त्वष्टा
येषां रूपधेयानि वेदास्मिन्तान्गोष्ठे संविता नि यच्छतु ॥ १ ॥

1. *Eha yantu paśavo ye pareyurvāyuryeṣāṁ saha-cāraṁ jujoṣa. Tvaṣṭā yeṣāṁ rūpadheyāni vedāsmintāngoṣṭhe savitā ni yacchatu.*

Let the animals come back to the stalls, all those that had gone out over the forest meadows. The air, the breeze, the winds refresh them as friends. Tvashta, the development expert, knows their breeds and qualities. Let Savita, the inspirer, keeper, keep them properly in the stalls for good health.

इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन् ।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ ॥ २ ॥

2. *Imaṁ goṣṭhaṁ paśavaḥ saṁ sravantu brhaspatirā nayatu prajānan. Sinīvālī nayatvā-grameṣāmā-jagmuṣo anumate ni yaccha.*

Let the animals come back to the stalls together. Let Brhaspati, the head keeper, who knows all of them, bring them back. Let Sinivali, the food manager, lead the foremost homeward, and Anumati, the controller, keep them together in order.

सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः । सं धान्यं स्य
या स्फुतिः संस्राव्ये ऽण हविषा जुहोमि ॥ ३ ॥

3. *Sam̐ Sam̐ sravantu paśavaḥ samaśvāḥ samu pūruṣāḥ. Sam̐ dhānya sya yā sphātiḥ saṁsrāvyeṇa haviṣā juhomi.*

Let the animals be and move together, together with horses, and let the men too who manage be together. Let the harvest of grain and grass be profusely rich. I do the development yajna with highly promotive materials.

सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम् ।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ ॥ ४ ॥

4. *Sam̐ siñcāmi gavāṁ kṣīraṁ samājyena balam rasam. Saṁsiktā asmākaṁ vīrā dhruvā gāvo mayi gopatau.*

By yajna with cow's ghrta, I bring a flood of cow's milk. I bring strength and taste for living. Our youth are strong, fully satisfied and totally happy. May the cows and all animals be strong and steadfast with me as their master protector.

आ हरामि गवां क्षीरमाहर्ष धान्यं रसम् ।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम् ॥ ५ ॥

5. *Ā harāmi gavāṁ kṣīramāhārṣaṁ dhānyaṁ rasam. Āhṛtā asmākaṁ vīrā ā patnīridamastakam.*

I am blest: I have plenty of cow's milk. I have plenty of food and joy of life. Our youth are happy, satisfied and self-fulfilled. Our women are happy and satisfied in the home with the family.

Kanda 2/Sukta 27 (Victory)***Vanaspati, Rudra, Indra Devatah, Kapinjala Rshi*****नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि ।****प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ १ ॥**

1. *Necchatruh prāsaṁ jayāti sahamānābhibhū-rasi.*
Prāsaṁ pratiprāśo jahyarasāṅkṛṇvoṣadhe.

Hey Oshadhi, spirit of life, no enemy can win away my food of life, none can win over my understanding of life's values, its questions and answers. All time challenger, all time subduer of doubts and irrelevancies, answer and silence all questions raised by negationists one by one. Render them all empty and meaningless.

(The mantra may also be interpreted as a cure for depression and self-distrust.)

सुपर्णस्त्वान्वविन्दत्सूकरस्त्वखन्नसा ।**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ २ ॥**

2. *Suparṇastvānvavindatsūkarastvākhanannasā.*
Prāsaṁ pratiprāśo jahyarasāṅkṛṇvoṣadhe.

You are the gift of suparna the Garuda, eagle power of refulgence and high imagination. You are the achievement of Sukara, holiest action of the immaculate soul, with high pranic energy. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे ।**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ३ ॥**

3. *Indro ha cakre tvā bāhāvasurebhya starītave.
Prāśam pratiprāśo jahyarasānkr̥ṇvoṣadhe.*

Indra, the soul, in defence against the onslaughts of negative desires and passions, bears and wears you on the arm. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

पाटामिन्द्रो व्या ऽश्नादसुरेभ्य स्तरीतवे ।

प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ४ ॥

4. *Pātāmindro vyaśnādasurebhya starītave.
Prāśam pratiprāśo jahyarasānkr̥ṇvoṣadhe.*

Indra, mighty ruler and warrior, in self-defence against demonic forces, ill health and disease takes the Pata herb. O herb, answer all doubts and questions raised by sceptics and negationists and silence them all one by one. Expose them as empty and meaningless.

तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव ।

प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ५ ॥

5. *Tyāham śatrūntsākṣa indrah sālāvṛkāñiva.
Prāśam pratiprāśo jahyarasānkr̥ṇvoṣadhe.*

With that power I fight and drive out all enemies as Indra, leader of the human community, throws out all wolfish enemies from the settlement. O power of life and health, answer all doubts, dangers and questions raised by sceptics and negationists and silence them one by one. Expose them all and render them empty and meaningless.

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत् ।

प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ६ ॥

6. *Rudra jalāṣabheṣaja nīlaśikhaṇḍa karmakṛt.
Prāśam pratiprāśo jahyarasāṅkṛṇvoṣadhe.*

O Rudra, physician of powerful soothing herb and water treatment, giver of peace and prosperity with good health to the home and family, noble and conscientious at work, O herb, answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them, O herb, and reduce the ailments to naught.

तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति ।
अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि ॥ ७ ॥

7. *Tasya Prāśam tvam jahi yo na indrābhidāsati.
Adhi no brūhiśaktibhiḥ prāśi māmuttaram kṛdhi.*

Indra, eliminate the questions and onslaughts of the demonic forces who want to subdue us and reduce us to slavery. Speak to us and inspire us with will, power and force. In the struggle and debate between negativities and our positive powers of health, intelligence and progress, make me the superior and victorious power.

Kanda 2/Sukta 28 (Good Health, Full Age)

Jarima and Ayu Devata, Shambhu Rshi

तुभ्यमेव जरिमन्वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं
ये । मातेव पुत्रं प्रमना उपस्थे मित्र एनं मित्रियात्पा-
त्वंहसः ॥ १ ॥

1. *Tubhyameva jarimanvardhatāmayaṁ mema-
manyē mr̥tyavo himsiṣuḥ śataṁ ye. Māteva
putraṁ pramanā upasthe mitra enam mitri-
yātpātvamhasaḥ.*

O Life of good health and well being, may this child grow on to full age and self-fulfilment unto you. Let no other cause of ailment and death, though hundreds they are, assail him. Just as the mother holds the baby safe in her arms, so may Mitra, universal love, protect him against sin and disease, may the warmth of the sun save him as a friendly soul.

मित्र ए॒नं वरु॑णो वा रि॒शादा॑ ज॒रामृ॑त्युं कृ॒णुतां॑ संवि॒दानौ ।
तद॒ग्रिर्हो॑ता व॒युना॑नि वि॒द्वान्वि॑श्वा दे॒वानां॑ ज॒निमा॑
विव॒क्ति ॥ २ ॥

2. *Mitra enam varuṇo vā riśādā jarāmṛtyum kṛṇutām saṁvidānau. Tadagnirhotā vayunāni vidvān viśvā devānām janimā vivakti.*

Let Mitra and Varuna, prana and apana energies, days and nights, light and warmth of the sun and cool of the oceans, all loving and operative together in unison, destroyers of negativities and untimely mortalities, lead him on to grow healthy upto full age and fulfilment till death. And may Agni, living warmth of nature, and Agni, enlightened teacher and high priest of educational yajna, knowing all processes of the growth and maturity of body and mind, inform and enlighten him about the rise, growth and maturity of all senses, mind and intellect as he proceeds in years, (nature by natural process and teacher by teaching and training).

त्वमी॑शि॒षे प॒शूनां॑ पार्थि॒वानां॑ ये जा॒ता उ॒त वा॒ ये ज॒नित्राः॑ ।
मेमं॑ प्रा॒णो हा॑सी॒न्मो अ॒पानो॑ मेमं॑ मि॒त्रा व॑धिषु॒र्मो अ॒मित्राः॑ ॥ ३ ॥

3. *Tvamīśiṣe paśūnām pārthivānām ye jātā uta vā ye janitrāḥ. Memam prāṇo hāsīnmo apāno memam mitrā vadhiṣurmo amitrāḥ.*

O lord of life and death, you govern the exits and entrances of living beings of the earth, those that are already born and those that shall be born. Let prana not forsake this child. Let not apana forsake him. Let no friends hurt him. Let no enemies kill him. (O lord, grant him full life of good health and total fulfilment.)

द्यौष्ठा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने । यथा
जीवा अदितेरुपस्थे प्राणापानाभ्यां गुपितः शतं हिमाः ॥ ४ ॥

4. *Dyausṭvā pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutāṁ saṁvidāne. Yathā jīvā aditerupasthe prāṇā-pānābhyāṁ gupitaḥ śataṁ himāḥ.*

Let heaven, the father, and earth, the mother, both operative in unison, protect you through full age to fulfilment till death so that, sustained by the energies of prana and apana, you live a life of full hundred years in the lap of mother nature.

इममग्र आयुषे वर्चसे नय प्रियं रेतो वरुण मित्र राजन् ।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्य-
थासत् ॥ ५ ॥

5. *Imamagna āyūṣe varcase naya priyaṁ reto varuṇa mitra rājan. Mātevāsmā adite śarma yaccha viśve devā jaradaṣṭiriyathāsat.*

Divine Agni, lord self-refulgent, lead him on to life's vitality and splendour through full age. O refulgent sun and oceans, O prana and apana energies, bring him the cherished vitality and virility of glowing health. O Mother Nature, like the mother as you are, bless him with peace and joy so that, O divinities of the world of nature and humanity, he may live a long life till full age

and fulfilment of his life's mission.

Kanda 2/Sukta 29 (Life and Progress)

Mantra stated Devatah, Atharva Rshi

पार्थिवस्य रसे देवा भगस्य तन्वो ३ बले ।

आयुष्य ऽ मस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः ॥ १ ॥

1. *Pārthivasya rase devā bhagasya tanvo' bale. Āyuṣya masma agniḥ sūryo varca ā dhād brhaspatiḥ.*

May the brilliant nobilities of the world, Brhaspati, Lord Almighty, sagely scholar of the Vedic lore, Agni, lord self-refulgent, and the sun, grant this man the lustre of a long life and establish him in the strength of body and in the essence and joy of earthly glory.

आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै । रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम् ॥ २ ॥

2. *Āyurasmai dhehi jātavedaḥ prajāṁ tvaṣṭa-radhinidhehyasmai. Rāyaspoṣaṁ savitarā suvāsmāi śataṁ jīvāti śaradastavāyam.*

O Jataveda, omnipresent fire and vital energy of life, grant this man a long life. O Tvashta, divine maker of body forms, bring handsome and noble children for him. O Savita, lord creator of earthly life and light, bring him good health and brilliance of wealth and glory so that this dedicated child of yours may live a full hundred years.

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ ।
जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो अन्यानधरान्त्स-
पत्नान् ॥ ३ ॥

3. *Āsīrṇa ūrjamuta sauprajāstvam dakṣam dhattam draviṇam sacetasau. Jayam kṣetrāṇi saha-sāyamindra kṛṇvāno anyānadharāntsapatnān.*

O heaven, O earth, O father and mother, both of equal mind in unison, may your blessings shower on us. Bear and bring this man strength and energy, noble progeny, efficiency and expertise for success, wealth and excellence. O lord omnipotent, Indra, may he, winning fields of life's battles, creating new fields of possibility and progress, subduing negativities and fighting adversaries, live a full hundred years of life and fulfilment as your dedicated child.

इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन् ।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत् ॥ ४ ॥

4. *Indreṇa datto varuṇena śiṣṭo marudbhirugraḥ prahito na āgan. Eṣa vām dyāvāpṛthivī upasthe mā kṣudhanmā tṛṣat.*

Given as a gift by Indra, lord omnipotent, taught and trained by Varuna, judicious parents and eminent teachers, inspired and sent by Maruts, stormy powers of nature and humanity, this young man has now come to us, a mature and perfect citizen. O heaven and earth, pray take this young man under your loving care. Let him never feel short of food and drink for his body, mind and soul.

ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम् ।
ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत् ऊर्ज-
मापः ॥ ५ ॥

5. *Ūrjamas mā ūrjasvatī dhattam payo asmai payasvatī dhattam. Ūrjasmai dyāvāprthivī adhātām viśve devā maruta ūrjamāpaḥ.*

O powers, abundant in food and energy, bring this young man food and energy. O powers abundant in milk and water, bring him milk and water. May heaven and earth bring him food, energy and enlightenment. May all divinities of nature and humanity, the Maruts, tempestuous forces of the wind, and Apah, rolling powers of earthly and spatial oceans bring him energy and enthusiasm.

शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मौदिषीष्टाः सुवर्चाः ।
सवासिनौ पिबतां मन्थमेतमश्विनौ रूपं परिधाय मा-
याम् ॥ ६ ॥

6. *Shivābhiṣṭe hṛdayam tarpayāmyanamīvo modiṣīṣṭhāḥ suvarcāḥ. Savāsinau pibatām manthametamaśvino rūpaṁ paridhāya māyām.*

I gratify and fulfill your heart and soul with auspicious thoughts, ambitions and will. Healthy, happy and brilliant, enjoy life to the full. Both of you (bride and bride-groom) having taken the human form of Ashvins, complementary personalities joined in one, blest with perfect will and potential for mutual action, living together in the home, act and enjoy life to the full, drink the soma distilled to perfect taste and purity.

इन्द्र एतां संसृजे विद्धो अग्र ऊर्जा स्वधामजरां सा त एषा ।
तया त्वं जीव शरदः सुवर्चा मा त आ सुस्त्रोद्धिषजस्ते
अक्रन् ॥ ७ ॥

7. *Indra etām sasrje viddho agra ūrjām svadhā-majarām sā ta eṣā. Tayā tvam jīva śaradaḥ suvarcā mā ta ā susrodbhiṣajaste akran.*

Indra, served, honoured and worshipped relentlessly, has, since time immemorial, created this unaging and inexhaustible food, energy, power and potential of life for you. By that gift, happy, strong and lustrous brilliant, live a full hundred years of life. May this light and lustre of life never diminish and wear away. The physicians of life have created and maintain this power and potential of health and life for you.

Kanda 2/Sukta 30 (The Wedded Couple)

Ashvinau Devate, Prajapati Rshi

यथेदं भूम्या अधि तृणं वातो मथायति । एवा मश्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥ १ ॥

1. *Yathedaṁ bhūmyā adhi tṛṇaṁ vāto mathāyati. Evā mathnāmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the wind touches and shakes the grass on the ground, so do I move your heart, O girl, so that you may fall in love with me and never go away from me.

सं चेन्नयाथो अश्विना कामिना सं च वक्षथः ।

सं वां भगासो अगमतु सं चित्तानि समु व्रता ॥ २ ॥

2. *Sam cennayātho aśvinā kāmīnā saṁ ca vakṣathaḥ. Saṁ vāṁ bhagāso agmata saṁ cittāni samu vratā.*

Ashvins, mutually loving couple, since you join together in love and marriage, win each other and move

on together in life, may all good fortunes of the world come to you, may your mind and soul be together, and may your vows of discipline and life's values in covenant be alike in unison.

यत्सुप॒र्णा वि॒वक्ष॒वो॑ अन॒मी॒वा वि॒वक्ष॒वः ।

तत्र॑ मे गच्छता॒द्ध॒वं श॒ल्यइ॒व कु॒ल्म॒लं यथा॑ ॥ ३ ॥

3. *Yatsuparṇā vivakṣavo anamīvā vivakṣavaḥ.
Tatra me gacchatāddhavaṁ śalyaiva kulmalaṁ
yathā.*

Where the golden birds fly cooing and calling for each other, there let my love's call strike like a sting in the bud (the heart), and let them be released of the tension of affliction in freedom and fulfilment.

यदन्त॑रं॒ तद्वाह्यं॑ यद्वाह्यं॑ तदन्त॑रम् ।

क॒न्या॑ ऽनां वि॒श्वरू॒पाणां॑ मनो॑ गृ॒भायौष॑धे ॥ ४ ॥

4. *Yadantaram tadbāhyam yadbāhyam tadantaram.
Kanyā nām viśvarūpāṇām mano grbhāyauṣadhe.*

What is inside in the heart is out on the surface. Whatever is out is deep at the heart core. When it is so, O nature's sanative of affliction (oshadhi), grab the mind of the maidens, they are blest with universal beauty, love and expression.

ए॒यम॑ग॒न्पति॑कामा॒ जनि॑कामो॒ऽहमा॑गमम् ।

अ॒श्वः॒ कनि॑क्रद॒द्यथा॑ भ॒गेना॒हं स॒हाग॑मम् ॥ ५ ॥

5. *Eyamaganpatikāmā janikāmo'hamāgamam.
Aśvaḥ kanikradadyathā bhagenāhaṁ sahā-
gamam.*

This maiden is come with desire for the groom.

I too have come with love for the maiden. And I come with all the power and lustre of the world to offer, loud proclaiming my love and hope to win and carry away the prize.

Kanda 2/Sukta 31 (Afflictive Germs and Insects)

Mahi Devata, Kanva Rshi

इन्द्रस्य या मही दृषत्क्रिमेर्विश्वस्य तर्हणी ।

तया पिनाष्मि सं क्रिमीन्दृषदा खल्वँइव ॥ १ ॥

1. *Indrasya yā mahī dṛṣatkrimerviśvasya tarhaṇī.
Tayā pinaṣmi saṁ krimīndṛṣadā khalvāñ-iva.*

Mighty is the destructive force of Indra: rays of the sun, gusts of the wind, currents of electricity, showers of clouds, running waters and catalytic fragrances of yajna, these are destroyers of dangerous insects and germs of disease. With these and with the resistant force of the body, I crush the germs and insects as I crush hard grain with the grinding stone.

दृष्टमदृष्टमतृहमथो कुरूरुमतृहम् । अल्पाण्डून्त्सर्वीच्छलुना-
न्क्रिमीन्वर्चसा जम्भयामसि ॥ २ ॥

2. *Dṛṣtamadrṣtamatrṛhamatho kurūrumatrṛham.
Algaṇḍūntsarvāñchalunānkrimīnvacasā jambha-
yāmasi.*

We crush and destroy insects and germs, those that are visible or invisible, creeping ones as caterpillars, bugs in beds, fast running ones and those that ramble around.

अल्गाण्डून्हन्मि महता वधेन दूना अदूना अरसा अभूवन् ।
 शिष्टानशिष्टान्नि तिरामि वाचा यथा क्रिमीणां नकिरु-
 च्छिषातै ॥ ३ ॥

3. *Algaṇḍūnhanmi mahatā vadhena dūnā adūnā
 arasā abhūvan. Śiṣṭānaśiṣṭānni tirāmi vācā yathā
 krimīṇāṁ nakirucchiṣātai.*

I destroy the hiding pests with a strong insecticide so that whether they move or not, they become lifeless. Those that survive and those that don't, I eliminate with the vacha herb so that ultimately none survives.

अन्वान्त्र्यं शीर्षण्यमथो पार्श्टेयं क्रिमीन् ।
 अवस्कृवं व्यध्वरं क्रिमीन्वचसा जम्भयामसि ॥ ४ ॥

4. *Anvāntryaṁ śīrṣaṇyamatho pārṣṭeyaṁ krimīn.
 Avaskavaṁ vyadhvaraṁ krimīnvacasā jambha-
 yāmasi.*

Germes and insects that abide in the intestines, in the hair on head, in and on the ribs those that creep, burrow into the skin and consume the blood and flesh, all these we destroy with vacha.

ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्सवन्तः । ये
 अस्माकं तन्वमाविविशुः सर्वं तद्धन्मि जनिम क्रिमी-
 णाम् ॥ ५ ॥

5. *Ye krimayaḥ parvateṣu vaneṣvoṣadhīṣu paśu-
 ṣvapsvantaḥ. Ye asmākaṁ tanvamāviviśuḥ
 sarvaṁ taddhanmi janima krimīṇām.*

All those germes and insects which thrive on mountains, in forests, on herbs and trees, on and in the

animals, in the waters, and those which infect our bodies, all these we destroy along with their places of breeding.

Kanda 2/Sukta 32 (Elimination of Insects)

Aditya Devata, Kanva Rshi

उद्यन्नादित्यः क्रिमीन्हन्तु निम्नोचन्हन्तु रश्मिभिः ।

ये अन्तः क्रिमयो गवि ॥ १ ॥

1. *Udyannādityaḥ krimīnhantu nimrocanhantu raśmibhiḥ. Ye antaḥ krimayo gavi.*

Let the sun when it is rising and when it is setting kill with its rays the germs which are in the earth and in the cows.

विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम् ।

शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ २ ॥

2. *Viśvarūpaṁ caturakṣaṁ krimiṁ sāraṅgamarjunam. Śṛṇāmyasya prṣṭīrapī vṛścāmi yacchiraḥ.*

I destroy the germs and insects of varied colour, of four eyes, creeping ones and white, all. I break their back, I break their head, and I uproot them totally.

अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।

अगस्त्यस्य ब्रह्मणा सं पिनाष्यहं क्रिमीन् ॥ ३ ॥

3. *Attrivadvāḥ krimayo hanmi kaṇvavajjamada-gnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O germs and insects, I destroy you like a devourer of evil, like an eminent scientist, like blazing fire. I destroy germs and insects by the sagely knowledge

of the masters of cleansing science.

ह॒तो राजा॒ क्रिमी॑णामु॒तैषां॑ स्था॒पति॑र्ह॒तः ।

ह॒तो ह॒तमा॑ता॒ क्रिमि॑र्ह॒तभ्रा॑ता ह॒तस्व॑सा ॥ ४ ॥

4. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.
Hato hatamātā krimirhatabhrātā hatasvasā.*

The ruler of these germs and insects is dead. And killed is their keeper of the fort. Destroyed are the germs whose breeder is gone. Their mother is gone, dead, their brother is dead, their sister is dead.

ह॒तासो॑ अ॒स्य वे॒शसो॑ ह॒तासः॑ परि॒वेश॑सः ।

अथो॒ ये क्षु॑ल्ल॒काइ॒व स॒र्वे ते॒ क्रिम॑यो ह॒ताः ॥ ५ ॥

5. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.
Atha ye ksullakā-iva sarve te krimayo hatāḥ.*

Killed are those of similar species and their vassals. Killed are their all round defences and resistances. And killed are all those which are too small and vile. Thus all those visible and invisible germs and insects are killed alike and together.

प्र ते॑ शृ॒णामि॑ शृ॒ङ्गे या॒भ्यां वि॒तुदा॑यसि॑ ।

भि॒नद्वि॑ ते कु॒षुम्भं॑ यस्ते॑ वि॒षधा॑नः ॥ ६ ॥

6. *Pra te śṛṇāmi śṛṅge yābhyāṁ vitudāyasi.
Bhinadmi te kuṣumbhaṁ yaste viṣadhānaḥ.*

O deadly insect, O germ, I break your fangs, both of them, with which you strike. I break your bag of poison in which you store the death sting for the victim.

Kanda 2/Sukta 33 (Uprooting the Cancerous)

*Yakshma barhanam, Chandrama, Ayushya Devatah,
Brahma Rshi*

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।

यक्ष्मं शीर्षण्यं ऽमस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १ ॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vrhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्या ऽत् ।

यक्ष्मं दोषण्यं ऽमसाभ्यां बाहुभ्यां वि वृहामि ते ॥ २ ॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkaśābhyo anūkyāt. Yakṣmaṁ doṣaṇyaṁ aṁsābhyāṁ bāhubhyāṁ vi vrhāmi te.*

I remove and uproot the consumptive, cancerous disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृदयात्ते परि क्लोम्नो हलीक्षणात्पाश्वाभ्याम् ।

यक्ष्मं मतस्त्राभ्यां प्लीहो यक्नस्ते वि वृहामसि ॥ ३ ॥

3. *Hṛdayātte pari kломno halīkṣṇātpāśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vrhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides,

kidneys, spleen and liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।

यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ ४ ॥

4. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi.
Yakṣmaṁ kuksibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊरुभ्यां ते अष्टीवद्भ्यां पार्श्विभ्यां प्रपदाभ्याम् ।

यक्ष्मं भसद्भ्यां श्रोणिभ्यां भासदं भंससो वि वृहामि ते ॥ ५ ॥

5. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyāṁ. Yakṣmaṁ bhasadyāṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।

यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ ६ ॥

6. *Asthibhyaste majjabhyaḥ snāvabhyo dhama-nibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गेअङ्गे लोमिलोमि यस्ते पर्वणिपर्वणि । यक्ष्मं त्वचस्यं
ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥ ७ ॥

7. *Aṅgeaṅge lomnilomni yaste parvaṇiparvaṇi.
Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya
vībarheṇa viṣvañcam vi vrhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the Kashyapa, enlightened physician.

Kanda 2/Sukta 34 (Way to Freedom, Moksha)

Pashupati Devata, Atharva Rshi

य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम् । निष्क्रीतः
स यज्ञियं भागमेतु रायस्पोषा यजमानं सचन्ताम् ॥ १ ॥

1. *Ya īse paśupatiḥ paśūnām catuspadāmuta yo
dvipadām. Niṣkrītaḥ sa yajñīyaṁ bhāgametu
rāyaspoṣā yajamānaṁ sacantām.*

Pashupati, lord ruler and protector of living beings, humans, birds and animals, may, we pray, be kind and gracious to accept our homage offered by yajna and bless the yajamana with health, growth, progress and prosperity.

प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः ।
उपाकृतं शशमानं यदस्थान्त्रियं देवानामप्येतु पार्थः ॥ २ ॥

2. *Pramuñcanto bhuvanasya reto gātuṁ dhatta
yajamānāya devāḥ. Upākṛtaṁ śaśamānaṁ
yadasthātpriyaṁ devānāmapyetu pāthaḥ.*

O Devas, divinities and nobilities of nature and humanity, while you are releasing the seed vitality for life in the world of existence, pray bless the yajamana

with the path of rectitude, and when he is established in the path of divinity then whatever is the dearest soma love of the devas may also come to the portion of the consecrated prayerful devotee.

ये ब॒ध्यमा॑न॒मनु दी॒ध्याना अ॒न्वैक्ष॑न्त॒ मन॑सा चक्षु॒षा च ।

अ॒ग्नि॒ष्टान॒ग्रे प्र मु॑मोक्तु दे॒वो वि॒श्वकर्मा॑ प्र॒जया॑ सं॒ररा॑णः ॥ ३ ॥

3. *Ye badhyamānamanu dīdhyānā anvaikṣanta manasā cakṣuṣā ca. Agniṣṭānagre pra mumoktu devo viśvakarmā prajāyā saṁrarāṇaḥ.*

Those who, with concentrated mind and inner vision in meditation, see the soul bound in sufferance, may Agni, lord self-refulgent, enlighten, and may he, Vishvakarma, happy with the children of his creation, liberate them at the earliest.

ये ग्रा॒म्याः प॒शवो॑ वि॒श्वरू॑पा वि॒रूपाः सन्तो॑ बहु॒धैकरू॑पाः ।

वा॒यु॒ष्टान॒ग्रे प्र मु॑मोक्तु दे॒वः प्र॒जाप॑तिः प्र॒जया॑ सं॒ररा॑णः ॥ ४ ॥

4. *Ye grāmyāḥ paśavo viśvarūpā virūpāḥ santo bahudhaikarūpāḥ. Vāyuṣṭānagre pra mumoktu devaḥ prajāpatiḥ prajāyā saṁrarāṇaḥ.*

Those who are deep in the business of life and yet retain their vision of divinity, all round versatile in varied roles and situations of life many ways and yet same in the essence and similar in character in divine service, these may Vayu, lord self-potent and self-refulgent, Prajapati, sustainer of life happy with the children of his creation, liberate at the earliest.

प्र॒जा॒नन्तः॑ प्र॒ति गृ॑ह्णन्तु॒ पूर्वे॑ प्रा॒णम॑ङ्गे॒भ्यः प॒र्याच॑रन्तम् । दि॒वं

गच्छ॑ प्र॒ति ति॒ष्ठा शरी॑रैः स्व॒र्गं या॑हि प॒थिभि॑र्दे॒व्यानैः॑ ॥ ५ ॥

5. *Prajānantaḥ prati grhṇantu pūrve prāṇamaṅ-
gebhyaḥ paryācarantam. Divaṁ gaccha prati
tiṣṭhā śarīraiḥ svargaṁ yāhi pathibhirdeva-
yānaiḥ.*

Eminent men of the first order of knowledge and vision should gratefully receive and recognise the flow of prana, life energy vibrating in the personality for the sustenance of every part and faculty dedicated to divine service. O man, be steadfast rooted in divinity, rise to the paradise of being by paths of divinities and ultimately rise to the state of divine light and eternal bliss.

Kanda 2/Sukta 35 (Freedom and Surrender)

Vishvakarma Devata, Angira Rshi

ये भक्षयन्तो न वसून्यानृधुर्यान्ग्रयो अन्वतप्यन्त धिष्याः ।
या तेषामवया दुरिष्टिः स्वि ऽ ष्ठिं नस्तान्कृणवद्विश्व-
कर्म ॥ १ ॥

1. *Ye bhakṣayanto na vasūnyānṛdhuryānagnayo
anvatapyanta dhiṣṇyāḥ. Yā teṣāmavayā duriṣṭiḥ
svi ṣṭiṁ nastānkṛṇa-vadviśvakarmā.*

May Vishvakarma, divine maker of the world, change for our sake the low, parsimonious and negative impulse and character of those who, though they enjoy life comfortably for themselves, do not contribute to the wealth of life, for which meanness and selfishness, liberal, devout and intelligent people dedicated to yajnic creation feel sorry and concerned for them. May the lord change their nature and character positively in the liberal direction.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम् । मथव्या
 ऽन्तस्तोकानप यात्रराध सं नष्टेभिः सृजतु विश्वकर्मा ॥ २ ॥

2. *Yajñapatiṃṣaya enasāhurnirbhaktaṃ prajā
 anutapyamānam. Mathavyāntstokānapa yānra-
 rādha saṃ naṣṭebhiḥ sṛjatu viśvakarmā.*

Sages say that a person dedicated to yajna and concerned and distressed for people and progeny is not involved with sin (but he might miss certain cherished things of life, nevertheless). We pray may Vishvakarma join and bless us with those little sweets of life which the yajnapati had to miss.

अदान्यान्तसोमपान्मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः ।
 यदेनश्चकृवान्बद्ध एष तं विश्वकर्मन्प्र मुञ्चा स्वस्तये ॥ ३ ॥

3. *Adānyāntsomapānmanyamāno yajñasya vidvā-
 ntsamaye na dhīraḥ. Yadenaścakṛvānbaddha eṣa
 taṃ viśvakarmanpra muñcā svastaye.*

One who believes that the performers of soma yajna are not worthy of yajnic gift or that they are misers neither knows what yajna is, nor does he attain to it, nor is he patient and undisturbed at the time of a crisis in life. Self-suffering in bondage, this man is a sinner. Hey Vishvakarma, redeem this man of what he has committed, for the sake of his well being and salvation.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम् ।
 बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्नमस्ते पाह्यस्मान् ॥ ४ ॥

4. *Ghorā ṛṣayo namo astvebhyaścakṣuryadeṣāṃ
 manasaśca satyam. Bṛhaspataye mahiṣa dyuma-
 nnamo viśvakarmannamaste pāhyasmān.*

Blazing brilliant are the Rshis, highly venerable. Salutations to them. Truly, their vision is truth, and truth abides in the depths of their mind and soul. Salutations to Almighty Brhaspati, loud and bold and sincere. Salutations to you, Vishvakarman, pray save us, protect us, advance us in life.

य॒ज्ञस्य॒ चक्षुः॑ प्र॒भृति॑र्मुखं च वा॒चा श्रोत्रेण॒ मन॑सा जुहोमि ।
इ॒मं य॒ज्ञं वि॒ततं॑ वि॒श्वक॑र्मणा दे॒वा य॑न्तु सु॒मन॑स्यमा॒नाः ॥ ५ ॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñam vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

Vishvakarma is the light of yajna, the whole creation. He is the sustainer, his is the revelation of the Word of it. I honour, adore and worship Vishvakarma and offer homage by yajna with thought, speech and participative holy chant I listen. Indeed this yajna of the universe is kindled, sustained and expanded by Vishvakarma. May all Devas, divinities of nature and nobilities of humanity, all happy at heart, come and join this yajna of homage.

Kanda 2/Sukta 36 (Happy Matrimony)

Agni, Soma and others Devatah, Pativedana Rshi

आ नो॑ अ॒ग्ने सु॒म॒तिं सं॒भ॒लो ग॑मेदि॒मां कु॑मा॒रीं स॒ह नो॑ भ॒गेन॑ ।
जुष्टा॑ व॒रेषु॑ स॒मने॑षु व॒ल्गुरो॑षं प॒त्या सौ॑भ॒गम॑स्त्व॒स्यै ॥ १ ॥

1. *Ā no agne sumatiṁ saṁbhalo gamedimāṁ kumārīm saha no bhagena. Juṣṭā vareṣu samaneṣu valguroṣaṁ patyā saubhagamas-tvasyai.*

O lord self-refulgent, Agni, let the bride-groom,

noble of thought and speech, come to us with all good fortune and excellence to wed this noble minded maiden of cheerful disposition. She is lovable among the eminent and agreeable among equals in company. May she enjoy brilliance, happiness and prosperity in the company of her husband.

सोमं जुष्टं ब्रह्म जुष्टमर्यम्णा संभृतं भगम् ।
धातुर्देवस्य सत्येन कृणोमि पतिवेदनम् ॥ २ ॥

2. *Somajustaṁ brahmajustaṁ aryamṇā sambhṛtaṁ bhagam. Dhāturdevasya satyena kṛṇomi pativedanam.*

By the solemn sanctity of the truth of the law of self-refulgent lord and sustainer of life, society and the home and family, I (husband/wife) offer, enter and confirm the Bhaga, happy matrimonial sacramental covenant, loved and accepted by Soma (husband, wife) approved by Brahma (Lord Almighty, Veda, and the Brahmana priest), and finalised, sealed and protected by the congregation in the presence of the sacred Agni, fire of yajna.

इयमग्ने नारी पतिं विदेष्टु सोमो हि राजा सुभगां कृणोति ।
सुवाना पुत्रान्महिषी भवाति गत्वा पतिं सुभगा वि
राजतु ॥ ३ ॥

3. *Iyamagne nārī patim videṣṭa somo hi rājā subhagāṁ kṛṇoti. Suvānā putrānmahiṣī bhavāti gatvā patim subhagā vi rājatu.*

O lord, self-refulgent, Agni, O sacred fire of yajna, let this wedded woman now join her husband. Let Soma, noble brilliant husband, join her as his noble

blessed wife. And let the wife, having joined her husband, be the proud mother of their children and shine and rule the home as the queen of prosperity and conjugal bliss.

यथाखुरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव । एवा
भगस्य जुष्टेयमस्तु नारी संप्रिया पत्याविराधयन्ती ॥ ४ ॥

4. *Yathākharo maghavaṁścārureṣa priyo mṛgāṇāṁ suṣadā babhūva. Evā bhagasya juṣṭeyamastu nārī saṁpriyā patyāvīrādhayantī.*

Indra, lord of prosperity, just as a dwelling is the favourite haunt of deer together, so may this woman, dear in communion with her husband, happy and prosperous, be ever the favourite of her husband in the home.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम् ।
तयोपप्रतारय यो वरः प्रतिकाम्य ऽः ॥ ५ ॥

5. *Bhagasya nāvamā roha pūrṇāmanupadasvatīm. Tayopapratāraya yo varah pratikāmyah.*

O bride, ascend the ark of matrimonial glory, full, perfect and unfailing, and thereby take your husband across the seas, in covenanted love.

आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्य ऽः ॥ ६ ॥

6. *Ā krandaya dhanapate varamāmanasaṁ kṛṇu. Sarvaṁ pradakṣiṇaṁ kṛṇu yo varah pratikāmyah.*

O mistress of good fortune, call on and keep the husband with you. Keep him happy at heart with

you. Keep him wholly on the right side of you, him who is in mutual love with you, worthy of your love.

इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः ।

एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे ॥ ७ ॥

7. *Idam hiraṇyaṁ gulgulvayamaukṣo atho bhagaḥ.
Ete patibhyastvāmaduḥ pratikāmāya vettave.*

This is the gold. This is the auspicious bdellium. This is the sacred water to sprinkle on the path. This is the token of good luck and prosperity. These are given for the groom's party to win their love and good will for you.

आ ते नयतु सविता नयतु पतिर्यः प्रतिकाम्य ऽः ।

त्वमस्यै धेह्योषधे ॥ ८ ॥

8. *Ā te nayatu savitā nayatu patiryah pratikāmyah.
Tvamasyai dhehyoṣadhe.*

May Savita, lord creator, guide you. May the husband, loving and worthy of love guide you. O lord, destroyer of suffering as a sanative, keep the wife and husband together for both of you.

॥ इति द्वितीयं काण्डम् ॥

KANDA-3

Kanda 3/Sukta 1 (Storm the Enemy)

Sena sammohanam Devata, Atharva Rshi

अ॒ग्नि॒र्नः॑ श॒त्रून्प्र॒त्येतु॑ वि॒द्वान्प्र॒तिद॑ह॒न्नभि॑श॒स्तिम॑रा॒तिम् ।

स से॒नां मो॑हय॒तु परे॑षां॒ निह॑स्तांश्च कृ॒णव॑ज्जा॒तवे॑दाः ॥ १ ॥

1. *Agnirnaḥ śatrūnpratyetu vidvānpratidahanna-bhiśastimarātim. Sa senān mohayatu pareṣān nirhastāmśca kṛṇavajjātavedāḥ.*

Let Agni, the commander blazing in arms, march upon our enemies, well knowing, burning off the evil curse. Let him, knowing all his forces and all those he faces, stun the forces of the hostiles, disarming them to nullity.

यू॒यमु॒ग्रा म॑रु॒त इ॒दृ॒शे॑ स्था॒भि प्रे॑तं मृ॒णत॑ सह॒ध्वम् । अमी॑-
मृ॒णन्व॑स॒वो ना॒थिता॑ इ॒मे अ॒ग्नि॒र्ह्ये॑ ऽषां॒ दू॒तः प्र॒त्येतु॑ वि॒द्वान् ॥ २ ॥

2. *Yūyamugrā maruta īdrṣe sthābhi preta mṛṇata sahadhvam. Amīmṛṇanvasavo nāthitā ime agnirhyeṣān dūtaḥ pratyetu vidvān.*

O Maruts, stormy troops of commandos in thunderous array, keep steadfast thus in top form. Advance, strike and overthrow. Indefatigable warriors, victorious, they are bright and blazing, and Agni is their leader and commander, ever vigilant about the latest that happens and ever ready to march upon the assailant.

अ॒मि॒त्र॒से॒नां म॑घव॒न्नस्मा॑ञ्छ॒त्रूय॑ती॒मभि॑ ।

यु॒वं ता॑नि॒न्द्र वृ॒त्रह॑न्न॒ग्निश्च॑ द॒हतं॑ प्र॒ति ॥ ३ ॥

3. *Amitrasenām maghavannasmanchatrūyatī-mabhi. Yuvam tānindra vṛtrahannagnīśca dahatam prati.*

Indra, leader and commander of power and glory, destroyer of evil and darkness, and Agni, refulgent leading scholar and teacher, whatever the force poised against us as enemy, both of you, pray, destroy that enmity, distress and darkness.

प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विष्वक्सत्यं कृणुहि चित्त-
मेषाम् ॥ ४ ॥

4. *Prasūta indra pravatā haribhyām pra te vajrah pramṛṇannetu śatrūn. Jahi prañico anūcaḥ parāco viśvaksatyam kṛṇuhi cittameṣām.*

Indra, ruler and commander of power and glory, let your thunderbolt of justice and punishment powered by judgment and passion for rectitude fall upon the enemies of humanity, breaking down all elements of negativity and destruction. Let it eliminate these elements up front, behind and far away, and turn the distracted minds of adversaries to follow truth and the rule of law.

इन्द्र सेनां मोहयामित्राणाम् । अग्नेर्वीरस्य ध्राज्या तान्विषूचो
वि नाशय ॥ ५ ॥

5. *Indra senām mohayāmitrāṇām. Agnervātasya dhrājyā tānviṣūco vi nāśaya.*

Indra, O commander of the power and force of the nation, bewilder, hypnotise or fascinate the forces of the enemies. Scattered and distracted as they are,

throw them off by the stormy force of fire and wind and let them disappear.

इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा ।

चक्षूंष्यग्निरा दत्तां पुनरेतु पराजिता ॥ ६ ॥

6. *Indraḥ senāṁ mohayatu maruto ghnantvojasā.
Cakṣuṁṣyagnirā dattāṁ punaretu parājitā.*

Let Indra, with his force and power, stupefy the enemy power and force. Let the stormy troops destroy the enemies with their power and lustre. Let light and fire, Agni, dazzle the enemy eyes to bewilderment, and let the enemy retreat, defeated even before the actual fight.

Kanda 3/Sukta 2 (Storm the Enemy)

Sena sammohanam Devata, Atharva Rshi

अग्निर्न दूतः प्रत्येतु विद्वान्प्रतिदहन्नभिः शस्तिमरातिम् ।

स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः ॥ १ ॥

1. *Agnirno dūtaḥ pratyetu vidvānpratidahanna-
bhiśastimarātim. Sa cittāni mohayatu pareṣāṁ
nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, our brilliant leader and commander, versatile strategist and tactician, march against the enemy destroying the evil curse and misfortune of malignity and adversity. Let him, knowing all his own powers and potential and also the enemy's, bewilder the mind and morale of the hostile forces and force them to lay down their arms.

अयमग्निरमूमुहृद्यानि चित्तानि वो हृदि ।

वि वो धमत्वोक्तसुः प्र वो धमतु सर्वतः ॥ २ ॥

2. *Ayamagniramūmuhadyāni cittāni vo hr̥di.
Vi vo dhamatvokasaḥ pra vo dhamatu sarvataḥ.*

O commander, leaders and fighters of the hostile forces, this Agni, our commander would bewilder and frustrate whatever thoughts, plans and strategies you have at heart. He would strike you at the heart of your strongholds of your position and throw you out of the entire area.

इन्द्रं चित्तानि मोहयन्नर्वाङ्माकूत्या चर ।
अग्नेर्वातस्य ध्राज्या तान्विषूचो वि नाशय ॥ ३ ॥

3. *Indra cittāni mohayannarvāṅgākūtyā cara.
Agnervātasya dhrājyā tānviṣūco vi nāśaya.*

Indra, ruler and commander, bewildering the enemy's plans, mind and morale, move forward in advance of their strategy. Scatter them with the force of fire and wind, force them to flee, and root them out totally.

व्याङ्माकूतय एषामिताथो चित्तानि मुह्यत ।
अथो यदद्यैषां हृदि तदैषां परि निर्जहि ॥ ४ ॥

4. *Vyā kūtaya eṣāmitātho cittāni muhyata.
Atho yadadyaiṣāṁ hr̥di tadeṣāṁ pari nirjahi.*

Let their plans and strategies be uprooted from here. Let their mind and morale be stupefied and gone astray, and then whatever else now is at their heart, frustrate all that too.

अमीषां चित्तानि प्रतिमोहयन्ती गृहाणाङ्गान्यध्वे परेहि ।
अभि प्रेहि निर्दहद्भुत्सु शोकैर्ग्राह्यामित्रांस्तमसा विध्य शत्रून् ॥ ५ ॥

5. *Amīṣāṁ cittāni pratimohayantī gṛhāṇāṅgānyapve parehi. Abhi prehi nirdaha hr̥tsu śokairgrāhya-mitrāmstamasā vidhya śatrūn.*

O fear and confusion, paralysing powers stupefying the mind and seizing the limbs, go forward, far and deep, let their hearts burn with grief and remorse, catch and cover the enemies in deep darkness, pierce the enemy heart with pain.

असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना ।
तां विध्यत तमसार्पव्रतेन यथैषामन्यो अन्यं न जानात् ॥ ६ ॥

6. *Asau yā senā marutaḥ pareṣāmasmānaitya-bhyojasā spardhamānā. Tām vidhyata tamasā-pavratena yathaiṣāmanyō anyam na jānāt.*

O Maruts, brave warriors, that army of the alien forces which comes upon us advancing with equal pride, valour and vaulting enthusiasm, penetrate, disarray and cover with frustrative darkness and confusion so that no one may know and distinguish between one and another, friend or foe.

Kanda 3/Sukta 3 (Re-establishment of Order)

Agni and others Devatah, Atharva Rshi

अचिक्रदत्स्वपा इह भुवदग्ने व्यचिस्व रोदसी उरुची ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय नमसा रातहव्यम् ॥ १ ॥

1. *Acikradatsvapā iha bhuvadagne vya casva rodasī urūcī. Yuñjantu tvā maruto viśvavedasa āmuṁ naya namasā rātahavyam.*

O high priest of the nation, Agni, let the noble man of holy and independent action be here in the ruling

seat, let his voice of rule and order be ringing over earth and reverberate over the vast skies. O ruler, let the Maruts, vibrant citizens and leading lights of nation join you, and with them, with power and self sacrifice, carry on the national yajna which is worthy of total dedication.

दूरे चित्सन्तमरुषासु इन्द्रमा च्यावयन्तु सुख्याय विप्रम् ।
यदायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥ २ ॥

2. *Dūre citsantamaruṣāsa indramā cyāvayantu sakhyāya vipram. Yadgāyatrīm bṛhatimarkama-smai sautrāmaṇyā dadhṛṣanta devāḥ.*

Even if he is far away, brilliant people and rising youth should support, move and inspire Indra, the ruler, wise, far sighted and dynamic, for the sake of friendship and cooperation specially when noble sages and corporate power offer Gayatri and Brhati verses of the Veda as homage to exalt his holiness and power through Sautramani yajna in his honour.

अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः ।
इन्द्रस्त्वा ह्वयतु विद्भ्य आभ्यः श्येनो भूत्वा विश आ
पतेमाः ॥ ३ ॥

3. *Adbhaystvā rājā varuṇo hvayatu somastvā hvayatu parvatebhyaḥ. Indrastvā hvayatu vidbhya ābhyaḥ śyeno bhūtvā viśa ā patemāḥ.*

Let Varuna, chief of waters, call on you for the development of water programmes. Let Soma, chief of herbs, vegetation and forests call on you for the development of mountains and rain and river projects. Let Indra, chief of social planning and welfare, call on you for the welfare of the people. And for all these, you

be the supreme among them like the eagle in birds, come to them and attend to the people.

श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम् ।
अश्विना पन्थां कृणुतां सुगं त इमं सजाता अभिसंवि-
शध्वम् ॥ ४ ॥

4. *Śyeno havyam nayatvā parasmādanyakṣetre aparuddham carantam. Aśvinā panthām kṛṇutām sugam ta imam sajātā abhisamvi-śadhvam.*

Let Shyena, information and communication department, bring you information important for political and administrative purposes about what is happening in other and far off regions, information that has been suppressed and blocked by nefarious forces. Let Ashvins, special network of complementary powers of information render the channels of information simple and clear. O citizens of settled and undisturbed cooperation, be together in loyalty with the ruler and the ruling order and live in peace all round.

हव्यन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत ।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन् ॥ ५ ॥

5. *Hvayantu tvā pratijanāḥ prati mitrā avṛṣata. Indrāgnī viśve devāste viśi kṣemamadīdharan.*

Let the people opposed to you and their friends and corporates, who might have otherwise lost their chance, call on you, meet you and show generosity of mind to cooperate with you. Let Indra, defence and administration, Agni, teachers and researchers, and all the nobilities of humanity and powers of nature in the environment, bear and bring about peace and progress

among the people.

यस्ते हवं विवदत्सजातो यश्च निष्ट्यः ।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय ॥ ६ ॥

6. *Yaste havam vivadatsajāto yaśca niṣṭyaḥ.*
Apāñcamindra taṁ kṛtvāthemamihāva gamaya.

Whoever be your equal and close and whoever lower and alienated that opposes your call or the nation's call on you to the ruling seat of authority, keep him out and notify, and later if he recants and cooperates, call him in here and let him understand for his own good.

Kanda 3/Sukta 4 (Choice and Consecration of Ruler)

Indra Devata, Atharva Rshi

आ त्वा गत्राष्ट्रं सह वर्चसोदिहि प्राङ्दिशां पतिरेकराट् त्वं
वि राज । सर्वास्त्वा राजन्प्रदिशो ह्वयन्तूपसद्यो नमस्यो ऽ
भवेह ॥ १ ॥

1. *Ā tvā ganrāṣṭraṁ saha varcasodihi prāṅdiviśāṁ patirekarāṭ tvam vi rāja. Sarvāstvā rājanpradiśo hvayantūpasadyo namasyo bhaveha.*

O refulgent ruler, this Rashtra, this social order has come under your rule and care. Ascend your seat of power with your regal lustre. Shine and rule as the sole ruler and protector of the people, first and foremost citizen of the land. Let the people in all quarters of the republic invoke and honour you as the ruler. Be the highest venerable and approachable man worthy of homage and salutation here.

त्वां विशो वृणतां राज्या ऽय त्वामिमाः प्रदिशः पञ्च देवीः ।
वर्षात्राष्टस्य ककुदि श्रयस्व ततो न उग्रो वि भजा
वसूनि ॥ २ ॥

2. *Tvām viśo vṛṇatām rājyāya tvāmimāḥ pradiśaḥ
pañca devīḥ. Varṣmanrāṣṭrasya kakudi śrayasva
tato na ugro vi bhajā vasūni.*

Let the people select, accept and consecrate you to rule over the land, people in all five divine directions. Grace the highest seat and office of the republic and from there, shining in glory, share the wealth, power and honour of the land with us.

अच्छत्वा यन्तु हविर्नः सजाता अग्निर्दूतो अजिरः सं चरातै ।
जायाः पुत्राः सुमनसो भवन्तु बहुं बलिं प्रति पश्यासा
उग्रः ॥ ३ ॥

3. *Accha tvā yantu havinaḥ sajātā agnirdūto ajiraḥ
saṁ carātai. Jāyāḥ putrāḥ sumanaso bhavantu
bahuṁ balim prati paśyāsā ugraḥ.*

Let people of equal merit and status in attendance and assistance call upon you and meet you well and openly with reverence and homage in a state of transparency. Let Agni, the head of information and communication go round and be with you without delay and without any gap. Let women and children in the dominion be happy at heart. And, brilliant, unrelenting and unsparing, be careful that there is excess of income over expenditure in the budget by taxes, surplus, no deficit.

अ॒श्विना॒ त्वाग्रै॑ मि॒त्रावरु॑णो॒भा वि॒श्वे दे॒वा म॒रुत॑स्त्वा
ह्व॒यन्तु। अ॒धा म॒नो व॑सुदे॒याय॑ कृ॒णुष्व॒ ततो॑ न उ॒ग्रो वि
भ॒जा वसू॑नि ॥ ४ ॥

4. *Aśvinā tvāgre mitrāvaruṇobhā viśve devā marutastvā hvayantu. Adhā mano vasudeyāya kṛṇuṣva tato na ugro vi bhajā vasūni.*

Let the Ashvins, complementary forces of nature and humanity such as sun and moon, positive and negative currents of electric energy, teacher and preacher, scientist and technologist, Mitra and Varuna, prana and apana, love and judgment, Vishvedevas, divinities of nature and humanity, Maruts, currents of winds and leading lights of humanity, all these invoke, inspire and guide you in advance of decision and execution of action. In the light of their messages, make up your mind in matters of the distribution of wealth, and then, brilliant, relentless and self-confident without compromise, allocate the funds for us among various departments for development and settlement of problems.

आ प्र॒ द्रव॑ प॒रम॑स्याः प॒राव॑तः शि॒वे ते द्या॒वापृ॑थि॒वी उ॒भे
स्ता॑म्। तद॒यं रा॒जा व॑रु॒णस्त॑था॒ह स त्वा॒यम॑ह्व॒त्स उपे॒-
दमे॑हि ॥ ५ ॥

5. *Ā pra drava paramasyāḥ parāvataḥ śive te dyavāpr̥thivī ubhe stām. Tadayam rājā varuṇastathāha sa tvāyamah-vatsa upedamehi.*

Come fast from the farthest corner where there be a crisis. Reach the farthest where there is need. May heaven and earth both be good, the environment good

and benevolent for the dominion. This is what self-refulgent Varuna, lord of the universe, says to you of you. He has called upon you. The same you come. Take over this dominion, be that same and rule.

इन्द्रेन्द्र मनुष्या ३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः ।
स त्वायमहत्तत्वे सधस्थे स देवान्यक्षत्स उ कल्पयाद्विशः ॥ ६ ॥

6. *Indrendra manuṣyāḥ parehi saṁ hyajñāsthā varuṇaiḥ saṁvidānaḥ. Sa tvāyamahvatsve sadhasthe sa devānyakṣatsa u kalpayādviśaḥ.*

Indra, ruler of rulers, go far among the people. Meeting with the best, you would know them and their problems. It is the people who call upon you to visit their homes. So you honour the noble and brilliant and develop the community to a higher level.

पथ्या रिवतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन् ।
तास्त्वा सर्वाः संविदाना ह्वयन्तु दशमीमुग्रः सुमना
वशेह ॥ ७ ॥

7. *Pathyā revatīrbahudhā virūpāḥ sarvāḥ saṅgatya varīyaste akran. Tāstvā sarvāḥ saṁvidānā hvayantu daśamīmu-graḥ sumanā vaśeḥa.*

The people of the land, all prosperous, all different in many ways, going by the paths of justice and rectitude have unanimously elected you to this first and highest seat of the nation. They all in unison call upon you to take over the rule and command. O ruler, brilliant, glorious and self-confident, good at heart, take over this dominion, rule, control the Decemvirate and complete a full hundred years of your life.

Kanda 3/Sukta 5 (The Makers of Men and Rashtra)

Parnamani Devata, Atharva Rshi

आयमगन्पर्णमणिर्बली बलेन प्रमृणन्त्सपत्नान् । ओजो
देवानां पय ओषधीनां वर्चसा मा जिन्वत्वप्रयावन् ॥ १ ॥

1. *Āyamaganparṇamaṇirbalī balena pramṛṇa-
ntsapatnān. Ojo devānām paya oṣadhīnām
varcasā mā jinvatvaprayāvan.*

It is come, the Parnamani, strong and virile, which, destroys the adversaries with its strength. It is the vitality of divinities, essence of herbs, which would, without fail, inspire me with vigour and splendour. (Parnamani, literally a jewel-crystal of leaves, has been explained as a preparation of palasha and other leaves, as the highest giver of vigour and life which is Parameshvara, and as a man of the top quality of strength, intelligence and brilliance such as the makers of a nation are.)

मयि क्षत्रं पर्णमणे मयि धारयताद्रयिम् ।
अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः ॥ २ ॥

2. *Mayi kṣatram parṇamaṇe mayi dhārayatādra-
yim. Aham rāṣṭrasyābhīvarge nijo bhūyāsa-
muttamah.*

O Parnamani, giver of vigour and illumination, vest me with strength and honour worthy of the nation, wealth and excellence worthy of the motherland so that I may rise to the distinguished position of highest eminence among the most meritorious persons of my native Rashtra (order of governance).

यं निदधुर्वनस्पतौ गुह्यं देवाः प्रियं मणिम् ।

तमस्मभ्यं सहायुषा देवा ददतु भर्तवे ॥ ३ ॥

3. *Yam nidadhurvanaspatau guhyam devāḥ priyam maṇim. Tamasmabhyam sahāyuṣā devā dadatu bhartave.*

That precious jewel, the secret vitality which the devas, divinities, vested in the herb, may they vest in us with long age of good health and vigour so that we may carry on the business of the social order with distinction.

सोमस्य पूर्णः सह उग्रमागन्निन्द्रेण दत्तो वरुणेन शिष्टः ।

तं प्रियासं बहु रोचमानो दीर्घायुत्वाय शतशारदाय ॥ ४ ॥

4. *Somasya parṇaḥ saha ugramāgannindreṇa datto varuṇena śiṣṭaḥ. Tam priyāsaṁ bahu rocamāno dīrghāyutvāya śataśāradāya.*

The jewel leaf of soma, life giver, blest by Indra, divine omnipotence, seasoned and enlightened by Varuna, divine wisdom and judgment, has come to me with lustrous vigour which, highly loving and brilliant with enthusiasm, I cherish for a long life of hundred years.

आ मारुक्षत्पर्णमणिर्मह्या अरिष्टतातये ।

यथाहमुत्तरोऽ सान्यर्यम्ण उत संविदः ॥ ५ ॥

5. *Ā mārukṣatparṇamanirmahyā ariṣṭatātaye. Yathāhamuttaro'sānyaryamṇa uta saṁvidah.*

Let this parna jewel, leaf of soma, divine life and enlightenment, be the supreme guide in my mind and spirit for protection against all untoward misfortune

so that I may be superior among equals, wise colleagues and leading pioneers around me.

ये धीवानो रथकाराः कर्मारा ये मनीषिणः ।

उपस्तीन्पर्णं मह्यं त्वं सर्वान्कृण्वभितो जनान् ॥ ६ ॥

6. *Ye dhīvāno rathakārāḥ karmārā ye manīṣiṇaḥ.
Upastīnparṇa mahyaṁ tvaṁ sarvāṅkṛṇvabhito janān.*

O Soma jewel of life divine, inspire me that all those people who are expert chariot makers, metallurgists, eminent intellectuals and distinguished sages of vision and wisdom be around close to me for state business of governance and administration.

ये राजानो राजकृतः सूता ग्रामण्यश्च ये ।

उपस्तीन्पर्णं मह्यं त्वं सर्वान्कृण्वभितो जनान् ॥ ७ ॥

7. *Ye rājāno rājakṛtaḥ sūtā grāmaṇya śca ye.
Upastīnparṇa mahyaṁ tvaṁ sarvāṅkṛṇvabhito janān.*

O Soma jewel of life divine, let all those who are rulers in their department, electors and makers of rulers, media men, and village and community leaders be around close to me for state business.

पर्णो ऽसि तनूपानः सयोनिर्वीरो वीरेण मया ।

संवत्सरस्य तेजसा तेन बध्नामि त्वा मणे ॥ ८ ॥

8. *Parṇo'si tanūpānaḥ sayonirvīro vīreṇa mayā.
Saṁvatsarasya tejasā tena badhnāmi tvā maṇe.*

O divine jewel of life, you are parna, giver of fullness and perfection, protector of the body form in good health, potent brave, original brother with me, your

brave companion. O jewel, O Soma of life, by virtue of that refulgence of universal all time nature I bind you and me together in the essence. (For the similarity of essence between the human and the Divine Spirit, reference may be made to Rgveda, 1, 164, 20.)

Kanda 3/Sukta 6 (The Brave)

Ashvattha Devata, Jagadvijam Purusha Rshi

पुमान्पुंसः परिजातोऽश्वत्थः खदिरादधि ।

स हन्तु शत्रून्मामकान्यानाहं द्वेष्मि ये च माम् ॥ १ ॥

1. *Pumānpuṁsaḥ parijāto'svatthaḥ khadirādadhi.
Sa hantu śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.*

Just as an ashvattha plant sprouted and grown on a khadira tree is doubly efficacious, so is a man born of strong parents after Punsavana ceremony doubly strong. May the efficacious ashvattha and the brave hero destroy my enemies, physical as well as human, which I hate to suffer and those that injure me.

(Ashvattha in this sukta may be interpreted as the herb or as the brave hero. The speaker may be interpreted as an average person, or as the ruler in continuation of the previous sukta. In support of the interpretation of Ashvattha as a settled person, reference may be made to Rgveda 6, 47, 24 and Taittiriya Brahmanam 3, 8, 12, 2; 1, 1, 3, 9; Shatapatha 12, 7, 1, 9; Aitareya 7, 32, 8, 16; Shatapatha 5, 3, 5, 14; and Taittiriya 1, 7, 8, 7.) Reference: Vaidic Kosha (Arsha Sahitya Prachara Trust: Delhi, 1975, p. 138.) by Rajvir Shastri.

तान॑श्वत्थ॒ निः शृ॑णीहि॒ शत्रू॑न्वैबाध॒दोधतः॑ ।

इन्द्रे॑ण वृ॒त्रघ्ना मे॒दी मि॒त्रेण॒ वरु॑णेन च ॥ २ ॥

2. *Tānaśvattha niḥ śṛṇīhi śatrūnvaibādhadodhataḥ.
Indreṇa vṛtraghnā medī mitreṇa varuṇena ca.*

Ashvattha, brave hero, efficacious remedy of evil, jointly with Indra, the sun, dispeller of darkness, and in friendly combination with Mitra, the wind, and Varuna, water, uproot and destroy the disturbing, fierce and convulsive enemies. (In the human context, Indra, Mitra and Varuna may mean power, love and judgment.)

यथा॑श्वत्थ॒ नि॒रभ॑नोऽन्तर्म॑ह॒त्य ऽर्ण॑वे । ए॒वा ता॑न्त्सर्वा॒-
न्निर्भ॑ङ्गि॒ध्नि या॑न॒हं द्वे॒ष्मि ये च॒ माम् ॥ ३ ॥

3. *Yathāśvattha nirabhano'ntarmahatya ṛṇave.
Evā tāntsarvānnirbhaṅgdhi yānahaṁ dveṣmi ye
ca mām.*

Ashvattha, just as you penetrate into the mighty battle and cleave the enemy forces, so pray scatter all those whom I hate to suffer and those that hate me.

यः स॑ह॒मान॒श्चर॑सि सा॒सहान॑इव ऋ॒षभः॑ ।

तेना॑श्वत्थ॒ त्वया॑ व॒यं स॒पत्नान्त्सहि॑षीमहि ॥ ४ ॥

4. *Yaḥ sahamānaścarasi sāsahāna-iva ṛṣabhaḥ.
Tenāśvattha tvayā vayaṁ sapatnāntsahiṣīmahī.*

With you, who move freely challenging your opponents like a ferocious bull, may we, O ashvattha, challenge and defeat all our adversaries.

सि॒नात्वे॑ना॒न्निर्भ॑ङ्गि॒तिर्मु॑त्योः पा॒शैर॑मो॒क्ष्यैः ।

अ॒श्वत्थ॒ शत्रू॑न्मा॒मका॑न्या॒नहं॑ द्वे॒ष्मि ये च॒ माम् ॥ ५ ॥

5. *Sinātvenānnirṛtirmṛtyoḥ pāsairamokyaiḥ.
Aśvattha śatrūnmāmakānyānaḥam dveṣmi ye ca
mām.*

Ashvattha, let destruction bind these enemies of mine with unbreakable chains of death whom I hate to suffer and who hate me.

यथाश्वत्थ वानस्पत्याना॒रोह॑न्कृणुषेऽध॒रान् ।

ए॒वा मे॒ शत्रो॑र्मूर्धानं॒ विष्व॑ग्भिन्द्हि॒ सह॑स्व च ॥ ६ ॥

6. *Yathāśvattha vānaspatyānārohankṛṇu-ṣe'dharān.
Evā me śatrormūrdhānaṁ viṣvaghbindhi
sahasva ca.*

Ashvattha, just as growing and rising over other herbs and trees, you keep them down, similarly break the heads of my enemies and totally destroy them.

ते ऽध॒राञ्चः॒ प्र प्ल॑वन्तां॒ छिन्ना॑ नौरिव॒ बन्ध॑नात् ।

न वैबा॒धप्र॑णुत्तानां॒ पुन॑रस्ति नि॒वर्त॑नम् ॥ ७ ॥

7. *Te'dharāñcaḥ pra plavantām chinnā nauriva
bandhanāt. Na vaibādhapraṇuttānām punarasti
nivartanam.*

Let them, fallen and down, drift and drown like a boat cut off from the moorings. For those who are caught up in deadly snares, there is no return.

प्रेणा॑न्नुदे॒ मन॑सा॒ प्र चि॒त्तेनो॒त ब्र॒ह्म॑णा ।

प्रेणा॑न्वृक्षस्य॒ शाख॑याश्व॒त्थस्य॑ नुदामहे ॥ ८ ॥

8. *Praiṇānnude manasā pra cittenota brahmaṇā.
Praiṇānvṛkṣasya śākhayāśvatthasya nudāmahe.*

I drive out these enemies and diseases with the

strength of mind, determination of will and the mantric power of the Veda and divine grace. Let us drive away all these ailments by the branch of the Ashvattha tree, the tree that is life whose seed is Brahma Itself.

Kanda 3/Sukta 7 (Cure of Hereditary Disease)

Harina and others Devata, Bhrgvangira Rshi

हरिणस्य रघुष्यदोऽधि शीर्षणि भेषजम् ।
स क्षेत्रियं विषाणया विषूचीनमनीनशत् ॥ १ ॥

1. *Harinasya raghuṣyado' dhi śīrṣaṇi bheṣajam.*
Sa kṣetriyaṁ viṣāṇayā viṣūcīnamānīnaśat.

On the head of the fast running stag, there is medicine. With that, that is, the horn, the physician can cure and destroy hereditary diseases of all kinds in general.

अनु त्वा हरिणो वृषा पद्भिश्चतुर्भिरक्रमीत् ।
विषाणे वि ष्य गुष्पितं यदस्य क्षेत्रियं हृदि ॥ २ ॥

2. *Anu tvā hariṇo vṛṣā padbhiścaturbhirakramīt.*
Viṣāṇe vi ṣya guṣpitaṁ yadasya kṣetriyaṁ hr̥di.

O man, the virile and generous deer is in harmony with your life and health specially when it strides on its four legs. O physician, value the horn and say: O horn, destroy that hereditary disease which is concentrated in the heart of this patient.

अदो यदवरोचते चतुष्पक्षमिव च्छदिः ।
तेना ते सर्वं क्षेत्रियमङ्गेभ्यो नाशयामसि ॥ ३ ॥

3. *Ado yadavarocate catuspakṣamiva cchadiḥ.*
Tenā te sarvaṁ kṣetriyamaṅgebhyo nāśayāmasi.

That deer skin which shines glossy and smooth like the four sided cover of a chariot, with that, O patient, we drive out the chronic disease from all parts of your body.

अ॒मू ये दि॒वि सु॒भगे वि॒चृतौ॑ ना॒म तार॑के ।
वि क्षे॒त्रियस्य॑ मुञ्च॒तामध॒मं पाश॑मुत्त॒मम् ॥ ४ ॥

4. *Amū ye divi subhage vicṛtau nāma tārake. Vi kṣetriasya muñcatāmadhamam pāśamuttamam.*

Those two well known glorious stars shining in the sky, the sun and moon, which dispel darkness, may similarly release the patient from the snares of the chronic disease whether it is of the highest or of the lowest worst malignancy.

आ॒प इ॒द्वा उ॑ भे॒षजी॒रापो॑ अमी॒वचा॒तनीः॑ । आ॒पो वि॒श्वस्य॑
भे॒षजी॒स्तास्त्वा॑ मुञ्च॒न्तु क्षे॒त्रियात्॑ ॥ ५ ॥

5. *Āpa idvā u bheṣajīrāpo amīvacātaniḥ. Āpo viśvasya bheṣajīstāstvā muñcantu kṣetriyāt.*

And waters are the basic sanatives. Waters are destroyers of ailment and malignity. Waters are the universal cure. May the waters relieve the patient of the chronic hereditary disease.

यदा॑सु॒तेः क्रि॒यमा॑णायाः क्षे॒त्रियं॑ त्वा॒ व्या॒न॒शे ।
वेदा॑हं तस्य॑ भे॒षजं॑ क्षे॒त्रियं॑ ना॒शयामि॑ त्वत् ॥ ६ ॥

6. *Yadāsuteḥ kriyamāṇāyāḥ kṣetriyaṁ tvā vyānaśe. Vedāham tasya bheṣajam kṣetriyaṁ nāśayāmi tvat.*

If a chronic disease has been afflicting you actively since your very birth, I know the remedy for

that as well, and I would remove that from you.

अ॒प॒वा॒से नक्ष॑त्राणामपवा॒स उ॒षसा॑मु॒त ।

अपा॑स्मत्सर्वं^१ दु॒र्भू॒तमप॑ क्षे॒त्रिय॑मु॒च्छतु॑ ॥ ७ ॥

7. *Apavāse nakṣatrāṇāmapavāsa uṣasāmuta. Apāsmatsarvaṁ durbhūtamapa kṣetriyamucchatu.*

When the stars fade out and the dawns wane away, let all chronic ailment be off and out, let all hereditary disease fade away.

Kanda 3/Sukta 8 (Rashtra Unity)

Mitra, Vishvedevah etc. Devatah, Atharva Rshi

आ या॑तु मि॒त्र ऋ॒तुभिः॑ कल्प॑मानः संवे॒शय॑न्पृथि॒वी-
मु॒स्त्रिया॑भिः । अथा॑स्मभ्यं वरु॑णो वा॒युरग्नि॑र्बृ॒हद्रा॑ष्ट्रं संवे॒शयं॑]
दधा॑तु ॥ १ ॥

1. *Ā yātu mitra ṛtubhiḥ kalpamānaḥ saṁveśayan-prthivīmusriyābhiḥ. Athāsmabhyam varuṇo vāyuragnirbrhadrāṣṭraṁ saṁveśyaṁ dadhātu.*

May Mitra, the sun, rise and shine, joining and energising the earth with its rays and proper order of the seasons, and may a harmonious equation of Varuna, water, Vayu, air and wind, and Agni, temperature, create and maintain climatic and environmental conditions for a vast and great world order worth living in with peace and comfort.

(This divine voice enjoins the world powers to work for and maintain the proper environmental order which is urgently required at the present time of global warming and green house gases. If they don't, the warning is: peace and comfort would not be possible.)

धा॒ता रा॒तिः स॒वि॒तेदं जु॒षन्ता॒मिन्द्र॒स्त्वष्टा॒ प्रति॒ हर्य॑न्तु मे
वचः॑ । हु॒वे दे॒वीमदि॑तिं शू॒र॑पु॒त्रां स॒जा॒तानां॑ मध्यमे॒ष्टा
यथा॑सा॒नि ॥ २ ॥

2. *Dhātā rātiḥ savitedaṁ juṣantāmindrastvaṣṭā prati haryantu me vacaḥ. Huve devīmaditiṁ śūraputrāṁ sajātānāṁ madhyameṣṭhā yathāsāni.*

May Dhata, supreme controller and sustainer of the world order, Rati, powers that produce and give, Savita, creative energisers and inspirers, Tvashta, makers of new things and forms of life, listen favourably to my words and wishes. I pray to divine Mother Nature, earth mother of the brave, so that I may abide at the centre of equals over the earth, indivisible, inviolable as she is.

हु॒वे सोमं॑ स॒वि॒तारं॑ नमो॑भिर्वि॒श्वाना॑दि॒त्याँ अ॒हमु॑त्तर॒त्वे ।

अ॒यम॒ग्निर्दी॑दा॒यद्दी॒र्घमे॒व स॒जा॒तैरि॒न्द्रोऽप्र॑तिब्रुव॒द्भिः ॥ ३ ॥

3. *Huve somam savitāraṁ namobhirviśvānādityāṅ ahamuttaratve. Ayamagnirdīdāyaddīrghameva sajātairiddho' pratibruvadbhiḥ.*

I invoke Soma, spirit of peace and happiness and the beautiful gifts of nature's greenery, and I invoke Savita, spirit of energy and creativity with humble reverence and offers of replenishment, and I pray for favourable phases of the sun over the year and call upon all brilliant children of light to shine higher and higher so that we may all be happy and happier. And may this Agni, light and fire of national yajna of humanity, our leader, keep on burning and enlightening without end, fed on by universal fraternity without a word of negation and mutual conflict.

इहेदसाथ न परो गमाथेर्यो गोपाः पुष्टपतिर्व आजत् ।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु ॥ ४ ॥

4. *Ihedasātha na paro gamātheryo gopāḥ puṣṭa-patirva ājat. Asmai kāmāyopa kāmīnīrviśve vo devā upasaṁyantu.*

O people of the world, bound in mutual love and common ambition, stay here only close by the centre of this universal yajna, go not far away, and may the lord protector, energiser and promoter sustainer lead you on the common drive. And may all Vishvedevas, divinities of nature and brilliancies of humanity, be one and favourable with you for the fulfillment of this common aim of progress and enlightenment.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान्वः सं नमयामसि ॥ ५ ॥

5. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi. Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.*

O people of the world, we honour your minds in unison, we salute your discipline and commitments in unison, and we value and adore your thoughts and resolves bound in unity. And as regards those that still stay out and stand apart from your ideals, we persuade and bring them too to be with you together.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत ।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्तमान एत ॥ ६ ॥

6. *Ahaṁ gr̥bhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I hold your minds together with mine. Come with your thoughts, ideas and values together with my thoughts, ideas and values. I win your hearts together bound in love with me. Moving thus together, join me, and move on together on the common path for a common goal.

Kanda 3/Sukta 9 (Preventing Trouble)

Dyavaprthivi, Vishvedevah Devata, Vanadeva Rshi

कर्शफस्य विशफस्य द्यौः पिता पृथिवी माता ।

यथाभिचक्र देवास्तथाप कृणुता पुनः ॥ १ ॥

1. *Karśaphasya viśaphasya dyauḥ pitā prthivī mātā.
Yathābhicakra devāstathāpa kṛṇutā punaḥ.*

Of the strong as well as of the weak, the heavenly lord is father, the earth is mother. (All are children of divinity.) Deal with them as they deserve. As the holy one's did and do, so do you too after them. Ward off the evil ones.

अश्रेष्माणो अधारयन्तथा तन्मनुना कृतम् ।

कृणोमि वधि विष्कन्धं मुष्काबर्हो गवामिव ॥ २ ॥

2. *Aśreṣmāṇo adhārayantathā tanmanunā kṛtam.
Kṛṇomi vadhri viṣkandham muṣkābarho gavāmiva.*

Men free from violence, jealousy and indifference hold the world together against the bullies. The same is done by thinking men. I break down the trouble maker as the castrator emasculates the bull.

पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः ।

श्रवस्युं शुष्मं काबवं वधिं कृण्वन्तु बन्धुरः ॥ ३ ॥

3. *Piśaṅge sūtre khrgalam tadā badhnanti vedhasaḥ.
Śravasyuṁ śuṣmaṁ kābavaṁ vadhrim kṛṇvantu
bandhuraḥ.*

Let intelligent people joined together for positive purposes, bind vociferous force into strong bonds to restrict their movement, then castrate their pride and procreativity, and then channelise their energy for positive purposes.

येना॑ श्रवस्यव॒श्चर॑थ दे॒वाइ॒वासुरमा॒यया॑ ।
शुनां॑ क॒पिरि॑व दूष॒णो ब॒न्धुरा॑ काब॒वस्य॑ च ॥ ४ ॥

4. *Yenā śravasyavaścaratha devā-ivāsura-māyayā.
Śunām kapiriva dūṣaṇo bandhurā kābavasya ca.*

O leaders of fame and intelligence joined together for positive purposes against vociferous strength of the brutes, by that very strength of the divine giver of energy with which you act positively as light givers, be controllers of the trouble makers, keeping them down as the wise keep down the mischief of the doggish and bind the evil of the fiendish.

दुष्ट्यै॑ हि त्वा॑ भ॒न्त्स्यामि॑ दूषयि॒ष्यामि॑ काब॒वम् ।
उदा॒शवो॑ रथा॒इव॑ श॒पथै॑भिः स॒रिष्य॑थ ॥ ५ ॥

5. *Duṣṭyai hi tvā bhantsyāmi dūṣayiṣyāmi kābavam.
Udāśavo rathā-iva śapathebhiḥ sariṣyatha.*

For reasons of your negativity, I shall bind you to wean you away. For that very reason I shall break down your vociferous force. And then, like fast chariot horses, you will move ahead on the right path by words of admonishment and reach your goal.

एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु ।

तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम् ॥ ६ ॥

6. *Ekaśataṁ viṣkandhāni viṣṭhitā pṛthivīmanu. Teṣāṁ tvāmagra ujjaharurmaṇim viṣkandha-dūṣaṇam.*

Hundreds are the disorders prevalent on the earth. For their prevention and counteraction you are raised to the high position in advance as antidote of the purest quality and transparenance against evil, disorder and disease.

Kanda 3/Sukta 10 (Kalayajna for Growth and Prosperity)

Ashtaka Devata, Atharva Rshi

This sukta is a celebration with yajna at a new dawn. The night is over, a new dawn is come. The new dawn can be interpreted as the dawn of a new creation, dawn of the cosmos, as the dawn of a new year or the dawn of a new phase of history or a new phase in a person's life. It is a highly symbolic sukta. The words 'ratri' and 'ekashtaka' stand for Prakrti.

'Ashtaka' is a three day celebration on the 7th, 8th and 9th day after the full moon in the month of Magha which could be a practice after this sukta, but there is no such indication in the sukta. What is important is the yajnic celebration and prayers for prosperity, progress and progeny in the new phase of time.

प्रथमा ह व्युज्वास सा धेनुरभवद्यमे । सा नः पर्यस्वती
दुहामुत्तरामुत्तरां समाम् ॥ १ ॥

1. *Prathamā ha vyu vāsa sā dhenurabhavadyame.
Sā naḥ payasvatī duhāmuttarām uttarām samām.*

There arises the new dawn, light of primal Shakti of the Divine, like the mother cow abundant in the milk of life for us in the Law Divine. May she, with milk overflowing bless us with higher and higher prosperity and joy year after year.

यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम् ।
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली ॥ २ ॥

2. *Yām devāḥ pratinandanti rātriṁ dhenumu-
pāyaatīm. Saṁvatsarasya yā patnī sā no astu
sumaṅgaī.*

May the Ratri, abundant and generous Prakrti, and Dhenu, mother cow creative of existence, which is come up at the new dawn, whom the Devas celebrate with enthusiastic response, and which is the creative and sustaining partner Shakti of the Lord of Time through cosmic dynamics of the Law, be good and auspicious to us in the new age.

संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे ।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ३ ॥

3. *Samvatsarasya pratimām yām tvā rātryu-
pāśmahe. Sā na āyusmatīm prajāṁ rāyaspoṣeṇa
saṁ sṛja.*

Ratri, generous motherly giver, is the creative symbol of the Lord of existence, and tangible metaphor of Time through mutability whom we worship, honour and celebrate. We pray, may the mother create and bless us with progeny with full age, good health, wealth,

honour and excellence and ever increasing prosperity.

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री ॥ ४ ॥

4. *Iyameva sā yā prathamā vyaucchadāsvitarāsu carati praviṣṭā. Mahānto asyām mahimāno antarvadhūrjigāya navagajjanitrī.*

This is that primal Shakti which has arisen and shines, and which pervades and reflects in all these other forms and phases of existence. There are the greatest greats within the Space-time dimensions of it which she, the newly risen creative consort of the Lord of Time and existence has evolved and won in form.

वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्स-
रीणम् । एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो
रयीणाम् ॥ ५ ॥

5. *Vānaspatyā grāvāṇo ghoṣamakrata haviṣkṛṇva-
ntaḥ parivatsarīṇam. Ekāṣṭake suprajasah suvīrā
vayaṁ syāma patayo rayīṇām.*

Gravanas, dedicated soma makers who grind and distil the herbal essences, meditative missionaries of the vision of existence who penetrate into the depths of nature have raised their voice of joyous success, having created the holy yajnic materials for the new year's homage to the Divine from the beauties and riches of the world of existence. O Ekashtake, sole mistress of divinity, pray bless us with noble progeny and brave heroes. May we be masters of versatile wealth, honour and excellence in the new age.

इडायास्पदं घृतवत्सरीसृपं जातवेदः प्रति हव्या गृभाय । ये
ग्राम्याः पशवो विश्वरूपास्तेषां सप्तानां मयि रन्तिरस्तु ॥ ६ ॥

6. *Idāyāspadam ghṛtavatsarīsṛpaṁ jātavedaḥ prati
havyā grbhāya. Ye grāmyāḥ paśavo viśvarūpā-
steṣāṁ saptānāṁ mayi rantirastu.*

O sagely scholar of things in existence, watch, discover and then seize the successive stages of the constant evolution of divine nature in progress which is replete with the joyous beauty and grace of divinity. Study those who are organised in village and city, who are visionaries of natural knowledge and beyond, and what are the various phenomenal forms of existence. Watch the mutual relationship of these at peace in harmony, so that the peace and harmony may also exist between these of the environment and ourselves, within ourselves too.

आ मा पुष्टे च पोषे च रात्रि देवानां सुमतौ स्याम ।
पूर्णा दर्वे परा पत सुपूर्णा पुनरा पत ।
सर्वान्यज्ञान्त्संभुञ्जतीषमूर्जं न आ भर ॥ ७ ॥

7. *Ā mā puṣṭe ca poṣe ca rātri devānāṁ sumatau
syāma. Pūrṇā darve parā pata supūrṇā punarā
pata. Sarvānyajñāntsaṁbhuñjatiṣamūrjaṁ na ā
bhara.*

Bless us, O Mother Nature, divine giver, with health, nourishment and increasing prosperity. May we ever abide and enjoy the favour and good will of the devas, generous powers of divinity and nobilities of humanity. O dispeller of darkness and misfortune, mother perfect and abundant, come from far and near,

come ever more abundant with perfection again and again. Joining and enjoying all our yajnas of creative action with surrender in homage, bring us abundance of food, energy, knowledge and enlightenment.

आयमगन्त्संवत्सरः पतिरेकाष्टके तव ।

सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ८ ॥

8. *Āyamagantsaṁvatsarah patirekāṣṭake tava.*
Sā na āyusmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.

O Ekashtake, sole mother of existence, pray create and bring us, for all, noble progeny with good health and full age, bless us with wealth, honour and excellence in harmony with the environment. And then, through you, may come into our vision and experience your lord and master, the Only God of Time-Space continuum who pervades and superintends your constancy through mutability: Satyam and Rtam both.

ऋतून्यज ऋतुपतीनार्तवानुत हायनान् ।

समाः संवत्सरान्मासान्भूतस्य पतये यजे ॥ ९ ॥

9. *Ṛtūnyaja ṛtupatīnārtavānuta hāyanān. Samāḥ*
saṁvatsarānmāsānbhūtasya pataye yaje.

I serve and replenish the seasons with yajna, I serve the powers that control the seasons such as sun and moon, earth and air, I serve the cycle of the seasons and the course of the years. I serve the years in full, years in cycle, months, and I serve the controlling factors of things in existence.

ऋतुभ्यश्चार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।

धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ १० ॥

10. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsa-rebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

O Nature, I live in harmony with you and offer yajna for the seasons, cycle of the seasons, months, and years. I offer yajna in the service of the lord controller of the world, the supreme lord creator, for the lord giver of promotion and progress and the lord controller of all things in existence.

इड्या जुह्वतो वयं देवान्घृतवता यजे ।

गृहानलुभ्यतो वयं सं विशेमोप गोमतः ॥ ११ ॥

11. *Iḍayā juhvato vyaṁ devānghṛtavatā yaje. Gṛhānalubhyato vyaṁ saṁ viśemopa gomataḥ.*

With Nature, earth and the cow in sonance with us, with ghrta held in hand in plenty, with yajna of homage and reverence, we serve the divinities in love and faith. Let us, thus, free from greed and selfishness, with plenty of lands, cows and light of culture, come home and there abide in peace and joy.

एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम् ।
तेन देवा व्यसहन्त शत्रून्हुन्ता दस्यूनामभवच्छची-
पतिः ॥ १२ ॥

12. *Ekāṣṭakā tapasā tapyamānā jajāna garbhaṁ mahimānamindram. Tena devā vya sahanta śatrūnhantā dasyūnāma-bhavacchacīpatiḥ.*

Ekashtaka, sole Prakṛti, undergoing the hard discipline of the divine law of Rtam, bears the great spirit, cosmic and individual, in her womb and gives

birth to the cosmic and the individual human purusha, Indra and indra. Thereby the divine deva powers fight out the enemies, negativities, and thus by divine and individual Indra become destroyers of evil and shine as masters of power and potential.

इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः । कामानस्माकं पूरय
प्रति गृह्णाहि नो हविः ॥ १३ ॥

13. *Indraput্রে somaput্রে duhitāsi prajāpateḥ.
Kāmānasmākaṁ pūraya prati grhṇāhi no haviḥ.*

O mother of Indra, Divine Spirit, mother of soma, human spirit, you are the daughter of Prajapati, lord father and controller of universal creation. Pray fulfill our cherished desire. Pray accept our homage of thanks and gratitude in yajna.

Kanda 3/Sukta 11 (Long Life and Yakshma Cure)

*Indragṇi, Ayushyam, Yakshma-nashanam Devataḥ,
Brahma, Bhrgvangira Rshi*

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजय-
क्ष्मात् । ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्त-
मेनम् ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñātaya-
kṣmāduta rājayakṣmāt. Grāhirjagrāha yadye-
tadenam tasyā indrāgnī pra mumuktamenam.*

O man, for a full and comfortable life, I immunize and save you from disease in general, yet unsuffered, and from tubercular and cancerous disease in particular with the fumes and fragrances of the holy oblations into the yajna fire, and if seizure, swoon or

fainting fits take one on, then Indra and Agni, electric and warming treatment or sunlight and air may release him from that ailment. (The treatment is for prevention and cure both). Cf. Rg 10, 161,1

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।
तमा हरामि निरृतेरुपस्थादस्पर्शमेनं शतशारदाय ॥ २ ॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam nī ta eva. Tamā harāmi nirṛterupasthādasparśamenam śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and retrieve him from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम् ॥ ३ ॥

3. *Sahasrākṣeṇa śatavīryeṇa śatāyusā haviṣā-hārṣamenam. Indro yathainam śarado nayātyati viśvasya duritasya pāram.*

With medicines, tonics and herbs of a thousandfold efficacy of light power, a hundred-fold vitality of havi capable of sustaining a hundred year span of life, I have brought this patient back to life as Indra, lord giver of life, takes him across all maladies and evils of the world to a full life of hundred years.

शतं जीव शरदो वर्धमानः शतं हेमन्तान्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषा-
हार्षमेनम् ॥ ४ ॥

5. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantā-nchatamu vasantān. Śataṁ ta indro agniḥ savitā brhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

Live a hundred years, O patient, rising, growing, and advancing through autumn, winter and spring seasons. May Indra, divine spirit of power and glory of energy, Agni leading light and fire of life, Savita, divine spirit of regeneration, sustenance and inspiration, and Brhaspati, lord of Infinity and spirit of expansion, bless you to live a full hundred years span of life with hundredfold joy of fulfilment. Thanks, O Lord of life, I have brought him back to good health with the light, fire and fragrances of havi capable of giving a hundredfold vitality of life.

प्र विंशतं प्राणापानावनद्वाहाविव व्रजम् ।

व्य॑न्ये य॑न्तु मृ॒त्यवो॑ या॒नाह॑रितरान्छ॒तम् ॥ ५ ॥

5. *Pra viśataṁ praṇāpānāvanaḍvāhāviva vrajam. Vyanye yantu mṛtyavo yānāhuritarānchatam.*

Let prana and apana vital energies enter forward like two virile bulls entering their stall. Let others, causes of ill health, disease and death, get away, which aliens, they say, are hundreds.

इहैव स्तं प्राणापानौ मापं गातमितो युवम् ।

शरी॑रम॒स्याङ्गानि॑ ज॒रसे॑ वह॒तं पुनः॑ ॥ ६ ॥

6. *Ihaiva staṁ praṇāpānau māpa gātamito yuvam. Śarīramasyāṅgāni jarase vahataṁ punaḥ.*

Let prana and apana stay strong here. They must not go away from this youth. Let them sustain and

strengthen his parts of the body system and, further, conduct him to live his full age of good health till fulfilment.

ज॒रायै॑ त्वा॒ परि॑ ददामि ज॒रायै॑ नि ध्रु॒वामि॑ त्वा । ज॒रा त्वा॑
भ॒द्रा नै॒ष्ट व्य॑न्ये यन्तु मृ॒त्यवो॑ या॒नाह॒रित॑रान्छ॒तम् ॥ ७ ॥

7. *Jarāyai tvā pari dadāmi jarāyai ni dhuvāmi tvā.
Jarā tvā bhadra neṣṭa vyanye yantu mṛtyavo
yānāhuritarānchatam.*

I assign you to full age till completion. I energise you to live unto full old age. Let time and age bring you all that is good for well being. Let others, causes of ill health, disease and death, aliens all, get away. They are hundreds, they say.

अ॒भि त्वा॑ ज॒रिमा॑हित॒ गामु॑क्ष॒णमि॒व रज्ज्वा॑ ।
यस्त्वा॑ मृ॒त्युर॒भ्यध॑त्त॒ जाय॑मानं सु॒पाश॑या ।
तं ते॑ स॒त्यस्य॒ हस्ता॑भ्या॒मुद॑मुञ्च॒द् बृ॒हस्प॑तिः ॥ ८ ॥

8. *Abhi tvā jarimāhita gāmukṣaṇamiva rajjvā.
Yastvā mṛtyurabhyadhatta jāyamānaṁ supāśayā.
Taṁ te satyasya hastābhyāmuda-muñcad
brhaspatiḥ.*

O man bound by age like a virile bull tied by rope, whom death seizes as soon as born, with beautiful snares of the world and holy bonds of nature's laws of Dharma, may Brhaspati, lord of Infinity beyond death, release and liberate you from these bonds of life and death with the hands of Truth and Dharma.

Kanda 3/Sukta 12 (Architecture)

Shala, Vastoshpati Devata, Brahma Rshi

इहैव ध्रुवां नि मिनोमि शालां क्षेमं तिष्ठति घृतमुक्षमाणा ।
तां त्वा शाले सर्ववीराः सुवीरा अरिष्टवीरा उप सं चरेम ॥ १ ॥

1. *Ihaiva dhruvām ni minomi śālām kṣeme tiṣṭhāti ghṛtamukṣamāṇā. Tām tvā śāle sarvavīrāḥ suvīrā ariṣṭavīrā upa saṁ carema.*

Here itself I build the house, here it may stand firm, safe in peace, abundant in the beauty and bliss of light and air. Here, O blessed home, we may live together with noble children, all good and brave, unhurt and unassailed by any misfortune.

इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती ।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥ २ ॥

2. *Ihaiva dhruvā prati tiṣṭha śāle' śvāvatī gomatī sūnṛtāvatī. Ūrjasvatī ghṛtavatī payasvatyucchrayasva mahate saubhagāya.*

Here itself, O noble house, stand firm, unshaken, full of horses, cows, and the truth and honesty of the inmates. Stay abundant in food and energy, milk and ghrta, and the supply of water. Rise and shine, giving us great joy and good fortune.

धरुण्य ऽसि शाले बृहच्छन्दाः पूतिधान्या । आ त्वा वत्सो
गमेदा कुमार आ धेनवः सायमास्पन्दमानाः ॥ ३ ॥

3. *Dharuṇya si śāle bṛhacchandāḥ pūtidhānyā. Ā tvā vatso gamedā kumāra ā dhenavaḥ sāyamāspandamānāḥ.*

Sweet home, stand firm and strong, spacious

with large roof and terrace, full of boundless joy, unsullied store of food and calves frolicking around, and let vibrant cows rush back home in the evening.

इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजान् ।
उक्षन्तूदना मरुतो घृतेन भगौ नो राजा नि कृषिं तनोतु ॥ ४ ॥

4. *Imām śālām savitā vāyurindro bṛhaspatirni minotu prajānan. Ukṣantūdṇā maruto ghr̥tena bhago no rājā ni kṛṣim tanotu.*

Let Savita, specialist of sun light, Vayu, specialist of air and circulation, winds and wind directions, Indra, specialist of energy and electricity, and Brhaspati, specialist of light and space, each one knowing his subject and specialisation, design and build this house. Let the maruts, vibrant engineers, sprinkle it with ghr̥ta and water. And let the ruler and the lord of prosperity, Bhaga, expand our farming, storage and distribution.

मानस्य पत्नि शरणा स्योना देवी देवेभिर्निर्मितास्यग्रे । तृणं
वसाना सुमना असुस्त्वमथास्मभ्यं सहवीरं रयिं दाः ॥ ५ ॥

5. *Mānasya patni śaraṇā syonā devī devebhir-nimitāsyagre. Tṛṇam vasānā sumanā asastvama-thāsmabhyam sahavīraṁ rayim dāḥ.*

Protector of honour and social culture, comfortable shelter, clothed in beauty, shining with soothing light, you stand prominent, designed, built and decorated by brilliant builder artists with gifts of divine nature. Nestled in lawns and greenery, looking cheerful and inspiring, be good and give us plenty of health, wealth and honour with noble and brave progeny.

ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नप वृङ्क्ष्व शत्रून् ।
मा ते रिषन्नपसत्तारो गृहाणां शाले शतं जीवेम शरदः
सर्ववीराः ॥ ६ ॥

6. *Ṛtena sthūṇāmadhi roha vaṁśogro virājannapa
vṛṅkṣva śatrūn. Mā te riṣannupasattāro grhāṇām
śāle śataṁ jīvema śaradaḥ sarvavīrah.*

O Vansha, centre pillar of the house, flag pole of the family, family of the ancestral line, by virtue of the truth and law of Divinity, rise on the firm foundation, shining bright and blazing with honour and lustre, ward off and uproot all enemies and negativities. Let the inmates of the quarters of the house never suffer any hurt or injury. O sweet home, we pray we may live a full hundred years, all blest with noble progeny.

एमां कुमारस्तरुण आ वत्सो जगता सह ।

एमां परिस्तुतः कुम्भ आ दध्नः कलशैरगुः ॥ ७ ॥

7. *Emāṁ kumārastaruṇa ā vatso jagatā saha. Emāṁ
parisrutah kumbha ā dadhnaḥ kalaśairguḥ.*

May children, teenagers and youth come to this house with others in friendly company of the world. May potfuls of milk, honey and ghrta flow in and over in this house. May jars of curds and potfuls of butter come to this house in abundance.

पूर्ण नारि प्र भर कुम्भमेतं घृतस्य धारामृतेन संभृताम् ।

इमां पातूनमृतेना समङ्ग्धीष्टापूर्तमभि रक्षात्येनाम् ॥ ८ ॥

8. *Pūrṇaṁ nāri pra bhara kumbhametaṁ ghr̥tasya
dhārāmamṛtena saṁbhṛtām. Imāṁ pātūnamṛte-
nā samaṅg-gdhīṣṭāpūrtama-bhi rakṣātyenām.*

O lady of the house, fill this pot, keep it full and flowing, let the stream of ghrta full of the nectar sweets of hospitality be ever flowing. Keep this house full and treat all inmates and guests of the house with nectar sweet hospitality. It is the noble acts of piety, service and hospitality which protect and promote this house.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।

गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ ९ ॥

9. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.
Grhānupa pra sīdāmyamṛtena sahāgninā.*

I bring these potfuls of water free from pollution and contagion, they cure and destroy consumptive and cancerous diseases, and I come home to my quarters and sit happy at peace with the immortal fire of yajna in company with the divines.

Kanda 3/Sukta 13 (Water)

Apah Devata, Bhrgu Rshi

यददः संप्रयतीरहावनदता हते । तस्मादा नद्योऽे नाम स्थ
ता वो नामानि सिन्धवः ॥ १ ॥

1. *Yadadaḥ saṁprayaṭīrahāvanadatā hate. Tasmādā
nadyo nāma stha tā vo nāmāni sindhavah.*

O waters which, on the break of the cloud, flow on together, roaring, roaring, for which reason you have the names ‘nadyah’, i.e., those that flow, roaring. For that very reason, your names are ‘Sindhavah’, i.e., those that flow as floods.

(‘Nadyah’ and Sindhavah are plural forms of ‘nadi’ and ‘sindhu’. Every stream is nadi and every river

is sindhu. Hence the river Indus also is called Sindha or Sindhu which now is a particular name through the historical process of particularisation. But in the Veda, Sindhu is a general name for any river, the reason being that it is the name of water flowing in flood anywhere.)

यत्प्रेषिता वरुणेनाच्छीभं समवल्गत ।

तदाप्नोदिन्द्रो वो यतीस्तस्मादापो अनु ष्ठन ॥ २ ॥

2. *Yatprṣitā varuṇenācchībhaṁ samavalgata.*
Tadāpnodindro vo yaṭistasmādāpo anu ṣṭhana.

Activated by Varuna, the sun, in the region of light, you move fast together, then Indra, electric energy in the middle regions, receives and joins you for catalysis, and thereby catalysed, you become 'apah', i.e., waters received and pervaded by electricity. Therefore you are 'apah', received, pervaded and worth receiving.

अप्रकामं स्यन्दमाना अवीवरत वो हि कम् । इन्द्रो वः
 शक्तिभिर्देवीस्तस्माद्वार्नाम वो हितम् ॥ ३ ॥

3. *Apakāmaṁ syandamānā avīvarata vo hi kam.*
Indro vaḥ śaktibhirdevīstasmādvārnāma vo hitam.

Flowing downwards according to your nature, character and innate desire, Indra, electric energy in the firmament and the human soul on earth, received you for the welfare of life. Thus received as opted for by choice, your name is Vari, i.e., selected, elected and accepted with preference of one's own choice.

एको वो देवोऽप्यतिष्ठत्स्यन्दमाना यथावृशम् ।

उदानिषुर्महीरिति तस्मादुदकमुच्यते ॥ ४ ॥

4. *Eko vo devo 'pyatiṣṭhatsyandamānā yathāva-śam. Udāniṣurmahīriti tasmādudakamucyate.*

O waters, rushing according to your own will downwards, only one divine power stands high over you, and that is the sun. Hence you evaporate and rise. Hence your name is 'udaka', that which goes upward as vapours.

आपो भद्रा घृतमिदार्प आसन्नग्नीषोमौ बिभ्रत्याप इत्ताः ।
तीव्रो रसो मधुपृचामरंगम आ मा प्राणेन सह वर्चसा
गमेत् ॥ ५ ॥

5. *Āpo bhadrā ghr̥tamidāpa āsannagnīṣomau bibhratyāpa ittāḥ. Tivro raso madhupṛcā-maraṅgama ā mā prāṇena saha varcasā gamet.*

Waters are good and auspicious, they are ghr̥ta, givers of splendour. They bear Agni and Soma, heat and cold, oxygen and hydrogen, positive and negative electric currents. May the inspiring spirit of these honeyed waters come to me auspiciously and bless me with pranic energy and splendid aura of personality.

आदित्यश्याम्युत वा शृणोम्या मा घोषो गच्छति वाङ्मा-
साम् । मन्ये भेजानो अमृतस्य तर्हि हिरण्यवर्णा अतृपं यदा
वः ॥ ६ ॥

6. *Āditpaśyāmyuta vā śṛṇomyā mā ghoṣo gacchati vāṇmāsām. Manye bhejāno amṛtasya tarhi hiraṇyavarṇā atr̥paṁ yadā vaḥ.*

I see through the waters. I hear through them. Their sound comes to me. Voice goes through them. O waters of golden beauty, born of fire, air and akasha,

when I drink your sweets to my pleasure and satisfaction, I feel I have had a feast of nectar.

इदं व आपो हृदयमयं वत्स ऋतावरीः ।

इहेत्थमेतं शक्वरीर्यत्रेदं वेशयामि वः ॥ ७ ॥

7. *Idam va āpo hṛdayamayam vatsa ṛtāvarīḥ.*
Ihetthameta śakvarīryatredam veśayāmi vaḥ.

O waters of life worth attaining, this life flow is but your essence at heart. O streams of the life of truth and law incarnate, this life is but your child. O power and energies of life on the flow, come here to me in such a manner that I may receive into me the fluid essence of life, ultimately, the life that is yours.

Kanda 3/Sukta 14 (Cows and Cow Development)

Gavah and goshala Devata, Brahma Rshi

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या ।

अहर्जातस्य यन्नाम तेना वः सं सृजामसि ॥ १ ॥

1. *Sam vo goṣṭhena suṣadā sam rayyā sam subhūtyā.*
Aharjātasya yannāma tenā vaḥ sam sṛjāmasi.

O cows, we keep you well with a comfortable stall, in good environment with good food and with good methods of development. Whatever best we can provide in the day, with that we look after you.

सं वः सृजत्वयमा सं पूषा सं बृहस्पतिः ।

समिन्द्रो यो धनंजयो मयि पुष्यत यद्वसु ॥ २ ॥

2. *Sam vaḥ sṛjatvaryamā sam pūṣā sam bṛhaspatih.*
Samindro yo dhananjayo mayi puṣyata yadvasu.

Let Aryama, the sun, help you grow. Let natural

nourishment help you grow. Let Brhaspati, the vast space, help you grow. Let Indra and Dhananjaya, natural energy and prana energy help you grow. Bring to me and let me grow with the wealth of nature and gifts of the cow.

संजग्मना अबिभ्युषीरस्मिन्गोष्ठे करीषिणीः ।

बिभ्रतीः सोम्यं मध्वनमीवा उपेतन ॥ ३ ॥

3. *Sanjagmānā abibhyuṣīrasmingoṣṭhe karīṣiṇīḥ.*
Bibhraṭīḥ somyaṁ madhvanamīvā upetana.

Let the cows come and move around in this stall and on the meadows, free from disease, free from fear, bearing honey sweet of milk, most delicious, eating well and giving plenty of natural manure for crops.

इहैव गाव एतनेहो शकेव पुष्यत ।

इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ ४ ॥

4. *Ihaiva gāva etaneho śakeva puṣyata. Ihaivota pra jāyadhvaṁ mayi sañjñānamastu vaḥ.*

Let the cows here in the stall grow and develop like lotus stalks, let them breed here itself, and let me too have full knowledge about them, their growth and development.

शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत ।

इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥ ५ ॥

5. *Śivo vo goṣṭho bhavatu śāriśākeva puṣyata.*
Ihaivota pra jāyadhvaṁ mayā vaḥ saṁ sṛjāmasi.

Let this stall be good for you. Grow here like honey bees. And breed here itself. With me myself like

a head of family, we develop the cow wealth of the nation.

मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पोषयिष्णुः ।
रायस्पोषेण बहुला भवन्तीर्जीवा जीवन्तीरुप वः सदेम ॥ ६ ॥

6. *Mayā gāvo gopatinā sacadhvamayaṁ vo goṣṭha iha poṣayaṣṇuḥ. Rāyaspoṣeṇa bahulā bhavantīrjīvā jīvantīrupa vaḥ sadema.*

Let the cows love me and live with me, their master, protector and promoter. Let this stall, goshala, be good and auspicious for their growth and development. Abundantly growing and developing in number by wealth of milk, health and breed, living and growing with joy and prosperity, as the cows are, let us all, living beings, be close to the cows and improve their breed and quality.

Kanda 3/Sukta 15 (Business and Finance)

*Indragṇi, Vishvedevah Devataḥ, Atharva
Punyakama Rshi*

इन्द्रमहं वणिजं चोदयामि स न ऐतु पुराता नो अस्तु ।
नुदन्नरातिं परिपन्थिनं मृगं स ईशानो धनदा अस्तु मह्यम् ॥ १ ॥

1. *Indramahaṁ vaṇijaṁ codayāmi sa na aitu pura-tā no astu. Nudannarātiṁ paripanthinaṁ mṛgaṁ sa īśāno dhanadā astu mahyam.*

I stir up and exhort Indra, master spirit and centre pin of the business world, that he may come forward to us and be our leader and pioneer, giving incentive to the dullard, shaking up the niggardly non-giver, correcting the misappropriator and punishing the cruel grabber of other's share of wealth in the process of

business. Ruling, controlling and organising, he should indeed be the giver and provider, not the grabber of wealth, for us.

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति ।
ते मा जुषन्तां परसा घृतेन यथा क्रीत्वा धनमाहराणि ॥ २ ॥

2. *Ye panthāno bahavo devayānā antarā dyāvā-prthivī saṁcaranti. Te mā juṣantām payasā ghr̥tena yathā kr̥tvā dhanamāharāṇi.*

Many are the paths worthy of noble businessmen, Devayana they are, open and actively busy between the earth and sky over land and sea and air. Let these be available for me to follow, which would bring for me enough milk and ghr̥ta for a comfortable living so that with trade and commerce, buying and selling, I can get the wealth I need and wish to have.

इध्मेनाग्र इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥ ३ ॥

3. *Idhmenāgna icchamāno ghr̥tena juhomi havyaṁ tarase balāya. Yāvaḍīśe brahmaṇā vandamāna imāṁ dhiyaṁ śataseyāya devīm.*

O leading light of life, divine Agni, with the desire for correct and creative business to my utmost power and passion for success with a hundred possibilities, I offer holy materials with ghr̥ta into the lighted fire, controlling this divine intelligence of mine and worshipping Divinity with hymns of the Veda.

इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम् । शुनं नो
अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु । इदं
हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च ॥ ४ ॥

4. *Imāmagne śaraṇīm mīmṛṣo no yamadhvā-namagāma dūram. Śunaṁ no astu prapaṇo vikrayaśca pratipaṇaḥ phalinaṁ mā kṛṇotu. Idam havyaṁ samvidānau juṣethām śunaṁ no astu caritamutthitaṁ ca.*

Pray bear with us, Agni, leading light of the business world, forgive us this our leap forward whereby we have come so far on the way. May our sale, purchase, resale and repurchase and our exchange of goods and money be auspicious and mutually very profitable. May both the partners accept and welcome this business proposition, and let our business grow higher and ever more propitious.

येन॒ धनेन॑ प्रप॒णं च॑रामि॒ धनेन॑ दे॒वा धन॑मिच्छ॒मानः । तन्मे॑
भू॒यो भव॑तु॒ मा क॑नी॒योऽग्रै॑ सा॒त॒घ्नो दे॒वान्हु॑विषा॒ नि
षे॒ध ॥ ५ ॥

5. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tanme bhūyo bhavatu mā kanīyo'gne sātaghno devānhaviṣā ni ṣedha.*

Agni, leading light of the world of business, may the capital money I invest with which I carry on the business, and the money in circulation by which I wish and plan to earn more, O Devas, enlightened people, may that grow and increase. Let it not decrease. Agni, by virtue of our investment and the yajnic service we offer, pray ward off the deceitful players and destroyers of mutual gain.

येन॒ धनेन॑ प्रप॒णं च॑रामि॒ धनेन॑ दे॒वा धन॑मिच्छ॒मानः । तस्मिन्म॑
इन्द्रो॑ रु॒चिमा॑ द॒धातु॑ प्र॒जाप॑तिः स॒वि॒ता सोमो॑ अ॒ग्निः ॥ ६ ॥

6. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tasminma indro rucimā dadhātu prajāpatiḥ savitā somo agniḥ.*

O Devas, enlightened enterprising spirits of society, the money that I invest to carry on my business, wishing and planning to earn more by investment, may, I pray, increase, and may the business grow. And in that business, investment and money circulation, may Indra, the ruling power and self-confidence, Prajapati, presiding powers of nation's growth, Savita, men of creative spirit with inspiring enthusiasm, Soma, men of peace who care for national happiness, and Agni, leading lights of the world of business, science of growth and lovers of culture and enlightenment, may all provide me with enlightened interest in business and the creative growth of economy for all round development of human society.

उप त्वा नमसा वयं होतर्वैश्वानर स्तुमः ।

स नः प्रजास्वात्मसु गोषु प्राणेषु जागृहि ॥ ७ ॥

7. *Upa tvā namasā vayaṁ hotarvaiśvānara stumaḥ. Sa naḥ prajāsvātmasu goṣu prāṇeṣu jāgrhi.*

O hota, performer and organiser of the human nation's economic yajna, O Vaishvanara, universal spirit of life and light vibrating and shining at the heart of every human being, we admire, adore and exalt you with salutations and offer of the best we have for the common good. O Lord, spirit of yajnic economy and spirit of universal growth, pray keep awake and be inspiring among our people, in our soul at heart, in the mind and senses, in our cows, keep vibrating in our pranic

energies. Never let our universal awareness and individual and social enthusiasm wane away and subside into sleep.

विश्वाहा ते सदमिद्धरेमाश्वायेव तिष्ठते जातवेदः । राय-
स्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥ ८ ॥

8. *Viśvāhā te sadamidbhare māśvāyeva tiṣṭhate jātavedaḥ. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Jataveda, lord of universal wealth ever awake in every one, inspire us that we may create, bear and bring something as our share to your yajnic house as to the omnipresent harbinger of everything for us so that, O light of the world, Agni, as members of your universal family living under the same one roof, enjoying and rejoicing with food, energy, health and prosperity, we may never come to any harm in our life, individually and socially as one community, and never hurt anybody else.

Kanda 3/Sukta 16 (Morning Prayer)

Brhaspati and others Devatah, Atharva Rshi

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे ॥ १ ॥

1. *Prātaragniṁ prātarindram havāmahe prātar-mitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣa-ṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ havāmahe.*

Early morning we invoke Agni, lord of light, light the holy fire, and pray for the light of life. Early

morning we invoke Indra and pray for honour and power. Early morning we invoke Mitra and Varuna and pray for the energy of prana and udana. Early morning we invoke Bhaga and pray for strength, prosperity and life's glory. We invoke Pusha and pray for health and nourishment. We invoke Brahmanaspati, lord omniscient and infinite, and pray for knowledge and vision of divine grandeur. Early morning we invoke Soma and pray for peace and joy. Early morning we invoke Rudra and pray for love, justice and spiritual courage.

प्रा॒त॒र्जितं॑ भ॒गमु॒ग्रं ह॒वामहे॑ व॒यं पु॒त्रमदि॑ते॒र्यो वि॒ध॒र्ता ।
आ॒ध्रश्चि॑द्यं म॒न्यमा॑नस्तु॒रश्चि॑द्राजा॒ चि॒द्यं भ॒गं भ॒क्षी॒त्याह॑ ॥ २ ॥

2. *Prātarjitaṁ bhagamugraṁ havāmahe vayaṁ putramaditeryo vidhartā. Ādhraścidyaṁ manya-mānasturaścidrājā cidyam bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, the glory of life, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of Infinity, sustainer of the cosmic system which everybody whether poor and helpless, or fast and impetuous, or a ruling king, loves and honours and of which the Lord of Life says: Honour Bhaga, acquire power and glory won by effort and action and enjoy life.

भ॒ग॒ प्र॒णेत॑र्भ॒ग॒ सत्य॑रा॒धो भ॒गेमां॑ धि॒यमु॒दवा॑ दद॒न्नः ।
भ॒ग॒ प्र॒णो॑ जन॒य गो॒भिर॑श्चै॒र्भ॒ग॒ प्र नृ॑भिर्नृ॒वन्तः॑ स्याम ॥ ३ ॥

3. *Bhaga praṇetarbhaga satyarādho bhagemām dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.*

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light

and knowledge, blest us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity, help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।

उतोदितौ मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥ ४ ॥

4. *Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditau maghavantsūryasya vayan devānāṁ sumatau syāma.*

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time, and we may be prosperous at the rise of the sun. Let us prosper at the middle of the day, and let us be prosperous in the evening. Let us always abide in the good will and guidance of the noble saints and sages and brilliant leaders of light and wisdom.

भग एव भगवाँ अस्तु देवस्तेना वयं भगवन्तः स्याम ।

तं त्वा भग सर्व इज्जोहवीमि स नो भग पुरएता भवेह ॥ ५ ॥

5. *Bhaga eva bhagavāṅ astu devastenā vayan bhagavantaḥ syāma. Taṁ tvā bhaga sarva ijjahavīmi sa no bhaga pura-etā bhaveha.*

The Lord of Glory alone is the lord of glory and munificence. May he alone be our Deva, lord of light and generous giver. By his grace alone can we be great and prosperous. O Lord so glorious, I invoke and worship you with prayer as do all all-ways worship and pray. O Lord of glory, be our guide, leader and promoter

here and now.

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय । अर्वाचीनं
वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ me rathamivāśvā vājina ā vahantu.*

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the sun's golden chariot for the performance of yajnic acts of love and creation, may, we pray, bring us the most modern treasures of honour and prosperity just like fastest horses flying chariot-loads of a hero's trophies of victory.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamu-
cchantu bhadraḥ. Ghṛtaṁ duhānā viśvataḥ
prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

The holy dawns replete with vapours, blest with sun beams, pregnant with energy and abundant and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you all, brilliant powers of nature and humanity rising like the dawn, protect and promote us with good fortune for all time.

Kanda 3/Sukta 17 (Farming)

Krshivala Devata, Vishvamitra Rshi

सीरा युज्जन्ति कवयो युगा वि तन्वते पृथक् ।
धीरा देवेषु सुमन्यौ ॥ १ ॥

1. *Sīrā yuñjanti kavayo yugā vi tanvate prthak.
Dhīrā deveṣu sumnayau.*

Men of vision and creativity use the plough and the yoke. Men of constancy among the brilliant and generous separately as well as together expand the beauty and graces of life devoutly thus for peace and well being.

युनक्तु सीरा वि युगा तनोत कृते योनौ वपतेह बीजम् ।
विराजः श्नुष्टिः सभरा असन्नो नेदीय इत्सृण्य ऽः पक्वमा
यवन् ॥ २ ॥

2. *Yunakta sīrā vi yugā tanota kṛte yonau vapateha
vījam. Virājah śnuṣṭiḥ sabharā asanno nedīya
itsṛṇyah pakvamā yavan.*

Work with the plough and yoke the bullocks. Expand and develop agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. O brilliant and prosperous farmers, when the grain is ripe for harvesting, reap and bring the harvest home.

लाङ्गलं पवीरवत्सुशीमं सोमसत्सरु । उदिद्वपतु गामविं
प्रस्थावद्रथवाहनं पीबरीं च प्रफुर्व्य ऽम् ॥ ३ ॥

3. *Lāṅgalaṁ pavīravatsuśīmam somasatsaru.
Udidvapatu gāmaṁ viṁ prasthāvad-rathavāhanam
pībarīm ca prapharvyam.*

The plough, fitted with share, symbol of peace and joy, a tool of soma, plenty, prosperity and happiness, drawn by bullocks strong enough to draw a chariot and held firmly by the hilt, turns up the crust of the productive earth to make it ready for sowing.

इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु ।

सा नः पर्यस्वती दुहामुत्तरामुत्तरां समाम् ॥ ४ ॥

4. *Indraḥ sītām ni grhṇātu tāṁ pūṣābhi rakṣatu.*
Sā naḥ payasvatī duhāmuttarāmuttarām samām.

Let Indra, the farmer, take over and look after the furrow with seed. Let the sun shine over the seed and protect and promote the growth. Let Pusha, fertility of nature, feed, energise and promote the crop. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु
वाहान् । शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः
कर्तमस्मै ॥ ५ ॥

5. *Śunam suphālā vi tudantu bhūmiṁ śunam kīnāśā*
anu yantu vāhān. Śunāsīrā haviṣā tośamānā
supippalā oṣadhīḥ kartamasmai.

Let the ploughmen plough the land happily for our peace and nourishment. Let the farmers work with oxen and horses happily for peace. May the sun and air with the oblations of rich materials offered by us in yajna bless the herbs and plants with delicious fruit and nourishing grain.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।

शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥ ६ ॥

6. *Śunam vāhāḥ śunam naraḥ śunam kṛṣatu*
lāṅgalam. Śunam varatrā badhyantām śunama-
ṣṭrāmudiṅgaya.

Let the oxen and horses draw the plough and

carry the burdens happily for growth and prosperity. Let the men work happily. Let the plough furrow the field neatly, let the bonds be tied neatly, and let the goad be raised well and kindly for growth and prosperity.

शुनासीरेह स्म मे जुषेथाम् ।

यद्विवि चक्रथुः पयस्तेनेमामुषं सिञ्चतम् ॥ ७ ॥

7. Śunāsīreha sma me juṣethām.

Yaddivi cakrathuḥ payastenemāmupa siñcatam.

O sun and wind, farmers and helpers, listen to me: the water which you create in the regions of light and the firmament and move in the light of knowledge, bring that down to irrigate this holy land of the fields.

सीते वन्दा॑महे त्वा॒र्वाची॑ सुभगे भव ।

यथा॑ नः सुमना॒ असो॒ यथा॑ नः सुफ॒ला भुवः॑ ॥ ८ ॥

8. Sīte vandāmahe tvārvācī subhage bhava.

Yathā naḥ sumanā aso yathā naḥ suphalā bhuvah.

O charming furrow, be straight and deeply well drawn, promising and productive. We love and celebrate you so that you may be good to us, bring us good fortune and bring us the best fruit of our labour and endeavour.

घृतेन॒ सीता॒ मधु॑ना॒ सम॑क्ता॒ विश्वैर्दे॒वैरनु॑मता म॒रुद्भिः॑ ।

सा नः॑ सीते॒ पर्यसा॑भ्याव॒वृत्स्वोर्ज॑स्वती घृतव॒त्पिन्व॑माना ॥ ९ ॥

9. Ghr̥tena sītā madhunā samaktā viśvairdevai-
ranumatā marudbhiḥ. Sā naḥ sīte payasābhyā-
vavṛtsvorjasvatī ghr̥tavatpinvamānā.

Let the furrow in the field made by the plough share and levelled and refined by the leveller, accepted

and approved by all noble and generous people, and vitalised by wind and rain, be enriched with the wealth of food, energy, milk and ghrta and bring us plenty of delicious nourishment.

Kanda 3/Sukta 18 (Vanaspati)

Vanaspati Devata, Atharva Rshi

The theme of this hymn on the surface seems to be getting rid of a co-wife or a mistress, for which the speaker takes recourse to either a magic spell or a magical herb. But this does not do justice to the deeper meaning of the hymn. The theme is integration, and still better, the reintegration of a divided, disintegrated, distracted, addicted, schizophrenic personality. The cure of split personality can be both herbal and psychological. The word ‘upanishat’, ‘upadha’ helps us to read the hymn in this direction of practical yoga in which sanative herbs, mental concentration and spiritual faith, all play an important role.

इमां खनाम्योषधिं वीरुधां बलवत्तमाम् ।

यया सपत्नीं बाधते यया संविन्दते पतिम् ॥ १ ॥

1. *Imām khanāmyoṣadhiṁ vīrudhām balavattamām. Yayā sapatnīm bādhatē yayā saṁvīndatē patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and recover a single, united mind and personality with one all-absorbing love and interest.

उत्तानपर्णे सुभगे देवजूते सहस्वति ।

सपत्नीं मे परा णुद पतिं मे केवलं कृधि ॥ २ ॥

2. *Uttānaparṇe subhage devajāte sahasvati.
Sapatnīm me parā ṇuda patiṁ me kevalam kṛdhi.*

O sanative herb, growing with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous inner vitality, transform me to concentrate on my single and only love and interest. Throw out my rival fascination. Let me be with my own essential master spirit.

नहि ते नाम जग्राह नो अस्मिन्नमसे पतौ ।
परामेव परावतं सपत्नीं^१ गमयामसि ॥ ३ ॥

3. *Nahi te nāma jagrāha no asminramase patau.
Parāmeva parāvataṁ sapatnīm gamayāmasi.*

I do not even entertain your name, O vile fascination. Nor do you feel interested in this master spirit of mine. We throw this remote and far off fascination at the farthest.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अधः सपत्नी या ममाधरा साधराभ्यः ॥ ४ ॥

4. *Uttarāhamuttara uttareduttarābhyah.
Adhaḥ sapatnī yā mamādharā sādharābhyah.*

O sanative herb of soma nature, you are higher than the rival, more efficacious than the distraction. I also am higher than the fasciantion, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest infatuations.

अहमस्मि सहमानाथो त्वमसि सासहिः ।
उभे सहस्वती भूत्वा सपत्नीं^१ मे सहावहै ॥ ५ ॥

5. *Ahamasmi sahamānātho tvamasi sāsahih.
Ubhe sahasvatī bhūtvā sapatnīm me sahāvahai.*

I am patient, challenging and victorious. You too are unassailable Soma. You and I, both challenging and victorious, shall subdue the rival.

अ॒भि तेऽधां॑ स॒हमा॑नामु॒प तेऽधां॑ स॒हीय॑सीम् । मा॒मनु॒ प्र ते॒
मनो॑ वृ॒त्सं गौ॑रि॒व धा॑वतु पु॒था वा॑रि॒व धा॑वतु ॥ ६ ॥

6. *Abhi te'dhām sahamānāmupa te'dhām sahīyasīm.
Māmanu pra te mano vatsam gauriva dhāvatu
pathā vāriya dhāvatu.*

O Soma spirit of the herb, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to her calf, and water rushing straight to the lake.

Kanda 3/Sukta 19 (Strong Rashtra)

*Indra, Chandrama, Vishvedevah Devatah,
Vasishtha Rshi*

सं॒शितं॑ म॒ इदं॑ ब्र॒ह्म सं॒शितं॑ वी॒र्यं॑ ब॒लम् ।
सं॒शितं॑ क्ष॒त्रम॒-ज॒रम॑स्तु जि॒ष्णुर्येषा॑मस्मि॒ पुरो॑हि॒तः ॥ १ ॥

1. *Samśitam ma idam brahma samśitam vīryam
balam. Samśitam kṣatramajaramastu jiṣṇurye-
śāmasmi purohitaḥ.*

Crystal sharp and powerful is this, my song of Divinity, immaculate potent my strength and valour, inviolable and imperishable be the Kshatra, refined and glorified, of which I am the celebrant high priest whose

ambition is victory of the Rashtra, the social order.

समहमेषां राष्ट्रं स्यामि समोजो वीर्यं बलम् ।

वृश्चामि शत्रूणां बाहून्नेन हविषाहम् ॥ २ ॥

2. *Samahameṣāṁ rāṣṭraṁ syāmi samojo vīryaṁ balam. Vṛścāmi śatrūṇāṁ bāhūnanena havi-ṣāham.*

I strengthen, refine, energise and integrate the Rashtra and the lustre, valour and power of these brave heroes, and with this kind of inputs I break the arms and forces of the enemies.

नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान् ।

क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम् ॥ ३ ॥

3. *Nīcaiḥ padyantāmadhare bhavantu ye naḥ sūriṁ maghavānaṁ pṛtanyān. Kṣiṇāmi brahmaṇā-mitrānunnayāmi svānaham.*

Down may those fall and stay below who challenge our brave and majestic ruler. With universal knowledge of the Veda and advice of the wise I deplete the unfriendly of their strength and power, and I raise those who are ours and support our universal vision.

तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत । इन्द्रस्य वज्रात्तीक्ष्णीयांसो येषामस्मि पुरोहितः ॥ ४ ॥

4. *Tīkṣṇīyāṁsaḥ paraśoragneṣṭīkṣṇatarā uta. Indrasya vajrātīkṣṇīyāṁso yeṣāmasmi purohitah.*

Sharper are they than the axe's edge, hotter than blazing fire, and deadlier than thunder of the cloud, whose high priest I am.

एषामहमायुधा सं स्याम्येषां राष्ट्रं सुवीरं वर्धयामि । एषां
क्षत्रमजरमस्तु जिष्णवे इषां चित्तं विश्वेऽ वन्तु देवाः ॥ ५ ॥

5. *Eṣāmahamāyudhā saṁ syāmyeṣāṁ rāṣṭraṁ
suvīraṁ vardhayāmi. Eṣāṁ kṣatramajaramastu
jiṣṇveṣāṁ cittaṁ viśve'vantu devāḥ.*

I sharpen and sophisticate their arms and armaments, I raise and advance the Rashtra of the brave. May the Rashtra of these heroes be undecaying and imperishable, and victorious, and may the divinities of the world protect and promote the unity of their mind and resolve.

उद्धर्षन्तां मघवन्वाजिनान्युद्धीराणां जयतामेतु घोषः ।
पृथग्घोषा उलुलयः केतुमन्त उदीरताम् । देवा इन्द्रज्येष्ठा
मरुतो यन्तु सेनया ॥ ६ ॥

6. *Uddharṣantāṁ maghavanvājinānyudvīrāṇāṁ
jayatāmetu ghoṣaḥ. Prthag-ghoṣā ululayaḥ
ketumanta udīratām. Devā indrajyeṣṭhā maruto
yantu senayā.*

O lord of glory, let the warlike mind and morale of the fighting forces be high, let the victory roar of the conquering heroes rise and rumble in space, let the flag bearers' shouts of joy rise high in every part of the land, and let the brilliant blazing leaders march forward with their stormy forces under command of Indra, the supreme commander.

प्रेता जयता नर उग्रा वः सन्तु बाहवः । तीक्ष्णेष्वोऽ -
बलधन्वनो हतोऽग्रायुधा अबलानुग्रबाहवः ॥ ७ ॥

7. *Pretā jayatā nara ugrā vaḥ santu bāhavaḥ.
Tikṣṇeṣavo'baladhanvano hatogrāyudhā abalā-
nugrabāhavaḥ.*

O brave leaders, march forward, win the battles, let your arms be blazing invincible. O warriors of blazing arms, ferocious weapons and sharp unfailing arrows and deadly missiles, destroy the feeble, demoralised, ill-equipped enemy.

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते । जयामित्रान्प्र पद्यस्व
जह्ये ऽषां वरंवरं मामीषां मोचि कश्चन ॥ ८ ॥

8. *Avasṛṣṭā parā pata śaravye brahmasaṁśite.
Jayāmitrānpṛa padyasva jahyeṣāṁ varaṁvaraṁ
māmīṣāṁ moci kaścana.*

O volley of arrows and missiles shot and charged, sharpened and calibrated with the highest knowledge and expertise, go far and fall upon the targets. Conquer the foes, go fast forward, take the best ones of the enemy one by one, let none of them be spared.

Kanda 3/Sukta 20 (Man's Self-development)

Agni and others Devatah, Vasishtha Rshi

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ रोहाधा नो वर्धया रयिम् ॥ १ ॥

1. *Ayam te yonirṛtviyo yato jāto arocatāḥ. Tam
jānannagna ā rohādhā no vardhayā rayim.*

Hey Agni, O man, this home, this world of Prakṛti, this teacher's home, this vedi, is your origin, your place of birth according to the time and season of growth and development. Born of here and as you grow,

you shine. Knowing the place of origin and the stage of growth, you rise and advance and thus create and increase the wealth of life for us.

अग्ने॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव ।

प्र णो॑ यच्छ वि॒शां पते॑ धन॒दा अ॑सि न॒स्त्वम् ॥ २ ॥

2. *Agne acchā vadeha naḥ pratyāṇ naḥ sumanā bhava. Pra ṇo yaccha viśāṁ pate dhanadā asi nastvam.*

Agni, lord omniscient, O brilliant teacher, O enlightened man, speak to us well and straight, be kind at heart with us. O lord and leader of the people, give us the wealth of life, light of the spirit, you are the giver of wealth, light and life.

प्र णो॑ यच्छ॒त्वय॑मा प्र भ॒गुः प्र बृ॑हस्पतिः ।

प्र दे॒वीः प्रोत॑ सू॒नृता॑ र॒यिं दे॒वी द॑धातु मे ॥ ३ ॥

3. *Pra ṇo yacchatvaryamā pra bhagaḥ pra brhaspatiḥ. Pra devīḥ prota sūnṛtā rayiṁ devī dadhātu me.*

May Aryama, lord controller of the stars and planets, man of justice and rectitude, leader of men, Bhaga, lord of glory and prosperity, Brhaspati, lord of infinite space and man of divine knowledge, Devi, divine lights of nature, mother teacher and speaker of the natural language of pure truth and laws of life, bless me with the real wealth of life.

सोमं॑ राजा॒नम॑वसेऽ॒ग्निं गी॒र्भिर्ही॑वामहे ।

आ॒दित्यं॑ विष्णुं॒ सूर्यं॑ ब्र॒ह्माणं॑ च बृहस्पतिम् ॥ ४ ॥

4. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityaṁ viṣṇuṁ sūryaṁ brahmāṇaṁ ca brhaspatim.*

With honest and earnest voice of the heart, we invoke, adore and pray to Soma, lord of peace and joy, Raja, refulgent ruler of the world, Agni, light and fire of life, Aditya, self-refulgent sun, Vishnu, all pervasive spirit of cosmic sustenance, Surya, refulgent sustainer of earth and life on earth, Brahmana, speaker of the Vedic lore, and Brhaspati, lord of the expansive universe and Infinity. We invoke them for protection and advancement.

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।

त्वं नो देव दातवे रयिं दानाय चोदय ॥ ५ ॥

5. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no deva dātave rayiṁ dānāya codaya.*

Hey Agni, lord self-refulgent, O enlightened and radiant spirit of knowledge, with flames of yajna fire, reflections of light and through kind and brilliant teachers inspire, energise and increase our knowledge of the spirit, our yajnic social order and our spirit of piety, unity and charity. O lord refulgent, kind and generous, bless us with wealth and inspire us with the spirit of charity and magnanimity.

इन्द्रवायू उभाविह सुहवेह हवामहे । यथा नः सर्व इज्जन्ः
संगत्यां सुमना असद्दानकामश्च नो भुवत् ॥ ६ ॥

6. *Indravāyū ubhāviha suhaveha havāmahe. Yathā naḥ sarva ijjanah saṁgatyāṁ sumanā asaddāna-kāmaśca no bhuvat.*

Here in our life at our time of growth and development, we invoke, adore and worship Indra and Vayu, givers of power and life's vibrancy. They are both generous, charitable and hospitable. We adore them as our ideal benefactors so that all our people be united in form and mind and feel inspired with the spirit of yajna and charity as a nation.

अ॒र्य॒मणं॑ बृ॒हस्प॑ति॒मिन्द्रं॑ दाना॒य चोद॑य ।

वा॒तं वि॒ष्णुं॑ सर॒स्वतीं॑ सवि॒तारं॑ च वा॒जिन॑म् ॥ ७ ॥

7. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya.*
Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.

O Agni, lord self-refulgent, inspire Aryama, powers of justice, rectitude and leadership, Brhaspati, scholars and teachers of divine knowledge about life and the world, Indra, lord ruler and controller of the nation's powers, inspire and energise them to be moving in the direction of charity and liberality. Also inspire and energise Vata, air and pranic energy, Vishnu, the nation's spirit of yajna, joint creativity and united action, Sarasvati, spirit of knowledge, education and enlightened motherly women, Savita, spirit of inspired productivity and enlightenment, and Vajin, those who produce and control food and other powers of society so that the nation may be one, united, powerful and generous.

वा॒जस्य॑ नु प्र॒सवे॑ सं ब॒भूवि॑मे॒मा च॒ विश्वा॑ भुव॒नान्य॑न्तः ।

उ॒तादि॑त्सन्तं दापय॒तु प्र॒जान॑त्रयिं च नः॒ सर्व॑वीरं॒ नि य॑च्छ ॥ ८ ॥

8. *Vājasya nu prasave saṁ babhūvimemā ca viśvā bhuvanānyantaḥ. Utāditsantaṁ dāpayatu prajānan rayiṁ ca naḥ sarvavīraṁ ni yaccha.*

Let us be united together for the development of knowledge and the production of food, energy and power. Indeed all these worlds of existence are one and united within the same ultimate cosmic order. May the same refulgent and generous power convert even the ungenerous selfish to giving generosity. And O Lord, give us the wealth which comprises total heroism and magnanimity of the human nation.

दुहां मे पञ्च प्रदिशो दुहामुर्वीर्यथाबलम् ।

प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च ॥ ९ ॥

9. *Duhrām me pañca pradiśo duhrāmurvīrya-thābalam. Prāpeyaṁ sarvā ākūtīrmanasā hrdayena ca.*

May all the directions of space and all five orders of society bless me with food and strength for body, mind and soul, may all wide earths, stars and planets bless me, so that I may obtain all kinds of thought, ideas and spirit of divinity with my heart and mind in unison with the human community.

गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि ।

आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे ॥ १० ॥

10. *Gosanīm vācamudeyaṁ varcasā mābhyudihi. Ā rundhām sarvato vāyustvaṣṭā poṣaṁ dadhātu me.*

Let me speak the cultured language of knowledge and divine awareness. O Lord of light, raise me with the light and lustre of life. May Vayu, divine vibrancy of life protect me all round and stop me from going astray. May Tvashta, divine spirit of refinement, bear and bring me all round nourishment for body, mind and soul.

Kanda 3/Sukta 21 (Divine Energy, Kama Fire and Peace)

Agnayah Devata, Vasishtha Rshi

ये अ॒ग्रयो॑ अ॒प्स्व॑न्त॒र्ये वृ॒त्रे ये पु॒रु॒षे ये अ॒श्म॒सु । य आ॒वि॒-
वे॒शौष॑धी॒र्यो व॒न॒स्पती॑स्ते॒भ्यो अ॒ग्नि॒भ्यो हु॒तम॑स्त्वे॒तत् ॥ १ ॥

1. *Ye agnayo apsvantarye vṛtre ye puruṣe ye aśmasu. Ya āviveśauṣadhīryo vanaspatīnstebhyo agni-bhyo hutamastvetat.*

In honour and service to those fires, forms of divine energy, which are in the waters, in the cloud, in the human being, in the rocks, and which have entered into herbs and trees and inspire them to play their role in life, to these fires is this oblation offered in homage for peace.

यः सोमे॑ अ॒न्तर्यो॑ गो॒ष्वन्त॑र्य आ॒विष्टो॑ वयः॒सु यो मृ॑गेषु । य
आ॒वि॒वेश॑ द्वि॒पदो॑ यश्चतु॑ष्पद॒स्तेभ्यो॑ अ॒ग्नि॒भ्यो हु॒तम॑-
स्त्वे॒तत् ॥ २ ॥

2. *Yaḥ some antaryo goṣvantarya āviṣṭo vayaḥsu yo mṛgeṣu. Ya āviveśa dvipado yaścatuspadaste-bhyo agnibhyo hutamastvetat.*

The fire that is in the soma herb, that which has entered into the cows, in the birds and in the animals of the wild forest, that which coexists with the soul of humans and the quadrupeds, to all those fires, let this oblation be offered in homage for peace.

य इन्द्रे॑ण स॒रथं॑ याति॒ दे॒वो वै॑श्वा॒नर॒ उ॒त वि॑श्वदा॒व्य ऽ । यं
जो॒ह्वीमि॑ पृ॒तना॑सु सास॒हिं ते॒भ्यो अ॒ग्नि॒भ्यो हु॒तम॑स्त्वे॒तत् ॥ ३ ॥

3. *Ya indreṇa saratham yāti devo vaiśvānara uta viśvadāvyah. Yam johavīmi pṛtanāsu sāsahim tebhyo agnibhyo hutamastvetat.*

That fire of life which vibrates with the soul and powers its body chariot, universal with humanity, and inspires as well as burns all with the passion to live, that fire of passion and enthusiasm which I love and live in the battles of life, to all those fires let this oblation be offered in homage for peace.

यो दे॒वो वि॒श्वाद्य॑मु॒ काम॑मा॒हुर्य॑ दा॒तारं॑ प्र॒तिगृ॑ह्णन्त॒माहुः॑ ।
यो धी॒रः श॒क्रः प॑रि॒भूरदा॑भ्य॒स्तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑-
स्त्वे॒तत् ॥ ४ ॥

4. *Yo devo viśvādyamu kāmamāhuryam dātāram pratigrhṇantamāhuḥ. Yo dhīraḥ śakraḥ paribhūradābhyastebhyo agnibhyo hutamastvetat.*

That fire divine which consumes the world of existence, which they call 'Kama', the passion of love for life, which they say is the giver as well as the receiver, constant, invariable, mighty, universal and overpowering, indomitable, to all these fires, this oblation is offered in homage for peace.

यं त्वा॒ हो॒तारं॑ म॒नसा॒भि सं॒विदु॑स्त्रयो॒दश॑ भौ॒वनाः॑ प॒ञ्च
मा॒नुवाः॑ । व॒र्चो॒धसे॑ य॒शसे॑ सू॒नृता॑व॒ते ते॒भ्यो अ॒ग्निभ्यो॑ हु॒तम॑-
स्त्वे॒तत् ॥ ५ ॥

5. *Yam tvā hotāram manasābhi samvidustra-yodaśa bhauvanāḥ pañca mānavāḥ. Varcodhase yaśase sūnṛtāvate tebhyo agnibhyo hutamastvetat.*

You, whom all thirteen regions of the universe

and all five communities of the world realise and recognise as main conductor of the yajna of life, to all these fiery forms of yours, lustrous, honourable, truthful and holy, this oblation in homage for peace.

उक्षात्राय वशात्राय सोमपृष्ठाय वेधसे । वैश्वानुरज्येष्टेभ्य-
स्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥ ६ ॥

6. *Ukṣānnāya vaśānnāya somaprṣṭhāya vedhase. Vaiśvānarajyeṣṭhebhyaṣtebhyo agnibhyo huta-mastvetat.*

To the fire forms of the self-expressive energy of the burden - bearer of the universe as well as passionate forms of the food of life, to the fire forms of the graces of life, to the fires which bear and bring the peace, pleasure and ecstasy of life, to the fire forms of the omniscient lord creator, to the highest fire forms of the self-expression of the universal spirit of humanity, to all these fire forms of divine creative energy, this oblation in homage!

दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति । ये दिक्ष्व-
न्तर्ये वाते अन्तस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥ ७ ॥

7. *Divam prṭhivīmānvantarikṣam ye vidyutamānu-samcaranti. Ye dikṣvantarye vāte antastebhyo agnibhyo hutamastvetat.*

To those fires which radiate across the regions of light, which magnetise the earth and shake the middle regions, which flash and thunder with the lightning, those which energise the quarters of space and blow into the winds, to all these fire forms of divine energy, this oblation in homage for peace.

हिरण्यपाणिं सवितारमिन्द्रं बृहस्पतिं वरुणं मित्रमग्निम् ।
विश्वान्देवानङ्गिरसो हवामह इमं क्रव्यादं शमयन्त्वग्निम् ॥ ८ ॥

8. *Hiraṇyapāṇim savitāramindram brhaspatiṁ varuṇaṁ mitramagnim. Viśvāndevānaṅgirasō havāmaha imaṁ kravyādaṁ śamayantvagnim.*

We invoke Savita, creator and inspirer whose golden hands bear infinite mercy and generosity, we invoke Indra, lord omnipotent who destroys the forces of destruction, Brhaspati, lord infinite and omniscient, Varuna, lord of judgement and freedom of choice, Mitra, lord of love as warmth of the sun, Agni, spirit of light and sustenance of life, we invoke all divine powers of nature and noble humanity, and we invoke all the spirits of life and breath of life, we invoke all these and pray: fulfil, pacify and subside this fire and let it be self-extinguished to leave the spirit free.

शान्तो अग्निः क्रव्याच्छान्तः पुरुषरेषणः ।
अथो यो विश्वदाव्यस्तं क्रव्यादमशीशमम् ॥ ९ ॥

9. *Śānto agniḥ kravyācchāntaḥ puruṣareṣaṇaḥ.
Atho yo viśvadāvyastaṁ kravyādamaśīśamam.*

Calm is the fire of carnivorous passion, calm is the fire that eats into the vitals of man. And, indeed, I have extinguished the carnivorous fire that destroys the universal vitality of life.

(The reader would realise that the divine energy which manifests as warmth of the sun and as vitality of nourishment and sustenance of life is not the only fire form in life, but all that energy which is disruptive, consumptive and cancerous and works through germs,

viruses and negative cells is also energy. It is this energy, this fire which is carnivorous, and this must be extinguished. One is positive, the other is negative. One is to be fulfilled, the other is to be extinguished. The end result of both fulfilment and extinguishment is peace.)

ये पर्वताः सोमपृष्ठा अपा उत्तानशीवरीः ।

वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन् ॥ १० ॥

10. *Ye parvatāḥ somapṛṣṭhā āpa uttānaśīvarīḥ.*
Vātaḥ parjanya ādagniste kravyādamaśīśaman.

Soma bearing mountains, holy waters, air, wind and cloud, all places exposed to the sun, they counter and extinguish the cancerous, consumptive, carnivorous fire.

Kanda 3/Sukta 22 (Lustre of Life)

Vishvedevah Devata, Vasishtha Rshi

हस्तिवर्चसं प्रथतां बृहद्यशो अदित्या यत्तन्वः संबभूव ।
 तत्सर्वे समदुर्मह्यमेतद्विश्वे देवा अदितिः सजोषाः ॥ १ ॥

1. *Hastivarcasaṁ prathatām bṛhadyaśo adityā yattanvaḥ saṁbabhūva. Tatsarve samadurmayametadviśve devā aditiḥ sajoṣaḥ.*

Let the honour and lustre of life, strong and graceful as the vigour and splendour of the elephant, which is born of Mother Nature, grow and expand without bounds. May all the divinities of nature and brilliancies of humanity in unison, Mother Nature and the divine voice of Veda in love and accord with me vest me with that vigour, honour and splendour.

मित्रश्च वरुणश्चेन्द्रो रुद्रश्च चेततुः । देवासो विश्वधा-
यसस्ते माञ्जन्तु वर्चसा ॥ २ ॥

2. *Mitraśca varuṇaścendro rudraśca cetatuḥ.*
Devāso viśvadhāyasaste māñjantu varcasā.

May Mitra, sun and natural warmth, Varuna, waters of oceans and space and divine judgement, prana, apana and udana energies, Rudra, natural immunity and divine mercy, all the divine powers which sustain the world, bless me with strength, lustre and grace.

येन हस्ती वर्चसा संबभूव येन राजा मनुष्ये ऽष्वप्स्वन्तः ।
येन देवा देवतामग्र आयन्तेन मामद्य वर्चसाग्रे वर्चस्विनं
कृणु ॥ ३ ॥

3. *Yena hastī varcasā sambabhūva yena rājā manu-
ṣye ṣvapsvantah. Yena devā devatāmagra āyante-
na māmadya varcasāgne varcasvinam kṛṇu.*

The lustrous energy by which the elephant has grown so strong, by which the ruler grows great and majestic among men and in the grand affairs of life, by which eminent Devas, divinities of nature and brilliant men, attain to and maintain their divinity, by that vigour and lustre, O Agni, now make me rise to greatness and glory.

यत्ते वर्चो जातवेदो बृहद्भवत्याहुतेः । यावत्सूर्यस्य वर्चो
आसुरस्य च हस्तिनः । तार्वन्मे अश्विना वर्च आ धत्तां
पुष्करस्त्रजा ॥ ४ ॥

4. *Yatte varco jātavedo bṛhadbavatyāhuteḥ.*
Yāvatsūryasya varca āsurasya ca hastinaḥ.
Tāvanme āśvinā varca ā dhattām puṣkarasrajā.

O Jataveda, omniscient Agni, self-refulgent spirit of existence, as long as the flame of fire rises by yajna, as long as the lustre of the sun, vibrancy of pranic energies and strength of the elephant lasts and rises, that long and that far and high, O Ashvins, complementary harbingers of nature's divine energy and grace, and the beauty and fragrance of the lotus flower, pray vest me with the lustre and glory of life like the flames of yajna fire fed on and raised by oblations of ghṛta.

यावच्चतस्रः प्रदिशश्चक्षुर्यावत्समश्नुते ।
तावत्समैत्विन्द्रियं मयि तद्धस्तिवर्चसम् ॥ ५ ॥

5. *Yāvaccatasraḥ pradiśaścakṣuryāvatsamaśnute.*
Tāvatsamaitvindriyaṁ mayi taddhastivarcasam.

As far as the four quarters of space extend, as far as the eyes can reach, that far and that high may the vigour and lustre of body, mind and soul, like the vigour of the elephant's, be vested in me by the grace of Jataveda.

हस्ती मृगाणां सुषदामतिष्ठावान्बभूव हि ।
तस्य भगेन वर्चसाऽभिषिञ्चामि मामहम् ॥ ६ ॥

6. *Hasṭī mṛgāṇāṁ suṣadāmatiṣṭhāvānbabhūva hi.*
Tasya bhagena varcasā'bhiṣiñcāmi māmaham.

Of the animals, the elephant is steady, sure and comfortable without disturbance. With the strength, vigour, lustre and regality like the elephant's, I vest and raise myself.

Note: Man can get strength, vigour, lustre and constant steadiness from divine nature, by living in close

contact with it and not by going away from it. And the example of strength, vigour, lustre and grace from the world of nature is the elephant, not the lion. Satavalekar in his note on this sukta makes a significant observation: the elephant is herbivorous, not carnivorous. Real strength, vigour, lustre and steady grace can be gained from life itself, not through the destruction of life. The humans therefore should be vegetarians for gaining vigour and lustre of the graceful sort.

Kanda 3/Sukta 23 (Fertility, Prajapatyam)

*Chandrama, Yoni, Dyavaprthivi Devatah,
Brahma Rshi*

येन वेहद् बभूविथ नाशयामसि तत्त्वत् ।

इदं तदन्यत्र त्वदप दूरे नि दध्मसि ॥ १ ॥

1. *Yena vehad babhūvitha nāśayāmasi tattvat.
Idam tadanyatra tvadapa dūre ni dadhmasi.*

The cause by which you have become infertile, unable to conceive and carry, we remove from you and take it elsewhere far from you. (The remedy suggested by the mantra seems both medical and surgical.)

आ ते योनिं गर्भं एतु पुमान्बाणइवेषुधिम् ।

आ वीरोऽत्र जायतां पुत्रस्ते दशमास्यः ॥ २ ॥

2. *Ā te yoniṁ garbha etu pumānbāṇa-iveṣudhim.
Ā vīro'tra jāyatām putraste daśamāsyah.*

Let the living embryo come into your womb and be like an arrow in the quiver, and let the ten month mature bonny brave baby take birth for you here in the home.

पुमांसं पुत्रं जनय तं पुमाननु जायताम् ।

भवासि पुत्राणां माता जातानां जनयाश्च यान् ॥ ३ ॥

3. *Pumāṁsaṁ putraṁ janaya taṁ pumānanu jāyatām. Bhavāsi putrāṇāṁ mātā jātānām janayāśca yān.*

Bear a brave virile son, and after that too let brave virile son be born. Be a proud mother of the brave, of those that are born and of those you would bear.

यानि भद्राणि बीजान्यृषभा जनयन्ति च ।

तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव ॥ ४ ॥

4. *Yāni bhadraṇi bījānyṛṣabhā janayanti ca. Taistvaṁ putraṁ vindasva sā prasūrdhenukā bhava.*

Auspicious are the seeds and vitalities of life which fertility herbs produce. With the use of them increase your fertility and bear a brave child. Such as you are, be a fertile woman and a brave mother.

कृणोमि ते प्राजापत्यमा योनिं गर्भं एतु ते । विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसच्छमु तस्मै त्वं भव ॥ ५ ॥

5. *Kṛṇomi te prājāpatyamā yonim garbha etu te. Vindasva tvaṁ putraṁ nāri yastubhyaṁ śamasa-cchamu tasmai tvaṁ bhava.*

O woman, I create fertility and motherly potential for you in your system. Let the living embryo be in your womb. Be blest with a son who may be a boon for peace and joy for you, and for him, you too be the mother of peace and joy for his soul.

यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ।
तास्त्वा पुत्रविद्याय दैवीः प्रावन्त्वोषधयः ॥ ६ ॥

6. *Yāsām dyauspitā pṛthivī mātā samudro mūlaṁ vīrudhām babhūva. Tāstvā putravidyāya daivīḥ prāvantvoṣadhayaḥ.*

Those herbs of which the sun, the light of heaven, and the self-refulgent Lord Supreme is the father, and the earth is the mother, and the sea and the cosmic ocean is the root, may those divine herbs bless you, protect you and increase your fertility to get brave progeny.

Kanda 3/Sukta 24 (Samrddhi, Abundance)

Prajapati, Vanaspati Devata, Bhrgu Rshi

पयस्वतीरोषधयः पयस्वन्मामकं वचः ।

अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥

1. *Payasvatīroṣadhayaḥ payasvanmāmakam vacaḥ. Atho payasvatīnāmā bhare'haṁ sahasraśaḥ.*

Exuberant succulent are the herbs with honeyed life energy, so sweet and full of life's essence be my word. And I pray I may bear the honey sweets of the milk of life a thousand ways.

वेदाहं पयस्वन्तं चकार धान्यं ब्रुह । संभृत्वा नाम यो देवस्तं
वयं हवामहे यो यो अयज्वनो गृहे ॥ २ ॥

2. *Vedāhaṁ payasvantam cakāra dhānyam bahu. Saṁbhṛtvā nāma yo devastam vayan havāmahe yoyo ayajvano gr̥he.*

I know that exuberant divine power which

creates abundant food and lush green fields of corn waving and overflowing with the milk of life, and which bears and brings all that which is in the house of the unyajnic person too. That superabundant and generous power we invoke and worship.

इ॒मा याः प॒ञ्च प्र॒दिशो॑ मान॒वीः प॒ञ्च कृ॑ष्टयः ।

वृ॒ष्टे शा॒पं न॒दीरि॒वेह॒ स्फा॒तिं स॒माव॑हान् ॥ ३ ॥

3. *Imā yāḥ pañca pradiśo mānavīḥ pañca kṛṣṭayaḥ.
Vṛṣṭe śāpaṁ nadīriveha sphātiṁ samāvahān.*

Let all these five quarters of earth and space, and these five classes of humanity settled and working create and bring about abundance and prosperity as showers of rain bring about floods of rivers and the curse of drought is no more.

उ॒दुत्सं श॒तधा॑रं स॒हस्र॑धा॒रम॑क्षितम् ।

ए॒वास्मा॑के॒दं धा॒न्यं स॒हस्र॑धा॒रम॑क्षितम् ॥ ४ ॥

4. *Udutsaṁ śatadhāraṁ sahasradhāramakṣitam.
Evāsmākedam dhānyaṁ sahasradhāramakṣitam.*

And let this food, wealth and prosperity of ours, dynamic and flowing in a thousand streams, be abundant and inexhaustible as the perennial oceanic cloud of space vapours is, raining in a hundred and thousand showers.

श॒तह॑स्त स॒माह॑र स॒हस्र॑हस्त सं कि॒र ।

कृ॒तस्य॑ का॒र्यं स्य॑ चे॒ह स्फा॒तिं स॒माव॑ह ॥ ५ ॥

5. *Śatahasta samāhara sahasrahasta saṁ kira.
Kṛtasya kārya sya ceha sphātiṁ samāvaha.*

Hundred - handed, bring in, collect. Thousand-handed, pour out, distribute, give. Of the done, and of what is to be done, of actual and potential, current and possible, create overflowing abundance.

ति॒स्रो मा॒त्रा गन्ध॒र्वाणां॑ च॒तस्रो॑ गृ॒हप॑त्याः ।

तासां॑ या स्फा॒तिम॑त्त॒मा तया॑ त्वा॒भि मृ॑शामसि ॥ ६ ॥

6. *Tisro mātrā gandharvāṇāṃ catasro gr̥hapatnyāḥ. Tāsām yā sphātimattamā tayā tvābhi mṛśāmasi.*

Three parts of the national production and income belong to the Gandharvas, departments of earth and the environment, defence and administration, and culture and education of the nation, four parts belong to the ladies of the homes for upkeep and maintenance of the house and the family. Of these seven parts of the production, income and distribution, whatever is the best and most profitable way for the nation, we, the Executive-in-Council, provide for you.

उ॒पो॒हश्च॑ स॒मू॒हश्च॑ क्ष॒त्तारौ॑ ते प्र॒जाप॑ते ।

ता॒वि॒हा व॑हातां स्फा॒तिं ब॒हुं भू॒मान॑मक्षि॒तम् ॥ ७ ॥

7. *Upohaśca samūhaśca kṣṣattārau te prajāpate. Tāvihā vahatām sphātim bahum bhūmānamakṣitam.*

O Prajapati, supreme ruler and protector of the earth and her children, Upoha and Samuha, Yoga and Kshema, collection and management, income and expenditure including reserve and disbursement, these two are the main departments of governance and administration. May these two bring you great, abundant

and undiminishing value and return for the nation's economy and progress.

Kanda 3/Sukta 25 (Love and Passion: Fidelity)

Kama, Mitra-Varuna Devatah, Bhrgu Rshi

This sukta begins with the voice of passion, violent passion indeed (verses 1-3). Verses 4-6 are the call of reason for canalisation of passion into love for fulfilment with balance and settlement into the sacred state of marriage and family life. In fact hymns from 21 to 25 form a unit by themselves: 21 celebrates various forms of fire and energy including sex and love and ends with the word 'ashishamam', 'I have pacified the fire', the aids are given in verse 10. There can be no achievement in life without the passion to work and achieve (22). In family life, the man and wife, both in unison, live, love, work for fulfilment and look forward to achieve continuity and futurity through progeny. Hence sukta 23 is dedicated to the cure of sterility. Once family life is blest with love, cooperation, happy progeny and promising futurity, you work for prosperity, and that is celebrated in sukta 24 from family level to the ultimate social level. And hymn 25 is dedicated to passion in balance with reason in a state of marital fidelity, a union of nature, society and Dharma.

उत्तुदस्त्वोत्तुदतु मा धृथाः शयने स्वे । इषुः कामस्य या
भीमा तया विध्यामि त्वा हृदि ॥ १ ॥

1. *Uttudastvottudatu mā dhr̥thāḥ śayane sve.*
Iṣuḥ kāmasya yā bhīmā tayā vidhyāmi tvā hr̥di.

Violent passion shakes you up. You would not be at peace in your own comfortable bed: no sleep. The

arrow of love which is devouring ferociously, with that I pierce and dig into your heart.

आ॒धी॒र्प॒र्णा॒ काम॑श॒ल्या॒मि॒षुं स॒ङ्क॒ल्प॒कु॒ल्म॒लाम् ।

तां सु॒सं॒नतां॑ कृ॒त्वा का॒मो वि॒ध्यतु॑ त्वा हृ॒दि ॥ २ ॥

2. *Ādhīparṇām kāmaśalyāmiṣuṁ saṅkalpaku-lmalām. Tām sasannatām kṛtvā kāmo vidhyatu tvā hr̥di.*

Having put on the bow the arrow sharpened with desire, winged with shooting pain, fatally aimed and pointed, the bow string stretched to the optimum, let love tear through your heart.

या प्ली॒हानं॑ शो॒षय॑ति॒ काम॑स्ये॒षुः सु॒सं॒नता ।

प्रा॒चीन॑पक्षा॒ व्यो ऽषा॒ तया॑ वि॒ध्यामि॑ त्वा हृ॒दि ॥ ३ ॥

3. *Yā plīhānaṁ śoṣayati kāmasyeṣuḥ susannatā. Prācīnapakṣā vyo ṣā tayā vidhyāmi tvā hr̥di.*

The arrow of passion aimed and pointed with fatal wings for the target is burning and blood sucking, which scorches up the last drop of blood in the liver and spleen. With that I pierce your heart through and through.

शु॒चा वि॒द्धा व्यो ऽषया॑ शु॒ष्का॒स्या॒भि सर्प॑ मा ।

मृ॒दुर्नि॑म॒न्युः के॒वली॑ प्रि॒यवा॒दि॒न्यनु॑व्र॒ता ॥ ४ ॥

4. *Śucā viddhā vyo ṣayā śuṣkāsyābhi sarpa mā. Mr̥durnimanyuḥ kevalī priyavādinyanuvratā.*

O love lorn maiden, afflicted with burning fiery passion, your lips parched and mouth dry, soft and sweet of manner and speech, free from anger and pride,

attached to my sole love, come vow bound to me and join in the sacramental bond of matrimony.

आजामि त्वाजन्या परि मातुरथो पितुः ।

यथा मम क्रतावसो मम चित्तमुपायसि ॥ ५ ॥

5. *Ājāmi tvājanyā pari māturatho pituh.
Yathā mama kratāvaso mama cittamupāyasi.*

Bound in wedlock with you, O loving maiden, I take you and lead you away from your mother and father so that you may be one with me in the holy performance of our sacred duties and one in heart and soul with me.

व्यस्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम् ।

अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥ ६ ॥

6. *Vya syai mitrāvaruṇau hṛdaścittānyasyatam.
Athaināmakatūṁ kṛtvā mamaiva kṛṇutaṁ vaśe.*

O Mitra and Varuna, lord of love and judgement, divinities of loyalty and sound discretion, for her sake, cast off all other interests from her heart and mind, and having freed her from all other interests, let her accept only my love and home.

Kanda 3/Sukta 26 (Divine Protection, and Progress)

Devatah Mantrawise, Atharva Rshi

ये ऽस्यां स्थ प्राच्यां दिशि हेतयो नाम देवास्तेषां वो
अग्निर्षवः । ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो
वः स्वाहा ॥ १ ॥

1. *Ye' syām stha prācyām diśi hetayo nāma devāsteṣām vo agniriṣavaḥ. Te no mṛdata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas, divine powers natural and human, who abide upfront in the east direction, your name and identity in action being 'hetis', thunderbolt and thunderous voice, your arrows being fiery energy, Agni, the light of truth, the voice that enlightens, inspires and overwhelms, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये इ॒स्यां स्थ दक्षि॑णायां दि॒श्य ऽ वि॒ष्यवो॑ नाम दे॒वास्तेषां॑
वः काम॑ इ॒षवः । ते नो॑ मृ॒डत॑ ते नोऽधि॑ ब्रू॒त तेभ्यो॑ वो
नम॑स्तेभ्यो॑ वः स्वाहा॑ ॥ २ ॥

2. *Ye' syām stha dakṣiṇāyām diśya viṣyavo nāma devāsteṣām vaḥ kāma iṣavaḥ. Te no mṛdata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the right in the southern quarter, your name in action and identity being 'Avishyus', eager to defend and protect, your arrows being love and desire to see us grow and advance, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये इ॒स्यां स्थ प्र॒तीच्यां दि॒शि वै॒र॒जा नाम॑ दे॒वास्तेषां॑ वः आप॑
इ॒षवः । ते नो॑ मृ॒डत॑ ते नोऽधि॑ ब्रू॒त तेभ्यो॑ वो नम॑स्तेभ्यो॑
वः स्वाहा॑ ॥ ३ ॥

3. *Ye' syām stha pratīcyām diśi vairājā nāma devāsteṣām va āpa iṣavaḥ. Te no mṛdata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide at the back in the western quarter, your name in action and essence being 'Vairajas', the radiant, your arrows being Apah, waters, holy actions for peace and enlightenment, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये॒ऽस्यां स्थोदी॑च्यां दि॒शि प्र॒विध्यन्तो॑ नाम दे॒वास्तेषां वो॒
वात॑ इष॒वः । ते नो॑ मृड॒त ते नोऽधि॑ ब्रू॒त तेभ्यो॑ वो नम॒स्तेभ्यो॑
वः स्वाहा॑ ॥ ४ ॥

4. *Ye' syām sthodiśyām diśi pravidhyanto nāma devāsteṣām vo vāta iṣavaḥ. Te no mṛdata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the left in the northern quarter, your name in action and essence being 'Pravidhyantah', sharp shooters and transfixers, your arrows being 'vatah' wind shear missiles, pray be kind and gracious to us, speak to us, never fail to communicate. Honour and salutation to you in homage in truth of thought, word and deed!

ये॒ऽस्यां स्थ ध्रु॒वायां दि॒शि निलि॑म्पा नाम दे॒वास्तेषां वो॒
ओष॑धीरिष॒वः । ते नो॑ मृड॒त ते नोऽधि॑ ब्रू॒त तेभ्यो॑ वो
नम॒स्तेभ्यो॑ वः स्वाहा॑ ॥ ५ ॥

5. *Ye' syām stha dhruvāyām diśi nilimpā nāma devāsteṣām va oṣadhīriṣavaḥ. Te no mṛdata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide below in the nether quarter, your name, action and identity in the essence being 'Nilimpas', stationed and fixed, your equipment being 'oṣadhayah', herbs, sanatives and food, pray be kind

and gracious to us, keep on speaking to us, never fail to communicate. Honour and salutations to you in homage in truth of thought, word and deed!

ये॒ इ॒स्यां॑ स्थो॒र्ध्वायां॑ दि॒श्यव॑स्वन्तो॒ नाम॑ दे॒वास्तेषां॑ वो
बृ॒हस्पति॑रिष॒वः । ते नो॑ मृ॒डत॑ ते नोऽधि॑ ब्रू॒त तेभ्यो॑ वो
नम॑स्तेभ्यो॑ वः स्वाहा॑ ॥ ६ ॥

6. *Ye' syām sthordhvāyām diśyavasvanto nāma devāsteṣām vo brhaspatiriṣavaḥ. Te no mṛdata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the heights above in the upper quarters, your name, action and comprehensive essence being 'Avasvantah', all-over protectors as total cover, your weapon and power being 'Brhaspati', supreme commander, pray be kind and gracious to us, speak to us for total security. Honour and salutations to you in homage in truth of thought, word and deed!

Kanda 3/Sukta 27 (Protective ircle of Divine Powers)

Agni and others Devatah, Atharva Rshi

प्रा॒ची दि॒ग॒ग्निरधि॑पतिरसि॒तो र॑क्षि॒तादि॒त्या इ॒षवः॑ । तेभ्यो॑
नमो॑ऽधि॒पति॑भ्यो॒ नमो॑ र॒क्षितृ॑भ्यो॒ नम॑ इ॒षुभ्यो॑ नम॑ ए॒भ्यो
अस्तु॑ । यो॒ इ॒स्मान्द्वेष्टि॑ यं व॒यं द्वि॒ष्मस्तं॑ वो ज॒म्भे॑ दध्मः ॥ १ ॥

1. *Prācī digagniradhipatirasito rakṣitādityā iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo' smāndveṣṭi yaṁ vayan dvishmastam vo jambhe dadhmaḥ.*

Agni, lord of light and omniscience, is the ruling lord and guardian spirit upfront of the eastern quarter,

protecting us against darkness, evil and ignorance, his arrows, protective powers, being sun-rays and the Aditya pranas. Honour and adoration to all of them! Worship and prayers to the ruling lord, salutations to the protective powers, honour and admiration to the arrows, praise and admiration for all these. O lord, whoever bears hate and jealousy toward us, or whoever we hate and reject, all that we deliver unto your divine justice.

दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर
इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो
नम एभ्यो अस्तु । यो ऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे
दध्मः ॥ २ ॥

2. *Dakṣiṇā digindro'dhipatistiraścirājī rakṣitā pitara iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the right in the southern quarter, Indra, mighty controller of all crooked forces of the world, is the ruling lord and guardian spirit, his arrows being Pitr pranas and the light of knowledge and senior wisdom. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्मिषवः । तेभ्यो
नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो
अस्तु । यो ऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

3. *Pratīcī digvaruṇo'dhipatiḥ prdākū rakṣitānnamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastāṁ vo jambhe dadhmaḥ.*

At the back in the western quarter, Varuna, mighty controller of all poisonous forces of the world, is the ruling lord and guardian spirit, his arrows being food and immunity. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः । तेभ्यो
नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो
अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्यस्तं वो जम्भे दध्मः ॥ ४ ॥

4. *Udīcī diksomo'dhipatiḥ svajo rakṣitāśaniriṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastāṁ vo jambhe dadhmaḥ.*

On the left in the northern quarter, Soma, lord eternal, self-existent controller of self-created negativities is the ruling lord and guardian spirit, his arrows being electric currents of cosmic force. Homage and adoration to all of them. Homage of worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever hates us or whoever we hate

to suffer, all that we deliver unto your divine justice.

ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम
एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे
दध्मः ॥ ५ ॥

5. *Dhruvā digviṣṇuradhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ. Tebhyo namo'dhipati-bhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Netherward in the lower quarters, Vishnu, all pervasive lord of yajna, is the ruling guardian spirit, controller of greenery, his arrows being herbs and trees. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम
एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे
दध्मः ॥ ६ ॥

6. *Ūrdhvā digbṛhaspatiradhipatiḥ śvitro rakṣitā varṣamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitr̥bhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Upward in the higher quarters, Brhaspati, lord of infinity, saviour against drought and desert of life, is

the ruler and guardian spirit, his arrows being rain and grace. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

Kanda 3/Sukta 28 (Observance of Divine Law)

Yamini Devata, Brahma Rshi

Yamini is the law and process of life's evolution. Where the law and the process are violated, progress stops, the movement turns downwards. There is a time and season for every thing in nature, violate the time and season and the thing ends up in nothing.

एकैक्यैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतौ
विश्वरूपाः । यत्र विजायते यमिन्यर्पतुः सा पशून्क्षिणाति
रिफती रुशती ॥ १ ॥

1. *Ekaikayaiṣā sṛṣṭyā saṁ babhūva yatra gā asṛjanta bhūtakṛto viśvarūpāḥ. Yatra vijāyate yaminyarpartuḥ sā paśūnksṇāti riphatī ruśatī.*

This universe has come into existence by the creation and evolution of things one by one. In here, the creator of things has created all things and forms through the process of the law of universal evolution. Where the process is disturbed, it goes against the law, violates the time and season, and the violation leads to destruction, hurting and injuring humans and animals alike. (This mantra is a warning against the human violation of the earth and its environment.)

एषा पशून्त्सं क्षिणाति क्रव्याद्धृत्वा व्यद्वरी ।
उतैनां ब्रह्मणे दद्यात्तथा स्योना शिवा स्यात् ॥ २ ॥

2. *Eṣā paśūntsarṇ kṣiṇāti kravyādbhūtā vyadvārī.
Utainām brahmaṇe dadyāttathā syonā śivā syāt.*

This process, of negative character, grows cruel and omnivorous, and it destroys humans and animals alike. Hence people should refer this counter-evolution back to the Veda and the divine law of evolution, because this way only would the process be positive, auspicious and blissful once again.

शिवा भव पुरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा ।

शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि ॥ ३ ॥

3. *Śivā bhava puruṣebhyo gobhyo aśvebhyaḥ śivā.
Śivāsmāi sarvasmāi kṣetrāya śivā na ihaidhi.*

O divine process of evolution, Yamini, be good and auspicious to humanity, good and kind to cows and horses, good and auspicious to this entire area of the earth, be good and gracious to us all here in our earthly home, be here with us all time, all seasons.

इह पुष्टिरिह रस इह सहस्रसातमा भव ।

पशून्यमिनि पोषय ॥ ४ ॥

4. *Iha puṣṭiriha rasa iha sahasrasātāmā bhava.
Paśūnyamini poṣaya.*

O Yamini, when you are here with us all time, all seasons, then growth is here, nectar joy and flavour of life is here, a thousandfold of wealth and victory. Be the giver of thousand gifts. O Yamini, give life and nourishment to all living beings.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः ।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत्पुरुषान्प-
शूश्च ॥ ५ ॥

5. *Yatrā suārdah sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Taṁ lokaṁ yaminyabhisambabhūva sā no mā himsīt puruṣānpaśūnśca.*

Where people are good at heart, noble and pious of action, and where they reside and rejoice, having banished all their physical ailments, there surely, Yamini has come, joined and blest the people. May Yamini, spirit of the divine law of nature, never hurt us, humans and animals all.

यत्रा सुहार्दा सुकृताग्निहोत्रहुता यत्र लोकः । तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत्युरुषान्पशूंश्च ॥ ६ ॥

6. *Yatrā suhārdām sukṛtā magnihotrahutām yatra lokaḥ. Taṁ lokaṁ yaminyabhisambabhūva sā no mā himsīt puruṣānpaśūnśca.*

Wherever in the land people are good at heart, dedicated to noble action and committed to the performance of agni-hotra, there, for sure, Yamini loves to abide with the people in unison. We pray, may this divine spirit of nature's law, evolution and human progress never forsake us, never hurt us, our people or our animals.

Kanda 3/Sukta 29 (Taxation, Development, Administration)

Shitipad, Avi, Kama, Bhumi Devatah, Uddalaka Rshi

यद्राजानो विभजन्त इष्टापूर्तस्य षोडशं यमस्यामी सभासदः ।
अविस्तस्मात्प्र मुञ्चति दत्तः शितिपात्स्वधा ॥ १ ॥

1. *Yadrājāno vibhajanta iṣṭāpūrtasya ṣoḍaśam yamasyāmī sabhāsadaḥ. Avistasmātpṛa muñcati dattaḥ śitipātsvadhā.*

When the councillors of the ruling president of the nation, who carry on the administration, receive and allocate one sixteenth of the national income from Purta, the usual, and Ishta, special, resources such as agriculture and industry, under different heads, then the ruler who rules and protects the nation, having been given that financial power, essential, white and self-supportive, releases those funds for the purposes decided and provides freedom to the people from want and worry.

सर्वान्कामान्पूरयत्याभवन्प्रभवन्भवन् ।

आकूतिप्रोऽ विदत्तः शितिपान्नोप दस्यति ॥ २ ॥

2. *Sarvāṅkā mānpūrayatyābhavanprabhan-bhavan.*
Ākūtipro'virdattaḥ śitipānnopa dasyati.

The tax money, paid and allocated, white, essential and protective-promotive, helps fulfill all plans and projects of the nation, current, complete, and projected including contingent and emergent ones, according to the intentions and resolutions of the people, and neither fails to achieve the goal nor causes disruption of the plans for want of resources.

यो ददाति शितिपादमविं लोकेन संमितम् । स नाकमभ्या-
 रोहति यत्र शुल्को न क्रियते अबलेन बलीयसे ॥ ३ ॥

3. *Yo dadāti śitipādamaviṁ lokena saṁmitam. Sa nākamabhyārohati yatra śulko na kriyate abalena balīyase.*

Whoever gives his part of the national-saving and protective-promotive contribution jointly agreed and approved by the people rises to that happy position

of self-settlement and social cohesion where no forced payment in money or labour is to be made by the poor to the rich and the powerful. (This state of the voluntary performance of one's duty at the level of the citizens, administrators and even the ruler is that state of being and governance where the weaker sections of the community would have exemptions and freedoms otherwise rare in an establishment of selfish nature. Exemptions, safeguards and freedoms duly structured and provided are an essential part of a happy political economy.)

पञ्चापूपं शितिपादमविं लोकेन संमितम् ।

प्रदातोप जीवति पितृणां लोकेऽक्षितम् ॥ ४ ॥

4. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
Pradātopa jīvati pīṛṇāṁ loke'kṣitam.

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives happy, free from worry and violence in the land of his forefathers.

पञ्चापूपं शितिपादमविं लोकेन संमितम् ।

प्रदातोप जीवति सूर्यामासयोरक्षितम् ॥ ५ ॥

5. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
Pradātopa jīvati sūryāmāsayorakṣitam.

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives

happy, free from worry and violence in the land illumined by the sun and beatified by the moon where days are bright and nights are soothing and peaceful.

इरेव॑ नोप॑ दस्यति॑ समुद्र॑इव॑ पयो॑ महत् ।
देवौ॑ संवा॒सिना॒विव॑ शिति॒पान्नोप॑ दस्यति ॥ ६ ॥

6. *Ireva nopa dasyati samudra-iva payo mahat.*
Devau savāsināviva śitipānnopa dasyati.

Firm as earth and deep as unfathomable sea of inexhaustible waters, such a man (ruler as well as citizen doing his duty) fears no fall. The nation of ruler and people, both united as twin divine Ashvins or as prana and apana energies of the living system, fears no fall while the two sustain the mother land against all possible negativities.

क इदं॑ कस्मा॑ अदा॒त्कामः॑ कामा॑यादात् । कामो॑ दा॒ता कामः॑
प्रति॒ग्रही॒ता कामः॑ समु॒द्रमा वि॒वेश । कामे॑न त्वा॒ प्रति॑ गृह्णामि॒
कामै॑तत्ते ॥ ७ ॥

7. *Ka idam kasmā adātkāmaḥ kāmāyādāt. Kāmo dātā kāmāḥ pratigrahītā kāmāḥ samudramā viveśa. Kāmena tvā prati grhṇāmi kāmaitatte.*

Who gives this homage of contribution? To whom? For what? It is love that gives. To love, for love, it gives. Love is the giver. Love is the receiver. It is love that enters and rolls in the ocean of existence.

And so says the mother earth: I receive you and welcome you with love. It is all a play of divine love, it is all for you, O man, child of Divinity.

भूमिष्ठा प्रति गृह्णात्वन्तरिक्षमिदं महत् । माहं प्राणेन मात्मना
मा प्रजया प्रतिगृह्य वि राधिषि ॥ ८ ॥

8. *Bhūmiṣṭvā prati grhṇātvantarikṣamidaṁ mahat.
Māhaṁ prāṇena mātmanā mā prajāyā pratigrhya
vi rādhiṣi.*

The Benediction: May the earth receive you with love. May this expansive space receive you with love. The Promise: O Lord, let me, never by prana, never by soul, never by my people, transgress the bond of love. Having been received by earth and space, having received this cherished gift of life, let me never transgress the bond of piety.

(The bond is between the ruler and the people at the earthly level. The bond is between the Creator and the creature at the spiritual level.)

Kanda 3/Sukta 30 (Love and Unity)

Chandrama Devata, Atharva Rshi

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।

अन्यो अन्यमभि हार्यत वत्सं जातमिवाध्या ॥ १ ॥

1. *Sahrdayaṁ sāmmanasyamavidveṣaṁ kṛṇomi vaḥ.
Anyo anyamabhi haryata vatsaṁ jātamivāghnyā.*

I create you as a community with love at heart, unity of mind and freedom from hate and jealousy. Let everyone love everyone and all others as the sacred, inviolable mother cow loves and caresses the new born baby calf.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।

जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥ २ ॥

2. *Anuvrataḥ pituḥ putro mātṛā bhavatu saṁmanāḥ.
Jāyā patye madhumatīm vācam vadatu śāntivām.*

Let son be dedicated to father, one at heart and in mind, and with mother, in love and loyalty to family values and tradition. Let wife speak to husband in words sweet as honey conducive to love and peace in the family.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥ ३ ॥

3. *Mā bhrātā bhrātaram dvikṣanmā svasāramuta
svasā. Samyañcaḥ savratā bhūtvā vācam vadata
bhadrayā.*

Let not brother hate brother nor sister hate sister. Let all, united in love and cooperation, dedicated to common values and like ideals, speak with language conducive to the realisation of common and universal good.

येन देवा न वियन्ति नो च विद्विषते मिथः ।
तत्कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥ ४ ॥

4. *Yena devā na viyanti no ca vidviṣate mithaḥ.
Tatkṛṇmo brahma vo gr̥he saṁjñānam
puruṣebhyaḥ.*

That noble knowledge and awareness, and that state of divine peace and piety, do we create in your homes for people by virtue of which noble people do not fall apart, nor do they mutually oppose, nor treat each other with hate and jealousy.

ज्या॒र्य॒स्वन्तश्चि॒त्तिनो॒ मा वि यौष्ट॒ संरा॒धयन्तः॒ सधु॒रा॒श्च-
रन्तः॑ । अ॒न्यो अ॒न्यस्मै॑ व॒ल्गु वदन्त॒ एत॑ स॒ध्री॒चीना॒न्वः
संम॑नसस्कृ॒णोमि॑ ॥ ५ ॥

5. *Jyāyasvantaścittino mā vi yausta samrādhayan-
taḥ sadhurāscarantaḥ. Anyo anyasmai valgu
vadanta eta sadhrīcīnānvaḥ sammasaskṛṇomi.*

Even though excelling and surpassing one another, stay united at heart, all of equal mind. Never disunite, never separate, go on, achieve the goal, bearing social responsibilities together, moving like spokes of the wheel on the centre axle. Go forward calling and exhorting one another with words of love and encouragement. I have created you all and join you all as one community, one at heart, one in mind as one nation, one family.

स॒मा॒नी प्र॒पा स॒ह वो॑ऽब्र॒भागः॑ स॒माने॑ योक्त्रे॑ स॒ह वो॑ यु॒नज्मि॑ ।
स॒म्यञ्चो॑ऽग्निं स॒पर्य॑ता॒रा ना॒भि॒मिवा॒भितः॑ ॥ ६ ॥

6. *Samānī prapā saha vo'nnabhāgaḥ samāne yoktre
saha vo yunajmi. Samyañco'gniṁ saparyatārā
nābhimivābhitaḥ.*

Let your water centre be one in common, let your food be one in common and shared. I bind you all together in one common, comprehensive bond of spirit. Serve only one fire, the same one in yajna together like the spokes wheeling round one hub at the centre.

स॒ध्री॒चीना॒न्वः॑ संम॑नसस्कृ॒णो॒म्येक॑श्नु॒ष्टीन्त्सं॒वन॑ने॒न॒ सर्वा॑न् ।
दे॒वा॒इ॒वा॒मृतं॑ रक्ष॒माणाः॑ सा॒यंप्रा॑तः सौम॒न॒सो वो॑ अस्तु ॥ ७ ॥

7. *Sadhrīcīnānvaḥ saṁmanasaskṛṇomyekaśnu-
ṣṭīntsaṁvananena sarvān. Devā-ivāmṛtaṁ rakṣa-
mānāḥ sāyamprātaḥ saumanaso vo astu.*

The Benediction: I join you all in one common love with one common loyalty as one community under one command, working together in unison with one heart and mind. Like brilliant, illuminative, generous and creative divinities protecting and promoting the nectar spirit of life's joy, be all of you happy at heart day and night, celebrating the joyous unity of life.

Kanda 3/Sukta 31 (Freedom from Negativity)

Papmaha Devata, Brahma Rshi

वि देवा ज॒रसा॑वृ॒तन्वि॒ त्वम॑ग्ने अ॒रा॒त्या ।
व्य॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑युषा ॥ १ ॥

1. *Vi devā jarasāvṛtanvi tvamagne arātyā. Vyahaṁ
sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let Devas, brilliant, illuminative, generous creative powers in humanity be free from decrepitude O Agni, man of brilliance and enthusiasm, keep away from meanness and niggardliness. Let me be far away from all sin. Let me be free from cancer and consumption, let me be happy with good health and long age.

व्या॒र्त्या॑ प॒र्वमा॑नो॒ वि श॒क्रः पा॑पकृ॒त्यया॑ ।
व्य॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समा॑युषा ॥ २ ॥

2. *Vyārtyā pavamāno vi śakraḥ pāpakṛtyayā. Vya-
haṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let the pious and pure be free from suffering

and adversity. Let the powerful keep away from evil doing. let me be free from cancer and consumption, and happy with good health and long age, free from all sin.

वि ग्राम्याः पशव आरण्यैर्व्या पस्तृष्ण्यासरन् ।

व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ३ ॥

3. *Vi grāmyāḥ paśava āraṇyairvyā pastrṣṇayā-saran. Vyaham sarveṇa pāpmanā vi yakṣmeṇa samāyusā.*

Domestic animals keep away from forest beasts. waters keep away from thirst and drought. Let me be away from sin and disease, happy with good health and long life.

वीर्यमे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम् ।

व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ४ ॥

4. *Vi'me dyāvāprthivī ito vi panthāno diśamdiśam. Vyaham sarveṇa pāpmanā vi yakṣmeṇa samā-yusā.*

This heaven and this earth are separate. Various paths go in different directions. Let me too be free from all sin, free from cancer and consumption, and happy with good health and long age.

त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति ।

व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ५ ॥

5. *Tvaṣṭā duhitre vahatum yunaktītidam viśvam bhuvanam vi yāti. Vyaham sarveṇa pāpmanā vi yakṣmeṇa samāyusā.*

The father harnesses the chariot to send away

his daughter after marriage and is free from responsibility. This entire universe goes on, each particle being separate. Let me too be away from all sin, free from cancer and consumption, and happy with good health and full long age.

अग्निः प्राणान्तसं दधाति चन्द्रः प्राणेन संहितः ।

व्य॑हं सर्वे॑ण पाप्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ६ ॥

6. *Agniḥ prāṇāntsaṁ dadhāti candraḥ prāṇena saṁhitah. Vyaham sarveṇa pāpmanā vi yakṣmeṇa samāyusā.*

Agni, holds and sustains pranic energies for the system, so is the moon joined with the pranic energies. Let me be free from all sin, free from cancer and consumption, joined with good health and long age.

प्राणेन विश्वतो॑वीर्यं देवाः सूर्यं समै॑रयन् ।

व्य॑हं सर्वे॑ण पाप्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ७ ॥

7. *Prāṇena viśvatovīryaṁ devāḥ sūryaṁ samai-
rayan. Vyaham sarveṇa pāpmanā vi yakṣmeṇa
samāyusā.*

With the force of pranic energies, divine powers of the universe move the all-round mighty sun. May I too, free from all sin, keep off cancer and consumption and be joined with good health and a long full age.

आयुष्मतामायुष्कृतां प्राणेन जीव॒ मा मृ॑थाः ।

व्य॑हं सर्वे॑ण पाप्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ८ ॥

8. *Āyusmatāmāyuskṛtāṁ prāṇena jīva mā mṛthāḥ.
Vyaham sarveṇa pāpmanā vi yakṣmeṇa samā-
yusā.*

O Jiva, living soul, by the energy and inspiration of long-living divine personalities and those divine forces which sustain and strengthen good health and cherished age, keep death away, die not prematurely. Let me be free from all sin, keep off cancer and consumption, and enjoy a long full age with good health.

प्राणेन प्राणतां प्राणेहैव भव मा मृथाः ।

व्य॑हं सर्वे॑ण पाप्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ९ ॥

9. *Prāṇena prāṇatām praṇehaiva bhava mā mṛthāḥ.
Vyaham sarveṇa pāpmanā vi yakṣmeṇa samā-
yuṣā.*

O Jiva, living soul, live and breathe by the pranic energy of the divine sources of prana. Live on here, die not too soon. Let me, too, free from all sin, keeping away cancer and consumption, enjoy full age with good health.

उदायुषा॒ समायु॑षोदोष॑धीनां॒ रसे॑न ।

व्य॑हं सर्वे॑ण पाप्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ १० ॥

10. *Udāyuṣā samāyuṣodoṣadhīnāṁ rasena.
Vyaham sarveṇa pāpmanā vi yakṣmeṇa samā-
yuṣā.*

Rise with life energy. Live on with life energy. Live on and rise by the life-giving juice of vital herbs. Let me, too, free from all sin, free from cancer and consumption, enjoy full age with good health.

आ पु॒र्जन्य॑स्य वृ॒ष्ट्योद॑स्थामा॒मृता॑ व॒यम् ।

व्य॑हं सर्वे॑ण पाप्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ११ ॥

11. *Ā parjanyaśya vṛṣṭyodasthāmāmṛtā vayam.
Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samā-
yuṣā.*

Let us live and rise high by the showers of divine rain. Let us rise to immortality beyond death. Let me, too, be free from all sin. Let me be free from cancer and consumption. Let me enjoy a long full age with good health.

॥ इति तृतीयं काण्डम् ॥

KANDA-4

Kanda 4/Sukta 1

Vena, Brhaspati, Aditya Devata, Vena Rshi

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचौ वेन आवः ।
स बुध्न्या उपमा अस्य विष्टाः सतश्च योनिमसतश्च वि
वः ॥ १ ॥

1. *Brahma jajñānaṁ prathamam purastādvī sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

The loving, faithful, visionary sage visualizes the infinite spirit of the universe, first, eternal, and directly manifested from the bounds of brilliant stars. Various stars and planets abiding in space are reflections of the presence of the Spirit. It is that Spirit which brings into existence Prakṛti, mother cause of what is in nature and what is yet to be.

इयं पित्र्या राष्ट्रयेत्वग्रे प्रथमाय जुनुषे भुवनेष्टाः । तस्मा एतं
सुरुचं ह्वारमह्यं घर्म श्रीणन्तु प्रथमाय धास्यवे ॥ २ ॥

2. *Iyaṁ pitryā rāṣṭryetvagre prathamāya januṣe bhuvaneṣṭhāḥ. Tasmā ītaṁ surucaṁ hvāramahyaṁ gharmaṁ śrīṇantu prathamāya dhāsyave.*

May this holy light of intelligence, received from the universal creative Spirit and shining across the regions of the universe and her children, move forward and rise higher in the service of the first and original cause of the birth of the world. In honour of

that Lord, first creator and sustainer, may all people inculcate and advance this brilliant, redoubtable and inspiring vision and passion for enlightenment.

प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति ।
ब्रह्म ब्रह्मण उज्जभार् मध्यान्नीचैरुच्चैः स्वधा अभि प्र
तस्थौ ॥ ३ ॥

3. *Pra yo jajñe vidvānasya bandhurviśvā devānām janimā vivakti. Brahma brahmaṇa ujjabhāra madhyānnīcairuccaiḥ svadhā abhi pra tasthau.*

That omnipresent and omniscient Spirit which binds and holds this universe together, evolves the specific forms and functions of all divine powers of the universe and proclaims its own existence. That Spirit, Brahma, raises Prakṛti from its own self, raises its own voice of the Veda loud and bold, and abides by its Prakṛti Shakti everywhere from the centre up and down all round.

स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी अस्क-
भायत् । महान्मही अस्कभायद्वि जातो द्यां सद्य पार्थिवं च
रजः ॥ ४ ॥

4. *Sa hi divaḥ sa pṛthivyā ṛtasthā mahī kṣemaṁ rodasī askabhāyat. Mahānmaḥī askabhāyadvi jāto dyām sadma pāṛthivaṁ ca rajaḥ.*

He alone sustains heaven and earth, the great firmament and expansive space in order through the divine law of nature. He alone sustains the mighty universe. Omnipresent, self-manifested, he pervades the heaven and earth and all particles of matter and energy like a very home of divinity.

स बुध्न्यादिष्ट्र जनुषोऽभ्यग्रं बृहस्पतिर्देवता तस्य सम्राट् ।
अहर्यच्छुक्रं ज्योतिषो जनिष्टाथ द्युमन्तो वि वसन्तु
विप्राः ॥ ५ ॥

5. *Sa budhnyā dāṣṭra januṣo'bhyagraṁ bṛhaspa-
tirdevatā tasya samrāt. Aharyacchukraṁ jyotiṣo
janiṣṭātha dyumanto vi vasantu viprāḥ.*

He, Brhaspati, mighty lord of Infinity, is the first and foremost self refulgent power and ruler of all that is in existence, from the centre to the circumference, pure immaculate spirit of the cosmic day born of light divine in which brilliant and vibrant sages abide through meditation and yajnic action.

नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्वस्य धाम ।
एष जज्ञे बहुभिः साकमित्था पूर्वे अर्धे विषिते ससन्नु ॥ ६ ॥

6. *Nūnaṁ tadasya kāvyo hinoti maho devasya
pūrvyasya dhāma. Eṣa jajñe bahubhiḥ sākamitthā
pūrve ardhe viṣite sasannu.*

For sure, that poetry of this lord, Veda, and the beautiful world, celebrates the glory of this omnipotent, self-refulgent, eternal Brahma which arises thus at the dawn of cosmic day along with the infinite variety that it is now, which in the earlier half lay dormant in the state of sleep.

योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाव च गच्छात् ।
त्वं विश्वेषां जनिता यथासः कविर्देवो न दभायत्स्व-
धावान् ॥ ७ ॥

7. *Yo'tharvāṇaṁ pitaraṁ devabandhuṁ bṛhaspatiṁ
namasāva ca gacchāt. Tvam viśveṣāṁ janitā
yathāsaḥ kavirdevo na dabhāyatsvadhāvān.*

Whoever with homage and humility approaches Brhaspati, lord of Infinity, eternal immutable, kind as a parent, ordainer and sustainer of the noble, as brother, saying: “You, O lord, are the sole creator and protector of all that is in the universe”, that poetic visionary would rise to a state of essential strength of mind and spirit where no one can possibly deceive, suppress or subdue him.

Kanda 4/Sukta 2 (Who to Worship?)

Atma Devata, Vena Rshi

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
योऽस्येशो द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा
विधेम ॥ १ ॥

1. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuspadah kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage and havi? He that is the giver of spiritual courage and vision of the soul, strength of body and mind, whose order and command all enlightened persons and divinities of nature obey all over the world, who rules over the entire world of humanity, animals and birds, that lord of peace and bliss shall we worship with homage and havi.

यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥

2. *Yaḥ prāṇato nimiṣato mahitvaiko rājā jagato babhūva. Yasya chāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? Who by his might is the sole one ruler of the world of sense and pranic energy, whose shade of protection means nectar joy and immortality, and off-the-shade means death, that lord of peace and bliss shall we worship with homage and havi.

यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेथाम् ।
यस्यासौ पन्था रजसो विमानः कस्मै देवाय हविषा
विधेम ॥ ३ ॥

3. *Yam krandasī avataścaskabhāne bhiyasāne rodasī ahvayethām. Yasyāsau panthā rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? On whom mutually sustained heaven and earth seek for support, whom sun and earth moving in orbit under cosmic force call upon for balance, who creates and comprehends that extensive path of space for the particles of matter and energy, that lord of peace and power shall we serve and worship with homage and havi.

यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्वन्तरिक्षम् । यस्या-
सौ सूरौ विततो महित्वा कस्मै देवाय हविषा विधेम ॥ ४ ॥

4. *Yasya dyaururvī pṛthivī ca mahī yasyāda urvantarikṣam. Yasyāsau sūro vitato mahitvā kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and law the wide heavens, the great earth, the extensive skies and the sun all abide and sojourn far and wide in space, that lord of

peace, power and bliss shall we serve and worship with homage and havi.

यस्य विश्वे हिमवन्तो महित्वा समुद्रे यस्य रसामिदाहुः ।

इमाश्च प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ५ ॥

5. *Yasya viśve himavanto mahitvā samudre yasya rasāmidāhuḥ. Imāśca pradiśo yasya bāhū kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and glory all mountains of the world capped with snow stand and rise in majesty, the stream of universal waters flows in space and the sea, whose voice, they say, resounds in space, whose arms extend as these quarters of space, that lord of peace and majesty shall we worship with homage and havi.

आपो अग्रे विश्वमावन्गर्भं दधाना अमृता ऋतज्ञाः ।

यासु देवीष्वधि देव आसीत्कस्मै देवाय हविषा विधेम ॥ ६ ॥

6. *Āpo agre viśvamāvangarbhāṁ dadhānā amṛtā ṛtajñāḥ. Yāsu deveṣvadhi deva āsīt kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with havi? By whose power and presence, before the re-emergence of the state of objective existence, the potential dynamics of Prakṛti bearing the blue-print of the universe in its womb, and the immortal souls, all under the state of eternal law, abide, over which, i.e., over all these divinities the One Supreme Lord who presided, that One Supreme Lord of peace, power and immortal bliss, we worship and serve with homage and havi.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम ॥ ७ ॥

7. *Hiranyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīmuta dyām kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? The golden seed of the universe, before the state of its emergence into objective form, lay in the womb of potential Prakṛti. Of that Prakṛti, as of the forms of existence later born, the one and only lord was Hiranyagarbha, golden father and mother both, of things now in existence. That one lord of golden glory who sustained the potential universe and who sustains the heavens and earths now, we worship with homage and havi.

आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन् । तस्योत जायमान-
स्योल्ब आसीद्धिरण्ययः कस्मै देवाय हविषा विधेम ॥ ८ ॥

8. *Āpo vatsaṁ janayantīrgarbhāmagre samairayan. Tasyota jāyamānasyolba āsiddhiranyayaḥ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? Apah, living vitalities of potential Prakṛti, mother powers of the universe-in-embryo, moved and animated the embryo and gave birth to the baby universe. Of that embryo and of the universe born, the first and ultimate womb was and is the one lord of golden glory. That One Lord of golden glory and immortal bliss we worship with homage of havi.

Kanda 4/Sukta 3 (Throw off the Enemies)

Rudra, Vyaghra Devata, Atharva Rshi

उदितस्त्रयो अक्रमन्व्याघ्रः पुरुषो वृकः । हिरुग्धि यन्ति
सिन्धवो हिरुग्देवो वनस्पतिर्हिरुङ् नमन्तु शत्रवः ॥ १ ॥

1. *Uditastrayo akramanvyāghraḥ puruṣo vṛkaḥ.
Hirug-ghi yanti sindhavo hirugdevo vanaspa-
tirhiruṅ namantu śatravaḥ.*

Let these three be off from here: the tiger, the thief and the wolf. Generous rivers flow downwards, generous fruit bearing branches bend down. Let the enemies be forced to bend down and keep low (so that they may be positive).

परेणैतु पथा वृकः परमेणोत तस्करः ।

परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥ २ ॥

2. *Pareṇaitu pathā vṛkaḥ parameṇota taskaraḥ.
Pareṇa datvaṭī rajjuh pareṇāghāyurarṣatu.*

Let the wolf go away by far off path. Let the thief and smuggler go away by the farthest path. Let the rope-like snake with fangs go off by far off path. And let the sinner, the robber, go away by the path that is far away.

अक्ष्यौ च ते मुखं च ते व्याघ्र जम्भयामसि । आत्सर्वीन्वि-
शतिं नृखान् ॥ ३ ॥

3. *Akṣyau ca te mukhaṁ ca te vyāghra jambha-
yāmasi. Ātsarvānvīmśatiṁ nakhān.*

O tiger, we disable your eyes, deface your mouth, and we destroy all your twenty nails of the claws.

व्याघ्रं दत्त्वां वयं प्रथमं जम्भयामसि ।

आदुष्टेनमथो अहिं यातुधानमथो वृकम् ॥ ४ ॥

4. *Vyāghraṁ datvatām vayaṁ prathamam jambha-yāmasi. Āduṣṭenamatho ahiṁ yātudhānamatho vṛkam.*

Of the beasts of deadly teeth, we first crush the tiger, then the thief and the robber, then the snake, then the terrorist and saboteur, then the wolf.

यो अद्य स्तेन आयति स संपिष्टो अपायति ।

पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम् ॥ ५ ॥

5. *Yo adya stena āyati sa saṁpiṣṭo apāyati. Pathā-mapadhvaṁsenaitvindro vajreṇa hantu tam.*

The thief that comes up today must go, totally disabled and crushed, by a lost (distant) path. Let Indra, the ruler, punish and correct him by the thunderbolt of justice and dispensation.

मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः ।

निम्रुक्ते गोधा भवतु नीचार्यच्छशयुर्मृगः ॥ ६ ॥

6. *Mūrṇā mṛgasya dantā apiśīrṇā u pṛṣṭayaḥ. Nimrukṭe godhā bhavatu vīcāyacchaśayurmṛgaḥ.*

The teeth of violent beasts are broken. their back too is broken. Let the crocodile be down. Let the sleeping tiger too stay down, allow it not to prowl around.

यत्संयमो न वि यमो वि यमो यन्न संयमः ।

इन्द्रजाः सोमजा अथर्वणमसि व्याघ्रजम्भनम् ॥ ७ ॥

7. *Yatsaṇiyamo na vi yamo vi yamo yanna saṇiyamaḥ. Indrajāḥ somajā ātharvaṇamasi vyāghrajam-bhanam.*

Control, discipline, law, this is Sanyama. The opposite of Sanyama is neither control, nor discipline, nor law. Control of violence is the gift of Indra, power. Freedom is the gift of Soma, peace. Discipline and law is the condition of freedom. And such freedom-and-law is the gift of Atharvan, power and peace at the optimum: 'equilibrium, the tiger at peace under law'.

Kanda 4/Sukta 4 (Potent Virility)

Vanaspati Devata, Atharva Rshi

यां त्वा गन्धर्वो अखनद्वरुणाय मृतभ्रजे ।

तां त्वा वयं खनामस्योषधिं शेपहर्षणीम् ॥ १ ॥

1. *Yām tvā gandharvo akhanadvaruṇāya mṛta-bhraje. Tām tvā vayaṁ khanāmasyoṣadhiṁ śepaha-rṣaṇīm.*

We dig you up, potent herb for virility, which Gandharva, the physician, dug up for Varuna, judicious husband who had lost his potency. (The herb is called Vajakarani.)

उदुषा उदु सूर्य उदिदं मामकं वचः ।

उदेजतु प्रजापतिर्वषा शुष्मेण वाजिना ॥ २ ॥

2. *Uduṣā udu sūrya udidam māmakaṁ vacaḥ. Udejatu prajāpatirvṛṣā śuṣmeṇa vājinā.*

Let the dawn arise, let the sun ascend, let my word and wish be high and effective, let the herb, giver of freshness and energy to people, rise and inspire with

showers of potent virility and vibrancy of spirit.

यथा स्म ते विरोहतोऽभितप्तमिवानति ।
ततस्ते शुष्मवत्तर-मियं कृणोत्वोषधिः ॥ ३ ॥

3. *Yathā sma te virohato'bhitaṭṭamivānati.*
Tataste śuṣṃavattaramiyam kṛṇotvoṣadhiḥ.

O man, when you rise in passion and your body vibrate with heat and desire, then may this herb inspire you with greater energy.

उच्छुष्मौषधीनां सारं ऋषभाणाम् ।
सं पुंसामिन्द्र वृष्यमस्मिन्धेहि तनूवशिन् ॥ ४ ॥

4. *Ucchuṣmauṣadhīnām sāra ṛṣabhāṇām. Saṃ puṁsāmindra vṛṣnyamasmindhehi tanūvaśin.*

Best and real essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, O physician, vest exuberant energy of virile potency in this man. (The herb probably is Rshabha'.)

अपां रसः प्रथमजोऽथो वनस्पतीनाम् ।
उत सोमस्य भ्राता-स्युतार्शमसि वृष्यम् ॥ ५ ॥

5. *Apām rasah prathamajo'tho vanaspatīnām.*
Uta somasya bhrātāsyutārśamasi vṛṣnyam.

Best and most efficacious essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, in this patient, pray, vest that exuberant energy of potent virility which is worthy of the brave, complementary protector and stimulator as you are, equal of Soma, nature's original.

अद्याग्ने॑ अद्य॒ स॒वित॒र॒द्य दे॒वि सर॒स्वति॑ ।

अद्या॒स्य ब्र॒ह्मण॑स्पते॒ धनु॒रि॒वा ता॒नया॒ पसः॑ ॥ ६ ॥

6. *Adyāgne adya savitaradya devi sarasvati. Adyā-sya brahmaṇaspate dhanurivā tānayā pasah.*

Hey Agni, physician giver of fiery energy, O Savita, inspiring warmth of the sun, O divine Sarasvati, perennial stream of knowledge and intellectual energy, O Brahmanaspati, master of Vedic knowledge of health, energise this man's generative system to the maximum degree of power and procreativity like a bow at the optimum stretch.

आहं॑ त॒नोमि॑ ते॒ पसो॑ अधि॒ ज्यामि॑व॒ धन्व॑नि ।

क्र॒म॒स्व॒र्षी॒इव॑ रो॒हित॒मन॑वग्ला॒यता॒ सदा॑ ॥ ७ ॥

7. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani. Kramasvarśa-iva rohitamanavaglāyatā sadā.*

I cure and energise your generative system to the optimum like the string on the bow stretched to the maximum degree. Always with eagerness and enthusiasm, advance upon your object and aim as a tiger pounces upon the ruddy antelope.

अ॒श्व॒स्याश्व॑त॒र॒स्या॒ज॒स्य॒ पे॒त्व॒स्य च॑ ।

अथ॑ ऋ॒ष॒भ॒स्य॒ ये वा॒जा॒स्ता॒न॒स्मिन्धे॑हि त॒नूव॑शिन् ॥ ८ ॥

8. *Aśvasyāśvatarasyājasya petvasya ca. Atha ṛṣabhasya ye vājāstānasmindhehi tanūvaśin.*

Whatever virile potencies there be of the horse, the mule, the he-goat, the ram, and of the bull, all those potencies, O controller and reordainer of the body system, vest into the generative system of this man.

Kanda 4/Sukta 5 (Sleep)*Svapna, or Rshabha Devata, Brahma Rshi*

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।

तेना सहस्ये ऽना वयं नि जनान्त्स्वापयामसि ॥ १ ॥

1. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.*
Tenā sahasye nā vyaṁ ni janāntsvāpayāmasi.

The sun or the moon of a thousand rays of warmth of light and soothing peace rises from the depth of space and retires into silence. With the power and patience of that degree of the Vrshabha herb of thousandfold efficacy which grows on cloudy mountains and relieves people from deep agitation, we help people go to deep sleep and undisturbed rest.

न भूमिं वातो अति वाति नाति पश्यति कश्चन ।

स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन् ॥ २ ॥

2. *Na bhūmiṁ vāto ati vāti nāti paśyati kaścana.*
Striyaśca sarvāḥ svāpaya śunaścendrasakhā caran.

The wind does not disturb the air with gusts, nor does any one prowl around and break into privacies. O herb, O peace, let the women go to sleep while the alert security people of the ruler watch and move around for peace.

प्रोष्ठेश्यास्तल्पेश्या नारीर्या वह्यशीवरीः ।

स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि ॥ ३ ॥

3. *Proṣṭheśayāstalpeśayā nārīryā vahyaśīvarīḥ.*
Striyo yāḥ puṇyagandhayastāḥ sarvāḥ svāpayāmasi.

Whether a woman is to sleep on an open platform or in an out house, or they sleep on the top storey in a comfortable bed, or they are moving and have to sleep in the vehicle itself, or they are women used to perfumes of high quality, we help them all to sleep well.

एजदेजदजग्रभं चक्षुः प्राणमजग्रभम् ।

अङ्गान्यजग्रभं सर्वा रात्रीणामतिशर्वरे ॥ ४ ॥

4. *Ejadejadajagrabham cakṣuḥ prāṇamajagrabham. Aṅgānyajagrabham sarvā rātrīṇāmatisarvare.*

I have controlled and closed the agitated eye. I have controlled the breath to peace. I have controlled and withdrawn all parts and senses of the body and mind inward into the deep peace of the night. (That is the state of sleep in peace.)

य आस्ते यश्चरति यश्च तिष्ठन्विपश्यति ।

तेषां सं दध्मो अक्षीणि यथेदं हर्म्यं तथा ॥ ५ ॥

5. *Ya āste yaścarati yaśca tiṣṭhanvipaśyati. Teṣāṁ saṁ dadhmo akṣīṇi yathedaṁ harmyaṁ tathā.*

Whoever sits, whoever moves, whoever stays still but looks around, the eyes of all of these we close and hold at peace as the doors of this temple of peace are closed, into the state of void within.

स्वप्नु माता स्वप्नु पिता स्वप्नु श्वा स्वप्नु विश्वपतिः ।

स्वपन्त्वस्यै ज्ञातयः स्वप्त्वयमभितो जनः ॥ ६ ॥

6. *Svaptu mātā svaptu pitā svaptu śvā svaptu viśpatiḥ. Svapantvasyai jñātayaḥ svaptvayamabhito janah.*

Let the mother sleep, let the father sleep, let the watch-dog sleep, let the master of the home sleep. Let the faculties related to the soul sleep. Let the people of this land sleep at peace in security all round (in an ideal state of order).

स्वप्नं स्वप्नाभिकरणेन सर्वं नि श्वापया जनम् । ओत्सूर्यमन्या-
न्त्स्वापयाव्युषं जागृताद्दहमिन्द्र इवारिष्टो अक्षितः ॥ ७ ॥

7. *Svapna svapnābhikaraṇena sarvaṁ ni śvāpayā janam. Otsūryamanyāntsvāpayāvyuṣaṁ jāgṛtāda-hamindra-ivāriṣṭo akṣitaḥ.*

O sleep, with ideal conditions conducive to peace of rest and security, let the people sleep until dawn and the day. Let others too sleep at rest until dawn and the day. And as I wake up, let me be fresh, unhurt, uninjured, stronger for the new day like Indra, the master spirit.

Kanda 4/Sukta 6 (Antidote to Poison)

Takshak Devata, Garutman Rshi

ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः ।

स सोमं प्रथमः पपौ स चकारारसं विषम् ॥ १ ॥

1. *Brāhmaṇo jajñe prathamo daśaśīrṣo daśāsyah. Sa somaṁ prathamah papau sa cakārārasaṁ viṣam.*

The one first and foremost among anti-poison herbs is known as Brahmana (also known as Grshti) which is ten times more effective and ten times more preventive than others against poison. It absorbs the soma energy of living vitality from earth and renders

the poison ineffective throwing it out of ten parts of the body.

यावती द्यावापृथिवी वरिमणा यावत्सप्त सिन्धवो वितष्टिरे ।
वाचं विषस्य दूषणीं तामितो निरवादिषम् ॥ २ ॥

2. *Yāvatī dyāvāpṛthivī varimṇā yāvatsapta sindhavo vitaṣṭhire. Vācam viṣasya dūṣaṇīm tāmito nira-vādiṣam.*

As far as heaven and earth extend, as far as the seven seas roll, that far effective from here have I spoken of the word of remedy against poison.

सुपर्णस्त्वा गरुत्मान्विषं प्रथममावयत् ।
नामीमदो नारूरुप उतास्मा अभवः पितुः ॥ ३ ॥

3. *Suparṇastvā garutmānviṣa prathamamāvayat. Nāmimado nārūrupa utāsmā abhavaḥ pituḥ.*

O poison, the eagle of mighty beautiful wings eats you up. You neither intoxicate nor rack it, you just become usual food for it.

यस्तु आस्यत्पञ्चाङ्गुरिर्वक्राच्चिदधि धन्वनः ।
अपस्कम्भस्य शल्यान्निरवोचमहं विषम् ॥ ४ ॥

4. *Yasta āsyatpañcāṅgurirvakraṁccidadhi dhannavanah. Apaskambhasya śalyānniravocamaham viṣam.*

Whoever with trained hand and five fingers shoots at you a shaft of poison from his crooked bow, I promise I would take off the shaft of poison by the leaf of Apaskambha (also known as Bhillataru, Shambara, Lodhra, Rodhra and Kramuka).

श॒ल्याद्विषं॑ निर॒वोचं॑ प्राज्ज॒नादुत॑ पर्ण॒धेः ।

अ॒पा॒ष्ठाच्छृ॒ङ्गात्कु॒ल्म॒ला॒न्निर॒वोच॑म॒हं वि॒षम् ॥ ५ ॥

5. *Shalyādvīṣaṁ niravocaṁ prāñjanāduta parṇadheḥ. Apāṣṭhācchṛṅgātkulmalānniravocamaham viṣam.*

I remove the poison by the leaf and plaster of parnadhi, by Ajashrṅgi brought from far, or by Kulmala also called Padma.

अ॒र॒सस्त॑ इषो श॒ल्योऽथो॑ ते अ॒र॒सं वि॒षम् ।

उ॒ता॒र॒सस्य॑ वृ॒क्षस्य॑ ध॒नु॒ष्टे अ॒र॒सा॒र॒सम् ॥ ६ ॥

6. *Arasasta iṣo śalyo 'tho te arasam viṣam. Utārasasya vṛkṣasya dhanuṣṭe arasārasam.*

O poison arrow, let your dart be ineffective, let your poison be ineffective, and let even the bow of the ineffectual tree be ineffective in the hand of the hunter.

ये अ॒पी॒ष॒न्ये अ॒दि॒ह॒न्य आ॒स्य॒न्ये अ॒वा॒सृ॒जन् ।

सर्वे॑ ते व॒ध्रयः॑ कृ॒ता व॒ध्रिर्वि॒षगि॒रिः कृ॒तः ॥ ७ ॥

7. *Ye apīṣanye adihanya āsyanye avāsṛjan. Sarve te vadhrayaḥ kṛtā vadhriṛviṣagiriḥ kṛtaḥ.*

Those who grind the poisonous substances, those who apply, those who shoot and those who release it among the people, all these should be made ineffective, even the sources of poison should be rendered ineffectice.

व॒ध्रय॑स्ते ख॒नि॒तारो॑ व॒ध्रि॒स्त्वम॑स्योष॒धे ।

व॒ध्रिः स॑ पर्व॒तो गि॒रि॒र्यतो॑ जा॒तमि॒दं वि॒षम् ॥ ८ ॥

8. *Vadhrayaste khanitāro vadhristvamasyoṣadhe.
Vadhriḥ sa parvato giririyato jātamidam viṣam.*

O poison and poisonous intoxicant, those who dig and collect you have been made ineffective. O poisonous herb, you have been made ineffective. And that hill and mountain from which this poison has been dug out is made ineffectual. (The point is that there should be no free availability of intoxicant and poisonous substances, they must be strictly under the control of the government for special and specific purposes.)

Kanda 4/Sukta 7 (Antidote to Poison)

Vanaspati Devata, Garutman Rshi

वारि॒दं वार॑यातै॒ वर॑णाव॒त्याम॑धि ।

तत्रा॒मृत॑स्यासि॒क्तं तेना॑ ते वार॑ये वि॒षम् ॥ १ ॥

1. *Vāridam vārayātai varaṇāvatyāmadhi.
Tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.*

This juice which flows through the herb called ‘Vara’ or ‘varana’ is full of nectar for the removal of poison. By this juice I remove the poison from your body system.

अ॒र॒सं प्रा॒च्यं वि॒षम॑र॒सं यदु॑दी॒च्यम् ।

अथे॒दम॑ध॒राच्यं॑ क॒र॒म्भेण॑ वि क॒ल्प॑ते ॥ २ ॥

2. *Arasam prācyam viṣamarasam yadudīcyam.
Athedamadharācyam karambheṇa vi kalpate.*

The poison caused by insects and other creatures of the eastern quarter, that caused by insects and other creatures of the northern quarter, and this which is

caused by insects and other creatures here on or below the ground becomes ineffectual by the herbal mixture of Karambha and curds with oats.

करम्भं कृत्वा तिर्यं ऽपीबस्याकमुदारथिम् ।

क्षुधा किल त्वा दुष्टनो जक्षिवान्त्स न रूरुपः ॥ ३ ॥

3. *Karambham kṛtvā tiryam pībaspākamudā-rathim.*
Kṣudhā kila tvā duṣṭano jakṣivāntsa na rūrupaḥ.

Having prepared karambha pudding with sesame and a lot of ghrta to stabilise and strengthen the stomach, if the patient eats the pudding according to appetite, then the poison spreading all over the body would not cause unconsciousness.

वि ते मदं मदावति शरमिव पातयामसि ।

प्र त्वा चरुमिव येषन्तं वर्चसा स्थापयामसि ॥ ४ ॥

4. *Vi te madam madāvati śaramiva pātayāmasi.*
Pra tvā carumiva yeṣantaṁ vacasā sthāpayāmasi.

O intoxicating racking poison, we throw off your intoxication and make it fly away as we shoot an arrow, and with Vachas herb according to the right formula stop you from affecting the patient as we stop a boiling pot (by stopping the fire).

परि ग्राममिवाचितं वर्चसा स्थापयामसि ।

तिष्ठा वृक्षइव स्थाम्न्यभ्रिखाते न रूरुपः ॥ ५ ॥

5. *Pari grāmamivācitaṁ vacasā sthāpayāmasi.*
Tiṣṭhā vṛkṣa-iva sthāmnyabhrikhāte na rūrupaḥ.

Like a common village crowd collected together,

we stop and disperse you with a word. O patient, stand you upright like a tree in its rooted spot. O herb properly dug out, allow not the patient to fall unconscious.

पवस्तैस्त्वा पर्य॑क्रीणन्दूर्शे॑भिरजिनैरु॒त ।

प्र॒क्रीर॑सि॒ त्वमो॑ष॒धेऽ भ्रि॑खाते न रू॒रुपः ॥ ६ ॥

6. *Pavastaistvā paryakrīṇandūrśebhirajinairuta.*
Prakrīrasi tvamoṣadhe'bhrikhāte na rūrupaḥ.

People buy you with garments, shawls and deer skins. Therefore you are 'Prakri', purchasable, in ready form. O herb well dug out, allow not the patient to fall unconscious. (The name of 'Prakri' in dhanvantari, says Pandit Jayadeva Sharma, is 'Prakirya', with five varieties: Karanja, Udakirya, Angaravalli, Guchha-karanja, Rithakaranja.)

अना॑प्ता॒ ये वः प्र॒थ॒मा या॒नि क॒र्मा॑णि चक्रिरे ।

वी॒रा॒न्नो अ॒त्र मा द॑भ॒न्त॒द्व ए॒तत्पु॒रो द॑धे ॥ ७ ॥

7. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
Virānno atra mā dabhantadva etatpuro dadhe.

O men, there are those among you who are not yet mature experts, and those that are beginners. Whatever acts of medication they do, see that they do not maltreat our people, young or old. thus I say to you by way of caution.

Kanda 4/Sukta 8 (Ruler's Coronation)

Rajyabhisheka, Apah, Chandrama Devata,
Atharvangira Rshi

भू॒तो भू॒तेषु॑ प॒य आ द॑धाति॒ स भू॒ताना॑मधि॒पति॑र्बभूव । तस्य॑
मृ॒त्युश्च॑रति॒ राज॒सूयं॑ स राजा॑ रा॒ज्यम॑नु॒ मन्य॑तामि॒दम् ॥ १ ॥

1. *Bhūto bhūteṣu paya ā dadhāti sa bhūtānā-madhipatirbabhūva. Tasya mṛtyuścarati rājasū-yaṁ sa rājā rājyamanu manyatāmidaṁ.*

The person of merit, having risen to the prominence worthy of a ruler, brings peace and prosperity among the people and becomes ruler, protector and provider for the people. At his/her anointment and coronation, Yama itself, i.e., law and justice, time and mutability, collective Destiny, presides as well as provides everything. Being a ruler in this meritorious way, the incumbent should accept and take over the governance of the people and this republic of living beings and the environment. (Note that the ruler is the ruler, protector and provider for the Bhutas, all those, including humans, that are in existence.)

अभि प्रेहि माप वेन उग्रश्चेत्ता सपत्नहा ।

आ तिष्ठ मित्रवर्धन तुभ्यं देवा अधि ब्रुवन् ॥ २ ॥

2. *Abhi prehi māpa vena ugraścettā sapatnahā. Ā tiṣṭha mitravardhana tubhyaṁ devā adhi bruvan.*

O ruler, go forward, do not hesitate, you are blazing illustrious, giver of enlightenment, subduer of adversaries and enemies. Come, take over and be firm, bright as sun, advance the friendly powers and be exalted by friendly powers. The brilliant and most generous enlightened people exhort you.

आतिष्ठन्तं परि विश्वे अभूषं छियं वसानश्चरति स्वरोचिः ।

महत्तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥ ३ ॥

3. *Ātiṣṭhantaṁ pari viśve abhūṣaṁ chriyaṁ vasānaścarati svarociḥ. Mahattad vṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau.*

Seated in position, let all the best people attend and exalt you who, vested with glory, refulgent with your essential merit and power, move on with your royal powers and obligations across the dominion. It is truly the glory of the great and generous lord of life that he, of universal form and purpose, stands by all the immortals of existence. (Similarly, it is the power and obligation of the ruler that his presence be felt everywhere and he stand by all the immortal values of life in the dominion. This very divine obligation of the ruler was interpreted as the divine right of the king in history.)

व्याघ्रो अधि वैयाघ्रे वि क्रमस्व दिशो महीः ।

विशस्त्वा सर्वी वाञ्छन्त्वापो दिव्याः पर्यस्वतीः ॥ ४ ॥

4. *Vyāghro adhi vaiyāghre vi kramasva diśo mahīḥ.*
Viśastvā sarvā vāñchantvāpo divyāḥ payasvatīḥ.

A very lion among men, harbinger of profuse showers of prosperity, go forward in royal dignity and regality over all quarters of the great earth. Let all citizens of the land love and welcome you, let all communities dynamic at works of divine value be happy and exuberant, their home overflowing with milk and honey.

या आपो दिव्याः पर्यसा मदन्त्यन्तरिक्ष उत वा पृथिव्याम् ।

तासां त्वा सर्वीसामपामभि बिञ्चामि वर्चसा ॥ ५ ॥

5. *Yā āpo divyāḥ payasā madantyantrikṣa uta vā pṛthivyām. Tāsām tvā sarvāsāmapāmabhi ṣiñcāmi varcasā.*

The showers of water and grace which rejoice

and celebrate Divinity in the skies divinely bless and exalt humanity with milk and honey on earth. With the glory and regality of all those waters I anoint and consecrate you.

अ॒भि त्वा॒ व॒र्च॑सा॒सिच॒न्नापो॑ दि॒व्याः प॒यस्व॑तीः ।

य॒थासौ॑ मि॒त्रव॒र्ध॑न॒स्तथा॑ त्वा स॒विता॑ क॒रत् ॥ ६ ॥

6. *Abhi tvā varcasāsiccannāpo divyāḥ payasvatīḥ.
Yathāso mitravardhanastathā tvā savitā karat.*

Let divine showers of the milk and honey of glory bless and sanctify you with illustrious royalty. Let the showers of people's profuse praise and exhortation raise you high with earthly grandeur. And as you advance the merit and dignity of friendly powers, so may Savita, divine lord of inspiration and creativity, bless you with regal honour and grace.

ए॒ना व्या॒घ्रं प॑रिष॒स्वजा॒नाः सि॒ंहं हि॑न्वन्ति म॒हते॑ सौ॒भगा॑य ।

स॒मु॒द्रं न॑ सु॒भुव॑स्त॒स्थिवांसं॑ म॒र्मृज्य॑न्ते द्वा॒पिन॑म॒प्स्व॑न्तः ॥ ७ ॥

7. *Enā vyāghraṁ pariṣasvajānāḥ siṃhaṁ hinvanti mahate saubhagāya. Samudraṁ na subhuva-stasthivāṁsaṁ marmṛjyante dvāpinamapsvantah.*

Showers of divine grace and human praise replete with love and admiration consecrate and inspire the ruler, regal harbinger of milk and honey and generous streams of water for human fulfilment, so that he may rise and win high glory and good fortune for himself and his people. And just as blessed streams of holy lands do homage to the deep sea, so noble people do homage of consecration and loyalty to the ruler abiding firmly, holding the earth in the midst of the seas

and seated at the centre of social dynamics.

Kanda 4/Sukta 9 (Anjana, Refinement)

Traikakudanjanam Devata, Bhrgu Rshi

This is a hymn in praise of ‘anjana’, collyrium, literally speaking. But all the mantras cannot be properly understood in the literal sense: for example, “it is a good protective for horses and cows” makes no sense. Hence anjana has to be interpreted in an extended sense.

‘Anjana’ is a substantive from the root ‘anj’ which means ‘to make clear, to refine, decorate, beautify, to complete, fulfil’. So ‘anjana’ is to be interpreted in the sense of something that beautifies the body, refines the mind and elevates the soul: beauty aids, manners and culture, knowledge and spirituality.

एहि जीवं त्रायमाणं पर्वतस्यास्यक्ष्यम् ।

विश्वेभिर्देवैर्दत्तं परिधिर्जीवनाय कम् ॥ १ ॥

1. *Ehi jīvaṁ trāyamāṇaṁ parvatasyāśyaksyam.*
Viśvebhirdevairdattaṁ paridhirjīvanāya kam.

Come Anjana, protective grace of life, beauty of the eye, gift of the clouds and mountain of veteran heights, given by all brilliancies of nature and humanity, beatific perfection at the borders of life’s possibilities.

परिपाणं पुरुषाणां परिपाणं गवामसि ।

अश्वानामर्वतां परिपाणाय तस्थिषे ॥ २ ॥

2. *Paripāṇaṁ puruṣāṇāṁ paripāṇaṁ gavāmasi.*
Aśvānāmarvatāṁ paripāṇāya tasthiṣe.

Protective care and advancement of men,

enhancement and refinement of senses and mind for cultural sensitivity, progressive achievement of daring pioneers, you are the universal distinction of life's nature and nurture for the grace of progressive evolution.

उतासि परिपाणं यातुजम्भनमाञ्जन । उतामृतस्य त्वं
वेत्थाथो असि जीवभोजनमथो हरितभेषजम् ॥ ३ ॥

3. *Utāsi paripāṇaṁ yātu jambhanamāñjana.*
Utāmṛtasya tvaṁ vetthātho asi jīvabhojanamatho haritabheṣajam.

Anjana, beauty and grace of life, you are the protective fulfilment of life, standing on guard against the mundane ailments of the world. You are the knowledgeable spirit of the beauty and bliss of immortality and freedom. You are the real and ultimate food of the human spirit and the guarding angel against the jaundiced eye, the highest saviour sanative for the soul.

यस्याञ्जनं प्रसर्पस्यङ्गमङ्गं परुषरुः ।
ततो यक्ष्मं वि बाधस उग्रो मध्यमशीरिव ॥ ४ ॥

4. *Yasyāñjana prasarpasyaṅgamaṅgaṁ paru-*
ṣparuh. Tato yakhmaṁ vi bādhasa ugro madhyamaśīriva.

O saviour beatific, Anjana, whoever the person high or low, when you seep into his body, mind and soul part by part, joint by joint, cell by cell, you stop the cancerous consumption and stand as a blazing bulwark the lower demons and the higher vision.

नैनं प्राप्नोति शपथो न कृत्या नाभिशोचनम् ।
नैनं विष्वक्न्धमश्नुते यस्त्वा बिभर्त्याञ्जन ॥ ५ ॥

5. *Nainam prāpnoti śapatho na kṛtyā nābhiśo-
canam. Nainam viṣkandhamaśnute yastvā bibha-
rtyāñjana.*

O vision and love of beauty and grace, Anjana, whoever the person that internalizes and holds on to you in faith with courage, malignity and curse approach him not, no black magic, no imprecation or burning hate can affect him, no evil design can ever touch him. (You are the spiritual mark of security on the forehead.)

असन्मन्त्रादुष्वप्यादुष्कृताच्छर्मलादुत ।

दुर्हार्दश्चक्षुषो घोरान्तस्मान्नः पाह्याञ्जन ॥ ६ ॥

6. *Asanmantrādduṣvapnyādduṣkṛtācchamalāduta.
Durhārdaścakṣuṣo ghorāntasmānnaḥ pāhyā-
ñjana.*

O love of real beauty and faith in divine grace, Anjana, knowledge and dedication to truth, protect us against imprecation and evil chant, save us from evil dream and negative ambition, guard us against evil will and action, and save us from heinous sin. Protect us against the evil eye and the devilish heart. Save us from all this evil and damaging negativity.

इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम् ।

सनेयमश्वं गामहमात्मानं तव पूरुष ॥ ७ ॥

7. *Idam vidvānāñjana satyam vakṣyāmi nānṛtam.
Saneyamaśvaṁ gāmahamātmānaṁ tava pūruṣa.*

O light of the inner eye, Anjana, beatific beauty of divinity, knowing full well and having attained full faith, I pledge: I shall speak the truth, no untruth ever.

Cows and horses, lands and acquisitions, senses and mind, will and action, education and culture, knowledge and grace, all this is your gift. O Spirit of the Universe, pray let me live by these and ultimately serve the soul to be what I am for you as yours.

त्रयो दासा आज्ञनस्य तक्मा बलास आदहिः ।

वर्षिष्ठः पर्वतानां त्रिकुन्नाम ते पिता ॥ ८ ॥

8. *Trayo dāsā āñjanasya takmā balāsa ādahiḥ.*
Varṣiṣṭaḥ parvatānām trikakunnama te pitā.

Three are the negativities against Anjana, enemies of the beauty and grace of life divine: These are: feverish ambition for the material world, depressive delusion of the mind against clairvoyance, and serpentine suppression of the spirit by passion and instinct. O Anjana, your father and protector is the most generous and highest gracious Spirit of the highest possibilities of life, his name being Kakut, master controller of the three modes of Nature: Sattva, clairvoyance of intelligence, Rajas, energy, and Tamas, inertia or matter. This protector and master of the three motherly materials of Prakṛti is Tryambakam, fragrant promoter of the real life.

यदाञ्जनं त्रैककुदं जातं हिमवतुस्परी ।

यातूश्च सर्वाञ्जम्भयत्सर्वीश्च यातुधान्यः ॥ ९ ॥

9. *Yadāñjanam traikakudam jātam himavataspari.*
Yātūṁśca sarvāñjambhayatsarvāśca yātudhā-
nyah.

That 'Anjana', collyrium of the real, clairvoyant eye born of the triple master and father beyond the

mountains of the moon, Tryambakam, destroys all the sufferings of the body, mind and soul and eliminates all the evil distractors of the life divine.

यदि वासि त्रैककुदं यदि यामुनमुच्यसे ।

उभे ते भद्रे नाम्नी ताभ्यां नः पाह्याञ्जन ॥ १० ॥

10. *Yadi vāsi traikakudaṁ yadi yāmunamucyase.*
Ubhe te bhadre nāmñī tābhyāṁ naḥ pāhyāñjana.

O vision of clairvoyance, Anjana, whether you are Traikakuda, i.e., born of the Triple Master through the threefold divine vision of knowledge, action and meditation, or, whether you are called Yamuna, i.e., meditative guide through the social and personal ethics of Yama and Niyama, both ways your names are noble. By both of these, pray, protect and guide us through life to the beauty and grace of life divine.

Kanda 4/Sukta 10 (Shankha-mani)

Shankha-mani Devata, Atharva Rshi

वाताज्जातो अन्तरिक्षाद्विद्युतो ज्योतिषस्पति ।

स नो हिरण्यजाः शङ्खः कृशानः पात्वंहसः ॥ १ ॥

1. *Vātājjāto antarikṣādvidyuto jyotiṣaspari. Sa no hiranyajāḥ śaṅkhaḥ kṛśanaḥ pātvamhasaḥ.*

Born of wind, lightning and light of the sun, across the middle regions, risen from gold, may the fine golden Shankha shell protect us against sin and suffering.

यो अग्रतो रोचनानां समुद्रादधि जज्ञिषे ।

शङ्खेन हत्वा रक्षांस्यन्त्रिणो वि षहामहे ॥ २ ॥

2. *Yo agrato rocanānām samudrādadhi jajñiṣe.
Śaṅkhena hatvā rakṣāmsyattriṇo vi śahāmahe.*

By Shankha which arises from the sea in advance of the brilliant ones in quality, we destroy life-consuming evil elements of nature in the body system.

शङ्खेनामीवाममतिं शङ्खेनोत सदान्वाः ।

शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः ॥ ३ ॥

3. *Śaṅkhenāmīvāmamatiṁ śaṅkhenota sadānvāḥ.
Śaṅkho no viśvabheṣajaḥ kṛśanaḥ pātvaṁhasaḥ.*

By Shankha we challenge and destroy digestive ailments, weakness of mind and memory, and all other life-consuming weaknesses of health. May Shankha which is a universal golden remedy of ill health save us from sin and suffering.

दिवि जातः समुद्रजः सिन्धुतस्पयाभृतः ।

स नो हिरण्यजाः शङ्ख आयुष्प्रतरणो मणिः ॥ ४ ॥

4. *Divi jātaḥ samudrajaḥ sindhutasparābhṛtaḥ.
Sa no hiraṇyajāḥ śaṅkha āyusprataraṇo maṇiḥ.*

Arisen in the light of the solar region, born of the deep sea, collected from rivers and the seas, may the Shankha shell, of jewel value and golden quality, be the life-saving ark for us to cross the ocean-floods of life.

समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः ।

सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः ॥ ५ ॥

5. *Samudrāj jāto maṇirvrtrāj jāto divākaraḥ.
So asmāntsarvataḥ pātu hetyā devāsuresbhyāḥ.*

Just as the sun appears from the depth of the clouds of darkness, so the Shankha is born of the sea. May the Shankha so born and collected with its action and efficacy protect us against the blazing heat and onslaughts of the violence of natural and human forces.

हिरण्यानामेकोऽसि सोमात्त्वमधि जज्ञिषे । रथे त्वमसि दर्शत
इषुधौ रौचनस्त्वं प्र ण आयूंषि तारिषत् ॥ ६ ॥

6. *Hiranyānāmeko'si somāttvamadhi jajñiṣe.*
Rathe tvamasi darśata iṣudhau rocanastvaṁ pra
ṇa āyūṁṣi tāriṣat.

Of the golden gifts of nature you are the one unique born with the soothing golden beauty of Soma, the moon. You are the glorious hero of the chariot and shine blazing in the quiver. Pray give us a long life of good health and joyous fulfilment.

देवानामस्थि कृशानं बभूव तदात्मन्वच्चरत्यप्स्वन्तः ।
तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय
कार्शनस्त्वाभि रक्षतु ॥ ७ ॥

7. *Devānāmasthi kṛśanam babhūva tadātman-*
vaccaratyapsvantah. Tatte badhnāmyāyuṣe
varcase balāya dīrghāyutvāya śataśāradāya
kārśanastvābhi rakṣatu.

The Shankha is the golden body bone of pearl with divine elements of the forces of nature, and with its own body and soul it moves around in waters of the seas and rivers. That Shankha of elemental efficacies, O man, I bind on you for good health, lustrous courage, strength of body and mind, and a long life of full hundred years and more. May this golden gift of nature's own

efficacies protect and promote you against sin and suffering.

Kanda 4/Sukta 11 (Universal Burden-Bearer)

Anadvan Devata, Bhrgvangira Rshi

In ordinary language, 'anadvan' means the bull that draws the cart. In this hymn anadvan is a metaphor for the sustainer, burden bearer, of the dynamic universe.

अ॒न॒द्वान्दा॑धार पृथि॒वीमु॒त द्याम॑न॒द्वान्दा॑धारोर्व॑न्तरि॒क्षम् ।
अ॒न॒द्वान्दा॑धार प्र॒दिशः॑ षडु॒र्वीर॑न॒द्वान्वि॒श्वं भुव॑न॒मा
वि॒वेश ॥ १ ॥

1. *Anadvāndādhāra prthivīmuta dyāmanadvāndādhārorvantarikṣam. Anaadvāndādhāra pradiśaḥ ṣaḍurvīranadvānviśvaṁ bhuvanamā viveśa.*

The cosmic burden bearer of the universe holds and sustains the earth, the heaven and the vast intervening space. He bears all the extensive six quarters of space and indeed it is Anadvan, the burden-bearer, who pervades the entire worlds of the universe in existence, and it is he who holds and sustains them.

अ॒न॒द्वानिन्द्रः॑ स प॒शुभ्यो॑ वि च॒ष्टे त्रयां॑ छ॒क्रो वि मि॑मीते
अध्व॑नः । भू॒तं भवि॑ष्यद्भुव॒ना दुहा॑नः॒ सर्वा॑ दे॒वानां॑ चरति
व्र॒तानि॑ ॥ २ ॥

2. *Anadvānindraḥ sa paśubhyo vi caṣṭe trayāṁ chakro vi mimīte adhvanaḥ. Bhūtaṁ bhaviṣyadbhuvanā duhānaḥ sarvā devānāṁ carati vratāni.*

Indra, lord omnipotent is the Anadvan who looks

after all the living beings of the world. He traverses, comprehends and orders the three modes and dimensions of the universe of thought, energy and matter. Creating, sustaining and dispensing the context of cause and effect of natural dynamics across three dimensions of time he observes and ordains the laws and disciplines of all the divine forces of nature and humanity.

इन्द्रो जातो मनुष्ये ऽष्वन्तर्धर्मस्तप्तश्चरति शोशुचानः । सुप्रजाः
सन्त्स उदारे न सर्षद्यो नाशनीयादनुदुहो विजानन् ॥ ३ ॥

3. *Indro jāto manuṣye śvantarḍhamastaptaścarati śośucānaḥ. Suprajāḥ santsa udāre na sarṣadyo nāśnīyādanaḍuho vijānan.*

Indra, pervasive presence manifest among humanity vibrates omnipresent as the light and heat of the sun, refulgent and illuminant. The man blest with noble progeny, knowing Indra as such, uninvolved in material pleasures, would not wander around far away from the divine presence.

अनुद्वान्दुहे सुकृतस्य लोक ऐनं प्याययति पर्वमानः पुर-
स्तात् । पर्जन्यो धारा मरुत ऊधो अस्य यज्ञः पयो दक्षिणा
दोहो अस्य ॥ ४ ॥

4. *Anadvānduhe sukṛtasya loka ainam pyāyayati pavamānaḥ purastāt. Parjanya dhārā maruta ūdho asya yajñāḥ payo dakṣiṇā doho asya.*

Anadvan, the burden bearer Indra, showers this soul with the milk of life's joy in the land of bliss and, purifying and sanctifying it straight, without any mediation, gives it fulfilment. The cloud is the lord's

shower of grace, the winds are treasures of favours, yajna is the milk and divine nectar, and dakshina is the divine gift.

यस्य नेशे यज्ञपतिर्न यज्ञो नास्य दातेशे न प्रतिग्रहीता ।
यो विश्वजिद्विश्वभृद्विश्वकर्मा घर्म नो ब्रूत यतमश्च-
तुष्पात् ॥ ५ ॥

5. *Yasya neśe yajñapatiṛna yajño nāsyā dāteśe na pratigrahītā. Yo viśvajidviśvabhṛdviśvakarmā gharman no brūta yatamaścatuspāt.*

The master institutor and performer of yajna governs it not, nor does he govern its gifts. Neither yajna, nor giver, nor receiver governs it. O sages speak to us of the refulgent illuminant lord, ruler, sustainer and maker of the universe, how great is he, the lord of four phases in terms of our experience and possibilities of Being.

येन देवाः स्वरारुरुहुर्हित्वा शरीरममृतस्य नाभिम् । तेन
गेष्म सुकृतस्य लोकं घर्मस्य व्रतेन तपसा यशस्यवः ॥ ६ ॥

6. *Yena devāḥ sva rārururhurhitvā śarīramamṛtasya nābhim. Tena geṣma sukṛtasya lokam gharmanasya vratena tapasā yaśasyavaḥ.*

By whose grace noble sages arose to the regions of bliss, having given up their material body, and attained to the centre of the nectar of immortality, by the same lord's grace, let us too, seekers of honour and bliss, rise to the same regions of piety and bliss through meditative practice and discipline of the lord self-refulgent and all illuminant.

इन्द्रो रूपेणाग्निर्वहैन प्रजापतिः परमेष्ठी विराट् ।
 विश्वानरे अक्रमत वैश्वानरे अक्रमतान् दुह्यक्रमत । सो ऽ
 दृंहयत् सो ऽ धारयत् ॥ ७ ॥

7. *Indro rūpenāgnirvahena prajāpatiḥ parameṣṭhī virāṭ. Viśvānare akramata vaiśvānare akramatānaḍhyakramata. So dṛmhayata so'dhārayata.*

Indra, lord omnipotent, in terms of existential form is Agni, light and fire, in terms of sustenance he is Prajapati, father of his children, Parameshthi, lord supreme transcendant, and Virat, infinite and self-refulgent. He pervades in universal humanity, he pervades in universal vital energy, he pervades in life sustaining energies of nature, he strengthens and expands existence, and he bears and sustains the world of his creation.

मध्यमेतदनुदुहो यत्रैष वह आहितः ।
 एतावदस्य प्राचीनं यावान्प्रत्यङ् समाहितः ॥ ८ ॥

8. *Madhyametadanaḍhuho yatraiṣa vaha āhitah. Etāvadasya prācīnaṁ yāvānpratyaṅsamāhitah.*

This is the centre of this burden bearer wherein this burden of the universe is collected and concentrated. As much is the part of it gone by as is the part coming up front, both the past and the future concentrated in the centre point. (This is the mystery as well as the reality of the infinite burden bearer and, consequentially, of the burden.)

यो वेदानुदुहो दोहान्तस्मानुपदस्वतः । प्रजां च लोकं चाप्नोति
 तथा सप्तऋषयो विदुः ॥ ९ ॥

9. *Yo vedānaḍuho dohāntsaptānupadasvataḥ.
Prajām ca lokam cāpnoti tathā saptarṣayo viduḥ.*

One who knows the seven showers of the grace of this eternal imperishable burden bearer, he realises and attains both the world of existence and the people that inhabit it. This the seven sages too know and express.

(These seven sages are: the soul, clear intelligence, ahankara or I-sense, mind, prana, senses of perception, and senses of volition.)

प्रद्धिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन् ।
श्रमेणानुद्धान्कीलालं कीनाशश्चाभि गच्छतः ॥ १० ॥

10. *Padbhiḥ sedimavakrāmannirām jaṅghābhiru-
tkhidan. Śrameṇānaḍvānkīlālam kīnāśāścābhi
gacchataḥ.*

Covering the field with feet and legs, overcoming exhaustion, producing food and delicious drink with sweat and hard work, the farmer and the burden bearer move on together. (So do the human being and the master burden bearer move together in the world of existence. The master burden bearer creates the world context, the field of work, while the human being, farmer, sows the seed of karma and reaps the harvest which is the fruit of his karma. One who knows this complete scenario of existence realises both this world and the ultimate all-comprehensive reality. And that knowledge and realisation is freedom.)

द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः ।
तत्रोप ब्रह्म यो वेद तद्वा अन्नुहो व्रतम् ॥ ११ ॥

11. *Dvādaśa vā etā rātrīrvratyā āhuḥ prājapateḥ.
Tatropa brahma yo veda tadvā anaḍuho vratam.*

These twelve are the nights of darkness which, they say, are to be dedicated to the discipline of Prajapati (for the sake of his children). Therein and thereby one who knows Brahma, Prajapati and his knowledge of Veda at the closest, observes and attains to Prajapati's discipline of Dharma and purpose of living.

(Twelve kinds of ignorance have been described as ignorance, confusion or negation about: Cosmic soul, individual soul, intelligence, ego, mind, prana, senses of perception, objects of perception, senses of volition, objects of volition, the individual body, the cosmic body. Reference may also be made to twelve-day Vedic ceremonies for knowledge and piety.)

दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि ।
दोहा ये अस्य संयन्ति तान्विद्वानुपदस्वतः ॥ १२ ॥

12. *Duhe sāyam duhe prātarduhe madhyandinām
pari. Dohā ye asya saṁyanti tānvidmānupada-
svataḥ.*

I receive the showers of divinity in the morning, I receive the showers in the evening, I receive them at mid-day. The showers of the presence that come to me, we know, are revelations of the eternal, they are imperishable.

Kanda 4/Sukta 12 (Rohini Vanaspati)

Rohini Vanaspati Devata, Rbhu Rshi

रोहण्यसि रोहण्यस्थश्छिन्नस्य रोहणी ।
रोहयेदमरुन्धति ॥ १ ॥

1. *Rohanyasi rohan̄yasthnaśchhinnasya rohaṇī.
Rohayedamarundhati.*

You are Rohini, the healer, healer of the broken bone. Growing, unobstructive, Arundhati, clearer of the blockade, pray heal this wound and let the bone grow normally.

यत्ते रिष्टं यत्ते द्युत्तमस्ति पेष्ट्रं त आत्मनि ।

धाता तद्बद्धया पुनः सं दधत्परुषा परुः ॥ २ ॥

2. *Yatte riṣṭam yatte dyuttamasti peṣṭram ta ātmani.
Dhātā tadbhadrāyā punaḥ saṁ dadhatparuṣā
paruḥ.*

Whatever in your body is injured, whatever is torn and broken and crushed, may the universal healer with this efficacious herb join, every part with another and heal to full growth.

सं ते मज्जा मज्जा भवतु समु ते परुषा परुः ।

सं ते मांसस्य विस्त्रस्तं समस्थ्यपि रोहतु ॥ ३ ॥

3. *Sam te majjā majjñā bhavatu samu te paruṣā
paruḥ. Saṁ te māṁsasya visrastam samasthyapi
rohatu.*

Let your marrow join with marrow and grow, let your joint of spine join with the joint, let the torn flesh be healed, join with the bone and grow.

मज्जा मज्जा सं धीयतां चर्मणा चर्म रोहतु ।

असृक्ते अस्थि रोहतु मांसं मांसेन रोहतु ॥ ४ ॥

4. *Majjā majjñā saṁ dhīyatām carmaṇā carma
rohatu. Asṛkte asthi rohatu māṁsam māṁsena
rohatu.*

Let the marrow join and grow with marrow, let your skin join with the skin and grow, let the blood and bone join and grow, and let the flesh grow with the flesh.

लोम॒ लोम्ना॒ सं कल्पया त्व॒चा सं कल्पया॒ त्वच॑म् ।

असृ॒क्ते अस्थि॑ रोहतु च्छिन्नं॒ सं धे॒ह्योष॑धे ॥ ५ ॥

5. *Loma lomnā saṁ kalpayā tvacā saṁ kalpayā tvacam. Aśṛkte asthi rohatu cchinnaṁ saṁ dhehyoṣadhe.*

Let the hair be planted with the hair, let the skin be joined with the skin, let the blood heal the bone and let it grow, let the broken bone be joined with the bone.

स उत्तिष्ठ॒ प्रेहि॒ प्र द्र॑व॒ रथः॒ सुच॒क्रः सु॒प॒विः सु॒नाभिः॑ ।

प्रति॑ तिष्ठो॒र्ध्वः ॥ ६ ॥

6. *Sa uttiṣṭha prehi pra drava rathaḥ sucakraḥ supaviḥ sunābhiḥ. Prati tiṣṭhordhvaḥ.*

Arise and stand, O patient, move up, go fast like a chariot of strong wheels, strong felly and strong nave, stand, stand and stay, stand firm and stay up.

यदि॑ क॒र्त॒ पति॑त्वा सं॒श॒श्रे यदि॑ वा॒श्मा प्र॒ह॒तो ज॒घान॑ ।

ऋ॒भू रथ॑स्ये॒वाङ्गा॑नि॒ सं द॑ध॒त्परु॑षा॒ परुः॑ ॥ ७ ॥

7. *Yadi kartaṁ patitvā saṁśaśre yadi vāśmā prahrto jaghāna. Ṛbhū rathasyevāṅgāni saṁ dadhatparuṣā paruh.*

If the wound is caused by a large knife, or a stone-shot has hit you, let the surgeon join, part with part as an expert technician repairs and rejoins the parts of a chariot.

Kanda 4/Sukta 13 (Save the Life)*Chandrama, Vishvedevah Devatah, Shantati Rshi*

उत देवा अवहितं देवा उन्नयथा पुनः ।

उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.

O Devas, noble, brilliant and generous powers and people, raise the fallen, raise them higher again and again. And, O devas, O lovers of divinity, if they do evil and commit sin, even then save them, give them life again, redeem them.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।

दक्षं ते अन्य आवातु व्यन्यो वातु यद्रपः ॥ २ ॥

1. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
Dakṣaṁ te anya āvātu vyanyo vātu yadrapaḥ.

Two winds these are that blow: One that blows from nature's sea and the river of energy, the other blows far off and away. One is prana that blows in to the lungs, the heart and the blood stream. There is the other, apana, that blows out. The one, prana, breathes in energy, freshness, enthusiasm and expertise. The other, apana, blows out whatever is impure and polluted.

आ वात वाहि भेषजं वि वात वाहि यद्रपः ।

त्वं हि विश्वभेषज देवानां दूत ईयसे ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
Tvaṁ hi viśvabheṣaja devānāṁ dūta īyase.

O prana, blow in the sanative energy that repairs

and strengthens the body system with good health. O apana, blow out and throw away what is impure and polluted. O wind, you are the universal sanative, destroyer of ill-health, and you blow as messenger of the divinities, harbinger of good health and the joy of living.

त्रायन्तामिमं देवास्त्रायन्तां मरुतां गुणाः ।

त्रायन्तां विश्वा भूतानि यथायमरूपा असन् ॥ ४ ॥

4. *Trāyantāmimam devāstrāyantām marutām gaṇāḥ. Trāyantām viśvā bhūtāni yathāyamarapā asat.*

O Devas, divinities of nature and humanity, save this life, this humanity. O energies of the winds, energise and save this life of humanity. O human and natural forms and forces of the world, save and strengthen this life so that it may become free from sin and violence.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।

दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥ ५ ॥

5. *Ā tvāgamam śantātibhiratho ariṣṭatātibhiḥ. Dakṣam ta ugramābhāriṣam parā yakṣmam suvāmi te.*

O man, I come to you with the means and message of peace and good health and freedom from violence and disease. I bear and bring for you the lustre of good health, passion for life and expertise to live and work. I inspire and energise you and throw out consumptive and cancerous negativities from your health system.

अ॒यं मे॒ हस्तो॒ भग॑वान॒नयं॒ मे॒ भग॑वत्तरः ।

अ॒यं मे॒ वि॒श्वभ॑ष॒जोऽयं॒ शि॒वाभि॑र्मर्शनः ॥ ६ ॥

6. *Ayam me hasto bhagavānayaṁ me bhagava-ttarah. Ayam me viśvabheṣajo'yaṁ śivābhima-rśanaḥ.*

This my hand is powerful, it commands good fortune and generous felicity. Indeed, this hand of mine grows even more and more felicitous and generous with its charity and good fortune. This hand is really a saviour, a universal sanative, it is really soothing and saving with the healing touch.

हस्ता॑भ्यां द॒शशा॑खाभ्यां जि॒ह्वा वा॒चः पु॒रोग॑वी ।

अ॒ना॒म॒यि॒तु॒भ्यां॒ हस्ता॑भ्यां ताभ्यां त्वा॒भि मृ॑शामसि ॥ ७ ॥

7. *Hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ hastābhyāṁ tābhyāṁ tvābhi mṛśāmasi.*

With both hands of tenfold soft caress of fingers, with the tongue that brings forth words of love and intention inspiring you to rise and move forward, with hands that emanate freedom from ailment and disease, with these we give you the healing touch of health and well being.

Kanda 4/Sukta 14 (Light Spiritual)

Agni, Ajyam Devata, Bhrgu Rshi

अ॒जो ह्य॑ग्रे॒र्जनि॑ष्ट॒ शोका॑त्सो अ॒पश्य॑ज्ज॒नितार्॑मग्रे ।

तेन॑ दे॒वा दे॒वता॑मग्र॑ आय॒न्तेन॑ रोहा॑न्नु॒रुहु॑र्मे॒ध्यासः॑ ॥ १ ॥

1. *Ajo hyagnerajaniṣṭa śokātso apaśyajjanitāramagre. Tena devā devatāmagra āyantena rohānruruhurmedhyāsah.*

Aja, the unborn human soul, rose into the state of being by the will and passion of Agni, light eternal beyond the state of Being and Becoming. As it arose, it first saw the Janita, light eternal, the generator that brought it into being. By the same divine presence and will the divinities of nature and sagely nobilities of humanity first attained to their divine character. Men of pure mind and spirit too rise to their heights of possibility by the same light of divinity.

क्रमध्वमग्निना नाकमुख्यान्हस्तेषु बिभ्रतः ।
दिवस्पृष्टं स्वर्गत्वा मिश्रा देवेभिराध्वम् ॥ २ ॥

2. *Kramadhvamagninā nākamukhyānhasteśu bibhrataḥ. Divasprṣṭhaṁ svargatvā miśrā devebhirādhvam.*

By the light and grace of Agni, go forward and rise to the state of bliss, bearing in hands yajnic homage for the fire and, having reached on top of the regions of light and bliss by the divinities, attain to the state of liberation.

पृष्ठात्पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षादिवमारुहम् ।
दिवो नाकस्य पृष्ठात्स्वर्ग्योतिरगामहम् ॥ ३ ॥

3. *Prṣṭhātprthivyā ahamantarikṣamāruham antarikṣāddivamāruham. Divo nākasya prṣṭhātsvarjyotiragāmaham.*

From the highest vedi of earthly yajna, I rise to

the sky, from the sky I rise to the regions of light, from the top of heavenly joy of the regions of light I have risen to the light and bliss of Divinity. (This mantra describes the yogi's ascent from the heights of attainment on earth, through the skies and solar regions to the state of Turiya, absolute bliss in the Kaivalya state of pure Being. The state of the ascent of humanity to Divinity, or alternatively, the descent of Divinity to humanity is described in Rgveda 8, 44, 23.)

स्व॑र्यन्तो॒ नापेक्षन्तु॒ आ द्यां रोह॑न्ति रोद॑सी ।

य॒ज्ञं ये वि॒श्वतो॑धारं॒ सुवि॑द्वांसो विते॒निरे ॥ ४ ॥

4. *Svaryanto nāpekṣanta ā dyām rohanti rodasī.
Yajñam ye viśvatodhāraṁ suvidvāṁso vitenire.*

Sagely men of knowledge and experiential attainment, who practice and expand at their individual level the yajna of communion between their soul and the cosmic soul, and rise from the earth through sky and the solar regions on way to the bliss of Divinity, accept nothing for a compromise but only the attainment of union with the Divine.

अग्ने॑ प्रेहि॒ प्रथ॑मो दे॒वतानां॑ चक्षु॑र्दे॒वानामु॑त मानु॑षाणाम् ।
इय॑क्षमाणा॒ भृगु॑भिः स॒जोषाः॑ स्व ऽर्यन्तु॒ यज॑मानाः स्व-
स्ति ॥ ५ ॥

5. *Agne prehi prathamō devatānām cakṣurdevā-
nāmuta mānuṣāṇām. Iyakṣamāṇā bhṛgubhiḥ
sajoṣāḥ svaryantu yajamānāḥ svasti.*

Come Agni, be with us, first, last and eternal, first of the divinities, light of divines such as the sun, and light of the spirit of humanity. May the yajamanas,

loving and joining in company with veteran sages and scholars, rise to divine bliss. May there be good and all round well being with them.

अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम् ।
तेन गोष्म सुकृतस्य लोकं स्वर्गारोहन्तो अभि नाक-
मुत्तमम् ॥ ६ ॥

6. *Ajamanajmi payasā ghr̥tena divyaṁ suparṇaṁ payasaṁ br̥hantam. Tena geṣma sukṛtasya lokam sva rārohanto abhi nākamuttamam.*

With the homage of milk and ghr̥ta in the sacred fire, I honour, celebrate and serve the Aja, unborn, eternal, infinite Divine Spirit of golden glory. May we, by the service and the light and grace of Agni, rising to the regions of bliss, reach the presence of Divinity, the state of infinite happiness.

पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमौदनम् ।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां दिशि दक्षिणं
धेहि पार्श्वम् ॥ ७ ॥

7. *Pañcaudanaṁ pañcabhiraṅgulibhirdarvyo-ddhara pañcadhaitamodanam. Prācyāṁ diśi śiro ajasya dhehi dakṣiṇāyāṁ diśi dakṣiṇaṁ dhehi pārśvam.*

Hold the panchaudana, havi prepared from five grains and milk, curd, ghr̥ta, rock sugar and honey, in a ladle with five fingers of the hand, raise it to offer into the sacred fire. Keep the Aja's, unborn soul's, head, i.e., intelligence in the east direction, the right part in the southern direction. (Aja here does not mean a goat, it means 'the man in the posture of meditation and prayer.'

‘Panchandana’ havi is love, faith, knowledge, prayer and communion and all other experience gathered through five senses, mind and intelligence. The mantra means the yajna of self-surrender to Divinity).

प्रतीच्यां दिशि भसदमस्य धेह्युत्तरस्यां दिश्युत्तरं धेहि
पार्श्वम् । ऊर्ध्वायां दिश्युजस्यानूकं धेहि दिशि ध्रुवायां
धेहि पाजस्य मन्तरिक्षे मध्यतो मध्यमस्य ॥ ८ ॥

8. *Pratīcyām diśi bhasadamasya dhehyuttarasyām diśyuttaram dhehi pārśvam. Ūrdhvāyām diśyajasyānūkaṁ dhehi diśi dhruvāyām dhehi pājasyam antarikṣe madhyato madhyamasya.*

Keep the Aja’s back part in the western direction, keep the left part in the northern direction, keep the spine vertically straight in the upper direction, keep the lower part firm on the seat on ground, and keep the middle part in the middle position. (This is obviously a description of the body posture when the yajamana sits on the vedi or the yogi sits in proper posture for meditation. The word ‘dhruvayam’ is echoed in Patanjali’s description of the meditation posture in Yoga Sutra, 2, 46 where he says that the yogi’s seat should be “firm and comfortable: sthira sukham asanam.”)

शृतमजं शृतया प्रोणीहि त्वचा सर्वैरङ्गैः संभृतं विश्वरूपम् ।
स उत्तिष्ठेतो अभि नाकमुत्तमं पद्भिश्चतुर्भिः प्रति तिष्ठ
दिक्षु ॥ ९ ॥

9. *Śṛtamajaṁ śṛtayā prorṇuhi tvacā sarvairāṅgaiḥ sambhṛtaṁ viśvarūpam. Sa uttiṣṭheto abhi nāka-muttamaṁ padbhiśca-turbhiḥ prati tiṣṭha dikṣu.*

O Lord, pray cover and consecrate Aja, immortal

human soul, complete in all aspects of human virtue, perfected and raised to universal character in the existential medium of personality, enfold it in the infinite grace of Divinity. O man, completed, perfected, universalised, and now consecrated with divine grace, rise from the earth to the highest state of divine bliss and with all four stages of ascension from existence to essence, sojourn in perfect freedom over all directions of eternal time and space.

Note: This sukta is a song of the immortal human soul's ascension from the mortal state of existence to its immortal state of essence abiding in the perfect freedom of Moksha through eight parts (angas) of yoga and four parts of Dharma (Dharma, Artha, Kama and Moksha). 'Aja chatuspat' of verse 9 does not mean 'four-footed goat', it means the immortal human soul, yoga-practising and self-realising through all four states of waking, dreaming, sleeping and meditating, rising to the turiya state (Mandukyopanished, 2-7 and 8-12).

Kanda 4/Sukta 15 (Song of Showers)

Marutah, Parjanya Devata, Atharva Rshi

समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्प-
यन्तु ॥ १ ॥

1. *Samutpantu pradiśo nabhasvatīḥ samabhrāṇi vātajūtāni yantu. Maḥarṣabhasya nadato nabhasvato vāśrā āpaḥ prthivīm tarpayantu.*

Let clusters of dense vapour in the quarters of the firmament rush in together. Let clouds driven by

winds fly on together. Let overladen showers dense with vapour of the thundering clouds of bursting sky rain down and fill the earth to the full.

समीक्षयन्तु तविषाः सुदानवोऽ पां रसा ओषधीभिः सच-
न्ताम् । वर्षस्य सर्गी महयन्तु भूमिं पृथग्जायन्तामोषधयो
विश्वरूपाः ॥ २ ॥

2. *Samīkṣayantu taviṣāḥ sudānavo'pām rasā oṣadhībhiḥ sacantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjāyantāmoṣadhayo viśvarūpāḥ.*

Let mighty generous clouds be favourable to us and and share their delicious showers of vitality with herbs and trees. Let showers of rain arouse and exalt the earth. Let herbs of immense variety sprout and grow in all different ways.

समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद्विजन्ताम् ।
वर्षस्य सर्गी महयन्तु भूमिं पृथग्जायन्तां वीरुधो विश्व-
रूपाः ॥ ३ ॥

3. *Samīkṣayasva gāyato nabhānsyapām vegāsaḥ pṛthagudvijantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjā-yantām vīrudho viśvarūpāḥ.*

O lord, show us the rumbling clouds in the skies. Let multitudes of clouds rush on and overwhelm the firmament. Let showers of rain gladden and exalt the earth. Let plants and trees of all kinds sprout and grow.

गुणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक् ।
सर्गी वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥ ४ ॥

4. *Gaṇāstvopa gāyantu mārutāḥ parjanya ghoṣiṇaḥ pṛthak. Sargā varṣasya varṣato varṣantu pṛthi-vīmanu.*

Let currents of wind, O cloud of rain, celebrate you in song all round. May showers of rain falling and blessing the earth according to the needs of the season oblige us.

उदीरयत मरुतः समुद्रतस्त्वेषो अर्को नभ उत्पातयाथ ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं
तर्पयन्तु ॥ ५ ॥

5. *Udīrayata marutaḥ samudratastveṣo arko nabha utpātayātha. Maha-ṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīm tarpayantu.*

O winds, stir the vapours of water from the sea evaporated by the heat of the sun and raise them to the sky. Let the profuse showers of rain from the rumbling clouds of the roaring sky fall and fill the earth to the full.

अभि क्रन्द स्तनयार्दयोदधिं भूमिं पर्जन्य पर्यसा समङ्ग्धि ।
त्वया सृष्टं बहुलमैतु वर्षमाशारेषी कृशगुरेत्वस्तम् ॥ ६ ॥

6. *Abhi kranda stanayārdayodadhiṁ bhūmiṁ parjanya payasā samaṅgdi. Tvayā sṛṣṭaṁ bahulamaitu varṣamāśāraiṣī kṛśaguretvastam.*

Thunder and roar, O cloud, shake the flood of the firmament into showers, and bless the earth with life giving rain. Let the showers released by you fall and flow profusely, and let the hopeful farmer go home happy.

सं वोऽ वन्तु सुदानव उत्सा अजगुरा उत । मरुद्भिः प्रच्युता
मेघा वर्षन्तु पृथिवीमनु ॥ ७ ॥

7. *Saṁ vo'vantu sudānava utsā ajagarā uta.
Marudbhiḥ pracyutā meghā varṣantu pṛthi-
vīmanu.*

Let the mighty bounteous showers save you from drought and promote you to prosperity. Let the clouds impelled and propelled by the winds rain down on earth in showers according to the needs of the season.

आशांमाशां वि द्योततां वाता वान्तु दिशोदिशः ।

मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु ॥ ८ ॥

8. *Āśāmāśāṁ vi dyotatāṁ vātā vāntu diśodiśaḥ.
Marudbhiḥ pracyutā meghā varṣantu pṛthi-
vīmanu.*

Let lightnings flash all round in all directions. Let winds blow in all directions from all directions. Let clouds moved by winds shower in accord with the earth.

आपो विद्युदभ्रं वर्षं सं वोऽ वन्तु सुदानव उत्सा अजगरा
उत । मरुद्भिः प्रच्युता मेघाः प्रावन्तु पृथिवीमनु ॥ ९ ॥

9. *Āpo vidyudabhraṁ varṣaṁ saṁ vo'vantu
sudānava utsā ajagarā uta. Marudbhiḥ pracyutā
meghā prāvantu pṛthivīmanu.*

O children of the earth, let waters, lightning and thunder, cloud and showers, and the great bounteous floods of water, rains, rivers and seas protect and promote you to prosperity. May the clouds moved by winds promote the produce of the earth.

अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव ।
स नो वर्षं वन्तुतां जातवेदाः प्राणं प्रजाभ्यो अमृतं दिव-
स्पति ॥ १० ॥

10. *Apāmagnistanūbhiḥ saṁvidāno ya oṣadhī-nāmadhipā babhūva. Sa no varṣaṁ vanutām jātavedāḥ prāṇaṁ prajābhyo amṛtaṁ divaspari.*

May Agni, Jataveda, all pervasive vitality of life, one with the form and spirit of waters and life forms, which is over all protector and promoter of the life and efficacy of herbs, bless us with nectar showers of water from over the heavens and the firmament as the very breath and energy of life for all people and other forms of life.

प्रजापतिः सलिलादा समुद्रादाप ईरयन्नुदधिर्मर्दयाति । प्र
प्यायतां वृष्णो अश्वस्य रेतोऽ वडितेन स्तनयित्नुनेहि ॥ ११ ॥

11. *Prajāpatiḥ salilādā samudrādāpa īrayannudadhimardayāti. Pra pyāyatām vṛṣṇo aśvasya reto'rvānetena stanayitnunehi.*

Prajapati, lord of his people, solar sustainer of life, raising vapours of water from the rolling oceans, forms and breaks the spatial oceans of vapours. By this, may the living vitality of the generous abundant cloud increase, and by this very augmentation, further, may the showers of rain by the catalytic force of lightning come down and bless the earth.

अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव
नीचीरपः सृज । वदन्तु पृश्निबाहवो मण्डूका इरिणानु ॥ १२ ॥

12. *Apo niṣiñcannasuraḥ pitā naḥ śvasantu gargarā apāṁ varuṇāva nīcīrapaḥ sṛja. Vadantu pṛśnibāhavo maṇḍūkā iriṇānu.*

The cloud of waters and showers, giver of life energy, is our protector and promoter. O Varuna, dear

cloud, release the showers of rain down and let the streams and pools of water come to life, and then let the colourful frogs croak with joy in the rippling pools and flowing streams in celebration of the earth.

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।

वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥ १३ ॥

13. *Samvatsaram śaśayānā brāhmaṇā vratacāriṇaḥ.*
Vācam parjanyaajinvitām pra maṇḍūkā avādiṣuḥ.

Frogs are celebrants of divinity: observing the cycle of nature's seasons, lying in hybernation for a year, they sing and celebrate life, singing in their natural language inspired by the cloud and showers of rain.

उपप्रवद मण्डूकि वर्षमा वद तादुरि ।

मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः ॥ १४ ॥

14. *Upapravada maṇḍūki varṣamā vada tāduri.*
Madhye hradasya plavasva vigrhya caturah padah.

O froggy, O little baby froggy, sing and celebrate. Call on the rain, extend your four legs in joy and swim freely in the flood.

खण्वखा३इ खैमखा३इ मध्ये तदुरि ।

वर्ष वनुध्वं पितरो मरुतां मन इच्छत ॥ १५ ॥

15. *Khaṇvakhā3-i khaimakhā-i madhye taduri.*
Varṣam vanudhvaṁ pitaro marutām mana icchata.

O hybernating froggy, O silent little one, enjoy and have fun in the rain. O seniors, guardians of the people, try to have the knowledge and favour of the

winds, they bring rain.

म॒हान्तं॑ को॒शमु॒दचा॒भि षिञ्च॑ सविद्युतं भवतु वातु वातः ।
त॒न्वतां॑ य॒ज्ञं ब॒हुधा॑ विसृष्टा आन॒न्दिनी॑रोषधयो भवन्तु ॥ १६ ॥

16. *Mahāntaṁ kośamudacābhi ṣiñca savidyutaṁ bhavatu vātu vātaḥ. Tanvatām yajñam bahudhā viśṛṣṭā ānandinīroṣadhayo bhavantu.*

O lord, O people, raise the cloud, treasure bearer of rain. Bring rain on the earth. Let the sky flash with thunder and lightning for rain. Let the wind blow favourable for rain. Extend and develop yajna for rain. Let the herbs, sprouted, grown and extended for yajna and rain be great sources of joy and well being.

Kanda 4/Sukta 16 (All Watching Divinity)

Varuna Devata, Brahma Rshi

बृ॒हन्ने॒षामधि॑ष्ठा॒ता अ॒न्तिकादि॑व पश्यति ।
य स्ता॒यन्म॒न्यते॒ चर॑न्त्सर्व॑ दे॒वा इ॒दं वि॒दुः ॥ १ ॥

1. *Bṛhanneṣāmadhiṣṭhātā antikādiva paśyati. Ya stāyanmanyate carantsarvaṁ devā idaṁ viduḥ.*

Mighty and infinitely great is the ruling lord and master of these worlds of the universe who watches everything as if at the closest, directly, and, expanding these all, alert and ever awake, knows, watches and assesses the entire universe and its working. This, the brilliant divine sages know well.

यस्तिष्ठ॑ति चर॑ति यश्च॑ वज्र॑ति यो नि॒लायं॑ चर॑ति यः
प्र॒तङ्ग॑म् । द्वौ संनि॑षद्य॒ यन्म॒न्त्रये॑ते राजा॒ तद्वै॑द वरु॑ण-
स्तृ॒तीयः॑ ॥ २ ॥

2. *Yastiṣṭhati carati yaśca vañcati yo nilāyaṁ carati yaḥ prataṅkam. Dvau saṁniṣadya yanman-trayete rājā tadveda varuṇastrīyaḥ.*

Who does not move and stands still, who moves, who deceives, who acts under disguise or openly or crookedly, whatever two people in consult talk and decide together, all these the third, the witness, the all-ruling Varuna, lord of universal judgement, dispensation and retribution, knows, ever watchful.

उ॒तेयं भू॒मिर्वरु॑णस्य॒ राज्ञ॑ उ॒तासौ॑ द्यौर्बृ॒हती॑ दू॒रेअ॒न्ता । उ॒तो
संमु॒द्रौ वरु॑णस्य कु॒क्षी उ॒तास्मिन्न॑ल्प उ॒दके॑ नि॒लीनः॑ ॥ ३ ॥

3. *Uteyaṁ bhūmirvaruṇasya rājña utāsau dyaurbṛhaṭi dūreantā. Uto samudrau varuṇasya kukṣi utāsminnalpa uduke nilīnaḥ.*

And this earth is the dominion of the ruler Varuna, and so is that vast heaven at the far end, and both the oceans of earth and space are Varuna's, they all exist in him, and so does he pervade and is hidden in the greatest and in the smallest of waters.

उ॒त यो॑ द्याम॒तिसर्पी॑त्प॒रस्ता॒न्न स मु॑च्यातै॒ वरु॑णस्य॒ राज्ञः॑ ।
दि॒व स्प॑शः॒ प्र च॑रन्ती॒दम॑स्य॒ सह॑स्त्रा॒क्षा अ॒ति प॑श्यन्ति
भू॒मिम् ॥ ४ ॥

4. *Uta yo dyāmatisarpātparastānna sa mucyātai varuṇasya rājñaḥ. Diva spaśaḥ pra carantī-damasya sahasrākṣā ati paśyanti bhūmim.*

And he who thinks he might possibly stride beyond the far off heavens of light cannot get away free from the dominion of the ruler Varuna. The watchful sentinels of this lord of light and the heavens are ever

on the move, watching, thousand eyed, they watch even beyond the world of existence. They watch intensely, they miss nothing.

सर्वं तद्राजा वरुणो वि चष्टे यदन्तरा रोदसी यत्परस्तात् ।
संख्याता अस्य निमिषो जनानामक्षानिव श्वघ्नी नि मिनोति
तानि ॥ ५ ॥

5. *Sarvaṁ tadrājā varuṇo vi caṣṭe yadantarā rodasī yatparastāt. Saṁkhyātā asya nimiṣo janānāma-kṣāniva śvaghnī ni minoti tāni.*

All that, the ruler Varuna watches closely, whatever is in heaven and earth and beyond. Even people's wink of the eye every moment throughout life is watched, counted and assessed by him as every cast and move of the dice is perceived by the player. (May be he is a player. He has cast the die and watches. We are the dice. He casts us according to our Karma, but we move according to our will, still within the rules of his game.)

ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः ।
छिनन्तु सर्वे अनृतं वदन्तं यः सत्यवाद्यति तं सृजन्तु ॥ ६ ॥

6. *Ye te pāśā varuṇa sapṭasapṭa tredhā tiṣṭhanti viṣitā ruśantaḥ. Chinantu sarve anṛtaṁ vadantaṁ yaḥ satyavādyati taṁ sṛjantu.*

O Varuna, those threefold laws of existence seven by seven, which ever abide, ever active, ever shining, never sparing, may they all bind or split the personality of the man who speaks untruth, and may they all release and recreate the man who speaks the truth.

श॒तेन॒ पाशै॑र॒भि धे॑हि वरु॒णै॒नं॒ मा ते॑ मोच्यन्त॒वाङ् नृ॑चक्षः ।
आस्तां जा॒ल्म उ॒दरं॑ श्रंसयित्वा कोश॑इवाबन्धः परि॒-
कृत्य॑मानः ॥ ७ ॥

7. *Śatena pāsairabhi dhehi varuṇainam mā te mocyanṛtavānṛcakṣaḥ. Āstām jālma udaram śraṁsayitvā kośa-ivābandhaḥ parikṛtyamānaḥ.*

O Varuna, all presiding, all watching ruler, with a hundred bonds of your laws bind and restrain this liar. Let him not escape the bonds of your law. Let this unfortunate man, his inner personality split into shreds, self-tortured, lie loose like a broken vessel.

यः स॑मा॒म्यो॒ऽव॑रु॒णो॒ यो व्या॒म्यो॒ऽव॑ यः स॒न्देश्यो॒ऽव॑रु॒णो॒
यो वि॒देश्य॑ । यो दै॒वो वरु॑णो॒ यश्च॑ मा॒नुषः॑ ॥ ८ ॥

8. *Yah samāmyo'varuṇo yo vyāmyo'yah sandeśyo'varuṇo yo videśyah. Yo daivo varuṇo yaśca mānuṣaḥ.*

Varuna that is common and equal for all, yet different and specific for every one among all, Varuna that is good and equal for all places, Varuna that is different and specific for all places, that Varuna is good to the divinely sages as well as to ordinary human beings.

तैस्त्वा॒ सर्वै॑र॒भि ष्या॑मि पाशै॑रसावामुष्यायणामुष्याः पु॒त्र ।
तानुं॑ ते॒ सर्वी॑ननुसन्दि॒शामि॑ ॥ ९ ॥

9. *Taistvā sarvairabhi ṣyāmi pāsairasāvāmuṣyā-yaṇāmuṣyāḥ putra. Tānu te sarvānanusandiśāmi.*

By all these bonds of the law of Nature I bind you, son of your mother and scion of your family line,

i.e., gotra, and direct that all of them be applied to you.

Kanda 4/Sukta 17 (Apamarga Herb)

Apamarga Oshadhi Devata, Shukra Rshi

ईशानां त्वा भेषजानामुज्जेष आ रभामहे ।

चक्रे सहस्रवीर्यं सर्वस्मा ओषधे त्वा ॥ १ ॥

1. *Īśānām tvā bheṣajānāmujjeṣa ā rabhāmahe.*
Cakre sahasravīryam sarvasmā oṣadhe tvā.

O Apamarga, best of herbal sanatives, in order to win our medical objective we take you up for medical treatment and reinforce you to a thousandfold higher efficacy as a cure for all diseases.

सत्यजितं शपथयावन्तीं सहमानां पुनःस्राम् ।

सर्वाः समह्वयोषधीरितो नः पारयादिति ॥ २ ॥

2. *Satyajitam śapathayāvanīm sahamānām punaḥ sarām. Sarvāḥ samahvyoṣadhīrito naḥ pārayāditi.*

I take up and reinforce the truly conquering, cursed disease reverting, successfully challenging and persistently acting herb in which I collect and concentrate the power and efficacy of all herbs in general so that it may give us success in fighting against all diseases.

या शशाप शपनेन याघं मूरमादधे । या रसस्य हरणाय
जातमारेभे तोकमत्तु सा ॥ ३ ॥

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

Whatever has reviled the patient with its

malignity, whatever has planted itself as a fast growing killer disease, whatever has seized life's regenerative force to consume the vitality of life and arrest the renewal, may all that cancerous curse itself consume its own germination and further growth to cause its own end.

यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते । आमे मांसे कृत्यां
यां चक्रुस्तया कृत्याकृतौ जहि ॥ ४ ॥

4. *Yām te cakrurāme pātre yām cakrurnīlalahite.
Ame māṁse kṛtyām yām cakrustayā kṛtyākṛto
jahi.*

Whatever damage the cancerous causes do in the constipated intestines, whatever they do in the veins and arteries, whatever damage they do in the formative flesh, by whatever ways and causes they do so, by that very process reversed, destroy the causes of the disease.

दौष्वप्यं दौर्जीवित्यं रक्षो अभ्व मराय्य ऽ । दुर्णाम्नीः सर्वा
दुर्वाचस्ता अस्मन्नाशयामसि ॥ ५ ॥

5. *Dauṣvapnyam daurjīvityam rakṣo abhva
marāyyaḥ. Duṛṇāmnīḥ sarvā durvācastā asma-
nnāśayāmasi.*

Bad dreams and loss of sleep, depression, hyper tension and schizophrenia, debility, loss of lustre, and all cursed and superstitious diseases concerned with loss of honour and image and loss of reputation, we eliminate from us. (Durnaman and Durvach are names of piles.)

क्षुधामारं तृष्णामारमगोतामनपत्यताम् ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ६ ॥

6. *Kṣudhāmāraṁ tṛṣṇāmāramagotāmanapatyatām.
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.*

O Apamarga, destroyer of all want of health and causes of death and disease, with your power and efficacy we ward off and cleanse loss of appetite, diseases concerned with thirst, diseases of the weakness and loss of perceptive senses and dementia, sterility and infertility and all other ailments of body and mind.

तृष्णामारं क्षुधामारमथो अक्षपराजयम् ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ७ ॥

7. *Tṛṣṇāmāraṁ kṣudhāmāramatho akṣaparājayam.
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.*

O Apamarga, panacea for health and happiness, with your versatile power and efficacy we eliminate from our life and society all diseases that cause death by thirst or loss of thirst, by hunger or loss of hunger, and all mental diseases caused by addiction such as gambling, alcohol or the thrill of chance and unknown possibility and expectation.

अपामार्ग ओषधीनां सर्वसामेक इदृशी ।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ ८ ॥

1. *Apāmārga oṣadhīnāṁ sarvāsāmekā idvaṣī.
Tena te mṛjma āsthitamatha tvamagadaścara.*

Of all the medicines, Apamarga is the one all conquering against disease. O patient, with that we cure and eliminate the chronic disease from you so that you live and enjoy life healthy, happy and free from disease.

Kanda 4/Sukta 18 (Apamarga Panacea)*Apamarga Oshadhi Devata, Shukra Rshi***स॒मं ज्योतिः॑ सूर्ये॒णाह्ना॑ रा॒त्रीं स॒माव॑ती ।****कृ॒णोमि॑ स॒त्यमू॒तये॑ऽ र॒साः स॑न्तु कृ॒त्वंरीः ॥ १ ॥**

1. *Samam jyotiḥ sūryeṇāhnā rātrī samāvati.*
Kṛṣomi satyamūtaye'rasāḥ santu kṛtvarīḥ.

Light is naturally one with the sun. Night is naturally close with the day, (the one implies the other). Similarly, I naturally follow the truth for peace, protection and security (because truth and peace with security and protection go together). And when you equate truth and peace both in action, all counterfeits become void of meaning and value. This is the ethics of professionalism.

यो दे॒वाः कृ॒त्यां कृ॒त्वा ह॒राद॒विदु॑षो गृ॒हम् ।**व॒त्सो धा॒रुरि॑व मा॒तरं॒ तं प्र॒त्यगु॑प प॒द्यता॑म् ॥ २ ॥**

2. *Yo devāḥ kṛtyāṁ kṛtvā harāda viduṣo gṛham.*
Vatso dhāruriva mātaram taṁ pratyagupa padyatām.

If a clever man does an evil act and robs the house of an ignorant, innocent, trustful man, O devas, the evil act would recoil on the doer just like a suckling calf going back to the mother cow. (This is a warning to a clever professional who cheats innocent, ignorant people while they trust him. Evil must return to its source.)

अ॒मा कृ॒त्वा पा॒प्मानं॒ यस्तेना॒न्यं जिघां॑सति ।**अश्मा॑न॒स्तस्यां॒ दुग्धा॑यां बहु॒लाः फट्क॑रि॒कृति॑ ॥ ३ ॥**

3. *Amā kṛtvā pāpmānaṁ yastenānyaṁ jighāṁsati.
Aśmānastasyām dagdhāyām bahulāḥ phaṭkari-
krati.*

Having planned an evil act at home, if a person hurts and kills another person with that, then, when that evil act is accomplished and ignited, innumerable stones would burst forth and destroy the evil doer.

सहस्रधामन्विशिखान्विग्रीवां छायया त्वम् ।
प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर ॥ ४ ॥

4. *Sahasradhāmanviśikhānvigrīvām chāyayā tvam.
Prati sma cakruṣe kṛtyām priyām priyāvate hara.*

O ruler of a thousand powers, protector and keeper of a thousand homes, let the old and young sleep at peace. Put the ogres and saboteurs to sleep. Pay the evil doer in his own coin. Let the lover meet his love.

अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् ।
यां क्षेत्रे चक्रुर्या गोषु यां वा ते पुरुषेषु ॥ ५ ॥

5. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam.
Yām kṣetre cakruryām goṣu yām vā te puruṣeṣu.*

Thus by this curative and policy of peace I cleanse all deeds and correct all evils that they do in the field, among the cows or among the people, and this I do for you all.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् ।
चकार भद्रमस्मभ्यमात्मने तपनं तु सः ॥ ६ ॥

6. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgu-
rim. Cakāra bhadramasmabhyamātmane tapa-
naṁ tu saḥ.*

He that does the mischief, or tries but fails to accomplish, burns his own fingers or breaks his own feet. In a way, he does good to us, awakens us, but, after all, this is a torture for himself, he is a torture unto himself.

अ॒पामा॒र्गोऽ॒प॒ मा॒र्ष्टु॒ क्षे॒त्रि॒यं श॒पथ॑श्च॒ यः ।

अपा॑ह॒ यातु॑धा॒नीर॒प॒ सर्वा॑ अरा॒य्य ऽः ॥ ७ ॥

7. *Apāmārgo 'pa mārṣtu kṣettriyaṁ śapathaśca yaḥ.*
Apāha yātudhānīrapa sarvā arāyyaḥ.

Apamarga, real panacea, is that which cleanses and cures us of all physical disease and mental malignity, whether it is individual or social, inherited, contacted or acquired. It is that which removes all that is negative, destructive and depressive and causes self-deprivation and social debility.

अ॒प॒मृ॒ज्य॑ यातु॑धा॒नान॒प॒ सर्वा॑ अरा॒य्य ऽः ।

अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ तद॒प॒ मृ॒ज्महे॑ ॥ ८ ॥

8. *Apamṛjya yātudhānānap sarvā arāyyaḥ.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

O Apamarga, personal and social panacea, having cleansed out all violence and negativity, all depression, deprivation and poverty by your power and efficacy, we clean up the totality of life and restore it to purity, good health, happiness and advancement.

Kanda 4/Sukta 19 (Apamarga: Social Health and Peace)

Apamarga Oshadhi Devata, Shukra Rshi

उ॒तो अ॒स्यब॑न्धुकृ॒दुतो अ॒सि नु जा॑मि॒कृत् ।

उ॒तो कृ॑त्या॒कृतः प्र॒जां न॒डमि॑वा च्छि॒न्धि वा॑र्षि॒कम् ॥ १ ॥

1. *Uto asyabandhukṛduto asi nu jāmikṛt. Uto kṛtyākṛtaḥ prajān naḍamivā cchindhi vārṣikam.*

Apamarga, as you are destroyer of deadly and dread diseases and also of the dearest dearly related addictions, pray destroy all violent negativities and their after effects, uproot them like the weeds of the rainy season.

ब्रा॒ह्मणे॑न॒ पयु॑क्तासि॒ कण्वे॑न ना॒र्षदे॑न ।

से॒नेवै॑षि॒ त्विषी॑मती॒ न तत्र॑ भ॒यम॑स्ति॒ यत्र प्रा॒ज्जोष्यो॑षधे ॥ २ ॥

2. *Brāhmaṇena paryuktāsi kaṇvena nārṣadena. Senevaiṣi tviṣīmātī na tatra bhayamasti yatra prājñoṣyoṣadhe.*

Created and composed by the Brahmana, scholar of science and Veda, and approved by the wise Councillor, you go forward shining and blazing like a victorious army. O Oshadhi, wherever you reach and act, fear stays no more.

अग्र॑मे॒ष्योष॑धीनां॒ ज्योति॑षेवाभिदी॒पय॑न् ।

उ॒त त्रा॒तासि॑ पाक॒स्याथो॑ ह॒न्तासि॑ र॒क्षसः॑ ॥ ३ ॥

3. *Agrameṣyoṣadhīnāṃ jyotiṣevābhidīpayan. Uta trātāsi pākasyātho hantāsi rakṣasaḥ.*

You go forward working as first and foremost

of all medications, shining and illuminating like light itself. You are the saviour, preserver and protector of the good and pure with maturity, and destroyer of the violent and the killers.

यद्ददो देवा असुरांस्त्वयाग्रे निरकुर्वत ।

ततस्त्वमध्योषधेऽ- पामार्गो अजायथाः ॥ ४ ॥

4. *Yadado devā asurāṁstvayāgre nirakurvata.
Tatastvamadhyoṣadhe'pāmārgo ajāyathāḥ.*

O Apamarga, divine energy for universal cleansing, when in the early stages of natural evolution, the positive and brilliant creative forces of nature struggle with negativities and resistance and they overcome the dark forces, then you, O crown of herbs, come into being on earth by the name Apamarga, the cleanser, pioneer and leader on way to progress.

विभिन्दती शतशाखा विभिन्दन्नाम ते पिता ।

प्रत्यग्वि भिन्धि त्वं तं यो अस्माँ अभिदासति ॥ ५ ॥

5. *Vibhindaṭī śataśākhā vibhindannāma te pitā.
Pratyagvi bhindhi tvaṁ taṁ yo asmāñ abhidāsati.*

O Apamarga, hundred branched destroyer of disease, it is Nature's force of survival and victory over negative forces in the evolutionary circuit that is your generator. So turn to those forces which seek to subdue and enslave us and destroy them in their natural course.

असृङ्म्याः समभवत्तद्यामेति महद् व्यचः ।

तद्वै ततो विधूपायत्प्रत्यक्कर्तारमृच्छतु ॥ ६ ॥

6. *Asadbhūmyāḥ samabhavattadyāmeti mahad
vyacaḥ. Tadvai tato vidhūpāyatpratyakkartā-
ramṛcchatu.*

Whatever is false, untrue and negative born of the earth, even if it grows and rises to the skies, ultimately returns to its root cause, torturing its own creator and perpetrator.

प्रत्यङ् हि संबभूविथ प्रतीचीनफलस्त्वम् ।

सर्वान्मच्छपथाँ अधि वरीयो यावया वधम् ॥ ७ ॥

7. *Pratyañ hi sambabhūvitha pratīcīnaphalastvam.
Sarvānmacchapathāñ adhi varīyo yāvayā
vadam.*

You are the giver of the fruit of action: direct for the positive, indirect and reverse for the negative. Pray revert all negativities and enmities directed against me, and revert all deadly weapons away from me.

शतेन मा परि पाहि सहस्रेणाभि रक्ष मा ।

इन्द्रस्ते वीरुधां पत उग्र ओज्मानमा दधत् ॥ ८ ॥

8. *Śatena mā pari pāhi sahasreṇābhi rakṣa mā.
Indraste vīrudhāṁ pata ugra ojmānamā dadhat.*

Promote me all over by a hundredfold vigour and vitality. Protect me all round by thosandfold forces against all danger and debility. O chief of herbs and sanatives, may mighty Indra, the omnipotence of Nature, bless you with lustrous vigour and efficacy.

Kanda 4/Sukta 20 (Divine Sight)

Matrnama Oshadhi Devata, Matrnama Rshi

Matrnama is the name of a herb. Satavalekara has, in his note on this sukta, given names of three matrnama herbs which protect and promote good eye-sight. And eye sight here extends beyond the physical

to the divine vision. The three herbs are: Akhukarani, Mahashravanika and Ghrtakumari.

आ पश्यति॒ प्रति॑ पश्यति॒ परा॑ पश्यति॒ पश्यति॑ ।

दिव॑म॒न्तरि॑क्षमा॒द्भूमिं॑ सर्वं॒ तद्दे॒वि पश्यति॑ ॥ १ ॥

1. *Ā paśyati prati paśyati parā paśyati paśyati.
Divamantarikṣamādbhūmiṁ sarvaṁ taddevi
paśyati.*

O vision divine, by virtue of your gift, man sees, sees directly, sees everything specifically, sees far far and wide, sees all round. Man sees the heavens, the middle regions, the earth, man sees all.

ति॒स्रो दि॒वस्ति॒स्रः पृ॒थि॒वीः षट् चे॒माः प्र॒दि॒शः पृथक्॑ ।

त्वया॒हं सर्वा॑ भू॒तानि॑ प॒श्या॒नि दे॒व्योष॑धे ॥ २ ॥

2. *Tisro divastisraḥ prthivīḥ ṣaṭ cemāḥ pradiśaḥ
prthak. Tvayāhaṁ sarvā bhūtāni paśyāni devyo-
ṣadhe.*

O divine herb, divine light of the eye, by virtue of your gift, let me see all things in existence: three regions of light, three earths, three skies and into these six directions one by one.

दि॒व्यस्य॑ सु॒पर्ण॑स्य॒ तस्य॑ हा॒सि क॒नी॒र्निका॑ ।

सा भूमि॑मा रु॒रोहि॑थ व॒ह्यं श्रान्ता॑ व॒धूरि॑व ॥ ३ ॥

3. *Divyasya suparṇasya tasya hāsi kanīnikā.
Sā bhūmimā rurohitha vahaṁ śrāntā vadhūriva.*

O vision divine, you are indeed the pupil of the eye of that celestial Sojourner of light,, the Sun. You are all-watchful divinity, who have descended from

heaven to ride this earthly chariot like a way-wearied bride on way to the lover's home.

तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत् ।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥ ४ ॥

4. *Tām me sahasrākṣo devo dakṣiṇe hasta ā dadhat.
Tayāhaṁ sarvaṁ paśyāmi yaśca śūdra utāryaḥ.*

That vision, the lord of thousand divine eyes has placed in me, this herb in my right hand for a symbol and efficacy. By that intensified vision. I see all, well and equally, whether one is rich or poor, high or low, master or servant.

अविष्कृणुष्व रूपाणि मात्मानमप गूहथाः ।
अथो सहस्रचक्षो त्वं प्रति पश्याः किमीदिनः ॥ ५ ॥

5. *Āviṣkṛṇuṣva rūpāṇi mātmanamapa gūhathāḥ.
Atha sahasracakṣo tvaṁ prati paśyāḥ kimīdinaḥ.*

O lord of a thousand divine eyes, show the real forms of things. Do not hide yourself either, reveal yourself to my vision, and help me see into the evil realities of things in existence.

दर्शय मा यातुधानान्दर्शय यातुधान्यः ।
पिशाचान्त्सर्वान्दर्शयेति त्वा रभ ओषधे ॥ ६ ॥

6. *Darśaya mā yātudhānān darśaya yātudhānyaḥ.
Piśācāntsarvāndarśayeti tvā rabha oṣadhe.*

O herb, O light and vision of divine efficacy, show me the covert damagers of life, show me the demonic devourers of life and vitality. Show me those cancerous negativities that eat up the blood. For this

purpose I love and pray for the vision of knowledge.

कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः ।

वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः ॥ ७ ॥

7. *Kaśyapasya cakṣurasi śunyaśca caturakṣyāḥ.
Vīdhre sūryamiva sarpaṇtaṁ mā piśācam
tiraskarah.*

O light of divine vision, you are the super-eye of the realised yogi. You are the fourfold vision of the sagely seer's consciousness. Like the sun travelling in space, reveal, and allow not the cancerous evils to conceal themselves and escape the detective eye.

उदग्रभं परिपाणाद्यातुधानं किमीदिनम् । तेनाहं सर्वं पश्या-
म्युत शूद्रमुतार्यम् ॥ ८ ॥

8. *Udagrabhaṁ paripāṇādyātudhānaṁ kimīdi-nam.
Tenāhaṁ sarvaṁ paśyāmyuta śūdramutāryam.*

With the eye of divine vision, I have caught out the damagers of life from their den and restrained the demonic devourers from sucking life blood. Thereby now I see all whether high or low, I see them all in their human reality.

यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति ।

भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय ॥ ९ ॥

9. *Yo antarikṣeṇa patati divaṁ yaścātisarpaṭi.
Bhūmiṁ yo manyate nāthaṁ taṁ piśācam pra
darśaya.*

Who flies through the middle regions, who rises to the regions of light and feels he would cross, who

thinks he has mastered the earth, such devilish blood suckers, O vision divine, pray expose.

Kanda 4/Sukta 21 (The Cows)

Gavah Devata, Brahma Rshi

आ गावो अगमन्नतु भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।

प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्विरुषसो दुहानाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadramakrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun. Let them sit and rest in the stalls, be happy and comfortable. They bring happiness and good fortune. May they be fertile, rich with progeny, abundant rich and various by growing, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light as morning dawns.

इन्द्रो यज्वने गृणते च शिक्षत उपेददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति
देव्युम् ॥ २ ॥

2. *Indro yajvane grṇate ca śikṣata upeddadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance for the man dedicated to yajna, divine celebration, social service and education for a purpose and self-fulfilment. This way too he does not deplete his wealth and knowledge but maintains it. He constantly adds to the wealth of the nation in every

region of the land, maintaining the devotees of learning for society and divinity, without taking anything from them materially.

न ता न॑श॒न्ति न द॑भ॒ति तस्करो॑ नासा॒मामि॒त्रो व्य॑थिरा
द॒ध॒र्षति॑ । दे॒वांश्च॒ याभि॒र्यज॑ते ददाति च॒ ज्यो॒गित्ताभिः॑ सच॒ते
गोप॑तिः स॒ह ॥ ३ ॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāṁśca yābhiryajate dadāti ca jyogittābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these are holy cows. Like light rays they do not perish, nor deplete, nor fade away. Thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The master of these cows, lights and radiations, with which and for which he serves the divinities, the learned and the wise, creates, gives and adds to the beauty of life and he too lives, lasts and constantly rises with them.

न ता अ॒र्वी रे॒णुक॑काटोऽ॒श्नुते॑ न सं॒स्कृत॑त्रमु॒प॒ यन्ति॑ ता
अ॒भि । उ॒रुगा॑यमभ॒यं तस्य॑ ता अनु॒ गावो॑ म॒र्त॑स्य॒ वि च॑रन्ति
यज्व॑नः ॥ ४ ॥

4. *Na tā arvā reṇukakāto' śnute na saṁskṛtatramupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanah.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these raidations penetrate the thick head of a cruel butcher insulated against sensitivity and enlightenment. These cows of holy light and refinement

roam freely around the open pastures of the generous man of yajna and social service, a boundless world of freedom, fearlessness and non-violence.

गावो भगो गाव इन्द्रो म इच्छाद्गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामि हृदा मनसा चिदि-
न्द्रम् ॥ ५ ॥

5. *Gāvo bhago gāva indro ma icchādgāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmi hṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, develop cows for me. May Bhaksha, lord of primal food, energy and joy of life give me cows for soma. O people, O lord of power and glory, Indra, I love all that cows stand for: mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love all that with my heart and mind: the beauty, the glory, the ecstasy!

यूयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥ ६ ॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ citkṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhadvo vaya ucyaṭe sabhāsu.*

O cows, mother spirits of the nation's body, mind and soul, give health and vigour to the weak, turn the ugly to beauty and grace. O people, make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech and your life and work is praised in the assemblies of the wise.

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा व स्तेन ईशत माघशंसः परिवो रुद्रस्य हेतिर्वृणक्तु ॥ ७ ॥

7. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ
suprapāṇe pibantīḥ. Mā va stena īśata māgha-
śamsaḥ pari vo rudrasya hetirvṛṇaktu.*

O fertile and abundant cows blest with progeny, feeding on fine green grass and drinking pure water from clear pools, may no thief, no sinner, ever rule over you, may no strike of the cruel butcher ever slaughter you.

Kanda 4/Sukta 22 (The Social Order)

Indra Devata, Vasishtha or Atharva Rshi

इममिन्द्र वर्धय क्षत्रियं म इमं विशामेकवृषं कृणु त्वम् ।
निर्मित्रानक्ष्णुह्यस्य सर्वास्तात्रन्धयास्मा अहमुत्तरेषु ॥ १ ॥

1. *Imamindra vardhaya kṣatriyaṁ ma imaṁ
viśāmekavṛṣaṁ kṛṇu tvam. Niramitrānakṣṇu-
hyasya sarvānistānrandhayāsmā ahamuttareṣu.*

O lord of majesty and power, Indra, exalt this ruler for our sake, make him unique, brave and generous among the people. Weaken all his adversaries disposed to enmity. Subject those to the ruling order who boast and proclaim: 'I am the greatest of the great'. Exalt the one ruling order.

एमं भज ग्रामे अश्वेषु गोषु निष्ठं भज यो अमित्रो अस्य ।
वर्ष्म क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै ॥ २ ॥

2. *Emaṁ bhaja grāme aśveṣu goṣu niṣṭhaṁ bhaja yo
amitro asya. Varṣma kṣatrāṇāmayamastu rāje-
ndra śatruṁ randhaya sarvamasmai.*

Indra, ruling spirit of the nation, support him among the citizens, among the warriors and among the farmers. Do not support him who is his enemy, without all support from him. Let him be the highest embodiment of the ruling orders. Subject all opposition, adversaries and enemies to the order of governance.

अयमस्तु धनपतिर्धनानामयं विशां विशपतिरस्तु राजा ।

अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥

3. *Ayamastu dhanapatirdhanānāmayam viśāṃ viśpatirastu rājā. Asminnindra mahi varcāṃsi dhehyavarcasam kṛṇuhi śatrumasya.*

Let him be the master, protector, promoter and controller of the wealth and resources of the nation. Let him be the ruler of the people over all professional communities. Let him thus be the ruler. Indra, lord of omnipotence and glory of majesty, vest him with great virtues of dignity, power and lustre. And let his enemies be reduced to the lack-lustre status of negative performers down to zero.

अस्मै द्यावापृथिवी भूरि वामं दुहाथां घर्मदुघेइव धेनू । अयं राजा प्रिय इन्द्रस्य भूयात्प्रियो गवामोषधीनां पशूनाम् ॥ ४ ॥

4. *Asmai dyāvāpṛthivī bhūri vāmaṃ duhāthāṃ gharmadughe-iva dhenū. Ayam rājā priya indrasya bhūyātpriyo gavāmoṣadhīnāṃ paśūnām.*

O heaven and earth, O brilliant sages and scholars, O children of the earth, create and provide ample wealth and beauty of culture and majesty for the order like two fertile cows yielding profuse milk and ghrta for yajna. Let this ruler be dear to Indra, lord

omnipotent, and to the sovereign social order, and let him be a lover of cows, herbs and trees and the animals in general.

युनज्मि॑ त उत्तराव॑न्तमिन्द्रं॒ येन॑ जय॑न्ति न परा॑जयन्ते ।

यस्त्वा॑ करदेकवृषं॒ जनाना॑मुत राज्ञा॑मुत्तमं मान॑वानाम् ॥ ५ ॥

5. *Yunajmi ta uttarāvantamindram yena jayanti na parājayante. Yastvā karadekavrṣaṁ janānāmuta rājñāmuttamaṁ mānavānām.*

For your order of governance, I join you with the lord of supreme power and vision by whose grace men always win their goal and never lose, and who would raise you to the highest position among people, the highest office among rulers, and the highest wisdom among men on earth.

उत्तर॑स्त्वमधरे॒ ते स॒पत्ना॒ ये के च॑ राज॒न्प्रति॑शत्रवस्ते ।

एक॑वृष इन्द्र॑सखा जिगी॒वां छत्रू॑यतामा भ॒रा भो॑जनानि ॥ ६ ॥

6. *Uttarastvamadhare te sapatnā ye ke ca rājanpratiśātravaste. Ekavrṣa indrasakhā jigīvāṁ chatrūyatāmā bharā bhojanāni.*

O ruler, you are the higher, your equal adversaries and your enemies, one and all, they are lower, much below you. Sole one, unique and mighty, friend and favourite of Indra, Lord Almighty, you are the conqueror of those engaged in enmity. Bring in and provide for the food, maintenance and peace and security of the people, all of them, friends and foes alike.

सिंह॑प्रतीको॒ विशो॑ अ॒ब्धि॒ सर्वा॑ व्याघ्र॑प्रतीकोऽ व बाधस्व॒ शत्रू॑न् । एक॑वृष इन्द्र॑सखा जिगी॒वां छत्रू॑यतामा खि॒दा भो॑जनानि ॥ ७ ॥

7. *Siṁhapratīko viśo addhi sarvā vyāghrapratīko'va bādhasva śatrūn. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā khidā bhojanāni.*

Icon of the regal lion as ruler of the people, rule and have taxes from the people but spend and consume the money like yajnic fire. Icon of the ferocious tiger, fight out all the enemies, sole one, unique and mighty, friend and favourite of Indra, conqueror of enemies, take away all their powers and privileges which are the fuel of their enmity. (This idea of the expenditure of income is clearly expressed in Rgveda 6, 59, 3 through the metaphor of yajna: National income by taxes is havi, expenditure is oblation, and the return is fragrance. The Vedic idea of political and administrative management of national economy is: Maximum production from the minimum investment.)

Kanda 4/Sukta 23 (Deliverance from Sin)

Agni Pracheta Devata, Mrgara Rshi

अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते ।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Agnermanve prathamasya pracetasah pāñcanyaasya bahudhā yamindhate. Viśoviśah praviśi-vāṁsamīmahe sa no muñcatvamhasah.*

I study, honour and meditate on Agni, first, eternal, omniscient lord of all the five orders of humanity, pervasive in all people at all places, whom people light and serve in many ways. May omnipresent Agni save and deliver us from all sin and distress, we pray.

यथा हव्यं वहसि जातवेदो यथा यज्ञं कल्पयसि प्रजानन् ।
एवा देवेभ्यः सुमतिं न आ वह स नो मुञ्चत्वंहसः ॥ २ ॥

2. *Yathā havyaṁ vahasi jātavedo yathā yajñam kalpayasi prajānan. Evā devebhyaḥ sumatiṁ na ā vaha sa no muñcatvaṁhasaḥ.*

O Jataveda, all knowing, all pervasive power and presence, as you carry the input of yajnic havi, carry it to the divinities, and accomplish the form and function of yajna with full knowledge, so bring us, too, noble knowledge and wisdom and save us from sin and distress.

यामन्यामनुपयुक्तं वहिष्ठं कर्मन्कर्मन्नाभगम् ।
अग्निमीडे रक्षोहणं यज्ञवृधं घृताहुतं स नो मुञ्चत्वंहसः ॥ ३ ॥

3. *Yāmanyāmannupayuktaṁ vahiṣṭhaṁ karma-nkarmannābhagam. Agnimīḍe rakṣohaṇam yajñavṛdham ghṛtāhutaṁ sa no muñcatvaṁhasaḥ.*

Day by day, I honour and worship Agni, appropriate and adorable power in every act and programme, most powerful carrier of every thing to its proper end, destroyer of negative forces, growing by oblations of ghrta and exalting the yajna further. May that dynamic power and presence save us from sin and distress.

सुजातं जातवेदसमग्निं वैश्वानरं विभुम् ।
हव्यवाहं हवामहे स नो मुञ्चत्वंहसः ॥ ४ ॥

4. *Sujātaṁ jātavedasamagnim vaiśvānaram vibhum. Havyavāhaṁ havāmahe sa no muñcatvaṁhasaḥ.*

We invoke and worship Agni, divinely manifested in every thing born in existence, infinite presence and universal friend of mankind and carrier of our homage to the divinities. May that dynamic power save us from sin and distress.

येन ऋषयो बलमद्योतयन्युजा येनासुराणामयुवन्त मायाः ।
येनाग्निना पणीनिन्द्रो जिगाय स नो मुञ्चत्वंहसः ॥ ५ ॥

5. *Yena ṛṣayo balamadyotayanyujā yenāsurāṇāmayuvanta māyāḥ. Yenāgninā paṇīnindro jigāya sa no muñcatvaṁhasaḥ.*

May Agni, divine friendly power by which visionary sages light up their power of the mind and spirit, by which the uncanny forces of the evil are thrown off, and by which Indra, the mighty soul, wins over the stinginess, fear and negativities of small minds and social forces, that Agni, we pray, may save us from sin and distress.

येन देवा अमृतमन्वविन्द्येनौषधीर्मधुमतीरकृण्वन् ।
येन देवाः स्वराभरन्त्स नो मुञ्चत्वंहसः ॥ ६ ॥

6. *Yena devā amṛtamanvavindanyena uṣadhīrma-dhumatīrakraṇvan. Yena devāḥ svarābharantsa no muñcatvaṁhasaḥ.*

Agni by which the devas, divine souls, achieve the nectar of immortality, by which the vital vibrations of nature make the herb full of honey sweets, and by which the Devas rise to eternal joy and bring the heaven upon earth, may that Agni bring us the light and ecstasy against sin and darkness.

यस्येदं प्रदिशि यद्विरोचते यज्जातं जनितव्यं च केवलम् ।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yasyedaṁ pradiśi yadvirocate yajjātaṁ janita-
vyam ca kevalam. Staumyagniṁ nāthito johavāmi
sa no muñcatvaṁhasaḥ.*

Agni in whose sole and absolute dominion exists all that shines expansive and radiating, all that is born, and the yet unborn that is to be born in future time, that Agni I praise and worship. Seeking, forlorn, suppliant, I invoke and pray that Agni may save us from sin and distress and exalt us to light and freedom.

Kanda 4/Sukta 24 (Prayer for Freedom)

Indra Devata, Mrgara Rshi

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम
आगुः । यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Indrasya manmahe śaśvadidasya manmahe
vr̥traghna stomā upa mema āguḥ. Yo dāśuṣaḥ
sukṛto havameti sa no muñcatvaṁhasaḥ.*

We think, investigate and reflect upon Indra, omnipotent energy of the lord of nature. We always, in a sustained manner, meditate upon the nature and presence of Indra, lord omnipotent of the universe and destroyer of demonic evil, darkness and ignorance. The words of adoration have now come to me in honour of the lord who listens and responds to the call of the generous man of charity and noble action. May Indra save us from sin and distress.

य उ॒ग्री॒णामु॒ग्रबा॒हुर्य॒युर्यो दान॒वानां॒ बल॑मारु॒रोज॑ ।

येन॑ जि॒ताः सि॒न्धवो॒ येन॑ गावः॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ २ ॥

2. *Ya ugrīṇāmugrabāhuryayuryo dānavānām
balamāruroja. Yena jitāḥ sindhavo yena gāvaḥ
sa no muñcatvaṁhasaḥ.*

We meditate upon Indra, giver of final beatitude, lord of mightiest arms over the blazing brave, who strengthens heroic warriors and shatters the strength of demonic destroyers. He sets the running floods aflow, controls the rolling oceans, shines the stars and spins the planets, radiates the rays of light and blesses the holy cows. May that lord of power and bliss save us from sin and distress.

यश्च॑र्ष॒णिप्रो वृष॑भः स्व॒र्विद्य॑स्मै ग्रावा॑णः प्र॒वद॑न्ति नृ॒म्याम् ।

यस्या॑ध्व॒रः सप्त॑हो॒ता मदि॑ष्ठः स नो॑ मुञ्च॒त्वंह॑सः ॥ ३ ॥

3. *Yaścārṣaṇipro vṛṣabhaḥ svarvidyasmai grāvāṇaḥ
pravadanti nṛmṇam. Yasyādhvaraḥ saptahotā
madiṣṭhaḥ sa no muñcatvaṁhasaḥ.*

He that gives fulfilment to industrious people, brings showers of generosity, illuminates the paths of bliss, for whom yajnic celebrants sing songs of exaltation, whose most ecstatic creative yajna of love and non-violence is conducted by seven priests (i.e., five elements of nature, human soul and Ratm, the cosmic law), may he save us from sin and distress.

यस्य॑ व॒शास॑ ऋष॒भास॑ उ॒क्षणो॒ यस्मै॑ मी॒यन्ते॒ स्वर॑वः स्व॒र्विदे॑ ।

यस्मै॑ शु॒क्रः पव॑ते ब्र॒ह्मशु॑म्भितः स नो॑ मुञ्च॒त्वंह॑सः ॥ ४ ॥

4. *Yasya vaśāsa ṛṣabhāsa ukṣaṇo yasmai mīyante svaravaḥ svarvide. Yasmai śukraḥ pavate brahmaśumbhitaḥ sa no muñcatvaṁhasaḥ.*

Whose law and authority veteran sages honour and cloud showers obey, for whom yajnic flags are hoisted in reverence to his beatific gift of heavenly light, for whom the purest soma of natural ecstasy to the accompaniment of Vedic hymns is offered, may that lord Indra save us from sin and distress.

यस्य जुष्टिं सोमिनः कामयन्ते यं हवन्त इषुमन्तं गविष्ठौ ।
यस्मिन्नर्कः शिश्रिये यस्मिन्नोजः स नो मुञ्चत्वंहसः ॥ ५ ॥

5. *Yasya juṣṭim sominaḥ kāmayingante yaṁ havanta iṣumantaṁ gaviṣṭau. Yasminnarkaḥ śīśriye yasminnojaḥ sa no muñcatvaṁhasaḥ.*

Whose love connoisseurs of soma ecstasy cherish, whom, on the attainment of enlightenment, devotees invoke as the lord giver of target fulfilment, in whom light of the sun finds its centre abode and lustrous might, its original source, may that lord of soma, light and power save us from sin and distress.

यः प्रथमः कर्मकृत्याय जज्ञे यस्य वीर्यं प्रथमस्यानुबुद्धम् ।
येनोद्यतो वज्रोऽभ्यायताहिं स नो मुञ्चत्वंहसः ॥ ६ ॥

6. *Yaḥ prathamah karmakṛtyāya jajñe yasya vīryaṁ prathamasyānubuddham. Yenodyato vajro'bhya-yatāhiṁ sa no muñcatvaṁhasaḥ.*

Who first arose for the act of creation and natural evolution, whose omnipotence is known as the sole divine power, and whose thunder force self-raised strikes the resistant powers with awe, that lord

omnipotent, I pray, may save us from sin and distress.

यः संग्रामान्नयति सं युधे वृशी यः पुष्टानि संसृजति द्वयानि ।
स्तौमीन्द्रं नाथितो जौहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yaḥ saṅgrāmānnayati saṁ yudhe vṛśī yaḥ puṣṭāni saṁsṛjati dvayāni. Staumīndraṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Who, lord of absolute power and control, guides the forces of natural dynamics to the goal, who creates the two complementarities of nature's vitality for growth, that Indra, I, self-surrendered, self-controlled, divinely protected, invoke and adore and pray the lord may save us from sin and distress.

Kanda 4/Sukta 25 (Freedom from Sin and Distress)

Savita, Vayu Devate, Mrgara Rshi

वायोः सवितुर्विदथानि मन्महे यावात्मन्वद्विशथो यौ च
रक्षथः । यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चत-
मंहसः ॥ १ ॥

1. *Vāyoḥ saviturvidathāni manmahe yāvātmanvadvīśatho yau ca rakṣathaḥ. Yau viśvasya paribhū bahūvathustau no muñcatamaṁhasaḥ.*

We contemplate the holy acts and attributes of Vayu, divine cosmic energy, and Savita, refulgent divine creative inspirer, who enter, preserve and promote the living world of nature, who sustain and govern the dynamics of the entire universe. May the two, Vayu and Savita, save us from evil, want and affliction.

ययोः संख्याता वरिमा पार्थिवानि याभ्यां रजो युपित-
मन्तरिक्षे । ययोः प्रायं नान्वानशे कश्चन तौ नो मुञ्चत-
मंहसः ॥ २ ॥

2. *Yayoḥ saṁkhyātā varimā pāṛthivāni yābhyāṁ rajo yupitamantarikṣe. Yayoḥ prāyaṁ nānvānaśe kaścana tau no muñcatamamhasaḥ.*

The earthly extensions of nature's evolution are sustained and comprehended by Vayu and Savita. By them the particles of matter and vapours of water are sustained and controlled in the middle sphere. No one can reach and comprehend the high degree of the dynamics of the two. May they save us from evil, want and affliction.

तव व्रते नि विशन्ते जनासस्त्वय्युदिते प्रेरते चित्रभानो ।
युवं वायो सविता च भुवनानि रक्षथस्तौ नो मुञ्चत-
मंहसः ॥ ३ ॥

3. *Tava vrate ni viśante janāsaṣṭvayyudite prerate citrabhāno. Yuvaṁ vāyo savitā ca bhuvaṇāni rakṣathastau no muñcatamamhasaḥ.*

O Vayu, all people observe and live in the discipline of your pranic law and sustenance. O Savita of wondrous light, when you rise people feel inspired and engage in their daily tasks. You both, Vayu and Savita, preserve, sustain and promote the worlds of existence. May the two save us from sin, evil and affliction.

अपेतो वायो सविता च दुष्कृतमप रक्षांसि शिमिदां च
सेधतम् । सं ह्यृज्या सृजथः सं बलेन तौ नो मुञ्चत-
मंहसः ॥ ४ ॥

4. *Apeto vāyo savitā ca duṣkṛtamapa rakṣāṁsi śimidāṁ ca sedhatam. Saṁ hyū'rjayā srjathaḥ saṁ balena tau no muñcatamamhasaḥ.*

May Vayu and Savita drive away evil deeds, destructive forces and afflictive elements from here. Together, with pranic energy, strength of vital warmth of nourishment and inspiration for advancement, you evolve and create new possibilities of life's progress.

रयिं मे पोषं सवितोत वायुस्तनू दक्षमा सुवतां सुशेवम् ।

अयक्ष्मतातिं मह इह धत्तं तौ नो मुञ्चतमंहसः ॥ ५ ॥

5. *Rayiṁ me poṣaṁ savitota vāyustanū dakṣamā suvatāṁ suśevam. Ayakṣmatātiṁ maha iha dhattaṁ tau no muñcatamamhasaḥ.*

May Savita and Vayu both create, bear and bring me cherished and auspicious wealth, honour and excellence, nourishment and good health, strong and handsome body, self-confidence and expertise for action, freedom from weakness and disease, and lustre of life, and bless me here. May both of them save us from sin, affliction and deprivation.

प्रसुमतिं सवितर्वाय ऊतये महस्वन्तं मत्सरं मादयाथः ।

अर्वाग्वामस्य प्रवतो नि यच्छतं तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Pra sumatiṁ savitarvāya ūtaye mahasvantam matsaram mādayāthaḥ. Arvāgvāmasya pravato ni yacchataṁ nau no muñcatamamhasaḥ.*

Savita and Vayu, pray give us wisdom for protection and progress, pleasure, splendour and bliss for the soul, and progressive and abundant beauty, decency and grace of life. Pray save us from want,

affliction and sin.

उ॒प॒ श्रे॒ष्ठा॑ न आ॒शि॒षो॑ दे॒वयो॒र्धाम॑न्न॒स्थिर॑न् ।

स्तौ॑मि दे॒वं स॒वि॒तारं॑ च वा॒युं तौ नो॑ मु॒ञ्चत॑म॒हंसः॑ ॥ ७ ॥

7. *Upa śreṣṭhā na āśiṣo devayordhāmannasthiran.
Staumi devaṁ savitāraṁ ca vāyuṁ tau no muñca-
tamamhasaḥ.*

May our highest ambitions and prayers reach and be established in the presence and protection of both divine Vayu and divine Savita. I invoke and adore both divine creator Savita, the inspirer, and divine Vayu, the energiser, and pray they may save us from sin and affliction, indifference and deprivation.

Kanda 4/Sukta 26 (Freedom from Sin)

Dyava-Prthivi Devate, Mrgara Rshi

म॒न्वे वां द्या॒वापृ॑थि॒वी सु॒भो॒जसौ॑ स॒चे॒तसौ॑ ये अ॒प्र॒थे॒थाम॑मि॒ता
यो॒ज॒नानि॑ । प्र॒ति॒ष्ठे ह्य॒भ॒वत॑ वसू॒नां ते नो॑ मु॒ञ्चत॑म॒हंसः॑ ॥ १ ॥

1. *Manve vāṁ dyāvāprthivī subhojasau sacetasau
ye aprathethāmamitā yojanāni. Pratiṣṭhe
hyabhavataṁ vasūnāṁ te no muñcatamamhasaḥ.*

I reflect upon heaven and earth, father and mother potentials of Supreme lord divine, which extend expansive far beyond measures of distance. Both, together, are givers of life and sustenance, being, indeed, the mainstay of the Vasus, abodes and protectors of life's existence. May they save us from sin and evil.

प्र॒ति॒ष्ठे ह्य॒भ॒वत॑ वसू॒नां प्र॒वृ॒द्धे दे॒वी सु॒भगे॑ उरू॒ची ।

द्या॒वापृ॑थि॒वी भ॒वत॑ मे स्यो॒ने ते नो॑ मु॒ञ्चत॑म॒हंसः॑ ॥ २ ॥

2. *Pratiṣṭhe hyabhavataṁ vasūnām pravṛddhe devī subhage urūcī. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Both heaven and earth are indeed the mainstay of the Vasus, abodes of life sustainers. They are ancient and exalted, divinely generous, blissful givers of good fortune and expansive beyond all measure. May both heaven and earth be gracious to me and save us from evil and affliction.

असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे क्विभिर्नमस्ये ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ३ ॥

3. *Asantāpe sutapasau huve'hamurvī gambhīre kavibhirnamasye. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Unafflictive both, given to relentless law of divinity, heaven and earth I invoke, both expansive wide and high, measureless deep, adorable celebrities for poets. May heaven and earth be gracious to me and save us from sin and suffering.

ये अमृतं बिभृथो ये हवींषि ये स्रोत्या बिभृथो ये मनुष्या ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ४ ॥

4. *Ye amṛtaṁ bibhṛtho ye havīmṣi ye srotyā bibhṛtho ye manuṣyān. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear the nectar sweets of life's pleasure and sustenance, who bear the fragrant havis for our yajna, who bear streams and rivers, and who bear and sustain humanity, pray be kind and gracious to me and save us from sin and deprivation.

ये उ॒स्त्रिया॑ बिभृ॒थो ये वन॒स्पती॒न्ययो॑र्वा॒ विश्वा॒ भुव॑ना-
न्य॒न्तः । द्यावा॑पृथि॒वी भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-
मंह॑सः ॥ ५ ॥

5. *Ye usriyā bibhṛtho ye vanaspatīnyayorvām viśvā
bhuvanānyantaḥ. Dyāvāpṛthivī bhavataṁ me
syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear and sustain the cows, herbs and trees, who bear and sustain all worlds of existence in your wide expanse, pray be kind and gracious to me and save us from sin and starvation.

ये की॒लाले॑न त॒र्पय॑थो ये घृ॒तेन॒ याभ्या॑मृ॒ते न किं च॑न
श॑क्नुवन्ति । द्यावा॑पृथि॒वी भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-
मंह॑सः ॥ ६ ॥

6. *Ye kīlālena tarpayatho ye ghr̥tena yābhyāmṛte na
kiṁ cana śaknuvanti. Dyāvāpṛthivī bhavataṁ me
syone te no muñcata-maṁhasaḥ.*

You, O heaven and earth, who replete the world with food and drink and gratify living beings, without whom no one can possibly do anything, pray be kind and gracious to me and save us from sin and frustration.

यन्मे॒दम॑भि॒शोच॑ति येनयेन वा कृ॒तं पौ॑रुषेया॒न्न दै॒वात् । स्तौ॑मि
द्यावा॑पृथि॒वी ना॑थि॒तो जो॑हवीमि॒ ते नो॑ मुञ्चत॒मंह॑सः ॥ ७ ॥

7. *Yanmedamabhiśocati yenayena vā kṛtaṁ
pauruṣeyāṇna daivāt. Staumi dyāvāpṛthivī nāthito
johavīmi te no muñcatamaṁhasaḥ.*

This is that now afflicts me, done for whatever reason, human or destined, not divine, O heaven and earth, I invoke you and to you I pray, helpless but not

alienated and unprotected, be kind and gracious to me and save us from sin and sufferance.

Kanda 4/Sukta 27 (Freedom from Sin)

Marutah Devatah, Mgrara Rshi

मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु ।
आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Marutām manve adhi me bruvantu premaṁ vājaṁ vājasāte avantu. Āśūniva suyamānahva ūtaye te no muñcantvaṁhasaḥ.*

I reflect and meditate upon the Maruts, vibrant forces of nature's dynamics of evolution inspiring humanity, pioneering scholars and thinkers, and refreshing pranic energies: may they energise me, speak their message to me, preserve, protect and promote this energy and enthusiasm of life to win further victories in our struggle for higher living. Fast like war horses are they, innately controlled progressive powers, leading to fresh achievement, I invoke them for peace, progress and security. May they save us from sin and dangerous over-enthusiasm.

उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु ।
पुरो दधे मरुतः पृश्निमातृंस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

2. *Utsamakṣitaṁ vyacanti ye sadā ya āsiñcanti rasamoṣadhīṣu. Puro dadhe marutaḥ pṛśnimā-tṛmste no muñcantvaṁhasaḥ.*

Children of nature, sun and sky are they who always increase and extend the inexhaustible waters from the cloud down to the sea and infuse the herbs

with the sap of life. I keep them ever before my mind and meditate. May they save us from sin and distress so that we may never try to over-reach and fall instead of rising.

पयो धेनूनां रसमोषधीनां ज्वमर्वतां कवयो य इन्वथ ।

शग्मा भवन्तु मरुतो नः स्योनास्ते नो मुञ्चन्त्वंहसः ॥ ३ ॥

3. *Payo dhenūnām rasamoṣadhīnām javamarvatām kavayo ya invatha. Shagmā bhavantu maruto naḥ syonāste no muñcantvaṁhasaḥ.*

Poetic powers and forces of creative vision and self-control who increase, invigorate and intensify the milk of cows, sap of herbs and the speed and impulse of the powers of progress, may the Maruts, we pray, be kind and gracious to us and save us from sin and sufferance.

अपः समुद्राद्विमुद्वहन्ति दिवस्पृथिवीमभि ये सृजन्ति ।

ये अद्भिरिषाना मरुतश्चरन्ति ते नो मुञ्चन्त्वंहसः ॥ ४ ॥

4. *Apah samudrāddivamudvahanti divasprthi-vīmabhi ye sṛjanti. Ye adbhiriṣānā marutaścaranti te no muñcantvaṁhasaḥ.*

Maruts, which raise the vapours from the sea to the sun and release the showers of rain from the sun and sky to the earth, sagely pioneers who sojourn with vision from sea to the sun and bring us showers of knowledge from heaven to earth, Maruts, all who command the waters of life and universally roam around for all equally with freedom, may they save us from sin and suffering.

ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति ।
ये अद्भिरीशाना मरुतो वर्षयन्ति ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

5. *Ye kīlālena tarpayanti ye ghr̥tena ye vā vayo medasā saṁsṛjanti. Ye adbhīrīśānā maruto varṣayanti te no muñca-ntvaṁhasaḥ.*

Those that nurture with the food of life, who refine with the sweetness and light of ghr̥ta, who infuse life with beauty and grace, Maruts who command the strength, sweetness and culture of life with grace and no friction, and shower us with the joy of life, may they save us from sin and suffering.

यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगारं ।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

6. *Yadīdidam maruto mārutena yadi devā daivyenēdṛgāra. Yūyamīśidhve vasavastasya niṣkṛteṣte no muñcantvaṁhasaḥ.*

O Maruts, if this life as it is is the consequence of the power and potential of maruts, forces of nature, or, O divines, it is so by the will of divinity, then O Vasus, sustainers of life, divine, natural and human, you are competent to shape and reshape it for deliverance, repair and progress onwards. Pray may all save us from sin, sufferance and suffering, and help us recover and advance.

तिग्ममनीकं विदितं सहस्वन्मारुतं शर्धः पृतनासूग्रम् ।
स्तौमि मरुतो नाथितो जोहवीमि ते नो मुञ्चन्त्वंहसः ॥ ७ ॥

7. *Tigmamanīkaṁ viditaṁ sahasvanmārutaṁ śardhaḥ pṛtanāsūgram. Staumi maruto nāthito johavīmi te no muñcantvaṁhasaḥ.*

The creative vision, power and potential of the Maruts, sharp, war-like, patient yet challenging, penetrative and pioneering in the struggle of life, is realised and known. Prayerful, suppliant, weak but not fallen and alienated, I invoke the Maruts, celebrate and call upon them, may they save us from sin, sufferance and distress, and help us march on.

Kanda 4/Sukta 28 (Freedom from Sin)

Bhava-Sharva Devate, Mrgara Rshi

भवाशर्वो मन्वे वा तस्य वित्तं ययोर्वामिदं प्रदिशि
यद्विरोचते । यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो
मुञ्चतमंहसः ॥ १ ॥

1. *Bhavāśarvau manve vām tasya vittaṁ yayorvā-
midam pradiśi yadvirocate. Yāvasyeśāthe
dvipado yau catuṣpadastau no muñcatamaṁ-
hasaḥ.*

O divine power of creative evolution, Bhava, and O divine power of involution and annihilation, Sharva, I reflect and meditate on you. You know and possess this world which exists and manifests within your space and law, which you both govern in its entirety, whether it is biped or quadruped. O divine ruling powers, pray save us from sin and suffering in this world of life and death.

ययोर्भ्यध्व उत यदूरे चिद्यौ विदिताविषुभृतामसिष्ठौ ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Yayorabhyadhva uta yaddūre cidyau viditā-
viṣubhṛtāmasiṣṭhau. Yāvasyeśāthe dvipado yau
catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, who are known as the sharpest shooters of those archers who shoot and kill, under whose control is all that which is near and all that is far, who both govern the bipeds and the quadrupeds, pray, both of you save us from sin and suffering in this world of life and death.

सहस्राक्षौ वृत्रहणा हुवेऽ हं दूरेगव्यूती स्तुवन्नेम्युग्रौ ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Sahasrākṣau vṛtrahanā huve'haṁ dūregavyūti stuvannemyugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamamhasaḥ.*

Thousand eyed destroyers of sin, darkness and suffering, blazing far-reachers at the farthest anywhere, I invoke and call upon you, celebrating and praying I come, save us from sin and suffering in this world of life and death, rule as you do the world of bipeds and quadrupeds.

यावारेभार्थे बहुसाकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Yāvārebhāthe bahuśākamagre pra cedasrāṣṭra-mabhibhāṁ janeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamamhasaḥ.*

You two who together began the multitude of existence long long before, and created the light among mankind, who rule the world of both bipeds and quadrupeds, pray save us from sin and suffering in this

world of life and death.

ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ५ ॥

5. *Yayorvadhānnāpapadyate kaścanāntardeveṣūta mānuṣeṣu. Yāvasyeśāthe dvipado yau catuṣpa-dastau no muñcatamamhasaḥ.*

Whose fatal strike no one can escape, whether among the brightest or among ordinary people, who govern and control the bipeds and the quadrupeds both, pray save us from sin and suffering in this world of life and death.

यः कृत्याकृन्मूलकृद्यातुधानो नि तस्मिन्धत्तं वज्रमुग्रौ ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Yaḥ kṛtyākṛnmūlakṛdyātudhāno ni tasmin-dhattam vajramugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamamhasaḥ.*

O Bhava and Sharva, whoever be an assassin, a destroyer, a killer of the seed and root of life, O wielders of the thunder and power of life and death, blazing divines who control this world of bipeds and quadrupeds, strike your bolt there, pray save us from sin and suffering and from an ignoble death.

अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।

स्तौमि भवाशर्वौ नाथितो जोहवीमि तौ नो मुञ्चत-
मंहसः ॥ ७ ॥

7. *Adhi no brūtaṁ pṛtanāsūgrau saṁ vajreṇa srjataṁ yaḥ kimīdī. Staumi bhavāśarvau nāthito johavīmi tau no muñcatamamhasaḥ.*

Lustrous Bhava and terrible Sharva, speak and guide us in the battles of life, and strike the fatal bolt on him that is selfish, cruel and destructive. I invoke you, celebrate and call upon you, I need help and succour, and pray save us from sin and suffering in this world of life and death.

Kanda 4/Sukta 29 (Freedom from Sin)

Mitra-Varuna Devate, Mrgara Rshi

मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुहणो यौ नुदेथे ।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Manve vām mitrāvaruṇāvṛdhau sacetasau druhvaṇo yau nudethe. Pra satyāvānamavatho bhareṣu tau no muñcatamamhasaḥ.*

I reflect and meditate on you, O Mitra and Varuna, life's love and judgement, day and night, sun and wind, prana and apana energisers, powers of governance and justice, observers and augmenters of truth, cooperatives in mind and thought, who drive out mutually conflictive forces, you protect and advance the man of truth in the struggle for better and higher life. Pray save us from sin and distress.

सचेतसौ द्रुहणो यौ नुदेथे प्र सत्यावानमवथो भरेषु ।
यौ गच्छथो नृचक्षसौ बभ्रुणा सुतं तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Sacetasau druhvaṇo yau nudethe pra satyāvānamavatho bhareṣu. Yau gacchatho nṛcakṣasau babhruṇā sutam tau no muñcatamamhasaḥ.*

O Mitra and Varuna, equal in mind and thought, who drive out mutually conflictive forces and protect

the powers of truth in the human struggle for higher life, who, watching humanity, go to yajna in unison in support of the progress of life, pray save us from sin and suffering.

यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्त्रिम् ।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Yāvaṅgirasamavatho yāvagastim mitrāvaruṇā jamadagnimattrim. Yau kaśyapamavatho yau vasiṣṭham tau no muñcatamamhasaḥ.*

O Mitra and Varuna, who protect and promote Angiras, specialist of human vitality and breath energy, Agasti, fighter against sin and disease, Jamadagni, promoter of the hearth fire and yajna, Atri, controller of three kinds of suffering, Kashyapa, man of subtle vision, and Vasishtha who provides settlement for the uprooted, pray save us from sin and suffering.

यौ श्यावाश्वमवथो वध्यश्वं मित्रावरुणा पुरुमीढमत्त्रिम् ।
यौ विमदमवथः सप्तवध्निं तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Yau śyāvāśvamavatho vadhryaśvam mitrāvaruṇā purumīdhamattrim. Yau vimadamavathah saptavadhriṁ tau no muñcatamamhasaḥ.*

O Mitra and Varuna, who protect and promote Shyavashva, man of dynamic thought and habit, Vadhryashva, man of sense control, Purumidha, man of prosperity, Atri, man of threefold freedom, Vimada, man free from pride, and Saptavadhri, man of controlled mind and senses, pray save us from sin and suffering.

यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र
कुत्सम् । यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चत-
मंहसः ॥ ५ ॥

5. *Yau bharadvājamavatho yau gaviṣṭhiram viśvā-
mitram varuṇa mitra kutsam. Yau kakṣīvanta-
mavathaḥ prota kaṇvaṁ tau no muñcatamam-
hasaḥ.*

O Mitra, O Varuna, who protect and promote Bharadvaja, producer and giver of food, Gavishthara, man of good word and protector of the earthly environment, Vishvamitra, universal friend, Kutsa, destroyer of doubt and malignity, Kakshivan, dynamic man of discipline, and Kanva, man of wisdom and subtle vision, pray save us from sin and suffering.

यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं
यौ । यौ गोतममवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Yau medhātithimavatho yau triśokaṁ mitrāva-
ruṇāvusaṇām kāvyaṁ yau. Yau gotamamavathaḥ
protamudgalaṁ tau no muñcatamamhasaḥ.*

O Mitra and Varuna, who protect and promote Medhatithi, man of controlled intelligence, Trishoka, man thrice brilliant in thought, word and deed, Ushana Kabya, enthusiastic seeker and disciple of the brilliant wise, Gotama, seeker and master of the Word and wisdom of the world, and Mudgala, seeker and creator of happiness, pray save us from sin and distress.

ययो रथः सत्यवर्त्मजुर्गश्मिर्मथुया चरन्तमभियाति दूषयन् ।
स्तौमि मित्रावरुणौ नाश्रितो जोहवीमि तौ नो मुञ्चत-
मंहसः ॥ ७ ॥

7. *Yayo rathaḥ satyavartmarjuraśmirmithuyā
carantamabhiyāti dūṣayan. Staumi mitrāvaruṇau
nāthito johavīmi tau no muñcatamamhasaḥ.*

O Mitra and Varuna, your chariot, fastened with natural strength and simplicity, goes forward by straight paths of truth and divine law, and arraigns the forces moving by untruth and falsehood. Helpless, in need of succour but not alienated, I invoke and celebrate you and pray save us from sin, deliver us from suffering and distress.

Kanda 4/Sukta 30 (All-sustaining Vak)

Vak Devata, Atharva Rshi

Note: Vak, the Word, in this sukta is Rashtri Devi, Spirit of the human Nation, Light and Life Divine, supreme power of the universe which creates and sustains every thing in existence: ‘Vacha heedam sarvam krtam’ (Shatapatha Brahmana 8, 1, 2, 9). Vak creates and sustains every thing at the individual, organisational and cosmic level. Words such as Rudra, Vasu, Aditya and Vishvedeva, in this sukta, are to be interpreted at all the three levels as different but cooperative and cohesive versions of the same one Supreme power, Vak. Rudra is pranic energy of cosmic vitality of life, Vasu is the sustaining power that settles forms of existence, humans included, and gives them peace and security. Aditya is illuminative power such as the sun at the cosmic level, and teacher intellectual at the social level, Vishvedevas are nature’s generous powers and all creative and contributive humans taken together. Mitra is the sun, the day and love and warmth of friends. Varuna is the moon, the night, the spirit of judgement

and discrimination. Indra is cosmic energy and organisational power. Agni is the fire, enthusiasm and passion for living and leadership, Ashvins are complementarities of the dynamic circuit of energy in the universe and humanity such as positive and negative currents, plus and minus, physician and surgeon, teacher and preacher. Tvashta is the creative and formative power of nature and humanity that makes the forms such as sun and earth, various living species and human institutions. Pusha is the power of nourishment, growth and health. Samudra is the unfathomable, all bearing space and all tolerant generosity of peace. Dyau is the heaven of light, knowledge and enlightenment. Prthivi is the earth and undisturbed, inviolable human spirit of sustenance. Read with Purusha Sukta of the Veda, this sukta may be taken as the voice of Purusha reverberating from the individual to the cosmic dimensions of existence.

अ॒हं रु॒द्रेभि॒र्वसु॑भिश्चरा॒म्यह॒मादि॒त्यैरु॒त वि॒श्वदे॑वैः ।

अ॒हं मि॒त्रावरु॑णो॒भा बि॒भर्म्य॑हमिन्द्रा॒ग्नी अ॒हम॑श्विनो॒भा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaih. Ahaṁ mitrāvaruṇobhā vibharmyaha-mindrāgnī ahamaśvinobhā.*

I am Rashtri Devi, light of life, voice of omniscience, universal power and speech all bearing, all borne, co-existent with eleven Rudras, pranic energies, eight Vasus, earth, water, fire, air, space, sun, moon and stars, all abodes and supports of life, twelve Adityas, twelve yearly phases of the sun, and the Vishvedevas, generous and creative divinities of nature and humanity. I bear and support both Mitra and Varuna,

day and night, I bear and support Indra and Agni, cosmic energy and vitality of life and intelligence. I bear and support both the Ashvins, all complementaries of nature and humanity such as positive and negative currents of energy circuit in operation, science and technology, physician and surgeon, teacher and preacher.

अहं राष्ट्रीं संगमनीं वसूनां चिकितुषीं प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यीवेशयन्तः ॥ २ ॥

2. *Ahaṁ rāṣṭrī saṁgamanī vasūnām cikituṣī prathamā yajñiyānām. Tām mā devā vyadadhuḥ purutrā bhūristhātrām bhūryāveśayantaḥ.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system. I am the thought, awareness and determined organisation and constitution of the basics of human life, its principles and values. Scholars, sages and leaders establish me in many socio-political forms with many permanent stabilities and many evolving powers and possibilities of progress in many directions.

अहमेव स्वयमिदं वदामि जुष्टं देवानामुत मानुषाणाम् ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ ३ ॥

1. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devānāmuta mānuṣāṇām. Yaṁ kāmaye taṁtamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

I myself speak all this that is loved, adored and spoken by sages and veteran scholars and even by mortals of average but honest mind. Whosoever I love for his or her merit of nature, character and performance,

I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and the high intelligence of an exceptional thinker.

मया॒ सोऽन्नम॑त्ति॒ यो वि॒पश्य॑ति॒ यः प्रा॒णति॒ य ईँ शृ॒णो-
त्यु॒क्तम् । अ॒मन्त॑वो॒ मां त उप॑ क्षियन्ति श्रु॒धि श्रु॒त श्र॒द्धेयं॑ ते
वदामि ॥ ४ ॥

4. *Mayā so'nnamatti yo vipaśyati yaḥ prāṇati ya īm śṛṇotyuktam. Amantavo mām ta upa kṣiyanti śrudhi śruta śraddheyam te vadāmi.*

O listener, listen, what I say to you is worth listening, believing and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes for energy, whoever hears whatever is said, he receives all that as the food of life from me. Those who do not listen, do not care, do not believe but reject what I say and so neglect me, waste themselves away, they come to ruin.

अ॒हं रु॒द्राय॑ धनु॒रा त॑नोमि ब्रह्म॒द्विषे॑ शर॒वे ह॑न्त॒वा उ ।
अ॒हं ज॒नाय॑ स॒मदं॑ कृ॒णोम्य॑हं द्यावा॒पृथि॒वी आ वि॑वेश ॥ ५ ॥

5. *Ahaṁ rudrāya dhanurā tanomi brahmadviṣe śarave hantavā u. Ahaṁ janāya samadam kṛṇomyaḥ dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against the lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अ॒हं सोम॑मा॒ह्नसं॑ बिभर्म्य॒हं त्वष्टा॑रमु॒त पू॒षणं॑ भग॒म् । अ॒हं
द॒धामि॑ द्रवि॒णा ह॒विष्म॑ते सु॒प्राव्या॑ऽ॒ यज॑मानाय सु॒न्वते॑ ॥ ६ ॥

6. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇā haviṣmate supṛāvyā yajamānāya sunvate.*

I bear the ruling soma joy of corporate existence, how people experience and express it. I bear and support Tvashta, Pusha and Bhaga, formative evolution, nourishment and growth, and the power, excellence and rising glory of the human nation. I bear and bring the wealth and prosperity of life for the yajamana who creates sweetness and light for life and offers liberal havi in the corporate yajna for the common welfare of humanity and indeed for all life.

अहं सुवे पितरमस्य मूर्धन्मम योनिर्प्स्वन्तः समुद्रे ।
ततो वि तिष्ठे भुवनानि विश्वोतामूँद्यां वरुष्मणोप
स्पृशामि ॥ ७ ॥

1. *Ahaṁ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanāni viśvotāmūṁ dyāṁ varṣmaṇopa sprśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place and presence is in the oceanic depth of waters and in the expanding particles of space. That same way I abide in all worlds of the universe, and I reach the high heaven of light and touch the very top of it with my light and grandeur.

अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव ॥ ८ ॥

8. *Ahameva vāta-iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā prthivyaitāvatī mahimnā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across over all spaces. Beyond the heaven, beyond this earthly world, I am, so much is my power and potential, transcendent is my presence.

Kanda 4/Sukta 31 (High Spirit of Passion)

Manyu Devata, Brahmaskanda Rshi

त्वया॑ मन्यो॑ सरथ॑मारुजन्तो॑ हर्ष॑माणा हृषिता॑सो मरुत्वन् ।
तिग्मेष॑व आयु॑धा संशि॑शाना॒ उप॒ प्र यन्तु॑ नरो॑ अ॒ग्निरू॑पाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇā hr̥ṣitāso marutvan. Tigmeṣava āyudhā saṁśiśānā upa pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, go forward like flames of fire.

अ॒ग्निरि॑व मन्यो॑ त्विषि॑तः स॒हस्व॑ सेना॒नीर्नः॑ स॒हुरे॑ हूत॒ एधि॑ ।
ह॒त्वाय॑ श॒त्रून्वि॒ भज॑स्व वेद॒ ओजो॑ मिमा॒नो वि मृ॑धो॒ नुद॑स्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahasva senānīrnaḥ sahure hūta edhi. Hatvāya śatrūnvi bhajasva veda ojo mimāno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the

enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversaries back and throw out the enemies.

सहस्व मन्यो अभिमातिमुस्मै रुजन्मृणन्प्रमृणन्प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा ररुध्रे वृशी वशं नयासा एकज त्वम् ॥ ३ ॥

3. *Sahasva manyo abhimātimasmai rujanmr̥ṇanpramr̥ṇanprehi śatrūn. Ugraṁ te pājo nanvā rarudhre vaśi vaśaṁ nayāsā ekaja tvam.*

O wrath of justice, rectitude and dispensation, arise, challenge the adversaries for our system, breaking, smashing, eliminating the forces of negation. Blazing is your force and courage, none to obstruct and stop your advance. You are the master, all in control, leader of the forces of predominance, sole one born of divinity without an equal.

एको' बहुनामसि मन्य ईडिता विशंविशं युद्धाय सं
शिशाधि । अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय
कृण्मसि ॥ ४ ॥

4. *Eko bahūnāmasi manya īḍitā viśaṁviśaṁ yuddhāya saṁ śisādhi. Akṛttaruktvaṣyā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmasi.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the battle cry and hoist the flag of victory flying sky high.

विजे॒ष॒कृदिन्द्र॑ इ॒वानव॑ब्र॒वो ३ स्माकं॑ म॒न्यो अधि॑पा
भवे॒ह। प्रि॒यं ते नाम॑ सह॒रे गृणी॑मसि वि॒द्वा तमु॑त्सं यत्
आब॒भूथ॑ ॥ ५ ॥

5. *Vijeṣakṛdindra-ivānavabravo' smākaṁ manyo
adhipā bhaveha. Priyaṁ te nāma sahire gṛṇūmasi
vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable, victorious like
Indra, O Manyu, be our protector and promoter here
throughout life. For sure, O spirit of courage,
forbearance and victory, we adore you, dear and
adorable for all. We know where you arise from, fountain
head of the lust for life, inspiration and victory: Dharma
and universal love of life.

आभू॒त्या सह॑जा वज्र॑ साय॒क सहो॑ बिभर्षि॑ सहभू॒त
उत्त॑रम् । क्र॒त्वा नो म॒न्यो सह॑ मे॒द्ये ऽधि॑ म॒हाध॒नस्य॑ पु॒रुहू॑त
सं॒सृजि॑ ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho bibharṣi
sahabhūta uttaram. Kratvā no manyo saha
medyodhi mahāadhanasya puruhūta saṁsrji.*

Twin brother of the ardour and glory of life,
thunderbolt of divine humanity, unfailing targeted arrow,
you bear the higher ardour of human love and passion
for life. O Manyu, sweetest companion of living
splendour universally invoked and adored, come to us
with the force of unfailing yajnic action in the heat of
the grand battle scene of life.

सं॒सृष्टं॑ ध॒नमु॑भयं स॒माकृ॑तम॒स्मभ्यं॑ ध॒त्तां वरु॑णश्च म॒न्युः ।
भि॒यो द॒धाना॑ हृद॒येषु॑ श॒त्रवः॑ प॒राजि॑तासो अ॒प नि॑
ल॒यन्ता॑म् ॥ ७ ॥

7. *Samśrṣtaṁ dhanamubhayaṁ samākṛtamasma-
bhyaṁ dhattām varuṇasca manyuḥ. Bhiyo
dadhānā hrdayeṣu śatravaḥ parājitāso apa ni
layantām.*

Let Manyu, passion for life and ardour for glory, and Varuna, commanding ruler with judgement and sense of honour, bear and bring us wealth, honour and excellence both nobly created and acquired with courage and wisdom, and let the enemies, their hearts stricken with fear and their spirits defeated, run away from the field of life's battle.

Kanda 4/Sukta 32 (High Spirit of Passion)

Manyu Devata, Brahmaskanda Rshi

यस्ते म॒न्योऽ वि॒धद्व॒ज्र साय॑क॒ सह॒ ओजः॑ पु॒ष्यति॑ वि॒श्व-
मा॒नु॒षक् । सा॒ह्याम॑ दा॒स॒मार्यं॑ त्वया॑ यु॒जा व॒यं स॒ह॒स्कृ॒तेन॑
स॒हसा॑ स॒ह॒स्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ
puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ
tvayā yujā vayaṁ saha-skṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in universal honour and splendour. We pray that with your friendly and unfailing courage, patience and vigour we may support the noble and defeat the violent and destroyers.

म॒न्युरिन्द्रो॑ म॒न्युरे॒वास॑ दे॒वो म॒न्युर्होता॑ वरु॒णो जा॒तवे॑दाः ।
म॒न्युर्वि॒श ई॒दते॑ मा॒नु॒षी॒र्याः पा॒हि नो॑ म॒न्यो तप॑सा
स॒जोषाः॑ ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyurviśa īḍate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion and courage of mind, is Indra, glory and power, manyu is brilliance, manyu is the call for yajna and the yajamana, manyu is Varuna, deep as ocean, blazing as sun and self-confidence of choice. Manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अ॒भी ऽहि॑ म॒न्यो त॒वस॒स्तवी॑या॒न्तर्प॑सा यु॒जा वि ज॑हि शत्रून् ।
अ॒मि॒त्रहा॑ वृ॒त्रहा॑ द॒स्युहा॑ च॒ विश्वा॑ वसू॒न्या भ॑रा त्वं नः ॥ ३ ॥

3. *Abhi hi manyo tavasastavīyāntapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvam naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the enemies, O saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativities, and bear and bring us all wealth, honour and excellence of the world.

त्वं हि म॒न्यो अ॒भिभू॑त्यो॒जाः स्वय॑म्भू॒र्भामो॑ अभिमातिषा॒हः ।
वि॒श्वच॑र्ष॒णिः स॒हुरिः॑ सही॑यान॒स्मास्वो॒जः पृ॑तनासु धेहि ॥ ४ ॥

4. *Tvam hi manyo abhibhūtyojāḥ svayambhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahyānasmāsvojaḥ pṛtanāsu dhehi.*

O manyu, you command the courage and valour of the victor, you are self-existent and self-justified, lustrous and exalting, and shatterer of challenging adversaries. You are the all-watching spirit over the world, all power controller and commander of strength, endurance and spirit of challenge. Pray bear and vest in us lustre and fighting strength for our progress and victory in the battles of life.

अ॒भा॒गः स॒न्नप॒ परे॑तो अ॒स्मि तव॒ क्रत्वा॑ तवि॒षस्य॑ प्रचेतः ।
तं त्वा॑ मन्यो अ॒क्र॒तुर्जि॑ही॒डाहं॒ स्वा त॒नूर्ब॑ल॒दावा॑ न॒ एहि॑ ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihī-dāham svā tanūrbaladāvā na ehi.*

Being void of righteous passion, O spiritual rectitude, giver of confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, I am guilty of remiss towards you, and I have come to you in shame. You are by yourself the embodiment of courage and passion. Pray come and bless us with strength of body, courage of mind and determination of the spirit.

अ॒यं ते॑ अ॒स्युप॑ न॒ ए॒ह्यर्वा॑ङ् प्र॒तीची॑नः स॒हुरे॑ वि॒श्वदा॑वन् ।
मन्यो॑ वज्रि॒न्नभि॑ न॒ आ व॑वृ॒त्स्व ह॒नाव॑ दस्यू॒रुत॑ बो॒ध्यापेः॑ ॥ ६ ॥

6. *Ayaṁ te asmyupa na ehyarvāṅ praṭīcīnaḥ sahure viśvadāvan. Manyo vajrinnabhi na ā vavṛtsva hanāva dasyūmruta bodhyāpeḥ.*

Here I am for you, O spirit of courage and self-assertion, all giver and sustainer for the world, come, turn to me, universal spirit. O spirit of awful passion

and undaunted self identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अभि प्रेहि दक्षिणतो भवा नोऽथा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो अग्रमुभावुपांशु प्रथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā no'dhā vṛtrāṇi jaṅghanāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhāvu-pāṁśu prathamā pibāva.*

Pray come forward and be on our right side in your own place, and together we shall eliminate all darkness and adversity. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Kanda 4/Sukta 33 (Cleansing of Sin and Evil)

Agni Devata, Brahma Rshi

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम् ।
अप नः शोशुचदघम् ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, Spirit of light and purity, pray shine on us, burn off our sins and evil, purify and sanctify our wealth, honour and excellence, cleanse off our sins and evil and let us shine in purity.

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
अप नः शोशुचदघम् ॥ २ ॥

2. *Sukṣettriya sugātuyā vasūyā ca yajāmahe. Apa naḥ śośucadagham.*

With the desire for waving green fields, straight and simple highways of life, and honest wealth of body, mind and soul and power of defence and protection, we approach and honour you. O Agni, lord of light and power, burn off our sins and let us shine in purity.

प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।

अप नः शोशुचद्वधम् ॥ ३ ॥

3. *Pra yadbhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ.
Apa naḥ śośucadagham.*

As you are the highest honoured and exalted of these that are your radiations, which are our heroes too and brilliant guides, pray cleanse us of our sins and evil and let us shine in purity.

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।

अप नः शोशुचद्वधम् ॥ ४ ॥

4. *Pra yatte agne sūrayo jāyemahi pra te vayam.
Apa naḥ śośucadagham.*

Agni, as your leading lights are, so may we rise to be. Pray cleanse us of our sins and evil and let us shine in purity with power divine.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।

अप नः शोशुचद्वधम् ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.
Apa naḥ śośucadagham.*

As the lights of this powerful Agni go up all round in mighty blaze, so may we be with light and power. O lord of light and power, purge us of our sins

and pollution and let us shine in purity and original power.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।

अप नः शोशुचदघम् ॥ ६ ॥

6. *Tvaṃ hi viśvatomukha viśvataḥ paribhūrasi.
Apa naḥ śośucadagham.*

Agni, you are the light, universal presence, all watching lord supreme over the worlds of existence. Burn off our sins and let us shine in purity.

द्विषो नो विश्वतोमुखाति नावेव पारय ।

अप नः शोशुचदघम् ॥ ७ ॥

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

O lord of universal presence and power, like a saving ark over the seas, take us over and across the whirlpools of jealousy and enmity of the world. Burn off our sins and evil and let us shine all pure.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये ।

अप नः शोशुचदघम् ॥ ८ ॥

8. *Sa naḥ sindhumiva nāvāti parṣā svastaye.
Apa naḥ śośucadagham.*

As we cross a river in flood by boat, so may Agni purge us and help us cross the seas of existence for the sake of the good life and all round well being. O lord, purge us of our sins and evil, let us shine in original purity and power with piety in the state of grace.

Kanda 4/Sukta 34 (Worship and Self-Surrender)***Brahmaudanam Devata, Atharva Rshi***

This world of existence is an expansive cosmic yajna. The agent, object, food and fragrance of it all is the Lord Supreme, Brahma itself, the immanent efficient cause, the transcendent presiding power and the generator of yajnic food and form, Prakrti, for the participant souls of human and other orders (Gita, 9, 24; 8, 4; 4, 24). All this divine yajna is self-manifested and self-enacted by self-will, tapas (Rgveda 10, 90).

Within the cosmic yajna of Purusha and Prakrti, the human order also is a yajna in its own epicyclic order, and within that order, Grhastha, home life of family, also is a yajna, and this it is our duty to extend.

This sukta may better be read with the Purusha sukta (Rgveda 10, 90, Yajurveda 31, Atharva-veda 19, 6), reflections of which are found in the Upanishads and the Gita.

ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य । छन्दांसि
पक्षौ मुखमस्य सत्यं विष्टारी जातस्तपसोऽधि यज्ञः ॥ १ ॥

1. *Brahmāsyā śīrṣaṁ bṛhadasya pṛṣṭhaṁ vāmadevyamudaramodanasya. Chandāṁsi pakṣau mukhamasya satyaṁ viṣṭārī jātastapaso'dhi yajñah.*

This universe is an expansive yajna born of divine self-will, tapas, the presiding power and immanent one soul of which is the Supreme Cosmic Self. That is its content, odana, as well as its container, Adhi-yajna. Brahma, Supreme Soul, is its pinnacle, Veda

is its climactic knowledge and wisdom. The expansive world of nature is its back and burden, the living world is its womb wherein it broods on itself and generates forms of life. Vedic verses are its joyous sides, and truth and law is its mouth proclaiming loud and bold with words and beauty of nature's play.

(The metaphor is extended to the form of yajna also:

Yajna is expansive, born of divine as well as human tapas: The head of it is the Veda, Rathantara Sama, Brhat Sama is the back, Vamadevya Sama is the middle, Vedic verses are the sides, and truth is its mouth and tongue of flame.)

अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति
लोकम् । नैषां शिश्नं प्र दहति जातवेदाः स्वर्गे लोके बहु
स्त्रैणमेषाम् ॥ २ ॥

5. *Anasthāḥ pūtāḥ pavanena śuddhāḥ śucayaḥ śucimapi yanti lokam. Naiṣāṁ śiśnaṁ pra dahati jātavedāḥ svarge loke bahu straiṇameṣām.*

Souls with constant mind, undistracted, holy in conduct and character, purified by pranayama, pure, unsullied by anything within or without, rise to the region of purity. In that region of bliss, the yajnic fire and revelation of truth does not destroy, in fact, it maintains their creative spirit and sustains their productivity in abundance. (They maintain their bliss, creativity and productivity of happy family life through the performance of yajna, a real symbolic act simulating the cosmic creative yajna.)

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन ।
आस्ते यम उप याति देवान्तसं गन्धर्वैर्मदते सोम्येभिः ॥ ३ ॥

3. *Viṣṭāriṇamodanam ye pacanti nainānavartih
sacate kadā cana. Āste yama upa yāti devāntsaṁ
gandharvairmadate somyebhiḥ.*

Want and distress never afflicts those who maintain the epicycle of yajna and prepare the holy food for yajnic homage and thus serve the divine spirit of yajna. The person who abides by the discipline of external and internal law of Yama rises to the spirit of divinity, associates with the divines, and rejoices with the Gandharvas with whom he shares the peace and pleasure of life on earth.

(To appreciate the joyous peace and pleasure of the Gandharva state of being, refence may be made to Ananda Valli of Taittiriya Upanishad 2, 8, 1-12.)

विष्टारिणमोदनं ये पचन्ति नैनान्यमः परि मुष्णाति रेतः ।
रथी ह भूत्वा रथयान ईयते पक्षी ह भूत्वाति दिवः समेति ॥ ४ ॥

4. *Viṣṭāriṇamodanam ye pacanti nainānyamaḥ pari
muṣṇāti retaḥ. Rathī ha bhūtvā rathayāna īyate
pakṣī ha bhūtvāti divaḥ sameti.*

Those who prepare the yajnic food and offer it into the expansive yajna of the universe rise to the devas, and Yama, the law of life, does not deprive them of their spirit of creative vitality. Such a person becomes the happy master of his body chariot, goes forward in his chariot and like a bird rises high beyond the region of light to divine bliss.

एष यज्ञानां विततो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश ।
 आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफको मुलाली ।
 एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत्पिन्वमाना
 उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ५ ॥

5. *Eṣa yajñānām vitato vahiṣṭho viṣṭāriṇaṁ paktvā divamā viveśa. Āṇḍīkaṁ kumudaṁ saṁ tanoti bisam śālūkaṁ śaphako mulālī. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

This human yajna of the home is the most extensive of all yajnas. Having accomplished this vast yajna, the yajamana reaches the heaven of light and bliss. There in that state of paradisaal bliss of the home, the yajamana, lover of peace, sowing seeds of noble karmic fruit, extends the attainable earthly joy of vital, dynamic possibilities of karma: lotus shoots and fibres sweet to taste, water lilies in bloom with delicious oval fruit, and all this with germinative potential. May all these abundant streams of joy flow for you, bearing honey sweets, and may all lakes and streams of lotus bloom be for you.

घृतहृदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दुध्ना ।
 एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत्पिन्वमाना
 उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥

6. *Ghṛtahrādā madhukūlāḥ surodakāḥ kṣīreṇa pūrṇā udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

May all these abundant streams with pools of

ghrta, banks of delicious shade and fragrance, full of exciting drink, overflowing with milk, water, curds and exuberant honey, all full of fragrant flowers, flow for you in the state of paradisal bliss.

चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णं उदकेन दध्ना ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ७ ॥

7. *Caturah kumbhāṁścaturdhā dadāmi kṣīreṇa pūrṇāṁ udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

I give you four potfuls (of Dharma, artha, kama and Moksha) four ways (of Brahmacharya, grhastha, vanaprastha and sanyasa), all full of the waters of life, milk of love and kindness, and curds of exciting energy. May all these abundant streams of fragrant flower-joy and honey sweets, rising and raising you in the state of paradisal bliss, flow by you for you.

इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम् ।
स मे मा क्षेष्टस्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा
मे अस्तु ॥ ८ ॥

8. *Imamodanam ni dhadhe brāhmaṇeṣu viṣṭāriṇaṁ lokajitaṁ svargam. Sa me mā kṣeṣṭa svadhayā pinvamāno viśvarūpā dhenuḥ kāmādughā me astu.*

This paradisal food and fruit of yajna, expansive, life fulfilling, leading to paradisal bliss, I ordain and enjoin for preparation and yajnic homage to divinity among the lovers of Veda and the universal spirit of

existence. May that never diminish for me and never be neglected by me. In stead, itself rising and raising us with its own innate strength and augmented by yajnic offers of fragrant food, may it be for us a universal mother giver of the fulfilment of our cherished desires and noble ambitions.

Kanda 4/Sukta 35 (Conquest of Death)

Atimrtyu Devata, Prajapati Rshi

यमोद॒नं प्र॑थम॒जा ऋ॒तस्य॑ प्र॒जाप॑ति॒स्तप॑सा ब्र॒ह्मणे॑ऽ प॑चत् ।
यो लो॒कानां॑ वि॒धृति॑र्ना॒भिरेषा॑त्तेनौद॒नेना॑ति॒ तरा॑णि मृ॒त्युम् ॥ १ ॥

1. *Yamodananiṁ prathamajā ṛtasya prajāpatistapa-sā brahmaṇe'pacat. Yo lokānāṁ vidhṛtirnā-bhireṣāttenaudanēnāti tarāṇi mṛtyum.*

Brahmaudana, divine food of life, which Prajapati, divine generator and sustainer of his creation, first self-manifested of Rtam, laws and dynamics of existence, brooded over, perfected and brought into being by 'tapas', his will and power, for his self-manifestation as well as for the expansive manifested universe, which is the mainstay of the worlds of existence and the people therein, never decays, nor does it hurt anyone. By that very food of life I would conquer and outlive death unto eternity.

(Brahmaudana here can be interpreted as 'Brahma that itself is the food of life', and 'life that is the food of Brahma'. Both ways, the interpretation is the same with reference to human life.

In Shatapatha Brahmana (13, 1, 1, 4) and in Taittiriya Brahmana (3, 8, 2, 4) Odana is interpreted as

Retas, creativity of divinity. Rgveda 10, 129 also speaks of the precreation stage of existence as the state of Brahma existing with its creative power. And power and the powerful both are one, together, integrated. Odana is also interpreted as Brahmacharya, the way of life in which one knows as well as lives the life divine with perfect self control.

So, if Brahma is the food of life, it means that you dedicate your life and time to Brahma as your sole object of love and service. On the other hand, if life is the food of Brahma, you totally surrender yourself to Brahma. In one case, Brahma is your food, in the other, you are the food of Brahma.

How do we conquer death by Brahma? Our life on earth is a cycle of birth, age and death: Life is body and soul together, death is separation of the two. If we identify ourselves with life-in-body, we identify ourselves with the mortal despite our immortality. But if we know our real nature and live in full awareness as such and dedicate ourselves to Brahma, we abide in freedom from the ravages of mortality. Death then becomes irrelevant and meaningless, at best a stage in the journey. Thus we conquer death and outlive it in the state of freedom from mortality. Thus we become identified with eternity, with Brahma.

येनातरन्भूतकृतोऽति मृत्युं यमन्वविन्दन्तपसा श्रमेण ।
यं पपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम् ॥ २ ॥

2. *Yenātaranbhūtakṛto'ti mṛtyuṃ yamanvavindanta-
ntapasā śrameṇa. Yaṁ papāca brahmaṇe brahma
pūrvam tenaudanenāti tarāṇi mṛtyum.*

By that very sustaining spirit of the universe, life-forming powers of nature abide beyond death. By that very spirit, all-form-realised souls attain to immortality beyond form with relentless practice of meditation. By the same spiritual food of life, Vedic knowledge and meditation, which eternal Brahma prepared and perfected for us in the expansive universe, I too would conquer and outlive death and attain to immortality.

यो दा॒धारं पृ॒थि॒वीं वि॒श्वभो॑ज॒सं यो अ॒न्तरि॑क्ष॒मापृ॑णा॒द्रसे॑न ।
यो अस्त॑भ्ना॒द्विव॑मू॒ध्वो महि॑म्ना तेनौ॑द॒नेना॑ति॒ तरा॑णि
मृ॒त्युम् ॥ ३ ॥

3. *Yo dādhāra pr̥thivīm viśvabhojasam yo antarikṣamāpṛṇādrasena. Yo astabhnāddivamūrdhvo mahimnā tenauda-nenāti tarāṇi mṛtyum.*

Brahma, who holds and sustains mother earth which provides food for all forms of life, who fills the skies with abundant waters of life, who with his grand might and majesty sustains the suns and heavens above, by the same Brahma, I too would conquer and outlive death and attain to life eternal.

यस्मा॒न्मासा॒ निर्मी॑तास्त्रिंश॒दराः॑ संवत्स॒रो यस्मान्नि॑र्मि॒तो
द्वाद॑श॒राः । अ॒होरा॒त्रा यं प॑रि॒यन्तो॒ नापु॑स्तेनौ॑द॒नेना॑ति॒ तरा॑णि
मृ॒त्युम् ॥ ४ ॥

4. *Yasmānmāsā nirmitāstrimśadarāḥ saṁvatsaro yasmānnirmīto dvādaśārāḥ. Ahorātrā yaṁ pariyanto nāpustenaudanenāti tarāṇi mṛtyum.*

By the same food of life, by which the wheels of monthly time with thirty spokes of days are formed, by which the yearly wheels of time with twelve spokes of months are formed, which the day-night revolutions of time ever on the move forward overtake not, by that very spiritual food of Brahma, I too would conquer and outlive death and attain to life eternal.

यः प्राणदः प्राणदवान्बभूव यस्मै लोका घृतवन्तः क्षरन्ति ।
ज्योतिष्मतीः प्रदिशो यस्य सर्वास्तेनौदनेनाति तराणि
मृत्युम् ॥ ५ ॥

5. *Yaḥ prāṇadaḥ prāṇadavānbabhūva yasmai lokā ghr̥tavantaḥ kṣaranti. Jyotiṣmatīḥ pradiśo yasya sarvāstenaudanenāti tarāṇi mṛtyum.*

He that is the life source of the life-givers of existence, in whose service universal regions of life abound in ghr̥ta and shower the nectar of life, whose light of life all quarters of space hold and radiate, by that very spiritual food of Brahma I too would conquer and outlive death and attain to life eternal.

यस्मात्पक्वादमृतं संबभूव यो गायत्र्या अधिपतिर्बभूव ।
यस्मिन्वेदा निहिता विश्वरूपास्तेनौदनेनाति तराणि
मृत्युम् ॥ ६ ॥

6. *Yasmātpakvādamṛtaṁ sambabhūva yo gāyatrīyā adhipatirbabhūva. Yasminvedā nihitā viśvarūpāstenaudanenāti tarāṇi mṛtyum.*

From whose perfect nature and creativity, the nectar of immortality of life is generated, who is the lord master and creator of the Gayatri joy of existence, in whose omniscience all the Vedas of the universal

forms and branches of knowledge are treasured, by that very spiritual food of Brahma I too would conquer and outlive death and achieve the life eternal.

अव॑ बाधे॒ द्विषन्तं॑ देवपी॒युं स॒पत्ना॒ ये मेऽ॒प॒ ते भ॑वन्तु ।
ब्र॒ह्मौ॒दनं॑ वि॒श्वजि॑तं प॒चामि॑ शृण्वन्तु॑ मे श्र॒द्धा॑नस्य
दे॒वाः ॥ ७ ॥

7. *Ava bādhe dviṣantaṁ devapīyūṁ sapatnā ye me'pa te bhavantu. Brahmaudanaṁ viśvajitaṁ pacāmi śṛṇvantu me śraddadhānasya devāḥ.*

I stop and ward off those hostilities which forestall or distract my thoughts of divinity. Let all adversaries, all negativities get off my mind. I have developed and perfected the all-world-victorious food of divinity for my soul. Listen ye all, divine, brilliant sages, this voice of the faithful me.

Kanda 4/Sukta 36 (The Power of Truth)

Satyauja truth Devata, Chatana Rshi

तान्त॑स॒त्यौजाः॒ प्र द॑ह॒त्वग्नि॒र्वैश्वान॑रो वृषा॑ ।
यो नो॑ दु॒रस्या॑द्वि॒प्साच्चा॒थो यो नो॑ अ॒राति॑यात् ॥ १ ॥

1. *Tāntsatyaujāḥ pra dahatvagnirvaiśvānaro vṛṣā. Yo no durasyāddipsāccātho yo no arātiyāt.*

Let generous Agni, commander of the blaze of truth, all-watching ruler of humanity, burn those forces of negativity which intend to hurt us, subject us to adversity and rob us of felicity.

यो नो॑ दि॒प्सद॑दि॒प्सतो॑ दि॒प्सतो॑ यश्च॑ दि॒प्सति॑ ।
वैश्वान॑रस्य॒ दंष्ट्र॑योर्ग्रेरपि॑ दधामि॒ तम् ॥ २ ॥

2. *Yo no dipsadadipsato dipsato yaśca dipsati.
Vaiśvānarasya daṁṣṭrayoragnerapi dadhāmi
tam.*

Whoever it is that wants to injure us who never wish to injure anyone, whoever it is that wants to injure him who tries to injure others, I subject to the jaws of Agni, all watching Ruler's dispensation of justice.

य आगरे मृगयन्ते प्रतिक्रोशे ऽ मावास्ये ।
क्रव्यादौ अन्यान्दिप्सतः सर्वास्तान्सहसा सहे ॥ ३ ॥

3. *Ya āgare mṛgayante pratikrośe'māvāsyē. Kra-
vyādo anyāndipsataḥ sarvāṁstāntsaḥasā sahe.*

Whoever in the home, in disputes or in gatherings and crowds, hurts and hunts others for nothing, whoever the flesh eater, whoever the injurer of others, let me challenge and punish them all with the force of justice.

सहे पिशाचान्सहसैषां द्रविणं ददे । सर्वान्दुरस्यतो हन्मि
सं म आकूतिर्ऋध्यताम् ॥ ४ ॥

4. *Sahe piśācāntsaḥasaiṣāṁ draviṇaṁ dade.
Sarvāndurasyato hanmi saṁ ma ākūtir-ṛdhyatām.*

I challenge and punish all exploiters and blood suckers with power and force of justice. I disarm them of their power and money which are their instruments of exploitation and violence. I destroy all forces of evil and injustice so that my ethics, policy and programme of justice may be fulfilled.

ये देवास्तेन हासन्ते सूर्येण मिमते ज्वम् ।
नदीषु पर्वतेषु ये सं तैः पशुभिर्विदे ॥ ५ ॥

5. *Ye devāstena hāsante sūryeṇa mimate javam.
Nadīṣu parvateṣu ye saṁ taiḥ paśubhirvide.*

Those noble people who feel satisfied and happy with that policy and programme, those dynamic people who measure the speed and success of the programme by the light of the sun, those that live by rivers and on the hills, with all these watchful people I meet and associate to seek their cooperation.

तप॑नो अ॒स्मि पि॒शा॒चानां॑ व्या॒घ्रो गो॑म॒तामि॒व ।
श्वानः॑ सि॒ंहमि॒व दृष्ट्वा॑ ते न वि॒न्दन्ते॑ न्यज्ज॒नम् ॥ ६ ॥

6. *Tapano asmi piśācānām vyāghro gomatāmiva.
Shvānaḥ siṁhamiva dṛṣṭvā te na vindante
nyañcanam.*

I am the fire and fear of justice and punishment for the violent and the blood suckers like a tiger to the keepers of flocks of sheep and cows, so that, like the dogs which flee in terror of the lion, they find no place to hide and escape.

न पि॒शा॒चैः सं श॑क्नोमि॒ न स्ते॒नैर्न॑ व॒न॒र्गुभिः॑ ।
पि॒शा॒चास्तस्मा॑न्न॒श्यन्ति॑ यम॒हं ग्राम॑मावि॒शे ॥ ७ ॥

7. *Na piśācaiḥ saṁ śaknomi na stenairna
vanargubhiḥ. Piśācāstasmānnaśyanti yamaḥ
grāmamāviṣe.*

I cannot tolerate and cannot compromise with thieves, highway men and blood-sucking exploiters. These evils disappear from the village wherever I enter and the rule of law and justice operates.

यं ग्राममाविशत इदमुग्रं सहो मम ।

पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते ॥ ८ ॥

8. *Yam grāmamāviśata idamugraṁ saho mama.
Piśācāstasmānnaśyanti na pāpamupa jānate.*

Whichever the village or human settlement where the heat and awe of my law, justice and power operates, from that place the law breakers and forces of violence disappear, never dare they revive their propensity to sin and crime.

ये मा क्रोधयन्ति लपिता हस्तिनं मशकाइव ।

तानहं मन्ये दुर्हितान् जने अल्पशयूनिव ॥ ९ ॥

9. *Ye mā krodhayanti lapitā hastinaṁ maśakā-iva.
Tānaḥam manye durhitān jane alpaśayūniva.*

Those whisperers, jabbers and idle protesters who try to provoke my anger as mosquitoes buzzing around an elephant do, I reject as ineffectual undesirables like short lived moths among the people.

अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या ।

मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते ॥ १० ॥

10. *Abhi taṁ nir-ṛtirdhattāmaśvamivāśvābhidhānyā.
Malvo yo mahyaṁ krudhyasi sa u pāsānna mucyate.*

Like a rope arresting a horse, adversity would seize that malcontent, who smoulders in anger against me. He would never be free from that noose.

Kanda 4/Sukta 37 (Destroying Insects, Germs and Bacteria)

*Ajashrngi oshadhi and apsarasa Devate,
Badarayani Rshi*

त्वया॑ पूर्वमथ॑र्वा॒णो ज॒घ्नू रक्षा॑ंस्योष॒धे ।

त्वया॑ जघान॑ क॒श्यप॑स्त्वया॒ कण्वो॑ अ॒गस्त्यः॑ ॥ १ ॥

1. *Tvayā pūrvamatharvāṇo jaghnū rakṣāmsyoṣadhe. Tvayā jaghāna kaśyapastvayā kaṇvo agastyah.*

O all-cleansing herb, by you the veteran scholars of Atharvani science of fire and soma destroy life threatening germs. By you the microbiologist, Kashyapa, destroys germs of disease. By you Kanva, the technologist, and Agastya, specialist of water pollution, destroys germs of disease.

त्वया॑ व॒यम॑प्सर॒सो गन्ध॑र्वाश्चा॒तयाम॑हे ।

अ॒जशृ॑ङ्गय॒ज रक्षः॑ सर्वा॑न् गन्धे॑न नाशय ॥ २ ॥

2. *Tvayā vayamapsaraso gandharvāmścātayāmahe. Ajaśṛṅgyaja rakṣaḥ sarvān gandhena nāśya.*

By you we drive off water borne and air borne diseases. O Ajashrngi, remove disease bearing germs, destroy them all by smell.

न॒दीं यन्त्व॑प्सर॒सोऽपां॑ ता॒रम॑वश्च॒सम् । गु॒ल्गुलूः पी॒ला
नल॑द्यौ॒ऽक्षग॑न्धिः प्रम॒न्दनी॑ । तत्परे॑ताप्सर॒सः प्र॑तिबुद्धा
अभू॑तन ॥ ३ ॥

3. *Nadīm yantvapsaraso'pām tāramavaśvasam. Gulgulūḥ pīlā naladyau' kṣagandhiḥ praman-danī. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Let the water borne diseases flow out like fast streams of water carrying off all dirt and pollution. O water borne germs and bacteria, you have been diagnosed, therefore get off now. The cure of all these are five herbs: gulgulu, pila, naladi, aukshagandhi and pramandani.

यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखण्डिनः ।

तत्परैताप्सरसः प्रतिबुद्धा अभूतन ॥ ४ ॥

4. *Yatrāśvatthā nyagrodhā mahāvṛkṣāḥ śikha-
ṇḍinaḥ. Tatparetāpsarasah pratibuddhā abhū-
tana.*

Where there are great trees like Ashvattha (peepal), Nyagrodha (banyan), Shikhandin (gunja creeper), and birds like peacock, from there, O water borne diseases, get off. Diagnosed you are, and off you go.

यत्र वः प्रेङ्क्षा हरिता अर्जुना उत यत्राघाटाः कर्कर्यः ।

संवदन्ति । तत्परैताप्सरसः प्रतिबुद्धा अभूतन ॥ ५ ॥

5. *Yatra vaḥ preṅkhā haritā arjunā uta yatrāghāṭāḥ
karkaryaḥ saṁvadanti. Tatparetāpsarasah prati-
buddhā abhūtana.*

O diseases, where against you are green, waving Arjuna trees, there are aghata (apamarga) and karkari, waving with rustling leaves, there off you go, you are well diagnosed.

एयमग्नोषधीनां वीरुधां वीर्या वती ।

अजशृङ्ग्य रटकी तीक्ष्णशृङ्गी व्यृषतु ॥ ६ ॥

6. *Eyamagnōṣadhīnām vīrudhām vīryā vatī.
Ajaśṛṅgya rāṭakī tīkṣṇaśṛṅgī vyṛṣatu.*

And here it is, most powerful of the herbs, ajashrngi, very efficacious, which destroys the subtle causes of disease at the fastest.

आ॒नृ॒त्य॒तः शि॒ख॒ण्डि॒नो गन्ध॒र्वस्या॑प्सरा॒पतेः ।

भि॒नद॑मि मु॒ष्काव॑पि॒ यामि॒ शेपः॑ ॥ ७ ॥

7. *Ānṛtyataḥ śikhaṇḍino gandharvasyāpsarāpateḥ.
Bhinadmi muṣkāvapi yāmi śepaḥ.*

I also destroy the eggs of the females and breeding power of the males of the carriers of air borne and water borne diseases, rising and spreading all round.

भी॒मा इन्द्र॑स्य हे॒तयः॑ श॒तमृ॑ष्टी॒रय॑स्मयीः ।

ताभि॑र्ह॒विर॒दान्गन्ध॑र्वान॒वका॒दान्व॑ष्टु ॥ ८ ॥

8. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrayasmayīḥ.
Tābhirhviradāngandharvānavakādānvṛṣatu.*

Deadly are the strikes of the rays of the sun, hundred-fold for the destruction of pollution and contamination, shattering like thunder. With these let the physician and health powers destroy the air borne, water borne and food contaminating germs.

भी॒मा इन्द्र॑स्य हे॒तयः॑ श॒तमृ॑ष्टीर्हि॒रय॑स्मयीः ।

ताभि॑र्ह॒विर॒दान्गन्ध॑र्वान॒वका॒दान्व॑ष्टु ॥ ९ ॥

9. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrhiranyayīḥ.
Tābhirhviradāngandharvānavakādānvṛṣatu.*

Golden energisers are rays of the sun, deadly destroyers, of hundredfold power, terrible killers of disease germs. With these, let the physician eliminate food and water plant contaminators, air borne viruses

and water borne bacteria.

अ॒व॒का॒दा॒न॒भि॒शो॒चा॒न॒प्सु॒ ज्यो॒तय॒ माम॒का॒न् ।

पि॒शा॒चा॒न्त॒स॒र्वी॒नो॒ष॒धे॒ प्र मृ॒णी॒हि॒ सह॒स्व च ॥ १० ॥

10. *Avakādānabhiśocānapsu jyotaya māmakān.
Piśācāntsarvānoṣadhe pra mṛṇīhi sahasva ca.*

O herb, burn up and eliminate all consumptive and cancerous contaminations in my blood, destroy all blood suckers and with your power crush them to the root.

श्वे॒वैकः॑ क॒पि॒रि॒वैकः॑ कु॒मा॒रः स॒र्वके॒शकः॑ । प्रि॒यो दृ॒श॒इ॒व
भू॒त्वा ग॒न्ध॒र्वः स॒च॒ते स्त्रि॒य॒स्तमि॒तो ना॒शया॒मसि॒ ब्रह्म॑णा
वी॒र्या॑ ऽव॒ता ॥ ११ ॥

11. *Śvevaikaḥ kapirivaikaḥ kumāraḥ sarvakeśakaḥ.
Priyo dṛśa-iva bhūtvā gandharvaḥ sacate striya-
stamito nāśayāmasi brahmaṇā vīryā vatā.*

One is like a dog, another like a monkey, yet another with hair all over the body is a cruel killer and, being pretty and dear to the eye, afflicts the women. These psychic diseases we destroy and root out from here with the powerful Brahmi herb.

जा॒या इ॒द्वौ अ॒प्सर॒सो ग॒न्ध॒र्वाः प॒तयो॑ यू॒यम् ।

अ॒प॒ धा॒वता॑म॒र्त्या॒ म॒र्त्या॒न्मा स॒च॒ध्वम् ॥ १२ ॥

12. *Jāyā idvo apsaraso gandharvāḥ patayo yūyam.
Apa dhāvatāmartyā martyānmā sacadhvam.*

O Gandharvas, psychic disorders, you are the masters. Diseases of the blood and body are your secondary and subordinate forms. Get away, you are

not for humans. Do not afflict the humans, keep away.

Kanda 4/Sukta 38 (Shakti, Shaktivan)

Apsara, Rshabha Devata, Badarayani Rshi

The subject of this hymn is 'apsaras' in the positive sense, not in the negative sense of the last sukta. Apsaras has been interpreted as ladies of the home, currents of natural energy, and as energy and power of the spirit and spiritual awareness. All of these interpretations have one common content: Energy, operative everywhere, whether it is operating in the home, or in the spirit, or in the environment. Its diversifications have been interpreted as pranic energies, operations of natural energy, rays of the sun, currents of wind, curative operations of herbal energy and exhilarations of soma. Vrshabha has been interpreted as the source and master of the apsaras.

उद्भिन्दतीं संजयन्तीमप्सरां साधुदेविनीम् ।

ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे ॥ १ ॥

1. *Udbhindatīm saṁjayantīmapsarām sādhidevinīm. Glahe kṛtāni kṛṇvānāmapsarām tāmiha huve.*

Here I invoke Apsara which overthrows the negativities of life and wins over opposition, which is the spirit of holy and divine action and leading performer of noble deeds in the dynamics of life's evolutionary and developmental programmes.

विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम् ।

ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे ॥ २ ॥

2. *Vicinvatīmākīrantīmapsarām sādhidevinīm.
Glahe kṛtāni grhṇānāmapsarām tāmīha huve.*

I invoke the Apsara, noble and divine of action, collecting and distributing her favours, and securing and consolidating into her power and grasp all the results of her performance in the evolution of life.

यायैः परि॒नृत्य॒त्याद॒दा॒ना कृ॒तं ग्ल॒हात् ।
सा नः कृ॒तानि सी॒ष॒ती प्र॒हामा॒प्नोतु मा॒यया ।
सा नः पर्य॒स्वत्यै॒तु मा नो जै॒षुरि॒दं धन॑म् ॥ ३ ॥

3. *Yāyaiḥ parinṛtyatyādadānā kṛtaṁ glahāt.
Sā naḥ kṛtāni sīṣatī prahāmāpnotu māyayā.
Sā naḥ payasvatyaaitu mā no jaiṣuridaṁ dhanam.*

Apsara who, with her noble acts, rejoices and celebrates life in song and dance, collecting and consolidating the achievements of her performance in the evolutionary struggle of life, may, we pray, guiding and organising our actions, achieve further progress by her wonderful power and intelligence. May she, abounding in the waters and food of life continue to come and bless us so that none may win away this wealth of achievement from us.

या अ॒क्षे॒षु प्र॒मोद॑न्ते शु॒चं क्रो॒धं च बि॒भ्र॑ती ।
आ॒न॒न्दिनीं॑ प्र॒मोदि॑नीमप्स॒रां तामि॒ह हु॒वे ॥ ४ ॥

4. *Yā akṣeṣu pramodante śucaṁ krodhaṁ ca bibhra-
tī. Ānandinīm pramodinīmapsarām tāmīha huve.*

She who, in all her diversifications, bearing the purity and righteous passion for life, rejoices at the centre of the advance of all human affairs, herself happy

celebrant and exhilarating all others, that Apsara I invoke and adore here in life.

सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति ।
यासामृषभो दूरतो वाजिनीवान्तस्त्रयः सर्वान्ल्लोकान्पर्येति
रक्षन् । स न ऐतु होममिमं जुषाणोऽन्तरिक्षेण सह वाजि-
नीवान् ॥ ५ ॥

5. *Sūryasya raśmīnanu yāḥ saṁcaranti marīcīrvā yā anusamcaranti. Yāsāmṛṣabho dūrato vājīnīvāntsaadyaḥ sarvāṅllokānparyeti rakṣan. Sa na aitu homamimam juṣāṇo' ntarikṣeṇa saha vājīnīvān.*

She who, in all her diversifications, radiating with the rays of the sun and vibrating with the particles of cosmic energy, goes about, and her omnipotent master who pervades far and near, commanding and superintending all the energies and protecting and sustaining all their regions of cosmic operation, may he too, lord commander and energiser of cosmic lights and energies, listen to this voice of thought, love this yajna of communion, come with his omnipresence in the time and space of divine bliss, and bless my spirit at the heart-core.

अन्तरिक्षेण सह वाजिनीवन्कूर्की वत्सामिह रक्ष वाजिन् ।
इमे ते स्तोका बहुला एह्यर्वाङ्मियं ते कूर्कीह ते मनोऽस्तु ॥ ६ ॥

6. *Antarikṣeṇa saha vājīnīvankarkīm vatsāmiha rakṣa vājīn. Ime te stokā bahulā ehyarvāṇīyam te karkīha te mano'stu.*

O lord omnipresent commander of omnipotence, come with universal bliss, bless this happy vibrant soul, your darling child. These sparks of light and exuberant

showers of bliss are vibrations of your presence. Come direct, let your power and presence be here. This mind and intelligence is dedicated to you. Let the power and presence abide here.

अन्तरिक्षेण सह वाजिनीवन्कर्की वत्सामिह रक्ष वाजिन् ।
अयं घासो अयं व्रज इह वत्सां नि बध्नीमः । यथानाम व
ईशमहे स्वाहा ॥ ७ ॥

7. *Antarikṣeṇa saha vājinīvankarkīm vatsāmiha rakṣa vājin. Ayaṁ ghāso ayaṁ vajra iha vatsāṁ ni badhnīmaḥ. Yathānāma va īśmahe svāhā.*

O lord omnipresent, commander of nature's universal omnipotence, be here in the heart and soul. Sustain the light and bliss of the celebrant, your darling child. This soul is dedicated to you as food for total absorption. This mind and intelligence with all the senses and pranas is dedicated to you for absolute dwelling. Herein we concentrate all our awareness, chitishakti, enveloped as your darling child in the mother's lap. As your name, so do we adore your being and abide in your presence. This is our homage in truth of thought, word and deed.

(This mantra may be read with reference to sukta 34 and 35 on the subject of Brahmaudana.)

Kanda 4/Sukta 39 (Divine Prosperity)

Sannati and others Devatah, Angira Rshi

पृथिव्यामग्रये समनमन्त्स आर्ध्नोत् । यथा पृथिव्यामग्रये
समनमन्त्रेवा मह्यं संनमः सं नमन्तु ॥ १ ॥

1. *Pr̥thivyāmagṇaye samanamantsa ārdhnot. Yathā pr̥thivyāmagṇaye samanamannevā mahyaṁ saṁnamah saṁ namantu.*

On the earth, people bow to Agni for the sake of progress and prosperity. Agni, energy and generosity of the earth, blesses them with abundance and prosperity. Just as people bow to Agni on the earth, so may favours of the earth and earthly energy come to me and lead me to prosperity and humility.

पृथिवी धेनुस्तस्या अग्निर्वत्सः । सा मेऽग्निना वत्सेनेषमूर्जं
कामं दुहाम् । आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥ २ ॥

2. *Pr̥thivī dhenustasyā agnirvatsaḥ. Sā me'gninā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuh prathamam prajāṁ poṣaṁ rayiṁ svāhā.*

The earth is a mother cow, Agni, fire and magnetic energy, is her calf. May the earth, with her calf-like energy, give me the energy and power I need for my earthly fulfilment leading to prime health, long age, progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत् । यथान्तरिक्षे वायवे
समनमन्नेवा मह्यं संनमः सं नमन्तु ॥ ३ ॥

3. *Antarikṣe vāyave samanamantsa ārdhnot. Athāntarikṣe vāyave samanamannevā mahyaṁ saṁnamah saṁ namantu.*

People honour and adore Vayu energy in the firmament. The energy and generosity of Vayu from the sky blesses them with prosperity. Just as people adore

Vayu in the sky, so may favours of Vayu come to me and lead me to prosperity and humility.

अ॒न्तरि॑क्षं धे॒नुस्तस्या॑ वा॒युर्वत्सः॑ । सा मे॑ वा॒युना॑ व॒त्सेने॑षमूर्जं
कामं॑ दुहाम् । आयुः॑ प्रथ॒मं प्र॒जां पोषं॑ र॒यिं स्वाहा॑ ॥ ४ ॥

4. *Antarikṣaṁ dhenustasyā vāyurvatsaḥ. Sā me vāyunā vatseneṣamūrjaṁ kāmam duhām. Āyuh prathamam prajāṁ poṣaṁ rayiṁ svāhā.*

The sky is a mother cow, Vayu, electric energy, is her calf. May the sky with its calf-like electric energy give me energy and fulfilment and bless me with prime health, long age, good progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

दिव्या॑ ऽदित्याय॑ सम॒नम॑न्तस् आ॒र्ध्नोत् । यथा॑ दि॒व्या ऽदि॒त्याय॑
स॒मन॑मन्ने॒वा मह्यं॑ स॒नमः॑ सं न॑मन्तु ॥ ५ ॥

5. *Divyā' dityāya samanamantśa ārdhnot. Yathā divyā' dityāya samanamannevā mahyaṁ saṁnamah saṁ namantu.*

People honour and adore the sun in heaven. The light and warmth of the sun from heaven blesses them with prosperity. Just as people adore the sun in heaven, so may favours of the sun come to me and lead me to prosperity and humility.

द्यौर्धे॑नुस्तस्या॑ आ॒दित्यो॑ व॒त्सः । सा म॑ आ॒दित्ये॑न व॒त्सेने॑षमूर्जं
कामं॑ दुहाम् । आयुः॑ प्रथ॒मं प्र॒जां पोषं॑ र॒यिं स्वाहा॑ ॥ ६ ॥

6. *Dyaurdhenustasyā ādityo vatsaḥ. Sā ma ādityena vatseneṣamūrjaṁ kāmam duhām. Āyuh prathamam prajāṁ poṣaṁ rayiṁ svāhā.*

The heaven is a mother cow, the sun is her calf. May mother heaven with her calf-like light energy give me enlightenment and fulfilment and bless me with prime health, long age, noble progeny, nourishment, wealth, honour and excellence. This is my prayer in homage to the mother in truth of thought, word and deed.

दिक्षु चन्द्राय समनमन्त्स आर्धोत् ।

यथा दिक्षु चन्द्राय समनमन्नेवा मह्यं संनमः सं नमन्तु ॥ ७ ॥

7. *Dikṣu candrāya samanamantsa ārdhnot. Yathā dikṣu candrāya samanamannevā mahyaṁ saṁna-maḥ saṁ namantu.*

People love and adore the moon in quarters of space. The moon blesses them with the prosperity of peace and herbal soma. Just as people turn to the moon and adore her in space, so may favours of the moon come to me and lead me to abundance of peace and joy with humility.

दिशो धेनवस्तासां चन्द्रो वत्सः । ता मे चन्द्रेण वत्सेनेषमूर्जं कामं दुहाम् । आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥ ८ ॥

8. *Diśo dhenavastāsām candro vatsaḥ. Tā me candreṇa vatseneṣamūrjaṁ kāmam duhām. Āyuh prathamam prajāṁ poṣam rayiṁ svāhā.*

The quarters of space are a mother cow, the moon is their calf. May mother space with her calf-like beauty, peace and soma give me the energy that is in peace and fulfilment with prime health, long age, noble progeny, nourishment, and the wealth of honour and excellence. This is my prayer to the mother in truth of thought, word and deed in all sincerity.

अ॒ग्नाव॒ग्निश्च॑रति॒ प्रविष्ट॑ ऋ॒षीणां॑ पु॒त्रो अ॑भि॒शस्ति॒पा उ॑ ।
न॒म॒स्क॒रेण॑ नम॒सा ते जु॒होमि॒ मा दे॒वानां॑ मि॒थुया॑ कर्म
भा॒गम् ॥ ९ ॥

9. *Agnāvagniścarati praviṣṭa ṛṣīṇāṃ putro abhiśa-
stipā u. Namaskāreṇa namasā te juhomi mā
devānāṃ mithuyā karma bhāgam.*

Agni, light of life and entire existence, vibrates omnipresent, pervading all forms of nature's energy. Experienced through the vibrancy of Rshi pranas, revealed by the sages, sanctifier of mind and senses, it is our saviour against sin, evil and malignity. O lord of universal energy and humanity, I come to you with self surrender, salutations and homage in all sincerity. O celebrants, let us never, with insincerity and hypocrisy, pollute and desecrate what is due to the divinities in gratefulness to their favours.

हृ॒दा पू॒तं म॑न॒सा जा॑तवेदो॒ विश्वा॑नि दे॒व व॒युना॑नि वि॒द्वान् ।
स॒प्तास्या॑नि॒ तव॑ जा॒तवेद॑स्तेभ्यो॑ जु॒होमि॒ स जु॑ष॒स्व
ह॒व्यम् ॥ १० ॥

10. *Hṛdā pūtaṃ manasā jātavedo viśvāni deva
vayunāni vidvān. Saptāsyāni tava jātaveda-
stebhyo juhomi sa juṣasva havyam.*

O Jataveda, lord omnipresent in the world of existence, O lord self-refulgent and omnificent, omniscient of all the laws of Rtam and paths and ways of things born, O light and fire of life, seven are your flames of fire, seven are your mouths for the evolution and involution of creation, i.e., five elements, senses and mind. For them and through all five senses, mind and intelligence of mine, I come, surrender and join

you with homage of the self, purified and sanctified at heart with faith. Pray accept this homage and bless me.

Kanda 4/Sukta 40 (Destruction of Enemies)

Jataveda Devata, Shukra Rshi

ये पुरस्ताज्जुह्वति जातवेदः प्राच्या दिशो ऽभिदासन्त्य-
स्मान् । अग्निमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगैनान्प्रतिसरेण
हन्मि ॥ १ ॥

1. *Ye purastājjuhvati jātavedaḥ prācyā diśo 'bhi-
dāsantyaśmān. Agnimṛtvā te parāñco vyathantām
pratyagenānpratisareṇa hanmi.*

O Jataveda, omniscient lord of light, discrimination and justice, there are those who first offer the tribute of homage upfront from the east and then from the same direction attack and try to enslave us. Later, when they face Agni, lord of light and discriminative vision, they come to nothing. I hit and destroy them straight with an equal and opposite weapon.

ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशो ऽभिदास-
न्त्यस्मान् । यममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगैनान्प्रतिसरेण
हन्मि ॥ २ ॥

2. *Ye dakṣiṇato juhvati jātavedo dakṣiṇāyā diśo 'bhi-
dāsantyaśmān. Yamamṛtvā te parāñco vyatha-
ntām pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the right side, southern quarter, and then from the same direction attack and try to enslave us, later, when they face Yama, lord of justice and

punishment, come to nothing. I hit and destroy them straight with an equal and opposite stroke.

ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशो ऽभिदासन्त्य-
स्मान् । वरुणमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगैनान्प्रतिसुरेण
हन्मि ॥ ३ ॥

3. *Ye paścājjuhvati jātavedaḥ pratīcyā diśo 'bhidā-
santyasmān. Varuṇamṛtvā te parāñco vyatha-
ntām pratyagenānpratisarena hanmi.*

O Jataveda, those who first offer the tribute of homage from the back side, western quarter, and then from the same direction attack and try to enslave us, later, when they face Varuna, lord of judgement and dispensation, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

य उत्तरतो जुह्वति जातवेद उदीच्या दिशो ऽभिदासन्त्य-
स्मान् । सोममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगैनान्प्रतिसुरेण
हन्मि ॥ ४ ॥

4. *Ya uttarato juhvāti jātaveda udīcyā diśo 'bhidā-
santyasmān. Yamamṛtvā te parāñco vyathantām
pratyagenānpratisarena hanmi.*

O Jataveda, those who first offer the tribute of homage from the left side, northern quarter, and then from the same direction attack and try to enslave us, later, when they face Soma, lord of peace and honour, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

ये ३ धस्ताज्जुह्वति जातवेदो ध्रुवाया दिशो ऽभिदासन्त्य-
स्मान् । भूर्मिमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगैनान्प्रतिसुरेण
हन्मि ॥ ५ ॥

5. *Ye'dhastājuhvati jātavedo dhruvāyā diśo'bhidā-santyasmān. Bhūmimṛtvā te parāñco vyathantām pratyagenānpratisareṇa hanmi.*

O Jataveda, those, who first offer the tribute of homage from below and then from the same lower direction attack us and try to enslave us, later, when they face Mother Earth, mother of all her children equally, come to nothing. I hit them back and destroy them straight with an equal and opposite blow.

ये॒ इ॒ऽन्तरिक्षा॒जु॒ह्वति॒ जा॒तवे॒दो व्य॒ध्वाया॑ दि॒शो॒ ऽभि॒दास॑-
न्त्य॒स्मान् । वा॒युमृ॑त्वा ते परा॒ञ्चो व्यथ॑न्तां प्र॒त्यगे॑नान्प्रति॒-
स॒रेण॑ ह॒न्मि ॥ ६ ॥

6. *Ye'ntarikṣājjuhvati jātavedo vyadhvāyā diśo'bhidā-santyasmān. Vāyumṛtvā te parāñco vyathantām pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the sky and then from the same upper direction attack us and try to enslave us come to nothing, when later they face Vayu, mighty force of nature's retribution. I hit them back and destroy them straight with an equal and opposite blow.

य॒ उप॒रि॒ष्टा॒जु॒ह्वति॒ जा॒तवे॒द ऊ॒र्ध्वाया॑ दि॒शो॒ ऽभि॒दास॑न्त्य॒-
स्मान् । सू॒र्यमृ॑त्वा ते परा॒ञ्चो व्यथ॑न्तां प्र॒त्यगे॑नान्प्रति॒स॒रेण॑
ह॒न्मि ॥ ७ ॥

7. *Ya upariṣṭājjuhvati jātaveda ūrdhvāyā diśo'bhidā-santyasmān. Sūryamṛtvā te parāñco vyathantām Pratyagenā-npratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from above and from the same high direction attack us and try to enslave us come to nothing, when later they face Surya, solar blaze of the pure light of truth. I hit them back and destroy them straight with an equal and opposite blow.

ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः सर्वेभ्यो दिग्भ्यो ऽभिदासन्त्यस्मान् । ब्रह्मर्त्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ८ ॥

8. *Ye diśāmantardeśebhyo juhvati jātavedaḥ sarvābhyo digbhyo 'bhidāsantyaśmān. Brahmarvā te parāñco vyathantām pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the middle spaces of all directions and then from all those directions attack us and try to enslave us later come to naught when they face Brahma, eternal lord of light and life and ultimate justice. I hit them back and destroy them straight with a single blow of equal and opposite force.

॥ इति चतुर्थ काण्डम् ॥

KANDA-5

Kanda 5/Sukta 1 (Brahma Vidya)

Varuna Devata, Vrhaddiva Atharva Rshi

ऋध॑ङ्मन्त्रो॒ योनिं॑ य आ॒ब॒भूवामृता॑सुर्व॒र्ध॑मानः सुजन्मा ।
अद॑ब्धासु॒भ्राज॑मानोऽहैव त्रि॒तो ध॒र्ता दा॑धार त्रीणि ॥ १ ॥

1. *Ṛdhañmantro yoniṁ ya ābabhūvāmṛtāsurvardhamānaḥ sujanmā. Adabdhāsurbhrājamāno'heva trito dhartā dādadhāra trīṇi.*

Brahma, Lord of infinite thought and mantric word of knowledge, who first manifests Prakṛti as self-generative self-evolving power, one with immortal pranic energy pervasive in the expansive universe, holy spirit in every thing born, redoubtable power, refulgent as the sun, ever existent in the three orders of time and space, mainstay of the universe and all forms of life, sustains the three worlds of heaven, earth and the middle regions.

आ यो ध॒र्मीणि॑ प्रथ॒मः स॒साद॑ ततो॒ वपूं॑षि कृणुषे पु॒रूणि॑ ।
धा॒स्युर्योनिं॑ प्रथ॒म आ वि॒वेशा॑ यो वाच॒मनु॑दितां चि॒केत॑ ॥ २ ॥

2. *Ā yo dharmāṇi prathamāḥ sasāda tato vapūṁṣi kṛṇuṣe purūṇi. Dhāsyuryoniṁ prathama ā viveśā yo vācamanuditāṁ ciketa.*

He, the primal power that floats and superintends the laws of nature, then shapes the many forms of existence, is the all sustainer that first enters the cosmic womb of nature and knows the Word of

Knowledge yet unspoken.

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।
अत्रा दधेते अमृतानि नामास्मे वस्त्राणि विश् एरयन्ताम् ॥ ३ ॥

3. *Yaste śokāya tanvaṁ rireca kṣaraddhiraṇyaṁ śucayo'nu svāḥ. Atrā dadhete amṛtāni nāmāsmē vastrāṇi viśa erayantām.*

O lord, whosoever the person that cleanses his personality of material opaqueness to realise your light divine, his crystalline pure faculties turned inward concentrating on the golden light at the heart core, the heaven and earth for sure bear here itself immortal robes of light for him while all his seventeen faculties of sense, mind and energy inspire him.

प्र यदेते प्रतरं पूर्व्य गुः सदःसद आतिष्ठन्तो अजुर्म्यम् ।
कविः शुषस्य मातरा रिहाणे जाम्यै धुर्य पतिमेरयेथाम् ॥ ४ ॥

4. *Pra yadete pratarāṁ guḥ sadah sada ātiṣṭhanto ajuryam. Kaviḥ śuṣasya mātārā rihāṇe jāmyai dhuryam patimerayethām.*

When these faculties, covering and stabilising through every step (i.e., bhumi of the yoga consciousness) of the path to clairvoyance, reach the eternal unaging light of the saviour spirit, the man becomes a kavi, a visionary soul, and heaven and earth, both caressing mother spirits of mighty omniscience, reveal the supreme master and burden bearer of the universe for the sister spirit and inspire the visionary.

तद् दूषु ते महत्पृथुज्मन्त्रमः कविः काव्येना कृणोमि । यत्सम्य-
ज्चावभियन्तावभि क्षामत्रा मही रोधचक्रे वावृधेत ॥ ५ ॥

5. *Tadū ṣu te mahatpr̥thujmannamaḥ kaviḥ kāvyenā kṛṇomi. Yatsamyañcāvabhiyantāvabhi kṣāmatrā mahī rodhacakre vāṛdhetē.*

Thus do I, O lord of universal motion, I, the poet, offer great homage to you with poetry while both heaven and earth, moving together in unison like two gear wheels, inspire and energise me towards realisation of my ultimate haven.

सुप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं हुरो गात् ।
आयोर्ह स्क्म्भ उपमस्य नीडे पथां विसर्गे धरुणेषु
तस्थौ ॥ ६ ॥

6. *Supta maryādāḥ kavayastatakṣustāsāmidē-kāmabhyaṁ huro gāt. Āyorha skambha upamasya nīḍe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the paths and bounds of the good life which wise visionaries have created and set up. Of these, let the sinner follow even one, steadfast in life as the pillar and the goal post, and he would be saved, and at the end of the journey he would rest in peace under the shelter of the lord, the closest and the highest master. On the other hand, if a man violates even one of them, he would be a sinner, lost and gone.

उतामृतासुव्रतं एमि कृण्वन्नसुरात्मा तन्वस्तत्सुमदगुः ।
उत वा शक्रो रत्नं दधात्यूर्जया वा यत्सचते हविर्दाः ॥ ७ ॥

7. *Utāmṛtāsurvratā emi kṛṇvannasurātmā tanvasta-tsumadguḥ. Uta vā śakro ratnaṁ dadhātyūrjayā vā yatsacate havirdāḥ.*

Vested with immortal pranic energy, committed

to my vows of discipline, I go forward in life. This way, prana, the soul and the body, all together, rise higher, and the Lord Almighty too bears the jewels of life for the person who, with offers of homage and yajnic devotion, serves the Lord with all his power and potential without reserve.

उ॒त पु॒त्रः पि॒तरं क्ष॒त्रमी॑डे ज्ये॒ष्ठं म॒र्याद॑म॒ह्वय॑न्त्स्व॒स्तये॑ ।
दर्श॑न्नु॒ ता वरु॑ण॒ यास्तै॑ वि॒ष्टा आ॒वर्त्र॑ततः कृ॒णवो॑ वपू॒षि ॥ ८ ॥

8. *Uta putraḥ pitaraṁ kṣatramīḍe jyeṣṭhaṁ maryādamahvayantsvastaye. Darśannu tā varuṇa yāste viṣṭhā āvarvratataḥ kṛṇavo vapūṣi.*

Child of divinity, I pray to Almighty Father for protection. People call upon the highest for all round happiness and well being, the Lord who sets the bounds of discipline and life's values. O Varuna, revealing what your bounds of order and discipline are, pray show us those bounds, for you alone shape those forms and classes of Being to which the soul moves from one to another in the course of existence.

अ॒र्धम॒र्धेन॒ पय॑सा पृ॒णक्ष्य॒र्धेन॑ शु॒ष्म वर्ध॑से अ॒मुर । अ॒विं वृ॒धाम
श॒ग्मियं॑ स॒खायं॑ वरु॒णं पु॒त्रम॑दि॒त्या इषि॑रम् । क॒वि॒श॒स्तान्य॑स्मै
वपू॑ष्यवो॒चाम् रो॑द॒सी स॒त्यवा॒चा ॥ ९ ॥

9. *Ardhamardhena payasā pṛṇakṣyardhena śuṣma vardhase amura. Avim vṛdhāma śagmiyaṁ sakhāyaṁ varuṇaṁ putramadityā iṣiram. Kaviśastānyasmai vaṣūṁṣyavocāma rodasī satyavācā.*

O Lord of wisdom and omniscience, you complete the expansive universe with ever abundant

food of life. You increase the universal potential with expansive power, leaving nothing wanting.

O friends, let us exalt Varuna, protector, all potent, friendly, saviour of all, inspiring spirit of inviolable Mother Nature, and let us celebrate the heaven and earth, embodiments of the veracity of existence, and many forms of its various reality sung and celebrated by poets.

Kanda 5/Sukta 2 (Brahma, the Highest)

Indra Devata, Brhaddiva Atharva Rshi

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषन्मृग्ः । सद्यो
जज्ञानो नि रिणाति शत्रून्नु यदेनं मदन्ति विश्व ऊमाः ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenam madanti viśva ūmāḥ.*

This Indra, Brahma, is the first and highest in the worlds of existence, of which is born the refulgent, blazing, potent sun, which, as it arises, destroys the enemies such as darkness and negativities which damage life, and by the existence and power of which all positive and protective powers and all people rejoice, celebrate life and exalt him.

वावृधानः शर्वसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्त्रि सं ते नवन्त प्रभृता मदेषु ॥ २ ॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyaśaṁ dadhāti. Avyanacca vyanacca sasni saṁ te navanta prabhṛtā madeṣu.*

Mighty exalted in strength, immensely lustrous,

destroyer of negativities, it strikes terror into the heart of those forces which cause damage to life and the environment. Bounteous friend and sustainer of the breathing and non-breathing world, all people and powers which receive growth and sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥ ३ ॥

3. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavāntyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, dedicate all their yajnic actions and prayers to you when they join in two and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey, and with honey and with divine bliss create life overflowing with sweetness, love and ecstasy.

यदि चिन्नु त्वा धना जयन्तं रणैरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्तिस्थरमा तनुष्व मा त्वा दभन्दुरेवासः
कशोकाः ॥ ४ ॥

4. *Yadi cinnu tvā dhanā jayantam raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmīntistharamā tanuṣva mā tvā dabhandurevāsaḥ kaśokāḥ.*

Thus with joy in every battle of life, on every occasion of life grateful people and vibrant sages celebrate and exalt you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the common-wealth of permanent values.

Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया वयं शाशद्वाहे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा
वयांसि ॥ ५ ॥

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war between divines and demons, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of offence and defence.

नि तद्धिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि ॥ ६ ॥

6. *Ni taddadhiṣe'vare pare ca yasminnavithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this physical world close at hand and visible to the eye and also the other invisible world of metaphysical and spiritual reality in which you protect and maintain every thing with your power in their very home and in their nature. O friends, stabilise the motherly presence of divine love, vibrant and victorious, in your heart and thereby win over all doubts and fluctuations and achieve your goals.

स्तुष्व व॑र्ष्मन्पुरु॒वर्त्मानं॑ समृ॒भ्वा॑णमि॒नत॑ममा॒प्तमा॒प्त्याना॑म् ।
आ दर्श॑ति शव॒सा भू॒र्यो॑जाः प्र स॒क्षति॑ प्रति॒मानं॑ पृथि॒व्याः ॥ ७ ॥

7. *Stuṣva varṣman puruvartmānaṁ samṛbhvāṇa-minatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimā-nam pṛthivyāḥ.*

O dedicated man of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realised sages, closer at hand than anything else. That lord of infinite might shines by his own light all round, and symbolically takes over the image of the vast mother earth.

इ॒मा ब्र॑ह्म॒ बृह॑द्वि॒वः कृ॒णव॑दिन्द्रा॒य शू॒षम॑ग्रि॒यः स्व॒र्षाः । म॒हो
गो॒त्रस्य॑ क्षय॒ति स्व॒राजा॒ तुर॑श्चि॒द्विश्व॑मर्णव॒त्तप॑स्वान् ॥ ८ ॥

8. *Imā brahma brhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidiśvamarṇavattapasvān.*

Enlightened sage, eminent, most wise of divine vision, having realised heavenly light, offers these songs in honour of Indra who, self-refulgent ruler of this mighty dominion, awfully blazing in glory, faster than the fastest, radiates and vibrates in the infinite ocean of space.

ए॒वा म॒हान्बृ॑हद्वि॒वो अथ॒र्वावो॑च॒त्स्वां त॒न्वा॑मिन्द्र॒मेव॑ । स्व॒सारौ
मा॒तरि॑भ्वरी अ॒रि॒प्रे हि॒न्वन्ति॑ चै॒ने शव॑सा व॒र्धय॑न्ति च ॥ ९ ॥

9. *Evā mahānbrhaddivo atharvāvocatśvām tanva-mindrameva. Svasārau mātaribhvarī aripṛe hinvanti caine śavasā vardhayanti ca.*

Thus does the great sage of exalted vision and wisdom, his mind and heart at peace in samadhi, address

the infinite spirit of Indra, immanent in his own self. These two, heaven and earth, rotating in the mother presence of Indra, both sinless, address and exalt that lord with all their might. Thus also the mind and intelligence of the sage, both free from pollution and fluctuations, celebrate and exalt the spirit of the sage.

Kanda 5/Sukta 3 (Strength and Victory)

Agni, Vishvedeva Devata, Brhaddiva Atharva Rshi

ममाग्ने वचो^१ विहवेष्वस्तु वयं त्वेन्धानास्तन्वं^२ ऽपुषेम ।

मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण^३ पृतना जयेम ॥ १ ॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānā-stanvaṁ puṣema. Mahyaṁ namantāṁ pradi-śaścatastrastvayā-dhyakṣeṇa pṛtanā jayema.*

O light of life, Agni, let my lustre and splendour shine in battles of the brave and assemblies of the wise. May we, lighting and exalting you in yajnic contests, strengthen and advance ourselves in body, mind and soul in the open social order. Let the four directions of the earth recognise and accept me with due honour and felicitation. Let us all win all round in the struggles for higher life under your leadership and watchful eye.

अग्ने म॒न्युं प्र॒तिनु॒दन्प॒रेषां॑ त्वं नो गो॒पाः परि॑ पाहि वि॒श्वतः॑ ।
अपा॒ञ्चो यन्तु॑ नि॒वता॑ दु॒रस्य॒वोऽमै॒षां चि॒त्तं प्र॒बुधां॑ वि
ने॒शत् ॥ २ ॥

2. *Agne manyuṁ pratinudanpareṣāṁ tvaṁ no gopāḥ pari pāhi viśvataḥ. Apāñco yantu nivatā durasyavo'maiṣāṁ chittam prabudhāṁ vi neśat.*

O fire and passion of life, Agni, leading light of

humanity, challenging and throwing out the power and passion of those others, our adversaries, be our guide and protect us all round for our advance. Let our abusers go down and out, and let the morale of those too who are awake and alert in their position be cast down to naught. (The struggle is both for higher personality in the individual context and social advancement in the collective context of humanity, and the prayer is for conquest of the ego and egoistic divisive interests for the attainment of higher and universal values.)

मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः ।
ममन्तरिक्षमुलोकमस्तु मह्यं वातः पवतां कामायास्मै ॥ ३ ॥

3. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokamastu mahyaṁ vātaḥ pavatām kāmāyāsmāi.*

May all the Devas, divine powers and faculties, be with me when the battle begins: Maruts, i.e., pranic energies, the best of men and all the fortynine orders of the wind, Vishnu, all pervasive personal, social and environmental commitment, Agni, personal enthusiasm, social passion and universal enlightenment, all in top form of passion and energy. May the Antariksha, middle region of space, moral awareness, and moderate people of balanced mind be vast and liberal for open ended possibilities of progress, and may the winds blow favourable for the success of this mission of mine.

मह्यं यजन्तां मम यानीष्टाकूतिः सत्या मर्नसो मे अस्तु ।
एनो मा नि गां कतमच्चनाहं विश्वे देवा अभि रक्षन्तु मेह ॥ ४ ॥

4. *Mahyam yajantām mama yānīṣṭākūtiḥ satyā manaso me astu. Eno mā ni gām katamaccanāham viśve devā abhi rakṣantu meha.*

May success come to me in all I desire to perform. May all purposes, intentions and resolutions of mind be true and fruitful. May I never come to think of any sin or evil whatever against the self or society or nature or Divinity. May all divinities of nature and humanity, all my faculties of mind and sense protect and help in this battle of life here and now.

मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः ।
देवा होतारः सनिषन्न एतदरिष्टाः स्याम तन्वा सुवीराः ॥ ५ ॥

5. *Mayi devā draviṇamā yajantām mayyāśīrastu mayi devahūtiḥ. Daivā hotāraḥ saniṣanna etadariṣṭāḥ syāma tanvā suvīrāḥ.*

May all divinities of life and nature bear and bring me wealth, honour and excellence of life. May their blessings and good wishes ever be showered on me. May I too be able to sustain my mind and will to invoke the divinities for help and grace. May the divine performers of life's yajna bless us with all this power and good will for success, and may we all be brave and inviolable in body, mind and soul.

दैवीः षडुर्वीरुरु नः कृणोत विश्वे देवास इह मादयध्वम् ।
मा नो विददभिभा मो अशस्तिर्मा नो विदद वृजिना द्वेष्या
या ॥ ६ ॥

6. *Daivīḥ ṣaḍurvīruru naḥ kṛṇota viśve devāsa iha mādayadhvam. Ma no vidadabhibhā mo aśa-stirmā no vidad vṛjinā dveṣyā yā.*

O divine six-dimentional spaces of expansive nature and time, help us grow all round without strain in person and humanity. O divinities of life of all the world, rejoice and be here with us to bless us with the glory and ecstasy of living. Let no depression, no malignity or imprecation, no alienation, no jealousy or hostility, ever touch and pollute us in body, mind and soul against nature and society.

ति॒स्रो दे॒वीर्महि॑ नः श॒र्म॑ यच्छत प्र॒जायै॑ नस्तन्वे ३ यच्च
पुष्ट॑म् । मा हा॒स्महि॑ प्र॒जया॒ मा त॒नूभि॒र्मा र॑धाम द्विष॒ते सोम॑
राजन् ॥ ७ ॥

7. *Tisro devīrmahi naḥ śarma yacchata prajāyai nastanve³ yacca puṣṭam. Mā hāsmahi prajāyā mā tanūbhir mā radhāma dviṣate soma rājan.*

May three mother divinities, Ida, Mother Nature and Wisdom of the absolute state of existence, Sarasvati, mother spirit of dynamic knowledge and enlightenment, and Mahi, mother earth and the universal values of her children, provide us great expansive joy of peace and well being, and bless us with whatever is good for the growth and advancement of our personality and our people. May we never feel depressed or alienated on account of our health and personality and our people. O Soma, refulgent ruler and ordainer of peace and living joy, let us never be subjected to the forces of jealousy and adversity.

उ॒रु॒व्यचा॑ नो म॒हिषः श॒र्म॑ यच्छत्व॒स्मिन्हवे॑ पुरु॒हूतः पुरु॑क्षु ।
स नः प्र॒जायै॑ ह॒र्यश्व॑ मृ॒डेन्द्र॒ मा नो॑ रीरिषो॒ मा परा॑ दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣaḥ śarma yacchatvasmin-have puruhūtaḥ purukṣu. Sa naḥ prajāyai haryaśva mṛḍendra mā no rīriṣo mā parā dāḥ.*

May the great lord of glory and Infinity, omnificent and universally invoked, give us peace and prosperity in a happy home. O lord omnipotent, Indra, controller of the dynamic forces of life and nature, be kind and gracious to us, for our people, pray never hurt us, never alienate us, never forsake us to the other forces of evil and negativity.

धाता विधाता भुवन्स्य यस्पतिर्देवः सविताभिमातिष्ठाहः ।
आदित्या रुद्रा अश्विनोभा देवाः पान्तु यजमानं निर्ऋ-
थात् ॥ ९ ॥

9. *Dhātā vidhātā bhuvanasya yaspatirdevaḥ savitābhimātiṣāhaḥ. Ādityā rudrā aśvinobhā devāḥ pāntu yajamanam nir-ṛthāt.*

May Dhata, lord sustainer of life and the universe, Vidhata, controller and director of the course of history and natural evolution, Savita, self-refulgent creator and inspirer who is the parental protector of the world and destroyer of adversity, negativity and enmity, Adityas, twelve phases of the sun over the year, Rudras, powers of love and graces, destroyers of suffering and injustice, and all the pranic energies of life, both the Ashvins, twin forces of nature's complementarity operative in existence, and all the divine brilliancies of natural and human powers: may all these protect and promote the yajamana against adversity and fall from grace.

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान् ।
आदित्या रुद्रा उपरिस्पृशौ न उग्रं चेतारमधिराजमक्रत ॥ १० ॥

10. *Ye naḥ sapatnā apa te bhavantvindrāgnibhyā-mava bādhāmaha enān. Ādityā rudrā upari-spṛśo na ugraṁ cettāram adhirājam akrata.*

Whoever be our adversaries, opponents and enemies, let them all be out. We keep them off by the power of Indra and the light and leadership of Agni, omnipotent and omniscient, both our powers of defence and advancement. May Adityas, power of light refulgent as sun, Rudras, powers of love, justice and relentless law, all rising and touching the heights of possibility and divinity, raise us to the state of the power, passion and enlightenment of self-rule, social governanace and superhuman knowledge and wisdom, vision of divinity ultimately.

अर्वाञ्चमिन्द्रममुतो हवामहे यो गोजिद्ध नजिदश्वजिद्यः ।
इमं नो यज्ञं विहवे शृणोत्वस्माकमभूर्हयश्व मेदी ॥ ११ ॥

11. *Arvāñcamindramamuto havāmahe yo gojiddha-najidaśvajidyah. Imaṁ no yajñaṁ vihave śṛṇotva-smākamabhūrharyaśva medī.*

We invoke Indra, lord omnipotent, from there on top of divine sovereignty and yet present here right in front at the universal human level, Indra who is the winner of lands, cows, culture and enlightenment, who is the winner of wealth, honour and excellence, and who is the winner of horses, advancement and attainment of the highest goal for us. May the lord hear our invocation and prayer in this yajnic battle of progress. May the lord be gracious, who commands all the contrary-

complementarities of nature and humanity and raise us to the level of divine love and grace.

(This hymn is the song of the ascent of life from human to the divine which is the highest possible attainment for humans on the personal as well as on the organisational level. Personal progress is the threefold growth of body, mind and spirit. Similarly socio-organisational progress too is threefold, individual, collective and global upto the cosmic. Joining both dimensions, we have the physical, mental and spiritual growth of the individual, social and cosmic personality of existence as it is.)

Kanda 5/Sukta 4 (Kushtha Oshadhi)

*Kushtha Yakshma nashanam Devata,
Bhrgu-Angira Rshi*

यो गिरिष्वजायथा वीरुधां बलवत्तमः ।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः ॥ १ ॥

1. *Yo giriṣvajāyathā vīrudhām balavattamah.
Kuṣṭhehi takmanāśana takmānam nāśayannitaḥ.*

O Kushtha, strongest of the herbs born and growing on the mountains, destroyer of takman, come and cure the fever, psoriasis and leprosy from here.

सुपर्णसुवने गिरौ जातं हिमवतस्परि ।
धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम् ॥ २ ॥

2. *Suparṇasuvane girau jātaṁ himavataspari. Dha-
nairabhi śrutvā yanti vidurhi takmanāśanam.*

Born and grown on snowy mountain where herbs of beautiful leaves and golden efficacy with

poisonous antidote grow, when people hear of it as the destroyer of takman, they go and get it even with money and lots of wealth.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।

तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ ३ ॥

3. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

In the third highest level of the body is the brain, top of the human organism where the centres of devas, sense and will organs of the body are seated, and thus that is the top of the human personality. There the humans have the vision of divinity in meditation. There the divine efficacies of nature and of the sanative herb start the cure of the kushtha ailment as there the divine souls of humanity have a vision of divinity.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।

तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥

4. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tarāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

The golden boat of golden bands and tackle, i.e., the golden imagination of man, sojourns in the highest region of golden light. There too blooms the flower of immortality. And there in the golden region of the brain the divines cure the takman fever with the kushtha herb.

हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्यया ।

नावो हिरण्ययीरासन्याभिः कुष्ठं निरावहन् ॥ ५ ॥

5. *Hiraṇyayāḥ panthāna āsannaritrāṇi hiraṇyayā. Nāvo hiraṇyayīrāsanyābhiḥ kuṣṭhaṁ nirāvahan.*

Golden are the paths of manly sojourn. Golden are the oars of the boat, saviours from sin and disease. Golden are the boats to cross the seas. By these do the divines find and bring the kushtha herb for cure.

इमं मे कुष्ठ पूरुषं तमा वह तं निष्कुरु ।

तमु मे अगदं कृधि ॥ ६ ॥

6. *Imaṁ me kuṣṭha pūruṣaṁ tamā vaha taṁ niṣkuru.*
Tamu me agadaṁ kṛdhi.

O kushtha herb, raise this patient for me, raise him to freedom from takman, restore him to good health and freedom from suffering.

देवेभ्यो अधि जातो ऽसि सोमस्यासि सखा हितः ।

स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड ॥ ७ ॥

7. *Devebhyo adhi jāto 'si somasyāsi sakhā hitaḥ.*
Sa prāṇāya vyānāya cakṣuṣe me asmai mṛḍa.

You are born for the divines, for their senses, mind and imagination, you are the friend and companion of soma for all good purposes. O herb, be good and efficacious for this patient of mine, for his prana and vyana energies of vitality and for his eye of inner and outer vision.

उदङ्जातो हिमवतः स प्राच्यां नीयसे जनम् ।

तत्र कुष्ठस्य नामान्युत्तमानि वि भैजिरे ॥ ८ ॥

8. *Udaṅjāto himavataḥ sa prācyāṁ nīyase janam.*
Tatra kuṣṭhasya nāmānyuttamāni vi bhejire.

Rising and growing from snowy mountains, it is brought to the people in the east where they

distinguish its different names and best qualities and benefit from it.

उत्तमो नाम कुष्ठास्युत्तमो नाम ते पिता ।

यक्ष्मं च सर्वं नाशय तक्मानं चारुसं कृधि ॥ ९ ॥

9. *Uttamo nāma kuṣṭhāsyuttamo nāma te pitā.
Yakṣmaṁ ca sarvaṁ nāśaya takmānaṁ cārasaṁ
kṛdhi.*

O kushtha, best is your name and quality, noblest is your producer and protector. Remove all consumptive and cancerous diseases. Make the takman fever totally ineffective.

शीर्षामयमुपहृत्यामक्ष्योस्तन्वो ३ रपः ।

कुष्ठस्तत्सर्वं निष्कर्द्दैवं समह वृष्यम् ॥ १० ॥

10. *Śīrṣāmayamupahatyāmakṣyostanvo3 rapaḥ.
Kuṣṭhastatsarvaṁ niṣkaraddaivaṁ samaha
vṛṣṇyam.*

Ailments of the head and brain, weaknesses of the eye, infirmities of the body, kushtha cures all. Truly it is vigour and power of divinity in herbal form for man.

Kanda 5/Sukta 5 (Laksha)

Laksha Devata, Atharva Rshi

रात्री माता नभः पितार्यमा ते पितामहः ।

सिलाची नाम वा असि सा देवानामसि स्वसा ॥ १ ॥

1. *Rātrī mātā nabhaḥ pitāryamā te pitāmahaḥ.
Silācī nāma vā asi sā devānāmasi svasā.*

O laksha, the night is your mother, the cloud in

the sky is your father and the sun is your grandfather.
Your name is Silachi, and you are sister of the divinities.

यस्त्वा पिबति जीवति त्रायसे पुरुषं त्वम् ।
भर्त्री हि शश्वतामसि जनानां च न्यञ्चनी ॥ २ ॥

2. *Yastvā pibati jīvati trāyase puruṣaṁ tvam.*
Bhartrī hi śaśvatāmasi janānāṁ ca nyañcanī.

Whoever drinks you lives healthy. You invigorate man's virility. You are the sustainer of people for all times and dispeller of disease.

वृक्षंवृक्षमा रोहसि वृषण्यन्तीव कन्यला ।
जयन्ती प्रत्यातिष्ठन्ती स्पर्णी नाम वा असि ॥ ३ ॥

3. *Vṛkṣaṁvṛkṣamā rohasi vṛṣaṇyantīva kanyalā.*
Jayantī pratyātiṣṭhantī sparāṇī nāma vā asi.

You cling and rise by every tree like a loving maiden eager for a lover in marriage. You are Jayanti, covering all over the tree, conquering the disease, Pratyatishthanti, staying strong by the tree, and your name is Sparani.

यद्दण्डेन यदिष्वा यद्वारुहरसा कृतम् । तस्य त्वमसि निष्कृतिः
सेमं निष्कृधि पूरुषम् ॥ ४ ॥

4. *Yaddaṇḍena yadiṣvā yadvārunharasā kṛtam.*
Tasya tvamasi niṣkṛtiḥ semam niṣkṛdhi pūruṣam.

Whatever wound is caused by stick, by arrow, by violence or fire, of that you are the cure. O Laksha, cure this man and restore him to health.

भद्रात्प्लक्षान्निस्तिष्ठस्यश्वात्थात्खदिराद्भवात् ।
भद्रान्यग्रोधात्पर्णात्सा न एह्यरुन्धति ॥ ५ ॥

5. *Bhadrātplakṣānnistiṣṭhasyaśvatthātkhadirā-ddhavāt. Bhadrānnyagrodhātparnātsā na ehyarundhati.*

You come from good Bhadra, laksha tree, Ashvattha, Khadira and Dhava, from good banyan and parna, the medicine that cures wounds and heals bruises.

हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे । रुतं गच्छासि निष्कृते
निष्कृतिर्नाम वा असि ॥ ६ ॥

6. *Hiranyavarṇe subhage sūryavarṇe vapuṣṭame. Rutam gacchāsi niṣkṛte niṣkṛtirnāma vā asi.*

Golden in colour, blissful, bright as sun light, good for body's health, when applied to the wound, you heal and heal completely. Indeed, your very name is Nishkṛti, the healer, the restorative.

हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे । अपामसि स्वसा
लाक्षे वातो हात्मा बभूव ते ॥ ७ ॥

7. *Hiranyavarṇe subhage śuṣṃe lomaśavakṣaṇe. Apāmasi svasā lākṣe vāto hātmā babhūva te.*

Laksha, golden hued, auspicious, powerful, hairy chested, you are the sister of waters as cleanser, and Vata, energy, is really your very soul.

सिलाची नाम कानीनोऽजबभ्रु पिता तव । अश्वो यमस्य
यः श्यावस्तस्य हास्नास्युक्षिता ॥ ८ ॥

8. *Silācī nāma kānīno'jababhru pitā tava. Aśvo yamasya yaḥ śyāvastasya hāsnāsyukṣitā.*

Laksha, silachi by name, refreshing and energetic, your origin is Ajababhru, and you are

sprinkled with the showers of the waves of light from the sun which is the child of Yama, lord of the laws of life.

अश्वस्यास्रः संपतिता सा वृक्षाँ अभि सिष्यदे ।

सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति ॥ ९ ॥

9. *Aśvasyāsnaḥ saṃpatitā sā vṛkṣāṅ abhi siṣyade.*
Sarā patattriṇī bhūtvā sā na ehyarundhati.

Arisen from the showers of light from the protent and virile sun, you rest upon the trees as gentle mist, and thence soaring, oozing, trickling, you come to us, the healer, the restorative.

Kanda 5/Sukta 6 (Brahma Vidya)

Brahma and others Devata, Atharva Rshi

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्टाः सतश्च योनिमसतश्च
वि वः ॥ १ ॥

1. *Brahmā jajñānaṃ prathamam purastādvī sīmataḥ*
suruco vena āvaḥ. Sa budhnyā upamā asya
viṣṭhāḥ sataśca yonimasataśca vi vaḥ.

Vena, lord supreme of existence, first generated and manifested the evolving Prakṛti and refulgent forms of existence, existent in their essence since eternity. He also generated and manifested other spatial forms, reflections of its power, in their own forms and order of law. Thus does the lord generate and manifest the origin of that which has come into existence and that which has not yet come.

अना॒सा॒ ये वः॑ प्रथ॒मा या॒नि क॒र्मा॒णि चक्रि॑रे ।

वी॒रान्नो॑ अत्र॒ मा द॑भ॒न्तद्व॑ एतत्पु॒रो द॑धे ॥ २ ॥

2. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
Virānno atra mā dabhantadva etatpuro dadhe.

There are those among you who earlier were not wholly self-realised in knowledge and perfect experts in their job, but they did perform certain acts and created certain precedents. Let them and their work not mislead our children and harm our heroes. Therefore I place this knowledge and expertise before you for your guidance.

स॒हस्र॑र्धार॒ एव॑ ते स॒मस्वर॑न्दि॒वो ना॒के म॑धु॒जिह्वा॑ अस॒श्चतः॑ ।
तस्य॒ स्प॒शो न॑ नि मि॒षन्ति॑ भू॒र्णयः॑ प॒देप॑दे पा॒शिनः॑ स॒न्ति
से॒तवे॑ ॥ ३ ॥

3. *Sahasradhāra eva te samasvarandivo nāke madhujihvā asaścataḥ. Tasya spaśo na ni miṣanti bhūrṇayah padepade pāśinah santi setave.*

In the paradisaal bliss of a thousand streams of light and generosity, divine self-realised souls sing and swim in joy, sweet of tongue, mind and will, in tune with the paradisaal vision of heavenly light. Here, the instant watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. Binding bonds are there at every step, and there are saviour bridges us well to pass on to the regions of bliss.

पर्य॑षु प्र ध॒न्वा वा॒जसा॑तये॒ परि॑ वृ॒त्राणि॑ स॒क्षणिः॑ । द्वि॒षस्त॑-
द॒ध्य॒र्णवे॑ने॒यसे॑ स॒निस्त्र॑सो ना॒मासि॑ त्रयो॒दशो॑ मा॒स इन्द्र॑स्य
गृ॒हः ॥ ४ ॥

4. *Paryū śū pra dhanvā vājasātaye pari vrtrāṇi sakṣ-
aṇiḥ. Dviṣastadadhyarṇaveneyase sanisraso
nāmāsi trayodaśo māsa indrasya grhaḥ.*

O conqueror of darkness to win the battle for the attainment of food for body, mind and soul, strike off all evil and sin. Conqueror by name and action you are who overcome all jealousy and enmity to cross over the sea and reach the land of bliss. Just as the sun crosses over twelve months of the year and enters the thirteenth month of the home of Indra, so does the human soul cross over the twelve stage-bonds of ten senses, mind and ego and attains to the presence of Indra, the soul's own essential abode, the state of pure Being.

नवे॒ऽतेनार॑त्सीरसौ॒ स्वाहा॑ । ति॒ग्मायु॑धौ ति॒ग्महे॑ती सु॒शेवौ॑
सोम॑रुद्रावि॒ह सु मृ॑डतं नः ॥ ५ ॥

5. *Nve'tenārātsīrasau svāhā. Tigmayudhau tigma-
hetī suśevau somārudrā-viha su mṛdataṁ naḥ.*

O soul, by this mantra of action and meditation, attain to your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

अवै॒तेनार॑त्सीरसौ॒ स्वाहा॑ । ति॒ग्मायु॑धौ ति॒ग्महे॑ती सु॒शेवौ॑
सोम॑रुद्रावि॒ह सु मृ॑डतं नः ॥ ६ ॥

6. *Avaitenārātsīrasau svāhā. Tigmayudhau tigma-
hetī suśevau somārudrāviha su mṛdataṁ naḥ.*

By this mantra and action you ward off evil and

win your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

अपैतेनारात्सीरसौ स्वाहा । त्रिमायुधौ त्रिगहेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ७ ॥

7. *Apaitenārātsīrasau svāhā. Tigmāyudhau tigma-
hetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

This way you ward off evil with arraignment of their default, and you win your goal. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute action, strong of arm, unfailing in strike, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

मुमुक्तमस्मान्दुरिताद्वद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम् ॥ ८ ॥

8. *Mumuktamasmānduritādavyājjjuṣethām
yajñamamṛtamasmāsu dhattam.*

O Soma and Rudra, release us from evil and reproach, join and bless our yajna, give us fulfilment with the attainment of immortality.

चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते ।

मेन्या मेनिरस्यमेनयस्ते सन्तु येऽस्माँ अभ्यघायन्ति ॥ ९ ॥

9. *Cakṣuṣo hete manaso hete brahmaṇo hete
tapasaśca hete. Menyā menirasyamenayaste
santu ye'smāñ abhyaghāyanti.*

O evil of the eye, imprecation of the mind, chant-

power of mantric vengeance, pride of austere ritual, know your limitations. O Agni, light and fire of life, you are the power-strike of power itself, super-thunder over all arms and missiles. May those who wish to malign, strike and torture us be disarmed of their weapons and power.

यो॑ऽस्मा॑श्चक्षु॑षा॒ मन॑सा॒ चित्त्वा॑कू॒त्या च॒ यो अ॑घा॒युर॑भि॒दा-
सा॑त् । त्वं॒ तान॑ग्ने मे॒न्यामे॒नीन्कृ॑णु॒ स्वाहा॑ ॥ १० ॥

10. *Yo' smāṁścakṣuṣā manasā cittyākūtyā ca yo aghāyurabhidāsāt. Tvam tānagne menyāme-nīnkrṇu svāhā.*

O Agni, whoever the wicked person who wants to strike us with the evil eye, evil thought, evil mind, evil resolution, disarm them of their force and power by the strike of your fiery missile. This is our prayer in truth of word, thought and action.

इन्द्र॑स्य॒ गृहो॑ऽसि । तं त्वा॒ प्र प॑द्ये तं त्वा॒ प्र वि॑शामि॒ सर्व॑गुः
सर्व॑पू॒रुषः॒ स॒र्वी॒त्मा॒ स॒र्व॑तनूः॒ स॒ह य॑न्मेऽस्ति॒ तेन॑ ॥ ११ ॥

11. *Indrasya grho'si. Tam tvā pra padye tam tvā pra viśāmi sarvaguh sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

O lord of life, you are the centre of all power and potential, you are the haven and home of the soul, I come to you, I join your presence with all my faculties, all my people, with all my soul, with all my body and mind, with all that is mine, I surrender to you.

इन्द्र॑स्य॒ शमी॑सि । तं त्वा॒ प्र प॑द्ये तं त्वा॒ प्र वि॑शामि॒ सर्व॑गुः
सर्व॑पू॒रुषः॒ स॒र्वी॒त्मा॒ स॒र्व॑तनूः॒ स॒ह य॑न्मेऽस्ति॒ तेन॑ ॥ १२ ॥

12. *Indrasya śarmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

Centre and source of universal power and potential, you are the ultimate shelter of the soul. I come to you, I join your presence with all my power and property, all my people, all my soul, all my body and mind, with all that is mine, I come.

इन्द्रस्य वर्मासि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः
सर्वपुरुषः सर्वीत्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १३ ॥

13. *Indrasya varmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and protection of the soul, I come to you, I join your presence with all my power and potential, all my people, all my soul, all my body and mind, with all that is mine, I come

इन्द्रस्य वरूथमसि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः
सर्वपुरुषः सर्वीत्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १४ ॥

14. *Indrasya varūthamasi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and defence for safety and security of the soul. I come to you, I join your presence with all my power and potential, all my people and relationships, all my soul, all my body, mind and senses, with all that is mine, I come. Nothing mine is left here. The surrender is complete.

Kanda 5/Sukta 7 (No Miserliness, No Misery)

Adversity, Sarasvati Devata, Atharva Rshi

आ नो॑ भर॒ मा परि॑ ष्ठा अरा॒ते मा नो॑ रक्षी॒र्दक्षि॑णां नी॒यमा॑-
नाम् । नमो॑ वी॒र्त्साया॒ अस॑मृ॒द्धये॒ नमो॑ अ॒स्त्वा॒रा॒तये ॥ १ ॥

1. *Ā no bhara mā pari ṣṭhā arāte mā no rakṣīrda-
kṣiṇāṁ nīyamānām. Namō vīrtsāyā asaṁṛddhaye
namo astvarātaye.*

O miserliness, what is our due, bring us. Stay it not. Do not withhold our share that should be brought. Good bye to the love of desperation. Good bye to adversity. Good bye to illiberality.

यम॑रा॒ते पु॒रोध॑त्से पु॒रुषं॑ परि॒रा॒पिण॑म् ।
नम॑स्ते॒ तस्मै॑ कृ॒णमो॒ मा व॒निं व्य॑थयी॒र्मम॑ ॥ २ ॥

2. *Yamarāte purodhatse puruṣaṁ parirāpiṇam.
Namaste tasmai kṛṇmo mā vaniṁ vyathayīr-
mama.*

O niggardliness, good bye to the whining person you push up to the front. We offer him salutations to depart. Pray do not insult our heart's desire for liberality and well being.

प्र णो॑ व॒निर्दे॑वकृ॒ता दि॒वा नक्तं॑ च कल्प॒ताम् ।
अ॒रा॒तिम॑नु॒प्रेमो॑ व॒यं नमो॑ अ॒स्त्वा॒रा॒तये ॥ ३ ॥

3. *Pra ṇo vanirdevakṛtā divā naktam ca kalpatām.
Arātimanupremo vayaṁ namo astvarātaye.*

May our liberality of mind created and gifted by generous nature and noble people grow and prosper day and night. Therefore we go forward to the

uncharitable and say good bye to niggardliness and adversity.

सरस्वतीमनुमतिं भगं यन्तो हवामहे ।

वाचं जुष्टां मधुमती-मवादिषं देवानां देवहूतिषु ॥ ४ ॥

4. *Sarasvatīmanumatim bhagaṃ yanto havāmahe.*
Vācam juṣṭāṃ madhumatī-mavādiṣaṃ devānāṃ
devahūtiṣu.

Coming upto the wealth, honour and excellence of life, we invoke and adore Anumati, good counsel, and Sarasvati, divine mother spirit of knowledge, wisdom and enlightenment. In the assemblies of noble people on holy occasions, I wish we speak honey sweet language of generosity loved by noble and generous people.

यं याचाम्यहं वाचा सरस्वत्या मनोयुजा ।

श्रद्धा तमद्य विन्दतु दत्ता सोमेन बभ्रुणा ॥ ५ ॥

5. *Yaṃ yācāmyahaṃ vācā sarasvatyā manoyujā.*
Śraddhā tamadya vindatu dattā somena
babhruṇā.

What I pray for, with words of love of the heart full of knowledge and wisdom gifted by divine and generous mother Sarasvati, may my love and faith blest by generous Soma spirit of divinity achieve that wealth, honour and excellence.

मा वनिं मा वाचं नो वीत्सीरुभाविन्द्राग्नी आ भरतां नो
 वसूनि । सर्वे नो अद्य दित्सन्तोऽरातिं प्रति हर्यत ॥ ६ ॥

6. *Mā vanim mā vācam no vīrtsīrubhāvindrāgnī ā*
bharatāṃ no vasūni. Sarve no adya ditsanto'rātim
prati haryata.

O misery, O adversity, do not shake my words of prayer and dedication of the heart. Do not deprive me of the gifts of Sarasvati. May Indra and Agni, divine power and light, spirit of confidence and light of wisdom, bring us wealth, honour and excellence. Let all our powers of generosity and love today drive out meanness, misery and niggardliness from our life.

प॒रोऽपे॒ह्यसमृ॑द्धे वि ते हे॒तिं न॑यामसि ।

वेदं त्वा॒हं नि॒मीव॑न्तीं॒ नितु॑दन्तीमराते ॥ ७ ॥

7. *Paro'pehyasamṛddhe vi te hetim nayāmasi.
Veda tvāhaṁ nimīvantīm nitudantīmarāte.*

Get off, adversity. We counter your onslaught right away. I know you are demoralizing, and you pierce at the heart's core, total deprivation as you are.

उ॒त न॒ग्रा बो॒भुव॑ती स्वप्न॒या स॑चसे॒ जन॑म् ।

अ॒रा॒ते चि॒त्तं वी॒र्त्सन्त्या॑कू॒तिं पु॒रुष॑स्य च ॥ ८ ॥

8. *Uta nagnā bobhuvaṭi svapnayā sacase janam.
Arāte cittam vīrtsantyaākūtiṁ puruṣasya ca.*

Off you, Arati, indigent of mind and niggard at heart, persistently naked and shameless, you seize people in sloth and, by dreams, shake man's resolution of mind and disturb his cherished values to the depths of the heart.

या म॒हती म॒होन्मा॑ना॒ विश्वा॑ आशा॒ व्यानु॑शे ।

तस्यै॑ हि॒रण्यके॑श्यै नि॒र्ऋ॑त्या अकरं॒ नमः॑ ॥ ९ ॥

9. *Yā mahatī mahonmānā viśvā āśā vyānaśe.
Tasyai hiraṇyakeśyai nir-ṛtyā akaram namah.*

She, indigent of mind, niggard at heart, voluminous negativity present in all directions of the world, golden-haired love of misers, to that poverty and negativity of spirit, I offer salutations with the challenge of thunder.

हिरण्यवर्णा सुभगा हिरण्यकशिपुर्मही ।

तस्यै हिरण्यद्रापयेऽ रत्या अकरं नमः ॥ १० ॥

10. *Hiranyavarṇā subhagā hiranyakaśipurmahī.
Tasyai hiranyadrāpaye 'rātyā akaraṁ namaḥ.*

Shaded in gold, prosperity locked up in golden trappings camouflaged in gold is Arati, spirit of misery and adversity at heart. To her, salutations with the challenge of thunder.

Kanda 5/Sukta 8 (Elimination of Enemies)

Agni, Vishvedevah, Indra Devatah, Atharva Rshi

वैकृङ्क्तेनेध्मेन देवेभ्य आज्यं वह ।

अग्रे ताँ इह मादय सर्व आ यन्तु मे हवम् ॥ १ ॥

1. *Vaikaṅkatenedhmena devebhya ājyaṁ vaha.
Agne tāñ iha mādaya sarva ā yantu me havam.*

With sharp and blazing fuel, Agni, ruling power of fire, send noble fighting forces the food and ammunition they need. Let them all be happy here, not wanting anything. Let them all hear my call and come to my yajna.

इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु । इम एन्द्रा अतिस्रा
आकूतिं सं नमन्तु मे । तेभिः शक्रेम वीर्यं जातवेदस्त-
नूवशिन् ॥ २ ॥

2. *Indrā yāhi me havamidam kariṣyāmi tacchṛṇu.
Ima aindrā atisarā ākūtiḥm saṁ namantu me.
Tebhiḥ śakema vīryam jātavedastanūvaśin.*

O mighty ruler, Indra, pray come, listen to my call. Listen what I am going to do. Let these tempestuous forces of Indra follow my plan and resolution. O Agni, Jataveda, all knowing leader, in command of the dominion, by these plans and forces we shall achieve wondrous victory and advance our power and glory.

यद्सावमुतो देवा अदेवः संश्चिकीर्षति । मा तस्याग्निर्हव्यं
वाक्षीद्धवं देवा अस्य मोषं गुर्ममैव हवमेतन ॥ ३ ॥

3. *Yadasāvamuto devā adevaḥ saṁścikīrṣati. Mā tasyāgnirhavyam vākṣīddhavam devā asya mopa gurmamaiva havametana.*

O Devas, noble and positive powers of the world, if that negative, undivine, destructive power wants to attack us from that far off place and destroy our freedom and prosperity, let not Agni, enlightened and fiery leader of humanity, listen to carry out his call and offer, let no good and positive powers listen and go to join him. Let them all come and join my yajnic call for defence of freedom and prosperity of all.

अति धावतातिसरा इन्द्रस्य वचसा हत । अविं वृक इव
मथ्नीत स वो जीवन्मा मौचि प्राणमस्यापि नह्यत ॥ ४ ॥

4. *Ati dhāvatātisarā indrasya vacasā hata. Avim vṛka-iva mathnīta sa vo jīvanmā moci prāṇamasyāpi nahyata.*

Come fast, tempestuous forces, rush on forward by the command of Indra, pounce upon the enemy and

crush him as a wolf crushes the prey. Let him not get away alive. Take on all his forces too, break down their morale and bind them as prisoners.

यममी पुरोदधिरे ब्रह्माणमपभूतये । इन्द्र स ते अधस्पदं तं
प्रत्यस्यामि मृत्यवे ॥ ५ ॥

5. *Yamamī purodadhire brahmāṇamapabhūtayē.
Indra sa te adhaspadaṁ taṁ pratyasyāmi
mrtyave.*

Indra, O ruler, if for our damage, defeat and ignominy, they place a Brahmana in front and press forward, let him be under your foot and I would throw him too unto death.

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे । तनूपानं परिपाणं
कृण्वाना यदुपोचिरे सर्वं तदरसं कृधि ॥ ६ ॥

6. *Yadi preyurdevapurā brahma varmāṇi cakrīre.
Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire
sarvaṁ tadarasaṁ kṛdhi.*

And if citizens of the towns come forward, if the enemies turn the holy ones or our own tactics into their defence, using our own land and people as their armour and line of defence, and on top of it all boast of themselves to demoralise us, turn all that to naught.

यानुसार्वतिसरांश्चकार कृणवच्च यान् । त्वं तानिन्द्र वृत्र-
हन्प्रतीचः पुनरा कृधि यथामुं तृणहं जनम् ॥ ७ ॥

7. *Yānasāvatisarāṁścakāra kṛṇavacca yān.
Tvaṁ tānindra vṛtrahanpratīcaḥ punarā kṛdhi
yathāmuṁ tṛṇahāṁ janam.*

O ruler and commander, Indra, all those efforts

which the enemy has done and which he is planning and doing, turn all those, O destroyer of evil and enmity, against him so that we may destroy all that enemy force.

यथेन्द्र उद्वाचनं लब्ध्वा चक्रे अधस्पदम् ।

कृण्वेहं हमधरांस्तथामूञ्छश्वतीभ्यः समाभ्यः ॥ ८ ॥

8. *Yathendra udvācanam labdhvā cakre adhaspadam. Kṛṇve'hamadharāṁstathāmūñchaśvatībhyaḥ samābhyah.*

Just as Indra, a mighty warrior, seizes a boaster and keeps him under the foot, so must I put them down and keep them under foot for a long long time, thus to exhaust them of their pride and force.

अत्रैनानिन्द्र वृत्रहनुग्रो मर्मणि विध्य । अत्रैवैनानभि तिष्ठेन्द्र मेद्यहं तव । अनु त्वेन्द्रा रभामहे स्याम सुमतौ तव ॥ ९ ॥

9. *Atrainānindra vṛtrahannugro marmaṇi vidhya. Atraivainānabhi tiṣṭhendra medyahan tava. Anu tvendrā rabhāmahe syāma sumatau tava.*

Here then, O destroyer of evil and enmity, Indra, blazing lustrous hero, fix them unto the vitals of their heart. Here and thus, O ruler and warrior, rule over them. We are your friends. Let us all love and support you. Let us all enjoy your favour and good will.

Kanda 5/Sukta 9 (Well Being of Body and Soul)

Vastoshpati, Atma Devata, Brahma Rshi

Vastu is a house. Vastoshpati is master of the house. The human body is a house (Aitareya Upanishad. 1, 2 and Atharva-veda 10, 2, 31-32), the soul is the master of this house. And the master has to be its

protector too.

Vastu here may also be interpreted as the house or apartment in which we live with the family. The house owner too is the master and protector of the house.

The body should be healthy for the soul. So too the house should be healthful for the family. And nature is the health-giver to both the body and the home. Vastu in this sukta may be interpreted in both senses, of the body and the home. Reference may also be made to Rgveda 7, 54 and 55).

दिवे स्वाहा ॥ १ ॥

1. *Dive svāhā.*

Homage to the sun for health and light, in truth of thought, word and deed in faith.

पृथिव्यै स्वाहा ॥ २ ॥

2. *Pr̥thivyai svāhā.*

Homage to the earth for nourishment and stability, in truth of thought, word and deed in faith.

अन्तरिक्षाय स्वाहा ॥ ३ ॥

3. *Antarikṣāya svāhā.*

Homage to the middle region for health and liberality, in truth of thought, word and deed in faith.

अन्तरिक्षाय स्वाहा ॥ ४ ॥

4. *Antarikṣāya svāhā.*

Homage to the middle region for health and broadness of mind in truth of thought, word and deed

in faith.

दिवे स्वाहा ॥ ५ ॥

5. *Dive svāhā.*

Homage to the heavens for health and light in truth of word, thought and deed in faith.

पृथिव्यै स्वाहा ॥ ६ ॥

6. *Pr̥thivyai svāhā.*

Homage to the earth for health and patience in truth of thought, word and deed in faith.

सूर्यो मे चक्षुर्वतः प्राणो ऽन्तरिक्षमात्मा पृथिवी शरीरम् ।
अस्तृतो नामाहमयमस्मि स आत्मानं नि दधे द्यावापृथि-
वीभ्यां गोपीथाय ॥ ७ ॥

7. *Sūryo me cakṣurvātaḥ prāṇo'ntarikṣamātmā
pr̥thivī śarīram. Aśr̥to nāmāhamayamasmi sa
ātmanam ni dadhe dyāvāpr̥thivībhyām gopīthāya.*

The sun is my eye, wind my prana, vast skies my spirit, earth my body and stability. Unfallen, undefeated, unsurpassed,, free am I, the soul, which I offer and surrender to heaven and earth as to my father and mother for the sake of protection and sustenance.

उदायुरुद्वलमुत्कृतमुत्कृत्यामुन्मनीषामुदिन्द्रियम् । आयुष्कृ-
दायुष्पत्नी स्वधावन्तौ गोपा मे स्तं गोपायतं मा । आत्मसदौ
मे स्तं मा मा हिंसिष्टम् ॥ ८ ॥

8. *Udāyurudbalamutkṛtamutkṛtyāmunmanīṣāmu-
dindriyam. Āyuṣkṛdāyuṣpatnī svadhāvantau gopā
me staṁ gopāyataṁ mā. Ātmasadāu me staṁ mā
mā himsiṣṭam.*

My life of high order, my strength of high order, my work of high order, my duty of high order, my intellect and mind and thought of high order, my sense and judgement of high order, may heaven and earth, both givers of life, both protectors of life, both self-potent, I pray, may protect and promote. May both be my protectors. May both sustain me. May both abide by me with my soul. May the two never hurt me, never forsake me throughout my life in body on earth.

Kanda 5/Sukta 10 (Strength of Mind and Soul)

Vastoshpati Devata, Brahma Rshi

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मा॒ प्रा॒च्या दि॒शो ऽघ्रा॒युर॑भि॒दासा॑त् ।
ए॒तत्स ऋ॑च्छात् ॥ १ ॥

1. *Aśmavarma me'si yo mā prācyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence, whoever the evil man that wants to challenge and enslave me from the eastern direction upfront, let him face and encounter this thunder, and perish.

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मा॒ दक्षि॑णा॒या दि॒शो ऽघ्रा॒युर॑भि॒दासा॑त् ।
ए॒तत्स ऋ॑च्छात् ॥ २ ॥

2. *Aśmavarma me'si yo mā dakṣiṇāyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence. Whoever the evil man that wants to challenge and enslave me from the south direction on the right, let him face and

encounter this thunder, and perish.

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मा॑ प्र॒ती॒च्या दि॒शो ऽ घा॒युर॑भि॒दासा॑त् ।
एत॑त्स ऋ॒च्छात् ॥ ३ ॥

3. *Aśmavarma me'si yo mā pratīcyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect self-confidence, you are my granite wall of defence. Whoever the evil man that wants to challenge and enslave me from the western direction behind, let him face and encounter this wall, and perish.

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मोदी॑च्या दि॒शो ऽ घा॒युर॑भि॒दासा॑त् ।
एत॑त्स ऋ॒च्छात् ॥ ४ ॥

4. *Aśmavarma me'si yo mā modīcyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with high morale, you are my thunder shield of defence. Whoever the evil man that wants to challenge and enslave me from the northern direction on the left, let him face and encounter this shield, and perish.

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मा॑ ध्रु॒वाया॑ दि॒शो ऽ घा॒युर॑भि॒दासा॑त् ।
एत॑त्स ऋ॒च्छात् ॥ ५ ॥

5. *Aśmavarma me'si yo mā dhruvāyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with self confidence and faith in divinity, you are my bed rock of defence on the earth below. Whoever the fool that is a victim of sin and evil and wants to challenge and enslave me from the lower direction below, let him face and strike his head against

this rock, and perish.

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मो॒र्ध्वा॒या दि॒शोऽघ्रा॒युर॒भिदा॑सात् ।
ए॒तत्स ऋ॑च्छात् ॥ ६ ॥

6. *Aśmavarma me'si yo mā mordhvāyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with grace from above, you are my thunder-cover of lightning. Whoever the sinner that wants to challenge and enslave me from the direction above, let him face and try to break through this cover, and perish.

अ॒श्म॒व॒र्म मे॑ऽसि॒ यो मा॑ दि॒शाम॑न्त॒र्देशे॑भ्योऽघ्रा॒युर॒भिदा॑सात् ।
ए॒तत्स ऋ॑च्छात् ॥ ७ ॥

7. *Aśmavarma me'si yo mā diśāmantarदेशे-bhyo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul, you are my total cover all round blest by Brahma Prajapati. Whoever or whatever the evil force that wants to attack from anywhere in all quarters of space and tries to subject me to slavery, let it encounter this cover, and perish.

बृ॒ह॒ता म॒न॒ उप॑ ह॒व्ये मा॒त॒रि॒श्वा॒ना प्रा॒णापा॒नौ ।
सू॒र्या॒च्चक्षु॑र॒न्तरि॑क्षा॒च्छ्रो॒त्रं पृ॒थि॒व्याः शरी॑रम् ।
सर॑स्व॒त्या वा॒चमु॒प॒ ह॒व्याम॑हे म॒नो॒युजा॑ ॥ ८ ॥

8. *Bṛhatā mana upa hvaye mātariśvanā prāṇāpānau. Sūryāccakṣurantarikṣācchrotram pṛthivyāḥ śarīram. Sarasvatyā vācamupa hvayāmahe manoyujā.*

I call upon my mind and soul with the infinite

potential of cosmic mind and Prajapati, I pray for energy of prana and apana from the winds, eye from the sun, ear from space, and body from the earth for the invincible cover of life. With Brhat Saman, we invoke and pray for the Word of Divinity from Mother Sarasvati, inspirer of mind, intellect and soul with knowledge and the strength and power that flows from knowledge.

Kanda 5/Sukta 11 (Lord Supreme)

Varuna Devata, Atharva Rshi

This sukta is a monologue. The speaker speaks to himself, speaks to Varuna, and then imagines how Varuna speaks to him.

कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषन्मृग्ः ।

पृश्निं वरुणं दक्षिणां ददावान्पुनर्मघं त्वं मनसाचिकित्सीः ॥ १ ॥

1. *Katham mahe asurāyābravīriha katham pitre haraye tveṣanṛmṇaḥ. Prṣniṁ varuṇa dakṣiṇāṁ dadāvānpunarmagha tvaṁ manasācikitsīḥ.*

Seeker to himself: “What and how have you spoken here of and about and to Varuna, life of life and all protector, universal father that takes away all pain and suffering of life? Mighty refulgent is he, all powerful.”

Seeker to Varuna: O Varuna, lord of judgement, all protector, constant giver of gifts of earth and nature in life, pray enlighten us, with all the love and care at heart you have for us, about yourself and your divine gifts, constant and incessant as they are.”

न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे ।

केन नु त्वमथर्वन्काव्येन केन जातेनासि जातवेदाः ॥ २ ॥

2. *Na kāmēna punarmagho bhavāmi saṁ cakṣe kaṁ pṛśnimetāmupāje. Kena nu tvamatharvan-kāvyaena kena jātenāsi jātavedāḥ.*

Varuna speaks to the seeker: “Not by mere desire do I become a constant giver. I wish, I watch, I care, I speak and inspire. I inspire and move this earth and heaven, and thus look after the peace and pleasure of life. O seeker, Atharvan, man of wisdom and stable mind, by which power, poetic self-revealing and inspiring in existence, do you grow to be a man of all knowledge? It is by the spirit and poetry of the spirit that is supreme and infinite, all comprehensive and protective, that you grow all knowing. Know that and you know all.

सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः ।

न मे दासो नार्यो महित्वा व्रतं मीमायु यदहं धरिष्ये ॥ ३ ॥

3. *Satyamaham gabhīraḥ kāvyena satyaṁ jātenāsmi jātavedāḥ. Na me dāso nāryo mahitvā vratam mīmāya yadahaṁ dhariṣye.*

“True it is I am deep and serious, unfathomable, unknowable beyond thought and words. I am all wise and omniscient by virtue of the true wisdom of the poetry of existence and all that is in existence itself. Neither the noble nor the ignoble with all their power and potential can ever comprehend the law and discipline which I ordain and sustain.”

न त्वदन्यः क्वितरो न मेधया धीरतरो वरुण स्वधावन् ।
त्वं ता विश्वा भुवनानि वेत्थ स चित्रु त्वज्जनो मायी
बिभाय ॥ ४ ॥

4. *Na tvadanyaḥ kavitaro na medhayā dhīrataro varuṇa svadhāvan. Tvam tā viśvā bhuvanāni vettha sa cinnu tvajjano māyī bihāya.*

The seeker's homage to Varuna: "Yes, O lord, none other than you is superior either by knowledge and wisdom nor by intelligence and awareness, nor is anyone more patient and steadfast. O Varuna, you alone are lord of your own essential power. You alone know, wield and sustain all regions of the universe. Surely, even the man who commands wondrous powers feels over-awed by your infinite power.

त्वं ह्यङ्ग वरुण स्वधावन्विश्वा वेत्थ जनिमा सुप्रणीते ।
किं रजस एना परो अन्यदस्त्येना किं परेणावरममुर ॥ ५ ॥

5. *Tvam hyaṅga varuṇa svadhāvanviśvā vettha janimā supraṇīte. Kiṁ rajasa enā paro anyada-styenā kiṁ pareṇāvaramamura.*

"O lord of darling love and glory, self-potent leader and guide of the universe, you know the birth and age of all creatures of the universe. Pray, what is there anything beyond this expansive space? O lord of wisdom and immortality, is there anything closer this side of that farthest reality?"

एकं रजस एना परो अन्यदस्त्येना पर एकेन दुर्णशं
चिदुर्वाक् । तत्ते विद्वान्वरुण प्र ब्रवीम्यधोवचसः पुणयो
भवन्तु नीचैर्दासा उप सर्पन्तु भूमिम् ॥ ६ ॥

6. *Ekam rajasa enā paro anyadastyenā para ekena durnāśam citarvāk. Tatte vidvānvaruṇa pra bravīm yadhovacasaḥ paṇayo bhavantu nīcairdāsā upa sarpantu bhūmim.*

Varuna speaks to the seeker: “Of that, I, all knowing Varuna, speak to you. There is one beyond this dynamic expansive universe, that is the transcendent Parama Brahma, and this side of that also, there is one, indestructible, that is Prakṛti in the essence. Let the stingy misers be down, poor of speech below the state of knowledge, and let the negatives too creep upon the surface of the earth, never higher than the grass.”

त्वं ह्य॑ङ्ग वरुण॑ ब्रवी॑षि पुन॑र्मधेष्वव॒द्यानि॑ भूरि॑ । मो षु
प॒णौर्भ्ये॑ ३ ताव॑तो भून्मा त्वा॑ वोचन्नरा॒धसं॑ जना॑सः ॥ ७ ॥

7. *Tvaṁ hyaṅga varuṇa bravīṣi punarmaghe-ṣvavadyāni bhūri. Mo ṣu paṇīñrabhye tāvato bhūnmā tvā vocannarādhasaṁ janāsaḥ.*

The seeker: “O loving lord of generosity, you yourself say that often many evils creep into the life of those who repeatedly rise to prosperity. Let no such adversity overtake such people of sterile mind. Pray be not too kind to them also, but save them all the same from their sterility. Let not people say that you are unkind.”

मा मा॑ वोचन्नरा॒धसं॑ जना॑सः पुन॑स्ते पृश्निं जरित॑र्ददामि ।
स्तो॒त्रं मे॒ विश्व॑मा याहि॑ शची॑भिर॒न्तर्विश्वा॑सु मानु॑षीषु
दिक्षु॑ ॥ ८ ॥

8. *Mā mā vocannarādhasaṁ janāsaḥ punaste pṛṣṇim jaritardadāmi. Stotraṁ me viśvamā yāhi śacībhirantarviśvāsu mānuṣīṣu dikṣu.*

Varuna's blessing: "O seeker, O celebrant, people would not say I am unkind and ungenerous. I give you all the gifts of the earth and nature without a break. Among all human communities over the earth in all directions, with your powers and potentials, with all your holy actions, come and live by songs of universal wisdom and divine celebration I give you. (This is the filial bond between you and me.)"

आ ते स्तोत्राण्युद्यतानि यन्त्वन्तर्विश्वांसु मानुषीषु दिक्षु ।
देहि नु मे यन्मे अदत्तो अस्मि युज्यो मे सप्तपदः सखासि ॥ ९ ॥

9. *Ā te stotrāṇyudyatāni yantvantarviśvāsu mānu-
ṣīṣu dikṣu. Dehi nu me yanme adatto asi yujyo
me saptapadaḥ sakhāsi.*

The celebrant's prayer: "O Lord Varuna, may the songs of your celebration rise and ring across the quarters of space over the earth among all the people of humanity. Pray bless me with that which is yet wanting in me and which I must attain. You are my friend, my inalienable companion attainable over seven steps of the Vyahrtis: Bhu, Bhuva, Sva, Maha, Jana, tapa and Satyam.

समा नौ बन्धुर्वरुण समा जा वेदाहं तद्यन्नावेषा समा जा ।
ददामि तद्यत्ते अदत्तो अस्मि युज्यस्ते सप्तपदः सखास्मि ॥ १० ॥

10. *Samā nau bandhurvaruṇa samā jā vedāham
tadyannāveṣā samā jā. Dadāmi tadyatte adatto
asmi yujyaste saptapadaḥ sakhāsmi.*

"O Varuna, our kinship and fraternity is equal and constant, our nature and manifestation in the world is equal and constant. I also know how this kinship and

nature is equal and constant. I now offer and surrender to you what I have not so far offered and surrendered to you. I am a companion, with you and at your service. I am your friend and I would join you at seven steps from here.

देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः ।
 अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम् ।
 तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च
 बन्धुः ॥ ११ ॥

11. *Devo devāya gṛṇate vayodhā vipro viprāya stuvate sumedhāḥ. Ajījano hi varuṇa svadhā-vannatharvāṇaṁ pitaraṁ devabandhum. Tasmā u rādhaḥ kṛṇuhi supraśastaṁ sakhā no asi paramaṁ ca bandhuh.*

“O Varuna, lord of your own divine power, you are brilliantly generous for the generous, giver of health and long age for the celebrant, vibrant energy for the faithful, giver of intelligence for the worshipper. You raise the constant devotee to be a father figure and a brother of the divines. Pray create and give excellent wealth and honour for him. Our friend you are for us the brother highest.”

Kanda 5/Sukta 12 (Yajna of Life)

Jataveda Devata, Angira Rshi

This sukta is common to Rgveda (10, 110) Yajurveda (29) and Atharva-veda. Jataveda is the home-fire, yajna-fire, master of the home and the soul in the body. Each mantra can be interpreted differently in these different contexts.

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

1. *Samiddho adya manuṣo durōṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaści-kitvāntvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, lighted today in the man's home, you are brilliant and generous. You invoke, join and serve the brilliant powers of nature and humanity. Friend of the highest refulgent order, pray bring in the divines, communicate and create with them. You are master of information and knowledge, refined manager, poetic creator and wide awake in the life around.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन्दैवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapātpatha ṛtasya yānān madhvā samañjantstvaḍayā sujihva. Manmāni dhībhiruta yajñamṛndhandevatrā ca kṛṇuhyadhvaram naḥ.*

Maintaining the body beyond fear and fall, holy and sophisticated of speech and taste, sprinkle the paths of truth worth following with honey sweets of culture and creativity, enjoy them and lead on others to enjoy them and follow. Energising and elevating thoughts and yajnic meets with a high order of knowledge and action, raise the yajnic order and accomplish and fulfil this programme of love, non-violence and service worthy of the divines.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्रे वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ ३ ॥

3. *Ājuhvāna īḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ. Tvam devānāmasi yahva hotā sa enānyakṣīṣito yajīyān.*

Giving the clarion call for collective creative action with the spirit of yajna, Agni, worthy of praise and adoration, come with honour, excellence and vibrant energies of life. You are harbinger and inspirer of divinities, great and powerful, worthy of love, association and leadership, inspired with a mission, pray bring in and join all these divine forces together and lead them on to create a higher order of life.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे
अह्नाम् । व्युप्रथते वितरं वरीयो देवेभ्यो अदितये स्यो-
नम् ॥ ४ ॥

4. *Pracīnam barhiḥ pradiśā pṛthivyā vastorasyā vrjyate agre ahnām. Vyu prathate vitaram varīyo devebhyo aditaye syonam.*

Just as in the early part of the day, at dawn, holy grass, old and ancient is gathered from various quarters of the earth to cover the vedi and is spread on the east, and this seat is good and comfortable for the sages to sit on and meditate freely, so does the sun rise warm and comfortable to cover the earth with light from the east, and so does the presence of Brahma all-pervasive and collected from nature arise on the vedi at dawn for the sages to meditate and so does it expand in their consciousness for their good.

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भ-
मानाः । देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रा-
यणाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantām patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśva-minvā devebhyo bhavata supṛāyaṇāḥ.*

Just as youthful women wax at heart with love for their husbands, so may the holy doors of the vedi be wide open, expansive, gracious and welcoming for the sages to come in and participate in the yajna.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥ ६ ॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatām ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapīśaṁ dadhāne.*

Let the day and night, graciously associated together, both adorable, abiding by the sun, their common progenitor, be present and bless the home. Similarly, let the man and wife, both divine and youthful, broad at heart, holy and brilliant, bearing grace and creative sanctity, abide by the holiness of the home and family as the divine foundation of their togetherness in love.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्वै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा
दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñam manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśā diśantā.*

Two divine high priests of first order of eminence, experts of the language of science and social policy, masters of measurement and design, construction

and extension of the human yajna of mutual cooperation and development, inspiring and pressing forward in plans, projects and programmes of social development, experts in theory and practice, speculation and realistic imagination, dedicated to the eternal light of Vedic values and pointing forward to wide and open-ended progress should lead the nation of humanity like Agni and Aditya, light and leadership in complementarity.

आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती ।

तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वतीः स्वर्षसः सदन्ताम् ॥ ८ ॥

8. *Ā no yajñam bhārati tūyametviḍā manuṣvadiha cetayantī. Tisro devīrbarhiredam syonam sarasvatīḥ svapasah sadantām.*

Let Bharati, spirit and language of the land, Ida, vision and word of eternity in the version of human consciousness, giver of enlightenment, and Sarasvati, perennial stream of knowledge and grace, all these three divinities, noble of thought, intention and action, come upon the instant, come and bless us.

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद्भुवनानि विश्वा ।

तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि विद्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapimśadbhuvanāni viśvā. Tamadyā hotariṣito yajīyāndevam tvaṣṭāramiha yakṣi vidvān.*

O yajamana, inspired and adorable man blest with knowledge, invoke, join and worship Tvashta, that self-refulgent creator and maker of forms here in the evolution of life, who creates both these mother powers of generation, heaven and earth, and beautifies all

regions of the universe with graceful forms.

उपावसृज त्मन्या समञ्जन्देवानां पार्थ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना
घृतेन ॥ १० ॥

10. *Upāvasṛja tmanyā samañjandevānām pātha ṛtuthā havīmṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyam madhunā ghṛtena.*

O yajamana, sincerely preparing and seasoning the food and fragrances for the divinities according to the seasons offer it into the vedi and pray may Vanaspati, lord of herbs, the spirit of nature at peace, the sun and Agni enjoy the holy offerings and bless the greens with ghrta and honey sweets.

सद्यो जातो व्यमिमित यज्ञमग्निर्देवानामभवत्पुरोगाः । अस्य
होतुः प्रशिष्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

11. *Sadyo jāto vya mimīta yajñamagnirdevānā-mabhavatpurogāḥ. Asya hotuḥ praśiṣyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni, refulgent deity of yajna, instantly and always rising, accomplishes the yajna and thereby becomes pioneer of divine powers. Thereby, may the divinities receive and consume the food offered into the fire within the noble yajamana's discipline of the law and language of truth and yajna with the spirit of total surrender.

Kanda 5/Sukta 13 (Cure of Snake Poison)*Takshaka Devata, Garutman Rshi*

दृदिर्हि मह्यं वरुणो दिवः कृविर्वचोभिरुग्रैर्नि रिणामि ते
 विषम् । खातमखातमुत सक्तमग्रभमिरेव धन्वन्नि जजास
 ते विषम् ॥ १ ॥

1. *Dadirhi mahyam varuṇo divaḥ kavirvacobhiru-grairni riṇāmi te viṣam. Khātamakhātamuta saktamagrabhamireva dhanvanni jajāsa te viṣam.*

Varuna, brilliant physician with his knowledge of sun and water, has given me the knowledge of snake poison cure. With unfailing words of that knowledge I remove your poison. Whether the wound and poison is deep or shallow or superficial, I seize your poison and make it disappear just as water disappears in sand in the desert.

यत्ते अपोदकं विषं तत्त एतास्वग्रभम् । गृह्णामि ते मध्य-
 ममुत्तमं रसमुतावमं भियसा नेशदादु ते ॥ २ ॥

2. *Yatte apodakam viṣam tatta etāsvagrabham. Grhṇāmi te madhyamamuttamam rasamutāva-mam bhiyasā neśadādu te.*

Your poison that is dehydrating and burning the blood in the blood vessels, I seize and draw out. I draw out your poison which may be of medium, high or low intensity and which must disappear by the force of the antidote.

वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु
 ते । अहं तमस्य नृभिरग्रभं रसं तमसइव ज्योतिरुदेतु
 सूर्यः ॥ ३ ॥

3. *Vṛṣā me ravo nabhasā na tanyaturugreṇa te vacasā bādha ādu te. Ahaṁ tamasya nṛbhira-grabhaṁ rasam tamasa-iva jyotirudetū sūryaḥ.*

My word is mighty and virile like thunder of the cloud. With that powerful word, I stop and drive out you and your poison. With the help of men I have seized and dispelled the effective spirit of the poison as light removes the darkness and the light of the patient's life would rise like the sun at dawn.

चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम् ।
अहं म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम् ॥ ४ ॥

4. *Cakṣuṣā te cakṣurhanmi viṣeṇa hanmi te viṣam. Ahe mriyasva mā jīvīḥ pratyagabhye tu tvā viṣam.*

I destroy your eye power with the eye. By poison I destroy your poison. Die off, O snake, do not remain alive. Let the poison go back to you.

कैरातु पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः ।
मा मे सख्युः स्तमानमपि ष्टाताश्चावयन्तो नि विषे
रमध्वम् ॥ ५ ॥

5. *Kairata prśna upatrṇya babhra ā me śṛṇutāsītā alikāḥ. Mā me sakhyuḥ stāmānamapi ṣṭhātāśrāvayanto ni viṣe ramadhvam.*

O deadly forest snake, O spotted one, O grass snake, O brown, O black one, O hooded cobras, do not stay around my friend's house. Hissing and hearing my word of terror, stay out and be all with your poison by yourselves.

असितस्य तैमातस्य बभ्रोरपोदकस्य च । सात्रासाहस्याहं
मन्योरव ज्यामिव धन्वनो वि मुञ्चामि रथोऽिव ॥ ६ ॥

6. *Asitasya taimātasya babhrorapodakasya ca. Sātrāsāhasyāhaṁ manyorava jyāmiva dhanvano vi muñcāmi rathāñ-iva.*

As we loosen the string of a bow or bonds of a chariot, so do I slacken and remove the deadly poison of the black, marshy, brown, off-water and all subduing snake.

आलिङ्गी च विलिङ्गी च पिता च माता च ।

विद्य वः सर्वतो बन्ध्वरसाः किं करिष्यथ ॥ ७ ॥

7. *Āligī ca viligī ca pitā ca mātā ca. Vidma vaḥ sarvato bandhvarasāḥ kiṁ kariṣyatha.*

We know the stickers and burrowers, non-stickers, males and females, and all their different classes in every way. They are non-poisonous. What harm can they do?

उरुगूलाया दुहिता जाता दास्यसिक्न्या ।

प्रतङ्गं दद्रुषीणां सर्वीसामरसं विषम् ॥ ८ ॥

8. *Grugūlāyā duhitā jātā dāsyasiknyā. Prataṅkaṁ dadruṣiṇāṁ sarvāsāmarasaṁ viṣam.*

The young female snake born of the deadly black snake is highly dangerous. Let the poison of all such snakes which cause skin eruptions be reversed and rendered totally ineffective.

कर्णा श्वावित्तदब्रवीद्विरेरवचरन्तिका ।

याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम् ॥ ९ ॥

9. *Karṇā śvāvittadabravīdvireravacarantikā. Yāḥ kāścemāḥ khanitrimāstāsāmarasatamaṁ viṣam.*

The porcupine with ears found in the valley said thus: Let the poison of these creatures which live in burrows be the most ineffective.

ता॒बुव॑ं न ता॒बुव॑ं न घे॒त्त्वम॑सि ता॒बुव॑म् ।

ता॒बुवै॑ना॒र॒सं वि॒षम् ॥ १० ॥

10. *Tābuvam̐ na tābuvam̐ na ghettvamasi tābuvam.*
Tabuvenārasam̐ viṣam.

Tabuva snake is like Tabuva, the antidote of poison. O Tabuva, you are surely not the destroyer. You are the antidote that renders snake-poison ineffective.

त॒स्तु॒व॑ं न त॒स्तु॒व॑ं न घे॒त्त्वम॑सि त॒स्तु॒व॑म् ।

त॒स्तु॒वै॑ना॒र॒सं वि॒षम् ॥ ११ ॥

11. *Tastuvam̐ na tastuvam̐ na ghettvamasi tastuvam.*
Tastuvenārasam̐ viṣam.

Tastuva snake is like Tastuva, antidote of poison. But, O Tastuva, you are surely not the destroyer. You are the antidote that renders snake poison ineffective.

Note: This hymn should be read with Rgveda 1, 191, where various kinds of snakes and many other poisonous creatures are mentioned along with many herbs and bird antidotes. Here also some antidotes are mentioned specially in mantras 10 and 11. There are many stories, reports and direct experiences of miraculous cures of poison in India. Snake poison is cured with snake poison itself. 'Poison kills poison.'

Kanda 5/Sukta 14 (Kṛtyapratiharanam)**Vanaspati Devata, Shukra Rshi**

This is a hymn of antidote to evil and deeds of violence.

सु॒पर्ण॑स्त्वान्व॒विन्द॑त्सू॒क॒र॒स्त्वा॒खन॑न्न॒सा ।

दि॒प्सौष॑धे॒ त्वं दि॒प्स॑न्त॒मव॑ कृ॒त्या॒कृतं॑ ज॒हि ॥ १ ॥

1. *Suparṇastvānvavindatsūkarastvākhanannasā.
Dipsauṣadhe tvam dipsantamava kṛtyākṛtaṁ jahi.*

O Oshadhi, antidote to evil and violence, the man of eagle imagination envisioned you and the man of boarlike tenacity dug you out of oblivion. Destroy the evil deed, send back the evil to the evil doer.

अव॑ ज॒हि या॒तु॒धाना॑न॒व कृ॒त्या॒कृतं॑ ज॒हि ।

अथो॒ यो अ॒स्मान्दि॒प्सति॒ तमु॒ त्वं ज॒ह्योष॑धे ॥ २ ॥

2. *Ava jahi yātudhānānava kṛtyākṛtaṁ jahi.
Atho yo asmāndipsati tamu tvam jahyoṣadhe.*

Throw out the saboteurs, destroy the evil deeds. Oshadhi, O antidote of violence, whoever wants to injure, terrorize or destroy us, let the evil visit on him.

रि॒श्य॑स्ये॒व परी॑शा॒सं परि॑कृ॒त्य॒ परि॑ त्व॒चः ।

कृ॒त्यां कृ॒त्या॒कृते॑ दे॒वा नि॒ष्कमि॑व॒ प्रति॑ मुञ्च॒त ॥ ३ ॥

3. *Riśyasyeva parīśāsaṁ parikṛtya pari tvacaḥ.
Kṛtyāṁ kṛtyākṛte devā niṣkamiva prati muñcata.*

O men of wisdom, like the barbed girdle of a violent animal round his body, having turned the evil man's deed into a golden necklace for him in return for his deed, send it back to him as a barbed leash for him.

पुनः कृत्यां कृत्याकृते हस्तगृह्य परा णय ।
 समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत् ॥ ४ ॥

4. *Punaḥ kṛtyāṁ kṛtyākṛte hastagrhya parā ṇaya.*
Samakṣamasmā ā dhehi yathā kṛtyākṛtaṁ hanat.

And also, having caught up the evil deed in hand, send it back in this way: Put it right in front of him so that he face it himself and it may, by itself, destroy him.

कृत्याः सन्तु कृत्याकृते शपथः शपथीयते ।
 सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः ॥ ५ ॥

5. *Kṛtyāḥ santu kṛtyākṛte śapathaḥ śapathīyate.*
Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.

Let the deeds be for the doers: good for the good, evil for the evil. Likewise, let imprecations be for the imprecators. Like a perfectly designed comfortable chariot, let evil deeds come back to the evil doer.

यदि स्त्री यदि वा पुमान्कृत्यां चकार पाप्मने ।
 तामु तस्मै नयामस्यश्वमिवाश्वभिधान्या ॥ ६ ॥

6. *Yadi strī yadi vā pumāṅkṛtyāṁ cakāra pāpmane.*
Tāmu tasmai nayāmasyaśvamivāśvābhidhānyā.

If a woman or man does the evil deed for the satisfaction of his evil mind, the same deed we lead unto the doer like a horse by the halter.

यदि वासि देवकृता यदि वा पुरुषैः कृता ।
 तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम् ॥ ७ ॥

7. *Yadi vāsi devakṛtā yadi vā puruṣaiḥ kṛtā.*
Tāṁ tvā punarṇayāmasīndreṇa sayujā vayam.

O misfortune, whether you are brought on as an accident of nature or caused by humans, we counter you by the help of Indra, lord omnipotent and our own self-confidence, our inalienable friend and ally.

अग्ने पृतनाषाट् पृतनाः सहस्व ।

पुनः कृत्यां कृत्याकृते प्रतिहरणेन हरामसि ॥ ८ ॥

8. *Agne pṛtanāṣāt pṛtanāḥ sahasva. Punah kṛtyām kṛtyākṛte pratiharaneṇa harāmasi.*

O Agni, refulgent ruler, leader and commander, fighter and victor of battles, face and fight the battles against misfortune. With our powers of defence and offence we counter and turn evil and violence back to the evil doer.

कृतव्यधनि विध्य तं यश्चकार तमिज्जहि ।

न त्वामचक्रुषे वयं वधाय सं शिशीमहि ॥ ९ ॥

9. *Kṛtavyadhani vidhya taṁ yaścakāra tamijjahi. Na tvāmacakruṣe vayaṁ vadhāya saṁ śiśīmahi.*

O destroyer of the perpetrator of evil and violence, punish that who commits evil and violence, eliminate him for sure, only him, for we do not arouse you to smite him that does no evil.

पुत्रइव पितरं गच्छ स्वज इवाभिष्टितो दश ।

बन्धमिवावक्रामी गच्छ कृत्ये कृत्याकृतं पुनः ॥ १० ॥

10. *Putra-iva pitaraṁ gaccha svaja-ivābhiṣṭhito daśa. Bandhamivāvakrāmī gaccha kṛtye kṛtyākṛtaṁ punah.*

O evil and violence, go back to the perpetrator

like a son to the father and, like a bruised viper, grip and bite him. Go like one broke loose of all bonds, go back to the evil doer again.

उदेणीव वारण्यभिस्कन्दं मृगीव ।

कृत्या कर्तरिमृच्छतु ॥ ११ ॥

11. *Udeṇīva vāraṇya bhiskandaṁ mṛgīva.*
Kṛtyā kartāramṛcchatu.

Let the evil deed turn upon the perpetrator like a doe at bay, a female elephant or a tigress pouncing upon the hunter.

इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति ।

सा तं मृगमिव गृह्णातु कृत्या कृत्याकृतं पुनः ॥ १२ ॥

12. *Iṣvā ṛjīyaḥ patatu dyāvāpṛthivī taṁ prati. Sā taṁ mṛgamiva grhṇātu kṛtyā kṛtyākṛtaṁ punaḥ.*

O heaven and earth, let the evil deed turn and fall back upon the evil doer fast and straight like an arrow and seize him like a tiger seizing its prey.

अग्निरिवैतु प्रतिकूलमनुकूलमिवोदकम् ।

सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः ॥ १३ ॥

13. *Agnirivaitu pratikūlamanukūlamivodakam. Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.*

Let the deed turn and come back upon the doer like a smoothly moving chariot, punitive like fire to the evil doer, and favourable and cool like water to the person who does good.

Kanda 5/Sukta 15 (Antidote of Pollution and Disease)

Madhula Vanaspati Devata, Vishvamitra Rshi

एका च मे दश च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ १ ॥

1. *Ekā ca me daśa ca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, herbs and trees, cleansers of pollution and disease, sages and scholars, fiery spirits of life, embodiments of beauty and sweetness, pleasure and passion, life energies and divinities of existence, gifts of Vishnu and Prajapati, all born of the truth and law of existence, observers of the laws of life, creators of the honey sweets of life, let there be one or ten, any number of distractors, abusers and revilers, create for us the honey sweets of good health and happy life.

द्वे च मे विंशतिश्च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ २ ॥

2. *Dve ca me viṁśatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be two or twenty, any number of distractors, abusers and revilers, create for us the honey sweets of life and joy in spite of them, two, and even twenty may they be.

त्रिंशच्च मे त्रिंशच्च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ ३ ॥

3. *Tisraśca me triṁśacca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be three or thirty, any number of distractors, abusers, revilers or spoilers of health and happiness, three, and even thirty let them be, create for us the honey sweets of life and joy in spite of them.

चतस्रश्च मे चत्वारिंशच्च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ ४ ॥

4. *Catasraśca me catvāriṁśacca me'pavaktāra oṣadhe. Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, let there be four or forty, any number of polluters, abusers and revilers of health and happiness, four, and even forty may be, create for us the honey sweets of life and joy in spite of them.

पञ्च च मे पञ्चाशच्च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ ५ ॥

5. *Pañca ca me pañcāśacca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be five, and even fifty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets of life and health, create for us the honey sweets of life.

षट् च मे षष्टिश्च मेऽपवृत्तारं ओषधे ।

ऋतंजातु ऋतावरि मधु मे मधुला करः ॥ ६ ॥

6. *Ṣaṭ ca me ṣaṣṭiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be six, and even sixty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

सप्त च मे सप्ततिश्च मेऽपवृत्तारं ओषधे ।

ऋतंजातु ऋतावरि मधु मे मधुला करः ॥ ७ ॥

7. *Sapta ca me sapṭatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be seven, and even seventy abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

अष्ट च मेऽशीतिश्च मेऽपवृत्तारं ओषधे ।

ऋतंजातु ऋतावरि मधु मे मधुला करः ॥ ८ ॥

8. *Aṣṭa ca me'ṣītiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be eight, and even eighty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

नव च मे नवतिश्च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ ९ ॥

9. *Nava ca me navatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be nine, and even ninety revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, create for us the honey sweets of life.

दश च मे शतं च मेऽपवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ १० ॥

10. *Daśa ca me śataṁ ca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be ten, and even hundred revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

शतं च मे सहस्रं चापवृत्तार ओषधे ।

ऋतजात ऋतावरि मधु मे मधुला करः ॥ ११ ॥

11. *Śataṁ ca me sahasraṁ cāpavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be hundred, and even thousand abusers and revilers of life and truth ranged against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life without relent, creator of the beauty and honey sweets of life and health, create for us the honey sweets of life and strength to stand by truth against a thousand odds.

Kanda 5/Sukta 16 (Spiritual Strength and Creativity)

Atma Devata, Vishvamitra Rshi

यद्येकवृषोऽसि सृजार्सोऽसि ॥ १ ॥

1. *Yadyekavṛṣo'si sṛjāraso'si.*

If you are your sole strength, the virile spirit, then create something as your contribution to life. Otherwise you are as good as lifeless.

यदि द्विवृषोऽसि सृजार्सोऽसि ॥ २ ॥

2. *Yadi dvivṛṣo'si sṛjāraso'si.*

If you are strong with two, yourself and the spirit of divinity, create and contribute, otherwise be lifeless.

यदि त्रिवृषोऽसि सृजार्सोऽसि ॥ ३ ॥

3. *Yadi trivṛṣo'si sṛjāraso'si.*

If you are strong with three, command sattva, rajas and tamas modes of Prakṛti in thought, energy and materiality, create and contribute something to the world, otherwise be good for nothing.

यदि चतुर्वृषोऽसि सृजार्सोऽसि ॥ ४ ॥

4. *Yadi caturvṛṣo'si sṛjāraso'si.*

If you are strong and virile with four, Dharma, Artha, Kama and for Moksha, create and contribute something to life, otherwise miss the joy of living.

यदि पञ्चवृषोऽसि सृजार्सोऽसि ॥ ५ ॥

5. *Yadi pañcavṛṣo'si sṛjāraso'si.*

If you are strong with five, five elements, five senses, five pranas, do something, create, otherwise you would be as good as lifeless.

यदि षड्वृषोऽसि सृजार्सोऽसि ॥ ६ ॥

6. *Yadi ṣaḍvr̥ṣo'si sr̥jāraso'si.*

If you are strong and virile with six, control over desire, anger, greed, fascination, arrogance and pride, create and contribute something to the world, otherwise your life is a waste.

यदि सप्तवृषोऽसि सृजार्सोऽसि ॥ ७ ॥

7. *Yadi saptavr̥ṣo'si sr̥jāraso'si.*

If you are strong and virile with seven, five senses, mind and intelligence, create and contribute something to the world, or stay unfruitful.

यद्यष्टवृषोऽसि सृजार्सोऽसि ॥ ८ ॥

8. *Yadyaṣṭavr̥ṣo'si sr̥jāraso'si.*

If you are strong and virile with eight, the eightfold path of the good life, be creative, or life would be dull and fruitless.

यदि नववृषोऽसि सृजार्सोऽसि ॥ ९ ॥

9. *Yadi navavr̥ṣo'si sr̥jāraso'si.*

If you are strong and virile with nine, nine forms of wealth gifted by Lakshmi, create and contribute something positive to life, otherwise be void of the real pleasure of life.

यदि दशवृषोऽसि सृजार्सोऽसि ॥ १० ॥

10. *Yadi daśavṛṣo'si sṛjāraso'si.*

If you are strong and virile with ten, wealth, morals, forgiveness, courage, concentration, intelligence, assistants, skill, forces, knowledge, create and contribute to life and the environment, otherwise your life would be just barren, nothing more.

यद्येकादशोऽसि सोऽपोदकोऽसि ॥ ११ ॥

11. *Yadyekādaśo'si so'podako'si.*

If you are the eleventh, none of these ten, you would be either wholly and irredeemably dry, unconsecrated by the holy waters of life. And if you are free from all these ten, pure spirit in Kaivalya state, then you are untouched by all pleasure and pain of the waters of life.

Note: The numbers from one to ten are statements of the virtues, assets and values of life. They can be interpreted in different ways: ten principles of Dharma, ten pranas, ten senses of perception and volition and so on. But the emphasis is on creative life. We must create and contribute something to life and leave it richer than we found it when we came. Creativity is the value, selfishness and sterility is no life. Either be in and doing, or out and free.

Kanda 5/Sukta 17 (Brahma-Jaya: Divine Word)

Brahma-Jaya Devata, Mayobhu Rshi

The theme of this hymn is Brahma-Jaya, the Jaya of eternal Brahma, the Creator.

Jaya means that by which one creates, manifests,

and thus finds self-expression and self-fulfilment. Ordinarily it means wife. Husband and wife both find fulfilment of their conjugal life through the birth of progeny. The husband cannot find this fulfilment except through the wife. So the wife is Jaya. In the cosmic context, Brahma being the creator, He creates through Prakṛti, Nature. So Prakṛti is Jaya (Brhadaranyakopaniṣad, 1, 4, 17).

But natural creation is not the all of divine creation. The Vedic voice too is the self-expression of divine omniscient consciousness. Thus Vedic voice too is Jaya. Seven mantras of this hymn (1, 2, 3, 5, 6, 10 and 11) are the same as Rgveda 10, 109, 1-7. In mantra 5, Brahma Jaya is compared to “Juhu”, the yajna ladle. Sayana in his commentary on Rgveda interprets Juhu as Brahma-vadini, self-expressive voice of Brahma. Thus Jaya in this hymn is the Divine Voice.

The Voice is Ila in the absolute sense, Sarasvatī in the existential sense of the cosmic flow, and Mahi or Bharatī in the local context of the global sense.

तेऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीडुहरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य ॥ १ ॥

1. *Te'vadanprathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḍuharāstapa ugraṁ mayobhūrāpo devīḥ prathamajā ṛtasya.*

In the beginning, to express and reveal the joyous manifestation (Leela) of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, boundless light principle or Aditya Rshi, Salila, liquid principle or Angira Rshi, Matarishva,

energy principle or Vayu Rshi, and Viduhara, fiery principle or Agni Rshi, all like yajna fire, burning and creative, illustrious, soothing, flowing, divine souls and spirits, express and reveal the divine voice of the Veda. (The voice they reveal is Ila.)

(The word Kilvisham has been interpreted in two senses: joyous expression as above, and sinful violation. As joyous expression we have the divine Veda through the voice of nature and the voice of the Rshis.

If the word is interpreted in the sense of sinful violation, then on violation of the divine voice by humanity, and on violence against nature's beauty and creativity by human pride and ambition for power and luxury, the forces of nature and divine souls in humanity would raise their voice of protest.

The result of the joyous voice is happiness, and the result of the voice of protest is bound to be suffering. At the level of comparative literature, especially for Christian readers, we may refer to the Biblical story of creation: When humanity in Paradise violated the divine commandment then:

“Earth felt the wound, and Nature from her seat,

Sighing through all her works gave signs of woe,

That all was lost.” (Milton, Paradise Lost 9, 780-784.) Remember:

Both Nature and the Divine Voice are Brahma Jaya. Violence against Nature and the Divine Voice is violence against the creator.)

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता हस्तगृह्णा निनाय ॥ २ ॥

2. *Somo rājā prathamō brahmajāyām punaḥ
prāyacchadahṇīyamānaḥ. Anvartitā varuṇo
mitra āsīdagnirhotā hastagrhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, gives it on to the sage Brahma in the Sarasvati form. Varuna, the sage of judgement, Mitra, the sage with love, follow, and Agni, dedicated to yajna fire, holds it by hand as in the yajnic ladle and leads it on.

हस्तेनैव ग्राह्यऽआधिरस्या ब्रह्मजायेति चेदवोचत् ।
न दूताय प्रहेया तस्थ एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ॥ ३ ॥

3. *Hastenaiva grāhya'ādhirasyā brahmajāyeti
cedavocat. Na dūtāya praheyā tatha eṣā tathā
rāṣṭram gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline, as the ladle is to be held carefully by hand. "This is the child of heaven", this having been said, "this is not to be communicated to the wastour, violator or a mere agent," this is an important injunction. It does not wait for any one, nor does it stand still, it moves on. Its meaning is hidden like the state of a ruler's dominion. The social order of the Kshatriya who holds it sacred stays protected and unviolable.

यामाहुस्तारकैषा विकेशीति दुच्छुनां ग्राममवपद्यमानाम् ।
सा ब्रह्मजाया वि दुनोति राष्ट्रं यत्र प्रापादि शश उल्कु-
षीमान् ॥ ४ ॥

4. *Yāmāhustārakaiṣā vikeśīti ducchunāṁ grāma-mavapadyamānām. Sā brahmajāyā vi dunoti rāṣṭram yatra prāpādi śaśa ulkuṣīmān.*

If Brahma Jaya, Voice Divine, which they say is the saviour of life and free from all bounds, is described as harbinger of calamities befalling human habitations, then it destroys that social order and there meteors of fire and misfortune fall like stars void of light.

ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम् ।
तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीतां जुह्वं न
देवाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānāṁ bhavatyekamaṅgam. Tena jāyāmanvavindad bṛhaspatiḥ somena nītāṁ juhvaṁ na devāḥ.*

The Brahmachari, seeker of Brahma, dedicated to this sublime subject goes on pursuing the divine voice and, internalising it, becomes one of the devas in the presence of nature and the scholars. He becomes a Brhaspati. And thus, O sages, the scholar obtains the Word and, at the end of education, the wedded wife too, escorted to him by the blissful Somaic high priest and preceptor like the Juhu, ghrta ladle for life's yajna.

देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः ।
भीमा जाया ब्राह्मणस्योपनीता दुर्धा दधाति परमे
व्योमिन् ॥ ६ ॥

6. *Devā vā etasyāmavadanta pūrve saptaṛṣayastapasā ye niṣeduh. Bhīmā jāyā brāhmaṇasyopanītā durdhām dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak of this Voice of Divinity and communicate it. Mighty, even dreadful, is this voice of Brahma, now residing at heart with the Brahmana, the sagely scholar, and if it is abducted and exploited by clever people, it destroys even the best system of human governance. This mighty voice, Brahma holds in the highest heaven and the sage serves in his highest spirit and intelligence.

ये गर्भी अवपद्यन्ते जगद्यच्चापलुप्यते । वीरा ये तृह्यन्ते
मिथो ब्रह्मजाया हि नस्ति तान् ॥ ७ ॥

7. *Ye garbhā avapadyante jagadyaccāpalupyate.*
Virā ye tr̥hyante mitho brahmajāyā hinasti tān.

Where those fall from duty who hold the Word and nature in trust, where the reality of life is concealed in camouflage and sanctity is desecrated, where the brave engage in deadly fight over trivialities, there the Brahma Jaya, the Word of Divinity and Spirit of Nature destroys the guilty and eliminates all negation.

उत यत्पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः ।
ब्रह्मा चेद्धस्तमग्रहीत्स एव पतिरेकधा ॥ ८ ॥

8. *Uta yatpatayo daśa striyāḥ pūrve abrāhmaṇāḥ.*
Brahmā ceddhashtamagrahītsa eva patirekadhā.

Where ten self-proclaimed guardians of Brahma Jaya, all impostors at heart, claim dominion over the divine trust of nature and humanity against one real enlightened sage dedicated to Brahma and the wisdom of eternity, the one deserves to hold the trust in hand with sole authority.

ब्राह्मण एव पतिर्न राजन्यो ऽ न वैश्यः ।

तत्सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः ॥ ९ ॥

9. *Brāhmaṇa eva patirna rājanyo' na vaiśyaḥ.*
Tatsūryaḥ prabruvanneti pañcabhyo mānave-
bhyaḥ.

Only the Brahmana, enlightened sage wholly dedicated to Brahma, the Vedic Word, Nature and humanity, and the eternal values without compromise for any reason whatsoever, is the guardian of Brahma Jaya, neither the Kshatriya nor the Vaishya (because the Kshatriya and the Vaishya, occupied, if not preoccupied, with political and economic pressures and problems, are likely to compromise in the interest of survival). Thus says the Sun to and for all the five people as it moves on revealing every thing in its reality. So says Brahma itself which is the all immanent light of life.

पुनर्वै देवा अददुः पुनर्मनुष्या ऽ अददुः ।

राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः ॥ १० ॥

10. *Punarvai devā adaduḥ punarmanuṣyā adaduḥ.*
Rājānaḥ satyaṁ grhṇānā brahmajāyāṁ puna-
rdaduḥ.

Noble teachers and scholars continuously go on teaching and advancing the Vedic voice, and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth with dedication carry on the propagation of the holy Word and its extension in practice and application.

पुनर्दायं ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम् ।

ऊर्जं पृथिव्या भक्तवोरुगायमुपासते ॥ ११ ॥

11. *Punardāya brahmajāyām kṛtvā devairnikilbi-
ṣam. Ūrjam pṛthivyā bhaktvorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge, and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme, in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

नास्य जाया शतवाही कल्याणी तल्पमा शये ।

यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्या ॥ १२ ॥

12. *Nāsyā jāyā śatavāhī kalyāṇī talpamā śaye.
Yasmin rāṣṭre nirudhyate brahmajāyācittyā.*

In the Rashtra, order of governance, where by error or ignorance Brahma Jaya, the Word of divinity and the voice of the Brahma, is suppressed, the women and the mother spirit of the nation's creativity shall find no peace and prestige either in the day or at night although they are auspicious harbingers of a hundred gifts and advantages for the nation.

न विकर्णः पृथुशिरास्तस्मिन्वेश्मनि जायते ।

यस्मिन्नाष्ट्रे निरुध्यते ब्रह्मजायाचित्या ॥ १३ ॥

13. *Na vikarṇaḥ pṛthuśirāstasminveśmani jāyate.
Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Neither the man of versatile learning and objective understanding nor the man of high intelligence

and broad mind arises in the homes of that Rashtra where either by error or by ignorance the vision and Word of divine values and voice of the Brahmana is suppressed.

नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः ।

यस्मिन्नाष्ट्रे निरुध्यते ब्रह्मजायाचित्या ॥ १४ ॥

14. *Nāsyā kṣattā niṣkagrīvaḥ sūnānāmetryagrataḥ.*
Yasminrāṣṭre nirudhyate brahmajāyācityā.

Nor does the citizen, guardian, creative artist or even the border watch of the nation go forward with pride of the nation's power and prosperity if in the nation the vision and Word of divinity and the Brahmana's voice is suppressed for reasons of error and ignorance.

नास्य श्वेतः कृष्णकर्णो धुरि युक्तो महीयते ।

यस्मिन्नाष्ट्रे निरुध्यते ब्रह्मजायाचित्या ॥ १५ ॥

15. *Nāsyā śvetaḥ kṛṣṇakarṇo dhuri yukto mahīyate.*
Yasminrāṣṭre nirudhyate brahmajāyācityā.

Nor does the brilliant beam of the nation's chariot with shade of rich green all round the helm and steer of the Rashtra meet with any recognition of its grandeur, if in that nation the Word of divinity and voice of the Brahmana is suppressed by error and ignorance.

नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम् ।

यस्मिन्नाष्ट्रे निरुध्यते ब्रह्मजायाचित्या ॥ १६ ॥

16. *Nāsyā kṣetre puṣkariṇī nāṇḍīkaṁ jāyate viśam.*
Yasminrāṣṭre nirudhyate brahmajāyācityā.

No greenery waves in the field, no lotus blooms in the lake, the fruit forsakes the tree, and the shoot

withers on the branch in the Rashtra in which the Word of Divinity and the Brahmana's voice is suppressed on account of error, ignorance, arrogance and pride.

नास्मै पृश्निं वि दुहन्ति ये ऽस्या दोहमुपासते ।

यस्मिन्नाष्ट्रे निरुध्यते ब्रह्मजायाचित्या ॥ १७ ॥

17. *Nāsmāi pr̥śniṁ vi duhanti ye 'syā dohamupāsate.*
Yasminrāṣṭre nirudhyate brahmajāyācityā.

Those who love, live by and pray for the gifts of mother earth and nature fail to receive the bounties of the earth and the sky for the ruler and the Rashtra in which mindlessly the divine Word and the Brahmana's voice is suppressed.

नास्य धेनुः कल्याणी नान्द्वान्त्सहते धुरम् ।

विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया ॥ १८ ॥

18. *Nāsyā dhenuḥ kalyāṇī nānadvāntsahate dhuram.*
Vijāniryatra brāhmaṇo rātriṁ vasati pāpayā.

The auspicious and abundant mother cow goes dry of milk, the mighty bull refuses to bear the yoke of the master in the Rashtra where the Brahmana is denied access to divine knowledge and passes the night in discomfort for fear of political offence.

Kanda 5/Sukta 18 (Brahma Gavi)

Brahma Gavi Devata, Mayobhu Rshi

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे ।

मा ब्राह्मणस्य राजन्यं गां जिघत्सो अनाद्याम् ॥ १ ॥

1. *Naitāṁ te devā adadustubhyaṁ nṛpate attave.*
Mā brāhmaṇasya rājanya gāṁ jighatso anādyām.

O ruler of the people, the divinities of nature and nobilities of humanity did not give this earth, this Vedic speech, this holy cow to you to eat, i.e., for exploitation, misappropriation and personal consumption. Do not try to eat up the Brahmana's cow, it is inviolable, it is not something edible. It is not to be killed.

(Brahmana in this hymn does not mean a caste, it means Brahma, the Supreme Being and any person wholly dedicated to Brahma. 'Gau' means the cow and all divine gifts of Brahma: nature, sun rays, moon, land, earth and the environment, the people, knowledge, culture, language, sense organs and, of course, the cow and all other useful animals. All these belong to Brahma, all these belong to humanity as trust, and humanity is to be taken as noble on its own as humanity. These do not belong to any particular person even if the person is a ruler. They belong to all and to every person as a trust. In this sense they belong to the ruler also but as a trustee of the people, not as a person, not as property. Hence the original term 'Brahmana's Gau' is used in the translation in this wide sense. Every person's share of God's gifts is sacred, inviolable, un-encroachable.)

अक्षद्रुग्धो राज्ञन्यः पाप आत्मपराजितः ।

स ब्राह्मणस्य गामद्यादद्या जीवानि मा श्वः ॥ २ ॥

2. *Akṣadrugdho rājanyaḥ pāpa ātmaparājitaḥ.*
Sa brāhmaṇasya gāmadyādadya jīvāni mā śvaḥ.

If the ruler of the people is sinful, spiritually broken by sensual indulgence, creates hate and division among people for personal gain and gambles with their interests, and if he violates the Brahmana's Cow, then

he may last for today but not tomorrow. Tomorrow he must go.

आविष्टिताघविषा पृदाकूरिव चर्मणा ।

सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या ॥ ३ ॥

3. *Āviṣṭitāghaviṣā prḍākūriṣa carmaṇā.*
Sā brāhmaṇasya rājanya tṛṣṭaiṣā gauranādyā.

O Ruler, this Brahmana's Cow for the selfish is like a deadly poisonous snake wrapped in cow's form, poised against the sinful, thirsty, ready to strike. Don't touch it, it is inviolable, never never to be hurt, killed and eaten. (It is not food, it is the giver of food.)

निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम् ।

यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य ॥ ४ ॥

4. *Nirvai kṣatram nayati hanti varco'gnirivā-rabdho*
vi dunoti sarvam. Yo brāhmaṇam manyate
annameva sa viṣasya pibati taimātasya.

The ruler who takes the Brahmana only for a morsel of food is like a drunkard taking a draught of cobra poison for drink which ruins the dominion, darkens his splendour and, like lighted fire rising to a blaze, shakes everything and reduces him to naught.

य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात् ।

सं तस्येन्द्रो हृदयेऽग्निमिन्ध उभे एनं द्विष्टो नभसी चरन्तम् ॥ ५ ॥

5. *Ya enaṁ hanti mṛdum manyamāno devapīyur-*
rdhanakāmo na cittāt. Saṁ tasyendro hṛdaye'gni-
mindha ubhe enaṁ dviṣṭo nabhasī carantam.

He that violates the Brahmana, suppresses his freedom of speech and kills his Brahma Cow, believing

that he is soft and brittle as a piece of clay, is a reviler of divinities, lost in greed for material wealth, having lost his sense and mind. Omnipotent Indra sets his heart and soul on fire as he moves around hated of both heaven and earth.

न ब्राह्मणो हिंसितव्यो ऽग्निः प्रियतनोरिव ।

सोमो ह्यस्य दायद इन्द्रो अस्याभिशस्तिपाः ॥ ६ ॥

6. *Na brāhmaṣo hiṁsitavy'ogñiḥ priyatanoriva.*
Somo hyasya dāyāda indro asyābhiśastipāḥ.

Brahmana, the man of Brahma, is inviolable like the vitality of one's own body. Like the vital heat of one's own body he is the vital fire of the body politic. Soma, lord of universal peace and joy, is his kinsman and Indra, lord omnipotent, is his protector against calumny and violence.

शतापाष्टां नि गिरति तां न शक्नोति निःखिदन् ।

अन्नं यो ब्रह्मणां मल्वः स्वाद्वद्भीति मन्यते ॥ ७ ॥

7. *Śatāpāṣṭhām ni girati tām na śaknoti niḥkḥidan.*
Annam yo brahmaṇām malvaḥ svādvadmīti manyate.

The food of the man of dirty mind, who violates the peace and freedom of the Brahmanas and eats up their share of life and sustenance feeling that it tastes really sweet, is bitter, he takes up a morsel of hundred barbs which he can neither swallow nor throw out.

जिह्वा ज्या भवति कुलमलं वाङ् नाडीका दन्तास्तपसाभि-
 दिग्धाः । तेभिर्ब्रह्मा विध्यति देवपीयून् हृद्बलैर्धनुर्भिर्देव-
 जूतैः ॥ ८ ॥

8. *Jihvā jyā bhavati kulmalaṁ vāṇ nāḍīkā dantāstapasābhidigdhāḥ. Tebhirbrahmā vidhyati devapīyūn ḥṛdbalair dhanurbhir devajūtaiḥ.*

The Brahmana's tongue becomes the bow string, his speech, the arrow head, his throat and teeth, the shaft and tips of the arrow tempered with fire. With these forces of the mind for bow and arrow initiated and accelerated by the divinities, Brahma takes up the bow and shoots the revilers of divinity.

तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शर्व्यां ३ न सा मृषा । अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम् ॥ ९ ॥

9. *Tīkṣṇeṣavo brāhmaṇā hetimanto yāmasyanti śaravyām' na sā mṛṣā. Anuhāya tapasā manyunā cota dūrādava bhindantyenam.*

Wielding bows and arrows of sharp and tempered mind, poised to strike, when the Brahmanas shoot out a volley of words and ideas, the attack is not ineffectual. With the force of austere discipline and righteous passion, they pursue, strike and fell this target, the reviler of divinity and divine values, even from a far off distance.

ये सहस्रमराजन्नासन्दशशता उत ।

ते ब्राह्मणस्य गां जुग्ध्वा वैतहव्याः पराभवन् ॥ १० ॥

10. *Ye Sahasramarājannāsandaśaśatā uta. Te brāhmaṇasya gām jagdhvā vaitahavyāḥ parābhavan.*

The revilers of divinity who may shine and blaze and rule a thousand ways of strength and prosperity, who may be in tens, hundreds or even thousands well

provided with yajnic materials, yet having violated and eaten up the Brahmana's Cow, they become self-deprived and fall exhausted and defeated.

गौरेव तान्हन्यमाना वैतहव्याँ अवातिरत् ।

ये केसरप्राबन्धायाश्चरमाजामपैचिरन् ॥ ११ ॥

11. *Gaureva tānhanyamānā vaitahavyāñ avātirat.*
Ye kesaraprabandhāyāścaramājāmapeciran.

The Brahmana's Cow, when it is hurt, violated, suppressed and devoured, destroys those exploiters of yajnic materials who violate even the eternal vision and voice of the highest spirit and awareness present in the soul—which otherwise leads to the ultimate freedom of Moksha.

एकशतं ता जनता या भूमिर्व्यधिनुत ।

प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ १२ ॥

12. *Ekaśataṁ tā janatā yā bhūmirvya dhūnuta.*
Prajāṁ hiṁsityā brāhmaṇīmasambhavyaṁ parābhavan.

Full hundred and one were those whom the earth had shaken with all their power and potential. For, having suppressed the people and thus having violated the sanctity of Brahma's Cow, they too fell defeated beyond all possible hope of recovery.

देवपीयुश्चरति मर्त्येषु गरगीर्णो भवत्यस्थिभूयान् । यो
ब्राह्मणं देवबन्धुं हिनस्ति न स पितृयाणामप्येति लोकम् ॥ १३ ॥

13. *Devapīyuscarati martyeṣu garagīrṇo bhavatyasthibhūyān.*
Yo brāhmaṇaṁ devabandhuṁ hinasti na sa pitṛyāṇamapyeti lokam.

The reviler of divinity moves among the mortals but only as a bagful of poison and a structure of blood and bone. Any one who hurts, suppresses, violates and thus kills a Brahmana, brother of divinities, fails to reach even the fringe of average house holder's peace and joy by the paths of his forefathers.

अग्रिवै नः पदवायः सोमो दायद उच्यते ।

हन्ताभिश्स्तेन्द्रस्तथा तद्वेधसो विदुः ॥ १४ ॥

14. *Agnirvai naḥ padavāyaḥ somo dāyāda ucyate.*
Hantābhiśastendrastathā tadvedhaso viduḥ.

Agni, the light and fire of life, is our guide and pioneer, Soma, moon-like spirit of beauty, peace and joy is our kinsman, brother and gracious giver, and Indra, lord of omnipotence, is the destroyer of the reviler, maligner and scandaliser. This, the wise say and tell us.

इषुरिव दिग्धा नृपते पृदाकूरिव गोपते ।

सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः ॥ १५ ॥

15. *Iṣuriva digdhā nṛpate pṛdākūriḥ gopate.*
Sā brāhmaṇasyeṣurghorā tayā vidhyati pīyataḥ.

O ruler of the people, O protector of the nation's Cow, like an arrow tempered in fire with poison, deadly like the strike of the cobra is the voice and piety of the Brahmana, if violated, and that is the fatal strike of his blow. With that arrow the Brahmana fixes and fells the violators of life's sanctity, suppressors of freedom and piety, and challengers of the servants of Divinity.

(Brahmana's 'Cow', thus, is not a mere animal. It is the spirit and culture of humanity, it is the soul and sanctity of Nature, and it is the will and command of

Divinity. To serve it means the invitation to life, to challenge it means the call for death.)

Kanda 5/Sukta 19 (Brahma Gavi)

Brahma Gavi Devata, Mayobhu Rshi

अ॒ति॒मा॒त्र॒म॒व॒र्ध॒न्त॒ नो॒दि॒व॒ दि॒व॒म॒स्पृ॒शन् ।

भृ॒गुं हिं॒सित्वा॒ सृ॒ज्ज॒या वै॒त॒ह॒व्याः परा॑भवन् ॥ १ ॥

1. *Atimātramavardhanta nodiva divamasprśan. Bhṛguṃ himsitvā sṛñjayā vaitahavyāḥ parābhavan.*

Having conquered all adversaries, the Asuras, natural men, rise too high, so high they almost touch the skies. Yet even being the sole victors, they hurt, violate and desecrate Bhrgu, brilliant Brahmana dedicated to Divinity, and themselves consume the food and fragrances meant for yajna. Thankless, guilty of hubris, they fall self-defeated.

ये बृ॒हत्सा॑मान॒माङ्गि॑र॒समा॑र्प॒यन्ब्रा॑ह्म॒णं जनाः॑ ।

पे॒त्व॒स्तेषा॑मु॒भ॒याद॒मवि॑स्तो॒कान्या॑वयत् ॥ २ ॥

2. *Ye brhatsāmānam āṅgirasam ārpayan brāhmaṇaṃ janāḥ. Petvasteṣām ubhayādam avistokānyāvayat.*

Those people who reject, violate and desecrate the Angiras, servant of Divinity dear as breath of life and brilliant as blazing embers, dedicated to Brhat Samans, songs of the Lord, lose all: the Lord all protector, destroyer of evil stalls their growth and holds their future possibilities in the jaws of retribution.

ये ब्राह्मणं प्रत्यष्टीवन्ये वास्मिन्छुल्कमीषिरे ।

अस्नस्ते मध्ये कुल्यायाः केशान्खादन्त आसते ॥ ३ ॥

3. *Ye brāhmaṇaṁ pratyasṭhīvanye vāsminchulka-mīṣire. Asnaste madhye kulyāyāḥ keśānkhādanta āsate.*

Those who hate and desecrate the Brahmana and oppress him with exorbitant taxes or deprive him of his rightful share tear their hair in pain of guilt in the midst of a stream of blood.

ब्रह्मगवी पच्यमाना यावत्साभि विजङ्गहे ।

तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥ ४ ॥

4. *Brahmagavī pacyamānā yāvatsābhi vijaṅgahe. Tejo rāṣṭrasya nirhanti na vīro jāyate vṛṣā.*

When the Brahmana's Cow, sacred freedom of thought, speech and action, violated, suppressed and bruised, flutters around but in pain of death, it destroys the lustre and grandeur of the Rashtra, grand social order, and no generous, virile heroes arise there any more.

क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।

क्षीरं यदस्याः पीयते तद्वै पितृषु किल्बिषम् ॥ ५ ॥

5. *Krūramasyā āśasanaṁ tṛṣṭaṁ piśitamasyate. Kṣīraṁ yadasyāḥ pīyate tadvai pitṛṣu kilbiṣam.*

Mutilation of the Brahmana's cow, his freedom and fearlessness, is an act of dire cruelty, rough handling of his voice is frightful, and if you scoff at his opinions, like making fun of his Cow's milk, by implication, even that is a sin among the veterans of the Rashtra.

उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति ।

परा तत्सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते ॥ ६ ॥

6. *Ugro rājā manyamāno brāhmaṇaṁ yo jighatsati.
Parā tatsicyate rāṣṭraṁ brāhmaṇo yatra jīyate.*

A mighty ruler, arrogant and proud of himself who violates and tries to suppress the Brahmana asks for ruin. Drained of its vitality and power is that Rashtra where the Brahmana is suppressed and over-ruled.

अष्टापदी चतुरक्षी चतुःश्रोत्रा चतुर्हनुः ।

द्व्यास्या द्विजिह्वा भूत्वा सा राष्ट्रमव धूनुते ब्रह्मज्यस्य ॥ ७ ॥

7. *Aṣṭāpadī caturakṣī catuḥ śrotrā caturhanuḥ. Dvyā syā dvijihvā bhūtvā sā rāṣṭramava dhūnute brahmajyasya.*

The Brahmana's Cow is powerful and versatile: It has eight legs, no one can dislodge it. It has four eyes, nothing can escape its notice. It has four ears, none can whisper sedition. It has four jaws, it can crush injustice with double strength. It has two mouths and two tongues, it can consume both pleasure and pain and speak of both human and divine matters. Being so versatile it can shake up any social order that seeks to suppress it. It can thus also raise any social order that honours it.

(This mantra specially shows that the Cow is not the cow that gives milk for life, it is that holy vision, knowledge, ethics and policy of state governance which provides for a healthy, prosperous and enlightened living order which is the ideal of an organised society.)

तद्वै राष्ट्रमा स्त्रवति नावं भिन्नमिवोदकम् ।

ब्रह्माणं यत्र हिंसन्ति तद्राष्ट्रं हन्ति दुच्छुना ॥ ८ ॥

8. *Tadvai rāṣṭramā sravati nāvaṃ bhinnāmi-vodakam. Brahmanāṃ yatra hiṃsanti tadrāṣṭram hanti ducchunā.*

As flood water rushes into a leaking boat and the boat sinks, so do evils and calamities creep in and destroy the Rashtra where arrogant, ruling powers violate the Brahmana and reject his vision and wisdom.

तं वृक्षा अप सेधन्ति च्छायां नो मोपगा इति ।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥ ९ ॥

9. *Taṃ vṛkṣā apa sedhanti cchāyāṃ no mopagā iti. Yo brāhmaṇasya saddhanamabhi nārada manyate.*

Even trees repel him from their shade saying, “Do not come into the shade”. O Narada, enlightened giver of shelter and knowledge to men, whoever appropriates the holy wealth of the Brahmana taking it as his own, is so contemptible.

विषमेतदेवकृतं राजा वरुणोऽब्रवीत् ।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार् कश्चन ॥ १० ॥

10. *Viṣametaddevakṛtaṃ rājā varuṇo'bravīt. Na brāhmaṇasya gāṃ jagdhvā rāṣṭre jāgāra kaścana.*

The omnipotent ruler of the world, Varuna, all protector, has said and ordained thus: O man, this Brahmana's Cow is virtual poison created by divinities for the unholy. Having eaten of this Brahmana's Cow, no one can live and keep awake in the Rashtra.

नवैव ता नवत्यो या भूमिर्विधूनुत ।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ ११ ॥

11. *Navaiva tā navatayo yā bhūmirvya dhūnuta. Prajāṃ hiṃsitvā brāhmaṇīmasambhavyaṃ parābhavan.*

Let them be nine and ninety so powerful that they can shake the globe. Yet, having violated the wishes and interests of the holy Brahmanic people, they would face defeat and fall beyond all possible recovery.

यां मृतायानुबुध्नन्ति कूट्यं पदयोपनीम् ।
तद्वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन् ॥ १२ ॥

12. *Yāṃ mṛtāyānubadhnanti kūdyaṃ padayopanīm. Tadvai brahmajya te devā upastaraṇamabruvan.*

That bunch of thorns which people bind after the dead to efface the footsteps, O violator and desecrator of Brahmana, that be your bed: so say the wise and the divines.

अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥ १३ ॥

13. *Aśrūṇi kṛpamāṇasya yāni jītasya vāvṛtuḥ. Taṃ vai brahmajya te devā apāṃ bhāgama-dhārayan.*

O violator and oppressor of Brahmana, those tears of the poor, helpless, broken man that flow incessantly, that flow, the Devas have ordained as your share of the drink in life.

येन मृतं स्त्रपयन्ति श्मश्रूणि येनोन्दते ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥ १४ ॥

14. *Yena mṛtaṃ snapayanti śmaśrūṇi yenondate. Taṃ vai brahmajya te devā apāṃ bhāgamadhārayan.*

O violator and oppressor of Brahmana, that water with which they give the funeral bath to the dead, with which they soak and soften the beard and moustache, that water, the Devas have ordained as your share of water in life.

न वर्ष मैत्रावरुणं ब्रह्मज्यमभि वर्षति ।

नास्मै समितिः कल्पते न मित्रं नयते वशम् ॥ १५ ॥

15. *Na varṣaṁ maitrāvaruṇaṁ brahmajyamabhi varṣati. Nāsmāi samitiḥ kalpate na mitraṁ nayate vaśam.*

The rain that Mitra and Varuna, divine sun and air, shower on all, they do not shower on the oppressor of the Brahmana. The Council of the Nation accepts him not, nor does it bring him to success. And he has no love for a friend, nor friend for him.

Kanda 5/Sukta 20 (Clarion call for War and Victory)

Vanaspati, Dundubhi Devata, Brahma Rshi

उच्चैर्घोषो दुन्दुभिः सत्त्वनायन्वानस्पत्यः संभृत उस्त्रि-
याभिः । वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंहइव जेष्यन्नभि
तन्तनीहि ॥ १ ॥

1. *Uccairghoṣo dundubhiḥ satvanāyanvānaspat-yah sambhṛta usriyābhiḥ. Vācam kṣuṇuvāno damayantsapatanāntsimha-iva jeṣyannabhi tamstanīhi.*

The booming war drum made with wood and headed with skin roars like a warrior. O heroic warrior, proclaiming dire conflict of battle, challenging

adversaries, waxing victorious as a lion, keep on thundering on way to victory with hope and ambition.

सिंहइवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्वृषभो वासिता-
मिव । वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते शुष्मो अभि-
मातिषाहः ॥ २ ॥

2. *Simha-ivāstānīd druvayo vibaddho'bhikranda-
nnṛṣabho vāsītāmiva. Vṛṣā tvaṁ vadh-rayaste
sapatnā aindraste śuṣmo abhimātiṣāhaḥ.*

The war drum stretched and tightened on the wooden frame roars like a lion, advances like a bellowing bull upon the cow. O heroic warrior, down and broken are your adversaries, and your strength is shattering awful for the enemies like the terror of Indra upon the cloud.

वृषैव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित् । शुचा
विध्य हृदयं परेषां हित्वा ग्रामान्प्रच्युता यन्तु शत्रवः ॥ ३ ॥

3. *Vṛṣeva yūthe sahasā vidāno gavyannabhi ruva
sandhanājīit. Śucā vidhya hṛdayaṁ pareṣāṁ hitvā
grāmānpracyutā yantu śatravaḥ.*

O warrior, like a lustrous hero, pouncing upon the enemy hoard in full knowledge, well known ambitious for land and victory, roar as terror and advance for the conquest. Strike the heart of enemies with fear and dismay and let them flee having left their field and positions, tumbling in panic.

संजयन्पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व । देवीं
वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुप भरस्व वेदः ॥ ४ ॥

4. *Samjayanpṛtanā ūrdhvamāyurgr̥hyā gr̥hṇāno bahudhā vi cakṣva. Daivīm vācam dundubha ā gurasva vedhāḥ śatrūṇāmupa bharasva vedah.*

O warrior, loud and roaring, winning your battles, collecting your prizes, go on, watch all round. Let the war drum proclaim the divine victory loud and bold, go forward and disarm the enemies of all their power and force.

दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा ।
नारी पुत्रं धावतु हस्तगृह्यामित्री भीता समरे वधानाम् ॥ ५ ॥

5. *Dundubhervācam prayatām vadantīmāśṛṇvatī nāthitā ghoṣabuddhā. Nārī putram dhāvatu hastagr̥hyāmitrī bhītā samare vadhānām.*

Let the poor defenceless woman awakened and fear stricken by the loud roar of the war drum rumbling around and high take up the child of the fallen enemy in hand and run for safety and shelter.

पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वद रोचमानः ।
अमित्रसेनामभिजज्जभानो द्युमद्वद दुन्दुभे सूनृतावत् ॥ ६ ॥

6. *Pūrho dundubhe pra vadāsi vācam bhūmyāḥ pṛṣṭhe vada rocamānaḥ. Amitrasenāmabhi-jañjabhāno dyumadvada dundubhe sūnṛtāvat.*

O war drum, you are the first to send out the proclamation of battle. O heroic warrior and commander, inspired and exhilarated, brave and brilliant, here on this battlefield on earth, give the word of command. O declarant and commander, breaking through the enemy lines, proclaim the word of truth and right.

अ॒न्त॒रे॒मे न॒भ॒सी॒ घो॒षो॑ अस्तु॒ पृथ॑क्ते ध्व॒नयो॑ यन्तु॒ शी॒भम् ।
अ॒भि क्र॑न्द स्त॒नयो॑त्पि॒पा॒नः श्लो॑क॒कृन्मि॑त्र॒तू॒र्या॒य स्व॒र्ध्नी ॥ ७ ॥

7. *Antareme nabhasī ghoṣo astu prthakte dhvanayo yantu śībham. Abhi kranda stanayotpipānaḥ ślokaḥkr̥nmitratūryāya swardhī.*

Let the boom of the drum rise from earth to heaven and let the words and waves of your command instantly ring in the middle spaces. Roar and thunder, rising, resounding, celebrated and advancing for the destruction of enemy forces.

धी॒भिः कृ॒तः प्र॒व॒दाति॒ वाच॑मु॒द्धर्ष॑य॒ सत्त्वा॑मायु॒धानि॑ ।
इ॒न्द्रमे॒दी स॒त्त्वा॑नो॒ नि ह्व॑यस्व मि॒त्रैर॒ मित्राँ॑ अव॒ जङ्घ॑नीहि ॥ ८ ॥

8. *Dhībhiḥ kṛtaḥ pra vadāti vācamuddharṣaya satvanāmāyudhāni. Indramedī satvano ni hvayasva mitrairamitrāṇ ava jaṅghanīhi.*

Speak the words of a language created and framed by careful thought, reflection and practical sagacity, raise, calibrate and energise the weapons of the brave. O friend and ally of Indra, mighty ruler, give the clarion call to the warriors, raise the forces of friends and destroy the enemies.

सं॒क्र॒न्द॒नः प्र॒व॒दो धृ॑ष्णु॒षेणः॑ प्र॒वेद॑कृ॒द्ब॒हुधा॑ ग्रा॒मघो॑षी । श्रे॒यो
व॒न्वा॒नो व॒यु॒नानि॑ वि॒द्वान्की॒र्तिं ब॒हु॒भ्यो॒ वि ह॑र॒ द्विरा॑जे ॥ ९ ॥

9. *Samkrandanah pravado dhṛṣṇuṣeṇaḥ praveda-kṛdbahudhā grāmaghoṣī. Śreyo vanvāno vayunāni vidvānkīrtiṁ bahubhyo vi hara dvirāje.*

A balanced thinker and speaker with confident assertion, commanding power and prestige, dedicated

to wisdom and common good, freely communicative with country people, anxious for good results for all, and well knowing the rules, laws and ways of the world : such an ambassador between two countries brings honour and fame for all even in a situation of conflict.

श्रेयःकेतो वसुजित्सहीयान्तसंग्रामजित्संशितो ब्रह्मणासि ।
अंशूनिव ग्रावाधिषवणे अद्रिर्गव्यन्दुन्दुभेऽधिनृत्य वेदः ॥ १० ॥

10. *Śreyah-keto vasujitsahīyāntsaṁgrāmajitsaṁśito brahmaṇāsi. Aṁśūniva grāvādhiṣavaṇe adrirga-vyandundubhe'dhi nṛtya vedah.*

O vision, word and voice of life and the nation, lover and harbinger of well being, creator and winner of wealth and peace, patient and courageous, victor of the battles of life, you are trained and refined by the wisdom of Veda. Just as the soma makers grind the soma filaments to fineness, just as a settled sage and scholar analyses subtle ideas in philosophy, you in life's struggles, acquiring lands and culture of the wealth and wisdom of life, rejoice yourself to the full.

शत्रूषाण्नीषाडभिमातिषाहो गुवेषणः सहमान उद्भिद् ।
वाग्वीव मन्त्रं प्र भरस्व वाचं सांग्रामजित्यायेषमुद्वदेह ॥ ११ ॥

11. *Śatrūṣāṇṇīṣāḍabhimātiṣāho gaveṣaṇaḥ saha-māna udbhit. Vāgvīva mantraṁ pra bharasva vācaṁ sāmgrāmajityāyeṣamudvadeha.*

O vision, word and voice of the nation, winner of enemies, always the victor, controller of adversaries, seeker of lands, cows and culture, patient and challenging, breaker of rigidities, let your word resound with sense and power like the seer's vision of mantra,

and raise the clarion call for the growth of food, energy and knowledge for winning the battles of life.

अ॒च्यु॒त॒च्यु॒त्स॒मदो॒ गमि॑ष्ठो मृ॒धो जेता॑ पु॒र॒ए॒तायो॒ध्यः । इ॒न्द्रेण॑
गु॒प्तो वि॒दथा॑ नि॒चि॒क्य॒द्ध॒द्योत॑नो द्वि॒ष॒तां या॑हि शी॒भम् ॥ १२ ॥

12. *Acyutacyutsamado gamiṣṭho mṛdho jetā pura-
etāyodhyaḥ. Indreṇa gupto vidathā nicikya-
ddhṛddyotano dviṣatām yāhi śībham.*

Shaker of the unshaken, joyous, most dynamic, winner of battles, leading pioneer, unchallengeable, protected favourite of Indra, the ruler, well versed in yajnic programmes, breaker of the courage and morale of adversaries, O leading voice of the nation, pray come forthwith and guide us to our goals through the battle ranks of life.

Note: This Sukta is not a song of war-mongering, it is a song of struggle and exhortation to realise our aims of higher living with freedom at individual as well as collective living within the laws of natural and social dynamics. Life is a struggle, and to rise we have to fight against our limitations, weaknesses and negativities, which, added to external pressures, are our enemies. We must challenge these with self-confidence for victory, and this challenging struggle for victory is the theme.

Kanda 5/Sukta 21 (War and Victory-the call)

*Vanaspati, Dundubhi, Adityas Devatah,
Brahma Rshi*

वि॒हृद॑यं वैम॒न॒स्यं व॒दामि॑त्रेषु दु॒न्दु॒भे । वि॒द्वेषं॑ कश्म॒शं भ॒य-
म॒मि॑त्रेषु नि द॒ध्म॒स्यवै॑नान्दु॒न्दु॒भे ज॑हि ॥ १ ॥

1. *Vihṛdayaṁ vaimanasyaṁ vadāmitreṣu dundubhe.
Vidveṣaṁ kaśmaśaṁ bhayamamitreṣu ni dadhma-
syavaināndundubhe jahi.*

Clarion call of the united people for progressive action, strike confusion of heart and mind among unfriendly forces. Let us create dissension, confusion and fear among the adversaries. O united voice of the people, strike down all such conflicts and divisions.

(This sukta may better be read with the last hymn of Rgveda (10, 191) on the unity of humanity living together in harmony with united thought and action as one family of one universal God of love and compassion for all.)

उद्वेपमाना मनसा चक्षुषा हृदयेन च ।
धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्ये हुते ॥ २ ॥

2. *Udvepamānā manasā cakṣuṣā hṛdayena ca.
Dhāvantu bibhyato'mitrāḥ pratrāsenājye hute.*

Let the unfriendly elements shaken at heart and mind, their eyes dazzled, flee with fear and panic when the battle call is given and the oblation has been offered into the fire.

वानस्पत्यः संभृत उस्त्रियाभिर्विश्वगोत्र्यः ।
प्रत्रासममित्रेभ्यो वृदाज्येनाभिघारितः ॥ ३ ॥

3. *Vānaspatyah sambhṛta usriyābhirviśvagotryah.
Pratrāsamamitrebhyo vadājyenābhighāritah.*

O call for war of the united people symbolised by the war drum made of wood and equipped with tight leather and straps, anointed with ghrta, representing

people of all communities, let the boom resound as warning of terror for unfriendly forces.

यथा मृगाः संविजन्त आरण्याः पुरुषादधि । एवा त्वं दुन्दु-
भेऽमित्रानभि क्रन्द प्र त्रासयाथो चित्तानि मोहय ॥ ४ ॥

4. *Yathā mṛgāḥ saṁvijanta āraṇyāḥ puruṣādadhi. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as forest deer fear the hunter and shake with fright, so, O call of the drum, resound to the unfriendly forces, strike their mind with awe and paralyse their will.

यथा वृकादजावयो धावन्ति बहु बिभ्यतीः । एवा त्वं दुन्दु-
भेऽमित्रानभि क्रन्द प्र त्रासयाथो चित्तानि मोहय ॥ ५ ॥

5. *Yathā vṛkādajāvayo dhāvanti bahu bibhyatīḥ. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as sheep and goats struck with fear flee from the wolf, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

यथा श्येनात्पतत्रिणः संविजन्ते अर्हदिवि सिंहस्य स्तन-
थोर्यथा । एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द प्र त्रासयाथो
चित्तानि मोहय ॥ ६ ॥

6. *Yathā śyenātpatattriṇaḥ saṁvijante ahardivi siṁhasya stanathoryathā. Eva tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as birds shake with fear from the eagle, and

animals day in and day out fear the lion's roar, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

परामित्रान्दुन्दुभिना हरिणस्याजिनैन च ।

सर्वे देवा अतित्रसन्त्ये संग्रामस्येशते ॥ ७ ॥

7. *Parāmitrāndundubhinā hariṇasyājīnena ca.
Sarve devā atitrasanye saṅgrāmasyeśate.*

Let all the noble and brilliant leaders and warriors who rule and control the affairs of war and defence keep the enemies away by fear of the boom of the drum with the beat on the tympanic membrane of dear skin.

यैरिन्द्रः प्रक्रीडते पद्भौषैश्छायया सह ।

तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥ ८ ॥

8. *Yairindraḥ prakīḍate padghoṣaiśchāyayā saha.
Tairamitrāstrasantu no'mī ye yantyanīkaśaḥ.*

By the tumult of the thumping boots of our soldiers on the march with air and armour cover with which Indra, ruler and commander, plays the war game to win, let our enemies have the fright of their life while they form and stand in battle array.

ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः ।

सेनाः पराजिता यतीरमित्राणामनीकशः ॥ ९ ॥

9. *Jyāghoṣā dundubhayo'bhi krośantu yā diśaḥ.
Senāḥ parājitā yatīramitrāṇāmanīkaśaḥ.*

Let the twangs of bow strings and boom of the drums roar and resound in the quarters of space while

the enemy forces in battle may retreat, defeated, line by line.

आदित्य॒ चक्षुरा॑ द॒त्स्व॒ मरी॑च॒योऽनु॑ धावत ।
प॒त्स॒ङ्गिनी॒रा स॑जन्तु॒ विग॑ते बाहुवी॒र्ये ॥ १० ॥

10. *Āditya cakṣurā datsva marīcayo'nu dhāvata.*
Patsaṅginīrā sajantu vigate bāhuvīrye.

O Aditya, blazing commandar, dazzle the enemy's eyes to blindness, rush on upon the enemy like lazer beams, and when the enemies have lost their strength of arms, let them be taken with bonds of fetters on the legs.

यूयमु॒ग्रा म॑रुतः पृ॒श्निमा॑तर् इ॒न्द्रेण॑ यु॒जा प्र॑ मृ॒णीत॑ शत्रून् ।
सोमो॑ राजा वरु॒णो राजा॑ महादे॒व उ॒त मृ॒त्युरिन्द्रः॑ ॥ ११ ॥

11. *Yuyamugrā marutaḥ pṛśnimātara indreṇa yujā*
pra mṛṇīta śatrūn. Soma rājā varuṇo rājā
mahādeva uta mṛtyurindraḥ.

O lustrous warriors, stormy children of the earth, joining Indra, destroy the enemies. Soma lord of peace is the ruler, Varuna, lord of justice is the ruler, Mahadeva, lord supreme, is the ruler, and Indra, lord omnipotent is the ruler, dispenser of death and life.

ए॒ता दे॒वसे॒नाः सूर्य॑के॒तवः॒ सच॑र्चे॒तसः॑ ।
अ॒मित्रा॑न्त्रो जयन्तु॒ स्वाहा॑ ॥ १२ ॥

12. *Etā devasenāḥ sūryaketavaḥ sacetasah.*
Amitrānno jayantu svāhā.

These dedicated God fearing forces with solar banner, one and equal of mind with God's grace would

win over the enemies. This is the voice of the soul in truth of thought, word and deed.

Kanda 5/Sukta 22 (Cure of Fever)

Takmanashanam Devata, Bhrgvangira Rshi

अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूत-
दक्षाः । वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया
भवन्तु ॥ १ ॥

1. *Agnistakmānamapa bādhatāmitaḥ somo grāvā varuṇaḥ pūtadakṣāḥ. Vedirbarhiḥ samidhaḥ śośucānā apa dveṣāmsyamuyā bhavantu.*

May the yajna fire, soma herb, grava, the soma crush, the cloud, Varuna, pure water, the yajna vedi, the holy grass, all bright and pure in strength, join to give us good health and thus keep away all physical and mental negativities.

अयं यो विश्वान्हरितान्कृणोष्युच्छ्रेचयन्नग्निरिवाभिदुन्वन् ।
अथा हि तक्मन्नरसो हि भूया अथा न्यङ्ङिङ्धराङ् वा
परेहि ॥ २ ॥

2. *Ayam yo viśvānharitānkṛṇoṣyucchocayanna-
gniri-vābhidunvan. Adhā hi takmannaraso hi
bhūyā adhā nyanṇadharān vā parehi.*

This fever which reduces all to pallor, consuming them like fire with high temperature, may, with treatment, lose its intensity, go down to normal and disappear for all time.

यः परुषः पारुषेयोऽवध्वंसइवारुणः ।
तक्मानं विश्वधा-वीर्याधराज्च परा सुव ॥ ३ ॥

3. *Yah parusaḥ pāruseyo'vadhvaṁsa-ivāruṇaḥ.
Takmānaṁ viśvadhā vīryādharāñcaṁ parā suva.*

The fever which affects every joint and arises from weakness of joints gives redness as fire, the skin sprinkled, as if, with red spots. O Vishvadhavirya herb, bring it down and remove it far off from the patient.

अधराज्जं प्र हिणोमि नमः कृत्वा तक्मनै ।

शकम्भरस्य मुष्टिहा पुनरेतु महावृषान् ॥ ४ ॥

4. *Adharāñcaṁ pra hiṇomi namaḥ kṛtvā takmane.
Shakambharasya muṣṭihā punaretu mahāvṛṣān.*

O fever, having done the treatment with proper medicines, I reduce your intensity to normal temperature. Beating and pounding with fist force even the strong ones, fever affects even the very strong persons and spreads often in the areas of heavy rains.

ओको अस्य मूजवन्त ओको अस्य महावृषाः ।

यावज्जातस्तक्मस्तावानसि बल्हिकेषु न्योचरः ॥ ५ ॥

5. *Oko asya mūjavanta oko asya mahāvṛṣāḥ.
Yāvajjātastakmaṁstāvānasi balhikeṣu nyocarāḥ.*

It spreads in areas of munja grass. Its place is the areas of heavy rains. Ever since it has arisen, it has been observed in troublesome areas of the strong.

तक्मन्व्यालं वि गद व्यङ्ग भूरि यावय ।

दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय ॥ ६ ॥

6. *Takmanvyā la vi gada vyaṅga bhūri yāvaya.
Dāsīm niṣṭakvarīmichha tāṁ vajreṇa samarpaya.*

The fever is fatal like snake poison. Typically

dangerous as it is, it should be eliminated. It affects the female mosquito and on it it strikes its forceful onslaught.

तक्मन्मूजवतो गच्छ बल्हिकान्वा परस्तराम् ।
शूद्रामिच्छ प्रफर्व्यं तां तक्मन्वी व धूनुहि ॥ ७ ॥

7. *Takmanmūjavato gaccha balhikānvā parastarām. Śūdrāmiccha prapharvyam tāṁ takmanvī va dhūnuhi.*

Takman fever spreads in grassy and bushy places. It affects the far off oppressive areas. It affects the weaker sections of the community moving around and gives them body shivers all over.

महावृषान्मूजवतो बन्ध्वद्धि परेत्य ।
प्रेतानि तक्मने ब्रूमो अन्यक्षेत्राणि वा इमा ॥ ८ ॥

8. *Mahāvṛṣānmūjavato bandhvaddhi paretya. Praitāni takmane brūmo anyakṣetrāṇi vā imā.*

Go far to rainy areas, to grassy areas, and destroy your own species. These are the breeding areas we say, and others also can be.

अन्यक्षेत्रे न रमसे वशी सन्मृडयासि नः ।
अभूदु प्रार्थस्तक्मा स गमिष्यति बल्हिकान् ॥ ९ ॥

9. *Anyakṣetre na ramase vaśī sanmṛḍayāsi naḥ. Abhūdu prārthastakmā sa gamiṣyati balhikān.*

The fever does not affect other bodies than human, and relief is felt only when it is controlled. And when it is in bushy and marshy places of oppressive climate, there it rages as epidemic.

यत्त्वं शीतोऽथौ रूरः सह कासावेपयः । भीमास्ते तक्मन्हेत-
यस्ताभिः स्म परि वृङ्ग्धि नः ॥ १० ॥

10. *Yattvaṁ śīto'tho rūraḥ saha kāsāvepayah. Bhīmā-
ste takmanhetayastābhiḥ sma pari vṛṅg-gdhi naḥ.*

When it comes with cold and shivering, with pain such as headache, or with cough and shivers, then the attack of fever is really severe. Better it is kept away from us.

मा स्मैतान्तसखीन्कुरुथा बलासं कासमुद्युगम् ।

मा स्मातोऽर्वाडैः पुनस्तत्त्वा तक्मन्नूप्रुवे ॥ ११ ॥

11. *Mā smaitāntsakhīnkuruthā balāsaṁ kāsamudyugam. Mā smāto'rvāṇaiḥ punastattvā takma-
nnupa bruve.*

Let fever never come with its concomitant ailments such as cough, dry or with sputum, or consumption. It should be cotrolled, not allowed to grow on. I say this again and again.

तक्मन्भ्रात्रा बलासेन स्वस्त्रा कासिकया सह ।

पाप्मा भ्रातृव्येण सह गच्छामुमराणं जनम् ॥ १२ ॥

1. *Takmanbhrātrā balāsenā svasrā kāsikayā saha. Pāpmā bhrātr̥vyēṇa saha gacchāmumaraṇaṁ janam.*

Fever with its brother-like cough and with its sister-like bronchitis is damned too bad, and in this form it catches a poor person of weak immunity.

तृतीयकं वितृतीयं सद्वन्दिमुत शार्दम् ।

तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ १३ ॥

13. *Tṛtīyakam vitṛtīyam sadandimuta śāradam.
Takmānam śītam rūram graiṣmam nāśaya
vārṣikam.*

Fever must be eliminated: whether it relapses on third day, or fourth day, or it comes daily, or in the cold season, whether it comes with cold and shivers, or with dryness and pain, or with heat and burning, or it comes in the rainy season.

गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मृगधेभ्यः ।

प्रैष्यन् जनमिव शेवधिं तक्मानं परि ददसि ॥ १४ ॥

14. *Gandhāribhyo mūjavadbhyo 'ṅgebhyo magadhe-
bhyah. Praiṣyan janamiva śevadhiṁ takmānam
pari dadmasi.*

Whether fever comes and affects odorous people and spreads from them, or it affects weaker persons and spreads from them, or it affects persons of weak constitution and spreads from them, or it affects persons of ill-controlled habits and spreads from them, in any case we throw it out and eliminate it like infection brought in from another country and sent out like a foreigner, and thus we keep it away.

Kanda 5/Sukta 23 (Destruction of Germs)

Indra Devata, Kanva Rshi

ओते मे द्यावापृथिवी ओता देवी सरस्वती ।

ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति ॥ १ ॥

1. *Ote me dyāvāpṛthivī otā devī sarasvatī.
Otau ma indraścāgniśca krimiṁ jambhayatāmiti.*

Nature and humanity are interlinked: Sun and

earth are interlinked. Divine Sarasvati, radiant rays, showers of rain, running streams and currents of wind, all are interlinked, Indra and Agni, electric energy and fire energy, too are interlinked for us. May all these destroy the dangerous worms, insects, germs and bacteria which cause disease.

अस्येन्द्र कुमारस्य क्रिमीन्धनपते जहि।

हुता विश्वा अरातय उग्रेण वर्चसा मम ॥ २ ॥

2. *Asyendra kumārasya krimīn dhanapate jahi.*
Hatā viśvā arātaya ugreṇa vacasā mama.

Hey Indra, lord of health and wealth of the world, destroy the disease causing germs of this child's body system. Let all the negative forces of his body be destroyed by the intense action of the medicines of my prescription.

(Indra here may be interpreted as the electric energy of nature or as the physician, and 'vachas' as the prescription given by the physician or, as Satavalekara's suggestion is, the vachas herb of Ayurveda which is highly efficacious for children.)

यो अक्ष्यौ ऽ परिसर्पति यो नासे परिसर्पति।

दुतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि ॥ ३ ॥

3. *Yo akṣyau parisarpati yo nāse parisarpati.*
Datām yo madhyam gacchati taṁ krimiṁ jambayāmasi.

We destroy the germs which creep and affect the eyes, which affect the nostrils, and which creep into the middle of the teeth. Those germs we destroy.

सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ ।

बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हुताः ॥ ४ ॥

4. *Sarūpau dvau virūpau dvau kṛṣṇau dvau rohitau dvau. Babhruśca babhrukarnaśca gṛdhrah kokaśca te hatāḥ.*

The two similar in species, two of different species, two black ones, two red ones, the brown, those with brown tentacles, those that eat the cells, those that devour the cells, all are destroyed.

ये क्रिमयः शितिकक्षा ये कृष्णाः शितिबाहवः ।

ये के च विश्वरूपास्तान्क्रिमीन् जम्भयामसि ॥ ५ ॥

5. *Ye krimayah śitikakṣā ye kṛṣṇāḥ śitibāhavaḥ. Ye ke ca viśvarūpāstānkrimīn jambhayāmasi.*

The worms and germs with white sides, those black ones with white arms, those of different forms and varieties, all these we destroy.

उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।

दृष्टांश्च घ्नन्नदृष्टांश्च सर्वांश्च प्रमृणन् क्रिमीन् ॥ ६ ॥

6. *Utpurastātsūrya eti viśvadrṣṭo adrṣṭahā. Drṣṭāmśca ghnannadrṣṭāmśca sarvāmśca pramṛṇan krimīn.*

The sun rises in the east as the world watches, it destroys the visible as well as those negativities which are invisible to the naked eye. And it goes on killing and eliminating all worms and germs which are seen or unseen.

येवाषासः कष्कषास एजुत्काः शिपवितुकाः ।

दृष्टश्च हन्यतां क्रिमिरुतादृष्टश्च हन्यताम् ॥ ७ ॥

7. *Yevāṣaṣaḥ kaṣkaṣāsa ejatkāḥ śipavitnukāḥ.
Dṛṣṭasca hanyatām krimirutādrṣṭasca hanyatām.*

Those that grow and move too fast, those too painful, those that give the shivers, and those that are intensely penetrative, the seen as well as unseen, all of them should be killed and eliminated.

हृतो येवाषः क्रिमीणां हृतो नदनिमोत ।

सर्वात्रि मष्मषाकरं दृषदा खल्व्वाइव ॥ ८ ॥

8. *Hato yevāṣaḥ krimīṇām hato nadanimota.
Sarvānni maṣmaṣākaraṁ dṛṣadā khalvāñ-iva.*

Destroyed are the fast ones, and destroyed are those that cause intolerable pain. All of them I have crushed as gram grain is crushed with stone.

त्रिशीर्षाणं त्रिकुकुदं क्रिमिं सारङ्गमर्जुनम् ।

शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ ९ ॥

9. *Triśīrṣāṇaṁ trikakudaṁ krimiṁ sārāṅga-marjunam. Śṛṇāmyasya pṛṣṭīrapī vṛścāmi yacchiraḥ.*

I destroy the worms and germs with three heads, those that are triangular those that creep and are spotted, and those that are white and create abscess. I break their back and I break their head.

अत्रिवद्धः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।

अगस्त्यस्य ब्रह्मणा सं पिनष्यहं क्रिमीन् ॥ १० ॥

10. *Atrivaddaḥ krimayo hanmi kaṇvavajjama-dagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O worms and germs, I destroy you as Atri, a devourer, like Kanva, intelligent planner, like Jamadagni, lighted fire. I destroy you with the knowledge and formula of Agastya, veteran scientist, and thus I destroy and wholly eliminate the worms and germs that cause disease.

ह॒तो राजा॒ क्रिमी॑णामु॒तैषां स्थ॒पति॑र्ह॒तः ।

ह॒तो ह॒तमा॑ता॒ क्रि॒मि॒र्ह॒तभ्रा॑ता ह॒तस्व॑सा ॥ ११ ॥

11. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
Hato hatamātā krimirhatabhrātā hatasvasā.

Killed is the ruling cause and condition of the germs, destroyed is their colony and the protective cover, killed is their breeder, killed their allies, male and female, all of them are destroyed.

ह॒तासो॑ अस्य वे॒शसो॑ ह॒तासः॒ परि॑वेशसः ।

अथो॒ ये क्षु॑ल्ल॒काइ॑व॒ सर्वे॑ ते क्रि॒मयो॒ ह॒ताः ॥ १२ ॥

12. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
Atho ye kṣullakā-iva sarve te krimayo hatāḥ.

Killed are those that remained in their colony, killed are those around. And those that were too tiny, they too are destroyed. All of them are eliminated.

सर्वे॑षां च॒ क्रिमी॑णां॒ सर्वी॑सां च॒ क्रिमी॑णाम् ।

भि॒न॒द॒म्य॒श्म॒ना शि॒रो द॒हाम्य॒ग्नि॒ना मुख॑म् ॥ १३ ॥

13. *Sarveṣāṁ ca krimīṇāṁ sarvāsāṁ ca krimīṇām.*
Bhinadmyaśmanā śiro dahāmyagninā mukham.

Of all the worms and germs that are male and female, I break the head as with a stone, i.e., by a means

beyond their resistance, and I burn their mouth with fire.

Kanda 5/Sukta 24 (Self-Protection, Brahma Karma)

Brahmakarmatma Devata, Atharva Rshi

स॒वि॒ता प्र॑स॒वाना॑मधि॒पतिः॑ स मा॑वतु । अ॒स्मिन्ब्र॑ह्म॒ण्य॒-
स्मिन्क॑र्म॒ण्य॒स्यां पु॒रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चि॒त्याम॑-
स्यामाकू॑त्याम॒स्यामा॑शि॒ष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑ ॥ १ ॥

1. *Savitā prasavānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇasyāṁ purodhāyāmaryāṁ pratiṣṭhāyāmaryāṁ cittiyāmaryā-mākūtyāmaryāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Savita, lord of the light of life, is the supreme presiding power of all created beings. May Savita protect and guide us in the pursuit of this divine knowledge, in this programme of work, in this priestly task, in this office of respectable undertaking, in this intention, in this resolution, in this benediction, in this invocation and yajna in honour of the divine. This is the true voice from within.

अ॒ग्निर्व॑न॒स्पती॑ना॒मधि॒पतिः॑ स मा॑वतु । अ॒स्मिन्ब्र॑ह्म॒ण्य॒-
स्मिन्क॑र्म॒ण्य॒स्यां पु॒रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चि॒त्याम॑-
स्यामाकू॑त्याम॒स्यामा॑शि॒ष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑ ॥ २ ॥

2. *Agnirvanaspatīnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇasyāṁ purodhāyāmaryāṁ pratiṣṭhāyāmaryāṁ cittiyāmaryā-mākūtyāmaryāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Agni is the presiding power of the life of herbs

and trees. May Agni protect and promote in this pursuit of divine knowledge, in this particular act, in this priestly undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of divinities. This is the inner voice.

द्यावापृथिवी दातृणामधिपत्नी ते मावताम् । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ ३ ॥

3. *Dyāvāprthivī dātṛṇām adhipatnī te māvatām. Asminbrahmaṇyasminkarmaṇyasyām purodhāyāmasyām pratiṣṭhāyāmasyām cittiyāmasyā-mākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.*

May earth and heaven, presiding protectors of the generous, guide and promote me in this divine prayer and pursuit, in this particular act, in this pious undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of the divinities. This is the voice of the soul's prayer.

वरुणोऽपामधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ ४ ॥

4. *Varuṇo'pāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyām purodhā-yāmasyām pratiṣṭhāyāmasyām cittiyāmasyā-mākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.*

Varuna is the presiding power of the cosmic waters. May Varuna protect and promote me in this holy

pursuit of knowledge and prayer, in this holy act, in this priestly task, in this honourable undertaking, in this thought, in this resolution, in this benediction, and in this yajnic service to the divinities. This is the inner voice and prayer in truth.

मित्रावरुणौ वृष्ट्याधिपती तौ मावताम् । अस्मिन्ब्रह्मण्य-
स्मिन्कर्मण्यस्यां पुरोध्यामस्यां प्रतिष्ठायामस्यां चित्याम-
स्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ ५ ॥

5. *Mitrāvaruṇau vṛṣṭyādhi patī tau māvatām.*
Asminbrahmaṇyasminkarmaṇyasyām purodhā-
yāmasyām pratiṣṭhāyāmasyām cittyāmasyā-
mākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.

Sun and the sea are the presiding powers of rain. May they protect and promote me in this holy pursuit of Vedic studies, in this holy act, in this priestly duty, in this honourable responsibility, in this plan and programme, in this decision, in this benediction and discipline and in this yajna in the service of divinities. This is the true voice of the soul.

मरुतः पर्वतानामधिपतयस्ते मावन्तु । अस्मिन्ब्रह्मण्य-
स्मिन्कर्मण्यस्यां पुरोध्यामस्यां प्रतिष्ठायामस्यां चित्याम-
स्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ ६ ॥

6. *Marutaḥ parvatānāmadhipatayaste māvantu.*
Asminbrahmaṇyasminkarmaṇyasyām purodhā-
yāmasyām pratiṣṭhāyāmasyām cittyāmasyā-
mākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.

Maruts are the controlling forces of the clouds and mountains. May they protect and promote me in this holy pursuit of divine knowledge, in this particular

programme, in this pious priestly undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and benediction, and in this yajna of the divinities. This is the voice of the soul, in truth.

सोमो वीरुधामधिपतिः स मावतु । अस्मिन्ब्रह्मण्य-
स्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्याम-
स्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ७ ॥

7. *Somo vīrudhāmadhipatiḥ sa māvatu. Asminbrahmanyasminkarmanyasyām purodhāyāmaryām pratiṣṭhāyāmaryām cittyāmaryāmākūtyāmaryāmāśiṣyasyām devahūtyām svāhā.*

Soma, spirit of cosmic vitality, is the life and presiding power of herbs and trees. May soma protect and promote me in this spiritual pursuit of divinity, in this programme, in this holy undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and realisation of benediction, and in this yajna of the divinities. This is the inner voice of the soul in truth of thought, word and deed.

वायुरन्तरिक्षस्याधिपतिः स मावतु । अस्मिन्ब्रह्मण्य-
स्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्याम-
स्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ८ ॥

8. *Vāyurantarikṣasyādhipatiḥ sa māvatu. Asminbrahmanyasminkarmanyasyām purodhāyāmaryām pratiṣṭhāyāmaryām cittyāmaryāmākūtyāmaryāmāśiṣyasyām devahūtyām svāhā.*

Vayu, wind and electric energy, is the presiding power of the middle regions. May Vayu protect and promote me in this spiritual pursuit of divinity, in this

programme on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the voice of the soul in prayer in truth.

सूर्यश्चक्षुषामधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ ९ ॥

9. *Suryaścakṣuṣāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Surya, the sun, is the presiding power of the light of the eyes. May the sun protect and promote me with vision in this spiritual pursuit of divinity, in this work on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the inner voice in truth.

चन्द्रमा नक्षत्राणामधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्तामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ १० ॥

10. *Candramā nakṣatrāṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Chandrama, the moon, the cosmic spirit of joy and beauty, is the presiding power of the shining joyous stars of the world. May Chandrama protect and promote me in this divine pursuit of universal knowledge, in this

work on hand, in this priestly commission, in this prestigious position, in this thoughtful plan, in this resolution, in this divine blessing, in this yajnic service of divinities. This is the voice of the soul in all sincerity.

इन्द्रो दिवोऽधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्यामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ ११ ॥

11. *Indro divo'dhipatiḥ sa māvatu. Asminbrahmaṇya-sminkarmaṇyasyām purodhāyāmasyām pratiṣṭhāyāmasyām cittyāmasyā-mākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.*

Indra, lord omnipotent, is the presiding power and sustainer of the heavens. May Indra protect and promote me in this holy programme of divine learning, in this plan on hand, in this priestly task, in this prestigious position, in this project, in this resolution, in this blessed scheme, and in this divine act of yajna. This is a soulful prayer in all honesty of thought, word and deed.

मरुतां पिता पशूनामधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्यामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ १२ ॥

12. *Marutām pitā paśūnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyām purodhāyāmasyām pratiṣṭhāyāmasyām cittyāmasyā-mākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.*

The cosmic energy is the sustainer of the winds and all vibrant forces of the world. It is sustainer of all living beings. May this lord almighty protect and

promote me in this divine programme of learning, in this new project in hand, in this priestly task, in this prestigious position, in this planned work, in this resolution, in this position of benediction, and in this divine act of yajna in honour of the divinities. This is a soulful prayer in honesty of thought, word and deed.

मृत्युः प्रजानामधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्यामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ १३ ॥

13. *Mrtyuḥ prajānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyām purodhāyāmaryām pratiṣṭhāyāmaryām cittyāmaryāmākūtyāmaryāmāśiṣyasyām devahūtyām svāhā.*

Mrtyu, divine law of life and death, is the ruling power of the living, the people. May that power divine protect and promote me in this divine scheme of life and work, in this work I am doing, in this priestly task, in this prestigious position, in this planned project, in this resolution, in this blessed work, and in this yajnic life dedicated to the divinities. This is the voice of the soul in earnest.

यमः पितृणामधिपतिः स मावतु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्यामस्यामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥ १४ ॥

14. *Yamaḥ pitṛṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyām purodhāyāmaryām pratiṣṭhāyāmaryām cittyāmaryāmākūtyāmaryāmāśiṣyasyām devahūtyām svāhā.*

Yama, the lord of cosmic justice, is the presiding power of the souls in the state of life death cycle. May

Yama and good wishes of our forefathers and the pranic energies preserve, protect and promote me in this divine process of living, in this programme of life and learning, in this priestly task of divine service, in this prestigious state of human life, in this intelligent way of living, in this faith and resolve of honourable living, and in this blessed life on earth. This is the true voice of the heart and soul in faith.

पितरः परे ते मावन्तु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां
पुरोध्यामस्यां प्रतिष्ठायामस्यां चित्यामस्यामाकूत्याम-
स्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १५ ॥

15. *Pitarah pare te māvantu. Asminbrahmanyasmin-karmanyasyām purodhāyāmasyām pratiṣṭhāyā-masyām cittyāmasyāmākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.*

May the good wishes and memories of the farthest ancestors protect and promote me in this holy life of divine nature, in this life work I am doing, in this priestlike task, in this noble position, in this intelligent living, in this life of faith and resolution, in this state of benediction and in this yajnic course of life dedicated to the divinities. This is the earnest prayer from the depth of the heart.

तता अवरे ते मावन्तु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां
पुरोध्यामस्यां प्रतिष्ठायामस्यां चित्यामस्यामाकूत्याम-
स्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १६ ॥

16. *Tatā avare te māvantu. Asminbrahmanyasmin-karmanyasyām purodhāyāmasyām pratiṣṭhāyā-masyām cittyāmasyāmākūtyāmasyāmāśiṣyasyām devahūtyām svāhā.*

May the parental powers of closer time protect and promote me in this divine life, in this work I am doing, in this priestlike task of life, in this noble settled position, in this intelligent way of living, in this life of faith and resolution, in this state of benediction, and in this yajnic course of life dedicated to divinities. This is the earnest prayer from the depth of the heart.

ततस्ततामहास्ते मावन्तु । अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां
पुरोधायामस्यां प्रतिष्ठायामस्यां चित्तामस्यामाकूत्याम-
स्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १७ ॥

17. *Tatastatāmahāste māvantu. Asminbrahmaṇya-sminkarmaṇyasyāṁ purodhā-yāmasyāṁ prati-ṣṭhāyāmasyāṁ cittiyāmasyāmākūtyāmasyā-māśiṣyāṁ devahūtyāṁ svāhā.*

May our parents and grand parents and their parents protect and promote me in this divine process of living and learning, in this programme of work, in this priestly task of life, in this position of prestige, in this planned life, in this resolution of good living, in this blessed life and in this yajnic life dedicated to the divinities. This is the voice of truth from the depth of heart and soul in earnest prayer.

(Life is a gift of our parents and our forefathers. It is a gift of Nature, and ultimately it is a gift of God. They that give never wish that it be wasted or destroyed, they protect it too and help us live it the way it is intended to be lived. This sukta suggests that we pray for protection and promotion, and we live it, through every thing we do, and every moment we live, for the personal, social and divine purpose and fulfilment for which it is

meant.)

Kanda 5/Sukta 25 (Garbhadhanam)

Yonigarbha Devata, Brahma Rshi

पर्वताद्दिवो योनेरङ्गादङ्गात्समाभृतम् । शेषो गर्भस्य रेतोधाः
सरौ पूर्णमिवा दधत् ॥ १ ॥

1. *Parvatāddivo yoneraṅgādaṅgātsamābhṛtam.*
Śepo garbhasya retodhāḥ sarau parṇamivā
dadhat.

Distilled from the mountain and the cloud, from the sun and the fertility of nature, collected from every cell of the body is the seed of life. The valiant bearer of this seed of life deposits it in the womb as the lord creator places the sun in space.

यथेयं पृथिवी मही भूतानां गर्भमादधे ।

एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे ॥ २ ॥

2. *Yatheyam pṛthivī mahī bhūtānām garbhamā-*
dadhe. Evā dadhāmi te garbham tasmai tvāma-
vase huve.

“Just as this great earth bears the seed as womb of all living beings, so do I bear your seed of life.” “For the protection, growth and maturity of that I court you.” (This mantra can be interpreted as a dialogue between the wife and the husband, or as the address of the husband of the wife, or as the address of the wife to the husband. In any of these ways, the meaning remains clearly similar.)

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।

गर्भं ते अश्विनोभा धत्तां पुष्करस्त्रजा ॥ ३ ॥

3. *Garbham dhehi sinīvāli garbham dhehi sarasvati.
Garbham te aśvinobhā dhattām puṣkarasrajā.*

O mother fecundity of Nature, O mother Sarasvati, divine flow of cosmic intelligence, bear, protect and promote the seed in the womb. O Ashvins, complementarities of nature's cyclic energy, bearing and wearing the flowery garlands of nature's fragrant essences of pranic vitality, pray hold, protect and promote the foetus in the womb.

गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः ।

गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते ॥ ४ ॥

4. *Garbham te mitrāvaruṇau garbham devo
br̥haspatiḥ. Garbham ta indraścāgniśca garbham
dhātā dadhātu te.*

O mother, let Mitra and Varuna, prana and apana energies hold and mature your foetus. Let divine and refulgent Brhaspati, the generous sun protect and promote your foetus. Let Indra and Agni, cosmic energy and vital heat of life, hold and nourish your foetus. Let Dhata, the omnipotent wielder and sustainer of the universe, sustain, promote and mature your foetus in the womb.

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।

आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ ५ ॥

5. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.
Ā siñcatu prajāpatirdhātā garbham dadhātu te.*

Let Vishnu, omnipresent life energy, strengthen and sustain your womb. Let Tvashta, Nature's shaping power, form and finish the structure and function of all

the organs of the foetus. Let Prajapati, father of all living creatures nourish and energise the foetus. Let Dhata, cosmic sustainer, hold and sustain the foetus to maturity.

यद्वेद राजा वरुणो यद्वा देवी सरस्वती ।

यदिन्द्रो वृत्रहा वेद तद्गर्भकरणं पिब ॥ ६ ॥

6. *Yadveda rājā varuṇo yadvā devī sarasvatī.
Yadindro vṛtrahā veda tadgarbhakaraṇam piba.*

Whatever liquid energy and vitality, the ruling Varuna, sun and waters, hold, whatever energy and intelligence mother Sarasvati holds, whatever energy and power Indra, destroyer of darkness and evil, has, all that vitality, intelligence and energy which feeds and forms the foetus, O mother, receive and assimilate from nature.

गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् ।

गर्भो विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥ ७ ॥

7. *Garbho asyoṣadhīnām garbho vanaspatīnām.
Garbho viśvasya bhūtasya so agne garbhamēha
dhāḥ.*

O Agni, vitality of life, you are the life sustainer of herbs, you are the life sustainer of trees, you are the life sustainer of all living beings of the world. Pray sustain and mature the foetus here in the womb.

अधि स्कन्द वीर्यस्व गर्भमा धेहि योन्याम् ।

वृषांसि वृष्यावन्प्रजायै त्वा नयामसि ॥ ८ ॥

8. *Adhi skanda vīryasva garhamā dhehi yonyām.
Vṛṣāsi vṛṣṇyāvanprajāyai tvā nayāmasi.*

Rise, O man, be valiant, and place the seed in

the womb. You are strong and profuse in manliness. We exhort you only for procreation.

वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम् ।

अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥ ९ ॥

9. *Vi jihīṣva bārhotsāme garbhaste yonimā śayām.*
Aduṣṭe devāḥ putraṁ somapā ubhayaavinam.

Wax with the divine joy of hymnal divinity, and let the seed be placed in the womb. May the divinities of nature and humanity, all lovers and protectors of creative Soma bless you with noble progeny for both of us.

धातुः श्रेष्ठेन रूपेणास्या नार्यी गवीन्योः ।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १० ॥

10. *Dhātaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Dhata, sustainer of all living beings, pray sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

त्वष्टुः श्रेष्ठेन रूपेणास्या नार्यी गवीन्योः ।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ ११ ॥

11. *Tvaṣṭaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Tvashta, maker of forms, pray form and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

सर्वितः श्रेष्ठेन रूपेणास्या नार्यी गवीन्योः ।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १२ ॥

12. *Savitaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.*

O Savita, lord creator, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

प्रजापते श्रेष्ठेन रूपेणास्या नार्यी गवीन्योः ।

पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १३ ॥

13. *Prajāpate śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.*

O Prajapati, universal father of the children of nature and humanity, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

Kanda 5/Sukta 26 (Yajna in the New Home)

Vastoshpati Devata, Brahma Rshi

यजूंषि यज्ञे समिधः स्वाहाग्निः प्रविद्वानिह वो युनक्तु ॥ १ ॥

1. *Yajūṁṣi yajñe samidhaḥ svāhāgniḥ pravidvāniha
vo yunaktu.*

May Agni, learned scholar and enlightened scientist of yajna, light the samits, holy fuel, and fragrant materials and use the verses of Yajurveda here in this yajna in the home for you, i.e., inmates of the house. This is my prayer in truth of thought, word and deed.

युनक्तु देवः सविता प्रजानन्नस्मिन्यज्ञे महिषः स्वाहा ॥ २ ॥

2. *Yunaktu devaḥ savitā prajānannasminyajñe mahiṣaḥ svāhā.*

May the generous Savita, all inspiring creative genius, mighty potent and all aware, use the verses of Yajurveda and fragrant havis here in this yajna in the home. This is my prayer and submission in truth of heart and soul.

इन्द्र उक्थामदान्यस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ३ ॥

3. *Indra ukthāmadānyasminyajñe pravidvānyunaktu suyujāḥ svāhā.*

May the eminent scholar and friendly companion, Indra, use inspiring and exhilarating hymns of the Veda in this yajna here in the home. This is my prayer and submission in truth of heart and soul.

प्रैषा यज्ञे निविदः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः ॥ ४ ॥

4. *Praiṣā yajñe nividāḥ svāhā śiṣṭāḥ patnībhirvahateha yuktāḥ.*

May eminent men of initiative, learned scholars and cultured pioneers of the science of yajna with their wives join and conduct this yajna here in the home. This is my earnest prayer and submission.

छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः ॥ ५ ॥

5. *Chandāmsi yajñe marutaḥ svāhā māteva putraṁ pipṛteha yuktāḥ.*

May the Maruts, vibrant brave and heroic people, join us in this yajna and, like mother for the

child, bring us fulfilment of the Vedic prayers and cherished ambitions. This is my prayer and submission in truth.

एयमगन्बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा ॥ ६ ॥

6. *Eyamaganbarhiṣā prokṣaṇībhiryajñam tanvā-nāditiḥ svāhā.*

May inviolable mother Aditi with yajna sanctities and fragrances come and join us extending this yajna with her showers of blessings. This is my prayer and submission in all sincerity.

विष्णुर्युनक्तु बहुधा तपांस्यस्मिन्यज्ञे सुयुजः स्वाहा ॥ ७ ॥

7. *Viṣṇuryunaktu bahudhā tapāṁsyasminyajñe suyujah svāhā.*

May Vishnu, omnipresent spirit of divinity, the sage of universal love, companionable friend, bring us manifold disciplines of austerity and join us in this yajna. This is my prayer and submission in truth.

त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन्यज्ञे सुयुजः स्वाहा ॥ ८ ॥

8. *Tvaṣṭā yunaktu bahudhā nu rūpā asminyajñe suyujah svāhā.*

May Tvashta, formative spirit of nature, and the man of subtle and refined thoughts and forms, companionable friend, come, join us in this yajna and bless us with many forms of yajna and yajnic achievements. This is my prayer and submission in truth.

भगो युनक्त्वाशिषो न्वस्मा अस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ९ ॥

9. *Bhago yunaktvāśiṣo nyasmā asminyajñe pravi-dvānyunaktu suyujah svāhā.*

May Bhaga, divine spirit of prosperity, holy and companionable friend, join us in this yajna and bring us divine blessings. Let the eminent scholar, friendly and cooperative, join us in this yajna and bring us manifold advantages. This is my prayer and submission in earnest.

सोमो युनक्तु बहुधा पयांस्यस्मिन्यज्ञे सुयुजः स्वाहा ॥ १० ॥

10. *Somo yunaktu bahudhā payāṁsyasminyajñe suyujah svāhā.*

May Soma, divine spirit of peace and bliss, the man of peace and joy, spontaneous cooperative friend, join us here in this yajna and lead us to many forms of new exhilarating and dynamic ways of wealth and peaceful joy. This is my earnest prayer and submission.

इन्द्रो युनक्तु बहुधा वीर्या ण्यस्मिन्यज्ञे सुयुजः स्वाहा ॥ ११ ॥

11. *Indro yunaktu bahudhā vīryāṇyasminyajñe suyujah svāhā.*

May Indra, spirit of omnipotence, and man of power and initiative, real companion friend, come and join this yajna and bring us manifold powers and new possibilities. This is my prayer and submission in right earnest.

अश्विना ब्रह्मणा यातमर्वाञ्चौ वषट्कारेण यज्ञं वर्धयन्तौ ।
बृहस्पते ब्रह्मणा याह्यर्वाङ् यज्ञो अयं स्वर्गिदं यजमानाय
स्वाहा ॥ १२ ॥

12. *Aśvinā brahmaṇā yātamārvāñcau vaṣaṭkāreṇa yajñam vardhayantau. Bṛhaspate brahmaṇā yāhyarvān yajño ayaṁ svaridaṁ yajamānāya svāhā.*

O Ashvins, complementarities of natural dynamics, dynamic men and women, come straight with divine knowledge and promote the yajna with ever new and more productive holy inputs. O Brhaspati, Spirit of Infinity, O scholar of divine knowledge, come straight with the universal knowledge and possibilities revealed in the Veda. May this yajna be rising high to the regions of light and bliss for the yajamana and his new home. This is my prayer and submission in right earnest.

Kanda 5/Sukta 27 (Agni and Dynamics of Yajna)

Agni Devata, Brahma Rshi

ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचीष्यग्रेः ।

द्युमत्तमा सुप्रतीकः ससूनुस्तनूनपादसुरो भूरिपाणिः ॥ १ ॥

1. *Ūrdhvā asya samidho bhavantyūrdhvā śukrā śocīmśyagneh. Dyumattamā supratīkaḥ sasūnu-stanūnapādasuro bhūripāṇiḥ.*

High are the fuel sticks of this Agni in flames, high, radiant and pure its lights. Most refulgent, most glorious, assisted by many noble active forces, it is infallible and inviolable in body, highly energetic and boundless in power and force.

(Agni is a metaphor. It stands for self-refulgent Divinity, brilliant leader, sagely scholar and any such other leading power.)

देवो देवेषु देवः प॒थो अ॒नक्ति॒ मध्वा॑ घृ॒तेन॑ ॥ २ ॥

2. *Devo deveṣu devaḥ patho anakti madhvā ghr̥tena.*

Divine among divinities, self-refulgent and generous, it opens and illumines new paths of life and sprinkles them with honey sweets of light and ghr̥ta.

मध्वा॑ य॒ज्ञं न॑क्षति प्रै॒णानो॑ नरा॒शंसो॑ अ॒ग्निः सु॒कृद्दे॒वः स॒विता॑
वि॒श्ववा॑रः ॥ ३ ॥

3. *Madhvā yajñam nakṣati praiṇāno narāśaṁso agniḥ sukr̥ddevaḥ savitā viśvavārah.*

Self-refulgent Agni, admired and adored by humanity, energises, advances and beautifies yajna and yajnic operations of human karma with honey sweets of beauty and dignity. Noble performer, refulgent illuminator, creative inspirer, Agni is the universal choice of human love and exaltation.

अ॒च्छा॒यमे॒ति॒ शव॑सा घृ॒ता चि॒दीडा॑नो॒ वह्नि॑र्म॒सा ॥ ४ ॥

4. *Acchāyameti śavasā ghr̥tā cidīdāno vahnirnamasā.*

This Agni, carrier and advancer of yajna, loved, adored and served with ghr̥ta, yajnic food and devotion, goes forward with full power and glory of light.

अ॒ग्निः स्तु॒चो॑ अध्व॒रेषु॑ प्र॒यक्षु॑ स य॒क्षद॑स्य म॒हिमा॑नम॒ग्नेः ॥ ५ ॥

5. *Agniḥ sruco adhvaṛeṣu prayakṣu sa yakṣadasya mahimānamagneḥ.*

Agni is to be loved, served and worshipped in yajna with offers of oblations with ladlefuls of ghr̥ta. Let the yajamana recognise, honour and internalise the

grandeur of this divine Agni.

त॒री म॒न्द्रासु॑ प्र॒यक्षु॑ वस॒वश्चाति॑ष्ठन्वसुधा॒तरश्च॑ ॥ ६ ॥

6. *Tarī mandrāsu prayakṣu vasavaścātiṣṭhanva-sudhātaraśca.*

Agni is the saviour, adorable, and to be honoured by yajna in matters of life and on occasions of joy and celebration. More liberal and greater sustainer of life and life's wealth than the sustainers it is, because the life supports themselves are supported by Agni.

द्वारो॑ दे॒वीरन्व॑स्य॒ विश्वे॑ व्र॒तं रक्ष॑न्ति वि॒श्वहा॑ ॥ ७ ॥

7. *Dvāro devīranvasya viśve vrataṁ rakṣanti viśvahā.*

All the doors of divine experience and knowledge of the world such as the organs of sense, understanding and judgement follow, abide by and maintain the discipline of its law without relent, all the time.

उ॒रुव्य॑च॒साग्रे॑र्धा॒मना॑ प॒त्यमा॑ने । आ सु॒ष्वर्य॑न्ती यज॒ते उ॒पाके॑
उ॒षासा॑न॒क्तेमं॑ य॒ज्ञम॑वतामध्व॒रं नः॑ ॥ ८ ॥

8. *Uruvyacasāgnerdhāmnā patyamāne. Ā suṣvayantī yajate upāke uṣasānaktemaṁ yajñamavatāmadhvaraṁ naḥ.*

Receiving their light, power and parental efficacy for us from the wide expansive splendour of divine Agni, the night and dawn, blissful sisterly divinities moving on together, may, we pray, protect and promote this our yajna of love and non-violent advancement of humanity and the environment.

दैवा॒ होतार॑ ऊ॒र्ध्वम॑ध्व॒रं नोऽ॒ग्नेर्जि॑ह्वा॒भि गृ॑णत॒ गृणता॑ नः
स्वि॒ष्टये । ति॒स्रो दे॒वीर्ब॑र्हिरेदं॒ स॒दन्ता॑मिडा॒ सर॑स्वती॒ म॒ही
भार॑ती॒ गृणा॑ना ॥ ९ ॥

9. *Daivā hotāra ūrdhvamadhvaram no'gnerji-hvayābhi grṇata grṇatā naḥ sviṣṭaye. Tisro devīrbahiredam sadantāmiḍā sarasvatī mahī bhārati grṇānā.*

May the divine yajna performers of nature and humanity promote and exalt our yajna of love, non-violence and socio-natural cohesion by the rising flames of Agni and the vaulting words of divinity, and thus may they promote and exalt our yajna for our common good. And may the three great divinities, Ida, Sarasvati and Bharati, divine Nature, divine knowledge and divine ethics and policy of holistic nature emanating from absolute divinity, Vedic knowledge and the sanctity of great living existence, seated on this vedi of our yajna of the social human order promote and bless us and our yajnic programme.

तन्न॑स्तु॒रीप॑म॒द्भुतं॑ पु॒रुक्षु॑ । दे॒व त्वष्टा॑ रा॒यस्पोषं॑ वि॒ष्य नाभि॑-
म॒स्य ॥ १० ॥

10. *Tannasturīpamadbhutam purukṣu. Deva tvaṣṭā rāyaspoṣam vi ṣya nābhimasya.*

May divine Tvashta, creator and maker of refined forms and institutions, create and grant us that abundant, wonderful wealth, energy and food for body, mind and soul that grows fast for all, place it at the centre-vedi of the social order, open up doors of prosperity and relieve us of all want and suffering.

वनस्पतेऽव सृजा रराणः ।

त्मना देवेभ्यो अग्निर्हव्यं शमिता स्वदयतु ॥ ११ ॥

11. *Vanaspate'va sṛjā rarāṇaḥ. Tmanā devebhyo agnirhavyam śamitā svadayatu.*

O Vanaspati, lord of nature, protector and promoter of forest, botanist of high order, happy and enthusiastic at heart, with your very soul create and release for the devas, divinities of nature and nobilities of humanity, all dedicated to yajna, holy and refined materials for inputs of the yajna of development, and Agni, enlightened spirit of the nation, lover of peace and stability, would be delighted with the state of society and its prosperity.

अग्ने स्वाहा कृणुहि जातवेदः ।

इन्द्राय यज्ञं विश्वे देवा हविरिदं जुषन्ताम् ॥ १२ ॥

12. *Agne svāhā kṛṇuhi jātavedaḥ. Indrāya yajñam viśve devā haviridam juṣantām.*

Agni, lord of world knowledge take this holy offering and, in all holiness and sincerity, refine and raise the yajna to the grace and glory of Indra, spirit of power and prosperity of humanity. And may all the Devas of nature and humanity share this holy gift and rejoice.

Kanda 5/Sukta 28 (Longevity and the Sacred thread)

Trivrt Devata, Atharva Rshi

नव प्राणान्नवभिः सं मिमीते दीर्घायुत्वाय शतशारदाय ।

हरिते त्रीणि रजते त्रीण्ययसि त्रीणि तपसाविष्ठितानि ॥ १ ॥

1. *Nava prāṇānnavabhiḥ sam mimīte dīrghā-yutvāya śataśāradāya. Harite trīṇi rajate trīṇyayasi trīṇi tapasā viṣṭhitāni.*

Lord Almighty joins nine pranic energies in proper accord with nine for a long life of hundred years, three in gold, three in silver and three in iron are integrated in accordance with the quality and intensity of nature and character in relation to natural law and discipline. (Gold, silver and iron are concrete versions of the Sattva, Rajas and Tamas variations of personality.)

Note: This mantra is a comprehensive foreshadow of all the fourteen verses of the hymn.

This sukta presents a symbolic vision of the relation of human personality with nature. It also presents a symbolic interpretation of the three threefold threads of the sacred yajnopavita as our link with life.

Prana energises all our human faculties at the rational, emotional and instinctive levels. All these three are further classified into sattvic, Rajasic and Tamasic levels of high, medium, and low order. The division thus is ninefold. Prana energises all of them in accordance with the character and intensity of each. Basically prana is one as personality too is one.

The three sacred threads, each of them threefold, of the yajnopavita symbolise the relationship of the spiritual, intellectual and familial sides of our personality to the divine, educational and procreative sides of life, reminding us of our obligations: worship of God, gratitude to teachers and seniors, and respect to our parents with affectionate service.

Just as nine orders of prana are at source one, and nine variations of personality are one, just so the 3x3 threads of the yajnopavita are three circulations of one thread knotted at the point where the beginning and the end of the thread coincide. The knot is known as divine, Brahma knot.

Aspects of the life-prana symbolism and the significance of the sacred thread in relation to life and duty are reflected in the mantras.

अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च ।
आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृता पारयन्तु ॥ २ ॥

2. *Agniḥ sūryaścandramā bhūmirāpo dyauranta-rikṣaṁ pradiśo diśaśca. Ātavā ṛtubhiḥ saṁvi-dānā anena mā trivṛtā pārayantu.*

May Agni, vital heat, sun, moon, earth, waters, solar regions, middle regions, four quarters of space, and the interdirections, all these nine accordant with the seasons and through all seasons take me successfully across the course of life by this triple armour of pranic energy, the course symbolised by the triple yajnopavita.

(Nine aspects of nature accordant with the seasons, and nine orders of our personality are related here through the intermediacy of prana. Nine orders of personality may be interpreted as our rational, emotional and instinctive life lived at sattvic, rajasic and tamasic level or the physical, mental and spiritual life lived at three levels. All the nine orders of personality, nine orders of nature and nine orders of prana are to be harmonious and in accord with the seasons of the year and seasons of life from the first to the last days of life.

Yajnopavita symbolises the living across the course of life: First twenty five years of Brahmacharya for study and preparation, next twenty five years of Grhastha for family life, next twenty five years of Banaprastha in retirement, all symbolised by three threads of the yajnopavita. In the fourth phase of twenty five years of Sanyasa, the yajnopavita is relinquished because life and nature-better call it personality and nature-are identified, beyond the relationship, symbol and symbolised are one.)

त्रयः पोषास्त्रिवृतिं श्रयन्तामनक्तुं पूषा पर्यसा घृतेन । अन्नस्य
भूमा पुरुषस्य भूमा भूमा पशूनां त इह श्रयन्ताम् ॥ ३ ॥

3. *Trayaḥ poṣāstrivṛti śrayantāmanaktu pūṣā payasā ghr̥tena. Annasya bhūmā puruṣasya bhūmā bhūmā paśūnām ta iha śrayantām.*

May three orders of growth and abundance abide in the threefold order of pranic energy from the heavens, skies and earth, and symbolically in the threefold yajnopavita, and may the divine spirit of cosmic nourishment, growth and abundance, Pusha, bless us with water, milk and ghr̥ta. May abundance of food and energy, abundance of people, and abundance of wealth and animals abide here in this life. (The symbolic reference to threefold yajnopavita enjoins that along with prayer man has to justify prayer with effort and action as well. The yajnopavita is not only a human privilege, it is also a divine commandment. One who fails to keep the commandment for knowledge, action and prayer for potential beyond actual strength and performance fails to honour the privilege and falls from the privilege.)

इममादित्या वसुना समुक्षतेममग्ने वर्धय वावृधानः ।

इममिन्द्र सं सृज वीर्ये ऽणिस्मिन्निवृच्छयतां पोषयिष्णु ॥ ४ ॥

4. *Imamādityā vasunā samukṣatemamagne vardhaya vāvṛdhānaḥ. Imamindra saṁ sṛja vīryeṇāsmintrivṛcchrayatāṁ poṣayiṣṇu.*

O Adityas, lights of the sun over the year, shower this soul with the wealth of light and vitality. O Agni, energy and fertility of mother earth, growing, rising and raising, advance this soul in prosperity. O Indra, cosmic energy of the middle regions of the sky, strengthen and exhilarate this soul with valour and creative splendour. O Lord Supreme, let the triple armour of light, power and prosperity of the three cosmic regions abide here in the soul, advancing and exalting the person. (The yajnopavita also has been interpreted as the triple armour.)

भूमिष्ठा पातु हरितेन विश्वभृद्ग्निः पिपर्वयसा सजोषाः ।

वीरुद्भिष्टे अर्जुनं संविदानं दक्षं दधातु सुमनस्यमानम् ॥ ५ ॥

5. *Bhūmiṣṭvā pātu haritena viśvabhṛdagniḥ pipartvayasā sajoṣāḥ. Vīrudbhiṣṭe arjunam saṁvidānaṁ dakṣaṁ dadhātu sumanasyamānam.*

O wearer of the triple armour, may Bhumi, the world of expansive existence, protect and promote you with the golden glory of higher life. May Agni, spirit and energy of the earth, loving and companionable, which holds and sustains the world of life, bless you with the strength of steel. And may the middle regions, with herbs and trees which they bless with sap, bear and bring for you the silver sense of lovely peace and joy of mind and life's expertise worthy of love and value.

त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं
हिंसितस्य परापतत् । अपामेकं वेधसां रेत आहुस्तत्ते हिरण्यं
त्रिवृदस्त्वायुषे ॥ ६ ॥

6. *Tredhā jātaṁ janmanedaṁ hiraṇyamagnere-kaṁ
priyatamaṁ babhūva somasyaikaṁ himsitasya
parāpatat. Āpāmekam vedhasāṁ reta Āhustatte
hiraṇyam trivṛdastvāyuṣe.*

This golden glory of life's strength and splendour is born three-way from the very beginning of life: One is the dearest darling of Agni and the profuse generosity of earth, the other one is born of Soma crushed, descended from the moon and reflected from the sun, and yet another one, they say, is the living essence of cosmic waters and universal intelligence of Nature. And that is the golden glory for you, threefold, the triple armour for you, for health and long age.

त्रायुषं जमदग्नेः कश्यपस्य त्रायुषम् । त्रेधामृतस्य चक्षुषं
त्रीण्यायूंषि तेऽकरम् ॥ ७ ॥

7. *Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam.
Tredhāmṛtasya cakṣaṇaṁ trīṇyāyūṁṣi te 'karam.*

Triple and thrice brilliant is the life of Jamadagni, the man of fiery tempered vitality of Brahmacharya. Triple and thrice far reaching is the life of Kashyapa, the man of universal vision and wisdom. Threefold is the voice of the Lord of Immortality: "I have created and ordained triple threefold span of life for you", life of knowledge, action and worship for three to four hundred years.

त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।

प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥ ८ ॥

8. *Trayaḥ suparṇāstrivṛtā yadāyannekākṣarama-
bhisambhūya śakrāḥ. Pratyauhanmr̥tyuma-
mr̥tena sākamantardadhānā dūritāni viśvā.*

Three mighty sojourners wearing the triple armour of Jnana (knowledge), Karma (right action) and Bhakti (divine worship), who rise, having self-realised the spirit and presence of the One Imperishable Om, transcend the fear and pain of death at a single stroke by the vision of Immortality after they have overcome all the negativities and fluctuations of material existence within. (Three sojourns: Jnana yogis, Karma yogis and Bhakti yogis, or Vasu, Rudra and Aditya scholars, or senses, mind and soul.)

दिवस्त्वा पातु हरितं मध्यात्त्वा पात्वर्जुनम् ।

भूम्या अयस्मयं पातु प्रागाद्देवपुरा अयम् ॥ ९ ॥

9. *Divastvā pātu haritaṁ madhyāttvā pātvarjunam.
Bhūmyā ayasmayaṁ pātu pragāddevapurā ayam.*

May the golden glory of nature's sattva protect and promote you from the region of heaven. May the silver beauty of nature's rajas protect and promote you from the middle region. May the iron strength of nature's tamas protect and promote you from the regions of the earth. Thus does this soul reach the region of divinities.

इमास्तिस्त्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।

तास्त्वं बिभ्रद्वर्चस्व्युत्तरो द्विषतां भव ॥ १० ॥

10. *Imāstisro devapurāstāstvā rakṣantu sarvataḥ.
Tāstvaṁ bibhṛadvarcasvyuttaro dviṣatāṁ bhava.*

These three, golden glory of the Sattva of nature, silver beauty of the Rajas of nature, and iron strength of the Tamas of nature, are the divine stages of the soul's progress. Bearing these, wearing this triple armour of protection and progress, brilliant and enlightened, rise higher and keep all hate and jealousy down and defeated. May all these, all-ways, protect you against all negativities.

पुरं देवानाममृतं हिरण्यं य अबिधे प्रथमो देवो अग्रै । तस्मै
नमो दश प्राचीः कृणोम्यनु मन्यतां त्रिवृदाबधे मे ॥ ११ ॥

11. *Puraṁ devānāmamṛtaṁ hiraṇyaṁ ya ābedhe prathamo devo agre. Tasmai namo daśa prācīḥ kṛṇomyanu manyatāṁ trivṛdābadhe me.*

That eternal and immortal Spirit of the universe wrapped in golden mystery is the seat of divinities which the prime cause of the universe, self-refulgent and self-manifest Brahman, brings into manifestation, first. To that Spirit omnipresent in all ten directions, I do homage. May the Spirit of three-matras, OM, graciously accept me as I bind myself to the discipline of the threefold sacred thread. Pray, bless me and my resolution.

आ त्वा चृतत्वयमा पूषा बृहस्पतिः ।
अहर्जातस्य यन्नाम तेन त्वाति चृतामसि ॥ १२ ॥

12. *Ā tvā cṛtatvaryamā pūṣā bṛhaspatiḥ.
Aharjātasya yannāma tena tvāti cṛtāmasi.*

O seeker of light and wisdom, may Aryama, divine path maker, Pusha, lord of life's nourishment, and Brhaspati, lord of infinity, accept you into the filial bond. We accept you and enfold you in that open ended

and expansive light and brilliance which is the innate and essential nature and character of the sun which daily rises with new splendour.

ऋतुभिर्ध्वार्तवैरायुषे वर्चसे त्वा । संवत्सरस्य तेजसा तेन
संहनु कृण्मसि ॥ १३ ॥

13. *Rtubhiṣṭvārtavairāyuṣe varcase tvā. Saṁvatsarasya tejasā tena saṁhanu kṛṇmasi.*

For the light of life and a long age of health and refinement in accord with the seasons, with all gifts of the seasons, we strengthen you and temper you with that splendour of the yearly course of the sun which would make you inviolable against all injustice and opposition.

घृतादुल्लुप्तं मधुना समक्तं भूमिदृंहमच्युतं पारयिष्णु ।
भिन्दन्त्सपत्नानधरांश्च कृण्वदा मा रोह महते सौभगाय ॥ १४ ॥

14. *Ghṛtādulluptaṁ madhunā samaktaṁ bhūmi-dṛṁhamacyutaṁ pārayiṣṇu. Bhindantsa-patnānadharāṁśca kṛṇvadā mā roha mahate saubhagāya.*

O man, born of light, refined with sweets as honey, firm as earth, immovable, eager to lead and cross the seas, breaking through adversaries and defeating opposition and evil, come, rise with me for self-fulfilment and well being of high order.

Kanda 5/Sukta 29 (Destruction of Germs and Insects)

Agni Devata, Chatana Rshi

पुरस्ताद्युक्तो वह जातवेदोऽग्रे विद्धि क्रियमाणं यथेदम् ।
त्वं भिषग्भेषजस्यासि कर्ता त्वया गामश्वं पुरुषं सनेम ॥ १ ॥

1. *Purastādyukto vaha jātavedo'gne viddhi kriya-māṇam yathedam. Tvaṁ bhiṣagbheṣajasyāsi kartā tvayā gāmaśvaṁ puruṣaṁ sanema.*

O Agni, Jataveda, general physician of comprehensive knowledge of disease and medicine, come as appointed in advance, know what it is now to be done. You are the physician, you are the maker of the medicine. By you, your knowledge and application, let us have a nation of healthy people, fertile cows and fleet horses.

तथा तदग्रे कृणु जातवेदो विश्वेभिर्देवैः सह संविदानः ।
यो नो दिदेव यतमो जघास यथा सो अस्य परिधिष्य-
ताति ॥ २ ॥

2. *Tathā tadagne kṛṇu jātavedo viśvebhirdevaiḥ saha saṁvidānaḥ. Yo no dideva yatamo jaghāsa yathā so asya paridhiṣpatāti.*

O Agni, Jataveda, since you know and meet all brilliant scholars and specialists and you know all the divine herbs and sanatives of the world, decide and do that what you would so that whatever ailment and disease vexes us and consumes our health is eliminated to the last bounds of its effect.

यथा सो अस्य परिधिष्यताति तथा तदग्रे कृणु जातवेदः ।
विश्वेभिर्देवैः सह संविदानः ॥ ३ ॥

3. *Yathā so asya paridhiṣpatāti tathā tadagne kṛṇu jātavedaḥ. Viśvebhirdevaiḥ saha saṁvidānaḥ.*

Agni, Jataveda, in order that the disease with its cause be eliminated to the bounds of its prevalence,

do that what you decide but in consultation with all the brilliant scholars and specialists in the field and with the joint consolidated knowledge of all the divine herbs and sanatives you know.

अक्ष्यौ ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि प्र दतो
मृणीहि। पिशाचो अस्य यत्तमो जघासाग्ने यविष्ठ प्रति तं
शृणीहि ॥ ४ ॥

4. *Akṣyau3 ni vidhya hṛdayam ni vidhya jihvām ni trnddhi pra dato mṛṇīhi. Piśāco asya yatamo jaghāsāgne yaviṣṭha prati taṁ śṛṇīhi.*

Agni, whoever or whatever the blood sucking agent of the enemy, fix it in the eyes, pierce the heart, pierce the tongue, break the teeth. Whatever or whoever vexes and consumes us, O most youthful defender, break that down to dust.

यदस्य हृतं विहृतं यत्पराभृतमात्मनो जग्धं यत्तमपिशाचैः ।
तदग्ने विद्वान्पुनरा भर त्वं शरीरे मांसमसुमेरयामः ॥ ५ ॥

5. *Yadasya hrtaṁ vihrtaṁ yatparābhrtamātmano jagdham yatamatpiśācaiḥ. Tadagne vidvānpunarā bhara tvam śarīre māṁsamasumerayāmaḥ.*

O Agni, Jataveda, learned physician, whatever of the health of body and mind of this person has been taken off, eaten up or robbed away by the blood sucking devils, that you repair, replenish and restore to full health. Let us rebuild and restore the muscle and pranic energy in the patient's body.

आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अग्ने दृढम्भ ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ यमस्तु ॥ ६ ॥

6. *Āme supakve śabale vipakve yo mā piśāco aśane dadambha. Tadātmanā prajayā piśācā vi yātaya-
ntāmagado'yamastu.*

Whatever polluting and life threatening germs enter and pollute our food—whether raw, cooked, half cooked, fully cooked—and damage our health, let these be countered and destroyed in themselves and with their further growth, and let this patient be restored to good health.

क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये ३ यः ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽ-
यमस्तु ॥ ७ ॥

7. *Kṣīre mā manthe yatamo dadambhākṛṣṭapacye aśane dhānye' yaḥ. Tadātmanā prajayā piśācā vi yātayantāmagado'yamastu.*

Whatever germs in milk, in butter milk or in wild grains enter our food and damage us, let these be countered and destroyed in themselves and with their further growth, and let the affected patient restored to good health.

अपां मा पाने यतमो ददम्भ क्रव्याद्यातूनां शयने शयानम् ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽ-
यमस्तु ॥ ८ ॥

8. *Apāṁ mā pāne yatamo dadambha kravyā-dyātūnām śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado'yamastu.*

Of the flesh eating damagers, whatever germs of waters in our drink damage us, and whatever bugs or

germs in bed infect the person sleeping there, let these be countered and destroyed in themselves and with their further growth, and let the person affected be restored to good health.

दिवा॑ मा॒ नक्तं॑ यत्तमो॑ द॒दम्भ॑ क॒व्याद्या॑तूनां॒ शय॑ने॒ शयान॑म् ।
तदा॑त्मना॑ प्र॒जया॑ पिशा॒चा वि॑ या॒तय॑न्तामग॒दो ३५-
यम॑स्तु ॥ ९ ॥

9. *Divā ma naktam yatamo dadambha kravyā-dyātūnām śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the life damagers whatever carnivorous insects or germs infect and damage me day or night sleeping in bed, let these be countered and destroyed, themselves and with their further growth, and let the person affected be restored to good health.

क॒व्याद॑मग्ने रु॒धिरं॑ पि॒शाचं॑ म॒नो॒हनं॑ जहि॒ जात॑वेदः । तमिन्द्रो॑
वा॒जी वज्रे॑ण हन्तु॒च्छिन॑त्तु सोमः॒ शिरो॑ अस्य धृ॒ष्णुः ॥ १० ॥

10. *Kravyādamagne rudhiram piśācam manohanam jahi jātavedaḥ. Tamindro vājī vajreṇa hantu cchinattu somaḥ śiro asya dhṛṣṇuḥ.*

Agni, Jataveda, whatever the life threatening insect and germ, whether in the flesh or in blood or mind damaging, destroy that. Let Indra, energy treatment, destroy that with strike of the current of adequate degree. Let Soma, regenerative sanative of irresistible power, break the head of the damager.

स॒नाद॑ग्ने मृ॒णसि॑ यातु॒धाना॑न्न त्वा॒ रक्षांसि॑ पृ॒तना॑सु जिग्युः ।
स॒हमू॑राननु॒दह॑ क॒व्यादो॑ मा ते॒ हेत्या॑ मु॒क्षत॑ दै॒व्यायाः॑ ॥ ११ ॥

11. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāmsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

O Agni, physician, heat of fire, radiation of energy, you always destroy life-damaging elements of the environment. Negative forces never win against you in the battles of health and recovery. Pray burn up and destroy all life damaging insects and germs along with their roots and origin. Let none of them escape from the stroke of your life saving force.

स॒मा॒हर॒ जा॒तवे॒दो॒ य॒द्धृ॒तं॒ य॒त्प॒रा॒भृ॒तम् ।

गा॒त्रा॒ण्य॒स्य॒ वर्ध॑न्ता॒मं॒शु॒रि॒वा॒ प्या॑यता॒म॒यम् ॥ १२ ॥

12. *Samāhara jātavedo yaddhṛtaṁ yatparābhṛtam. Gātrāṇyasya vardhantāmaṁśurivā pyāyatāmayam.*

O Jataveda, recover and consolidate whatever has been lost and robbed away. Let parts of the body system recover and grow like filaments of the lotus and be whole as phases of the moon. (The mantra suggests the possibility of the regeneration of vital organs also.)

सो॒म॒स्ये॒व जा॒तवे॒दो अं॒शु॒रा प्या॑यता॒म॒यम् ।

अ॒ग्ने॒ वि॒र॒ष्णि॒नं॒ मे॒ध्य॑म॒य॒क्ष्मं॒ कृ॒णु॒ जी॒वतु॑ ॥ १३ ॥

13. *Somasyeva jātavedo aṁśurā pyāyatāmayam. Agne virapśinaṁ medhyamayakṣmaṁ kṛṇu jīvatu.*

Agni, Jataveda, let this patient recover and grow like filaments of the lotus and be whole like phases of the moon. Let him be fully healthy, strong, vigorous, fresh and free from negativities. Let him live his full

life.

ए॒तास्ते॑ अ॒ग्ने स॒मिधः॑ पि॒शाच॒जम्भ॑नीः ।

तास्त्वं जु॑षस्व॒ प्रति॑ चै॒ना गृ॑हा॒ण जा॒तवे॑दः ॥ १४ ॥

14. *Etāste agne samidhaḥ piśācajambhanīḥ.
Tāstvaṁ juṣasva prati cainā gṛhāṇa jātavedaḥ.*

Agni, holy fire, these are your divine fuel sticks which burn and destroy life threatening forces of pollution and disease. O Jataveda, pray accept these into the lighted fire, love these, be happy and beneficent to us for health and purity.

ता॒र्ष्टा॒धीर॑ग्ने स॒मिधः॑ प्र॒ति गृ॑हा॒ह्यर्चि॑षा ।

जहा॑तु क्र॒व्याद्रू॑पं यो अ॒स्य मांसं॑ जिही॒र्षति॑ ॥ १५ ॥

15. *Tārṣṭāghīragne samidhaḥ prati gṛhṇāhyarciṣā.
Jahātu kravyādrūpaṁ yo asya māṁsaṁ jihīrṣati.*

O Agni, raised and rising in the vedi, pray accept these fuel sticks of trshtagha tree by the flames of fire so that the life damaging infection which consumes the flesh of this patient may give up its form and force and the patient may recover.

Kanda 5/Sukta 30 (God Health and Full Age)

Ayushyam Devata, Ayushkama Rshi

आ॒व॒तस्त॑ आ॒व॒तः प॒रा॒व॒तस्त॑ आ॒व॒तः । इ॒हैव॑ भ॒व मा नु॑ गा
मा पू॒र्वान॑नु गाः पि॒तृ॒नसुं॑ ब॒ध्नामि॑ ते दृ॒ढम् ॥ १ ॥

1. *Āvatasta āvataḥ parāvatasta āvataḥ. Ihaiva bhava mā nu gā mā pūrvānanu gāḥ pitṛnasuṁ badhnāmi te drḍham.*

O man, I strengthen and fully fortify your life

energy against any danger which may be closer than the closest or farther than the farthest. Stay here, alive and strong. Do not follow the forefathers dead and gone. Do not follow the parents either, for they too would go earlier. Follow them alive and keep up their tradition.

यत्त्वाभिचेरुः पुरुषः स्वो यदरणो जनः । उन्मोचनप्रमोचने
उभे वाचा वदामि ते ॥ २ ॥

2. *Yattvābhiceruḥ puruṣaḥ svo yadarāṇo janah.*
Unmocanapramocane ubhe vācā vadāmi te.

If there be a person distant and wrong, or if there be a person, your own, who may do wrong, I speak to you about how to forestall the wrong or how to face it with confidence and overcome it.

यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ ३ ॥

3. *Yad dudrohitha śepiṣe striyai puṁse acittyā.*
Unmocanapramocane ubhe vācā vadāmi te.

Out of wantonness of mind, hate or anger, if you have sworn at, cursed or reviled a man or woman, I would speak and advise you both ways, how to forestall the evil or how to face it with self-confidence and overcome it.

यदेनसो मातृकृताच्छेषे पितृकृताच्च यत् ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ ४ ॥

4. *Yadenaso mātṛkṛtācchēṣe pitṛkṛtācca yat.*
Unmocanapramocane ubhe vācā vadāmi te.

And if you are suffering the consequences of sin committed by your father or mother, either way I

would speak and advise you how to forestall the effects or face them with success.

यत्ते माता यत्ते पिता जामिभ्राता च सर्जितः ।

प्रत्यक्सेवस्व भेषजं जरदष्टिं कृणोमि त्वा ॥ ५ ॥

5. *Yatte mātā yatte pitā jāmirbhrātā ca sarjataḥ.
Pratyaksevasva bheṣajaṁ jaradaṣṭim kṛṇomi tvā.*

Whatever relief, sanative or medicament for healing your mother, father, sister, and brother prepare and offer you, accept and take that straight. I advise and strengthen you to live a full span of age with good health.

इहैधि पुरुष सर्वेण मनसा सह ।

दूतौ यमस्य मानु गा अधि जीवपुरा इहि ॥ ६ ॥

6. *Ihaidhi puruṣa sarveṇa manasā saha.
Dūtau yamasya mānu gā adhi jīvapurā ihi.*

O man, stay here in life with all your mind and senses in full healthy order. Do not follow the messengers of death, let day and night pass without adversely affecting you. Go on in the celestial city of the spirit, living happy.

अनुहूतः पुनरेहि विद्वानुदयनं पथः ।

आरोहणमाक्रमणं जीवतो जीवतोऽयनम् ॥ ७ ॥

7. *Anuhūtaḥ punarehi vidvānudayanam pathaḥ.
Ārohaṇamākramaṇam jīvatojīvato'yanam.*

Called again, come again, knowing the path of dawn and ascent. To rise, to go forward on and on that is the orbit of life for every living person.

मा बिभेर्न मरिष्यसि ज॒रद॑ष्टिं कृ॒णोमि त्वा ।

नि॒रवोच॑म॒हं यक्ष॑म॒ङ्गेभ्यो॑ अ॒ङ्गज्व॑रं तव ॥ ८ ॥

8. *Mā bibherna mariṣyasi jaradaṣṭim kṛṇomi tvā. Niravocamaham yakṣmamaṅgebhyo aṅgajvaram tava.*

Fear not, you shall not die. I have taught and strengthened you to live a full age of hundred years. I have taught you and I have eliminated the germinal roots of cancer, consumption and fever from every part of your body.

अ॒ङ्गभे॒दो अ॒ङ्गज्व॑रो यश्च॑ ते हृद॒याम॑यः ।

यक्ष॑मः श्ये॒नइ॒व प्रा॑प॒प्तद्वा॒चा सा॒ढः प॑र॒स्तरा॑म् ॥ ९ ॥

9. *Aṅgabhedo aṅgajvaro yaśca te hṛdayāmayah. Yakṣmaḥ śyena-iva prāpaptadvācā sāḍhaḥ parastarām.*

Arthritis, consumptive fever of body parts, cardiac problems, cancer, all, devitalised and driven off through health education, have flown far away like a hawk.

ऋ॒षीं बो॒धप्र॑तीबो॒धाव॑स्वप्नो यश्च॑ जागृ॒विः ।

तौ ते॑ प्रा॒णस्य॑ गो॒सारौ दि॒वा न॑क्तं च जागृ॒ताम् ॥ १० ॥

10. *Rṣī bodhapratībodhāvasvapno yaśca jāgrviḥ. Tau te prāṇasya goptārau divā naktam ca jāgrtām.*

Knowledge and awareness by direct sense experience and inference and by creative response and memory are two visionary guards of personality which never sleep and keep awake. O man, they both are protectors of your life energy. Let these keep awake as

life guards for you day and night.

अयमग्निरुपसद्य इह सूर्य उदेतु ते । उदेहि मृत्योर्गम्भी-
रात्कृष्णाच्चित्तमसस्परि ॥ ११ ॥

11. *Ayamagnirupasadya iha sūrya udetu te.*
Udehi mṛtyorgambhīrātkṛṣṇāccittamasaspari.

This life energy is worthy of reverence. By virtue of this, your life's spirit arises in the body. O Jiva, soul of life, rise beyond the deep cave of death and beyond the darkest of the dark and negation.

नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति ।
उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये ॥ १२ ॥

12. *Namo yamāya namo astu mṛtyave namaḥ pitṛbhya*
uta ye nayanti. Utpāraṇasya yo veda tamagniṁ
puro dadhe'smā ariṣṭatātaye.

Homage to Yama, lord ordainer of life and death. Homage be to death which leads to life's renewal. Homage to Pitṛ pranas which carry us on and forward. That Agni, lord supreme of life and light, who knows the mystery of life and death and the transcendence from life and death, we keep upfront in mind for our ultimate well being and salvation.

ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम् ।
शरीरमस्य सं विदां तत्पद्भ्यां प्रति तिष्ठतु ॥ १३ ॥

13. *Aitu prāṇa aitu mana aitu cakṣuratho balam.*
Śarīramasya saṁ vidāṁ tatpadbhyāṁ prati
tiṣṭhatu.

Let prana come, let mind come, let vision come

and let energy come. Let consciousness come to the body and then let the person stand on the feet.

प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा ३ सं बलेन ।

वेत्था मृतस्य मा नु गान्मा नु भूमिगृहो भुवत् ॥ १४ ॥

14. *Prāṇenāgne cakṣuṣā saṁ sṛjemaṁ samīraya tanvā' saṁ balena. Vetthāmṛtasya mā nu gānmā nu bhūmigṛho bhuvat.*

O Agni, regenerate, recreate this person with pranas, with eye sight, let him move with strength and body. You know of life and mortality and immortality. Let him not go. Let him not fall to dust.

मा ते प्राण उप दसन्मो अपानोऽपि धायि ते ।

सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः ॥ १५ ॥

15. *Mā te prāṇa upa dasanmo apāno'pi dhāyi te. Sūryastvādhīpatirmṛtyorudāyacchatu raśmibhiḥ.*

Your prana must not fail. Your apana must not be closed. May the sun, presiding light of life, revive and raise you with its rays.

इयमन्तर्वदति जिह्वा बद्धा पणिष्पदा ।

त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः ॥ १६ ॥

16. *Iyamantarvadati jihvā baddhā paṇiṣpadā. Tvayā yakṣmaṁ niravocaṁ śataṁ ropīśca takmanah.*

This quivering tongue, bound within the mouth, now speaks. I drive out the cancerous consumption from your body and silence a hundred fever pains that torment you.

अ॒यं लो॒कः प्रि॒यत॑मो दे॒वाना॒मप॑राजितः ।

यस्मै॑ त्वमि॒ह मृ॒त्यवे॑ दि॒ष्टः पु॒रुष॑ जज्ञिषे ।

स च॒ त्वानु॑ ह्वयाम॒सि मा पु॒रा ज॒रसो॑ मृथाः ॥ १७ ॥

17. *Ayaṁ lokaḥ priyatamo devānāmaparājitaḥ.
Yasmai tvamiha mṛtyave diṣṭaḥ puruṣa jajñiṣe.
Sa ca tvānu hvayāmasi mā purā jaraso mṛthāḥ.*

This human world unsurpassed by any other is dearest of the divines, dedicated to which and destined to die, O man, you are born here. You of that destiny and privilege, we call on to come and we pronounce: You must not die before you have had a full span of life unto perfect old age of ripeness.

Kanda 5/Sukta 31 (Refutation of Evil)

Kṛtyadushana Devata, Shukra Rshi

यां ते॑ च॒क्रुरा॒मे पा॒त्रे यां च॒क्रुर्मि॒श्रधा॑न्ये ।

आ॒मे मा॑से कृ॒त्यां यां च॒क्रुः पु॒नः प्र॑ति॒हरामि॑ ताम् ॥ १ ॥

1. *Yāṁ te cakrurāme pātre yāṁ cakrurmiśradhānye. Āme māṁse kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

O man, O ruler, whatever mischief, pollution or poison, negative elements of nature or antisocial elements of society have done in respect of food and water, and whatever such they have done in various food grains or in raw fleshy fruits and other foods, all that I counter, render ineffective, and return to the mischief maker.

(In certain interpretations this mantra, in fact the whole sukta has been made to appear as a magic

spell. But looked at carefully and scientifically, it reads like a report of the department of food control, water resources and vigilance.)

यां तै चक्रुः कृकवाकावजे वा यां कुरीरिणि ।

अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ २ ॥

2. *Yām te cakruḥ kṛkavākāvaje vā yām kurīriṇi.*
Avyām te kṛtyām yām cakruḥ punaḥ prati harāmi
tām.

Whatever mischief they have done to the cock and the peacock or to the goat and the ram or the sheep, that I counter, defuse and return to the doer (by way of punishment).

यां तै चक्रुरेकशफे पशूनामुभयादति ।

गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ३ ॥

3. *Yām te cakrurekaśaphe paśūnāmubhayādati.*
Gardabhe kṛtyām yām cakruḥ punaḥ prati harāmi
tām.

Whatever they have done to one hoof animals such as the horse or to animals of double teeth or to the donkey, all that I counter and return to the doer.

यां तै चक्रुरमूलायां वलगं वा नराच्याम् ।

क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ४ ॥

4. *Yām te cakrauramūlāyām valagaṁ vā narācyām.*
Kṣetre te kṛtyām yām cakruḥ punaḥ prati harāmi
tām.

Whatever they have done to the amula and narachi herbs in secret, or whatever mischief they have done to the field, all that I counter and return to the

doer.

यां ते चक्रुर्गाहपत्ये पूर्वाग्नावुत दुश्चितः ।
शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ५ ॥

5. *Yām te cakrurgārhapatyē pūrvāgnāvuta duścitaḥ.
Śālāyām kṛtyām yām cakruḥ punaḥ prati harāmi
tām.*

Whatever damage the evil at heart have done to the hearth and home, or to the sacred eastern fire, or to the house, all that I counter and return to the doer.

यां ते चक्रुः सभायां यां चक्रुरधिदेवने ।
अक्षेषु कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ६ ॥

6. *Yām te cakruḥ sabhāyām yām cakruradhidevane.
Akṣeṣu kṛtyām yām cakruḥ punaḥ prati harāmi
tām.*

Whatever damage they do in the assembly or in gardens and play grounds, or whatever mischief they do in gambling dens, all that I counter and render back to the doer.

यां ते चक्रुः सेनायां यां चक्रुरिष्वायुधे ।
दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ७ ॥

7. *Yām te cakruḥ senāyām yām cakruriṣvāyudhe.
Dundubhau kṛtyām yām cakruḥ punaḥ prati
harāmi tām.*

Whatever damage they do in the defence forces or in arms and ammunition or in reconnaissance and signals, all that I counter and recharge on the doer.

यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः ।

सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ८ ॥

8. *Yām te kṛtyām kūpe'vadadhuḥ śmaśāne vā nicakhnuḥ. Sadmani kṛtyām yām cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do to the water resources, or whatever evil they do and hide in the well or bury and conceal in the cremation ground, or whatever mischief they do in your own house, all that I counter and throw it on the head of the doer.

यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम् ।

म्रोक्ं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम् ॥ ९ ॥

9. *Yām te cakruḥ puruṣāsthe agnau saṅkasuke ca yām. Mrokaṁ nirdāhaṁ kravyādaṁ punaḥ prati harāmi tām.*

Whatever damage they cause in human bones or in the form of destructive blazing fire, I counter and pay the saboteur, arsonist and the carnivore back in the same coin.

अपथेना जभारैणां तां पथेतः प्र हिण्मसि ।

अधीरो मर्याधीरेभ्यः सं जभाराचित्या ॥ १० ॥

10. *Apathenā jabhāraiṇām tām pathetaḥ pra hiṇmasi. Adhīro maryādhīrebhyaḥ saṁ jabhārācittyā.*

The mischief maker brought about the mischief by a crooked path. That mischief we undo and throw out by the correct path. Thoughtless fools out of ignorance and wantonness bring about such trouble for people of patient mind and fortitude.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् ।

चकार भद्रमस्मभ्यमभगो भगवद्भ्यः ॥ ११ ॥

11. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamabhago bhagavadbhyaḥ.*

The fool that did the mischief, or wanted to do but was not able to accomplish it, after all broke his own leg and burnt his own fingers. Any way, the unfortunate wretch did good to us who, blest and fortunate, happy and prosperous, are now warned and stand on guard against mischief, sin and crime.

कृत्याकृतं वलगिनं मूलिनं शपथेय्यम् ।

इन्द्रस्तं हन्तु महता वधेनाग्निर्विध्यत्वस्तया ॥ १२ ॥

12. *Kṛtyākṛtaṁ valaginaṁ mūlinaṁ śapatheyyam. Indrastaṁ hantu mahatā vadhenāgnirvidhyatva-stayā.*

Let Indra, the ruler and all men of power and wisdom, with a mighty stroke of justice and punishment, eliminate the evil doer, secret saboteur, the rooted deceiver and the leader of the evil doers. Let Agni, far seeing commander of the police, and commander of the defence forces, fix and shoot him out with his weapon.

॥ इति पञ्चमं काण्डम् ॥

KANDA-6

Kanda 6/Sukta 1 (Lord of Immortality)

Savita Devata, Atharva Rshi

दोषो गाय बृहद्गाय द्युमद्देहि ।

आथर्वणास्तुहि देवं सवितारम् ॥ १ ॥

1. *Doṣo gāya bṛhadgāya dyumaddhehi.*
Ātharvaṇastuhi devaṁ savitāram.

Atharva, O sage of stable mind, sing and celebrate the glory of Savita, lord of life. Sing of him night and day. Sing of him spontaneously and profusely. Hold the refulgent divine at heart. Worship the lord of light and life and exalt him.

तमुं ष्टुहि यो अन्तः सिन्धौ सूनुः ।

सत्यस्य युवानमद्रौघवाचं सुशेवम् ॥ २ ॥

2. *Tamu ṣṭuhi yo antaḥ sindhau sūnuḥ.*
Satyasya yuvānamadroghavācam suśevam.

Worship that who rolls in the sea and vibrates in the depth of the heart, inspiring, exalting, life giving, eternal youthful, integrating, disintegrating and re-integrating the world of truth and reality, original source of the word of love free from jealousy and negativity, sole lord worthy of worship and service.

स घा नो देवः सविता साविषदमृतानि भूरि ।

उभे सुष्टुती सुगातवे ॥ ३ ॥

3. *Sa ghā no devaḥ savitā sāviṣadamṛtāni bhūri.*
Ubhe suṣṭutī sugātave.

May the self-refulgent Savita bless us with plentiful gifts of immortal value. Let us sing and celebrate him morning and evening and seek the light to lead us forward on the path of rectitude.

Kanda 6/Sukta 2 (Indra Victorious)

Soma Devata, Atharva Rshi

इन्द्राय॑ सोम॑मृ॒त्विजः॑ सु॒नोता च॑ धावत ।

स्तो॒तुर्यो॑ वचः॑ शृ॒णव॑द्ध॒वं च मे ॥ १ ॥

1. *Indrāya somamṛtvijaḥ sunotā ca dhāvata.
Stoturyo vacaḥ śṛṇavaddhavaṁ ca me.*

Holy performers of yajna according to the seasons, press the soma of immortality in honour of Indra, omnipotent lord of life and life's joy, distil it to purest purity, for he listens to the prayers of the celebrant and responds to my call of invocation.

आ यं वि॒शन्ती॑न्द॒वो वयो॑ न वृ॒क्षम॑न्ध॒सः ।

वि॒र॒प्ति॒न्वि मृ॒धो॑ जहि॑ रक्ष॒स्विनीः॑ ॥ २ ॥

2. *Ā yaṁ viśantīndavo vayo na vṛkṣamandhasaḥ.
Virapṣinvi mṛdho jahi rakṣasvinīḥ.*

O Lord Almighty, unto whom all streams of immortal glory and pearls of soma celebration converge and return like birds to the tree for the night's rest, listen to our prayer and cast out and eliminate all self-violating fluctuations of the mind from our soul.

सु॒नोता॑ सोम॒पात्रे॑ सोम॒मिन्द्रा॑य व॒ज्रिणै॑ ।

युवा॑ जे॒तेशा॑नः॒ स पु॑रु॒ष्टुतः॑ ॥ ३ ॥

3. *Sunotā somapāvre somamindrāya vajriṇe.
Yuvā jeteśānaḥ sa puruṣṭutah.*

O celebrants of Indra, lord of soma peace and glory, press the soma of homage and prayer for Indra, wielder of the thunderbolt against evil and lover of peace and life's glory, for he is the ever youthful lord beyond age and change, he is the eternal victor, he is the supreme ruler and law giver, and he is the sole object of universal adoration.

Kanda 6/Sukta 3 (Prayer for Protection)

Multiple Devatah, Atharva Rshi

पातं न इन्द्रापूषणादितिः पान्तु मरुतः ।

अपां नपात्सिन्धवः सप्त पातन् पातु नो विष्णुरुत द्यौः ॥ १ ॥

1. *Pātām na indrāpūṣaṇāditiḥ pāntu marutaḥ. Apāṁ napātsindhavaḥ sapta pātana pātu no viṣṇuruta dyauḥ.*

May Indra and Pusha, electric and wind energy of the world, protect us. May Aditi, inviolable Prakṛti, protect us. May the Maruts, vibrant scholars and sages protect us. May the never exhausting waters and the seven seas protect us. May all pervasive Vishnu and the light of heaven protect us all.

पातां नो द्यावापृथिवी अभिष्टये पातु ग्रावा पातु सोमो नो अंहसः । पातु नो देवी सुभगा सरस्वती पात्वग्निः शिवा ये अस्य पायवः ॥ २ ॥

2. *Pātām no dyāvāpṛthivī abhiṣṭaye pātu grāvā pātu somo no āmhasaḥ. Pātu no devī subhagā sarasvatī pātvagniḥ śivā ye asya pāyavaḥ.*

May heaven and earth protect us for our well being. May the cloud and soma, the moon, protect us

from sin and violence. May Sarasvati, divine and glorious spirit of knowledge and culture, protect us. May Agni, all virtues of which are blissful, protect us.

पातां नो देवाश्विना शुभस्पती उषासानक्तोत न उरुष्यताम् ।
अपां नपादभिहृती गयस्य चिदेव त्वष्टर्वर्धय सर्वतातये ॥ ३ ॥

3. *Pātām no devāśvinā śubhaspatī uṣāsānaktota na uruṣyatām. Apām napādabhihṛutī gayasya ciddeva tvaṣṭarvardhaya sarvatātaye.*

May divine Ashvins, complementarities of divine nature, both protectors and promoters of life's good, protect us. May the day and night protect us. O Tvashta, lord maker of the universe and sustainer of the waters of the cloud, save and protect us from adversity of the home and promote us for all round progress and well being.

Kanda 6/Sukta 4 (Prayer for Protection)

Tvashta and others Devatah, Atharva Rshi

त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः । पुत्रैर्भ्रातृभिरदि-
तिर्नु पातु नो दुष्टं त्रायमाणं सहः ॥ १ ॥

1. *Tvaṣṭā me daivyaṁ vacaḥ parjanya brahmaṇaspatiḥ. Putrairbhrāṭṛbhiraditirnu pātu no duṣṭa-
raṁ trāyamāṇaṁ sahaḥ.*

May Tvashta, divine maker, Parjanya, the divine cloud, Brahmanaspati, lord omniscient and giver of universal knowledge, and Aditi, mother nature with her sons and brothers, i.e., her creations and assistant powers, listen to my prayer to divinity, accept them and protect us and our invincible, all saving and protective

patience, courage and fortitude.

अंशो भगो वरुणो मित्रो अर्यमादितिः पान्तु मरुतः ।

अप तस्य द्वेषो गमेदभिहृतौ यावयच्छत्रुमन्तितम् ॥ २ ॥

2. *Aṁśo bhago varuṇo mitro ariyamāditiḥ pāntu marutaḥ. Apa tasya dveṣo gamedabhihruṭo yāvayaccha-trumantitam.*

May Ansha, lord refulgent, Bhaga, giver of prosperity, Varuna, spirit of justice, Mitra, spirit of love and friendship, Aryama, spirit of advancement, Aditi, mother earth, and Maruts, vibrant brave, protect and promote us. Let the jealousy and enmity of the crooked be away while they ward off the enemy close at hand.

धिये समश्विना प्रावतं न उरुष्या ण उरुज्मन्नप्रयुच्छन् ।
द्यौ इषितर्यावय दुच्छुना या ॥ ३ ॥

3. *Dhiye samaśvinā prāvataṁ na uruṣyā ṇa urujmannaprayucchan. Dyauṣpitaryāvaya ducchunā yā.*

May the Ashvins, circuitous currents of natural dynamics, protect us for our intellectual growth. May nature's might straight and never deceiving protect us. May the lord of heavens cast away all evil and adversity that afflicts us.

Kanda 6/Sukta 5 (Progress by Yajna)

Indragñi Devata, Atharva Rshi

उदेनमुत्तरं नयाग्ने घृतेनाहुत । समेनं वर्चसा सृज प्रजया च
बहुं कृधि ॥ १ ॥

1. *Udenamuttaram nayāgne ghr̥tenāhuta. Samenam varcasā sṛja prajāyā ca bahum kṛdhi.*

O refulgent Agni raised and fed on ghrta, lead this humanity higher and higher. Bless it with light and lustre and and let it rise and prosper with progeny.

इन्द्रे॒मं प्र॒तरं कृ॒धि स॒जा॒ताना॑मसद्व॒शी ।

रा॒य॒स्पोषे॑ण॒ सं सृ॒ज जी॒वात॑वे ज॒रसे॑ नय ॥ २ ॥

2. *Indremanṁ prataraṁ kṛdhi sajātānāmasadvāṣī.*
Rāyaspoṣeṇa saṁ sṛja jīvātave jarase naya.

Indra, let this man rise higher so that he can be the leader and controller of his equals around. Bless him with abundant growth, and for a full healthy life take him to fullness of age with gratitude to divinity.

यस्य॑ कृ॒ण्मो ह॒विर्गृ॑हे तम॒ग्रे वर्ध॑या॒ त्वम् ।

तस्मै॑ सोमो॒ अधि॑ ब्रवद॒यं च॒ ब्रह्म॑ण॒स्पतिः॑ ॥ ३ ॥

3. *Yasya kṛṇmo havirgr̥he tamagne vardhayā tvam.*
Tasmai somo adhi bravadayam ca brahmaṇaspatiḥ.

Agni, presiding power of yajna, raise and advance the man in whose house we light the fire and offer havi into the vedi, and Soma and Brahmanaspati, spirit of peace and prosperity and the lord divine of Veda too would appreciate and speak for him.

Kanda 6/Sukta 6 (Elimination of Enemies)

Brahmanaspati, Soma Devata, Atharva Rshi

यो॒ ऽस्मान्ब्र॑ह्मण॒स्पते॑ऽदे॒वो अ॒भिम॑न्यते । सर्वं॒ तं र॑न्धयासि
मे॒ यज॑मानाय सु॒न्वते॑ ॥ १ ॥

1. *Yo'smānbrahmaṇaspate'devo abhimanyate.*
Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.

Brahmanaspati, lord of expansive universe and the Vedic Word, whoever the man, the negationist, who insults us out of arrogance, subdue him wholly for our sake and for the yajamana who prepares the soma and does homage to you on the vedi.

यो नः सोम सुशंसिनो दुःशंस आदिदेशति ।

वज्रेणास्य मुखे जहि स संपिष्टो अपायति ॥ २ ॥

2. *Yo naḥ soma suśamsino duḥśamsa ādideśati.*
Vajreṇāsya mukhe jahi sa saṃpiṣṭo apāyati.

O Soma, lord of peace and yajnic growth and joy, whoever the reviler that bullies us, celebrants of divinity, break his jaw with the thunderbolt so that he goes off crushed and demoralized.

यो नः सोमाभिदासति सनाभिर्यश्च निष्टयः ।

अप तस्य बलं तिर महीव द्यौर्वध त्मना ॥ ३ ॥

3. *Yo naḥ somābhidāsati sanābhīryaśca niṣṭyaḥ.*
Apa tasya balam tira mahīva dyaurvadha tmanā.

O Soma, whoever the man that enslaves us, whether of kin or a stranger, deprive him of his strength and down him with the thunderbolt like the sun driving out darkness from over the earth.

Kanda 6/Sukta 7 (The Path without Hate)

Soma Devata, Atharva Rshi

येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः ।

तेना नोऽवसा गहि ॥ १ ॥

1. *Yena somāditiḥ pathā mitrā vā yantyaद्रुहाḥ.*
Tenā no'vasā gahi.

O Soma, come and be with us for our protection and advancement, by the path whereby Aditi, inviolable earth, and Mitra, sun and other stars, move in orbit without hate or jealousy.

येन॑ सोम साह॒न्त्यासुरा॑न्त्र॒न्धया॑सि नः ।

तेना॑ नो॒ अधि॑ वोचत ॥ २ ॥

2. *Yena soma sāhantyāsurānrandhayāsi naḥ.*
Tenā no adhi vocata.

O Soma, lord of peace, patience and the pleasures of life, come by the path by which you move and punish the demons, and speak to us of peace and freedom.

येन॑ दे॒वा अ॒सुरा॑णा॒मो॒जांस्य॑वृ॒णीध्व॑म् ।

तेना॑ नः॒ शर्म॑ यच्छत ॥ ३ ॥

3. *Yena devā asurāṇāmojāmsyavṛṇīdhvam.*
Tenā naḥ śarma yacchata.

O Devas, divinities of nature and humanity, come by the paths you take to cover and stall the force of demons, and give us peace and a happy home.

Kanda 6/Sukta 8 (Love)

Kamatma Devata, Jamadagni Rshi

यथा॑ वृक्षं॒ लिबु॑जा॒ सम॒न्तं परि॑षस्व॒जे । ए॒वा परि॑ष्वजस्व॒
मां यथा॑ मां का॒मिन्य॑सो॒ यथा॑ मन्ना॒र्पगा॑ अ॒सः ॥ १ ॥

1. *Yathā vṛkṣaṁ libujā samantaṁ pariśasvaje.*
Evā pari śvajasva mām yathā mām kāminyaso
yathā mannāpagā asaḥ.

Just as the creeper wholly clasps the tree, so you

embrace me wholly around so that you may wholly be mine loving me and you never go away from me.

यथा सुपर्णः प्रपतन्प्रक्षौ निहन्ति भूम्याम् । एवा नि हन्मि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥ २ ॥

2. *Yathā suparṇaḥ prapatanpak ṣau nihanti bhūmyām. Evā ni hanmi te mano yathā māṁ kāmīnyaso yathā mannāpagā asaḥ.*

Just as the eagle, flying, presses its wings down earthward, so do I press down upon your mind so that you may be mine loving me and never go away from me.

यथेमे द्यावापृथिवी सद्यः पर्येति सूर्यः । एवा पर्येमि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ३ ॥

3. *Yatheme dyāvāpṛthivī sadyaḥ paryeti sūryaḥ. Evā paryemi te mano yathā māṁ kāmīnyaso yathā mannapagā asaḥ.*

Just as the sun instantly covers both heaven and earth together with light so do I cover and fill your mind with love that so you may be wholly mine and you never go away from me.

Kanda 6/Sukta 9 (Love)

Dampati Devata, Jamadagni Rshi

वाञ्छ मे तन्वां पादौ वाञ्छाक्ष्यौ ३ वाञ्छ सक्थ्यौ ।
अक्ष्यौ वृषण्यन्त्याः केशा मां ते कामेन शुष्यन्तु ॥ १ ॥

1. *Vāñcha me tanvaṁ pādaū vāñchākṣyau vāñcha sakthyau. Akṣyau vṛṣaṇyantyāḥ keśā māṁ te kāmēna śuṣyantu.*

Love my body, love my feet, love my eyes, love my thighs. Overwhelmed with my exuberant love, let your eyes and hair afflict me with your love.

मम त्वा दोषणिश्रिषं कृणोमि हृदयश्रिषम् ।
यथा मम क्रतावसो मम चित्तमुपायसि ॥ २ ॥

2. *Mama tvā doṣaṇīśriṣaṁ kṛṇomi hṛdayaśriṣam.*
Yathā mama kratāvaso mama cittamupāyasi.

I make you rest on my shoulder, I make you rest in my heart so that you may be one with my intent and action, so that you may reside in my heart.

यासां नाभिरारेहणं हृदि संवननं कृतम् ।
गावो घृतस्य मातरोऽमूं सं वानयन्तु मे ॥ ३ ॥

3. *Yāsāṁ nābhirārehaṇaṁ hṛdi saṁvananaṁ kṛtam.*
Gāvo ghṛtasya mātaro'mūṁ saṁ vānayantu me.

Whose bond is kissing and caress, and love charm is fascination in the heart, may those vibrations of sense and love, creators of the honey sweets of life, bind her in love with me.

Kanda 6/Sukta 10 (Physiopsychic Interaction)

Agni, Vayu, Surya Devatah, Shantati Rshi

पृथिव्यै श्रोत्राय वनस्पतिभ्योऽग्रयेऽधिपतये स्वाहा ॥ १ ॥

1. *Pr̥thivyai śrotrāya vanaspatibhyo'gnaye'dhipa-*
taye svāhā.

Homage to earth, ear, herbs and trees and Agni, presiding power of the earth.

प्राणायान्तरिक्षाय वयोभ्यो वायवेऽधिपतये स्वाहा ॥ २ ॥

2. *Prāṇāyāntarikṣāya vayobhyo vāyave'dhipataye svāhā.*

Homage to prana, middle region, birds, and Vayu, presiding power of the skies.

दिवे चक्षुषे नक्षत्रेभ्यः सूर्यायाधिपतये स्वाहा ॥ ३ ॥

3. *Dive cakṣuṣe nakṣatrebhyaḥ sūryāyādhipataye svāhā.*

Homage to the region of light, eye, stars and the Sun, presiding power of the heavenly region.

(In this sukta the relation between the human and the natural world is shown: Earth, Agni, Vanaspati, and ear; middle region, Vayu, birds, and prana; solar region, sun, stars and the eye. So homage to nature is homage to yourself and your faculties.)

Kanda 6/Sukta 11 (Punsavana)

Retas Devata, Prajapati Rshi

शमीमश्वत्थ आरूढस्तत्र पुंसुवनं कृतम् ।

तद्वै पुत्रस्य वेदनं तत्स्त्रीष्वा भरामसि ॥ १ ॥

1. *Śamīmaśvattha ārūḍhastatra puṁsuvanaṁ kṛtam. Tadvai putrasya vedanaṁ tatstrīṣvā bharāmasi.*

An ashvattha plant rooted and grown on a shami tree is the medication and tonic for punsavana, i.e., the tonic for the birth of a male child. We prescribe for the women.

पुंसि वै रेतो भवति तत्स्त्रियामनु षिच्यते ।

तद्वै पुत्रस्य वेदनं तत्प्रजार्पतिरब्रवीत् ॥ २ ॥

2. *Puṁsi vai reto bhavati tatstriyāmanu śicyate.
Tadvai putrasya vedanam tatprajāpatirabravīt.*

The seed is in the male. That is sown in the female. This, with the use of the ashvattha, is the sure certainty for a male child. This is what Prajapati, father and sustainer of humanity has said.

प्रजापतिरनुमतिः सिनीवाल्य ऽ चीक्लृपत् ।

स्त्रैषूयमन्यत्र दधत्पुमांसमु दधदिह ॥ ३ ॥

3. *Prajāpatiranumatih sinīvālya cīklrpat. Straiṣūya-manyatra dadhatpumāṁsamu dadhadiha.*

Let Prajapati, the father, be sober and agreeable at heart. Let the mother too be strong and graceful. Thus the conception would be male. Otherwise the conception would be female.

(This sukta says two things for the birth of a male child: the powder of five parts of a peepal tree rooted and grown on a shami tree taken by the woman produces certain chemical and genetic conditions in the woman for the birth of a male child. Secondly, the man should be virile, and the wife should be sober at heart and graceful in culture and conduct. In addition, there should be perfect harmony, anumati, between the man and wife.)

Kanda 6/Sukta 12 (Poison Cure)

Takshaka Devata, Garutman Rshi

परि द्यामिव सूर्यो ऽ हीनां जनिमागमम् ।

रात्री जगदिवान्यद्धांसत्तेना ते वारये विषम् ॥ १ ॥

1. *Pari dyāmiva sūryo'hīnām janimāgamam.
Rātrī jagadivānyaddhamśāttēnā te vārāye viṣam.*

Just as the sun pervades the heavenly region with light, so do I know the snakes from their very origin till the end. And just as darkness of the night covers the world other than where the sun shines, so by that knowledge I dispel the cover of your poison.

यद् ब्रह्मभिर्यदृषिभिर्यद्देवैर्विदितं पुरा ।

यद्भूतं भव्यमासन्वत्तेना ते वारये विषम् ॥ २ ॥

2. *Yad brahmabhiryadṛṣibhiryaddevairviditaṁ purā. Yadbhūtaṁ bhavyamāsanvattenā te vāraye viṣam.*

What was known by the visionaries of divinity, by the seers who realised the divine knowledge, and by brilliant men of generous mind since ancient times, that knowledge which was true and is ever true, past, present and future, by that I remove the cover of your poison, illusion and darkness.

मध्वा पृञ्चे नद्याः पर्वता गिरयो मधु ।

मधु परुष्णी शीपाला शमास्त्रे अस्तु शं हृदे ॥ ३ ॥

3. *Madhvā pṛñce nadyaḥ parvatā girayo madhu. Madhu paruṣṇī śīpālā śamāsne astu śaṁ hr̥de.*

I join you with madhu, nectar of the herbs. The rivers, mountains, clouds, all yield the nectar of life. The sparkling stream, the sheepala herbs, all is madhu, nectar sweet of life. May there be peace and comfort in your mouth. Let there be peace in the heart.

(There is no word in this sukta which specifically and exclusively means 'the snake'. The word 'ahi' means snake as well as darkness which implies ignorance also. 'Visha' means anything

perniciously active which can be poison as well as ignorance. The sukta therefore has been interpreted in the physical sense of 'recovery from poison', as well as in the psychic and spiritual sense of 'recovery from ignorance and illusion'. The suggestion of darkness is clear in the first verse itself with the reference to night covering the world with darkness in the absence of the sun. The remedy suggested in the third verse is 'madhu', which Swami Dayananda explains as knowledge, karma and meditation in his commentary on Yajurveda 37, 13 and 19, 91 where knowledge is explained as the essence of existence like honey being the essence of herbs collected by the bee.)

Kanda 6/Sukta 13 (Mrtyu)

Mrtyu Devata, Atharva Rshi

नमो देववधेभ्यो नमो राजवधेभ्यः ।

अथो ये विश्यानां वधास्तेभ्यो मृत्यो नमोऽस्तु ते ॥ १ ॥

1. *Namo devavadhebhyo namo rājavadhebhyah.
Atho ye viśyānām vadhāstebhyo mr̥tyo namo'stu te.*

Homage to the weapons of the devas, homage to the weapons of the rulers and warriors, and homage to the weapons of the citizens. O Death, homage to you. (Death is mighty.)

नमस्ते अधिवाकाय परावाकाय ते नमः ।

सुमृत्यै मृत्यो ते नमो दुर्मृत्यै त इदं नमः ॥ २ ॥

2. *Namaste adhvākāya parāvākāya te namaḥ.
Sumatyai mr̥tyo te namo durmatyai ta idaṁ namaḥ.*

Homage to your word of valediction, homage to the word of malediction, homage to the mind that appreciates you, homage to the mind that reviles and hates you. This word of homage to you, O Death.

नमस्ते यातुधानैभ्यो नमस्ते भेषजेभ्यः ।

नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥ ३ ॥

3. *Namaste yātudhānebhyo namaste bheṣaje-bhyaḥ. Namaste mṛtyo mūlebhya brāhmaṇe-bhya idam namaḥ.*

Hoamge to you for the pains and sufferings that come in the trail with you. Homage to the medicaments that stall you and may sometimes hasten you. Homage to the root causes that bring you about. O Death, let this be the homage to the learned and the wise men of divinity. (They know what and why it is as it is.)

Kanda 6/Sukta 14 (Cancer and Consumption)

Balasa Devata, Babhru Pingala Rshi

अस्थिस्रंसं परुस्रंसमास्थितं हृदयामयम् ।

बलासं सर्वं नाशयाङ्गेष्टा यश्च पर्वसु ॥ १ ॥

1. *Asthisraṁsaṁ parusraṁsamāsthitaṁ hrdayā-mayam. Balāsaṁ sarvaṁ nāśayaṅgeṣṭhā yaśca parvasu.*

O life energy of nature, O physician, cure and eliminate the weakness of the bones and joints, cleanse out the dirt and disease that has settled in the heart. Remove all the cancerous consumptions which affect the limbs and which accumulate in the joints.

निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा ।
छिनदम्यस्य बन्धनं मूलमुर्वावाइव ॥ २ ॥

2. *Nirvalāsaṁ balāsinah kṣiṇomi muṣkaraṁ yathā.
Chinadmyasya bandhanaṁ mūlamurvārvā-iva.*

I reduce and root out the cancerous consumption from the patient that suffers from cough imbalance and drive it out like a thief of life. I break the bond of it over the body and uproot it like the root of melon.

निर्बलासेतः प्रपताशुङ्गः शिशुको यथा ।
अथो इटइव हायनोप द्राह्यवीरहा ॥ ३ ॥

3. *Nirbalāsetaḥ pra patāśuṅgaḥ śīśuko yathā.
Atha ṭa-iva hāyanopa drāhyavīrahā.*

Let the consumption go out from here as a bolting foal, and go away without doing any damage to the patient, like withered sedge of yester year.

Kanda 6/Sukta 15 (To be the Best)

Vanaspati Devata, Uddalaka Rshi

उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सोऽस्माकं यो अस्माँ अभिदासति ॥ १ ॥

1. *Uttamo asyoṣadhīnāṁ tava vṛkṣā upastayaḥ.
Upastirastu so'asmākaṁ yo asmāñ abhidāsati.*

O herbal sanative, O soma, you are the best of herbs, trees are lower than you, subordinate. O lord, Prajapati, whoever wants to enslave us, let him be down under us, subordinate, not even equal.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।

तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥ २ ॥

2. *Sabandhuścāsabandhuśca yo asmāñ abhidāsati.
Teṣāṃ sā vṛkṣāṇāmivāhaṃ bhūyāsamuttamaḥ.*

Whoever, whether with friends and brothers and relatives or without friends and brothers and relatives, wants to boss over us, let me be the highest over them like the soma herb which is the best even over trees.

यथा सोम ओषधीनामुत्तमो हविषां कृतः ।

तलाशा वृक्षाणामिवाहं भूयासमुत्तमः ॥ ३ ॥

3. *Yathā soma oṣadhīnāmuttamo haviṣāṃ kṛtaḥ.
Talāśā vṛkṣāṇāmivāhaṃ bhūyāsamuttamaḥ.*

Just as soma is the best of herbs, the best of yajna havis too, so, I pray, I may be the best among contestants, like talasha, the best and highest among trees.

Kanda 6/Sukta 16 (Herbs and Essences)

Mantrawise Devata, Shaunaka Rshi

This sukta is apparently on herbs, but it has also been interpreted in spiritual terms. This is to be kept in mind.

आबयो अनाबयो रसस्त उग्र आबयो ।

आ ते कर्म्भमदमसि ॥ १ ॥

1. *Ābayo anābayo rasasta ugra ābayo.
Ā te karmbhamadmasi.*

Abaya, spreading all round, Anabaya, not

moving, and yet refulgent all round, the power of the pleasure of your nectar is ecstatic, and that elixir we love to drink.

विहल्हो नाम ते पिता मदावती नाम ते माता । स हि न त्वमसि
यस्त्वमात्मानमावयः ॥ २ ॥

2. *Vihalho nāma te pitā madāvatī nāma te mātā.
Sa hina tvamasi yastvamātmānamāvayaḥ.*

Vihalha, the shaker, is your father, the father spirit which sustains and promotes all. Madavati, the pleasure power is your mother, the mother spirit which nourishes all. For sure they all know it. And that sustaining nourishment you are, you who preserve, protect and promote the body and soul.

तौविलिके ऽ वेलयावायमैलब ऐलयीत् ।
बभ्रुश्च बभ्रुकर्णश्चापेहि निराल ॥ ३ ॥

3. *Tauvilike 'velayāvāyamailaba ailayīt.
Babhrusca babhrukarnaścāpehi nirāla.*

Inspire and promote us onward in the struggle of life for progress. This Ailaba, all over the earth, has advanced us. Babhru, the giver of vitality, and Babhrukarna, saviour of the people, pray come for our growth and bliss, Ala, powerful as you are. Nirala, disenergising, be off.

अलसालासि पूर्वी सिलाञ्जालास्युत्तरा ।
नीलागलसाला ॥ ४ ॥

4. *Alasālāsi pūrvā silāñjālāsyuttarā.
Nīlāgalasālā.*

You are Alasala, energiser of the weak, first and

foremost. Later you are Silanjala, best in the home, and Nilagalasala, reaching unto every cell.

Kanda 6/Sukta 17 (Garbhadrnhanam)

Pthivi, Garbhadrnhanam Devata, Atharva Rshi

यथेयं पृथिवी मही भूतानां गर्भमादधे ।

एवा ते ध्रियतां गर्भोऽनु सूतुं सवितवे ॥ १ ॥

1. *Yatheyam pṛthivī mahī bhūtānām garbhamādadhe. Evā te dhriyatām garbho anu sūtuṁ savitave.*

Just as this great mother earth bears the seed of life forms, so may your womb bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधारेमान्वनस्पतीन् ।

एवा ते ध्रियतां गर्भोऽनु सूतुं सवितवे ॥ २ ॥

2. *Yatheyam pṛthivī mahī dādharēmanvānvaspatīn. Evā te dhriyatām garbho anu sūtuṁ savitave.*

Just as this great mother earth bears these herbs and trees, so may your womb bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधारः पर्वतान्गिरिन् ।

एवा ते ध्रियतां गर्भोऽनु सूतुं सवितवे ॥ ३ ॥

3. *Yatheyam pṛthivī mahī dadhāra parvatāngirīn. Evā te dhriyatām garbho anu sūtuṁ savitave.*

Just as this great mother earth bears hills and mountains firmly, so may your womb firmly bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधार विष्टितं जगत् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ ४ ॥

4. *Yatheyaṁ pr̥thivī mahī dadhāra viṣṭhitam jagat.
Evā te dhriyatām garbho anu sūtum savitave.*

Just as this great mother earth bears this vast and various world of existence on the move, so may your womb firmly and dynamically bear the seed of life to mature and deliver the child.

Kanda 6/Sukta 18 (Give up Jealousy)

Atma, Irshyavinashanam Devata, Atharva Rshi

ईर्ष्याया ध्राजिं प्रथमां प्रथमस्या उतापराम् ।
अग्निं हृदय्यं शोकं तं ते निर्वीपयामसि ॥ १ ॥

1. *Īrṣyāyā dhrājiṁ prathamām prathamasyā
utāparām. Agniṁ hṛdayyaṁ śokaṁ taṁ te
nirvāpayāmasi.*

O man, the first violence of your jealousy and that which repeats after the first, the torture of heart burn and the smouldering sorrow, all that we root out from the heart and soul.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा ।
यथोत मम्रुषो मन एवेष्योर्मृतं मनः ॥ २ ॥

2. *Yathā bhūmirmṛtamanā mṛtānmṛtamanastarā.
Yathota mamruṣo mana everṣyormṛtaṁ manaḥ.*

Just as the desert land void of fertility is lifeless at heart, nay even less than lifeless, and as the spirit of the man on death bed is worse than dead, so is the mind of the jealous man dead.

अ॒दो यत्ते॑ हृ॒दि श्रि॒तं म॒न॒स्कं प॑तयिष्णुकम् ।

तत॑स्त ई॒र्ष्या मु॒ञ्चामि॑ निरू॒ष्माणं॑ दृ॒तेरि॒व ॥ ३ ॥

3. *Ado yatte hr̥di śritam manaskam patayiṣṇukam.
Tatasta īrṣyām muñcāmi nirūṣmāṇam dṛteriva.*

And that small mind which still gasps for breath in your heart under the pressure of jealousy, from that I release your burning jealousy like hot air from the bellows and deflate the heat and oppression.

Kanda 6/Sukta 19 (Purification of the Soul)

Pavamana Atma Devata, Shantati Rshi

पु॒नन्तु॑ मा दे॒वज॒नाः पु॒नन्तु॑ म॒न॒वो धि॒या ।

पु॒नन्तु॑ वि॒श्वा भू॒तानि॑ प॒र्व॒मानः॑ पु॒नातु॑ मा ॥ १ ॥

1. *Punantu mā devajāḥ punantu manavo dhiyā.
Punantu viśvā bhūtāni pavamānaḥ punātu mā.*

May enlightened sages of divine vision lead me to purity of the spirit. May wise men of discrimination purify me in thought and action. May all living beings of the world inspire me to be pure at heart. May the Lord Supreme, all pure, immaculate and purifying, sanctify me in a state of purity.

प॒र्व॒मानः॑ पु॒नातु॑ मा॒ क्र॒त्वे द॒क्षाय॑ जी॒वसे॑ ।

अथो॑ अ॒रि॒ष्टता॑तये ॥ २ ॥

2. *Pavamānaḥ punātu mā kratve dakṣāya jīvase.
Atha ariṣṭatātaye.*

May the Supreme Lord of Purity, immaculate and purifying, purify and sanctify me for holiness of yajnic action, perfection of performance, noble living

and a long life for the achievement, protection and expansion of all round well being for all.

उ॒भाभ्यां दे॒व स॒वितः प्र॒वित्रेण स॒वेन च ।

अ॒स्मान्पु॒नीहि चक्ष॑से ॥ ३ ॥

3. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Asmānpunīhi cakṣase.*

O divine Savita, lord of life and light, pray purify us all with both purity at heart within and creative yajnic action in the open world for the sake of a vision of divinity.

Kanda 6/Sukta 20 (Takma-Nashanam)

Yakshma-nashanam Devata, Bhrgvangira Rshi

अ॒ग्नेरि॑वास्य॒ दहत॑ एति शु॒ष्मिण॑ उ॒तेव॑ म॒त्तो वि॒लप॑न्नपायति ।
अ॒न्यम॑स्मदिच्छतु॒ कं चि॑दव्र॒तस्त॑पुर्व॒धाय॑ नमो॑ अस्तु
त॒क्मने॑ ॥ १ ॥

1. *Agnerivāsyā dahata eti śuṣmiṇa uteva matto vilapannapāyati. Anyamasmadicchatu kaṁ cidavratasta-purvadhāya namo astu takmane.*

Like the heat of burning fire comes the attack of this intense fever, and while the patient is delirious and talks incoherently like one mad, it goes and returns. Let there be 'namas' proper treatment for fever, and let the nasly fever go off, elsewhere, to some one not observing proper health care. Thus 'homage' appropriate to the killer fever.

नमो॑ रु॒द्राय॑ नमो॑ अस्तु त॒क्मने॑ नमो॑ राज्ञे वरु॑णाय॒ त्विषी॑मते ।
नमो॑ दि॒वे नमः॑ पृथि॒व्यै नम॑ ओष॒धीभ्यः॑ ॥ २ ॥

2. *Namo rudrāya namo astu takmane namo rājñe varuṇāya tviṣimate. Namō dive namaḥ prthivyai nama oṣadhībhyah.*

Honour and salutations to Rudra, the physician, namah, i.e., proper treatment to the fever, homage to the refulgent Varuna, the sun which provides an umbrella of light and health. Homage to the heavenly regions of light, homage to the earth, thanks and proper study and research to the health giving herb and medicaments.

अ॒यं यो अ॒भि॒शोच॑यि॒ष्णुर्वि॒श्वं रू॒पाणि॑ ह॒रि॒ता कृ॒णोषि॑ ।
तस्मै॑ तेऽरु॒णाय॑ ब॒भ्र॒वे नमः॑ कृ॒णोमि॑ वन्या॒य त॒क्मने॑ ॥ ३ ॥

3. *Ayam yo abhiśocayiṣṇurviśvā rūpāṇi haritā kṛṇoṣi. Tasmai te'ruṇāya babhrave namaḥ kṛṇomi vanyāya takmane.*

O fever, intense and aglow like fire, which reduces all patients to pallour and anaemia, to red and brown, I offer the homage of treatment and medication, for the wild fever.

Kanda 6/Sukta 21 (Kesha Vardhani Oshadhi)

Chandrama Devata, Shantati Rshi

इ॒मा या॒स्ति॒स्रः पृ॒थि॒वी॒स्तासां॑ ह॒ भूमि॑रु॒त्त॒मा ।
तासा॒मधि॑ त्व॒चो अ॒हं भे॒ष॒जं स॒मु ज॒ग्र॒भम् ॥ १ ॥

1. *Imā yāstisraḥ prthivīstāsām ha bhūmiruttamā. Tāsāmadhi tvaco ahaṁ bheṣjam samu jagrabham.*

These three regions of space, earth, sky and the solar region: of these, earth is the best. From the surface of these three I collect medicinal essences for the light and lustre of life on earth.

श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम् ।

सोमो भगइव यामेषु देवेषु वरुणो यथा ॥ २ ॥

2. *Śreṣṭhamasi bheṣajānām vasiṣṭhaṁ vīrudhānām.
Somo bhagaiva yāmeṣu deveṣu varuṇo yathā.*

Of these herbs and essences, O Brahma, you are the best and highest, most brilliant for rehabilitation of patients. Just as the moon is most glorious among stars and the sun is among the refulgents, so are you among herbs and trees for rehabilitation.

रेवतीरनाधृषः सिषासवः सिषासथ । उत स्थ केशदृंहणीरथो
ह केशवर्धनीः ॥ ३ ॥

3. *Revatīranādhṛṣaḥ siṣāsavaḥ siṣāsatha.
Uta stha keśadṛmhaṇīratho ha keśavardhanīḥ.*

O Revatis, stay inviolable and restore good health. Be strong and inviolable, stay healing. Give lustre of skin and beauty of hair, luxurious growth. Be that, strong and unassailable. (Revati is a herb which is a rejuvenating tonic for hair.)

Kanda 6/Sukta 22 (Rain and Wind)

Aditya Rashmi Devata, Shantati Rshi

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्तसदनादृतस्यादिद् घृतेन पृथिवीं व्युदुः ॥ १ ॥

1. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā
divamutpatanti. Ta āvavṛtrantsadanādr̥tasyā-
didghṛtena pṛthivīm vyū dūḥ.*

The supernal rays of the sun wearing vestments of vapour rise to the all attractive sun in heaven. Then

they turn round and down from the regions of water and the earth is flooded with showers of rain.

पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्म-
वक्षसः । ऊर्जं च तत्र सुमतिं च पिन्वतु यत्रा नरो मरुतः
सिञ्चथा मधु ॥ २ ॥

2. *Payasvatīḥ kṛṇuthāpa oṣadhīḥ śivā yadejathā maruto rukmavakṣasaḥ. Ūrjaṁ ca tatra sumatiṁ ca pinvata yatrā naro marutaḥ siñcathā madhu.*

O Maruts, winds of the middle region, wearing golden garlands of power and splendour, when you blow you fill the vapours of water and herbs with blissful nectar sweets of sap and life energy, and, O manly Maruts, where you rain down the showers of honey sweets, there you flood the earth with energy and bless humanity with liberal understanding and wisdom.

उदप्रुतो मरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्प्रृणाति ।
एजाति ग्लहा कन्ये व तुन्नैरुं तुन्दाना पत्येव जाया ॥ ३ ॥

3. *Udapruto marutastāñ iyarta vṛṣṭiryā viśvā nivatasprṇāti. Ejāti glahā kanye va tunnairuṁ tundānā patyeva jāyā.*

O Maruts, move the vapour laden clouds, the rain that fills all lakes and earthly depressions with water. The thunder of clouds shakes the atmosphere and streams flow to the sea as a lonely daughter goes to the parents' home and a worried wife repairs to the husband and inspires him. (The symbolism suggests that the streams are, after all, children of the sea, and the showers are patronised by the sun and the sea.)

Kanda 6/Sukta 23 (Apah, the flow)

Apah Devata, Shantati Rshi

स॒स्रुषी॒स्तद॒पसो॒ दिवा॒ नक्तं॑ च स॒स्रुषीः॑ ।

वरे॑ण्यक्रतु॒रहम॒पो दे॒वीरुप॑ ह्वये ॥ १ ॥

1. *Sasruṣīstadapaso divā naktam ca sasruṣīḥ.
Vareṇyakraturahamapo devīrupa hvaye.*

I, seeker and performer of choice actions, invoke and pray for the divine gift of Karmic potential, that stream and shower of fluent karma which ceaselessly flows day and night in karmic streams of the flux of existence.

ओता॒ आपः॑ कर्म॒ण्या मु॒ञ्चन्त्वितः॑ प्रणी॒तये॑ ।

सद्यः॑ कृ॒ण्वन्त्वेत॑वे ॥ २ ॥

2. *Otā āpaḥ karmanya muñcantvitaḥ praṇītaye.
Sadyaḥ kṛṇvantvetave.*

May the divine streams of karma interwoven with the karmic flux of existence release me from personal involvement in this situation and help me to move on on the path of rectitude, and always enlighten and enable me to act and reach my divine destination.

देवस्य॑ सवि॒तुः स॒वे कर्म॑ कृ॒ण्वन्तु॑ मानु॒षाः ।

शं नो॑ भवन्त्व॒प ओष॑धीः शि॒वाः ॥ ३ ॥

3. *Devasya savituḥ save karma kṛṇvantu mānuṣāḥ.
Śaṁ no bhavtvapa oṣadhīḥ śivāḥ.*

In this world of the creation of divine Savita, let people do their karma in the cosmic perspective, (without being prisoners of the ego in the personal

situation), and may all streams of water and all herbs and trees, all streams of the existential flow and all icons of light and wisdom be good and blissful to us across the world.

Kanda 6/Sukta 24 (Apah, the Flow)

Apah Devata, Shantati Rshi

हिमवतः प्र स्रवन्ति सिन्धौ समह सङ्गमः ।

आपो ह मह्यं तद्देवीर्ददन्हृद्द्योतभेषजम् ॥ १ ॥

1. *Himavataḥ pra sravanti sindhau smaha saṅga-maḥ. Āpo ha mahyaṁ taddevīrdadanhrṛddyota-bheṣajam.*

The streams flow from the highest celestial home of snow. O glorious spirit, their end of the flow is in the bottomless sea. May those streams of the divine flow give me the balm for peace of the heart's agitation.

यन्मे अक्षयोर्दिद्योत पाष्ण्योः प्रपदोश्च यत् ।

आपस्तत्सर्वं निष्करन्भिषजां सुभिषक्तमाः ॥ २ ॥

2. *Yanme akṣyorādīdyota pārṣṇyoḥ prapadośca yat. Āpastatsarvaṁ niṣkaranbhiṣajāṁ subhiṣaktamāḥ.*

Whatever pain in my eyes, heels and feet ails and agitates me, may the streams of water, most efficacious of sanatives eliminate, and pacify me.

सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्या स्थन ।

दत्त नस्तस्य भेषजं तेना वो भुनजामहे ॥ ३ ॥

3. *Sindhupatnīḥ sindhurājñīḥ sarvā yā nadya sthana. Datta nastasya bheṣjaṁ tenā vo bhunajāmahai.*

O streams of Apah, water and karma, that flow in the flux of existence, that sustain us by the glory of the cosmic ocean and shine and rule by the splendour of the infinite sea, pray give us that sanative peace of good health against that pain of agitation by which we may enjoy the beauty and pleasure of the flow without pain and suffering.

Kanda 6/Sukta 25 (Manya-Vinashanam)

Manya-vinashanam Devata, Shunah-shepa Rshi

पञ्च च याः पञ्चाशच्च संयन्ति मन्या अभि ।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥ १ ॥

1. *Pañca ca yāḥ pañcāśacca saṁyanti manyā abhi.
Itastāḥ sarvā naśyantu vākā apacitāmiva.*

Let all the five and fifty outgrowths and ailments of the neck which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

सप्त च याः सप्ततिश्च संयन्ति ग्रैव्या अभि ।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥ २ ॥

2. *Sapta ca yāḥ saptatiśca saṁyanti graivyā abhi.
Itastāḥ sarvā naśyantu vākā apacitāmiva.*

Let all the seven and seventy outgrowths and ailments of the throat which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

नव च या नवतिश्च संयन्ति स्कन्ध्या अभि ।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥ ३ ॥

3. *Nama ca yā navatiśca saṁyanti skandhyā abhi.
Itastāḥ sarvā naśyantu vākā apacitāmiva.*

Let all the nine and ninety outgrowths and ailments of the shoulders which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

Kanda 6/Sukta 26 (Freedom from Sin)

Papma Devata, Brahma Rshi

अव मा पाप्मन्त्सृज वृशी सन्मृडयासि नः ।
आ मा भद्रस्य लोके पाप्मन्धेह्यविहृतम् ॥ १ ॥

1. *Ava mā pāpmantsrja vaśī sanmṛdayāsi naḥ.
Ā mā bhadrasya loke pāpmandhehyavihrutam.*

O evil, sin and wickedness of thought, will and emotion, be off, leave me to myself. O strength of mind, will and emotion, under control of the spirit, be good, give us peace and well being of life. O sinful disturbance, let me be in the state of natural goodness free from crookedness and suffering.

यो नः पाप्मन्न जहासि तमु त्वा जहिमो वयम् ।
पथामनु व्यावर्तनेऽन्यं पाप्मानु पद्यताम् ॥ २ ॥

2. *Yo naḥ pāpmanna jahāsi tamu tvā jahimo vayam.
Pathāmanu vyāvartane'nyam pāpmānu padya-
tām.*

O sinfulness, if you do not leave us, we destroy and eliminate you. When we are on the cross roads on the way onwards, then, O man, let the sin take another way and go off, elsewhere.

अन्यत्रास्मन्न्युच्यतु सहस्राक्षो अमर्त्यः ।

यं द्वेषाम् तमृच्छतु यमु द्विष्मस्तमिज्जहि ॥ ३ ॥

3. *Anyatrāsmannyu cyatu sahasrākṣo amartyaḥ.*
Yaṁ dveṣāma tamṛcchatu yamu dviṣmastamijjahi.

Undying is evil as much as life itself. It has a thousand eyes to watch its victims. Let it be away from us and there proclaim itself. Whatever we hate, there let it be. O energy of sin, negative as you are, destroy the negativities that we hate.

Kanda 6/Sukta 27 (News and Response)

Yama, Nir-rti Devata, Bhrgu Rshi

This is a very ambiguous, versatile sukta of positive as well as negative shades of meaning and implications. The theme hovers around three words: Nir-rti, Kapota, and Nishkrti. Nir-rti means adversity, destiny, disaster, and also constant state of truth and freedom. Kapota is messenger, pigeon bird said to have been trained and used as carrier of messages, warning, foreboding, and also a wise man of far sight, wisdom and imagination. Nishkrti means atonement, reparation, preparation, and also deliverance and freedom.

Either way: If the message is that of adversity close at the door step, the response has to be preparation. Also, if the message is a prelude to freedom and prosperity, the response has to be, again, preparation lest ambition overleap itself and has a fall like pride.

देवाः कपोत इषितो यदिच्छन्दूतो निर्ऋत्या इदमाज्जगाम ।
 तस्मा अर्चाम कृण्वाम निष्कृतिं शं नो अस्तु द्विपदे शं
 चतुष्पदे ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchandūto nir-ṛtyā idamājagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṃ śaṃ no astu dvipade śaṃ catuṣpade.*

O devas, enlightened men of generosity, here is the messenger of Nir-rti come sent by destiny, seeking for us to deliver the message. Let us welcome and honour him and the message and prepare for our response to acquit ourselves of our responsibility. May all be good for the well being of our people and for our animals.

शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः ।
अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो
वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛhaṃ naḥ. Agnirhi vipro juṣatām havirnaḥ pari hetih pakṣiṇī no vṛṇaktu.*

O devas, men of wisdom and imagination, may the messenger sent to us be harbinger of good for us. May the prognosis be a good omen, free from sin and evil for our home and family. May the Brahmana, like an enlightened leader, accept and be happy with our presentation of hospitality, as the yajna fire receives our oblation and joyously rises bright, and may he ward off the strike of all flying missiles.

हेतिः पक्षिणी न दधात्यस्मान्नाष्ट्री पदं कृणुते अग्निधाने ।
शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह
हिंसीत्कपोतः ॥ ३ ॥

3. *Hetih pakṣiṇī na dabhātyasmānāṣṭrī padam kṛṇute agnidhāne. Śivo gobhya uta puruṣebhyo no astu mā no devā iha himsītkapotaḥ.*

Let not the flying missile, daunt or deceive us.
Let the messenger have a place in the assembly hall.
Let every thing be good for our people and for our lands,
cows and culture of freedom. O devas, leaders of light
and wisdom, let not the messenger and the message any
way injure our pride of honour and freedom.

Kanda 6/Sukta 28 (Response to Challenge)

Yama, Nir-rti devata, Bhrgu Rshi

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयामः ।
संलोभयन्तो दुरिता पदानि हित्वा न ऊर्जं प्रपदात्पथिष्ठः ॥ १ ॥

1. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ
pari gāṁ nayāmaḥ. Saṁlobhayanto duritā padāni
hitvā na ūrjaṁ pra padātpathiṣṭhaḥ.*

With proper words of praise and appreciation,
urge upon the ambassador that, happy and rejoicing in
our power and supplies of food and energy, with
confidence and full power, we guide and rule our land
and people. Thus avoiding references to undesirables
but without omitting the assertion of our power and
potential, let the messenger be sent back with a fitting
reply.

परिमे ङ्गिमर्षत परिमे गामनेषत । देवेष्वक्रत श्रवः क इमाँ
आ दधर्षति ॥ २ ॥

2. *Parīme'gnimarṣata parīme gāmaneṣata.
Deveṣvakrata śravaḥ ka imāñ ā dadharṣati.*

These people of our land have raised a force of
brilliant people in their fields. They have raised the land,
its standard of knowledge, culture and wealth high. They

have made a place for themselves among the scholars and rulers of noble character over the earth. Who can then suppress and terrorize them?

यः प्रथमः प्रवर्तमाससाद बहुभ्यः पन्थामनुपस्पशानः ।
यो ईस्येशे द्विपदो यश्चतुष्पदस्तस्मै यमाय नमो अस्तु
मृत्यवे ॥ ३ ॥

3. *Yah prathamah pravatamāsasāda bahubhyaḥ
panthāmanupaspaśānah. Yo'syēśe dvipado yaśca-
tuspadastasmai yamāya namo astu mṛtyave.*

The one who, first and foremost among many, has risen to the highest position, the pioneer carving and showing the path of progress for many, who by virtue of such merit rules over the people and animals over the earth, to that leader and law giver of people unto life and death, all hail and homage.

(This sukta, especially after the previous one, is a far reaching vision of modern challenges of egoistic power, the response of self-realised power, and ultimately a one-united-world of self-governing nations under one umbrella of the rule of righteousness and universal justice.)

Kanda 6/Sukta 29 (Response to Adversaries)

Yama, Nir-rti Devata, Bhrgu Rshi

अमून्हेतिः पतत्रिणी न्येतु यदुलूको वदति मोघमेतत् ।
यद्वा कपोतः पदमग्नौ कृणोति ॥ १ ॥

1. *Amūnhetiḥ patattriṇī nye tu yadulūko vadati
moghametat. Yadvā kapotaḥ padamagnau kṛṇoti.*

Let the flying missile fall upon those adversaries

whose Uluka, bird-like messenger, vascillates and speaks all this that he speaks in vain, or when the Kapota, pigeonary clever messenger, puts his foot in the fire in the hall.

यौ ते दूतौ निर्ऋत इदमेतोऽप्रहितौ प्रहितौ वा गृहं नः ।
कपोतोलूकाभ्यामपदं तदस्तु ॥ २ ॥

2. *Yau te dūtau nir-ṛta idameto'prahitau prahitau vā grhaṁ naḥ. Kapotolūkābhyāmapadam tadastu.*

O Nir-rti, adversity of will and intelligence, when those two messengers of yours, the one authorized and directed and the other unauthorized and undirected, one the Kapota, clever master of ambiguity, the other Uluka, master of darkness and camouflage, come to our land, our home would not be for them, beyond their reach.

अवैरुहत्यायेदमा पपत्यात्सुवीरताया इदमा संसद्यात् ।
पराङ्गेव परा वद पराचीमनु संवतम् । यथा यमस्य त्वा
गृहेऽरसं प्रतिचाकशानाभूकं प्रतिचाकशान् ॥ ३ ॥

3. *Avairahatyāyedamā papatyātsuvīratāyā idamā sasadyāt. Parāṅgeva parā vada parācīmanu saṁvatam. Yathā yamasya tvā grhe'rasaṁ praticākaśānābhūkāṁ praticākaśān.*

Let the messenger come but not for fall of the brave. Let the messenger come here but for the advancement of noble bravery. Otherwise go back to the distant land, cut a sorry figure and speak with a long face. In the house of the wise and men of judgement and leadership you would be judged as dull and irrelevant, a mere piece of clay in existence.

Kanda 6/Sukta 30 (Shami the Sanative)*Shami Devata, Uparibabharava Rshi*

दे॒वा इ॒मं म॒धु॒ना संयु॑तं॒ यव॑ं सर॒स्वत्या॑म॒धि म॒णाव॑च॒र्कषुः॑ ।
 इन्द्र॑ आसी॒त्सीर॑पतिः श॒तक्र॑तुः की॒नाशा॑ आसन्म॒रुतः॑
 सु॒दान॑वः ॥ १ ॥

1. *Devā imam madhunā samyutam yavam sarasvatyāmadhi maṇāvacarkṣuḥ. Indra āsītsīrapatiḥ śatakratuḥ kīnāśā āsanmarutaḥ sudānavah.*

The Devas, divinities of nature, created this yava, barley grain replete with honey as jewel on the stream of nature's flow, Sarasvati. Indra, the sun, creator of a hundred great things, was the ploughman, and the Maruts, generous winds, were the assistant farmers. (Shatapatha Brahmana describes yava as a drop of the moon's ecstasy: 4, 2, 1, and 11)

यस्ते॒ मदो॑ऽवके॒शो वि॒केशो॑ येना॒भिह॑स्यं॒ पुरु॑षं कृ॒णोषि॑ ।
 आ॒रा॒त्त्वद॑न्या वना॒नि वृ॒क्षि त्वं श॑मि श॒तव॑ल्शा॒ वि॒
 रो॒ह ॥ २ ॥

2. *Yaste mado'yakeśo vikeśo yenābhihasyam puruṣam kṛṇoṣi. Ārāttvadanyā vanāni vrkṣi tvam śami śatavalśā vi roha.*

O Shami, exhilarating is your juice which gives a man long loose hanging and dishevelled hair by which you make the man smile with pleasure. I remove the plants growing close around so that you grow luxuriant with a hundred branches.

बृ॒ह॒त्प॒लाशे॑ सु॒भगे॑ वर्ष॑वृ॒द्ध ऋ॒तावरि॑ । म॒तेव॑ पु॒त्रेभ्यो॑ मृ॒ड
 के॒शेभ्यः॑ शमि ॥ ३ ॥

3. *Bṛhatpalāśe subhage varṣavṛddha ṛtāvari.
Māteva putrebhyo mṛḍa keśebhyaḥ śami.*

O Shatavari Shami with large leaves, holy and generously rich, growing luxuriant by rains, pray be kind and efficacious for the growth of luxurious hair, gracious as a mother to the child.

Kanda 6/Sukta 31 (Sun, Planets and Satellites)

Gau or Surya Devata, Uparibabhrava Rshi

आयं गौः पृश्नि॒रक्र॑मी॒दस॑दन्मा॒तरं पुरः ।
पि॒तरं च प्र॒यन्त्स्व॑ः ॥ १ ॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ purah.
Pitaraṁ ca prayantsvaḥ.*

This moving earth, abiding by its mother, the atmospheric globe, and circumambulating its father, the bright sun, goes on and on in its orbit in space.

(This mantra is a beautiful metaphor of the moving solar family. The sun is the father, the earth is child, and the globe of air and waters including the field of gravity is the mother. And this family of father, mother and child moves on and on in space in orbit. Another version, in Atharva-veda (20, 48, 4) translated by Pandit Satavalekara, interprets the metaphor as moon, the child, earth the mother, and sun the father.)

अ॒न्तश्च॑रति रोच॒ना अ॒स्य प्रा॒णाद॑पा॒नतः॑ ।
व्य॑ख्यन्महि॒षः स्व॑ः ॥ २ ॥

2. *Antaścarati rocanā asya prāṇādapānataḥ.
Vyakhyanmahīṣaḥ svaḥ.*

The light and power of this sun actively pervades in the systemic world of life breathing in and out with prana and apana energy, thereby reflecting and proclaiming the power and presence of this potent lord of life and light.

त्रिंशद्धामा वि राजति वाक्पतङ्गो अशिश्नियत् ।

प्रति वस्तोरहृयुभिः ॥ ३ ॥

3. *Trimśaddhāmā vi rājati vākpataṅgo aśiśriyat.
Prati vistorahṛdyubhiḥ.*

Thirty solar hours (muhuratas) of day and of night does the sun constantly shine and illuminate the planets and satellites, and the holy tongue of the sages consonant with it celebrates this cosmic bird of life.

(This sukta gives a vision of this world of stars, planets and satellites. There is nothing static, everything is on the move. Reference may also be made to Rgveda 5, 51, 15 where the sun and moon move in harmony, earth implied, for the good of humanity. They all move in order, each according to its own power. The sun being the highest in power is the centre. But what is the centre of all the solar systems and galaxies? Can it be physical? No, because if that physical object were the centre, what is it that sustains that? Hence the centre has to be non-physical and yet most powerful, more powerful than any and all things physical. The Veda and Upanishad say that that centre is the cosmic spirit, smaller than the smallest and greater than the greatest: Anoraniyan mahato mahiyan (Kathopanishad 1, 2, 20), just a dimensionless point and yet the infinite transcendent. Reference may also be made to Yajurveda 23, 60, and

Rgveda 1, 104, 4 and 9, 114, 3. It is that at the centre which spins this wheel of existence around and yet within itself (Shvetashvatara Upanishad 6, 1.)

Kanda 6/Sukta 32 (Germs and other Organisms)

Agni devata, Chatana (1-2) Atharva (3) Rshis

अ॒न्तर्द॒वे जुहु॒ता स्वे ३॒तद्या॒तुधा॒नक्ष॒यणं॑ घृ॒तेन॑ । आ॒राद्र॒क्षांसि॑
प्र॒ति द॒ह त्व॒र्मग्रे॑ न नो॑ गृ॒हाणा॒मुप॑ ती॒तपा॑सि ॥ १ ॥

1. *Antardāve juhutā svetadyātudhānakṣayaṇam
ghṛtena. Ārādrakṣāṁsi prati daha tvamagne na
no grhāṇāmupa tītapāsi.*

O house holders, offer this germ destroying havi with ghrta into the burning fire. O fire, burn and destroy the evil, polluting and life threatening germs from far and near, and do not cause any fire hazard to our homes.

रु॒द्रो वो॑ ग्री॒वा अ॒शरै॑त्पि॒शाचाः॑ पृ॒थीर्वो॑ऽपि शृ॒णातु॑ यातु॒-
धा॒नाः । वी॒रुद्रो॑ वि॒श्वतो॑वीर्या॒ यमे॒न॒ सम॑जीग॒मत् ॥ २ ॥

2. *Rodro vo grīvā āsaraitpiśācāḥ prṣṭirvo'pi śṛṇātu
yātudhānāḥ. Virudvo viśvatovīryā yamena sama-
jīgamat.*

O blood sucking germs and insects, let Rudra, blazing fire of mid-day yajna, break your neck. O contagious evil doers, let the fire break the back of your resistance too. Let all round powerful herb of versatile efficacy join you with death.

अ॒भयं॑ मि॒त्रावरु॑णावि॒हास्तु॑ नोऽर्चि॒षात्त्रि॑णो॑ नुद॒तं प्र॒तीचः॑ ।
मा ज्ञा॒तारं॑ मा प्र॒तिष्ठां॑ विद॒न्त मि॒थो वि॒घ्ना॒ना उप॑ यन्तु
मृ॒त्युम् ॥ ३ ॥

3. *Abhayam mitrāvaruṇāvihāstu no'rciṣāttriṇo
nudatam pratīcaḥ. Mā jñātāram mā pratiṇṭhām
vidanta mitho vighnānā upa yantu mr̥tyum.*

O Mitra and Varuna, sun and air, sun and the physician, prana and apana energies of nature, let there be peace and security for us here. Force back the devitalizing and life threatening germs and insects. Let them find no intelligent ally, no stability, and let them, mutually conflictive and self-destroying, meet their death.

Kanda 6/Sukta 33 (The Power of Indra)

Indra Devata, Jatikayana Rshi

यस्येदमा रजो युजस्तुजे जना वनं स्वः ।
इन्द्रस्य रन्त्यं बृहत् ॥ १ ॥

1. *Yasyedamā rajo yujastuje janā vanam svaḥ.
Indrasya rantyam br̥hat.*

O men and women of the world, boundless, beautiful and ecstatic is the glory of Indra, friend and commander of all in union, in whose power and dominion abides this world of existence, the earth, the greenery, the waters and the heaven of freedom and joy.

नाधृष आ दधृषते धृषाणो धृषितः शवः ।
पुरा यथा व्यथिः श्रव इन्द्रस्य नाधृषे शवः ॥ २ ॥

2. *Nādhṛa ā dadhṛṣate dhṛṣāṇo dhṛṣitaḥ śavaḥ.
Purā yathā vyathiḥ śrava indrasya nādhṛṣe śavaḥ.*

The defeated dare not challenge, much less subdue, the might of potent and all victorious Indra. Indeed, as ever before, no tyrant can ever challenge the

fame and power of Indra.

स नो ददातु तां रयि॒मुरुं पि॒शङ्ग॑स॒न्दृश॑म् ।

इन्द्रः पति॑स्तुविष्ट॒मो जने॑ष्व्वा ॥ ३ ॥

3. *Sa no dadātu tāṁ rayimurum piśaṅgasandrśam.*
Indraḥ patistuviṣṭamo janeṣvā.

May Indra, most powerful ruler and sustainer of the people, give, give us all that wealth, honour and excellence which is beautiful as gold and inspiring and elevating as glory of the dawn.

Kanda 6/Sukta 34 (Splendour of Divinity)

Agni Devata, Chatana Rshi

प्राग्र॑ये वाच॑मीरय वृष॒भाय॑ क्षिती॒नाम् ।

स नः प॑र्षदति॒ द्विषः॑ ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
Sa naḥ parśadati dviṣaḥ.

Raise your voice of prayer and adoration in honour of Agni, potent and generous lord ruler and sustainer of the people and worlds of existence, who may, we pray, shower us with wealth, honour and excellence beyond the reach of hate, jealousy and enmity.

यो रक्षांसि नि॒जूर्व॑त्य॒ग्निस्तिग्मे॑न शोचिषा ।

स नः प॑र्षदति॒ द्विषः॑ ॥ २ ॥

2. *Yo rakṣāṁsi nijūrvatyagnistigmena śociṣā.*
Sa naḥ parśadati dviṣaḥ.

May Agni, who with his intense light, fire and splendour destroys evil and evil doers in nature and

humanity, bring us showers of wealth, power and excellence beyond the reach of hate, jealousy and enmity.

यः पर॑स्याः परा॒वत॑स्ति॒रो धन्वा॑ति॒रोच॑ते ।

स नः॑ पर्ष॒दति॑ द्विषः ॥ ३ ॥

3. *Yah parasyāḥ parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

He who shines in splendour beyond the farthest of the far regions and spaces of existence, may, we pray, bless us with wealth, honour and excellence beyond the reach of all hate, jealousy and enmity.

यो विश्वा॒भि वि॒पश्य॑ति॒ भुव॑ना॒ सं च॒ पश्य॑ति ।

स नः॑ पर्ष॒दति॑ द्विषः ॥ ४ ॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ parṣadati dviṣaḥ.

He that watches and overwatches all regions of the universe in and out, over and above, completely, may, we pray, bless us with wealth, virtue and excellence beyond the reach of all jealousy, hate and enmity.

यो अ॒स्य पा॒रे रज॑सः शु॒क्रो अ॒ग्निर॑जायत ।

स नः॑ पर्ष॒दति॑ द्विषः ॥ ५ ॥

5. *Yo asya pāre rajasah śukro agnirajāyata.*
Sa naḥ parṣadati dviṣaḥ.

That Agni, self refulgent, pure and immaculate, who manifests beyond the spaces of the universe may, we pray, bless us with the wealth of purity and excellence beyond the reach of all hate, jealousy and

enmity.

Kanda 6/Sukta 35 (Life of Life)

Vaishvanara Devata, Kaushika Rshi

वैश्वान॒रो न॒ ऊ॒तय॒ आ प्र या॒तु परा॒वतः॑ ।

अ॒ग्निर्नः॑ सु॒ष्टुती॒रुप॑ ॥ १ ॥

1. *Vaiśvānaro na ūtaya ā pra yātu parāvataḥ.*
Agnirnaḥ suṣṭutīrupa.

May Agni, life of the life of humanity, come from the highest heavens of light and listen and inspire our songs of adoration and prayer.

वैश्वान॒रो न॒ आ॒गम॒दिमं॑ य॒ज्ञं स॒जूरु॑प ।

अ॒ग्निरु॒क्थेष्वा॑ह॒सु ॥ २ ॥

2. *Vaiśvānaro na āgamadimaṁ yajñam sajūrupa.*
Agniruktheṣvaṁhasu.

May Vaishvanara Agni, leading light of the the life of the world of humanity, constant and closest friend, come and join our yajna, accept our songs of prayer and guide us at the most critical times of our need.

वैश्वान॒रोऽङ्गि॑रसां॒ स्तोम॑मु॒क्थं च॑ चाक्लृ॒पत् ।

ऐ॒षु द्यु॒म्नं स्व॑र्य॒मत् ॥ ३ ॥

3. *Vaiśvānaro'ṅgirasāṁ stomamukthaṁ ca cākṛpat.*
Aiṣu dyumnaṁ svaryamat.

May Vaishvanara Agni, leading light and life energy of all creative activities of the world of humanity, energise, raise and fructify the adorable plans and holy actions of Angirasas pioneering thinkers, scientists and

creative artists and lead them to success. May the light and life divine bring them honour, recognition and the bliss of self-fulfilment in success without any frustration.

Kanda 6/Sukta 36 (Sole Spirit of Life)

Vaishvanara Agni Devata, Atharva Svastyayanakama Rshi

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् ।

अजस्त्रं घर्ममीमाहे ॥ १ ॥

1. *Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim.
Ajasraṁ gharmamīmahe.*

The Lord Supreme, ordainer and sustainer of the truth and reality of existence, leading light of humanity, protector and promoter of the light of law and yajnic evolution of natural and human karma, eternal and unaging spirit and passion of life for creative action, we invoke, adore and exalt in yajna.

स विश्वा प्रति चाक्लृप ऋतूरुत्सृजते वशी ।

यज्ञस्य वय उत्तिरन् ॥ २ ॥

2. *Sa viśvā prati cākṛpa ṛtūmrutsṛjate vaśī.
Yajñasya vaya uttiran.*

That Vaishvanara Agni, universal controller and energiser, pervades, inspires and fructifies every thing, every person and every effort in the world, and blesses all seasons with higher vitality and power, all the time raising the creative success of natural and human action for evolution and development.

अग्निः परेषु धर्मसु कामो भूतस्य भव्यस्य ।

सम्राडेको वि रजति ॥ ३ ॥

3. *Agniḥ pareṣu dhāmasu kāmo bhūtasya bhavyasya.
Samrāḍeko vi rājati.*

Agni, the love, the lover and giver of fulfilment for and of all that is past and present and that which is yet to be, self-refulgent presence, rules over all and pervades even the farthest borders of the expansive universe, the sole lord, one, unique, matchless, without a second presence such as Agni Itself.

Kanda 6/Sukta 37 (No Course Please)

Chandrama Devata, Atharva Svastyayanakama Rshi

उ॒प प्रा॒गात्सह॒स्राक्षो यु॒क्त्वा श॒पथो रथ॑म् ।
श॒प्तार॑म॒न्विच्छ॒न्मम॒ वृ॒क॒ड्वावि॑मतो गृ॒हम् ॥ १ ॥

1. *Upa prāgātsahasrākṣo yuktvā śapatho ratham.
Śaptāramanvicchanmama vṛka-ivāvimato grham.*

Let the divine force of love and truth, thousand-eyed, all vigilant, come as protection against cursed ill-will, having yoked its chariot against ill will, execration and hate. Let it search out and destroy the imprecation and the imprecator like a wolf pouncing upon a sheepfold.

परि॑ णो वृ॒ङ्ग्धि श॒पथ॑ हृ॒दम॒ग्निरि॑वा द॒हन् ।
श॒प्तार॑म॒त्रं नो ज॒हि दि॒वो वृ॒क्षमि॑वा॒शनिः॑ ॥ २ ॥

2. *Pari ṇo vṛṅgdhi śapatha hradamagnirivā dahan.
Shaptāramatra no jahi divo vṛkṣamivā-śaniḥ.*

O curse, burning like fire drying a pool of water, leave us. O protective chariot of divinity, destroy the curse and the cursor as the strike of thunder from above destroys the tree from its very root.

यो नः शपादशपतः शर्पतो यश्च नः शपात् ।

शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे ॥ ३ ॥

3. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt.
Shune peṣṭramivāvakṣāmaṁ taṁ pratyasyāmi
mṛtyave.*

Whoever curses us who do not curse anybody, and whoever curses us even though we too may revile the curse, we throw off that insufferable curse unto death, i.e., to naught, as we throw a piece of bone to a dog.

Kanda 6/Sukta 38 (Energy and Splendour of Life)

Tvishi, Brhaspati Devata, Atharva Varchaskama Rshi

सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या ।

इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥ १ ॥

1. *Simhe vyāghra uta yā pṛdākau tviṣiragnau
brāhmaṇe sūrye yā. Indraṁ yā devī subhagā
jajāna sā na aitu varcasā saṁvidānā.*

That energy, brilliancy and splendour which is in the lion, tiger, cobra, fire, the Brahmana, and in the sun, which, divine spirit of majesty and good fortune, creates and consecrates the ruling power, Indra, may, we pray, come bearing the lustre and splendour of life and bless us.

या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु ।

इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥ २ ॥

2. *Yā hastini dvīpini yā hiraṇye tviṣirapsu goṣu yā
puruṣeṣu. Indraṁ yā devī subhagā jajāna sā na
aitu varcasā saṁvidānā.*

That grace and majesty which is in the elephant, that strength and agility in the tiger, the grace and beauty in gold, the generosity in the cows and virility in men, that light and splendour of life, the divine spirit of majesty and good fortune which creates and consecrates the ruling power, Indra, may that divine brilliance come bearing the lustre of life and bless us.

रथे अक्षेष्वरुषभस्य वाजे वाते पर्जन्ये वरुणस्य शुष्मे । इन्द्रं
या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥ ३ ॥

3. *Rathe akṣeṣvṛṣabhasya vāje vāte parjanya varuṇsya śuṣme. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The strength, brilliance and efficiency in the chariot, chariot wheel and endurance of the bull, the force in the wind, the shower in the cloud and blaze in the light of the sun, the divine light and splendour which creates and consecrates the ruler Indra, may all that brilliance bearing the grandeur of life come and bless us.

राजन्ये दुन्दुभावायतायामश्वस्य वाजे पुरुषस्य मायौ ।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना ॥ ४ ॥

4. *Rājanye dundubhāvāyatāyāmaśvasya vāje puruṣasya māyau. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The light and lustre in the ruling power, the inspiring boom in the tensioned war drum, the agility in the strength and endurance of the war horse, the heroic self-confidence in man's wondrous manliness, that divine light, splendour and majesty of life which creates,

consecrates and confirms the ruling power, Indra, may come to us, bearing the lustrous grandeur of life, and bless us.

Kanda 6/Sukta 39 (Honour and Excellence)

Indra Devata, Atharva Varchaskama Rshi

यशो हविर्वर्धतामिन्द्रजूतं सहस्रवीर्यं सुभृतं सहस्कृतम् ।
प्रसस्त्रीणमनु दीर्घाय चक्षसे हविष्मन्तं मा वर्धय ज्येष्ठ-
तातये ॥ १ ॥

1. *Yaśo havirvardhatāmindrajūtam sahasravīryam subhṛtam sahasṛtam. Prasarsrāṇamanu dīrghāya cakṣase haviṣma-ntam mā vardhaya jyeṣṭhatātaye.*

Let our yajna and our honour and fame increase Indra-inspired, thousandfold strong, well controlled, created and achieved through courage, confidence and patience. O Lord omnipotent, pray promote me, bearing havi in homage, prayerful and ambitious for advancement, raise me for a long life of vision and wisdom and bless me to rise to the highest position.

अच्छा न इन्द्रं यशसं यशोभिर्यशस्विनं नमसांना विधेम ।
स नो रास्व राष्ट्रमिन्द्रजूतं तस्य ते रातौ यशसः स्याम ॥ २ ॥

2. *Acchā na indram yaśasaṁ yaśobhiryaśasvinam namasānā vidhema. Sa no rāsva rāṣṭramindra-jūtam tasya te rātau yaśasaḥ syāma.*

Well and holily, bearing havi in homage for our good, we worship Indra, lord of glory, sublime by his divine grandeur and majesty. May he give us a great Indra-inspired Rashtra, a dominion of freedom and

prosperity. O Lord, may we too rise to fame and excellence by your grace and generosity.

य॒शा इन्द्रो॑ य॒शा अ॒ग्निर्य॒शाः सोमो॑ अजायत ।

य॒शा वि॒श्वस्य॑ भू॒तस्या॒हमस्मि॑ य॒शस्तमः॑ ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
Yaśā viśvasya bhūtasyāhamasmi yaśastamah.

Glorious is Indra, lord of power. Glorious is Agni, light and fire of life. Glorious is Soma, the moon, spirit of peace and beauty. Of all the glorious things of the world, let me rise to the most excellent position by the grace of Indra, Agni and Soma, light, peace and power.

Kanda 6/Sukta 40 (Fearlessness)

Mantra-wise Devata, Atharva Rshi

अभयं॑ द्यावापृथिवी॑ इहास्तु॒ नोऽभयं॑ सोमः॑ सवि॒ता नः॑
 कृणोतु॑ । अभयं॑ नोऽस्तूर्व॑न्तरिक्षं॑ सप्त॒र॒षीणां॑ च॒ ह॒विषा॑भयं॑
 नो अस्तु॑ ॥ १ ॥

1. *Abhayaṁ dyāvāpṛthivī ihāstu no'bhayaṁ somaḥ*
savitā naḥ kṛṇotu. Abhayaṁ no'stūrvantarikṣaṁ
saptaṛṣiṇāṁ ca haviṣābhayaṁ no astu.

O heaven and earth, let there be freedom from fear for us here. May Soma, divine spirit of peace, and Savita, lord creator and inspirer give us the gift of fearlessness. Let the wide sky and space be free from fear for us, and may there be total freedom from fear for us by yajnic dedication of the seven sages.

(The seven sages are five organs of perception, mind and intelligence, because they help us to 'see' and

know. Further all the divinities mentioned and invoked in this sukta are objective 'organs' of divinity as well as inside our persoality : The sun is in the eye, moon in the mind, space quarters in the ear, vayu or wind in the skin, agni in the speech, apah in the taste, earth in the solidity of the body, and light region in the brain. So right action by the person with the body system and the external divinities of nature are related. Our action through our organs creates vibrations of cause and effect in nature which affects us too.

Hence prayer to the divinities for freedom from fear implies that we too have to act without violating the laws of nature and of humanity. Life within and life outside both are organismically related. Prayer implies action too.)

अ॒स्मै ग्रा॒माय॑ प्र॒दिश॑श्चत॒स्र ऊ॒र्जं' सु॒भूतं॑ स्व॒स्ति स॒विता॑
नः॑ कृ॒णोतु॑ । अ॒श॒त्र्विन्द्रो॑ अभ॒यं नः॑ कृ॒णोत्व॑न्यत्र॒ राज्ञा॑म॒भि
या॒तु म॒न्युः ॥ २ ॥

2. *Asmai grāmāya pradiśāscatasra ūrjam subhūtaṁ svasti savitā naḥ kṛṇotu. Āsatrwindro abhayaṁ naḥ kṛṇotvanyatra rājñāmabhi yātu manyuḥ.*

For this community of ours, in all the four quarters of space, may Savita create energy, ample wealth and well being and may Indra, the ruler, create fearlessness and freedom from enemies. The fear and anger of the rulers, then, may go elsewhere (where lawlessness might be prevailing).

अ॒न॒मि॒त्रं नो॑ अ॒ध॒राद॑नमि॒त्रं न॑ उ॒त्तरा॑त् ।
इन्द्रा॑नमि॒त्रं नः॑ प॒श्चाद॑नमि॒त्रं पु॒रस्कृ॑धि ॥ ३ ॥

3. *Anamitraṃ no adharādanamitraṃ na uttarāt.
Indrānamitraṃ naḥ paścādanamitraṃ pura-
skṛdhi.*

May Indra create for us love and freedom from enemies from down below on earth, love and freedom from enmity from above, love and freedom from enemies from behind, and love with freedom from fear, opposition, conflict and enmity upfront.

Kanda 6/Sukta 41 (Self-Expansion)

Indra Devata, Brahma Rshi

मन॑से॒ चेत॑से धि॒य आ॒कू॒तय॑ उ॒त चि॒त्तये॑ ।
म॒त्यै श्रु॒ताय॑ चक्ष॑से वि॒धेम॑ ह॒विषा॑ व॒यम् ॥ १ ॥

1. *Manase cetase dhiya ākūtaya uta cittaye.
Matyai śrutāya cakṣase vidhema haviṣā vayam.*

For the development of mind, intelligence, thought, intention and purpose, understanding, wisdom, hearing and vision, we worship Indra, Lord Almighty, with offers of havi in yajna.

अ॒पा॒नाय॑ व्या॒नाय॑ प्रा॒णाय॑ भू॒रि॒धाय॑से ।
सर॑स्वत्या उरु॒व्यचे॑ वि॒धेम॑ ह॒विषा॑ व॒यम् ॥ २ ॥

2. *Apānāya vyānāya prāṇāya bhūrīdhāyase.
Sarasvatyā uruvyace vidhema haviṣā vayam.*

For the vitality of apana, vyana, all sustaining prana, and for wide ranging knowledge, we worship Agni, light of life with offers of havi in yajna.

मा नो॑ हा॒सिषु॑र्ऋ॒षयो॑ दै॒व्या ये त॑नू॒पा ये न॑स्त॒न्वस्त॑नू॒जाः ।
अम॑र्त्या॒ मर्त्या॑ अ॒भि नः॑ सच॒ध्वमा॑यु॒र्धत्त॑ प्र॒तरं॑ जी॒वसे॑
नः ॥ ३ ॥

3. *Mā no hāsiṣur-ṛṣayo daivyā ye tanūpā ye nastanva stanūjāḥ. Amartyā martyāñ abhi naḥ sacadhvamāyurdhatta prataraṁ jīvase naḥ.*

May the divine senses of perception and volition, those powers which nourish and sustain our body, those that are born of our body system, never forsake us. May the immortal divinities ever abide with us, the mortals. May they nourish and sustain us and give us good health and long age for a happy life.

Kanda 6/Sukta 42 (Freedom from Anger)

Manyu Devata, Bhrgvangira Rshi

अव॒ ज्यामि॒व॒ धन्व॒नो म॒न्युं त॒नोमि ते हृ॒दः ।

यथा॒ संम॑नसौ भू॒त्वा सखा॑यावि॒व सचा॑वहै ॥ १ ॥

1. *Ava jyāmiva dhanvano manyum tanomi te hṛdaḥ. Yathā saṁmanasau bhūtvā sakhāyāviva sacāvahai.*

I relax the tension of anger from your mind like releasing the string from the bow so that you and I, being good and happy at heart, may live together like friends.

सखा॑यावि॒व सचा॑वहा॒ अव॒ म॒न्युं त॒नोमि ते ।

अ॒धस्ते॒ अश्म॑नो म॒न्युमुपा॑स्याम॒सि यो गुरुः॑ ॥ २ ॥

2. *Sakhāyāviva sacāvahā ava manyum tanomi te. Adhaste aśmano manyumupāsyāmasi yo guruḥ.*

I relax the tension of anger and passion from your mind so that we may live together as happy friends. Your anger is intense and oppressive, we cast and bury it down under a heavy stone.

अ॒भि ति॑ष्ठामि ते म॒न्युं पा॒ष्य॒र्या प्र॑पदेन च ।
यथा॑व॒शो न वादि॑षो मम चि॒त्तमु॒पाय॑सि ॥ ३ ॥

3. *Abhi tiṣṭhāmi te manyuṁ pārṣṇyā prapadena ca.*
Yathāvaśo na vādiṣo mama cittamupāyasi.

With a kick and under the heel, I cast down and bury your anger so that you are one and calm at heart with me and do not talk like one possessed.

Kanda 6/Sukta 43 (Calmness of Anger)

Manyu-shamanam Devata, Bhrgvangira Rshi

अ॒यं द॒र्भो वि॑म॒न्युकः॑ स्वा॒य चार॑णाय च ।
म॒न्योर्वि॑म॒न्युक॒स्यायं॑ म॒न्युश॑मन उच्यते ॥ १ ॥

1. *Ayaṁ darbho vimanyukaḥ svāya cāraṇāya ca.*
Manyorvimanyukasyāyaṁ manyuśamana ucyate.

This 'darbha' grass is the tranquilizer of anger for our own people and for others high or low. This is called pacifier of the angry man's passion and fury.

अ॒यं यो भू॑रि॒मूलः॑ स॒मुद्र॑म॒वति॑ष्ठति । द॒र्भः पृ॑थि॒व्या उत्थि॑तो
म॒न्युश॑मन उच्यते ॥ २ ॥

2. *Ayaṁ yo bhūrimūlaḥ samudramavatiṣṭhati.*
Darbhaḥ pṛthivyā utthito manyuśamana ucyate.

This darbha grass which is deep rooted grows close to the sea. Growing and rising from the earth and rising high, it is called pacifier of the passion and fury of anger.

वि ते॑ ह॒न॒व्यां श॒रणिं॑ वि ते॑ मु॒ख्यां न॑यामसि ।
यथा॑व॒शो न वादि॑षो मम चि॒त्तमु॒पाय॑सि ॥ ३ ॥

3. *Vi te hanavyāṁ śaraṇīm vi te mukhyāṁ nayāmasi.
Yathāvaśo na vādiṣo mama cittamupāyasi.*

We remove the angry distortions on your chin and face so that your mind is equal and tranquil with mine and you would not talk like one possessed.

Kanda 6/Sukta 44 (Herbal Cure)

Vanaspati Devata, Vishvamitra Rshi

अस्थाद् द्यौरस्थात्पृथिव्यस्थाद्विश्वमिदं जगत् ।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद्रोगो अयं तव ॥ १ ॥

1. *Asthād dyaurasthātpṛthivyasthādviśvamidam
jagat. Asthurvrkṣā ūrdhvasvapnāstiṣṭhādrogo
ayam tava.*

The solar region is firm and undisturbed it stands. The earth stands firm and still, undisturbed. This entire cosmos is firm and undisturbed. The high standing trees, dreaming and sleeping, stand still. Let this malady too stand still, it must not aggravate.

शतं या भेषजानि ते सहस्रं संगतानि च ।
श्रेष्ठमास्त्रावभेषजं वसिष्ठं रोगनाशनम् ॥ २ ॥

2. *Śataṁ yā bheṣajāni te sahasraṁ saṅgatāni ca.
Śreṣṭhamāsrāvabheṣajaṁ vasiṣṭhaṁ roganā-
śanam.*

Hundred are your medicines, a thousand their supplements and substitutes. The best of them is Brahma which stops bleeding, and that is the cure of the malady.

रुद्रस्य मूत्रमस्यमृतस्य नाभिः । विषाणुका नाम वा असि
पितृणां मूलादुत्थिता वातीकृतनाशनी ॥ ३ ॥

3. *Rudrasya mūtramasyamṛtasya nābhiḥ. Viṣāṇakā nāma vā asi pitṛṇām mūlādutthitā vātīkṛtanāśanī.*

You are the shower of the cloud, you are the centre and concentration of the sanative nectar. You are Vishanaka by name, a sure cure of genetic ailments and those caused by wind disorder.

Kanda 6/Nukta 45 (Go off Negative Thoughts)

*Duhsvapna-nashanam Devata, Angira, Pracheta,
Yama Rshi*

प॒रोऽपे॑हि म॒नस्या॒प कि॒मश॑स्तानि शंस॒सि । परे॑हि न त्वा
का॒मये वृ॒क्षां वना॑नि सं च॒र गृ॑हेषु गोषु मे म॒नः ॥ १ ॥

1. *Paro' pehi manaspāpa kimaśastāni śaṁsasi.
Parehi na tvā kāmāye vrkṣāṁ vanāni saṁ cara
grheṣu goṣu me manah.*

Go off, evil of the mind, why do you present things undesirable? Keep off. I do not want you. Gad about woods and trees. My mind is in and with the home and homely thoughts and perceptions.

अ॒वश॑सा निःश॒सा य॒त्परा॑शसोपा॒रिम जाग्र॑तो यत्स्व॒पन्तः ।
अ॒ग्निर्वि॑श्वा॒न्यप॑ दुष्कृ॒तान्य॑जुष्टा॒न्यारे॑ अ॒स्मद्दधा॑तु ॥ २ ॥

2. *Avaśasā niḥśasā yatparāśasopārīma jagrato
yatsvapantaḥ. Agnirviśvānyapa duṣkṛtānya-
juṣṭānyāre asmaddadhātu.*

Whatever sins we have committed whether out of jealousy, or hate or callousness and enmity while awake or asleep, consciously or unconsciously, may Agni, light of life, ward off and keep away all those undesirable thoughts and deeds of the world from us.

यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि ।

प्रचेता न आङ्गिरसो दुरितात्पात्वंहसः ॥ ३ ॥

3. *Yadindra brahmaṇaspate'pi mṛṣā carāmasi.*
Pracetā na āṅgiraso duriatātpātvamhasaḥ.

O lord of universal power, Indra, O lord of Infinity, Brahmanaspati, whatever wrong or sinful we commit in life, in our thought and behaviour, may Pracheta, lord of knowledge and giver of self-awareness, Angirasa, giver of living vibrancy of life, protect us against that evil and save us from sin.

Kanda 6/Sukta 46 (Dream)

Svapna Devata, Angira, Pracheta, Yama Rshi

यो न जीवोऽसि न मृतो देवानाममृतगर्भोऽसि स्वप्न ।

वरुणानी ते माता यमः पिताररुर्नामासि ॥ १ ॥

1. *Yo na jīvo'si na mṛto devānāmamṛtagarbo'si*
svapna. Varuṇānī te mātā yamaḥ pitārarurnā-
māsi.

O dream you are neither alive, i.e., in the living state of wakefulness, nor dead, i.e., in the state of deep sleep. You are the immortal child of the senses and mind in the dream state.

Araru, a disturbing demon.

विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः ।

अन्तकोऽसि मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः

स्वप्न दुःष्वप्यात्पाहि ॥ २ ॥

2. *Vidma te svapna janitram devajāmīnām putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Tam tvā svapna tathā saṁ vidma sa naḥ svapna duḥsvapnyātpāhi.*

O dream, we know your origin. You are the product of mind and senses and things related to them in psychic association. You are the instrument of the psychic laws of life. As dream, you can be the end, harbinger of the end, a premonition, death itself. So O dream, we know as and what you are. O dream, save us from evil dreams. (Come at your best if at all.)

यथा कृलां यथा शुफं यथर्णं संनयन्ति ।
एवा दुःष्वप्यं सर्वं द्विषते सं नयामसि ॥ ३ ॥

3. *Yathā kalām yathā śapham yatharṇam saṁnayan-
yanti. Evā duḥsvapnyam sarvaṁ dviṣate saṁ
nayāmasi.*

Just as people pay one sixteenth or one eighth of the principal and get free of the loan, so do we pay back for the dream: take back the evil ones and let these be share of the evil (we wish to get rid off).

Kanda 6/Sukta 47 (Self-Protection)

*Agni, Vishvedeva, Saudhanva Devatah, Angira,
Pracheta, Yama Rshi*

अग्निः प्रातःसवने पात्वस्मान्वैश्वानरो विश्वकृद्विश्वशंभूः ।
स नः पावको द्रविणे दधात्वार्युष्मन्तः सहभक्षाः स्याम ॥ १ ॥

1. *Agniḥ prātaḥsavane pātvasmān vaiśvānaro
viśvakṛdviśvaśambhūḥ. Sa naḥ pāvako draviṇe
dadhātvāyusmantah sahabhakṣāḥ syāma.*

May Agni, self-refulgent, universal guide, all creative, all-blissful divine Spirit of the universe, purify us at the morning session of yajna. May the fiery sanctifier establish us in wealth, honour and excellence of the world, and may we all together, living happy and healthy, enjoy the beauty of life.

विश्वेदेवा मरुत इन्द्रो अस्मानस्मिन्द्वितीये सवने न जह्युः ।
आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम ॥ २ ॥

2. *Viśvedevā maruta indro asmān asmindvitiye savane na jahyuh. Āyuṣmantah priyameṣāṁ vadanto vayan devānāṁ sumatau syāma.*

May the Vishvedevas, cosmic divinities, Maruts, cosmic energies and vibrant sages, and Indra, lord omnipotent of glory, join us without fail and bless us at this second session of the day's yajna. And may we all, living together happy and healthy, speaking together, enjoy the love and good will of these divinities together.

इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्व-
नाः स्वर्गानशाः स्विष्टिं नो अभि वस्यो नयन्तु ॥ ३ ॥

3. *Idaṁ tṛtīyaṁ savanaṁ kavīnāmṛtena ye cama-samairayanta. Te saudhanvanāḥ sva rānaśānāḥ sviṣṭim no abhi vasyo nayantu.*

At this third session of the day's yajna of the poetic sages who raise and elevate the ladle of havi with truth for light and life's joy, may those heroic masters of the bow who enjoy the bliss of heavenly light lead our holy performance of yajna to noble success.

Kanda 6/Sukta 48 (Prayer for Well-Being)

Mantra-wise Devata, Angira, Pracheta, Yama Rshi

श्येनो ऽसि गायत्रच्छन्दा अनु त्वारभे ।
स्वस्ति मा सं वह्नास्य यज्ञस्योदृचि स्वाहा ॥ १ ॥

1. *Śyeno'si gāyatrachchandā anu tvārabhe.*
Svasti mā saṁ vahāsyā yajñasyodṛci svāhā.

Lord of holy fire, you are the Eagle, highest all-impelling power and force of existence, ecstatic protective spirit of life's beauty and joy. In consonance with your love and worship I begin this sacred yajna of life in which, I pray, graciously lead me to the blessed completion of this yajna. This is the voice of prayer in truth of faith.

ऋभुरसि जगच्छन्दा अनु त्वारभे ।
स्वस्ति मा सं वह्नास्य यज्ञस्योदृचि स्वाहा ॥ २ ॥

2. *R̥bhurasi jagacchandā anu tvārabhe.*
Svasti mā saṁ vahāsyā yajñasyodṛci svāhā.

You are the master spirit of cosmic action, committed to joyous protection of the moving threefold world. In pursuit of your grace and glory, I begin this yajna in which, I pray, lead me to the completion of this yajna to noble success. This is the voice of truth in faith.

वृषासि त्रिष्टुच्छन्दा अनु त्वारभे ।
स्वस्ति मा सं वह्नास्य यज्ञस्योदृचि स्वाहा ॥ ३ ॥

3. *Vṛṣāsi triṣṭupchandā anu tvārabhe.*
Svasti mā saṁ vahāsyā yajñasyodṛci svāhā.

Generous and potent, you are committed to the

joyous well being of the spiritual, psychic and material fulfilment of this world of humanity. In tune with your power and generosity, I begin this yajna of life in which, I pray, lead me to the completion with noble success. This is the voice of truth in faith.

Kanda 6/Sukta 49 (The Dynamics of Divine Nature)

Agni Devata, Gargya Rshi

This sukta should better be read with Gita, chapter 11, especially verses 24-32.

नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः ।

कपिर्बभस्ति तेजं स्वं जरायु गौरिव ॥ १ ॥

1. *Nahi te agne tanvaḥ krūramānaṁśa martyaḥ.
Kapirbabhasti tejanam svam jarāyu gauriva.*

O lord self-refulgent, Agni, no mortal man can comprehend the inexorable dynamics of your creative manifestation in the universe—your spirit in form through the medium of Prakṛti. The Sun devours its own blaze of light. Nature consumes its own creation, like the cow eating up its own embryo's outer skin.

मेषइव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः ।
शीर्ष्णा शिरोऽप्ससाप्सो अर्दयन्नंशून्बभस्ति हरितेभि-
रासभिः ॥ २ ॥

2. *Meṣa-iva vai saṁ ca vi corva cyase yaduttara-
drāvuparaśca khādataḥ. Śīrṣṇā śiro'psasāpso
ardayannamśūnbabhasti haritebhirāsabhiḥ.*

Like the cloud's mist of vapours, Agni's nature with its inexorable dynamics contracts and expands without bounds, withdrawing and manifesting on top

of its organismic body and yet even beyond the top above. It expands at the top such as Sattva by sattva and the fluent Rajas by rajas, shooting forth as well as destroying or sucking in the ensuing filaments, and thus it consumes its own created forms with its involutionary media.

सुप॒र्णा वाच॑म॒क्रतो॒प॒ द्यव्या॑ख॒रे कृ॒ष्णा इ॒षिरा॑ अ॒न॒र्तिषुः ।
नि य॒न्निय॑न्त्यु॒पर॑स्य॒ निष्कृ॑तिं पु॒रु रेतो॑ दधिरे सूर्य॑श्चितः ॥ ३ ॥

3. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartīṣuḥ. Ni yanniyantyuparasya niṣkṛtiṁ purū reto dadhire sūryaśritaḥ.*

The centrifugal radiations of dynamic nature create articulate vibrations in the ethereal regions of the heaven's space. Vigorous centripetal forces enact their dance of joyous creation of forms. These forces carry on the formal evolution and devolution of the Supercreator's purposeful dynamics of nature, all the time dependent on the creative Sun at the centre.

Kanda 6/Sukta 50 (Grain Protection)

Ashvins Devata, Atharva Abhayakama Rshi

हतं त॒र्द स॑म॒ङ्गमा॑खुम॒श्विना॑ छि॒न्तं शिरो॑ अपि॒ पृ॒ष्टीः
शृ॒णीत॑म् । यवा॑न्नेद॒दान॑पि॒ नह्य॑तं॒ मुख॑मथाभयं कृणुतं॒
धा॒न्या॒यि ॥ १ ॥

1. *Hataṁ tardaṁ samaṅkamākhumaśvinā chintaṁ śiro api prṣṭīḥ śṛṇītam. Yavānnedadānapī nahyātaṁ mukhamathābhayaṁ kṛṇutaṁ dhānyā ya.*

O farming men and women, Ashvins, drive off the crop destroyer, the burrowing mouse and other crop

damagers, break their head, break their back. See that they do not destroy the barley crop. Shut their mouth, and thus eliminate the fear of damage to the crop.

तर्दु है पतङ्गु है जभ्य हा उपक्वस । ब्रह्मेवासंस्थितं हविरनदन्त
इमान्यवानहिंसन्तो अपोदित ॥ २ ॥

2. *Tarda haipataṅga haijabhya hā upakvasa. Brahmevāsaṁsthitam haviranadanta imānyavā-nahimsanto apodita.*

O damaging bird, O creeping insect, dangerous, worth elimination, just as the priest leaves aside the havi not properly prepared, similarly you also leave the barley fields undamaged and go away.

तर्दीपते वघापते तृष्टजम्भा आ शृणोत मे । य आरण्या
व्यद्विरा ये के च स्थ व्यद्विरास्तान्सर्वीज्जम्भयामसि ॥ ३ ॥

3. *Tardāpate vaghāpate tṛṣṭajambhā ā śṛṇota me. Ya āraṇyā vya dvarā ye ke ca stha vya dvarāstā-ntsarvāñjambhayāmasi.*

O gurads of the crops against damagers, locusts, voracious insects, listen to me: whether the damagers are voracious destroyers of the forest-kind or they stay around the fields, voracious damagers all, we must eliminate all.

Kanda 6/Sukta 51 (Purity and Power)

Vayu, Apah, Varuna Devata, Shantati Rshi

वायोः पूतः पवित्रेण प्रत्यङ् सोमो अति द्रुतः ।
इन्द्रस्य युज्यः सखा ॥ १ ॥

1. *Vāyoḥ pūtaḥ pavitreṇa pratyaṅ somo ati drutaḥ. Indrasya yujyaḥ sakhā.*

Soma, purified and reinforced by the pure energy of Vayu, becomes doubly refined and purified, immediate favourite of Indra. (Similarly a man of peace and pure at heart, refined by the divine presence and purity of all vibrant God, becomes doubly pure and fortified against negativity and evil, and he becomes a favourite friend of Divinity.)

आपो॑ अ॒स्मान्मा॒तरः॑ सू॒दयन्तु॑ घृ॒तेन॑ नो घृ॒त॒ष्वऽः पु॒नन्तु॑ ।
वि॒श्वं हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरु॒दिदा॑भ्यः शु॒चि॒रा पू॒त
ए॒मि ॥ २ ॥

2. *Āpo asmānmātarah sūdayantu ghr̥tena no ghr̥tapvaḥ punantu. Viśvaṁ hi ripraṁ pravahanti devīrudidābhyaḥ śucirā pūta emi.*

Let the holy waters, sacred as mother powers, cleanse, chasten and fortify us. They are pure, they may sanctify us with the purity of piety and refinement. They wash away the dirt and evil of the world, they being divine. Purified, sanctified and consecrated by these, I go on forward, higher and higher.

यत्किं॑ चे॒दं व॑रुण॒ दैव्ये॑ जने॑ऽभि॒द्रोहं॑ म॒नुष्या॑ ३श्चर॑न्ति ।
अचि॑त्त्या॒ चेत्तव॑ ध॒र्मा यु॒योपि॑म मा न॒स्तस्मा॑दे॒नसो॑ देव
रीरि॑षः ॥ ३ ॥

3. *Yatkiṁ cedaṁ varuṇa daivye jane'bhidrohaṁ manuṣyā ścaranti. Acittyā cettava dharmā yuyopima mā nastasmādenaso deva rīriṣaḥ.*

O Varuna, lord of infinite cover of protection, whatever wrong or evil or sin people commit out of jealousy, hate or enmity toward noble and divine personalities, or whatever violation of your law and

Dharma we too, out of ignorance or want of care and awareness, might commit, pray hurt as not, O Lord Divine, for that fault and sin.

Kanda 6/Sukta 52 (Gifts of the Sun)

Sun, Gavah, Bheshajam Devata, Bhagali Rshi

उत्सूर्यो दिव एति पुरो रक्षांसि निजूर्वन् ।

आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥ १ ॥

1. *Utsūryo diva eti puro rakṣāṃsi nijūrvan.*
Ādityaḥ parvatebhyo viśvadr̥ṣṭo adr̥ṣṭahā.

Up arises the sun from the regions of light in the east from over the mountains and clouds, destroying the negativities of physical and mental world seen and unseen. It is Aditya, self-refulgent, inviolable, activating and receiving vapours of water and vitalities of the earth, visible to all the world without discrimination. (This is the morning scene.)

नि गावो गोष्ठे असदन्नि मृगासो अविक्षत ।

न्यू र्मयो नदीनां न्यद्रष्टा अलिप्सत ॥ २ ॥

2. *Ni gāvo goṣṭhe asadanni mṛgāso avikṣata.*
Nyū3rmayo nadīnām nyadr̥ṣṭā alipsata.

The cows are settled in the stall, wild beasts are back to their place, the waves and ripples of the streams are invisible, covered in darkness. (This is the evening scene after sunset.)

आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीरुधम् ।

आभारिषं विश्वभेषजीमस्यादृष्टान्नि शमयत् ॥ ३ ॥

3. *Āyurdadaṁ vipaścitaṁ śrutāṁ kaṇvasya vīrudham. Ābhāriṣaṁ viśvabheṣajīmasyādrṣṭānni śamayat.*

I bear, bring and cherish the universal medication, giver of life energy, inspirer of intellect and understanding, reputed, favourite sanative of the versatile sage, which may, I pray, cure all visible and invisible ailments of this patient.

(This sukta, thus, is a celebration of the efficacy of sunlight from morning till evening, including, we can say, the soothing night and light of the moon.)

Kanda 6/Sukta 53 (Health Protection by Nature)

Mantra-wise Devata, Brhacchukra Rshi

द्यौश्च म इदं पृथिवी च प्रचेतसौ शुक्रो बृहन्दक्षिणया
पिपर्तु। अनु स्वधा चिकित्तां सोमो अग्निर्वायुर्नः पातु सविता
भगश्च ॥ १ ॥

1. *Dyausca ma idam pṛthivī ca pracetasau śukro brhandakṣiṇayā pipartu. Anu svadhā cikitām somo agnirvāyurnaḥ pātu savitā bhagaśca.*

May heaven and earth, both inspiring stimulants of knowledge and awareness, both father and mother, source givers of knowledge, the sun and vital living energy, and the expansive space, all bless me with their gifts of life. May Soma, the moon and the blessed peace of nature, Agni, life energy, omniscient God and the brilliant teacher, Vayu, cosmic wind and pranic energy, Savita, lord creator, and Bhaga, lord giver of the glory of life, protect and promote me and lead me to knowledge and all round awareness in accordance with

their nature and potential in response to my receptivity.

(This mantra obviously is a prayer for natural and divine protection during this life, but there are certain words which suggest that it is a prayer, for life and efficiency during the next life too. The words are 'dyau, prthivi': Prthivi is mother and dyau is father according to Taittiriya Brahmana 2, 7, 16, 3. Another word is 'Shukra' which means the seed of life as in Yajurveda 21, 34 and 6, 27, and in Rgveda 3, 6, 3.)

पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु ।
वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठति दुरितानि
विश्वा ॥ २ ॥

2. *Punaḥ prāṇaḥ punarātmā na aitu punaścakṣuḥ
punarasurna aitu. Vaiśvānaro no adabdhastanūpā antastiṣṭhāti dūritāni viśvā.*

Again let pranic energy come to us, again let the soul along with the psychic complex come to us, again the eye, and again the life energy come to us. Vaishvanara, cosmic spirit of watchful life over humanity, undaunted protector of our life and body against all evils and negativities of the world abides at the very centre of our being. (The word 'again' is explained by Swami Dayananda as 'again in this life or in the next birth' in his commentary on Yajurveda 4, 15.)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन ।
त्वष्टा नो अत्र वरीयः कृणोत्वन् नो माष्टु तन्वो ३ यद्वि-
रिष्टम् ॥ ३ ॥

3. *Sam varcasā payasā sam tanūbhiraganmahi manasā sam śivena. Tvaṣṭā no atra varīyah kṛṇotvanu no mārṣtu tanvo' yadviriṣtam.*

Let us go on united with honour and lustre, with nourishment for body, mind and soul, with body and limbs in perfect form, and with a mind at peace. May Tvashta, divine architect of body forms, make us better and higher, and cleanse and purify whatever part of our being is wanting.

Kanda 6/Sukta 54 (Protection and Progress of Rashtra)

Agni-Soma Devata, Brahma Rshi

इदं तद्युज उत्तरमिन्द्रं शुम्भाम्यष्टये ।

अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम् ॥ १ ॥

1. *Idam tadyuja uttaramindram śumbhāmyaṣṭaye. Asya kṣatram śriyam mahīm vṛṣṭiriva vardhayā tṛṇam.*

I join this and that, the ruler and the higher Rashtra, the socio-governing order, and I refine and anoint the ruler for higher attainments for the Order. O Lord Omnipotent of this cosmic order, I pray, raise his ruling order, his glory, and the splendour of the Order, as rain augments the growth of grass.

अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम् ।

इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम् ॥ २ ॥

2. *Asmai kṣatramagnīṣomāvasmai dhārayataṁ rayim. Imam rāṣṭrasyābhīvarge kṛṇutaṁ yuja uttaram.*

O sun and moon, spirit of light, fire and peace of life, bear, sustain and glorify the dominion for the ruler, bear and bring wealth, honour and excellence for this order, establish this ruler in the class of exceptional greats and this way I commit him to rise higher and higher.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।

सर्वं तं रन्धयासि मे यजमानाय सुन्वते ॥ ३ ॥

3. *Sabandhuścāsabandhuśca yo asmāñ abhidāsati.
Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.*

O Lord Omnipotent, lord of light, fire and peace, whoever, whether with kith and kin and a hoard of supporters, or without kith and kin and committed supporters, tries to violate our order and enslave us, pray subdue him wholly and overthrow him for the sake of our leader of the yajnic social order, the leader and ruler dedicated to creative rule and rise of the social order, its peace, joy and glory.

Kanda 6/Sukta 55 (The Highest Path to Follow)

Vishvedeva Devata Brahma Rshi

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति ।
तेषामज्यानिं यतमो वहति तस्मै मा देवाः परि धत्तेह
सर्वे ॥ १ ॥

1. *Ye panthāno bahavo devayānā antarā dyāvā-
pṛthivī sañcaranti. Teṣāmajyāniṁ yatamo vahāti
tasmai mā devāḥ pari dhatteha sarve.*

O divinities of the world, of all those many paths worthy of devas, divine souls, which are nobly and

actively followed over earth and heaven, take me and commit me to that sole one, the best, which leads us to a world of peace and progress without violence to any one.

ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद्वर्षाः स्विते नो दधात ।
आ नो गोषु भजता प्रजायां निवात इद्वः शरणे स्याम ॥ २ ॥

2. *Grīṣmo hemantaḥ śiśiro vasantāḥ śaradvarṣāḥ svite no dadhāta. Ā no goṣu bhajatā prajāyām nivāta idvaḥ śaraṇe syāma.*

O Vishvedevas, divinities of the world, lead us and establish us in a state of peace and progress with total well being and prosperity throughout the year over the seasons of summer, cold winter, cool winter, spring, autumn and rains. Share with us the gifts of lands and cows among a peaceful progressive community and, under your leadership and protection, let us enjoy a life of peace and happiness without any winds of violence and disturbance.

इदावत्सराय परिवत्सराय संवत्सराय कृणुता बृहन्नमः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ३ ॥

3. *Idāvatsarāya parivatsarāya saṁvatsarāya kṛṇutā brhannamaḥ. Teṣāṁ vayaṁ sumatau yajñīyānāmapi bhadre saumanase syāma.*

For the first, second, and indeed for every year throughout the twelve months and three hundred and sixty days of every year in a planned cycle of five years, produce ample food and wealth and do honour to the parent, the teacher, and the ruling order of law and peace, and let us live in their love and goodwill and enjoy the

blessings of people dedicated to creative and developmental yajna of the nation.

Kanda 6/Sukta 56 (Caution and Care against the Evil)

Vishvedevah Devata, Shantati Rshi

मा नो देवा अहिर्वधीत्सतो कान्त्सहपूरुषान् ।

संयतं न वि ष्यद्द्व्यात्तं न सं यमन्नमो देवजनेभ्यः ॥ १ ॥

1. *Mā no devā ahirvadhītsatokañtsahapūruṣān.
Saṁyataṁ na vi ṣyaddvātaṁ na saṁ yamanna-
mo devajanebhyah.*

O Vishvedevas, learned people and specialists, let no snake bite us and kill us, living with our children and our people in general. Let it not open its mouth if it is closed, let it not close its mouth if it is open. Honour and salutations to the noble learned people for the safety of life.

नमोऽस्त्वसिताय नमस्तिरश्चिराजये ।

स्वजाय बभ्रवे नमो नमो देवजनेभ्यः ॥ २ ॥

2. *Namo'stvasitāya namastiraścirājaye.
Svajāya babhrave namo namo devajanebhyah.*

Let there be unfailing measures and antidotes to the cobra, unfailing antidote to the snake striped across, unfailing antidote to the viper, constrictor and the deep brown. honour and salutations to the noble, learned masters of knowledge and antidotes to snakes, snake bite and snake poison.

सं ते हन्मि दत्ता दतः समु ते हन्वा हनू ।

सं ते जिह्वा जिह्वां सम्वास्नाह आस्यिम् ॥ ३ ॥

3. *Sam te hanmi datā dataḥ samu te hanvā hanū.
Sam te jihvayā jihvām samvāsnāha āsyam.*

I break your teeth with the tooth, O snake, your jaws with the jaw, your tongue with the tongue and your mouth with the mouth.

Kanda 6/Sukta 57 (Water Treatment)

Rudra Devata, Shantati Rshi

इदमिद्धा उ भेषजमिदं रुद्रस्य भेषजम् ।
येनेषुमेकतेजनां शतशल्यामपब्रवत् ॥ १ ॥

1. *Idamidvā u bheṣajamidaṁ rudrasya bheṣajam.
Yeneṣumekatejanām śataśalyāmapabrat.*

This is the sure cure, this is the medicine prescribed by Rudra, the physician, by which the arrow with a single shaft and the arrow with a hundred shafts is drawn out and the wound is cured.

जालाषेणाभि सिञ्चत जालाषेणोप सिञ्चत । जालाषमुग्रं
भेषजं तेन नो मृड जीवसे ॥ २ ॥

2. *Jālāṣeṇābhi ṣiñcata jālāṣeṇopa siñcata.
Jālāṣamugraṁ bheṣajam tena no mṛḍa jīvase.*

Wash the wound all round with water medication, wash it on and in with water medication. Jalasha, the medicinal water, is very intense in action. O physician, be kind and gracious with intense Jalasha for a long healthy life.

शं च नो मयश्च नो मा च नः किं चनाममत् । क्षुमा रणो
विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम् ॥ ३ ॥

3. *Śaṁ ca no mayaśca no mā ca naḥ kiṁ caṇāmamat.
Kṣamā rapo viśvaṁ no astu bheṣajam sarvaṁ no
astu bheṣajam.*

Let there be peace and comfort with us. Let there be health and joy with us. Let nothing ail or injure us. Let there be freedom from sin and pain. Let life and the world be a sanative for us. Let all and every thing be giver of health and freedom from ailment and disease, balmy, healthful, pleasurable.

Kanda 6/Sukta 58 (Honour of Life)

Mantra-wise Devata, Atharva Yashaskama Rshi

यशसं मेन्द्रो मघवान्कृणोतु यशसं द्यावापृथिवी उभे इमे ।
यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह
स्याम् ॥ १ ॥

1. *Yaśasaṁ mendro maghavāṅkrṇotu yaśasaṁ
dyāvāpṛthivī ubhe ime. Yaśasaṁ mā devaḥ savitā
krṇotu priyo dāturdakṣiṇāyā iha syām.*

May Indra, lord of glory, bless me with honour and glory, and so may both these earth and heaven, make me glorious. May Savita, lord of light and life, bless with honour and glory. May I be the dear favourite of the giver of glory here on earth itself.

यथेन्द्रो द्यावापृथिव्योर्यशस्वान्यथाप ओषधीषु यशस्वतीः ।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम ॥ २ ॥

2. *Yathendro dyāvāpṛthivyoryaśasvān yathāpa
oṣadhīṣu yaśasvatīḥ. Evā viśveṣu deveṣu vayaṁ
sarveṣu yaśasaḥ syāma.*

Just as Indra, lord omnipotent, is glorious in the

regions of heaven and earth, just as waters and all other liquid divinities are glorious for their gift of sap among herbs and trees, similarly may we also be honoured and glorious among all the sources of generosity and brilliance in the noble humanity.

य॒शा इन्द्रो॑ य॒शा अ॒ग्निर्य॒शाः सोमो॑ अजायत ।

य॒शा वि॒श्वस्य॑ भू॒तस्या॒हमस्मि॑ य॒शस्त॑मः ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
Yaśā viśvasya bhūtasyāhamasmi yaśastamah.

Indra is glorious. Agni is glorious. Soma is glorious. O lord of glory, bless me that I may be blest with highest honour and glory among all living beings of the world.

Kanda 6/Sukta 59 (The Herb Arundhati)

Arundhati Devata, Atharva Rshi

अ॒न॒डुद्भ्य॒स्त्वं प्रथ॑मं धे॒नुभ्य॒स्त्वम॑रुन्धति ।

अ॒धेन॑वे वय॒से शर्म॑ यच्छ॒ चतु॑ष्पदे ॥ १ ॥

1. *Anaḍudbhyastvam prathamam dhenubhyastvamarundhati. Adhenave vayase śarma yaccha catuṣpade.*

O Arundhati, give peace and comfort of good health first to the cow and the bullock, and give health and peace for life to all the quadrupeds other than the cow.

शर्म॑ यच्छ॒ त्वोष॑धिः स॒ह दे॒वीर॑रुन्ध॒ती ।

क॒र॒त्प॒र्य॒स्वन्तं गो॒ष्ठम॑य॒क्ष्माँ उ॒त पू॒रुषा॑न् ॥ २ ॥

2. *Śarma yacchatvoṣadhiḥ saha devīrarundhatī.
Karatpayasvantam goṣṭhamayakṣmāñ uta
pūruṣān.*

Let divine Arundhati along with other divine herbs give health and peace to the animals and thus make the stall overflow with milk, and let it make humanity also free from consumptive diseases such as tuberculosis.

विश्वरूपां सुभगामच्छावदामि जीवलाम् ।
सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः ॥ ३ ॥

3. *Viśvarūpām subhagāmacchāvadāmi jīvalām.
Sā no rudrasyāstām hetim dūraṁ nayatu gobhyaḥ.*

I value and welcome Arundhati, the auspicious, rejuvenating herb of versatile efficacy curative of all forms of ailments and pray may the herb help us keep away the attack of diseases caused by neglect of precautions prescribed by the physician, Rudra, and may the herb help us keep off disease from cows as well.

Kanda 6/the Sukta 60 (Marriage)

Aryama Devata, Atharva Rshi

अयमा यात्यर्यमा पुरस्ताद्विषितस्तुपः ।
अस्या इच्छन्नगुवै पतिमुत जायामजानये ॥ १ ॥

1. *Ayamā yātyaryamā purastādviṣitastupaḥ.
Asyā icchannagruvai patimuta jāyāmajānaye.*

Here upfront comes Aryama, this adorable sun, person, the friend, desirous of getting a husband for this virgin, and a wife for this bachelor.

(‘Aryama’ in this mantra is an interesting word, interpreted as sun, a friend or any person such as the bridegroom’s or the bride’s friend, conducting the bridegroom to the bride or the bride to the bridegroom. If we insist that Aryama is the sun, then sun is the vital giver of life energy which has led the bridegroom to maturity of virility, and the girl to maturity of puberty. If we interpret ‘Aryama’ as the ‘seeker and conductor’ of the bride or the bride groom, we would appreciate the tradition, celebrated in secular literature, of the ‘messenger-conductor’ between the lover and the beloved. In choice-cum-arranged marriages, Aryama could be a parent, a teacher, a friend or any other person, a friend-cum-advisor, a confidant too.)

अश्रमदियमर्यमन्नन्यासां समनं यती ।

अङ्गे न्वर्यमन्नस्या अन्याः समनमायति ॥ २ ॥

2. *Aśramadiyamaryamannanyāsāṁ samanam yatī.
Aṅgo nvaryamannasyā anyāḥ samanamāyati.*

O Aryaman, going to the wedding of other girls, this virgin has waited and consciously prepared herself for marriage. Therefore, O Aryaman, dear, let others too come and join the wedding of this virgin.

धाता दधार पृथिवीं धाता द्यामुत सूर्यम् ।

धातास्या अगुवै पतिं दधातु प्रतिकाम्यम् ॥ ३ ॥

3. *Dhātā dādharma prthivīm dyāmuta sūryam.
Dhātāsyā agruvai patiṁ dadhātu pratikāmyam.*

The creator holds and sustains the earth mother, the creator holds and sustains the heavens and the father sun. So, may the lord creator and sustainer bless this

virgin with a husband in response to her cherished desire.

Kanda 6/Sukta 61 (The Lord Supreme)

Parameshvara Devata, Atharva Rshi

मह्यमापो मधुमदेरयन्तां मह्यं सूरौ अभर्ज्योतिषे कम् ।
मह्यं देवा उत विश्वे तपोजा मह्यं देवः सविता व्यचो
धात् ॥ १ ॥

1. *Mahyamāpo madhumaderayantām mahyaṁ sūro abharajjyotiṣe kam. Mahyaṁ devā uta viśve tapojā mahyaṁ devaḥ savitā vyaco dhāt.*

For me, to my purpose and self-fulfilment, for my self-manifestation, let the dynamics of Nature flow, bearing the honey sweets of existence. For me does the sun bear and bring the joy of life and light for the world to see. For me do all divinities of the world born of cosmic will through tapas, the crucibles of evolution, act in unison, and for me does Savita, cosmic creativity, create, hold and sustain the expansive universe.

(For Tapas, divine heat and desire of Lord Supreme, Parameshvara, see Rgveda 10, 190, and Shatapatha 6, 1, 3, 1: The flow of existence starts with tapas, will of the Supreme Purusha.)

अहं विवेच पृथिवीमुत द्यामहमृतूर्जनयं सप्त साकम् ।
अहं सत्यमनृतं यद्वदाम्यहं दैवीं परि वाचं विशश्च ॥ २ ॥

2. *Ahaṁ viveca prthivīmuta dyāmahamṛtūmrjanayaṁ sapta sākam. Ahaṁ satyamanṛtaṁ yadvadāmyaham daivīm pari vācaṁ viśaśca.*

I separate the earth and the solar region; I create

the seven united flows of Nature: five elements and the two orders of sense, i. e., senses of perception and action; seven orders of the worlds of the universe from Bhu to Satyam; seven seasons; seven lights of the sun, seven orders of wind and rain, and the seven seas. I speak of what is true and of what is not true and the eternal Word of the Veda for all people of the world.

अहं जजान पृथिवीमुत द्यामहमृतूरजनयं सप्त सिन्धून् ।

अहं सत्यमनृतं यद्वदामि यो अग्नीषोमावजुषे सखाया ॥ ३ ॥

3. *Ahaṁ jajāna pṛthivīmuta dyāmahamṛtūmrajanayaṁ sapta sindhūn. Ahaṁ satyamanṛtaṁ yadvadāmi yo agnīṣomā-vajuṣe sakhāyā.*

I create the heaven and earth. I create the seven seasons and the seven orders of the flow and the flux of existence, and the seven rivers and the seven seas. I speak of what is true and what is not true, and I join Agni and Soma, hot and cold, positive and negative complementarities in the cosmic circuit of existence.

Kanda 6/Sukta 62 (Purity)

Vaishvanara Devata, Atharva Rshi

वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः ।
द्यावापृथिवी पर्यसा पर्यस्वती ऋतावरी यज्ञिये नः
पुनीताम् ॥ १ ॥

1. *Vaiśvānaro raśmibhirnaḥ punātu vātaḥ prāṇe-neṣiro nabhobhiḥ. Dyāvāpṛthivī payasā payasvatī ṛtāvarī yajñiye naḥ punītām.*

May Vaishvanara, universal lord of humanity, the sun and the cosmic heat of vitality, benefactor of

humanity, purify us with the rays of light and divine knowledge. May the winds inspiring with pranic energy and the cool of clouds purify and rejuvenate us. May adorable heaven and earth dedicated to the truth of cosmic law and overflowing with nutriments of living energy rejuvenate and purify us.

वैश्वान॒रीं सू॒नृता॒मा र॑भध्वं॒ यस्या॒ आशास्तन्वो॑ वी॒तपृ॑ष्ठाः ।
तया॑ गृण॒न्तः सध॒मादे॑षु व॒यं स्या॑म॒ पत॑यो रयी॒णाम् ॥ २ ॥

2. *Vaiśvānarīm sūnṛtāmā rabhadhvaṁ yasyā āśāstanvo vītapṛsthāḥ. Tayā grṇantaḥ sadhamādeṣu vayaṁ syāma patayo rayiṇām.*

Love, join and live by the universal human voice of Divinity and cosmic truth, the bounds of whose body are boundless. With that, celebrating and exalting ourselves and Divinity in festive congregations of yajnic programmes, may we be masters of wealth, honour and excellence.

वैश्वान॒रीं वर्च॑सु आ र॑भध्वं शु॒द्धा भव॑न्तः शुच॑यः
पाव॑काः । इ॒हेड॑या सध॒मादं॑ मद॒न्तो ज्योक्प॑श्ये॒म॒ सूर्य॑मुच्च॒र॑न्तम् ॥ ३ ॥

3. *Vaiśvānarīm varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Iheḍayā sadhamādam madanto jyokpaśyema sūryamuccarantam.*

Love, join and live by the cosmic voice of universal truth for humanity for the achievement of the lustre, splendour and glory of life, being thereby pure, sanctified and consecrated sanctifiers. Then, thereby, enjoying, celebrating and exalting ourselves and

Divinity in yajnic congregations with songs of Vedic voice, may we rise for all time and see the sun, light of Divinity, rising higher and higher without end.

Kanda 6/Sukta 63 (Freedom)

Nir-rti, Agni, Yama Devatah, Druhvana Rshi

यत्ते देवी निर्र्हेतिराबन्ध दामं ग्रीवास्वविमोक्ष्यं यत् । तत्ते
वि ष्याम्यायुषे वर्चसे बलायादोमदमन्नमद्धि प्रसूतः ॥ १ ॥

1. *Yatte devī nir-ṛtirābabandha dāma grīvāsvavimokṣyaṁ yat. Tatte vi śyāmyāyūṣe varcase balāyādo madamannamaddhi prasūtaḥ.*

O man, the bond of nescience and death which natural Destiny ordained by Divinity has tied round your neck, unrelinquishable otherwise, I, Agni, teacher, loosen and help you to drop off. Now, born again, go ahead, take and enjoy the food of knowledge and divine vision far beyond the pleasures of the material world for life, lustre and your divine potential of the spirit, which you essentially are.

नमोऽस्तु ते निर्र्हेते तिग्मतेजोऽयस्मयान्वि चृता बन्धपा-
शान् । यमो मह्यं पुनरित्त्वां ददाति तस्मै यमाय नमो अस्तु
मृत्यवे ॥ २ ॥

2. *Namo'stu te nir-ṛte tigmatejo'yasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, nescience and natural destiny, last homage to you! O lord of light, Agni, pray loosen and untie the iron shackles of bondage which Yama, lord of natural law, imposes on me again and again, for which

reason, O Yama, homage to you also for release from the bonds of death.

अ॒य॒स्मयै॑ द्रु॒पदे॑ बे॒धिष॑ इ॒हाभि॑हि॒तो मृ॒त्युभि॑र्ये॒ सह॑स्रम् ।

य॒मेन॒ त्वं पि॒तृभिः॑ संवि॒दान॒ उत्त॑मं नाक॒मधि॑ रोहये॒मम् ॥ ३ ॥

3. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhi-rye sahasram. Yamena tvam pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O man, bound in iron shackles, tied to the wooden post of natural life, you are imprisoned here by death in a thousand ways. O Agni, lord of light, you know, being one with the realities of parental procreation and Yama, natural law, as well as Yama, ultimate divine Ordainer. Pray help this man to break the shackles and rise to the highest heaven of freedom.

संस॒मिद्यु॑वसे वृष॒न्नग्रे॑ वि॒श्वान्य॑र्य आ ।

इ॒डस्प॑दे स॒मिध्य॑से स नो॒ वसू॑न्या भ॒र ॥ ४ ॥

4. *Saṁsamidyuvase vṛṣannagne viśvānyarya ā. Iḍaspade samidhyase sa no vasūnyā bhara.*

O Ruler of the earthly world and the light of heaven, Agni, giver of infinite showers of bliss, you join all the elements of nature and life together, lead humanity to break the shackles of bondage and help them join the ultimate freedom of Moksha. You are lighted and worshipped on the earthly vedi of yajna by the seekers of Divinity. Pray bring us showers of wealth, honour and excellence of earthly life and lead us to the highest heaven of freedom and bliss.

Kanda 6/Sukta 64 (United Social Order of Humanity)

Sam-manasyam Devata, Atharva Rshi

सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वे संजानाना उपासते ॥ १ ॥

1. *Sam jānīdhvaṁ saṁ prcyadhvaṁ saṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve saṁjānānā upāsate.*

Know well and together, join together and well, completely, without reservation, join at heart, know all your minds well and increase your knowledge together, the way the divines of old joined, knew and performed well, observing their Dharma of rights and duties integrated.

समानो मन्त्रः समितिः समानी समानं व्रतं सह चित्तमेषाम् ।

समानेन वो हविषा जुहोमि समानं चेतो अभिसंविशध्वम् ॥ २ ॥

2. *Samāno mantrah samitiḥ samānī samānaṁ vrataṁ saha cittameṣām. Samānena vo haviṣā juhomi samānaṁ ceto abhisamviśadhvam.*

Let your mantra, thinking, discussion and decision in the light of your joint principles together be one and equal for all. Let your assembly be one and equal for all. Let your discipline and commitment be one and equal for all with perfect union at heart in depth. I love and vest you with equal vestments of life and knowledge, so that with one mind on equal terms you enter the field of life.

स॒मा॒नी व॒ आकू॒तिः स॒मा॒ना हृद॑यानि वः ।

स॒मा॒न॒मस्तु॒ वो म॒नो यथा॑ वः सु॒स॒हास॑ति ॥ ३ ॥

3. *Samānī va ākūtiḥ samānā hrdayāni vaḥ.
Samānamastu vo mano yathā vaḥ susahāsati.*

Let your intention, resolution and destination be one and equal. Let your hearts be one in unison. Let your mind and understanding be one united so that you may be happy and advancing together to the one common goal.

Kanda 6/Sukta 65 (Victory Over Enemy)

Indra Devata, Atharva Rshi

अव॑ म॒न्युरवा॑य॒ताव॑ बा॒हू म॒नो॒युजा॑ । परा॑शर॒ त्वं तेषां॑ परा॒ञ्चं
शु॒ष्मम॑र्द॒याधा॑ नो र॒यिमा॑ कृ॒धि ॥ १ ॥

1. *Ava manyuravāyatāva bāhū manoyujā. Parāśara
tvaṁ teṣāṁ parāñcam śuṣmamarda-yādhā no
rayimā kṛdhi.*

Let anger be off. Let the bow drawn be down. Let the two arms raised with passionate mind be down. O mighty archer, down and destroy the strength of the enemies and do honour and win the wealth of credit for us.

(This mantra suggests 'war' upon the enemies outside and the enemies within, both to be fought out when anger is calmed, the drawn bow is eased of tension, the passions are cooled, but the archer, soulful commander, is strong in the essential self. Such a victory without anger and passion brings the wealth of credit for man, victorious over the unhuman.)

निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ ।

वृश्चामि शत्रूणां बाहूनेन हविषाहम् ॥ २ ॥

2. *Nirhastebhyo nairhastam yaṁ devāḥ śaruma-syatha. Vṛścāmi śatrūṇām bāhūnanena haviṣāham.*

O Devas, noble warriors, the disarming arrow which you shoot upon the disarmed, that is the yajnic havi material by which I disarm the might of the enemies.

इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः ।

जयन्तु सत्त्वानो मम स्थिरेणेन्द्रेण मेदिना ॥ ३ ॥

3. *Indraścakāra prathamam nairhastamasure-bhyaḥ. Jayantu satvāno mama sthireṇendreṇa medinā.*

Indra, supreme ruler of life, created and designed the first and highest armless disarming weapon against the negative and demonic forces of the world. May my enlightened warriors win their battles of life under the leadership of Indra, the Spirit inviolable, immovable, steadfast.

(The battle that rages is between the positive and the negative forces without the search for balance and evolution. So it rages on, doesn't end. The ultimate weapon of ultimate victory is the constructive, reconstructive and rejuvenating yajnic fragrance of love and indefatigable spirit of union and brotherhood.)

Kanda 6/Sukta 66 (Facing Incurable Violence)*Indra Devata, Atharva Rshi*

निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान् ।

समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः ॥ १ ॥

1. *Nirhastah śatrurabhidāsannastu ye senābhiryu-dhamāyantyasmān. Samarpayendra mahatā vadhenadrātveṣāma-ghaharo vividdhah.*

Let the enemy advancing and seeking to enslave us be disarmed. O Indra, deal with those with great unfailing thunderbolt who strike their weapons against us with mighty forces. Let their sinful leader, transfixed and defeated, withdraw and run away.

आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ ।

निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत् ॥ २ ॥

2. *Ātanvānā āyacchanto'syanto ye ca dhāvatha. Nirhastāḥ śatravaḥ sthanendro vo'dya parāśarīt.*

O enemies who came advancing against us, your bows raised, strings drawn, shooting arrows upon us, lay down your arms and stay. Indra today has shattered your might.

निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि ।

अथैषामिन्द्र वेदांसि शतशो वि भजामहै ॥ ३ ॥

3. *Nirhastāḥ santu śatravo'ṅgaiṣāṁ mlāpayāmasi. Athaiṣāmindra vedāṁsi śataśo vi bhajāmahai.*

Let the enemies stand disarmed. We break their force and render their weapons ineffective. And then, O lord victorious, Indra, let us value, honour and share

their knowledge and positive achievements a hundred ways.

Kanda 6/Sukta 67 (Fear and Defence)

Indra Devata, Atharva Rshi

परि व॒र्त्मी॒नि स॒र्वत॒ इन्द्रः॑ पू॒षा च॑ स॒स्रतुः॑ ।
मु॒ह्यन्त्व॒द्यामूः॑ से॒ना अ॒मित्रा॑णां पर॒स्तराम्॑ ॥ १ ॥

1. *Pari vartmāni sarvata indraḥ pūṣā ca sasratuḥ.*
Muhyantvadyāmūḥ senā amitrāṇāṃ parasta-rām.

Let Indra, the ruling power, and Pusha, power of maintenance and supply, keep vigilance and all-ways fortify the paths and points of entry into the dominion so that all the infiltrative forces of the enemies feel confused and terrified, retreat and keep off.

मू॒ढा अ॒मित्रा॑श्च॒रता॑शी॒र्षाण॑ इ॒वाह॑यः ।
तेषां॑ वो अ॒ग्निमू॒ढाना॑मिन्द्रो॑ ह॒न्तु वरं॑वरम् ॥ २ ॥

2. *Mūḍhā amitrāscaratāśīrṣāṇa-ivāhayaḥ.* *Teṇām vo agnimūḍhānāmindro hantu varamvaram.*

Let the enemies be away and move around, stupefied like snakes whose head is crushed, and let Indra pick out the chief ones of them confused by fiery missiles and eliminate them.

ऐ॒षु न॒ह्य वृ॒षाजि॑नं ह॒रिण॑स्या॒ भियं॑ कृ॒धि ।
परा॑ङ्मि॒त्र ए॒षत्व॒र्वाची॑ गौ॒रुपे॑षतु ॥ ३ ॥

3. *Aiṣu nahya vṛṣājinaṃ hariṇasyā bhiyaṃ kṛdhi.*
Paraṇamitra eṣatvarvācī gaurupeṣatu.

Give these border forces tiger corslet of the

brave and strike the encroachers and intruders with fear so that the enemy runs away and our lands and properties are recovered and safely defended.

Kanda 6/Sukta 68 (Tonsure Ceremony)

Mantra-wise Devata, Atharva Rshi

आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि। आदित्या रुद्रा
वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत् प्रचेतसः ॥ १ ॥

1. *Āyamagantsavitā kṣureṇoṣṇena vāya udakene-hi.
Ādityā rudrā vasava undantu sacetasah somasya
rājño vapata pracetasah.*

This diligent barber, savita, has come with the razor. O man, come fast with water. Let brilliant, wise and noble people with love at heart bless the child with holy water. O men of love and peace with the generosity of soma, join at the shining child's tonsure ceremony.

अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा।

चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे ॥ २ ॥

2. *Aditih śmaśru vapatvāpa undantu varcasā.
Cikitsatu prajāpatirdīrghāyutvāya cakṣase.*

Let the razor cut the hair. Let water consecrate the child with brilliance. Let Prajapati enlighten the child and bless him to have a long age of good health, knowledge and holy vision.

येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।
तेन ब्रह्माणो वपतेदमस्य गोमानश्ववानयमस्तु प्रजावान् ॥ ३ ॥

3. *Yenāvapatsavitā kṣureṇa somasya rājño varu-
ṇasya vidvān. Tena brahmāṇo vapatedamasya
gomānaśvavānayamastu prajāvān.*

By the process the expert barber has shaved the head of the shining, loving and intelligent child with the razor, by the same ceremonial process, O Brahmanas, pray complete the tonsure ceremony of the child. May this child be rich in lands, cows and horses and may he have a noble family.

Kanda 6/Sukta 69 (Honour and Grace)

Brhaspati, Ashvins Devata, Atharva Rshi

गिरावरगराटेषु हिरण्ये गोषु यद्यशः ।

सुरायां सिच्यमानायां कीलाले मधु तन्मयि ॥ १ ॥

1. *Girāvaragarāṭeṣu hiraṇye goṣu yadyaśaḥ.*
Surāyām sicyamānāyām kīlāle madhu tanmayi.

The beauty, grace and splendour that is in the mountain and the valley, in gold, in cows and the flowing streams, and the honey sweetness that is in food, may that be in me too.

अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती ।

यथा भर्गस्वतीं वाचमावदानि जनाँ अनु ॥ २ ॥

2. *Aśvinā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
Yathā bhargasvatīṁ vācamāvadāni janāṅ anu.

O Ashvins, complementary harbingers of the beauty, sweetness and graces of life, beatify me with the honey sweet of the music of the bees so that I may speak the brilliant resonant voice of divine Vedic revelation to the people.

मयि वर्चो अथो यशोऽथो यज्ञस्य यत्पयः ।

तन्मयि प्रजापतिर्दिवि द्यामिव दृंहतु ॥ ३ ॥

3. *Mayi varco atho yaśo'tho yajñasya yatpayah.
Tanmayi prajāpatirdivi dyāmiva dṛmhatu.*

May Prajapati bless me with lustre, honour and the nectar inspiration of yajna and raise and confirm me in honour like light in heaven.

Kanda 6/Sukta 70 (The Cow)

Aghnya Devata, Kankayana Rshi

यथा मांसं यथा सुरा यथाक्षा अधिदेवने ।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ १ ॥

1. *Yathā māṁsaṁ yathā surā yathākṣā adhidevane.
Yathā puṁso vṛṣaṇyata striyāṁ nihanyate manah.
Evā te aghnye mano'dhi vatse ni hanyatām.*

As food and drink are concentrated in the pleasure garden, as dice on the gambling table, or as the mind of the exuberant lover is concentrated on his wife, so may your love, O inviolable cow, be concentrated on your calf.

यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे ।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ २ ॥

2. *Yathā hastī hastinyāḥ padena padamudyuje.
Yathā puṁso vṛṣṇyata striyāṁ nihanyate manah.
Evā te aghnye mano'dhi vatse ni hanyatām.*

Just as an elephant goes forward by the foot-steps of the she-elephant, as the mind of the exuberant lover is centred on his wife, so may your loyalty, O

inviolable people, be dedicated to the universal personality of the land and its culture and tradition.

यथा प्रधिर्यथोपधिर्यथा नभ्यं प्रधावधि ।
 यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
 एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ ३ ॥

3. *Yathā pradhiryathopadhiryathā nabhyaṁ pradhāvadhi. Yathā puṁso vṛṣṇyata striyāṁ nihanyate manah. Evā te aghnye mano'dhi vatse ni hanyatām.*

Just as the felly, the spokes, the axle and the hub, all are joined and concentrated within the circumference of the felly, as the mind of the exuberant lover is centred on his wife, so may your mind and purpose, O inviolable speech, be dedicated to the all immanent, all-comprehensive and transcendent presence of Supreme Brahma.

Kanda 6/Sukta 71 (Self-Surrender and Gratitude)

Agni Devata, Brahma Rshi

यदन्नमन्नि बहुधा विरूपं हिरण्यमश्वमुत गाम्जामविम् ।
 यदेव किं च प्रतिजग्रहाहमग्निष्टद्धोता सुहुतं कृणोतु ॥ १ ॥

1. *Yadannamadmi bahudhā virūpaṁ hiraṇya-maśvamuta gāmajānavim. Yadeva kiṁ ca pratija-grahāhamagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever food I eat, of many forms in many ways, whatever I have received in the form of gold, horses, cows, goats and sheep, whatever I have received and given in exchange, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of

consumption and fragrant production in the service of Divinity and accept it as homage.

यन्मा हुतमहुतमाज्जगाम दत्तं पितृभिरनुमतं मनुष्यैः ।

यस्मान्मे मन उदिव रारजीत्यग्निष्टद्धोता सुहुतं कृणोतु ॥ २ ॥

2. *Yanmā hutamahutamājagāma dattaṁ pitṛbhira-numataṁ manuṣyaiḥ. Yasmānme mana udiva rārajītyagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever I have come by, whether offered by others or not, i.e., produced by me, whether given to me by parents and earlier generations and approved by wise people, by which my mind waxes and shines with pleasure and excitement, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of consumption and fragrant production in the service of Divinity and accept it as homage.

यदन्नमदम्यनृतेन देवा दास्यन्नदास्यन्नुत संगृणामि ।

वैश्वानरस्य महतो महिम्ना शिवं मह्यं मधुमदस्त्वन्नम् ॥ ३ ॥

3. *Yadannamadmyanṛtena devā dāsyannadāsyannuta saṁgrṇāmi. Vaiśvānarasya mahato mahimnā śivaṁ mahyaṁ madhumadastvannam.*

O Devas, divinities of nature and nobilities of humanity, whatever food I eat un-naturally, even by false understanding of the truth of life and consume with or even without the desire and purpose of giving, may all that food and consumption be good and honey sweet for me ultimately, by the grandeur and grace of Almighty Vaishvanara, gracious lord of humanity and its participation in cosmic yajna.

(This sukta recognises and celebrates human potential and its limitations in performance which is done in a mood of grateful surrender. It also enjoins that with all our potential and limitations we must perform yajna as a symbol of our creative purpose and also as an exercise in prayer for grace and acceptance.)

Kanda 6/Sukta 72 (Manliness)

Prajapati Devata, Atharvangira Rshi

यथा॑सि॒तः प्र॒थय॑ते व॒शाँ अनु॑ वपू॑ंषि कृ॒ण्वन्न॑सुर॒स्य मा॒यया॑ ।
ए॒वा ते शे॒पः स॒हसा॒यम॒र्कोऽङ्गे॒नाङ्गं॑ संस॒मकं॑ कृ॒णोतु॑ ॥ १ ॥

1. *Yathāsitaḥ prathayate vaśāṅ anu vapūṁṣi kṛṇvannasurasya māyayā. Evā te śepaḥ sahasāyamarko'ṅgenāṅgaṁ saṁsamakam kṛṇotu.*

Just as the Lord Creator of boundless will and freedom creates, designs, builds and expands the bodies of creatures by the immanent will and intelligence of nature, so may the divine natural process shape and build your organs strong and virile in proportion to the strength of all other parts of the body.

यथा॑ प॒सस्ता॒याद॒रं वा॒तेन॑ स्त॒थूल॒भं कृ॒तम् ।
याव॑त्पर॒स्वतः॑ प॒सस्ता॒वत्ते॑ वर्ध॒तां प॒सः ॥ २ ॥

2. *Yathā pasastāyādaram vātena sthūlabham kṛtam. Yāvatparasvataḥ pasastāvatte vardhatām pasah.*

O ruler, just as parts of the body are built and grow strong by the energy of nature, and the dominion of a ruler is expanded and strengthened by the strength and endeavour of the people, so let your body politic grow as far as that of any other strong and perfect ruler.

यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत् ।

यावदश्वस्य वाजिनस्तावत्ते वर्धतां पसः ॥ ३ ॥

3. *Yāvadaṅgīnaṁ pārasvataṁ hāstinam gārdabham ca yat. Yāvadaśvasya vājinastāvatte vardhatām pasah.*

As far as the constituent parts of the dominion of any other successful ruler are extended and strengthened by the voice of the people and possible of the arms of the constituted system, so may the dominion of the virile and dynamic ruler grow and expand in freedom and prosperity.

(In the Veda, the universe is described as a Purusha, a living, breathing, intelligent, self-organising, organismic sovereign system: Rgveda 10, 90; yajurveda 31; Atharva-veda 19, 6. And the system is correspondent at the micro as well as the macro level. The single individual is Ekarat, the social system is Samrat, and the cosmic system is Virat. There is another Purusha also, the sanyasins, free and uninvolved with mundane problems: they are the Pari-vrat Purusha. In this sukta, the correspondency between the Ekarat or micro-system (mantra 1) and the social system, Samrat, between the individual and the cosmos, is described. Just as a healthy individual body is constituted of healthy and strongly working parts, so the social body of a united dominion upto the international level is constituted of healthy and strongly functional parts.)

Kanda 6/Sukta 73 (United Humanity)

Vishvedeva, Sam-manasyam Devata, Atharva Rshi

एह यातु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यातु । अस्य श्रियमुपसंयातु सर्वं उग्रस्य चेत्तुः संमनसः सजाताः ॥ १ ॥

1. *Eha yātu varuṇaḥ somo agnirbrhaspatirvasubhireha yātu. Asya śriyamupasamyāta sarva ugrasya cettuḥ saṁmanasaḥ sajātāḥ.*

Let Varuna, spirit of justice, wisdom and enlightenment, Soma, spirit of peace, inspiration, beauty and grace, Agni, spirit of fiery leadership, Brhaspati, spirit of the knowledge and boundless vision, all these come and join here with the settled people of the world. Let all people of the world, equally and nobly born, one and equal in mind and united in will and purpose, come and join the beauty, grace and glory of this vibrant, brilliant and enlightened social order of the world of humanity.

यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा ।
तान्त्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु ॥ २ ॥

2. *Yo vaḥ śuṣmo hṛdayeṣvantarākūtiryā vo manasi praviṣṭā. Tāntsīvayāmi haviṣā ghr̥tena mayi sajātā ramatirvo astu.*

All the strength and power which is in your hearts, and all thoughts, intentions and purposes enshrined in your mind, with all these I lead you to sew yourselves together into a common united fabric, and I sprinkle this united vedi with the ghr̥ta and fragrant havi of yajna, the one divine purpose of creative humanity. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me.

इहैव स्तु माप याताध्यस्मत्पूषा परस्तादपथं वः कृणोतु ।
वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु ॥ ३ ॥

3. *Ihaiva sta māpa yātādhyasmatpūṣā parastāda-patham vaḥ kṛṇotu. Vāstospatiranu vo jōhavītu mayi sajātā ramatirvo astu.*

Be here, stay here together, go not away from us. Let Pusha, the spirit of life, sustenance and growth together, rule out separation from our united system and declare it out of bounds. Let the architect of the universal home of humanity keep you joined together and maintain the cohesive pressure from within with constant sense of urgency. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me, heart of the Samrat Purusha.

Kanda 6/Sukta 74 (Unity and Prosperity)

Bhaga, Sam-manasyam Devata, Atharva Rshi

सं वः पृच्यन्तां तन्वः॑ सं मनांसि समु ब्रता ।

सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत् ॥ १ ॥

1. *Sam vaḥ prcyantām tanvaḥ sam manānsi samu vratā. Sam vo'yaṁ brahmaṇaspatirbhagaḥ sam vo ajīgamat.*

O people of the world, be united together in body, mind and soul, and in all your commitments of values and disciplines of universal Dharma. May the omnipresent Brahmanaspati, lord of infinite knowledge, and Bhaga, lord giver of honour, excellence and glory lead you and keep you committed to unity and united action.

संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः ।

अथो भगस्य यच्छ्रन्तं तेन संज्ञपयामि वः ॥ २ ॥

2. *Samjñāpanam vo manaso'tho samjñāpanam
hrdaḥ. Atho bhagasya yacchrāntam tena samjñā-
payāmi vah.*

The harmony and unity of your mind, the harmony and unity of your hearts, and the ultimate command of Bhaga, spirit of glory and prosperity that there is, with all these I enlighten and harmonize you.

यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहणीयमानाः ।
एवा त्रिणामन्नहणीयमान इमाञ्जनान्त्संमनसस्कृधीह ॥ ३ ॥

3. *Yathādityā vasubhiḥ sambabhūvurmarudbhiru-
grā ahrṇīyamānāḥ. Evā triṇāmannahrṇīyamāna
imāñjanāntsamanasaskṛdhīha.*

Just as self-refulgent blazing stars join and go with the planets and currents of energy without reservation, similarly Trinaman, lord of three worlds and three phases of time, without anger, disapproval and reservation, make these people of the earth, equal and united at heart and in the mind and soul.

Kanda 6/Sukta 75 (Drive off the Enemy)

Indra Devata, Kabandha Rshi

निर्मुनुद ओकसः सपत्नो यः पृतन्यति ।
नैर्बाध्ये न हविषेन्द्र एनं पराशरीत् ॥ १ ॥

1. *Niramuṇuḍa okasaḥ sapatno yaḥ pṛtanyati.
Nairbādhye na haviṣendra enaṁ parāśarīt.*

Indra, ruler of the dominion, drive off from the homeland the enemy that marches upon us with his forces. The ruler should drive off and destroy such enemy with the inviolable treatment that he deserves.

प॒र॒मां तं प॒रा॒वत॒मिन्द्रो॑ नुदतु वृ॒त्र॒हा ।

यतो॑ न पु॒नरा॑यति श॒श्व॒तीभ्यः॑ स॒मा॒भ्यः ॥ २ ॥

2. *Paramām taṁ parāvatamindro nudatu vṛtrahā.
Yato na punarāyati śasvatībhyaḥ samābhyaḥ.*

Let Indra, destroyer of darkness and demonic enmity, drive off that enemy to the farthest place so that for all times to come he can never come back again.

एतु॑ ति॒स्रः प॒रा॒वत॒ एतु॑ पञ्च॒ जनाँ॑ अति॑ । एतु॑ ति॒स्रोऽति॑
रोच॑ना यतो॑ न पु॒नरा॑यति श॒श्व॒तीभ्यः॑ स॒मा॒भ्यो याव॑त्सूर्यो॑
अस॑द्दिवि ॥ ३ ॥

3. *Etu tisraḥ parāvata etu pañca janāñ ati. Etu tisro'ti rocanā yato na punarāyati śasvatībhyaḥ samābhyo yāvatsūryo asaddivi.*

Let the enemy go off beyond the three, his name, place and position, beyond the five peoples, beyond the three lights of sun, moon and knowledge, so that from there he never comes back for all times to come as long as the sun shines in heaven.

Kanda 6/Sukta 76 (The Armour of Fire)

Agni Devata, Kabandha Rshi

य ए॒नं प॒रि॒षीद॑न्ति स॒मा॒दध॑ति चक्ष॒से ।

संप्रे॑द्धो अ॒ग्निर्जि॑ह्वाभिरुदे॒तु हृद॑यादधि ॥ १ ॥

1. *Ya enam pariṣīdanti samādadhati cakṣase.
Saṁpreddho agnirjihvābhirudetū hrdayādadhi.*

Agni, well lighted within, rises in flames and shines in and over their hearts who light the sacred fire of divinity with love and faith, sit round it and meditate

for the light divine.

अग्नेः सांतपनस्याहमायुषे पदमा रभे ।

अद्भ्यतिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥ २ ॥

2. *Agneṁ sāntapanasyāhamāyuṣe padamā rabhe.
Addhātiryasya paśyati dūmamudyantamāsyataḥ.*

For the sake of good life, health and joy, I know, love and meditate on the light of the fire of physical, mental and spiritual discipline whose fragrant fumes rising from the vedi, the sage sees in deep meditation.

यो अस्य समिधं वेद क्षत्रियेण समाहिताम् ।

नाभिह्वारे पदं नि दधाति स मृत्यवे ॥ ३ ॥

3. *Yo asya samidham veda kṣatriyeṇa samāhitām.
Nābhihvāre padam ni dadhāti sa mṛtyave.*

Whoever knows the light and fire of this Agni, collected and realised by heroic souls of meditative discipline in life, never puts his foot into the slough of death and despondency.

नैनं घ्नन्ति पर्यायिणो न सन्त्राँ अव गच्छति ।

अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे ॥ ४ ॥

4. *Nainam ghnanti paryāyiṇo na sannāñ ava
gacchati. Agneryaḥ kṣatriyo vidvānnāma
grhṇātyāyuṣe.*

The enemies, which surround the heroic soul that knows and internalises the power of Agni for health and life, cannot hurt and destroy him. Nor does he, strong as he is, recognise their presence or dangerous value against him. The Kshatriya who wears the armour

of the light and fire of Agni is unassailable.

Kanda 6/Sukta 77 (Unassailable Stability)

Jataveda Gopa Devata, Kabandha Rshi

अ॒स्थाद् द्यौर॑स्थात्पृ॒थिव्य॑स्थाद्वि॒श्वमि॑दं जगत् ।

आ॒स्थाने॑ पर्व॒ता अ॒स्थु स्था॑मन्य॒श्वान् अ॒तिष्ठि॑पम् ॥ १ ॥

1. *Asthād dyaurasthātprthivyasthādviśvamidam jagat. Āsthāne parvatā asthu sthāmnyaśvāñ atiṣṭhipam.*

The sun is stable in its own place. The earth is stable in its own place. This entire dynamic universe is stable in its own state. The mountains abide in their own places. I have stabilised my 'horses', i.e., senses and mind and pranic energies, in their own places and functions.

य उ॒दान॑द् प॒राय॑णं॒ य उ॒दान॑ण्य॒याय॑नम् ।

आ॒वर्त॑नं॒ नि॒वर्त॑नं॒ यो गो॒पा अपि॑ तं हु॒वे ॥ २ ॥

2. *Ya udānaḥ parāyaṇam ya udānaṇnyāyanam. Āvartanam nivartanam yo gopā api taṁ huve.*

He that masters, controls and protects the centrifugals, he that masters, controls and protects the centripetals, who sustains the going-away's and the coming-in's, who masters, controls and protects birth and rebirth, life and death, all that is and moves and yet in place in a steady state, that master protector manager of all, I invoke and adore.

जात॑वेदो॒ नि वर्त॑य श॒तं ते॑ स॒न्त्वावृ॑तः ।

स॒हस्रं॑ त उपा॒वृत्त॑स्ताभि॒र्निः पु॒नरा॑ कृ॒धि ॥ ३ ॥

3. *Jātavedo ni vartaya śataṁ te santvāyrtah.
Sahasraṁ ta upāvrtastābhirnaḥ punarā kṛdhi.*

O Jataveda, lord omnipresent and omniscient, arise and manifest into my consciousness, hundreds be your reflections and revisits. Thousands be your manifestations in the soul. With these returns and reflections, pray bless us again and again. Let the divine circuit go on.

Kanda 6/Sukta 78 (Wedded Couple)

Dampati Devata, Atharva Rshi

तेन॑ भूतेन॑ ह॒विषा॑यमा॒ प्या॑यतां पुनः॑ । जा॒यां या॑मस्मा॒
आवा॑क्षुस्तां रसे॒ना॒भि वर्ध॑ताम् ॥ १ ॥

1. *Tena bhūtena haviṣāyamā pyāyatām punaḥ.
Jāyām yāmasmā āvākṣustām rasenaḥbhi vardha-*
tām.

Let this couple grow to prosperity by the liberal havi they offer into the home yajna, let it grow continuously. Let the wife that the community has given to the husband, let her too grow by love in the family.

अ॒भि वर्ध॑तां पय॒सा॒भि रा॒ष्ट्रेण॑ वर्ध॑ताम् ।

र॒य्या स॒हस्र॑वर्च॒सेमौ॑ स्ता॒मनु॑पक्षि॒तौ ॥ २ ॥

2. *Abhi vardhatām payasābhi rāṣṭreṇa vardhatām.
Rayā sahasravarcasemau stāmanupakṣitau.*

Let the husband and wife grow with delicious food and drink and conjugal felicity by the inspiring state of the social order. Let the couple grow by a thousand fold wealth and lustre of honour without any set back ever.

त्वष्टा॑ जा॒याम॑जनय॒त्वष्टा॑स्यै॒ त्वां पति॑म् ।

त्वष्टा॑ स॒हस्र॑मायू॒षि दी॒र्घमा॑युः कृ॒णोतु॑ वाम् ॥ ३ ॥

3. *Tvaṣṭā jāyāmajanayattvaṣṭāsyai tvāṁ patim. Tvaṣṭā sahasramāyūṁṣi dīrghamāyuh kṛṇotu vām.*

O man, Tvashta, lord maker of beautiful humanity and institutions, created this woman for you as wife and for her he made you, the husband. May the same lord Tvashta bless you with long life and provide all means and lustrous energy for happy living.

Kanda 6/Sukta 79 (Divine Protection)

Nabhaspati Devata, Atharva Rshi

अ॒यं नो॒ नभ॑स॒स्पतिः॑ स॒ंस्फा॑नो॒ अ॒भि र॑क्षतु ।

अस॑मा॒तिं गृ॑हेषु नः ॥ १ ॥

1. *Ayam no nabhasaspatiḥ saṁsphāno abhi rakṣatu. Asamātiṁ gr̥heṣu naḥ.*

May the lord of expansive space waxing with the expansive universe protect us and promote wealth and wisdom of exceptional order in our homes.

त्वं नो॑ नभ॒सस्प॑त॒ ऊर्ज॑ गृ॒हेषु॑ धारय । आ पु॒ष्टमे॒त्वा वसु॑ ॥ २ ॥

2. *Tvaṁ no nabhasaspata ūrjaṁ gr̥heṣu dhāraya. Ā puṣṭametvā vasu.*

O Lord of the realms of light and glory, bring energy of life into our homes, let growth come, let wealth, home, excellence and peace and stability come to us.

दे॒व स॑ंस्फा॒न स॒हस्रा॑पोष॒स्यै॒शिषे॑ ।

तस्य॑ नो रास्व॒ तस्य॑ नो धेहि॒ तस्य॑ ते भ॒क्ति॒वांसः॑ स्याम ॥ ३ ॥

3. *Deva saṁsphāna sahasrāpoṣasyeśiṣe. Tasya no rāsva tasya no dhehi tasya te bhaktivāṁsaḥ syāma.*

O lord self-refulgent of inexhaustible existence, you are the ruler and ordainer of a thousandfold abounding prosperity and growth. Give us plenty of that. Bear that and bring us in plenty. Pray give us the gift of devotion and dedication to you.

Kanda 6/Sukta 80 (Heavenly Glory)

Paramatma Devata, Atharva Rshi

अ॒न्तरि॑क्षेण॒ पत॑ति॒ विश्वा॑ भू॒ताव॑चाक॒शत् ।
शु॒नो॑ दि॒व्यस्य॒ यन्म॑ह॒स्तेना॑ ते ह॒विषा॑ वि॒धेम ॥ १ ॥

1. *Antarikṣeṇa patati viśvā bhūtāvacākaśat. Śuno divyasya yānmahastenā te aviṣā vidhema.*

The power, the glory and the bliss of heaven showers from high above, watching all things in existence. O Lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

ये त्रयः॑ का॒लका॒ञ्जा दि॒वि दे॒वाइ॑व श्रि॒ताः ।
ता॒न्त्सर्वी॑न॒ह ऊ॒तये॑ऽस्मा अ॒रि॒ष्टता॑तये ॥ २ ॥

2. *Ye trayaḥ kālakāñjā divi devā-iva śritāḥ. Tāntsarvānahva ūtaye'smā ariṣṭatātaye.*

Those three orders of the lord of time, heat, light and wind, agni, sun and vayu, that abide in the heavenly regions like divinities, I invoke them for the protection and well being of this humanity.

अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्माहिमा ते पृथि-
व्याम् । शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥ ३ ॥

3. *Apsu te janma divi te sadhastham samudre antarmahimā te pṛthivyām. Śuno divyasya yanma-hastenā te haviṣā vidhema.*

O lord of light and bliss, you pervade and roll in the waters of space and in acts of nature and humanity, you pervade and abide in the light of the sun, your grandeur is in the depths of the ocean and in the beauty of the earth. O lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

Kanda 6/Sukta 81 (Conjugal Love)

Aditya Devata, Atharva Rshi

यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि ।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम् ॥ १ ॥

1. *Yantāsi yacchase hastāvapa rakṣāṁsi sedhasi. Prajām dhanam ca grhṇānaḥ parihasto abhūdayam.*

You are a man of principle and conjugal discipline. You give the support of both your hands to your wife. You ward off all evils and disturbing intrusions. You are the winner of wealth and giver of support to the family. May this supportive hand be always extended to the family.

परिहस्त वि धारय योनिं गर्भीय धातवे ।
मयीदे पुत्रमा धेहि तं त्वमा गर्भयागमे ॥ २ ॥

2. *Parihasta vi dhāraya yoniṁ garbhāya dhātave.
Maryāde putramā dhehi taṁ tvamā gamayāgame.*

O expectant mother, hold the hand of support. Strengthen the womb to sustain the foetus and, O observer of the discipline of motherhood, hold the baby till it is mature for natural birth.

यं परिहृस्तमबिभ्रदितिः पुत्रकाम्या ।

त्वष्टा तमस्या आ बध्नाद्यथा पुत्रं जनादिति ॥ ३ ॥

3. *Yaṁ parihastamabibharaditiḥ putrakāmyā.
Tvaṣṭā tamasyā ā badhnādyathā putraṁ janāditi.*

Aditi, the inviolable woman, who loves to have the baby, has accepted the helping hand of the husband and has observed her conjugal discipline. So may Tvashta, divine architect of life, bind the husband too in conjugal discipline so that the couple may have noble progeny.

Kanda 6/Sukta 82 (Marriage Match)

Indra Devata, Bhaga Rshi

आगच्छत आगतस्य नाम गृह्णाम्यायतः ।

इन्द्रस्य वृत्रघ्नो वन्वे वासवस्य शतक्रतोः ॥ १ ॥

1. *Āgacchata āgatasya nāma gr̥hṇāmyāyataḥ.
Indrasya vṛtraghno vanve vāsavasya śatakratoḥ.*

The bridegroom that was to come is come, and has now here arrived. In observance of law and custom, I acknowledge and welcome him in truth. And I thank and adore Indra, lord omnipotent, destroyer of darkness and evil, giver of settlement in peace and prosperity, divine harbinger of the fruits of a hundred noble acts of

virtue.

येन सूर्या सावित्रीमश्विनोहतुः पथा ।

तेन मामब्रवीद्भगो जायामा वहतादिति ॥ २ ॥

1. *Yena sūryāṁ sāvitrīmaśvinohatuḥ pathā.
Tena māmabravīdbhago jāyāmā vahatāditi.*

By the path the Ashvin stars conduct the dawn, daughter of the sun, for the day, the parents bring up the daughter to marriageable maturity. May the bridegroom take the bride and conduct her to her new bright home. So has Bhaga, lord of conjugal good fortune said to me, so has the lord directed me.

यस्तेऽङ्कुशो वसुदानो बृहन्निन्द्र हिरण्ययः ।

तेना जनीयते जायां मह्यं धेहि शचीपते ॥ ३ ॥

3. *Yaste'ṅkuśo vasudāno bṛhannindra hiraṇya-yah. Tenā janīyate jāyāṁ mahyaṁ dhehi śacīpate.*

Great and golden beautiful is your law and dispensation of matrimony, Indra, lord of might and glory, which brings showers of peace and plenty of wealth, honour and excellence. Under that law and discipline, O lord of love, kindness and grace, bless me with the wife I love and cherish.

Kanda 6/Sukta 83 (Cure of Scrofulous Inflammation)

Mantra wise Devata, Angira Rshi

Apachit is interpreted as Gandamala in Ayurveda: it is pustules or scrofulous inflammation of the glands in the neck area.

अपचितः प्र पतत सुपर्णो वसतेरिव ।

सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपोच्छतु ॥ १ ॥

1. *Apacitaḥ pra patata suparṇo vasateriva.*
Sūryaḥ kṛṇotu bheṣajaṁ candramā vo'po-cchatu.

Get off Apachits like an eagle bird from the habitat. Let the sun be the medicament, or let the moon light root you out.

एन्येका श्येन्येका कृष्णैका रोहिणी द्वे ।

सर्वीसामग्रभं नामावीरघ्नीरपेतन ॥ २ ॥

2. *Enyekā śyenyekā kṛṣṇaikā rohiṇī dve.*
Sarvāsāmagrabhaṁ nāmāvīraghnīrapetana.

One is spotted, another is white, another is black, two are red. I have diagnosed and determined all the types for sure. Be out without damaging the patient's health.

असूतिका रामायण्य पचित्प्र पतिष्यति ।

ग्लौरितः प्र पतिष्यति स गलुन्तो नशिष्यति ॥ ३ ॥

3. *Asūtikā rāmāyaṇya pacitpra patiṣyati.*
Glauritaḥ pra patiṣyati sa galunto naśiṣyati.

Ramayani, apachit with its roots in the blood vessels, will go without leaving a trace of recurrence. The boil will go. The sore will go, disappear.

वीहि स्वामाहुतिं जुषाणो मनसा स्वाहा मनसा यदिदं
 जुहोमि ॥ ४ ॥

4. *Vihi svāmāhutiṁ puṣāṇo manasā svāhā manasā yadidaṁ juhomi.*

Take your share of the medicinal dose and go from the root. Take your share at the root from what I offer in the holy fire and go.

(The remedy suggested, apart from the medicines, is sun light, moon light and fumes and aroma of the herbal offerings into the fire.)

Kanda 6/Sukta 84 (Adversity or Destiny)

Nir-rti Devata, Angira Rshi

यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम् ।
भूमिरिति त्वाभिप्रमन्वते जना निरर्हतिरिति त्वाहं परि वेद
सर्वतः ॥ १ ॥

1. *Yasyāsta āsani ghore juhomyeṣāṁ baddhānā-mavasarjanāya kam. Bhūmiriti tvābhipramanvate janā nir-ṛtiriti tvāhaṁ pari veda sarvataḥ.*

O cruel Adversity, Nir-rti, into your fiery mouth I offer the sacrifice of my endeavour and comfort for for the freedom of these unfortunates who are bound down to slavery into your snares. Although these unfortunates believe that adversity is their destiny by birth, please know full well that I know full well that you are Nir-rti, adversity, slavery and the call of death because of sheer want of will, intelligence and action, you are not the destiny.

भूतै हविष्मती भवैष ते भागो यो अस्मासु ।
मुञ्चेमानमूनेनसः स्वाहा ॥ २ ॥

2. *Bhūte haviṣmātī bhavaiṣa te bhāgo yo asmāsu. Muñcemānamūnenasaḥ svāhā.*

O Nir-rti, reality of adversity, take our yajnic

offer of will, intelligence and action, that's your rightful share among us in life, and go, release these and those ensnared who suffer from the sin of belief and inaction. This is the voice of truth in thought, will and action.

एवो ष्व॑स्मन्निर्ऋतेऽनेहा त्वम॑यस्मयान्वि च॑ता बन्धपा-
शान् । यमो॑ मह्यं पुन॑रित्त्वां द॑दाति तस्मै॑ यमाय॑ नमो॑ अस्तु
मृत्यवे॑ ॥ ३ ॥

3. *Evo ṣvasmannir-ṛte'nehā tvamayasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, neither wholly cruel nor revengeful for sure, pray break the iron chains of bondage off from us. Yama, lord of karmic justice, ordains you unto me again and again. Homage to the lord of justice over birth and death with oblations of fresh and free karma in this life.

अ॒य॒स्मयै॑ द्रु॒पदे॑ बे॒धिष॑ इ॒हाभि॑हि॒तो मृ॒त्युभि॒र्ये स॒हस्र॑म् ।
य॒मेन॑ त्वं पि॒तृभिः॑ संवि॒दान॑ उ॒त्तमं॑ नाक॒मधि॑ रोहये॒मम् ॥ ४ ॥

4. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvam pitṛbhiḥ saṁvi-dāna uttamaṁ nākamadhi rohayemam.*

O law of karmic destiny, you bind man in iron chains to the post of sufferance here in life where he pines in pain and fear of death a thousand ways. O Spirit of action in divine freedom, abiding with Yama and parental sages of past and present, pray raise this humanity to the heights of highest freedom and eternal joy.

Kanda 6/Sukta 85 (Yakshma Cure)***Vanaspati Devata, Atharva Rshi*****वरुणो वारयाता अयं देवो वनस्पतिः ।****यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥ १ ॥**

1. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.
Yakṣmo yo asminnāviṣṭastamu devā avīvaran.*

This Varuna tree of divine efficacious qualities wards off and cures yakshma, the consumptive disease, which affects the body system of this patient. Learned physicians use this and cure the disease.

इन्द्रस्य वर्चसा वयं मित्रस्य वरुणस्य च ।**देवानां सर्वेषां वाचा यक्ष्मं ते वारयामहे ॥ २ ॥**

2. *Indrasya vacasā vayaṁ mitrasya varuṇasya ca.
Devānām sarveṣām vācā yakṣmaṁ te vārayā-
mahe.*

By word of Indra, Mitra and Varuna, powers of vital energy, love and justice, and by the prescriptive advice of all divine and expert physicians, we cure and ward off your yakshma, consumptive and cancerous disease.

यथा वृत्र इमा आपस्तस्तम्भं विश्वधा यतीः ।**एवा ते अग्निना यक्ष्मं वैश्वानरेण वारये ॥ ३ ॥**

1. *Yathā vṛtra imā āpastastambha viśvadhā yatīḥ.
Evā te agninā yakṣamaṁ vaiśvānareṇa vāraye.*

Just as the dark cloud holds up these waters flowing round in all directions, so I stop and cure your yakshma by Vaishvanara fire, i.e., heat, fumigative and aromatic treatment by yajna with the fire-sticks of

Varuna tree.

Kanda 6/Sukta 86 (The One Supreme)

Eka-vrsha Devata, Atharva Rshi

वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम् ।

वृषा विश्वस्य भूतस्य त्वमेकवृषो भव ॥ १ ॥

1. *Vṛṣendrasya vṛṣā divo vṛṣā prthivyā ayam.*
Vṛṣā viśvasya bhūtasya tvamekavṛṣo bhava.

Supreme Brahma is the sole generous lord of the sun, the one lord of heaven, sole lord of the earth, sole lord of all things of the world of existence. O man, you too be the generous one most excellent over all people dedicated to the One Supreme.

समुद्र ईशे स्रवतामग्निः पृथिव्या वशी ।

चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव ॥ २ ॥

2. *Samudra īśe sravatāmagniḥ prthivyā vaśī.*
Candramā nakṣatrāṇāmīśe tvamekavṛṣo bhava.

The ocean rules over all the floods, Agni rules over the whole earth, the moon is the most glorious of the nakshatras. O man, you too be the generous one most excellent over all people dedicated to One Supreme.

सम्राडस्यसुराणां ककुन्मनुष्याणि ।

देवानामर्धभागसि त्वमेकवृषो भव ॥ ३ ॥

3. *Samrādasyasurāṇāṃ kakunmanuṣyāṇām.*
Devānāmardhabhāgasi tvamekavṛṣo bhava.

You are the refulgent ruler of life energies, you are on top of the entire humanity, you are half way up

to share the nature of divinities. O ruler, you be the mighty generous one most excellent master over all dedicated to One Supreme.

Kanda 6/Sukta 87 (Ruler's Selection and Stability)

Dhruva Devata, Atharva Rshi

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत् ।

विशस्त्वा सवीं वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

1. *Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācalat.*
Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi
bhraśat.

O Ruler, I conduct you to the seat of governance in the council. Take it at the centre of the Rashtra, be firm, never vascillate. Let all people love and honour you. Let not the Rashtra fall foul of you nor you swerve from the Rashtra and its honour.

इहैवैधि मापं च्योष्टाः पर्वतइवाविचाचलत् ।

इन्द्रे हैव ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata-ivāvicācalat.*
Indrehaiva dhruvastiṣṭheha rāṣṭramu dhāraya.

Stay here strong and firm, unmoved, unshakable like a mountain. O Ruler, rule at the centre constant as the Pole Star and hold the nation together in top condition.

इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।

तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥

3. *Indra etamadīdharad dhruvaṁ dhruveṇa haviṣā.*
Tasmai somo adhi bravadayam ca brahmaṇaspatih.

O Ruler, Indra, lord of might, has entrusted this commonwealth to you. Hold and rule it to maintain it strong and unshaken with constant sacred oblations of action and self-sacrifice. To such a firm and steady ruler, let Soma, lord of inspiring creation, and this Brahmanaspati, sagely scholar of divine knowledge and wisdom, speak of Raja Dharma and socio-economic and political policy of a noble social order.

Kanda 6/Sukta 88 (Ruler's Stability)

Dhruva Devata, Atharva Rshi

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत् ।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम् ॥ १ ॥

1. *Dhruvā dyaurdhruvā pṛthivī dhruvaṁ viśvami-
daṁ jagat. Dhruvāsaḥ parvatā ime dhruvo rājā
viśāmayam.*

The heaven is firm and constant, the earth is firm and constant, the dynamic universe is stable and constant, these mountains are firm and stable. The ruler of the people too is firm and constant.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥ २ ॥

2. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo brha-
spatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ
dhārayatām dhruvam.*

May the cosmic ruler Varuna, lord of justice and discrimination between truth and untruth, help you maintain the social order in a steady state. May self-refulgent Brhaspati, lord of universal knowledge and

boundless space bless you with steadiness. May Indra, lord omnipotent, and Agni, leading light of life, keep you firm and steady, and bless you to maintain the Rashtra firmly in a stable and inviolable state.

ध्रुवोऽच्युतः प्र मृणीहि शत्रूञ्छत्रूयतोऽधरान्पादयस्व । सर्वा
दिशः संमनसः सद्भीचीर्ध्रुवाय ते समितिः कल्पतामिह ॥ ३ ॥

3. *Dhruvo 'cyutah pra mṛṇīhi śatrūñchatrūyato'-
dharānpādayasva. Sarvā diśaḥ saṁmanasaḥ
sadhrīcīrdhruvāya te samitiḥ kalpatāmiha.*

Steady, firm and unshaken, O Ruler, crush the enemies, put down those vile persons who strike an attitude of enmity. May the people of all quarters of the earth and space in unison and equality of mind together and the council be strong and help you to stay firmly dedicated to the steadiness and stability of the order.

Kanda 6/Sukta 89 (Spirit of Love, Life and Pranic Energy)

Rudra Devata, Atharva Rshi

इदं यत्प्रेण्यः शिरो दत्तं सोमेन वृण्यम् ।

ततः परि प्रजातेन हृदि ते शोचयामसि ॥ १ ॥

1. *Idaṁ yatpreṇyaḥ śiro dattaṁ somena vṛṇyam.
Tataḥ pari prajātena hṛdiṁ te śocayāmasi.*

O Rudra, spirit of health and love of life, with this top energy and excitement given by the generous and exuberant soma, and by the vigour and enthusiasm created thereby, we kindle and brighten up your spirit in the heart for the love of lustrous living.

(This is a Priti Samjanana Sukta, i.e., the hymn

for the creation of love for life and living. This mantra, therefore, may be interpreted as the key to stir up the heart from a state of depression, and soma may be interpreted either as the soma herb and its juice or as the rejuvenating peace arising from meditation. Swami Dayanand interprets Rudra as 'that which saves from illness', which can be the physician, a herb, pranic energy raised, or the ultimate saviour God.)

शोचयामसि ते हार्दिं शोचयामसि ते मनः ।

वातं धूमइव सध्य॑ इ॒मामे॒वान्वे॑तु ते मनः ॥ २ ॥

2. *Śocayāmasi te hārdiṁ śocayāmasi te manah.
Vātaṁ dhūma-iva sadhryaṁmāmevānvetu te manah.*

We excite the passion in your heart, we excite your mind. Let your mind follow me as the smoke follows the wind. (This is the call of life to love for living.)

मह्यं त्वा मित्रावरुणौ मह्यं देवी सरस्वती ।

मह्यं त्वा मध्यं भूम्या उभावन्तौ समस्यताम् ॥ ३ ॥

3. *Mahyaṁ tvā mitrāvaruṇau mahyaṁ devī sara-svatī. Mahyaṁ tvā madhyaṁ bhūmyā ubhāvantau samasyatām.*

May Mitra and Varuna, prana and apana energies, love of living and judgement of understanding, may divine Sarasvati, the breeze of Mother Omniscience, the centre of the earth even unto the ends of it, excite me and join me with you and you with me, O spirit of life and love !

Kanda 6/Sukta 90 (Extraction of the 'arrow')*Rudra Devata, Atharva Rshi*

यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च ।

इदं तामद्य त्वद्वयं विषूचीं वि वृहामसि ॥ १ ॥

1. *Yām te rudra iṣumāsyadaṅgebhyo hṛdayāya ca.
Idam tāmadya tvadvayaṁ viṣūcīm vi vrhāmasi.*

The arrow which Rudra, lord of justice, punishment and remorse, has shot into your heart and all other body parts, we now extract from you out of the heart and the entire body.

यास्ते शतं धमनयोऽङ्गान्यनु विष्टिताः ।

तासां ते सर्वसां वयं निर्विषाणि ह्वयामसि ॥ २ ॥

2. *Yāste śataṁ dhamanayo 'ṅgānyanu viṣṭitāḥ.
Tāsām te sarvāsām vayaṁ nirviṣaṇi hvayāmasi.*

Hundreds are the blood vessels spread out over all your body parts. We take out the poisons from all those blood vessels.

नमस्ते रुद्रास्यते नमः प्रतिहितायै ।

नमो विसृज्यमानायै नमो निपतितायै ॥ ३ ॥

3. *Namaste rudrāsyate namaḥ pratihitāyai.
Namo visṛjyamānāyai namo nipatitāyai.*

Homage to you Rudra, lord both of punishment and peace. Homage to you and your shooting. Homage to the arrow on the bow and on the flight. Homage to the arrow on the target. (This is the respectful diagnosis, to be followed by the extraction and the comfort of relief.)

Note: Normally this is the interpretation of this sukta: extraction of the arrow shot by an enemy. However, it may be interpreted in this way: this is an antidote to sukta 89. Sukta 89 suggests the love of life and living as a remedy for depression. If depression is cured by the love of life, the love might grow to lust and infatuation. The arrow can smite the heart, spreading out over the blood and every cell. Then we need the balance between depression and infatuation, the conjugal love of the householder and the lady of the house, and that love with judgement is the Vedic ideal. The cure of depression is excitement, the cure of excitement to the degree of infatuation is judgement. Excitement and peace should go together in the state of balance. The deity for both is Rudra, spirit of peace and punishment both.

Kanda 6/Sukta 91 (Cure by Apah, ‘waters / karma’)

Yakshma-nashanam Devata, Bhrgvangira Rshi

इ॒मं य॒वम॑ष्टा॒यो॒गैः ष॑ड्यो॒गेभिर॑च॒र्कृषुः॑ ।

तेना॑ ते त॒न्वो॒ऽर॑पो॒ऽपा॒चीन॑मप॒ व्यये॑ ॥ १ ॥

1. *Imaṁ yavamaṣṭāyogaiḥ ṣaḍyogebhiracarkṛṣuḥ.
Tenā te tanvo' rapo'pācīnamapa vyaye.*

The sages have developed and matured this barley plant of life by sixfold practice of eightfold yoga. By that very curative practice and treatment, I reduce and drain out the afflictions of your body, mind and soul.

(This mantra, in fact this sukta, is interpreted as the hymn of water cure. But this mantra also suggests, that it deals with cure of the self by karma, because

‘apah’ means not only waters but also karma. And the words ‘ashtayoga’ and ‘shadyoga’ suggest that the mantra deals with ‘ashtanga’ yoga and six karmas of every human being as in Patanjali’s Yoga Sutras and Manusmṛti, 1, 88-90. Reference may also be made to eight-sixes of Shvetashvatara Upanishad 1, 4.)

न्य॑ग्वातो॑ वाति॒ न्य॑ ऽ कपति॒ सूर्यः॑ ।

नी॒चीन॑म॒घ्न्या दु॑हे न्य॑ ऽ ग्भवतु ते रपः ॥ २ ॥

2. *Nyagvāto vātinyaktapati sūryaḥ.*

Nīcīnamaghnyā duhe nyagbhavatu te rapaḥ.

The wind, vayu, moves downward, solar heat and light radiates downward to earth, the inviolable cow is milked downward. So may your ailment be drained out downward.

आप॒ इद्वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः ।

आपो॒ विश्व॑स्य भेष॒जीस्तास्तै॑ कृण्वन्तु भेष॒जम् ॥ ३ ॥

3. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*

Āpo viśvasya bheṣajīstāste kṛṇvantu bheṣajam.

Waters, karmas, are curative, waters, karmas, are curative of diseases, waters, karmas, are curative of all health problems. May waters, karmas, cure your problems too.

Kanda 6/Sukta 92 (Energy, Action, Achievement)

Vajin, Indra, Ruler Devata, Atharva Rshi

The subject matter of this sukta is Vajin, any conceivable embodiment of energy in any conceivable context from the Lord Omnipotent and energy itself to the smallest possible dynamic particle, a swift, spirited,

impetuous, heroic, warlike, potent and procreative victorious power, person, institution or thing of the world of nature and humanity: for example, Indra, the Omnipotent, ruler, leader, warrior, scholar, producer, fire, wind, sun, the social order, Sarasvati, Vak the Word, chhanda or poet and poetry, the arrow, the horse, the eagle, energy itself.

वातरंहा भव वाजिन्युज्यमान् इन्द्रस्य याहि प्रसवे मनोजवाः ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आ ते त्वष्टा पत्सु ज्वं
दधातु ॥ १ ॥

1. *Vātaramhā bhava vājinyujyamāna indrasya yāhi prasave manojavāḥ. Yuñjantu tvā maruto viśvavedasa ā te tvaṣṭā patsu jvaṁ dadhātu.*

Swift as the wind, as energy itself, be O Vajin on course, go by the speed of mind all over the world of omnipotent Lord Indra's creation. Let all Maruts, most vibrant powers of the world, knowing and being with the world of life, be and perform with you. May Tvashta, lord creator of world forms, vest the impulse and velocity of light and mind in your movement.

ज्वस्ते अर्वत्रिहितो गुहा यः श्येने वात उत योऽचरत्परीतः ।
तेन त्वं वाजिन्बलवान्बलेनाजिं जय समने पारयिष्णुः ॥ २ ॥

2. *Javaste arvannihito guhā yaḥ śyene vāta uta yo'caratparītaḥ. Tena tvam vājīnbalavānbalenājim jaya samane pārayiṣṇuḥ.*

O Arvan, O man, O vibrant spirit of the human nation, the power and energy which is concentrated in your heart, vested in the eagle and in the wind, and that which vibrates elsewhere too is ultimately hidden in mystery. By that very spirit and power, O mighty Vajin,

win the battle of life. You were born to win in the struggle of existence for evolution and cross the limitations.

तनूष्टे वाजिन्तन्वं॑ नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम् ।
अहु॑तो महो धरु॑णाय देवो दि॒वी॒ व ज्योतिः॑ स्वमा मिमी॒-
यात् ॥ ३ ॥

3. *Tanūṣṭe vājintanvaṁ nayantī vāmamaśmabhyam dhāvatu śarma tubhyam. Ahruto maho dharuṇāya devo divī va jyotiḥ svamā mimīyāt.*

O Vajin, mighty ruler and victorious leader, may your power and person leading the body politic of the nation bring for us and for your self-fulfilment beauty of life, peace and excellence and, may the lord self-refulgent above, without reservation or deviation, create for the great sustaining social order wealth, power and grandeur brilliant as the light in heaven.

Kanda 6/Sukta 93

Rudra, Yama and others Devata, Shantati Rshi

य॒मो मृ॒त्युर॑घ॒मा॒रो नि॒र्ऋ॒थो ब॒भ्रुः श॒र्वोऽस्ता॑ नील॑शिखण्डः ।
दे॒वज॒नाः से॒नयो॑त्त॒स्थिवांस॑स्ते अ॒स्माकं॑ परि॑ वृ॒ज्जन्तु॑
वी॒रान् ॥ १ ॥

1. *Yamo mrtyuraghamāro nirṛtho babhruḥ śarvo'stā nīlaśikhaṇḍaḥ. Devajanāḥ senayottasthivānsaste asmākaṁ pari vṛñjantu vīrān.*

Yama, cosmic controller and law giver, Death, the destroyer of sinners, the giver of pain, the giver of nourishment, the violent force, the archer, the giver of shelter and settlement, noble people of brilliance and

generosity, all those arising and marching with armies, may all these spare and protect our brave.

मनसा होमैर्हरसा घृतेन शर्वायास्त्र उत राज्ञे भवाय ।
नमस्येभ्यो नम एभ्यः कृणोम्यन्यत्रास्मदघविषा नयन्तु ॥ २ ॥

2. *Manasā homairharasā ghr̥tena śarvāyāstra uta rājñe bhavāya. Namasyebhyo nama ebhyaḥ kṛṇomyanyatrā-smadaghaviṣā nayantu.*

With honest mind and offers of oblations of all my might and ghr̥ta, I do homage to the unfailing archer, the protective arrow, lord ruler of the universe and the giver of peace, and to all those who are worthy of homage and pray that they may ward off all our negativities of sin and evil.

त्रायध्वं नो अघविषाभ्यो वधाद्विश्वे देवा मरुतो विश्व-
वेदसः । अग्नीषोमा वरुणः पूतदक्षा वातापर्जन्ययोः सुमतौ
स्याम ॥ ३ ॥

3. *Trāyadhvaṁ no aghaviṣābhyo vadhādvīṣve devā maruto viśvavedasaḥ. Agnīṣomā varuṇaḥ pūதாக্ষā vātāparjanyaayoḥ sumatau syāma.*

O Vishvedevas, divinities of nature and nobilities of humanity, Maruts, vibrant powers of winds that abide with the world of existence, Agni, light and fire and peace, and Varuna, sun of purest light and inspiration, protect us from sin and evil and death. And may we ever enjoy the gifts of the good will of the winds and the clouds of rain.

Kanda 6/Sukta 94 (Union at Heart)***Prajapati Sarasvati Devata, Atharvangira Rshi*****सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।****अमी ये विव्रता स्थान् तान्वः सं नमयामसि ॥ १ ॥**

1. *Sam vo manāṁsi saṁ vratā samākūtīrnamāmasi.
Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.*

We bring your minds together, we bring your vows and values, your thoughts and resolutions together. Those of you that stand apart in ideals and resolutions, all those of you we bring to agreement and unite you together.

**अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत ।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्तमान्
एत ॥ २ ॥**

2. *Ahaṁ gr̥bhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hr̥dayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I accept your united minds with my whole heart and will. With your united minds, come and join my mind and will at the centre. I join your thoughts and feelings together into my central laws and discipline. Come, join me and follow me on the path I follow.

ओते मे द्यावापृथिवी ओता देवी सरस्वती ।**ओताँ म इन्द्रश्चाग्निश्चर्ध्यास्मेदं सरस्वति ॥ ३ ॥**

3. *Ote me dyāvāpṛthivī otā devī sarasvatī.
Otau ma indraścāgniścārdhyāsmedaṁ sarasvati.*

To me and for me, the heaven and earth are

joined together as warp and woof, divine Sarasvati is joined, so are Indra and Agni, power and enlightenment, joined. O mother Sarasvati, enlighten us that we may realise this absolute unity.

Kanda 6/Sukta 95 (Kushtha)

Vanaspati Devata, Bhrgvangira Rshi

अ॒श्व॒त्थो दे॒व॒स॒दन॑स्तृतीयस्यामि॒तो दि॒वि ।

तत्रा॒मृ॒तस्य॑ च॒क्ष॒णं दे॒वाः कु॒ष्ठम॑वन्वत ॥ १ ॥

1. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

High up in the third region from here, in heaven, there is the Ashvattha tree, seat of divinities. Thereon shines the light of immortality, and there from the light, the divines obtained the Kushtha herb.

हि॒र॒ण्य॒यी नौ॒र॒च॒र्द्धि॒र॒ण्य॒बन्ध॑ना दि॒वि ।

तत्रा॒मृ॒तस्य॑ पु॒ष्पं दे॒वाः कु॒ष्ठम॑वन्वत ॥ २ ॥

2. *Hiraṇyayī nauracaraddhirāṇyabandhanā divi. Tatrāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

There in heaven the golden boat of golden tackle floats in the light divine. There by the golden boat the divines obtained the kushtha herb, the very flower of immortality.

ग॒र्भो॑ अ॒स्योष॑धीनां॒ ग॒र्भो॑ हि॒मव॑तामु॒त ।

ग॒र्भो॑ वि॒श्वस्य॑ भू॒तस्ये॒मं मे॑ अ॒गदं॑ कृ॒धि ॥ ३ ॥

3. *Garbho asyoṣadhīnāṁ garbho himavatāmuta. Garbho viśvasya bhūtasyemaṁ me agadaṁ kṛdhi.*

O Kushtha, you are the essence of herbs. You

are the essence of mountain snows. You are the essence and life of all objects of nature. Pray cure this patient of leprosy and make him hale and hearty.

Kanda 6/Sukta 96 (Herbs and Freedom from Disease)

Vanaspati, Soma Devata, Bhrgvangira Rshi

या ओषधयः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।

बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Yā oṣadhyah somarājñīrbahvīḥ śatavicakṣaṇāḥ. Brhaspatiprasūtāstā no muñcantvaṁhasaḥ.*

All the herbs of many forms and profuse growth and hundreds of medicinal efficacies, receiving their power and splendour from the moon, developed and reinforced by sagely scholars of the God-given gift of herbal medicine may, we pray, save us and cure us of all diseases, evil and sin.

मुञ्चन्तु मा शपथ्या इदथो वरुण्या दुत ।

अथो यमस्य पद्वीशाद्विश्वस्माद्देवकिल्बिषात् ॥ २ ॥

2. *Muñcantu mā śapathyā' datho varuṇyā duta. Atho yamasya padvīśādviśvasmāddevakilbiṣāt.*

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, natural justice, from the fear of untimely death and from offence and violence against natural force. (This mantra is more a prayer for immunity and observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, it is for prevention and cure

both.)

यच्चक्षुषा मनसा यच्च वाचोपरिम जाग्रतो यत्स्वपन्तः ।
सोमस्तानि स्वधया नः पुनातु ॥ ३ ॥

3. *Yaccakṣuṣā manasā yacca vācopārīma jāgrato yatsvapantaḥ. Somastāni svadhayā naḥ punātu.*

Whatever faults of omission or commission we do by eye or mind, whatever with tongue and speech, whether awake or asleep, of all those may soma, the herb, and Soma, lord of peace, cleanse us and save us from them.

Kanda 6/Sukta 97 (Victory Over Enemies)

Mitra-Varuna Devata, Atharva Rshi

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः ।
अभ्यहं विश्वाः पृतना यथासान्येवा विधेमाग्निहोत्रा इदं
हविः ॥ १ ॥

1. *Abhibhūryajño abhibhūragnirabhibhūḥ somo abhibhūrindraḥ. Abhyaham viśvāḥ pṛtanā yathāsānyevā vidhemāgnihotrā idam haviḥ.*

Yajna is victor over the negativities of life; Agni, light, fire, leader, is victor; Soma, moon, soma, peace, is victor; Indra, omnipotence, is victor. Let us offer this havi of our total activity of life into the yajnic fire of life in such a way that we may be victors over negativities, hate, jealousy and enmity in all our battles of life.

स्वधास्तु मित्रावरुणा विपश्चिता प्रजावत्क्षुत्रं मधुनेह पिन्व-
तम् । बाधेथां दूरं निर्रहंति पराचैः कृतं चिदेनः प्र मुमुक्त-
मस्मत् ॥ २ ॥

2. *Svadhāstu mitrāvaruṇā vipaścitā prajāvatkṣa-
tram madhuneha pinvatam. Bādheṭhām dūram
nir-ṛtiṃ parācaiḥ kṛtaṃ cidenah pra mumukta-
masmat.*

O Mitra and Varuna, prana and apana energies, sun and oceans, day and night, friends and powers of love and judgement, wise and all intelligent, let this social order of exuberant humanity rise and overflow with the honey sweets of peace and prosperity. Ward off adversity, cast away down and out. Banish sin, evil and crime out of our life and society.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ॥ ३ ॥

3. *Imaṃ vīramanu harṣadhvamugramindram
sakhāyo anu saṃ rabhadhvam. Grāmajitaṃ goji-
taṃ vajrabāhuṃ jayāntamajma pramṛṇantamo-
jasā.*

O friends and comrades of the human nation, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty world leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light and force of his lustre and splendour.

Kanda 6/Sukta 98 (Indra, the Victor)

Indra Devata, Atharva Rshi

इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै ।
चकृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्यो भवेह ॥ १ ॥

1. *Indro jayāti na parā jayātā adhirajo rājasu rājayātai. Carkṛtya īḍyo vandyāścopasadyo namasyo bhaveha.*

It is Indra, the brave, omnipotent, that wins, never defeated, and makes us win, ever without defeat. And he shines on top, sole ruler over leaders, admirable, adorable, worthy of worship, love and reverence and total submission and surrender. O lord omnipotent, be with us, here itself, never for away.

त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम् ।

त्वं दैवीर्विश इमा वि राजायुष्मत्क्षत्रमजरं ते अस्तु ॥ २ ॥

2. *Tvamindrādhirājaḥ śravasyustvaṁ bhūrabhi-bhūtirjanānām. Tvaṁ daivīrviśa imā vi rājāyu-ṣmatkṣatramajaraṁ te astu.*

O Ruler of rulers, Indra, admirable, adorable, you are the glory of the people and scourge of the evil forces in society. You are the presiding power and protector over the people, and it is by your presence that the social order would be stable and long lasting beyond age and decay.

प्राच्यां दिशस्त्वमिन्द्रासि राजतोदीच्या दिशो वृत्रहञ्छ-
त्रुहोऽसि । यत्र यन्ति स्रोत्यास्तज्जितं ते दक्षिणतो वृषभ
एषि हव्यः ॥ ३ ॥

3. *Prācyā diśastvamindrāsi rājotodīcyā diśo vṛtra-hañchatruhosi. Yatra yanti srotyāstajjitaṁ te dakṣiṇato vṛṣabha eṣi havyaḥ.*

O dispeller of darkness, destroyer of enemies and adversity, you are the ruler over the spaces wherever

you move forwards. You are the ruler over the elevated phases of life wherever you move and rise. Indeed, as far as the streams of life flow, yours is the Territory, O victor and ruler. O lord most potent, generous and admirable, you are ever on the move and always on the right.

Kanda 6/Sukta 99 (Prayer for Protection)

Indra, Savita, Soma Devata, Bhrgvangira Rshi

अ॒भि त्वे॒न्द्र वरि॑मतः पुरा त्वा॑ंहू॒र॒णाद्भु॑वे ।

ह॒व्या॑म्यु॒ग्रं चे॒त्तारं॑ पु॒रुणा॑मानमेक॒जम् ॥ १ ॥

1. *Abhi tvendra varimataḥ purā tvāṁhūraṇā-ddhuve. Hvayāmyugraṁ cettāraṁ puruṇāmā-namekajam.*

Before the possibility of an onslaught of sin and distress, O lord omnipotent, Indra, I invoke you as the lord of boundless bliss and well being, blazing in glory, giver of enlightenment, commanding universal majesty, the sole manifestation of incomparable divinity. (And I am then unassailable.)

यो अ॒द्य से॒न्यो व॒धो जिघां॑सन्न उ॒दीर॑ते ।

इ॒न्द्रस्य॑ तत्र॑ बा॒हू स॑म॒न्तं परि॑ द॒द्वः ॥ २ ॥

2. *Yo adya senyo vadho jighāṁsanna udirate. Indrasya tatra bāhū samantaṁ pari dadmaḥ.*

Now then, whenever and whatever weapon of violence is raised and cast upon us with the intent to destroy us, instantly we take on the cover all round of Indra's arms of defence.

परि दद्या इन्द्रस्य बाहू समन्तं त्रातुस्त्रायतां नः ।
देव सवितुः सोम राजन्त्सुमनसं मा कृणु स्वस्तये ॥ ३ ॥

3. *Pari dadma indrasya bāhū samantaṁ trātuṣtrāyatāṁ naḥ. Deva savitaḥ soma rājantsumanasam mā kṛṇu svastaye.*

We wear all round and wield Indra's arms of defence and self-protection, which arms of the universal protector, we pray, may defend us socially and spiritually. O Savita, self-refulgent life of life, O Soma, spirit of peace and joy, and Rajan, all compassing Ruler, let us be happily secure at heart for the sake of total well being. (Total faith in Divinity, self-confident spirit with love of peace and exuberant enthusiasm for living, and a refulgent ruling order, these are pillars of security and well being.)

Kanda 6/Sukta 100 (Antidote to Poison)

Vanaspati Devata, Garutman Rshi

देवा अदुः सूर्यो' अदाद् द्यौरदात्पृथिव्यं दात् ।
तिस्रः सरस्वतीरदुः सचित्ता विषदूषणम् ॥ १ ॥

1. *Devā aduḥ sūryo adād dyauradātprthivya dāt. Tisraḥ sarasvatīraduḥ sacittā viṣadūṣaṇam.*

Brilliances of nature and the clouds gave, the sun gave, the heavenly regions gave, the earth gave, and three Sarasvatis, that is, Ila, Sarasvati, Bharati, i.e., the mystical, universal and local herbs and talents, of equal quality, have contributed and given the antidote to poison.

यद्वो देवा उपजीका आसिञ्चन्धन्वन्युदकम् ।

तेन देवप्रसूतेनेदं दूषयता विषम् ॥ २ ॥

2. *Yadvo devā upajīkā āsiñcandhanvanyudakam.
Tena devaprasūtenedaṁ dūṣayatā viṣam.*

O men of knowledge and wisdom, whatever waters in the desert lands the clouds are able to give you, by that very water given by the clouds, pray, prepare the antidote for poison, and with that water, given by the grace of God, render that poison ineffective.

असुराणां दुहितासि सा देवानामसि स्वसा ।

दिवस्पृथिव्याः संभूता सा चकार्थारसं विषम् ॥ ३ ॥

3. *Asurāṇāṁ duhitāsi sā devānāmāsi svasā. Diva-spr̥thivyāḥ sambhūtā sā cakar̥thārasaṁ viṣam.*

O herbal antidote of poison, you are the product of natural energies and gift of vibrant scholars. You are the sister, equal, of the brilliancies of nature in efficacy. O gift of the sun and earth, render the poison ineffective.

Kanda 6/Sukta 101 (Strength and Expansion)

Brahmanaspati Devata, Atharvangira Rshi

आ वृषायस्व श्वसिहि वर्धस्व प्रथयस्व च ।

यथाङ्गं वर्धतां शेपस्तेन योषितमिज्जहि ॥ १ ॥

1. *Ā vṛṣāyasva svasihi vardhasva prathayasva ca.
Yathāṅgaṁ vardhatāṁ śepastena yoṣitamijjahi.*

O man, be strong and virile, breathe deep, grow, and let your body and limbs grow strong too. And as you and your body limbs grow, so let your sphere of activity too expand so that you master and win whatever

is your cherished love.

येन कृशं वाजयन्ति येन हिन्वन्त्यातुरम् ।
तेनास्य ब्रह्मणस्पते धनुरिवा तानया पसः ॥ २ ॥

2. *Yena kṛśaṁ vājayanti yena hinvantyāturam.*
Tenāsyā brahmaṇaspate dhanurivā tānayā pasah.

By the strength and vitality by which we energise the feeble, by which we excite the depressed, O Brahmanaspati, lord of universal energy, pray energise and extend the life and influence of this man like a bow at the optimum stretch.

आहं तनोमि ते पसो अधि ज्यामिव धन्वनि ।
क्रमस्वर्शीइव रोहितमनवग्लायता सदा ॥ ३ ॥

3. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani.*
Kramasvarśa-iva rohitamanavaglāyatā sadā.

I raise your spirits and extend your dominion like the string on the bow. Rise and advance in life without hesitation like a tiger upon the deer. Be active without relent, always.

Kanda 6/Sukta 102 (Love of Life)

Ashvins Devata, Jamadagni Rshi

यथायं वाहो अश्विना समैति सं च वर्तते ।
एवा मामभि ते मनः समैतु सं च वर्तताम् ॥ १ ॥

1. *Yathāyaṁ vāho aśvinā samaiti saṁ ca vartate.*
Evā māmabhi te manaḥ samaitu saṁ ca vartatām.

O Ashvins, harbingers of the dawn, inspirers of new life, just as the dawn comes and joins the day, so may, O life and love, your spirit arise and join me and

abide with me for all time to come.

आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव ।

रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः ॥ २ ॥

2. *Āhaṁ khidāmi te mano rājāśvaḥ pṛṣṭyāmiva.
Reṣmacchinnaṁ yathā tṛṇaṁ mayi te veṣṭatāṁ
manah.*

O man, I draw your mind unto me like the Ashvins conducting the dawn and light of the sun. Let your mind join unto me and the spirit divine in me like a blade of grass torn off by wind and clinging to the earth.

आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च ।

तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे ॥ ३ ॥

3. *Āñjanasya madughasya kuṣṭhasya naladasya ca.
Turo bhagasya hastābhyāmanurodhanam-
udbhare.*

By both hands, with both passion and judgement, I hold on to the love and spirit of the omnipresent lord of glory, faster than energy itself, creator of this beautiful world, giver of joy, all watching lord of judgement and dispensation, and the ultimate saviour, redeemer and destroyer of suffering.

Kanda 6/Sukta 103 (Conquest of Enemies)

Mantrawise Devatah, Ucchochana Rshi

सुदानं वो बृहस्पतिः सुदानं सविता कर्त् ।

सुदानं मित्रो अर्यमा सुदानं भगो अश्विना ॥ १ ॥

1. *Samdānaṃ vo bṛhaspatiḥ samdānaṃ savitā karat.
Samdānaṃ mitro aryamā samdānaṃ bhago
aśvinā.*

O enemies of life, spirit and the nation, may Brhaspati, lord of the expansive universe, the sagely scholar of the Vedas and the commander of total forces of the nation control, bind and eliminate you all. Let Savita, lord of life and life energy, bind and deplete you of your power. Let Mitra, spirit of love, and Aryama, lord of judgement, bind you in fetters and deal with you. Let the Ashvins, the people, and Bhaga, lord all potent of prosperity and nation's power, bind, control and eliminate you.

सं पर॒मान्त्सम॑व॒मानथो॑ सं द्यामि मध्य॒मान् ।
इन्द्र॒स्तान्पर्य॑हृ॒दाग्न्ना॑ तान॒ग्रे सं द्या॑ त्वम् ॥ २ ॥

2. *Sam paramāntsamavamānatho saṃ dyāmi
madhyamān. Indrastānparyahārdāmnā tānagne
saṃ dyā tvam.*

I bind and control enemies that are far off, close by and in between at the middle distance. Let Indra ward off all of them, and O Agni, you too bind them all in fetters.

अ॒मी ये यु॒धमा॑यन्ति के॒तून्कृ॑त्वानी॒कशः॑ ।
इन्द्र॒स्तान्पर्य॑हृ॒दाग्न्ना॑ तान॒ग्रे सं द्या॑ त्वम् ॥ ३ ॥

3. *Amī ye yudhamāyanti ketūnkṛtvānīkaśaḥ.
Indrastānparyahārdāmnā tānagne saṃ dyā tvam.*

Those that come to battle in hoards with flags flying, let Indra keep them off, and O Agni, you too bind them all with fetters.

(This sukta speaks of enemies both outside and inside in the personality. For the enemies outside, 'Indra' would mean the Ruler with all his allied forces around and the Lord Divine above. For the enemies inside the personality, 'Indra' would mean the soul with all its allied powers in the personality.)

Kanda 6/Sukta 104 (Conquest of Enemies)

Indragṇi and others Devata, Prashochana Rshi

आ॒दाने॑न॒ स॒न्दाने॑न॒मि॒त्रा॒ना द्या॑मसि ।

अ॒पा॒ना ये चै॒षां प्रा॒णा अ॒सु॒नासू॑न्त्सम॒च्छि॒दन् ॥ १ ॥

1. *Ādānena sandānenāmitrānā dyāmasi.
Apānā ye caiṣāṁ prāṇā asunāsūntsamacchidan.*

By taking over and with control we hold up the enemies. Their prana and apana energies, we dissever, and we devitalise their life energy with life energy itself. (We pay the enemies in their own coin by depleting their energies, powers and forces.)

इ॒दमा॒दान॑म॒करं॒ तप॑सेन्द्रे॒ण सं॑शितम् ।

अ॒मि॒त्रा येऽ त्र॑ नः स॒न्ति तान॑ग्न॒ आ द्या॑ त्वम् ॥ २ ॥

2. *Idamādānamakaraṁ tapasendreṇa saṁśitam.
Amitrā ye'tra naḥ santi tānagna ā dyā tvam.*

I have created and invented the arms and strategy of taking over, which has been further refined and sophisticated by the relentless work of Indra, the designer strategist. O Agni, commander of the forces, all those enemies of ours that are here around, round up and bind them all.

ऐना॑न्ध्यतामिन्द्रा॒ग्नी सोमो॑ राजा॒ च मेदि॑नौ ।
इन्द्रो॑ म॒रुत्वा॑ना॒दान॑म॒मित्रे॑भ्यः कृ॒णोतु॑ नः ॥ ३ ॥

3. *Aināndyatāmindrāgnī somo rājā ca medinau.*
Indro marutvānādānamamitrebhyaḥ kṛṇotu naḥ.

Let Indra and Agni, the powerful ruler and blazing commander, and let the ruler and Soma, peaceable keeper, both accordant in law and cooperation, bind them. And let Indra, commander of stormy forces, prepare for us the method and strategy of taking over and binding our enemies.

Kanda 6/Sukta 105 (Of Flight and Progress)

Kasa Devata, Unmochana Rshi

यथा॑ मनो॑ मनस्के॒तैः परा॑पत॒त्याशु॑मत् ।
एवा॑ त्वं का॒से प्र प॑त॒ मन॒सोऽनु॑ प्रवा॒य्यम् ॥ १ ॥

1. *Yathā mano manasketaiḥ parāpatatyāśumat.*
Evā tvaṁ kāse pra pata manaso' nu pravāyāyam

Just as the mind flies with the objects of its love at its highest speed, so do you, O man, fly forth at the speed of mind to the reachable goal in search of knowledge.

यथा॑ बा॒णः सु॒सं॒शितः॑ परा॑पत॒त्याशु॑मत् ।
एवा॑ त्वं का॒से प्र प॑त॒ पृथि॒व्या अनु॑ संव॒तम् ॥ २ ॥

2. *Yathā bāṇaḥ susaṁśitaḥ parāpatatyāśumat.*
Evā tvaṁ kāse pra pata pṛthivyā anu saṁvatam.

Just as the arrow flies forth at its sharpest and at the fastest, so do you, O man, fly forth at the speed of mind to the ends of the earth.

यथा सूर्यस्य रश्मयः परापतन्त्याशुमत् ।

एवा त्वं कासे प्र पत समुद्रस्यानु विक्षरम् ॥ ३ ॥

3. *Yathā sūryasya raśmayah parāpatantyāśumat.
Evā tvaṁ kāse pra pata samudrasyānu vīkṣaram.*

Just as sun-rays radiate round at the speed of their own velocity, so do you, O man, fly forth at the speed of mind to the ends of the ocean's roll and bounds of skies.

Kanda 6/Sukta 106 (Ideal House)

Durva shala Devata, Pramochana Rshi

आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः ।

उत्सो वा तत्र जायतां हृदो वा पुण्डरीकवान् ॥ १ ॥

1. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.
Utso vā tatra jāyatām hrado vā puṇḍarīkavān.*

At the entrance and at the rear, let holy grasses grow and flowers bloom, and let there be a spring or fountain playing to form a little pool, or let there be a pleasure pool with blooming lotus flowers.

अपामिदं न्ययनं समुद्रस्य निवेशनम् ।

मध्ये हृदस्य नो गृहाः पराचीना मुखा कृधि ॥ २ ॥

2. *Apāmidam nyayanam samudrasya niveśanam.
Madhye hradasya no gṛhāḥ parācīnā mukhā kṛdhi.*

Let there be a confluence of waters and let it be a centre of human activity. Let it be close to the beach, the atmosphere as deep as the depth of spatial oceans. Let our homes be in the midst of a lake, and make the

doors wide.

हिमस्य त्वा जरायुणा शाले परि व्ययामसि ।
शीतहृदा हि नो भुवोऽग्निष्कृणोतु भेषजम् ॥ ३ ॥

3. *Himasya tvā jarāyuṇā śāle pari vyayāmasi.*
Śītahradā hi no bhūbo'gniṣkṛṇotu bheṣajam.

O house of the nation, we surround you with the cover of the shade of cool. And when there is the cool of water reservoirs, let fire be the antidote.

Kanda 6/Sukta 107 (Of Safety and Security)

Vishvajit Devata, Shantati Rshi

विश्वजित् त्रायमाणायै मा परि देहि ।
त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम् ॥ १ ॥

1. *Viśvajit trāyamāṇāyai mā pari dehi. Trāyamāṇe dvipācca sarvaṁ no rakṣa catuspādyacca naḥ svam.*

O Lord of eternal glory over the entire world of existence, all victorious, all subduing, deliver me from my limitations and fears and entrust me to your divine power of universal protection. O divine power of cosmic protection, Trayamana, pray protect all our people, all our animals and all that is our wealth, power and excellence in the world.

त्रायमाणे विश्वजिते मा परि देहि ।
विश्वजिद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम् ॥ २ ॥

2. *Trāyamāṇe viśvajite mā pari dehi. Viśvajid dvipācca sarvaṁ no rakṣa catuspādyacca naḥ svam.*

O Trayamana, divine power of cosmic protection and promotion, deliver me unto Vishvajit, divine spirit of courage and universal victory. O Vishvajit, divine spirit of courage and universal victory at heart, protect all our people, all our animals, and all that is our wealth, power and excellence in the world.

विश्वजित्कल्याण्यै मा परि देहि।

कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम् ॥ ३ ॥

3. *Viśvajitkalyāṇyai mā pari dehi. Kalyāṇi dvipācca sarvaṁ no rakṣa catuspādyacca naḥ svam.*

O Vishvajit, spirit of divine courage and victory at heart, dedicate me to the divine spirit of good and universal service and welfare. O spirit of good, universal service and welfare, protect and promote all our people, all our animals, and all that is our wealth, power and excellence in the world.

कल्याणि सर्वविदे मा परि देहि।

सर्वविद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम् ॥ ४ ॥

4. *Kalyāṇi sarvavide mā pari dehi. Sarvavid dvipācca sarvaṁ no rakṣa catuspādyacca naḥ svam.*

O Spirit of good, universal service and welfare, Kalyani, dedicate me to Sarvavit, the divine spirit of universality. O Sarvavit, spirit of universal love and service, protect and promote all our people, all our animals, and all that is our wealth and values, power and excellence in the world.

Kanda 6/Sukta 108 (Intelligence)

Medha Devata, Shaunaka Rshi

त्वं नो मेधे प्रथमा गोभिरश्वेभिरा गहि ।
त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया ॥ १ ॥

1. *Tvaṁ no medhe prathamā gobhiraśvebhirā gahi.*
Tvaṁ sūryasya raśmibhistvaṁ no asi yajñiyā.

O Medha, noble intelligence, you are the first and adorable faculty of ours for our good. Come to us with lands, cows, wisdom and culture. Come to us with horses and achievements. Come to us with the rays of the sun.

(Intelligence is the faculty that helps the spirit to knowledge, action, initiative and achievement. It is a source of inspiration, not a substitute for action.)

मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्टुताम् ।
प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥ २ ॥

2. *Medhāmahaṁ prathamām brahmaṇvatīm*
brahmajūtāmṛṣiṣṭutām. Prapītām brahmacāri-
bhirdevānāmavase huve.

For worship of the divinities and for protection and promotion of divine faculties and achievements, I invoke and inculcate Medha, noble intelligence, first and highest God-given human faculty, treasure trove of divine consciousness and knowledge, adored by Brahmanas, loved by Rshis, and served, valued and developed by Brahmacharis, disciplined young seekers of knowledge.

यां मेधामृभवो विदुर्या मेधामसुरा विदुः ।

ऋषयो भद्रां मेधां यां विदुस्तां मय्या वेशयामसि ॥ ३ ॥

3. *Yām medhāmṛbhavo viduryām medhāmasurā viduḥ. Rṣayo bhadrām medhām yām vidustām mayyā veśayāmasi.*

That divine intelligence which the Rbhus, divine artists, knew and had, that which the Asuras, vibrant men of energy and knowledge, knew and had, that excellent and auspicious intelligence which the Rshis knew, valued and enjoyed, that same we all invoke, inculcate and receive into ourselves.

यामृषयो भूतकृतो मेधां मेधाविनो विदुः ।

तया मामद्य मेधयाग्रे मेधाविनं कृणु ॥ ४ ॥

4. *Yāmṛṣayo bhūtakṛto medhām medhāvino viduḥ. Tayā māmadya medhayāgne medhāvinam kṛṇu.*

With that noble intelligence which the wise sages of vision and creative-inventive mind knew, had and developed, O Agni, lord of light, bless me, and make me wise and creative with the vision divine.

मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि ।

मेधां सूर्यस्य रश्मिभिर्वचसा वेशयामहे ॥ ५ ॥

5. *Medhām sāyam medhām prātarmedhām madhyandinām pari. Medhām sūryasya raśmi-bhirvacasā veśayāmahe.*

With words of vision and holiness of faith, and with radiations of the sun-rays, we adore and inculcate in ourselves divine intelligence day and night: intelligence every morning intelligence every evening,

intelligence at the noon tide of the day.

Kanda 6/Sukta 109 (Pippali Oshadhi)

Pippali Devata, Atharva Rshi

पिप्पली क्षिप्तभेषज्युः तातिविद्धभेषजी ।
तां देवाः समकल्पयन्नियं जीवित्वा अलम् ॥ १ ॥

1. *Pippalī kṣiptabheṣajyūḥ tātividdhabheṣajāḥ.*
Tāṁ devāḥ samakalpayanniyam jīvitavā alam.

Pippali is the cure for distracted, disrupted and extremely afflicted states of body and mind of patients: this the brilliant scholars and specialists accept, and declare that it is efficacious for the life and health of patients of leprosy and urinary, stomach and glandular disorders. Such they have prepared it.

पिप्पल्यः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवामहे न स रिष्याति पूरुषः ॥ २ ॥

2. *Pippalyaḥ samavadantāyātīrjananādadhi.*
Yaṁ jīvamāśnavāmahai na sa riṣyāti pūruṣaḥ.

As the pippali herbs grow, develop and are developed from their very beginning, the physicians say that the person who is given pippali from his earliest age never comes to suffer affliction of ill health of body and mind.

असुरास्त्वा न्यखनन्देवास्त्वोदवपन्पुनः ।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

3. *Asurāstvā nyakhanandevāstvōdavapanpunah.*
Vātikṛtasya bheṣajāmatho kṣiptasya bheṣajīm.

Vibrant and enthusiastic brilliant physicians

have planted and dug you out, O Pippali, again and again, since you are the sure cure for patients of wind, distraction of mind and affliction of pain.

Kanda 6/Sukta 110 (New Born Human)

Agni Devata, Atharva Rshi

प्र॒त्नो हि क॒मी॒ड्यो॑ अध्व॒रेषु॑ स॒नाच्च॑ हो॒ता नव्य॑श्च स॒त्सि ।
स्वां चा॒ग्ने त॒न्वं॑ पि॒प्राय॑स्वा॒स्मभ्यं॑ च सौ॒भग॒मा यज॑स्व ॥ १ ॥

1. *Pratno hi kamīḍyo adhvareshu sanācca hotā navyaśca satsi. Svaṁ cāgne tanvaṁ piprāya-svāsmabhyaṁ ca saubhagamā yajasva.*

Self-refulgent Agni, ancient and eternal, happily adorable in yajnic programmes of humanity, ever a beneficent giver, your presence pervades and always sits anew on the vedi. Be kind and gracious. Be kind and gracious to this person, this social order, a new manifestation of your own self, bless it with joy and fulfilment, and bring us all good fortune and prosperity.

ज्येष्ठ॒घ्न्यां जा॒तो वि॒चृ॒तो॒र्य॒मस्य॑ मू॒ल॒बर्ह॑णा॒त्परि॑ पा॒ह्येन॑म् ।
अ॒त्ये॒नं नेष॑दु॒रितानि॑ वि॒श्वा दी॒र्घायु॑त्वाय॑ श॒तशर॑दाय ॥ २ ॥

2. *Jyeṣṭhaghnyām jāto vicṛtoryamasya mūlabarha-nātpari pāhyenam. Atyenam neṣadduritāni viśvā dīrghāyutvāya śataśāradāya.*

Born in fulfilment of desire and prayer for achieving the best and highest is this child, this social order. Pray protect it against basic violation of the laws of yama and of the motions of refulgent sun and moon, taking it safely through all evils of the world to live a full life of hundred years.

व्याग्रेऽहन्यजनिष्ठ वीरो नक्षत्रजा जायमानः सुवीरः । स मा
वधीत्पितरं वध्ममानो मा मातरं प्र मिनीज्जनित्रीम् ॥ ३ ॥

3. *Vyāgre'hnyajaniṣṭa vīro nakṣatrajā jāyamānaḥ
suvīraḥ. Sa mā vadhūtpitaraṁ vardhamāno mā
mātaraṁ pra minījjanitrīm.*

This heroic brave is born at a time fit for a lion, a noble hero bearing the marks of favourable stars. When it grows up, comes of age and rises, let it not violate its father and founder, nor its mother, she gave it birth.

Kanda 6/Sukta 111 (Freedom from Bondage)

Agni Devata, Atharva Rshi

इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति ।
अतोऽधि ते कृणवद्भागधेयं यदानुन्मदितोऽसति ॥ १ ॥

1. *Imaṁ me agne puruṣaṁ mumugdhyayaṁ yo
baddhaḥ suyato lālapīti. Ato'dhi te kṛṇavadbhā-
gadheyaṁ yadānunmadito'sati.*

O Agni, release this person to freedom from bondage of body, mind and soul. He is bound, wholly possessed, and he mumbles and mutters deliriously. Pray do it for my sake, and when he is out of this delirium, he would render unto you whatever is due.

अग्निष्टे नि शमयतु यदि ते मन उद्युतम् ।
कृणोमि विद्वान्भेषजं यथानुन्मदितोऽससि ॥ २ ॥

2. *Agniṣṭe ni śamayatu yadi te mana udyutam.
Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sasi.*

O man, may Agni calm you down if your mind is disturbed. I, the physician, know and apply the healing

balm so that you would not be excited and out of mind.

देवै॒न॒सादु॒न्मदि॒तमु॒न्मत्तं॑ रक्ष॒स॒स्परी॑ ।

कृ॒णोमि॑ वि॒द्वान्भे॒षजं॑ य॒दानु॒न्मदि॒तोऽसि॑ ॥ ३ ॥

3. *Devainasādunmaditamunmattam rakṣasaspari.
Kṛṇomi vidvānbheṣajam yathānunmadito'sati.*

Whether you are excited by reasons of the mind and senses to a state of infatuation or by conditions of nature, or possessed by violent desires, evil ambitions and frustration, I know and apply the healing balm so that you would be free from excitement and possession and regain your proper self.

पुन॑स्त्वा दु॒रप्सर॑सः पुन॑रिन्द्रः पुन॑र्भगः ।

पुन॑स्त्वा दुर्वि॒श्वे दे॒वा यथा॑नु॒न्मदि॒तोऽसि॑ ॥ ४ ॥

4. *Punastvā durapsarasah punarindrah punarbha-
gah. Punastvā durviśve devā yathānunmadito'-
sasi.*

Again and again let the freshness of breezes, rippling of waters and flashes of lightning give this healing balm to you. Let Indra, lord omnipotent and nature's electric energy do its part for you. Let Bhaga, cosmic spirit of abundance, do its part for you. Let all divinities of nature and nobilities of humanity do their part for you so that you may never suffer delirium, dementia, schizophrenia or infatuation and self-delusion again.

(This sukta implies that life and nature was never intended to be negative and hostile to humans. All negativities of body, mind and spirit are creations of our own karmic performance over time, and all ailments

are curable by the replenishment of our original and real nature through medication, meditation and divine grace. Only the right healer and the right balm is needed with persistent and faithful practice. Reference may be made to Maharshi Patanjali's Yoga-Sutras 4, 1, specially, and to 1, 12.)

Kanda 6/Sukta 112 (Freedom from Bondage)

Agni Devata, Atharva Rshi

मा ज्येष्ठं वधीदयमग्र एषां मूलबर्हणात्परि पाह्येनम् ।
स ग्राह्याः पाशान्वि चृत प्रजानन्तुभ्यं देवा अनु जानन्तु
विश्वे ॥ १ ॥

1. *Mā jyeṣṭhaṁ vadhīdayamagra eṣāṁ mūlabarha-
ṇātpari pāhyenam. Sa grāhyāḥ pāsānvi cṛta
prajānantubhyaṁ devā anu jānantu viśve.*

O Lord self-refulgent and omniscient, Agni, ruler and guide of humanity, let this man not hurt or kill the senior. Protect him from severing himself from the common root of these members of the human family. O Lord, you know them and their bonds. Break the chains that ensnare and alienate them, and let all the noble people too know your purpose and follow you in the service of human solidarity.

उन्मुञ्च पाशांस्त्वमग्र एषां त्रयस्त्रिभिरुत्सिता येभिरासन् ।
स ग्राह्याः पाशान्वि चृत प्रजानन्पितापुत्रौ मातरं मुञ्च
सर्वान् ॥ २ ॥

2. *Unmuñca pāsāṁstvamagra eṣāṁ trayastri-
bhirutsitā yebhirāsan. Sa grāhyāḥ pāsānvi cṛta
prajānanpitāputrau mātaraṁ muñca sarvān.*

O lord and guide of humanity, Agni, release the bonds of these people, all these three who are bound in three chains over body, mind and soul. You know all, pray loosen, and break the bonds, free them all, father, mother and child.

येभिः पाशैः परिवित्तो विबद्धोऽङ्गेऽङ्ग आर्पित उत्सितश्च ।
वि ते मुच्यन्तां विमुचो हि सन्ति भ्रूणघ्नि पूषन्दुरितानि
मृक्ष्व ॥ ३ ॥

3. *Yebhiḥ pāśaiḥ parivitto vibaddho' ṅge-aṅga
ārpita utsitaśca. Vi te mucyantāṁ vimuco hi santi
bhrūṇaghni pūṣanduritāni mṛkṣva.*

Let the bonds by which the ailing person is tied and twisted every limb, ensnared and overwhelmed, be loosed and removed off you, O man, they are removable, the man must be freed. O Pushan, lord giver of life and nourishment, cleanse the evils and negativities that destroy the fetus in the womb.

(This sukta enjoins freedom of the individual with reverence to the seniors and without getting oneself alienated from the common roots. Then it prescribes integrity of the family but without the snares of infatuation. The third verse says that man must be born full and to fullness and must be free because man is born free, inalienated and un-uprooted as a child of divinity and natural piety. Sin and ailenation is unnatural.)

Kanda 6/Sukta 113 (Freedom by Knowledge)

Pusha Devata, Atharva Rshi

त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे ।
ततो यदि त्वा ग्राहिरानुशे तां ते देवा ब्रह्मणा नाशयन्तु ॥ १ ॥

1. *Trite devā amṛjataitadenastrita enanmanuṣyeṣu mamṛje. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā naśayantu.*

Divinities cleanse life from sin and evil throughout the three phases of time, past, present and future. The Lord of past, present and future, removes this sin and evil from among humans too. For this reason, O man, if ever sin and evil come and take you on, let the Devas, brilliant sages, wash that away and cleanse you with Vedic knowledge.

मरीचीर्धूमान्प्र विशानु पाप्मन्नुदाराङ्गच्छोत वा नीहारान् ।
नदीनां फेनां अनु तान्वि नश्य भ्रूणञ्चि पूषन्दुरितानि
मृक्ष्व ॥ २ ॥

2. *Marīcīrdhūmānptra viśānu pāpmannudārāngacchota vā nīhārān. Nādīnāṁ phenāṁ anu tānvi naśya bhrūṇaḥni pūṣṇduritāni mṛkṣva.*

O vile sin and evil, go to the rays of the sun and evaporate. Go after the smoke and be absorbed to naught. Go to the lofty clouds or to the mists and be lost, or float with foam of the seas, be dashed and disappear on the rocky shores. O lord of life and nourishment, Pusha, cleanse humanity of all sin and evils that destroy budding life in the womb.

द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैर्नसानि ।
ततो यदि त्वा ग्राहिरानुशे तां ते देवा ब्रह्मणा नाशयन्तु ॥ ३ ॥

3. *Dvādaśadhā nihitaṁ tritasyāpamṛṣṭaṁ manuṣyainasāni. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā nāśayantu.*

Twelve-fold are evils and negativities posited

on humanity over five perceptive organs, five volitional organs, mind and intellect, and they are washed off by the lord of all time past, present and future. Then, O man, if sin and evil come and take you on, let brilliant sages cleanse you of that by divine knowledge.

Kanda 6/Sukta 114 (Redemption by Yajna)

Vishvedevah Devatah, Brahma Rshi

यद्देवा देवहेडनं देवासश्चकृमा वयम् ।

आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥ १ ॥

1. *Yaddevā devahedanam devāsaścakṛmā vayam.
Ādityāstasmānno yūyamṛtasyartena muñcata.*

O noble sages and scholars of divinity, whatever offence we might have committed against the divinities of nature and humanity, even though we are ourselves dedicated and enlightened, may you, brilliant sages of top Aditya order, redeem us from that by our yajnic performance according to the laws of Dharma.

ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।

यज्ञं यद्यज्ञवाहसः शिक्षन्तो नोपशेक्मि ॥ २ ॥

2. *Rtasyartenādityā yajatrā muñcateha naḥ.
Yajñam yadyajñavāhasaḥ śikṣanto nopāśekima.*

O brilliant sages of top Aditya order, adorable friends of humanity, constant conductors of yajna in the service of life, nature and Divinity, whatever yajna we have not been able to perform even though we are enlightened and dedicated to yajna and Dharma, pray redeem us from that sin of deprivation here in this life.

मेदस्वता यजमानाः स्तुचाज्यानि जुह्वतः ।

अकामा विश्वे वो देवाः शिक्षन्तो नोपशेक्मि ॥ ३ ॥

3. *Medasvatā yajamānāḥ srucājyāni juhvataḥ.
Akāmā viśve vo devāḥ śikṣanto nopa śekima.*

O Vishvedevas, divinities of nature and brilliant sages, free from selfish motives and desires, we yajamanas perform the yajna pouring ghrta and offering holy materials into the fire with ladles full. Still if we fail to perform the yajna as perfectly as we ought to, pray redeem us from that sin of deprivation by your vision and divine knowledge.

Kanda 6/Sukta 115 (Freedom from Sin)

Vishvedevah Devata, Brahma Rshi

यद्विद्वांसो यदविद्वांस एनांसि चकृमा वयम् ।

यूयं नस्तस्मान्मुञ्चत विश्वे देवाः सजोषसः ॥ १ ॥

1. *Yadvidvāṁso yadavidvāṁsa enāṁsi cakṛmā
vayam. Yūyaṁ nastasmānmuñcata viśve devāḥ
sajoṣasaḥ.*

O Vishvedevas, sages and learned people, whatever sin and evil we have committed whether consciously or unconsciously, pray release us from that sin and evil, united as you are with us in harmony.

यदि जाग्रद्यदि स्वप्नेन एनस्योऽकरम् ।

भूतं मा तस्माद्भव्यं च द्रुपदादिव मुञ्चताम् ॥ २ ॥

2. *Yadi jāgradyadi svapannena enasyo'karam.
Bhūtam mā tasmādbhavyaṁ ca drupadādiva
muñcatām.*

Whatever the sin or evil I have committed or I have wished to commit, whether when awake or asleep, then, the sinner as I am, may all people now present

and all those people that will be present in future rescue and redeem me from that sin like one tied to the stake.

द्रु॒प॒दादि॒व मुमु॒चा॒नः स्वि॒न्नः स्ना॒त्वा म॒लादि॒व ।

पू॒तं प॒वि॒त्रेणे॒वाज्यं॒ विश्वे॑ शु॒म्भन्तु॒ मै॒नसः॑ ॥ ३ ॥

3. *Drupadādiva mumucānaḥ svinnah snātvā malādiva. Pūtaṁ pavitreṇevājyaṁ viśve śumbhantu mainasaḥ.*

Like one released from the stake, like one soiled with sweat now washed and cleansed of filth, like ghrta filtered and purified through the strainer, may all holy powers of nature and noble humanity cleanse and purify me from sin and evil.

Kanda 6/Sukta 116 (Our Share Vs Sin)

Vivasvan Devata, Jatikayana Rshi

यद्य॒मं च॒क्रुर्नि॒खन॑न्तो अ॒ग्रे का॒र्षी॑व॒णा अ॒न्नवि॒दो न वि॒द्यया॑ ।

वै॒व॒स्व॒ते रा॒जनि॑ तज्जु॒होम्य॑थ॒ य॒ज्ञियं॑ म॒धुम॑दस्तु॒ नोऽन्न॑म् ॥ १ ॥

1. *Yadyāmaṁ cakrurnikhananto agre kārṣīvaṇā annavido na vidyayā. Vaivasvate rājani tajjuhomyatha yajñiyaṁ madhumadastu no'nnam.*

Whatever practice and course of action ancient farmers, tilling the land for the production of food with knowledge like knowledgeable people, established and left us I follow, and unto the brilliant sovereign render the ruler's part of the produce. May the food be honey sweet for us all, for the ruler as well as for the producer.

वै॒व॒स्व॒तः कृ॒णव॑द्भा॒ग॒धेयं॑ म॒धुभा॒गो म॒धुना॒ सं सृ॑जाति ।

मा॒तुर्य॑दे॒न इ॒ष्टितं॑ न॒ आ॒ग॒न्य॒द्वा पि॒ताप॑रा॒द्धो जि॒हीडे॑ ॥ २ ॥

2. *Vaivasvataḥ kṛṇavadbhāgadheyaṁ madhubhāgo madhunā saṁ sṛjāti. Māturyadena iṣitaṁ na āganyadvā pitāparāddho jihīde.*

Let the brilliant sovereign fix the share of the state and of the producer. Honey sweet is the share of the sharer who further honey-sweetens it with the joy of satisfaction. But whatever, otherwise, comes from mother as a result of affection or ambition, or whatever father has appropriated from others, all that is sinful.

यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस् एन
आगन् । यावन्तो अस्मान्पितरः सचन्ते तेषां सर्वेषां शिवो
अस्तु मन्युः ॥ ३ ॥

3. *Yadīdaṁ māturyadi vā piturnaḥ pari bhrātuḥ putrācchetasa ena āgan. Yāvanto asmānpitarah sacante teṣāṁ sarveṣāṁ śivo astu manyuḥ.*

If this sinful share comes to us from mother or from father or from brother, or from son, or even from our own mind's ingenuity, then as long as the parental seniors are with us, may their mind and passion be at peace by God's grace.

Kanda 6/Sukta 117 (The Debt of Obligation)

Agni Devata, Kaushika Rshi

अप्रमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि । इदं
तदग्रे अनृणो भवामि त्वं पाशान्विचृतं वेत्थु सर्वान् ॥ १ ॥

1. *Apamityamapratīttam yadasmī yamasya yena balinā carāmi. Idaṁ tadagne anṛṇo bhavāmi tvaṁ paśānvicṛtam vettha sarvān.*

The debt of obligation I owe is not paid. I am a

debtor to Yama, lord of ultimate law. However, I walk with the mighty, and that mighty, O Agni, lord of light and leadership, you are. You know all the rules of freedom from the bonds. Enlighten me that I may be free from the bonds of the debt of obligation.

इ॒है॒व सन्तः॑ प्र॒ति द॒द॒म ए॒नज्जी॒वा जी॒वेभ्यो॑ नि ह॒राम॑ ए॒नत् ।
अ॒प॒मि॒त्य धा॒न्यं॑ य॒ज्ज॒घासा॑ह॒मिदं॑ तद॒ग्ने अ॒नृ॒णो भ॑वामि ॥ २ ॥

2. *Ihaiva santaḥ prati dadma enajjīvā jīvebhyo ni harāma enat. Apamitya dhānyaṁ yajjaghasāhamidaṁ tadgne anṛṇo bhavāmi.*

Let us pay back the debt of obligation while we are here, living, let us offer this gift of creative action for the other living beings and be free from the debt. Whatever food and other things I have consumed, that is my debt of obligation to others, to the law, and to the law giver. And here is this, my contribution of creation and production, and thus, O lord of light and law, Agni, I become free from the debt of obligation.

अ॒नृ॒णा अ॒स्मिन्न॑नृ॒णाः पर॑स्मिन्तृ॒तीये॑ लो॒के अ॒नृ॒णाः स्या॑म ।
ये दे॒व॒यानाः॑ पि॒त्र्याणा॑श्च लो॒काः स॒र्वी॒न्प॒थो अ॒नृ॒णा आ
क्षि॑येम ॥ ३ ॥

3. *Anṛṇā asminnanṛṇāḥ parasmintṛtīye loke anṛṇāḥ syāma. Ye devayānāḥ pitṛyāṇāśca lokāḥ sarvāpatho anṛṇā ā kṣiyema.*

Let us be free from debt here in this world. Let us be free from debt in the other. And let us be free from debt in the third world. The paths of Divinities, the paths of ancestors and life givers, all these paths, let us tread in freedom without debt over all the worlds.

Kanda 6/Sukta 118 (Freedom from Debt)

Apsarasau Devate, Kaushika Rshi

यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तद्द्याप्सरसावनु दत्तामृणं नः ॥ १ ॥

1. *Yaddhastābhyām cakṛma kilbiṣāṇyakṣāṇām
gatnumupalipsamānāḥ. Ugrampaśye ugrajitau
tadadyāpsarasāvanu dattāmṛṇam naḥ.*

Whatever the offences we have committed with hands in action, ambitious to over-reach the starry orbits of life, then may Apsaras, circuitous dynamics of life and law, relentlessly vigilant fiery conquerors, bail us out and put us back on the right course.

उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत् ।
ऋणान्नो नर्णमेत्समानो यमस्य लोके अधिरज्जुरायत् ॥ २ ॥

2. *Ugrampaśye rāṣṭrambhṛtkilbiṣāṇi yadakṣa-
vṛttamanu dattaṁ na etat. Ṛṇānno narṇamertsa-
māno yamasya loke adhirajjurāyat.*

O relentless watchful sustainers of the Rashtra, pray bail us out of our trespasses and put us back on course lest the agent of life and law in this world pursue us with the rope to exact the debt money rising in compound measure.

यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः ।
ते वाचं वादिषुर्मोत्तरां मदेवपत्नी अप्सरसावधीतम् ॥ ३ ॥

*Yasmā ṛṇam yasya jāyāmupaimi yaṁ yācamāno
abhyaimi devāḥ. Te vācam vādiṣurmottarām
maddevapatnī apsarasāvadhītam.*

O Apsaras, spirits of life and law, sustainers of all divinities of life, pray enlighten us to pay off our debts so that when I meet a creditor, or meet a woman, or approach somebody for a favour, then, O Apsaras, O learned sages, no one dare speak words of pride and insolence to me.

Kanda 6/Sukta 119

Agni Devata, Kaushika Rshi

यददीव्यन्नृणमहं कृणोम्यदास्यन्नग्र उत संगृणामि । वैश्वानरो
नो अधिपा वसिष्ठ उदिन्नयाति सुकृतस्य लोकम् ॥ १ ॥

1. *Yadaḍivyanṛṇamahaṁ kṛṇomyadāsa-yannagna
uta saṁgrṇāmi. Vaiśvānaro no adhipā vasiṣṭha
udinnayāti sukr̥tasya lokam.*

O light of life, Agni, if I borrow without any serious purpose or make a promise without the intention to keep it, then may Vaishvanara, impeller of humanity, all promotive ruler, most radiant haven of life, raise us from such low level to high excellence and action.

वैश्वानराय प्रति वेदयामि यद्यृणं संगरो देवतासु ।
स एतान्पाशान्विचृतं वेद सर्वानथ पक्वेन सह सं भवेम ॥ २ ॥

2. *Vaiśvānarāya prati vedayāmi yadyṛṇaṁ saṁgaro
devatāsu. Sa etānpāśānvicṛtaṁ veda sarvānatha
pakvena saha saṁ bhavema.*

I confess to Vaishvanara, universal benefactor, what debts I owe, what promises I have to fulfil among the divinities. He knows how to snap these snares, so we must abide by that lord of determined certainty.

वैश्वानरः पविता मा पुनातु यत्संगरमभिधावाम्याशाम् ।
अनाजानन्मनसा याचमानो यत्तत्रैनो अप तत्सुवामि ॥ ३ ॥

3. *Vaiśvānaraḥ pavitā mā punātu yatsaṅgarama-
bhidhāvāmyāśām. Anājānanmanasā yācamāno
yattatraino apa tatsuvāmi.*

May Vaishvanara, all impeller and sanctifier, purify me, so that whatever the hope I run after, whatever the promise I make, and whatever my prayer from the heart, though all without full understanding, I may remove whatever sinful there may be in that promise, hope and prayer.

Kanda 6/Sukta 120 (The Happy Home)

Mantra-wise Devata, Kaushika Rshi

यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम ।
अयं तस्माद्गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य
लोकम् ॥ १ ॥

1. *Yadantarikṣaṁ pṛthivīmuta dyām yanmātaraṁ
pītaraṁ vā jihimsima. Ayaṁ tasmādgārhapatyō
no agnirudinnayāti sukr̥tasya lokam.*

If we sin against the earth, sky, solar regions, our mother and father, and cause them hurt, violence and irreverence, then may this homely fire of yajna and hospitality redeem us from that sin to repair the damage and raise us to the higher level of noble action and spiritual excellence.

भूमिर्मातादितिर्नो जनित्रं भ्रातान्तरिक्षमभिर्शस्त्या नः । द्यौर्नः
पिता पित्र्याच्छं भवाति जामिमृत्वा माव पत्सि लोकात् ॥ २ ॥

2. *Bhūmirmātāditirno janitraṃ bhrātāntari-kṣamabhiśastyā naḥ. Dyaurnaḥ pitā pitryācchaṃ bhavāti jāmimṛtvā māva patsi lokāt.*

Aditi, eternal nature, is our origin, earth our mother, heavenly light our father, sky our brother: may they save us from sin and imprecation, and give us peace and freedom of being. O man, born in such home and family, do not fall from this paradise of filial piety.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः ।
अश्लोणा अङ्गैरहुताः स्वर्गे तत्र पश्येम पितरौ च पुत्रान् ॥ ३ ॥

3. *Yatrā suhārdaḥ sukrto madanti vihāya rogaṃ tanvaḥ svāyāḥ. Aśloṇā aṅgairahrutāḥ svarge tatra paśyema pitarau ca putrān.*

Where people of holy heart and virtuous action live and rejoice, having left off the ailments of their own body, with limbs undamaged and whole, their minds unsullied by crookedness, in a land of joy, there let us live and see our parents and children together in a happy home.

Kanda 6/Sukta 121 (Freedom from Bondage)

Mantrawise Devata, Kaushika Rshi

विषाणा पाशान्वि ध्याध्यस्मद्य उत्तमा अधमा वारुणा ये ।
दुःष्वप्यं दुरितं नि ध्वास्मदथ गच्छेम सुकृतस्य लोकम् ॥ १ ॥

1. *Viṣāṇā pāśānvi śyādhyasmadya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṃ duritaṃ ni śvāsmadatha gacchema sukr̥tasya lokam.*

Lord most potent, Agni, breaker of the chains of slavery, relax and remove from us all the snares of

bondage, lowest as well as highest, which are controlled by Varuna, lord of cosmic justice. Remove evil thoughts and dreams and all dirt of malignity from us so that we may rise to the noble state of virtuous action.

यद्द॑रुणि ब॒ध्यसे॑ यच्च॒ रज्ज्वां॑ यद्भू॒म्यां ब॒ध्यसे॑ यच्च॒ वा॒चा ।
अ॒यं तस्मा॒द्गार्ह॑पत्यो नो अ॒ग्निरु॒दिन्न॑याति सु॒कृत॑स्य
लो॒कम् ॥ २ ॥

2. *Yaddaruṇi badhyase yacca rajjvām yadbhūmyām badhyase yacca vācā. Ayam tasmādgārhapatyō no agnirudinnayāti sukr̥tasya lokam.*

O man, if you are tied in chain to the stake on earth with your own words of promise in human affairs, then know, from all that bondage, this homely familial fire of yajna would raise you from this low status to the higher state of virtuous action.

उद॑गातां॒ भग॑वती वि॒चृतौ॒ नाम॒ तार॑के ।
प्रे॒हामृ॑तस्य यच्छ॒तां प्रै॑तु बद्ध॒कमो॑चनम् ॥ ३ ॥

3. *Udagātām bhagavatī vicṛtau nāma tārake. Prehāmṛtasya yacchatām praitu baddhakamocanam.*

Let the two divine stars of knowledge and action like sun and moon, both for sure redeemers and givers of freedom, arise and give us the gift of immortality here on earth and, thus, let the release of bonded humanity go on forward.

वि जि॒हीष्व॒ लो॒कं कृ॑णु ब॒न्धान्मु॑ञ्चासि बद्ध॒कम् ।
यो॒न्या॒इव॒ प्रच्यु॑तो॒ गर्भः॑ प॒थः स॒र्वो अ॒नु क्षि॑य ॥ ४ ॥

4. *Vi jihīṣva lokam kṛṇu bandhānmuñcāsi baddhakam. Yonyā-iva pracyutao garbhaḥ pathaḥ sarvāṇ anu kṣiya.*

Set out on way to freedom, create a new world of freedom and joy, release the souls in chains from the binding fetters and, like a new born baby free from the womb, try all the paths of possibility in freedom of action and free choice.

Kanda 6/Sukta 122 (Holy Matrimony)

Vishvakarma Devata, Bhrgu Rshi

एतं भागं परि ददामि विद्वान्विश्वकर्मप्रथमजा ऋतस्य ।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥ १ ॥

1. *Etam bhāgaṁ pari dadāmi vidvānviśvakarman-prathamajā ṛtasya. Asmābhir dattaṁ jarasaḥ parastādacchinnaṁ tantumanu saṁ tarema.*

O Vishvakarma, lord creator, divine architect of the universe, you are the first manifest cause of cosmic life and law of evolution of the world of existence. Knowing this I dedicate this life's part of my performance of Dharma to you. Pray bless us that we may complete the journey of our life by the unbroken continuity of our yajnic performance beyond old age to the full and maintain our link with Divinity and the Divine Law.

ततं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन । अबन्ध्वेके
ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्त्स स्वर्ग एव ॥ २ ॥

2. *Tataṁ tantumanveke taranti yeṣāṁ dattaṁ pitrya-māyanena. Abandhveke dadataḥ prayacchanto dātum cecchikṣāntsa svarga eva.*

Some people complete their life's journey by their Dharmic performance linked to Divinity, their

performance consecrated to ancestors by obligation. Others, deprived of kith and kin, do their part of service as obligation to the deprived. For them too, giving for the sake of giving, life is heaven on earth itself.

अन्वारभेथामनुसरंभेथामेतं लोकं श्रद्धधानाः सचन्ते । यद्वां
पुक्वं परिविष्टमुग्रौ तस्य गुप्तये दम्पती सं श्रयेथाम् ॥ ३ ॥

3. *Anvārabhethāmanusamrabhethāmetam lokam śraddadhānāḥ sacante. Yadvām pakvaṁ pariviṣṭamagnau tasya guptaye dampatī saṁ śrayethām.*

O wedded couples, start living right now for the service of Divinity. Love and live together with Divinity. Those who love and work with faith in life and Divinity really enjoy this world as heaven on earth. Whatever your service, work and achievement perfected in the fire discipline of yajna, live and work together for the protection, promotion and extension of that in divine service.

यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयौनिः ।
उपहूता अग्ने जरसः परस्तात्तृतीये नाके सधमादं मदेम ॥ ४ ॥

4. *Yajñam yantam manasā bṛhantamanvārohāmi tapasā sayoniḥ. Upahūtā agne jarasaḥ parastātṛtīye nāke sadhamādam madema.*

O Lord of light and fire of life, Agni, living here on earth with the fervour and discipline of divine service with heart and soul, we rise in the scale of the universal, expansive and rising yajna of life's evolution. We pray that, thus called in on earth, we may live and enjoy life till full old age and after in the happy state of the third

heaven of the spirit beyond the pleasures of body and mind.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक्सा-
दयामि । यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्स
ददातु तन्मे ॥ ५ ॥

5. *Śuddhāḥ pūtā yoṣito yajñiyā imā brahmaṇām
hasteṣu praprthaksādayāmi. Yatkāma idama-
bhiṣiñcāmi vo'hamindro marutvāntsa dadātu
tanme.*

These pure and sanctified young maidens, holily lovable in the yajna of married life, I proffer unto the hands of educated and cultured celibates, singly, one for one, and settle in a happy home. Whatever the purpose and mission for which I join and consecrate you in marriage, may Indra, Vishvakarma, who destroys evil and darkness, fulfill that for me.

(Married couples should join with and carry forward the thread of life in divine service.)

Kanda 6/Sukta 123 (HeavenlyJoy)

Vishvedevah Devata, Bhrgu Rshi

एतं संधस्थाः परि वो ददामि यं शेवधिमवहज्जातवेदाः ।
अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥ १ ॥

1. *Etaṁ sadhasthāḥ pari vo dadāmi yaṁ śevadhimā-
vahājātavedāḥ. Anvāgantā yajamānaḥ svasti taṁ
sma jānīta parame vyo man.*

O friends and inmates of the hall of yajna, I give you this treasure trove of knowledge and divine joy which Jataveda, lord omniscient, has revealed and given

us. The yajamana will surely come to all good and total well being. Know That which abides in the highest heavens and shines in the deepest core and highest vision of the soul.

जानीत स्मैनं परमे व्योमन्देवाः सधस्था विद लोकमत्र ।
अन्वागन्ता यजमानः स्वस्तीष्टापूर्तस्म कृणुताविरस्मै ॥ २ ॥

2. *Jānīta smainam parame vyo mandevāḥ sadhasthā
vida lokamatra. Anvāgantā yajamānaḥ svastī
ṣṭāpūrtam sma kṛṇutāvirasmai.*

O friends and inmates of the hall of yajna, know this that is in the highest heaven, and know that the world too is here in. The yajamana will come to all good and total well being. Do all acts of piety of choice as well as of obligation for it openly without fear or inhibition.

देवाः पितरः पितरो देवाः । यो अस्मि सो अस्मि ॥ ३ ॥

3. *Devāḥ pitaraḥ pitaro devāḥ.
Yo asmi so asmi.*

The divines are parents, parents divine. I am that who I am, the child of Divinity.

स पंचामि स ददामि स यजे स दत्तान्मा यूषम् ॥ ४ ॥

4. *Sa pacāmi sa dadāmi sa yaje sa dattānmā yūṣam.*

That same I am, I mature and perfect, the same I give, I join the divine, offer myself in yajna. I must never be severed or alienated from what I have given by yajna and self-sacrifice.

नाके राजन्प्रति तिष्ठ तत्रैतत्प्रति तिष्ठतु ।

विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥ ५ ॥

5. *Nāke rājanprati tiṣṭha tatraitatprati tiṣṭhatu.
Viddhi pūrtasya no rājantsa deva sumanā bhava.*

O brilliant soul, abide in the heaven of joy. There may this yajna of yours too abide. O Lord self-refulgent, pray accept and acknowledge our acts of Dharmic duty. Enlighten us and be kind and gracious to us.

Kanda 6/Sukta 124 (Divine Rain)

Apah Devata, Atharva Rshi

दिवो नु मां बृहतो अन्तरिक्षादपां स्तोको अभ्यपसद्रसेन ।
समिन्द्रियेण पयसाहमग्रे छन्दोभिर्यज्ञैः सुकृतां कृतेन ॥ १ ॥

1. *Divo nu mām brhato antarikṣādapām stoko abhya paptadrasena. Samindriyeṇa payasāhamagne chandobhiryajñaiḥ sukr̥tām kṛtena.*

From the heaven of light and boundless skies, an oceanic drop of rain has fallen, over flowing with divine ecstasy. O Agni, lord of light, with my honour and excellence, nectar sweet of taste and prosperity, with songs of joy, yajna and best of holy actions I celebrate the shower on me.

यदि वृक्षादभ्यपसत्फलं तद्यद्यन्तरिक्षात्स उ वायुरेव ।
यत्रास्पृक्षत्तन्वो ३ यच्च वासस आपो नुदन्तु निरृतिं
पराचैः ॥ २ ॥

2. *Yadi vrkṣādabhyapaptatphalaṁ tadyadyanta-rikṣātsa u vāyureva. Yatrāsprkṣattanvo³ yacca vāsasa āpo nudantu nir-ṛtiṁ parācāiḥ.*

If it falls from the tree, it is the fruit, if from the sky it is a drop, either way it is, a refreshing breeze which, wherever it touches, body or garment, let it, with

cool currents, drive away want and adversity far away.

अभ्यञ्जनं सुरभि सा समृद्धिर्हिरण्यं वर्चस्तदु पृत्रिममेव ।
सर्वी पवित्रा वितताध्यस्मत्तन्मा तारीन्निर्ऋतिर्मो अरातिः ॥ ३ ॥

3. *Abhyañjanam surabhi sā samṛddhirhiraṇyaṁ varcastadu pūtrimameva. Sarvā pavitrā vitatā-dhyasmattanmā tārīnnir-ṛtirmo arātiḥ.*

It is the soothing balm, joyous fragrance, prosperity, gold, lustrous splendour, purifying sanctity. Over the world, all purifiers are extensively spread over us. Let no want, no adversity, no calamity ever befall us.

Kanda 6/Sukta 125 (Victory Chariot)

Vanaspati Devata, Atharva Rshi

वनस्पते वीद्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥ १ ॥

1. *Vanaspate vīdvaṅgo hi bhūyā asmatsakhā prataranaḥ suvīraḥ. Gobhiḥ saṁnaddho asi vīdayasvāsthātā te jayatu jetvāni.*

Hero and protector of the land and forests, brilliant as the sun, friend and heroic leader crossing over crises and challenges, be strong of body and power. Committed you are to the land and traditions of humanity. Grow stronger, expand in power and strengthen us too. And may your commander win all the battles.

दिवस्पृथिव्याः पर्योज उद्धृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं
यज ॥ २ ॥

2. *Divaspr̥thivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ parigobhirāvṛtamindrasya vajraṁ haviṣā ratham yaja.*

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees and forests. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with rays of the sun, and develop it further by self-sacrifice, research and investment.

इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
स इमां नो हव्यदातिं जुषाणो देव रथं प्रति हव्या गृभाय ॥ ३ ॥

3. *Indrasyaujo marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Sa imāṁ no havyadātiṁ juṣaṇo deva ratha prati havyā gr̥bhāya.*

Brilliant leader and warrior, dedicated to the thunderbolt of Indra, army of the winds, light of the sun and the depth of space and the ocean as ideals, in love with the power of lightning, inner thoughts of friends and conscience of the best man, and enjoying our love and trust, you may now receive our gifts of homage for further growth and development of the nation of humanity.

(These mantras occur in Rgveda 6, 47, 26-28 and yajurveda 29, 52-54. According to Swami Dayanand, on the authority of Grammar, Nirukta and the Brahmanas, 'Ratha' is something or some one which is a cause or source basis or provider of pleasure, peace,

safety and security: It can be a chariot, a heroic person like leader or ruler, the human body, knowledge, the sun and the world itself, even the Divine Spirit.)

Kanda 6/Sukta 126 (Clarion Call of the Brave)

Vira Devata, Atharva Rshi

उप॑ श्वासय॑ पृथि॒वीमु॒त द्यां पु॒रु॒त्रा ते॑ वन्वतां॒ विष्टि॑तं॒ जगत् ।
स दु॒न्दु॒भे स॒जूरि॒न्द्रेण॑ दे॒वैर्दू॒राद्द॒वीयो॑ अप॑ सेध॒ शत्रू॑न् ॥ १ ॥

1. *Upa śvāsaya prthivīmuta dyām purutrā te vanva-tām viṣṭhitam jagat. Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn.*

Heroic leader, loud and bold, let the war drum of action, your clarion call to the nation, resound over earth and sky and inspire the nation with the breath of life and passion. Let the wide world, moving and non-moving, know you with love and honour and hear the call. And, in unison with the power and grandeur of the nation and the best of brilliant nobility, let the call drive off the enemies farther than the farthest.

आ क्र॑न्दय॒ बल॑मो॒जो न॒ आ धा॑ अ॒भि ष्ट॑न दु॒रिता॑ बाध॒मानः ।
अप॑ सेध दु॒न्दु॒भे दु॒च्छु॒नामि॑त इन्द्र॒स्य मु॒ष्टिर॑सि वी॒डय॑स्व ॥ २ ॥

2. *Ā krandaya balamojo na ā dhā abhi ṣṭana duritā bādhamānaḥ. Apa sedha dundubhe ducchunāmita indrasya muṣṭirasi vīḍayasva.*

Brave hero, roar like winds and clouds, make the enemy cry in fear. Inspire us with spirit and lustre. Keep off the evils and calamities. Thunder as lightning, hold off the enemies at bay. O hero, overwhelm the demonic enemies with your battle cry and throw them

out. You are the iron fist of Indra, be bold and make every one strong and firm.

प्रामूं जयाभी३मे जयन्तु केतुमहुन्दुभिर्वीवदीतु । समश्व-
पर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ३ ॥

3. *Prāmūṁ jayābhī3me jayantu ketumaddundubhirvāvadītu. Samaśvaparnāḥ patantu no naro'-smākamindra rathino jayantu.*

Indra, mighty hero, rout and conquer those enemy forces. Let our forces win with flying colours. Let the drum resound, with the flag flying. United, our men on the wings of horse fall upon the enemy forces. Let our heroes of the chariot be ever victorious.

Kanda 6/Sukta 127 (Yakshma-Nashanam)

Vanaspati Devata, Bhrgvangira Rshi

विद्रधस्य बलासस्य लोहितस्य वनस्पते ।

विसर्पकस्योषधे मोच्छिषः पिशितं चन ॥ १ ॥

1. *Vidradhasya balāsasya lohitasya vanaspate. Visalpakasyoṣadhe mocchiṣaḥ piśitaṁ cana.*

O Vanaspati, herbaceous plants and trees, O Oshadhi, sanative herb, leave not the least trace of the heart sore, dementia, blood problem or any disease spreading all over the body system.

यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ ।

वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥ २ ॥

2. *Yau te balāsa tiṣṭhataḥ kakṣe muṣkāvapaśritau. Vedāhaṁ tasya bheṣajaṁ cīpudrurabhicakṣaṇam.*

O Balasa, consumptive disease, I know the cure

of the two eruptions or nodules which form in the armpits or in the groin. The cure tried for sure is chipudru.

यो अङ्ग्यो यः कर्ण्यो यो अक्ष्योर्विसर्पकः ।
 वि वृहामो विसर्पकं विद्रधं हृदयामयम् ।
 परा तमज्ञातं यक्षममधराज्चं सुवामसि ॥ ३ ॥

3. *Yo aṅgyo yaḥ karṇyo yo akṣyorvisalpakah. Vi vṛhāmo visalpakam vidradham hṛdayāmayam. Parā tamajñātaṁ yakṣmamadharāñcam suvāmasi.*

Whatever infection or weakness of the limbs, ears, eyes, spreading around upto the infection and weakness of the heart, we cure upto the root. And whatever consumptive disease there be, unknown, we diagnose and root out downward through diet and expurgation.

Kanda 6/Sukta 128 (Ruler's Election)

Shakadhuma Devata, Atharvangira Rshi

शकधूमं नक्षत्राणि यद्राजानमकुर्वत ।
 भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति ॥ १ ॥

1. *Śakadhūmaṁ nakṣatrāṇi yadrājānamakurvata. Bhadrāhamasmai prāyacchannidaṁ rāṣṭramasāditi.*

The day when the planets accepted the star as the ruler and made him the wielder of power so that the system could be a Rashtra, a self-controlled self-governing social order, that was the auspicious day for them, created for them and given unto themselves and

to the ruling star. (This same is the way the ruler of the Rashtra is elected and appointed, the way the constitution is made and adopted.)

भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः ।

भद्राहं नो अह्नी प्राता रात्री भद्राहमस्तु नः ॥ २ ॥

2. *Bhadrāhaṁ no madhyandine bhadrāhaṁ sāyamastu naḥ. Bhadrāhaṁ no ahnām prātā rātrī bhadrāhamastu naḥ.*

Let the day be auspicious for us at mid-day, let the day be auspicious in the evening, let the day be auspicious for us in the morning, and let the night too of every day be auspicious for us.

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम् ।

भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥ ३ ॥

3. *Ahorātrābhyāṁ nakṣatrebhyaḥ sūryācandra-masābhyām. Bhadrāhamasmabhyāṁ rājanchaka-dhūma tvaṁ kṛdhi.*

O Ruler, mighty star among planets, make the day auspicious for us by day and night, by the planets and by the sun and moon.

यो नो भद्राहमकरः सायं नक्तमथो दिवा ।

तस्मै ते नक्षत्रराज शकधूम सदा नमः ॥ ४ ॥

1. *Yo no bhadrāhamakaraḥ sāyaṁ naktamatho divā. Tasmai te nakṣatrarāja śakadhūma sadā namaḥ.*

O Ruler of the planets, refulgent among people, mover and shaker of things around, who provide for a happy day for us, a happy evening, auspicious days and

nights, homage and salutations to you always.

Kanda 6/Sukta 129 (Good Fortune)

Bhaga Devata, Atharvangira Rshi

भगेन मा शांशपेन साकमिन्द्रेण मेदिना ।

कृणोमि भगिनं माप द्रान्त्वरतयः ॥ १ ॥

1. *Bhagena mā śāṁśapena sākamindreṇa medinā.
Kṛṇomi bhaginam māpa drāntvarātayaḥ.*

By the grace of Indra, lord of glory, beatific and blissful, I work and raise myself to prosperity, power and good fortune with excellence, and then, I pray, let all want, adversity, meanness and miserliness flee away from me.

येन वृक्षाँ अभ्यभवो भगेन वर्चसा सह ।

तेन मा भगिनं कृण्वप द्रान्त्वरतयः ॥ २ ॥

2. *Yena vṛkṣāṅ abhyabhavo bhagena varcasā saha.
Tena mā bhaginam kṛṇvapa drāntvarātayaḥ.*

O Lord, by the power, prosperity and excellence of light and lustre with which you exceed and transcend all things of beauty and grandeur cherished by all, pray bless me and make me excellent, and then, I pray, let all want, misery, meanness and miserliness flee away from me.

यो अन्धो यः पुनःसरो भगो वृक्षेष्वहितः ।

तेन मा भगिनं कृण्वप द्रान्त्वरतयः ॥ ३ ॥

3. *Yo andho yaḥ punaḥ saro bhago vṛkṣeṣvāhitaḥ.
Tena mā bhaginam kṛṇvapa drāntvarātayaḥ.*

O Lord of glory, by that soma peace and vitality,

that excellence and grandeur which is enshrined in all things loved and cherished and which grows higher and higher constantly, pray raise me to excellence and prosperity, and then let all want, misery, meanness and miserliness flee away from me.

Kanda 6/Sukta 130 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

To appreciate and understand this sukta and the following upto 132, we should refer to Yajurveda 34, 5 which describes the cosmic mind as the treasure-hold of divine knowledge and universal memory.

रथजितां राथजितेयीनामप्सरसामयं स्मरः ।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ १ ॥

1. *Rathajitām rāthajiteyīnāmapsarasāmayam smarah. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

Of the cosmic forces which comprehend all the true, good and beautiful things and values of life, and of the cosmic waves of the universal mind which lead to comprehension of all that is true, good and beautiful, this Vedic knowledge is the memory content. O divinities of nature and brilliant scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

असौ मे स्मरतादिति प्रियो मे स्मरतादिति ।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ २ ॥

2. *Asau me smaratāditi priyo me smaratāditi. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

May that cosmic omniscience remember me for my sake: this is all. Let the darling Divine remember me for my sake: this is all. O divinities of nature and brilliant sages, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

यथा मम स्मरादसौ नामुष्याहं कदा चन ।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ ३ ॥

3. *Yathā mama smarādasau nāmuṣyāhaṁ kadā cana. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

As that cosmic intelligence would remember me, so would I never fall off from Divinity. O divinities of nature and sagely scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me. (Refer also to Yajurveda 40, 15, and Ishopanishad, 17).

उन्मादयत मरुत उदन्तरिक्ष मादय ।

अग्न उन्मादया त्वमसौ मामनु शोचतु ॥ ४ ॥

4. *Unmādayata maruta udantarikṣa mādaya. Agna unmādayā tvamasau māmanu śocatu.*

O Maruts, cosmic winds and vibrant sages, arouse the divine memory in me. O skies, arouse the divine ecstasies in me. O Agni, leading light of Divinity, enlightened teacher of Vedic knowledge, awake the love and joy of learning in me and arouse the cosmic frequency in my mind. And may that divine mind, thus, enlighten and sanctify me. (Refer also to Yajurveda 34, 1-6)

Kanda 6/Sukta 131 (Divine Love and Memory)*Smara Devata, Atharvangira Rshi*

नि शीर्षतो नि पत्तत आ॒ध्यो ३ नि तिरामि ते ।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ १ ॥

1. *Ni śīrṣato ni pattata ādhyo3ni tirāmi te.*
Devāḥ pra hiṇuta smaramasau māmanu śocatu.

O Smara, divine love and cosmic memory, with the very basis of my foundations upto the highest intelligence, I explore and float over thoughts and reflections of divine love and memory. O divinities of nature and sages of humanity, pray invoke and arouse this knowledge and love and may that divine mind enlighten and sanctify me.

अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः ।

देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ २ ॥

2. *Anumate'nvidam manyasvākūte samidam namaḥ.*
Devāḥ pra hiṇuta smaramasau māmanu śocatu.

O cooperative and definitive faculty of the mind, explore, infer and crystallise the nature and context of this love and divine knowledge, use all your potential to think with total submission and surrender. O divinities of nature and humanity, pray invoke and arouse this knowledge and love and may the divine mind enlighten and sanctify me.

यद्धार्वसि त्रियोजनं पञ्चयोजनमाश्विनम् ।

ततस्त्वं पुनरार्यसि पुत्राणां नो असः पिता ॥ ३ ॥

3. *Yaddhāvasi triyojanam pañcayojanamāśvinam.*
Tatastvam punarāyasi putrāṇām no asaḥ pitā.

O divine love and cosmic memory, though you may elude me by three yojanas, i.e., be beyond the earth, the sky and the solar regions, beyond five yojanas, i.e., beyond the five senses and five pranas, or even beyond the possibility of attainment by mind, intelligence, memory and the imagination, still you would come back and bless because you are our ultimate sustainer, your children on earth.

Kanda 6/Sukta 132 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

यं देवाः स्मरमसिञ्चन्प्रवृन्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्माणा ॥ १ ॥

1. *Yam devāḥ smaramasiñcannapsvantaḥ śośucānam saḥādhyā. Tam te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of cosmic memory, which the divinities poured into the human mind and faculties of perception and volition, enlightening and sanctifying it with thought, reflection and intuition, that same love and memory I develop, mature and perfect with the knowledge and discipline of Varuna, lord of light and judgement, O lord of love, in your service.

यं विश्वे देवाः स्मरमसिञ्चन्प्रवृन्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्माणा ॥ २ ॥

2. *Yam viśve devāḥ smaramasiñcannapsvantaḥ śośucānam saḥādhyā. Tam te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

cosmic memory, so enlightening and sanctifying, which all saints and sages, scholars, poets and teachers of the world, parents, literature and traditions poured into the human mind and faculties of perception and action with thought, reflection and intuition, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, lord of light and judgement, O lord of love in your service.

यमिन्द्राणी स्मरमसिञ्चदप्स्व॑न्तः शोशु॑चानं स॒हाध्या ।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ ३ ॥

3. *Yamindrāṇī smaramasiñcadapsvantaḥ śośucānam saḥādhyā. Taṁ te tapāmi varuṇasya dharmanā.*

That smara, divine love and intimations of cosmic memory, so enlightening, purifying and sanctifying, which Indrani, power, prosperity and excellence of the life of human nation, poured into the national mind and faculties of the corporate personality, with thought, reflection and social genius, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, social sense of generosity and justice of the nation's honour.

यमिन्द्रा॒ग्नी स्म॒रम॒सिञ्च॒ताम॒प्स्व॑न्तः शोशु॑चानं स॒हाध्या ।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ ४ ॥

4. *Yamindrāgnī smaramasiñcatāmapsvantaḥ śośucānam saḥādhyā. Taṁ te tapāmi varuṇasya dharmanā.*

That smara, divine love and intimations of

universal knowledge and wisdom, enlightening, purifying and elevating, which Indragñi, powers of law, governance and national defence, and the leading lights of knowledge, education and culture, poured into the mind and faculties of the nation's perception, thought and action with reflection, analysis and judgement of situations, that same love and universal wisdom I develop and refine with the discipline and Dharma of Varuna, lord of universal watch, judgement and dispensation.

यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व॑न्तः शोशु॑चानं स॒हा-
ध्या । तं ते॑ तपामि॒ वरुणस्य॑ धर्म॑णा ॥ ५ ॥

5. *Yam mitrāvaruṇau smaramasiñcatāmapsvantaḥ
śośucānaṁ sahādhyā. Tam te tapāmi varuṇasya
dharmanā.*

That smara, universal love and cosmic memory of life's nature and potential, enlightening, purifying and elevating, which Mitra and Varuna, divine love and judgement, sun and moon, air and ocean, and the nation's sense of love and pride, on the one hand, and the sense of judgement and reality, on the other, poured into the mind and action of the people with self-confidence and objectivity, that same love and judgement, and confidence and caution. I develop and refine with the discipline and Dharma of Varuna, the nation's law and constitution without forsaking the vision and faith in Divinity.

Kanda 6/Sukta 133 (Brahmachari's Girdle)*Mekhala Devata, Agastya Rshi*

य इमां देवो मेखलामाबबन्ध यः संननाह य उ नो युयोज ।
 यस्य देवस्य प्रशिषा चरामः स पारमिच्छात्स उ नो वि
 मुञ्चात् ॥ १ ॥

1. *Ya imām devo mekhalāmābabandha yaḥ
 saṁnanāha ya u no yuyoja. Yasya devasya praśiṣā
 carāmaḥ sa pāramicchātsa u no vi muñcāt.*

The divine, brilliant and generous teacher who tied the girdle, firmed it and assigned us the task in studies and later in life, by whose word, order and discipline we learn, act and live in life, may he wish us all success and lead us to fulfil our duties and obligations to freedom.

आहुतास्यभिहुत ऋषीणामस्यायुधम् ।

पूर्वी व्रतस्य प्राश्नती वीरघ्नी भव मेखले ॥ २ ॥

2. *Āhutāsyabhihuta ṛṣīṇāmasyāyudham. Pūrvā
 vratasya prāśnatī vīraghnī bhava mekhale.*

O Girdle of the celibate seeker of knowledge, you are freely elected for and taken on, you are the yajnic oblation of self-sacrifice, you are the inviolable weapon of the sages, you are the fore-mark of the discipline of dedication, the very food and sustenance of life and action, and you are the destroyer of formidable negativities and saviour from sins of omission and commission.

मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन्भूतात्पुरुषं यमाय ।

तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि ॥ ३ ॥

3. *Mṛtyorahaṁ brahmacārī yadasmi niryācanbhū-tātpuruṣaṁ yamāya. Tamahaṁ brahmaṇā tapasā śrameṇānayainaṁ mekhalayā sināmi.*

Brahmachari as I am, a dedicated celibate student of life and death, I ask of ever existent Death for one person, one soul, away for Yama, a life of discipline and education, and that one person I bind with Brahma, divine knowledge, hard discipline, hard labour and this girdle, the mark of discipline and dedication to life against the onslaught of death.

श्रद्धाया दुहिता तपसोऽधि जाता स्वस् ऋषीणां भूतकृतां
बभूव । सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप
इन्द्रियं च ॥ ४ ॥

4. *Śraddhāyā duhitā tapaso'dhi jātā svasa ṛṣīṇāṁ bhūtakṛtām babhūva. Sā no mekhale matimā dhehi medhāmatho no dhehi tapa indriyaṁ ca.*

O Girdle, you are the daughter of Shraddha, inviolable faith in truth, born of Tapas, hard, relentless discipline of body, mind and soul, and sister of the Rshis, sages of noble actions among humanity. O Girdle, bring us understanding and intellect, genius and discrimination, tapas, inviolable dedication and moral and spiritual honour and excellence.

यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे ।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले ॥ ५ ॥

5. *Yām tvā pūrve bhūtakṛta ṛṣayaḥ paribedhire. Sā tvaṁ pari śvajasva mām dīrghāyutvāya mekhale.*

O Girdle of discipline and celibacy which the

creative Rshis, makers of men of noble action, tied round themselves, bind me too with love and faith to live a long life of health, honour and enlightenment.

Kanda 6/Sukta 134 (Destruction of Enemies)

Vajra Devata, Shukra Rshi

अ॒यं वज्र॑स्त॒र्पय॑तामृ॒तस्या॑वा॒स्य रा॒ष्ट्रम॑प॒ हन्तु॑ जी॒वित॑म् ।

शृ॒णातु॑ ग्री॒वाः प्र शृ॒णातु॑ष्णिहा॒ वृत्र॑स्ये॒व श॒ची॒पतिः॑ ॥ १ ॥

1. *Ayam vajrastarpayatāmṛtasyāvāsyā rāṣṭramapa hantu jīvitam. Śṛṇātu grīvāḥ pra śṛṇātūṣṇihā vrtrasyeva śacīpatiḥ.*

May this Vajra, thunderbolt of law, justice and dispensation within, and the defence forces against enemies from outside fulfil the needs of the rule of law, truth and justice. May it eliminate the strongholds of enemies and the very life and existence of negative and destructive forces. Let it snap their activities and block the life flow of their system just like Indra, thunder and lightning breaking the dark clouds.

अध॑रोऽध॒र उत्त॑रेभ्यो गूढः पृथि॒व्या मोत्सृ॑पत् ।

वज्रे॑णाव॒हतः॑ शयाम् ॥ २ ॥

2. *Adharo'dhara uttarebhyo gūḍhaḥ prthivyā motsrpat. Vajreṇāvahataḥ śayām.*

Let the enemy lie down and low below the higher ones in the depth of earth. Let him never rise up, let him lie flat, smitten by the thunderbolt.

यो जि॒नाति॑ तमन्विच्छ॒ यो जि॒नाति॑ तमिज्जि॒हि ।

जि॒नतो॑ वज्र॒ त्वं सी॒मन्त॑म॒न्वज्च॒मनु॑ पातय ॥ ३ ॥

3. *Yo jināti tamanviccha yo jināti tamijjahi.
Jinato vajra tvaṁ sīmantamanvañcamanu pātaya.*

O thunderbolt of law and punishment, seek out whoever oppresses, catch hold of whoever oppresses and tyrannizes and throw him off. O wielder of power and force of thunderous law, push down the head of the violent, oppressor and the terrorist. Let him never raise his head.

Kanda 6/Sukta 135 (Strength)

Vajra Devata, Shukra Rshi

यद॒श्नामि॒ बलं॑ कुर्व॒ इत्थं॑ वज्र॒मा द॑दे ।
स्क॒न्धान॒मुष्य॑ श॒तय॑न्वृ॒त्रस्ये॑व॒ शची॒पतिः॑ ॥ १ ॥

1. *Yadaśnāmi balaṁ kurva itthaṁ vajramā dade.
Skandhānamuṣya śātayanvr̥trasyeva śacīpatiḥ.*

Whatever I eat, I turn into strength, and thus I wield the Vajra, lustrous weapon of inviolable diamond quality breaking the shoulders of the enemy just like the sun breaking the dark clouds.

यत्पि॒बामि॒ सं पि॑बामि॒ समु॒द्रइ॑व॒ संपि॒बः ।
प्रा॒णान॒मुष्य॑ स॒ंपाय॑ सं पि॒बामो॒ अमुं॑ व॒यम् ॥ २ ॥

2. *Yatpibāmi saṁ pibāmi samudra-iva saṁpibaḥ.
Prāṇānamuṣya saṁpāya saṁ pibāmo amuṁ vayam.*

Whatever I drink I drink well and wholly like the sea which drinks up and consumes all the streams, and thus having consumed the strength of the enemy, we exhaust him of all his vitality.

यद्गिरामि सं गिरामि समुद्रइव संगिरः ।

प्राणानमुष्य संगीर्यं सं गिरामो अमुं वयम् ॥ ३ ॥

3. *Yadgirāmi saṁ girāmi samudra-iva saṁgiraḥ.
Prāṇānamuṣya saṁgīrya saṁ girāmo amuṁ
vayam.*

Whatever I swallow I swallow completely just like the sea which swallows and assimilates all the streams, and having consumed the vitality of the enemy, we exhaust him of his strength.

Kanda 6/Sukta 136 (Hair Care)

Vanaspati Vitatni Devata, Atharva Vitahavya Rshi

देवी देव्यामधि जाता पृथिव्यामस्योषधे ।

तां त्वा नितलि केशेभ्यो दृंहणाय खनामसि ॥ १ ॥

1. *Devī devyāmadhi jātā pṛthivyāmasyoṣadhe.
Tām tvā nitatni keśebhyo dṛṁhaṇāya khanāmasi.*

O divine Oshadhi, Nitatni, born and growing on the divine earth, we dig you up for strong and luxurious hair.

दृंह प्रत्नान् जनयाजातान् जातानु वर्षीयसस्कृधि ॥ २ ॥

2. *Dṛṁhapratnān janayājātān jātānu varṣīyasa-
skṛdhi.*

Strengthen the old wearing out hair, grow where hair has not grown, and where hair is grown, make it long and luxurious.

यस्ते केशोऽवपद्यते समूलो यश्च वृश्चते ।

इदं तं विश्वभेषज्याभि षिञ्चामि वीरुधा ॥ ३ ॥

3. *Yaste keśo'vapadyate samūlo yaśca vṛścate.
Idam taṁ viśvabheṣajyābhi ṣiñcāmi vīrudhā.*

O man, if your hair falls off, or if it falls off from the root, all this I revitalise and strengthen with this herbal tonic for all hair problems.

Kanda 6/Sukta 137 (Hair Care)

Vanaspati Devata, Atharva Vitahavya Rshi

यां ज॒मद॑ग्निर॒खन॑द्दुहि॒त्रे के॒शव॑र्ध॒नीम् ।
तां वी॒तह॑व्य॒ आभ॑र॒दसि॑तस्य गृ॒हेभ्यः॑ ॥ १ ॥

1. *Yāṁ jamadagnirakhanadduhitre keśavardhanīm.
Tām vītahavya ābharadasitasya gr̥hebhyaḥ.*

The herb Nitatni which the brilliant scholar of medicinal yajna discovered and dug out for the growth of girls' hair for long and luxurious beauty, the seeker of efficacious remedy brings up to the homes of unruly haired.

अ॒भीशु॑ना॒ मेया॑ आ॒सन्व्या॒मेना॑नु॒मेयाः॑ ।
के॒शा न॒डाइ॑व वर्ध॒न्तां शी॒र्ष्णस्ते॑ अ॒सिताः॑ परि॑ ॥ २ ॥

2. *Abhīśunā meyā āsanvyāmenānumeyāḥ.
Keśā naḍā-iva vardhantām śīrṣṇaste asitāḥ pari.*

The length and quality of hair is to be measured first by brightness of sun-rays and then by the length of both arms. Let the hair of head grow like reeds of a lake and be jet black par excellence for you.

दृ॒ह मू॒लमा॑ग्रं यच्छ॒ वि म॑ध्यं या॒मयौष॑धे ।

केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥ ३ ॥

3. *Dṛhaṁ mūlamāgraṁ yaccha vi madhyaṁ yāma-
yauṣadhe. Keśā naḍā-iva vardhantām śīrṣṇaste
asitāḥ pari.*

O Nitatni, herbal hair care Oshadhi, strengthen the root of the hair, let it grow, lengthen the middle, and upto the end. Let the hair of the head grow long and thick like reeds of a lake and let it be jet black par excellence for you, for men and women both.

Kanda 6/Sukta 138 (Cure for Impotency)

Vanaspati Devata, Atharva Rshi

त्वं वीरुधां श्रेष्ठतमाभिश्चुतास्योषधे ।

इमं मे अद्य पूरुषं क्लीबमौपशिनं कृधि ॥ १ ॥

1. *Tvaṁ vīrudhāṁ śreṣṭhatamābhiśrutāsyōsadhe.
Imaṁ me adya pūruṣaṁ klībamopaśinaṁ kṛdhi.*

O Oshadhi, you are the best of herbs, most highly praised and renowned. Please cure this impotent man, this effeminate man, my patient, today, and make him full man.

क्लीबं कृध्योपशिनमथो कुरीरिणं कृधि ।

अथास्येन्द्रो ग्रावभ्यामुभे भिनत्त्वाण्ड्यौ ॥ २ ॥

2. *Klībaṁ kṛdhyopaśinamatho kurīriṇaṁ kṛdhi.
Athāsyendro grāvabhyāmubhe bhinattvāṇḍyau.*

Make the impotent man actively potent. Make the effeminate man actively virile. O physician, Indra, with the sanative, ground and energised, cure both his seminal glands, removing the obstruction.

क्लीबं क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरमरसारं सं त्वाकरम् ।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि ॥ ३ ॥

3. *Klība klībam tvākaram vadhre vadhriṁ tvākara-
marasārasaṁ tvākaram. Kurīramasya śīrṣaṇi
kumbam cādhinidadhmasi.*

O impotent man, I have cured the impotence. O debilitated, I have cured the debility. O cold and frigid, I have cured the frigidity. We restore activity, excitation and desire into the brain centres of this patient.

ये ते न॒ड्यौ दे॒वकृ॒ते ययो॒स्तिष्ठ॑ति वृ॒ष्ण्यम् ।
ते ते भि॒नद्वि॑ श॒म्यया॒मुष्या॒ अधि॑ मु॒ष्कयोः॑ ॥ ४ ॥

4. *Ye te nāḍyau devakṛte yayostiṣṭhati vṛṣṇyam.
Te te Bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.*

In the two natural seminal ducts in which resides sexual fluidity, there on the seminal glands I open the flow with the surgical pin.

यथा॑ न॒डं क॒शिपु॑ने स्त्रि॒यो भि॒न्दन्त्य॑श्म॒ना ।
ए॒वा भि॒नद्वि॑ ते शे॒पोऽमु॒ष्या॒ अधि॑ मु॒ष्कयोः॑ ॥ ५ ॥

5. *Yathā naḍam kaśipune striyo bhindantyaśmanā.
Evā bhinadmi te śepo'muṣyā adhi muṣkayoḥ.*

Just as women beat the 'nada' grass with stone for cover, so do I open the seminal passage of your organ above the seminal glands beside the sexual nerve.

Kanda 6/Sukta 139 (Conjugal Happiness)

Dampati Devata, Atharva Rshi

न्य॒स्तिका॑ रू॒रोहि॑थ सु॒भगं॑ कर॒णी म॑म । श॒तं त॑व प्र॒ताना॑स्त्र-
य॒स्त्रिंश॑न्नित॒ानाः । तया॑ सह॒स्त्रप॑र्ण्या हृद॒यं शो॑षयामि ते ॥ १ ॥

1. *Nyastikā rurohitha subhagaṅkaraṇī mama.
Śataṁ tava pratānāstrayastrimśannitānāḥ.
Tayā sahasraparṇyā hṛdayaṁ śoṣayāmi te.*

Here you arise and emerge, conjugal spirit of love, bright harbinger of good fortune for me. Hundred are your expansive versatilities of life. Thirty-three are your defined interests in respect of divinities of nature and humanity.

O maiden of my love, with that same art and versatility of hundredfold possibilities of conjugal bliss, I afflict your heart with love and desire.

शुष्यतु मयि ते हृदयमथो शुष्यत्वास्यम् ।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ २ ॥

2. *Śuṣyatu mayi te hṛdayamatho śuṣyatvāsyam.
Atho ni śuṣya mām kāmenātho śuṣkāsyā cara.*

Let your heart be afflicted with love for me. Let your mouth be parched with love. Afflict me too with love, excite me with care, and live you too and roam around with mouth parched for love.

सुवननी समुष्पला बभ्रु कल्याणि सं नुद ।
अमूं च मां च सं नुद समानं हृदयं कृधि ॥ ३ ॥

3. *Samivananī samuṣpalā babhru kalyāṇi saṁ nuda.
Amūṁ ca mām ca saṁ nuda samānaṁ hṛdayaṁ kṛdhi.*

O spirit of conjugality full of love and mutuality, excitingly inspiring and keen for familial settlement, generous harbinger of good fortune, inspire and move both her and me, arise and let our hearts be equally

drawn to each other.

यथोदकमर्पपुषोऽपशुष्यत्यास्यम् ।

एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ ४ ॥

4. *Yathodakamapapuṣo'paśuṣyatyāsyam.*
Evā ni śuṣya mām kāmenātho śuṣkāsyā cara.

Just as the mouth of a thirsty man deprived of water dries up, unslaked, thus, O conjugal love, dry up my mouth with love and desire for the maiden. And thus too, O lady of love at heart, roam around, your mouth afflicted, unslaked, thirsting for love.

यथा नकुलो विच्छिद्य सन्दधात्यहिं पुनः ।

एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥ ५ ॥

5. *Yathā nakulo vicchidya sandadhātyahim punaḥ.*
Evā kāmasya vicchinnaṁ saṁ dhehi vīryāvati.

Just as 'Nakula', non-compromiser with evil, having broken through 'Ahi', dark cloud of passion, settles back to peace and inner joy, so, O Viryavati, spirit of life's love and vigour, come and let us settle, both in love and peace as one whole in spirit, though otherwise split individualities for want of love, in search of love and fulfilment.

Kanda 6/Sukta 140 (Teething Trouble)

Dantau Devata, Atharva Rshi

यौ व्याघ्रावरूढौ जिघत्सतः पितरं मातरं च ।

तौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः ॥ १ ॥

1. *Yau vyāghrāvarūḍau jighatsataḥ pitaraṁ mātaraṁ ca. Tau dantau brahmaṇaspate śivau kṛṇu jātavedaḥ.*

O Brahmanaspati, lord giver of food, Jataveda, all knowing lord of the world in existence, let those two tiger teeth (usually known as canines) just grown, with which the baby loves to bite the father and mother, be good and comfortable.

व्रीहिमत्तं यवमत्तमथो माषमथो तिलम्। एष वां भागो
निहितो रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ २ ॥

2. *Vrihimattam yavamattamatho māṣamatho tilam.
Eṣa vām bhāgo nihito ratnadheyāya dantau mā
himsiṣṭam pitaram mātaram ca.*

Eat rice, eat barley, and eat sesame and lentils, this is your treasure-share ordained by nature, O teeth, do not hurt father and mother.

उपहूतौ सयुजौ स्योनौ दन्तौ सुमङ्गलौ। अन्यत्र वां घोरं
तन्वः परैतु दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ ३ ॥

3. *Upahūtau sayujau syonau dantau sumāṅgalau.
Anyatra vām ghoram tanvaḥ paraitu dantau mā
himsiṣṭam pitaram mātaram ca.*

Both grown by the process of nature, together, beautiful and auspicious, let that which is deformed be off from here, elsewhere. O teeth, do not hurt father and mother. Let the growth be comfortable and well-formed.

Kanda 6/Sukta 141 (Growth and Development)

Ashvinau Devata, Vishvamitra Rshi

The subject of this sukta is growth and development on a collective basis. But development of what? This question is left open. The sukta says: Enah,

‘these’. ‘These’ has been interpreted as cows, the people as a body, the students as a community. The intention seems to be that life at any living level is a collectivity, has to grow and has to be developed as an organismic organisation. Even the whole universe is an organism, Purusha, a living, breathing, intelligent, self-organising, sovereign system. The sukta does mention functionaries who organise the growth and development of the collective body: Vayu, Tvashta, Indra, Rudra, Ashvins, and it also mentions organisations at different characteristic levels: Devas, humans and demons. We take up the growth and development of the human community through education, culture and enlightenment.

वायुरेनाः समाकर्त्त्वष्टा पोषाय ध्रियताम् ।

इन्द्र आभ्यो अधि ब्रवद्द्रुद्रो भूम्ने चिकित्सतु ॥ १ ॥

1. *Vāyurenāḥ samākarattvaṣṭā poṣāya dhriyatām.*
Indra ābhyo adhi bravadrudro bhūmne cikitsatu.

Let Vayu, the man of vibrancy, enthusiasm and enlightenment bring these, young generation, together, that is, in educational institutions together, meant for boys and for girls separately. Let Tvashta, man of fine imagination specialised in specific characteristic and social forms, hold and manage them for growth in their characteristic social lines and professions. Let Indra, supreme commander of the institution, speak to them as one community, and let Rudra enlighten them for growth, each in his or her own line of interest.

लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि ।

अकर्तामश्विना लक्ष्म तदस्तु प्रजया बह्नु ॥ २ ॥

2. *Lohitena svadhitinā mithunam karṇayoḥ kṛdhi.
Akartāmaśvinā lakṣma tadastu prajāyā bahu.*

Let Rudra, by natural predilection and individual interest and potential, join them into married couples in practical complementary fields of life. Let the Ashvins, husband wife, then, make a mark in life, and let the couple, thus, grow and profusely prosper with progeny.

यथा चक्रुर्देवासुरा यथा मनुष्या उत ।
एवा सहस्रपोषाय कृणुतं लक्ष्मांश्विना ॥ ३ ॥

3. *Yathā cakrurdevāsura yathā manuṣyā uta.
Evā sahasrapoṣāya kṛṇutam lakṣmāśvinā.*

As lived and acted the Devas, men of divine nature, as lived and acted the Asuras, men of pure natural character, and as lived and acted men of intelligent human nature, so do you, O Ashvins, all men and women, mark and act for yourselves for growth a thousand ways.

Kanda 6/Sukta 142 (Growth of Food)

Yava Devata, Vishvamisra Rshi

उच्छ्रयस्व बहुर्भव स्वेन महसा यव । मृणीहि विश्वा पात्राणि
मा त्वा दिव्याशनिर्वधीत् ॥ १ ॥

1. *Ucchrayasva bahurbhava svena mahasā yava.
Mṛṇīhi viśvā pātrāṇi mā tvā divyāśanirvadhīt.*

O barely crop, rise and grow abundant by your own natural fecundity. Fill up all the food stores of the world. Let no hail or thunder from the sky strike you.

आशृण्वन्तं यवं देवं यत्र त्वाच्छावदामसि ।

तदुच्छ्रयस्व द्यौरिव समुद्रइवैध्यक्षितः ॥ २ ॥

2. *Āśṛṇvantam yavam devam yatra tvācchāva-dāmasi.*

Taducchrayasva dyauriva samudraivaidhya-kṣitah.

O yava, O food, where we praise and exalt you as divine, there listening and sustaining us, grow and rise like the light of heaven, expand and roll like the ocean, unbounded, unviolated.

अक्षितास्त उपसदोऽक्षिताः सन्तु राशयः ।

पृणन्तो अक्षिताः सन्त्वत्तारः सन्त्वक्षिताः ॥ ३ ॥

3. *Akṣitāsta upasado'kṣitāḥ santu rāśyaḥ.*

Pṛṇanto akṣitāḥ santvattārah santvakṣitāḥ.

Let the producers be inexhaustible, let the stores be inexhaustible, let the food givers be inexhaustible, O yava, and let the beneficiaries be inexhaustible.

॥ इति षष्ठं काण्डम् ॥

KANDA-7

Kanda 7/Sukta 1 (Divine Realisation)

Atma Devata, Atharva Brahma-varchaskama Rshi

धी॒ती वा॒ ये अ॒न॒य॒न्वा॒चो अ॒ग्रं म॒न॒सा वा॒ येऽव॑द॒न्नृ॒तानि॑ ।

तृ॒तीये॑न॒ ब्र॒ह्म॒णा वा॒वृ॒धा॒नास्तु॒रीये॑णाम॒न्वत॑ नाम॒ धे॒नोः ॥ १ ॥

1. *Dhīti vā ye anayanvāco agraṁ manasā vā ye'-
vadannṛtāni. Trīyena brahmaṇā vāvṛdhānā-
sturīyeṇāmanvata nāma dhenoh.*

Those who reach to the origin and the original of the Word or highest language through meditation, and who speak but only and exclusively of the law and spirit of Reality, grow on from the objective and the psychic phases of reality and consciousness to the third phase of consciousness and reality, and by the grace of the third phase, the Spirit Divine and the Vedic vision, reach to the fourth, absolute state of Turiya, and through the Turiya attain to the origin and the original of the Word, Brahma, where the Name, Aum, and the named, Akshara Brahma, are one and the same.

(For further understanding of this mantra reference may be made to Atharva-vediya Mandukyo-panishad.)

स वे॒द पु॒त्रः पि॒तरं॑ स मा॒तरं॑ स सू॒नुभु॑व॒त्स भु॑व॒त्पु॒नर्म॑घः ।

स द्या॒मौर्णो॑द॒न्तरि॑क्षं॒ स्वः॑ । स इ॒दं वि॒श्वम॑भ॒वत्स आ॑भ॒वत् ॥ २ ॥

2. *Sa veda putraḥ pitaraṁ sa mātaraṁ sa sūnurbhu-
vatsa bhuvatpunarmaghaḥ. Sa dyāmaurnodanta-
rikṣaṁ svaḥ sa idaṁ viśvamabhavatsa ābhavat.*

He the All-Saviour pervades the heavens and the earth, which are father and mother of the world of existence. He is the creator and the inspirer of life. He takes on the glory and majesty of existence again and again. He pervades, comprehends and sustains the regions of bliss, the regions of light and the middle regions of the sky. He pervades this entire universe. He is present everywhere, here and now and always.

Kanda 7/Sukta 2 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम् ।

य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ १ ॥

1. *Atharvāṇaṁ pitaraṁ devabandhuṁ māturgar-bhaṁ piturasuṁ yuvānam. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocastamiheha bravaḥ.*

He that has realised with mind and soul and thus knows this adorable Brahma may speak to us here and now of It: unmoved and immovable, father of existence, controller and concomitant of the divinities such as sun and moon, innermost creative spirit of Mother Nature, the life spirit of the regions of light, ever young beyond age and decay.

Kanda 7/Sukta 3 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

अया विष्टा जनयन्कर्वराणि स हि घृणिरुर्वराय गातुः ।

स प्रत्युदैद्धरुणं मध्वो अग्रं स्वयां तन्वा तन्व मैरयत ॥ १ ॥

1. *Ayā viṣṭhā janayankarvarāṇi sa hi ghṛṇirururva-rāya gātuḥ. Sa pratyudaiddharuṇaṁ madhvo agraṁ svayā tanvā tanva mairayata.*

By this particular state of pervasion, sustenance and comprehension, doing cosmic acts of creative evolution, He, refulgent Brahma, is the guide as well as the goal for the man of choice wisdom and action. Arising and manifesting with and in advance of the glorious sustainers of life such as the sun and moon, he inspires and enlivens the universe with his presence.

Kanda 7/Sukta 4 (Brahma Vidya)

Vayu Devata, Atharva Brahma-varchaskama Rshi

एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च ।
तिसृभिश्च वहसे त्रिंशता च त्रियुग्भिर्वाय इह ता वि
मुञ्च ॥ १ ॥

1. *Ekayā ca daśabhiścā suhute dvābhyāmiṣṭaye viṁśatyā ca. Tisṛbhiṣca vahase triṁśatā ca viyugbhirvāya iha tā vi muñca.*

O Vayu, vibrant all-present Spirit of the universe, nobly worshipped with love and faith, O pranic energy of life, for the realisation of our cherished desire for self-fulfilment, you conduct this body chariot of our earthly existence with one and ten, two and twenty, three and thirty holily yoked horse-powers. Pray release all those here.

(Reference may be made to Kathopanishad 1, 1, 3-4, where the human body is called a chariot, the soul, the master, and the senses, the horses, with mind as the driver. Five senses of perception, five senses of volition with mind, the intelligential complex, are the eleven horses. These eleven are doubled and tripled in our course of life: they are purely eleven in the causal body at the sattvic level, they are twenty-two in the

subtle body at the sattvic and rajasic levels, and thirty-three in the gross body at the sattvic, rajasic and tamasic levels. When the human has realised its cherished desire for worldly fulfilment, then it prays for freedom from the bonds of the gross body, and for total freedom of Moksha it prays for total freedom from the bonds. Basically, the bonds are eleven, twenty two and thirty three are versions only.)

Kanda 7/Sukta 5 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्तानि॑ ध॒र्माणि॑ प्रथ॒मान्या॑सन् । ते ह॒
नाकं॑ महि॒मानः॑ सचन्त॒ यत्र॑ पूर्वे॒ साध्याः॑ सन्ति॒ देवाः॑ ॥ १ ॥

1. *Yajñena yajñamayajanta devāstāni dharmāṇi prathāmānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

Enlightened sages of divine nature, as divinities of nature too, join and serve the cosmic yajamana in the yajnic evolution of the world of existence. The ways they serve the Supreme lord through cosmic participation become the first and prime ordinances of life. Those sages, great as they are, enjoy the bliss of heaven where the ancient sages of divine potential enjoy the heavenly bliss of eternal life.

य॒ज्ञो ब॑भू॒व स आ ब॑भू॒व स प्र ज॑ज्ञे स उ॒ वावृ॑धे पुनः ।
स दे॒वाना॑मधि॒पतिर्ब॑भू॒व सो अ॒स्मासु॑ द्रवि॒णमा॑ दधातु ॥ २ ॥

2. *Yajño babūva sa ā babhūva sa pra jajñe sa u vāvṛdhe punaḥ. Sa devānāmadhipatirbabhūva so asmāsu draviṇamā dadhātu.*

The cosmic yajna starts and proceeds. The divine

yajamana manifests, he proceeds further, his manifestation grows higher and higher again and again. Thus Brahma, in the world of existence, becomes the Supreme ordainer and sustainer of the Devas such as sun and moon. May the Lord bless us also with spiritual, moral and social wealth and excellence of high order.

यद्देवा देवान्हविषायजन्तामर्त्यान्मनसामर्त्येन ।

मदेम तत्र परमे व्योमिन्पश्येम तदुदितौ सूर्यस्य ॥ ३ ॥

3. *Yaddevā devānhaviṣāyajantāmartyānmanasā-martyena. Madema tatra parame vyo manpa-syema taduditau sūryasya.*

When and where the sages offer oblations to the immortal divinities with their immortal mind and soul, there let us too rejoice in the presence of Supreme Brahma and see, directly experience, the presence at early dawn of the sun.

यत्पुरुषेण हविषा यज्ञं देवा अतन्वत ।

अस्ति नु तस्मादोजीयो यद्विहव्येनेजिरे ॥ ४ ॥

4. *Yatpuruṣeṇa haviṣā yajñam devā atanvata. Asti nu tasmādojīyo yadvihavyenejire.*

When the divine sages perform and extend the yajna with oblations of self-surrender in communion with the Purusha, Supreme Brahma, thereby the yajna grows higher and more powerful since they perform the yajna with the exceptional offer of self-sacrifice through total surrender.

मुग्धा देवा उत शुनायजन्तो गोरङ्गैः पुरुधायजन्त ।

य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ ५ ॥

5. *Mugdhā devā uta śunāyajantota goraṅgaiḥ purudhāyajanta. Ya imam yajñam manasā ciketa pra ṇo vocasta-miheha bravah.*

Divine sages fascinated by the ecstasy of Divinity variously conduct the meditative yajna of spiritual communion with knowledge, in Samprajnata Samadhi, and with parts of Vedic speech, in Savikalpa Samadhi (Patanjali's Yoga-sutras, I, 17 and 42). May the sage who knows of this meditative yajna by experience through mind and soul speak of it to us here and now.

(Another interpretation of yajna by 'Shuna' and 'gobhih', based on Nirukta 9, 4, 40 and 2, 2, 5 has been suggested as 'yajna by air, fire and the sun, with cow's milk and clarified butter.)

Kanda 7/Sukta 6 (Imperishable Mother, Nature)

Aditi Devata, Atharva rshi

Prakrti, Nature, is the mother cause of the universe. It is Aditi, the imperishable. It has two dimensions: essential and existential. Essentially it is one, the same ever, imperishable. Existentially it is various in forms. It is constant and also mutable: constant in the essence, mutable in existence. The constant evolves into an infinite variety of forms, and when the evolutionary process of the universe goes full circle, it recedes into the essence. Prakrti is both constant and mutable at the same time in the universe.

अदितिर्द्यौरदितिर्न्तरिक्षमदितिर्माता स पिता स पुत्रः । विश्वे
देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ १ ॥

1. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putrah. Viśve devā aditiḥ pañca janā aditirjā-tama-ditirjanitvam.*

Prakṛti, Nature, is Aditi, imperishable, eternal. Dyau, light, the sun, the heavenly region of light, is Aditi. The middle region of the skies is Aditi. Aditi is the mother, mother of the universe. The Supreme Brahma is the father. The soul, the living being, is the child of father and mother. All the divinities of nature and humanity are Aditi, imperishable in the essence. All the five classes of humanity are Aditi. All that is born is Aditi All that is to be born is Aditi.

महीमू षु मातरं सुव्रतानामृतस्य पत्नीमवसे हवामहे ।
तुविक्षत्रामजरन्तीमुरुचीं सुशर्माणमदितिं सुप्रणीतिम् ॥ २ ॥

2. *Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase havāmahe. Tuvikṣatrāmajarantī-murūcīm suśarmāṇamaditiṁ supraṇītim.*

For our protection, sustenance and progress we invoke and serve great Aditi, creative nature power of the universe, mother of the pious observers of the laws of rectitude and life's discipline, keeper of the universal laws of divine truth, mighty queen of the earthly order, unaging, expansive beyond bounds, sweet shelter home of all, inviolable, and the generator, preserver and promoter of noble values. (This mantra may also be interpreted as a tribute to Mother Earth.)

Note: Here starts an alternative numbering of suktas. Sukta 6 has four mantras in one order which is here continued. In another order sukta 6 has two mantras, which have been translated. After these two,

mantras 3 and 4 are numbered as Sukta 7, mantras 1 and 2. We continue the numbering as before and give the alternative numbeing in brackets after the mantra. So mantra 3 that now follows will be numbered as (7, 1) at the end of the translation, and similarly the alternative sukta numbers will be written in brackets.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम् ।
दैवीं नावं स्वरित्रामनागसो अस्त्रवन्तीमा रुहेमा स्वस्तये ॥ ३ ॥

3. *Sutrāmāṇaṁ prthivīm dyāmanehasaṁ suśarmā-
ṇamaditiṁ supraṇītim. Daivīm nāvaṁ svaritrā-
manāgasō asravanīmā ruhemā svastaye.*

Let us all, free from sin, for the sake of well being, success and salvation, mount the divine, life saviour, faultless, perfect boat with efficient oars, structured strongly, without any leakage at all, a sweet shelter for all, firm as earth, bright as heaven, imperishable, sailing across the world to safety and leading to noble destination.

This is a description of the boat of life with the compass of Vedic light, knowledge and wisdom.

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्या उपस्थ उर्वन्तरिक्षं सा नः शर्म त्रिवरूथं नि
यच्छात् ॥ ४ ॥

4. *Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma
vacasā karāmahe. Yasyā upastha urvantarikṣaṁ
sā naḥ śarma trivarūthaṁ ni yacchāt.*

For the growth and development of food, strength and energy and the vibrancy of life, let us celebrate and adore with sincere words of honesty the

great Mother, mother earth, imperishable nature and Supreme Divinity, which holds the expansive space in her lap, and let us pray she may bless us with three-fold peace and prosperity of body, mind and soul in a happy home.

Kanda 7/Sukta 7 (Adityas)

Aditi Devata, Atharva Rshi

दितेः पुत्राणामदितेरकार्षमव देवानां बृहतामन्मर्णाम् ।
तेषां हि धाम गभिषक्समुद्रियं नैनान्नमसा परो अस्ति
कश्चन ॥ १ ॥

1. *Diteḥ putrāṇāmaditerakārṣamava devānāṃ
br̥hatāmanarmanām. Teṣāṃ hi dhāma
gabhiṣaksamudriyaṃ nainānna-masā paro asti
kaścana.*

I have diversified the forms, functions and places of the children, i.e., effectual forms, of Aditi, integrate primordial Prakṛti, into Sattva, Rajas and Tamas, i.e., thought, energy and matter, and of the effectual forms of Diti, disintegrate form of Aditi, into discrete forms of elements and energies, all of them divine, expansive, inviolate and inviolable. Deep is their identity and value in the cosmic context, unfathomable like the ocean's, and there is none who can comprehend them, whatever the effort and investment one may provide. (8, 1) (This looks like the voice of the divine spirit of creative evolution of the multitudinous variety of things from one basic root of nature.)

Kanda 7/Sukta 8 (Rise Higher)

Brhaspati Devata, Uparibabhrava Rshi

भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरेता ते अस्तु । अथेममस्या
वर् आ पृथिव्या आरेशत्रुं कृणुहि सर्ववीरम् ॥ १ ॥

1. *Bhadrādadhi śreyah prehi brhaspatiḥ pura-etā
te astu. Athemamasyā vara ā prthivyā āreśatruṁ
kṛṇuhi sarvavīram.*

O man, go forward on your path from good to better and higher, and may Brhaspati, Lord of expansive universe and master of Vedic speech be your guide and leader. And then on the best part of this blessed earth, make this all-heroic honourable human order free from enmity, dissension and negativity.

Kanda 7/Sukta 9 (Worship of Divinity)

Pusha Devata, Uparibabhrava Rshi

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः । उभे
अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥ १ ॥

1. *UPrapathe pathāmajaniṣṭa pūṣā prapathe divaḥ
prapathe prthivyāḥ. Ubhe abhi priyatame
sadhasṭhe ā ca parā ca carati prajānan.*

Pusha, Lord Divine, all sustainer, bright as sun, beatific as moon and inspiring as soma, manifests, pervades, protects and guides on the highest of the paths of existence, on the path of heaven and on the path of the earth. Both of these, paths and havens of life, earthly and heavenly, the path of earthly prosperity, Abhyudaya, and the path of heavenly bliss, Nihshreyas, the Lord pervades, this one here and the other one there, knowing

every thing and all, present, past and future.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन् ॥ २ ॥

2. *Pūṣemā āśā anu veda sarvāḥ so asmāñ abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'-prayucchanpura etu prajānan.*

Pusha, lord of life, knows all these paths and quarters of space. May the Lord guide us on in life by the most fearless paths of heaven and earth. May the lord giver of peace, prosperity and all round well being, all refulgent, all potent, all knowing, guide and lead us forward without relent.

पूषन्तव व्रते वयं न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥ ३ ॥

3. *Pūṣantava vrata vyaṁ na riṣyema kadā cana. Stotārasta iha smasi.*

O Pusha, lord of life and rectitude, pray guide us that we may never fail in the observance of your law and vows of discipline. We are your celebrants and worshippers here every moment of our life.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् ।
पुनर्नो नष्टमाजतु सं नष्टेन गमेमहि ॥ ४ ॥

4. *Pari pūṣā parastāddhastam dadhātu dakṣiṇam. Punarno naṣṭamājatu saṁ naṣṭena gamemahi.*

May Pusha, lord all-protective, give us the umbrella of his generous right hand from above, far and near. May our lost strength come back to us. May we

reclaim and live by the strength we sometime lost earlier.

Kanda 7/Sukta 10 (Life Mother Sarasvati)

Sarasvati Devata, Shaunaka Rshi

यस्ते स्तनः शशयुर्यो मयोभूर्यः सुमन्युः सुहवो यः सुदत्रः ।
येन विश्वा पुष्यसि वायीणि सरस्वति तमिह धातवे
कः ॥ १ ॥

1. *Yaste stanah śaśayuryo mayobhūryah sumnayuh
suhavo yah sudatraḥ. Yena viśvā puṣyasi vāryāṇi
sarasvati tamiha dhātave kaḥ.*

O mother Sarasvati, that swelling treasure trove of your affectionate nourishment, abundant, refreshing, gracious, spontaneous and generous by which you fulfill all the cherished desires of your children, pray open, extend, and let it flow to us.

Kanda 7/Sukta 11 (Cloud and Rain-gift)

Parjanya Sarasvati Devata, Shaunaka Rshi

यस्ते पृथु स्तनयित्नुर्य ऋष्वो दैवः केतुर्विश्वमाभूषतीदम् ।
मा नो वधीर्विद्युता देव सस्यं मोत वधी रश्मिभिः
सूर्यस्य ॥ १ ॥

1. *Yaste pr̥thu stanayitnurya ṛṣvo daivah
keturviśvamābhūṣatīdam. Mā no vadhīrvidyutā
deva sasyaṁ mota vadhī raśmibhiḥ sūryasya.*

O mother shower of nature's bounty, Sarasvati, this reverberating thunder that is yours, the divine cloud of rain that adorns the world like a banner of royalty is yours. Pray let it not destroy us with lightning. O divine cloud, pray let not our crops of grain be parched and

destroyed by the hot rays of the sun.

Kanda 7/Sukta 12 (The Assembly)

Prajapati Devata, Shaunaka Rshi

स॒भा च॑ मा॒ समि॑तिश्चावतां प्र॒जाप॑तेर्दु॒हितरौ॑ संवि॒दाने॑ ।
येना॑ संगच्छा॒ उप॑ मा॒ स शि॑क्षा॒च्चारु॑ वद॒ानि पि॑तरः
संग॑तेषु ॥ १ ॥

1. *Sabhā ca mā samitiścāvatām prajāpaterduhitaraṁ saṁvidāne. Yenā saṁgacchā upa mā sa śikṣāccāru vadāni pitaraḥ saṁgateṣu.*

Let the Samiti and the Sabha, Senate and the Assembly, cooperative creations of Prajapati, organismically related to the ruler of the people, protect, support and promote me. Whoever I meet should enlighten and support me, and I too would speak, O City fathers, properly to all those who assemble and meet in the Assembly Hall.

वि॒द्म ते॑ स॒भे नाम॑ न॒रि॒ष्टा नाम॑ वा अ॒सि ।
ये ते॒ के च॑ स॒भास॒दस्ते॑ मे॒ सन्तु॑ सवा॒चसः॑ ॥ २ ॥

2. *Vidma te sabhe nāma nariṣṭā nāma vā asi. Ye te ke ca sabhāsadaste me santu savācasah.*

O Sabha, we know you well in reality, you are the adorable favourite of the people. Therefore, whoever be your members, they should speak supportingly in unison.

ए॒षाम॒हं सु॒मासी॑नानां॒ वचो॑ वि॒ज्ञान॑मा ददे ।
अ॒स्याः स॒र्वस्याः॑ संस॒दो मा॒मिन्द्र॑ भ॒गिनं॑ कृणु ॥ ३ ॥

3. *Eṣāmahaṁ samāśīnānām varco vijñānamā dade. Asyāḥ sarvasyāḥ saṁsado māmindra bhaginam kṛṇu.*

Of all these members sitting in the Assembly I recognise and accept the knowledge and intention, and I do them honour for that. O Ruler, Indra, lord of the people, make me the partner, honoured of this Assembly.

यद्धो मनुः परागतं यद्वद्धमिह वेह वा ।

तद्व आ वर्तयामसि मयि वो रमतां मनः ॥ ४ ॥

4. *Yadvo manaḥ parāgataṁ yadbaddhamiha veva vā. Tadvā ā vartayāmasi mayi vo ramatām manaḥ.*

O members of the Assembly, if your mind and affiliation is disturbed, divided, gone away elsewhere to other loyalties, committed here or there, that we call back home to this Assembly and to this ruler. Pray, let your mind be committed to me, to the Assembly and nowhere else.

Kanda 7/Sukta 13 (Depressing the Enemy)

Surya Devata, Atharva Rshi

यथा सूर्यो नक्षत्राणामुद्यंस्तेजांस्याददे ।

एवा स्त्रीणां च पुंसां च द्विषतां वर्च आ ददे ॥ १ ॥

1. *Yathā sūryo nakṣatrāṇāmudyamstejāmsyādade. Evā strīṇām ca puṁsām ca dviṣatām varca ā dade.*

Just as the rising sun takes away the lustre of the night stars, similarly I take away the lustre and power of the men and women opposed to me.

यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ ।

उद्यन्त्सूर्य इव सुप्तानां द्विषतां वर्च आ ददे ॥ २ ॥

2. *Yāvanto mā sapatnānāmāyantaṁ pratipaśyatha.*
Udyantsūrya-iva suptānām dviṣatām varca ā dade.

O rivals and adversaries, of as many of you as come and see me advancing, I take away the power and lustre of the enemies as the rising sun takes away the light of those lost in sleep.

Kanda 7/Sukta 14 (Worship)

Savita Devata, Atharva Rshi

अभि त्वं देवं सवितारमोण्योऽः कविक्रतुम् ।

अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम् ॥ १ ॥

1. *Abhi tvaṁ devaṁ savitāramoṇyoḥ kavikratum.*
Arcāmi satyasavaṁ ratnadhāmabhi priyaṁ matim.

I worship the refulgent, divine, all-inspiring Savita, poetic creator of protective earth and light giving heaven, who brings about this yajnic creation of existential truth and holds the jewel wealth of the world for us. Dearest is He, knowledge, wisdom and love Itself.

ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि ।

हिरण्यपाणिरमिमीत सुक्रतुः कृपात्स्वः ॥ २ ॥

2. *Ūrdhvā yasyāmatirbhā adidyutatsavīmani.*
Hiraṇyapaṇīramimīta sukratuḥ kṛpātsvaḥ.

Sublime is the light of his glory, beyond comprehension, which shines in adoration of his Order.

Golden-handed, noblest creator, he alone with his love and grace creates the heaven of supreme bliss.

सावी॒र्हि दे॒व प्रथ॒माय॑ पि॒त्रे व॒र्ष्माण॑मस्मै वरि॒माण॑मस्मै ।
अथा॒स्मभ्यं॑ सवि॒त॒र्वा॒र्या॑णि दि॒वोदि॒व आ सु॒वा भू॒रि
प॒श्वः ॥ ३ ॥

3. *Sāvīrhi deva prathamāya pitre varṣmāṇa-masmai varimāṇamasmai. Athāsmabhyaṁ savitarvāryāṇi divodiva ā suvā bhūri paśvaḥ.*

Self-refulgent divine Savita is the creator of the first and prime father generator of life, the sun, and also the creator of the refulgent body and vast space of heaven for it and for this humanity. May the divine creator create for us cherished gifts of life and ample cattle wealth day by day.

दमू॒ना दे॒वः स॒वि॒ता वरै॑ण्यो दध॒द्रत्नं॑ दक्षं पि॒तृभ्य॑ आ॒यूंषि॑ ।
पि॒बा॒त्सोमं॑ म॒मद॑देनमि॒ष्टे परि॑ज्मा चि॒त् क्रम॑ते अस्य॒ धर्म॑णि ॥ ४ ॥

4. *Damūnā devaḥ savitā vareṇyo dadhadratnaṁ dakṣaṁ pitṛbhya āyūṁṣi. Pibātsomaṁ mamada-denamiṣṭe pariḥmā cit kramate asya dharmaṇi.*

May generous Savita, friend of the household, bear and bring for parents of the home choice gifts, jewel wealth and values of life, strength and skill, and long age of good health and joy. May he cherish the soma of their homely yajna and give the joy of self-fulfilment to each wedded couple as the yajamana couple moves on in life, observing the rules of this lord Savita's law.

Kanda 7/Sukta 15 (Worship)*Savita Devata, Bhrgu Rshi*

तां सवितः सत्यसवां सुचित्रामाहं वृणे सुमतिं विश्ववाराम् ।
यामस्य कण्वो अदुहृत्प्रपीनां सहस्रधारां महिषो भगाय ॥ १ ॥

1. *Tām savitaḥ satyasavām sucitrāmāhaṁ vṛṇe sumatiṁ viśvavārām. Yāmasya kaṇvo aduḥṛtprapīnāṁ sahasradhārām mahiṣo bhagāya.*

O lord creator, Savita, I choose and pray for that noble knowledge, wisdom, understanding and culture, truth inspiring, wonderfully unique and universal, abundant giver of fulfilment in a thousand streams, which the mighty saint and sagely scholar prayed for and received for the achievement of honour, prosperity and excellence of life.

Kanda 7/Sukta 16 (Prayer for Exaltation)*Savita and others Devata, Bhrgu Rshi*

बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय । संशितं
चित्सन्तरं सं शिशाधि विश्व एनमनु मदन्तु देवाः ॥ १ ॥

1. *Brhaspate savitarvardhayainam jyotayainam mahate saubhagāya. Saṁśitaṁ citsantaram saṁ śiśādhi viśva enamanu madantu devāḥ.*

O lord of the boundless, protector of the great, Brhaspati, O Savita, all creator, all inspirer, exalt this, enlighten this, this man, this ruler, this human nation, for the achievement of grandeur, prosperity and excellence. Refine and sharpen this devotee to the razor-edge of perfection, and then let all the divinities of nature and brilliancies of humanity be happy and rejoice with

all, together.

Kanda 7/Sukta 17 (Prayer for a Happy Home)

Dhata Devata, Bhrgu Rshi

धा॒ता द॑धातु॒ नो र॒यिमी॑शा॒नो जग॑त॒स्पतिः॑ ।

स नः॑ पू॒र्णेन॑ यच्छतु ॥ १ ॥

1. *Dhātā dadhātu no rayimīśāno jagataspatiḥ.
Sa naḥ pūrṇena yacchatu.*

May Lord of the universe, ruler of the worlds, Dhata, sustainer of all, give us wealth, honour and excellence, give us in full, to our total self-fulfilment.

धा॒ता द॑धातु॒ दा॒शुषे॑ प्रा॒चीं जी॒वातु॑म॒क्षिताम्॑ ।

व॒यं दे॒वस्य॑ धीम॒हि सु॒मतिं॑ वि॒श्वरा॑धसः ॥ २ ॥

2. *Dhātā dadhātu dāśuṣe prācīm jīvātumakṣitām.
Vayaṁ devasya dhīmahi sumatiṁ viśvarādhasaḥ.*

May Dhata, lord sustainer of the universe, bless the generous giver with prime life and vitality of inviolable order. Let us pray for the wisdom and goodwill of the divine gracious lord of universal perfection, power and prosperity.

धा॒ता वि॒श्व॒ वा॒र्या द॑धातु॒ प्र॒जाका॑माय॒ दा॒शुषे॑ दुरो॒णे । तस्मै॑
दे॒वा अ॒मृतं॑ सं व्य॒यन्तु॑ वि॒श्वे दे॒वा अ॒दितिः॑ स॒जोषाः॑ ॥ ३ ॥

3. *Dhātā viśvā vāryā dadhātu prajākāmāya dāśuṣe duroṇe. Tasmai devā amṛtaṁ saṁ vyayantu viśve devā aditiḥ sajoṣaḥ.*

May the lord sustainer of power, prosperity and perfection, Dhata, give choice gifts of life for the

generous giver praying for progeny in his home. May the generous sages and scholars, all divinities of nature, inviolable mother earth, all together in love and cooperation, bring him immortal gifts of life.

धाता र॒तिः स॒विते॑दं जु॒षन्तां प्र॒जाप॑तिर्नि॒धिप॑तिर्नो अ॒ग्निः ।
त्वष्टा॑ विष्णुः प्र॒जया॑ सं॒र॒णो यज॑मानाय द्रवि॒णं दधा॑तु ॥ ४ ॥

4. *Dhātā rātiḥ savitedaṁ juṣantāṁ prajāpatirni-dhipatirno agniḥ. Tvaṣṭā viṣṇuḥ prajāyā samra-rāṇo yajamānāya draviṇaṁ dadhātu.*

May Dhata, all-sustainer, Rati, all giver, Savita, all inspirer, Prajapati, protector and ruler of living beings, Nidhipati, protector and controller of the treasure of the world, and Agni, leader and giver of enlightenment, love, guide and bless this happy home of ours. May Tvashta, divine maker of forms of existence, Vishnu, lord omnipresent and all pervasive, munificent all giver, give to the yajamana wealth, honour and excellence with noble progeny.

Kanda 7/Sukta 18 (Rain Showers)

Prthivi, Parjanya Devata, Atharva Rshi

प्र न॑भस्व पृथि॒वि भि॒न्द्ही॑ ३॒दं दि॒व्यं नभः॑ ।
उ॒दनो॑ दि॒व्यस्य॑ नो धा॒त॒रीशा॑नो वि ष्या॒ दृति॑म् ॥ १ ॥

1. *Pra nabhasva prthivi bhinddhī3daṁ divyaṁ nabhaḥ. Udno divyasya no dhātariśāno vi śyā dṛtim.*

Burst open, O regions of the firmament, Prthivi, break this divine cloud, and O Dhata, lord sustainer, ruler of heaven and earth, open the treasure hold of divine waters of rain for us.

न घ्नस्तताप॒ न हि॒मो ज॑घान॒ प्र न॑भतां पृथि॒वी जी॒रदा॑नुः ।
 आप॑श्चिदस्मै घृ॒तमि॑त्क्षर॒न्ति यत्र॑ सोमः॒ सद॑मित्तत्र॒
 भ॒द्रम् ॥ २ ॥

2. *Na ghrāṁstatāpa na himo jaghāna pra nabhatāṁ
 pr̥thivī jīradānuḥ. Āpaścidasmāi ghṛtamitkṣaranti
 yatra somaḥ sadamittatra bhadram.*

Let the blazing sun not parch us. Let no cold and frost strike us. Let the generous sky stream down showers of rain. Where nature's greenery, soma, grows profusely, there is good fortune, and waters of rain showers, nectar ghrta of prosperity, always.

Kanda 7/Sukta 19 (People's Prosperity)

Prajapati Devata, Brahma Rshi

प्र॒जाप॑तिर्जनयति प्र॒जा इ॒मा धा॒ता द॑धातु सु॒मन॑स्यमा॒नः ।
 सं॒जा॒नानाः॑ संम॑नसः॒ सयो॑नयो॒ मयि॑ पु॒ष्टं पु॒ष्टप॑तिर्दधातु ॥ १ ॥

1. *Prajāpatirjanayati prajā imā dhātā dadhātu
 sumanasyamānaḥ. Saṁjānānāḥ saṁmanasaḥ
 sayonayo mayi puṣṭam puṣṭapatirdadhātu.*

Prajapati generates these living beings. May Dhata, lord sustainer, kind and gracious, sustain and promote them. Common of natural origin, common of thought and mind, of the same common birth they are, all. May the lord of growth and sustenance bless me with strength and vigour.

Kanda 7/Sukta 20 (Consensus and consent)

Anumati Devata, Atharva Rshi

अन्व॒द्य नोऽनु॑मतिर्य॒ज्ञं दे॒वेषु॑ मन्यताम् ।
 अ॒ग्निश्च॑ ह॒व्यवा॒हनो॑ भव॒तां दा॒शुषे॑ मम ॥ १ ॥

1. *Anvadya no'numatiryajñāṇi deveṣu manyatām.
Agniśca havyavāhano bhavatām dāśuṣe mama.*

Let common agreement of our minds carry the fragrance of our yajna daily to the divinities of nature. Let the fruit of our creative action with united minds reach the noblest minds of the nation and daily win their joyous approval. And let the fire of yajna be the carrier and harbinger of our havi and its fragrant fruit for me too, the giver in yajna.

अन्विदनुमते त्वं मंससे शं च नस्कृधि ।

जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ २ ॥

2. *Anvidanumate tvaṁ maṁsase śaṁ ca naskṛdhi.
Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.*

O Anumati, union of minds, common will, pray honour and approve our yajnic action and bring us good, peace and prosperity. Accept our havi offered into the fire and, O Spirit divine, bless us with noble progeny.

Note: Anumati has metaphorically been interpreted as wife of the yajamana. So if husband and wife are of one mind, love reigns in the home, and the result of conjugal yajna is bound to be sweet and fragrant. That result is noble progeny.

अनुमन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम् । तस्य
वयं हेडसि मापि भूम सुमृडीके अस्य सुमतौ स्याम ॥ ३ ॥

3. *Anu manyatāmanumanyamānaḥ prajāvantāṇi
rayimakṣīyamāṇam. Tasya vayaṁ heḍasi māpi
bhūma sumṛḍīke asya sumatau syāma.*

May the Lord Almighty, accepting our united action, bring us imperishable wealth, honour and excellence with noble progeny. May we never suffer the Lord's anger and disapproval. May we always abide in His good will and favour of grace.

यत्ते नाम सुहवं सुप्रणीतेऽनुमते अनुमतं सुदानु । तेना नो
यजं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम् ॥ ४ ॥

4. *Yatte nāma suhavaṁ supraṇīte 'numate anumataṁ sudānu. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O Anumati, spirit of union of minds, Supraniti, spirit of noble, positive and united policy of advancement, by that name and honour of yours as Anumati which is adorable, generous and agreeable, O spirit of universality, fulfil our yajnic action with success and, O Spirit of glory and good fortune, bless us with wealth, honour and excellence with progeny, worthy of the brave.

एमं यजमनुमतिर्जगाम सुक्षेत्रतायै सुवीरतायै सुजातम् ।
भद्रा ह्यस्याः प्रमतिर्बभूव सेमं यजमवतु देवगोपा ॥ ५ ॥

5. *Emam yajñamanumatirjagāma sukṣetratāyai suvīratāyai sujātam. Bhadrā hyasyāḥ pramatirabhūva semam yajñamavatu devagopā.*

To this yajna of our union nobly performed, Anumati, spirit of union of thought, word and action, has come for the glory of a noble social order of the brave blest with honour and excellence. Noble and holy is her providence and prospect. So may she, protector and promoter of the divines, protect, promote and exalt

this yajna of our life, our home and our social order.

अनुमतिः सर्वमिदं बभूव यत्तिष्ठति चरति यद् च विश्व-
मेजति । तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे
नः ॥ ६ ॥

6. *Anumatiḥ sarvamidam babhūva yattiṣṭhati carati yadu ca viśvamejati. Tasyāste devi sumatau syāmānumate anu hi maṁsase naḥ.*

Anumati, dynamic spirit of integrative thought and will, is all this, i.e., pervades and inspires all this that stands, moves and agitates to evolve and move forward as one sociopolitical organismic organisation. O divine spirit of union and progress, Anumati, let us abide in your good will and accept us for favour of your pleasure and grace.

Kanda 7/Sukta 21 (Worship of One Atma)

Atma Devata, Brahma Rshi

समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम् ।
स पूर्व्यो नूतनमाविवासत्तं वर्तनिरनु वावृत एकमित्पुरु ॥ १ ॥

1. *Sameta viśve vacasā patiṁ diva eko vibhūratithi-rjanānām. Sa pūrvyo nūtanamāvivāsattam vartaniranu vāvṛta ekamitpuru.*

Come you all, people of the world, with one voice, in your own words, together, to the Lord of light and splendour and the bliss of heaven. He is One, omnipresent and omnificent, worthy of reverence and worship for all people, arising in human consciousness, like a visitor to the home. He is eternal and manifests, shining anew in the latest forms of evolving existence,

and the entire worlds of the dynamic universe revolve round That One only, in their orbit, and ultimately return unto Him.

Kanda 7/Sukta 22 (Light Divine)

Bradhna Devata, Brahma Rshi

अ॒यं स॒हस्र॒मा नो॑ दृ॒शे क॒वीनां॑ म॒तिर्योति॑र्वि॒धर्म॑णि ॥ १ ॥

1. *Ayam sahasramā no dr̥śe kavīnāṁ matirjyotirvidharmaṇi.*

This One Spirit of the expansive universe, light of life manifesting in infinite forms and functions of existence, is the vision and intelligence of the poets for our experience in a thousand different ways.

ब्र॒ध्नः स॒मीची॑रु॒षसः॑ स॒मैर॑यन् । अ॒रेप॑सः स॒चेत॑सः स्व॒सरे॑
म॒न्युम॑त्त॒माश्चि॑ते गोः ॥ २ ॥

2. *Bradhnah samīcīruṣasaḥ samairayan. Arepasah sacetasah svasare manyumattamāścite goḥ.*

Bradhna, infinite Spirit of the universe, self-refulgent as the sun, elevates, raises and radiates the dawns, equal and alike together, immaculate, illuminative and exalting, revealing the world for our enlightenment and inspiration in speech everyday.

Kanda 7/Sukta 23 (No Negativity)

Duhshvapna-nashanam Devata, Yama Rshi

दौः॒ष्व॒प॒न्यं दौ॒र्जी॑वित्यं र॒क्षो अ॒भ्व॑ म॒रा॒य्यः ।
दु॒र्गा॒म्नीः स॒र्वी दु॒र्वा॒च॒स्ता अ॒स्मन्ना॑शयामसि ॥ १ ॥

1. *Dauḥṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durñāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Evil dreams, desecration of life, violence, adversity, malignity, dishonour, and all evil tongues, these we eliminate from ourselves.

Kanda 7/Sukta 24 (Social Wealth)

Savita Devata, Brahma Rshi

यन्न इन्द्रो अखनद्यदग्निर्विश्वे देवा मरुतो यत्स्वर्काः ।
तदस्मभ्यं सविता सत्यधर्मा प्रजापतिरनुमतिर्नि यच्छात् ॥ १ ॥

1. *Yanna indro akhanadyadagnirviśve devā maruto yatsvarkāḥ. Tadasmabhyaṁ savitā satyadharmā prajāpatira-numatirni yacchāt.*

That wealth, honour, knowledge and glory which Indra, mighty ruler, discovered and dug out, what Agni, the leading scholar, Vishvedeva, all brilliant men of the world, Maruts, vibrant citizens, and thunderous warriors discovered, created and achieved, may Savita, brilliant and inspiring Prajapati, sustainer of the people dedicated to Dharma in unison with the noble will of the people may give to us.

Kanda 7/Sukta 25 (Invocation of Divinity)

Varuna-Vishnu Devata, Medhatithi Rshi

ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा ।
यौ पत्यैते अप्रतीतौ सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः ॥ १ ॥

1. *Yayorojasā skabhitā rajānsi yau vīryairvīra-tamā śaviṣṭhā. Yau patyete aprāṭitau sahobhirviṣṇu-maganvaruṇaṁ pūrvahūtiḥ.*

Let the first invocation reach both Vishnu and Varuna, by whose power worlds of the universe are sustained in order, who by their might are highest and supreme over all, and who, irresistible and inviolable, with their omnipotence rule the universe.

यस्येदं प्रदिशि यद्विरोचते प्र चानति वि च चष्टे शचीभिः ।
पुरा देवस्य धर्माणा सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः ॥ २ ॥

2. *Yasyedaṁ pradiśi yadvirocate pra cānati vi ca caṣṭe śacībhiḥ. Purā devasya dharmaṇā saho-bhirviṣṇumaganvaruṇaṁ pūrvahūtiḥ.*

Within whose presence, power and order, and by whose law, power and universal acts of nature, all that shines in space, all that breathes and all that sees, is comprehended and sustained, to that Vishnu and to that Varuna let our first invocation and prayer reach.

Kanda 7/Sukta 26 (Omnipresent Vishnu)

Vishnu Devata, Medhatithi Rshi

विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे
रजांसि । यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रे-
धोरुगायः ॥ १ ॥

1. *Viṣṇorṇu kaṁ prā vocaṁ vīryāṇi yaḥ pāṛthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadha-sthaṁ vicakramāṇastredhorugāyaḥ*

Let us sing and celebrate the great divine exploits of Vishnu who creates all regions of the natural world of existence, who sustains the higher regions of heaven, and who, most adored and adorable, sustains the universe three ways: creating, maintaining and

withdrawing.

प्र तद्विष्णु स्तवते वीर्या ऽणि मृगो न भीमः कुचरो गिरिष्ठाः ।
परावत आ जगम्यात्परस्याः ॥ २ ॥

2. *Pra tadviṣṇu stavate vīryāṇi mṛgo na bhīmaḥ
kucaro giriṣṭhāḥ. Parāvata ā jagamyātparasyāḥ.*

For these mighty exploits Vishnu is celebrated and adored, indeed the Lord himself reveals these exploits in the divine hymns of the Veda. He pervades the universe, mountains, caves and the clouds, as an awesome lion roams around at will over tortuous paths of the forest. May the Lord come, manifest in the cave of the heart and bless us from farthest of the far.

यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ।
उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने
पिब प्रप्र यज्ञपतिं तिर ॥ ३ ॥

3. *Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuva-
nāni viśvā. Uru viṣṇo vi kramasvoru kṣayāya
naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra
yajñapatiṁ tira.*

In your three boundless steps of creative evolution, Sattva-rajas-tamas, Mind-energy-matter, heaven-sky-earth, are contained, comprehended and sustained the entire worlds of the universe. May you, O Vishnu, come from the farthest, let your infinite presence arise, and let our spirit too arise into awareness of Infinity. O Ghṛtayoni, treasure-hold of nectar-grace, accept the soma of our yajnic adoration and let the yajnapati cross over the seas of mortality to immortal bliss.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा ।

समूढमस्य पांसुरे ॥ ४ ॥

4. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padā.
Samūḍhamasya pānsure.*

Vishnu created the threefold universe of mind, motion and matter through three steps of evolution of Pradhana, subtle elements and gross materials, shaped the materials into threefold form of heaven, skies and earth, and set the form, the mystery that it is, into space and time.

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।

इतो धर्मीणि धारयन् ॥ ५ ॥

5. *Trīṇi padā vi cakrame viṣṇurgopā adābhyah.
Ito dharmāṇi dhārayan.*

Vishnu, intrepidable, potent protector and sustainer of the world of existence, created the threefold order of the universe and pervades it, thereby ordaining and sustaining the laws of its creative evolution, sustenance and involution.

विष्णोः कर्मीणि पश्यत यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥ ६ ॥

6. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyah sakhā.*

Watch the acts of Vishnu whereby He reveals the laws of existence and the rules of conduct and whereby I see the rules and laws and bind myself in discipline. I am the friend of Indra at his service, and He is the friend of the human soul.

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवी व चक्षुराततम् ॥ ७ ॥

7. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divī va cakṣurātataṁ.*

The eminent brave, scholars, sages and devotees always see that supreme power and presence of Vishnu pervasive in the universe just as we see the sun, all-watching eye of the world, shining in heaven.

दिवो विष्ण उत वा पृथिव्या महो विष्ण उरोरन्तरिक्षात् ।
हस्तौ पृणस्व बहुभिर्वसव्यैराप्रयच्छ दक्षिणादोत सव्यात् ॥ ८ ॥

8. *Divo viṣṇa uta vā prthivyā maho viṣṇa uroranta-rikṣāt. Hastau pṛṇasva bahubhirvasavyairāprayaccha dakṣiṇādota savyāt.*

O Vishnu, Lord omnipresent, all commanding, we pray: From the regions of heaven give us light, from the vast sky give us energy, from the earth give us food and plenty with peace and joy, and from the womb of nature, Mahat form of the creative mode, bless us and fill our life to the full with both hands right and left, from both sides, right and left.

Kanda 7/Sukta 27 (Divine Word of Knowledge)

Ida Devata, Medhatithi Rshi

इडैवास्माँ अनु वस्तां व्रतेन यस्याः पदे पुनर्ते देवयन्तः ।

घृतपदी शक्वरी सोमपृष्ठोप यज्ञमस्थित वैश्वदेवी ॥ १ ॥

1. *Idaivāsmāṅ anu vastāṁ vratena yasyāḥ pade punate devayantaḥ. Ghr̥tapadī śakvarī soma-pr̥ṣṭhopa yajñamasthita vaiśvadevī.*

May Ida, divine Word and sacred knowledge, refine and adorn us with culture and enlightenment with the sense of duty and discipline, for in her light and presence, men dedicated to divinity and nobility are blest and sanctified. It is refinement and grace itself, powerful and inspiring, established in soma bliss of divinity, rooted in yajna, and relates to all the powers and phases of Divinity manifested in nature and humanity. May this Word, knowledge, abide with us in all our yajnic performances of life.

Kanda 7/Sukta 28 (Prayer for Svasti)

Veda Devata, Medhatithi Rshi

वेदः स्वस्तिर्द्रुघ्नः स्वस्तिः पर्शुर्वेदिः पर्शुर्नः स्वस्ति ।
हविष्कृतो यज्ञिया यज्ञकामास्ते देवासो यज्ञमिमं जुषन्ताम् ॥ १ ॥

1. *Vedaḥ svastirdrughaṇaḥ svastiḥ paraśurvediḥ paraśurnaḥ svasti. Haviṣkṛto yajñiyā yajñakā-māste devāso yajñamimam juṣantām.*

May the Veda be the harbinger of the good for us in life. May the grinder be good and used for the good purpose. May the knife be good and be used for positive purpose. May the yajna altar be good and bring us good fortune. May our axe be good and be used only for good and peaceful purposes. May divine sages and brilliant scholars, lovers of yajnic company and social creativity, dedicated to yajna and bearing offers of holy materials, love and join this yajna of learning, science and social creativity of universal value.

Kanda 7/Sukta 29 (Fire and the Sun)*Agna-Vishnu Devata, Medhatithi Rshi*

अग्राविष्णू महि तद्वां महित्वं पाथो घृतस्य गुह्यस्य नाम ।
 दमेदमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात् ॥ १ ॥

1. *Agnāviṣṇū mahi tadvām mahitvaṁ pātho ghṛtasya guhyasya nāma. Damedame sapta ratnā dadhānau prati vām jihvā ghṛtamā caranyāt.*

Agna-Vishnu, fire and the sun, fire and cosmic yajna, great is your grandeur and glory. You consume as well as protect, for sure, the hidden essence and power of ghrta, joyous flow of the beauty and sweetness of life. Bearing seven jewels of the beauty, power and prosperity of life in and to every home, may your flames and rays of light receive the ghrta of homely yajna.

अग्राविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ ।
 दमेदमे सुष्टुत्या वावृधानौ प्रति वां जिह्वा घृतमुच्चरण्यात् ॥ २ ॥

1. *Agnāviṣṇū mahi dhāma priyaṁ vām vītho ghṛtasya guhyā juṣāṇau. Damedame suṣṭutyā vāvṛdhānau prati vām jihvā ghṛtamuccaranyāt.*

Agna-Vishnu, fire and sun, fire and yajna, dear and high is your place, position and law in human life. Loving and joining the secret power and graces of yajna ghrta, you accept, enjoy and augment the secret efficacy of ghrta. Growing and rising with progress and well being in every home, may the flames and rays receive the ghrta oblations and in response augment and exalt the grace and glory of the home.

Kanda 7/Sukta 30

Dyavaprthivi and others Devata, Bhrgvangira Rshi

स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम् ।

स्वाक्तं मे ब्रह्माणस्पतिः स्वाक्तं सविता करत् ॥ १ ॥

1. *Svāktam me dyāvāpṛthivī svāktam mitro akarayam. Svāktam me brahmaṇaspatiḥ svāktam savitā karat.*

Heaven and earth anoint me with honour and grace, Mitra, this friendly sun and the day, bless me with lustre and grace, Brahmanaspati, master of divine knowledge and the Vedic voice, bless me with refinement of culture and knowledge, and Savita, the rising sun, inspires me with freshness, vitality and holy genius.

Kanda 7/Sukta 31 (Self-advancement)

Indra Devata, Bhrgvangira Rshi

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।

यो नो द्वेष्ट्यधरः सस्पदीष्टयमु द्विष्मस्तमु प्राणो जहातु ॥ १ ॥

1. *Indrotibhirbahulābhirno adya yāvacchreṣṭhābhirmaghavañchūra jinva. Yo no dveṣṭyadharah saspadiṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, lord of glory, power and force, ruler of the world, energise and vitalise us with the maximum best and highest possible powers of protection and promotion now and always. Whoever hates us must go off and down, and whatever we hate may lose the pranic vitality.

Kanda 7/Sukta 32 (Prayer for Age and Health)*Ayu Devata, Brahma Rshi*

उप॑ प्रि॒यं प॒निप्र॑तं॒ युवा॑नमाहुतीवृ॒धम् ।

अ॒ग॒न्म॒ बिभ्र॑तो॒ नमो॑ दी॒र्घमा॑युः कृ॒णोतु॑ मे ॥ १ ॥

1. *Upa priyaṁ panipnataṁ yuvānamāhuṭīvr̥dham.
Agaṇma bibhrato namo dīrghamāyuh kṛṇotu me.*

Bearing yajnic homage of havi and adamantine strength of vitality, we approach the dear, adorable, ever youthful Agni, rising by oblations of havi into the holy fire, and pray may the yajna-fire and lord of light grant us good health and long age.

Kanda 7/Sukta 33 (Prayer for Prosperity)*Vishvedeva Devata, Brahma Rshi*

सं मा॑ सि॒ञ्चन्तु॒ म॒रुतः॒ सं पू॒षा सं बृ॒हस्प॑तिः । सं मा॒यम॑ग्निः
सि॒ञ्चतु॒ प्र॒जया॑ च॒ धने॑न च दी॒र्घमा॑युः कृ॒णोतु॑ मे ॥ १ ॥

1. *Sam mā siñcantu marutaḥ sam pūṣā sam bṛhaspatiḥ. Sam māyamagniḥ siñcatu prajāyā ca dhanaena ca dīrghamāyuh kṛṇotu me.*

May the Maruts, refreshing breezes, refresh and energise me, may Pusha, lord of health and nourishment, Brhaspati, lord of expansive nature and natural knowledge of life, and this Agni, fire and passion of will for action and enlightenment, bless me wholly with progeny, wealth and long age of good health and make me strong against all odds.

Kanda 7/Sukta 34 (Freedom from Fear and Sin)

Jataveda Agni Devata, Atharva Rshi

अग्ने॑ जा॒तान्प्र णु॒दा मे स॒पत्नान्प्रत्यजा॑ताञ्जातवेदो नुदस्व ।
अ॒ध॒स्पदं॑ कृ॒णुष्व॒ ये पृ॑त॒न्यवोऽना॑गस॒स्ते व॒यमदि॑तये
स्याम ॥ १ ॥

1. *Agne jātānpra ṇudā me sapatnānpratyajātā-
ñjātavedo nudasva. Adhaspadam kṛṇuṣva ye
pṛtanyavo'nāgasaste vayamaditaye syāma.*

Agni, lord of light and fire, omnipresent in existence, inviolable power of nature and the world, ward off my adversaries arisen against me. Throw off the adversaries upfront against me. Throw off the adversaries rising against my power and prestige. Throw down and subdue the enemies fighting against me. May we be and abide sinless and strong for mother earth and her children against all odds.

Kanda 7/Sukta 35 (Noble Social Order)

Jataveda Devata, Atharva Rshi

प्रा॒न्यान्त॑स॒पत्नान्त्सह॑सा॒ सह॑स्व॒ प्रत्यजा॑ताञ्जातवेदो नुदस्व ।
इ॒दं रा॒ष्ट्रं पि॑पृ॒हि सौ॒भगा॑य॒ विश्व॑ ए॒नमनु॑ मदन्तु दे॒वाः ॥ १ ॥

1. *Prānyāntsapatnāntsahasā sahasva pratyajā-tāñjā-
tavedo nudasva. Idam rāṣṭraṁ pipṛhi saubhagāya
viśva enamanu madantu devāḥ.*

O Jataveda, all knowing, supreme protector and ruler of all that is, with your courage, power and patience, challenge and face all others, rivals and adversaries, those who are arisen and those that might arise, and throw them out. Raise and exalt this Rashtra,

this commonwealth of the people's social order, to fullness of prosperity and glory, and then let all devas, noble citizens of the land, rejoice with you in the state of glory and prosperity.

इमा यास्ते शतं हिराः सहस्रं धमनीरुत ।

तासां ते सवीसामहमश्मना बिलमप्यधाम् ॥ २ ॥

2. *Imā yāste śataṁ hirāḥ sahasraṁ dhamanīruta. Tāsām te sarvāsāmahamaśmanā bilamapyadhām.*

These veins of your system which are in hundreds and the nerves and arteries which are in thousands I watch, and the loophole or leakage of them all I have close up with inviolable cover.

परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः ।

अस्वं त्वाप्रजसं कृणोम्यश्मानं ते अपिधानं कृणोमि ॥ ३ ॥

3. *Param yoneravaram te kṛṇomi mā tvā prajābhi bhūnmota sūnuḥ. Asvaṁ tvāprajasaṁ kṛṇomyaśmānaṁ te apidhānaṁ kṛṇomi.*

Whatever is beyond your seat of being and governance I bring into the reach of the Rashtra, so that neither the people nor their children of the rising generation may ever fall foul of you. Thus I make you free from all selfish interest and from familial favouritism and give you a corselet of steel for defence of your person and the commonwealth against all odds from within and from without.

Kanda 7/Sukta 36 (Union of Hearts)

Akshi Devata, Atharva Rshi

अक्ष्यौ नौ मधुसंकाशे अनीकं नौ समञ्जनम् ।
अन्तः कृणुष्व मां हृदि मन इन्नौ सहासति ॥ १ ॥

1. *Akṣyau nau madhusaṅkāśe anīkaṁ nau samañjanam. Antaḥ kṛṇuṣva māṁ hr̥di mana innau sahāsatī.*

Our eyes are honey sweet, alike in mutual expression, our complexions, creamy smooth, pray be you in my heart and keep me in yours, and let our minds be one in unanimity.

Kanda 7/Sukta 37 (Wedding Knot)

Dampati Devata, Atharva Rshi

अभि त्वा मनुजातेन दधामि मम वाससा ।
यथासौ मम केवलो नान्यासां कीर्तयाश्चन ॥ १ ॥

1. *Abhi tvā manujātena dadhāmi mama vāsasā. Yathāso mama kevalo nānyāsāṁ kīrtayāścana.*

With cloth woven with love born of the heart and mind, I tie the knot and hold you to me so that you would be only with me in love and would not even think, much less speak, of others.

Kanda 7/Sukta 38 (Marriage Vow)

Vanaspati Devata, Atharva Rshi

इदं खनामि भेषजं मां पश्यमभिरोदम् ।
परायतो निवर्तनमायतः प्रतिनन्दनम् ॥ १ ॥

1. *Idaṁ khanāmi bheṣajam mām̐paśyamabhiro-
rudam. Parāyato nivartanamāyataḥ pratina-
ndanam.*

I bring up and offer you this herbal token of love for me which is self-attractive and love afflictive exclusively towards me with freedom from fear. It would make you pine for me from afar, bring you back and exhilarate you with joy when you arrive back home.

येना॑ निच॒क्र आ॑सुरीन्द्रं दे॒वेभ्य॑स्प॒रि ।

तेना॑ नि कु॒र्वे त्वाम॑हं यथा॒ तेऽसा॑नि सुप्रि॒या ॥ २ ॥

2. *Yenā nicakra āsurīndram devebhyaspari.
Tenā ni kurve tvāmahaṁ yathā te'sāni supriyā.*

It is inspiring for the mind and heart, Asuri, the same which raises Indra, the soul, to a superior position over the other noble people. By that I bind you to me so that I would be the only and exclusive love of yours in life.

प्र॒तीची॑ सोम॑मसि प्र॒तीच्यु॑त सूर्य॑म् । प्र॒तीची॑ वि॒श्वान्दे॒वान्तां॑
त्वा॒च्छाव॑दामसि ॥ ३ ॥

3. *Pratīcī somamasi pratīcyuta sūryam.
Pratīcī viśvāndevāntām tvācchāvadāmasi.*

You are a metaphor of the moon before me in beauty. You are a metaphor of the sun before me in brilliance. You are an embodiment of all nobilities of the world before me. That's why and how we praise and exalt you.

अ॒हं व॑दामि ने॒त्त्वं स॒भायाम॑ह त्वं वद॑ ।

ममे॒दस॒स्त्वं के॒वलो॒ नान्या॑सां की॒र्तया॑श्च॒न ॥ ४ ॥

4. *Ahaṁ vadāmi nettvaṁ sabhāyāmaha tvaṁ vada.
Mamedasastvaṁ kevalo nānyāsāṁ kīrtayāścana.*

It is I who would speak here, not you. You speak and declare in the assembly: You be only mine, do not even think, much less speak, of others.

यदि वासि तिरोज्जनं यदि वा नद्य स्तिरः ।
इयं ह मह्यं त्वामोषधिर्बद्ध्वेव न्यानयत् ॥ ५ ॥

5. *Yadi vāsi tirojanam yadi vā nadya stiraḥ. Iyam
ha mahyam tvāmoṣadhirbaddhveva nyānayāt.*

If you are far away from our people, if you are beyond the rivers, this herbal token of love would draw you back home as the one tied in bond, as you are.

Kanda 7/Sukta 39 (Rain)

Suparna, Sun, Devata, Praskanva Rshi

दिव्यं सुपूर्णं पयसं बृहन्तमपां गर्भं वृषभमोषधीनाम् ।
अभीपतो वृष्ट्या तर्पयन्तमा नो गोष्ठे रयिष्ठं स्थापयाति ॥ १ ॥

1. *Divyam suparṇam payasaṁ bṛhantamapāṁ
garbham vṛṣabhamoṣadhīnām. Abhīpato vṛṣṭyā
tarpayantamā no goṣṭhe rayiṣṭhām sthāpayāti.*

May the Lord bring in to our land rain showers of the cloud, divine bird like the sun, bearing abundant milk of life, condensed body of waters, life giver of herbs, filling the earth with showers falling in rain, laden with wealth.

Kanda 7/Sukta 40 (Lord of Nectar Sweets)*Sarasvan Devata, Praskanva Rshi*

यस्य ब्रतं पशवो यन्ति सर्वे यस्य ब्रत उ॒पतिष्ठन्त॒ आपः ।
 यस्य ब्रते पु॒ष्टपति॒र्निविष्ट॒स्तं सर॑स्वन्त॒मव॑से हवामहे ॥ १ ॥

1. *Yasya vrataṁ paśavo yanti sarve yasya vrata upatiṣṭhanta āpaḥ. Yasya vrate puṣṭapatirni-
viṣṭastam sarasvanta-mavase havāmahe.*

For our protection, promotion, peace and progress, we invoke the generous Lord of the showers of life, light and wealth, Sarasvan, in whose law all living beings live and work, in whose law and discipline all the waters flow, and in whose law and discipline the life giver of mother nature, Pusha, the sun, is established in orbit.

आ प्र॒त्यञ्चं दा॒शुषे॑ दा॒श्वान्सं॑ सर॑स्वन्तं पु॒ष्टपति॑र॒यिष्ठाम् ।
 रा॒यस्पोषं॑ श्रव॒स्युं वसा॑ना इ॒ह हु॒वेम॑ सद॒नं रयी॑णाम् ॥ २ ॥

2. *Ā pratyañcam dāśuṣe dāśvāṁsam sarasvantaṁ puṣṭapatiṁ rayiṣṭhām. Rāyaspoṣaṁ śravasyuṁ vasānā iha huvema sadanaṁ rayīṇām.*

Loving, dedicated and abiding here in divine law, we invoke the innermost presence of divine Sarasvan, Lord of the showers of light and life, direct giver of fulfilment to the generous self-sacrificer, giver of refulgence to the sun, promoter of life, treasure-hold of all wealth, promoter of the world's wealth of nourishment for nature and humanity, and the ultimate seed and seat of all wealth, honour and excellence. The Lord is Shravasyu, He listens, we invoke and adore.

Kanda 7/Sukta 41 (All Watchful Presence)

Shyena Devata, Praskanva Rshi

अति धन्वान्यत्यपस्तर्द श्येनो नृचक्षा अवसानदर्शः ।
तरन्विश्वान्यवरं रजांसीन्द्रेण सख्या शिव आ जगम्यात् ॥१॥

1. *Ati dhanvānyatyapastatarda śyeno nṛcakṣā avasānadarśaḥ. Taranviśvānyavarā jarām-sīndreṇa sakhyā śiva ā jagamyāt.*

Lord Almighty, refulgent as Shyena, the celestial sun, pervades across the spaces and the regions of water, breaks the clouds over desert lands and, ultimately, destroys them all, too, watching the end of it all. May the Lord, all watchful of humanity, crossing over regions of the universe hitherward, come and be kind to us with love as friend of the human soul.

श्येनो नृचक्षा दिव्यः सुपर्णः सहस्रपाच्छतयोनिर्वयोधाः ।
स नो नि यच्छद्वसु यत्पराभृतमस्माकमस्तु पितृषु स्व-
धावत् ॥ २ ॥

2. *Śyeno nṛcakṣā divyaḥ suparṇaḥ sahasrapā-cchatayonirvayodhāḥ. Sa no ni yacchādvasu yatparābhṛtamasmā-kamastu pitṛṣu svadhāvat.*

Lord Almighty, Shyena, divine bird of infinite power and motion, all moving universal presence, eternal home and origin of countless regions, wielder and giver of food, health and power, may He, all watching lord ruler of humanity, give us wealth, honour and excellence, peace and settlement which may be like our ancestral heritage from our forefathers brought from the farthest high.

Kanda 7/Sukta 42 (Freedom from Disease)*Soma-Rudrau Devata, Praskanva Rshi*

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
बाधेथां दूरं निरर्हति पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत् ॥ १ ॥

1. *Somārudrā vi vr̥hataṁ viṣūcīmamīvā yā no gaya-māviveśa. Bādheṭhāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenah pra mumuktamasmat.*

O Soma, herbal medication, and Rudra, pranic vitality, physician and the Health-care system, cure and root out the disease that has entered our body, home and society. Ward off the infectious and contagious calamity with curative and preventive measures and thus release us from the evil.

सोमारुद्रा युवमेतान्यस्मद्विश्वा तनूषु भेषजानि धत्तम् । अव
स्यतं मुञ्चतं यन्नो असत्तनूषु बद्धं कृतमेनो अस्मत् ॥ २ ॥

2. *Somārudrā yuvametānyasmadviśvā tanūṣu bheṣajāni dhāttam. Ava syataṁ muñcataṁ yanno asattanūṣu baddham kṛtamenō asmat.*

O Soma and Rudra, ruler and physician, both of you strengthen our body system with all these medical efficacies. Throw out of us and release us from whatever ailment persists in our bodies for reasons of weakness or trespass we might have committed and suffered.

Kanda 7/Sukta 43 (Language)*Vak Devata, Praskanva Rshi*

शिवास्त एका अशिवास्त एकाः सर्वा बिभर्षि सुमनस्य-
मानः । तिस्रो वाचो निहिता अन्तरस्मिन्तासामेका वि
पपातानु घोषम् ॥ १ ॥

1. *Śivāsta ekā aśivāsta ekāḥ sarvā bibharṣi sumana-syamānaḥ. Tisro vāco nihitā antarasmintāsāmekā vi papātānu ghoṣam.*

One order of your language is good, positive, auspicious and peaceable, the other is not good, it is negative, inauspicious and full of strife. The human being, though comfortable at heart, bears both the orders within. Another way, man bears three orders of language in the mind, they are Ida, the absolute, Sarasvati, the sacred universal, and Bharati, the language in use. (Yet another way, man bears four orders of language in the mind, they are Para, the absolute, Pashyanti, the conceivable, Madhyama, the thought form, and Vaikhari, the language in use.) Of these three, (or four) embedded in the mind within, one, Bharati, or Vaikhari, the language in use, auspicious as well as inauspicious, goes forward in objective form through the medium of speech.

Kanda 7/Sukta 44 (Presence and Power Divine)

Indra-Vishnu Devate, Praskanva Rshi

उ॒भा जि॒ग्यथु॒र्न परा॑ जये॒थे न परा॑ जि॒ग्ये क॒तरश्च॑नै॒नयोः ।
इन्द्र॑श्च वि॒ष्णो यद॑र्पस्पृ॒धेथां त्रे॒धा स॒हस्रं॑ वि तदै॑र-
ये॒थाम् ॥ १ ॥

1. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainayoḥ. Indraśca viṣṇo yadapa-spr̥dhethām tredhā sahasraṁ vi tadairayethām.*

Vishnu, omnipresent Divinity, Indra, omnipotent force of Divinity, you are always victorious, you are

never defeated, no one can subdue you. When you both challenge, you subdue the enemy you fight thousands and three-ways disperse them.

(Indra and Vishnu have been interpreted by Swami Dayananda as commander of the forces and ruler of a Rashtra. On the cosmic level, Vishnu may be interpreted as the omnipresent creator, and Indra, as his cosmic will, and the battles as the dynamics of evolution three-ways: Sattva, Rajas and Tamas modes of Prakrti. In the spiritual sense, Vishnu may be interpreted as the divine presence, and Indra as as the human soul. When the human being acts under the umbrella of God, all adversarial negativities are subdued.)

Kanda 7/Sukta 45 (Removal of Jealousy)

*Irshya-apanayanam Bheshajam Devata, Praskanva,
Atharva Rshis*

जनाद्विश्वजनीनात्सिन्धुतस्पयाभृतम् । दूरात्त्वा मन्य उद्भूत-
मीर्ष्याया नाम भेषजम् ॥ १ ॥

1. *Janādviśvajanīnātsindhutaspyābhṛtam. Dūrā-
ttvā manya udbhṛtamīrṣyāyā nāma bheṣajam.*

From a far off people really interested in the good of humanity, from the sea and people with equally broad mind that far, I believe, you have been brought and developed as a sure cure for jealousy.

अग्नेरिवास्य दहतो दावस्य दहतः पृथक् । एतामेतस्येर्ष्या-
मुदनाग्निमिव शमय ॥ २ ॥

2. *Agnerivāsyā dahato dāvasya dahataḥ pṛthak.
Etāmetasyerṣyāmudnāgnimiva śamaya.*

Like fire extinguished by water, calm down the jealousy of this man burning like blazing fire, indeed blazing like forest fire by itself without obstruction.

(What could be the antidote or cure: It could be a herb or a learned psychiatrist.)

Kanda 7/Sukta 46 (Gift of Fertility)

Sinivali Devata, Atharva Rshi

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।

जुषस्व हव्यमाहुतं प्रजां देवि दिदिद्धि नः ॥ १ ॥

1. *Sinīvālī prthuṣṭuke yā devānāmasi svasā.*
Juṣasva havyamāhutaṁ prajāṁ devi didiḍḍhi naḥ.

O Sinivali, gracious lady of the home, beautiful and adorable, you are a sister of divinities, the very spirit of fertility. Pray love and accept the sacred gift of love of conjugality and bless us with noble progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरि ।

तस्यै विश्पत्यै हविः सिनीवात्यै जुहोतन ॥ २ ॥

2. *Yā subāhuḥ svaṅguriḥ suṣūmā bahuśūvarī.*
Tasyai viśpatnyai haviḥ sinīvālyai juhótana.

Noble of arms and delicate of fingers, leading light of peace and conjugal prosperity, mother of the brave is the liberal lady of the home. Offer the best and loveliest homage to the mother of the nation, maker of the home, the very spirit of grace and fertility.

या विश्पत्नीन्द्रमसि प्रतीची सहस्रस्तुकाभियन्ती देवी ।

विष्णोः पत्नि तुभ्यं राता हवींषि पतिं देवि राधसे चोद-
यस्व ॥ ३ ॥

3. *Yā viśpatnīndramasi prātīcī sahasrastukābhi-
yantī devī. Viṣṇoḥ patni tubhyam rātā havīmṣi
patim devi rādhase codayasva.*

O Sinivali, mother of the nation's children, first and only lady of Indra, master of the home, celebrated by thousands, divine spirit moving forward, favourite sustainer of Vishnu, yajnic system of the family institution, we offer you gifts of love and homage of sanctity. O Spirit of divine fertility, inspire your husband for the achievement of success, prosperity and excellence of life.

Kanda 7/Sukta 47 (Life Partner)

Kuhu Devata, Atharva Rshi

कुहूँ देवीं सुकृतं विद्वानापसमस्मिन्यज्ञे सुहवा जोहवीमि ।
सा नो रयिं विश्ववारं नि यच्छद्ददातु वीरं शतदाय-
मुक्थ्यम् ॥ १ ॥

1. *Kuhūm devīm sukr̥taṁ vidmanāpasamasmin-
yajñe suhavā johavīmi. Sā no rayim viśvavāraṁ
ni yacchāddadātu vīraṁ śatadāyamukthyam.*

I invoke and invite 'Kuhu', adorable lady of sweet word and voice, divine of mien and noble in manners, enlightened and wise in action, to join me in this holy home yajna of conjugality, and pray may she give us the progeny of noble wealth of character and universal value, admirable, brave and creative in a hundred ways.

कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत ।
शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु ॥ २ ॥

1. *Kuhūrdevānāmamṛtasya patnī havyā no asya haviṣo juṣeta. Śṛṇotu yajñamuśatī no adya rāyaspoṣaṁ cikituṣī dadhātu.*

Favourite of the people of divine knowledge and character, sustainer of life's immortal values, intimate friend and companion, may kuhu, the sweet and lovely lady, accept this offer of homage. May she listen now and join our home yajna of conjugality with love in full awareness and bring us prosperity of health and happiness with wealth and advancement at the present time.

Kanda 7/Sukta 48 (Enlightened Love)

Raka Devata, Atharva Rshi

राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्वना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-
मुक्थ्यम् ॥ १ ॥

1. *Rākāmahaṁ suhavā suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Śīvyatvapah sūcyācchidyamānayā dadātu vīraṁ śatadā-yamukthyam.*

With sweetest words of love and adoration I solicit my noble and admirable lady love of light, Raka, who, harbinger of all good fortune, I pray, may listen to me, appreciate my sincerity from the depth of her heart, give me a brave, adorable progeny of hundredfold creativity, and thus weave the web of familial duties with the faultless needle of love and wisdom in conjugal cooperation.

यास्ते राके सुमतर्यः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागीहि सहस्रापोषं सुभगे रराणा ॥ २ ॥

2. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrāpoṣaṁ subhage rarāṇā.*

O Raka, lovely lady of light and generosity, noble are your thoughts and plans, and beautiful your acts of homely management by which you bring in the wealth and pleasures of a happy home to the generous man. With all these, O blessed harbinger of good fortune, happy at heart, come now and bless us, giving a thousand gifts of growth and prosperity.

Kanda 7/Sukta 49 (Prayer for Peace and Protection)

Devapatnyah Devata, Atharva Rshi

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः
शर्म यच्छन्तु ॥ १ ॥

1. *Devānām patnīruśatīravantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchantu.*

May the Devapatnis, noble consorts of blessed people, like the essential powers of the divinities of nature, doing good to all with love and passion, protect us for strength and advancement and for success and victory in the fields of life's struggle for progress. All those that are on earth and are active in human affairs, like nature's divinities on the earth and in the waters, abiding by the laws of nature and the laws and discipline of humanity, divine and adorable, provide us peace, protection and comfortable settlement in happy homes.

उत॒ ग्रा व्य॑न्तु दे॒वप॑त्नीरिन्द्रा॒ण्यग्नि॑रा॒द्य॒श्विनी॑ राट् । आ रोद॑सी
वरु॒णा॒नी शृ॑णोतु व्य॑न्तु दे॒वीर्य॑ ऋतु॒र्जनी॑नाम् ॥ २ ॥

2. *Uta gnā vyantu devapatnīrindrāṇyagnāyāśvinī
rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devīrya
ṛturjanīnām.*

Let all divine women, like words of Divinity, all Devapatnis, Indrani, first lady like light of the sun, Agnayaī, consort of the leader like the heat of fire, Ashvini, women in the field of speed and technology, like light of the sun and moon, Rodasi, consort of Rudra, powers of health and justice like heaven and earth, Varunani, consort of Varuna, powers of security and punishment, like fluidity of water, listen and help us according to women's seasons.

Kanda 7/Sukta 50 (Victory by Karma)

Indra Devata, Angira Rshi

यथा॑ वृक्षम॒शनिर्वि॑श्वाह॒ हन्त्य॑प्र॒ति । ए॒वाहम॑द्य कि॒तवान्-
क्षैर्ब॑ध्यासम॒प्रति ॥ १ ॥

1. *Yathā vṛkṣamaśanirviśvāhā hantyaप्रति.
Evāhamadya kitavānakṣairbadhyāsamप्रति.*

Just as lightning always strikes the tree down without exception or obstruction, so shall I round up and smite the gambler without relent by the force of law.

तुरा॑णा॒म॒तुरा॑णां वि॒शाम॑वर्जु॒षीणा॑म् । स॒मैतु॑ वि॒श्वतो॑ भगो॑
अन्त॑र्ह॒स्तं कृ॑तं म॒म ॥ २ ॥

2. *Turāṇāmaturāṇāṃ viśāmavarjuṣīṇām.
Samaitu viśvato bhago antarhastam mama.*

Whether they are smart rich wasters or simple hard-pressed fools, let the entire power and money of people addicted to gambling come under my control confiscated under law by Aksharaja, controller of gambling.

ईडे अग्निं स्वावसुं नमोभिरिह प्रसक्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणं मरुतां स्तोममृध्याम् ॥ ३ ॥

3. *Īde agniṁ svāvasuṁ namobhiriha prasakto vi cayatkṛtaṁ naḥ. Rathairiva pra bhare vājaya-dbhiḥ pradakṣiṇaṁ marutāṁ stomamṛdhyām.*

I adore Agni, Ruler and leader, who holds and controls the nation's own wealth without any debt. Let him, concentrated on the commonwealth, take stock of our actions and achievements in the field of wealth and production. As I raise the wealth and honour of the nation as with chariots laden with wealth and victory, so do I receive as well as promote the honour and prestige of our vibrant people and our forces.

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरीयः सुगं कृधि प्र शत्रूणां मघवन्वृष्या
रुज ॥ ४ ॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśamudavā bharebhare. Asmabhyamindra varīyaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavanvṛṣṇyā ruja.*

With you as Ruler and leader for our guidance, let us win over the surrounding rivals and adversaries. Pray reserve for us our share in every struggle for victory and prosperity. O Indra, lord of glory, whatever is best for us, make that simple and straight for us to achieve,

and break down the force and morale of the opponents.

अजैषं त्वा संलिखितमजैषमुत संरुधम् ।
अविं वृको यथा मथदेवा मथ्नामि ते कृतम् ॥ ५ ॥

5. *Ajaiṣaṁ tvā sanlikhitamajaiṣamuta sanrudham.
Aviṁ vṛko yathā mathadevā mathnāmi te kṛtam.*

I have conquered you even though guarded in a fort surrounded by a moat, and I crush whatever evil you have done as a wolf crushes a sheep.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले ।
यो देवकामो न धनं रुणद्धि समित्तं रायः सृजति स्व-
धाभिः ॥ ६ ॥

6. *Uta prahāmatidīvā jayati kṛtamiva svaghñī vi
cinoti kāle. Yo devakāmo na dhanam ruṇaddhi
samittam rāyaḥ sṛjati svadhābhiḥ.*

And an expert player with initiative and at calculated risk takes on the advancing adversary and wins and, like a master gamesman, collects his innings at the end of game time. Then, if he, like a lover of divinities and positive achievement, preserves but does not block his money, the wealth, of its own productive nature and potential, creates more and more for him (he being an expert player and user of money).

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ ७ ॥

7. *Gobhiṣṭaremāmatim durevām yavena vā kṣudham
puruhūta viśve. Vayam rājasu prathamā dhanā-
nyariṣṭāso vṛjanībhirjayema.*

O Ruler, universally loved and invoked, let us solve the difficult problem of ignorance and poverty by education, and development of land and cattle. Let us solve the problem of hunger by the development of barley. Let us be the first among independent nations and, healthy and unviolated, let us win wealth by our efforts in our own ways.

कृतं मे दक्षिणे हस्ते जय्यो मे सव्य आहितः ।

गोजिद्ध्यासमश्वजिद्धनंजयो हिरण्यजित् ॥ ८ ॥

8. *Kṛtaṁ me dakṣiṇe haste jayo me savya āhitah.
Gojiddhūyāsamaśvajiddhananjayo hiraṇyajit.*

With action in my right hand, success and victory lies collected in the left. Let me be the winner of cows, lands and culture, horses and achievement, money and wealth of gold and grace.

अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव ।

सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत ॥ ९ ॥

9. *Akṣāḥ phalavatīm dyuvaṁ datta gāṁ kṣīriṇīmiva.
Saṁ mā kṛtasya dhārayā dhanuḥ snāvneva nahyeta.*

O citizens of the land, active, enlightened and balanced all in your orbit, give me brilliant fruitful knowledge of life and the world like the mother cow overflowing with milk, and join me with the main stream of action at the optimum as the string binds the bow at both ends.

Kanda 7/Sukta 51 (Prayer for Protection)

Indra-Brhaspati Devata, Angira Rshi

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु ॥ १ ॥

1. *Brhaspatirnaḥ pari pātu paścādutottarasmā-
dadharādaghāyoḥ. Indraḥ purastāduta madhyato
naḥ sakḥā sakhibhyo varīyaḥ kṛṇotu.*

May Brhaspati, sagely scholar of the Veda, with divine knowledge, protect us all round from behind, from above and from below against evil doers. May Indra, the ruler, protect us against evil doers from the front and from within, friend of friends as he is, and may he raise us to superior virtue and eminence.

Kanda 7/Sukta 52 (Knowledge)

Ashvins Devata, Atharva Rshi

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमि-हास्मासु नि यच्छतम् ॥ १ ॥

1. *Sañjñānaṁ naḥ svebhiḥ sañjñānamaraṇe-bhiḥ.
Sañjñānamaśvinā yuvamihāsmāsu ni yacchatam.*

Let us have harmony and unanimity of mind with our people around, also harmony and unanimity of mind and understanding with the distant and the foreigners. O Ashvins, complementary powers of senior's communication, mother and father, teacher and preacher, authorities of government and law, in life here, give us harmony, unanimity and mutual understanding of perception, opinion and will in life and corporate affairs.

सं जानामहै मनसा सं चिक्त्वा मा युष्महि मनसा दैव्येन ।
मा घोषा उत्स्थुर्बहुले विनिर्हते मेषुः पप्तदिन्द्रस्याहन्यागते ॥ २ ॥

2. *Sam jānāmahai manasā sam cikitvā mā yuṣmahi manasā daivyena. Mā ghoṣā utsthurbahule vinirhate meṣuḥ paptadindrasyāhanyāgate.*

With equanimity of mind and soul let us know and be together in harmony. Being knowledgeable with divine mind and soul in unanimity, let us never disagree, never part, never divide. Even when mighty deadly occasions arise, let no voices of dissent and division arise so that when the day of reckoning arrives, the strike of Indra, ruler and ultimate master, falls not on us.

Kanda 7/Sukta 53 (Good Health and Age)

Agni, Brhaspati, Ashvins Devatah, Brahma Rshi

अमुत्रभूयादधि यद्यमस्य बृहस्पतेर्भिर्शस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्देवानामग्रे भिषजा
शचीभिः ॥ १ ॥

1. *Amutrabhūyādadhi yadyamasya bṛhaspatera-bhi-śasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyumasmaddevānāmagne bhiṣajā śacībhiḥ.*

O Agni, lord of life and light, and since you have saved us from the possible malediction of Yama, lord of life and death, and his justice beyond there in the other world, and from the justice of Brhaspati, Spirit of expansive nature's dynamics of change, now, O Lord, we pray, may the Ashvins, physicians of divinities, prana and apana energies, with their power and acts, ward off death from us before fullness and achievement of fulfilment.

सं क्रामतं मा जहीतं शरीरं प्राणापानौ ते स्युजाविह स्ताम् ।
शतं जीव शरदो वर्धमानोऽग्निष्टे गोपा अधिपा वसिष्ठः ॥ २ ॥

2. *Sam krāmataṁ mā jahītaṁ śarīraṁ prāṇāpānau te sayujāviha stām. Śataṁ jīva śarado vardhamāno’ gniṣṭe gopā adhipā vasiṣṭhaḥ.*

O prana and apana, Ashvins, divine energies and harbingers of good health, come together, do not forsake the body of man. O man, let prana and apana together be here with you. Live a full hundred years, growing and advancing in health and age. Agni is your protector, supreme promoter, highest, best and most refulgent guardian.

आयुर्यत्ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम् ।
अग्निष्टदाहार्निर्ऋतेरुपस्थात्तदात्मनि पुनरा वैशयामि ते ॥ ३ ॥

3. *Āyuryatte atihitaṁ parācāirapānaḥ prāṇaḥ punarā tāvitām. Agniṣṭadāhārnir-ṛterupasthāttadātmani punarā veśayāmi te.*

O man, if your life’s vitality is run out for any reason, internal or external, let the two, prana and apana energies, come back again. Agni, life’s living vitality, would bring you back from the clutches of calamity. That living vitality, life energy, I restore into your body, mind and soul.

मेमं प्राणो हासीन्मो अपानो विहाय परा गात् ।
सप्तर्षिभ्य एनं परि ददामि त एनं स्वस्ति जुरसै वहन्तु ॥ ४ ॥

4. *Memam prāṇo hāsīnmo apāno vahāya parā gāt. Saptarṣibhya enam pari dadāmi ta enam svasti jarase vahantu.*

Let not prana forsake this person. Let not apana leave him and go out. I entrust this person to the vitality and energies of Saptarshis, i.e., five senses, mind and intelligence, or, five main pranas, Dhananjaya prana and Sutratma, cosmic spiritual vitality, which may support, sustain and conduct him with peace and comfort unto full old age.

प्र वि॒शतं प्रा॒णापा॒नाव॒न्ड्वा॒हा॒विव ब्र॒जम् ।

अ॒यं ज॒रि॒म॒णः शे॒व॒धि॒ररि॑ष्ट इ॒ह वर्ध॑ताम् ॥ ५ ॥

5. *Pra viśataṁ prāṇāpānāvanaḍvāhāviva vrajam.
Ayaṁ jarimṇaḥ śevadhirariṣṭa iha vardhatām.*

O prana and apana vitalities, enter this person with your energy and vitality like two chariot bulls taking to the road to conduct the master to his destination. This person is a living treasure-hold of health and age, which, on your entry, may grow and go on forward on life's journey without hurt or damage here.

आ ते प्रा॒णं सु॒वाम॑सि॒ परा॒ यक्ष॑मं सु॒वामि॑ ते ।

आयु॑र्नो वि॒श्वतो॑ दध॒द्यम॑ग्निर्व॒रेण्यः ॥ ६ ॥

6. *Ā te prāṇaṁ suvāmasi parā yakṣamaṁ suvāmi te.
Āyurno viśvato dadhadayamagnirvareṇyaḥ.*

O man, we inspire and vitalise your pranic energy from strength to strength. We devitalise and throw out your consumptive negativities. May this Agni, vital heat and energy of health, cherished and adorable, bring us health and long age from all sides in all ways.

उ॒द्व॒यं त॑म॒स॒स्प॒रि रो॒ह॒न्तो॒ ना॒कमु॑त्त॒मम् ।

दे॒वं दे॒व॒त्रा सूर्य॑म॒ग॒न्म॒ ज्योति॑रु॒त्त॒मम् ॥ ७ ॥

7. *Udvayaṁ tamasaspari rohanto nākamuttamam.
Devam devatrā sūryamaganma jyotiruttamam.*

May we, rising higher and higher beyond the dark to the highest heaven, reach the sun, highest light of the high, divinest of the divines.

Kanda 7/Sukta 54 (Knowledge and Karma)

Shachipati Indra Devata, Bhrgu Rshi

ऋचं सामं यजामहे याभ्यां कर्माणि कुर्वते ।
एते सदसि राजतो यज्ञं देवेषु यच्छतः ॥ १ ॥

1. *Ṛcam sāma yajāmahe yābhyāṁ karmāṇi kurvate.
Ete sadasi rājato yajñam deveṣu yacchataḥ.*

We honour and live and work by Rks and Samans, hymns of knowledge and joy of piety and devotion. People perform their duties and do their work by knowledge and the value of knowledge and work for joyous fulfilment. These two, Rks and Samans, therefore, shine in the meeting hall of the enlightened, sustain and extend joint actions of holiness among the wise and lead them to success.

ऋचं सामं यदप्राक्षं हविरोजो यजुर्बलम् ।
एष मा तस्मान्मा हिंसीद्वेदः पृष्टः शचीपते ॥ २ ॥

2. *Ṛcam sāma yadaprākṣam havirojo yajurbalam.
Eṣa mā tasmānmā himsīdvedaḥ prṣṭaḥ śacīpate.*

I have asked for and tried to know by Rks, learn the value by Samans, and perform by application of the Yajus, hymns of knowledge applied. And I have asked for and learnt the materials of yajna in action in pursuit of strength and lustre for life. Therefore, I pray, O

Shachipati, Indra, lord of noble action, let this knowledge, Veda, asked for and received, not lead me, for that reason of attainment, to violence against others and ultimately to violence against me.

Kanda 7/Sukta 55 (The Vedic Way)

Indra Devata, Bhrgu Rshi

ये ते पन्थानोऽव दिवो येभिर्विश्वमैरयः ।
तेभिः सुमन्या धेहि नो वसो ॥ १ ॥

1. *Ye te panthāno'va divo yebhirviśvamairayah.
Tebhiḥ sumnayā dhehi no vaso.*

O Vasu, lord giver of peace and settlement, all those paths of yours by which you move the world of existence onward are paths of heavenly light here on earth. By those very paths of light, pray, establish us in a life of peace and progress without violence to anyone.

Kanda 7/Sukta 56 (Poison Cure)

Oshadhi Brahmanaspati Devata, Atharva Rshi

तिरश्चिराजेरसितात्पृदाकोः परि संभृतम् ।
तत्कृङ्कपर्वणो विषमियं वीरुदनीनशत् ॥ १ ॥

1. *Tiraścirājerasitātpṛdākoḥ pari sambhṛtam.
Tatkaṅkaparvaṇo viṣamiyaṁ vīrudanīnaśat.*

This herb has destroyed the poison received from the bite of a striped, black, poisonous snake.

इयं वीरुन्मधुजाता मधुश्चुन्मधुला मधूः ।
सा विहुतस्य भेषज्यथो मशकजम्भनी ॥ २ ॥

2. *Iyaṁ vīrunmadhujātā madhuścunmadhulā madhūḥ. Sā vihrutasya bheṣajyatho maśa-kajambhanī.*

This herb is born of honey, full of honey, honey sweet, honey itself. It is Mashaka-jambhani, killer of mosquitoes, and it is an antidote of deadly poison.

यतो दृष्टं यतो धीतं ततस्ते निर्व्वयामसि ।

अर्भस्य तृप्रदंशिनो मशकस्यारसं विषम् ॥ ३ ॥

3. *Yato daṣṭaṁ yato dhītaṁ tataste nirhvayāmasi. Arbhasya tṛpradaṁśino maśakasyārasaṁ viṣam.*

Where the bite is, from where the blood has been sucked, from there we remove the little smarting mosquito's poison already rendered ineffective.

अयं यो वक्रो विपरुर्व्विज्ञो मुखानि वक्रा वृजिना

कृणोषि । तानि त्वं ब्रह्मणस्पत इषीकामिव सं नमः ॥ ४ ॥

4. *Ayaṁ yo vakro viparurvyāṅgo mukhāni vakrā vṛjinā kṛṇoṣi. Tāni tvaṁ brahmaṇaspata iṣīkāṁiva saṁ namaḥ.*

O Brahmanaspati, physician, this patient is twisted in body, his joints are slack, his limbs are crippled, his mouth, face, teeth and tongue are all deformed and crooked, all these he twists and twirls. Pray put them back in proper shape and order as munja grass.

अरसस्य शर्कोटस्य नीचीनस्योपसर्पतः । विषं ह्यस्या-
दिष्यथो एनमजीजभम् ॥ ५ ॥

5. *Arasasya śarkoṭasya nīcīnasyopasarpataḥ. Viṣaṁ hyasyādiṣyatho enamañjabham.*

I destroy the poison of this bloodless scorpion coming up crawling from below, and I have crushed it.

न ते बाह्वोर्बलमस्ति न शीर्षे नोत मध्यतः ।

अथ किं पापयामुया पुच्छे बिभर्ष्यर्भकम् ॥ ६ ॥

6. *Na te bāhvorbalamasti na śīrṣe nota madhyataḥ.
Atha kiṁ pāpayāmuyā pucche bibharṣyarbha-
kam.*

O Scorpion, there is no strength in your arms, nor in the head, nor in the middle of the body. Then by what mischievous evil do you hold the little but smarting poison in your tail-sting?

अदन्ति त्वा पिपीलिका वि वृश्चन्ति मयूर्यः ।

सर्वे भल ब्रवाथ शार्कोटमरुसं विषम् ॥ ७ ॥

7. *Adanti tvā pipīlikā vi vṛścanti mayūryaḥ.
Sarve bhala bravātha śārkoṭamarasaṁ viṣam.*

O Scorpion, O snake, the ants eat you up. The peahens cut up and eat you up. Be careful, O people, and warn well against the sapless poison of the scorpion and the snake.

य उभाभ्यां प्रहरसि पुच्छेन चास्ये न च ।

आस्ये न ते विषं किमु ते पुच्छधावसत् ॥ ८ ॥

8. *Ya ubhābhyāṁ praharasi pucchena cāsyē na ca.
Āsyē' na te viṣaṁ kimu te pucchadhāvasat.*

O Scorpion, you attack with both the tail and the mouth. In your mouth there is no poison. Then how come there is poison in the tail?

Kanda 7/Sukta 57 (Inner Strength)

Sarasvati Devata, Vamadeva Rshi

यदाशसा वदतो मे विचुक्षुभे यद्याचमानस्य चरतो जनाँ
अनु । यदात्मनि तन्वो ऽ मे विरिष्टं सरस्वती तदा पृणद्
घृतेन ॥ १ ॥

1. *Yadāśasā vadato me vicukṣubhe yadyācamā-
nasya carato janāñ anu. Yadātmani tanvo me
viriṣṭaṁ sarasvatī tadā pṛṇad ghṛtena.*

If I am agitated at heart while speaking and dealing with people with expectation, or for solicitation, or with commitment, then denied and hurt, then whatever is bruised at the core of my heart and soul, may Sarasvati repair that damage with the balmy softness of her creamy wisdom.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतवृतानि ।
उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः ॥ २ ॥

2. *Sapta kṣaranti śīśave marutvate pitre putrāso
apyavīvṛtannṛtāni. Ubhe idasyobhe asya rājata
ubhe yatete ubhe asya puṣyataḥ.*

Seven gifts of Mother Nature, five senses with mind and intelligence, five pranas with Sutratma and Dhananjaya, bring showers of milky nourishment for the vibrant soul residing in the body, as children do good and bring hope and fulfilment to the parent, and they also abide by the laws of eternal truth as they serve the soul. Also, there are two other potentials which serve the soul, they shine and bring light and lustre for it, they are both active, and both nourish, promote and advance it in life. These are prana and apana energies

of nature gifted to man.

Kanda 7/Sukta 58 (Food for Strength)

Indra-Varuna and others Devata, Kaurupathi Rshi

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रतौ ।
युवो रथो अध्वरो देववीतये प्रति स्वसंरमुप यातु पीतये ॥ १ ॥

1. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibatam
dhṛtavratau. Yuvo ratho adhvaro devavītayē prati
svasaramupa yātu pītayē.*

Indra and Varuna, sun and moon, winds and waters, powers of governance and law and justice, ruler and people, seasoned and disciplined in your own law and function, protectors and promoters of your own creations, come, promote and taste of this exhilarating soma of joy distilled for you. May your chariot of love and non-violence move by paths of rectitude and visit every home every day for the protection, promotion and exhilaration of the sagely divines and brilliant people.

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृष्णा वृषेथाम् ।
इदं वामन्ध्रः परिषिक्तमासद्यास्मिन्बर्हिषि मादयेथाम् ॥ २ ॥

2. *Indrāvaruṣā madhumattamasya vṛṣṇaḥ somasya
vṛṣaṇā vṛṣethām. Idam vāmandhaḥ pariṣiktamā-
sadyāsmīnbarhiṣi mādayethām.*

Indra and Varuna, generous and virile, give us profuse showers of the sweetest and most exciting soma. Here is this food prepared and seasoned for you, come, be seated on this vedi, enjoy and promote our happiness and prosperity.

Kanda 7/Sukta 59 (The Evil of Curse)

Arinashanam Devata, Badarayani Rshi

यो नः शपादशपतः शपतो यश्च नः शपात् । वृक्षइव विद्युता
हत आ मूलादनु शुष्यतु ॥ १ ॥

1. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt.
Vṛkṣa-iva vidyutā hata ā mūlādanu śuṣyatu.*

Whoever curses us who curse not, and whoever curses us though we too revile the curse, would dry up and die out like a tree struck by lightning, upto the very roots.

Kanda 7/Sukta 60 (Happy Home)

Grhapati Devata, Brahma Rshi

ऊर्जं बिभ्रद्वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण ।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत् ॥ १ ॥

1. *Ūrjaṁ bibhradvasuvaniḥ sumedhā aghoreṇa cakṣuṣā mitriyeṇa. Grhānaimi sumanā vanda-
māno ramadhvaṁ mā bibhīta mat.*

Bearing strength and enthusiasm, comfortable with money and success, happy at heart and noble in understanding and intelligence, I come and take residence in the home with the inmates, looking at all with a loving friendly eye, full of respect for all. O friends and members of the family, enjoy yourselves, fear nothing, not me. (Thus the house-holder enters the new home, let us say, to settle after his education and training.

इमे गृहा मयोभुव ऊर्जस्वन्तः पर्यस्वन्तः ।

पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः ॥ २ ॥

2. *Ime grhā mayobhuva ūrjasvantaḥ payasvantaḥ.
Pūrṇā vāmena tiṣṭhantaste no jānantvāyataḥ.*

These homes with their inmates are happy and peaceful, full of food, energy and enthusiasm, and they stay overflowing with cherished wealth, beauty and joy. And let them welcome us as we come and join.

येषामध्येति प्रवसन्येषु सौमनसो ब्रह्मः ।

गृहानुप ह्वयामहे ते नो जानन्त्वायतः ॥ ३ ॥

3. *Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ.
Grhānupa hvayāmahe te no jānantvāyataḥ.*

These are homes which the man for long away wistfully remembers, in which dwell many people happy at heart. Such homes we visualise and long for. May those who dwell there know and welcome us, new comers who join them.

उपहृता भूरिधनाः सखायः स्वादुसंमुदः ।

अक्षुध्या अतृष्या स्त गृहा मास्मद् बिभीतन ॥ ४ ॥

4. *Upahūtā bhūridhanāḥ sakhāyaḥ svādusam-
mudaḥ. Akṣudhyā atrṣyā sta grhā māsmad
bibhītana.*

Invited and welcome are people, enjoy with ample wealth, be friendly, good at heart and joyous. O inmates of the homes, be free from hunger and thirst, fear us not, enjoy yourselves.

उपहृता इह गाव उपहृता अजावयः ।

अथो अन्नस्य कीलाल उपहृतो गृहेषु नः ॥ ५ ॥

5. *Upahūtā iha gāva upahūtā ajāvayaḥ.
Atho annasya kīlāla upahūto grheṣu naḥ.*

Let cows be happy and welcome here. Let sheep and goats be welcome and happy. The best and most delicious foods and drinks are brought in here in our homes.

सूनृतावन्तः सुभगा इरावन्तो हसामुदाः ।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ॥ ६ ॥

6. *Sūnṛtāvantaḥ subhagā irāvanto hasāmudāḥ.
Atr̥ṣyā akṣudhyā sta gṛhā māsmad bibhītana.*

Inmates of the home, be dedicated to holy truth and the law of divinity, be noble and prosperous, have ample food and drink, be comfortable, merry at heart and joyous. Let there be all freedom from hunger and thirst. Nothing to fear from us.

इहैव स्त मानु गात विश्वा रूपाणि पुष्यत ।
ऐष्यामि भद्रेणा सह भूयांसो भवता मया ॥ ७ ॥

7. *Ihaiva sta mānu gāta viśvā rūpāṇi puṣyata.
Aiṣyāmi bhadreṇā saha bhūyāṁso bhavatā mayā.*

Be here, go not away, be happy and prosperous in all ways, all forms, and all conditions of life and grow higher. I come with all good fortune. Grow many and prosperous with me.

Kanda 7/Sukta 61 (Intelligence by Tapas)

Agni Devata, Atharva Rshi

यदग्ने तपसा तप उपतप्यामहे तपः ।
प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥ १ ॥

1. *Yadagne tapasā tapa upatapyāmahe tapaḥ. Pri-
yāḥ śrutasya bhūyāsmāyusṃantaḥ sumedhasaḥ.*

Agni, lord of light, enlightened teacher and guide, when with relentless rule of austerity we undertake the hard discipline of study and training which is pursued without reservation and remiss, then let us be dear dedicated favourites of mother Shruti, Veda, and live a long life with good health and noble intelligence of high order.

अग्ने तपस्तप्यामह उप तप्यामहे तपः ।

श्रुतानि शृण्वन्तो वयमायुष्मन्तः सुमेधसः ॥ २ ॥

2. *Agne tapastapyāmaha upa tapyāmahe tapaḥ. Śrutāni śṛṇvanto vayamāyusmantah sumedhasaḥ.*

Agni, lord of light and Vedic wisdom, we undertake and pursue the discipline of tapas and austerity. We maintain and sustain the discipline with close watch without relent or reservation. Listening constantly to the words of Shruti, blest and beatified, let us grow on with good health, long age and high intelligence of the order of genius.

Kanda 7/Sukta 62 (Heroic Brave)

Agni Devata, Marichi Kashyapa Rshi

अयमग्निः सत्पतिर्वृद्धवृष्णो रथीव पत्नीनजयत्पुरोहितः ।
नाभा पृथिव्यां निहितो दविद्युतदधस्पदं कृणुतां ते पृत-
न्यवः ॥ १ ॥

1. *Ayamagniḥ satpatirvṛddhavrṣṇo ratīva pattīna-jayatpurohitaḥ. Nābhā pṛthivyām nihito davidyutadadhaspadaṁ kṛṇutām te pṛtanyavaḥ.*

This Agni, blazing hero, veteran, virile lover and

protector of Truth and the truthful, conquers the pedestrian fighters like a chariot hero. Leader and pioneer, shining in glory at the centre of the earth, may he crush the onslaughts of strife and hostility under the foot.

Kanda 7/Sukta 63 (The Saviour)

Jataveda Devata, Marichi Kashyapa Rshi

पृ॒त॒ना॒जि॒तं स॒ह॒मा॒नम॒ग्निमु॒क्थैर्ह॑वा॒महे पर॑मा॒त्स॒ध॒स्थात् ।
स नः॑ पर्ष॒दति॑ दु॒र्गा॒णि वि॒श्वा क्षा॒म॒द्दे॒वोऽति॑ दु॒रि॒-
ता॒न्य॒ग्निः ॥ १ ॥

1. *Pr̥tanājitaṁ sahamānamagnimukthairha-vāmahe paramātsadhashthāt. Sa naḥ parṣadati durgāṇi viśvā kṣāmaddevo'ti duritānyagniḥ.*

With hymns of adoration we invoke and call Agni, conqueror of hosts, patient, challenging and subduing, to come from the farthest of far places, and we pray to the pioneer warring Agni that he may lead us successfully across all strongholds of the enemy and destroy all evils and despicables of life from the earth.

Kanda 7/Sukta 64 (Safety from Adversity)

Nir-rti Devata, Yama Rshi

इ॒दं य॒त्कृ॒ष्णः श॒कु॒नि॒र॒भि॒नि॒ष्प॒त॒न्न॒पी॒प॒तत् ।
आपो॑ मा॒ तस्मा॑त्सर्व॑स्माद्दु॒रि॒ता॒त्पा॒न्त्वंह॑सः ॥ १ ॥

1. *Idaṁ yatkr̥ṣṇaḥ śakunirabhiniṣpatannapīpatat. Āpo mā tasmātsarvasmādduritātpāntvaṁhasaḥ.*

This black and powerful bird-like shadow of dark Tamas, evil, flies from the deep unknown and grips the mind, from which, I pray, may Apah, dynamic spirit

of omnipresent Divinity and my own strength of initiative, save me, and absolve me of all that sin and evil.

इदं यत्कृष्णः शकुनिर्वामृक्षन्निर्ऋते ते मुखेन ।

अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु ॥ २ ॥

2. *Idaṁ yatkr̥ṣṇaḥ śakuniravāmṛkṣannir-ṛte te mukhena. Agnirmā tasmādenaso gārhapatyah pra muñcatu.*

This black and powerful bird-like shadow of dark Tamas, evil, O Nir-rti, Adversity, is soiled with the forebodings of calamity, from which. I pray, may Agni, light of omniscience, and the divine fire of home yajna save me and absolve me of evil.

Kanda 7/Sukta 65 (Apamarga Herb)

Apamarga Devata, Shukra Rshi

प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ ।

सर्वान्मच्छपथाँ अधि वरीयो यावया इतः ॥ १ ॥

1. *Praticīnaphalo hi tvamapāmārga rurohitha. Sarvānmacchapathāñ adhi variyo yāvayā itaḥ.*

Apamarga, of reverting and reverted growth is your fruit, you grow all-cure, versatile: Reversion of disease is the result. Pray throw off all cursed diseases from us to farthest of the far distance.

यदुष्कृतं यच्छमलं यद्वा चेरिम पापया ।

त्वया तद्विश्वतोमुखापामार्गार्प मृज्महे ॥ २ ॥

3. *Yadduṣkṛtaṁ yacchamalaṁ yadvā cerima pāpaya. Tvayā tadviśvatomukhāpāmārgāpa mrjmahe.*

Whatever evil, dirty or sinful act we have done and suffer, O Apamarga, all-cure versatile, we wash off by you.

श्यावदता कुनखिना बण्डेन यत्सहासिम ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ३ ॥

3. *Śyāvadatā kunakhinā baṇḍena yatsahāsima.*
Apāmārga tvayā vyaṁ sarvaṁ tadapa mṛjmahe.

Whether we suffer from black teeth, deformed nails, or crooked limbs, we ward off all that by you, Apamarga.

Kanda 7/Sukta 66 (Vibrations of Brahma)

Brahma Devata, Brahma Rshi

यद्यन्तरिक्षे यदि वात आस यदि वृक्षेषु यदि वोल्पेषु ।
यदस्त्रवन्पशव उद्यमानं तद् ब्राह्मणं पुनस्मानुपैतु ॥ १ ॥

1. *Yadyantarikṣe yadi vāta āsa yadi vṛkṣeṣu yadi volapeṣu.*
Yadaśravanpaśava udyamānaṁ tad brāhmaṇaṁ punarasmānupaitu.

That presence and omniscience of universal spirit which vibrates in space, in the wind, which is in trees, which is in herbs and grasses, which men of vision and imagination visualise and hear manifesting omnipresent, may that divine presence of Brahma and the divine Voice come and bless us again and again, constantly.

Kanda 7/Sukta 67 (Rebirth)

Atma Devata, Brahma Rshi

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनर्ग्रयो धिष्या यथास्थाम कल्पयन्तामिहैव ॥ १ ॥

1. *Punarmaitvindriyaṃ punarātmā draviṇaṃ brāhmaṇaṃ ca. Punaragnayo dhiṣṇyā yathāsthāma kalpayantāmihaiva.*

Let the power and functions of the senses come to me again, let the soul again attain to existential identity, let wealth, honour and excellence, and let the Voice and knowledge of Brahman, the Eternal Spirit, come to me again. Let the holy fires of yajna arise and shine for me again, let intelligence and mind with intellect, understanding, will and passion come again, all in proper order and make me potent and perfect here itself in the living world.

Kanda 7/Sukta 68 (Sarasvati)

Sarasvati Devata, Shantati Rshi

सरस्वति व्रतेषु ते दिव्येषु देवि धामसु ।

जुषस्व हव्यमाहुतं प्रजां देवि सरास्व नः ॥ १ ॥

1. *Sarasvati vratesu te divyeshu devi dhāmasu. Juṣasva havyamāhutaṃ prajāṃ devi rarāsva naḥ.*

Mother Sarasvati, inspiring spirit of omniscience, pray accept our homage of oblations and actions dedicated to your disciplines in various fields of your divine refulgence and, O mother of light and knowledge, bless us with brilliant progeny educated and cultured in those disciplines.

इदं ते हव्यं घृतवत्सरस्वतीदं पितृणां हविरास्यं यत् ।

इमानि त उदिता शन्तमानि तेभिर्वयं मधुमन्तः स्याम ॥ २ ॥

2. *Idaṃ te havyaṃ ghṛtavatsarasvatīdaṃ pitṛṇāṃ havirāsyāṃ yat. Imāni ta uditā śāntamāni tebhirvayaṃ madhumantaḥ syāma.*

Mother Sarasvati, this is our homage to you in the form of our best of knowledge and enlightenment, this is our parent's and teachers' homage of knowledge and enlightenment in the best of words and taste, and these are, in fact, your own most inspiring and enlightening gifts of peaceful and creative knowledge and wisdom arisen in the mind, by which, we pray, we may live a happy enlightened life with the sweetness of universal culture.

शिवा नः शन्तमा भव सुमृङ्गीका सरस्वति ।

मा ते युयोम सन्दृशः ॥ ३ ॥

3. *Śivā naḥ śantamā bhava sumṛṅgīkā sarasvati.
Mā te yuyoma sandrśaḥ.*

Mother Sarasvati, be kind, most gracious, and ever compassionate. Let us never be deprived of your presence and your grace.

Kanda 7/Sukta 69 (Prayer for Peace)

Sukha Devata, Shantati Rshi

शं नो वातो वातु शं नस्तपतु सूर्यः । अहानि शं भवन्तु नः
शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु ॥ १ ॥

1. *Śaṁ no vāto vātu śaṁ nastapatu sūryaḥ. Ahāni śaṁ bhavantu naḥ śaṁ rātrī prati dhīyatām śamuṣā no vyucchatu.*

Let the winds blow at peace for peace and exhilaration for us. Let the sun shine in peace for peace and warmth of life for us. Let the days be bright at peace and give us peace and joy. May the night bring us peace and bliss. May the dawn bring us peace and joy with

new light of a new day.

Kanda 7/Sukta 70 (Nip the Enemy)

Shyena Devata, Atharva Rshi

Shyena, the Eagle in this sukta is a metaphor of defence forces which must pounce upon the enemy before he strikes.

यत्किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोति हविषा यजुषा ।
तन्मृत्युना निर्रहतिः संविदाना पुरा सत्यादाहुतिं हन्त्वस्य ॥ १ ॥

1. *Yatkiṁ cāsau manasā yacca vācā yajñairjuhoti haviṣā yajuṣā. Tanmr̥tyunā nir-ṛtiḥ saṁvidānā purā satyādāhutiṁ hantvasya.*

Whatever the enemy is able to muster up with intention, thought and planning, whatever with words and propaganda, with all his joint efforts and allies, materials and his tactics of application and execution, all that preparation and plan of his, our deadly defence forces of destruction and deprivation, having known in advance, must counter and destroy before he strikes and accomplishes his object.

यातुधाना निर्रहतिरादु रक्षस्ते अस्य घन्त्वन्तेन सत्यम् ।
इन्द्रैषिता देवा आज्यमस्य मथन्तु मा तत् सं पादि यदासौ
जुहोति ॥ २ ॥

2. *Yātudhānā nir-ṛtirādu rakṣaste asya ghnantva-nṛtena satyam. Indreṣitā devā ājyamasya mathnantu mā tat saṁ pādi yadasau juhōti.*

Raksha, forces of the watch and reconnaissance, Yatudhana, forces of attack in advance, Nir-rti, his own state of deprivation, these, by reasons of the falsehood

of his intention and design, would destroy the enemy's simulation of truth and rectitude. Let the brilliant forces inspired and reinforced by the ruler, Indra, shake and rout his forces. Whatever he plans and tries to execute must not be allowed to be accomplished.

अजिराधिराजौ श्येनौ संपातिनाविव ।

आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥ ३ ॥

3. *Ajirādhirājau śyenau sampātināviva. Ājyam pṛtanyato hatām yo naḥ kaścābhyaghāyati.*

Like two royal eagles pouncing upon the prey, let the supreme ruler and the supreme commander of the forces destroy the means, materials and forces of the enemy that attacks us.

अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यम् ।

अग्नेर्देवस्य मन्युना तेन तेऽवधिषं हविः ॥ ४ ॥

4. *Apāñcau ta ubhau bāhū api nahyāmyāsyam. Agnerdevasya manyunā tena te'vadhiṣaṁ haviḥ.*

I nail those two columns of your army already reverted and retreated, and thus I seal your advance also. It is by the force and terror of brilliant fire power that I destroy your force and the entire infrastructure.

अपि नह्यामि ते बाहू अपि नह्याम्यास्यम् ।

अग्नेर्घोरस्य मन्युना तेन तेऽवधिषं हविः ॥ ५ ॥

5. *Api nahyāmi te bāhū api nahyāmyāsyam. Agnerghorasya manyunā tena te'vadhiṣaṁ haviḥ.*

I nail your arms and the army. I shut your advance. By the force and power of terrible Agni, fire,

I destroy your might and materials.

Kanda 7/Sukta 71 (Tribute to Agni)

Agni Devata, Atharva Rshi

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।

धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ॥ १ ॥

1. *Pari tvāgne puram vayam vipram sahasya dhīmahi. Dhṛṣadvarṇam divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, O supreme commander, fiery leader, first, perfect and impenetrable like a formidable fort, day in and day out we think of, remember and do homage to you, veteran wise, embodiment of patience, fortitude and unchallengeable might, image of terror, and shaker and destroyer of the violent and the killer.

Kanda 7/Sukta 72 (Purushartha)

Indra Devata, Atharva Rshi

उत्तिष्ठताव पश्यतेन्द्रस्य भागमृत्वियम् ।

यदि श्रातं जुहोतन् यद्यश्रातं ममत्तन् ॥ १ ॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrātaṁ juhotana yadyaśrātaṁ mamattana.*

Arise, O friends, watch out for the seasonal share of Indra, supreme ruler. If it is ripe and ready, offer. If not yet ripe and ready, wait, accelerate and exhilarate.

श्रातं हविरोष्विन्द्र प्र याहि जगाम सूरौ अध्वनो वि मध्यम् ।

परि त्वासते निधिभिः सखायः कुल्पा न ब्राजपतिं चरन्तम् ॥ २ ॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro
adhvano vi madhyam. Pari tvāsate nidhibhiḥ
sakhāyaḥ kulapā na vrājapatiṁ carantam.*

Indra, the havi is ripe and ready. Pray come, the sun is half way up on its path. Friends sit around with their treasure sweets for you like heads of families waiting for the chief on the round.

श्रा॒तं म॒न्य ऊ॒धनि श्रा॒तम॒ग्नौ सु॒शृतं म॒न्ये तदू॒तं नवी॑यः ।
मा॒ध्य॒न्दि॒नस्य॑ स॒र्व॒नस्य॑ द॒ध्नः पिबे॑न्द्र वज्रि॒न्पुरु॒कृज्जु॑-
षा॒णः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśṛtaṁ
manye tadṛtaṁ navīyaḥ. Mādhyandinasya
savanasya dadhnaḥ pibendra vajrinpuru-
krjjuṣāṇaḥ.*

I believe the havi is ripe and ready at dawn in the cow's udders. It is ripe and seasoned on the fire. This process of nature and fire, the eternal law, is universal, ancient, yet it is ever new too. O lord of thunder and justice, universal cause of action, loving and sociable, come and taste of the milky sweets of mid-day's yajna of action and celebrative homage.

Kanda 7/Sukta 73 (Yajna Karma)

Gharma, Ashvins and others Devata, Atharva Rshi

समि॒द्धो अ॒ग्निर॒वृष॑णा र॒थी दि॒वस्त॑प्तो घ॒र्मो दु॒ह्यते॑ वा॒मिषे॑
मधु॑ । व॒यं हि वां पुरु॑द॒मासो॑ अ॒श्विना॒ हवामा॑हे सध॒मादे॑षु
का॒रवः॑ ॥ १ ॥

1. *Samiddho agnirvṛṣaṇā rathī divastapto gharma
duhyate vāmiṣe madhu. Vayaṁ hi vāṁ purudama-
sō aśvinā havāmahe sadhamādeṣu kāravaḥ.*

Harbingers of the dawn, mighty generous Ashvins, chariot heroes of heavens, lighted is the fire, the flames of yajna are rising, honeyed milk of mother nature is flowing. Rejoicing together in yajnic homes, we invoke you and, poets of nature as we are, we celebrate and adore you in divine revelry.

समिद्धो अग्निरश्विना तप्तो वां घर्म आ गतम् ।

दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ २ ॥

2. *Samiddho agniraśvinā tapto vām gharma ā gatam. Duhyante nūnaṁ vṛṣaṇeha dhenavo dasrā madanti vedhasaḥ.*

Mighty generous Ashvins, the fire is lighted, the yajna is hot and rising refulgent for you. Pray come, the cows are being milked and, O angels of beauty, grace and glory, the learned sages rejoice and celebrate.

स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः ।

तमु विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्त्रा रिहन्ति ॥ ३ ॥

3. *Svāhākṛtaḥ śucirdeveṣu yajño yo aśvinoścamaso devapānaḥ. Tamu viśve amṛtāso juṣāṇā gandharvasya pratyāsnā rihanti.*

Consecrated and conducted with oblations capped with selfless, 'svaha', pure and shining yajna in the assembly of the learned is a metaphor of the heavenly bowl of the Ashvins, fit for joyous soma drink of divinities, which all the immortalities of nature and brilliancies of humanity cherish with love, and they adore and taste the nectar with the first rays of the sun, father sustainer of the earth.

यदुस्त्रियास्वाहुतं घृतं पयोऽयं स वामश्विना भाग आ गतम् ।
माध्वी धर्तारा विदथस्य सत्पती तप्तं घर्म पिबतं रोचने
दिवः ॥ ४ ॥

4. *Yadusriyāsvāhutaṁ ghr̥taṁ payo' yaṁ sa vāma-
śvinā bhāga ā gatam. Mādhvī dhartārā vidathasya
satpatī taptaṁ gharmaṁ pibataṁ rocane divaḥ.*

Ashvins, harbingers of the dawn, men and women who are harbingers of the day's activities, the ghrta which is vested in the cows by nature, and the ghrta which is offered into the fire and through the fire into the rays of the sun, that is your share. Come and join. O honey sweet conductors and sustainers of yajna, holy managers and sustainers of the Rashtra yajna, taste, protect and promote the burning fire and rising fragrance of yajna and raise it to the lights of heaven.

तप्तो वां घर्मो नक्षतु स्वहोता प्र वामध्वर्युश्चरतु पर्यस्वान् ।
मधोर्दुग्धस्याश्विना तनाया वीतं पातं पर्यस उस्त्रियायाः ॥ ५ ॥

5. *Tapto vāṁ gharmo nakṣatu svahotā pra vāma-
dhvaryuścaratu payasvān. Madhordugdha-
syāśvinā tanāyā vītaṁ pātaṁ payasa usriyāyāḥ.*

Ashvins, harbingers of the dawn, men and women of the Rashtra, may the rising warmth and fragrance of yajna reach you. May the self-sacrificing organising priest of the yajna of love and non-violence, bearing milk and ghrta, conduct the yajna for you. Ashvins, enjoy the milk of cows, warmth of sun rays and the milky sweet knowledge of the honey essences of nature and protect and promote the yajna.

उप॑ द्रव॒ पय॑सा गो॒धुगो॑षमा घ॒र्मे सिञ्च॒ पय॑ उ॒स्त्रिया॑याः ।
वि ना॑र्कम॒ख्यत्स॒विता वरे॑ण्योऽनु॒प्रयाण॑मु॒षसो॒ वि रा॑जति ॥ ६ ॥

6. *Upa drava payasā godhugoṣamā gharṁe siñca paya usriyāyāḥ. Vi nāka makhyatsavitā vareṇyo'-nuprayāṇamu-ṣaso vi rājati.*

Come fast, O milk man, with milk and ghrta and offer the shining oblation of cow's milk into the yajna fire. Adorable Savita, self-refulgent sun, has illuminated the heavens and in pursuit of the dawn shines bright over the earth.

उप॑ ह्वये सु॒दुघां धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॑त दो॒हदे॒नाम् । श्रेष्ठं
स॒वं स॒विता सा॒विष॒न्नोऽभी॑द्भो घ॒र्मस्तदु॒ षु प्र वो॑चत् ॥ ७ ॥

7. *Upa hvaye sudughām dhenumetām suhasto godhuguta dohadenām. Śreṣṭham savam savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke the holy cow of Madhu-vidya, knowledge of the honey sweets of divine Nature. Let the man of expert hand and intelligence distil the honey sweets. May Savita, highest lord giver of light and life, light up the holy fire for us, and may the fire of this explorative yajna reveal the secret of Madhu vidya for us.

हि॒ङ्कृ॒ण्वती॑ वसु॒पत्नी॑ वसू॒नां व॒त्समि॑च्छन्ती म॒नसा॑ न्यागन् ।
दु॒हाम॑श्चि॒वभ्यां॑ पयो॑ अ॒घ्न्येयं॑ सा वर्ध॒तां म॒हते॑ सौ॒भगा॑य ॥ ८ ॥

8. *Hiṅkrṇvatī vasupatnī vasūnām vatsamicchantī manasā nyāgan. Duhāmaśvibhyām payo aghnyeyam sā vardhatām mahate saubhagāya.*

This holy inviolable cow, Divine Word and

Madhu-vidya, mother guardian and promoter of the prosperity, honour and excellence of the noblest gracious powers of the world, loving from the depth of her heart like the loving mother cow for her calf, is come. Let this mother sustain the milk of life for the Ashvins, men and women of the world, and let her also grow and prosper for the honour and excellence of the world.

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्य शत्रूयतामा भरा भोजनानि ॥ ९ ॥

9. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñamupa yāhi vidvān. Viśvā agne abhiyujō vihatya śatrūyatāmā bharā bhojanāni.*

Agni, ruler, leader, sagely scholar, giver of light and life, self-controlled friend of the home and family, vibrant and dynamic, invoked, invited and loved in the home, come and grace this yajna of ours, having overcome and crossed over all fighting forces of our enemies, and bear and bring the sweetest nutriments of life for us.

अग्ने शर्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महंसि ॥ १० ॥

10. *Agne śardha mahate saubhagāya tava dyumnā-nyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāma-bhi tiṣṭhā mahānsi.*

O mighty Agni, light of life, great and highest are your gifts of wealth, honour and splendour. May they be good and auspicious for our great good fortune. Bless us that our familial loyalty and discipline be good,

divinely controlled and directed, and let the powers of our negative forces be kept down, ineffectualised.

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम । अद्धि
तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥ ११ ॥

11. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīm piba śuddhamudakamācarantī.*

O Spirit of the nation, children of the earth, inviolate and inviolable as the holy cow, be great and glorious by virtue of pure barley food, and then all of us would be great and glorious. Eat pure herbal food, drink pure water, and live a simple life of purity, kindness and universal giving.

Kanda 7/Sukta 74 (Cure of Excrescences)

Mantrawise, Jataveda Devata, Atharvangira Rshi

अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम ।
मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम् ॥ १ ॥

1. *Apacitām lohinīnām kṛṣṇā māteti śuśrūma. Munerdevasya mūlena sarvā vidhyāmi tā aham.*

The cause of red excrescences such as pustules and inflammations is black, some negativity in the system, this we have heard. All such I pierce and cure with the root of divine curative Muni's root.

(Satavalekara says that Muni is the name of herbs such as "Damanaka, Baka, Palasha, Priyala and Madana.)

विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम् ।
इदं जघन्यां मासामाच्छिनद्भिस्तुकामिव ॥ २ ॥

2. *Vidhyāmyāsāṁ prathamāṁ vidhyāmyuta madhyamāṁ. Idam jaghanyā māsāmā cchinadmi stūkāmiva.*

I pierce the first of them, I pierce the midmost, and I pierce this vilest of them and clear them out like a knot of hair.

त्वाष्ट्रेणाहं वचसा वि त ईर्ष्याममीमदम् ।
अथो यो मन्युष्टे पते तमु ते शमयामसि ॥ ३ ॥

3. *Tvāṣṭreṇāham vacasā vi ta īrṣyāmamīmadam. Atho yo manyuṣṭe pate tamu te śamayāmasi.*

With words well chosen and chiselled, I cure your jealousy, and, O master, the anger that distresses you, we pacify.

व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह ।
तं त्वा वयं जातवेदः समिद्धं प्रजावन्त उप सदेम सर्वे ॥ ४ ॥

4. *Vratena tvam vratapate samakto viśvāhā sumanā dīdihīha. Tam tvā vyaṁ jātavedaḥ samiddham prajāvanta upa sadema sarve.*

O master of the vows of self-discipline, keep to the vows of your discipline, always be good and happy at heart, and shine here in life. O Jataveda, light of life and life of the fire of yajna, lighted at heart and in the vedi of yajna, we pray, let us abide by you in the discipline of life, be blest with noble progeny and live happy at heart, one and all.

(In this Sukta it is clearly shown that physical excrescences are not only physical, they are also related to states of mind, mental excrescences such as jealousy,

hate and anger. The cure of ailments has to be not only physical but also mental. The mind must be at peace. There should be no blind spots, no communication gap, no cleverness and no pretence, and we must keep to our vows of discipline like the fire of yajna and the universal Jataveda.)

Kanda 7/Sukta 75 (Inviolable Inviolable)

Aghnyah Devata, Uparibabhrava Rshi

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥ १ ॥

1. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ
suprapāṇe pibantīḥ. Mā va stena īśata māgha-
śamsaḥ pari vo rudrasya hetirvṛṇaktu.*

(Inviolable, inviolable cows, children of the earth) blest with noble progeny, roaming around and browsing on lush green fields and pastures, drinking pure water in clear pools and lakes, let no thief rule over you, no sinner, no contemner, and no strike of the violent to fall on you.

पदज्ञा स्थ रमतयः संहिता विश्वनाम्नीः । उप मा देवीर्देवे-
भिरेत । इमं गोष्ठमिदं सदो घृतेनास्मान्त्समुक्षत ॥ २ ॥

2. *Padajñā stha ramataḥ saṁhitā viśvanāmnīḥ. Upa
mā devīrdevabhireta. Imam goṣṭhamidaṁ sado
ghṛtenāsmāntsamukṣata.*

Know the paths you move on and by, be there steadfast, be happy and rejoicing, be together united, have a reputable name in the world. O divine ones, come and be close to me with your noble attributes and

strengthen and enrich us, this house, this hall with plenty, beauty and graces of life.

Kanda 7/Sukta 76 (Cure of Excrescences)

Apachit, Jayanya, Indra Devatah, Atharva Rshi

आ सुस्त्रसः सुस्त्रसो असतीभ्यो असत्तराः ।

सेहो'र'सतरा लवणाद्विकले'दीयसीः ॥ १ ॥

1. *Ā susrasaḥ susraso asatībhyo asattarāḥ.
Sehorarasatarā lavaṇādvikledīyasīḥ.*

Pustules more flowing than most, more painful than most, drier than most, more putrefying than with salt, O physician, cure.

या ग्रैव्या अपचितोऽथो या उपपक्ष्याः ।

विजाम्नि या अपचितः स्वयंस्त्रसः ॥ २ ॥

2. *Yā graivyā apacito'tho yā upapakṣyāḥ.
Vijāmnī yā apacitaḥ svayaṁsrasaḥ.*

The pustules on the neck, or on the shoulders, on the arm pits, or the pustules on the groin or those with morbid flow, O physician, cure.

यः कीकसाः प्रशृणाति तलीद्य मवतिष्ठति ।

निरास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः ॥ ३ ॥

3. *Yaḥ kīkasāḥ praśṛṇāti talīdya mavatiṣṭhati.
Nirāstaṁ sarvaṁ jāyānyaṁ yaḥ kaśca kakudi
śritāḥ.*

The contagion caused by sexual contact which degenerates the ribs or affects the soles or which affects and persists on the head, all that, O physician, cure.

प॒क्षी जा॒यान्यः पत॑ति॒ स आ वि॑शति॒ पूरु॑षम् ।

तदक्षि॑तस्य भेष॒जमु॑भयोः सुक्ष॑तस्य च ॥ ४ ॥

4. *Pakṣī jāyānyaḥ patati sa ā viśati pūruṣam.*
Tadakṣitasya bheṣajamubhayoḥ sukṣatasya ca.

The sexual contagion spreads like a flying bird and infects the man, and whether it is recent or chronic, O physician, the cure is there for both.

वि॒द्य वै ते जा॒यान्य॒ जानं॑ यतो॑ जा॒यान्य॒ जाय॑से ।

क॒थं ह॒ तत्र॒ त्वं ह॑नो॒ यस्य॑ कृ॒ण्मो ह॒विर्गृ॑हे ॥ ५ ॥

5. *Vidma vai te jāyānya jānaṁ yato jāyānya jāyase.*
Katham ha tatra tvam hano yasya kṛṇmo havirgrhe.

O Jayanya, sexual contagion, we know the basic cause from which you arise and infect, where and how you can kill, and of that we provide the home cure.

धृ॒ष॒त्पि॒ब क॒ल॒शे सोम॑मिन्द्र॒ वृ॒त्र॒हा शू॒र स॒म॒रे वसू॑नाम् ।
 मा॒ध॒य॒न्दि॒ने स॒र्व॒न॒ आ वृ॑ष॒स्व रयि॑ष्ठानो॑ र॒यि॒म॒स्मासु॑
 धेहि॑ ॥ ६ ॥

6. *Dhr̥ṣatpiba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyandine savanā ā vṛṣasva rayiṣṭhāno rayimasmāsu dhehi.*

Bold and resolute Indra, virile and generous lover of life, drink the joyous soma of life in the cup of good health. Heroic warrior, in the battle of life for the winning of wealth, honour and excellence, you are breaker of the clouds of darkness and dispeller of dust. Come, join the mid-day session of yajna and bring us showers of wealth. Indeed, you yourself are the treasure

centre of wealth and excellence. Bring us the wealth of health, honour and excellence, and freedom from disease.

(The real cure of disease is prevention, to be Indra, potent virile by Brahmacharya upto twenty-five years, sexual discipline with continence as a married man and abstinence in old age.)

Kanda 7/Sukta 77 (Freedom from Enmity)

Maruts Devata, Angira Rshi

सान्तपना इदं हविर्मरुतस्तज्जुष्टन ।

अस्माकोती रिशादसः ॥ १ ॥

1. *Sāntapanā idam havirmarutastajjuṣṭana.*
Asmākoṭi riśādasah.

Austere but burning and blazing as fire and sun, O Maruts, vibrant warriors, teachers and pioneers, dedicated to life unto death, destroyers of hate and violence, pray accept this homage for our protection against all negative forces without and within.

यो नो मर्तो मरुतो दुर्हणायुस्तिरश्चित्तानि वसवो जिघांसति । द्रुहः पाशान्प्रति मुञ्चतां स तपिष्ठेन तपसा हन्तना तम् ॥ २ ॥

2. *Yo no marto maruto durhṇāyustiraścittāni vasavo jighāmsati. Druhaḥ pāśānprati muñcatām sa tapiṣṭhena tapasā hantanā tam.*

Whoever the man full of hate and fury against us that wants to violate our heart and mind, culture and values, and wants to dislodge and destroy us, O Maruts, givers of settlement, peace and prosperity, with the

power of your relentless discipline force him that he gives up his plans and snares, and with your passion for peace, eliminate the hater and the furious destroyer.

संवत्सरीणां मरुतः स्वर्का उरुक्षयाः सर्गणा मानुषासः ।
ते अस्मत्पाशान्प्र मुञ्चन्त्वेनसः सान्तपना मत्सरा माद-
यिष्णवः ॥ ३ ॥

3. *Samvatsarīṇā marutaḥ svarkā urukṣayāḥ sargaṇā mānuṣāsah. Te asmatpāśānpṛa muñcantvenasah sāntapanā matsarā mādayiṣṇavaḥ.*

Maruts, vibrant life time heroes of blazing radiance and arms of thunder, space unbound and countless forces, human at heart committed to humanity, may, we pray, release us from the snares of sin and evil. Austere of discipline and joyous, they love to see peace and happiness prevailing all around.

Kanda 7/Sukta 78 (Freedom from Bondage)

Agni Devata, Atharva Rshi

वि ते मुञ्चामि रशनां वि योक्त्रं वि नियोजनम् ।
इहैव त्वमजस्र एध्यग्रे ॥ १ ॥

1. *Vi te muñcāmi raśanām vi yoktram vi niyojanam. Ihaiva tvamajasra edhyagṛe.*

I release you from the cord of your physical bondage, I cut off the bonds of your mental fixations, and I strike off the bars of your spiritual illusion so that, eternal and immortal as you are, Agni, pure clairvoyant soul, you come and attain to your real nature here itself.

अस्मै क्षत्राणि धारयन्तमग्रे युनज्मि त्वा ब्रह्मणा दैव्येन ।
दीदिह्यस्मभ्यं द्रविणेह भद्रं प्रेमं वोचो हविर्दा देवतासु ॥ २ ॥

2. *Asmai kṣatrāṇi dhārayantamagne yunajmi tvā brahmaṇā daivyena. Dīdihyasmabhyaṁ draviṇe-ha bhadraṁ premaṁ voco havirdām devatāsu.*

Agni, enlightened soul, bearing as you do the powers and obligations of governance, defence and development for this social order, I join you, Agni, enlightened ruler, with the divine knowledge of Veda for the ruler. Shine, reveal and create for us the wealth, honour and excellence of a noble order and speak well of this social order among the divines as a pious order, grateful and generous giver of homage to the divinities of nature and humanity.

Kanda 7/Sukta 79 (Integrative Spirit)

Amavasya Devata, Atharva Rshi

यत्ते देवा अकृण्वन्भागधेयममावास्ये संवसन्तो महित्वा ।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे
सुवीरम् ॥ १ ॥

1. *Yatte devā akṛṇvanbhāgadheyamamāvāsyē saṁvasanto mahitvā. Tenā no yajñam pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O dark night of rest and peace, integrative spirit of divine bliss, since by virtue of your greatness and grandeur, pious sages and brilliant people abiding together happily offer their part of homage to you in yajna, for that reason, O universal power of peace, harbinger of good fortune, pray grace and fulfil our yajna with success and bring us wealth, honour and excellence worthy of the brave.

अहमेवास्म्यमावास्या ३ मामा वसन्ति सुकृतो मयीमे ।

मयि देवा उभयै साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे ॥ २ ॥

2. *Ahamevāsmyamāvāsyā māmā vasanti sukrto mayīme. Mayi devā ubhaye sādhyāścendra-jyeṣṭhāḥ sama-gacchanta sarve.*

Truly I am Amasvasya, all integrative power of Divinity. All people of noble action integrate and live in me. All divinities of nature and humanity, and both Sadhyas, men of accomplishment, and Indraajyeshthas, those with Indra as their supreme, come and rest in me.

आगन्नात्री संगमनी वसूनामूर्ज पुष्टं वस्वावेशयन्ती । अमा-
वास्या ऽयै हविषा विधेमोर्ज दुहाना पयसा न आगन् ॥ ३ ॥

3. *Āganrātrī saṅgamanī vasūnāmūrjaṁ puṣṭaṁ vasvāveśayanī. Amāvāsyā yai haviṣā vidhemo-rjaṁ duhānā payasā na āgan.*

Amavasya night is come, the confluence of all centres of rest, harbinger of energy, replenishment of health and wealth of peace and refreshing joy. We honour and adore Amasvasya with homage of holy materials. May the night come with showers of energy and streams of life giving milk.

अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तत्रो अस्तु वयं स्याम पतयो रयीणाम् ॥ ४ ॥

4. *Amāvāsyē na tvadetānyanyo viśvā rūpāṇi paribhūrjajāna. Yatkāmāste juhumaṣṭanno astu vayaṁ syāma patayo rayīṇām.*

O Amavasya, divine spirit of peace and total integration, universal shelter cover of love and union,

none other than you creates and comprehends these world forms of life. We pray, may all that we love and desire with yajnic homage for fulfilment, be true and be accomplished, and may we be masters of wealth, honour and excellence.

Kanda 7/Sukta 80 (Purnima)

Prajapati, Paurṇamāsī Devata, Atharva Rshi

पू॒र्णा प॒श्चादु॒त पू॒र्णा पु॒रस्ता॒दुन्म॒ध्यतः॑ पौ॒र्णमा॒सी जि॒गाय ।
तस्यां दे॒वैः स॒वस॑न्तो म॒हित्वा ना॒कस्य॑ पृ॒ष्ठे स॒मिषा॑ म॒देम ॥ १ ॥

1. *Pūrṇā paścāduta pūrṇā purastādunmadhyataḥ paurṇamāsī jigāya. Tasyām devaiḥ samvasanto mahitvā nākasya prṣṭhe samīṣā madema.*

Full and perfect before, full and perfect after, full and perfect in the middle, the full moon night, all comprehensive sustaining spirit of Divinity, reigns supreme over all. Resting and abiding in peace and union with divinities and the greatness and grandeur of the light of perfection, may we, we pray, rejoice with food, energy and enlightenment on the heights of heaven.

वृ॒षभं॑ वा॒जिनं॑ व॒यं पौ॒र्णमा॒सं य॒जामहे॑ ।
स नो॑ ददा॒त्वक्षि॑तां र॒यिमु॑प॒दस्व॑तीम् ॥ २ ॥

2. *Vṛṣabhaṁ vājinam vayaṁ paurṇamāsaṁ yajāmahe. Sa no dadātvakṣitāṁ rayimanupadasvatīm.*

We honour, adore and join the virile, all conquering full moon of the night of light divine, spirit of the light of life. May the light divine give us unviolated, inviolable and imperishable wealth, honour

and excellence of life.

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जान ।
यत्कामास्ते जुहुमस्तत्रो अस्तु वयं स्याम पतयो रयीणाम् ॥ ३ ॥

3. *Prajāpate na tvadetānyanyo viśvā rūpāṇi pari-
bhūrjajāna. Yatkāmāste juhumastanno astu
vayaṁ syāma patayo rayiṇām.*

O Prajapati, creator and sustainer of the life forms of existence, no one other than you, Lord Supreme, creates and comprehends all the forms of life in existence. We pray, may that we love and, for which we adore and worship you with yajna, be true and fulfilled. May we be masters of wealth, honour and excellence.

पौर्णमासी प्रथमा यज्ञियासीदह्ना रात्रीणामतिशर्वरेषु । ये
त्वां यज्ञैर्यज्ञिये अर्धयन्त्यमी ते नाके सुकृतः प्रविष्टाः ॥ ४ ॥

4. *Paurṇamāsī prathāmā yajñiyāsīdahnaṁ rātrīṇā-
matiśarvareṣu. Ye tvāṁ yajñairyajñiye ardhaya-
ntyamī te nāke sukrtaḥ praviṣṭāḥ.*

Purnamasi, full moon night, light divine of life, is the first and foremost adorable among days and nights both dark and starry. Adorable Purnamasi, divinity of life, those who love and worship you with yajnas and yajnic homage, they, holy of thought and action, enter and abide in the heaven of bliss.

Kanda 7/Sukta 81 (Two Divine Children)

Savitri, Sun, Moon Devata, Atharva Rshi

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽण्वम् ।
विश्वान्यो भुवना विचष्ट ऋतूरन्यो विदधज्जायसे नवः ॥ १ ॥

1. *Pūrvāparam carato māyayaitau śīśū krīḍantau-
pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa
ṛtūṅranyo vidadhajjā-yase navaḥ.*

One after the other, two bright children play with wondrous energy going round the seas across space. One illuminates all regions of the universe, the other, you, O moon, keeping and displaying your time and seasons, are born anew every month.

नवोनवो भवसि जायमानोऽह्नी केतुरुषसामेष्यग्रम् । भृगं
देवेभ्यो वि दधास्यायन्प्र चन्द्रमस्तिरसे दीर्घमायुः ॥ २ ॥

2. *Navonavo bhavasi jāyamāno'hnām keturuṣasā-
meṣyagram. Bhāgaṁ devebhyo vi dadhāsyā-
yanpra candramastirase dīrghamāyuh.*

O sun, rising anew every day, you become young and ever fresh, flag symbol of the dawns and days, and ascend to the zenith. O moon when you rise you bear the divinities share of energy for them and bring long life for living beings.

सोमस्यांशो युधां पतेऽनूनो नाम वा असि ।
अनूनं दर्श मा कृधि प्रजया च धनेन च ॥ ३ ॥

3. *Somasyāṁśo yudhām pate'nūno nāma vā asi.
Anūnaṁ darśa mā kṛdhi prajayā ca dhanena ca.*

O Sun, O Moon, reflection of Soma, lord supreme creator and bliss of existence, O divine protector and promoter of the struggle of life, you are faultless, perfect and full for sure. O light all blissful, make me full and perfect, wanting in nothing. Bless me with wealth and progeny.

दुर्शो ऽसि दर्शतो ऽसि समग्रो ऽसि समन्तो । समग्रः समन्तो
भूयासं गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनैः ॥ ४ ॥

4. *Darśo 'si darśato 'si samagro 'si samantaḥ. Sama-
grah samanto bhūyāsaṁ gobhiraśvaiḥ prajāyā
paśubhirgrhairdhanena.*

O Moon, you are beautiful, beatific, perfect every way, in every part. I pray I too may be whole, perfect and full every way of life, with cows, horses, progeny, cattle, houses, wealth, honour and excellence.

योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेनाप्यायस्व । आ
वयं प्यासिषीमहि गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनैः ॥ ५ ॥

5. *Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastasya tvam
prāṇenā pyāyasva. Ā vayaṁ pyāsiṣīmahi
gobhiraśvaiḥ prajāyā paśubhirgrhairdhanena.*

Whoever hates us, whoever we hate (is not full, not perfect, gravely wanting), him you help with prana and spiritual vision to fill up the void. May we all be full, perfect and fulfilled with cows, horses, progeny, cattle, homes and wealth.

यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति ।
तेनास्मानिन्द्रो वरुणो बृहस्पतिराप्याययन्तु भुवनस्य
गोपाः ॥ ६ ॥

6. *Yaṁ devā aṁśumāpyāyayanti yamakṣitamakṣitā
bhakṣayanti. Tenāsmānindro varuṇo bṛhaspa-tirā
pyāyayantu bhuvanasya gopāḥ.*

That immortal soma of bliss and holy energy which the divinities augment, and which unviolated soma the unviolated people share and internalise, by

that energy and bliss, may Indra, the sun, Varuna, the moon, and Brhaspati, lord of expansive space and boundless knowledge, protectors and procreators of the universe, augment our life, with that may they bless us.

Kanda 7/Sukta 82 (Prayer to Agni)

Agni Devata, Shaunaka Sampatkama Rshi

अभ्यर्चित सुष्टुतिं गव्यमजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ताम् ॥ १ ॥

1. *Abhyarcata suṣṭutiṁ gavyamājimasmāsu bhadra draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghr̥tasya dhārā madhumatpavantām.*

O saints and scholars, honour and adore the sacred fire Agni and offer holy songs of praise to Agni, life and light of existence, for the wealth of lands, cows and sacred knowledge, and for success in the battles of life for progress, and by the power and grace of Agni, bring us noble wealth, honour and excellence. Raise this yajna of ours to the divinities of nature and let streams of ghr̥ta and honey gifts of Agni flow on the earth.

मय्यग्रे अग्निं गृह्णामि सह क्षत्रेण वर्चसा बलेन ।
मयि प्रजां मय्यायुर्दधामि स्वाहा मय्यग्निम् ॥ २ ॥

2. *Mayyagre agniṁ gr̥hṇāmi saha kṣatreṇa varcasā balena. Mayi prajāṁ mayyāyurdadhāmi svāhā mayyagnim.*

First of all, with strength, honour and lustre of mind, and excellence worthy of the order of the brave, I accept and internalise the presence of Agni, lord of

light, and then I attain progeny, health and age, fire and passion of life and the sacred Word of the knowledge of Divinity.

इ॒हैवा॒ग्ने॒ अधि॑ धार॒या र॒यिं मा त्वा॒ नि क॒न्पूर्व॑चित्ता
नि॒का॒रिणः॑ । क्ष॒त्रेणा॒ग्ने सु॒यम॑मस्तु तु॒भ्यमु॑पस॒त्ता वर्ध॑तां ते
अ॒निष्ट॑तः ॥ ३ ॥

3. *Ihaivāgne adhi dhārayā rayiṁ mā tvā ni kranpū-rvacittā nikāriṇaḥ. Kṣatreṇāgne suyamamastu tubhyamupasattā vardhatāṁ te aniṣṭtāḥ.*

Agni, leading light and ruler of the world, bring in, rule over and sustain the wealth and values of life here itself. Let not miscreants with back-loads of mind and memory demoralise you to pull you down. Let every thing be good and smooth for you by the social order of the commonwealth, and may your friends and allies go on rising in strength and support for you, unopposed.

अ॒न्व॒ग्रि॒रु॒षसा॑म॒ग्रम॑ख्य॒दन्व॑हानि प्र॒थ॒मो जा॒तवे॑दाः । अ॒नु
सू॒र्य उ॒षसो॑ अ॒नु र॒श्मीन॑नु द्यावा॑पृ॒थि॒वी आ वि॑वेश ॥ ४ ॥

4. *Anvagnirūṣasāmagramakhyadanvahāni prathamō jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic spirit all pervasive, first presence self-manifestive omniscient of all forms, potential and actual, exists in advance of the dawns and days, and pervades the sun, the dawns, the radiating rays and the earth and heaven (as they come into existence).

प्र॒त्य॒ग्रि॒रु॒षसा॑म॒ग्रम॑ख्य॒त्प्रत्य॑हानि प्र॒थ॒मो जा॒तवे॑दाः । प्र॒ति
सू॒र्यस्य॑ पु॒रु॒धा च॑ र॒श्मीन्प्र॑ति द्यावा॑पृ॒थि॒वी आ त॑तान ॥ ५ ॥

5. *Pratyagnirūṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya purudhā ca raśmīnprati dyāvāpṛthivī ā tatāna.*

Agni, first presence self-manifestive omniscient of all forms, potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand.

घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुर्द्या समिन्धे । घृतं ते देवीर्नप्य॑ आ वहन्तु घृतं तुभ्यं दुहतां गावो॑ अग्ने ॥ ६ ॥

6. *Ghṛtaṁ te agne divye sadhasthe ghṛtena tvāṁ manuradyā samindhe. Ghṛtaṁ te devīrnaptyā ā vahantu ghṛtam tubhyaṁ duhratāṁ gāvo agne.*

Agni, let there be ghrta for divine yajnic service in the happy radiant hall and home. Let every man, brilliant and intelligent, light the fire in divine service, let our unfailing and divine daughters and grand daughters bring ghrta for service in yajna, and let cows yield abundant milk and ghrta in Agni-service.

Kanda 7/Sukta 83 (Freedom from Bondage)

Varuna Devata, Shunah-shepa Rshi

अप्सु ते राजन्वरुण गृहो हिरण्ययो मिथः ।

ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ॥ १ ॥

1. *Apsu te rājanvaruṇa grho hiraṇyayo mithaḥ. Tato dhṛtavrato rājā sarvā dhāmāni muñcatu.*

O Varuna, all ruling, all illuminating lord of justice and dispensation, your luminous presence together with justice is in the waters of space, atoms of

Prakṛti, and dynamics of nature, together with the karma of humanity. Thence may the ruler and dispenser of justice, Varuna, acquit and release us from all bonds of all places and forms.

धाम्नो॑धाम्नो राज॒न्नितो वरुण॑ मुञ्च नः । यदापो॑ अ॒घ्न्या
इति॑ वरु॒णेति॑ यदू॒चिम॑ ततो॑ वरुण मुञ्च नः ॥ २ ॥

2. *Dhāmnodhāmno rājannito varuṇa muñca naḥ.
Yadāpo aghnyā iti varuṇeti yadūcima tato varuṇa
muñca naḥ.*

O Varuna, all ruling refulgent lord, release us from the bonds here, there and everywhere. As we say Varuna is Apah, always with us, inviolable, and the lord of our love and choice, so, O Varuna, destroyer of suffering, pray release us.

उदु॒त्तमं वरुण॑ पाश॒मस्मदवा॑ध॒मं वि म॑ध्य॒मं श्र॑थाय ।
अधा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ अदि॑तये स्याम ॥ ३ ॥

3. *Uduttamaṁ varuṇa pāśamasmadavādhamam vi
madhyamaṁ śrathāya. Adhā vayamāditya vrata
tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and the lowest order and let them drop from us. And then O Aditya, lord of refulgent majesty, we all, free from sin and crime, dedicated to your law and discipline, shall be all for the service of mother Aditi, the lord's inviolable creation.

प्रा॒स्मत्पाशा॑न्वरुण मुञ्च॒ सर्वान्य॑ उ॒त्तमा॑ अ॒ध॒मा वा॑रु॒णा
ये । दुः॒ष्वा॒घ्न्यं॑ दु॒रितं॑ नि ष्वा॒स्मदथ॑ गच्छेम सु॒कृ॒तस्य॑
लो॒कम् ॥ ४ ॥

4. *Prāsmatpāsānvaruṇa muñca sarvānya uttamā adhamā vāruṇā ye. Duḥṣvapnyam duritam niḥ ṣvāsmadatha gacchema sukṛtasya lokam.*

O Varuna, release all chains of bondage from us, highest as well as lowest, all that have come by the laws of cosmic justice. Remove all evil thoughts and dreams from us so that we may rise to the ultimate state of holiness and divine happiness in freedom.

Kanda 7/Sukta 84 (To the Ruler)

Agni, Indra Devate, Bhrgu Rshi

अनाधृष्यो जातवेदा अमर्त्यो विराडग्रे क्षत्रभृद्दीदिहीह ।
विश्वा अमीवाः प्रमुञ्चन्मानुषीभिः शिवाभिरद्य परि पाहि
नो गयम् ॥ १ ॥

1. *Anādhṛṣyo jātavedā amartyo virāḍagne kṣatra-bhṛddīdihīha. Viśvā amīvāḥ pramuñcan mānu-ṣībhiḥ śivābhiradya pari pāhi no gayam.*

Agni, Jataveda, all-knowing, all-aware, indomitable, immortal, refulgent ruler, protector and sustainer of the social order, shine here, removing all sin, evil, crime and disease, and protect and promote this homeland of ours with the dignity, virtues and values worthy of noble and peaceful humanity.

इन्द्र क्षत्रम्भि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रायन्तमुरुं देवेभ्यो अकृणोरु लोकम् ॥ २ ॥

2. *Indra kṣatramabhi vāmamojo 'jāyathā vṛṣbha carṣaṇīnām. Apānudo janamamitrāyantamuru-devebhyo akṛṇoru lokam.*

Mighty ruler and leader of the people, Indra,

you are born for great deeds and glory of the great dominion. Having removed the negative and hostile people, raise the dominion to a high state of excellence worthy of divinities.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात्परस्याः ।
सूकं संशायं पविमिन्द्र तिम्रं वि शत्रून्ताडि वि मृधो
नुदस्व ॥ ३ ॥

3. *Mṛgo na bhīmaḥ kucarō giriṣṭhāḥ parāvata ā jagamyātparasyāḥ. Śrkaṁ saṁśāya pavimindra tigmaṁ vi śatrūntāḍhi vi mṛdho nudasva.*

Like a terrible tiger roaming around at will over the mountains, may the ruler come from farthest of the far distances. O mighty ruler, Indra, having sharpened the flaming arrow and blazing bolt, beat off the enemies and throw out the violent adversaries.

Kanda 7/Sukta 85 (Ruler and the people)

Tarkshya Devata, Atharva Rshi

त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं स्थानाम् ।
अरिष्टनेमिं पृतनजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ १ ॥

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahovānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājimāśuṁ svastaye tārksyamihā huvema.*

For peace, progress and all round well being, we invoke and invite the heroic, divinely inspired and nobly acclaimed by enlightened people, patient yet irresistible challenger, victorious warrior of inviolable chariot, instant of action, unfailing conqueror of enemies in battle.

Kanda 7/Sukta 86 (Ruler and the People)

Indra Devata, Atharva Rshi

त्रा॒तार॒मिन्द्र॑मवि॒तार॒मिन्द्रं॑ हवे॒हवे॑ सु॒हवं॑ शूर॒मिन्द्र॑म् ।
हुवे॒ नु श॒क्रं पु॒रुहू॑तमिन्द्रं स्व॒स्ति न॒ इन्द्रो॑ म॒घवा॑न्कृ॒णोतु॑ ॥ १ ॥

1. *Trātāramindramavitāramindram havehave suhavam śūramindram. Huve nu śakram puruhūtamindram svasti na indro maghvāṅkrṇotu.*

From one challenging situation to another, I invoke and adore Indra the saviour, Indra the protector, Indra the brave and adorable, and Indra of noble deeds invoked by all. May Indra, mighty glorious ruler, bless us with peace, progress and all round well being.

Kanda 7/Sukta 87 (Omnipresent Rudra)

Rudra Devata, Atharva Rshi

यो अ॒ग्नौ रु॒द्रो यो अ॒प्स्व॑न्त॒र्य ओष॑धीर्वी॒रुध॑ आवि॒वेश॑ ।
य इ॒मा वि॒श्वा भु॑व॒नानि॑ चाक्लृ॒पे तस्मै॑ रु॒द्राय॑ नमो॑ अस्त्व॒ग्नये॑ ॥ १ ॥

1. *Yo agnau rudro yo apsvantarya oṣadhīrvīrudha āviveśa. Ya imā viśvā bhuvanāni cākṛpe tasmai rudrāya namo astvagnaye.*

That inspiring vitality of life which is in fire, which is in the waters, which inspires and pervades in herbs and trees, which pervades and informs all these worlds of the universe, to that Rudra-Agni, pranic life energy, light and warmth of life, homage and salutations!

Kanda 7/Sukta 88 (Snake Poison)*Takshaka Devata, Garutman Rshi*

अपे॒ह्यरि॑र॒स्यरि॑र्वा अ॒सि । वि॒षे वि॒षम॑पृक्था वि॒षमि॑द्वा
अ॒पृक्थाः । अहि॑मे॒वाभ्य॑पेहि तं जहि ॥ १ ॥

1. *Apehyarirasyarirvā asi. Viṣe viṣamapr̥kthā viṣa-
midvā apr̥kthāḥ. Ahimevābhyapehi taṁ jahi.*

Get out and go, you are an enemy, surely you are an enemy. You have mixed and added poison into poison. It is now worse, the poison. Surely you have mixed, added and intensified the poison. Go back to the snake. Kill the snake.

Kanda 7/Sukta 89 (The Divine Flow of Life)*Agni, Apah, Samit Devatah, Sindhudvipa Rshi*

अ॒पो दि॒व्या अ॒चायि॑षं रसे॒न॒ सम॑पृक्षमहि ।
पय॑स्वान॒ग्न आ॒गमं॑ तं मा॒ सं सृ॑ज॒ वर॑चा ॥ १ ॥

1. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi.
Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.*

I have collected and honoured the nectar flow of life's action and experience and we mix and intensify it with the beauty and flavour of life's bliss. O Agni, leading light of life, sagely scholar, I come with the experience of life's fluidity of light and joy, pray refine and rarefy me with lustre and glory of life further.

सं मा॒ग्ने वर॑चा सृ॒ज सं प्र॒जया॑ समा॒युषा॑ ।
वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः ॥ २ ॥

2. *Sam māgne varcasā sṛja saṁ prajayā samāyuṣā.
Vidyurme asya deva indro vidyātsaha ṛṣibhiḥ.*

O leading light of life, Agni, sagely scholar, release me from limitations, re-create and refine me and join me with lustre and splendour of life, progeny, good health and full age. Let the devas, nobilities, know the recreated and refined me, let Indra, the mighty and brilliant, know me, along with the seers and visionaries.

इदमापः प्र वहतावद्यं च मलं च यत् ।

यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम् ॥ ३ ॥

3. *Idamāpaḥ pra vahatāvadyaṁ ca malaṁ ca yat.*
Yaccābhidudrohānṛtaṁ yacca śēpe abhīruṣam.

O streams of water, dynamics of nature and mind, vibrant scholars and teachers of vision, flow on and wash away all that is dirt and despicable, all that is hate, jealousy and enmity, all that is false, all that is rabid execration. Wash me of that and consecrate. Sanctify me unto a new birth.

एधोऽस्येधिषीय समिदसि समेधिषीय ।

तेजोऽसि तेजो मयि धेहि ॥ ४ ॥

4. *Edho'syedhiṣīya samidasi samedhiṣīya.*
Tejo'si tejo mayi dhehi.

O Samit, food of holy fire, you are the rising flame, the swell of the sea, raise me to the heights of prosperity. You are the light and splendour of the sun, lead me to the light, lustre and splendour of life.

Kanda 7/Sukta 90 (Root out Violence)

Indra Devata, Angira Rshi

अपि वृश्च पुराणवद् ब्रततेरिव गुप्तिताम् ।

ओजो दास्यस्य दम्भय ॥ १ ॥

1. *Api vṛśca purāṇavad vratateriva guṣṭitam.
Ojo dāsyasya dambhaya.*

As of old, cut down and root out the pride and splendour of the violent like the knot of a dried creeper, like a block in the way of progress.

वयं तदस्य संभृतं वस्विन्द्रेण वि भजामहे।

म्लापयामि भ्रजः शिभं वरुणस्य व्रतेन ते ॥ २ ॥

2. *Vayaṁ tadasya sambhṛtaṁ vasvindreṇa vi
bhajāmahai. Mlāpayāmi bhrajaḥ śibhram
varuṇasya vratenā te.*

We freeze and confiscate the collected strength of money and materials of the destroyer by the order of the ruler. O violent saboteur and destroyer, by the law of social justice we eliminate the fire of your passion and power.

यथा शेषो अपायतै स्त्रीषु चासदनावयाः। अवस्थस्य
क्रुदीवतः शाङ्कुरस्य नितोदिनः यदाततमव तत्तनु यदुत्तं
नि तत्तनु ॥ ३ ॥

3. *Yathā śepo apāyātai strīṣu cāsadanāvayāḥ.
Avasthasya knadīvataḥ śāṅkurasya nitodināḥ
yadātataṁ tannu yaduttataṁ ni tattanu.*

The power and passion of the violent abuser, fear-monger and habitual tormentor, if expanded, must be cut down, if rising, must be brought down and negated, so that he is not able to move among men and women.

Kanda 7/Sukta 91 (The Ruler)

Indra Devata, Atharva Rshi

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ १ ॥

1. *Indraḥ sutrāmā svavāñ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhataṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, the Ruler, should be nobly protective, innately powerful with means of defence and protection, compassionate and gracious, all-knowing and all-aware, he should stem out hate, jealousy and enmity, and provide fearless freedom for the people so that we may be happy masters and promoters of manly vigour and heroic deeds.

Kanda 7/Sukta 92 (The Ruler)

Indra Devata, Atharva Rshi

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ १ ॥

1. *Sa sutrāmā svavāñ indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiya-syāpi bhadre saumanase syāma.*

Indra, the Ruler, should be highly protective, self-confident, and wholly ward off all elements of hate, jealousy and enmity far far away from us, so that we may, at peace, enjoy the good will of the adorable ruler and abide in his noble love and favour.

Kanda 7/Sukta 93 (The Ruler)*Indra Devata, Bhrgvangira Rshi*

इन्द्रेण मन्युना वयमभि ष्याम प्रतन्यतः ।

घ्नन्तो वृत्राण्यप्रति ॥ १ ॥

1. *Indreṇa manyunā vayamabhi śyāma pṛtanyataḥ.
Ghnanto vṛtrāṇyapṛati.*

With the power, force and high morale of Indra, ruler, commander and leader, let us too be conquerors of our fighting enemies, throwing out and destroying all surrounding forces of darkness, want and ignorance.

Kanda 7/Sukta 94 (Ruler and People)*Soma Devata, Atharva Rshi*

ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।

यथान इन्द्रः केवलीर्विशः संमनसस्करत् ॥ १ ॥

1. *Dhruvaṁ dhruveṇa haviṣāva somam nayāmasi.
Yathā na indraḥ kevalīrviśaḥ saṁmanasaskarat.*

With unshakable constancy of mind, love and loyalty, and with total yajnic homage of cooperation, we serve Soma, lord of peace and gracious ruler, so that Indra, master ruler and protector, may make the people free, self-governing and happy at heart.

Kanda 7/Sukta 95 (Vultures of the Mind)*Grdhrau Devate, Kapinjala Rshi*

उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः ।

उच्छोचनप्रशोचनावस्योच्छोचनौ हृदः ॥ १ ॥

1. *Udasya śyāvau vithurau grdhrau dyāmiva petatuḥ.
Ucchocanapraśocanāvasyocchocanau hṛdaḥ.*

Of this human soul, two are vultures of the mind, both furious and sweetly tormenting, and they upsurge as if flying to the heights of heaven. Glowing and radiating, burning and parching, both afflict the heart and soul. They are love and infatuation, greed and anger.) Refer to Gita, 2, 62-63.

अ॒हमे॒ना॒वुद॑ति॒ष्ठिपं॑ गावौ॑ श्रान्त॒सदा॑विव ।

कु॒र्कुरा॑वि॒व कू॒जन्ता॑वुद॒वन्तौ॑ वृ॒का॒विव ॥ २ ॥

2. *Ahamenāvudatiṣṭhapam gāvau śrāntasādāviva. Kurkurāviva kūjantāvudavantau vṛkāviva.*

I have settled these two like two cows resting in the stall, controlled them like two growling dogs, like two ferocious wolves.

आ॒तो॒दि॒नौ॑ नितो॒दि॒ना॒वथो॑ सन्तो॒दि॒ना॒वुत॑ ।

अपि॑ नह्या॒म्यस्य॑ मे॒ढ्रं य इ॒तः स्त्री॑ पु॒माञ्ज॒भार॑ ॥ ३ ॥

3. *Ātodinau nitodināvatho santodināvuta. Apinahyāmyasya meḍhram ya itaḥ strī pumāñjabhāra.*

Both these are afflictive, constantly stinging, relentlessly piercing. Whoever the man or woman that bears this energy of love and passion, I control their passion to balance and bind them together to move on.

Kanda 7/Sukta 96 (Kidneys)

Vayah Devata, Kapinjala Rshi

अस॑द॒न्गावः॑ स॒दने॑ऽप॒सद्व॑स॒ति वयः॑ । आ॒स्थाने॑ पर्व॒ता अ॒स्थुः॑
स्था॒मि वृ॒क्का॒वति॑ष्ठिपम् ॥ १ ॥

1. *Asadangāvaḥ sadane'paptadvasatiṁ vayah.
Āsthāne parvatā asthuḥ sthāmni vṛkkāvatiṣṭhi-
pam.*

The senses are quiet, withdrawn, as cows resting in the stall, the bird of the mind has flown back home for rest, the clouds of imagination are back to rest in the mind, I have kept the two kidneys in proper place and function for eliminating the blocking and disturbing wastes and poisons of body chemistry.

Kanda 7/Sukta 97 (Yajna)

Indra-Agni, Vishvedeva Devataḥ, Atharva Rshi

यद्द्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वन्नवृणीमहीह ।
ध्रुवमयो ध्रुवमुता शविष्ठ प्रविद्वान्यज्ञमुप याहि सोमम् ॥ १ ॥

1. *Yadadya tvā prayati yajñe asminhotaścikitva-
nnavrṇīmahīha. Dhruvamayo dhruvamutā
śaviṣṭha pravidvānyajñamupa yāhi somam.*

O high-priest of yajna, learned sage, expert in the science of yajna, as we have selected and appointed you in this on-going yajnic plan of social creation and production, come, eminent scholar, constant and firmly dedicated to the programme, take over this yajna, and create and enjoy the soma gifts of this performance.

समिन्द्र नो मनसा नेष गोभिः सं सूरिभिर्हरिवन्त्सं स्वस्त्या ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमतौ यज्ञियानाम् ॥ २ ॥

2. *Samindra no manasā neṣa gobhiḥ saṁ sūribhi-
rharivantsaṁ svastyā. Saṁ brahmaṇā devahitaṁ
yadasti saṁ devānām sumatau yajñiyānām.*

O Ruler and high priest of the nation, Indra,

equipped with full powers in the social dynamics of progress, lead us on with all our mind, sense and will, with all noble and brave leaders, with the best of social interest and welfare, with sacred knowledge of universal value and all that is in the interest of noble and generous people, and all that is good in the judgement and understanding of enlightened and adorable people dedicated to total good of humanity.

यानावह उशतो देव देवांस्तान्प्रेरय स्वे अग्ने सधस्थे ।

जक्षिवांसः पपिवांसो मधून्यस्मै धत्त वसवो वसूनि ॥ ३ ॥

3. *Yānāvaha uśato deva devāṁstānpreraya sve agne sadhasthe. Jaksivāṁsaḥ papivāṁso madhūnyasmai dhatta vasavo vasūni.*

O high priest of yajna, eminent and generous Agni, in this yajna hall of the assembly under your full control, inspire, lead and guide those creative and brilliant, passionately dedicated experts whom you have brought to join this programme. O Vasus, creators of wealth and knowledge for peace and progress, enjoying the honey sweets of food and drink provided for you, bear and bring valuable wealth of knowledge, power and materials for life's excellence for this yajamana and this programme.

सुगा वो देवाः सदना अकर्म य आजग्म सवने मा जुषाणाः ।
वहमाना भरमाणाः स्वा वसूनि वसुं घर्म दिवमा रोह-
तानु ॥ ४ ॥

4. *Sugā vo devāḥ sadanā akarma ya ājagma savane mā juṣāṇāḥ. Vahamānā bharamāṇāḥ svā vasūni vasuṁ gharman divamā rohatānu.*

O Devas, high priest and expert sages and scholars, who have come and joined this yajnic programme with love and favour to me, we have provided comfortable seats and homes of residence for you. Bearing, bringing and extending your own wealth, power and yajnic materials, create now the wealth of heat and light for humanity and rise to the heavenly heights of excellence and the joy of achievement.

यज्ञं यज्ञं गच्छ यज्ञपतिं गच्छ । स्वां योनिं गच्छ स्वाहा ॥ ५ ॥

5. *Yajña yajñaṁ gaccha yajñapatiṁ gaccha.
Svām yoniṁ gaccha svāhā.*

O holy man, go and join every yajnic programme of holy creativity and positive production. Socially adorable, go and join every organiser of yajna. This way you go and join and thence rise in your own essential nature and character, go to the root and rise to the top. This is the voice of truth in the essence.

एष ते यज्ञो यज्ञपते सहसूक्तवाकः । सुवीर्यः स्वाहा ॥ ६ ॥

6. *Eṣa te yajño yajñapate sahasūktavākah.
Suvīryaḥ svāhā.*

O yajnapati, host, organiser and president of the holy, creative, yajnic programme for the community, this yajna of yours which is performed with divine words and songs of adoration, is surely full of manly vigour and an act of adorable creativity. This is the voice of truth in thought, word and deed.

वषड्ढुतेभ्यो वषड्ढुतेभ्यः । देवा गातुविदो गातुं वित्त्वा
गातुर्मित ॥ ७ ॥

7. *Vaṣaḍḍhutebhyo vaṣaḍḍhutebhyah.
Devā gātuvido gātum vittalvā gātumita.*

The High priest's offer of homage with 'vashat' is to those who have been invited, and the homage with 'vashat' is also to those who have not been invited but are otherwise associated. O devas, divinities, sages, scholars, generous participants, knowing your holy ways and destinations, know the paths and reach your goals from here.

मनसस्पत इमं नो दिवि देवेषु यज्ञम् । स्वाहा दिवि स्वाहा
पृथिव्यां स्वाहान्तरिक्षे स्वाहा वाते धां स्वाहा ॥ ८ ॥

8. *Manasaspata imam no divi deveṣu yajñam. Svāhā divi svāhā pṛthivyām svāhāntarikṣe svāhā vāte dhām svāhā.*

O Lord of mind and thoughts and intentions, O Lord of cosmic mind, let this yajna of ours reach the divinities in heaven. Homage with the divine word of 'Svaha' to reach into the regions of the sun, homage with 'Svaha' to reach unto the earth, homage with 'Svaha' to reach into the middle regions of the skies, homage with 'Svaha' to reach unto the wind.

Thus have we offered the homage of oblations to the divinities of nature and humanity.

Kanda 7/Sukta 98 (Yajna)

Indra Devata, Atharva Rshi

सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुनां सं मरुद्भिः ।
सं देवैर्विश्वदेवेभिरुक्तमिन्द्रं गच्छतु हविः स्वाहा ॥ १ ॥

1. *Sam barhiraktam haviṣā gṛtena samindreṇa vasunā sam marudbhiḥ. Sam devairviśvadevebhiraktamindram gacchatu haviḥ svāhā.*

Let this oblation of homage, hallowed and intensified with fragrant inputs, with ghrta, with the electric energy of the waves of winds, with valuable refinements, with the winds, with the words and wishes of divine personalities, with the virtues of the divine forces of nature, reach unto the sky, the space, the sun and, ultimately, Indra, Lord Omnipotent. This is the word of truth in thought, word and deed.

Kanda 7/Sukta 99 (Vedi)

Vedi Devata, Atharva Rshi

परि स्तृणीहि परि धेहि वेदिं मा जामिं मोषीरमुया शयानाम् ।
होतृषदं हरितं हिरण्यं निष्का एते यजमानस्य लोके ॥ १ ॥

1. *Pari str̥ṇīhi pari dhehi vedim mā jāmiṁ moṣīra-muyā śayānām. Hotṛṣadanam haritam hiraṇya-yam niṣkā ete yajamānasya loke.*

Cover the vedi with holy grass, lay it well and enclose it, do not disturb it, lying as it is in that quiet but dynamic state. Let the seat of the generous host be verdant, colourful and beautiful, not dull. These are golden measures of the beauty of the yajamana's home.

Kanda 7/Sukta 100 (Bad Dreams)

Duh-svapna nashanam Devata, Yama Rshi

पर्यावर्ते दुःष्वप्यात्पात्स्वप्यादभूत्याः ।
ब्रह्माहमन्तरं कृण्वे परा स्वप्नमुखाः शुचः ॥ १ ॥

1. *Paryāvarte dṛṣvapnyāt pāpāt svapnyādabhūtyāḥ. Brahmāhamantaram kṛṇve parā svapnamukhāḥ śucaḥ.*

I turn away from evil thoughts and dreams, keep

off thoughts and dreams of want and misery. Within, I concentrate on Brahma, Vedic thought and presence of Divinity, and I keep off phantoms and illusions of suffering and sorrow.

Kanda 7/Sukta 101 (Freedom from Illusion)

Svapna-nashanam Devata, Yama Rshi

यत्स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते ।

सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा ॥ १ ॥

1. *Yatsvapne annamaśnāmi na prātaradhiga-myate. Sarvaṁ tadastu me śivaṁ nahi tad dr̥śyate divā.*

The delicacies of food I enjoy in dreams is nothing there in the morning, nor is all that seen in the day. May all this experience of illusion and reality, this knowledge, be good and auspicious for me.

Kanda 7/Sukta 102 (Living High)

Atma and others Devata, Prajapati Rshi

नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे ।

मेक्षाम्यूर्ध्वस्तिष्ठन्मा मा हिंसीषुरीश्वराः ॥ १ ॥

1. *Namaskṛtya dyāvāpṛthivībhyāma ntarikṣāya mṛtyave. Mekṣamyūrdhvastisṭhanmā mā hīnsi-ṣurīśvarāḥ.*

Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life, now standing high, I watch the world and go forward. Let no powers of earthly nature hurt and violate me.

Kanda 7/Sukta 103 (Kshatriya the Saviour)*Atma Devata, Brahma Rshi*

को अस्या नो द्रुहोऽवद्यवत्या उन्नेष्यति क्षत्रियो वस्य
इच्छन्। को यज्ञकामः क उ पूर्तिकामः को देवेषु वनुते
दीर्घमायुः ॥ १ ॥

1. *Ko asyā no druho'vadyavatyā unneṣyati kṣatriyo vasya icchan. Ko yajñakāmaḥ ka u pūrtikāmaḥ ko deveṣu vanute dīrghamāyuh.*

Who would take us out of this despicable misery of jealousy and enmity and raise us higher? Answer: Kshatriya, the just and saviour warrior, who desires the happiness and noble wealth of life. Who is the lover of yajna? Who is the seeker and achiever of fulfilment? Who is the one that wins long life among the divines? Answer: Prajapati, saviour, protector and sustainer of the people, Kshatriya, the Ruler.

Kanda 7/Sukta 104 (The Holy Cow: the Word)*Atma Devata, Brahma Rshi*

कः पृश्निं धेनुं वरुणेन दत्तामथर्वणे सुदुघां नित्यवत्साम्।
बृहस्पतिना सख्यं जुषाणो यथावशं तन्वः कल्पयाति ॥ १ ॥

1. *Kaḥ pr̥śniṁ dhenuṁ varuṇena dattāmatharvaṇe sudughāṁ nityavatsām. Bṛhaspatinā sakhyam̐ juṣāṇo yathāvaśam tanvaḥ kalpayāti.*

Who in love and worshipful friendship with Brhaspati, Lord of unbounded space and boundless knowledge, to the best of his will and potentiality, sustains in body and eternal vitality the Rainbow Cow, versatile and universal Word of the Veda, ever abundant,

ever fertile, given by Varuna, Lord of omniscience and cosmic wisdom, to Atharvan, the sage of stable mind established in Divinity?

Answer: Kah, Prajapati, lord sustainer of the people, the Brahmana, sustainer of the wisdom and values of society.

Kanda 7/Sukta 105 (Dedication to the Word)

Divine Word Devata, Atharva Rshi

अ॒प॒क्राम॒न्पौ॒रुषे॒याद् वृ॒णानो॑ दै॒व्यं वचः॑ ।

प्र॒णी॒तीर्भ्या॒वर्त॑स्व॒ विश्वे॑भिः स॒खिभिः॑ स॒ह ॥ १ ॥

1. *Apakrāmanpauruṣeyād vṛṇāno daivyaṁ vacaḥ.
Praṇītirabhyāvartasva viśvebhiḥ sakhibhiḥ saha.*

Off the mark of average humanity, opting for dedication to the Divine Word of the Veda, O man of sagely mind established in Varuna Brhaspati, hold on constantly to the wisdom, vision and noble values of holy life along with all your friends of like mind over the world.

This is the commitment of the Brahmana for life time.

Kanda 7/Sukta 106 (Immortality)

Agni Jataveda Devata, Atharva Rshi

यदस्मृ॑ति च॒क्रम॑ किं चि॒दग्र॑ उपा॒रि॒म च॑रणे जा॒तवे॑दः । ततः॑

पा॒हि त्वं नः॑ प्र॒चेतः॑ शु॒भे स॒खिभ्यो॑ अमृ॒तत्व॑मस्तु नः ॥ १ ॥

1. *Yadasmṛti cakṛma kiṁ cidagna upārima caraṇe jātavedaḥ. Tataḥ pāhi tvam naḥ pracetaḥ śubhe sakhibhyo amṛtatvamastu naḥ.*

O Jataveda Agni, omniscient Lord of wisdom, leading light of life, whatever in our life and conduct, we might do unconsciously in violation of the holy values of life by omission or by commission, pray save us from that, protect us against that, so it may be the divine gift of immortality for our good, for us and for our friends.

Kanda 7/Sukta 107 (Showers and the Sun)

Surya and Apah Devata, Bhrgu Rshi

अव॑ दि॒वस्ता॑रयन्ति सप्त॑ सूर्य॑स्य रश्मयः ।

आपः॑ समु॒द्रिया॑ धारा॒स्तास्ते॑ श॒ल्यम॑सिस्त्रसन् ॥ १ ॥

1. *Ava divastārayanti sapta sūryasya raśmayah.
Āpaḥ samudriyā dhārāstāste śalyamasistrasan.*

Seven rays of the sun bring down the waters from space and the sky, and those showers of rain, O man, from the sky wash away your pain of want and famine.

Kanda 7/Sukta 108 (Elimination of the Evil)

Agni Devata, Bhrgu Rshi

यो न॑ स्ता॒यद्दि॒प्सति॑ यो न॑ अ॒विः स्वो॑ वि॒द्वानर॑णो वा नो
अग्ने॑ । प्र॒तीच्ये॒त्वर॑णी द॒त्वती॑ तान्मै॒षाम॑ग्रे वास्तु॑ भू॒न्मो
अप॑त्यम् ॥ १ ॥

1. *Yo nastāyaddipsati yo na āviḥ svo vidvānaraṇo
vā no agne. Pratīcyeṭvaranī datvatī tānmaiṣā-
magne vāstu bhūnmo apatyam.*

Whatever the force that wants to hurt and injure us, whether covertly or overtly, our own at close or far

at distant, knowing us or not, O Agni, leading light, enlightened Ruler, let the toothed weapon of punishment fall upon them. Let there be no place of rest for them, no survival, no successor.

यो नः सुप्ताञ्जाग्रतो वाभिदासात्तिष्ठतो वा चरतो जातवेदः ।
वैश्वानरेण सयुजा सजोषास्तान्प्रतीचो निर्दह जातवेदः ॥ २ ॥

2. *Yo naḥ suptāñjāgrato vābhidāsāttiṣṭhato vā carato jātavedaḥ. Vaiśvānareṇ sayujā sajoṣā-stānpratīco nirdaha jātavedaḥ.*

O Jataveda Agni, whatever the force that assaults us, whether we are sleeping or awake, whether we are on the move or at rest, O Jataveda, with universal friend and ally mutually interested, counter and burn them out.

Kanda 7/Sukta 109 (Management)

Agni Devata, Badarayani Rshi

इदमुग्राय बभ्रवे नमो यो अक्षेभु तनूवशी ।
घृतेन कलिं शिक्षामि स नो मृडातीदृशे ॥ १ ॥

1. *Idamugrāya babhrave namo yo akṣeṣu tanūvaśī. Ghr̥tena kaliṁ śikṣāmi sa no mṛḍātīdṛśe.*

Homage to this Agni, brilliant light of life, generous sustainer who controls all parts of the cosmic system in their respective orbits. With offers of ghr̥ta in the yajnic fire, I serve the master sustainer and saviour who blesses us thus generously in such a beautiful world.

घृतमप्सुराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च ।
यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि
हव्या ॥ २ ॥

2. *Ghṛtamapsarābhya vaha tvamagne pāṁsū-nakṣebhyaḥ sikatā apaśca. Yathābhāgaṁ havyadātiṁ juṣāṇā madanti devā ubhayāni havyā.*

O Agni, leading light of life, bring smoothness into the dynamics of life's progress, bring waters, living vitalities like pollen grains to the flowers. The Devas, divinities of nature and brilliant nobilities of humanity, rejoice, loving to give as well as take their share of the yajnic programme, both light and smoke, according to their place in Dharma.

अप्सरसः सध्रमादं मदन्ति हविर्धानमन्तरा सूर्यं च ।

ता मे हस्तौ सं सृजन्तु घृतेन सपत्नं मे कितुवं रन्धयन्तु ॥ ३ ॥

3. *Apsarasah sadhamādaṁ madanti havirdhāna-mantarā sūryaṁ ca. Tā me hastau saṁ sṛjantu ghṛtena sapatnaṁ me kitavaṁ randhayantu.*

Dynamic forces of nature, sun-rays, pranic energies, communications of nature and humanity, and the mind, all rejoicing in the evolutionary vedi on earth, in heaven, and in the sun may, I pray, fill my hands with the ghrta I may offer in this cosmic yajna, and may they eliminate the clever, thievish, gambling rivals and adversaries from my life.

आदिनवं प्रतिदिव्ने घृतेनास्माँ अभि क्षरा ।

वृक्षमिवाशन्या जहियो अस्मान्प्रतिदिव्यति ॥ ४ ॥

4. *Ādinavaṁ pratidīvne ghṛtenāsmāñ abhi kṣara. Vṛkṣamivāśanyā jahi yo asmānpratidīvyati.*

Latest force with latest of universal knowledge to counter the adversary, O Agni, give us showers of ghrta to fight out the negationist's encounters. Whoever

opposes us in our positive contributions to social and cosmic yajna, pray, destroy as lightning strikes down a tree.

यो नो द्युवे धनमिदं चकार यो अक्षाणां ग्लहानं शेषणं
च । स नो देवो हविरिदं जुषाणो गन्धर्वेभिः सधमादं
मदेम ॥ ५ ॥

5. *Yo no dyuve dhanamidam cakāra yo akṣāṇām glahanaṁ śeṣaṇaṁ ca. Sa no devo haviridam juṣāṇo gandharvebhiḥ sadhamādaṁ madema.*

May Agni, who creates and gives us this wealth of life for our joy, who gives us the privilege and special merit in relation to the dynamics of life, accept this offer of homage with love so that we may enjoy and rejoice in life with the sustainers of the earth and her culture.

संवसव इति वो नामधेयमुग्रं पश्या राष्ट्रभृतो ह्यक्षाः । तेभ्यो
व इन्दवो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ ६ ॥

6. *Samvasava iti vo nāmadheyamugraṁ paśyā rāṣṭrabhr̥to hyakṣāḥ. Tebhyo va indavo haviṣā vidhema vayaṁ syāma patayo rayīṇām.*

O Vasus, 'sustainers of life on earth and elsewhere, happy and generous givers of wealth, honour and excellence', that's your name. Awful and daring in mien, brilliant and blazing in sight, be undoubtedly so in action and performance. O leaders of light, be sustainers of the social order in all fields of activity, thought and policy. May we serve you with our offers of homage with men and materials, and may we too be masters of wealth, honour and excellence.

देवान्यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम ।

अक्षान्यद् बभ्रूनालभे ते नो मृडन्तवीदृशे ॥ ७ ॥

7. *Devānyannathito huve brahmacaryam yadūṣima.
Akṣānyad babhrūnālabhe te no mṛḍantvīdṛśe.*

As I, dedicated and prayerful, invoke and serve the divinities of nature and humanity, as we observe the discipline of Brahmacharya, service of the Lord Divine with study, austerity and continence, as I take over and perform the duties in the social dynamics of life, may all such powers and personalities I serve bless us generously with peace, progress and joy in such ways of the good life in such a beautiful world.

Kanda 7/Sukta 110 (Elimination of Darkness)

Indra-Agni Devate, Bhrgu Rshi

अग्र इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति ।

उभा हि वृत्रहन्तमा ॥ १ ॥

1. *Agna indraśca dāśuṣe hato vṛtrāṇyapṛati.
Ubhā hi vṛtrahantamā.*

Agni, leading light of life, and Indra, ruling power of life, destroy the darkness, want and suffering of life without any possibility of resistance in the interest of the generous people of society. They are indeed, the greatest dispellers of darkness, they eliminate all ignorance, want and injustice.

याभ्यामजयन्तस्व१ग्र एव यावातस्थतुर्भुवनानि विश्वा ।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥ २ ॥

2. *Yābhyāmajayantsva ragra eva yāvātasthatu-rbhuvanāni viśvā. Pracarṣaṇī vṛṣaṇā vajrabāhū agnimindram vṛtrahaṇā huve'ham.*

I invoke and call upon both Agni and Indra, both highest over and ahead of humanity, potent and generous, thunder-armed destroyers of darkness and negativity, who pervade all regions of the world and by virtue of whom men of yore won the paradisaal bliss of life on earth.

उप त्वा देवो अग्रभीच्चमसेन बृहस्पतिः ।
इन्द्रं गीर्भिर्न आ विश यजमानाय सुन्वते ॥ ३ ॥

3. *Upa tvā devo agrabhīccamasena brhaspatiḥ. Indra gīrbhirna ā viśa yajamānāya sunvate.*

Indra, ruler of the world, divine Brhaspati, lord of the expansive universe, master of the boundless Word of knowledge, took you over by the yajnic ladle of oblation and sanctified you as dedicated to the fire of social discipline and governance of the order. Come, invited by our collective voice, and take over this dominion for this community of people, the yajamana of the soma yajna of the nation.

Kanda 7/Sukta 111 (Sustainer Supreme)

Vrshabha Devata, Brahma Rshi

इन्द्रस्य कुक्षिरसि सोमधानं आत्मा देवानामुत मानुषाणाम् ।
इह प्रजा जनय यास्त आसु या अन्यत्रेह तास्तै रमन्ताम् ॥ १ ॥

1. *Indrasya kukṣirasi somadhāna ātmā devānāmuta mānuṣāṇām. Iha prajā janaya yāsta āsu yā anyatreha tāste ramantām.*

O Vrshabha, omnipotent generator and energiser of existence, you are the seed and treasure-hold of Indra, glory and majesty of the universe, sole reservoir of the soma joy of life, soul and power of the divinities such as sun and moon, and the innermost conscience and spirit of humanity, they are your children here on earth, and those that are elsewhere in other worlds, may they too, your own, be happy.

Kanda 7/Sukta 112 (Freedom from Sin)

Āpaḥ Devata, Varuna Rshi

शुम्भन्ती द्यावापृथिवी अन्तिसुम्ने महिव्रते ।

आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Śumbhanī dyāvāpṛthivī antisumne mahivrate.
Āpaḥ sapta susruvurdevīstā no muñcantvarī-
hasaḥ.*

Heaven and earth, both bright and beautiful, kind and close at heart, which use mighty observers of the laws of existence, and the seven streams of life which flow through pranas, senses and mind, and all through our actions, may all these keep us away and save us from sin and suffering.

मुञ्चन्तु मा शपथ्या दधौ वरुण्यादुत ।

अथौ यमस्य पद्बीशाद्विश्वस्माद्देवकिल्बिषात् ॥ २ ॥

2. *Muñcantu mā śapathyā'datho varuṇyā duta.
Atho yamasya paḍbīśādviśvasmādevakilbiṣāt.*

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, lord of

natural justice, from the fear of untimely death, and from offence and violence against natural forces of the world.

(This mantra is more a prayer for immunity by observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, a prayer for both prevention and cure.)

Kanda 7/Sukta 113 (Freedom from Desire)

Trshtika Devata, Bhargava Rshi

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके ।

यथा कृतद्विष्टासोऽमुष्मै शेप्यावते ॥ १ ॥

1. *Trṣṭike trṣṭavandana udamūṁ chindhi trṣṭike.*
Yathā kṛtadvīṣṭāso'muṣmai śepyāvate.

O Desire, O Desire for desire itself, loved and adored by victims of the love of greed, be uprooted and away, separate so that you become averted for the vigorous man of yoga in the state of renunciation.

(Reference may be made to Taittiriya Upanishad, 1, 10: "Aham vrkshasya reriva, I cut off the root of Desire and Attachment," and to Yoga Sutras of Patanjali, 1, 15: "The awareness of one's self-mastery over and above the objects of desire seen or heard, that is Vairagya, Detachment," also to Mundakopanishad, 3, 2, 4 which underscores the virile vigour of the man in pursuit of self-realisation through grace after the attainment of detachment.)

तृष्टासि तृष्टिका विषा विषातक्यसि ।

परिवृक्ता यथासस्यृषभस्य वशेव ॥ २ ॥

1. *Trṣṭāsi trṣṭikā viṣā viṣātakyaṣi.*
Parivrktā yathā-sasyṛṣabhasya vaśeva.

You are insatiable, rooted in desire unfathomable, poisonous, venomous to the state of total disjunction. Be uprooted upto the last fibre in the mind, totally overmastered by the vigorous person in pursuit of self-realisation.

Kanda 7/Sukta 114 (Towards Self-integration)

Agni-Soma Devata, Bhargava Rshi

आ ते ददे वक्षणाभ्य आ तेऽहं हृदयाद्दे ।

आ ते मुखस्य सङ्काशात्सर्वं ते वर्च आ ददे ॥ १ ॥

1. *Ā te dade vakṣaṇābhya ā te 'ham hṛdayāddade.
Ā te mukhasya saṅkāśātsarvaṁ te varca ā dade.*

O Desire insatiable, attachment and greed, I take away your force and agitation from the mind and its fluctuations and from the heart. I take away your flutters of anxiety from over and around your complexion. Thus, I take away and subdue your entire force from the personality (and restore the mind and soul to peace).

प्रेतो यन्तु व्याध्यः प्रानुध्याः प्रो अशस्तयः ।

अग्नी रक्षस्विनीर्हन्तु सोमो हन्तु दुरस्यतीः ॥ २ ॥

2. *Preto yantu vyādhyāḥ prānudhyāḥ pro aśastayaḥ.
Agnī rakṣasvinīrhantu somo hantu durasyatīḥ.*

Let all disharmony and disjunctions of body, mind and soul go off, all sorrow and suffering, curses and imprecations be out of the system. Let Agni, light of life, dispel self-consumptive and self-destructive tendencies. Let Soma, life of life, creative and inspiring spirit of Divinity, make up and replenish all injuries of mind and soul caused by violent tendencies of the mind.

Note: In this mantra, the word ‘vyadhayah’, plural form of ‘vyadhi’, is the key to the sukta. Vyadhi is the opposite of ‘samadhi’. Samadhi is the highest state of the mind and soul in harmony in meditation. In Yoga it means: Self-integration of the soul, Reintegration of the part with the whole, Reunion of the finite with the Infinite. It is a state of absolute harmony. Vyadhi is a state of total or partial disharmony. Hence mantra one is interpreted as an address to Desire insatiable, the root of disharmony, and the second as a prayer and resolution for harmony of body, mind and soul in total personality-integration.

Kanda 7/Sukta 115 (Negative Plenty)

Savita, Jataveda Devata, Atharvangira Rshi

प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत ।

अयस्मयेनाङ्गेन द्विषते त्वा सजामसि ॥ १ ॥

1. *Pra patetaḥ pāpi lakṣmi naśyetaḥ prāmutaḥ pata. Aya smayenaṅkena dviṣate tvā sa jāmasi.*

Negative plenty, sinful prosperity, fall off far from here, out of sight hence, disappear, fall off farther than far, over there. We foist you, life’s negativities, hate and enmities, with barbs of iron.

या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम् ।
अन्यत्रास्मत्सवितस्तामितो धा हिरण्यहस्तो वसु नो
रराणः ॥ २ ॥

2. *Yā mā lakṣmīḥ patayālūrajuṣṭābhicaskanda vandaneva vṛkṣam. Anyatrāsmatsavitastāmito dhā hiraṇyahasto vasu no rarāṇaḥ.*

The plenty of negative character that has flown

and fallen on me smothers me like a parasite creeper on a tree, I pray, O Savita, lord of life and generous of golden hands, take it away from us and dump it elsewhere, giving us, instead, plenty of peaceable settlement with positive wealth, honour and excellence.

एकशतं लक्ष्म्यो ३ मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः ।
तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो
नि यच्छ ॥ ३ ॥

3. *Ekaśataṁ lakṣmyo' martyasya sākam tanvā januṣo'dhi jātāḥ. Tāsāṁ pāpiṣṭhā niritāḥ pra hiṇmaḥ śivā asmabhyaṁ jātavedo ni yaccha.*

Hundreds are the genetic plenties and potentialities born along with the body of mortal man. Of these, the negative and sinful ones we throw out from life here. O Jataveda, lord all-knowing light of life, give us the positive, the auspicious, the gracious.

एता एना व्याकरं खिले गा विष्टिताइव ।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम् ॥ ४ ॥

4. *Etā enā vyākaraṁ khile gā viṣṭhitā-iva. Ramantāṁ puṇyā lakṣmīryāḥ pāpīstā anīnaśam.*

These auspicious ones, and these other inauspicious ones of the plenties of life, I have distinguished and separated like cows sitting on the meadow. May the auspicious traits and potentialities grow joyous and prosperous, and those that are negative and sinful I have eliminated.

Kanda 7/Sukta 116 (Fever)*Chandrama Devata, Atharvangira Rshi*

नमो रूराय च्यवनाय चोदनाय धृष्णवे । नमः शीताय
पूर्वकामकृत्वने ॥ १ ॥

1. *Namo rūrāya cyavanāya nodanāya dhṛṣṇave.
Namaḥ śītāya pūrvakāmakṛtvane.*

‘Homage’ of proper herbal medication for fever with high temperature that gives burning pain, for sweating fever, for shaking fever, for delirious fever, for shivering fever, and for the relapsing fever, and let there be proper diet for the patient.

यो अन्येद्युरुभयद्युरभ्येतीमं मण्डूकमभ्येत्त्विव्रतः ॥ २ ॥

2. *Yo anyedyurubhayadyurabhyetīmam maṇḍūkamabhye tvavrataḥ.*

‘Homage’ of proper herbal treatment for fever that comes after a day’s interval, for fever that comes for two days, for fever that comes irregularly without regular interval, and for that which comes with fluctuation of time and temperature.

Kanda 7/Sukta 117 (The Warrior)*Indra Devata, Atharvangira Rshi*

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः । मा त्वा के चिद्वि
यमन्विं न पाशिनोऽति धन्वेव तां इहि ॥ १ ॥

1. *Ā mandhairindra haribhiryāhi mayūraromabhiḥ.
Mā tvā ke cidvi yamanviṁ na pāśino’ti dhanveva
tāñ ihi.*

Come Indra, lord of might and majesty, by your

charming peacock-haired horses. Let none whatsoever hold you back, let none catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take the enemies on.

Kanda 7/Sukta 118 (On Way to Victory)

Soma, Varuna Devata, Atharvangira Rshi

म॒र्माणि ते॒ वर्म॑णा॒ छाद॑यामि॒ सोम॑स्त्वा॒ राजा॑मृ॒तेनानु॑
वस्ताम् । उ॒रोर्वरी॑यो वरु॒णस्ते कृ॑णोतु॒ जय॑न्तं॒ त्वानु॑ दे॒वा
मद॑न्तु ॥ १ ॥

1. *Marmāṇi te varmaṇā chādayāmi somastvā rājā-mṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantam tvānu devā madantu.*

Noble warrior, I cover your vital limbs with an armour. May Soma, lord of health and well being, wrap you round with immortal cover against death. May Varuna, lord supreme, vest you with honour greater than greatness itself. May all noble powers of the world bless you and celebrate you with joy, victorious one.

॥ इति सप्तमं काण्डम् ॥

KANDA-8

Kanda 8/Sukta 1 (Long Life)

Ayu Devata, Brahma Rshi

अन्तर्काय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम् ।
इहायमस्तु पुरुषः सहासुना सूर्यस्य भागे अमृतस्य लोके ॥ १ ॥

1. *Antakāya mṛtyave namaḥ prāṇā apānā iha te ramantām. Ihāyamastu puruṣaḥ sahāsunā sūryasya bhāge amṛtasya loke.*

Homage to the Immortal that rules the mortal in life and death. O man, let prana and apana energies abide here joyous strong for you in the body. Let this your spirit live on with pranic vitalities in this beautiful world of the Immortal and you enjoy your share of the life and refulgence of the sun.

उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् ।
उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥ २ ॥

2. *Udenam bhago agrabhīdudenam somo aṁśumān. Udenam maruto devā udindrāgnī svastaye.*

Bhaga, lord of immortal glory, takes care of this man. Soma, the moon, and Anshuman, the sun, take care of this man, and Maruts, winds and pranic energies, take care of him, and Indra, cosmic energy, and Agni, life's heat of vitality, take care of him for health and all round well being.

इह तेऽसुरिह प्राण इहायुरिह ते मनः ।
उत्त्वा निर्व्रहत्याः पाशेभ्यो दैव्या वाचा भ्रामसि ॥ ३ ॥

3. *Iha te' suriha prāṇa ihāyuriha te manah. Uttvā nir-ṛtyāḥ pāśebhyo daivyā vācā bharāmasi.*

Here in body be your living vitality, here your pranic energies, here your health and age, here your mind, all abide in strength and joy. We all, gifts of the Immortal, with the Voice Divine, protect you from the snares of mortality and sustain you in the happy state.

उत्क्रामातः पुरुष माव पत्था मृत्योः पद्बीशमवमुञ्चमानः ।
मा छिद्यथा अस्माल्लोकादग्रेः सूर्यस्य सन्दृशः ॥ ४ ॥

4. *Utkrāmātaḥ puruṣa māva patthā mṛtyoḥ padbīśa-mavamuñcamānaḥ. Mā cchitthā asmāllokāda-gneḥ sūryasya sandṛśaḥ.*

O man, rise up high from here, never move downwards. Rise, breaking yourself free from the fetters of death. Never sever yourself from this beautiful world, light of the sun and the vital warmth of the fire that life is.

तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।
सूर्यस्ते तन्वे ३ शं तपाति त्वां मृत्युर्दयतां मा प्र मेष्टाः ॥ ५ ॥

5. *Tubhyaṁ vātaḥ pavatāṁ mātariśvā tubhyaṁ varṣantvamṛtānyāpaḥ. Sūryaste tanve'śaṁ tapāti tvāṁ mṛtyurdayatāṁ mā pra meṣṭhāḥ.*

Let the winds of cosmic energy blow for you. Let the rains bring you nectar showers of immortality, let the sun shine for the health and well being of your person, let death itself be kind and compassionate and spare you from violence and protect you.

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।
आ हि रोहेमममृतं सुखं रथमथ जिविर्विदथमा वदासि ॥ ६ ॥

6. *Udyānaṁ te puruṣa nāvayānaṁ jīvātum te dakṣatātiṁ kṛṇomi. Ā hi rohemamamṛtaṁ sukhaṁ rathamatha jīrvirvidathamā vadāsi.*

O man, up and onwards is your path in life, not downward. So for your life I give you the vigour and the art and expertise of living long and healthy. Come and ascend this chariot of immortal bliss, and as you grow in age and experience, speak of the knowledge of life for other's good.

मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मदो मानु
गाः पितृन् । विश्वे देवा अभि रक्षन्तु त्वेह ॥ ७ ॥

7. *Mā te manastatra gānmā tiro bhūnmā jīvebhyaḥ pra mado mānu gāḥ pitṛn. Viśve devā abhi rakṣantu tveha.*

Your mind must not go counter to this path of progress onward, nor must it write itself off in despair, nor must you neglect other living beings out of pride and wantonness. Nor must you be merely servile to your parents and seniors, serve them by covering further distance in their line. And may the Vishvedevas, all divinities of nature, all nobilities of humanity and your own mind and senses support, protect and promote you to go fast forward.

मा गतानामा दीधीथा ये नयन्ति परावतम् ।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥ ८ ॥

8. *Mā gatānāmā dīdhīthā ye nayanti parāvatam. Ā roha tamaso jyotirehyā te hastau rabhāmahe.*

Wail not over those that are past and gone, they take you off and away from yourself. Rise above the

darkness and oblivion, come into the light. We hold you up by both your hands, love and reinforce you with new zeal and enthusiasm.

श्यामश्च त्वा मा शबलश्च प्रेषितौ यमस्य यौ पथिरक्षी
श्वानौ । अर्वाङेहि मा वि दीध्यो मात्र तिष्ठः पराङ्मनाः ॥ ९ ॥

9. *Śyāmaśca tvā mā śabalaśca preṣitau yamasya yau pathirakṣī śvānau. Arvāṅhehi mā vi dīdhyo mātra tiṣṭhaḥ parāṅgmanāḥ.*

Let not the dark and the white watch-dogs, the lighted day and the dark night, sent by Yama, lord of mutability and passage of life, arrest you and your progress, they are both guardian path makers too. Come hither, this way to life. Look not, think not, wander not, this way and that around. And do not sit still, idle, absent minded.

मैतं पन्थामनु गा भीम एष येन पूर्वं नेयथ तं ब्रवीमि ।

तम एतत्पुरुष मा प्र पन्था भयं परस्तादभयं ते अर्वाक् ॥ १० ॥

10. *Maitaṁ panthāmanu gā bhīma eṣa yena pūrvaṁ neyatha taṁ bravāmi. Tama etatpuruṣa mā pra patthā bhayaṁ parastādabhayaṁ te arvāk.*

Do not follow upon this seductive path of Adharma. It is dangerous, unknown, you have not gone this way earlier. Of this I warn you, man, take not a single step on to it. It is far, unfathomable, fearful. This way hither on the path of Dharma, it is all fearless for you.

रक्षन्तु त्वाग्रयो ये अप्स्वन्ता रक्षन्तु त्वा मनुष्या इ यमिन्धते ।
वैश्वानरो रक्षन्तु जातवेदा दिव्यस्त्वा मा प्र धाग्विद्युता
सह ॥ ११ ॥

11. *Rakṣantu tvāgnayo ye apsvantā rakṣatu tvā manuṣyā' yamindhate. Vaiśvānaro rakṣatu jātavedā divyastvā mā pra dhāgvidyutā saha.*

Let the fire energies fluent in waters and in nature's waves of energy protect and promote you on the path of Dharma. Let the yajnic fires which men light and feed protect and guide you on the way forward. Let Vaishvanara Jataveda, cosmic vitality and refulgent Divinity, guard and promote you. And may the heavenly sun along with the electric energy of lightning in the middle regions never hurt and burn you out of existence.

मा त्वा क्रव्यादभि मंस्तारात्संकसुकाच्चर । रक्षतु त्वा द्यौ
रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च । अन्तरिक्षं
रक्षतु देवहेत्याः ॥ १२ ॥

12. *Mā tvā kravyādabhi maṁstārātsaṁkasukāccara. Rakṣatu tvā dyau rakṣatu pṛthivī sūryaśca tvā rakṣatām candramāśca. Antarikṣaṁ rakṣatu devahetyāḥ.*

May no flesh eating agent, natural or human, hurt and destroy you. Keep away from fatalities. May heaven protect you. May the earth protect you. May the sun and moon protect you. And may the middle region protect you from natural strike of calamity.

बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च
रक्षताम् । गोपायंश्च त्वा जागृविश्च रक्षताम् ॥ १३ ॥

13. *Bodhaśca tvā pratībodhaśca rakṣatāmasva-pnaśca tvānavadrāṇaśca rakṣatām. Gopāyaṁśca tvā jāgṛviśca rakṣatām.*

May knowledge and knowledge confirmed by

experience both protect you. Let the wakeful and the steadfast guard you. Let the preserver, protector and the guardian save and protect you.

ते त्वा॑ रक्षन्तु ते त्वा॑ गोपायन्तु तेभ्यो॒ नमस्तेभ्यः॒
स्वाहा॑ ॥ १४ ॥

14. *Te tvā rakṣantu te tvā gopāyantu tebhyo nama-
stebhyaḥ svāhā.*

Let them guard you. Let them protect you. Let them preserve you in character, safe and unassailed. For all of them salutations. To them all homage.

जीवेभ्यस्त्वा समुदे॑ वायुरिन्द्रो॑ धा॒ता दधातु॑ सवि॒ता त्राय-
माणः॑ । मा त्वा॑ प्रा॒णो बलं॑ हासीदसुं॒ तेऽ नु॑ ह्वयामसि ॥ १५ ॥

15. *Jīvebhyastvā samude vāyurindro dhātā dadhātu
savitā trāyamāṇaḥ. Mā tvā praṇo balaṁ
hāsīdasuṁ te'nu hvayā-masi.*

For all living beings in this vast world of flux, may the winds, the clouds, sustaining nature and the Lord Divine, the inspiring sun, all protector Spirit of the universe help and maintain you at your best. may your strength and pranic energy never forsake you. We invoke and call upon you and your life's vitality.

मा त्वा॑ ज॒म्भः संह॑नुर्मा तमो॑ विद॒न्मा जि॒ह्वा ब॒र्हिः प्र॑म॒युः
क॒था स्याः॑ । उत्त्वा॑दित्या वस॒वो भर॑न्तूदिन्द्रा॒ग्नी स्व-
स्तये॑ ॥ १६ ॥

16. *Mā tvā jambhaḥ saṁhanurmā tamo vidanmā jihvā
barhiḥ pramayuh kathā syāḥ. Uttvādityā vasavo
bharantūdindrāgnī svastaye.*

Let no crushing grinding force or power ever

reach you. Let no darkness assail you. Let no rough word ever come and hurt you. How can you, a yajnic soul, be ever hurtful to any one? May the Adityas, Vasus, Indra and Agni bless you to fulfilment with plenty, prosperity and all round well being.

उत्त्वा द्यौरुत्पृथिव्युत्प्राजापतिरग्रभीत् ।

उत्त्वा मृत्योरोषधयः सोमराज्ञीरपीपरन् ॥ १७ ॥

17. *Uttvā dyaurutpṛthivyutprajāpatiragrabhīt. Uttvā mṛtyoroṣadhayaḥ somarājñīrapīparan.*

May the heaven, earth, and Prajapati, lord sustainer and protector of living beings, take care of you and protect you. And may herbs and herbal medications with life-saving soma on top of them fulfil and exalt you over and above the fear of death.

अयं देवा इहैवास्त्वयं मामुत्र गादितः ।

इमं सहस्रवीर्येण मृत्योरुत्पारयामसि ॥ १८ ॥

18. *Ayaṁ devā ihaivāstvayaṁ māmutra gāditaḥ. Imaṁ sahasravīryeṇa mṛtyorutpārayāmasi.*

O devas, generous and brilliant powers of nature and humanity, let this man be and prosper here only among us. Let him not go anywhere else. We strengthen him with a thousandfold energy and immunity against the fear of death.

उत्त्वा मृत्योरपीपरं सं धमन्तु वयोधसः ।

मा त्वा व्यस्तकेश्योऽ३ मा त्वाघरुदो रुदन् ॥ १९ ॥

19. *Uttvā mṛtyorapīparam saṁ dhamantu vayo-dhasaḥ. Mā tvā vyastakeśyo' mā tvāgharudo rudan.*

I have protected you against death. May the bearers of health and age together act, and nourish and exalt you. Let no mourners with hair dishevelled wail for you. Let no grief stricken sufferers wail for you.

आहर्षमविदं त्वा पुनरागाः पुनर्णवः ।

सर्वीङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽ विदम् ॥ २० ॥

20. *Āhārṣamavidam tvā punarāgāḥ punarṇavaḥ.*
Sarvaṅga sarvaṁ te cakṣuḥ sarvamāyusca
te'vidam.

I have brought you back from the jaws of calamity. I have regained you. You have come back, renewed, refreshed. I have recovered you whole in body and health, all your eye sight, all your health and age in full I have recovered for you.

व्यवात्ते ज्योतिरभूदप त्वत्तमो अक्रमीत् ।

अप त्वन्मृत्युं निरर्तिमप यक्ष्मं नि दध्मसि ॥ २१ ॥

21. *Vya vātte jyotirabhūdapa tvattamo akramīt. Apa*
tvannmṛtyuṁ nir-ṛtimapa yakṣmaṁ ni dadhmasi.

Light is come back to you in all its variety. Darkness and delirium has gone off from you. We throw out untimely death, calamity and consumption far away from you.

Kanda 8/Sukta 2 (Long Life)

Ayu Devata, Brahma Rshi

आ रभस्वेमाममृतस्य श्नुष्टिमच्छिद्यमाना जरदष्टिरस्तु ते ।
असुं त आयुः पुनरा भ्रमि रजस्तमो मोष गा मा प्र
मेष्ठाः ॥ १ ॥

1. *Ā rabhasvemāmamṛtasya śnuṣṭimacchidyamānā jaradaṣṭirastu te. Asum ta āyuh punarā bharāmi rajastamo mopa gā mā pra meṣṭhāh.*

O man live and enjoy this nectar stream of life which, I pray, may be inviolable till maturity to the full. I bring you again life's vitality of prana and full age of good health. Do not take to a life of dissolute pleasure, do not suffer the darkness of ignorance, and you must not die before the full span of hundred years of good health.

जीवतां ज्योतिर्भ्येह्यर्वाङा त्वा हरामि शतशारदाय ।
अवमुच्चनृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं ते
दधामि ॥ २ ॥

2. *Jīvatām jyotirabhyehyārvānā tvā harāmi śata-śāradāya. Avamuñcanmṛtyupāśānaśastiṁ drā-ghīya āyuh prataram te dadhāmi.*

Come up front and take on the life-light of living vibrant men, I bring you a life span of full hundred years. Liberating you from the snares of death and dishonour, I bring you a long span of excellent good health.

वातात्ते प्राणमविदं सूर्याच्चक्षुरहं तव ।
यत्ते मनस्त्वयि तद्धारयामि सं वित्स्वाङ्गैर्वद
जिह्वालयन् ॥ ३ ॥

3. *Vātātte prāṇamavidam sūryāccakṣurahaṁ tava. Yattemanastvayi taddhārayāmi saṁ vitsvāṅgai-rvada jihvayālan.*

I have created your pranic energy of breath from the wind, the eye from the sun. And the mind that is yours, that I vest in you. Have and be yourself the whole

personality with all limbs of the body system, speaking, self-expressive, articulating your words with the tongue.

प्राणेन त्वा द्विपदां चतुष्पदामग्निमिव जातमभि सं धमामि ।
नमस्ते मृत्यो चक्षुषे नमः प्राणाय तेऽकरम् ॥ ४ ॥

4. *Prāṇena tvā dvipadām catuspadāmagnimiva jātamabhi saṁ dhamāmi. Namaste mṛtyo cakṣuṣe namaḥ prāṇāya te'karam.*

Like fire newly lit and raised, I vest you with life energy of prana, universal as the pranic energy of bipeds and quadrupeds. O Lord of life and death, I offer homage to you, homage to the light of life, homage to divine life energy.

अयं जीवतु मा मृतेमं समीरयामसि ।
कृणोम्यस्मै भेषजं मृत्यो मा पुरुषं वधीः ॥ ५ ॥

5. *Ayaṁ jīvatu mā mṛtemaṁ samīrayāmasi. Kṛṇomyasmai bheṣajaṁ mṛtyo mā puruṣaṁ vadhīḥ.*

May this man live on, let him not die. We revive him with pranic energy of breath. I prepare the medicine for him and administer the dose. O lord of life and death, pray subject him not to untimely death.

जीवलां नघारिषां जीवन्तीमोषधीमहम् । त्रायमाणं सहमानं
सहस्वतीमिह हुवेऽस्मा अरिष्टतातये ॥ ६ ॥

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmahaṁ. Trāyamāṇaṁ sahamānāṁ sahasvatīmiha huve'-smā ariṣṭatātaye.*

To avert the danger and save the life of this man, I bring up and prepare the medicine which would revive his energy without hurting him, raise his vitality,

enhance his resistance, protect him against deterioration, fight out the disease and restore him to normal health.

अधि ब्रूहि मा रभथाः सृजेमं तवैव सन्त्सर्वहाया इहास्तु ।
भवाशर्वो मृडतं शर्म यच्छतमपसिध्य दुरितं धत्तमायुः ॥ ७ ॥

7. *Adhi brūhi mā rabhathāḥ sṛjemaṁ tavaiva santsarvahāyā ihāstu. Bhavāśarvau mṛḍataṁ śarma yacchatama-pasidhya duritaṁ dhattamāyuh.*

O lord of life and death, pray speak the word of life, ensnare him not, revive and recreate him. He, being your own, devoted and prayerful, let him be here and live with full vigour and movement. O lord of life, destroyer of disease, be kind and gracious, give peace and health, avert the danger, give him life and good health.

अस्मै मृत्यो अधि ब्रूहीमं दयस्वोदितो ३५ यमेतु । अरिष्टः
सर्वीङ्गः सुश्रुज्जरसा शतहायन आत्मना भुजमश्नुताम् ॥ ८ ॥

8. *Asmai mṛtyo adhi brūhīmaṁ dayasvodito'' yametu. Ariṣṭaḥ sarvāṅgaḥ suśrujjarasā śatahāyana ātmanā bhujamaśnutām.*

O lord of life and death, speak to this man the saviour's word of redemption, be kind and protect him, let him rise from this state of misery and move out whole in good health all over the body, fully conscious, knowledgeable and respectable, and live a full age of hundred years, restored to full self independence to live and enjoy life freely on his own.

देवानां हेतिः परि त्वा वृणक्तु पारयामि त्वा रजस उत्त्वा
मृत्योरपीपरम् । आरादृग्निं क्रव्यादं निरूहं जीवातवे ते परिधिं
दधामि ॥ ९ ॥

9. *Devānām hetih pari tvā vṛṇaktu pārayāmi tvā
rajasa uttvā mṛtyorapīparam. Ārādagñim kravyā-
dam nirūham jīvātave te paridhim dadhāmi.*

Let the punitive strike of nature's forces spare you, I have immunised you against the negativities of mutability and metabolic change and thus I recover you from the stroke of untimely death. I have brought you far out of the flesh eating cancerous vitality of the system and thus draw the line of defence for your life and living against ill-health and disease.

यत्ते' नियानं रजसं मृत्यो' अनवधर्ष्यम् ।

पथ इमं तस्माद्रक्षन्तो ब्रह्मास्मै वरम' कृणमसि ॥ १० ॥

10. *Yatte niyānam rajasam mṛtyo anavadharsyam.
Patha imam tasmādrakṣanto brahmāsmāi varma
kṛṇmasi.*

O Death, your path of change across the world of mutability is unconquerable, still, to protect this man against the accidents on that path onward to maturity, we armour him with Brahma, the knowledge of life and death to maintain good health with freedom from disease.

कृणोमि ते प्राणापानौ जरां मृत्युं दीर्घमायुः स्वस्ति ।

वैवस्वतेन प्रहितान्यमदूतांश्चरतोऽप सेधामि सर्वान् ॥ ११ ॥

11. *Kṛṇomi te prāṇāpānau jarām mṛtyuṁ dīrgha-
māyuhsvasti. Vaivasvatena prahitānyamadū-
tāmścarato'pa sedhāmi sarvān.*

O man, I strengthen your prana and apana energies and fortify your health for long life so that your life, all age and death in the natural course be good for

your ultimate well being. Thus I ward off the pain of all the strokes of the agents of change sent by Yama, lord of the law of mutability, working through the march of time ordained by the sun.

आ॒रा॒दरा॒तिं नि॒र्ऋ॒तिं प॒रो ग्रा॒हिं क॒व्यादः॑ पि॒शा॒चान् ।
रक्षो॑ यत्सर्वं॑ दु॒र्भू॒तं तत्तमं॑ इ॒वाप॑ हन्मसि ॥ १२ ॥

12. *Ārādarātiṃ nir-ṛtiṃ paro grāhiṃ kravyādaḥ piśācān. Rakṣo yatsarvaṃ durbhūtaṃ tattama-ivāpa hanmasi.*

Adversity, calamity, seizure, cancer, consumption, contagion, and all that is evil and destructive, we ward off from afar and eliminate as we dispel the darkness from life.

अ॒ग्ने॒ष्टे प्रा॒णम॒मृता॑दायु॒ष्मतो॑ वन्वे जा॒तवे॑दसः । यथा॑ न रि॒ष्या
अ॒मृतः॑ स॒जूर॑स॒स्तत्ते॑ कृ॒णोमि॑ तदु॒ ते ते॑ समृ॒ध्यताम्॑ ॥ १३ ॥

13. *Agneṣṭe prāṇamamṛtādāyuyṣmato vanve jātavedasaḥ. Yathā na riṣyā amṛtaḥ sajūrasastatte kṛṇomi tadu te samṛdhyatām.*

I ask of immortal, all knowing, all inspiring Agni, giver of life, to give you pranic energy of life so that you do not suffer ill health and disease, live immortal against untimely death and be dedicated to Divinity. This I do for you, and may this prosper for you.

शि॒वे ते॑ स्तां द्यावा॑पृथि॒वी अ॑सन्ता॒पे अ॑भि॒श्रियौ॑ । शं ते॑
सूर्य॑ आ तप॒तु शं वा॒तो वा॒तु ते॑ ह॒दे । शि॒वा अ॒भि क्ष॑रन्तु
त्वापो॑ दि॒व्याः पर्य॑स्वतीः ॥ १४ ॥

14. *Śive te stām dyāvāpṛthivī asantāpe abhiśriyau.
Śam te sūrya ā tapatu śam vāto vātu te hr̥de. Śivā
abhi kṣarantu tvāpo divyāḥ payasvatīḥ.*

May the earth and heaven, both unafflictive and inoppressive, be kind and gracious to you. May the sun shine with peace and prosperity on you. May the winds blow for peace and pleasure of your heart. May the rain showers, divine and generous, bring you peace and plenty.

शिवास्ते सन्त्वोषधय उत्त्वाहार्षमधरस्या उत्तरां पृथिवीमभि ।
तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा ॥ १५ ॥

16. *Śivāste santvoṣadhaya uttvāhārṣamadharasyā
uttarām pṛthivīmabhi. Tatra tvāditau rakṣatām
sūryācandrama-sāvubhā.*

May the herbs and trees and their gifts of medicine be good and kind to you. You know I have retrieved you from a low state of health to a higher level of life and health on earth. And there may the sun and moon, lights of divinity, protect and promote you.

यत्ते वासः परिधानं यां नीविं कृणुषे त्वम् ।
शिवं ते तन्वे' तत्कृणमः संस्पर्शे'द्रूक्ष्णमस्तु ते ॥ १६ ॥

16. *Yatte vāsaḥ paridhānaṁ yām nīviṁ kṛṇuṣe tvam.
Śivaṁ te tanve' tatkrṇmaḥ saṁsparṣe'drūkṣṇa-
mastu te.*

Whatever garment is your upper cover, and that which you wear for a waist bond, that we design and treat for your comfort and well being for health, and let even that be not rough for the skin contact.

यत्क्षुरेण मर्चयता सुतेजसा वप्ता वर्षसि केशश्मश्रु ।

शुभं मुखं मा न आयुः प्र मोषीः ॥ १७ ॥

17. *Yatkṣureṇa marcayatā sutejasā vaptā vapasi keśaśmaśru. Śubhaṁ mukhaṁ mā na āyuh pra moṣīh.*

O barber, as you shave the hair, beard and moustache with a sharp and clean razor, you should not hurt the person's health and his fine and fair complexion.

शिवौ ते स्तां व्रीहियवावबलासावदोमधौ ।

एतौ यक्ष्मं वि बाधेते एतौ मुञ्चतो अंहसः ॥ १८ ॥

18. *Śivau te stāṁ vrīhiyavāvabalāsāvadomadhaḥ. Etau yakṣmaṁ vi bādhetē etau muñcato aṁhasaḥ.*

Let rice and barley be good and auspicious for you, nourishing, health giving, exhilarating, resistant to debilitating and consumptive conditions. They protect you against sickness, disease and cancerous ailments and save you from sin and anxiety.

यदश्नासि यत्पिबसि धान्यं कृष्याः पयः ।

यदाद्यं यदनाद्यं सर्वं ते अन्नमविषं कृणोमि ॥ १९ ॥

19. *Yadaśnāsi yatpibasi dhānyaṁ kṛṣyāḥ payaḥ. Yadādyaṁ yadanādyam sarvaṁ te annamaviṣaṁ kṛṇomi.*

Whatever food, produced by agriculture, you eat, whatever milk or water you drink, all that food and drink old or new I render free from poison and toxins, for you.

अह्ने च त्वा रात्रये चोभाभ्यां परि दद्यासि ।

अरायेभ्यो जिघत्सुभ्य इमं मे परि रक्षत ॥ २० ॥

20. *Ahne ca tvā rātraye cobhābhyām pari dadmasi. Arāyebhyo jighatsubhya imaṁ me pari rakṣata.*

O man, we entrust you to the day for sun and activity, and to the night for rest and peace, to both we entrust you for balance of work and rest for recuperation. O day and night, pray save and protect this man of ours from sin and indigence and from ogres and destroyers.

शतं तेऽयुतं हायनान्द्वे युगे त्रीणि चत्वारि कृण्वः ।

इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥ २१ ॥

21. *Śataṁ te'yutaṁ hāyanāndve yuge trīṇi catvāri kṛṇmah. Indrāgnī viśve devāste'nu manyantā-mahṛṇīyamānāḥ.*

O man, for you we fix a hundred years, and ten thousand years, and, further, ten thousand multiplied by two, three and four, years of age. May Indra and Agni and all Vishvedevas, divinities of nature and humanity, without hesitation and reservation be favourable and support you.

(This is a metaphorical and highly mystical mantra which describes the age of the individual person and the age of humanity on earth. The age of the individual is one hundred years, while the age of humanity in each creation cycle is four billion and three hundred and twenty million years.)

Satavalekara explains the mantra in a simple manner: We fix a hundred year uninterrupted age for you. There are two yugas, sandhi transitions of morning and evening of the day, three seasons of winter, summer and rains, and four periods of life, Brahmacharya upto

25 years, grhastha upto 50 years, vanaprastha upto 75 years, and sanyasa upto 100 years.

The mystical interpretation of the mantra is that the age of humanity is 4,32,00,00,000 (four billion and three hundred and twenty million) years divided over one thousand four-yuga divisions of 43,20,000 years each (which is 'niyuta', 10,000, multiplied by 432):

Kaliyuga	4,32,000 years
Dvapara yuga	8,64,000 years
Treta yuga	12,96,000 years
Satyuga	17,28,000 years
Total	43,20,000 years

For further details, reference may be made to Kshema-karana Dasa Trivedi's comment on this mantra in his translation of Atharva-Veda published by Sarvadeshika Arya Pratinidhi Sabha, Delhi.

शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय परि ददामि ।

वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः ॥ २२ ॥

22. *Śarade tvā hemantāya vasantāya grīṣmāya pari dadmasi. Varṣāṇi tubhyaṁ syonāni yeṣu var-dhanta oṣadhīḥ.*

O man, we entrust you to the autumn, winter, spring and summer seasons and auspicious years when herbs and trees grow fresh and bloom luxuriantly.

मृत्युरीशे द्विपदं मृत्युरीशे चतुष्पदम् ।

तस्मात्त्वां मृत्यो-गोपतेरुद्भरामि स मा बिभेः ॥ २३ ॥

23. *Mṛtyurīśe dvipadāṁ mṛtyurīśe catuspadām. Tas-māttvāṁ mṛtyorgopaterudbharāmi sa mā bibheḥ.*

Death rules over the bipeds. Death rules over the quadrupeds. However, O man, fear not. We raise you above that fear of that Death, master ruler of life on earth.

सो ऽ रिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः ।

न वै तत्र म्रियन्ते नो यन्त्यध्वमं तमः ॥ २४ ॥

24. *So'riṣṭa na mariṣyasi na mariṣyasi mā bibheḥ.*
Na vai tatra mriyante no yantyaadhamam tamah.

You, unviolated, unafraid, will not die, you will not die. Do not fear. There in the state of knowledge, they do not die, nor do they go down to the state of darkness and oblivion.

सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।

यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥ २५ ॥

25. *Sarvo vai tatra jīvati gaurāśvaḥ puruṣaḥ paśuḥ.*
Yatredam brahma kriyate paridhirjīvanāya kam.

There where this Brahma, super soul, super-consciousness, this knowledge of the Supreme reality of life is made the line of all round defence for life, all remain alive, the cow, the man, the animal, all being the spirit, no one dies, no one is killed.

परि त्वा पातु समानेभ्योऽभिचारात्सबन्धुभ्यः ।

अमग्निर्भवामृतोऽतिजीवो मा ते हसिषुरसवः शरीरम् ॥ २६ ॥

26. *Pari tvā pātu samānebhyo'bhicārātsabandhubhyah.*
Amagirbhavāmṛto'tijīvo mā te hāsiṣu-rasavaḥ śarīram.

May that line of divine defence all round protect you from the violence of your equals and adversaries.

Immortal as you are, be not subject to death. Outlive even your life time, eternal and immortal as you are. Let not your pranas forsake your body before full time of your life on earth.

ये मृत्यव॒ एक॑शतं॒ या ना॒ष्ट्रा अ॒तिता॒र्या ऽः ।

मुञ्चन्तु॒ तस्मा॒त्त्वां दे॒वा अ॒ग्नेर्वै॑श्वान॒रादधि॑ ॥ २७ ॥

27. *Ye mrtyava ekaśataṁ yā nāṣṭrā atitāryāḥ. Muñcantu tasmāttvām devā agnervaiśvānarādadhi.*

Hundred and one are the ways and forms of death, pains and sufferings to be crossed over in the ordinary course of life. May the divinities of nature and the enlightened people, by the cosmic light of life above them all save you from that kind of death.

अ॒ग्नेः शरी॑रम॒सि पा॒रयि॑ष्णु र॒क्षोहा॑सि स॒पत्न॒हा ।

अथो॑ अमीव॒चात॑नः पू॒तुद्रु॑र्नाम॒ भेष॒जम् ॥ २८ ॥

28. *Agneḥ śarīramasi pārayiṣṇu rakṣohāsi sapatnahā. Atho amīvacātanah pūtudrurnāma bheṣajam.*

You are the embodiment of the fire of life. You are the saviour, destroyer of evils and adversaries. You are the destroyer of disease and distress. You are Putudru, the sanative, sanctifier by name.

(This mantra is interpreted both as an address to a sanative and as a prayer to the divine spirit.)

Kanda 8/Sukta 3 (Destruction of the Evil)

Agni Devata, Chatana Rshi

र॒क्षो॒हणं॑ वा॒जिन॒मा जि॒घर्मि॑ मि॒त्रं प्र॒थिष्ठ॑मुप॒ यामि॑ शर्म॑ ।
शि॒शानो॑ अ॒ग्निः क्र॒तुभिः॑ स॒मिद्धः॑ स नो॒ दिवा॒ स रि॒षः पा॒तु
नक्त॑म् ॥ १ ॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathi-
ṣṭhamupa yāmi śarma. Śisano agniḥ kratubhiḥ
samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I light and with ghrta sprinkle and raise Agni, destroyer of evil, swift warrior and winner, friendly, known and effective far and wide, and thus I come to have peace and comfort in life. Lighted and raised with yajnic performances of creativity, may Agni protect us against dangers and violence day and night.

(Agni may be interpreted as the physical fire of yajna, or as the social powers of law and order and defence, or as the light and fire of the spirit within, or as the divinity working through such natural forces as the sun and wind. Such powers fight against the pollution and negativities prevailing around and provide us with safety, peace and comfort. All these variations of 'Agni' ought to be kept 'burning' throughout with yajnic programmes of creative character at the natural, social and spiritual level with our individual and collective efforts.)

अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवात्रभस्व क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥ २ ॥

2. *Ayodaṁṣṭro arciṣā yātudhānānupa sprśa jāta-
vedaḥ samiddhaḥ. Ā jihvayā mūradevānrabhasva
kravyādo vṛṣṭvāpi dhatsvāsan.*

O Jataveda, all wise, all reaching Agni, leading light and ruler with jaws of steel and flames of fire, lighted and raised to full blaze, catch up violent and destructive forces and senseless elements with flames and, rising ever stronger, hold the flesh eaters and crush

them all with your jaws of steel, i.e., relentless justice and unsparing punishment.

उ॒भोभयावि॒नुप॑ धेहि दंष्ट्रौ हिं॒स्रः शि॒शा॒नोऽ वरं॑ परं च ।

उ॒ता॒न्तरि॑क्षे परि या॒ह्यग्रे॑ जम्भैः सं धे॒ह्याभि॑ यातु॒धानान्॑ ॥ ३ ॥

3. *Ubhobhayāvinnupa dhehi daṁṣṭrau himsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pari yāhyag-ne jambhaiḥ saṁ dhehyabhi yātudhānān.*

Reaching and protecting both at hand and far off, destroyer of destroyers and sharp of understanding and intelligence as you are, keep watching and testing the honesty and integrity of your forces, lower as well as higher, those of internal law and order and those of external defence. Go upto the skies and with your unsparing forces catch and fix the elements of sabotage and destruction.

अ॒ग्रे त्वचं॑ यातु॒धानस्य॑ भिन्धि हिं॒स्राश॑नि॒र्हर॑सा हन्त्वेनम् ।
प्र॒ पर्वी॑णि जा॒तवे॑दः शृ॒णीहि॑ कृ॒व्यात्क्र॑वि॒ष्णुर्वि॑ चि॒नो-
त्वेनम्॑ ॥ ४ ॥

4. *Agne tvacaṁ yātudhānasya bhindhi himsrā-śanirharasā hantvenam. Pra parvāṇi jātavedaḥ śṛṇīhi kravyātkraviṣṇurvi cinotvenam.*

O Agni, thunderous destroyer of evil and enmity, saboteurs and destroyers, let electric force and relentless strike break down the cover and camouflage. O Jataveda, all-knowing all-reaching presence, break the interior connections of this organisation, and let the flesh consuming fire collect the body for itself.

यत्रे॒दानीं॑ पश्य॑सि जा॒तवे॑द॒स्तिष्ठ॑न्तमग्र उ॒त वा॒ चर॑न्तम् ।

उ॒ता॒न्तरि॑क्षे प॒तन्तं॑ यातु॒धानं॑ तमस्ता॑ वि॒ध्य॒ शर्वा॑ शि॒शानः॑ ॥ ५ ॥

5. *Yatredānīm paśyasi jātavedastiṣṭhantamagna uta vā carantam. Utāntarikṣe patantam yātudhānam tamastā vidhya śarvā śiśānaḥ.*

Now wherever O Jataveda Agni, you sight the soboteur destroyer, whether settled or moving on earth or flying in the sky, then immediately acting at the fastest, sharp and unsparing, fix him with the strike of an arrow or bullet.

यज्ञैरिषूः संनममानो अग्रे वाचा शल्याँ अशनिभिर्दिहानः ।
ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्गध्ये-
षाम् ॥ ६ ॥

6. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāñ aśanibhirdihānaḥ. Tābhirvidhya hrdaye yātudhānānpratīco bāhūnprati bhaṅgdhyeṣām.*

Agni, exhorting your forces with inspiring addresses, calibrating your arms and ammunition with collective action and strategic assemblies, shining and sharpening your missiles with electric force, strike at the heart of the violent and the destroyers, turn back their arms and break their striking force.

उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातु-
धानान् । अग्रे पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्त-
मदन्त्वेनीः ॥ ७ ॥

7. *Utārabdhāntspṛṇuhi jātaveda utārebhāñāñ ṛṣṭibhiryātudhānān. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, Jataveda, those that have been seized and those that have surrendered and appeal, protect. But the destroyer, O scorching power, strike down without delay

with the force of arms and let carnivorous birds and animals feed upon them.

इह प्र ब्रूहि यतमः सो अग्ने यातुधानो य इदं कृणोति ।

तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥ ८ ॥

8. *Iha pra brūhi yatamaḥ so agne yātudhāno ya idam kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣa-saścakṣuṣe randhayainam.*

O youthful Agni, whosoever be the saboteur and destroyer that does this heinous deed of destruction, proclaim right here that it is he. Seize him with the search light, bring him up for scrutiny of the people's watch and punish him so that he is rendered ineffective.

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।

हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्यातुधाना नृचक्षः ॥ ९ ॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaḥ pra ṇaya pracetaḥ. Himśraṁ rakṣāṁ-syabhi śośucānam mā tvā dabhanyātudhānā nṛcakṣaḥ.*

Agni, all aware, all watchful, refulgent guardian of the people, with a sharp eye on all powers and forces of the land, protect and promote this yajnic social order and take it forward for the people. Let not the evil, destructive forces and saboteurs, deceive, intimidate or demoralise you who, they should know, are destroyer of the destroyers.

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।

तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च ॥ १० ॥

10. *Nṛcakṣā rakṣāḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne prṣṭirharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

O watchful guardian of the people and the dominion, Agni, watch all round and sight out the evil and destructive elements from amongst the people. Then destroy three prime forces of theirs : Break their back with awful force and passion, eliminate their intelligence and forward planning, and uproot their roots in three ways: dig out the roots, dismantle their bases and roast out the future seeds.

त्रिर्यीतुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि
युङ्ग्धि ॥ ११ ॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenam gṛṇate ni yuṅgḍhi.*

O Jataveda Agni, the destroyer who violates truth and law by untruth must suffer the chains of your law three ways: Arrest him, overwhelm him with the refulgence of truth, power and law, and face him with people that honour the order and value the truth of the order.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शर्व्या इ जायते या तया विध्य हृदये
यातुधानान् ॥ १२ ॥

12. *Yadagne adya mithunā śapāto yadvācastrṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

The execrations which people in argument utter in their differences, the roughness of tone which fighters produce in their quarrel, and the sting that is born of the mind in the pain of anger, with that pain of affliction, Agni, pierce the heart of the violent saboteurs and destroyers of life and truth.

परां शृणीहि तपसा यातुधानान्पराग्रे रक्षो हरसा शृणीहि ।
 परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः
 शृणीहि ॥ १३ ॥

13. *Parā śṛṇīhi tapasā yātudhānānparagne rakṣo harasā śṛṇīhi. Pararciṣā mūradevāñchṛṇīhi parā-sutrpaḥ śośucataḥ śṛṇīhi.*

Agni, with the force and power of your law and discipline, destroy the violent evil doers wholly, with your power and passion destroy the demonic forces wholly, with your light of knowledge and wisdom eliminate the stupid and insensitive wholly, and destroy the flaming ogres who suck the life blood of others for their pleasure. Destroy all these wholly, beyond recovery.

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः ।
 वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातु-
 धानः ॥ १४ ॥

14. *Parādya devā vrjinaṁ śṛṇantu pratyagenam śapathā yantu sṛṣṭāḥ. Vācāstenam śarava ṛchchantu marmanviśvasyaitu prasitiṁ yātudhānaḥ.*

Let the brilliant wise eliminate the crooked, let the abuse and execration shot out by the evil revert to the evil, let the darts of lies cut the liar to the quick at

heart, and let the evil destroyer suffer the enslavement and snares of the world.

यः पौरुषेयेण कृविषा समङ्गे यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्रे तेषां शीर्षाणि हरसापि
वृश्च ॥ १५ ॥

15. *Yah pauruṣeṣeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīra-magne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Who feeds himself on human flesh, on horse flesh, on any animal flesh, who feeds on cow's flesh and thus carries off the inviolable cow's milk for all time, O Agni, with your power and passion for truth and right, cut off the head of such persons.

विषं गवां यातुधानां भरन्तामा वृश्चन्तामदितये दुरेवाः ।
परैणान्देवः सविता ददातु परां भागमोषधीनां जय-
न्ताम् ॥ १६ ॥

16. *Viṣaṁ gavāṁ yātudhānā bharantāmā vṛścantā-maditaye durevāḥ. Paraiṇāndevaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

If the violent people bear off or pollute water meant for cows, the evil doers must fall for their offence to the cow. Let refulgent and noble Savita, the ruler, throw them out, and they must forfeit their share of herbs and greenery.

संवत्सरीणं पय उस्त्रियायास्तस्य माशीद्यातुधानो नृचक्षः ।
पीयूषमग्रे यतमस्ति तृप्सात्तं प्रत्यञ्चमर्चिषा विध्य
मर्मणि ॥ १७ ॥

17. *Samvatsarīṇaṁ paya usriyāyāstasya māsīdyā-
tudhāno vṛcakṣaḥ. Pīyūṣamagne yatamastitṛp-
sāttam pratyāñca-marciṣā vidhya marmaṇi.*

All watchful guardian ruler of the people, let the violent evil doer not partake of the yearly milk of the ruddy cow, and whoever of them would fain taste of the milk, by your light and power pierce him to the quick of his heart.

स॒नाद॒ग्रे मृ॒णसि॑ या॒तु॒धा॒ना॒न्न त्वा॒ रक्षांसि॑ पृ॒तना॒सु जि॒ग्युः ।
स॒हमू॒रा॒ननु॑ द॒ह क्र॒व्यादो॒ मा ते॑ हे॒त्या मु॒क्षत॑ दै॒व्यायाः॑ ॥ १८ ॥

18. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi
pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo
mā te hetyā mukṣata daivyāyāḥ.*

For all time, Agni, the spirits of evil, tormentors, and destroyers of life, have not been able to win over you in the battles of nature and humanity. You always destroy them. Pray burn the flesh eating demons along with their roots and seeds. Let none escape the onslaughts of your life saving divine power.

त्वं नो॑ अ॒ग्रे अ॒ध॒रादु॑द॒क्तस्त्वं प॒श्चादु॑त र॒क्षा पु॒रस्ता॑त् ।
प्र॒ति॒ त्वे ते॑ अ॒जरा॑स॒स्तपि॑ष्ठा अ॒घशंसं॑ शोशु॑चतो द॒हन्तु॑ ॥ १९ ॥

19. *Tvaṁ no agne adharādudaktastvaṁ paścāduta
rakṣā purastāt. Prati tye te ajarāsastapiṣṭhā agha-
śaṁsaṁ śośucato dahantu.*

Agni, fiery ruler and saviour, protect us from below, from above, from behind and from the front. Let those unaging flames of yours, burning, blazing and unsparing destroy the maligner and evil doer.

प॒श्चात्पु॒रस्ता॑दध॒रादु॒तोत्तरा॑त्क॒विः का॒व्येन॒ परि॑ पा॒ह्यग्रे॑ ।
सखा॒ सखा॑यम॒जरो॑ ज॒रिम्णे॒ अग्रे॑ म॒र्तौ अम॑र्त्य॒स्त्वं नः॑ ॥ २० ॥

20. *Paścātpurastādadhārādutottarātkaviḥ kāvyena pari pāhyagne. Sakhā sakhāyamajaro jarimṇe agne martāñ amartyastvaṁ naḥ.*

Agni, ruling light of life, save us all round, from behind, from the front, from below, from above. You are the poet creator, save us by the vision and Word of Vedic creation. You are the friend, save us, your friends, you are unaging, save the aged and the aging, you are immortal, save us, the mortals.

तद॒ग्रे चक्षुः॑ प्र॒ति धेहि॑ रे॒भे श॒फा॒रुजो॑ येन॒ पश्य॑सि
यातु॑धानान् । अ॒थर्व॑वज्ज्योति॒षा दै॒व्येन॒ सत्यं॑ धूर्व॒न्तम॑चितं
न्यो ऽ॒ष ॥ २१ ॥

21. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujo yena paśyasi yātudhānān. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

Agni, cast the same eye of scrutiny, discrimination and dispensation upon the vociferous adversary with which you watch and sight out the irreverent maligners and evil doers. Like a yogi established in perfect inviolable peace beyond all fluctuations, with the divine light and vision of clairvoyance, light out the thoughtless fool who clouds and violates the truth and law of eternal values.

परि॑ त्वाग्रे॒ पुरं॑ व॒यं विप्रं॑ सहस्य धीमहि ।
धृष॑द्व॒र्णं दि॒वेदि॒वे ह॒न्तारं॑ भङ्गु॒राव॑तः ॥ २२ ॥

22. *Pari tvāgne puram vayan vipram sahasya dhī-mahi. Dhṛṣadvaram divedive hantāram bhaṅgu-rāvataḥ.*

Agni, mighty leading light, sagely wise and visionary, day in and day out we think, meditate and establish you among ourselves as an all round bulwark of protection and fulfilment and an inviolable destroyer of demonic evil doers.

विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि ।

अग्ने तिम्रेण शोचिषा तपुर्ग्राभिरर्चिभिः ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati sma rakṣaso jahi. Agne tigmena śociṣā tapuragrābhirarcibhiḥ.*

Agni, with all round watchful presence and all time cleansing process against poisonous elements and antisocial forces, destroy the evil, the saboteurs and the demonic destroyers with blazing beams and flames of scorching fire.

वि ज्योतिषा बृहता भ्रात्यग्निराविर्विश्वानि कृणुते महित्वा ।

प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे ॥ २४ ॥

24. *Vi jyotiṣā brhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Prādevīrmāyāḥ sahate durevāḥ śīṣīte śṛṅge rakṣobhyo vinikṣve.*

Agni, leading light and mighty ruler, shines with boundless light and fire in all its glory and majesty, and with its light and power illuminates and reveals all power and potentials of the world of its creation. It challenges and defeats the ugly and evil forces of the

negative elements of the world and constantly sharpens and shines its fighting gear for the elimination of destructive forces.

ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते । ताभ्यां
दुर्हार्दमभिदासन्तं किमीदिनं प्रत्यञ्चमर्चिषा जातवेदो वि
निक्ष्व ॥ २५ ॥

25. *Ye te śṛṅge ajare jātavedastigmaheṭī brahma-samśite. Tābhyām durhārdamabhidāsantaṁ kimīdinaṁ pratyāñcamarciṣā jātavedo vi nikṣva.*

O Jataveda, instant all knowing Agni, unaging, sharp and penetrative, deadly are your arms of offence and defence in battle, shined and calibrated by divine vision and knowledge. With those arms. O Jataveda, and with your light and fire, openly destroy the demonic ogres, evil, cruel at heart, destroyers of life who plan to enslave humanity.

अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः ।

शुचिः पावक ईड्यः ॥ २६ ॥

26. *Agnī rakṣāṁsi sedhati śukraśociramartyaḥ. Shuciḥ pāvaka īdyaḥ.*

Agni challenges and destroys the evil destroyers. Agni, of purest powerful light and flame, is immortal. Agni is pure, purifying, adorable.

Kanda 8/Sukta 4 (Destruction of Enemies)

Indra-Soma Devata, Chatana Rshi

इन्द्रासोमा तपतं रक्ष उब्जतं न्य ऽर्पयतं वृषणा तमोवृधः ।
परा शृणीतमचितो न्यो ऽषतं हतं नुदेषां नि शिशीत-
मत्त्रिणः ॥ १ ॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarpayataṁ
vr̥ṣaṇā tamovṛdhaḥ. Parā śr̥ṇītamacito nyoṣataṁ
hataṁ nudethāṁ ni śīṣītamattriṇaḥ.*

Indra-Soma, O lord of power and justice, O master keeper of peace and harmony, subject the evil and wicked to the heat of discipline and correction, or punish them and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided fools rise and spread out, shut them down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्द्रासोमा समघशंसमभ्युघं तपुयस्तु चरुरग्निमाँइव ।
ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमी-
दिने ॥ २ ॥

2. *Indrāsomā samaghaśamsamabhyaghaṁ tapurya-
yastu caruragnimāñ-iva. Brahmadviṣe kravyāde
ghoracakṣase dveṣo dhattamanavāyaṁ kimīdine.*

Indra and Soma, lord of power, and lord of peace and harmony, let the sinner and the criminal, supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of food meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity, the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them have the contempt they deserve, and either correct them or eliminate them.

इन्द्रासोमा दुष्कृतौ वव्रे अन्तरनारम्भणे तमसि प्र विध्यतम् ।
यतो नैषां पुनरेकश्चनोदयत्तद्वामस्तु सहसे मन्युमच्छवः ॥ ३ ॥

3. *Indrāsomā duṣkṛto vavre antaranārambhaṇe tamasi pra vidhyatam. Yato naiṣāṃ punarekaśca-nodayattadvāmastu sahase manyumacchavaḥ.*

Indra and Soma, fix the evil doers and throw them into deep dungeon of darkness without remission so that no one of them may raise his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion should be for the destruction of evil and sabotage agaist life and social harmony.

इन्द्रासोमा वर्तयतं दिवो वधं सं पृथिव्या अघशंसाय
तर्हणम् । उत्तक्षतं स्वर्ग्यं पर्वतेभ्यो येन रक्षो वावृधानं
निजूर्वथः ॥ ४ ॥

4. *Indrāsomā vartayataṃ divo vadhaṃ saṃ prthivyā aghaśaṃsāya tarhaṇam. Uttakṣataṃ svaryaṃ parvatebhyo yena rakṣo vāvṛdhānaṃ nijūrvathaḥ.*

Indra and Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down-to-earth realism, bring unfailing laws of correction and punishment against sin and crime, bring acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists. Enact laws of incentive and encouragement for the generous, and blazing prohibitions for the adamant so that you nip and burn off rising crime and evil in the

bud.

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्लेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्त्रिणो नि पशीने विध्यतं यन्तु निस्व-
रम् ॥ ५ ॥

5. *Indrāsomā vartayataṁ divasparyagnitaptebhiryuvamaśmahanmabhiḥ. Tapurvadhebhiraajarebhirattriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra and Soma, turn all round and revolve your search lights, ignite and shoot out from the skies your weapons of offence and defence, and, with fiery, thunder-tipped, fatally destructive, irresistible and inviolable arms, fix the voracious ogres, strike them on the precipice and throw them into the abyss, let them run off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव
वाजिना । यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि
नृपती इव जिवन्तम् ॥ ६ ॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyaṁ matiḥ kakṣyāśveva vājinā. Yāṁ vāṁ hotrāṁ parihinomi medhayemā brahmāṇi nrpatī-iva jinvatam.*

Indra and Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which I address to you with the best of intention and understanding as an exhortation, inspire you and guide you all round, and may you, as the ruler and protector of the nation that you are, make these words of prayer, exhortation and adoration fruitful.

प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
 इन्द्रासोमा दुष्कृते मा सुगं भूद्यो मा कदा चिदभिदासति
 द्रुहुः ॥ ७ ॥

7. *Prati smarethāṁ tujayadbhirevairhataṁ druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā sugaṁ bhūdyo mā kadā cidabhidāsati druhuh.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very onset. Indra and Soma, let there be no peace, nothing easy, for the evil doer who may any time try to inure, sabotage or enslave us out of jealousy and enmity.

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
 आपर्णव कशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantamabhicaṣṭe anṛtebhīrvachobhiḥ. Āpa-iva kāśinā saṁgrbhītā asannastvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat, O lord Indra, ruler and law-giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

ये पाकशंसं विहरन्त ऐवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
 अहये वा तान्प्रददातु सोम आ वा दधातु निर्रहतेरुपस्थे ॥ ९ ॥

9. *Ye pākaśaṁsaṁ viharanta aivairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tānpradadātu soma ā vā dadhātu nir-ṛterupasthe.*

O Soma, lord of peace and justice, if there be those who, with smartness and fast actions, malign, locate and deprive the man of purity, truth, honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable disposition and bring disgrace upon him, deliver such men to the sufferance of darkness and remorse or let them suffer the pangs of deprivation themselves.

यो नो रसं दिप्सति पित्वो अग्ने अश्वानां गवां यस्तनूनाम् ।
रिपु स्तेन स्तेयकृद्दभ्रमेतु नि ष हीयतां तन्वा ३ तना
च ॥ १० ॥

10. *Yo no rasam dipsati pitvo agne áśvānām gavām yastanūnām. Ripu stena steyakṛddabhrametu ni ṣa hīyatām tanvā' tanā ca.*

O lord of light and vitality, Agni, whoever pollutes the flavour, taste and vitality of our food and injures and impairs the vigour and power of our horses, cows and our bodies, let such enemy, the thief, the robber, the saboteur, be reduced to nullity and himself suffer debility of body and even deprivation of future extension and progeny.

परः सो अस्तु तन्वा ३ तना च तिस्रः पृथिवीरधो अस्तु
विश्वाः । प्रति शुष्यतु यशो अस्य देवा यो मा दिवा दिप्सति
यश्च नक्तम् ॥ ११ ॥

11. *Paraḥ so astu tanvā'tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo mā divā dipsati yaśca naktam.*

O divinities of nature and humanity, may he, who wants to injure and destroy me in the day and in

the night, stay far off in personal presence and also with the progeny of his evil tendencies, and may he even fall lower than all the three orders of earthly existence, i.e., lower than the good, the bad and the indifferent. May his honour and reputation dry up and evaporate to zero and let there be none to remember him on earth.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽ वति हन्त्यासत् ॥ १२ ॥

12. *Suvijñānam cikituse janāya saccāsacca vacasī pasprdhāte. Tayoryatsatyam yataradrjīyastaditsomo'vati hantyaśat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true and to the extent that it is simple and natural, Soma, lord of peace, harmony and goodness, protects and preserves, the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who is keen to know the truth and reality of life.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् ।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते ॥ १३ ॥

13. *Na vā u somo vṛjinam hinoti na kṣatriyam mithuyā dhārayantam. Hanti rakṣo hantyaśadavadanta-mubhāvindrasya prasitau śayāte.*

Soma, lord of peace and harmony, does not call forth the crooked to the distinction between truth and untruth. Nor does he impel and support the Kshatriya, ruler administrator, who parades his power and valour falsely. But he does destroy the evil and the wicked and also the one who speaks the untruth, and both the wicked

and the liar end up in the bonds of Indra, dispenser of justice.

यदि वाहमनृतदेवो अस्मि मोघं वा देवाँ अप्यूहे अग्ने ।
किमुस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निरृह्यं
सचन्ताम् ॥ १४ ॥

14. *Yadi vāhamanṛtadevo asmi moghaṁ vā devāñ
apyūhe agne. Kimasmabhyaṁ jātavedo hr̥ṇīṣe
droghavācaste nir-ṛtham sacantām.*

Unless I am a worshipper of falsehood as my divine ideal or adore the lord and divinities falsely, deceiving them as if, why would you, Jataveda Agni, all knowing lord of light and truth, be angry with me? You would not be angry, because only the speakers of falsehood would suffer your wrath and punishment.

अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य ।
अधा स वीरैर्दशभिरिव यूया यो मा मोघं यातुधानेत्याह ॥ १५ ॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyu-
statapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā
yo mā moghaṁ yātudhānetyāha.*

If I were a demon on the move, or if I tormented any person in life, then let me suffer death right now today. But I am not, nor have I done so. Then let that person be deprived of all his ten faculties of sense and prana who falsely proclaims that I am a demonic tormentor of others.

यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिर्स्मीत्याह ।
इन्द्रस्तं हन्तु महता वधेन विश्वस्य जन्तोरधमस्पदीष्ट ॥ १६ ॥

16. *Yo māyātum yātudhānetyāha yo vā rakṣāḥ śucira-smītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantoradhamaspadīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is pure and innocent although he is a very devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt, may such a falsifier fall to the abyss as the worst of all living beings.

प्र या जिगीति खर्गलेव नक्तमप द्रुहुस्तन्वँ गूहमाना ।
वव्रमन्तमव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druhustanvam gūhamānā. Vavramanantamava sā padīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like a spirit of hate and violence, a she-owl as if, would fall into the bottomless deep of darkness. Men of judgement should condemn the evil with strong words of disapproval.

वि तिष्ठध्वं मरुतो विक्ष्वीञ्छत गृभायत रक्षसः सं
पिणष्टन । वयो ये भूत्वा पतर्यन्ति नक्तभिर्ये वा रिपो दधिरे
देवे अध्वरे ॥ १८ ॥

18. *Vi tiṣṭhadvham maruto vikṣvīcchata grbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvā pata-yanti naktabhirye vā ripo dadhire deve adhware.*

O Maruts, vibrant powers of vigilance, stay among the people, watch keenly for the forces of evil and violence there, grab them and crush them all, they

that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence.

प्र वर्तय दिवोऽश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तो अपाक्तो अधरादुदक्तो भि जहि रक्षसः पर्वतेन ॥ १९ ॥

19. *Pra vartaya divo'smānamindra somaśitaṁ maghavantsaṁ śiśādhi. Prākto apākto adharā-dudakto' bhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of divinity and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress. Sharpen and train them on the wicked, seize them from front and back, up and down, and crush them with the bolt.

एत उ त्वे पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽ-
दाभ्यम् । शिशीते शक्रः पिशुनेभ्यो वधं नूनं सृजदशनिं
यातुमद्भ्यः ॥ २० ॥

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadhaṁ nūnaṁ sṛjadaśaniṁ yātumadbhyaḥ.*

These and other miscreants with the mentality of street curs roam around, attack people and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the thunderbolt for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द्रो यातूनामभवत्पराशरो हविर्मथीनामभ्या इविवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव भिन्दन्त्सत एतु
रक्षसः ॥ २१ ॥

21. *Indro yātūnāmabhavatparāśaro havirmathīnāmabhyā' vivāsatām. Abhīdu śakraḥ paraśuryathā vanam pātreva bhindantsata etu rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development for the peace and progress of the human community. He is mighty powerful just like what the axe is for the woods, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्ण्यातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥ २२ ॥

22. *Ulūkayātum śuśulūkayātum jahi śvayātumuta kokayātum. Suparṇayātumuta gr̥dhrayātum dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl, or an owlet, or a dog, or a wolf, or a hawk, or a vulture. They are covert, stealthy, clever, jealous and growling cruel destroyers, cunning and voracious.

मा नो रक्षो अभि नड्यातुमावदपोच्छन्तु मिथुना ये
किमीदिनः । पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं
दिव्यात्पात्वस्मान् ॥ २३ ॥

23. *Mā no rakṣo abhi nadyātumāvadapocchantu mithunā ye kimīdinaḥ. Pṛthivī naḥ pāṛthivātpātvamhaso'ntarikṣam divyātpātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the

earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इन्द्रं ज॒हि पुमांसं यातु॒धान॑मु॒त स्त्रियं मा॒यया॒ शाश॑दाना॒म् ।
वि॒ग्री॒वासो॒ मूर्दे॒वा ऋदन्तु॒ मा ते दृ॑श॒न्तसू॒र्यमु॒च्चर॑न्तम् ॥ २४ ॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te drśantsūryamuccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own neck and let them never see the rising sun.

प्र॒ति च॒क्ष्व वि च॒क्ष्वेन्द्र॑श्च सोम जागृ॒तम् ।
रक्षो॑भ्यो व॒धम॑स्यतम॒शनिं॑ यातुमद्भ्यः ॥ २५ ॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgrtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyaḥ.*

Indra and Soma, lord of power and governance, peace and justice, watch every thing that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and watchful and let us rise too into awakenment. Shoot the arrow upon the demonic destroyers, strike the thunderbolt upon the covert saboteurs.

Kanda 8/Sukta 5 (Pratisara Mani)

Kṛtya dushanam Devata, Shukra Rshi

अ॒यं प्र॒तिस॒रो म॒णिर्वी॒रो वी॒राय॑ ब॒ध्यते॑ ।
वी॒र्यं॑ ऽवान्त्सप॒त्न॒हा शू॒रवी॒रः प॒रिपा॑णः सु॒म॒ङ्गलः॑ ॥ १ ॥

1. *Ayaṁ pratisaro maṇirvīro vīrāya badhyate. Vīrya vāntsapatnahā śūravīraḥ paripāṇaḥ sumaṅgalaḥ.*

This Pratisara, jewel mark of distinction, is awarded to the brave, a decoration of the warrior that is valiant, conqueror of adversaries, eminent hero, all round protector and defender of the good and a symbol of peace, prosperity and all round well-being.

अयं मणिः संपलहा सुवीरः सहस्वान्वाजी सहमान उग्रः ।
प्रत्यक्कृत्या दूषयन्नेति वीरः ॥ २ ॥

2. *Ayaṁ maṇiḥ sapatnahā suvīraḥ sahasvānvājī sahamāna ugraḥ. Pratyakkṛtyā dūṣayanneti vīraḥ.*

This jewel distinction is a mark of the destroyer of enemies, noble warrior among the brave, mighty powerful, victorious, brilliant blazing, the hero that goes forward destroying the violent evil doers.

अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान्पराभावयन्मनीषी ।
अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत्प्रदि-
शश्चतस्रः ॥ ३ ॥

3. *Anenendro maṇinā vṛtramahannanēnāsūrānpa-rābhāvayanmanīṣī. Anenājayad dyāvāpṛthivī ubhe ime anenāja-yatpradiśaścatasraḥ.*

By virtue of this exceptional honour and valour of divine order, Indra, ruler of the world, all-wise visionary, destroys the evil and dark forces of the world, subdues the negative forces of life. By this he rules over both heaven and earth, and by this he controls all the four directions of space.

अ॒यं स्रा॒क्त्यो म॒णिः प्र॒तीव॒र्तः प्र॒तिस॒रः ।

ओज॑स्वा॒न्विमृ॑धो व॒शी सो अ॒स्मान्पा॑तु स॒र्वतः ॥ ४ ॥

4. *Ayam srāktyo maṇiḥ pratīvartah pratisarah.*
Ojasvānvimṛdho vaśī so asmānpātu sarvataḥ.

This jewel distinction is a mark of dynamic progress in all directions, it turns off adversaries, it is a valourous destroyer of enemies. All controller, may the hero protect us all round.

तद॒ग्निरा॑ह तदु॒ सोम॑ आ॒ह बृ॒हस्प॑तिः स॒विता तदिन्द्रः॑ ।

ते मे॑ दे॒वाः पु॒रोहि॑ताः प्र॒तीचीः॑ कृ॒त्याः प्र॒तिस॒रैर॑जन्तु ॥ ५ ॥

5. *Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindrah. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

This is what Agni, the leading light says. This is what Soma, the sage of peace, Brhaspati, the eminent scholar, Savita, the inspiring spirit, and Indra, the mighty ruler, all say. May all Devas, brilliant leaders and sages of the nation, leading lights of life, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

अ॒न्तर्द॑धे द्यावा॑पृ॒थि॒वी उ॒ताह॑रु॒त सूर्य॑म् । ते मे॑ दे॒वाः पु॒रोहि॑ताः प्र॒तीचीः॑ कृ॒त्याः प्र॒तिस॒रैर॑जन्तु ॥ ६ ॥

6. *Antardadhe dyāvāpṛthivī utāharuta sūryam. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

I hold within me the light of heaven and the patience and stability of the earth, the light of the day and blazing radiance of the sun by virtue of the

distinguished heroes of the nation. May the Devas, leading lights and guardians of the nation, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

ये स्त्राक्त्यं मणिं जना वर्माणि कृण्वते ।

सूर्यैव दिवमारुह्य वि कृत्या बाधते वृशी ॥ ७ ॥

7. *Ye srāktyaṁ maṇiṁ janā varmāṇi kṛṇvate. Sūrya-iva divamāruhya vi kṛtyā bādhatē vṛśī.*

Those people who wear the corslet of the jewel of distinctive strength and courage, rise high as if to the light of the sun. Such a person, self-controlled and all controlling, repulses the onslaughts of violence against himself and the nation.

स्त्राक्त्येन मणिन् ऋषिणेव मनीषिणा ।

अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः ॥ ८ ॥

8. *Srāktyena maṇina ṛṣiṣeva manīṣiṇā. Ajaiṣaṁ sarvāḥ pṛtanā vi mṛdho hanmi rakṣasaḥ.*

By the jewel distinction of strength and courage, and the radiance of moral and spiritual integrity, as if with all the seers and sages, I win against all negative forces and destroy the evil forces of violence against life and humanity.

याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः कृत्याः
स्वयंकृता या उ चान्येभिराभृताः । उभयीस्ताः परा यन्तु
परावतो नवतिं नाव्याः अति ॥ ९ ॥

9. *Yāḥ kṛtyā āṅgirasīryāḥ kṛtyā āsurīryāḥ kṛtyāḥ svayamkṛtā yā u cānyebhirābhṛtāḥ. Ubhayīstāḥ parā yantu parāvato navatiṁ nāvyaḥ ati.*

Whatever violences there be whether in relation to parts of the body, both individual and social, or in relation to pranic energy, both individual and social, whether caused by one's own self or by contact with others, may both these, navigable all, go far beyond the ninety streams of life, that is, beyond the three high, medium and low grades of intensity of the ten senses of perception and volition.

अ॒स्मै म॒णिं व॒र्मं ब॒ध्नन्तु दे॒वा इन्द्रो॑ वि॒ष्णुः स॒विता रु॒द्रो
अ॒ग्निः । प्र॒जाप॑तिः पर॒मेष्ठी वि॒राड् वै॒श्वान॑र ऋ॒षय॑श्च
सर्वे॑ ॥ १० ॥

10. *Asmai maṇim varma badhnantu devā indro viṣṇuḥ savitā rudro agniḥ. Prajāpatiḥ parameṣṭhī virāḍ vaiśvānara ṛṣayaśca sarve.*

This jewel armour of strength and courage, moral and spiritual integrity, both individual and social, may the Divinities, Indra, lord omnipotent, Vishnu, lord omnipresent, Savita, lord creator and inspirer, Rudra, lord of love and justice and dispensation, Agni, lord of light and leadership, Prajapati, lord protector and sustainer of created beings, Parameshthi, lord supreme, Virat, cosmic spirit of the universe, Vaishvanara, lord of humanity, and all saints, seers and sages award to this heroic soul.

उ॒त्त॒मो अ॒स्योष॑धीनाम॒न॒ड्वाज्ज॑गतामिव॒ व्याघ्रः॑ श्व॒पदा॑-
मिव । य॒मैच्छा॑मावि॒दाम् तं प्र॑ति॒स्पाश॑न॒मन्ति॑तम् ॥ ११ ॥

11. *Uttamo asyoṣadhīnāmanadṽāñjagatāmiva vyāghraḥ śvapadāmiva. Yamaicchāmāvidāma taṁ pratispāśanamantitam.*

O heroic wearer of the distinction of eminence among people, you are the best, like the hottest of cleansers, bull among the animals, tiger among the terribles. In you we have got what we had desired, the ultimate at the closest in society.

स इद्व्याघ्रो भवत्यथो सिंहो अथो वृषा ।

अथो सपत्नकर्शनो यो बिभर्तीमं मणिम् ॥ १२ ॥

12. *Sa idvyāghro bhavatyatho simho atho vṛṣā.
Atho sapatnakarśano yo bibhartīmam maṇim.*

The man who wears this jewel of distinction is a very tiger, lion indeed, generous as the virile bull who destroys the adversaries that dare to challenge us.

नैनं घ्नन्त्यप्सरसो न गन्धर्वा न मर्त्याः ।

सर्वा दिशो वि राजति यो बिभर्तीमं मणिम् ॥ १३ ॥

13. *Nainam ghnantypsaraso na gandharvā na
martāḥ. Sarvā diśo vi rājati yo bibhartīmam
maṇim.*

Lightnings of the sky smite him not, rulers of the earth and the highest of mortals challenge him not, indeed the wearer of this eminence shines unique over all quarters of the earth.

कश्यपस्त्वामसृजत कश्यपस्त्वा समैरयत् ।

अबिभस्त्वेन्द्रो मानुषे बिभ्रत्संश्रेषिणे जयत् ।

मणिं सहस्रवीर्यं वर्मं देवा अकृण्वत ॥ १४ ॥

14. *Kaśyapastvāmasrjata kaśyapastvā samairayat.
Abibhastvendro mānuṣe bibhratsaṁśreṣiṇe jayat.
Maṇim sahasravīryam varma devā akṛṇvata.*

Distinction of eminence, warrior wearer of the distinction, Kashyapa, lord of universal vision, created you, Kashyapa, lord of imagination inspired you. Fearless Indra, world ruler, bore you for humanity and thereby wins the battles of humanity against inhuman challenges. Indeed the divinities of nature and brilliancies of humanity have made this distinction of a hundred virile powers as the protective armour of life and humanity.

यस्त्वा कृत्याभिर्यस्त्वा दीक्षाभिर्यज्ञैर्यस्त्वा जिघांसति ।
प्रत्यक्त्वमिन्द्र तं जहि वज्रेण शतपर्वणा ॥ १५ ॥

15. *Yastvā kṛtyābhiryastvā dīkṣābhiryajñairyastvā jighāṁsati. Pratyaktvamindra taṁ jahi vajreṇa śataparvaṇā.*

Indra, ruler, leader and warrior of heroic distinction, whoever challenges and wants to violate you with destructive acts, or with whatever best commitments he has, or with whatever cooperative forces he can collect, face him straight and, with the hundred power thunderbolt of punishment, destroy him.

अयमिद्वै प्रतीवर्त ओजस्वान्तसंजयो मणिः ।
प्रजां धनं च रक्षतु परिपाणः सुमङ्गलः ॥ १६ ॥

16. *Ayamidvai pratīvarta ojasvāntsamjayo maṇiḥ. Prajāṁ dhanam ca rakṣatu paripāṇaḥ sumangalaḥ.*

This eminent hero of jewel distinction, dynamic in all directions, mighty powerful, all victorious, all protective and harbinger of good fortune may, we pray, protect and promote the wealth and people of the earth.

असपत्नं नो अधरादसपत्नं न उत्तरात् ।

इन्द्रासपत्नं नः पश्चाज्ज्योतिः शूर पुरस्कृधि ॥ १७ ॥

17. *Asapatnaṁ no adharādasapatnaṁ na uttarāt.
Indrāsapatnaṁ naḥ paścājyotiḥ śūra puraskṛdhi.*

Indra, ruler of the world, brave invincible warrior of eminence, give us the light and freedom from enemies from below, give us the light and freedom from enemies from above, give us the light and freedom from enemies from behind, and give us the light and freedom from enemies from the front.

वर्म मे द्यावापृथिवी वर्माह्वर्म सूर्यः ।

वर्म म इन्द्रश्चाग्निश्च वर्म धाता दधातु मे ॥ १८ ॥

18. *Varma me dyāvāprthivī varmāharvarma sūryaḥ.
Varma ma indraścāgniśca varma dhātā dadhātu me.*

May the heaven and earth bear and bring me the armour of defence, may the sun and day bear and bring me the armour of defence, may Indra and Agni, cosmic energy and earthly fire bear and bring me the armour of defence, and may Dhata, lord sustainer of the universe bear the defence and bless me with all round safety and peace against all sin and violence, external and internal.

ऐन्द्राग्रं वर्म बहुलं यदुग्रं विश्वे देवा नाति विध्यन्ति सर्वे ।
तन्मे तन्वं त्रायतां सर्वतो बृहदायुष्मां जरदष्टिर्य-
थासानि ॥ १९ ॥

19. *Aindrāgnaṁ varma bahulaṁ yadugraṁ viśve devā nāti vidhyanti sarve. Tanme tanvaṁ trāya-
tām sarvato bṛhadāyusmām jaradaṣṭiriyathāsāni.*

May the lustrous versatile armour of defence, protection and peace at heart granted to me by Indra and Agni, lord omnipotent and leading light of life, which all the powers of nature and humanity would not violate, protect me whole in body, mind and spirit so that I may live and enjoy a long life of good health and enlightenment without inhibition or suppression and violence till the completion of my earthly existence to the full.

आ मारुक्षद्देवमणिर्मह्या अरिष्टतातये ।

इमं मेथिमभिसं-विशध्वं तनूपानं त्रिवरूथमोजसे ॥ २० ॥

20. *Ā mārūkṣaddevamaṇirmahyā ariṣṭatātaye. Imaṁ methimabhisaṁviśadhvaṁ tanūpānaṁ trivarūthamojase.*

May the divine armour of defence stay on me all round as a high bulwark of protection against violence. Come friends, join together under the umbrella protection of this invincible triple armour of defence of body, mind and soul collectively for the glory and fulfilment of our human destiny.

अस्मिन्निन्द्रो नि दधातु नृमणमिमं देवासो अभिसंविशध्वम् ।

दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत् ॥ २१ ॥

21. *Asminnindro ni dadhātu nṛmṇamimaṁ devāso abhisaṁviśadhvam. Dīrghāyutvāya śataśāradāyāyuṣmāñjaradaṣṭiryathāsat.*

Into this triple armour of wholeness of body, mind and soul, individual as well as collenctive, may Indra, lord omnipotent, vest full power and potential for human fulfilment. Come brilliant friends, all dear to

divinity, join under the protective umbrella of this divine armour so that every one in humanity should be able to live a long life of health and happiness for a hundred years till the completion of his span of earthly existence.

स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वृशी । इन्द्रो बध्नातु ते
मुणिं जिगीवाँ अपराजितः सोमपा अभयंकरो वृषा । स
त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः ॥ २२ ॥

22. *Svastidā viśāṃ patirvṛtrahā vimṛdho vaśī. Indro badhnātu te maṇiṃ jigīvāñ aparājitaḥ somapā abhayaṃkaro vṛṣā. Sa tvā rakṣatu sarvato divā naktam ca viśvataḥ.*

O humanity on earth, may Indra, lord giver of all round well being, protector of the people, destroyer of the demons of darkness, eliminator of the violent, all controller, all victorious, never defeated, lover of soma peace and joy of life, giver of freedom from fear and oppression, virile and generous, bless you with the jewel of triple armour for inviolable peace, protection and happiness. May he protect you all round, day and night, always, all time.

Kanda 8/Sukta 6 (Foetus Protection)

Prajapati Devata, Matrnama Rshi

यौ ते मातोन्मार्जं जातायाः पतिवेदनौ ।

दुर्णामा तत्र मा गृधदलिंश उत वत्सपः ॥ १ ॥

1. *Yau te mātonmamārja jātāyāḥ pativedanau. Durṇāmā tatra mā gṛdhadaliṃśa uta vatsapaḥ.*

O woman, in your breasts which at your birth your mother washed, rubbed and cleansed, there must

not be any negative elements such as germs and bacteria which may damage your vitality and harm the foetus.

प॒ला॒ला॒नु॒प॒ला॒लौ श॒र्कुं को॒कं म॒लि॒म्लु॒चं प॒ली॒ज॒कम् ।

आ॒श्रेषं व॒व्रि॒वा॒स॒स॒मृ॒क्ष॒ग्री॒वं प्र॒मी॒लि॒नम् ॥ २ ॥

2. *Palālānupalālau śarkuṁ kokam malimlucam palījakam. Āśreṣaṁ vavrivāsasamṛkṣagrīvaṁ pramīlinam.*

There must not be any ailment which stops the growth and formation of tissues, which is painful, which damages the tissues, which vitiates the growth and sensitivity of the foetus, which gives you a burning discomfort or damages your health and beauty, or gives neck or eye trouble. (All these ailments we must cure through pre-natal care.)

मा सं वृ॒तो मो॒षं सृ॒ष ऊ॒रू मा॒व सृ॒पोऽन्त॒रा ।

कृ॒णो॒म्य॒स्यै भे॒ष॒जं ब॒जं दु॒र्णामि॒चात॒नम् ॥ ३ ॥

3. *Mā saṁ vrto mopa sṛpa ūrū māva sṛpo'ntarā. Kṛṇomyasyai bheṣajam bajam durnāmacātanam.*

The ailment must not persist, must not recur, must not affect the thighs and the groin. I prepare and administer a powerful remedy which would eliminate the painful trouble.

दु॒र्णामा॑ च सु॒नामा॑ चो॒भा सं॒वृ॒तमि॒च्छतः॑ ।

अ॒रा॒या॒नप॑ ह॒न्मः सु॒नामा॑ स्त्रै॒णमि॒च्छता॑म् ॥ ४ ॥

4. *Durnāmā ca sunāmā cobhā saṁvṛtamicchataḥ. Arāyānapa hanmaḥ sunāmā strainamicchatām.*

Negative and positive conditions of health and growth contend together. Of these, the negatives we remove so that the positives may help the procreative power of the mother's system.

यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।

अरायानस्या मुष्काभ्यां भंससोप हन्मसि ॥ ५ ॥

5. *Yah kṛṣṇaḥ keśyasura stambaja uta tuṣḍikah.
Arāyānasyā muṣkābhyāṁ bhaṁsasopa hanmasi.*

The dark malignity, painful and debilitating, which affects the lower waist and the navel, such negativities we remove and root out from the ovaries and the womb of the woman.

अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।

अरायांश्चकिष्किणो बजः पिङ्गो अनीनशत् ॥ ६ ॥

6. *Anujighraṁ pramṛśantaṁ kravyādamuta reri-
ham. Arāyāṁchvakiṣkiṇo bajaḥ piṅgo anīnaśat.*

Yellow 'baja' counters and destroys all those germs and infections which affect through smelling, touching, licking, and which infect the flesh, strike deep and doggedly persist and continue to afflict.

यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।

बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥ ७ ॥

7. *Yastvā svapne nipadyate bhrātā bhūtvā piteva ca.
Bajastāntsahatāmitaḥ klībarūpāṁstirīṭinaḥ.*

Whoever in the dream state disturbs and violates you in the garb of a brother or a father figure, let 'baja' ward off such surreptitious foolish presences from your mind.

(The idea is that the expectant mother is a sacred presence to nature, to society, and even to her own self, because she is a human embodiment of mother nature herself and the sanctity of the mother must be protected, it must not be desecrated even in dream. And 'baja', a herb as well as a seed is an antidote for such mental disturbance.)

यस्त्वा स्वपन्तीं त्सरति यस्त्वा दिप्सति जाग्रतीम् ।

छायामिव प्र तान्तसूर्यः परिक्रामन्ननीनशत् ॥ ८ ॥

8. *Yastvā svapantīm tsarati yastvā dipsati jāgratīm.*
Chāyāmiva pra tāntsūryaḥ parikrāmannanīnaśat.

Whoever surreptitiously approaches you while you are sleeping or when you are awake and intends to hurt and injure you or to deceive or destroy you, let your man ward off like the sun on the move dispelling the shades of darkness.

यः कृणोति मृतवत्सामवतोकामिमां स्त्रियम् ।

तमोषधे त्वं नाशयास्याः कमलमञ्जिवम् ॥ ९ ॥

9. *Yaḥ kṛṇoti mṛtavatsāmatokāmimām striyam.*
Tamoṣadhe tvaṁ nāśayāsyāḥ kamalamañjivam.

Whatever the cause that kills the foetus and renders this woman a bereaved mother, O Oshadhi, life saving herb, O man blest with sunny radiance, destroy that cause which deprives the woman of her cherished love and desire for motherhood.

ये शालाः परिनृत्यन्ति सायं गर्दभनादिनः ।

कुसूला ये च कुक्षिलाः ककुभाः करुमाः स्त्रिमाः ।

तानोषधे त्वं गन्धेन विषूचीनान्वि नाशय ॥ १० ॥

10. *Ye śālāḥ parinṛtyanti sāyaṁ gardabhanādināḥ.
Kusūlā ye ca kuṣṣilāḥ kakubhāḥ karumāḥ srimāḥ.
Tānoṣadhe tvam gandhena viṣūcīnanvi nāśaya.*

Those that fly and dance around homes, humming and buzzing, those that stick, have bacterial sheaths, are crooked, annoying, creeping, O Oshadhi, destroy all these poisonous ones with fumes and smell.

ये कुकुन्धाः कुकूरभाः कृत्तीर्दृशानि बिभ्रति । क्लीबाइव
प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि ॥ ११ ॥

11. *Ye kukundhāḥ kakūrabhāḥ kṛtīrdūrśāni bibhrati.
Klībā-iva pranṛtyanto vane ye kurvate ghoṣam
tānito nāśayāmasi.*

Those that buzz, gleam, bite through, destroy, have dangerous habits, fly round thickets and produce annoying noise, all these dancing like mad, we destroy from here and around.

ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः । अरायान्वस्त-
वासिनो दुर्गन्धील्लोहितास्यान्मककान्नाशयामसि ॥ १२ ॥

12. *Ye sūryam na titikṣanta ātapantamamum divaḥ.
Arāyānbastavāsino durgandhīnllōhitāsyānmaka-
kānnāśayāmasi.*

Those that cannot survive in the light of the sun shining from yon heaven above, those destructive germs and parasites of sheep skin, awfully smelling, blood-mouthed, those germs and insects we destroy.

य आत्मानमतिमात्रमंसं आधाय बिभ्रति ।

स्त्रीणां श्रौणिप्रतोदिन इन्द्र रक्षांसि नाशय ॥ १३ ॥

13. *Ya ātmānamatimātramaṁsa ādhāya bibhrati.
Strīnām śroṇipratodina indra rakṣāṁsi nāśya.*

Those which, excessive in body even for themselves, holding that excess, abide and rise to the loins and waist part of women's body, these attackers of the womb and foetus of women, O eminent physician, Indra, destroy.

ये पूर्वे वध्वोऽं यन्ति हस्ते शृङ्गाणि बिभ्रतः । आपाकेस्थाः
प्रहासिनस्तम्बे ये कुर्वन्ते ज्योतिस्तानितो नाशयामसि ॥ १४ ॥

14. *Ye pūrve vadhvo yanti haste śṛṅgāṇi bibhrataḥ.
Āpākesthāḥ prahāsina stambe ye kurvate jyoti-
stānito nāśayāmasi.*

Those which, of many colours, abide in the kitchen and in clumps of grass or flowers and produce flashes of light, and bearing their sting in front reach and vex married women, we destroy and eliminate from here.

येषां पश्चात्प्रपदानि पुरः पाष्णीः पुरो मुखा । खलजाः
शकधूमजा उरुण्डा ये च मटमटाः कुम्भमुष्का अयाशवः ।
तानस्या ब्रह्मणस्पते प्रतीबोधेन नाशय ॥ १५ ॥

15. *Yeṣām paścātprapadāni puraḥ pārṣṇīḥ puro
mukhā. Kalajāḥ śakadhūmajā uruṇḍā ye ca
maṭmaṭāḥ kumbhamuṣkā ayāśavaḥ. Tānasyā
brahmaṇaspate pratībodhena nāśaya.*

Those whose forefeet are back and heels are front, whose mouth is first in front, which are born on the thrashing floor, which are born from the smell of dung, which live in clusters, which are very painful, whose generative glands are large and which move very

fast, these, O physician of high knowledge, destroy as soon as you discover.

पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः । अव भेषज
पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम् ॥ १६ ॥

16. *Paryastākṣā apracaṅkṣā astraiṇāḥ santu paṇḍa-gāḥ. Ava bheṣaja pādaya ya imāṁ saṁvivṛtsatyapa-tiḥ svapatiṁ striyam.*

All round watchers, moving around for prey, mere males who value no culture of manners should not be allowed to mix with women. O man of correct social manners, stop the man without wife who tries to mix with this woman dedicated to her husband.

उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम् ।
उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम् ।
पदा प्र विध्य पाष्ययीं स्थालीं गौरिव स्पन्दना ॥ १७ ॥

17. *Uddharṣiṇaṁ munikeśaṁ jambhayantaṁ marī-mṛśam. Upeṣantamudumbalaṁ tuṣḍelamuta śāludam. Padā pra vidhya pāṛṣṇyā sthālīṁ gau-riva spandanā.*

Control and check the movement of the pretender, long haired thug of piety, the violent, the fondler, the loiterer, the trouble maker, the saboteur, and the boaster, throw them off their track as a restive cow kicks off the milkman's pot of milk.

यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते ।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥ १८ ॥

18. *Yaste garbhaṁ pratimṛśājātaṁ vā mārayāti te. Piṅgastamugradhanvā kṛṇotu hṛdayāvidham.*

Expectant mother, whatever touches and violates your foetus, or whatever destroys your new born baby, let Pinga, the man of strength, or Pinga, the strong herb, wielding a powerful bow, pierce through the heart.

ये अ॒म्नो जा॒तान्मा॒रय॑न्ति सू॒तिका॑ अनु॒शे॒रते॑ ।

स्त्रीभा॑गा॒न्पि॒ङ्गो ग॑न्ध॒र्वान्वा॑तो अ॒भ्रमि॑वाजतु ॥ १९ ॥

19. *Ye amno jātānmārayanti sūtikā anuśerate. Strībhāgānpīṅgo gandharvānvāto abhramivājatu.*

The violent killers that destroy the new borns, or pollute the maternity home or the woman's generative system, let Pinga drive away such pollutants like the wind driving away the clouds.

परि॑सृष्टं धा॒रय॑तु यद्धि॒तं मा॒व पा॑दि॒ तत् ।

गर्भं॑ त उ॒ग्रौ र॑क्षतां भे॒षजौ॑ नी॒विभा॒र्यौ ॥ २० ॥

20. *Parisṛṣṭam dhārayatu yaddhitam māva pādi tat. Garbham ta ugrau rakṣatām bheṣajau nīvibhāryau.*

Let the woman hold the seed planted in the womb. Let not the foetus, secured and held, be not dislodged and miscarried. O expectant mother, let two powerful herbs, Baja and Pinga, worn by the girdle zone protect your foetus till maturity.

प॒वी न॒सात्त॑ङ्ग॒ल्वा इ॑च्छा॒यका॑दु॒त न॒ग्नका॑त् ।

प्र॒जायै॑ प॒त्ये त्वा पि॒ङ्गः परि॑ पातु॒ किमी॑दि॒नः ॥ २१ ॥

21. *Pavīnasāttaṅgalvā cchāyakāduta nagnakāt. Prajāyai patye tvā piṅgaḥ pari pātu kimīdinah.*

Expectant mother, let Pinga, the powerful,

protect you and the foetus from penetrative attacks of fast moving germs, nightmares, thoughts of wantonness and stingy meanness for the sake of the husband and the progeny.

द्व्या ऽ स्याच्चतुर्क्षात्पञ्चपादादनङ्गुरेः ।

वृन्ताद्भि प्रसर्पितः परि पाहि वरीवृतात् ॥ २२ ॥

22. *Dvyā syāccaturakṣātpañcapādādanāṅgureḥ.*
Vṛntādabhi prasarpataḥ pari pāhi varīvṛtāt.

O physician, protect the mother and the foetus from double-mouthed, four eyed, five footed, fingerless germs creeping from leaves and creepers in curved motion.

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।

गर्भान्खादन्ति केशवास्तानितो नाशयामसि ॥ २३ ॥

23. *Ya āmaṁ māṁsamadanti pauruṣeyaṁ ca ye kraviḥ.*
Garbhānkhādanti keśavāstānito nāśa-
yāmasi.

O physician, protect the mother and foetus from those germs that consume raw, live or dead human flesh. We destroy all the germs which thrive in water, air and the body and consume the foetuses.

ये सूर्यात्परिसर्पन्ति स्नुषेव श्वशुरादधि ।

बजश्च तेषां पिङ्गश्च हृदयेऽधि नि विध्यताम् ॥ २४ ॥

24. *Ye sūryātparisarpanti snuṣeva śvaśurādadhi.*
Bajaśca teṣāṁ piṅgaśca hṛdaye'dhi ni vidhyatām.

Let Baja and Pinga pierce through the heart of those germs which creep away from sun light like the

daughter-in-law slipping away from the presence of the father-in-law.

पिङ्ग रक्ष जायमानं मा पुमांसं स्त्रियं क्रन् ।

आण्डादो गर्भान्मा दधन्बाधस्वेतः किमीदिनः ॥ २५ ॥

25. *Piṅga rakṣa jāyamānaṁ mā pumāṁsaṁ striyaṁ kran. Āṣḍādo garbhānmā dabhanbādhasvetah kimīdinaḥ.*

Let Pinga protect the life of new born male or female baby. Destroyers of the egg must not damage the foetuses. O physician, drive away the life destroyers from here.

अप्रजास्त्वं मार्तवत्समाद्रोदमघमावयम् ।

वृक्षादिव स्रजं कृत्वाप्रिये प्रति मुञ्च तत् ॥ २६ ॥

26. *Aprajāstvaṁ mārtaṁvatsamādrodamaghamāva-yam. Vṛkṣādiva srajaṁ kṛtvāpriye prati muñca tat.*

O man, let childlessness, child mortality, mourning and wailing, sin and suffering, be given up as objects of no-love like leaves fallen off from the branch of a tree.

Kanda 8/Sukta 7 (Health and Herbs)

*Bhaishajyam, Ayushyam, Oshadhayah Devatah,
Atharva Rshi*

या बभ्रवो याश्च शुक्रा रोहिणीरुत पृश्नयः ।

असिक्नीः कृष्णा ओषधीः सर्वा अच्छावदामसि ॥ १ ॥

1. *Yā babhravo yāśca śukrā rohiṇīruta pṛśnayah. Asiknīḥ kṛṣṇā oṣadhīḥ sarvā acchāvadāmasi.*

We adjudge and well approve sanative herbs which are brown, white, red, various and fine, dusky, and dark. They are nourishing, energising, rejuvenating, soothing, without negative side effects and attractive. All these we recommend.

त्रायन्तामिमं पुरुषं यक्ष्माद्देवेषितादधि । यासां द्यौष्पिता
पृथिवी माता समुद्रो मूलं वीरुधां बभूव ॥ २ ॥

2. *Trāyantāmimam puruṣam yakṣmāddeveṣitādadhi.
Yāsām dyauspitā pṛthivī mātā samudro mūlam
vīrudhām babhūva.*

May these herbs save this man, this patient, this humanity, from debilitating and consumptive diseases caused by the course of nature. The father of these herbs is the sun in heaven, their mother is the earth, and the seed and root of these herbs is the ocean-like space and recuperative natural energy therein.

आपो अग्रं दिव्या ओषधयः ।
तास्ते यक्ष्ममेनस्य मङ्गादङ्गादनीनशन् ॥ ३ ॥

3. *Āpo agram divyā oṣadhayaḥ. Tāste yakṣmamena-
sya maṅgādaṅgādanīnaśan.*

Apah, waters and fluent energies of natural recuperation, are the first and best, and then there are the divine herbs which, from every part of your body, remove the consumptive disease caused by violation of the discipline of nature.

प्रस्तृणती स्तम्बिनीरेकशुङ्गाः प्रतन्वतीरोषधीरा वंदामि ।
अंशुमतीः काण्डिन्या विशाखा ह्वयामि ते वीरुधो
वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥

4. *Prastrñatī stambinīreka śuṅgāḥ pratanvatīroṣa-dhīrā vadāmi. Amśumatīḥ kāṇḍinīryā viśākhā hvayāmi te vīrudho vaiśvadevīrugrāḥ puruṣa-jīvanīḥ.*

Prastrnati of thick leaves and growth, Stambini of thick clusters, Ekashunga of single leafy growth, Pratanvati of luxuriant spread out growth, these herbs I take up and value. For you, I also invoke and take up Anshumati of many filaments, Kandini of reed-like growth, Vishakha of many extensive branches. All of them are of universal efficacy, powerful and life-giving for humanity.

यद्धः सहः सहमाना वीर्यं यच्च वो बलम् । तेनेममस्मा-
द्यक्ष्मात्पुरुषं मुञ्चतौषधीरथो कृणोमि भेषजम् ॥ ५ ॥

5. *Yadvaḥ sahaḥ sahamānā vīryaṁ yacca vo balam. Tenemamasmādyakṣmātpuruṣaṁ muñcatauṣa-dhīratho kṛṇomi bheṣajam.*

O powerful and victorious herbs, whatever the power, vigour and potency that's yours, with that, pray, cure this patient of this consumptive ailment. And here I administer the medication.

जीवलां नघारिषां जीवन्तीमोषधीमहम् । अरुन्धतीमुन्नयन्तीं
पुष्पां मधुमतीमिह हुवेऽस्मा अरिष्टतातये ॥ ६ ॥

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Arundhatīmunnayantīm puṣpāṁ madhumatīmiha huve'smā ariṣṭatātaye.*

Here for the recovery and freedom of this patient from disease, I invoke and administer the living, animating, life giving, elevating, blooming Jivantu herb

of honeyed efficacy which will never harm him, never obstruct him, but will ever energise him to go forward.

इहा यन्तु प्रचेतसो मेदिनीर्वचसो मम ।

यथेमं पारयामसि पुरुषं दुरितादधि ॥ ७ ॥

7. *Ihā yantu pracetaso medinīrvacasō mama.
Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.*

By my word of knowledge and prescription let vigorous sanatives come here so that we may take this patient, through treatment, beyond the crisis.

अग्नेर्घासो अपां गर्भो या रोहन्ति पुनर्णवाः ।

ध्रुवाः सहस्रनाम्नीर्भेषजीः सन्त्वाभृताः ॥ ८ ॥

8. *Agnerghāso apāṁ garbho yā rohanti punarṇavāḥ.
Dhruvāḥ sahasranāmnīrbheṣajīḥ santvābhṛtāḥ.*

Flames of fire, essences of liquid energies of nature, growing ever anew, more and more powerful, constantly strong in power of a thousandfold efficacy, known as such by name let these herbs and sanatives be brought here for the patient.

अवकोल्बा उदकात्मान् ओषधयः ।

व्यूषन्तु दुरितं तीक्ष्णशृङ्गयः ॥ ९ ॥

9. *Avakolbā udakātmāna oṣadhaḥ.
Vyūṣantu duritaṁ tīkṣṇaśṛṅgyaḥ.*

Coated with Avaka plant juice against infection, grown in waters, sharp in catalytic action, let these medications fight out the evil of disease.

उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः । अथो बलास-
नाशनीः कृत्यादूषणीश्च यास्ता इहा यन्त्वोषधीः ॥ १० ॥

10. *Unmuñcantīrvivaruṇā ugrā yā viṣadūṣaṇīḥ. Atho balāsanāsaṇīḥ kṛtyādūṣaṇīśca yāstā ihā yantvo-ṣadhīḥ.*

Let those herbs and medicines be brought here which free the patient from blood infections caused by violations of nature's discipline, and, sharp in action, eliminate toxins and poisons, destroy phlegm and root out the bacteria of consumption.

अ॒प॒क्री॒ताः स॒ही॒यसी॒र्वी॒रु॒धो या अ॒भि॒ष्टु॒ताः ।

त्राय॑न्ताम॒स्मिन्ग्रा॒मे गा॒मश्च॑ वं पु॒रुषं॑ प॒शुम् ॥ ११ ॥

11. *Apakrītāḥ sahīyasīrvīrudho yā abhiṣṭutāḥ. Trāyāntāmasmingrāme gāmaśvaṁ puruṣaṁ paśum.*

Let herbs and plants, purchased, raised in power and reinforced, properly assessed, adjudged and defined, protect the people, cows and other animals in the village.

म॒धु॒म॒न्मू॒लं म॒धु॒म॒द॒ग्र॒मा॒सां म॒धु॒म॒न्म॒ध्यं वी॒रु॒धां ब॒भूव॑ ।
म॒धु॒म॒त्प॒र्णं म॒धु॒म॒त्पु॒ष्प॒मा॒सां म॒धोः सं॒भ॒क्ता अ॒मृ॒त॒स्य भ॒क्षो
घृ॒त॒म॒त्रं दु॒ह॒तां गो॒पु॒रो॒गव॑म् ॥ १२ ॥

12. *Madhumanmūlaṁ madhumadagramāsāṁ madhumanmadhyaṁ vīrudhāṁ babhūva. Madhumatparṇaṁ madhumatpuṣpamāsāṁ madhoḥ sambhaktā amṛtasya bhakṣo ghrta-mannaṁ duhratāṁ gopurogavam.*

Honey sweet is the root of these herbs and plants, honeyed their germination, honeyed their middle part, honeyed their leaf, honeyed the flower. Soaked in honey, nectar their food and nectar they as food, may they give us nutriments for life, cow's milk first and

supreme, ghrta and food.

याव॑तीः किय॑तीश्चे॒माः पृ॑थिव्याम॒ध्योष॑धीः ता मा॑
सह॑स्रप॒ण्योऽमृत्यो॑मुञ्च॒न्त्वहं॑सः ॥ १३ ॥

13. *Yāvatīḥ kiyatīścemāḥ pṛthivyāmadhyoṣadhīḥ tā mā sahasrapaṇyo mṛtyormuñcantvaṁhasaḥ.*

As many as they may be, as many as they are on earth, may these herbs and plants, thousand-leaved and flowered, free us from sin and evil and the pain of death.

वै॒याघ्रो म॒णिर्वी॒रुधां॑ त्राय॑माणोऽ भि॒शस्ति॑पाः ।
अमी॑वाः सर्वा॑ रक्षा॑स्यप॑ ह॒न्त्वधि॑ दूर॒म॒स्मत् ॥ १४ ॥

14. *Vaiyāghro maṇirvīrudhām trāyamaṇo'bhiśa-stipāḥ. Amīvāḥ sarvā rakṣāṁsyapa hantvadhi dūramasmat.*

Of tiger-force is the value and efficacy of herbs and plants, they save us from ill-health, sufferance and ignominy. May these ward off, throw far out from us, all diseases and destructive negativities.

सिंह॑स्यैव स्त॒नथोः॑ सं वि॒जन्ते॑ऽ ग्रेरि॑व विजन्त॒ आभृ॑ताभ्यः ।
गवां॑ यक्ष्मः॒ पुरु॑षाणां वी॒रुद्धि॑रति॒नुत्तो ना॒व्या ए॒तु
स्रो॒त्याः ॥ १५ ॥

15. *Simhasyeva stanathoḥ saṁ vijante'gneriva vijanta ābhṛtābhyah. Gavām yakṣmaḥ puruṣāṇām vīrudbhiratinutto nāvya etu srotāḥ.*

As deer from the lion's roar and cold from the heat of fire, so do ailments run off from the force of herbs and medications when they are brought for the sick and suffering. Let the consumptive and cancerous

diseases of cows and people go away by herbal medications beyond the navigable streams around.

मुमुचा॒ना ओष॑धयोऽ ग्रेर्वै॑श्वान॒रादधि॑ ।

भूमिं सन्त॑न्वतीरि॒त यासां॑ राजा॒ वन॑स्पतिः ॥ १६ ॥

16. *Mumucānā oṣadhayo' gnervaiśvānarādadhi.*
Bhūmiṁ santanvatīrita yāsāṁ rājā vanaspatiḥ.

May herbs and plants, saviours of life and protectors from disease, receiving their life energy from cosmic light and warmth, giver of living vitality for humanity, grow and spread out all over the earth. Chief of them is Soma, supreme, and their ruler is Vanaspati, the Sun, light of life.

या रोह॑न्त्याङ्गिर॒सीः पर्व॑तेषु स॒मेषु॑ च ।

ता नः॑ पय॑स्वतीः शि॒वा ओष॑धीः सन्तु शं हृदे ॥ १७ ॥

17. *Yā rohantyāṅgirasīḥ parvateṣu sameṣu ca.*
Tā naḥ payasvatīḥ śivā oṣadhīḥ santu śaṁ hr̥de.

Herbs and plants which inspire us with pranic energy for the spirit throughout the body system grow on mountains as well as over the plains. May they, full of the milky food of life, be good and energising for the health and peace of our mind and heart.

याश्चा॒हं वेद॑ वी॒रुधो॑ याश्च॒ पश्या॑मि चक्षु॒षा ।

अज्ञा॑ता जानी॒मश्च॒ या यासु॑ वि॒द्म च॒ संभृ॑तम् ॥ १८ ॥

18. *Yāścāhaṁ veda vīrudho yāśca paśyāmi cakṣuṣā.*
Ajñātā jānīmaśca yā yāsu vidma ca sambhṛtam.

All those herbs and plants which I know, which I see with my eyes, all those which we know and those

which are yet unknown: in all of them, we know, the food of life is full, collected and concentrated from nature.

सर्वीः समग्रा ओषधीर्बोधन्तु वचसो मम ।

यथेमं पारयामसि पुरुषं दुरितादधि ॥ १९ ॥

19. *Sarvāḥ samagrā oṣadhīrbodhantu vacaso mama.
Yathemaṁ pārayāmasi puruṣaṁ duriṭādadhi.*

May all these herbs and medications together, without exception or exclusion or negation, know and act according to my word of healing so that we may take this patient across and out of the crisis of his life-threatening disease.

अश्वत्थो दूर्धो वीरुधां सोमो राजामृतं हविः ।

व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावर्मत्यौ ॥ २० ॥

20. *Aśvattho darbho vīrudhāṁ somo rājāmṛtaṁ haviḥ. Vṛihiryaśca bheṣajau divasputrāvamartyau.*

Ashvattha, the peepal, Darbha, the durva grass, Soma, the chief of herbs and plants, the nectar of pure water, and pure food which is like the pure offering for the holy fire, natural rice and barley, both sanative gifts of heavenly light which save life from the pain of death and hunger, all these are the food of life.

उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः ।

यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥ २१ ॥

21. *Ujjihīdhve stanayatyabhikrandatyoṣadhīḥ.
Yadā vaḥ pṛśnimātarah parjanya retasāvati.*

O herbs and plants, colourful children of mother earth, when the cloud thunders and roars and showers you with living vitality, you spring to new life and grow.

तस्यामृतस्येमं बलं पुरुषं पाययामसि ।

अथो कृणोमि भेषजं यथासच्छतहायनः ॥ २२ ॥

22. *Tasyāmṛtasyemaṁ balaṁ puruṣaṁ pāyayā-masi.*
Atho kṛṇomi bheṣajaṁ yathāśaccha-tahāyanaḥ.

We give to this man, this patient, the immortal drink of the nectar power of showers and herbs, and that's how I do the curative treatment so that he may live the full hundred years of his life.

वराहो वेद वीरुधं नकुलो वेद भेषजीम् ।

सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ २३ ॥

23. *Varāho veda vīrudhaṁ nakulo veda bheṣajīm.*
Sarpā gandharvā yā vidustā asmā avase huve.

The wild boar knows the herb, the mongoose knows the medicinal herb for itself. Of these, what the snakes and other wild creatures of the earth, know, I invoke and administer for the cure of this patient.

याः सुपर्णा आङ्गिरसीर्दिव्या या रघटो विदुः ।

वयांसि हंसा या विदुर्याश्च सर्वे पतत्रिणः ।

मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥ २४ ॥

24. *Yāḥ suparṇā āṅgirasīrdivyā yā raghaṭo viduḥ.*
Vayāṁsi haṁsā yā viduryāśca sarve patattriṇaḥ.
Mṛgā yā viduroṣadhīstā asmā avase huve.

The life-giving herbs which the eagle knows and recognises, the divine herbs which the sparrows know

and recognise, those that the swans, other such and all birds know and recognise, and those which the deer know and recognise, all those herbs I take up and administer for the cure of this patient.

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः ।
तावतीस्तुभ्यमोषधीः शर्मं यच्छन्त्वाभृताः ॥ २५ ॥

25. *Yāvatīnāmoṣadhīnām gāvaḥ prāśnantiyaghnyā yāvatīnamajāvayaḥ. Tāvatīstubhyamoṣadhīḥ śarma yacchantvābhṛtāḥ.*

As many herbs as inviolable cows eat, as many as sheep and goats eat, those many herbs, selected and collected for you, O man, may give you good health, peace and comfort at heart.

यावतीषु मनुष्या भिषजो विदुः ।
तावतीर्विश्वभेषजीरा भरामि त्वामभि ॥ २६ ॥

26. *Yāvatīṣu manuṣyā bheṣajam bhiṣajo viduḥ. Tāvatīrviśvabheṣajīrā bharāmi tvāmabhi.*

O man, O patient, as many herbs as people in general know, the medicinal herbs which physicians know, all those medicinal herbs of the world I collect and bring for you.

पुष्पवतीः प्रसूमतीः फलिनीरफला उत ।
संमातरं इव दुहामस्मा अरिष्टतातये ॥ २७ ॥

27. *Puṣpavatīḥ prasūmatīḥ phalinīraphalā uta. Saṁmātara-iva durhāmasmā ariṣṭatātaye.*

May all herbs, plants and trees with flowers, buds and tender leaves, fruits and without fruit, together like mothers for the child give the milk of life for the

health and well being of this man.

उत्त्वाहार्षं पञ्चशलादथो दशशलादुत । अथो यमस्य
पड्बीशाद्विश्वस्माद्देवकि लिबिषात् ॥ २८ ॥

28. *Uttvāhārṣaṁ pañcaśalādatho daśaśalāduta. Atho yamasya paḍbīśādviśvasmāddevakilbiṣat.*

I have redeemed you from the onslaughts of the five, i.e., from disturbance of the balance of five elements in the body system. I have delivered you from the onslaughts of ten, i.e., from disturbance of ten senses and ten pranas in the system. I have saved you from the fetters of Yama, i.e., the pain of death. I have strengthened your body and mind so as not to commit violations of the discipline of nature by habit and action in behaviour.

Kanda 8/Sukta 8 (Enemies' Rout)

Indra and others Devata, Bhrgvangira Rshi

इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरन्दरः ।
यथा हनाम सेना अमित्राणां सहस्रशः ॥ १ ॥

1. *Indro manthatu manthitā śakraḥ śūraḥ purandra-
raḥ. Yathā hanāma senā amitrāṇāṁ sahasraśaḥ.*

May Indra, shaker and breaker of the strongholds of enemies, heroic brave performer of noble deeds, shake up the plans and designs of adversaries so that we may fight out and destroy the forces of negativities a thousand ways.

पृतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम् ।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम् ॥ २ ॥

2. *Pūtirajjurupadhmānī pūtiṃ senām kṛṇotvamūm. Dhūmamagniṃ parādrśyāmitrā hṛtsvā dadhatām bhayam.*

Let the successive boom of fire burning in acrid flames of pungent fumes strike that enemy force with terror, so that when the adversaries see the fire and smoke from far they are struck at heart with fear and swoon in the terror.

अमूनश्वत्थ निः शृणीहि खादामूनखदिराजिरम् ।

ताजद्भङ्ग इव भज्यन्तां हन्त्वेनान्वधको वधैः ॥ ३ ॥

3. *Amūnaśvattha niḥ śṛṇīhi khādāmūnkhadirā-jiram. Tājadbhaṅga-iva bhajyantām hantvenā-nvadhako vadhaiḥ.*

Ashvattha, O warrior on the fastest move, break those enemies to pieces. O destroyer, destroy them without a moment's delay, tear them into bits like shreds of hemp. Let the killer troops destroy them with fatal strikes.

परुषानमूनपरुषाह्वः कृणोतु हन्त्वेनान्वधको वधैः ।

क्षिप्रं शर इव भज्यन्तां बृहज्जालेन सन्दिताः ॥ ४ ॥

4. *Paruṣānamūnparuṣahvaḥ kṛṇotu hantvenānvadhako vadhaiḥ. Kṣipraṃ śara-iva bhajyantām brhajjalena sanditāḥ.*

Let the tough commander order his tough and determined troops to take hold of the enemies. Let the killer force with fatal weapons destroy those who do not surrender. Let the force of those surrounded and caught up be broken like reeds at once.

अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः ।

तेनाभिधाय दस्यूनां शक्रः सेनामपावपत् ॥ ५ ॥

5. *Antarikṣaṁ jālamāsijjāladaṇḍā diśo mahīḥ.
Tenābhidhāya dasyūnām śakraḥ senāma-
pāvapat.*

The sky is the limit for the tactical net against the enemy, the vast quarters of space, the sustainers of the net. Having caught up the enemies by that net let mighty Indra, ruler and commander of high action, destroy the force of the destroyers.

बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः । तेन शत्रून्भि
सर्वान्नुज्ज यथा न मुच्यातै कतमश्चनैषाम् ॥ ६ ॥

6. *Bṛhaddhi jālaṁ bṛhataḥ śakrasya vājīnīvataḥ.
Tena śatrūnabhi sarvānnyu bja yathā na mucyātai
katamaścanaiṣām.*

Vast indeed is the tactical net of great Indra, mighty of action and tempestuous of speed. By that net, O Indra, pounce upon all the enemies so that none of the enemies may escape the arrest and punishment.

बृहत्ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य । तेन
शतं सहस्रमयुतं न्यज्जुदं जघान शक्रो दस्यूनामभिधाय
सेनया ॥ ७ ॥

7. *Bṛhatte jālaṁ bṛhata indra śūra sahasrārghasya
śatavīryasya. Tena śataṁ sahasramayutaṁ
nyarbudaṁ jaghāna śakro dasyūnāmabhidhāya
senayā.*

Heroic Indra of vast presence and hundredfold powers, worshipped by countless admirers, boundless

is your tactical net of reach, power and punishment.

Having caught the destructive elements by that net, the hero of mighty deeds destroys a hundred, thousand, ten thousand, a hundred million of the destroyers with his force.

अयं लोको जालमासीच्छक्रस्य महतो महान् ।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वां ॥ ८ ॥

8. *Ayam loko jālamāsīcchakrasya mahato mahān.
Tenāhamindrajālenāmūnstamasābhi dadhāmi
sarvān.*

This great world is the power net of mighty Indra, greater than the great.

By that Indra-net of boundless reach, I hold all those enemies with the dark cover of vision, mind and senses.

सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना ।
श्रमस्तन्द्रीश्च मोहश्च तैर्मूनभि दधामि सर्वां ॥ ९ ॥

9. *Sedirugrā vyr ddhirārtiścānapavācanā. Shrama-
standrīśca mohaśca tairamūnabhi dadhāmi
sarvān.*

Terrible disaster, despicable failure and poverty, unbearable sufferance, awful labour, lassitude, confusion: with these I hold all the adverse negative forces.

मृत्यवेऽमून्प्रयच्छामि मृत्युपाशैर्मीसिताः ।
मृत्योर्ये अघला दूतास्तेभ्य एनान्प्रति नयामि बद्ध्वा ॥ १० ॥

10. *Mṛtyave'mūnpra yacchāmi mṛtyupāśairamī sitāḥ.
Mṛtyorye aghalā dūtāstebhya enānprati nayāmi
baddhvā.*

All those negationists and negative doers I assign to death, those that are caught up in the deadly snare. Bound as they are, I take them on to the agents of death who kill by the cause of sin and evil.

नयतामून्मृत्युदूता यमदूता अपोम्भत ।

परःसहस्रा हन्यन्तां तृणेद्वेनान्मत्यं ऽ भवस्य ॥ ११ ॥

11. *Nayatāmūnmṛtyudūtā yamadūtā apombhata.
Paraḥ sahasrā hanyantām tṛṇedhvenānmatyaṁ
bhavasya.*

O agents of death, agents of the laws of dispensation, bind them up, hold and take them on to judgement, let thousands be killed, let the laws of natural justice crush them.

साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा ।

रुद्रा एकं वसव एकमादित्यैरेक उद्यतः ॥ १२ ॥

12. *Sādhyā ekaṁ jāladaṇḍamudyatya yantyojasā.
Rudrā ekaṁ vasava ekamādityaireka udyataḥ.*

Sadhyas, men of exceptional order of merit, uphold one column of the power and justice of Indra's system of governance and move on with their lustre and brilliance as part of the system. Rudras, scholars and sages of the middle order, uphold another column, Vasus, sages and scholars of the average order, uphold yet another column, and Adityas, sages and scholars of the highest order uphold the fourth column and move

on with the system.

विश्वे देवा उपरिष्टादुब्जन्तो यन्त्वोर्जासा ।

मध्येन घ्नन्तो यन्तु सेनामङ्गिरसो महीम् ॥ १३ ॥

13. *Viśve devā upariṣṭādubjanto yantvojasā. Madhye-na ghnanto yantu senāmaṅgirasō mahīm.*

Vishvedevas, all nobilities of the nation who love freedom and justice should go on subduing lawless forces with their light of wisdom and irresistible expertise from above. Angiras, men of vibrant fiery force and power should fight at the middle level, destroying powerful forces of negativity and enmity.

वनस्पतीन्वानस्पत्यानोषधीरुत वीरुधः ।

द्विपाच्चतुष्पादिष्णामि यथा सेनाममूं हनन् ॥ १४ ॥

14. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Dvipāccatuspādīṣṇāmi yathā senāmamūṁ hanan.*

I love and develop herbs, plants, trees and their products, fruits and vegetables, all bipeds and all quadrupeds so that I may win over or destroy the enemy forces.

गन्धर्वाप्सरसः सर्पान्देवान्पुण्यजनान्पितृन् ।

दृष्टान्दृष्टानिष्णामि यथा सेनाममूं हनन् ॥ १५ ॥

15. *Gandharvāpsarasah sarpāndevānpunyaajanā-npitṛn. Drṣṭānadrṣṭāniṣṇāmi yathā senāmamūṁ hanan.*

I love, develop and employ all those that serve and sustain the fertility of the earth, all streams and rivers, all that creep and move, divine generosities of nature and humanity, all charitable people and seniors,

in short all that is seen and unseen assets and powers of the nation, so that I may destroy the negative and destructive forces.

इम उप्ता मृत्युपाशा यानाक्रम्य न मुच्यसे ।

अमुष्या हन्तु सेनाया इदं कूटं सहस्रशः ॥ १६ ॥

16. *Imam uptā mrtyupāśā yānākramya na mucyase.*
Amuṣyā hantu senāyā idam kūṭam sahasraśaḥ.

The seeds and snares of death are sown and scattered a thousand ways which, if you step on and that way try to cross over, you would never be free. Man should launch the attack on the centrehold of the force of death the same way as they are scattered and be free.

घर्मः समिद्धो अग्निनायं होमः सहस्रहः ।

भवश्च पृश्निबाहुश्च शर्व सेनाममूं हतम् ॥ १७ ॥

17. *Gharmaḥ samiddho agnināyaṁ homaḥ sahasra-*
haḥ. Bhavaśca pṛśnibāhuśca śarva senāmamūṁ
hatam.

Gharma, passionate soul in the process of self-sacrifice in search of immortality, lighted up with the fire of divine love, is ripe for the offer with thousandfold power to win over death. O Bhava, love of life now fulfilled, and O Sharva, conqueror of death through life, both together holding the earth of colourful beauty on the palm, strike at the centrehold of death and destroy its thousandfold forces.

मृत्योराषमा पद्यन्तां क्षुधं सेदिं वधं भुयम् ।

इन्द्रश्चाक्षुजालाभ्यां शर्व सेनाममूं हतम् ॥ १८ ॥

18. *Mr̥tyorāṣamā padyantār̥iṃ kṣudhar̥iṃ sedim̐ vadhar̥iṃ bhayam. Indraścākṣujālābhyām̐ śarva senāma-mūṃ hatam.*

Let the forces of death themselves suffer hunger, debility, fear and death. Thus let the weapons of death return unto the heat of death. O soul, Indra, O Sharva, conqueror of death, with attack on the centrehold and thence control over the snares, destroy the force of death. (Thus let death itself die).

पराजिताः प्र त्रसतामित्रा नुत्ता धावत ब्रह्मणा ।

बृहस्पतिप्रणुत्तानां मामीषां मोचि कश्चन ॥ १९ ॥

19. *Parājitāḥ pra trasatāmitrā nuttā dhāvata brahmaṇā. Bṛhaspatipraṇuttānām̐ māmīṣām̐ moci kaścana.*

O deadly enemy forces, fly back defeated, repulsed and terror struck by divinity. O Indra, O Sharva, let none of them, overthrown by Brhaspati, the soul of vision and wisdom, go free.

अव पद्यन्तामेषामायुधानि मा शकन्प्रतिधामिषुम् ।

अथैषां बहु बिभ्यतामिषवो घ्नन्तु मर्मणि ॥ २० ॥

20. *Ava padyantāmeṣāmāyudhāni mā śakanprati-dhāmiṣum. Athaiṣām̐ bahu bibhyatāmiṣavo ghnantu marmaṇi.*

Let their weapons fall down. Let them not be able to rearm themselves. Let the arrows, in that state of terror, fix them in the vitals of their body.

सं क्रोशतामेनान्द्यावापृथिवी समन्तरिक्षं सह देवताभिः ।

मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्नाना उप यन्तु मृत्युम् ॥ २१ ॥

21. *Sam krośatāmenāndyāvāprthivī samantarikṣaṁ saha devatābhiḥ. Mā jñātāraṁ mā pratiṣṭhām vidanta mitho vighnānā upa yantu mr̥tyum.*

Let heaven and earth together lament over their death. Let the sky with natural forces lament over their fall. Let them never regain knowledgeable friends, no power, no prestige again. Instead, let them, fighting within themselves, condemn themselves to death.

दिशश्चतस्रोऽश्वतर्यो देवर्थस्य पुरोडाशाः शफा
अन्तरिक्षमुद्धिः । द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽ-
न्तर्देशाः किंकरा वाक्परिरथ्यम् ॥ २२ ॥

22. *Diśaścatasro'śvataryo devarathasya puroḍāśāḥ śaphā antarikṣamuddhiḥ. Dyāvāprthivī pakṣasī ṛtavo'bhīśavo'ntardeśāḥ kimkarā vākparirathyam.*

(This universe is the chariot of Indra, Lord Supreme.) The directions of space are the four horses of the chariot. Their balanced speed of motion transforms the natural materials into food for the yajna of evolution, the result being the spirit, enthusiasm, action and excellence of humanity, the space marks the height of the chariot, heaven and earth are the sides, the seasons are the reins, interdirections are the guards, and Vak, Word of the Veda, is the bond of the wheels of motion. (Chariot in terms of space.)

संवत्सरो रथः परिवत्सरो रथोपस्थो विराडीषाग्नी रथमुखम् ।
इन्द्रः सव्यष्टाश्चन्द्रमाः सारथिः ॥ २३ ॥

23. *Samvatsaro rathaḥ parivatsaro rathopastho virā-
dīṣāgnī rathamukham. Indraḥ savyaṣṭhāścandra-
māḥ sārathiḥ.*

(This universe is the chariot of Indra in terms of time.) The year is the chariot in motion. Parivatsara, the year that is complete is the rear of the chariot. Cosmic Time, Virat, is the ruler. The fire of life is the front and motive force of time and sustainer of life in the chariot. Indra, the sun, sits left, and the moon is the driver, sits on the right.

इतो जयेतो वि जय सं जय जय स्वाहा । इमे जयन्तु परामी
जयन्ता । स्वाहैभ्यो दुराहामीभ्यः । नीललोहितेनामूनभ्य-
वतनोमि ॥ २४ ॥

24. *Ito jayeto vi jaya saṁ jaya jaya svāhā. Ime jayantu parāmī jayantā. Svāhaibhyo durāhāmībhyah. Nīlalahitenāmūnabhyavatanomi.*

Hence victory. Hence complete victory. Hence all time victory. Honour and all praise for victory. (Ride this chariot and win.) Those that ride the chariot would win. Those that don't, won't. Hail and honour to these! Shame for them who lose. Having beaten the enemies black and blue, I squeeze them to naught and relinquish the bow.

Kanda 8/Sukta 9 (Virat Brahma)

Prajapati, Virat Devata, Atharva Rshi

कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात्कतमस्याः
पृथिव्याः । वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि
कतरेण दुग्धा ॥ १ ॥

1. *Kutastau jātau katamaḥ so ardhaḥ kasmāllo-
kātkatamasyāḥ pṛthivyāḥ. Vatsau virājaḥ salilā-
dudaitām tau tvā prcchāmi katarena dugdhā.*

Whence do those two arise: Purusha and Prakrti, man and woman, Prana and Rayi, Agni and Soma, Sun and Moon? From which world of mystery? From which highest universe of what existence? And what was that Supreme Superabundant, Eternal, Infinite Source? The two evolutes, Rtam and Satyam, that arose from that ocean of mystery, of those I ask you, O Master, I ask by whom was the Eternal Mother Cow (Prakrti) milked so that the two emerged?

यो अक्रन्दयत्सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः ।
वत्सः कामदुघौ विराजः स गुहा चक्रे तन्वः पराचैः ॥ २ ॥

2. *Yo akrandayatsalilaṁ mahitvā yoniṁ kṛtvā tribhujam śayānaḥ. Vatsaḥ kāmādugho virājaḥ sa guhā cakre tanvaḥ parācaiḥ.*

The One that rested in his own Infinity in the absolute state, with his own power, called up and stirred the ocean of Prakrti to activity, converting it to three-dimensional universal Motherhood state of Sattva, Rajas and Tamas, i.e., thought, energy and matter, himself pervading it. That same self evolute of the potential Absolute, objective correlative of creative desire, that mysterious One, creates universal forms in thought and materialises them through Prakrti.

यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् ।
ब्रह्मै नद्विद्यात्तपसा विपश्चिद्यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥ ३ ॥

3. *Yāni trīṇi bṛhanti yeṣāṁ caturtham viyunakti vācam. Brahmainadvidyāttapasā vipaścidyasminnekam yujyate yasminnekam.*

The three, Sattva, Rajas and Tamas, expand. Of them, the fourth, the Immanent Supreme Divine Self, articulates and objectifies as the Vedic speech of universality. Only the sage, highly intellectual and enlightened, would realise It, the Divine Presence, with the austere discipline of Tapas. Into that One Divine Presence, the one, human soul, is joined in yoga, into that One, the one soul experiences the communion in samadhi and in the state of absolute freedom and bliss.

बृह॒तः प॒रि सा॒मानि ष॒ष्ठात्प॒ञ्चाधि॒ निर्मि॑ता ।

बृह॒द्बृ॒हत्या॒ निर्मि॑तं कु॒तोऽधि॒ बृ॒हती मि॒ता ॥ ४ ॥

4. *Bṛhataḥ pari sāmāni ṣaṣṭhātpañcādhi nirmitā.*
Bṛhadbṛhatyā nirmitaṁ kuto'dhi bṛhatī mitā.

Five basic elements, i.e., Akasha, Vayu, Agni, Apah, Prthivi, are evolved from Brhat, the great sixth, ahankara, from which they evolve and into which they devolve. That great sixth is evolved from the great Brhati, Mahat. Whence is Brhati, the great Mahat, evolved?

बृ॒हती प॒रि मा॒त्राया॒ मा॒तुर्मा॒त्राधि॒ निर्मि॑ता ।

मा॒या ह॑ ज॒ज्ञे मा॒याया॑ मा॒याया॒ मा॒तली॒ परि॑ ॥ ५ ॥

5. *Bṛhatī pari mātrāyā māturmātrādhi nirmitā.*
Māyā ha jajñe māyāyā māyāyā mātālī pari.

Brhati, the great Mahat, is born of the great measure of Mother Prakrti. Thus maya, the changing world, is born of Maya, Prakrti, which is the Lord Omnipotent's own potential, Shakti. (In other words, the changing world is the mutable version of the Lords constant Prakrti potential). Matali, the mind, too is born

of Maya and acts as the driver of the body chariot of the human soul. (See Kathopanishad, 1, 3, 3-4).

वैश्वानरस्य प्रतिमोपरि द्यौर्यावद्रोदसी विबबाधे अग्निः ।
ततः षष्ठादामुतो यन्ति स्तोमा उदितो यन्त्यभि षष्ठमहः ॥ ६ ॥

6. *Vaiśvānarasya pratimopari dyauryāvadrodasī vibabādhe agniḥ. Tataḥ ṣaṣṭhādāmuto yanti stomā udito yantyaḥ ṣaṣṭhamahnaḥ.*

The Heaven above is a Pratima, existential symbol, of Vaishvanara, cosmic Spirit that watches and loves the world of humanity while Agni, terrestrial fire presence of Divinity, pervades the earth and separates and holds both earth and sky (in the form of Vayu). From that level of light and truth, the sixth above the terrestrial, come all hymns of Divinity and, at the end of the cosmic day, go back to the same sixth from here.

षट् त्वा पृच्छाम ऋषयः कश्यपेमे त्वं हि युक्तं युयुक्षे योग्यं
च । विराजमाहुर्ब्रह्मणः पितरं तां नो वि धेहि यतिधा
सखिभ्यः ॥ ७ ॥

7. *Ṣaṭ tvā pṛcchāma ṛṣayaḥ kaśyapeme tvam hi yuktam yuyukṣe योग्यां च । Virājamāhurbrahmaṇaḥ pitaram tāṁ no vi dhehi yatidhā sakhibhyaḥ.*

O Kashyapa, sage of divine light and vision, we six sages and seers and seekers, ask you, because you are the versatile that join what is meditated upon and what is worthy of being meditated upon: They say that the Virat, Hiranyagarbha, the Golden Egg of the cosmos, is the progenitor, i.e., the reflector, of the Spirit Divine. Pray speak to us, friends and admirers, of that Virat and all its dimensions.

(In the language of Yoga, the six sages can be described as five senses and the mind, that is, manas. Kashyapa, then, would be Buddhi or Chitta which, in meditation at the Vitarka and Vichara levels, reflects all objects of meditation, gross or subtle. Refer to Patanjali's Yoga-sutras I, 17, 42-45, and IV, 23.)

यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम् ।
यस्या व्रते प्रसवे यक्षमेजति सा विराडृषयः परमे
व्योमन् ॥ ८ ॥

8. *Yām pracyutāmanu yajñāḥ pracyavanta upati-
ṣṭhanta upatiṣṭhamānām. Yasyā vrata prasave
yakṣamejati sā virāḍṛṣayaḥ parame vyo man.*

Virat is the refulgent blue-print of cosmic existence in the highest heaven of Divinity. O seers, on the initiation of the creative impulse, it comes into motion, and with that motion all activities of cosmic yajna come into motion. When that initiation and motion stops, everything stops. In the generation and law of Virat, the lord all pervasive 'moves' with the motion. That Virat is in the ultimate heaven, the consciousness of Divinity. (To understand the 'motion' of Divinity, refer to Yajurveda 40, 4: 'It moves and yet It it does not move'. Refer to science also: If something moves at a velocity faster than the velocity of light it becomes omnipresent. And the omnipresent does not move, because there is no further space for it to move.)

अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्येति
पृश्चात् । विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति त्वे न
त्वे पश्यन्त्येनाम् ॥ ९ ॥

9. *Aprāṇaiti prāṇena prāṇatīnām virāt svarāja-mabhye'ti paścāt. Viśvaṁ mṛśantīmabhirūpām virājaṁ paśyanti tve na tve paśyantyenām.*

Itself unbreathing, it moves with the motion of the breath of the breathing ones, and then, and thus, Virat radiates unto its own refulgence. Vesting the whole world in correspondence with their form, function and motion, Virat is all pervasive and self-existent. Some, men of vision, see it, others don't.

को विराजो' मिथुनत्वं प्र वेद क ऋतून्क उ कल्पमस्याः ।
क्रमान्को अस्याः कतिधा विदुग्धान्को अस्या धाम कतिधा
व्यु ऽप्तिः ॥ १० ॥

10. *Ko virājo mithunatvaṁ pra veda ka ṛtūnka u kalpamasyāḥ. Kramānko asyāḥ katidhā vidu-gdhānko asyā dhāma katidhā vyuṣṭiḥ.*

Who knows the pervasive interfusion of Virat with things in existence? Who knows its passage with time and seasons? Who knows its power and possibilities? Who knows the infinite variety of its creative forms? Who knows the domain of its power and splendour? Who knows the infinite spectrum of its self-refulgence?

इयमेव सा या प्रथमा व्यौच्छ'दास्वितरासु चरति प्रविष्टा ।
महान्तो' अस्यां महिमानो' अन्तर्बधूर्जिगाय नवगज-
नित्री ॥ ११ ॥

11. *Iyameva sā yā prathamā vyaucchādāsvitarāsu carati praviṣṭā. Mahānto asyām mahimāno antarvadhūrjigāya navagajjanitrī.*

This Virat is that divine consortive power and presence which first arises as the dawn of creation and, pervading everything far and near, vibrates in them all. Greatest of the great abide within it and, like a new bride, ever fresh and new, it captivates and, as mother, wins over all that is.

छन्दःपक्षे उषसा पेपिशाने समानं योनिमनु सं चरेते ।
सूर्यपत्नी सं चरतः प्रजानती केतुमती अजरे भूरिरेतसा ॥ १२ ॥

12. *Chandaḥ pakṣe uṣasā pepiśāne samānam yonimanu saṁ carete. Sūryapatnī saṁ carataḥ prajānatī ketumatī ajare bhūrireṭasā.*

Day and Night, free and beautiful of form, consorts of the sun, shining with golden light of the morning and evening dawn, alternate and go round their common centre and origin. Unaging, abundant powerful, with their distinctive flag, they go together in their orbit without missing their mark.

ऋतस्य पन्थामनु तिस्र आगुस्त्रयो घर्मा अनु रेत आगुः ।
प्रजामेका जिन्वत्यूर्जमेका राष्ट्रमेका रक्षति देवयूनाम् ॥ १३ ॥

13. *Ṛtasya panthāmanu tisra āgustrayo gharmaṁ anu reta āguḥ. Prajāmekā jinvatyūrjamekā rāṣṭra-mekā rakṣati devayūnām.*

Three aspects of Nature, which is divine Shakti, proceed and follow their course of action in pursuance of the laws of Rtam, eternal Law of Divinity. Three creative vitalities proceed and follow their course of action in pursuance of the creative desire of Divinity. One animates, impels and promotes the children of nature with self-fulfilment. Another creates and sustains

the dynamics of existence for life with energy. And yet another watches, preserves, promotes and rules the social order of people dedicated to Divinity by the divine law.

(This mantra is highly symbolic, it is like a scientific formula which can be interpreted in accordance with the reader's own awareness of Nature. Three aspects of Nature are: Sattva, thought, transparency and sense of discrimination; Rajas, energy, motion, velocity; Tamas, matter, inertia, stability. Three Gharmanas or creative vitalities are light of the heavenly regions, electric energy of the middle regions, and fire energy of the earthly regions. They can be termed as Ida, sarasvati and Mahi (Rg. 1, 13, 9), or as Tisro Vachah (Rg. 9, 97, 34). Another version is: Mantra Shakti, Tantra Shakti, and Yantra Shakti, or the Law, the Dynamics, and the Structures. Of the three regions: Earth gives us food and sustenance, sky gives us rain, and the Heavens give us light. All the three sustain life, each in its own way, with its own power.)

अ॒ग्नी॒षोमा॑वदधुर्या॒ तु॒रीया॑सी॒द्यज्ञस्य॑ प॒क्षावृ॑षयः क॒ल्पय॑न्तः ।
गा॒य॒त्रीं त्रि॒ष्टुभं॑ जग॑तीमनु॒ष्टुभं॑ बृ॒हद॑र्की यज॑मानाय
स्व॒र्गभ॑रन्तीम् ॥ १४ ॥

14. *Agnīṣomāvadadhuryā turīyāsīdyajñasya pakṣāvṛṣayaḥ kalpayantaḥ. Gāyatrīm triṣṭubhaṁ jagatīmanuṣṭubhaṁ bṛhadarkīm yajamānāya svarābharantīm.*

The sages conceive and enact the yajna and thereby support the cosmic yajna. Two are the complementary parts of yajna: Agni, the fire, and Soma,

the havi, the food of fire. Further, the Rshis worship the Turiya, transcendent state of cosmic yajna beyond the world of Prakrti, which abides with the Divine Spirit. They also receive, recite and worship the mantric versions of the divine Word, Gayatri, Trishtubh, Jagati, Anushtubh, and Vrhadarki, universal worshipful form of the Word, all bearing the message of bliss for the yajamana.

पञ्च व्युष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽनु
पञ्च । पञ्च दिशः पञ्चदशेन क्लृप्तास्ता एकमूर्ध्नीरभि
लोकमेकम् ॥ १५ ॥

15. *Pañca vyuṣṭīranu pañca dohā gām pañca-nāmnīmṛtavo'nu pañca. Pañca diśaḥ pañca-daśena klrptāstā ekamūrdhnīrabhi lokamekam.*

In accordance with the laws and states of Prakrti's five stage evolution, as in accordance with the states of the earth in relation to its own movement on its own axis and around the sun, five are the lights of the dawn, five the showers of natural gifts, and five are the seasons, five the directions set in order with the fifteen facultied human being, all centred on one Divinity and mutually balanced as one macrocosmic as well as one microcosmic personality.

षड् जाता भूता प्रथमजर्तस्य षडु सामानि षड्हं वहन्ति ।
षड्योगं सीरमनु सामसाम षडाहुर्द्यावापृथिवीः षडुर्वीः ॥ १६ ॥

16. *Ṣaḍ jātā bhūtā prathamajartasya ṣaḍu sāmāni ṣaḍaḥam vahanti. Ṣaḍyogaṁ sīramanu sāmāsāma ṣaḍāhurdyāvāpṛthivīḥ ṣaḍurvīḥ.*

Six are the stages of evolution born of the law

of Rtam from Prakrti: Prakrti, Mahat, Ahankara, subtle elements and mind and senses, gross elements, and Purusha. These six stages of cosmic evolution are the six-day yajna of creation. Six are the Samans: Brhat, Rathantara, Yajna-yajniya, Vamadevyā, Vairupa, and Vairaja which carry the six-day yajna session. Six human faculties of perception and mind and six Samans correspond in life. And it is said there are six wide spaces and six heaven-and-earth complexes: Bhu, Bhuva, Sva, Maha, Jana, Tapa upto satyam.

षडाहुः शीतान्षडु मास उष्णानृतुं नो ब्रूत यतमोऽतिरिक्त ।
सप्त सुपर्णाः कवयो नि षेदुः सप्त च्छन्दांस्यनु सप्त
दीक्षाः ॥ १७ ॥

17. *Ṣaḍāhuḥ śītānṣaḍu māsa uṣṇānṛtuṃ no brūta yatamo'tiriktah. Sapta suparṇāḥ kavayo ni ṣeduh sapta cchandāmsyanu sapta dīkṣāḥ.*

Six are cold months, six are hot months, so say the wise. Say which season is left out. Seven are the rays of light which radiate and abide in space. Seven are the poetic forms in which Vedic knowledge is stated: Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, Jagati. And seven are the karmic commitments for the performance of yajna.

सप्त होमाः समिधो ह सप्त मधूनि सप्तर्तवो ह सप्त ।
सप्ताज्यानि परि भूतमायन्ताः सप्तगृध्रा इति शुश्रुमा
वयम् ॥ १८ ॥

18. *Sapta homāḥ samidho ha sapta madhūni sap-tartavo ha sapta. Saptājyāni pari bhūtamāyantāḥ saptagṛdhrā iti śuśrumā vayam.*

Seven are the homas, fire yajnas: Agnihotra, Darsha, Purnamasa, Vaishvadeva, Varunapraghasa, Sakamedha, Shunasiriya. Seven are the fuel sticks, i.e., seven flames (Mundakopanishad 1, 4, and Yajurveda 31, 15). Seven are the honey sweets (Atharva, 9, 1, 22). Seven are the seasons (Sharad, Shishira, Hemanta, Vasanta, Grishma, Varsha and seventh is the intercalary, thirteenth, month of the lunar calendar (Atharva 13, 3, 8). Seven are the Ajya materials of life as a yajna, i.e., delicious gifts of heaven and earth for the joy of life (Shatapatha 2, 4, 3, 10) such as the lustre of life, thunderous strength, the beauty and flavour of living, desire for love and fulfilment, truth, freshness and life itself as yajna, which are everybody's gift and privilege. And these privileges clamour for righteous fulfilment, thus say the wise as we have heard.

सप्त छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि ।
कथं स्तोमाः प्रति तिष्ठन्ति तेषु तानि स्तोमेषु कथ-
मार्पितानि ॥ १९ ॥

19. *Sapta cchandānsi caturuttarāṇyanyo anyasmi-
nnadhyārpitāni. Katham stomāḥ prati tiṣṭhanti
teṣu tāni stomeṣu kathamārpitāni.*

Seven are the chhandas, poetic compositions, of Veda mantras, successively increasing by four syllables each. Every previous chhanda is subsumed in the number of the syllables of the next higher one. How do the songs of celebration interfuse with the mantra structures? How are the chhandas interfused with the music of the celebrative songs? (In Yajurveda 14, 23 various stomas are mentioned as Trivrt, Panchadasha, Saptadasha, Ekavinsha, etc.)

कथं गायत्री त्रिवृतं व्या ऽप कथं त्रिष्टुप्चदशेन कल्पते ।
त्रयस्त्रिंशेन जगती कथमनुष्टुप्कथमेकविंशः ॥ २० ॥

20. *Katham gāyatrī trivṛtaṁ vyāpa katham triṣṭu-
ppañcadaśena kalpate. Trayastrimśena jagatī
kathamānuṣṭupkathamekaviṁśaḥ.*

How is Gayatri integrated with Trivrt? How is Trishtup integrated with Panchadasha? How is Jagati integrated with Trayastrinsha? How Anushtup? How Ekavinsha?

अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्रर्त्विजो दैव्या ये ।
अष्टयोनिरदितिराष्टपुत्राष्टमीं रात्रिमभि हव्यमेति ॥ २१ ॥

21. *Aṣṭa jātā bhūtā prathamajartasyāṣṭendrtvijo
daivyā ye. Aṣṭayoniraditiraṣṭaputrāṣṭamīm
rātrimabhi havyameti.*

Eight are the material variations of Prakrti, material cause of the universe. They are the first born of Prakrti from her dynamic state according to the laws of Rtam, and they are the divine conductors of the yajna of creation (with the individual soul at the micro level and with Ishvara at the macro level). And Prakrti, imperishable mother of eightfold creativity and eight evolutionary forms, having run its creative course, recedes into its primal state of potentiality whence it can be invoked again for the next cycle of creative evolution.

O Jiva, Indra, this is your story too.

इत्थं श्रेयो मन्यमानेदमार्गं युष्माकं सुख्ये अहमस्मि शेवा ।
समानजन्मा क्रतुरस्ति वः शिवः स वः सर्वाः सं चरति
प्रजानन् ॥ २२ ॥

22. *Itthaṁ śreyo manyamānedamāgamāṁ yuṣmākāṁ sakhye ahamasmi śevā. Samānajanmā kraturasti vaḥ śivaḥ sa vaḥ sarvāḥ saṁ carati prajānan.*

O children of divinity, thus feeling and enjoying the grandeur of being, I have come to this cosmic form of existence for love and friendship with you as mother, and as such I am all peace and bliss. May this yajna of evolution risen into existence as you and the lord manifested be good, kind and blissful to you. The Lord knows all your hopes and ambitions and He is ever with you in all matters of life and existence.

अष्टेन्द्रस्य षड्यमस्य ऋषीणां सप्त सप्तधा ।

अपो मनुष्याश्च नोषधीस्तां उ पञ्चानु सेचिरे ॥ २३ ॥

23. *Aṣṭendrasya ṣaḍyamasya ṛṣīṇāṁ sapta saptadhā. Apo manuṣyānoṣadhīstāṁ u pañcānu secire.*

Eightfold physical complex of nature in the human version, six seasons of the year in relation to earth and the sun, sevenfold mind-sense complex of human intelligence, all waters and dynamics of nature and the herbal complex, all these as the five pranas sustain and maintain humanity.

केवलीन्द्राय दुदुहे हि गृष्टिर्वशं पीयूषं प्रथमं दुहाना ।

अथातर्पयच्चतुर्श्चतुर्धा देवान्मनुष्यांश्च असुरानुत ऋषीन् ॥ २४ ॥

24. *Kevalīndrāya duduhe hi grṣṭirvaśaṁ pīyūṣaṁ prathamāṁ duhānā. Athātarpayaccaturaścatuṛdhā devānmanuṣyāṁ' asurānuta ṛṣīn.*

Only the ever youthful Nature as Mother Cow, prime source of life and sustenance, yields the delicious

milk of life for the human soul for the fourfold fulfilment of Dharma, Artha, Kama and Moksha for all the four types of people: divine, creative, average and even negative personalities.

को नु गौः क एकऋषिः किमु धाम का आशिषः ।

यक्षं पृथिव्यामेकवृदेकर्तुः कतमो नु सः ॥ २५ ॥

25. *Ko nu gauḥ ka ekaṛṣiḥ kimu dhāma kā āśiṣaḥ. Yakṣam prthivyāmekavṛdekartuḥ katamo nu saḥ.*

Who is the Mother Cow? Who is the One and only visionary creator of the poetic universe? What is the ultimate haven and light supreme? What is the One of all the blessings? Who, of what sort, is that One adorable Divinity on earth beyond the change of seasons?

एको गौरेक एकऋषिरेकं धामैकधाशिषः ।

यक्षं पृथिव्यामेकवृदेकर्तुर्नाति रिच्यते ॥ २६ ॥

26. *Eko gaureka ekaṛṣirekaṁ dhāmaikadhāśiṣaḥ. Yakṣam prthivyāmekavṛdekarturnāti ricyate.*

One and only one Supreme is the Mother Cow, sole generator, One visionary creator, the One self-refulgent haven and home, One blessing that comprehends all, the One adorable on earth, constant beyond all change of seasons whom none can reach, none comprehend, none exceed and none transcend. Brahma Supreme.

Kanda 8/Sukta 10 (Virat)

Virat Devata, Atharvacharya Rshi

This Virat Sukta is third on the Virat-Brahma

theme, in continuation of 5, 1 and 8, 9. It has six thematic variations which have to be interpreted not as different but as complementary and developmental.

Paryaya 1

वि॒रा॒द्वा इ॒दम॒ग्र आ॒सी॒त्तस्या॑ जा॒तायाः ।
सर्व॑म॒बिभे॒दिय॑मे॒वेदं भ॑वि॒ष्यती॑ति ॥ १ ॥

1. *Virādvā idamagra āsittasyā jātāyāḥ.*
Sarvamabibhedyamevedam bhaviṣyatīti.

Virat, the state of nature, was there before this state of organised order. When Virat arose (as a state without organised order) everyone grew conscious and feared: This state will continue as it is. (That state of natural freedom might deteriorate into disorder, this could be the fear.)

सो॒द॒क्राम॑त्सा गा॒र्हप॑त्ये न्य ॥ क्राम॑त् ॥ २ ॥

2. *Sodakrāmatsā gārhapatyē nya krāmat.*

That evolved, ascended, and settled in the Garhapatya Agni, sacred fire of the home, i.e., in the institution of marriage, home and sanctity of the family.

गृ॒हमे॒धी गृ॒हप॑तिर्भ॒वति॑ य ए॒वं वेद॑ ॥ ३ ॥

3. *Gṛhamedhī gṛhapatirbhavati ya evaṁ veda.*

One who knows this becomes a performer of the home yajna and master of the family home as a sacred institution.

(The family is an organismic unit and the basic prerequisite of a happy society.)

सोदक्रामत्साहवनीये न्य ऽक्रामत् ॥ ४ ॥

4. *Sodakrāmatsāhavanīye nya krāmat.*

Virat ascended and evolved and settled in the Ahavaniya Agni, sacred fire of the home with social obligations and dedication to the community as a sacred institution.

यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥ ५ ॥

5. *Yantyasya devā devahūtiṁ priyo devānām bhavati ya evaṁ veda.*

The one that knows this of the social evolution of life evolves and becomes favoured of the divinities of nature and humanity. The divinities respond to his yajnic call and join him in his yajnic celebration of the happy home.

सोदक्रामत्सा दक्षिणाग्नौ न्य ऽक्रामत् ॥ ६ ॥

6. *Sodakrāmatsā dakṣiṇāgnau nya krāmat.*

She, Virat Spirit of divinity, evolved further, took another step and settled in Dakshinagni, the sacred fire of social expansion and cohesion.

यज्ञर्तो दक्षिणीयो वासतेयो भवति य एवं वेद ॥ ७ ॥

7. *Yajñarto dakṣiṇīyo vāsatēyo bhavati ya evaṁ veda.*

The one that knows the importance of Dakshinagni becomes a leader in the art of yajnic organisation of society, respectable, and a provider of shelter and protection for the community at the local level.

सोदक्रामत्सा सभायां न्य ऽक्रामत् ॥ ८ ॥

8. *Sodakrāmatsā sabhāyām nya krāmat.*

Virat proceeded further and higher and settled in the Sabha, i.e., the Assembly at the organisational level. (See Atharva-veda 7, 13, 1)

यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ ९ ॥

9. *Yantyasya sabhām sabhyo bhavati ya evaṁ veda.*

The one that knows this with the importance of the Sabha becomes worthy of the membership of the Sabha (with his dedication to the Ahavaniya and Dakshinagni and to the Sabha) and people worthy of the Sabha follow him and come and join the Sabha under his leadership. (Refer to Atharva-veda 7, 13, 1)

सोदक्रामत्सा समितौ न्य ऽक्रामत् ॥ १० ॥

10. *Sodakrāmatsā samitau nya krāmat.*

Virat proceeded further and higher and settled in the Samiti, Senate higher than the Sabha level.

यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥ ११ ॥

11. *Yantyasya samitiṁ sāmityo bhavati ya evaṁ veda.*

Whoever knows thus the importance of Samiti (at the inter-organisational level) becomes worthy of the membership and leadership of the Samiti and people worthy of Samiti come and join the Samiti under his leadership. (see Yajurveda 12, 80)

सोदक्रामत्सामन्त्रणे न्य ऽक्रामत् ॥ १२ ॥

12. *Sodakrāmatsāmantraṇe nya krāmat.*

Virat proceeded further and higher than Samiti and settled in the Samantrana, Ministry organisation of the Samitis (See Atharva-veda 3, 5, 7 and Yajurveda 8, 37)

यन्त्यस्यामन्त्रणमामन्त्रणीयो भवति य एवं वेद ॥ १३ ॥

13. *Yantyasyāmantraṇamāmantraṇīyo bhavati ya evaṁ veda.*

Who knows this importance of the Sabha, Samiti and Amantrana in the ascending order rises to be a member and, further, President of the Amantrana, and ruler, and people worthy of Amantrana come and join the Amantrana under his leadership.

(This Sukta thus describes the social organisation in an ascending order from the family and home to community, assembly, i.e., Sabha, Samiti, i.e., Senate, and the Amantrana, Supreme organisation, of the nation and of the world.)

Paryaya 2

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥ १ ॥

1. *Sodakrā matsāntarikṣe caturdhā vikrāntātiṣṭhat.*

Virat evolved further, rose into the sky, strode around in the four quarters and settled there in all its power.

तां देवमनुष्या ऽब्रुवन्नियमेव तद्वेद यदुभय उपजीवेममामुप
ह्वयामहा इति ॥ २ ॥

2. *Tām devamānuṣyā abruvanniyameva tadveda yadubhaya upajīvememāmupa hvayāmahā iti.*

Devas and humans said of her: This is the same that knows and bears all that by which both of us, Devas and humans, would live and be sustained. Let us call upon her.

तामुपाह्वयन्त ॥ ३ ॥

3. *Tāmupāhvayanta.*

They called upon her to come.

ऊर्ज एहि स्वध एहि सुनृत एहीरावत्येहीति ॥ ४ ॥

4. *Ūrja ehi svadha ehi sunṛta ehīrāvatyehīti.*

O Spirit of food, energy and pranic vitality, come. Come Svadha, spirit of wealth and independence. Come Sunṛta, spirit and voice of Truth. Come Iravati, bearer of food and water.

तस्या इन्द्रो वत्स आसीद्गायत्र्य ऽभिधान्यभ्रमूधः ॥ ५ ॥

5. *Tasyā indro vatsa āsīdgāyatra bhidhānya-bhramūdhah.*

Indra, electric energy of the middle region was the dear child of Virat, the Universal Cow, Gayatri was the rope that keeps the cow still and stable for milking, and the cloud was the udder wherefrom the milk for food, energy and self-sustenance with truth is received.

बृहच्चै रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥ ६ ॥

6. *Bṛhacca rahantaraṁ ca dvau stanāvāstām yajñāyajñiyam ca vāmadevyam ca dvau.*

Brhat and Rathantara Samans were two udders of the Virat, Universal Cow. Yajnayajniya and

Vamadevyā Samans were the other two.

(Brhat and Rathantara have also been interpreted as the wide space and the beautiful world. Yajñayajñiya and Vamadevyā have been explained as Vedic knowledge and the world of five elements.)

ओषधीरेव रथन्तरेण देवा अदुहन्व्यचो बृहता ॥ ७ ॥

7. *Oṣadhīreva rathantareṇa devā aduhranvyaco brhatā.*

Devas received Oshadhis, herbs and trees by Rathantara Sama from the beautiful world, and boundless expansion by Brhat from boundless space.

अपो वामदेव्येन यज्ञं यज्ञायज्ञियेन ॥ ८ ॥

8. *Apo vāmadevyena yajñam yajñāyajñiyena.*

They received waters of life by Vamadevyā from the beautiful world of five elements revealed by Divinity, and they received the science of yajña by Yajñayajñiya from the Vedic knowledge.

ओषधीरेवास्मै रथन्तरं दुहे व्यचो बृहत् ॥ ९ ॥

9. *Oṣadhīrevāsmāi rathantaram duhe vyaco brhat.*

For one that knows this science, Rathantara brings the wealth of Oshadhis and Brhat brings expansion and progress in abundance.

अपो वामदेव्यं यज्ञं यज्ञायज्ञियं य एवं वेद ॥ १० ॥

10. *Apo vāmadevyam yajñam yajñāyajñiyam ya evam veda.*

For one that knows this science, Vamadevyā

brings the waters of life, and Yajnayajniya brings the gifts of yajna in abundance.

Paryaya 3

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सा वनस्पतीनागच्छतां वनस्पतयोऽघ्नतु सा
संवत्सरे समभवत् ॥ १ ॥

1. *Sodakrāmatsā vanaspatīnāgacchattām vanaspa-
tayo’ghnata sā saṁvatsare samabhavat.*

Virat evolved further and ascended. It came into herbs and trees. The herbs and trees received it. It manifested in growth through the year.

तस्माद्वनस्पतीनां संवत्सरे वृक्षमपि रोहति वृश्चतेऽ-
स्याप्रियो भ्रातृव्यो य एवं वेद ॥ २ ॥

2. *Tasmādvanaspatīnām saṁvatsare vṛkṣamapi
rohati vṛścate’syāpriyo bhrātrvyo ya evaṁ veda.*

For that reason, that of the herbs which is pruned or cut regrows in the year with new life. One who knows this process of nature grows and progresses in time afresh and his lovelessness and jealous rivalries are pruned off.

सोदक्रामत्सा पितृनागच्छतां पितरोऽघ्नतु सा मासि सम-
भवत् ॥ ३ ॥

3. *Sodakrāmatsā pitṛnāgacchattām pitaro’ghnata sā
māsi samabhavat.*

Virat proceeded on and came to the Pitaras, parents and seniors. Parents and seniors received and welcomed it. It joined and manifested in the month.

तस्मात्पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां
जानाति य एवं वेद ॥ ४ ॥

4. *Tasmātpitr̥bhyo māsypamāsyam dadati pra pitṛyāṇaṁ panthām jānāti ya evaṁ veda.*

For that reason, homage is offered monthly and fortnightly to the Pitaras. One who knows this knows the path of Pitaras.

सोदक्रामत्सा देवानागच्छतां देवा अघ्नत सार्धमासे सम-
भवत् ॥ ५ ॥

5. *Sodakrāmatsā devānāgacchattām devā aghnata sārddhamāse samabhavat.*

Virat proceeded on and came to the Devas. Devas received and welcomed it. It joined and manifested in the half month.

तस्माद्देवेभ्योऽर्धमासे वर्षट्कुर्वन्ति प्र देवयानं पन्थां जानाति
य एवं वेद ॥ ६ ॥

6. *Tasmāddevebhyo'rdhamāse vaṣaṭkurvanti pra devayānaṁ panthām jānāti ya evaṁ veda.*

That is why people offer half monthly homage to the Devas. One who knows this knows the Devayana path.

सोदक्रामत्सा मनुष्या इनागच्छतां मनुष्या ऽअघ्नत सा सद्यः
समभवत् ॥ ७ ॥

7. *Sodakrāmatsā manuṣyā' nāgacchattām mauṣyā agnata sā sadyaḥ samabhavat.*

Virat proceeded on and came to humans. The

humans received and welcomed it. It joined time and manifested every day.

तस्मान्मनुष्ये ऽभ्य उभयद्युरुप हरन्त्युपास्य गृहे हरन्ति य
एवं वेद ॥ ८ ॥

8. *Tasmānmanuṣyebhya ubhayadyurupa harantypāsyā gr̥he haranti ya evaṁ veda.*

For that reason they bring homage of food for men and women every day. One who knows this, to him nature's laws bring food and energy every day.

Paryaya 4

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सासुरानागच्छत्तामसुरा उपाह्वयन्त माय
एहीति ॥ १ ॥

1. *Sodakrāmatsāsūrānāgacchattāmasurā upāhva-yanta māya ehīti.*

Virat proceeded on and went to the Asuras, natural men, lovers of pleasure and excitement. The Asuras called upon her at the closest: O Maya, wondrous power, pray come.

तस्या विरोचनः प्राहादिर्वत्स आसीदयस्पात्रं पात्रम् ॥ २ ॥

2. *Tasyā virocanaḥ prāhrādirvatsa āsīdayaspātram pātram.*

Virochana, gallant lover of beauty, son of Prahlad, lover of pleasure, was then her vats, darling child. The vessel to receive the milk of life was made of iron.

तां द्विमूर्धात्त्व्यो ऽ धोक्तां मायामेवाधौक् ॥ ३ ॥

3. *Tām dvimūrdhārtvyo 'dhoktām māyāmevādhok.*

Virochana, of double head, one to think and the other to will, milked the Virat as mother cow and received only maya, gift of nature, mere pleasure and illusion.

तां मायामसुरा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ ४ ॥

4. *Tām māyāmasurā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Asuras live by Maya, nature, on transitory pleasures of the senses. One who knows this becomes a life supporter for others.

The story of Virochana, leader of Asuras, and Indra, leader of the Devas is given in Chhandogya Upanishad 8, 7-12. Indra and Virochana both go to Prajapati for the knowledge of Atman. Virochana feels satisfied with the message that the body is the soul. Indra does not feel satisfied with this message: He continues his enquiry and gets the answer that Atma is beyond the body, pure, unsullied, free (8, 12, 3).

सोदक्रामत्सा पितृनागच्छतां पितरु उपाह्वयन्तु स्वध एहीति ॥ ५ ॥

5. *Sodakrāmatsā pitṛnāgacchattām pitara upāhva-yanta svadha ehīti.*

Virat proceeded onward and reached the Pitrs, the senior parental protectors. The Pitrs called upon her: O Svadha, self-assertive freedom, come.

तस्या॑ य॒मो राजा॑ व॒त्स आसी॑द्रजतपा॒त्रं पात्र॑म् ॥ ६ ॥

6. *Tasyā yamo rājā vatsa āsīdrajatapātram pātram.*

Of her, Yama, the law giver and ruler, was the darling calf-like child, deserving of the milk of the mother cow, and silvery was the vessel in which to receive the milk.

तामन्त॑को मा॒र्त्यवोऽ॒ धोक्तां स्व॒धामे॒वाधो॑क् ॥ ७ ॥

7. *Tāmantako mārtyavo' dhoktām svadhāmevādhok.*

The man that knows the beginning and the end, life and death, milked her in the silver vessel and received self-power, freedom and independent self-sustenance.

तां स्व॒धां पि॒तर॒ उप॑ जी॒वन्त्यु॒पजीव॑नीयो॑ भवति॒ य ए॒वं वेद॑ ॥ ८ ॥

8. *Tām svadhām pitara upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Pitaras live by self-dependence and freedom. One that knows life thus becomes a support for himself and others.

सोद॑क्राम॒त्सा म॑नु॒ष्या ३ नाग॑च्छ॒तां म॑नु॒ष्या ३ उपा॑ह्वय॒न्ते-
रा॑व॒त्येही॒ति ॥ ९ ॥

9. *Sodakrāmatsā manuṣyā' nāgacchattām manuṣyā' upāhvayanterāvatyehīti.*

She, Virat, arose and proceeded to humans. They called upon her at the closest: come, harbinger of food, water and energy.

तस्या॒ मनु॑र्वैवस्व॒तो व॒त्स आसी॑त्पृथि॒वी पात्र॑म् ॥ १० ॥

10. *Tasyā manurvaivasvato vatsa āsītpṛthivī pātram.*

Manu, the man of thought and imagination, child of self-refulgent sun, became her calf-like child, and earth was the vessel in which he was to receive the mother's milk for sustenance of life.

तां पृथी॑ वैन्यो ऽ धो॒क्तां कृ॒षिं च॒ स॒स्यं चा॑धोक् ॥ ११ ॥

11. *Tām pṛthī vainyo' dhoktām kṛṣiṁ ca sasyaṁ cādhok.*

Prthi, the man seeker of advancement who was friend and disciple of Vena, the sage of knowledge and wisdom, milked her into the earth and thereby received the knowledge of farming and the gift of grain for food.

ते कृ॒षिं च॒ स॒स्यं च॒ मनु॑ष्या॒ ३ उप॑ जीवन्ति कृ॒ष्टरा॑धिरुप-
जीव॒नीयो॑ भवति॒ य एवं वेद॑ ॥ १२ ॥

12. *Te kṛṣiṁ ca sasyaṁ ca manuṣyā' upa jīvanti kṛṣṭarādhirupa jīvanīyo bhavati ya evaṁ veda.*

They live by agriculture and grain for food, all humans live thus. Whoever knows this becomes a successful prosperous farmer and a support for life for others.

सोद॑क्राम॒त्सा स॑प्त॒ऋषी॑नागच्छ॒तां स॑प्त॒ऋषय॑ उपा॒ह्वयन्त॑
ब्रह्म॑ण्व॒त्येहीति॑ ॥ १३ ॥

13. *Sodakrā matsā saptaṛṣīnāgacchattām saptaṛṣaya upāhvayanta brahmaṇvatyehīti.*

She, Virat, proceeded, came to the seven sages. the seven addressed her at the closest: Come, harbinger

of Brahman, knowledge and wisdom of Divinity, the very vision of the Supreme Soul.

तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम् ॥ १४ ॥

14. *Tasyāḥ somo rājā vatsa āśicchandah pātram.*

Of her, Soma Raja, the man self-ruler at perfect peace of mind and clairvoyance of soul, became the calf, recipient child of the mother divine. His vessel to receive the vision was the chhanda, the Vedic verse.

तां बृहस्पतिराङ्गिरसो ऽ धोक्तां ब्रह्म च तपश्चाधोक् ॥ १५ ॥

15. *Tām bṛhaspatirāṅgirasasō' dhoktām brahma ca tapaścādhok.*

Her, Brhaspati, master of the infinite expansive Word, disciple of Angiras, sage of the very spirit and breath of life, milked, and received the knowledge, experience and vision of Brahma, the Supreme.

तद् ब्रह्म च तपश्च सप्तऋषय उप जीवन्ति ।

ब्रह्मवर्चस्यु ऽपजीवनीयो भवति य एवं वेद ॥ १६ ॥

16. *Tad brahma ca tapaśca saptaṛṣaya upa jīvanti. Brahmaparcasyupajīvanīyo bhavati ya evaṁ veda.*

The seven sages live and live by Brahma and austere discipline of Tapas. The one that knows and attains to this becomes blest with the light and lustre of Brahma-vision and becomes a life support for the seekers.

Paryaya 5

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सा देवानागच्छन्तां देवा उपाह्वयन्तोर्ज एहीति ॥ १ ॥

1. *Sodakrāmatsā devānāgacchattāṁ devā upāhva-
yantorja ehīti.*

She, Virat, arose and reached Devas, the divinities. The divinities addressed her thus at the closest: O cosmic energy, come and bless us.

तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥ २ ॥

2. *Tasyā indro vatsa āsīccamasah pātram.*

Of her, Indra, electric energy of the middle region, was the recipient child, and chamas, the cloud, was the bowl.

तां देवः सविताधोक्तामूर्जामेवाधोक् ॥ ३ ॥

3. *Tāṁ devaḥ savitādhoktāmūrjāmevādhok.*

Her, Savita, the self-refulgent sun, milked and received the energy for life.

तामूर्जा देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ ४ ॥

4. *Tāmūrjāṁ devā upa jīvantyupa jīvanīyo bhavati
ya evaṁ veda.*

Devas, all cosmic divinities of nature, and of humanity too, live by that cosmic energy. One who knows thus and bears energy becomes a life support for all others.

सोदक्रामत्सा गन्धर्वाप्सरस आगच्छन्तां गन्धर्वाप्सरस उपा-
ह्वयन्त पुण्यगन्ध एहीति ॥ ५ ॥

5. *Sodakrāmatsā gandharvāpsarasa āgacchattām
gandharvāpsarasa upāhvayanta puṇyagandha
ehīti.*

She, Virat, arose and proceeded to the Gandharvas and Apsaras. Gandharvas and Apsaras, all radiant rays, showers of rain, streams of water and currents of wind, sustainers of earth and others such addressed her at the closest: O fragrance of divinity, come and bless us.

तस्याश्चित्ररथः सौर्यवर्चसो वत्स आसीत्पुष्करपर्ण
पात्रम् ॥ ६ ॥

6. *Tasyāścitrarathaḥ sauryavarcaśo vatsa āsītpu-
ṣkaraparnaṁ pātram.*

Of Virat, Chitra-ratha, wondrous light of various radiation bearing the glory of the sun, was the baby calf and the flower and the leaf the bowl.

तां वसुरुचिः सौर्यवर्चसो ऽ धोक्तां पुण्यमेव गन्धम-
धोक् ॥ ७ ॥

7. *Tām vasuruciḥ sauryavarcaśo' dhoktām puṇya-
meva gandhamadhok.*

Her, the lover of life and the abodes of life blest with the sun's glory, milked and received the fragrance of divinity.

तं पुण्यं गन्धं गन्धर्वाप्सरसु उप जीवन्ति पुण्यगन्धिरुप-
जीवनीयो भवति य एवं वेद ॥ ८ ॥

8. *Tam puṇyaṁ gandhaṁ gandharvāpsarasa upa
jīvanti puṇyagandhirupajīvanīyo bhavati ya evaṁ
veda.*

The Gandharvas, sustainers of the earth and the divine voice, and the streaming flows of life on earth and in space, live by that divine fragrance. One who knows this and knows thus becomes a living support for all.

सोदक्रामत्सेतरजुनानागच्छत्तामितरजुना उपाह्वयन्त तिरोध
एहीति ॥ ९ ॥

9. *Sodakrāmatsetarajanānāgacchattāmitarajanā upāhvayanta tirodha ehīti.*

She, Virat, arose and proceeded to other people, unknown, obscure, unclassed, and some even exceptional. These others addressed her: Come, power and presence obscure and unknown, and bless us.

तस्याः कुबैरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥ १० ॥

10. *Tasyāḥ kubero vaiśravaṇo vatsa āsīdāmapātraṁ pātram.*

Of her, Kubera, the man of special knowledge interested in listening, was the darling child, and the man uninitiated was at the receiving end.

तां रजतनाभिः काबेरको ऽ धोक्तां तिरोधामेवाधोक् ॥ ११ ॥

11. *Tām rajatanābhiḥ kāberako' dhoktām tirodhā-mevādhok.*

Her, Kaberaka, keen seeker of knowledge and organiser of knowledge in systemic form, milked as the mother cow, thus he explored the hidden and unknown.

तां तिरोधामितरजुना उप जीवन्ति तिरो धत्ते सर्वपाप्मान-
मुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

12. *Tām tirodhāmitarajanā upa jīvanti tiro dhatte sarvaṁpāpṁmānamupa jīvanīyo bhavati ya evaṁ veda.*

Others, the exceptionals, the obscure, live by the unknown and for the unknown. Such persons leave aside and reject whatever is sin and evil. One who knows this becomes a life support for others.

सोदक्रामत्सा सर्पानागच्छतां सर्पा उपाह्वयन्त विषवत्ये-
हीति ॥ १३ ॥

13. *Sodakrāmatsā śarpānāgacchattām śarpā upāhva-
yanta viṣavatye hīti.*

She, Virat, arose and proceeded to the serpents. The serpents addressed her and prayed: O bearer of poison, come and give us the poison.

तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥ १४ ॥

14. *Tasyāstakṣako vaiśāleyo vatsa āsīdalābupātram
pātram.*

Of her, the eminent specialist of subtle knowledge was the darling child, and bottle gourd the receiving bowl as well as the saviour.

तां धृतराष्ट्र ऐरावतो ऽ धोक्तां विषमेवाधोक् ॥ १५ ॥

15. *Tām dhṛtarāṣṭra airāvato' dhoktām viṣamevā-
dhok.*

Her, the ruler and protector of the human nation and specialist of the earth and earth products milked to distil the poison, and isolated the poison and discovered the antidote.

तद्विषं सर्पा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ १६ ॥

16. *Tadviṣaṁ śarpā upa jīvantyupa jīvanīyo bhavati ya evaṁ veda.*

That poison the serpents live and live by. One who knows this becomes a friend of life and a supporter of others for life.

Paryaya 6

Virat Devata, Atharvacharya Rshi

तद्यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत्प्रत्याहन्यात् ॥ १ ॥

1. *Tadyasmā evaṁ viduṣe' lābunābhiṣiñcetpratyāhanyāt.*

Whoever the scholar whom Virat consecrates with the imperishable knowledge of poison and the antidote, he must counter the poison.

न च प्रत्याहन्यान्मनसा त्वा प्रत्याहन्मीति प्रत्याहन्यात् ॥ २ ॥

2. *Na ca pratyāhanyānmanasā tvā pratyāhanmīti pratyāhanyāt.*

If he does not or cannot counter the poison, he must determine and say: I must counter and destroy the poison with all my force.

यत्प्रत्याहन्ति विषमेव तत्प्रत्याहन्ति ॥ ३ ॥

3. *Yatpratyāhanti viṣameva tatpratyāhanti.*

Whoever counters and destroys the purveyor of poison, counters and destroys the poison itself.

विषमेवास्याप्रियं भ्रातृव्यमनुविषिच्यते य एवं वेद ॥ ४ ॥

4. *Viṣamevāsyāpriyaṁ bhrātrvyamanuviṣicyate ya evaṁ veda.*

Whoever thus knows this, for him, his negative rivalry, hate and enmity, even poison itself, is destroyed and eliminated.

Note: This hymn is a conceptual projection of humanity in all its variety of character, class and organisation from the Utopian state of Viraja, brilliant innocence in the state of nature, upto the world organisation, with full appropriate powers of governance from the local level upto the world state: The organisation in ascending order being the family, the community, Sabha, Samiti and Amantrana: in modern version, the Panchayat, Parishad, Assembly, Parliament, Senate and the U.N. (Section 1). All these levels of organisation are sacred reflections of the cosmic power of Divinity (Virat).

The universe in Vedic thought is Purusha (Atharva, 19, 6, 4), a living, breathing, self-organising, sovereign system with autonomous constituents at different levels in ascending order from the individual microcosmic level (Ekarat Purusha), through the social organisation (Samrat Purusha), upto the macrocosmic level of the universe (Virat Purusha).

Every one from the individual to the universe is a reflection of the Divine Virat, Cosmic Spirit, whatever the character or class of the person. The differences are consequences of the choice and performance of the individuals. In the sukta, the classes are Devas, average humans, Pitaras, Asuras, Rshis, Gandharvas, Apsaras,

and Sarpas. All of them, even herbs and trees, reflect the presence of Divine Virat. Similarly Virat reflects in the sanctity of the social organisations from the top world organisation to the bottom and basic unit, the family and the individual.

Virat is the cosmic mother. She grants whatever her children desire and choose to have. Ordinarily, Devas as well as humans need and desire food and energy, they have it. Asuras want natural power and pleasure, they have it. Pitaras want svadha, they get it. Humans want food and farming, they have it. Rshis want divine knowledge, they have the vision. Gandharvas and Apsaras opt for sweets of fragrance, they have it. Others want the secret and unknown, they have it. Serpents want poison, they get it.

But we must reject poison because poison destroys, and it destroys, ultimately, the purveyors of poison too.

॥ इति अष्टमं काण्डम् ॥

KANDA 9

Kanda 9/Sukta 1 (Madhu Vidya)

Madhu and Ashvinau Devate, Atharva Rshi

This Sukta is the song of Madhu-kasha, 'honeyed goad', that passion and discipline of life and living which is an integration of love and law, passion and patience, urge and awareness, in short, a balance of Shreya and Preya, the true, the good and the beautiful for self-perfection under the divine dispensation.

Madhu is honey sweet, kasha is the goad, the electric charge that breaks the cloud to shower in full force, also the divine voice of Veda, and Mother Nature's invitation to live fully unto perfection.

दिवस्पृथिव्या अन्तरिक्षात्समुद्रादग्नेर्वातान्मधुकशा हि जज्ञे ।
तां चायित्वामृतं वसानां हृद्धिः प्रजाः प्रति नन्दन्ति
सर्वाः ॥ १ ॥

1. *Divaspr̥thivyā antarikṣātsamudrādaghnervā-tānmadhukaśā hi jajñe. Tām cāyitvāmṛtaṁ vasānām hr̥ddhiḥ prajāḥ prati nandanti sarvāḥ.*

From heaven and earth, from skies and the sea, from fire and wind, arises the Mother's Message, the urge to live and be, sweet and sour both. Having seen her, wrapped in immortal nectar, all her children are struck with love and awe, they feel inspired and rejoice at heart in spontaneous response.

महत्पयो विश्वरूपमस्याः समुद्रस्य त्वोत रेत आहुः ।

यत् ऐति मधुकशा रराणा तत्प्राणस्तदमृतं निर्विष्टम् ॥ २ ॥

2. *Mahatpayo viśvarūpamasyāḥ samudrasya tvota reta āhuḥ. Yata aiti madhukaśā rarāṇā tatprāṇa-stadamṛtaṁ niviṣṭam.*

Mighty is the nectar sweetness, beauty and majesty of this divine Mother, universal in form and meaning of the Message. O Mother Divine, they say, you are the very life and essence of Space and Time, eternal, whence arises the Madhukasha, the urge to live, all joyous, that breath of life itself abiding at at the very heart of Immortality, the Word.

पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांस-
मानाः । अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नृप्तिः ॥ ३ ॥

3. *Paśyantyasyāścaritaṁ pṛthivyām pṛthañ-naro bahudhā mīmāṁsamānāḥ. Agnervātānmadhukaśā hi jajñe marutāmugrā naptiḥ.*

People of serious thought and imagination severally watch and experience in various ways the power and presence of this Madhukasha in action on earth. They see that, unmistakably from both fire and wind, Madhukasha arises spontaneously, the lustrous child, in truth, of cosmic energy in storm and wind.

मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः ।
हिरण्यवर्णा मधुकशा घृताची महान्भर्गश्चरति मर्त्येषु ॥ ४ ॥

4. *Mātādityānām duhitā vasūnām prāṇaḥ prajā-nāmamṛtasya nābhiḥ. Hiraṇyavarṇā madhukaśā ghṛtācī mahānbhargāścarati martyeṣu.*

Mother of the light of stars, daughter and harbinger of the planetary supports of life, life breath of the children of earth and the centre source of the

nectar of immortality, Madhukasha sojourns among mortals, wrapped in gold, replete with honey and showers of ghrta, lustrous light and grandeur of divinity itself.

मधोः कशामजनयन्त देवास्तस्या गर्भो^१ अभवद् विश्व-
रूपः । तं जातं तरुणं पिपति माता स जातो विश्वा भुवना
वि चष्टे ॥ ५ ॥

5. *Madhoḥ kaśāmajanayanta devāstasyā garbho
abhavad viśvarūpaḥ. Taṁ jātaṁ taruṇaṁ pipati
mātā sa jāto viśvā bhuvanā vi caṣṭe.*

The invitation to live a honeyed life of beauty and order, the Mother's Message, Devas created: Lord Omniscient and the divine powers in manifestation articulated the Vedic Word, holy sages received it within and spoke it out: The seed of it all was in the Golden Womb of Divinity, universal of form and variety of Nature in inception. The divine Mother Spirit of Divinity brings up that seed, newly conceived, to maturity of form and variety, and when it is born in fresh and full force, it manifests and proclaims all its realms of the universe come into existence.

(That is the articulation, that is the reception, that is the Word of the Mother Divine.)

कस्तं प्र वेद क उ तं चिकेत यो अस्या हृदः कुलशः
सोमधानो अक्षितः । ब्रह्मा सुमेधाः सो अस्मिन्मदेत ॥ ६ ॥

6. *Kastaṁ pra veda ka u taṁ ciketa yo asyā hṛdaḥ
kalaśaḥ somadhāno akṣitaḥ. Brahmā sumedhāḥ
so asminmadeta.*

Who would know, who understand, the treasure

trove of her immortal soma of the heart, immortal, unviolated, infinite? Brahma, the wise visionary dedicated to the Word, he would rejoice in this inexhaustible fount of Divinity.

स तौ प्र वेद् स उ तौ चिकेतु यावस्याः स्तनौ सहस्रधाराव-
क्षितौ । ऊर्जं दुहाते अनपस्फुरन्तौ ॥ ७ ॥

7. *Sa tau pra veda sa u tau ciketa yāvasyāḥ stanau
sahasradhārāvakṣitau. Ūrjaṁ duhāte anapas-
phurantau.*

He, Brahma, would know, perceive and apprehend the two inexhaustible founts of a thousand streams which flow uninterrupted and shower the inexhaustible energy and ecstasy of life for the one that can see.

हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम् ।
त्रीन्घर्मानभि वावशाना मिमांति मायुं पयते पयोभिः ॥ ८ ॥

8. *Hiṅkarikratī bṛhatī vayodhā uccairghoṣābhyeti
yā vratam. Trīngharmānabhi vāvaśānā mimāti
māyurṁ payate payobhiḥ.*

Continuously sounding again and again, mighty expansive bearer of food and health by showers of rain, thundering aloud, electric energy goes on to its job of breaking the clouds of rain ; heating, energising and illuminating three orders of energy of earth, sky and the solar region, thus does lightning roar with thunder and moves on with clouds laden with vapours.

यामापीनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः ।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥ ९ ॥

9. *Yāmāpīnāmupasīdantyāpaḥ śākvarā vṛṣabhā ye svarājaḥ. Te varṣanti te varṣayanti tadvide kāmamūrjamāpaḥ.*

Closely abiding by the widely moving energy of thunder, mighty generous and shining clouds laden with water rain down in showers. They bring down showers of rain and, thereby, desired food and energy for the man who knows the science of rain.

स्तनयितुस्ते वाक्प्रजापते वृषा शुष्मं क्षिपसि भूम्यामधि ।
अग्नेर्वीतान्मधुकशा हि जज्ञे मरुतामुग्रा नृप्तिः ॥ १० ॥

10. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāmadhi. Agnervātānmadhukaśā hi jajñe marutāmugrā naptiḥ.*

O Prajapati, father and sustainer of living beings, the thunder and cloud is your language of power and generosity by which, generous lord, you send showers of strength and vitality on the earth. That thunder and lightning is the madhukasha of divinity with its gifts of food, energy and vitality, which arises spontaneously from fire and wind, lustrous child, in truth, of cosmic energy in fire and wind roaring with thunder.

यथा सोमः प्रातःसवने अश्विनोर्भवति प्रियः ।
एवा मे अश्विना वर्च आत्मनि ध्रियताम् ॥ ११ ॥

11. *Yathā somaḥ prātaḥsavane aśvinorbhavati priyaḥ. Eva me aśvinā varca ātmani dhriyatām.*

Just as soma is dear to the Ashvins in the morning session of yajna, so may the Ashvins, complementary currents of divine energy and the complementary powers of humanity such as father and

mother, bring me physical, moral and spiritual lustre and bless me in the soul.

यथा सोमो द्वितीये सवन इन्द्राग्न्योर्भवति प्रियः ।

एवा म इन्द्राग्नी वर्च आत्मनि ध्रियताम् ॥ १२ ॥

12. *Yathā somo dviṭīye savana indrāgnyorbhavati priyaḥ. Evā ma indrāgnī varca ātmani dhriyatām.*

Just as soma is dear to Indra and Agni in the second yajnic session of the day, so may Indra and Agni bless me with physical, moral, intellectual and spiritual lustre in the soul.

यथा सोमस्तृतीये सवन ऋभूणां भवति प्रियः ।

एवा म ऋभवो वर्च आत्मनि ध्रियताम् ॥ १३ ॥

13. *Yathā somastrīye savana ṛbhūṇām bhavati priyaḥ. Evā ma ṛbhavo varca ātmani dhriyatām.*

Just as Soma is dear to the Rbhus in the third yajnic session of the day, so may the Rbhus bless me with physical, moral, scientific and spiritual lustre in the soul.

(Three mantras 11-13 refer to not only the science of yajna but also the process of education. Soma is the student (Atharva 2, 13, 2 and 5) and Ashvins, Indra, Agni and the Rbhus are teachers of basic subjects and specialists of heat and electric energy and the technology of science and engineering. Reference may be made to Professor Vishvanath's commentary on these mantras and Sayana's comments on the Rbhus quoted therein.)

मधु॑ जनिषी॒य मधु॑ वंशिषी॒य ।

पर्य॑स्वान॒ग्न आ॒गमं॑ तं मा॒ सं सृ॒ज वर्च॑सा ॥ १४ ॥

14. *Madhu janiṣīya madhu vaṁśiṣīya.*
Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.

Let me create honey in life. Let me pray for and achieve the honey sweets of life. Hey Agni, yajnic fire of discipline, brilliant teacher, I have come with milk in homage. Pray bless me with the light and lustre of spirit, character and knowledge.

सं मा॒ग्ने वर्च॑सा सृ॒ज सं प्र॒जया॒ समायु॑षा ।

वि॒द्युर्मै॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः ॥ १५ ॥

15. *Sam māgne varcasā sṛja saṁ prajayā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Hey Agni, lord of light, brilliant teacher, pray bless me with the light and lustre of life and knowledge. Bless me with progeny, good health and long age. Let the Devas, brilliancies of nature and humanity, know and acknowledge me. Let Indra, lord of power, know and acknowledge me with all the sages and seers.

यथा॑ मधु॑ मधुकृ॒तः सं॒भर॑न्ति मधा॒वधि॑ ।

ए॒वा मे॑ अ॒श्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम् ॥ १६ ॥

16. *Yathā madhu madhukṛtaḥ saṁbharanti madhā-vadhi. Evā me aśvinā varca ātmani dhriyatām.*

Just as honey bees collect, carry and store honey in the honey comb, so may the Ashvins, harbingers of nature's and human gifts bless me with sweetness and light in the soul.

यथा मक्षा इदं मधु न्यञ्जन्ति मधावधि ।

एवा मे अश्विना वर्चस्तेजो बलमोजश्च ध्रियताम् ॥ १७ ॥

17. *Yathā makṣā idaṁ madhu nyañjanti madhāvadhi.
Evā me aśvinā varcastejo balamojaśca dhri-
yatām.*

Just as honey bees collect honey and add it to their store of honey in the honey comb, so may the Ashvins bless me with more and more light and lustre, brilliance of life and intellect, strength of body and mind, and splendour of personality.

यद्विरिषु पर्वतेषु गोष्वश्वेषु यन्मधु ।

सुरायां सिच्यमानायां यत्तत्र मधु तन्मयि ॥ १८ ॥

18. *Yadgiriṣu parvateṣu goṣvaśveṣu yanmadhu.
Surāyām sicyamānāyām yattatra madhu tanmayi.*

The honey sweets of life and vigour that there be in mountains and clouds, in cows and horses, and the power and inspiration that there be in the purest drink of divinities distilled and showered on earth, let that honey sweet of vigour and spirit be in me.

अश्विना सारघेण मा मधुनाङ्गं शुभस्पती ।

यथा वर्चस्वतीं वार्चमावदानि जनां अनु ॥ १९ ॥

19. *Aśviā sāragheṇa mā madhunāṅktaṁ śubhaspatī.
Yāthā varcasvatīm vācamāvadāni janāṁ anu.*

Let the Ashvins, complementary harbingers of auspicious good fortune consecrate me with the sweets of honey bees so that I may speak to people in a language full of sweetness, light and the power of love.

स्त॒न॒यि॒तु॒स्ते वा॒क्प्र॒जाप॑ते वृ॒षा शु॒ष्मं क्षि॒पसि॑ भू॒म्यां दि॒वि ।
तां प॒शव॑ उ॒प जी॒वन्ति॑ स॒र्वे तेनो॑ से॒षमूर्ज॑^१ पि॒प॒र्ति ॥ २० ॥

20. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāṁ divi. Tām paśava upa jīvanti sarve teno seṣamūrjaṁ piparti.*

O Prajapati, lord sustainer of living beings, your voice is thunder, lightning and the cloud showers. Mighty generous as you are, with that voice you radiate light in heaven and shower food, power and glory of life on earth. All living beings live by that light and shower, and, by that very light, power and vigour of the voice, nature fills and replenishes food, energy and vitality for them on earth.

पृ॒थि॒वी द॒ण्डो॑ ऽन्त॒रि॒क्षं ग॒र्भो द्यौः॑ क॒शा वि॒द्युत्प्र॑क॒शो
हि॒र॒ण्ययो॑ बि॒न्दुः ॥ २१ ॥

21. *Pr̥thivī daṇḍo'ntarikṣaṁ garbho dyauḥ kaśā vidyutprakaśo hiraṇyayo binduḥ.*

The earth is your sceptre, middle space your treasure, the heaven your light of Voice, thunder your lash, and the golden sun your mark of divinity.

यो वै क॒शायाः स॒प्त म॒धूनि॑ वे॒द् मधु॑मान्भवति । ब्रा॒ह्मण॑श्च
राजा॑ च धे॒नुश्चान॒द्वांश्च॑ व्री॒हिश्च॑ यव॑श्च मधु॑ स॒प्त॒मम् ॥ २२ ॥

22. *Yo vai kaśāyāḥ sapta madhūni veda madhumānbhavati. Brāhmaṇaśca rājā ca dhenuścāna-dvāṁśca vṛhiśca yavaśca madhu saptamam.*

Whoever knows the seven honey sweets of kasha is blest with honey sweets in life which are :

Brahmana, ruler, cow, bull, rice, barley, and the seventh is honey itself.

मधुमान्भवति मधुमदस्याहार्यं भवति ।

मधुमतो लोकाञ्जयति य एवं वेद ॥ २३ ॥

23. *Madhumānbhavati madhumadasyāhāryam bhavati. Madhumato lokāñjayati ya evaṃ veda.*

Whoever knows the seven honey sweets of life becomes master of honey. Whatever he gets becomes honey sweet. Such a man of honey, who knows the secret of honey, wins over all regions and stages of life.

यद्विध्रे स्तनयति प्रजापतिरेव तत्प्रजाभ्यः प्रादुर्भवति ।

तस्मात्प्राचीनोपवीतस्तिष्ठे प्रजापतेऽनु मा बुध्यस्वेति ।

अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद ॥ २४ ॥

24. *Yadvīdhre stanayati prajāpatireva tatprajābhyah prādurbhavati. Tasmātprācīnopavītastiṣṭhe prajāpate' nu mā budhyasveti. Anvenam prajā anu prajāpatirbudhyate ya evaṃ veda.*

Whatever thunders in the sky is Prajapati himself manifested for his children. For this very reason, I, initiated in the love of eternal divinity, abide in the will of Prajapati and pray: O Prajapati, remember me, pray forsake me not. People become favourable to him whoever knows this, he abides with Prajapati and Prajapati never forsakes him.

Kanda 9/Sukta 2 (Kama: Love and Determination)

Kama Devata, Atharva Rshi

सपत्नहर्नमृषभं घृतेन कामं शिक्षामि हविषाज्येन ।

नीचैः सपत्नान्मम पादय त्वमभिष्टुतो महता वीर्ये ऽणि ॥ १ ॥

1. *Sapatnahanamṛṣabhaṃ ghr̥tena kāmam śikṣāmi
haviṣājyena. Nīcaiḥ sapatnānmama pādaya
tvamabhiṣṭuto mahatā vīryeṇa.*

With offers of ghr̥ta and fragrant materials into the sacred fire, I study, try to know and practice Kama, love and desire, will and determination, and the greatest object of love, great and noble Divinity, destroyer of enemies. O Kama, throw down my enemies. Praised and celebrated thus, pray throw them down with your mighty vigour and power.

यन्मे मनसो न प्रियं न चक्षुषो यन्मे बभस्ति नाभिनन्दति ।
तद् दुःष्वप्यं प्रति मुञ्चामि सपत्ने कामं स्तुत्वोदहं
भिदियम् ॥ २ ॥

2. *Yanme manaso na priyam na cakṣuṣo yanme
babhasti nābhinandati. Tad duḥṣvapnyam prati
muñcāmi sapatne kāmam stutvodaham bhideyam.*

What is not pleasing to my mind, whatever does not please my eye, what gives no joy to me, what repulses me, that melancholy dream I reject and jettison for my life's adversary and, having prayed to the good of my soul, I write it off as nothing.

दुःष्वप्यं काम दुरितं च कामाप्रजस्तामस्वगतामवर्तिम् ।
उग्र ईशानः प्रति मुञ्च तस्मिन्यो अस्मभ्यमंहूणा
चिकित्सात् ॥ ३ ॥

3. *Duḥṣvapnyam kāma duritam ca kāmāprajastā-
masvagatā mavartim. Ugra īśānaḥ prati muñca
tasminyo asmabhyamañhūrāṇā cikitsāt.*

O Kama, love and faith of my heart and soul, you are the formidable ruler of our will, desire and

determination, pray put off the evil dreams, evil thoughts and ambitions, childlessness, homelessness, want and distress from us, and let them go back and find a place with that source and power which thinks and plans evil against us.

नुदस्व काम प्र णुदस्व कामावर्ति यन्तु मम ये सपत्नाः ।

तेषां नुत्तानामधमा तमांस्यग्रे वास्तूनि निर्दह त्वम् ॥ ४ ॥

4. *Nudasva kāma pra ṇudasva kāmāvartim yantu mama ye sapatnāḥ. Teṣāṃ nuttānāmadhamā tamāmsyagne vāstūni nirdaha tvam.*

O Kama, love and desire of the heart, O faith and determination, put off want and distress, drive off depression far out. Let all misfortune revert to my enemies and adversaries and fall upon our negativities themselves. O Agni, leading light and fire of love and life, burn out the deepest darknesses and the very stronghold of those distresses when they are thrown out.

सा ते काम दुहिता धेनुरुच्यते यामाहुर्वाचं कवयो विराजम् ।

तया सपत्नान्परिवृङ्ग्धि ये मम पर्येनान्प्राणः पशवो जीवनं वृणक्तु ॥ ५ ॥

5. *Sā te kāma duhitā dhenurucyate yāmāhurvācam kavayo virājam. Tayā saptnānpari vṛṅgdhi ye mama paryenānpṛāṇaḥ paśavo jīvanam vṛṇaktu.*

O Kama, lord of my love, life and faith, that Word of eternal knowledge, the Veda, which the poets say is the lazer beam of original light and vision of life, is your darling daughter, and it is the holy cow which is the perennial giver of the very life and immaculate spirit of Being. With that light, pray, uproot all our adverse

rivals that split our integrity. Drive them off so that my pranic energy, senses and mind, and the very life of me be free from the very root of existence (adversaries, adversities, negativities).

कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सत्वेन ।
अग्नेर्होत्रेण प्र णुदे सपत्नाञ्छम्बीव नावमुदकेषु धीरः ॥ ६ ॥

6. *Kāmasyendrasya varuṇasya rājño viṣṇorbalena savituḥ savena. Agnerhotreṇa pra ṇude sapatnā-ñchambīva nāvamudakeṣu dhīrah.*

With the mighty force of Kama, love of life, love and moral determination, with the power of Indra, lord omnipotent, Varuna, lord of judgement and choice, Raja, ruler of life in existence, Vishnu, Spirit omnipresent, with the inspiration and vitality of Savita, lord giver of life, and with the flames and fragrance of Agni, yajnic fire, I throw out the adversaries of my mind and soul just as a steady helmsman beats off the waves of the sea and rows the boat to the shore.

अध्यक्षो वाजी मम काम उग्रः कृणोतु मह्यमसपत्नमेव ।
विश्वे देवा मम नाथं भवन्तु सर्वे देवा हवमा यन्तु म
इमम् ॥ ७ ॥

7. *Adhyakṣo vājī mama kāma ugraḥ kṛṇotu mahya-masapatnameva. Viśve devā mama nātham bhavantu sarve devā havamā yantu ma imam.*

May Kama, lord of my love and faith, mighty refulgent, all-watching, all-reaching presiding power of life, make my life free from negative elements of a split personality and conflictive society. May all divinities of nature be my guardian masters and all divinities and

nobilities of the environment listen to this my call and join the united yajna of one humanity.

इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम् ।
कृण्वन्तो मह्यमसपत्नमेव ॥ ८ ॥

8. *Idamājyaṃ ghr̥tavajjuṣāṇāḥ kāmajyeṣṭhā iha mādayadhvam. Kṛṇvanto mahyamasapatna-meva.*

O lovers of highest Kama, Supreme Lord of love, participating in this joint enterprising yajna here, sprinkled with ghr̥ta emanating fragrance, share and rejoice, and create for me an atmosphere of love free from rivalry, hate and enmity.

इन्द्राग्नी काम स्रथं हि भूत्वा नीचैः सपत्नान्मम पादयाथः ।
तेषां पन्नानामधमा तमांस्यग्रे वास्तून्यनुनिर्दह त्वम् ॥ ९ ॥

9. *Indrāgnī kāmā saratham̐ hi bhūtvā nīcaiḥ sapatnānāmama pādayāthaḥ. Teṣāṃ pannānāmadhamā tamāmsyagne vāstūnyanunirdaha tvam.*

O Indragni, omnipotent force of divinity and leading light of life, together as riding the celestial chariot, pray throw down all adverse and negative forces which pull me off from divine centrality. O Agni, O Kama, fiery love and knowledge of life, burn off all meanness, darkness, and the very seat and source of hate, enmity and adversity of life already fallen down by the pressure and power of Indragni.

जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान् ।
निरिन्द्रिया अरसाः सन्तु सर्वे मा ते जीविषुः कत-
मच्चनाहः ॥ १० ॥

10. *Jahi tvaṁ kāma mama ye sapatnā andhā tamāṁsyava pādayainān. Nirindriyā arasāḥ santu sarve mā te jīviṣuḥ katamaccaṇāhaḥ.*

O Kama, love divine, destroy all those forces that are my adversaries and enemies, throw them to the bottomless deep of darkness. Let them all be reduced to total inertness and disvitality. Let them have no life even for a day.

अवधीत्कामो मम ये सपत्ना उरुं लोकमकर्म्मह्यमेधुतुम् ।
मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्युतमा वहन्तु ॥ ११ ॥

11. *Avadhūtāmō mama ye sapatnā uruṁ lokamakaranmahyamedhatum. Mahyaṁ namantāṁ pradiśaścatasro mahyaṁ ṣaḍurvīrghṛtamā vahantu.*

Kama, Love divine, has destroyed all those negative forces and desires which could be my rivals and enemies and thus has made the entire world free from obstacles for my growth without bounds and inhibitions. Now may all the four directions of the earth provide for me the means and materials of growth. Let all the six dimensional worlds bring me the ghrta for personal and social growth.

ते ऽ धराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् ।
न सायकप्रणुत्तानां पुनरस्ति निवर्तनम् ॥ १२ ॥

12. *Te' dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na sāyakapraṇuttānāṁ punarasti nivartanam.*

Broken off from their stronghold, let them run adrift and flow down like a boat cut off from the moorings. Shot off by the arrow from the bow, there is

no return for the negativities.

अग्रिर्यव इन्द्रो यवः सोमो यवः ।

यवयावानो देवा यावयन्त्वेनम् ॥ १३ ॥

13. *Agniryava indro yavaḥ somo yavaḥ.*
Yavayāvāno devā yāvayantvenam.

Agni, leading light of knowledge, is a cleanser of the soul from rivals. Indra, strong determination blest by omnipotent Indra, is the destroyer of pollutions. Soma, peace and lustrous vitality of the spirit, is a protector of the soul from debilitation. Let the divine powers of the Spirit, which repel as well as protect, throw away this hate, enmity and rivalry.

असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम् ।
उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृण-
त्सपत्नान् ॥ १४ ॥

14. *Asarvavīraścaratu praṇutto dveṣyo mitrāṇām*
parivargyaḥ svānām. Uta pṛthivyāmava syanti
vidyuta ugro vo devaḥ pra mṛṇatsaptnān.

O people, let the rival force of negativities and impieties wander around, void of all powerful allies, cast away, hated, friends and powers all lost and deserted, sure of nothing. And just as flashes of lightning fall on the earth and crush, so may the divine illustrious lord ruler of life crush your rivals, adversaries and enemies to naught.

च्युता चेयं बृहत्यच्युता च विद्युद्विभर्ति स्तनयित्वंश्च सर्वाङ् ।
उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान्नुदतां मे
सहस्वान् ॥ १५ ॥

15. *Cyutā ceyam brhatyacyutā ca vidyudbibharti stanayitnūmśca sarvān. Udyannādityo draviṇena tejasa nīcāiḥ sapatnā-nnudatām me sahasvān.*

This infinite cosmic energy, constant as well as dynamic, holds and sustains all things existent including thunder and clouds (making, breaking, evolving). So may Aditya, self-refulgent lord of cosmic energy, manifesting in action, commanding omnipotence, with his power and lustre, throw down our negative adversaries and enemies (and thus sustain us).

यत्ते काम शर्म त्रिवरूथमुद्ब्रु ब्रह्म वर्म विततमनति-
व्याध्यं कृतम् । तेन सपत्नान्परि वृङ्गिधिये मम पर्येना-
न्प्राणः पशवो जीवनं वृणक्तु ॥ १६ ॥

16. *Yatte kāma śarma trivarūthamudbhu brahma varma vitatamanativyādhyam kṛtam. Tena sapatnānpari vṛṅgdhi ye mama paryenānprāṇaḥ paśvo jīvnam vṛṇaktu.*

O Kama, lord of love and creative desire, self sufficient of infinite power and presence, by the triple armour of peace and protection, boundless, infinite and inviolable, which you have created for the protection and promotion of spiritual, mental and material aspects of life, I pray, uproot our negative rivals and enemies so that my pranic energies, mind and senses, and my very life may get rid of these destructive elements of existence. Bless us with that knowledge divine.

येन देवा असुरान्प्राणुदन्त येनेन्द्रो दस्यूनधमं तमो निनाय ।
तेन त्वं काम मम ये सपत्नास्तानस्माल्लोकात्प्र णुदस्व
दूरम् ॥ १७ ॥

17. *Yena devā asurānprāṇudanta yenendro dasyūna-dhamam tamo nināya. Tena tvaṁ kāma mama ye sapatnāstānasmāllōkātpra ṇudasva dūram.*

By the force and armour by which the Devas, divinities of nature and nobilities of humanity, ward off and throw away the destructive elements of life, by which Indra, the ruling power, throws the saboteurs and other lawless forces into deepest darkness, by that love, knowledge and power of action throw out far from this world whatever adverse elements there may be against us, O power of love and determination.

यथा देवा असुरान्प्राणुदन्त यथेन्द्रो दस्यूनधुमं तमो बबाधे ।
तथा त्वं काम मम ये सपत्नस्तानस्माल्लोकात्प्र णुदस्व
दूरम् ॥ १८ ॥

18. *Yathā devā asurānprāṇudanta yathendro dasyū-nadhamam tamo babādhe. Tathā tvaṁ kāma mama ye sapatnāstānasmāllōkātpra ṇudasva dūram.*

O lord of love, knowledge and determined action, the way the Devas ward off and throw out the destructive elements of life, the way by which Indra, the ruling power, throws the saboteurs and other lawless elements bound in deep dungeons of darkness, by that very power, policy and modality, throw out and down far from this world whatever negative elements there may be against us.

कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्यैः ।
ततस्त्वमसि ज्यायान्विश्वहा महान्स्तस्मै ते काम नम
इत्कृणोमि ॥ १९ ॥

19. *Kāmo jajñe prathamo nainam devā āpuḥ pitaro na martyāḥ. Tatastvamasi jyāyānviśvahā mahāmstasmai te kāma nama itkṛṇomi.*

The Eternal Spirit of divine love and creative desire, highest love and faith of the world of existence, was the first to manifest. No Devas, divinities of nature such as sun and moon, nor the noblest of humanity, nor the highest minds, sense and intellect, nor Pitaras, sustainers of life, nor all the mortals in existence have been able to comprehend It. For that reason, O Spirit Divine, all-comprehending, you are greater and higher than all the created forms, all times, all ways, the greatest indeed. Hence O lord of love and desire, loved and worshipped of all, I offer you salutations in homage.

यावती द्यावापृथिवी वरिमणा यावदापः सिष्यदुर्यावदग्निः ।
ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम
इत्कृणोमि ॥ २० ॥

20. *Yāvatī dyāvāprthivī varimṇā yāvadāpaḥ siṣyaduryāvadagniḥ. Tatastvamasi jyāyānviśvahā mahāmstasmai te kāma nama itkṛṇomi.*

Howsoever far and wide heaven and earth with their expanse exist, as far as waters of the earth, sky and space roll and flow, as far as light and fire glow and radiate, you are greater and higher than all that, all times all ways, the greatest indeed. Hence O lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

यावतीर्दिशः प्रदिशो विषूचीयावतीराशा अभिचक्षणा
दिवः । ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम
इत्कृणोमि ॥ २१ ॥

21. *Yāvatīrdisaḥ pradiśo viṣūcīryāvatīrāsā abhica-
kṣaṇā divaḥ. Tatastvamasi jyāyānviśvahā
mahāmstasmai te kāma nama itkṛṇomi.*

As far as the vast directions and interdirections of the world extend, as far as the expansive bounds of space extend and observe the bounds of Heaven, thence you are greater and higher than all that, all times, all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you obeisance in homage.

यावतीर्भृङ्गा जत्वऽः कुरुरवो यावतीर्वघा वृक्षसृष्यो
बभूवुः । ततस्त्वमसि ज्यायान्विश्वहा महान्स्त्वस्मै ते काम
नम् इत्कृणोमि ॥ २२ ॥

22. *Yāvatīrbhṛṅgā jatvaḥ kurūravo yāvatīrvaghā
vṛkṣasarpyo babhūvaḥ. Tatastvamasi jyāyān-
viśvahā mahāmstasmai te kāma nama itkṛṇomi.*

As far as the fire-flies of the heavens abound, as far as bats and birds of the earth and sky fly and soar, as far as the serpents of the trees grow and multiply, you are greater and higher than all of them and their growth, all time all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

(In this verse, words which ordinarily denote birds and insects do not really do justice to the technique of comparison as adopted in other mantras from 19 to 24. Therefore the suggestion offered by Professor Vishwamatha Vidyānāṅkara that these words probably mean things of astronomical dimensions seems plausible. Let us look at the signs of the zodiac such as

scorpio, capricorn, pisces, aries, taurus, etc. There is one constellation called Musca, which could be 'makshika' in sanskrit, meaning 'a fly', originally Musca australis, the southern fly beyond the solar system. Similarly Vrksha-sarpyah could be Phalguni Nakshatra, which in astronomical illustrations is shown as a tree. Reference may be made to his note on this mantra in his translation published by Ramlal Kapur Trust, Bahalgarh, Sonipat Dist., Haryana, India.

ज्यायान्निमिषतो ऽसि तिष्ठतो ज्यायान्समुद्रादसि काम
मन्यो । ततस्त्वमसि ज्यायान्विश्वहा महान्तस्मै ते काम
नम इत्कृणोमि ॥ २३ ॥

23. *Jyāyānnimiṣato'si tiṣṭhato jyāyāntsamudrādasi kāma manyo. Tatastvamasi jyāyānviśvahā mahāntasmai te kāma nama itkṛṇomi.*

O Kama, O Manyu, lord of love, desire and passion for creation, passionately loved and adored by all, you are greater than those that wink like the stars at night and greater than those that stand still. You are greater than the sea and space. Therefore you are greater and higher than all of them all times all ways. Hence O lord of love and passion for creation, I offer you salutations in homage.

न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः ।
ततस्त्वमसि ज्यायान्विश्वहा महान्तस्मै ते काम नम
इत्कृणोमि ॥ २४ ॥

24. *Na vai vātaścana kāmamāpnoti nāgniḥ sūryo nota candramāḥ. Tatastvamasi jyāyānviśvahā mahāntasmai te kāma nama itkṛṇomi.*

Neither wind nor fire, nor sun nor moon, reaches, much less comprehends, Kama, cosmic Spirit of love, passion and creativity. O Kama, therefore you are greater than all others all time all ways. Therefore, O Great One, I offer you homage and worship with salutations in obeisance.

यास्ते शिवास्तन्वः काम भद्रा याभिः सत्यं भवति यद्
वृणीषे । ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र पापीरपं वेशया
धियः ॥ २५ ॥

25. *Yāste śivāstanvaḥ kāma bhadrā yābhiḥ satyam bhavati yad vṛṇīṣe. Tābhiṣṭvamasmāñ abhisam- viśasvānyatra pāpīrapa veśayā dhiyaḥ.*

O Kama, lord of love and creation, loved and adored by all, gracious and blessed are the creative forms of your divine manifestation by which all that you choose to create becomes real and true. With those very graces, O lord, let your presence seep in and inspire our mind and character in the spirit. Let all sinful thoughts and intentions move far away, somewhere else.

Kanda 9/Sukta 3 (The Good House)

Shala Devata, Bhrgvangira Rshi

उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववाराया नृद्धानि वि चृतामसि ॥ १ ॥

1. *Upamitām pratimitāmatho parimitāmuta. Shālāyā viśvavārāyā naddhāni vi cṛtāmasi.*

We build the house well designed, well proportioned and well measured to the last point of finish. Of the spacious, well ventilated house open on

all sides, we bind, strengthen and firm up the joints, connections and interconnections to the last details of specifications.

यत्ते नृद्धं विश्ववारे पाशो ग्रन्थिश्च यः कृतः ।

बृहस्पतिरिवाहं बलं वाचा वि स्रंसयामि तत् ॥ २ ॥

2. *Yatte naddham viśvavāre pāśo granthiśca yaḥ kṛtaḥ.
Bṛhaspatirivāham balaṁ vācā vi sraṁsayāmi tat.*

The joint, bond, connection, fixture, whatever it is of the whole structure of the home, open and all round ventilated, I secure firmly to full strength and balance with detailed instructions of specifications in clear unambiguous words and I do it as a master of the science of architecture.

आ ययाम सं बबर्ह ग्रन्थीश्चकार ते दृढान् ।

परूंषि विद्वाञ्छस्तेवेन्द्रेण वि चृतामसि ॥ ३ ॥

3. *Ā yayāma saṁ babarha granthūṁścakāra te dṛḍhān.
Parūṁṣi vidvāñchastevendreṇa vi cṛtāmasi.*

Whatever the builder has expanded, covered and reinforced, he has securely tied the joints with strong bonds to optimum strength. We join and secure all wings of the house curing them with wind and water on the advice of the expert architect just as a sculptor carves and juxtaposes the parts of a statue with the whole figure and design of his imagination.

वंशानां ते नहनानां प्राणाहस्य तृणस्य च ।

पक्षाणां विश्ववारे ते नृद्धानि वि चृतामसि ॥ ४ ॥

4. *Vaṁśānām te nahanānām prāṇāhasya tṛṇasya ca.
Pakṣāṇām viśvavāre te naddhāni vi cṛtāmasi.*

Of the open and all purpose home, the bonds of beams and pillars, joints, traps, weather insulation with straw, indeed the details of all sides of the house, we secure, test and confirm to the full.

सुन्दृशानां पलदानां परिष्वञ्जल्यस्य च ।

इदं मानस्य पत्न्या नृद्धानि वि चृतामसि ॥ ५ ॥

5. *Sandaṁśānāṁ paladānāṁ pariṣvañjalyasya ca. Idam mānasya patnyā naddhāni vi cṛtāmasi.*

Of the house of protection and honour of the family, we firm up the bonds of clamps and connections, weather materials of roofing and wainscoting, and the total bonding of walls, corners and the roof for total balancing of the building.

यानि तेऽन्तः शिष्या न्याबेधूरण्या यि कम् । प्र ते तानि चृतामसि शिवा मानस्य पत्नी न उद्धिता तन्वे भव ॥ ६ ॥

6. *Yāni te'ntaḥ śikyā nyābedhūranyā ya kam. Pra te tāni cṛtāmasi śivā mānasya patnī na uddhitā tanve bhava.*

Those chandeliers, swings and hammocks which have been suspended in the house from the ceiling for beauty, pleasure and comfort, we firmly fix. May the beautiful home of honour and protection, raised high, be auspicious for the health of our body and mind.

हविर्धानमग्निशालं पत्नीनां सदनं सदः ।

सदो देवानामसि देवि शाले ॥ ७ ॥

7. *Havirdhānamagnīśālāṁ patnīnāṁ sadanaṁ sadah. Sado devānāmasi devi śāle.*

In this beautiful auspicious home, there is a store

for provisions of sacred materials for yajna and the kitchen. There is a vedi for homa and a kitchen with fire place for cooking. There is a women's retreat to meet and socialise. There is a hall of meeting for enlightened people. And thus the home is a bright, beautiful, auspicious place for good and happy people.

अक्षुमोपशं विततं सहस्राक्षं विषूवति ।

अवनद्धमभिहितं ब्रह्मणा वि चृतामसि ॥ ८ ॥

8. *Akṣumopāśaṁ vitataṁ sahasrākṣaṁ viṣūvati.*
Vanaddhamabhihitam brahmaṇā vi cṛtāmasi.

Spacious, centrally situated on a large plot of land, imposing in view against a skyey background and studded with innumerable sky lights and beauties, designed, built and certified by a Vedic architect, we complete the beautiful home with a wreath of flowers at the door on the Entrance ceremony.

यस्त्वा शाले प्रतिगृह्णाति येन चासि मिता त्वम् ।

उभौ मानस्य पत्नि तौ जीवतां जरदष्टी ॥ ९ ॥

9. *Yastvā śāle pratigrhṇāti yena cāsi mitā tvam.*
Ubhau mānasya patni tau jīvatām jaradaṣṭī.

Home, sweet home, whosoever takes you over and lives here, whosoever has designed, built and completed you to measure and specifications, may both of them, O protector of honour, inspiring a happy life in balanced measure, live a long life to the full and total self-fulfilment.

अमुत्रैनमा गच्छताद् दृढा नद्धा परिष्कृता ।

यस्यास्ते विचृतामस्यङ्गमङ्गं परुष्यरुः ॥ १० ॥

10. *Amutrainamā gacchatād dr̥ḍhā naddhā pariṣkṛtā.
Yasyāste vicṛtāmasyaṅgamaṅgaṁ parusparuh.*

Strongly built, tightly secured, beautifully finished and decorated, O house, be taken over by this master resident there where we have completed you part by part at every stage in detail.

यस्त्वा शाले निमिमाय संजभार् वनस्पतीन् ।
प्रजायै चक्रे त्वा शाले परमेष्ठी प्रजापतिः ॥ ११ ॥

11. *Yastvā śāle nimimāya sañjabhāra vanaspatīn.
Prajāyai cakre tvā śāle parameṣṭhī prajāpatih.*

Sweet home, who measured you, who designed you, who built you, who brought over the building materials, he made you for the people. It is the lord on high, Prajapati, guardian of his children, who did it for his children. (The builder is an instrument of Prajapati).

नमस्तस्मै नमो दात्रे शालापतये च कृण्मः ।
नमोऽग्र्यै प्रचरते पुरुषाय च ते नमः ॥ १२ ॥

12. *Namastasmai namo dātre śālāpataye ca kṛṇmah.
Namo'gnyae pracarate puruṣāya ca te namaḥ.*

Sweet home, homage and salutations to him who made you, to him who gave whatever was needed, and we do homage to the master of the home. Honour and homage to Agni, holy light and sacred fire of the house. Honour and salutations to every person that did the service and who would do the service and hospitality to the visitors. And honour, love and salutations to you.

गोभ्यो अश्वेभ्यो नमो यच्छालायां विजायते ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥ १३ ॥

13. *Gobhyo aśvebhyo namo yacchālāyām vijāyate.
Vijāvati prajāvati vi te pāsāmścrtāmasi.*

Let there be food and plenty with love for cows, for horses, and for whosoever is born in the house. O creative home and family, O mistress of your children, we thus define all aspects of the life to be lived in the home.

अग्रिमन्तश्छादयसि पुरुषान्पशुभिः सह ।

विजावति प्रजावति वि ते पाशांश्चतामसि ॥ १४ ॥

14. *Agnimantaśchādayasi puruṣānpaśubhiḥ saha.
Vijāvati prajāvati vi te pāsāmścrtāmasi.*

Sweet home, you cover, shelter and maintain the homely fire and the sacred yajna, and the people along with the animals. O creative home and family, O mistress of your children, we thus define the life to be lived in here.

अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां प्रति गृह्णामि
त इमाम् । यदन्तरिक्षं रजसो विमानं तत्कृण्वेऽहमुदरं
शेवधिभ्यः । तेन शालां प्रति गृह्णामि तस्मै ॥ १५ ॥

15. *Antarā dyām ca prthivīm ca yad vyacastena śālām
prati grhṇāmi ta imām. Yadantarikṣam rajaso
vimānam tatkrṇve'hamudaram śevadhibhyaḥ.
Tena śālām prati grhṇāmi tasmai.*

O man, O family, O lady of the house, in heaven, on earth, and in between them the vastness and liberality that there is, with that in view, I take on this house for you. Whatever space and area of the home, well measured there is, that I would convert into a treasure-hold of the best of life's wealth, and peace and joy of

the inmates. With this hope, promise and resolution, I take over and enter this house.

ऊर्जस्वती॒ पयस्वती॒ पृथिव्यां॑ नि॒मिता॒ मि॒ता ।

वि॒श्वान्नं॑ बिभ्र॒ती शा॒ले मा हिं॒सीः प्र॒तिगृ॑हृतः ॥ १६ ॥

16. *Ūrjasvatī payasvatī pr̥thivyām nimitā mitā. Viśvānnam bibhratī śāle mā himsīḥ pratigr̥hataḥ.*

Bubbling with energy and enthusiasm of the inmates, overflowing with water, milk and nutriments, measured, built and secured on firm foundations on earth, bearing abundance of food of universal quality, O sweet home, pray never hurt the household and the master.

तृणै॑रावृ॒ता प॒ल॒दान्व॑साना॒ रात्री॑व॒ शा॒ला जग॑तो नि॒वेश॑नी ।

मि॒ता पृथि॑व्यां तिष्ठ॒सि ह॒स्तिनी॑व॒ प॒द्वती॑ ॥ १७ ॥

17. *Tṛṇairāvṛtā paladānvasānā rātrīva śālā jagato niveśanī. Mitā pr̥thivyām tiṣṭhasi hastinīva padvatī.*

Covered with grass against heat, wainscoted with thatch for insulation, nestling all inmates of the house as soothing night is for the living world, you stay strong and gracious like a splendid elephant, secured as you are on earth.

इ॒दस्य॑ ते॒ वि च॑ता॒म्यपि॑न॒द्धम॑पोर्णु॒वन् ।

वरु॑णेन॒ समु॑ब्जितां मि॒त्रः प्रा॒तर्व्यु॑ ऽब्ज॒तु ॥ १८ ॥

18. *Iṭasya te vi cṛtāmyapinaddhamapornuvan. Varuṇena samubjitām mitraḥ prātarvyubjatu.*

Opening the main gate of the house earlier

closed and secured for the night, I fix it for the day. May the sun uncover and illuminate the home covered in darkness at night.

ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम् ।

इन्द्राग्नी रक्षतां शालामृतां सोम्यं सदः ॥ १९ ॥

19. *Brahmaṇā śālāṁ nimitāṁ kavibhirnimitāṁ mitām.*
Indrāgnī rakṣatāṁ śālāmamṛtau somyaṁ sadah.

Founded by the Brahma, presiding priest of house-building yajna, measured and designed by the Vedic architect and constructed by intelligent and imaginative builders of poetic taste to the last specification of accuracy, may Indra and Agni, sun and air and the yajnic fire and fragrance protect the home, seat of Soma joy, peace and prosperity.

कुलायेऽधि कुलायं कोशे कोशः समुब्जितः ।

तत्र मर्तो वि जायते यस्माद्विश्वं प्रजायते ॥ २० ॥

20. *Kulāye'dhi kulāyaṁ kośe kośaḥ samubjjitaḥ. Tatra marto vi jāyate yasmādvīśvaṁ prajāyate.*

As one storey of the house is added to another, as one layer of integument is laid upon another, as one treasure is added upon another, thus things grow on in a simple progressive order line to maturity and progress higher and higher, so in that very process of evolution mortal man emerges and from that very process the entire world evolves from one generation to another.

या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते । अष्टापक्षां
दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भाद्भवा शये ॥ २१ ॥

21. *Yā dvipakṣā catuspakṣā ṣaṭpakṣā yā nimīyate.
Aṣṭāpakṣāṁ daśapakṣāṁ śālāṁ mānasya
patnīmagnirgarbha-ivā śaye.*

Nested like a holy child in the mother's womb, I live in the house which is designed and built with two wings, four wings, six wings, eight wings, and ten wings, and which protects my honour and prestige in society. And there I live like the vital heat of life in the body. (This means that the family home is not an expendable something, it is integrated with the life of the family and every one member of the family).

प्रतीचीं त्वा प्रतीचीनः शाले प्रैम्यहिंसतीम् ।

अग्निर्ह्यन्तरापश्चर्तस्य प्रथमा द्वाः ॥ २२ ॥

22. *Pratīcīmtvā pratīcīnaḥ śāle praimyahimsatīm.
Agnirhyantarāpaścartasya prathamā dvāḥ.*

Home, sweet home of honour and prestige, protective and not violative in any way, facing you I come and enter straight through the front door. Fire and water therein are the first door to the yajna of truth and rectitude.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।

गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ २३ ॥

23. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.
Grhānupa pra sīdāmyamṛtena sahāgninā.*

I bear and bring these waters, free from ailments of consumption, the water indeed are destroyers of consumptive diseases. Thus do I sit and live in different quarters of the home with imperishable fire, home fire and the holy fire of yajna.

मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भवं ।

वधूमिव त्वा शाले यत्रकामं भरामसि ॥ २४ ॥

24. *Mā naḥ pāśaṁ prati muco gururbhāro laghurbhava.*
Vadhūmiva tvā śāle yathrakāmaṁ bharāmasi.

Home, sweet home, let not the bond go loose for our sake. Let the burden, even if it be heavy, be light to bear and live with. We bear and build the home wherever we love to be, and love the home as a darling new bride.

प्राच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
 स्वाहो ऽभ्यः ॥ २५ ॥

25. *Prācyā diśaḥ śālāyā namo mahimne svāhā*
devebhyaḥ svāhyebhyaḥ.

Homage and oblation to the beauty and grandeur of the east direction of the home. Homage to the divinities of nature and brillianties of humanity. To all these divinities and nobilities, honour, adoration and oblation in truth of word and faith.

दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
 स्वाहो ऽभ्यः ॥ २६ ॥

26. *Dakṣiṇāyā diśaḥ śālāyā namo mahimne svāhā*
devebhyaḥ svāhyebhyaḥ.

Honour and homage to the grandeur of the south direction of the home, and to all these divinities and nobilities in truth of word and faith.

प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
 स्वाहो ऽभ्यः ॥ २७ ॥

27. *Pratīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the west direction's beauty and grandeur of the home and to all these divinities and nobilities in truth of word and deed.

उदीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
स्वाह्येभ्यः ॥ २८ ॥

28. *Udīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the importance and grandeur of the north direction of the home and to these divinities and nobilities in truth of word and deed.

ध्रुवाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
स्वाह्येभ्यः ॥ २९ ॥

29. *Dhruvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from the direction below and to the divinities and these nobilities in truth of word and deed.

ऊर्ध्वाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
स्वाह्येभ्यः ॥ ३० ॥

30. *Ūrdhvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the direction above of the home and to the divinities and these nobilities in truth of word and deed.

दिशोदिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः
स्वाह्येभ्यः ॥ ३१ ॥

31. *Diśodiśaḥ śālāyā namo mahimne svāhā deve-
bhyāḥ svāhyebhyāḥ.*

Honour and homage to the grandeur of the home from all directions and to the divinities and these nobilities in truth of word and deed.

(This sukta describes the architectural, aesthetic, social and living qualities of the home. Well designed, strongly structured, aesthetically beautiful, socially open, the house in not so much property as a part of the family, loved as a new bride. The most important word is 'Vishva-vara', open to nature on all sides to take in light and fresh air, and closed to none in social discourse and relationship.)

Kanda 9/Sukta 4 (Rshabha, the 'Bull')

Rshabha Devata, Brahma Rshi

The subject of this hymn is 'Rshabha' which ordinarily means 'the bull'. But, derived from the root 'Rsh', to flow, to move, to reach, to attain', it means the strongest, best or most excellent of any kind or race as in the compound 'Purusharshabha'. Used by itself, it can mean: 'the bull' among animals, 'highest endeavour' among human activities, 'the scholar, ruler' among humans, 'the sun' among stars, 'the herb' in medicine, and the 'vital seed' in human fluids.

In this sukta 'Rshabha' means 'the bull' as well as the 'highest Lord Generator of the cosmic flow of existence'. The meaning is to be interpreted in the

context of the whole mantra.

साहस्रस्त्वेष ऋषभः पर्यस्वान्विश्वा रूपाणि वक्षणासु
बिभ्रत् । भद्रं दात्रे यजमानाय शिक्षन्बार्हस्पत्य उस्त्रियस्त-
न्तुमातान् ॥ १ ॥

1. *Sāhasrastveṣa ṛṣabhaḥ payasvānviśvā rūpāṇi vakṣaṇāsu bibhrat. Bhadram dātre yajamānāya śikṣanbārhaspatya usriyastantumātān.*

Lord of a thousand lights and powers, Rshabha, ultimate source of nutriments and energy, bearing and vesting all forms of the world in the streams of existence, blessing the generous yajamana of life's yajna with wealth and well-being, creator and ordainer of the mighty sun and galaxies and radiations and explosions of lights and energies, the creative Supreme Brahma has spun and spread out the vast web of existence.

अपां यो अग्रे प्रतिमा बभूव प्रभूः सर्वस्मै पृथिवीव देवी ।
पिता वत्सानां पतिर्घ्न्यानां साहस्रे पोषे अपि नः
कृणोतु ॥ २ ॥

2. *Apām yo agre pratimā babhūva prabhūḥ sarvasmai pṛthivīva devī. Pitā vatsānām patiraghnyānām sāhasre poṣe api naḥ kṛṇotu.*

The one that became the first and original manifestive cause of the flow of existence in the beginning, that became the master creator and sustainer, like the divine mother earth, of all creatures, master generator of the inviolable mother forces of nature and father of the evolving forms of creation, the same lord, we pray, may advance us into a thousand lines of growth and further progress.

पुमा॑न्त॒र्वा॒न्त॒स्थवि॑रः पय॒स्वा॒न्वसोः॒ कब॑न्धमृष॒भो बि॑भर्ति ।
तमिन्द्रा॑य प॒थिभि॑र्दे॒व्या नैर्हु॑तम॒ग्निर्व॑हतु जा॒तवे॑दाः ॥ ३ ॥

3. *Pumānantarvāntsthaviraḥ payasvānvasoḥ kabandhamṛṣabho bibharti. Tamindrāya pathi-bhirdevayānairhutamagnirvahatu jātavedāḥ.*

Rshabha, cosmic Purusha, all pervasive womb of existence, eternal constant, treasure-hold of the milk of life, bears nourishment for sustenance of the world just as he fills up the cloud with vapour. May Jataveda Agni, light of knowledge, gift of omniscience, bear and bring the vision of that divine presence by divine paths of meditative realisation for the human soul.

पि॒ता व॒त्सानां॑ पति॑र॒घ्न्याना॒मथो॑ पि॒ता म॑हतां गर्ग॑राणाम् ।
व॒त्सो ज॒रायु॑ प्रति॒धुक्पी॑यूष॒ आ॒मिक्षा॑ घृ॒तं तद्व॑स्य॒ रेतः॑ ॥ ४ ॥

4. *Pitā vatsānām patiraghnyānāmatho pitā mahatām gargarāṇam. Vatso jarāyu pratidhukpīyūṣa āmikṣā ghṛtaṁ tadvasya retaḥ.*

Rshabha is father of the children of his creation, protector of all inviolables such as elements of nature and rays of the sun, words of the Divine Voice and earthly cows, creator of mighty rolling seas, stormy rivers and awful whirlpools. All pervasive, protector of the cosmic embryo, readily reachable to everybody, he is the nectar joy of experience denied to none. All sustenance of life from spiritual to physical nourishment such as milk, curd and butter is the gift of his natural vitality.

दे॒वानां॑ भा॒ग उ॑प॒नाह॑ ए॒षो ३॑पां रस् ओष॑धीनां घृ॒तस्य॑ ।
सोम॑स्य भ॒क्षम॑वृणीत श॒क्रो बृ॑हन्न॒द्रिर्भ॒वद्य॑च्छ॒रीरम्॑ ॥ ५ ॥

5. *Devānām bhāga upanāha eṣo'pām rasa oṣadhī-nām ghr̥tasya. Somasya bhakṣamavṛṇīta śakro br̥hannadrirabhavadyaccharāram.*

Darling love and worship of the divines, it is the soothing balm of the human hearts in affliction. It is the very life and sweetness of waters, herbs and ghr̥ta. Mighty powerful, it creates and gives us the taste and exhilaration of soma, and, infinite as it is, the cloud could be the one instance of its manifestive presence and generosity.

सोमेन पूर्णं कुलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम् ।
शिवास्ते सन्तु प्रजन्व इह या इमा न्यस्मभ्यं स्वधिते
यच्छ या अमूः ॥ ६ ॥

6. *Somena pūrṇam kalaśam bibharṣi tvaṣṭā rūpāṇām janitā paśūnām. Shivāste santu prajanva iha yā imā nyasma-bhyaṁ svadhite yaccha yā amūḥ.*

O generous omnipresence, you bear the treasure trove of soma full to the brim. Creator of all living beings, maker of beautiful forms of life, we pray, O self-existent, self-sustaining lord, may all your creative powers that are manifested here be good and auspicious for us, and those that are there beyond our ken, pray give us for further progress.

आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः ।
इन्द्रस्य रूपमृषभो वसानः सो अस्मान्देवाः शिव ऐतु
दत्तः ॥ ७ ॥

7. *Ājyam bibharti ghr̥tamasya retah sāhasrah poṣastamu yajñamāhuḥ. Indrasya rūpamṛṣabho vasānaḥ so asmāndevāḥ śiva aitu dattah.*

Rshabha is the infinite power of creation and natural evolution. They call it the Yajna, i.e., the performer as well as the performance of creative evolution. All Ajya, holy materials, energies, lights and laws, beauty and sweetness, all ghrta and fragrant essences, waters and vitalities, are held and deployed by its natural creative and generative power. O Devas, divines and brilliancies, let us pray: May Rshabha, bearing the power and function of Indra, Omnipotence, self-pleased, self-revealed, be kind and gracious to us.

इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत् ।
बृहस्पतिं संभृतमेतमाहुर्ये धीरांसः कवयो ये मनी-
षिणः ॥ ८ ॥

8. *Indrasyaujo varuṇasya bāhū aśvinoraṁsau marutāmiyaṁ kakut. Brhaspatiṁ sambhṛtame-tamāhurye dhīrāsaḥ kavayo ye manīṣiṇaḥ.*

Those who are thinkers, poets of imaginative vision, men of stable mind and constant faith say: Rshabha is the omnipotence of Indra, the arms of Varuna, all-embracing space, the shoulders of Ashvins, dynamics of the existential circuit, and the force on top of Maruts, cosmic winds and storms of energy explosions. It is Brhaspati, infinite lord of expansive universe, that integrates materials of unimaginable variety and holds them together as one single living evolving reality of divine nature.

दैवीर्विशः पयस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः ।
सहस्रं स एकमुखा ददाति यो ब्राह्मण ऋषभमाजुहोति ॥ ९ ॥

10. *Daivīrviśaḥ payasvānā tanoṣi tvāmindraṁ tvāṁ sarasvantamāhuḥ. Sahasraṁ sa ekamukhā dadāti yo brāhmaṇa ṛṣabhamājuhōti.*

O Rshabha, wielding universal nutriments and vitalities for growth, you create and promote the people of noble and divine nature. The wise call you Indra, the omnipotent, and adore you as the omniscient. The Brahmana who invokes and worships Rshabha in and through the Vedic voice of Brahma gives a thousand gifts of knowledge and piety through the single voice of the Veda.

बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः पर्यात्मा त
आभृतः । अन्तरिक्षे मनसा त्वा जुहोमि बर्हिष्टे द्यावापृथिवी
उभे स्ताम् ॥ १० ॥

10. *Br̥haspatiḥ savitā te vayo dadhau tvaṣṭurvāyoḥ
paryātmā ta ābhṛtaḥ. Antarikṣe manasā tvā
juhomi barhiṣṭe dyāvāpṛthivī ubhe stām.*

O Rshabha, Brhaspati, Savita, unbounded giver and inspirer of life, bears the life and vitality that is but yours. Tvashta's forms and Vayu's winds are but the very spirit that's yours, received and borne. O Rshabha, by mind and thought I invoke you in the cave of the heart, and as both heaven and earth are your seats of presence, so may clairvoyant vision and material existence of my life be your seats to manifest and bless me.

य इन्द्र इव देवेषु गोष्वेति विवावदत् ।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया ॥ ११ ॥

11. *Ya indra-iva deveṣu goṣveti vivāvadat. Tasya
ṛṣabhasyāṅgāni brahmā saṁ stautu bhadrayā.*

As Rshabha that shines in suns and stars and pervades vibrant in planets proclaiming its power and

personality loud and bold like Indra among the divinities, so may Brahma, scholar of the Vedas, celebrate with holy words and describe the variety of its manifestations in various parts and forms of existence.

Note: From mantra 12 to 17, there is Brahma's metaphoric description of Rshabha, the Cosmic Purusha, Vishvarupa as it is called in mantra 22. To understand this description literally as celebration of the animal 'bull' would do no justice to the Purusha. If 'Rshabha' were to mean 'the bull' literally, then the human prayer in Rgveda 10, 166, 1: Make me the Rshabha among equals would be meaningless.

To understand this description properly, we should remember that Veda is the knowledge of nature, humanity and Divinity. The three exist together in an organismic union of relationship, nature being the Shakti of Divinity and the mother of humanity (Shvetashvatara Upanishad, 1, 7). So the Veda often describes the humanity of Divinity and the divinity of humanity. For example, in Atharva-Veda 10, 2, 31, the human body is described as 'the invincible city of gods', and Divinity is described as 'thousand headed and thousand eyed Purusha' (Rgveda 10, 90, 1) 'thousand handed' (Atharva Veda 19, 6, 1), and even as 'thousand-horned Vrshabha' in Atharva-veda (4, 5, 1) and Rgveda (7, 55, 7).

The metaphoric, therefore, should not be confused with the literal meaning. And if one insists on the anthropomorphic interpretation of Divinity, as some scholars have done, let us further remember that in the 'literal style' even language has been described as four horned and three-footed (Rgveda 4, 58, 3), which

description makes no sense unless we interpret the metaphor.

पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ ।

अष्टीवन्तावब्रवीन्मित्रो ममैतौ केवलविति ॥ १२ ॥

12. *Pārśve āstāmanumatyā bhagasyāstāmanūvrjau.*
Aṣṭhīvantāvabravīnmitro mamaitau kevalāviti.

Says Brahma, the visionary of mantra 11: The sides of Rshabha are of Anumati, that is, knowledge in consonance with reality and rationality. The sides are of Bhaga, i.e., light and splendour of existence. And then says Mitra, the power that sustains heaven and earth together : The knees are mine, no one else's, only mine, these.

भसदासीदादित्यानां श्रोणीं आस्तां बृहस्पतैः ।

पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः ॥ १३ ॥

13. *Bhasadāsīdādityānāṃ śroṇī āstāṃ brhaspatēḥ.*
Pucchaṃ vātasya devasya tena dhūnotyoṣadhīḥ.

The posteriors are of the Adityas, solar children of nature, the loins are of Brhaspati, lord of Nature, the tail is of the divine blowing wind with which Rshabha gives the life breath to the herbs and trees.

गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन् ।

उत्थातुरब्रुवन्पद ऋषभं यदकल्पयन् ॥ १४ ॥

14. *Gudā āsantsinīvālyāḥ sūryāyāstvacamabruvan.*
Utthāturabruvanpada ṛṣabhaṃ yadakalpayan.

The intestines are of the spirit and energy of food. And the visionary says : The skin is of the cover of light, Surya, the child of sun. And those that meditated

on the Rshabha visualised and said: the feet themselves declare they are of the burden-bearer of the world.

क्रोड आसीजामिशंसस्य सोमस्य कलशो धृतः ।

देवाः संगत्य यत्सर्वं ऋषभं व्यकल्पयन् ॥ १५ ॥

15. *Kroḍa āsījjāmiśaṁsasya somasya kalaśo dhṛtaḥ*
Devāḥ saṁgatya yatsarva ṛṣabhaṁ vyakalpayan.

The bosom is of the one that loves and appreciates his people. The treasure-hold of life's pleasure reserved and preserved is of Soma, peace and joy. Thus proclaimed the divine sages come together who meditated on the Rshabha in fullness, though part by part. (Refer also to Shvetashvatara Upanishad, 1, 3).

ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शृफान् ।

ऊर्ध्वमस्य कीटेभ्यः श्ववर्तेभ्यो आधारयन् ॥ १६ ॥

16. *Te kuṣṭhikāḥ saramāyai kūrmebhyo adadhuḥ*
śaphān. Ūbadhyamasya kīṭebhyaḥ śvavartebhyo
adhārayan.

They saw the vestigial growths were assigned to the days, the hoofs to the tortoises, the wastes to the worms and scavengers.

शृङ्गाभ्यां रक्षं ऋषत्यवर्तिं हन्ति चक्षुषा ।

शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः ॥ १७ ॥

17. *Śṛṅgābhyāṁ rakṣa ṛṣatyavartim hanti cakṣuṣā.*
Śṛṇoti bhadraṁ karṇābhyāṁ gavāṁ yaḥ patira-
ghnyah.

They visualised that the Rshaba destroys evil with its horns, i.e., the blaze of its lustre and splendour,

and it destroys want and distress by its benign eye. The master, protector and sustainer of the stars, planets and the words of eternal wisdom hears the good things we say and present in prayer.

श॒त॒याजं॑ स यज॒ते नैनं॑ दु॒न्वन्त्य॒ग्रयः॑ ।

जि॒न्वन्ति॑ वि॒श्वे तं दे॒वा यो ब्रा॒ह्म॒ण ऋ॒षभ॑भा॒जुहोति॑ ॥ १८ ॥

18. *Śatayājam sa yajate nainam dunvantyagnyaḥ. Jinvanti viśve taṁ devā yo bhrāhmaṇa ṛṣabhamājuhōti.*

A hundred yajnas does he perform, no fires of the world ever afflict him, all divinities of the world inspire and bless him and bless that sage who invokes and worships Rshabha in words of the Veda and realises the Divine in the world of his creation.

ब्रा॒ह्म॒णेभ्य॑ ऋ॒षभं॑ द॒त्त्वा वरी॑यः कृ॒णु॒ते मनः॑ ।

पु॒ष्टिं सो अ॒घ्न्यानां॑ स्वे गो॒ष्ठे ऽ व प॒श्यते॑ ॥ १९ ॥

19. *Brāhmaṣebhya ṛṣabhaṁ dattvā varīyaḥ kṛṇute manah. Puṣṭim so aghnyānām sve goṣṭhe'va paśyate.*

That sage who imparts the knowledge of Rshabha to the seekers of Divinity raises his mind and imagination to higher freedom and culture and in his own personality realises the higher quality of his inviolable vision and perceptions.

गा॒वः स॒न्तु प्र॒जाः स॒न्त्वथो॑ अस्तु त॒नूब॒लम् ।

तत्स॒र्व॒मनु॑ मन्यन्तां दे॒वा ऋ॒षभ॑दा॒यिने॑ ॥ २० ॥

20. *Gāvaḥ santu prajāḥ santvatho astu tanūbalam. Tatsarvamanu manyantām devā ṛṣabhadāyine.*

Let there be plenty of lands, cows and higher culture of mind and senses with knowledge, and let there be noble progeny and friends, and the strength of body, mind and soul for the giver of divine knowledge of the Rshabha, and may all Devas bless him with all that which he desires for self-fulfilment.

अ॒यं पि॒पा॒न॒ इन्द्र॒ इ॒द्र॒यिं द॑धातु चे॒त॒नी॒म् । अ॒यं धे॒नुं सु॒दु॒घां
नि॒त्य॒वत्सां॑ व॒शं दु॒हां वि॒प॒श्चितं॑ प॒रो दि॒वः ॥ २१ ॥

21. *Ayam pipāna indra idrayim dadhātu cetanīm.
Ayam dhenum sudughām nityavatsām vaśaṁ
duhām vipāścitaṁ paro divaḥ.*

Let this mighty exuberant Rshabha, omnipotent Indra, bear and bring us honour and wealth of life, and awareness of Divinity. Let it bring us the fertile cow, the holy Word of knowledge abundant in love and nourishment, the ever obliging bliss at our will, the vision and wisdom of Divinity beyond the light of heaven.

पि॒शङ्ग॑रूपो न॒भ॒सो व॑यो॒धा ऐ॒न्द्रः शु॒ष्मो वि॒श्वरू॑पो न
आ॒गन् । आ॒यु॒स्मभ्यं॑ द॒धत्प्र॒जां च॑ रा॒यश्च॑ पो॒षैर्भि॑ नः
स॒च॒ताम् ॥ २२ ॥

22. *Piśaṅgarūpo nabhaśo vayodhā aindraḥ śuṣmo
viśvarūpo na āgan. Āyurasmabhyam dadhat-
prajāṁ ca rāyaśca poṣairabhi naḥ sacatām.*

Mighty Indra of golden glory and universal form all-manifest has come to us, bearing gifts of life and sustained progress from the clouds and oceans of space. May the Lord bearing health and long age, progeny and friends, honour and wealth be with us and bless us with

abundant energy and advancement for the happy life.

उपेहोपपर्चनास्मिन्गोष्ठ उपं पृञ्च नः ।

उपं ऋषभस्य यद्रेत उपेन्द्र तव वीर्यं । २३ ॥

23. *Upehopaparcanaśmingoṣṭha upa pr̥ñca naḥ. Upa ṛṣabhasya yadreta upendra tava vīryam.*

O Lord of abundance at the closest in presence, in this earthly home of our life and spirit, in the midst of this manly madness of noise, pray be close to us in direct awareness. Be close to us with the divine vitality of your generative creativity. Be close to us with the strength and valour of divine omnipotence.

एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरतु वशाँ
अनु । मा नो हसिष्ट जनुषा सुभागा रायश्च पोषैरभि नः
सचध्वम् ॥ २४ ॥

24. *Etam vo yuvānam prati dadhmo atra tena krīḍantīscarata vaśāṇ anu. Mā no hāsiṣṭa januṣā subhāgā rāyaśca poṣairabhi naḥ sacadhvam.*

O children of the earth, people of the human nation, thus do we present before you the power and presence of this divine youthful Rshabha, all abundant lord of life. Joyously play, and enjoy life in the presence of this lord to your complete self-fulfilment. And never by nature in the essence forsake us. Be happy and abundantly fortunate and prosperous, stay with us with honour and wealth, and with health and nourishment, advancing in body, mind and soul. (Also refer to Aitareya Upanishad, 1, 1-3)

Kanda 9/Sukta 5 (The Soul, the Pilgrim)

Panchaudana Aja Devata, Bhrgu Rshi

Aja means that which is unborn, which also implies that which is undying. Aja therefore is that which is unborn, immortal, eternal.

Aja in Vedic language is the Trinity of three: Paramatma, Jivatma and Prakrti (Shvetashvatara Upanishad, 1, 7 and 9). Which one of these three is the Aja in this hymn? 'Panchaudana' clearly points to the Answer.

'Panchaudana' means 'that which eats five kinds of food', i.e., the one that has five varieties of experience. Now, if you have an experience, you also feel the pleasure or the pain of it, which means that the experiencer, the experience and the sufferance (of pleasure or pain) are together. The Aja of this hymn, therefore, is that one of the three which is subject to experience and sufferance.

Of the three, Prakrti is the object of experience, it is not the experiencer. The experiencer is aware of the experience and also of the pleasure or pain of it. Food for example does not have the awareness of its own attribute of taste, only the eater knows by experience whether it is sweet or bitter or, later, whether it is bitter-sweet or sweet-bitter (Gita, 18, 37). Prakrti, therefore, is not the Aja of this hymn. The Aja here is either Paramatma or Jivatma.

So, which one of the two, Paramatma and Jivatma, is the Aja in this hymn?

Paramatma is not the 'Aja' here, because it is

above sufferance. Therefore the one Aja that tastes the sweet as well as the bitter fruit of the tree of existence is the Jivatma as is expressed in Rgveda, 1, 164, 1, and in Atharva-veda 9, 9, 20: There are two birds sitting on the tree of existence. One of them tastes and relishes the fruit, the other just watches. The bird that tastes is the Jivatma. The other that sits on the same tree and watches is Paramatma.

What is Panchaudana, the five kinds of fruit which the Jivatma tastes? The tree is the world of existence consisting of the five elements of Prakrti: Akasha (space), Vayu (wind and electric energy), Agni (light and fire energy), Apah (waters), and Prthivi (earth). The fruit or five kinds of food is the experience of “ Shabda or the music of sound and language from Akasha, Sparsha or the romance of touch from Vayu, Rupa or the romance of form and beauty from Agni, Rasa or the taste of drink and food from Apah, and Gandha or fragrance of perfume from Prthivi. The organs of perception are the senses of hearing, touch, seeing, tasting and smelling with the ear, skin, eye, tongue and the nose.

Aja in ordinary language also means ‘the goat’. But, although the goat has senses and does, by instinct, experience things, yet it is not capable of knowing and, much more, not capable of the consciousness of knowing as the human being is (mantra-1). Therefore Panchaudana Aja is the human soul.

आ न॒द्यै॒तमा र॑भ॒स्व सु॒कृतां लो॒कमपि॑ गच्छतु प्र॒ज्ञान॑न् ।
ती॒र्त्वा तमांसि॑ बहु॒धा म॒हान्त्य॒जो नाक॒मा क्र॑मतां तृती॒यम् ॥ १ ॥

1. *Ā nayaitamā rabhasva sukr̥tām lokamapi
gacchatu prajānan. Tīrtvā tamāṃsi bahudhā
mahāntyajo nākamā kramatām tṛṭiyam.*

O Master, take over this child of nature, in the healthy state of mind and senses, admit him / her to the school of nurture and culture, and with love and affection lead him / her to the second birth of the rational and faithful person of education so that this devotee, knowing clearly and consciously, may rise to the state of holistic knowledge and noble action and, in comprehensive ways of life, having crossed through and over the deep layers of darkness and ignorance, may ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

इन्द्राय भगं परि त्वा नयाम्यस्मिन्यज्ञे यजमानाय सूरिम् ।
ये नो द्विषन्त्यनु तात्रभस्वानागसो यजमानस्य वीराः ॥ २ ॥

2. *Indrāya bhāgam̐ pari tvā nayāmyasminyajñe
yajamānāya sūrim. Ye no dviṣantyanu tānrabha-
svānāgasō yajamānasya vīrāḥ.*

In this yajnic course of education, yoga and Brahmacharya, I guide and conduct you, immortal soul, to the service of Indra, yajamana of the creative world yajna, on the path of your Dharma toward him, the society and the family. Take on and fight out all those weaknesses and enemies which hate and afflict us so that all brave children of the yajamana, those that institute this yajna, be free from sin and evil.

प्र पदोऽ व नेनिग्धि दुश्चरितं यच्चचार शुद्धैः शुफैरा क्रमतां
प्रजानन् । तीर्त्वा तमांसि बहुधा विपश्यन्नजो नाकृमा क्रमतां
तृतीयम् ॥ ३ ॥

3. *Pra pado'va nenigdhi duścāritam yaccacāra śudhaiḥ śaphairā kramatām prajānan. Tīrtvā tamāṁsi bahudhā vipāśyannajo nākamā kramatām trīyam.*

O lord, cleanse the immortal soul, in every aspect, of whatever ill or evil it might have committed so that, knowing well its Dharma of duty and obligations, it may rise by pure and sanctified steps of knowledge and action and, watching all round all-ways with clear vision, cross over the darkness, ignorance and illusion of life, ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

अनु च्छद्य श्यामेन त्वचमेतां विशस्तर्यथापूर्वं^१ सिना माभि
मंस्थाः । माभि द्रुहः परुशः कल्पयेनं तृतीये नाके अधि
वि श्रयैनम् ॥ ४ ॥

4. *Anu cchya śyāmena tvacametām viśastaryathā-parva sinā mābhi maṁsthāḥ. Mābhi druhaḥ paruśaḥ kalpayainam trīye nāke adhi vi śrayainam.*

O destroyer of the veil of darkness, remove the darkness and illusion of this ignorance by the laser beams of radiant light. Be not proud, do not hate nor malign. Develop and strengthen the immortal spirit part by part of the personality, remove the veil shade by shade, and help the spirit rise step by step and abide in the third state, beyond pleasure and pain, of freedom and bliss of Moksha.

ऋचा कुम्भीमध्यग्नौ श्रयाम्या सिञ्चोदकमव धेह्येनम् ।
पर्यर्धन्ताग्निना शमितारः शृतो गच्छतु सुकृतां यत्र लोकः ॥ ५ ॥

5. *Ṛcā kumbhīmadhyagnau śrayāmyā siñcoda-kamava dhehyenam. Paryādhattāgninā śamitāraḥ śrto gacchatu sukṛtām yatra lokāḥ.*

I place the personality of the seeker on the fire of Brahmacharya discipline by the Rks. Pour the waters of purity and sanctity into the personality and character and keep it there in the crucible. O teachers of peace and thought, let it be covered in the light and fire all round so that, perfected to the finish, the person rises and proceeds to the world of the noble souls of knowledge and devout action.

उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरग्निं नाकं तृतीयम् ।
अग्नेरग्निरग्निं सं बभूविथ ज्योतिष्मन्तमभि लोकं जयैतम् ॥ ६ ॥

6. *Utkrāmātaḥ pari cedataptastaptāccaroradhi nākaṁ ṛṭīyam. Agneragniradhi saṁ babhūvi-tha jyotiṣmanta-mabhi lokam jayaitam.*

O spirit immortal, rise, seasoned, unafflicted and perfect at peace, from the fire of discipline, and from the crucible of fire reach up to the third haven of freedom and bliss. There is fire upon fire, light beyond light, so win this highest heaven of light above all the rest.

अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः ।
अजस्तमांस्यप हन्ति दूरमस्मिंल्लोके श्रद्धधानेन दत्तः ॥ ७ ॥

7. *Ajo agnirajamu jyotirāhurajam jīvata brahmaṇe deyamāhuḥ. Ajastamānsyapa hanti dūrama-smimlloke śraddadhānena dattaḥ.*

The immortal soul is the vital immortal fire of life, which immortal, they also call the light, which, all and ever alive, they say, ought to be dedicated to

Supreme Brahma. The immortal soul dispels all darkneses of ignorance and illusion far away when it is dedicated to the Lord Supreme in this world by a man of faith.

पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्यो-
तींषि । ईजानानां सुकृतां प्रेहि मध्यं तृतीये नाके अधि वि
श्रयस्व ॥ ८ ॥

8. *Pañcaudanaḥ pañcadhā vi kramatāmākram-
syamānastrīṇi jyotīṃṣi. Ījānānām sukrātāṃ prehi
madhyam ṛtīye nāke adhi vi śrayasva.*

Let the human in the world of five elements go forward in five ways; with the senses of perception, senses of volition, mind, memory and intelligence. Let him go forward for the realisation of three bright achievements: physical, mental and spiritual lustre, achievement of Dharma, Artha and Kama, knowledge of the creation, sustenance and involution of the worlds through the media of sense observation, super-sensuous experience and discriminative knowledge of Viveka between eternal and temporary.

Let him thus win a place of honour among noble people of yajna on earth, and then rise to the state of Moksha, the third and highest heaven of bliss beyond pleasure, pain and paradisaal joy.

O Aja Panchaudana, rise and be there.

अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽति दुर्गा-
ण्येषः । पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या
तर्पयति ॥ ९ ॥

9. *Ajā roha sukr̥tām yatra lokāḥ śarabho na catto'ti durgānyeśaḥ. Pañcaudano brahmaṇe dīyamānaḥ sa dātāraṁ tṛptyā tarpayāti.*

Hey Aja, immortal soul, rise and reach where noble souls of highest action abide and, like an irresistible lancer on the advance, cross the most formidable hurdles. The immortal soul in top condition of health and experience, dedicated with self-surrender to the Supreme Brahma pleases the generous giver with perfect satisfaction and fully justifies the gift of life, knowledge and enlightenment.

अजस्त्रिनाके त्रिदिवे त्रिपृष्ठे नाकस्य पृष्ठे ददद्वांसं दधाति ।
पञ्चौदनो ब्रह्मणे दीयमानो विश्वरूपा धेनुः कामदुघा-
स्येका ॥ १० ॥

10. *Ajāstrināke tridive tripr̥ṣṭhe nākasya pr̥ṣṭhe dadivāmsaṁ dadhāti. Pañcaudano brahmaṇe dīyamāno viśvarūpā dhenuḥ kāmādughāsyeḥkā.*

Aja, immortal soul, bears itself, self-surrendered, Self established in the essence, and holds on to the divine Giver, in the third, highest, heaven of light, secure in the third, highest, state of stability beyond disturbance and fear of dislodgement, in the third, highest, state of divine bliss. O soul, dedicating yourself to Divinity in the state of five-element existence and five-fold pleasure of experience, you are, in reality, the universal treasure-hold of self-fulfilment, the one unique mother cow for the self.

एतद्धो ज्योतिः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽ जं ददति ।
अजस्तमांस्यप हन्ति दूरमस्मिंल्लोके श्रद्धधानेन दत्तः ॥ ११ ॥

11. *Etadvo jyotiḥ pitarasṛṭīyaṁ pañcaudanaṁ brahmaṇe'jaṁ dadāti. Ajastamāṁsyapa hanti dūramasmimlloke śraddadhānena dattaḥ.*

O Pitaras, parents, teachers, seniors, sustainers of life, it is your gift of the third, highest, light of Vedic knowledge and enlightenment which leads the human soul in the natural state to dedicate itself to Divinity. The immortal soul in its reality, self-dedicated to Divinity by its faith and devotion, dispels all darknesses of ignorance and evil and throws them far out in this life itself.

ईजानानां सुकृतां लोकमीप्सन्पञ्चौदनं ब्रह्मणेऽ जं ददाति ।
स व्या ऽप्तिमभि लोकं जयैतं शिवो इस्मभ्यं प्रतिगृहीतो
अस्तु ॥ १२ ॥

12. *Ījānānāṁ sukṛtāṁ lokamīpsanpañcaudanaṁ brahmaṇe'jaṁ dadāti. Sa vyāptimabhi lokam jayaitaṁ śivo'smabhyaṁ pratigrhīto astu.*

One, who aspires to the state of noble souls of holy action and divine association, dedicates the immortal soul in the existential state to the Supreme Brahma. Such aspirant as you are, O Aja, aspire and win for yourself the rise to that divine state of life, and may you, accepted and loved therein, be good and auspicious for us too as a source of inspiration.

अजो ह्य॑ग्रेरजनिष्ट॑ शोकाद्विप्रो॑ विप्रस्य॑ सहसो॑ विपश्चित् ।
इष्टं॑ पू॒र्तम॑भिपू॒र्तं व॑षट्कृतं॑ तद्दे॒वा ऋ॑तुशः कल्पयन्तु ॥ १३ ॥

13. *Ajo hyagnerajaniṣṭa śokādvipro viprasya sahaso vipaścīt. Iṣṭaṁ pūrtamabhipūrtam vaṣaṭkṛtaṁ taddevā ṛtuśaḥ kalpayantu.*

Aja, the unborn immortal soul, is come into the world of existence by virtue of the light and love of Agni, self-refulgent Supreme Brahma. It is wise and vibrant by virtue of the omnipresent vibrance and omnipotence of Agni. May the Devas, divinities of nature and enlightened nobilities of humanity, help it to grow according to the time and season of its growth and to rise to self-fulfilment in whatever it desires, completes and offers through self-surrender towards whatever it wants to achieve.

अमोतं वासो दद्याद्धिरण्यमपि दक्षिणाम् ।

तथा लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ॥ १४ ॥

14. *Amotaṁ vāso dadyāddhiranyaṁapi dakṣiṇām.*
Tathā lokāntsamāpnoti ye divyā ye ca pāṛthivāḥ.

The aspirant to the state of fulfilment should surrender the warp and woof of his action and also whatever is the golden beauty of his achievement in the world as a gift of gratitude to the Lord Giver, and when he does so, then does he really achieve the states of highest being whether it is here on earth or in the heaven of light and bliss divine.

एतास्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः ।

स्तभान् पृथिवीमुत द्यां नाकस्य पृष्ठेऽधि सप्तारश्मौ ॥ १५ ॥

15. *Etāstvājopa yantu dhārāḥ somyā devīrghṛta-*
prṣṭhā madhuścutaḥ. Stabhāna pṛthivīmuta dyām
nākasya pṛṣṭhe'dhi saptaraśmau.

O Aja, immortal soul, let these streams of divine soma of exhilaration, brilliant, replete with ghrta and honey sweets of bliss, reach you, sustaining yourself

on earth and in the heaven of seven lights of solar divinity on top of the bliss of Supreme Brahma.

अजो ऽस्यज स्वर्गो ऽसि त्वया लोकमङ्गिरसः प्राजानन् ।
तं लोकं पुण्यं प्र ज्ञेषम् ॥ १६ ॥

16. *Ajo'syaja svargo'si tvayā lokamaṅgirasah prājānan. Taṁ lokam puṇyaṁ pra jñeṣam.*

O soul, you are Aja, unborn and undying. O soul immortal, you are svarga, reaching to the heaven of bliss. Through you, the brilliant wise sages, Angirasas, know and reach the heaven of light and bliss. May I too, knowing through the soul, realise and reach that heaven of holiness and bliss of Divinity.

येना सहस्रं वहसि येनाग्ने सर्ववेदसम् ।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे ॥ १७ ॥

17. *Yenā sahasraṁ vahasī yenāgne sarvavedasam. Tenemaṁ yajñam no vaha svardevēṣu gantave.*

O light and fire of yajna and meditation in the state of communion, by that stream of bliss in samadhi through which you set aflow a thousand streams of bliss to the soul, by which you lead the soul's awareness to the lord omniscient, pray sustain this yajna of our communion unto the presence and experience of the divinities and bliss of our choice so that we may reach our goal.

(Reference may be made to Patanjali's Yogasutras, 1, 22-23; 1, 39-41; 3, 49 and 54.)

अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निऋतिं
बाधमानः । तेन लोकान्तसूर्यवतो जयेम ॥ १८ ॥

18. *Ajaḥ pakvaḥ svarge loke dadhāti pañcaudano nir-
ṛtiṁ bādhamānaḥ. Tena lokāntsūryavato jayema.*

Panchaudana Aja, immortal soul in the state of five-fold existence and experience, matured and tempered through the crucibles of meditation and spiritual discipline, dispels sufferance and adversity and wins the goal of its choice. May we too through that discipline win the states of light and bliss bright and blameless as the sun.

यं ब्राह्मणे निद्धे यं च विक्षु या विप्रुष ओदनानामजस्य ।
सर्वं तदग्रे सुकृतस्य लोके जानीतान्नः संगमने पथी-
नाम् ॥ १९ ॥

19. *Yaṁ brāhmaṇe nidadhe yaṁ ca vikṣu yā vipruṣa
odanānāmajasya. Sarvaṁ tadagne sukṛtasya loke
jānītānnaḥ saṁgamane pathīnām.*

Of the immortal soul's powers and potentials, acts and sufferance, in consequence of the divine law of Karma which the Lord has vested in the Brahmana and in the people in general, and of the powers and potentials, acts of freedom and sufferance, and of the food for body, mind and soul that I offer to the Brahmana and the people in general, of all that, O lord of light, Agni, you would know in the land of divine righteousness at the cross-roads of the paths we follow and travel by for ourselves and our destiny.

अजो वा इदमग्रे व्य ऽक्रमत तस्योर इयमभवद् द्यौः पृष्ठम् ।
अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी ॥ २० ॥

20. *Ajo vā idamagre vya-kramata tasyora iyama-
bhavad dyauḥ prṣṭham. Antarikṣaṁ madhyaṁ diśaḥ
pārśve samudrau kukṣī.*

Aja, Eternal Spirit beyond birth and death, was the divine power and presence that first stirred and manifested Itself ahead of this world of existence. This earth became his chest, the heaven and earth, his middle, the quarters of space, his side bounds, and the oceans of earth and space, his great womb of existence.

स॒त्यं च॒र्त च॒ चक्षु॑षी॒ विश्वं स॒त्यं श्र॑द्धा प्रा॒णो वि॒राट् शि॑रः ।
ए॒ष वा अ॒परि॑मितो य॒ज्ञो यद॑जः पञ्चौ॑दनः ॥ २१ ॥

21. *Satyam cartam ca cakṣuṣī viśvaṁ satyam śraddhā prāṇo virāt śiraḥ. Eṣa vā aparimito yajño yadajah pañcaudanaḥ.*

Satyam, constant reality of existence, and Rtam, Law and Scripture of the dynamics of existence, these two were his eyes, the whole truth of existence and faith in that truth, his life breath, the boundless Prakṛti, his head. In other words, this boundless yajna of existential evolution of divine creativity is what the adorable Aja is. It is the Lord Eternal who governs the world of five elements he manifests, projects, withdraws, consumes, projects, eternally.

अ॒परि॑मितमे॒व य॒ज्ञमा॒प्नोत्य॑परि॒मितं लो॒कम॑व रु॒द्धे ।
यो॒ऽज्ञं पञ्चौ॑दनं दक्षि॑णा॒ज्योति॑षं ददा॒ति ॥ २२ ॥

22. *Aparimitameva yajñmāpnotyaparimitaṁ lokamava runddhe. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the person, conditioned by five elements of Prakṛti and five-fold experience and sufferance yet enlightened by divine vision and yajnic spirit of self-sacrifice, that offers the immortal soul to

the Eternal Master attains to the state of unbounded yajna of divine creativity and secures the state of boundless bliss for the soul.

नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत् ।

सर्वमेनं समादायेदमिदं प्र वैशयेत् ॥ २३ ॥

23. *Nāsyāsthīni bhindyānna majjño nirdhayet. Sarvamenam samādāyēdamidaṁ pra veśayet.*

Nothing can break the bones, nothing can drain out the bone marrow, of this person who, having accepted and wholly surrendered to this Divine Presence, sees the same divine presence in every thing that exists.

इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति । इष्टं मह ऊर्ज-
मस्मै दुहे यो ऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ २४ ॥

24. *Idamidamevāsyā rūpaṁ bhavati tenainam saṁ gamayati. Iṣaṁ maha ūrjamaśmai duhe yo 'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

This and that, every thing that is, becomes for him the manifestation of Divinity, a very version of the divine Self. With that, he joins and moves his own self. And the yajnic system of existence distils and gives food, energy and life's grandeur to him who offers the immortal soul of five-fold existence clothed in light and generosity to the Lord Divine for his divine yajna.

पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः कामदुघा
भवन्ति । यो ऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ २५ ॥

25. *Pañca rukmā pañca navāni vastrā pañcāśmai dhenavaḥ kāmādughā bhavanti. Yo 'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Five golden glories of pranic energy, five renewed koshas, vestments of the soul, and five senses, all efficient givers of perception for discriminative judgement, become his holy cows and serve him like universal benefactors when he offers the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

पञ्च रुक्मा ज्योतिरस्मै भवन्ति वर्म वासांसि तन्वे ऽ-
भवन्ति । स्वर्गं लोकमश्नुते यो इजं पञ्चौदनं दक्षिणा-
ज्योतिषं ददाति ॥ २६ ॥

26. *Pañca rukmā jyotirasmai bhavanti varma vāsāṁsi tanve bhavanti. Svargaṁ lokamaśnute yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

All five golden glories of life become his leading lights and five sheaths of the soul become his five-fold armour for body and soul, and he attains the paradisaal bliss of life who surrenders the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

या पूर्वं पतिं वित्त्वाथान्यं विन्दते ऽ परम् ।
पञ्चौदनं च तावजं ददातो न वि योषतः ॥ २७ ॥

27. *Yā pūrvam patim vittvāthānyam vindate'param. Pañcaudanaṁ ca tāvajam dadāto na vi yoṣataḥ.*

The woman who having married her former husband loses him (on death) and remarries and thus takes to the other, second, husband, and the husband and wife both submit their immortal souls clad in new existential identity of conjugality to each other and to the Lord divine, they never separate.

स॒मा॒न॒लो॒को भ॒वति पु॒न॒र्भु॒वाप॒रः प॒तिः ।

यो ३जं पञ्चौद॒नं दक्षि॑णा॒ज्योति॑षं द॒दाति ॥ २८ ॥

28. *Samānaloko bhavati punarbhuvāparaḥ patiḥ.
Yo 'jam pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

The other, second, husband becomes one in life, in the home and in the family with the remarried wife and attains equality of good fortune if he submits his immortal soul of five-fold existence clad in light and generosity to the Lord divine.

अ॒नु॒पूर्व॑व॒त्सां धे॒नु॒र्म॒न॒द्वाह॑मु॒प॒ब॒र्ह॑णम् ।

वा॒सो हिर॑ण्यं द॒त्त्वा ते य॑न्ति दि॒व॒मु॒त्त॒माम् ॥ २९ ॥

29. *Anupūrvavatsāṁ dhenumanad்வāhamupabarhaṇam. Vāso hiraṇyaṁ dattvā te yanti divamuttamām.*

Having given a fertile cow with regular calving, a carrier bull, a full bed with pillow, clothes and gold as ritual gifts, they win grateful appreciation and well-deserved praise.

आ॒त्मानं पि॒तरं पु॒त्रं पौ॒त्रं पि॒ताम॒हम् ।

जा॒यां जनि॑त्रीं मा॒तरं ये प्रि॒यास्ता॑नु॒प॒ह्वये ॥ ३० ॥

30. *Ātmānaṁ pitaraṁ putraṁ pautraṁ pitāmaham.
Jāyāṁ janitrīṁ mātaraṁ ye priyāstānupa hvaye.*

Self-confidence, father, son, grand son, grand father, wife, mother, and all those dear to me and to the home and family, I invite to come and join me.

यो वै नै॒दाघं॑ ना॒म॒र्तु वे॒द । ए॒ष वै नै॒दाघो॑ ना॒म॒र्तु॒र्यद॑जः
पञ्चौ॑दनः । नि॒रे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ द॒हति॑ भ॒व॒त्या॒त्म॒ना । यो ३जं पञ्चौद॒नं दक्षि॑णा॒ज्योति॑षं द॒दाति ॥ ३१ ॥

31. *Yo vai naidāgham nāmartuṁ veda. Eṣa vai naidāgho nāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātrvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the five-fold conditioned immortal that attains to the summer season of life and knows for certain that this is the season of heat and passion, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine totally burns out the power and fortune of his hateful rival and rises in life with self-confidence.

यो वै कुर्वन्तं नामर्तु वेद । कुर्वतीकुर्वतीमेवाप्रियस्य भ्रातृ-
व्यस्य श्रियमा दत्ते । एष वै कुर्वन्नामर्तुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना । योऽजं
पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३२ ॥

32. *Yo vai kurvantam nāmartuṁ veda. Kurvatīmkurvātīmevāpriyasya bhrātrvyasya śriyamā datte. Eṣa vai kurvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātrvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of action and knows for certain that this is the time and season for action, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and good fortune of his hostile rival, in fact burns out and destroys the power

and fortune of the hateful adversary and rises in life by the strength of his soul.

यो वै संयन्तं नामर्तु वेद । संयतीं संयतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते । एष वै संयन्नामर्तुर्यदजः पञ्चौदनः । निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना । योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३३ ॥

33. *Yo vai saṁyantam nāmartum veda. Saṁyatīm-saṁyatīmevāpriyasya bhrātrvyasya śriyamā datte. Eṣa vai saṁyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātrvyasya śriyam dahati bhavatyātmanā. Yo'jam pañcaudanam dakṣiṇājyotiṣam dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of gathering and control and knows for certain that this is the time and season for gathering and control, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and rising good fortune of his hostile rival, in fact burns and destroys the power and fortune of the hateful adversary, and rises in life by the strength of his soul.

यो वै पिन्वन्तं नामर्तु वेद । पिन्वतीं पिन्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते । एष वै पिन्वन्नामर्तुर्यदजः पञ्चौदनः । निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना । योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३४ ॥

34. *Yo vai pinvantam nāmartum veda. Pinvatīmpin-
vatīmevāpriyasya bhrātrvyasya śriyamā datte.
Eṣa vai pinvannāmarturyadajaḥ pañcaudanaḥ.
Nirevāpriyasya bhrātrvyasya śriyam dahati bha-
vatyātmanā. Yo'jam pañcaudanam dakṣiṇājyo-
tiṣam dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named growth, and knows for certain that this is the time and season for growth, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the growing power and good fortune of his hostile rival, in fact burns and destroys the power and fortune of his hateful rival and rises in life by the strength of his soul.

यो वा उद्यन्तं नामर्तुं वेद । उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृ-
व्यस्य श्रियमा दत्ते । एष वा उद्यन्नामर्तुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना । योऽजं
पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३५ ॥

35. *Yo vā udyantam nāmartum veda. Udyatīmu-
dyatīmevāpriyasya bhrātrvyasya śriyamā datte.
Eṣa vā udyannāmarturyadajaḥ pañcaudanaḥ.
Nirevāpriyasya bhrātrvyasya śriyam dahati
bhavatyātmanā. Yo'jam pañcaudanam dakṣiṇā-
jyotiṣam dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named rise and progress, and knows for certain that this is the time and season for the rise and progress, who surrenders his mortal identity of the immortal clad in

light and generosity in dedication to the home, the family and the Lord Divine takes off every step of the rise and progress of his hostile adversary, in fact burns and destroys the power and fortune of the hateful rival and rises in life by the strength of his soul.

यो वा अभिभुवं नामर्तु वेद । अभिभवन्तीमभिभवन्ती-
मेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते । एष वा अभिभूर्नामर्तु-
र्यदजः पञ्चौदनः । निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति
भवत्यात्मना । योऽजं पञ्चौदनं दक्षिणाज्योतिषं
ददाति ॥ ३६ ॥

36. *Yo vā abhibhuvanā nāmartuṁ veda. Abhibhavan-
tīmabhibhavantīmevāpriyasya bhrātrvyasya
śriyamā datte. Eṣa vā abhibhūrnāmarturyadajaḥ
pañcaudanaḥ. Nirevāpriyasya bhrātrvyasya
śriyam dahati bhavatyātmanā. Yo'jaṁ pañcau-
danam dakṣiṇājyotiṣam dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named victory and excellence, and knows for certain that this is the time and season for victory and excellence, who surrenders his mortal identity of the immortal in dedication to the home, the family and the Lord Divine, steals every step of the victory and excellence of his hateful rival, in fact burns and destroys the power and fortune of his hostile adversary and rises in life by the sheer strength of his own soul.

अजं च पचत पञ्च चौदनान् । सर्वा दिशः संमनसः सन्धीचीः
सान्तर्देशाः प्रति गृह्णन्तु त एतम् ॥ ३७ ॥

37. *Ajaṁ ca pacata pañca caudanān. Sarvā diśaḥ saṁmanasaḥ sadhrīcīḥ sāntardeśāḥ prati grhṇantu ta etam.*

O saints and sages, men and women, develop, season and perfect the immortal soul in its five-fold mortal condition. Strengthen, season and perfect the five-fold food for the body, mind and soul. O Lord, let all quarters of space together with their interspaces receive and approve it for you and return it to you with gratitude.

तास्ते' रक्षन्तु तव तुभ्यमेतं ताभ्य आज्यं हविरिदं
जुहोमि ॥ ३८ ॥

38. *Tāste rakṣantu tava tubhyametaṁ tābhya ājyam haviridaṁ juhomi.*

O Lord, may those quarters of space, interspaces and the divine and human powers therein protect and promote this immortal soul in the mortal state. It is yours, it is for you, it is for them, the spaces, the divinities, and humanity. I offer this soul as the holy material of oblation dedicated to your service and all these.

Kanda 9/Sukta 6 (Atithi Yajna: Hospitality)

Atithi, Brahma, Vidya Devata, Brahma Rshi

This sukta is a celebration of hospitality to Atithis, chance visitors, who happen to come to the household during their holy rounds. This hospitality is called Atithi Yajna prescribed as a sacred duty in the Vedic tradition.

Atithi Yajna is one of the five sacred duties to

be performed by a house holder: Brahma yajna (Prayer), Deva yajna (agnihotra), Pitryajna (service to parents and other seniors), Atithiyajna (hospitality to visitors), and Balivaishvadeva yajna (feeding birds and animals).

Atithi yajna as described in detail in this sukta is so sacred that it is a microcosmic version of the macrocosmic yajna which, in the Vedic tradition, the universe is. Brahma, Lord Supreme, is the performer of the macrocosmic yajna, and Brahma also is the supreme deity for which the yajna is performed. By analogy, in Atithi yajna, both the host and the guest are human versions of Brahma, one the performer, the other, the beneficiary.

The sukta has 62 mantras divided over six parts. The part is called 'Paryaya'.

Paryaya 1

यो विद्याद् ब्रह्म प्रत्यक्षं परूंषि यस्य संभारा ऋचो
यस्यानूक्यम् ॥ १ ॥

1. *Yo vidyād brahma pratyakṣam parūṁṣi yasya sambhārā ṛco yasyānūkyam.*

One who would know Brahma first hand by direct experience may know that Brahma is that Supreme Purusha, Ultimate living Reality, which as a 'Person' is constituted of the entire structure of existence and its knowledge: whose spine is the Rks.

सामानि यस्य लोमानि यजुर्हृदयमुच्यते परिस्तरण-
मिद्धविः ॥ २ ॥

2. *Sāmāni yasya lomāni yajurhṛdayamucyate paristaranaṁiddhaviḥ.*

Whose hair is the Samans, whose heart is called the Yajus, and whose cover-manifest is the form and function of the dynamics of universal yajna.

यद्वा अतिथिपतिरतिथीन्प्रतिपश्यति देवयजनं प्रेक्षते ॥ ३ ॥

3. *Yadvā atithipatiratithīnpratipaśyati devayajanam prekṣate.*

And know: If the house holder as the host sees the Atithis, holy visitors, he sees an occasion for a personal performance of yajna in the service of Divinity.

यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः प्रणयति ॥ ४ ॥

4. *Yadabhivadati dīkṣāmupaiti yadudakam yācatyapaḥ praṇayati.*

When he welcomes the guest, he receives Diksha, initiation into a holy commitment. When he asks if he could offer water and brings up water for the guest:

या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥ ५ ॥

5. *Yā eva yajña āpaḥ praṇīyante tā eva tāḥ.*

The water he brings is water for yajna, and the water is as sacred as water consecrated by Divinity.

यत्तर्पणमाहरन्ति य एवाग्नीषोमीयः पशुर्बध्यते स एव सः ॥ ६ ॥

6. *Yattarpaṇamāharanti ya evāgnīṣomīyaḥ paśurbadyate sa eva saḥ.*

When members of the host family bring refreshments for the guest, the refreshments are like oblations for Agni and Soma in yajna whereby the guest is identified with the very soul of yajna with the

yajamana committed in entirety.

यदावस॒थान्क॒ल्पय॑न्ति सदोहवि॒र्धानान्ये॒व तत्क॒ल्प-
यन्ति ॥ ७ ॥

7. *Yadāvasathānkālpayanti sadohavirdhānānyeva tatkalpayanti.*

When they arrange for his rest and comforts they arrange for the place of yajna and other preparations for it.

यदु॑पस्तृ॒णन्ति ब॒र्हिरे॒व तत् ॥ ८ ॥

8. *Yadupastrṇanti barhireva tat.*

When they provide for the bed, that is like spreading the holy grass on the vedi.

यदु॑परि॒शय॒नमा॒हरन्ति॑ स्व॒र्गमे॒व तेन॑ लो॒कमव॑ रु॒न्दहे ॥ ९ ॥

9. *Yadupariśayanamāharanti svargameva tena lokamava runddhe.*

When they elevate the bed, they raise themselves to higher bliss of divine nature.

यत्क॑शि॒पूप॒बर्ह॑णमा॒हरन्ति॑ परि॒धय॑ ए॒व ते ॥ १० ॥

10. *Yatkaśipūpabarhaṇamāharanti paridhaya eva te.*

When they bring the mat, pillow and covering, these are the boundary sticks of the yajna fire.

यदा॑ञ्जनाभ्यञ्ज॒नमा॒हर॑न्त्याज्य॒मे॒व तत् ॥ ११ ॥

11. *Yadāñjanābhyañjanamāharantyājyameva tat.*

When they bring creams and ointments, these are like ghrta for the yajna.

यत्पुरा परिवेषात्खादमाहरन्ति पुरोडाशावेव तौ ॥ १२ ॥

12. *Yatpurā pariveṣātkhādamāharanti puroḍāśāveva tau.*

When they bring the appetizers before dinner, that is like soma juice for yajna.

यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति ॥ १३ ॥

13. *Yadaśanakṛtaṁ hvayanti haviṣkṛtameva taddhvayanti.*

When they call upon the cook and for service, it is as if they call for the bearers of havi for yajna.

ये व्रीहयो यवा निरुप्यन्तेऽशव एव ते ॥ १४ ॥

14. *Ye vrīhayo yavā nirupyantem'śava eva te.*

When rice and barley are selected and offered to the guest, it is like the filaments of soma for the yajna.

यान्युलूखलमुसलानि ग्रावाण एव ते ॥ १५ ॥

15. *Yānyulūkhalamusalāni grāvāṇa eva te.*

Things like mortar and pestle used in the preparation of food for the guest are like the soma stones in the preparation of soma juice for yajna.

शूर्पं पवित्रं तुषा ऋजीषाभिषवणीरापः ॥ १६ ॥

16. *Śūrpaṁ pavitraṁ tuṣā ṛjīṣābhiṣavaṇīrāpaḥ.*

The sieve is soma strainer, the chaff is soma pomace, and liquids are pressing gear.

स्रुग्दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो वायव्या नि
पात्राणीयमेव कृष्णाजिनम् ॥ १७ ॥

17. *Srugdarvirnekṣaṇamāyavanam̐ droṇakalaśāḥ
kumbhyo vāyavyāni pātrāṇīyameva kṛṣṇājinam.*

The ladle is the ghrta-ladle for oblation, the fork is the stirring prong, the jars are soma vessels, utensils are like soma cups, this earth is like the black antelope hide for a seat.

Paryaya 2

यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्या ऽणि
प्रेक्षत इदं भूया ३ इदा ३मिति ॥ १ ॥

1. *Yajamānabrāhmaṇam̐ vā etadatithipatiḥ kurute
yadāhāryāni prekṣata idam̐ bhūyā' idā' miti.*

When the host takes stock of things to be offered to the guest and assesses whether this is good enough or this, he does for himself the same job in Atithi yajna as the Brahmana does for the yajamana for the planning and performance of a yajna in the service of Divinity.

यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥ २ ॥

2. *Yadāha bhūya uddhareti prāṇameva tena varṣī-
yāmsam̐ kurute.*

When he says: 'Take up more, again, and offer it to the guest', by doing so he raises his life and energy higher and higher.

उप हरति हवींष्या सादयति ॥ ३ ॥

3. *Upa harati havīmṣyā sādayati.*

When he takes up this more and brings it to the guest, it is as if he takes more of fragrant materials for the yajna, seats himself on the vedi and offers the

oblation to Agni.

तेषामासन्नानामतिथिरात्मज्जुहोति ॥ ४ ॥

4. *Teṣāmāsannānāmatithirātmañjuhoti.*

Of these holy materials and delicacies brought up to him, the guest partakes unto himself as if he offers these to the divine spirit of yajna:

स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥ ५ ॥

5. *Srucā hastena prāṇe yūpe srukkāreṇa vaṣaṭakāreṇa.*

With his hand as ladle, the guest offers food into his pranic vitality, it is as on the stake ring of yajna, as he chews and swallows the food, it is like uttering the holy formula of Vashatkara for the offering.

एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति
यदतिथयः ॥ ६ ॥

6. *Ete vai priyāścāpriyāścartvijah svargaṁ lokam gamayanti yadatithayah.*

It is these, the holy guests, high priests of Atithi yajna, whether dear favourites or otherwise indifferent, that lead the performing yajamana to the state of bliss and freedom of Moksha.

स य एवं विद्वान्न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न
मीमांसितस्य न मीमांसमानस्य ॥ ७ ॥

7. *Sa ya evaṁ vidvānna dviṣannaśnīyānna dviṣato'nnamaśnīyānna mīmāṁsitasya na mīmāṁsamānasya.*

Thus should the man of knowledge, the guest

who is free from hate and anger, accept the hospitality of the house holder. He should not accept the hospitality of the man of hate and anger, nor of the man of dubious character, nor of the man of doubt and suspicion.

सर्वो वा एष जग्धपाप्मा यस्यान्नमश्नन्ति ॥ ८ ॥

8. *Sarvo vā eṣa jagdhapāpmā yasyānnamaśnanti.*

All those hosts whose hospitality the holy guests accept and eat their food have their sins destroyed (by virtue of the Atithi yajna).

सर्वो वा एषोऽजग्धपाप्मा यस्यान्नं नाश्नन्ति ॥ ९ ॥

9. *Sarvo vā eṣo 'jagdhapāpmā yasyānnam nāśnanti.*

All those whose hospitality the holy guests do not accept and do not eat their food have their sins intact and active (by virtue of their hospitality having been rejected).

**सर्वदा वा एष युक्तग्रावार्द्रपवित्रो वितताध्वर् आहृतयज्ञ-
क्रतुर्य उपहरति ॥ १० ॥**

10. *Sarvadā vā eṣa yuktagrāvārdrapavitro vitatādhvara āhṛtayajñakraturya upaharati.*

He that always offers hospitality to the guests, has his grinders ready, his filters wet, and his yajna ever extended with love, faith and hospitality without hate, anger and violence remains sinless.

प्राजापत्यो वा एतस्य यज्ञो विततो य उपहरति ॥ ११ ॥

11. *Prājāpatyo vā etasya yajño vitato ya upaharati.*

He that offers food to the guests has his yajna of hospitality generously extended in faith for Prajapati

by the grace of Prajapati.

प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥

12. *Prajāpatervā eṣa vikramānanuvikramate ya upaharati.*

Bravely generous is he, and he follows the universal generosity of Prajapati, who offers food to the guests (with love and faith without hate, anger and violence.

योऽतिथीनां स आहवनीयो यो वेश्मन्नि स गार्हपत्यो यस्मिन्पचन्ति स दक्षिणाग्निः ॥ १३ ॥

13. *Yo'tithīnām sa āhavanīyo yo veśmani sa gārhapatyo yasminpacanti sa dakṣiṇāgniḥ.*

For the host who performs Atithi yajna with the offer of food and hospitality to the guest: The 'fire' of the guest's hunger is Ahavaniya Agni into which the oblation of food is made; the warmth of hospitality in the home with which the offer of rest and comfort is made to the guest is Garhapatya Agni which is always kept alive; and the fire of the hearth on which the hosts cook food for the guest is Dakshinagni, the fire of holy generosity.

Paryaya 3

इष्टं च वा एष पूतं च गृहाणामश्नाति यः पूर्वोऽतिथे-
रश्नाति ॥ १ ॥

1. *Iṣṭam ca vā eṣa pūrtam ca grhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten

devours the merit and piety of all his Ishta and Purтта acts, i.e., he devours the merit of his obligatory acts of prayer and yajna, and particular acts performed for worldly purposes.

पर्यश्च वा एष रसं च गृहाणामश्नाति यः पूर्वोऽतिथे-
रश्नाति ॥ २ ॥

2. *Payaśca vā eṣa rasam ca gṛhāṇāmaśnāti yaḥ pūrvo' titheraśnāti.*

The host that eats before the guest has eaten destroys the pleasure and decency of all his milky and juicy delicacies.

ऊर्जां च वा एष स्फूर्तिं च गृहाणामश्नाति यः पूर्वोऽतिथे-
रश्नाति ॥ ३ ॥

3. *Ūrajām ca vā eṣa sphātim ca gṛhāṇāmaśnāti yaḥ pūrvo' titheraśnāti.*

The host that eats before the guest has eaten negates the energy and prosperity of the house.

प्रजां च वा एष पशूंश्च गृहाणामश्नाति यः पूर्वोऽतिथे-
रश्नाति ॥ ४ ॥

4. *Prajām ca vā eṣa paśūṁśca gṛhāṇāmaśnāti yaḥ pūrvo' titheraśnāti.*

The host that eats before the guest has eaten devours the wealth of his people and property of the home.

कीर्तिं च वा एष यशश्च गृहाणामश्नाति यः पूर्वोऽतिथे-
रश्नाति ॥ ५ ॥

5. *Kīrtim ca vā eṣa yaśaśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten demeans the honour and reputation of the house.

श्रियं च वा एष संविदं च गृहाणामश्नाति यः पूर्वोऽ तिथे-
रश्नाति ॥ ६ ॥

6. *Śriyaṁ ca vā eṣa saṁvidam ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten violates the grace and culture of the family.

एष वा अतिथिर्यच्छ्रोत्रियस्तस्मात्पूर्वो नाश्नीयात् ॥ ७ ॥

7. *Eṣa vā atithiryacchrotriyastasmātpūrvo nāśnīyāt.*

The guest being a man of knowledge, culture and enlightenment, the host must not eat before him.

अशितावत्यतिथावशनीयाद्यज्ञस्य सात्मत्वाय ।
यज्ञस्याविच्छेदाय तद्व्रतम् ॥ ८ ॥

8. *Aśitāvatyatithāvaśnīyādyajñasya sātmavāya. Yajñasyāvicchedāya tadvratam.*

For soulful performance of the yajna to its completion in the essential spirit and for the continuance of the family's yajnic tradition without break, the host should eat only after the holy guest has been served to his satisfaction. This is the law.

एतद्वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव
नाश्नीयात् ॥ ९ ॥

9. *Etadvā u svādīyo yadadhigavaṁ kṣīraṁ vā māṁsaṁ vā tadeva nāśnīyāt.*

Whether it is something delicious, a cow product, milk or curd or cheese, that also the host must not eat before the guest has eaten.

Paryaya 4

स य एवं विद्वान्क्षीरमुपसिच्योपहरति ॥ १ ॥

1. *Sa ya evaṁ vidvāṅkṣīramupasicyopaharati.*

The host, knowing thus the law and tradition, who pours milk, sprinkles it with delicacies, and offers it to the learned guest...

यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुद्धे तावदेनेनाव रुद्धे ॥ २ ॥

2. *Yāvadagniṣṭomenēṣṭvā susamṛddhenāva-runddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Agnishtoma yajna.

स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥ ३ ॥

3. *Sa ya evaṁ vidvāntsarpirupasicyopaharati.*

The host, knowing thus the law and tradition, who takes up ghrta preparations, sprinkles these with delicacies, and offers to the learned guest...

यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुद्धे तावदेनेनाव रुद्धे ॥ ४ ॥

4. *Yāvadatirātreṇēṣṭvā susamṛddhenāvarunddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Atiratra yajna.

स य एवं विद्वान्मधूपसिच्योपहरति ॥ ५ ॥

5. *Sa ya evaṁ vidvānmadhūpasicyopaharati.*

The host, knowing thus the law and tradition, who takes honey sprinkled with delicacies and offers it to the learned guest...

यावत्सत्रसद्येनेष्ट्वा सुसमृद्धेनावरुन्दे तावदेनेनाव रुन्दे ॥ ६ ॥

6. *Yāvatsatrasadyeneṣṭvā susamṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Sattrasadya session of yajna.

स य एवं विद्वान्मांसमुपसिच्योपहरति ॥ ७ ॥

7. *Sa ya evaṁ vidvānmāṁsamupasicyopaharati.*

The host, knowing thus the law and tradition, who takes curds and cheese sprinkled with delicacies and offers these to the learned guest...

यावद् द्वादशाहेनेष्ट्वा सुसमृद्धेनावरुन्दे तावदेनेनाव रुन्दे ॥ ८ ॥

8. *Yāvad dvādaśāheneṣṭvā susamṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Dvadashaha, twelve day session of yajna.

स य एवं विद्वानुदकमुपसिच्योपहरति ॥ ९ ॥

9. *Sa ya evaṁ vidvānudadakamupasicyopaharati.*

The host, knowing thus the law and tradition, who offers only water, having purified and sanctified

it, to the learned guest...

प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति
य एवं विद्वानुदकमुपसिच्योपहरति ॥ १० ॥

10. *Prajānām prajananāya gacchati pratiṣṭhām
priyaḥ prajānām bhavati ya evaṁ vidvānuda-
kamupasicyopaharati.*

Rises to the honoured position of being the father of a great family and becomes a dear favourite of his people around. Thus fares the man of hospitality who offers water, clean and sanctified, to a learned Atithi.

Paryaya 5

For the host and the household that knows the law, tradition, rules and manners of Atithi yajna in honour of the learned guests, nature sings songs of celebration.

This part of the sukta uses musical terms of Sama songs: Hinkara, Prastava, Udgitha, Pratihara and Nidhana. (Refer to Chhandogya Upanishad, 2, 1-7)

तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥ १ ॥

1. *Tasmā uṣā hinkṛṇoti savitā pra stauti.*

For the host that knows and follows the laws and etiquette of Atithi yajna, the Dawn sings the Hinkara, melody of refreshment and awakening into light. Savita, the sun, sings the Prastava, rising song of progress.

बृहस्पतिरूर्जयोद्गायति त्वष्टा पुष्ट्या प्रति हरति विश्वे
देवा निधनम् ॥ २ ॥

2. *Brhaspatirūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam.*

Brhaspati sings the exciting Udgitha, rousing song of victory, Tvashta, the maker, sings the Pratihara with the music of peace and growth, and Vishvedevas sing the Nidhana, song of success and fulfilment.

निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ३ ॥

3. *Nidhanam bhūtyāḥ prajāyāḥ paśūnām bhavati ya evam veda.*

Thus the host that knows and follows the discipline of Atithi yajna acquires plenty of prosperity, family and friends, and the wealth of cattle.

तस्मा उद्यन्तसूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥ ४ ॥

4. *Tasmā udyantsūryo hinkṛṇoti saṅgavaḥ pra stauti.*

For the host who knows the law and discipline of Atithi yajna, the rising sun sings the Hinkara, and with the radiance of the rays it sings the Prastava, song of rising excitement.

मध्यन्दिन उदायत्यपराह्णः प्रति हरत्यस्तंयन्निधनम् ।

निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ५ ॥

5. *Madhyandina udgāyatyaparāhṇaḥ prati haratyastamyanidhanam. Nidhanam bhūtyāḥ prajāyāḥ paśūnām bhavati ya evam veda.*

The sun on the zenith at mid-day sings the Udgitha, in the afternoon it sings the Pratihara, and, as it proceeds to the evening for setting, it sings the

Nidhana, song of completion and fulfilment. Thus does the host that knows the etiquette of Atithi yajna acquire plenty of prosperity, family and friends, and the wealth of cattle.

तस्मा॑ अ॒भ्रो भव॑न्हिङ्कृ॒णोति स्त॒नय॑न्प्र स्तौ॑ति ॥ ६ ॥

6. *Tasmā abhro bhavanhinkṛṇoti stanayanpra stauti.*

For the host who knows, the cloud, being heavy with vapour, sings the Hinkara. Thundering, it sings the Prastava.

विद्योत॑मानः॒ प्रति॑ हरति॒ वर्ष॑न्नुद्गायत्युद्गृह्णन्निध॑नम् ।

निध॑नं भूत्याः॒ प्रजायाः॑ पशूनां॒ भवति॑ य एवं वेद॑ ॥ ७ ॥

7. *Vidyotamānaḥ prati harati varṣannudgāyatyudgrhṇannidhanam. Nidhanam bhūtyāḥ prajāyāḥ paśūnām bhavati ya evaṁ veda.*

While raining in showers, it sings the Udgitha. Flashing with lightning, it sings the Pratihara. And when it rises and floats away after rain, it sings the Nidhana. Thus does the host that knows this and the law and etiquette of holy hospitality acquire plenty of prosperity, family and friends, and the wealth of cattle.

अति॑थीन्प्रति॒ पश्यति॑ हिङ्कृ॒णोत्य॒भि वदति॑ प्र स्तौ॑त्युद॒कं
याच॑त्युद्गायति ॥ ८ ॥

8. *Athithīnprati paśyati hinkṛṇotyabhi vadati pra stautyudakam yācatyudgāyati.*

When the host beholds the guest, he feels happy and expresses his joy with Hinkara. When he greets him, he appreciates the visit with the expression of Prastava as he offers the hospitality. When he requests him what

he would like to have, he expresses his joy as if he sings the Udgitha.

उप हरति प्रति हरत्युच्छिष्टं निधनम् ॥ ९ ॥

9. *Upa harati prati haratyucchiṣṭam nidhanam.*

When he brings and offers water so that the guest feels fresh, that is like singing the Pratihara. And when the guest has accepted that part of hospitality with more than satisfaction, the surplus is Nidhana, close and fulfilment of the hospitality then.

निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ १० ॥

10. *Nidhanam bhūtyāḥ prajāyāḥ paśūnām bhavati ya evaṁ veda.*

Thus does the host who knows the rules and manners of hospitality win satisfaction and fulfilment and acquire plenty of prosperity, family and friends, and abundance of cattle and other property.

Paryaya 6

यत्क्षत्तारं ह्वयत्या श्रावयत्येव तत् ॥ १ ॥

1. *Yatkṣattāraṁ hvayatyā śrāvayatyeva tat.*

When the host calls upon the cook, it is the Adhvaryu calling upon the Agnidh to the yajna.

यत्प्रतिशृणोति प्रत्याश्रावयत्येव तत् ॥ २ ॥

2. *Yatpratiṣṛṇoti pratyāśrāvayatyeva tat.*

When the cook hears and responds, it is the Agnidh responding to the Adhvaryu.

यत्परिवेष्टारः पात्रहस्ताः पूर्वे चापरे च प्रपद्यन्ते चमसा-
ध्वर्यव एव ते ॥ ३ ॥

3. *Yatpariveṣṭāraḥ pātrahastāḥ pūrve cāpare ca prapadyante camasādhvaryava eva te.*

When the servers with serving trays in hand come, one and all, they are yajna participants holding yajnic ladles in hand.

तेषां न कश्चनाहोता ॥ ४ ॥

4. *Teṣāṁ na kaścanāhotā.*

Of them, none is a no-participant in yajna.

यद्वा अतिथिपतिरतिथीन्परिविष्य गृहानुपोदैत्यवभृथमेव
तदुपावैति ॥ ५ ॥

5. *Yadvā atithipatirathithīnpariviṣya gṛhānupodai-
tyavabhṛthameva tadupāvaiti.*

When the chief host, having served the guests, goes back to his quarters, he goes to the Avabhritha ablutions after completion of the yajna.

यत्सभागयति दक्षिणाः सभागयति यदनुतिष्ठत उदवस्यत्येव
तत् ॥ ६ ॥

6. *Yatsabhāgayati dakṣiṇāḥ sabhāgayati yadanu-
tiṣṭhata udavasyatyeva tat.*

When he distributes, he offers Dakshina to the priests. When he follows them to see them off and say good-bye, that is completion of the yajna.

स उपहूतः पृथिव्यां भक्षयत्युपहूतस्तस्मिन्यत्पृथिव्यां
विश्वरूपम् ॥ ७ ॥

1. *Sa upahūtaḥ pṛthivyām bhakṣayatyupahūtastasminyatpṛthivyām viśvarūpam.*

The host that knows the rules and traditions of the etiquette of yajnic hospitality to be extended to the holy guests, when invited anywhere on earth, enjoys all that variety on earth which the invited guest enjoyed in that Atithi yajna in that home.

स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन्यदन्तरिक्षे
विश्वरूपम् ॥ ८ ॥

8. *Sa upahūto'ntarikṣe bhakṣayatyupahūtastasminyadantarikṣe viśvarūpam.*

The host, invited to the middle regions, enjoys all that variety in the middle regions which the invited guest enjoyed in that Atithi yajna in that home.

स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन्यद्विवि विश्व-
रूपम् ॥ ९ ॥

9. *Sa upahūto divi bhakṣayatyupahūtastasminyaddivi viśvarūpam.*

The host invited to the heavenly regions enjoys all that variety in heaven which the invited guest enjoyed in that yajna.

स उपहूतो देवेषु भक्षयत्युपहूतस्तस्मिन्यद्देवेषु विश्व-
रूपम् ॥ १० ॥

10. *Sa upahūto deveṣu bhakṣayatyupahūtastasminyaddeveṣu viśvarūpam.*

The host invited among divinities enjoys all that variety among divinities which the invited guest enjoyed

in that yajna.

स उपहूतो लोकेषु भक्षयत्युपहूतस्तस्मिन्यल्लोकेषु विश्व-
रूपम् ॥ ११ ॥

11. *Sa upahūto lokeṣu bhakṣayatyupahūtastasminya-
llokeṣu viśvarūpam.*

The host invited among different worlds enjoys all that variety in the worlds which the invited guest enjoyed in that yajna.

स उपहूत उपहूतः ॥ १२ ॥

12. *Sa upahūta upahūtaḥ.*

He is invited, invited again and again as the guest was.

आप्नोतीमं लोकमाप्नोत्यमुम् ॥ १३ ॥

13. *Āpnotīmaṁ lokamāpnotyamum.*

Invited, he is fulfilled in this world and in that other.

ज्योतिष्मतो लोकाञ्जयति य एवं वेद ॥ १४ ॥

14. *Jyotiṣmato lokāñjayati ya evaṁ veda.*

He that knows thus. wins the worlds of light.

Kanda 9/Sukta 7 (Cow: the Cosmic Metaphor)

Gau Devata, Brahma Rshi

In this Sukta the universe is described as a cow in the metaphorical sense, Cosmic Organism as it is.

प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः शिरो अग्रिल्लाटं यमः
कृकाटम् ॥ १ ॥

1. *Prajāpatiśca parameṣṭhī ca śṛṅge indraḥ śiro agnirlalātaṁ yamaḥ kṛkātaṁ.*

Prajapati, the Divine Power that sustains the forms of life, and Parameshthi, the Supreme Presiding Presence, these are the two horns of the Cow, that is, of the universe. Indra, Omnipotence, is the head, Agni, cosmic fire energy, is the forehead, and Yama, the Law, is the neck joint of brain and the body.

सोमो राजा मस्तिष्को द्यौरुत्तरहनुः पृथिव्य ऽ धरहनुः ॥ २ ॥

2. *Somo rājā mastiṣko dyaruttarahanuḥ pṛthivya dharahanuḥ.*

Soma Raja, ruling bright joyous vitality, is the brain, the region of light, the upper jaw, the earth, the lower jaw.

विद्युज्जिह्वा मरुतो दन्ता रेवतीर्ग्रीवाः कृत्तिका स्कन्धा घर्मो वहः ॥ ३ ॥

3. *Vidyujjihvā maruto dantā revatīrgrīvāḥ kṛttikā skandhā gharma vahaḥ.*

Lightning is the tongue, Maruts, winds, are the teeth, Revati, the star, is the neck, Krttikas are the shoulder, and Gharma, heat and light energy, the withers.

विश्वं वायुः स्वर्गो लोकः कृष्णद्रं विधरणी निवेष्ट्यः ॥ ४ ॥

4. *Viśvaṁ vāyuḥ svargo lokāḥ kṛṣṇadraṁ vidharaṇī niveṣyaḥ.*

The world of existence is the life breath, greenery of life is paradisaal bliss, cosmic balance is the resting place at the centre.

श्येनः क्रोडोऽन्तरिक्षं पाजस्यं॑ बृहस्पतिः ककुद् बृहतीः
कीकसाः ॥ ५ ॥

5. *Śyenaḥ kroḍontarikṣaṁ pājasyaṁ brhaspatiḥ
kakud brhatīḥ kīkasāḥ.*

Cosmic dynamics is the bosom, firmament is the belly, Brhaspati is the hump, expansiveness is the vertebrae of the spine.

देवानां पत्नीः पृष्टय उपसदः पशवः ॥ ६ ॥

6. *Devānām patnīḥ pṛṣṭaya upasadaḥ parśavaḥ.*

The powers that sustain the forces of nature are ribs of the back, planets are ribs of the chest.

मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा च दोषणी महादेवो
बाहू ॥ ७ ॥

7. *Mitraśca varuṇaścāṁsau tvaṣṭā cāryamā ca
doṣaṇī mahādevo bāhū.*

Mitra and Varuna, sun and moon, are shoulder blades, Tvashta and Aryama, making and guiding powers, are upper arms, Mahadeva, supreme power of divinities of nature, is the twin motive forces of the universe.

इन्द्राणी भसद्वायुः पुच्छं पवमानो बालाः ॥ ८ ॥

8. *Indrāṇī bhasadvāyuḥ pucchaṁ pavamāno bālāḥ.*

Indrani, energy, is the hips, wind is the tail, waves and currents are the hair.

ब्रह्म च क्षत्रं च श्रोणी बलमूरु ॥ ९ ॥

9. *Brahma ca kṣatraṁ ca śroṇī balamūrū.*

Brahma and Kshatra, intelligence and order, are the loins, strength is the thighs.

धा॒ता च॑ सवि॒ता चा॑ष्ठीव॒न्तौ जङ्घा॑ गन्ध॒र्वा अ॑प्सर॒सः
कु॒ष्ठिका॑ अ॒दितिः॑ श॒फाः ॥ १० ॥

10. *Dhātā ca savitā cāṣṭhīvantau jaṅghā gandharvā apsarasaḥ kuṣṭhikā aditiḥ śaphāḥ.*

Dhata and Savita, sun and gravitation, are the knees, magnetic forces are the shanks, rays are dew-claws, the earth is the hoofs.

चे॒तो हृ॒दयं॑ यकृ॒न्मे॒धा व्र॑तं पु॒री॒तत् ॥ ११ ॥

11. *Ceto hr̥dayam yakṛnmedhā vrataṁ purītat.*

Memory and mind is the heartcore, assimilative power is the liver, rule and fast is the intestines.

क्षु॒त्कु॒क्षिरि॑रा वनि॒ष्ठुः पर्व॑ताः प्ला॒शयः॑ ॥ १२ ॥

12. *Kṣutkukṣirirā vaniṣṭhuḥ parvatāḥ plāśayaḥ.*

Hunger is the assimilative power of digestion, food is the colon, mountains are the muscles.

क्रो॒धो वृ॒क्कौ म॒न्युरा॑ण्डौ प्र॒जा शे॑पः ॥ १३ ॥

13. *Krodho vṛkkau manyurāṇḍau prajā śepaḥ.*

Anger is the kidneys, passion is the scrotum, children are the creative urge.

न॒दी सू॒त्री व॒र्षस्य॑ पत॒य स्तना॑ स्तनयि॒त्प॒रु॒धः ॥ १४ ॥

14. *Nadī sūtrī varṣasya pataya stanā stanayitnu-rūdhah.*

Streams are the umbilical cord, clouds of rain

are breasts, thunder is the udders.

वि॒श्वव्य॑चा॒श्चर्मो॑ष॒धयो॒ लोमा॑नि॒ नक्ष॑त्राणि रू॒पम् ॥ १५ ॥

15. *Viśvavyacāścarmauṣadhayo lomāni nakṣatrāṇi rūpam.*

World covering space is the skin, herbs and trees are hair, clusters of stars are the form.

दे॒वज॒ना गु॒दा॑ म॒नुष्या॑ ऽ आ॒न्त्रा॑ण्य॒त्रा उ॒दर॑म् ॥ १६ ॥

16. *Devajanā gudā manuṣyā āntrāṇyatrā udaram.*

Serpents and demons are rectal muscles, humans are intestines, eaters are the stomach.

रक्षा॑ंसि लोहि॑तमि॒तरज॒ना ऊ॒र्ब॑ध्यम् ॥ १७ ॥

17. *Rakṣāṃsi lohitaṃ mitarajanā ūbadhyam.*

Ogres are the blood, the rest of people are the dung.

अ॒भ्रं पी॒बो म॒ज्जा नि॒धन॑म् ॥ १८ ॥

18. *Abhraṃ pībo majjā nidhanam.*

Heavy clouds are obesity, settlement is marrow.

अ॒ग्निरासी॑न् उ॒त्थि॑तोऽ शि॒वना॑ ॥ १९ ॥

19. *Agnirāsīna utthito'svinā.*

Sitting, it is Agni, up and doing, it is Ashvins.

इन्द्रः॑ प्रा॒ङ् तिष्ठ॑न्दि॒क्षिणा॑ तिष्ठ॑न्त्य॒मः ॥ २० ॥

20. *Indraḥ prāṇ tiṣṭhandakṣiṇā tiṣṭhanyamaḥ.*

Abiding eastwards, it is Indra, abiding southwards, it is Yama.

प्र॒त्यङ् तिष्ठ॑न्धा॒तोद॒ङ् तिष्ठ॑न्त्सवि॒ता ॥ २१ ॥

21. *Pratyañ tiṣṭhandhātodañ tiṣṭhantsavitā.*

Facing westwards, it is Dhata, abiding northwards, it is Savita.

तृणानि प्राप्तः सोमो राजा ॥ २२ ॥

22. *Tṛṇāni prāptaḥ somo rājā.*

Reaching the grasses, it is life-ruling Soma.

मित्र ईक्षमाण आवृत्त आनन्दः ॥ २३ ॥

23. *Mitra īkṣamāṇa āvṛtta ānandaḥ.*

In will and desire, it is Mitra, vibrant and ecstatic, it is Ananda.

युज्यमानो वैश्वदेवो युक्तः प्रजापतिर्विमुक्तः सर्वम् ॥ २४ ॥

24. *Yujyamāno vaiśvadevo yuktaḥ prajāpatirvi-muktaḥ sarvam.*

In the act of creative harness, it is one with universal natural forces of evolution, pervasive omnipresent, it is Prajapati, Self-released on devolution, it is all in one.

एतद्वै विश्वरूपं सर्वरूपं गोरूपम् ॥ २५ ॥

25. *Etadvai viśvarūpaṁ sarvarūpaṁ gorūpam.*

It is thus this universal form, All-form of the cosmos, metaphor of the Cow.

उपैनं विश्वरूपाः सर्वरूपाः पशवस्तिष्ठन्ति य एवं वेद ॥ २६ ॥

26. *Upainam viśvarūpāḥ sarvarūpāḥ paśavasti-ṣṭhanti ya evaṁ veda.*

To one that knows thus the Cosmic metaphor of the Cow, all living forms of the world, of all shapes and functions, present themselves simultaneously as One and All, the living, breathing, self-existing, all-functioning Universal Cow: All in One, One in all.

Kanda 9/Sukta 8 (Cure of Diseases)

*Sarva-shirshamaya-apakaranam Devata,
Bhrgvangira Rshi*

शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम् ।

सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ १ ॥

1. *Śīrṣaktim śīrṣāmayam karnaśūlam vilohitam.
Sarvam śīrṣaṇyam te rogam bahirnirmantra-
yāmahe.*

With careful diagnosis, prescription and treatment we cure you of all your ailments of the head: headache, neurological disturbance, earache, paleness or ruddiness on the face due to underflow or overflow of blood.

कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम् ।

सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ २ ॥

2. *Karṇābhyām te kaṅkūṣebhyaḥ karnaśūlam
visalpakam. Sarvam śīrṣaṇyam te rogam bahirni-
rmantrayāmahe.*

With careful diagnosis and treatment we cure all your neurological ailments: we cure your growing earache from your ears and the inner parts of the ears.

यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः ।

सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ३ ॥

3. *Yasya hetoḥ pracyavate yakṣmaḥ kaṇṇata āsyataḥ.
Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantra-
yāmahe.*

By the method of treatment with which the pain is removed from the ear and mouth, we expel your neurological ailment with proper diagnosis and prescription of medication.

यः कृणोति प्रमोतमन्धं कृणोति पूरुषम् ।
सर्वं शीर्षण्यं ऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥ ४ ॥

4. *Yah kṛṇoti pramotamandhaṁ kṛṇoti pūruṣam.
Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayā-
mahe.*

The cause that makes a person deaf and dumb or blind, all that neurological trouble of yours, O patient, we expel from your head with proper diagnosis and treatment.

अङ्गभेदमङ्गज्वरं विश्वाङ्ग्यं ऽ विसल्पकम् ।
सर्वं शीर्षण्यं ऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥ ५ ॥

5. *Aṅgabhedamaṅgajvaraṁ viśvāṅgyaṁ visalpakam.
Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayā-
mahe.*

Rheumatism that spreads all over the body part by part, fever that pains all over the body, and all ailments of the head we remove with proper treatment and medication.

यस्य भीमः प्रतीकाश उद्वेपयति पूरुषम् ।
तत्मानं विश्वशारदं बहिर्निर्मन्त्रयामहे ॥ ६ ॥

6. *Yasya bhīmaḥ pratīkāśa udvepayati pūruṣam.
Takmānaṁ viśvaśāradaṁ bahirnirmantra-
yāmahe.*

The terrible fever whose onslaught shakes the patient all over and lasts for the whole year, we cure and expel with proper diagnosis and treatment.

य ऊरू अनुसर्पत्यथो एति गवीनिके ।
यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ७ ॥

7. *Ya ūrū anusarpatyatho eti gavīnike.
Yakṣmaṁ te antaraṅgebhyo bahirnirmantrayāmahe.*

The consumption that starts and spreads through the thighs and rises to the groins, we uproot from the interior of your limbs with proper diagnosis and treatment.

यदि कामादपकामाद्धृदयाज्जायते परि ।
हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ८ ॥

8. *Yadi kāmādapakāmāddhṛdayāj jāyate pari.
Hṛdo balāsamaṅgebhyo bahirnirmantrayāmahe.*

If the Bronchitis or Phthisis arises from worry and desire or from hate, anger and jealousy, conscious or unconscious, affects the heart all over and spreads further, that consumption we expel from the heart and other parts of the body with proper diagnosis and treatment.

हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात् ।
यक्ष्मो धामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥ ९ ॥

9. *Harimāṇaṁ te aṅgebhyo'pvāmantarodarāt.
Yakṣmodhāmantarātmano bahirnirmantra-
yāmahe.*

Jaundice and anaemia from all your body system, chronic wind, indigestion and pain from the intestines, and consumption, cancer and the very fear and suspicion of it, we expel from your body and mind with proper diagnosis and physical and psychic treatment.

आसौ ब॒लासो भव॑तु मू॒त्रं भव॑त्वाम॒र्यत् ।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं निर॑वोचम॒हं त्वत् ॥ १० ॥

11. *Āso balāso bhavatu mūtraṁ bhavatvāmayat.
Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamaham
tvat.*

Let the consumption go out to dust through the cough, let the chronic indigestion and pain flow out with the urine. Thus do I speak of the curative formula of the poison of all consumptive diseases.

ब॒हिर्बि॒लं नि॒द्रव॑तु काहा॑बाहं तवो॒दरात् ।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं निर॑वोचम॒हं त्वत् ॥ ११ ॥

11. *Bahirbilam nirdravatu kāhābāham tavodarāt.
Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamaham
tvat.*

Let the disturbing ailment of wind and indigestion go out of your stomach through the excretory organs. Thus have I spoken of the curative formula of the poison of all consumptive diseases.

उ॒दरा॑त्ते क्लो॒म्नो ना॒भ्या हृद॑या॒दधि॑ ।

यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॒रवो॑चम॒हं त्वत् ॥ १२ ॥

12. *Udarātte kломno nābhyā hṛdayādadhi.*

Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamaham tvat.

I have spoken to you of the formula of the removal of the root and poison of all consumptive diseases from your abdomen, lungs, navel and the heart all over.

याः सी॒मानं॑ विरु॒जन्ति॑ मूर्धा॒नं प्रत्य॑र्ष॒णीः ।

अहि॑सन्तीरनाम॒या निद्र॑वन्तु ब॒हिर्बिल॑म् ॥ १३ ॥

13. *Yāḥ sīmānaṁ virujanti mūrdhānaṁ pratyarṣaṇīḥ.*

Ahimsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which flow with the blood to the head and afflict the top of the brain turn unafflictive and un-infective and let them flow out of the system through the excretory organs.

या हृद॑यमु॒प॒र्षन्त्यनु॑त॒न्वन्ति॑ की॒कसाः॑ ।

अहि॑सन्तीरनाम॒या निद्र॑वन्तु ब॒हिर्बिल॑म् ॥ १४ ॥

14. *Yā hṛdayamuparṣantyanutanvanti kīkasāḥ.*

Ahimsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which flow with the blood, affect the heart and spread over the chest bones turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

याः पा॒श्वे उ॒प॒र्षन्त्यनु॑निक्ष॒न्ति पृ॒ष्टीः ।

अहि॑सन्तीरनाम॒या निद्र॑वन्तु ब॒हिर्बिल॑म् ॥ १५ ॥

15. *Yāḥ pārsve uparṣantyanunikṣanti prṣṭīḥ.
Ahimsantīranāmayā nirdravantu bahirbilam.*

Let the germs, ailments and dire pains which affect the sides and pierce the bones of the back of the chest and the spine turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

यास्तिरश्चीरुप॑र्षन्त्य॑र्षणीर्व॒क्षणा॑सु ते ।
अहि॑न्सन्तीरनाम॒या निद्र॑वन्तु ब॒हिर्बिल॑म् ॥ १६ ॥

16. *Yāstiraścīruparṣantyarṣaṇīrvakṣaṇāsu te.
Ahimsantīranāmayā nirdravantu bahirbilam.*

Let those that run cross-wise on the sides in the blood vessels turn unafflictive and trouble-free and let them flow out through the excretory organs.

या गुदा॑ अनुसर्प॑न्त्यान्त्राणि॑ मो॒हय॑न्ति च ।
अहि॑न्सन्तीरनाम॒या निद्र॑वन्तु ब॒हिर्बिल॑म् ॥ १७ ॥

17. *Yā gudā anusarpantyāntrāṇi mohayanti ca.
Ahimsantīranāmayā nirdravantu bahirbilam.*

Let those that affect the rectum and desensitise the intestines turn unafflictive and trouble free and flow out through the excretory organs.

या म॒ज्ज्ञो नि॒र्धय॑न्ति प॒रुंषि॑ विरु॒जन्ति॑ च ।
अहि॑न्सन्तीरनाम॒या निद्र॑वन्तु ब॒हिर्बिल॑म् ॥ १८ ॥

18. *Yā majjño nirdhayanti parūṁṣi virujanti ca.
Ahimsantīranāmayā nirdravantu bahirbilam.*

Let those that drain the marrow and afflict the vertebrae turn unafflictive and trouble free and flow out

through the excretory system.

ये अङ्गानि म॒दय॑न्ति यक्ष्मा॒सो रो॒पणा॑स्तव ।

यक्ष्मा॑णां सर्वे॒षां वि॒षं निर॑वोचम॒हं त्वत् ॥ १९ ॥

19. *Ye aṅgāni madayanti yakṣmāso ropañāstava.
Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamaham
tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, fevers, cancers and gripers which afflict, inflame and exhaust your body systems.

वि॒स॒ल्पस्य॑ वि॒द्र॒धस्य॑ वा॒तीका॑रस्य॒ वाल॒जेः ।

यक्ष्मा॑णां सर्वे॒षां वि॒षं निर॑वोचम॒हं त्वत् ॥ २० ॥

20. *Visalpasya vidradhasya vātīkārasya vālajeh.
Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamaham tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, infective and contagious, heart sore, rheumatic and allergies.

पादा॑भ्यां ते जा॒नु॒भ्यां श्रो॒णि॑भ्यां प॒रि भ॑ंस॒सः ।

अ॒नू॒काद॑र्ष॒णीरु॒ष्णिहा॑भ्यः शी॒ष्णो॑ रोग॒मनी॑न॒शम् ॥ २१ ॥

21. *Pādābhyāṁ te jānubhyāṁ śronibhyāṁ pari
bhaṁsasaḥ. Anūkādarṣaṇīruṣṇihābhyah śrīṣṇo
rogamanīnaśam.*

I have eliminated the pain and disease from your feet, knees, hips, loins, spine, back of the neck and the head, with careful mantric diagnosis and formulaic medication.

सं ते शीर्ष्णः कृपालानि हृदयस्य च यो विधुः । उद्यन्नादित्य
रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमशीशमः ॥ २२ ॥

22. *Sam te śīrṣṇaḥ kapālāni hṛdayasya ca yo vidhuh.
Udyannāditya raśmibhiḥ śīrṣṇo rogamanīnaśo'
ṅgabhedamaśīśamaḥ.*

O patient, may the skull bones of your head and the beat of your heart be healthy and harmonious, while, O Rising Sun, with your radiant rays you have eliminated the disease and relieved the racking pain from his body system. (Aditya here is a metaphor of the physician.)

Kanda 9/Sukta 9

Aditya, Adhyatmam Devata, Brahma Rshi

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो
अस्त्यश्नः । तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्वपतिं
सप्तपुत्रम् ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā
madhyamo astyaśnaḥ. Tr̥tīyo bhrātā ghr̥tapṛṣṭho
asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid, blazing and ancient high priest of solar yajna, which gives light and energy and takes the waters and essences of earth and sky, the second, younger and middling brother is Vayu, wind and electricity, abiding in the middle region of the sky, the energy voracious and present every where. The third and youngest brother is Agni, fire, which is sprinkled with ghr̥ta and water. Here in the sun I see the sustainer of people and progenitor of seven light-children together in the spectrum. (Sapta-putram may also be interpreted

as the father of seven planets, i.e., Mars, Mercury, Jupiter, Venus and Saturn preceded by Rahu and Ketu, Dragon's Head and Dragon's Tail.)

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्व यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti rathamekakakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanrvam yatremā viśvā bhuvanādhi tasthuḥ.*

Seven join the one wheel chariot of the sun drawn by one horse of light of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, three seasons, or past, present and future, three chronological divisions of time. And in this time and space orbit of the sun, abide all the worlds of the universe.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्त यत्र गवां निहिता सप्त
नामा ॥ ३ ॥

3. *Imam rathamadhi ye sapta tasthuḥ saptacakram sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navanta yatra gavāṁ nihitā sapta nāmā.*

Seven are those who ride this chariot, that is, seven motive powers, the rays of light, or the seven planets, wheels within wheel, which draw this chariot. They are seven moving sisters who exult and adore together with reverence the father wherein are hidden in depth seven names of the light, seven spheres, seven notes of music and seven metric forms of the Vedic language.

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुप गात्रष्टु-
मेतत् ॥ ४ ॥

4. *Ko dadarśa prathamam jāyamānamasthanva-
ntam yadanasthā bibharti. Bhūmyā asurasṛ-
gātmā kva sviṭko vidvānsamupa gātrapṣṭu-
metat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial progenitor of no flesh and bone bears? What and where was the breath and blood and soul of the earth and the universe? Who would go to the wizard of knowledge to ask all this of the first and last question about the mystery?

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः । शीर्ष्णः
क्षीरं दुहते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥ ५ ॥

5. *Iha bravītu ya īmaṅga vedāsyā vāmasya nihitam
padam veḥ. Śīrṣṇaḥ kṣīram duhrate gāvo asya
vavriṁ vasānā udakam padāpuḥ.*

Dear friend, here may speak to me he that well knows of the power and presence of this glorious Bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life and, covered in brilliant beauty, they drink up the waters as they come and touch the earth with their presence.

पाकः पृच्छामि मनसा विजानन्देवानामेना निहिता पदानि ।
वत्से बृष्कयेऽधि सप्त तन्तून्वि तत्रिरे क्वय ओतवा
उ ॥ ६ ॥

6. *Pākaḥ pr̥cchāmi manasāvijānandevānāmenā
nihatā padāni. Vatse baṣkaye'dhi sapta tantūnvi
tatnire kavaya otavā u.*

Simple at heart, ignorant yet keen for knowledge, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the sevenfold warp and woof of which, visionary sages have traced and described in detail for the children of light to see and know and realise.

अचिकित्वांश्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वानो न
विद्वान् । वि यस्तस्तम्भ षडिमा रजांस्यजस्य रूपे किमपि
स्विदेकम् ॥ ७ ॥

7. *Acikivāmścikituṣaścidadra kavīnpr̥cchāmi
vidvano na vidvān. Vi yastastambha ṣaḍimā
rajaṁsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here, as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle or power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ
hi jagme. Sā bībhatsurgarbharasā nividdhā
namasvanta idupavākamīyuh.*

The proud and amorous mother Prakṛti seeks

the father, Supreme Spirit of the universe, and joins him with love and her innate power of motherhood. Then she receives the rain showers of the seeds of life, and the children of nature receive the form and food for life and the Word of knowledge for the mind with reverence and worship.

युक्ता मातासीद्भुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः ।
अमीमेद्वत्सो अनु गार्मपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥ ९ ॥

9. *Yuktā mātāsiddhūri dakṣiṇāyā atiṣṭhadgarbho
vrjanīṣvantah. Amīmedvatso anu gāmapaśyad-
viśvarūpyam triṣu yajaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and showers, looking at life of various colours and forms like a calf looking at the mother cow.

तिस्रो मातृस्त्रीन्पितृन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लाप-
यन्त । मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्व-
विन्नाम् ॥ १० ॥

10. *Tisro mātṛstrīnpitṛnbibhradeka ūrdhvastasthau
nemava glāpayanta. Mantrayante divo amuṣya
prṣṭhe viśvavido vācamaviśvavinnām.*

The One Supreme Lord of the universe, who abides over all, sustains the three mothers, earth, sky and the heavens of light. He also sustains the three fathers, agni, vayu and Aditya, fire, wind the sun. These

three couples tire him not, they smear him not. On the heights of that lord Prajapati's heaven, sages meditate on the voice of omniscience which is not within the reach of all.

पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न च्छिद्यते स-
नाभिः ॥ ११ ॥

11. *Pañcāre cakre parivartamāne yasminnātasthur-
rbhuvanāni viśvā. Tasya nākṣastapyate bhūribhā-
raḥ sanādeva na cchidyate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-Prakṛti, temporal existence of the physical world. (These are five elements of Prakṛti: space, energy, heat, water and earth and their changes in time.) This wheel of Prakṛti is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. the axis of that wheel carries the immense burden of existence but it never gets heated. With its centre-hold, on this axis it has been going on and on since eternity and it will go on eternally, but it never wears away, it is never broken off.

(The axis of the physio-temporal wheel is the constant substratum, original Prakṛti, and the centre-hold is the Lord Supreme.)

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरी-
षिणम् । अथमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहु-
रर्पितम् ॥ १२ ॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ
pare ardhe purīṣiṇam. Atheme anya upare
vicakṣaṇe saptacakre ṣaḍara āhurarpitam.*

Father Time, they say has five stages from the moment onward upto Ayana and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half, visible in the light this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of the wheels, wheel within wheel of time.

द्वादशारं न॒हि तज्जरा॑य॒ वर्व॑र्ति च॒क्रं परि॒ द्यामृ॑तस्य॒ । आ
पु॒त्रा अ॑ग्ने मिथु॒नासो॑ अत्र॒ सप्त॑ श॒तानि॑ विंश॒तिश्च॑
तस्थुः ॥ १३ ॥

13. *Dvādaśāraṁ nahi tajjarāya varvarti cakram pari dyāmṛtasya. Ā putra agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoke wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty children of nature, i.e., three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition, remain till the end of chronological time.

सन॑मि च॒क्रम॑जरं॒ वि वा॑वृत॒ उत्ता॒नायां॑ दश॒ युक्ता॑ वह॒न्ति ।
सूर्य॑स्य॒ चक्षू॑ रज॒सैत्यावृ॑तं॒ यस्मि॑न्नात॒स्थुर्भु॑वनानि॒
विश्वा॑ ॥ १४ ॥

14. *Sanemi cakramajaram vi vāvṛta uttānāyām daśa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ yasminnātasthurbhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, chariot, of the universe of physio-

temporal character goes on and on, round and round. In the expansive evolution of Prakṛti, ten motive powers move it on, those ten being the pranic energies. The light of the sun suffused with Rajas, cosmic energy, goes on with the worlds. Indeed, all the worlds of existence abide vested in that light and energy.

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षणावन्न वि
चैतदन्धः । कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स
पितुष्वितासत् ॥ १५ ॥

15. *Striyaḥ satīstāṁ u me puṁsa āhuḥ paśyada-
kṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa
īmā ciketa yastā vijānātsa pituṣpitāsat.*

Women, though they are women, they say as I am told, they are men too for sure. The one that has eyes sees and knows this, but the blind does not see this, nor does he know. The man of poetic vision and wisdom, even though he be a son, not father, knows this well, and one who knows this has an old head on young shoulders.

साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामश स्थात्रे रजन्ते विकृतानि
रूपशः ॥ १६ ॥

16. *Sākamjānām saptaṭhamāhurekajaṁ ṣaḍidyamā
ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśa
sthātre rejante vikṛtāni ropāśaḥ.*

Seven simultaneously born of one unborn, they call a Septet, that is, seven-in-one and one-in-seven. Six of them are 'Yamas', twin movers. They are Rshis, formative evolutioners, born of Devas, light and energy. Their properties and actions according to their place

and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhu, Bhuvā, Sva, Maha, Jana, Tapa, and Satyam. Sometimes the lokas are associated with Rshis, sometimes described as seven senses, and sometimes seven pranic energies. All these refer, in fact point to a theory of correspondencies existing at the physical, mental and spiritual levels, or at the level of matter, energy and thought and spirit. And this is a subject for high research and deep meditation.)

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्थं परागात्क्व ऽ स्वित्सूते नहि यूथे
अस्मिन् ॥ १७ ॥

17. *Avahṣ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardham parāgātkva svitsūte nahi yūthe asmin.*

Bearing her calf, the moon, the cow, the earth, by her own motion goes down with reference to that farther side, and goes up with reference to this nearer side in relation to the sun and stays up there stabilised in space in its own orbit. In what direction and to which remote region of space does she go beyond the half in the middle? What does she impel and energise and produce and how? Does she receive the consecration of the sun in the midst of a constellation or not?

अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण ।
कवीयमानः क इह प्र वोचहेवं मनः कुतो अधि प्रजा-
तम् ॥ १८ ॥

18. *Avaḥ pareṇa pitarāṃ yo asya vedāvaḥ pareṇa para enāvareṇa. Kavīyamānaḥ ka iha pra vocaddevaṃ manaḥ kuto adhi prajātam.*

Here, who could be the man of poetic vision who would know this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further would know the father Sun, lord sustainer of the earth, and could say where from this brilliant and divine Deva-mind is born? (Deva-mind, yaksha-mind, prajñana, cheta, dhṛti, universal, memory and vashikarana, all these levels, orders and modes of the mind are described in yajurveda 34, 1-6. Deva mind is the waking-mind which works with the senses, analyses the perceptions and helps the observer to come to conclusion. We may call it the scientific mind. Here, however, Deva mind may be interpreted in this particular, scientific, sense as well as in the comprehensive sense of all these taken together.)

ये अ॒र्वाञ्च॒स्ताँ उ॒ परा॑च आ॒हु॒र्ये परा॑ञ्च॒स्ताँ उ॒ अ॒र्वाच॑ आ॒हुः ।
इन्द्र॑श्च॒ या च॒क्रथुः॑ सोम॒ तानि॑ धु॒रा न यु॒क्ता रज॑सो
वहन्ति ॥ १९ ॥

19. *Ye arvāñcastāṃ u parāca āhurye parāñcastāṃ u arvāca āhuḥ. Indrasca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move, and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, lord of creative energy, whatever you and Indra,

lord omnipotent of motive energy, have formed, as objects or as clusters of objects such as constellations of stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot for the Master.

द्वा सु॒पर्णा स॒युजा॒ सखा॒या स॒मानं वृक्षं॑ परि॒ षस्व॒जाते ।
तयो॑र॒न्यः पिप्प॑लं स्वा॒द्वत्यन॑श्नन्न॒न्यो अ॒भि चा॑क॒-
शीति॑ ॥ २० ॥

20. *Dvā suparṇā sayujā sakhāyā samānam vṛkṣaṁ pari śasvajāte. Tayoranyaḥ pipplam svādvattya-naśnannanyo abhi cākaśīti.*

Two birds, of beautiful wings, the individual soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one Tree of existence. Of the two, one, the individual soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round, without eating anything.

यस्मि॑न्वृ॒क्षे म॒ध्वदः॑ सु॒पर्णा नि॒विश॑न्ते सु॒वते॑ चा॒धि वि॒श्वे ।
तस्य॑ यदा॒हुः पिप्प॑लं स्वा॒द्वग्रे॑ तन्नोन्न॑शद्यः पि॒तरं॑ न
वेद॑ ॥ २१ ॥

21. *Yasminvṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasya yadāhuḥ pipplam svādvagre tannonna-śadyaḥ pitaram na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the

ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the Father.

यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति । एना
विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥ २२ ॥

22. *Yatrā suparṇā amṛtasya bhakṣamanimeṣaṁ vidathābhisvaranti. Enā viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, I pray, may the eternal constant imperishable Sovereign Ruler, protector and sustainer of the whole universe, initiate, inspire and bless me, the honest soul in preparation for the consecration.

Kanda 9/Sukta 10 (Spiritual Realisation)

Adhyatma Devata, Brahma Rshi

यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत । यद्वा
जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥ १ ॥

1. *Yadgāyatre adhi gāyatramāhitam traiṣṭubham vā traiṣṭubhānniratakṣat. Yadvā jagajjagatyā-hitam padam ya ittadviduste amṛtatvamānaśuḥ.*

Those sages attain to that highest immortal state of imperishable bliss and freedom of Moksha who know and realise that divine power and protective presence which is celebrated in the Gayatri verses through the Gayatri metre. That presence is the Spirit which is distilled into the soul from Trishtup verses of the Veda and from the triple world of earth, middle regions and

the heavens through knowledge, action and meditation. That same Spirit energises the Jagati verses of the Veda and vibrates in the moving universe and that alone the moving universe too vibrates in living existence.

(That highest state of Being, that Pada, is Aum, as stated in Kathopanishad, 1, 2, 15 and Gita, 8, 11-13.)

गायत्रेण प्रति मीमते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।

वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मीमते सप्त वाणीः ॥ २ ॥

2. *Gāyatreṇa prati mimīte arkamarkēṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ.*

With Gayatri metre, the Divine poet composes the Rks, Rgveda. With Rks, the Samans are composed. With Trishtubh, Vaka, Yajurveda is composed. By Vaka, further Vaka, Atharva-veda, is composed. And with two-pada, four-pada, constituents of the eternal word all the seven forms of metric composition of the Veda are formed.

(Vedic language, scientifically, works at different corresponding levels: physical world, knowledge of the world of existence, and the language of knowledge. Here the creation of knowledge and language is described. 'Gayatra', for example, means scientific knowledge (Yajurveda, 12, 4), protector of celebrants (Rgveda, 1, 164, 23), the earth (Kaushitaki Brahmana, 8, 9), agni (Shatapatha, 16, 1, 1, 15) pranic energy (Taittiriya Brahmana (3, 3, 5, 3), and so on.

In scientific terms of Veda, Gayatri is Parameshthi Prana, universal energy at the highest level.

From universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought and consciousness. When pranic energy passes through a particular physical structure such as a reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When the segments of sound are related to particular points of the speech mechanism, phonemes, basic units of language, are formed. And when these elements of sound are joined and formed in correspondence with thought and awareness then language is created. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language joined to celebrative joy, the Samans are created. When the music of song and joy of consciousness are joined to practical situations in the holy business of living, then the Yajus are created as holy formulations of life's values. And then from thought, songs and practical formulae of holy living, the comprehensive body of Atharvans is created. The classification of Vedic knowledge is thus explained in terms of knowledge (Rgveda), song (Samaveda), Action (Yajurveda), and the comprehensive message of Atharva-veda which is also known as Brahma-veda. In this way, from the elements of divine energy, sound, thought, feeling and emotion specially love and joy, all language and linguistic composition, both divine and human, secular and sacred, are created and composed.

For Aum and Gayatri, reference may be made to Mandukya Upanishad and Chhandogya Upanishad, 3, 12.)

जगता सिन्धुं दिव्यं ऽस्वभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्त्र आहुस्ततो म॒ह्ना प्र रिरि॑चे महि-
त्वा ॥ ३ ॥

3. *Jagatā sindhum divya skabhāyadrathantare sūryam paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the region of light by cosmic dynamics and Jagati hymns of Omnipotence. In the solar regions, over the middle regions of energy and on earth he establishes the sun, generative radiating source of light and energy, by the dynamics of Rathantara Samans. The blazing samits, orders of fire, cosmic energy, they say, are three: the sun in the regions of light, lightning, wind, and electricity in the middle regions, and fire and magnetic energy on the earth. And by His grand and adorable omnipotence, the Lord transcends them all.

उप॑ ह॒व्ये सु॒दुघां धे॒नुमे॑तां सु॒हस्तो॑ गो॒धुगु॑त दो॒हदे॑नाम् । श्रेष्ठं
स॒वं स॒वि॒ता सा॒विष॑न्नोऽ भी ऽद्भो घ॒र्मस्तदु॑ षु प्र वो॑चत् ॥ ४ ॥

4. *Upa hvaye sudughām dhenumetām suhasto godhuguta dohadenām. Śreṣṭham savam savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke and call upon this generous mother Cow, Mother Nature, Mother Sarasvati of knowledge, the Vedic voice of divinity at the closest—only a perceptive, intelligent and dexterous person can distil the essence and power of her generosity. May Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the vedi. The same, the

Lord has proclaimed for us.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्या-
गात् । दुहामश्विभ्यां पयो अघ्नयेयं सा वर्धतां महते
सौभगाय ॥ ५ ॥

5. *Hiṅkṛṇvatī vasupatnī vasūnām vatsamicchantī manasābhyāgāt. Duhāmaśvibhyām payo aghnyeyam sā vardhātām mahate saubhagāya.*

Lowing and loving, this holy Cow, this Vedic Voice, this sustainer of breath and supports of life, caressing her children with a heart of tenderness comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङ्कृणोन्मातवा उ ।
सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते
पयोभिः ॥ ६ ॥

6. *Gauramīmedabhi vatsam miṣantaṁ mūrdhānaṁ hiṅkṛṇonmātavā u. Śṛkvāṇaṁ gharmama-bhi vāvaśānā mimāti māyurṁ payate payobhiḥ.*

The holy Cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with the milk of life. (This same is the response of Mother Earth and Mother Sarasvati to her children yearning for love, nourishment and knowledge.)

अ॒यं स शि॒ङ्गे येन॒ गौर॑भीवृ॒ता मि॒माति॑ मा॒युं ध्व॒सना॒वधि॑
श्रि॒ता । सा चि॒त्तिभि॑र्नि हि च॒कार् म॒र्त्यीन्वि॒द्युद्भव॑न्ती॒ प्रति॑
व॒त्रिमौ॑हत ॥ ७ ॥

7. *Ayam sa śiṅkte yena gaurabhīvṛtā mimāti māyurṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyānvidyudbhavanṭī prati vavrimauhata.*

This is that cloud, the thunder voice of Divinity, which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own acts of kindness and generosity, sustains the mortal children of hers, and her generosity, being in sonance with light and lightning, reveals and realises her own form and character, and recedes into the cloud at the end.

अ॒नच्छ॑ये तुरगा॒तु जी॒वमेज॑द् ध्रु॒वं मध्य॑ आ प॒स्त्या ऽना॑म् ।
जी॒वो मृ॒तस्य॑ चरति स्व॒धाभि॑रम॒र्त्यो म॒र्त्येना॑ स॒योनिः॑ ॥ ८ ॥

8. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyā nām. Jīvo mṛtasya carati svadhābhiramartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant, omnipresent, unmoved, the Spirit of the universe abides eternal, impelling the individual soul to move among the multitude of material forms. And thus the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and yajnic service.

वि॒धुं द॒द्राणं॑ स॒ल्लि॒लस्य॑ पृ॒ष्ठे यु॒वानं॑ सन्तं प॒लितो॑ ज॒गार॑ ।
दे॒वस्य॑ प॒श्य का॒व्यं म॒हित्वा॒द्या म॒मार् स॒ ह्यः स॒मान॑ ॥ ९ ॥

9. *Vidhum̐ dadrāṇam̐ salilasya pṛṣṭhe yuvānam̐ santam̐ palito jagāra. Devasya paśya kāvyam̐ mahitvādyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face, and flee in battle. Look at the inscrutable power of the Lord Divine by whose law of mutability the man alive yesterday is dead today, and the man who died yesterday is living today.

य ई॑ च॒कार् न सो अ॒स्य वे॒द य ई॑ द॒दर्श॑ हि॒रु॒गिन्नु तस्मा॑त् ।
स मा॒तुर्यो॒ना परि॑वीतो अ॒न्तर्ब॑हु॒प्रजा॑ नि॒र्ऋति॑रा वि॒वेश ॥ १० ॥

10. *Ya īm cakāra na so asya veda ya īm dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antarbahuprajā nir-ṛtirā viveśa.*

The One that creates this universe, the other, the ordinary individual soul, knows not of. The man that sees the creator of the universe is off from the process of mortality. But the other that knows not, goes off from the world, and, enveloped in the mother's womb, covered in the folds of materiality within, is born and enters the world of mortality for ages birth after birth.

अ॒प॒श्यं गो॒पाम॑नि॒पद्य॑मान॒मा च॒ परा॑ च प॒थिभि॑श्चर॒न्तम् ।
स स॒ध्रीचीः॑ स वि॒षूची॑र्वसा॒न आ व॑रीव॒र्ति भु॑वनेष्व॒न्तः ॥ ११ ॥

11. *Apaśyam̐ gopāmanipadyamānamā ca parā ca pathibhiṣcarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantah.*

I have seen and realised that universal protector of the world of nature and of the mother powers of life

who, ever infallible and immaculate, is immanent and active over the nearest paths of existence and, pervading the centrifugal and centripetal forces of Prakṛti, eternally rolls around in the worlds of the universe.

(Note: This mantra can be interpreted with reference to the individual soul which is infallible and immaculate in the essence but not so in the existential state.)

द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम् ।
उत्तानयोश्चम्बो इर्योनिर्न्तरत्रा पिता दुहितुर्गर्भमाधात् ॥ १२ ॥

12. *Dyaurnah pitā janitā nābhiratra bandhurno mātā prthivī mahīyam. Uttānayoścambvo'ryonirantara-trā pitā duhiturgarbhamādhāt.*

The heaven above is our father and progenitor, our centre-hold, our haven and home here, our brother support to stand by. And this great earth, this nature, is our mother. Into the womb of these two great expansive creative powers, the middle region between heaven and earth, the father places the seeds of life through rain on the planet earth.

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य
रेतः । पृच्छामि विश्वस्य भुवनस्य नाभिं पृच्छामि वाचः
परमं व्योम ॥ १३ ॥

13. *Pr̥cchāmi tvā paramantaṁ pr̥thivyāḥ pr̥cchāmi vṛṣṇo aśvasya retaḥ. Pr̥cchāmi viśvasya bhuva-nasya nābhiṁ pr̥cchāmi vācaḥ paramaṁ vyo ma.*

What is the highest ultimate end of the earth? I ask you. Where is the centre and centre-hold of the earth? I ask you. What is the life seed of the mighty

generative force of Prajapati Ishvara? I ask. What is the ultimate source and origin from where the first boom of the Word arises? I ask you.

इयं वेदिः परो अन्तः पृथिव्या अयं सोमो वृष्णो अश्वस्य
रेतः । अयं यज्ञो विश्वस्य भुवनस्य नाभिर्ब्रह्मायं वाचः परं
व्यो म ॥ १४ ॥

14. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ somo vṛṣṇo aśvasya retaḥ. Ayaṁ yajño viśvasya bhuvanasya nābhirbrahmāyaṁ vācaḥ paramaṁ vyo ma.*

This vedi, yajnic creativity and productivity of the earth, is the ultimate end and symbol of the earth. The vitality of the sun and the shower of Soma is the life seed of the infinitely generous creator. This yajna, meeting of solar vitality and earthly productivity, is the centre hold of the world. And this Brahma, immanent divine consciousness of the Lord, is the ultimate home of the Word whence it incarnates in the world as Veda.

न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि ।
यदा मार्गन्प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥ १५ ॥

15. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁna-ddho manasā carāmi. Yadā māganprathamajā ṛtasyādidvāco aśnuve bhāgamasyāḥ.*

I do not know for sure what I am like or what this world is. Self-imposed, self-bound, I move around limited by mind and understanding. But when the first evolutes of Rtam, cosmic law and knowledge, and the revelations of this divine Word of truth bless me then I would realise my share of the knowledge of the reality of existence as it is.

अपा॒ङ् प्रा॒डेति॑ स्व॒धया॑ गृ॒भीतोऽ म॑र्त्यो॒ मर्त्ये॑ना॒ सयो॑निः ।
ता श॒श्वन्ता॑ वि॒षूची॑ना॒ वि॒यन्ता॒ न्य॑न्यं चि॒क्युर्न नि॑
चि॒क्युर्न्य॑म् ॥ १६ ॥

16. *Apaṅ prāṇeti svadhayā grbhīto 'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyam cikyurna ni cikyuranyam.*

The immortal soul, caught up in its own potential, goes back and forth coexistent with the mortal body. Both body and soul are eternal and eternally together, the body as Prakṛti in the essence, and the soul as spirit. Both are different and going apart. Those who know, know one and the other, some know one but not the other, and those who do not know know neither.

स॒प्तार्ध॑ग॒र्भा भु॒वन्स्य॑ रे॒तो वि॒ष्णोस्ति॑ष्ठन्ति प्र॒दिशा॑
वि॒धर्म॑णि । ते धी॒तिभि॑र्मन्सा॒ ते वि॒प्रश्चि॑तः प॒रिभु॑वः प॒रि
भ॒वन्ति॑ वि॒श्वतः॑ ॥ १७ ॥

17. *Saptārdhagarbhā bhuvanasya reto viṣṇosti-
ṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā
te vipaścitaḥ paribhavaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakṛti, i.e., five elements and mind and senses (which evolve from Ahankara and Mahat-tattva) represent half of the divine process of creation, the other half being the creative seed or thought-sankalpa of Vishnu, Parameshthi Prajapati. By the will of Vishnu they bide by their functions and abide in the time-space continuum with their powers and properties, and they comprehend and rule the entire worlds of existence by the immanent will of the omniscient, omnipresent and omnipotent Vishnu.

ऋचो अक्षरैर्परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्ते अमी
समासते ॥ १८ ॥

18. *Ṛco akṣare paramē vyo manyasmindevā adhi
viśve niṣeduh. Yastanna veda kimṛcā kariṣyati ya
ittadviduste amī samāsate.*

The Rks, Vedas, exist in the omniscient Supreme Spirit of existence, infinite and imperishable as the eternal and ultimate Space-time continuum. In That all the divine powers of creation and existence subsist. If one does not know that what would he or she achieve by mere words of the Rks? Those who know and realise That, reside with That.

ऋचः पदं मात्रया कल्पयन्तोऽर्च्येन चाक्लृपुर्विश्वमेजत् ।
त्रिपाद् ब्रह्म पुरुरूपं वि तष्टे तेन जीवन्ति प्रदिश-
श्चतस्रः ॥ १९ ॥

19. *Ṛcaḥ padaṁ mātrayā kalpayanto'rdharcena
cākṛpurviśvamejat. Tripād brahma pururūpaṁ
vi taṣṭhe tena jīvanti pradiśāścatasraḥ.*

Deconstructing, reconstructing and realising the reality content, 'artha' (Patanjali's yoga sutras, 3, 17), of the Rks, which is Aum, stage by stage through A, U, and M (Mandukyopanishad, 9-11), the sages simulate and recreate for themselves the active presence of Brahma by analytical study of the Rks and experience the three-stage Brahma of universal nature immanent in the threefold world of Sattva, Rajas and Tamas, over earth, firmament and the heavens, by which they know that all the four quarters of space vibrate with life. (Refer also to Shvetashvatara Upanishad, 1, 3 how the sages

come to realise the immanent presence of Brahma vibrating in the world of Prakṛti.)

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाच-
रन्ती ॥ २० ॥

20. *Sūyavasādbhagavatī hi bhūyā adhā vayanṁ bhaga-
vantaḥ syāma. Addhi tṛṇamaghnye viśvadānīm
piba śuddhamudakamācarantī.*

Adorable Voice of knowledge, vision and wisdom, be great and illustrious with holy food for mind and soul and then, we pray, we too may have the honour and prosperity of knowledge and well being. Holy and inviolable as mother cow living on pure food and drinking pure water, and conducting yourself always with kindness and grace, bless us with the generous gift of knowledge and the joy of life.

गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभ्रुवुषी सहस्राक्षरा भुवनस्य पङ्क्ति-
स्तस्याः समुद्रा अधि वि क्षरन्ति ॥ २१ ॥

21. *Gaurinmimāya salilāni takṣatyekapadī dvipadī sā
catuspadī. Aṣṭāpadī navapadī babhruvuṣī sahasrā-
kṣarā bhuvanasya paṅkti stasyāḥ samudrā adhi
vi kṣaranti.*

The Voice of Veda, knowledge and enlighten-
ment, in spotless white light of the Word in the highest
heaven of eternal omniscience, ever keen to reveal and
grow, speaks loud and bold, stirring the stillness of space
in waves of consciousness in the universal mind and in
the pools of the seer's mind, and thus reveals the Word

in forms and structures for humanity: One Veda as the knowledge, two Vedas as knowledge and action, three Vedas as knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science (Ayurveda), military science (Dhanurveda), etc., and nine stage knowledge, the ninth being grammar, phonetics, etc. Indeed, this is knowledge contained in countless thousand variations of the One imperishable Word AUM. This is the expansive evolution of the universe of one Prakṛti and of the one Word, and from that One, flow out the oceanic streams of nature and the Word.

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आर्ववृत्रन्तसर्दनादृतस्यादिद् घृतेन पृथिवीं व्यूदुः ॥ २२ ॥

22. *Kṛṣṇam niyānam harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyādīd ghr̥tena pṛthivīm vyū duḥ.*

Bright and beautiful rays of the sun, wearing vestments of vapour rise to the sun which holds the earth and its atmosphere. They turn round and down from the regions of water and flood the earth with showers of rain.

अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्या ऋतं पिपत्यनृतं नि पाति ॥ २३ ॥

23. *Apādeti prathamā padvatīnām kastadvām mitrāvaruṇā ciketa. Garbho bhāram bharatyā cidasyā ṛtam pipartyanṛtam ni pāti.*

Just as the dawn arises all at once, not in parts,

before active humanity, so does Original Speech arise in creative wholeness without having been analysed into its formal constituents, with the stir of Prakṛti by the Divine Will. O Mitra and Varuna, sun and moon, teacher and disciple, which one of you knows of this wonder? And just as the sun itself, which is the embryo of the dawn, bears the burden of the dawn, so does Divine Omniscience, which itself is the content of that silent speech, bear the burden of that speech. And that will, knowledge and speech protects and promotes the truth and knowledge of Rtam, law and evolution of life, and wholly rejects untruth and negation.

वि॒राड्वा॒ग्वि॒राट् पृ॒थि॒वी वि॒राड॒न्तरि॑क्षं वि॒राट् प्र॒जाप॑तिः ।
 वि॒राण॑मृ॒त्युः सा॒ध्याना॑मधि॒राजो ब॑भू॒व तस्य॑ भू॒तं भव्यं॑ व॒शे
 स मे॑ भू॒तं भव्यं॑ व॒शे कृ॑णोतु ॥ २४ ॥

24. *Virāḍvāgvirāt pṛthivī virāḍantarikṣam virāt prajāpatiḥ. Virāṇmṛtyuḥ sādhyānāmadhirājo babhūva tasya bhūtaṁ bhavyaṁ vaśe sa me bhūtaṁ bhavyaṁ vaśe kṛṇotu.*

Virat, the Infinite, through self-will and immanence, in the course of Nature's evolution, became the Vak, universal speech. Virat is Prthivi, the earth. Virat is Antariksha, the middle region. Virat is Prajapati, universal father and guardian of the world of creation. Virat is death and involution. Virat became the supreme ruler of superior beings and of all that is possible and feasible. All that has been, all that is, and all that shall ever be is under the rule and law of Virat. May Virat give me the knowledge and competence to control my present, past and future.

श॒क॒म॒यं धू॒म॒मा॒राद॑पश्यं वि॒षू॒वता॑ प॒र ए॒नाव॑रेण । उ॒क्षाणं॑
पृ॒श्नि॒मप॑चन्त वी॒रास्ता॑नि ध॒र्मा॒णि प्रथ॑मान्या॒सन् ॥ २५ ॥

25. *Shakamayam dhūmamārādapaśyam viṣūvatā para enāvareṇa. Ukṣāṇam prṣnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have 'seen' that infinite omnipotent Being wrapped in mystery beyond the eye. I have it from far and near, boundless, dynamic, here, there, everywhere, yet far beyond this closest light of mundane reality. That mighty brave generous Spirit, the brave realise to their self-perfection, and what they do and the way they do are the first ordinances of noble living.

त्रयः॑ के॒शिन॑ ऋ॒तुथा॑ वि चक्षते संवत्स॒रे व॑प॒त एक॑ एषाम् ।
वि॒श्व॒म॒न्यो अ॒भि॒चष्टे॑ श॒ची॒भिर्धा॑जिरेकस्य ददृ॒शे न
रू॒पम् ॥ २६ ॥

26. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvamanyo abhicaṣṭe śacībhi-rdhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, the fire, procreates, i.e., helps in the sowing of the seeds and ripening of the crops. This is the fire-vitality of the earth. Another, the sun, with its actions and operations, illuminates the world. The third is wind and electricity : its force can be perceived but not its form.

च॒त्वारि॑ वाक्प॒रि॒मिता॑ प॒दानि॑ ता॒नि वि॒दुर्ब्रा॑ह्म॒णा ये
म॒नी॒षिणः॑ । गु॒हा त्री॑णि नि॒हिता॑ ने॒ङ्ग॒यन्ति॑ तुरी॒यं वा॒चो
म॒नुष्या॑ वि॒दन्ति॑ ॥ २७ ॥

27. *Catvāri vākparimitā padāni tāni vidurbrāhmnaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

There are four stages of the evolution of speech which Vak comprehends and which men of thought and higher vision know. Three of them are hidden in the cave, they move not, neither are they analysed. Only the fourth part, 'turiya', they speak in ordinary human communication.

(Four constituents of the structure of language are: Nama or name-words of things, Akhyata or root words of verbs, Upasarga or affixes, and Nipata or accepted forms. These four, analysed this way, are subjects for the linguists and grammarians, not for the ordinary speaker. For the ordinary speaker, language is speech, just what it is and accepted without the understanding of structure and grammar. For such a person, it is behaviour purely at the social level and means what it does.

But at the higher level, language is analysed into four layers of existence and consciousness: Para or language at the transcendental level beyond thought and imagination. It may be regarded as the language correspondence of God's omniscience. The second is Pashyanti, one step closer to us from Para. It may be understood as the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. It may be regarded as existing in our sub-conscious mind. And the fourth is Vaikhari, existing at the conscious level of the mind and operative in communication at the social level. This

is the fourth part called 'turiya' in the mantra. This is analysed into Nama, Akhyata, Upasarga and Nipata.

Yet another way, language may be understood in Vedic terminology: Ila, the language of omniscience, Sarasvati, the language of Veda, and Mahi, spoken language at the level of the earth, nation, region, family and the mother (Rgveda 1, 13, 9).

इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ २८ ॥
इत्येकविंशः प्रपाठकः ॥

28. *Indram mitram varuṇamagnimāhuratho divyaḥ
sa suparṇo garutmān. Ekaṁ sadvipra bahudhā
vadantyaagniṁ yamaṁ mātariśvānamāhuḥ.*

Reality is one, Truth is one, Ishvara, God, is One and only One, not more than One. The noble and the wise speak of it in many ways. They call it Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Suparna, supreme beauteous, Garutman, supreme dynamic. They say it is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

॥ इति नवमं काण्डम् ॥

KANDA-10

Kanda 10/Sukta 1 (Countering Evil Designs)

Krtyadushana Devata, Pratyangirasa Rshi

यां कल्पयन्ति वहतौ वधूमिव विश्वरूपां हस्तकृतां
चिकित्सवः । सारादेत्वप नुदाम एनाम् ॥ १ ॥

1. *Yām kalpayanti vahatau vadhūmiva viśvarūpām
hastakṛtām cikitsavaḥ. Sārādetvapa nudāma
enām.*

Whatever plan or design or fraud or seductive decoy, planners, designers or tacticians have prepared with their own hand and brain, finished in all possible beautiful forms in detail and sent in to us like a bride ready for departure for the bridegroom's home, we counter and throw it back to the sender. (The evil plan is described like a vishakanya, deadly seductress.)

शीर्षण्वती नस्वती कर्णिनी कृत्याकृता संभृता विश्वरूपा ।
सारादेत्वप नुदाम एनाम् ॥ २ ॥

2. *Śīrṣaṇvatī nasvatī karṇinī kṛtyākṛtā sambhṛtā
viśvarūpā. Sārādetvapa nudāma enām.*

Perfect in head, nose and ear, i.e., highly intelligent, perceptive, all receptive, made fully self-provided beauty of the world incarnate, this seductive decay we counter and throw off back to the sender.

शूद्रकृता राजकृता स्त्रीकृता ब्रह्मभिः कृता ।
जाया पत्या नुत्तेव कर्तारिं बन्ध्वच्छतु ॥ ३ ॥

3. *Śūdrakṛtā rājakṛtā strīkṛtā brahmabhiḥ kṛtā. Jāyā patyā nutteva kartāraṁ bandhvṛcchatu.*

Whether she is created and adorned by the meanest of artists or a ruling lord or the cleverest woman or the most ingenious intellectual, she must go back to her creator supporter like a woman rejected by her husband going back to her father or brother.

अनयाहमोषध्या सवीः कृत्या अदूदुषम् ।

यां क्षेत्रे चक्रुर्या गोषु यां वा ते पुरुषेषु ॥ ४ ॥

4. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yām kṣetre cakrurām goṣu yām vā te puruṣeṣu.*

With this antidote I have defiled and rendered ineffective all the evil and poison they have done to pollute your fields or infect your cows and your people.

अघमस्त्वघकृते शपथः शपथीयते ।

प्रत्यक्प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ॥ ५ ॥

5. *Aghamastvaghakṛte śapathaḥ śapathīyate. Pratyakpratiprahiṇmo yathā kṛtyākṛtaṁ hanat.*

As imprecation returns to the imprecator, let evil too be for the evil doer and sin for the sin perpetrator. So we return the evil to the evil doer so that it may fall upon him.

प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः ।

प्रतीचीः कृत्या आकृत्यामून्कृत्याकृतो जहि ॥ ६ ॥

6. *Pratīcīna āṅgirasasō'dhyakṣo naḥ purohitah. Pratīcīḥ kṛtyā ākṛtyāmūnkrtyākṛto jahi.*

Our leader and commander, expert in the art and

tactics of counter-action, counters the evil attacks of the evil doers. May he destroy those evil doers who have mounted the attack upon us.

यस्त्वोवाच परेहीति प्रतिकूलमुदाय्य ऽम् ।

तं कृत्येऽ भिनिवर्तस्व मास्मानिच्छो अनागसः ॥ ७ ॥

7. *Yastvovāca parehīti pratikūlamudāyyam.*
Taṁ kṛtye' bhinivartasva māsmāniccho anāgasah.

O force of attack, whoever stood up against us, fired you and ordered: “Go forward and attack”, go back to the same. Try not to hurt us, we are innocent peace loving people. (This is not a magic mantra of avoiding or facing the enemy attack with mere chant of words. It is the formula of interception of the missile and sending it back upon the enemy just as a grenade-target soldier smartly picks up the unexploded grenade and throws it back upon the enemy.)

यस्ते परूंषि सन्दधौ रथस्येवर्भुर्धिया ।

तं गच्छ तत्र तेऽ यन्मज्जातस्तेऽ यं जनः ॥ ८ ॥

8. *Yaste parūṁṣi sandadhau rathasyevarbhurdhiyā.*
Taṁ gaccha tatra te' yanamajñātaste' yaṁ janah.

O force of attack, go back to the expert maker who designed you and intelligently put your parts together to structure you. That is your real place. This target people is unknown to you and you are unknown to them.

(This mantra may be interpreted as the preliminary response of a peace loving people to an impending danger of attack. If a nation is accepted as a nation of peace, an attack would be an act of

desecration.)

ये त्वा कृत्वालेभिरे विद्वला अभिचारिणः । शंभ्वी इदं
कृत्यादूषणं प्रतिवर्त्म पुनःसरं तेन त्वा स्नप-यामसि ॥ ९ ॥

9. *Ye tvā kṛtvālebhire vidvalā abhicāriṇaḥ. Śam-
bhvidam kṛtyādūṣaṇam prativartma punaḥ saram
tena tvā snapayāmasi.*

O violent force, those artful people who created, hold and command you are evil doers, violators of the rule and law of peace. This culture of peace is our force, it turns back the force of violence the way it came. With that we lead you to cleanse yourself of artfulness, evil and violence.

(This mantra suggests the resurgence of peace upon the forces of violence and tactical bullying. Secondly, it suggests that if peace fails initially, a peaceful nation should develop weapons like the Varunastra, Sammohanastra and Vayavyastra, as mentioned in ancient literature, which kill not and still turn back the enemy.)

यद्दुर्भगां प्रस्त्रपितां मृतवत्सामुपेयिम ।
अपैतु सर्वं मत्पापं द्रविणं मोषं तिष्ठतु ॥ १० ॥

10. *Yaddurbhagām prasnāpitām mṛtavatsāmupeyima.
Apaitu sarvaṁ matpāpam draviṇam mopa
tiṣṭhatu.*

If I meet an unfortunate mother after her ritual bath on the death of her son (or husband) in war, I pray may all sin (of death and destruction) be absolved of me and may I have the money and power (to help and sustain the war torn).

(These can be interpreted as the words of the ruler and the commander who has fought an inevitable war and realises his duty further to absolve himself of the sin and violence that war is, an evil, necessary or unnecessary. The victor must make amends for the loss the warriors suffer.)

यत्ते॑ पि॒तृभ्यो॑ दद॑तो य॒ज्ञे वा॒ नाम॑ जगृ॒हुः ।

स॒न्देश्या॒ इ॒त्सर्व॑-स्मात्पा॒पादि॑मा मुञ्चन्तु त्वौष॑धीः ॥ ११ ॥

11. *Yatte pitṛbhyo dadato yajñe vā nāma jagṛhuḥ. Sandeśyātsarvasmātpāpādīmā muñcantu tvauśadhīḥ.*

If in matters of giving for the service of parents, seniors and ancestors, or in matters of yajnic programmes of creativity, people mention your name with exception and reservation, then may these Oshadhis, men of love and light, absolve you of all that alleged want and sin.

दे॒वै॒नसा॑त्पि॒त्र्यान्नाम॑ग्रा॒हात्सं॑देश्या । द॒भिनिष्कृ॑तात् । मुञ्चन्तु
त्वा वी॒रुधो॑ वी॒र्ये॑ ऽण॒ ब्रह्म॑ण ऋ॒ग्भिः पय॑स॒ ऋषी॑णाम् ॥ १२ ॥

12. *Devainasātpitryānnāmagrāhātsaṁdeśyā dabhi-
niṣkṛtāt. Muñcantu tvā vīrudho vīryeṇa brahmaṇa
ṛgbhiḥ payasa ṛṣīṇām.*

May these herbs with their essential properties, and men of love and light with divine wisdom, Vedic hymns, and the life giving nectar of the Rshis' words absolve you of the want and sin for and against the divinities of nature and humanity, parents, exceptional acts and accusations.

यथा वातश्च्यावयति भूम्या रेणुमन्तरिक्षाच्चाभ्रम् ।

एवा मत्सर्वं दुर्भूतं ब्रह्मनुत्तमपायति ॥ १३ ॥

13. *Yathā vātaśchyāvayati bhūmyā reṇumantarikṣā-ccābhram. Evā matsarvaṁ durbhūtaṁ brahmanu-ttamapāyati.*

Just as wind blows away dust from the earth and cloud from the sky, so does all sense of sin and guilt, evil and negativity fall off, driven away by Vedic wisdom and the light of Divinity, ultimate life and power.

अप क्राम नानदती विनद्धा गर्दभीव ।

कर्तृन्नक्षस्वेतो नुत्ता ब्रह्मणा वीर्या वता ॥ १४ ॥

14. *Apa krāma nānadatī vinaddhā gardabhīva. Kartṛnnakṣasveto nuttā brahmaṇā vīryā vatā.*

O sin and mischief of violence, get off from here like a braying she-donkey released from the bonds and, driven away through the power and force of divine vision and wisdom, go back to your master creators.

अयं पन्थाः कृत्य इति त्वा नयामोऽभिप्रहितां प्रति त्वा प्र
हिण्मः । तेनाभि याहि भञ्जत्यनस्वतीव वाहिनीं विश्वरूपा
कुरुटिनी ॥ १५ ॥

15. *Ayaṁ panthāḥ kṛtya iti tvā nayāmo'bhiprahitāṁ prati tvā pra hiṇmaḥ. Tenābhi yāhi bhañjatya-nasvatīva vāhinī viśvarūpā kurūṭinī.*

O force of evil and violence, this is the path by which we throw you out and send you back from where you were directed against us. Broken and breaking, retreat and return like an army on the march back, with

all transports, forms and formations, mounting an attack —now repelled.

पराक्ते ज्योतिरपथं ते अर्वागन्यत्रास्मदयना कृणुष्व । परेणेहि
नवतिं नाव्या ३ अति दुर्गाः स्रोत्या मा क्षणिष्ठाः परेहि ॥ १६ ॥

16. *Parākte jyotirapatham te arvāganyatrāsmadayanā kṛṇuṣva. Pareṇehi navatiṁ nāvya' ati durgāḥ srotyā mā kṣaṇiṣṭhāḥ parehi.*

O force of sin and violence, the light for you is on the way back, no way forward, not hitherward. Make way for yourself elsewhere other than us. Go back, go back another way, cross ninety difficult navigable streams, waste not yourself away. Go back. Stay not a moment. Do not destroy anything good and positive.

वार्तइव वृक्षान्नि मृणीहि पादय मा गामश्वं पुरुषमुच्छिष
एषाम् । कर्तृन्नवृत्येतः कृत्येऽ प्रजास्त्वाय बोधय ॥ १७ ॥

17. *Vāta-iva vṛkṣānni mṛṇīhi pādaya mā gāmaśvaṁ puruṣamucchiṣa eṣām. Kartṛnnivṛtyetaḥ kṛtye' prajāstvāya bodhaya.*

O force of violence and evil, go back from here to where you come from, throw down and destroy the perpetrators of evil and violence by themselves as wind breaks down the trees. Spare not their cows, horses and men, and warn them that they will lose even their progeny for generations to come.

यां तं बर्हिषि यां श्मशाने क्षेत्रे कृत्यां वलंगं वा निचखनुः ।
अग्रौ वा त्वा गाहपत्येऽ भिचेरुः पाक् सन्तं धीरतरा
अनागसम् ॥ १८ ॥

18. *Yām te barhiṣi yām śmaśāne kṣetre kṛtyām valagam vā nicakhnuḥ. Agnau vā tvā gārha-patye'bhiceruḥ pākam santam dhīratarā anāgasam.*

Whatever evil, mischief or sabotage the clever people have done or hidden in your waters, cremation ground or fields or in your home stead, in the fire or in the yajnic hall towards you, even though you are pure and sinless, we counter and throw out even if they are stronger some way.

उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम् कर्त्रम् । तदेतु
यत् आभृतं तत्राश्वइव वि वर्ततां हन्तु कृत्याकृतः
प्रजाम् ॥ १९ ॥

19. *Upāhrtamanubuddham nikhātam vairam tsāryanvavidāma kartram. Tadetū yata ābhṛtam tatrāśva-iva vi vartatām hantu kṛtyākṛtaḥ prajāṃ.*

Brought in, presented, confirmed, the deadly enemy, we have come to know as a camouflaged mischief and evil which is destructive. Let it go back from where it was brought, return there fast as a horse and destroy all the creations and products of the evil doers.

स्वायसा असयः सन्ति नो गृहे विद्म ते कृत्ये यतिधा परंभि ।
उत्तिष्ठैव परेहीतोऽ ज्ञाते किमिहेच्छसि ॥ २० ॥

20. *Svāyasā asayaḥ santi no gr̥he vidmā te kṛtye yati-dhā parūṃṣi. Uttiṣṭhaiva parehīto' jñāte kimihe-cchasi.*

O mischief, evil doer, there are swords of steel in our house. We also know how far the various stages

of your infrastructure can go and achieve. Better get up and go back before your design is discovered. What do you wish to achieve here?

ग्रीवास्ते कृत्ये पादौ चापि कत्स्यामि निर्द्रव ।

इन्द्राग्नी अस्मात्रक्षतां यौ प्रजानां प्रजावती ॥ २१ ॥

21. *Grīvāste kṛtye pādau cāpi kartsyāmi nirdrava.*
Indrāgnī asmānraṁkṣatām yau prajānām prajāvatī.

O mischief, evil and sabotage, better be off at once. I will cut off your head and your feet too. Indraghi, commander and ruler with fire power and electric forces, are our protectors and defenders of the people, they protect us.

सोमो राजाधिपा मृडिता च भूतस्य नः पतयो मृडयन्तु ॥ २२ ॥

22. *Somo rājādhipā mṛḍitā ca bhūtasya naḥ patayo mṛḍayantu.*

May the ruler, blissful as moon and inspiring as soma, give us peace and security. Let the masters of the physical elements, science and technology of power and energy afford us peace and protection.

भवाश्वावस्यतां पापकृते कृत्याकृते ।

दुष्कृते विद्युतं देवहेतिम् ॥ २३ ॥

23. *Bhavāśarvāvasyatām pāpakṛte kṛtyākṛte.*
Duṣkṛte vidyutaṁ devahetim.

May Bhava and Sharva, ruling powers of peace and progress, and destroyers of evil, injustice and mischief, focus their divine powers of peace, protection and justice upon the people, and strike their laser beams of punishment upon evil doers, mischief makers and

destructive elements of society.

यद्येयथ द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा ।
सेतो ऽष्टापदी भूत्वा पुनः परेहि दुच्छुने ॥ २४ ॥

24. *Yadyeyatha dvipadī catuspadī kṛtyākṛtā sambhṛtā viśvarūpā. Seto 'ṣṭāpadī bhūtvā punaḥ parehi ducchune.*

O two-wing, four-wing force of evil, mischief and negativity and calamitous versatility created and fully equipped by evil, if you came here at double or four-fold speed of the ordinary, now then rise to eightfold speed of the ordinary and go away far from here.

अभ्यक्ताक्ता स्व ऽरंकृता सर्व भरन्ती दुरितं परेहि ।
जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम् ॥ २५ ॥

25. *Abhyaktāktā sva raṁkṛtā sarvaṁ bharantī duri-taṁ parehi. Jānīhi kṛtye kartāraṁ duhiteva pita-ram svam.*

O spirit of evil and mischief, adorned, anointed and beautifully prepared for departure, bearing all evil and mischief as your baggage, go far away, know and remember your creator, and go to him as a daughter to your own father.

परेहि कृत्ये मा तिष्ठो विद्धस्यैव पदं नय ।
मृगः स मृगयुस्त्वं न त्वा निकर्तुमर्हति ॥ २६ ॥

26. *Parehi kṛtye mā tiṣṭho viddhasyeva padaṁ naya. Mṛgaḥ sa mṛgayustvaṁ na tvā nikartumarhati.*

O force and mischief of violence and evil, shoot

off, tarry not a moment, follow your own footsteps you came by as a hunter follows the foot-marks of the hunted deer and reach your place of origin. Now you are the hunter and he, your creator, is the target deer. Now you destroy him, he cannot destroy you.

उ॒त ह॑न्ति पू॒र्वासि॑नं प्र॒त्यादा॒याप॑र् इ॒ष्व।

उ॒त पू॒र्वस्य॑ निघ्न॒तो नि ह॑न्त्यप॑र्ः प्र॒ति ॥ २७ ॥

27. *Uta hanti pūrvāsinam pratyādāyāpara iṣvā.
Uta pūrvasya nighnato ni hantyparah prati.*

One who first aims to shoot, the other, pre-empt and shoots down with the arrow. One who has first shot to kill, the other pre-empt and, in response, shoots and kills.

ए॒तद्धि॑ शृ॒णु मे॒ वचो॑ऽथेहि॒ यत॑ ए॒यथ॑ ।

यस्त्वा॑ च॒कार॒ तं प्र॑ति ॥ २८ ॥

28. *Etaddhi śṛṇu me vaco'thehi yata eyatha.
Yastvā cakāra taṁ prati.*

O sin and violence in intention and action, better listen to this word of mine and go, go off from here to where you come from. Go to him that conceived, created and sent you hither.

अ॒ना॒गो॒ह॒त्या वै भी॒मा कृ॑त्ये मा नो॒ गाम॑श्च॒ पुरु॑षं व॒धीः ।
यत्र॑य॒त्रासि॑ निहि॒ता त॑त॒स्त्वोत्था॑पयाम॒सि पु॒र्णाल्ल॑घी॒यसी॑
भव॑ ॥ २९ ॥

29. *Anāgohatyā vai bhīmā kṛtye mā no gāmaśvaṁ puruṣaṁ vadhīḥ. Yatrayatrāsi nihitā tatastvotthāpayāmasi parṇāllaghīyaśī bhava.*

Murder of the innocents is heinous, O force of sin, evil and mischief. Do not hit, do not kill our cow, horse or person. Wherever you be, covert in our midst, we discover and dislodge you from there. Be lighter than a dead leaf and fly away.

यदि स्थ तमसावृता जालेन॒भिहि॑ताइव ।

सर्वाः संलुप्येतः कृत्याः पुनः कर्त्रे प्र हिण्मसि ॥ ३० ॥

30. *Yadi stha tamasāvṛtā jālenābhihitā-iva. Sarvāḥ saṁlupyetaḥ kṛtyāḥ punaḥ kartre pra hiṇmasi.*

Even if you stay and persist, covered in darkness, confusion or sheer ignorance, you are like a bird caught up in the net, since, having seized, exposed and disarmed all evils and mischiefs, we shoot them off back to the source creator.

कृत्याकृतो॑ वलगिनो॑ऽ भिनिष्कारिणः प्रजाम् ।

मृणीहि कृत्ये मोच्छि॑षोऽ मून्कृत्याकृतो॑ जहि ॥ ३१ ॥

31. *Kṛtyākṛto valagino'bhiniṣkāriṇaḥ prajāṁ. Mṛṇīhi kṛtye mocchiṣo'mūnkṛtyākṛto jahi.*

O force of action set against evil, sabotage and mischief, overt or covert, rise and destroy all supports and creations of the camouflaged evil doers and their designs acting for the forces of destruction and negativity. Spare them not, throw off and destroy all the evil doers.

(This force of action could be the same original evil force converted and redirected to destroy its own creators, or a force newly raised by the Defence to fight against evil and violence and its creator.)

यथा॒ सूर्यो॑ मुच्यते॒ तमस॑स्प॒रि रात्रिं॑ जहात्युषसश्च॒ केतून् ।
 एवा॒हं सर्व॑ दुर्भूतं कर्त्रे॑ कृत्या॒कृता॑ कृतं ह॒स्तीव॑ रजो॑ दुरितं
 जहामि ॥ ३२ ॥

32. *Yathā sūryo mucyate tamasaspari rātrim jahā-
 tyuṣasaśca ketūn. Evāhaṁ sarvaṁ durbhūtaṁ
 kartraṁ kṛtyākṛtā kṛtaṁ hastīva rajo duritaṁ
 jahāmi.*

As the sun rises free from darkness and surpasses the night and lights of the dawn, so do I overcome and destroy all evils, action and acts of the perpetrators of evil and shake off all sin and calamity like an elephant shaking off dust.

Kanda 10/Sukta 2 (Kena Suktam)

Purusha, Brahma Prakashanam Devata, Narayana Rshi

Like Kenopanishad, this Sukta begins with the interrogative 'Kena, By whom': What is the cause?

The Sukta explores the cause of human existence at the individual, social and spiritual level. The first eight mantras explore the cause of the formation of the human body:

केन॒ पाष्णीं॑ आ॒भृते॑ पू॒रुष॑स्य॒ केन॑ मांसं॒ संभृ॑तं॒ केन॑ गुल्फौ ।
 केना॒ङ्गुलीः॑ पेश॒नीः॒ केन॑ खानि॒ केनो॑च्छ॒ल॒ङ्घौ॑ म॒ध्यतः॑
 कः प्र॑ति॒ष्ठाम् ॥ १ ॥

1. *Kena pārṣṇī ābhṛte pūruṣasya kena māṁsaṁ
 sambhṛtaṁ kena gulphau. Kenāṅgulīḥ peśanīḥ
 kena khāni kenocchlaṅkhau madhyataḥ kaḥ
 pratiṣṭhām.*

Who designed, shaped, finished and juxtaposed the heels of man (i.e., the human being)? Who formed the flesh? Who the ankles? By whom were the beautiful nimble fingers formed? By whom the soles of feet? And who brought about the balance at the centre of gravity?

कस्मान्नु गुल्फावधरावकृण्वन्नष्ठीवन्तावुत्तरौ पूरुषस्य ।
जङ्घे निर्रृत्य न्य दधुः क्व स्विज्जानुनोः सन्धी क उ
तच्चि-केत ॥ २ ॥

2. *Kasmānnu gulphāvadharāvakṛṇvannaṣṭhīva-
ntāvuttarau pūruṣasya. Jaṅghe nir-ṛtya nya
dadhuḥ kva svijjānunoh sandhī ka u tacciketa.*

From what and for what reason did the makers form the lower ankles and upper knees of man? Whence, why and where did they design and form the two thighs and the joints of knees separately and together in balance? Who thought and designed that?

चतुष्टयं युज्यते संहितान्तं जानुभ्यामूर्ध्वं शिथिरं कबन्धम् ।
श्रोणी यदूरु क उ तज्जजान् याभ्यां कुसिन्धं सुदृढं
बभूव ॥ ३ ॥

3. *Catuṣṭayam yujyate saṁhitāntaṁ jānubhyāmū-
rdhvaṁ śithiraṁ kabandham. Śroṇī yadūrū ka u
tajjajāna yābhyām kusindham sudṛḍham
babhūva.*

The four, two knees and two thighs, at the end of the joint above the thighs are joined to the four-part flexible trunk of the body. Who created the hips and the thighs with which the trunk is joined as it is so strong?

कति देवाः कतमे त आसन्न्य उरो ग्रीवाश्चिक्युः पूरुषस्य ।
कति स्तनौ व्यदधुः कः कफोडौ कति स्कन्धान्कति
पृष्टीरचिन्वन् ॥ ४ ॥

4. *Kati devāḥ katame ta āsanya uro grīvāścikyuḥ
puruṣasya. Kati stanau vya dadhuḥ kaḥ kaphoḍau
kati skandhānkati prṣṭīracinvan.*

How many and which ones are those divinities that structured and shaped man's chest and neck? How many of them formed and fixed the breasts? Who the two elbows, how many the shoulders, and how many structured and formed the ribs?

को अस्य बाहू समभरद्वीर्यं करवादिति ।
अंसौ को अस्य तदेवः कुसिन्धे अध्या दधौ ॥ ५ ॥

5. *Ko asya bāhū samabharadvīryaṁ karavāditi.
Aṁsau ko asya taddevaḥ kusindhe adhyā dadhāu.*

Who collected the materials and formed the two arms of this man so that he could do heroic deeds? And which divinity was that who fixed the two shoulders on his body?

कः सप्त खानि वि ततर्द शीर्षणि कर्णाविमौ नासिके
चक्षणी मुखम् । येषां पुरुत्रा विजयस्य महानि चतुष्पादो
द्विपदो यन्ति यामम् ॥ ६ ॥

6. *Kaḥ sapta khāni vi tatarda śīrṣaṇi karṇāvimau
nāsike cakṣaṇī mukham. Yeṣāṁ purutrā vijayasya
mahmani catuspādo dvipado yanti yāmam.*

Who broke open the seven apertures of senses in his head: these two ears, two nostrils, two eyes and one mouth, by virtue of whose great power and faculty

men as well as animals go their own ways in their daily business?

Answer to questions from mantras 1 to 6: Kah, the Lord Supreme. In fact, the answer is inbuilt in each mantra itself. Reason? 'Kah' means both 'who' and 'Lord Supreme'.

हन्वोर्हि जिह्वामदधात्पुरुचीमधा महीमधि शिश्राय वाचम् ।
स आ वरीवर्ति भुवनेष्वन्तरपो वसानः क उ तच्चिकेत ॥ ७ ॥

7. *Hanvorhi jihvāmadadhātpurūcīmadhā mahīmadhi śīśrāya vācam. Sa ā varīvartī bhuvaneṣvantarapo vasānaḥ ka u tacciketa.*

Who placed the versatile tongue in the midst of two jaws and then vested the great speech thereon? Wearing the vestments of Prakṛti, He pervades and rolls around in the worlds of existence. Who knows that?

मस्तिष्कमस्य यतमो ललाटं कृकाटिकां प्रथमो यः
कपालम् । चित्वा चित्यं हन्वोः पूरुषस्य दिवं रुरोह कतमः
स देवः ॥ ८ ॥

8. *Mastiṣkamasya yatamo lalāṭaṁ kakāṭikāṁ prathamo yaḥ kapālam. Citvā cityaṁ hanvoḥ pūruṣasya divaṁ ruroha katamaḥ sa devaḥ.*

Who is that Deva, divine power and presence, first among all, which, having collected all that was to be collected, this man's brain, forehead, back-head and skull, supported and placed all together in proper order on the two jaws and rose up to the high heavens of light, transcendent?

प्रियाप्रियाणि बहुला स्वप्नं संबाधतन्द्रय ।
आनन्दानुग्रो नन्दांश्च कस्माद्वहति पूरुषः ॥ ९ ॥

9. *Priyāpriyāṇi bahulā svapnam sambādha-tandryaḥ. Ānandānugro nandāmīśca kasmādvahati pūruṣaḥ.*

Whence, from whom, the many things pleasant and unpleasant, sleep and dream, oppression, depression and weariness, pleasures and joys, which the brilliant humanity bears as a burden, the bitter-sweet of life?

आर्तिरवतिर्निर्ऋतिः कुतो नु पुरुषेऽ मतिः ।

राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः ॥ १० ॥

10. *Ātiravatir nir-ṛtiḥ kuto nu puruṣe'matiḥ. Rāddhiḥ samṛddhir avyṛddhir matir uditayaḥ kutaḥ.*

Whence, for what reason in man, pain, poverty, calamity, stupidity? Whence and for what reason, accomplishment and achievement, prosperity, struggle and success against adversity, intelligence and wisdom, rise and progress?

को अस्मिन्नापो व्य दधाद्विषूवृतः पुरुवृतः सिन्धुसृत्याय जाताः । तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः ॥ ११ ॥

11. *Ko asminnāpo vya dadhādvīṣūvṛtaḥ purūvṛtaḥ sindhusṛtyāya jātāḥ. Tivrā aruṇā lohiniṣtāmra-dhūmrā ūrdhvā avācīḥ puruṣe tiraścīḥ.*

Who created and placed in humanity the waters, blood and other liquids, produced within, flowing and circulating in streams all round in abundance, intense, ruddy, dark red, copper red, turbid, upwards, downwards, transverse, in a circuit?

को अस्मिन्नूपमदधात्को मह्यानं च नाम च ।

गातुं को अस्मिन्कः केतुं कश्चरित्राणि पूरुषे ॥ १२ ॥

12. *Ko asminrūpamadadhātko mahmānaṁ ca nāma ca. Gātuṁ ko asminkaḥ ketuṁ kaścāritrāṇi pūruṣe.*

Who vested in this human being form, name, fame, motion and progress? Who in-vested eminence and identity, and all the varieties of character, action and behaviour in man?

को अस्मिन्प्राणमवयत्को अपानं व्यानमु ।

समानमस्मिन्को देवोऽधि शिश्राय पूरुषे ॥ १३ ॥

13. *Ko asminprāṇamavayatko apānaṁ vyānamu. Samānamasminko devo'dhi śisrāya pūruṣe.*

Who spins and weaves the warp and woof of prana and apana energies of breath in circulation in the human body system? Who interweaves the vyana energy all over the system and establishes the samana vitality to maintain the systemic metabolism in man? Who is that Divinity?

को अस्मिन्यज्ञमदधादेको देवोऽधि पूरुषे ।

को अस्मिन्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम् ॥ १४ ॥

14. *Ko asminyajñamadadhādeko devo'dhi puruṣe. Ko asmintsatyam ko'nṛtaṁ kuto mṛtyuḥ kuto' mṛtam.*

Who is the one divine that vests the spirit of yajna and self-sacrifice in man? Who vests truth, and untruth? Whence death? Whence immortality?

को अस्मै वासः पर्यदधात्को अस्यायुरकल्पयत् ।

बलं को अस्मै प्रायच्छत्को अस्याकल्पयज्जवम् ॥ १५ ॥

15. *Ko asmai vāsaḥ paryadadhātko asyāyurakalpayat. Balaṁ ko asmai prāyacchatko asyākalpayajjavam.*

Who brought in and gave man the vestment of body? Who fashions his health and life span? Who gives him strength and courage? Who creates and gives him impulse and enthusiasm for speed and progress?

The answer to mantras 7 to 15: The Lord Supreme, Kah.

केनापो अन्वतनुत केनाहरकरोद्रुचे ।
उषसं केनान्वैन्दु केन सायंभवं ददे ॥ १६ ॥

16. *Kenāpo anvatanuta kenāharakarodruce. Uṣasam kenānvainddha kena sāyaṁbhavam dade.*

By whom were the oceans of water created and expanded? Who created the day for light? By whom was the dawn lighted? By whom the fact of evening was created? Answer: Kah.

को अस्मिन्नेतो न्यदधत्तन्तुरा तायतामिति ।
मेधां को अस्मिन्नध्यौहत्को बाणं को नृतो दधौ ॥ १७ ॥

17. *Ko asminreto nya dadhāttanturā tāyatāmiti. Medhām ko asminnadhyauhatko bāṇam ko nṛto dadhau.*

Who created and vested in man, in fact in this entire cosmos, the seed-vitality of life so that the thread-line of life be continued? Who brought and vested intelligence into man? Who vested speech, who gave the faculty to move and dance in ecstasy? Answer: Kah.

केनेमां भूमिमौर्णोत्केन पर्यभवद्विम् ।
केनाभि मृह्णा पर्वतान्केन कर्मीणि पूरुषः ॥ १८ ॥

18. *Kenemām bhūmimaurnotkena paryabhavaddi-
vam. Kenābhi mahnā parvatānkena karmāṇi
pūruṣaḥ.*

Who covered this earth with atmosphere and greenery? Who vests and covers the heaven of light? By which power and grandeur does the Supreme Purusha vest the clouds and mountains with glory? How does the Purusha initiate and order the acts of existence such as creation, evolution and involution?

केन॒ पर्जन्य॒मन्वे॒ति॒ केन॒ सोमं॒ विचक्ष॑णम् ।

केन॒ यज्ञं॒ च॒ श्रद्धां॒ च॒ केना॑स्मिन्निहितं॒ मनः॑ ॥ १९ ॥

19. *Kena parjanyaamanveti kena somam vicakṣaṣam.
Kena yajñaṁ ca śraddhām ca kenāsminnihitam
manah.*

By which mysterious power does the Purusha pervade the cloud? By which does he illuminate the bright moon? By which power and presence does he bless and energise the yajna, faith in truth, life and divinity, and by which secret power does he enliven the mind so deep from conscious surface to the bottomless unconscious?

केन॒ श्रोत्रि॒यमाप्नो॑ति॒ केने॒मं पर॑मेष्ठि॒नम् ।

केने॒मम॒ग्निं॒ पूरु॑षः॒ केन॒ संवत्स॑रं॒ ममे॑ ॥ २० ॥

20. *Kena śrotriyamāpnoti kenemaṁ parameṣṭhinam.
Kenemamagniṁ pūruṣaḥ kena sanvatsaram mame.*

By what reason does Purusha bless the man dedicated to Shruti, Veda? For what reason does he bless the man dedicated to the Supreme transcendent? For what reason does he light this fire? By what does he

form and comprehend the cosmic time span?

ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम् ।

ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ॥ २१ ॥

21. *Brahma śrotriyamāpnoti brahmemam parame-
ṣṭhinam. Brahmemamagniṁ pūruṣo brahma
samvatsaram mame.*

Brahma blesses the man of the Veda for his knowledge and vision. Brahma blesses this man of supreme Divinity for his faith and communion. The Supreme Purusha lights this fire for the purpose of yajna. And Brahma forms and comprehends cosmic time by immanence and transcendence.

केन देवाँ अनु क्षियति केन दैवजनीर्विशः ।

केनेदमन्यन्नक्षत्रं केन सत्क्षत्रमुच्यते ॥ २२ ॥

23. *Kena devāñ anu kṣiyati kena daivajanīrviśaḥ.
Kenedamanyannakṣatram kena satkṣatramu-
cyate.*

By which mystery does the Purusha pervade the divine powers of existence? By which mystery, the people, children of divinity? Whereby is the Order called real, and this other, no-order?

ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः ।

ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत्क्षत्रमुच्यते ॥ २३ ॥

23. *Brahma devāñ anu kṣiyati brahma daivajanīrviśaḥ.
Brahmedamanyannakṣatram brahma satkṣatra-
mucyate.*

Purusha blesses the divine hearts of humaity and

divine powers of nature with its immanence and knowledge. Purusha blesses the children of divinity by virtue of faith and immanence. The order is called real by virtue of the Presence in consciousness, and the other is no-order because of no-presence in the consciousness.

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता ।

केनेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम् ॥ २४ ॥

24. *Keneyam bhūmirvihitā kena dyauruttarā hitā.
Kenedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By whom is this earth held in order below? By whom is the heaven of light held up in order on high? By whom is this vast middle region held up high and across in space?

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।

ब्रह्मेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम् ॥ २५ ॥

25. *Brahmaṇā bhūmirvihitā brahma dyauruttarā hitā.
Brahmedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By Brahma is the earth held below. By Brahma is the heaven of light held up high. By Brahma is the vast middle region held up high and across.

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।

मस्तिष्कादूर्ध्वः प्रैरयत्यवमानोऽधि शीर्षतः ॥ २६ ॥

26. *Mūrdhānamasya saṁsīvyātharvā hṛdayaṁ ca yat.
Mastiṣkādūrdhvaḥ prairayatpavamāno'dhi śīrṣataḥ.*

Atharva, the Lord beyond all motion, having integrated the head and heart of man together, thus

purifying and sanctifying the personality, transcends both thought and emotion.

Note: This is one interpretation of the mantra if Atharva is interpreted as Brahma. But the mantra can be interpreted from the human point of view also, in which case Atharva should be interpreted as the yogi who has achieved the state of 'Chitta-vrtti-nirodha', i.e., the state of peace of mind beyond fluctuations:

Atharva, the yogi in a state of tranquillity, having integrated thought and emotion together, in a state of purity of head, heart and the spirit should transcend Vitarka and Vichara samadhi through the trans-imaginative faculty of the spirit in concentration on the sahasrara chakra on top of the head and brain.

तद्वा अथर्वणः शिरो देवकोशः समुब्जितः ।

तत्प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥

27. *Tadvā atharvaṇaḥ śiro devakośaḥ samubjitaḥ.
Tatprāṇo abhi rakṣati śiro annamatho manaḥ.*

That head, i.e., state of the mind and soul of the yogi, is the treasure seat of divinities perfectly and wholly suffused in the divine presence, and that state thus raised, prana, pure food and peace of mind, all protect and preserve in the state of peace beyond disturbance.

ऊर्ध्वो नु सृष्टा इस्तिर्यङ् नु सृष्टा ३ः सर्वा दिशः पुरुष आ
बभूवाँ ३ । पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ २८ ॥

28. *Ūrdhvo nu sṛṣṭā stīryaṅ nu sṛṣṭāḥ sarvā diśaḥ
puruṣa ā babhūvāñ. Puraṁ yo brahmaṇo veda
yasyāḥ puruṣa ucyate.*

Pervasive all above, pervasive all around, pervasive all over quarters of space, pervasive all through the personality, thus becomes the state of divine Purusha for the yogi, and thus becomes his own state also. One who knows thus the City of immanent God, for him for this reason, Brahma is called Cosmic Purusha, and man is called microcosmic Purusha.

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।

तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

29. *Yo vai tāṁ brahmaṇo vedāmṛtenāvṛtāṁ puram. Tasmai brahma ca brāhmāśca cakṣuḥ prāṇaṁ prajāṁ daduḥ.*

Whoever thus knows the City of God wrapped in nectar, ecstasy and immortality, for him Brahma and all things divine yield and award the eye of clairvoyance, pranic energy and noble progeny for continuance.

न वै तं चक्षुर्जहाति न प्राणो ज़रसः पुरा ।

पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

30. *Na vai taṁ cakṣurjahāti na prāṇo jarasaḥ purā. Puraṁyo brahmaṇo veda yasyāḥ puruṣa ucyate.*

The eye of clairvoyance forsakes him not, nor pranic energy and vitality forsakes him, before the completion of full age. Who knows the body as the City of God, for that very reason he knows that the soul is called 'purusha', resident of the City of God.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।

तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

31. *Aṣṭācakrā navadvārā devānāṁ pūrayodhyā. Tasyāṁ hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ.*

The human body is an invincible city of the gods, God Supreme and the divinities of nature. It has eight chakras: Muladhara, Svadhishtana, Manipur, Anahat, Vishuddhi, Lalana, Ajna and Sahasrara. It has nine gates: two eyes, two ears, two nostrils, mouth and the organs of excretion. In the city, there is a golden cave, replete with the golden light of Divinity, which is the paradisaal path to heaven. This City is Ayodhya, the Invincible.

तस्मिन्हिरण्यये कोशे त्र्यर्त्रिप्रतिष्ठिते ।

तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः ॥ ३२ ॥

32. *Tasminhiranyaye koṣe trya're tripratiṣṭhite.*
Tasminyadyakṣamātmānvattadvai brahmavido
viduḥ.

In that golden cave of light, three spoked like a wheel and three pillared like a dome, there is a Yaksha, mysterious Divine Being, with the soul which they alone know who know the Brahma.

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।

पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥ ३३ ॥

33. *Prabhrājamānām hariṇīm yaśasā saṁparīvṛtām.*
Puraṁ hiraṇyayīm brahmā viveśāparājitām.

That golden city, Invincible Ayodhya, refulgent redeemer wrapped in glory, unconquered and unassailable by any foreigner, Brahma Supreme has entered, and there abides for those who know and can see.

Note: The golden heart cave of the last three mantras of this sukta is a micro-version of the macro-cosmic Trinity of Brahma, Jiva and Prakṛti, which can

be realised by men of knowledge and vision. This treasure-hold of Trinity is dynamic as a wheel, with three spokes, and firm as a dome on three pillars. The three spokes of the wheel are Satva, Rajas and Tamas modes of Prakrti, and the three pillars of the Dome are Prakrti, Jiva and Brahma. In this context reference may also made to Shvetashvataropaniṣad, 1, 3-7, and 4, 5-7. With reference to the mysterious Yaksha of mantra 32, refer to Kenopaniṣad part 3 and 4, 1-3.

Kanda 10/Sukta 3 (Warding off Rival Adversaries)

*Varana-mani, Vanaspati, Chandrama Devata,
Atharva Rshi*

The theme of this sukta is Varanamani, ‘choice jewel’ to keep off, prohibit, ward off and fight out enemies.

Varana is a rampart, also called ‘Varuna’ and ‘Setu’ and this also implies water and bridge, something like a moat crossable by a draw-bridge.

Mani is a jewel, ornament, amulet, globule, crystal, also a magnet, lodestone.

The choice of interpretation of Varana-mani then is between:

- (a) an amulet, a magical formula, to ward off and fight out the adversaries, if possible in a scientific age;
- (b) the choice and deployment of weapons; and
- (c) a combination of ‘a’ and ‘b’: a strategy and technique of defence with the right choice of the commander, personnel, weapons and

tactics which can give wonderful results against the enemies.

अ॒यं मे॑ व॒र्णो म॒णिः स॒प॒त्न॒क्षय॑णो वृषा॑ ।

तेना र॑भस्व त्वं शत्रून्प्र मृ॒णीहि॑ दुरस्य॒तः ॥ १ ॥

1. *Ayaṁ me varaṇo maṇiḥ sapatnakṣayaṇo vṛṣā.
Tenā rabhasva tvaṁ śatrūnpra mṛṇīhi durasyataḥ.*

This is my jewel choice of defence, the right commander and strategist, destroyer of enemies, strong, virile, and producer of wondrous results. With this you engage the enemies, destroy them all who have launched the attack.

प्रै॒णा॒ञ्छृ॒णीहि॑ प्र मृ॒णा र॑भस्व म॒णिस्तै॑ अस्तु पुर॒ए॒ता
पुर॒स्तात् । अवा॑रयन्त व॒र्णेन॑ दे॒वा अ॒भ्या॒चा॒रम॑सुरा॒णां
श्वःश्वः॑ ॥ २ ॥

2. *Praiṇāñchrṇīhi pra mṛṇā rabhasva maṇiste astu
pura-etā purastāt. Avārayanta varaṇena devā
abhyācāramasurāṇāṁ śvaḥ-śvaḥ.*

Crush these enemies, destroy them, engage them at once. Let this leading power advance up front. With this technique and strategy, noble people have been fighting out the onslaughts of destructive forces time and again.

अ॒यं म॒णिर्व॑र्णो वि॒श्वभे॑षजः सह॒स्रा॒क्षो ह॑रि॒तो हि॑र॒ण्ययः॑ ।
स ते॒ शत्रू॑न्ध॒रान्पा॑दयाति पू॒र्व॒स्तान्द॑भ॒नुहि॑ ये त्वा॑
द्विष॑न्ति ॥ ३ ॥

3. *Ayaṁ maṇirvaraṇo viśvabheṣajaḥ sahasrākṣo
harito hiraṇyayaḥ. Sa te śatrūnadharānpādayāti
pūrvastāndabhnuhi ye tvā dviṣanti.*

(Varana-mani is also a herbal medicine prepared from the Varuna tree.) This jewel of a herbal medicine from the Varuna tree is a panacea, a general tonic against all diseases, efficacious in a thousand ways, fresh and golden bright. It casts down your enemies, deadly diseases. Be first to use it in advance as a preventive and keep off all those ailments which are afflictive and consumptive.

(Metaphorically the disease may also be interpreted as probable enemies lurking around and waiting, against which preventive measures are required.)

अ॒यं ते कृ॒त्यां वि॒ततां॑ पौ॒रुषे॒याद॒यं भ॒यात् ।

अ॒यं त्वा॒ सर्व॑स्मात्पा॒पाद्व॒र्णो वा॒रयि॑ष्यते ॥ ४ ॥

4. *Ayam te kṛtyāṃ vitatāṃ pauruṣeyādayaṃ bhayāt.*
Ayam tvā sarvasmātpāpādvārṇo vārayiṣyate.

This Varana would protect you against all evil designs and fears caused by human enemies rising and spreading around. It will also safeguard you from sin and evil which you or others might also commit out of fear and panic of supposed dangers.

व॒र्णो वा॒रया॑ता अ॒यं दे॒वो वन॑स्पतिः ।

यक्ष्मो॑ यो अ॒स्मिन्ना॒विष्ट॑स्तमु॒ देवा॑ अ॒वीवर॑न् ॥ ५ ॥

5. *Varaṇo vārayātā ayam devo vanaspatiḥ.*
Yakṣmo yo asminnāviṣṭastamu devā avīvaran.

This Varana-mani of masterly character is divine, a protective against danger and disease. The cancerous consumption that has entered, infects and afflicts this patient (person or people), noble specialists

and strategists will ward off.

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति
धावादजुष्टाम्। परिक्षवाच्छकुनेः पापवादादयं मणिर्वरणो
वारयिष्यते ॥ ६ ॥

6. *Svapnam suptvā yadi paśyāsi pāpaṁ mṛgaḥ sṛtiṁ
yati dhāvādajuṣṭām. Parikṣavācchakuneḥ pāpa-
vādādayaṁ maṇirvaraṇo vārayiṣyate.*

If having slept you dream something evil and sinful, or if a surreptitious enemy stealthily prowls around by uncommon ways, or from the voice of the plotting enemy you hear something evil and foreboding, this Varana-mani will protect you against all that.

अरात्यास्त्वा निरर्त्या अभिचारादथो भयात्।
मृत्योरोजीयसो वधाद्वरणो वारयिष्यते ॥ ७ ॥

7. *Arātyāstvā nir-rtyā abhicārādatho bhayāt.
Mṛtyorojīyaso vadhādvaraṇo vārayiṣyate.*

Varana will protect you from want, adversity, malevolence and betrayal, fear and the fatal strike of deadly enemy, even from untimely death.

यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा यदेनश्चकृमा
वयम्। ततो नो वारयिष्यतेऽयं देवो वनस्पतिः ॥ ८ ॥

8. *Yanme mātā yanme pitā bhrātaro yacca me svā
yadenaścakṛmā vayam. Tato no vārayiṣya-te 'yaṁ
devo vanaspatih.*

Whatever sin, evil or contagion my mother, my father, my brothers, all my own people, we all, have done or caused, this divine vanaspati, this herb, this

master of the common wealth of the nation, will save us and absolve us of that and its consequences.

वरुणेन प्रव्यथिता भ्रातृव्या मे सबन्धवः ।

असूर्त रजो अप्यगुस्ते यन्त्वधमं तमः ॥ ९ ॥

9. *Varaṇena pravyathitā bhrātr̥vyā me sabandhavaḥ.
Asūrtam rajo apyaguste yantvadhamaṁ tamaḥ.*

Let my adversaries along with their kin, distressed and broken by Varana, gone already to unknown regions of dust, fall further to the lowest dark of darkness.

अरिष्टोऽहमरिष्टगुरायुष्मान्त्सर्वपूरुषः ।

तं मायं वरुणो मणिः परि पातु दिशोदिशः ॥ १० ॥

10. *Ariṣṭo' hamariṣṭagurāyusmāntsarvapūruṣaḥ.
Tam māyaṁ varaṇo maṇiḥ pari pātu diśodiśaḥ.*

Unhurt and secure I am, moving on along paths of peace and security, blest with health and age, family and friends. Let this Varana-mani protect and promote me step by step all round in all directions.

अयं मे वरुण उरसि राजा देवो वनस्पतिः ।

स मे शत्रून्वि बाधतामिन्द्रो दस्यून्निवासुरान् ॥ ११ ॥

11. *Ayaṁ me varaṇa urasi rājā devo vanaspatiḥ. Sa me śatrūnvi bādhatāmindro dasyūnivāsurān.*

May this divine refulgent Varana-mani, Vanaspati, lord of light and nature reigning in the heart and soul ward off my enemies like Indra throwing off the wicked and demonic powers of nature and humanity.

इमं बिभर्मि वरुणमायुष्माञ्छतशरदः ।

स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् ॥ १२ ॥

12. *Imam bibharmi varaṇamāyusmāñchataśāradaḥ. Sa me rāṣṭraṁ ca kṣatraṁ ca paśūnojaśca me dadhat.*

Blest with health and age for a full life of hundred years, I wear and bear with Varana-mani. May it sustain and promote my nation, the social order, national wealth and our power and honour.

यथा वातो वनस्पतीन्वृक्षान्भनक्त्योजसा । एवा सपत्नान्मे भङ्गिष्वि पूर्वीञ्जाताँ उतापरान्वरुणस्त्वाभि रक्षतु ॥ १३ ॥

13. *Yathā vāto vanaspatīnvṛkṣānbhanaktyojasā. Evā sapatnānme bhaṅgdhi pūrvāñjātāñ utāparānvaranastvābhi rakṣatu.*

Just as the wind breaks down the trees by its stormy force so, O Vanaspati, lord of the common wealth, break down my enemies whether they are traditional or newly arisen. O Ruler, may Varuna, commander of the defence and law and order forces, protect you from external and internal dangers.

यथा वातश्चाग्निश्च वृक्षान्प्सातो वनस्पतीन् । एवा सपत्नान्मे प्साहि पूर्वीञ्जाताँ उतापरान्वरुणस्त्वाभि रक्षतु ॥ १४ ॥

14. *Yathā vātaścāgniśca vṛkṣānpsāto vanaspatīn. Evā sapatnānme psāhi pūrvāñjātāñ utāparānvaranastvābhi rakṣatu.*

Just as wind and fire break down and devour trees of the forest, so O Ruler of the commonwealth, crush my enemies whether they are old or newly arisen.

And may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

यथा वातेन प्रक्षीणा वृक्षाः शेरे न्य ऽर्पिताः । एवा सपत्नांस्त्वं
मम प्रक्षिणीहि न्य ऽर्पय पूर्वीञ्जातां उतापरान्वरणस्त्वाभि
रक्षतु ॥ १५ ॥

15. *Yathā vātena prakṣīṇā vrkṣāḥ śere nyarpitāḥ. Evā sapatnāmstvām mama pra kṣiṇīhi nyarpaya pūrvāñjātān utāparānvaraṇastvābhi rakṣatu.*

Just as trees bent and broken by the wind lie low on the ground, so O Ruler of the commonwealth, bend and break my enemies whether old or newly arisen, and may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

तांस्त्वं प्र च्छिन्द्वि वरण पुरा दिष्टात्पुरायुषः ।
य एनं पशुषु दिप्सन्ति ये चास्य राष्ट्रदिप्सवः ॥ १६ ॥

16. *Tāmstvām pra cchinddhi varaṇa purā diṣṭātpurāyusaḥ. Ya enam paśuṣu dipsanti ye cāsyā rāṣṭradipsavaḥ.*

O Varana, Guardian of the commonwealth, crush all those antisocial forces before their full age, before they are destined to die by natural death, who damage his wealth of the nation and who are saboteurs of the social order.

यथा सूर्यो अतिभाति यथास्मिन्तेज आहितम् । एवा मे
वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु
यशसा समनक्तु मा ॥ १७ ॥

17. *Yathā sūryo atibhāti yathāsminteja āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

Just as the sun shines exceedingly, as refulgence of light is concentrated into it, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

यथा यशश्चन्द्रमस्यादित्ये च नृचक्षसि । एवा मे वरुणो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ १८ ॥

18. *Yathā yaśaścandramasyāditye ca nṛcakṣasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty in the moon and splendour in the all-watching sun, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

यथा यशः पृथिव्यां यथास्मिञ्जातवेदसि । एवा मे वरुणो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ १९ ॥

19. *Yathā yaśaḥ prthivyām yathāsmiñjātaavedasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour and glory in the earth and in this all-vitalising fire, so may this Varana-mani give me honour, fame and abundance of prosperity and good

fortune. May it beatify me with light and lustre, may it bring me the grace of glory and grandeur.

यथा यशः कन्या ऽयां यथास्मिन्त्संभृते रथे । एवा मे वरणो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ २० ॥

20. *Yathā yaśaḥ kanyā yām yathāsmintsambhṛte rathe.
Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu
tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty of modesty and honour of grace in the maiden and grandeur in this luxurious chariot, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा यशः सोमपीथे मधुपर्के यथा यशः । एवा मे वरणो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ २१ ॥

21. *Yathā yaśaḥ somapīthe madhuparke yathā yaśaḥ.
Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu
tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the drink of soma and delicious delicacy of taste and social prestige in 'madhuparka', so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा यशोऽग्निहोत्रे वषट्कारे यथा यशः । एवा मे वरणो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ २२ ॥

22. *Yathā yaśo'gnihotre vaṣatkāre yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in Agnihotra and piety and prestige in the offer of homage and hospitality to divine seniors and holy men, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा यशो यजमाने यथास्मिन्यज्ञ आहितम् । एवा मे वर्णो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ २३ ॥

23. *Yathā yaśo yajamāne yathāsminyajña āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the Yajamana and it is in this yajna concentrated, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा यशः प्रजापतौ यथास्मिन्परमेष्ठिनि । एवा मे वर्णो
मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा
समनक्तु मा ॥ २४ ॥

24. *Yathā yaśaḥ prajāpatau yathāsminparameṣṭhini. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is grandeur and glory in Prajapati, guardian of humanity, and as it is in the Lord Supreme,

so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune.

May it beatify me with light and lustre and anoint me with grace and glory.

यथा देवेष्वमृतं यथैषु सत्यमाहितम् । एवा मे वरणो मणिः
कीर्तिं भूतिं नि यच्छतु तेजसा मा समुक्षतु यशसा समनक्तु
मा ॥ २५ ॥

25. *Yathā deveṣvamar̥taṁ yathaiṣu satyamāhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is nectar and immortality in the divinities, and Truth is concentrated in these divinities, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

Kanda 10/Sukta 4 (Snake poison cure)

Takshaka Devata, Garutman Rshi

इन्द्रस्य प्रथमो रथो देवानामपरो रथो वरुणस्य तृतीय इत् ।
अहीनामपमा रथं स्थाणुमारुदथार्षत् ॥ १ ॥

1. *Indrasya prathamo ratho devānāmaparo ratho varuṇasya tṛtīya it. Ahīnāmapamā ratha sthāṇu-māradathārṣat.*

The chariot speed of Indra's, i.e., the speed of electricity (in the treatment of snake poison) is first and fastest, that of Deva's, other powers of nature (such as clay, heat, etc.) is next, and that of Varuna's, water treatment, is third. The ratha, speed of poison, of snakes

is low. It comes to a stop as against a pillar and goes out.

दुर्भः शोचिस्त॒रूणक॒मश्व॑स्य॒ वारः॑ प॒रुष॑स्य॒ वारः॑ ।
रथ॑स्य॒ बन्धु॑रम् ॥ २ ॥

2. *Darbhaḥ śocistarūṇakamaśvasya vāraḥ paruṣasya vāraḥ. Rathasya bandhuram.*

Darbha herb, burning ember, Tarunaka herb, these are antidotes to 'aghashva's and parusha's poison, they are, like the nave, strong aids to the cure of poison.

अ॒व॒ श्वे॒त प॒दा ज॑हि॒ पूर्वे॑ण॒ चाप॑रेण॒ च ।
उ॒द॒प्लु॒तमि॒व दा॑र्व॒हीना॒मर॒सं वि॒षं वा॒रु॒ग्रम् ॥ ३ ॥

3. *Ava śveta padā jahi pūrveṇa cāpareṇa ca. Uda-plutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

O Shveta herb, with the first and last part of the root, let the flow of dangerous poison be ineffective like sapless wood floating on water.

अ॒र॒ंघु॒षो नि॒मज्यो॑न्मज्य॒ पुन॑रब्रवीत् ।
उ॒द॒प्लु॒तमि॒व दा॑र्व॒हीना॒मर॒सं वि॒षं वा॒रु॒ग्रम् ॥ ४ ॥

4. *Araṅghuṣo nimajyonmajya punarabravīt. Uda-plutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

Aranghusha herb, having gone deep into the system and oozed out, shows aloud that the dangerous poison has become ineffectual like sapless wood floating on water.

पै॒द्वो ह॑न्ति॒ कस॒र्णीलं॑ पै॒द्वः शि॒व॒त्रमु॒तासि॒तम् ।
पै॒द्वो र॑थ॒र्व्याः शि॒रः॒ सं बि॑भेद॒ पृ॒दाक्वाः॑ ॥ ५ ॥

5. *Paidvo hanti kasarnīlaṁ paidvaḥ śvitramutāsitaṁ.
Paidvo ratharvyāḥ śiraḥ saṁ bibheda ṛdākvāḥ.*

Paidva kills the kasarnila snake. Paidva kills the white and dark black snake. Paidva crushes the head of Ratharvi and Prdakvi snakes.

पैद्व प्रेहि प्रथमोऽनु त्वा वयमेमसि ।
अहीन्व्य ऽस्यतात्पथो येन स्मा वयमेमसि ॥ ६ ॥

6. *Paidva prehi prathamo'nu tvā vayamemasi.
Ahīnvya syatātpatho yena smā vayamemasi.*

O Paidva, go in advance and we would follow you. Throw off the snakes from the paths by which we go on the business of life.

इदं पैद्वो अजायतेदमस्य पुरायणम् ।
इमान्यर्वतः पदाहिघ्न्यो वाजिनीवतः ॥ ७ ॥

7. *Idaṁ paidvo ajāyatedamasya parāyaṇam.
Imānyarvataḥ padāhighnyo vājīnīvataḥ.*

This is Paidva, born and arisen, this is the path it has gone by. These are the foot-marks of the powerful snake killer Arvan.

संयतं न वि ष्परद् व्यात्तं न सं यमत् ।
अस्मिन्क्षेत्रे द्वावही स्त्री च पुमांश्च तावुभावरसा ॥ ८ ॥

8. *Samyataṁ na vi ṣparad vyāttaṁ na saṁ yamat.
Asminkṣetre dvāvahī strī ca pumāṁśca tāvu-
bhāvarasā.*

Let it not open the mouth that is closed, nor close the mouth that is open. In this field there are two snakes, one male, the other female, both poisonless.

अ॒र॒सास॑ इ॒हाह॑यो॒ ये अ॒न्ति॒ ये च॑ दू॒र॒के ।

घ॒नेन॑ ह॒न्मि॒ वृ॒श्चि॒क॒महि॑ं द॒ण्डेना॑ग॒तम् ॥ ९ ॥

10. *Arasāsa ihāhayo ye anti ye ca dūrake.
Ghanena hanmi vṛścikamahim daṇḍenāgatam.*

Let the snakes which are near here and those that are far away be poisonless. I kill the scorpion with a club and the snake with a stick as it comes up.

अ॒घा॒श्वस्ये॑दं भे॒ष॒जमु॑भयोः स्व॒जस्य॑ च ।

इन्द्रो॒ मेऽ हि॑म॒घाय॑न्त॒महि॑पै॒द्वो अ॑र॒न्धय॑त् ॥ १० ॥

10. *Aghāśvasyedaṁ bheṣajamubhayoḥ svajasya ca.
Indro me 'himaghāyantamahimpaidvo arandhayat.*

This is the antidote to both Aghashva and svaja snakes. Indra, electricity has killed the snake that would have poisoned me and the Paidva has destroyed the others.

पै॒द्वस्य॑ म॒न्महे॒ वयं॑ स्ति॒रस्य॑ स्ति॒रधा॑म॒नः ।

इ॒मे प॒श्चा पृ॒दा॑क॒वः प्र॒दी॒ध्यत॑ आ॒सते ॥ ११ ॥

11. *Paidvasya manmahe vayaṁ sthirasya sthira-dhāmanah. Ime paścā prdākavaḥ pradīdhyata āsate.*

We recognise and value the presence of Paidva, Ashvagandha or Karnika plant, which is steady and stable in place. Because of this, these poisonous snakes, deadly and raging, stay back.

(Paidva has also been interpreted as the mongoose which fights and kills snakes.)

न॒ष्टास॑वो न॒ष्टवि॑षा ह॒ता इ॒न्द्रेण॑ व॒ज्रिणा॑ ।

ज॒घाने॑न्द्रो जघ्नि॒मा व॒यम् ॥ १२ ॥

12. *Naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā. Jaghānendro jaghnimā vayam.*

Void of breath, void of poison, the snakes have been destroyed by Indra with the 'vajra', thunderous blow of lightning power. Indra has killed them, we have killed them.

ह॒तास्ति॑र॒श्चिरा॑जयो॒ निपि॑ष्टासः पृ॒दाक॑वः ।

दर्वि॑ करि॒क्रतं॑ शि॒वत्रं॑ द॒र्भेष्व॑सितं ज॒हि ॥ १३ ॥

13. *Hatāstiraścirājayo nipiṣṭāsaḥ prdākavaḥ. Darviṃ karikratam śvitram darbheṣvasitam jahi.*

Killed are the snakes with stripes, crushed are the poisonous ones. O Paidva, O Indra, kill the Darvi that spreads its hood, the white one and the black hiding in the grasses.

कै॒रा॒ति॒का कु॑मा॒रिका॑ स॒का ख॑नति भेष॒जम् ।

हि॒र॒ण्ययी॑भि॒रभ्रि॑भि॒र्गिरी॑णामु॒प सानु॑षु ॥ १४ ॥

14. *Kairātikā kumārikā sakā khanati bheṣajam. Hiranyayībhirabhribhirgirīṇāmupa sānuṣu.*

That sylvan maiden of the kirata tribe digs up the herbs, white cure of snake poison, on top of the hills with tools of steel.

(Kairatika and kumarika have also been interpreted as herbs for the cure of snake poison.)

आय॑म॒ग॒न्युवा॑ भि॒षक्पृ॑श्निहाप॒राजितः॑ ।

स वै स्व॑जस्य ज॒म्भन॑ उ॒भयो॑र्वृ॒श्चिक॑स्य च ॥ १५ ॥

15. *Āyamaganyuvā bhiṣakprśnihāparājitaḥ.*
Sa vai svajasya jambhana ubhayorvrścikasya ca.

Look, there comes the young physician, the tireless man, destroyer of various snakes. He is the destroyer of Svaja snakes as well as of scorpions.

इन्द्रो मेऽ हिमरन्धयन्मित्रश्च वरुणश्च ।

वातापर्जन्यो भूभा ॥ १६ ॥

16. *Indro me' himarandhayanmitraśca varuṇaśca.*
Vātāparjanya'bhā.

Indra, lightning and electric energy, Mitra, the sun, Varuna, water, wind and cloud, these have cast away and destroyed the snakes for my protection.

इन्द्रो मेऽ हिमरन्धयत्पृदाकुं च पृदाक्व ।

स्वजं तिरश्चिराजिं कसर्णीलं दशो नसिम् ॥ १७ ॥

17. *Indro me' himarandhayatpṛdākum ca pṛdākvam.*
Svajam tiraścirājim kasarṇīlaṁ daśonasiṁ.

For my protection, Indra has destroyed the Prdaku, deadly snake, both male and female, the Svaja, the Tirashchiraji, and Dashonasi.

इन्द्रो जघान प्रथमं जन्तितारमहे तव ।

तेषामु तृह्यमाणानां कः स्वित्तेषामसद्रसः ॥ १८ ॥

18. *Indro jaghāna prathamam janitāramahe tava.*
Teṣāmu trīhyamāṇānām kaḥ svitteṣāmasadrasaḥ.

O snake, Indra first destroyed your progenitor. Once your progenitors are destroyed, what poison can now be surviving?

सं हि शीर्षाण्यग्रभं पौञ्जिष्ठइव कर्वरम् ।

सिन्धोर्मध्यं परेत्य व्यञ्जिमहेर्विषम् ॥ १९ ॥

19. *Sam hi śīrṣāṇyagrabhaṁ pauñjiṣṭha-iva karva-ram. Sindhormadhyam paretya vya nijama-herviṣam.*

I have caught on the heads of snakes as a fisherman does his job, and, having gone to the deep middle of the river, I have washed away the poison of the snakes.

अहीनां सर्वेषां विषं परा वहन्तु सिन्धवः ।

हतास्तिरश्चिराजयो निपिष्टासुः पृदाकवः ॥ २० ॥

20. *Ahīnām sarveṣām viṣam parā vahantu sindhavaḥ. Hatāstiraścirājayo nipiṣṭāsauḥ prḍākavaḥ.*

Let the rivers wash and carry away the poison of all snakes. Thus the Tirashchirajis, snakes with stripes across, are killed, Prdakus, snakes with deadly poison, are crushed.

ओषधीनामहं वृण उर्वरीरिव साधुया ।

नयाम्यर्वतीरिवाहे निरैतु ते विषम् ॥ २१ ॥

21. *Oṣadhīnāmahaṁ vṛṇa urvarīriva sādhuṃyā. Nayāmyarvatīrivāhe niraitu te viṣam.*

Of the herbal medications, I carefully choose such as may be the freshest and most effective, and use those as are most efficacious against the poison. O snake, let the poison now go out.

यद्गौ सूर्ये विषं पृथिव्यामोषधीषु यत् ।

कान्दाविषं कनक्कं निरैत्वैतु ते विषम् ॥ २२ ॥

22. *Yadagnau sūrye viṣaṁ prthivyāmoṣadhīṣu yat.
Kāndāviṣaṁ kanaknakam niraitvaitu te viṣam.*

Whatever poison there is in fire, in the sun, and whatever there is in earth and in herbs and trees, whatever poison there is in tubers and in specially poisonous herbs, O snake, (all that you have collected from these) let it go out.

ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः ।
येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा
विधेम ॥ २३ ॥

23. *Ye agnijā oṣadhijā ahīnām ye apsujā vidyuta
ābabhūvuh. Yeṣām jātāni bahudhā mahānti
tebhyah sarpebhyo namasā vidhema.*

Many and great are the species of snakes, those that are born in hot regions and carry burning poison, those born and living in herbs and trees, those that are born and live in waters, and those which are stunning poisonous and strike as lightning. All these snakes we deal with as they deserve.

तौदी नामासि कन्या ऽघृताची नाम वा असि ।
अधस्पदेन ते पदमा ददे विषदूषणम् ॥ २४ ॥

24. *Taudī nāmāsi kanyā ghṛtācī nāma vā asi.
Adhaspadena te padamā dade viṣadūṣaṇam.*

Taudi is your name, or Ghrtachi, or your name is Kanya as well. I take the lowest part of your root from the deepest in earth for that part is most efficacious against snake poison.

अङ्गादङ्गात्प्र च्यावय हृदयं परि वर्जय ।
अधा विषस्य यत्तेजोऽवाचीनं तदेतु ते ॥ २५ ॥

25. *Aṅgādaṅgātpra cyāvaya hrdayaṁ pari varjaya. Adhā viṣasya yattejo'vācīnaṁ tadetu te.*

O Taudi, remove the poison from every part of the body, cleanse the heart free of poison. O patient, let the intensity of poison go down and out of your body.

आरे अभूद्विषमरौद्विषे विषमप्रागपि । अग्निर्विषमहे-
निरिधात्सोमो निरणयीत् । दुष्टारमन्वगाद्विषमहिरमृत ॥ २६ ॥

26. *Āre abhūdviṣamaraudiviṣe viṣamaprāgapi. Agni-rviṣamaherniradhātsomo niraṇayīt. Daṁṣṭā-ramanvagaḍviṣamahiramṛta.*

Arrested, the poison is off, far out, neutralised as poison is mixed in poison (of the antidote). Agni, fire of the antidote, has taken out the poison. Soma has taken it out. The poison is gone back to the biter snake. The snake is dead.

Kanda 10/Sukta 5 (The Song of Victory)

Part 1

Apah, Chandrama Devata, Sindhudvipa Rshi

इन्द्रस्यौज् स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं १
स्थेन्द्रस्य नृमणं स्थ । जिष्णवे योगाय ब्रह्मयोगैर्वो युनज्मि ॥ १ ॥

1. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmaṇaṁ stha. Jiṣṇave yogāya brahmayogairvo yunajmi.*

O people, you are the honour and splendour of the order and ruler of the human nation, you are the power and patience of the ruler, you are the strength and force of the ruler, you are the vigour and valour of

the ruler, you are the real and manly wealth of the order. I commit you to the achievement of united victory with dedication to knowledge and vision and cooperation of the intellectuals, teachers and researchers.

इन्द्रस्यौज॒ स्त्वेन्द्रस्य॒ सह॒ स्त्वेन्द्रस्य॒ बलं॒ स्त्वेन्द्रस्य॒ वीर्यं॑ १
स्त्वेन्द्रस्य॒ नृम्णं॒ स्थ । जि॒ष्णावे॒ योगाय॒ क्षत्रयो॒गैर्वो॑ युनज्मि ॥ २ ॥

2. *Indrasyauja sthendrasya saha sthendrasya balam sthendrasya vīryam sthendrasya nṛmṇam stha. Jiṣṇave yogāya kṣatrayogairvo yunajmi.*

You are the honour and splendour of the human order and the Samrat, supreme ruler. You are the power and patience of the nation, you are the strength and force of the samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to discipline, defence and honour of the order and cooperation of the forces of law and order.

इन्द्रस्यौज॒ स्त्वेन्द्रस्य॒ सह॒ स्त्वेन्द्रस्य॒ बलं॒ स्त्वेन्द्रस्य॒ वीर्यं॑ १ -
स्त्वेन्द्रस्य॒ नृम्णं॒ स्थ । जि॒ष्णावे॒ योगायेन्द्रयो॒गैर्वो॑ युनज्मि ॥ ३ ॥

3. *Indrasyauja sthendrasya saha sthendrasya balam sthendrasya vīryam sthendrasya nṛmṇam stha. Jiṣṇave yogāyendrayogairvo yunajmi.*

You are the honour and splendour of the order and the ruler, you are the power and patience of the nation, you are the strength and force of the ruler, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to the honour and conscience of Indra, spirit of the nation,

and cooperation of the people.

इन्द्रस्यौज् स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं १ -
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय सोमयोगैर्वो युनज्मि ॥ ४ ॥

4. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya somayogairvo yunajmi.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the nation. I commit you to the achievement of united victory with dedication to the peace and progress of the nation and cooperation of the forces of peace and good will.

इन्द्रस्यौज् स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं १ -
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगायाप्सुयोगैर्वो युनज्मि ॥ ५ ॥

5. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāyāpsuyogairvo yunajmi.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the nation. I commit you to the achievement of united victory with dedication to action and advancement of the nation and cooperation of the common people.

इन्द्रस्यौज् स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं १ -
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय विश्वानि मा भूतान्युप
तिष्ठन्तु युक्ता म आप स्थ ॥ ६ ॥

6. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya viśvāni mā bhūtānyupa tiṣṭhantu yuktā ma āpa stha.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the government, you are the real manly wealth of the nation. For the achievement of united victory and advancement, let all physical, material and living forces abide closely by me, the Ruler. Let all the united people and the united actions be together dedicated to the Order of humanity.

अग्नेर्भाग स्थ । अपां शुक्रमापो देवीर्वचो अस्मासु धत्त ।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ७ ॥

7. *Agnerbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmāi lokāya sādāye.*

O noble people of divine humanity, you are part and partners of Agni, leading lights of the nation. Like the purity and energy of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and dedicate you to the welfare of this nation.

इन्द्रस्य भाग स्थ । अपां शुक्रमापो देवीर्वचो अस्मासु धत्त ।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ८ ॥

7. *Indrasya bhāga stha. Apām śukramāpo devī-rvarco asmāsu dhatta. Prajāpatervo dhāmnāsmāi lokāya sādāye.*

O noble people of divine humanity, you are part and partners of Indra, ruling powers of the nation. Like the energy and purity of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

सोमस्य भाग स्थ । अपां शुक्रमापो देवीर्वचो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ९ ॥

9. *Somasya bhāga stha. Apām śukramāpo devī-rvarco asmāsu dhatta. Prajāpatervo dhāmnāsmāi lokāya sādāye.*

O noble people of divine humanity, you are part and partners of Soma, beauty and grace of life like the moon. Like the purity and peace of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

वरुणस्य भाग स्थ । अपां शुक्रमापो देवीर्वचो अस्मासु
धत्त । प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १० ॥

10. *Varuṇasya bhāga stha. Apām śukramāpo devī-rvarco asmāsu dhatta. Prajāpatervo dhāmnāsmāi lokāya sādāye.*

O noble people of divine action, you are part and partners of Varuna, regional orders of the world. Like the purity and fluidity of waters, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and advancement of this nation.

मित्रावरुणयोर्भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त । प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ११ ॥

11. *Mitrāvaruṇayorbhāga stha. Apām śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnā-smai lokāya sādaye.*

O noble people of the world, you are part and partners of Mitra and Varuna, divine love, wisdom and pranic energies of nature. Like the purity and power of the universal flow of love and energy, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action with love and wisdom for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this human nation.

यमस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त । प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १२ ॥

12. *Yamasya bhāga stha. Apām śukramāpo devī-rvarco asmāsu dhatta. Prajāpatervo dhāmnāsmmai lokāya sādaye.*

O noble children of the earth, you are part and partners of Yama, universal law and justice. Like the

purity and power of the dynamics of divine law in action, you hold in you the spirit and essence of noble action with love and justice. Bring us the purity, power and splendour of noble action in the spirit of justice. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this world.

पितॄणां भागं स्थ । अपां शुक्रमापो देवीर्वचो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १३ ॥

13. *Pitṛṇām bhāga stha. Apām śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmāi lokāya sādāye.*

You are part and partners of the Pitaras, ancestors, seniors, and the rulers and organisers of the human community. Like the purity and power of social dynamics in action and progressive flow, you hold in you the spirit and essence of noble action towards your goals. Bring us the purity, power and splendour of noble action for the progress of humanity. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the rule and order of this human nation.

देवस्य सवितुर्भागं स्थ । अपां शुक्रमापो देवीर्वचो अस्मासु
धत्त । प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १४ ॥

14. *Devasya saviturbhāga stha. Apām śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmāi lokāya sādāye.*

You are part and partners of Savita, divine father giver of life and light with the inspiration to live and shine. Like the purity and power of the radiation of light

you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of creative and enlightened action. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the enlightenment, harmony and unity of this human nation as one family of one universal father Savita.

यो व आपोऽ पां भागो ऽप्स्व॑न्तर्य॑जुष्यो ऽदेव॑यजनः । इदं
तमति॑ सृजामि॒ तं माभ्य॑व॒निक्षि॑ । तेन॒ तम॑भ्यति॒सृजामो॑
यो ऽस्मान्द्वेष्टि॑ यं व॒यं द्विष्मः॑ । तं व॒धेयं॑ तं स्तृ॑षीया॒नेन॑
ब्रह्म॑णानेन॒ कर्म॑णानया॑ मे॒न्या ॥ १५ ॥

15. *Yo va āpo'pām bhāgo' psvantaryajuṣyo deva-
yajanaḥ. Idam tamati sṛjāmi taṁ mābhyavanikṣi.
Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ
vayaṁ dviṣmaḥ. Taṁ vadheyam taṁ strṣīyānena
brahmaṇānena karmaṇānayaḥ menyā.*

O people, whatever is your Bhaga, share of the powers and obligations of state affairs in the business of governance and administration, loved by society and respected by the wise for its value, here I grant and entrust to you. Do not forsake that, nor must I neglect that, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पामूर्मि॑र॒प्स्व॑न्तर्य॑जुष्यो ऽदेव॑यजनः । इदं
तमति॑ सृजामि॒ तं माभ्य॑व॒निक्षि॑ । तेन॒ तम॑भ्यति॒सृजामो॑
यो ऽस्मान्द्वेष्टि॑ यं व॒यं द्विष्मः॑ । तं व॒धेयं॑ तं स्तृ॑षीया॒नेन॑
ब्रह्म॑णानेन॒ कर्म॑णानया॑ मे॒न्या ॥ १६ ॥

16. *Yo va āpo'pāmūrmirapsvantaryajuṣyo deva-
yajanaḥ. Idam tamati srjāmi tam mābhyavanikṣi.
Tena tamabhyatisrjāmo yo'smāndveṣṭi yaṁ
vayaṁ dviṣmaḥ. Tam vadheyaṁ tam strṣṭyānena
brahmaṇānena karmaṇānayaṁ menyā.*

O people of the state, whoever of the people is most dynamic in the business of governance and administration of the order, loved by society and respected by the wise for his dynamism, here I appoint, and entrust the department to him. Do not forsake him, nor must I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पां वत्सो ऽस्वन्तर्युष्यो ऽदेवयजनः । इदं
तमतिं सृजामि तं माभ्यवनिक्षि । तेन तमभ्यतिसृजामो
यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः । तं वधेयं तं स्तृषीयानेन
ब्रह्मणानेन कर्मणानया मेन्या ॥ १७ ॥

17. *Yo va āpo'pām vatso'psvantaryajuṣyo deva-
yajanaḥ. Idam tamati srjāmi tam mābhyava-nikṣi.
Tena tamabhyatisrjāmo yo'smāndveṣṭi yaṁ
vayaṁ dviṣmaḥ. Tam vadheyaṁ tam strṣṭyānena
brahmaṇānena karmaṇānayaṁ menyā.*

O people of the state, whoever is the dearest favourite of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us

and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पां वृषभो ऽप्स्वन्तर्यजुष्यो ऽदेवयजनः ।
 इदं तमति सृजामि तं माभ्यवनिक्षि । तेन तमभ्यतिसृजामो
 यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः । तं वधेयं तं स्तृषीयानेन
 ब्रह्मणानेन कर्मणानया मेन्या ॥ १८ ॥

18. *Yo va āpo'pām vṛṣabho'psvantaryajuṣyo deva-
 yajanah. Idam tamati srjāmi taṁ mābhyavanikṣi.
 Tena tamabhyatisrjāmo yo'smāndveṣṭi yaṁ
 vayan dvīṣmaḥ. Taṁ vadheyam taṁ strṣīyānena
 brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the strongest and most generous of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पां हिरण्यगर्भो ऽप्स्वन्तर्यजुष्यो ऽदेव-
 यजनः । इदं तमति सृजामि तं माभ्यवनिक्षि । तेन
 तमभ्यतिसृजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः । तं वधेयं तं
 स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ १९ ॥

19. *Yo va āpo'pām hiranyagarbho'psvantaryajuṣyo devayajanaḥ. Idam tamati sṛjāmi tam mābhyanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Tam vadheyam tam strīyānena brahmaṇānena karmaṇānayaḥ menyā.*

O people of the state, whoever of the people is at heart the deepest treasure of the golden virtues of humanity in the business of governance and administration of the order, loved by society and respected by the wise for his virtues, here I appoint, and entrust the department to him. Do not forsake him, nor must I forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पामश्मा पृश्निर्दिव्यो ऽप्स्व॑न्तर्य॑ जुष्यो ऽ देव-
यजनः । इदं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि । तेन॒ तम॒भ्य-
तिसृजामो॒ यो ऽस्मान्द्वेष्टि॑ यं वयं॒ द्विष्मः॑ । तं वधेयं॒ तं
स्तृषीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मेन्या ॥ २० ॥

20. *Yo va āpo'pāmaśmā prśnirdivyo'psvantaryajuṣyo devayajanaḥ. Idam tamati sṛjāmi tam mābhyanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Tam vadheyam tam strīyānena brahmaṇānena karmaṇānayaḥ menyā.*

O people of the land, whoever of you among the people is firm as adamant, versatile as the firmament, and brilliant, loved by the people and respected by the wise in the business of governance and administration of the order, hereby I appoint, and entrust the department to him. Do not forsake him nor must I

forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पामग्रयोऽ ष्वन्तर्यजुष्या देवयजनाः । इदं
तानति सृजामि तान्माभ्यवनिक्षि । तैस्तमभ्यतिसृजामो
यो इस्मान्द्वेष्टि यं वयं द्विष्मः । तं वधेयं तं स्तृषीयानेन
ब्रह्मणानेन कर्मणानया मेन्या ॥ २१ ॥

21. *Yo va āpo'pāmagnayo'psvantaryaajusyā deva-
yajanaḥ. Idam tamati sṛjāmi taṁ mābhyavanikṣi.
Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ
vayaṁ dviṣmaḥ. Taṁ vadheyam taṁ strṣīyānena
brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people are brilliant as light, instant and passionate in action as fire, loved by society and respected by the wise in the business of governance and administration of the order, hereby I appoint, and entrust the order to them. Do not forsake them, nor must I forsake and neglect them, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यदवचीनं त्रैहायणादनृतं किं चोदिम ।
आपो मा तस्मात्सर्वस्मादुरितात्पान्त्वंहसः ॥ २२ ॥

22. *Yadarvācīnaṁ traihāyaṇādanṛtaṁ kiṁ codima.
Āpo mā tasmātsarvasmādduritātpāntvaṁhasaḥ.*

Whatever untrue we might have spoken in the

last three years, this side lower and other than of knowledge, karma and worship, the trio of noble action, in the service of Lord Supreme, may the sages excuse and the Lord guard and save us from all that sin and evil.

समुद्रं वः प्र हिणोमि स्वां योनिमपीतन ।

अरिष्टाः सर्वहायसो मा च नः किं चनाममत् ॥ २३ ॥

23. *Samudraṁ vaḥ pra hiṇomi svām yonimapīтана. Ariṣṭāḥ sarvahāyaso mā ca naḥ kiṁ canāmamat.*

O sages, O mind and senses, O karmas of this life of existence, I impel and inspire you to move with all your vigour, unhurt, unscathed, to your own original divine source, the Infinite sea. Let there be no pain, no suffering to hurt us.

अरिप्रा आपो अप रिप्रमस्मत् । प्रास्मदेनो दुरितं सुप्रतीकाः

प्र दुःष्वप्यं प्र मलं वहन्तु ॥ २४ ॥

24. *Aripṛā āpo apa ripramasmat. Prāsmadeno duritaṁ supratikāḥ pra duḥṣvapnyaṁ pra malaṁ vahantu.*

Let the waters of nature and sages of humanity, free from sin and defilement, noble and beautiful of aspect, wash off all sin and evil from us, cast away all dirt and evil dreams from us.

Part 2

Vishnukrama and mantrawise Devata, Kaushika Rshi

विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्रितैजाः ।
पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि
यं वयं द्विष्मः । स मा जीवीत्तं प्राणो जहातु ॥ २५ ॥

25. *Viṣṇoḥ kramo' si sapatnahā pṛthivīsaṁśito' gnitejāḥ. Pṛthivīmanu vi krame'ham pṛthivyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayam dviṣmaḥ. Sa mā jīvittaṁ prāṇo jahātu.*

O man, you are Vishnu's own power and projection, subduer of challenging negativities, nourished, strengthened, honed, perfected, magnetised by the earth and blest with the fire of Agni.

I strive and advance over the earth. We strike out that negativity from the earth which hates us and which we hate. That adversary must not survive. Let even life energy forsake that.

विष्णोः क्रमोऽसि सपत्नहान्तरिक्षसंशितो वायुतेजाः ।
अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात्तं निर्भजामो यो ३-
स्मान्द्वेष्टियं वयं द्विषमः । स मा जीवीत्तं प्राणो जहातु ॥ २६ ॥

26. *Viṣṇoḥ kramo' si sapatnahāntarikṣasaṁśito vāyutejāḥ. Antarikṣamanu vi krame'ham antarikṣātaṁ nirbhajāmo yo smāndveṣṭi yaṁ vayam dviṣmaḥ. Sa mā jīvittaṁ prāṇo jahātu.*

You are the stride, projection and power of Vishnu, subduer of adversaries, strengthened, honed and sharpened by the firmament, blest with the force of thunder and lightning.

I strive and advance across the firmament. We strike out that negativity from the firmament which negates us and which we hate. That negativity must not survive. Let even life energy forsake that.

विष्णोः क्रमोऽसि सपत्नहा द्यौसंशितः सूर्यतेजाः । दिवमनु
वि क्रमेऽहं दिवस्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत्तं प्राणो जहातु ॥ २७ ॥

27. *Viṣṇoḥ kramo'si sapatnahā dyausaṁśitaḥ
sūryatejāḥ. Divamanu vi krame'ham divastaṁ
nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.
Sa mā jīvittaṁ prāṇo jahātu.*

You are Vishnu's stride of the power and projection of his light, subduer of adversaries, strengthened, honed and illuminated by the light of heaven, blest with the refulgence of the sun.

I strive and advance in conformity with the radiation of heavenly light. We strike out those negativities from the light-sphere of life which negate us and which we hate. Negativity and negation must not survive and thrive. Let even life energy forsake that.

विष्णोः क्रमोऽसि सपत्नहा दिक्संशितो मनस्तेजाः ।
दिशोऽनु वि क्रमेऽहं दिग्भ्यस्तं निर्भजामो यो ऽस्मान्द्वेष्टि
यं वयं द्विष्मः । स मा जीवीत्तं प्राणो जहातु ॥ २८ ॥

28. *Viṣṇoḥ kramo'si sapatnahā diksaṁśīto manastejāḥ.
Diśo' nu vi krame'ham digbhyastaṁ nirbhajāmo
yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvī-
ttaṁ prāṇo jahātu.*

You are Vishnu's stride of power and presence, subduer of adversaries, strengthened, honed and perfected by space, blest with the refulgence of cosmic mind.

I strive and advance in pursuance of the

boundlessness of space. We strike out those restrictions and negativities from our life space and mind which restrict us and which we reject. Closeness and negativity must not survive to thrive. Let even life energy forsake that negativity and negation.

विष्णोः क्रमोऽसि सपत्नहाशासंशितो वाततेजाः । आशा
अनु वि क्रमेऽहमाशाभ्यस्तं निर्भजामो यो इस्मान्द्वेष्टि यं
वयं द्विष्मः । स मा जीवीत्तं प्राणो जहातु ॥ २९ ॥

29. *Viṣṇoḥ kramo'si sapatnahāśāsaṁśito vātatejāḥ.
Āśā anu vi krame'hamāśābhyastam nirbhajāmo
yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā
jīvīttam prāṇo jahātu.*

You are Vishnu's stride of power, presence and force, subduer of adversaries, strengthened, honed and sharpened by definite direction of action, blest with the force of wind shears.

I strive and advance in the definite direction of our goal. We strike out those adversaries and hurdles which obstruct us on way and which we hate and reject. Hurdles and adversaries must not survive, much less thrive. Let even life energy forsake the negativities. (5)

विष्णोः क्रमोऽसि सपत्नह ऋक्संशितः सामतेजाः । ऋचोऽनु
वि क्रमेऽहमृग्भ्यस्तं निर्भजामो यो इस्मान्द्वेष्टि यं वयं
द्विष्मः । स मा जीवीत्तं प्राणो जहातु ॥ ३० ॥

30. *Viṣṇoḥ kramo'si sapatnaha ṛkṣaṁśitaḥ sāmā-
tejāḥ. Ṛco'nu vi krame'hamṛgbhyastam nirbha-
jāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā
jīvīttam prāṇo jahātu.*

You are the stride of Vishnu (beyond

physicality), destroyer of adversaries and adversities, strengthened, seasoned and inspired by Rks and blest with the energy and ecstasy of Samans.

I strive and advance in pursuance of the Rks. We strike out those adversaries from our way of the Rks which hate and obstruct us and which we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and adversity.

विष्णोः क्रमोऽसि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः । यज्ञमनु
वि क्रमेऽहं यज्ञात्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत्तं प्राणो जहातु ॥ ३१ ॥

31. *Viṣṇoḥ kramo' si saptnahā yajñasaṁśito brahma-
tejāḥ. Yajñamanu vi krame' haṁ yajñāttam nir-
bhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa
mā jīvittam prāṇo jahātu.*

You are the stride of Vishnu (into the realm of cosmic yajna), destroyer of adversaries and negativities. You are strengthened, seasoned and liberalised by yajna, and blest with the glory and splendour of Brahma.

I strive and advance in life by the way of yajna. We remove those adversaries and negativities from the way of yajna by yajna who hate and obstruct us and whom we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and enmity.

विष्णोः क्रमोऽसि सपत्नहौषधीसंशितः सोमतेजाः ।
ओषधीरनु वि क्रमेऽहमोषधीभ्यस्तं निर्भजामो
यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः । स मा जीवीत्तं प्राणो
जहातु ॥ ३२ ॥

32. *Viṣṇoḥ kramo'si sapatnahauṣadhīsamśitaḥ somatejāḥ. Oṣadhīranu vi krame'hamoṣa-dhībhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvītaṁ prāṇo jahātu.*

You are the stride and pervasion of Vishnu (into biological life), you are destroyer of adversaries. You are nourished, strengthened and vitalised by herbs, blest with the spirit and ecstatic life of soma.

I strive and advance in life like the growth of herbs and trees and their vitality. We remove those adversaries and negativities from oshadhis by oshadhis which obstruct and negate us and which we too hate and oppose. Hate and negativities must not live, nor thrive, let even life energy forsake them.

विष्णोः क्रमोऽसि सपत्नहाऽप्सुसंशितो वरुणतेजाः ।
अपोऽनु वि क्रमेऽहमद्भ्यस्तं निर्भजामो योऽस्मान्द्वेष्टि
यं वयं द्विष्मः । स मा जीवीतं प्राणो जहातु ॥ ३३ ॥

33. *Viṣṇoḥ kramo'si sapatnahā'psusamśito varuṇatejāḥ. Apo'nu vi krame'hamadbhayastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvītaṁ prāṇo jahātu.*

You are Vishnu's stride (into the dynamics of life), seasoned and sharpened for action as destroyer of adversaries, and blest with the splendour of cosmic waters and justice.

I strive and advance into life in pursuance of action, justice and generosity. We remove all adversaries and negatives from our paths of action by positive action. We fight out those that hate and obstruct us and those we hate and reject for their negativity. Let not

hate and enmity survive and live on. Let even life energy forsake all hate and enmity.

विष्णोः क्रमोऽसि सपत्नहा कृषिसंशितोऽन्नतेजाः । कृषिमानु
वि क्रमेऽहं कृष्यास्तं निर्भजामो योऽस्मान्द्वेष्टि यं वयं
द्विष्मः । स मा जीवित्तं प्राणो जहातु ॥ ३४ ॥

34. *Viṣṇoḥ kramo'si sapatnahā kṛṣisaṁśito' nnatejāḥ.*
Kṛṣimanu vi krame'haṁ kṛṣyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.
Sa mā jīvittaṁ prāṇo jahātu.

You are the stride of Vishnu into productivity, destroyer of adversaries, strengthened, raised and sharpened by the abundance of farming, and blest with the vigour and vitality of food.

I strive and advance into life in pursuance of the plenty and generosity of food and farming. From the way of food and farming we remove all those factors and negativities which oppose and obstruct us and those which we oppose and reject. Let no negativity and obstruction survive and last. Let even life energy forsake the negativity and obstruction of hate and enmity.

विष्णोः क्रमोऽसि सपत्नहा प्राणसंशितः पुरुषतेजाः ।
प्राणमनु वि क्रमेऽहं प्राणात्तं निर्भजामो योऽस्मान्द्वेष्टि यं
वयं द्विष्मः । स मा जीवित्तं प्राणो जहातु ॥ ३५ ॥

35. *Viṣṇoḥ kramo'si sapatnahā prāṇasaṁśitaḥ puru-*
ṣatejāḥ. Prāṇamanu vi krame'haṁ prāṇāttam
nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.
Sa mā jīvittaṁ prāṇo jahātu.

You are Vishnu's stride over life energy,

destroyer of adversaries, strengthened and sharpened by the living energy of prana, blest by the splendour of Purusha, living spirit of the universe.

I strive and advance in pursuance of prana. We remove from the way of vibrant living all those negativities which oppose and obstruct us and which we hate and reject. Let not such opposition to pranic progress survive and thrive. Let even life energy forsake such negativity, hate and enmity.

जितमस्माकमुद्भिन्नमस्माकमभ्य ऽष्टां विश्वाः पृतना
अरातीः । इदमहमामुष्यायुणस्यामुष्याः पुत्रस्य वर्चस्तेजः
प्राणमायुर्नि वैष्टयामीदमेनमध्वराज्चं पादयामि ॥ ३६ ॥

36. *Jitamasmāka mudbhinnamasmākamabhyaṣṭhām
viśvāḥ pṛtanā arātīḥ. Idamahamāmuṣyāya-
ṇasyāmuṣyāḥ putrasya varcastejah prāṇamāyurni
veṣṭayāmīdamenamadharāñ-caṁ pādayāmi.*

Whatever is won is ours, secured. Whatever is discovered, uncovered, created is ours, secured. All enemies, all adversities, I have stemmed and stilled. Hereby I secure the life, energy, lustre and splendour of the scion of such and such family and the son of such and such mother. Hereby I cast down this enemy and adversity of this land and its people.

Part 3

Mantrawise Devata, Brahma Rshi

सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम् ।

सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम् ॥ ३७ ॥

37. *Sūryasyāvṛtamanvāvarte dakṣṣiṇāmanvāvṛtam.
Sā me draviṇaṁ yacchatu sā me brāhmaṇavarca-
sam.*

I follow the course of life in accordance with the course of the sun on the right, in Dakshinayana. May that course of progress give me strength and wealth of honour and glory of Brahmanic splendour of peace.

दिशो ज्योतिष्मतीरभ्यावर्ते । ता मे द्रविणं यच्छन्तु ता मे
ब्राह्मणवर्चसम् ॥ ३८ ॥

38. *Diśo jyotiṣmatīrabhyāvarte. Tā me draviṇaṁ
yacchantu tā me brāhmaṇavarcasam.*

I turn and advance in the directions of light and enlightenment. May these give me strength and wealth of honour and glory of the Brahmanic order of peace and splendour.

सप्त ऋषीन्भ्यावर्ते । ते मे द्रविणं यच्छन्तु ते मे ब्राह्मण-
वर्चसम् ॥ ३९ ॥

39. *Saptaṛṣīnabhyāvarte. Te me draviṇaṁ yacchantu te
me brāhmaṇavarcasam.*

I follow the course of the seven sages. May they give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

ब्रह्माभ्यावर्ते । तन्मे द्रविणं यच्छन्तु तन्मे ब्राह्मण-
वर्चसम् ॥ ४० ॥

40. *Brahmābhyāvarte. Tanme draviṇaṁ yacchantu
tanme brāhmaṇa-varcasam.*

I follow the course of life revealed by Brahma

and shown by Veda. May it give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

ब्राह्मणाँ अ॒भ्यावर्ते॑ । ते मे॒ द्रवि॑णं यच्छन्तु ते मे॑ ब्राह्मणव-
र्च॒सम् ॥ ४१ ॥

41. *Brahmaṇāñ abhyāvarte. Te me draviṇaṁ yacchantu ta me brāhmaṇavarcaśam.*

I follow the course of life shown by Brahmanas, sages of knowledge and enlightenment. May they give me wealth and glory of the Brahmanic order of honour and enlightenment.

Part 4

Prajapati Devata, Vihavya Rshi

यं व॒यं मृ॒गया॑महे तं व॒धे स्तृ॑णवामहे ।
व्यात्ते॑ परमे॒ष्ठिनो॒ ब्रह्म॑णापी॒पदाम् तम् ॥ ४२ ॥

42. *Yaṁ vayaṁ mṛgayāmahe taṁ vadhai strṇa-vāmahai. Vyātte parameṣṭhino brahmaṇāpīpa-dāma tam.*

Whatever evil we hunt out, we deal with by the force of law, refer it to the Lord Supreme's law of dispensation and dispose of by the law of Dharma, i.e., the law of the constitution.

वै॒श्वा॒न॒रस्य॑ दंष्ट्रा॒भ्यां हे॒तिस्तं॑ सम॒धाद॑भि ।
इ॒यं तं॑ प्सा॒त्वाहु॑तिः स॒मिद्दे॒वी स॒ही॒यसी॑ ॥ ४३ ॥

43. *Vaiśvānarasya daṁṣṭrābhyāṁ hetistaṁ samadhā-dabhi. Iyaṁ taṁ psātvāhutiḥ samiddevī sahīyaśī.*

The arms of law have caught it by the lord's

rules of order for peace and punishment, and let this action of law and administration deal with it as the divine blaze of vedi fire accepts an oblation.

राज्ञो वरुणस्य बन्धो ऽसि । सो ऽमुमामुष्यायणमुष्याः
पुत्रमन्ने प्राणे बन्धान ॥ ४४ ॥

44. *Rājño varuṇasya bandho'si. So'mumāmuṣyā-yaṇamamuṣyāḥ putramanne prāṇe badhāna.*

You are subject to the law of the ruler Varuna, i.e., laws of the land subsisting within the laws of Nature and Divinity. O powers of law and order, take this man, son of such and such family and son of such and such mother, subject to his right to life and maintenance in the law.

यत्ते अन्नं भुवस्पत आक्षियति पृथिवीमनु ।
तस्य नस्त्वं भुवस्पते संप्रयच्छ प्रजापते ॥ ४५ ॥

45. *Yatte annam bhuvaspata ākṣiyati prthivīmanu. Tasya nastvam bhuvaspate samprayaccha prajāpate.*

O lord of the land, ruler and protector of the people, whatever laws of food and means of maintenance obtain in the land according to conditions of the earth for you and the people, O Prajapati, give us our share of that.

अपो दिव्या अचायिषं रसेन समपृक्षमहि ।
पर्यस्वानग्र आगमं तं मा सं सृज वर्चसा ॥ ४६ ॥

46. *Apo divyā acāyiṣam rasena samapṛkṣmahi. Payasvānagna āgamaṁ tam saṁ sṛja varcasā.*

I have sought for a drink of the celestial waters

of life. Let us be regaled with nectar to satiety. Hey Agni, I have come with the offer of milky oblations. Pray bless me with the divine lustre and splendour of life.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।

विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥ ४७ ॥

47. *Sam māgne varcasā sṛja saṁ prajāyā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Hey Agni, bless me with honour and lustre, bless me with progeny, with good health and full age. Let the divines know of me thus, let Indra know of me along with the holy sages.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या इ जायते या तया विध्य हृदये
यातुधानान् ॥ ४८ ॥

48. *Yadagne adya mithunā śapāto yadvācastrṣṭaṁ*
janayanta rebhāḥ. Manyormanasaḥ śaravyā'
jāyate yā tayā vidhya hrdaye yātudhānān.

Hey Agni, now whatever wedded couples swear at each other, what rude word wastours utter in quarrel, whatever painful words are uttered by them out of angry mind, with that very affliction strike these hurtful people through the heart. (Let them realise what pain is.)

परां शृणीहि तपसा यातुधानान्परांऽग्ने रक्षो हरसा शृणीहि ।
पराचर्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः
शृणीहि ॥ ४९ ॥

49. *Parā śṛṇīhi tapasā yātudhānānparā'gne rakṣo*
harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-
sutrpaḥ śośucataḥ śṛṇīhi.

Hey Agni, with your heat, shatter the evil doers. With power and passion, crush the demons. With your flames, burn off the fools and wastours. Scorching the ogres, throw them out.

अपामस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान् ।
सो अस्याङ्गानि प्र शृणातु सर्वा तन्मे देवा अनु जानन्तु
विश्वे ॥ ५० ॥

50. *Apāmasmai vajraṁ pra harāmi caturbhr̥ṣṭīm
śīrṣabhidyāya vidvān. So asyāṅgāni pra śṛṇātu
sarvā tanme devā anu jānantu viśve.*

I, Agni, the ruler and enlightened leader, strike the four-edged thunderbolt of lightning upon this ogre to break his head. May this strike break his body and net-work into bits. And let all devas, enlightened people of the land, know, recognise and approve of this act of justice.

Kanda 10/Sukta 6 (Manibandhana)

Phalamani, Vanaspati, Apah Devata, Brhaspati Rshi

The theme of this hymn is 'Mani-bandhana', tying and wearing 'the jewel'- an amulet, charm or magic?

No. The jewel is something real but at the same time wonderful. It is something by which you punish the uncreative, unproductive evader of social obligations with your own lustre and power. It is born of plough-share made of khadira wood by the carpenter. It is given by Brhaspati and worn by Indra, Soma, Chandrama, Savita and Apah. The recipients create and achieve wonderful things such as ghrta, valour, lustre, glory,

beauty, progress, food products, holy word, nectar, truth, victory, world power.

The jewel is one's own power and potential and the art and science of the possible which you win by your own effort, through gifts of parents, teachers and the seniors by the grace of God. The range of the possible starts with the product and prosperity of food and goes up to universal victory of world nature.

अ॒रा॒ती॒यो॒भ्रा॒तृ॒व्य॒स्य॒ दु॒र्हा॒दो॑ द्वि॒षतः॑ शि॒रः॑ ।

अ॒पि॑ वृ॒श्चा॒म्यो॒जसा॑ ॥ १ ॥

1. *Arātīyorbhrātrvyasya durhādo dviṣataḥ śiraḥ.*
Api vṛścāmyojasā.

With vision, valour and lustre I fell the cleverness and callousness of the head and heart of the uncreative, unproductive evader of social obligations, the internal saboteur, evil at heart and rank hater of society.

व॒र्म॒म॒हा॒म॒यं॒ म॒णिः॑ फा॒ला॒ज्जा॒तः॑ क॒रिष्य॑ति ।

पू॒र्णो॑ म॒न्थे॒न॒ मा॒गम॑द्र॒से॒न स॒ह व॒र्च॑सा ॥ २ ॥

2. *Varma mahyamayaṁ maṇiḥ phālājjātaḥ*
kariṣyati. Pūrṇo manthena māgamadrasena saha
varcasā.

This jewel of abundant food born of ploughshare and farming would come to me by hard work in full measure with delightful vigour and valour and it will act for me as an armour for security and protection.

य॒त्त्वा॑ शि॒क्वः॒ प॒राऽ॒ व॒धी॒त्त॒क्षा॒ ह॒स्ते॒न॒ वा॒स्या॑ ।

आ॒प॒स्त्वा॒ तस्मा॑ज्जी॒व॒लाः पु॒न॒न्तु॒ शु॒च॒यः॒ शु॒चि॑म् ॥ ३ ॥

3. *Yattvā śikvaḥ parā'vadhīttakṣā hastena vāsyā.
Āpastvā tasmājjīvalāḥ punantu śucayaḥ śucim.*

As the skilled carpenter with expert hand and adze chiselled and shaped you, O plough-share, from that state let pure life-giving waters purify and sanctify you with living food for life.

हिरण्यस्त्रगयं मणिः श्रद्धां यज्ञं महो दधत् ।

गृहे वसतु नोऽतिथिः ॥ ४ ॥

4. *Hiranyasragayaṁ maṇiḥ śraddhām yajñam maho
dadhat. Gr̥he vasatu no'tithiḥ.*

Let this gold threaded jewel bear and bring us faith, yajna and glory, and abide in our home like an honoured visitor without any definite date, permanently.

तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे । स नः पितेव पुत्रेभ्यः
श्रेयः श्रेयश्चिकित्सतु भूयोभूयः श्वःश्वो देवेभ्यो
मणिरेत्य ॥ ५ ॥

5. *Tasmai ghr̥taṁ surāṁ madhvannamannaṁ kṣadā-
mahe. Sa naḥ piteva putrebhyaḥ śreyaḥ śreyaściki-
tsatu bhūyobhūyaḥ śvaḥ śvo devebhyo maṇiretya.*

To that jewel visitor we offer ghr̥ta, exhilarating drink, honey and food of many varieties. May the visitor, come from the divinities, bring us, like father for his children, honour, goodness and greatness again and again, day by day.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमग्निः प्रत्यमुञ्चतु सो अस्मै दुह आज्यं भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ६ ॥

6. *Yamabadhnād brhaspatirmaṇim phālam ghrta-ścutamugraṁ khadiramojase. Tamagniḥ pratyamuñcata so asmai duha ājyaṁ bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundant food born of the plough-share of khadira wood, powerful and replete with ghrta, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Agni, leading light of the land, received and wore. May that jewel create and bring in for the recipient holy ghrta for the expansion of the yajna of the social order, again and again, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्यां य कम् । सो अस्मै
बलमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ७ ॥

7. *Yamabadhnād brhaspatirmaṇim phālam ghrtaścutamugraṁ khadiramojase. Tamindrah pratyamuñcataujase vīryā ya kam. So asmai balamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough-share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Indra, the mighty ruler, received and wore for splendour, valour and peace and prosperity. May that jewel create and bring in for the recipient strength for the expansion of the yajna of the social order again and again, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं सोमः प्रत्यमुञ्चत महे श्रोत्राय चक्षसे । सो अस्मै वर्च
इहुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ८ ॥

8. *Yamabadhnād brhaspatirmaṇim phālaṁ ghr̥taścutamugraṁ khadiramojase. Taṁ somaḥ pratyamuñcata mahe śrotrāya cakṣase. So asmai varca idduhe bhūyobhūyaḥ svaḥ-śvastena tvam dviṣato jahi.*

That jewel of abundance, powerful and replete with ghr̥ta, born of the plough share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Sama, head of the spirit and powers of peace, order and joy, received and wore for vision, wisdom and listening to the revelation of the truth of universal order. May that jewel create and bring in for the recipient light and splendour again and again, day by day.

O man, with that jewel of abundance, light and splendour, destroy the forces that hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं सूर्यः प्रत्यमुञ्चत तेनेमा अजयद्दिशः । सो अस्मै भूतिमिहुहे
भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ९ ॥

9. *Yamabadhnād brhaspatirmaṇim phālaṁ ghr̥taścutamudraṁ khadiramojase. Taṁ sūryaḥ pratyamuñcata tenemā ajayaddiśaḥ. So asmai bhūtimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvam dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of khadira wood, which Brhaspati, cosmic high priest, tied for the sake of strength and splendour, the sun received and wore and thereby conquered all the directions of space. May that jewel create and bring in for the recipient superabundance of prosperity and light again and again, more and more, day by day.

O man, with that jewel of light and abundance, destroy the forces that hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद्दानवानां हिरण्य-
यीः । सो अस्मै श्रियमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो
जहि ॥ १० ॥

10. *Yamabadhnād brhaspatirmanim phālam ghrtaścutamugraṁ khadiramojase. Taṁ bibhra-ccandramā maṇimasurāṇāṁ puro'jayaddānavānāṁ hiraṇyayīḥ. So asmai śriyamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of the Khadira wood of nature, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Chandrama, the moon, received and bore, and thereby conquered the golden cities of demons and devourers. That created and brought in for the recipient beauty and grace more and more, day by day.

O man, with that jewel of abundance and grace, eliminate the forces which hate and destroy.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । सो अस्मै वाजिनं
दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ११ ॥

11. *Yamabadhnād br̥haspatirvātāya maṇimāśave. So
asmai vājinaṁ duhe bhūyobhūyaḥ śvaḥ-śvastena
tvam dviṣato jahi.*

That jewel-mani, divine thought, which Brhaspati, lord creator of the expansive universe, created and bore by himself for the origination of dynamic energy, that thought and energy set in motion the speed of evolution for this same lord, set it in motion more and ever more, moment by moment of chronological time.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तेनेमां मणिना
कृषिमश्विनावभि रक्षतः । स भिषग्भ्यां महौ दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १२ ॥

12. *Yamabadhnād br̥haspatirvātāya maṇimāśave.
Tenemām maṇinā kṛṣimaśvināvabhi rakṣataḥ. Sa
bhiṣagbhyām maho duhe bhūyobhūyaḥ śvaḥ-
śvastena tvam dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, by that very jewel energy the Ashvins, twin motions of prana and apana currents of cosmic energy circuit, protect and promote this process of Biological evolution and agriculture. The same jewel creates and takes forward the grand evolution for the twin procreative forces, the Ashvins,

more and ever more, moment by moment.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तं बिभ्रत्सविता
मणिं तेनेदमजयत्स्व । सो अस्मै सूनृतां दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १३ ॥

13. *Yamabadhnād br̥haspatirvātāya maṇimāśave. Taṁ bibhratsavitā maṇim tenedamajayatsvaḥ. So asmai sūnṛtāṁ duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that mani, Savita, the sun, bore and thereby won this light of heaven. That same Savita, the light and divine energy, distilled and revealed the divine knowledge and the language of divine knowledge for this humanity more and ever more, moment by moment, day by day.

O man, by virtue of the same light and truth, eliminate the forces of hate and enmity which negate the process of knowledge and progress.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तमापो बिभ्रती-
र्मणिं सदा धावन्त्यक्षिताः । स आभ्योऽ मृतमिदुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १४ ॥

14. *Yamabadhnād br̥haspatirvātāya maṇimāśave. Tamāpo bibhratīrmaṇim sadā dhāvantyakṣitāḥ. Sa ābhyo' mṛtamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same divine energy, waters bear as a jewel and always flow unhurt and unobstructed. That same divine energy distils the nectar of life for these waters and for humanity from these waters, more and ever more, day by day.

O man, by the same flow of energy, the waters, and the nectar of life, eliminate the forces of hate and enmity which negate life's progress.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तं राजा वरुणो
मणिं प्रत्यमुञ्चत शंभुवम् । सो अस्मै सत्यमिदुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १५ ॥

15. *Yamabadhnād brhaspatirvātāya maṇimāśave.*
Taṁ rājā varuṇo maṇim pratyamuñcata
śambhuvam. So asmai satyamidduhe bhūyo-
bhūyaḥ svaḥ-śvasten tvaṁ dviṣato jahi.

That jewel-mani of divine thought which Brhaspati set in motion for the origination of divine energy for the evolution of existence, that same jewel-mani, giver of peace and well being, the refulgent ruler Varuna received and wore, and that brought for this ruler the truth of the reality of life across the universe, the world and the regions of the world, and all the time brings in the truth of life more and ever more, day by day.

O man, by virtue of the truth of life and its evolution, throw out the forces of hate and enmity which negate life's progress and truth.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तं देवा बिभ्रतो
मणिं सर्वानल्लोकान्युधाजयन् । स एभ्यो जितिमिदुहे
भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १६ ॥

16. *Yamabadhnād brhaspatirvātāya maṇimāśave.*
Taṁ devā bibhrato maṇim sarvāṅllokānyu-
dhājayan. Sa ebhyo jitimidduhe bhūyobhūyaḥ
śvaḥ-śvastena tvaṁ dviṣto jahi.

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same energy, the Devas, divine forces of nature and noble people of light, knowledge and generosity, received and bore, and, with their struggle for evolution and progress, won all the regions of the world. That same energy and the struggle brought and brings victory more and ever more, day by day.

O man, by the same energy and the same struggle, throw off the forces of hate and enmity which negate and obstruct the struggle for progress and evolution.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे । तमिमं देवता मणिं
प्रत्यमुञ्चन्त शंभुवम् । स आभ्यो विश्वमिदुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १७ ॥

17. *Yamabadhnād brhaspatirvātāya maṇimāśave.*
Tamimaṁ devatā maṇim pratyamuñcanta
śambhuvam. Sa ābhyo viśvamidduhe bhūyo-
bhūyaḥ svaḥśvastena tvaṁ dviṣato jahi.

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic

energy for the evolution of existence, that very jewel of thought and energy, giver of peace and well being, the Devatas, people of excellence and their mind and senses, received and bore, and that jewel distilled for them and still distils all the experience of the world more and ever more, day by day.

O man, by the same energy, mind, senses and experience, rule out the forces of hate and enmity which negate and obstruct the honour and excellence of life.

ऋतवस्तमबध्नतार्तवास्तमबध्नत । संवत्सरस्तं बद्ध्वा सर्वं
भूतं वि रक्षति ॥ १८ ॥

18. *Ṛtavastamabadhnatārtavāstamabadhnata.*
Saṁvatsarastam baddhvā sarvaṁ bhūtaṁ vi
rakṣati.

That same divine will and energy, the seasons bear, all cycles of the seasons and all that conform to the seasons bear, and the year, which is the presiding power of time over the seasons, bears and thereby protects and promotes all existent facts and processes of the universe over the ways of evolution.

अन्तर्देशा अबध्नत प्रदिशस्तमबध्नत ।

प्रजापतिसृष्टो मणिर्द्विषतो मेऽ धराँ अकः ॥ १९ ॥

19. *Antardeśā abadhnata pradiśastamabadhnata.*
Prajāpatisṛṣṭo maṇirdviṣato me'dharāñ akaḥ.

That jewel of divine will and energy, all directions, spaces, interspaces and interdirections bear and observe in action. May that same jewel of divine will initiated, and set in evolutionary motion by Prajapati, throw down and out all forces of hate and

enmity for me and the entire life of humanity.

अथर्वाणो अबध्नताथर्वणा अबध्नत । तैर्मेदिनो अङ्गिरसो
दस्यूनां बिभिदुः पुरस्तेन त्वं द्विषतो जहि ॥ २० ॥

20. *Atharvāṇo abadhnatātharvaṇā abadhnata.
Tairmedino aṅgiraso dasyūnām bibhiduḥ
purastena tvaṁ dviṣato jahi.*

Atharvans, sages of steady mind free from fluctuation and negativity, bear that same jewel of divine will and energy in their heart and soul. Their disciples and followers too bear the same jewel. By the power of that very jewel, vibrant Angirasas, sages of leading light and energy, shattered the strongholds of negation and destruction.

O man, by the same jewel of divine will, light and energy, destroy the forces of hate and enmity which negate and obstruct the excellence and progress of humanity.

तं धाता प्रत्यमुञ्चत स भूतं व्यङ्कल्पयत् ।
तेन त्वं द्विषतो जहि ॥ २१ ॥

21. *Taṁ dhātā pratyamuñcata sa bhūtaṁ vya
kalpayat. Tena tvaṁ dviṣato jahi.*

That jewel-mani of power and potential, Dhata, lord of the universe, bore and manifested as his will and dynamic energy, and he created the world of variety in all its multitude. By the same jewel power of your own possibility, O man, eliminate all those negations, hate and oppositions which obstruct your individual, social and spiritual evolution.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।

स मायं मणिरागमद्रसेन सह वर्चसा ॥ २२ ॥

22. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamadrasena saha varcasā.

That jewel-mani of divine power and potential which Brhaspati, lord of the expansive universe, bore and generated for the divinities of nature and humanity, for the evolution of existence and for the control and destruction of evil, has come to me also with the splendour and delight of being (to participate in the evolution of divinity and destruction of evil in my course of life).

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् । स मायं मणिरागमत्सह गोभिरजाविभिरन्नेन प्रजया सह ॥ २३ ॥

23. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsaha gobhirajāvibhira-
nnena prajāyā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativity, has come to me with cows, goats and sheep, and with food and progeny.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् । स मायं मणिरागमत्सह व्रीहियवाभ्यां महसा भूत्या सह ॥ २४ ॥

24. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsaha vrīhiyavābhyāṁ
mahasā bhūtyā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities

for the evolution of existence and control of evil and negativities, has come to me with rice and barley, greatness and prosperity.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् । स मायं मणि-
रागमन्मधोर्घृतस्य धारया कीलालेन मणिः सह ॥ २५ ॥

25. *Yamabadhnād brhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamanmadhorghṛtasya
dhārayā kīlālena maṇiḥ saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with streams of honey and ghrta, the mani with the food of life.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् । स मायं मणि-
रागमदूर्जया पयसा सह द्रविणेन श्रिया सह ॥ २६ ॥

26. *Yamabadhnād brhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamadūrjayā payasā sa
draviṇena śriyā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with water, milk and energy, with wealth and with beauty, honour and grace.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् । स मायं मणि-
रागमत्तेजसा त्विष्या सह यशसा कीर्त्या सह ॥ २७ ॥

27. *Yamabadhnād brhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamattejasā tviṣyā saha yaśasā
kīrtyā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with lustre and splendour, with honour, excellence and fame.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।

स मायं मणिरागमत्सर्वीभिर्भूतिभिः सह ॥ २८ ॥

28. *Yamabadhnād brhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsarvābhirbhūtibhiḥ saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with all wealth and good fortunes of existence.

तमिमं देवतां मणिं मह्यं ददतु पुष्टये ।

अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम् ॥ २९ ॥

29. *Tamimaṁ devatā maṇim mahyaṁ dadatu puṣṭaye.*
Abhibhuṁ kṣatravardhanaṁ sapatnadambha-
naṁ maṇim.

May the divinities of nature and brilliancies of humanity give me that jewel power and potential for growth and prosperity which sunpasses the rivals, overcomes the adversaries, defeats the enemies and leads the social order to excellence and advancement, yes, that power, potential, and the order of law for existence.

ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम् ।

असपत्नः सपत्नहा सपत्नान्मेऽधराँ अकः ॥ ३० ॥

30. *Brahmaṇā tejasā saha prati muñcāmi me śivam.
Asaptnaḥ sapatnahā sapatnānme'dharāñ akah.*

With the divine law, with honour, lustre and excellence, I take on and dedicate myself to this peaceful and blessed power and potential, jewel-mani gifted by Brhaspati, power which has no rival, no adversary, which has overthrown all my rivals and adversaries, and which has rendered me free.

उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः ।
यस्य लोका इमे त्रयः पयो दुग्धमुपासते ।
स मायमधि रोहतु मणिः श्रेष्ठ्याय मूर्धतः ॥ ३१ ॥

31. *Uttaraṁ dviṣato māmayaṁ maṇiḥ kṛṇotu devajāḥ.
Yasya lokā ime trayah payo dugdhamupāsate. Sa
māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.*

May this jewel power born of divinities and gifted raise me to superiority and victory over the powers of hate and enmity, the power whose gift of sustenance, vitality and milk of mercy and grace, all these three worlds of heaven, earth and the firmament worship and enjoy. May this divine gift raise me to the top of excellence and this highest merit seat of life.

यं देवाः पितरौ मनुष्या उपजीवन्ति सर्वदा ।
स मायमधि रोहतु मणिः श्रेष्ठ्याय मूर्धतः ॥ ३२ ॥

32. *Yaṁ devāḥ pitaro manuṣyā upajīvanti sarvadā.
Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya
mūrdhataḥ.*

May that divine jewel gift of power and potential, by which all divinities of nature and humanity,

all human beings in general and all sustaining powers have their life and existence always, raise me to the top of excellence and the highest merit seat of life.

यथा बीजमुर्वरायां कृष्टे फालेन रोहति ।

एवा मयि प्रजा पशवोऽन्नमन्नं वि रोहतु ॥ ३३ ॥

33. *Yathā vījamurvarāyām kṛṣṭe phālena rohati.*
Evā mayi prajā paśavo' nnamannaṁ vi rohatu.

Just as the seed grows to life and luxuriance in the fertile soil tilled by the plough, so may, in my life, progeny, wealth of animals and food rise and grow more and ever more.

यस्मै त्वा यज्ञवर्धन मणे प्रत्यमुचं शिवम् ।

तं त्वं शतदक्षिण मणे श्रैष्ठ्याय जिन्वतात् ॥ ३४ ॥

34. *Yasmai tvā yajñavardhana maṇe pratyamucam śivam.*
Taṁ tvaṁ śatadakṣiṇa maṇe śraiṣṭhyāya jinvatāt.

O divine jewel gift of power and potential, augments of the yajna of life, generous harbinger of a hundred gifts of merit and prosperity, whoever the person, progeny or disciple I consecrate with you, may this blessed gift of divinity, inspire, energise and raise the recipient to the top of excellence.

एतमिध्मं समाहितं जुषाणो अग्रे प्रति हर्य होमैः । तस्मिन्वि-
 देम सुमतिं स्वस्ति प्रजां चक्षुः पशून्त्समिद्धे जातवेदसि
 ब्रह्मणा ॥ ३५ ॥

35. *Etamidhmaṁ samāhitaṁ juṣāṇo agne prati harya homaiḥ.*
Tasminvidema sumatiṁ svasti prajāṁ cakṣuḥ paśūntsamiddhe jātavedasi brahmaṇā.

O Holy fire, lover of this holy fuel brought up and offered with faith, rise and rejoice by our offers of oblations, which, we pray, receive and reward us. O friends, in the fire of omniscience, lighted and raised with divine knowledge and the chant of Vedic verses, let us discover and find for ourselves noble intelligence and wisdom, happiness and well being, divine vision and the wealth of life.

Kanda 10/Sukta 7 (Skambha Sukta)

Skambha, Jyeshtha Brahma Devata, Atharva Rshi

This Sukta is the Song of Skambha, Jyeshtha Brahma, the One central, all sustaining, Supreme Spirit-force of the universe which holds, sustains and controls every part of the universe in its place with its function.

The Spirit is pure spirit, Akayam, body-less (Yajurveda, 40, 8). Still in the Veda and other Vedic literature, it is described metaphorically as Purusha, the cosmic person whose body is the universe. In this Sukta also, Skambha is metaphorically described as a person with its body parts and their place and function. The whole sukta is a beautiful poem created by cosmic imagination.

कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे ऋतमस्या-
ध्याहितम् । क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे
सत्यमस्य प्रतिष्ठितम् ॥ १ ॥

1. *Kasminnaṅge tapo asyādhi tiṣṭhati kasminna-ṅga ṛtamasyādhyāhitam. Kva vrataṁ kva śraddhāsyā tiṣṭhati kasminnaṅge satyamasya pratiṣṭhitam.*

In what part of Skambha does Tapas, creative

heat of will and intention, abide? In which part does Rtam, truth and law of mutability, abide, held and controlled in function? Where the vow of discipline and commitment? Where faith in existence? In which part does Satyam, reality of the constancy base of mutability, abide, held in place?

कस्मादङ्गाद्दीप्यते अग्निरस्य कस्मादङ्गात्पवते मातरिश्वा ।
कस्मादङ्गाद्वि मिमीतेऽधि चन्द्रमा मह स्कम्भस्य मिमानो
अङ्गम् ॥ २ ॥

2. *Kasmādaṅgāddīpyate agnirasya kasmādaṅgātpavate mātariśvā. Kasmādaṅgādvī mimīte'dhi candramā maha skambhasya mimāno aṅgam.*

From which part and power of it does fire burn and shine? From which part or power of it does the wind blow across the firmament? From which part, by what power, does the moon traverse the space, covering which part of mighty Skambha?

कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम् ।
कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः कस्मिन्नङ्गे तिष्ठत्युत्तरं
दिवः ॥ ३ ॥

3. *Kasminnaṅge tiṣṭhati bhūmirasya kasminnaṅge tiṣṭhatyantarikṣam. Kasminnaṅge tiṣṭhatyāhitā dyauḥ kasminnaṅge tiṣṭhatyuttaraṁ divaḥ.*

In which part of it does earth abide? In which part does the firmament abide? In which part does the solar region abide, held and sustained? And in which part does the higher heavens of light abide?

क्व॑ प्रेप्सन्दीप्यत ऊ॒र्ध्वो अ॒ग्निः क्व॑ प्रेप्सन्पवते मात॒-
रि॒श्व। यत्र॑ प्रेप्सन्तीर॒भियन्त्या॒वृतः॑ स्क॒म्भं तं ब्रू॒हि कत॒मः
स्विदे॒व सः ॥ ४ ॥

4. *Kva prepsandīpyata ūrdhvo agniḥ kva prepsanpavate mātariśvā. Yatra prepsantīrabhiyantyāvṛtaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whitherward does the high fire of the sun burn and radiate, seeking and striving for what? Whitherward does the spatial wind of energy blow, seeking and striving for what? Whitherward do the cosmic whirlpools of stars, planets and galaxies turn, and turn round and round, seeking and striving for what? Speak of that Skambha, that centre-hold explosive, to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

क्वा ऽ ध॒मा॒साः क्व॑ य॒न्ति मा॒साः संवत्स॑रेण॒ सह
संविदा॒नाः। यत्र॑ यन्त्य॒तवो॒ यत्रार्त॑वाः स्क॒म्भं तं ब्रू॒हि कत॒मः
स्विदे॒व सः ॥ ५ ॥

5. *Kvā'rdhamāsāḥ kva yanti māsāḥ saṁvatsareṇa saha saṁvidānāḥ. Yatra yantyr̥tavo yatrārtavāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither do fortnights move, whither the months, integrated with the year? Whither do the seasons proceed, with all that happens therein? Where and whither? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

क्व॑ प्रेप्स॑न्ती युव॑ती विरू॑पे अहो॑रा॒त्रे द्र॑वतः संवि॒दाने ।
यत्र॑ प्रेप्स॑न्तीर॒भिय॑न्त्यापः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॒देव
सः ॥ ६ ॥

6. *Kva prepsantī yuvatī virūpe ahorātre dravataḥ samvidāne. Yatra prepsantīrabhiyantyāpaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither, seeking and striving for what, do the day and night, youthful maidens ever fresh, so different yet in perfect accord, hasten on? Whither, seeking and striving for what, do the whirlpools of waters and time flow incessantly? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

यस्मि॑न्स्त॒ब्ध्वा प्र॒जाप॑तिर्लो॒कान्त्सर्व॑ँ अधा॑रयत् ।
स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॒देव सः ॥ ७ ॥

7. *Yasmintstabdhvā prajāpatirlokāntsarvāṇ adhārayat. Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, having fixed and secured all regions of the universe, Prajapati, father, guardian and ruler of the children of his creation, sustains them, of that Skambha speak to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

यत्प॑र॒मम॑व॒मं यच्च॑ मध्य॒मं प्र॒जाप॑तिः ससृ॑जे वि॒श्वरू॑पम् ।
किय॑ता स्क॒म्भः प्र वि॑वेश॒ तत्र॑ यन्न प्रावि॑श॒त्किय॑त्तद्धू॒व ॥ ८ ॥

8. *Yatparamamavamam̐ yacca madhyamam̐
prajāpatiḥ sasṛje viśvarūpam. Kiyatā skambhaḥ
pra viveśa tatra yanna praviśatkiyattadbabhūva.*

Of the highest, lowest and the middle order of the form of the universe which Prajapati, cosmic progenitor, created, how much does Skambha, the sustaining divine, pervade therein, and how much is that which it does not pervade? (Prajapati and Skambha are one and the same divinity, Prajapati, the creative, and Skambha, the pervasive sustaining aspect.)

कियता स्कम्भः प्र विवेश भूतं कियद्द्विष्यदन्वाशयेऽस्य ।
एकं यदङ्गमकृणोत्सहस्रधा कियता स्कम्भः प्र विवेश
तत्र ॥ ९ ॥

9. *Kiyatā skambhaḥ pra viveśa bhūtaṁ kiyaḍbha-
viṣyadanvāśaye'sya. Ekam̐ yadaṅgamakṛṇotsa-
hasradhā kiyatā skambhaḥ pra viveśa tatra.*

To what extent did Skambha enter the created world? To what extent is it dormant in relation to the future? That one part of its metaphoric personality, i.e., Prakṛti, which it shaped into a thousandfold variety, how much did Skambha pervade therein?

यत्र लोकांश्च कोशांश्चापो ब्रह्म जनां विदुः । असच्च यत्र
सच्चान्त स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १० ॥

10. *Yatra lokāṁśca kośāṁścāpo brahma janā viduḥ.
Asacca yatra saccānta skambham̐ taṁ brūhi
katamaḥ svideva saḥ.*

Wherein, as learned sages know, all created worlds and treasures abide, all food and waters abide, and wherein both the constant and the mutable abide,

of that Skambha, pray speak to me. Which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यत्र तपः पराक्रम्य व्रतं धारयत्युत्तरम् । ऋतं च यत्र श्रद्धा
चापो ब्रह्म समाहिताः स्कम्भं तं ब्रूहि कतमः स्वदेव
सः ॥ ११ ॥

11. *Yatra tapaḥ parākramya vrataṁ dhāraya-
tyuttaram. Ṛtaṁ ca yatra śraddhā cāpo brahma
samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva
saḥ.*

Wherein Tapa, discipline of enlightened living, rises higher to the superior discipline of Vrata, commitment, wherein are integrated Rtam, truth and law, Shraddha, faith, Apah, Karma, and Brahma, knowledge, of that Skambha, pray, speak to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्मिन्भूमिर्न्तरिक्षं द्यौर्यस्मिन्नध्याहिता । यत्राग्निश्चन्द्रमाः
सूर्यो वातस्तिष्ठन्त्यार्षिताः स्कम्भं तं ब्रूहि कतमः स्वदेव
सः ॥ १२ ॥

12. *Yasminbhūmirantarikṣaṁ dyauryasminna-
dhyāhitā. Yatrāgniścandramāḥ sūryo vātasti-
ṣṭhantyarpitāḥ skambhaṁ taṁ brūhi katamaḥ
svideva saḥ.*

Wherein earth and firmament, wherein the heaven of light, all abide comprehended, wherein fire and light energy, the moon, the sun and the winds abide, self-surrendered to the law, of that Skambha, pray, speak

to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य त्रयस्त्रिंशद्देवा अङ्गे सर्वे समाहिताः ।

स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १३ ॥

13. *Yasya trayastrimśaddevā aṅge sarve samāhitāḥ.
Skambham taṁ brūhi katamaḥ svideva saḥ.*

In whose power and presence are integrated and comprehended all the thirty-three divine forces, of that Skambha, pray, speak to me, which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

(The thirty three Devas or divinities are: eight Vasus, eleven Rudras, twelve Adityas, Indra, i.e., energy, and yajna, natural dynamics of life sustenance.)

यत्र ऋषयः प्रथमजा ऋचः साम यजुर्मही । एकर्षिर्यस्मिन्ना-
र्पितः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १४ ॥

14. *Yatra ṛṣayaḥ prathamajā ṛcaḥ sāma yajurmahī.
Ekarṣiryasminnārpitaḥ skambham taṁ brūhi
katamaḥ svideva saḥ.*

Wherein the first born Rshis, i.e., the seven Rshi pranas, seven first born evolutes of Prakṛti comprising Mahan, Ahankara and five elements, and the first born Vedic visionaries abide; wherein Rks, Samans, Yajus and the great hymns of Atharva abide, wherein the one Rshi, i.e., omniscience and later Reason and logic abide in order, all self-surrendered, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते । समुद्रो यस्य
नाड्यः पुरुषेऽधि समाहिताः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १५ ॥

15. *Yatrāmṛtaṁ ca mṛtyuśca puruṣe'dhi samāhite. Samudro yasya nāḍyaḥ puruṣe'dhi samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein immortality and death both abide in the Purusha, comprehended, whose arteries are the seas comprehended in the Purusha, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य चतस्रः प्रदिशो नाड्यः स्तिष्ठन्ति प्रथमाः । यज्ञो यत्र
पराक्रान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १६ ॥

16. *Yasya catasraḥ pradiśo nāḍyastiṣṭhanti prathamāḥ. Yajño yatra parākrāntaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose veins and arteries are the four major quarters of space which abide in order, wherein nature's yajna of the evolution of existence goes on and on, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम् । यो वेद परमेष्ठिनं
यश्च वेद प्रजापतिम् । ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भ-
मनुसंविदुः ॥ १७ ॥

17. *Ye puruṣe brahma viduste viduḥ parameṣṭhinam.
Yo veda parameṣṭhinam yaśca veda prajāpatim.
Jyeṣṭham ye brāhmaṇam viduste skambha
manusarividuḥ.*

Those who experience and this way know Brahma, immanent Purusha, vibrating in the heart and soul of the individual purusha, know the Supreme Purusha. He that knows the Supreme, he that knows Prajapati, the creator, and they that know the Supreme Soul celebrated in the Veda, they know and apprehend the Skambha, i.e., the creator Prajapati, the immanent Brahma pervasive in nature and the individual soul, and the transcendent Brahma, the One Skambha reflecting and existing in variety of presence and function, as It is.

यस्य शिरो वैश्वानरश्चक्षुरङ्गिरसोऽ भवन् । अङ्गानि यस्य
यातवः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १८ ॥

18. *Yasya śiro vaiśvānaraścakṣuraṅgirasō'bhavan.
Aṅgāni yasya yātavaḥ skambham taṁ brūhi
katamaḥ svideva saḥ.*

Whose head is Vaishvanara, cosmic fire that blazes in the sun on high, whose eye is the radiant rays of light and knowledge that illuminate and enlighten all within and without, whose limbs are all moving stars, planets and galaxies, indeed the entire dynamic systems of the universe, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that which is all, the ultimate centre and circumference of existence.

यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत । विराजमूधो यस्याहुः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १९ ॥

19. *Yasya brahma mukhamāhurjihvām madhu-
kaśāmuta. Vijrājamūdhō yasyāhuḥ skambham
taṁ brūhi katamaḥ svideva saḥ.*

Whose speech, they say, is Brahma, the universal Veda, whose tongue is the honey sweet cosmic speech of the Vedic knowledge, whose treasure-hold of energy and vitality is the refulgent universe itself of Prakṛti, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the centre and the circumference of existence, ultimately.

यस्माद्दृचो अपातक्षन्यजुर्यस्मादपाकषन् । सामानि यस्य
लोमान्यथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव
सः ॥ २० ॥

20. *Yasmādrco apātakṣanyajuryasmādapākaṣan.
Samāi yasya lomānyatharvāṅgirasō mukham
skambham taṁ brūhi katamaḥ svideva saḥ.*

From whom Rks of the Veda are received, realised and articulated in form and meaning, from whom the Yajus are received, from whom the Samans arise as hair grow from the body, and whose natural spontaneous word of speech is Atharva-veda, received, realised and articulated by the Angirasas, of that Skambha, pray, speak to me, which one, for sure, is That?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

असच्छाखां प्रतिष्ठन्तीं परममिव जनां विदुः ।

उतो सन्मन्यन्तेऽ वरे ये ते शाखामुपासते ॥ २१ ॥

21. *Asacchākhām pratiṣṭhantīm paramamiva janā viduḥ. Uto sanmanyante'vare ye te śākhāmu-pāsate.*

Some people believe that the constant, self-existent, primordial state of Prakṛti, wherein there is no germination and no branch, is the supreme reality. Others believe that the germinated, variously branched off mutable state of the world alone is the reality and they recognise and worship it as such. (Both of them do not know the Skambha.)

यत्रादित्याश्च रुद्राश्च वसवश्च समाहिताः ।

भूतं च यत्र भव्यं च सर्वे लोकाः प्रतिष्ठिताः स्कम्भं तं
ब्रूहि कतमः स्वदेव सः ॥ २२ ॥

22. *Yatrādityāśca rudrāśca vasavaśca samāhitāḥ. Bhūtaṁ ca yatra bhavyaṁ ca sarve lokāḥ pratiṣṭhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein Twelve Adityas, eleven Rudras and eight Vasus abide comprehended, wherein past, present and future and all regions of the world of existence abide, comprehended and sustained, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य त्रयस्त्रिंशद्देवा निधिं रक्षन्ति सर्वदा ।

निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥ २३ ॥

23. *Yasya trayastrimśaddevā nidhirṇ rakṣanti sarvadā.
Nidhirṇ tamadya ko veda yaṁ devā abhirakṣatha.*

Whose treasure-hold of the universe thirty-three Devas, divinities of nature, constantly protect and preserve, serve and promote, of that Skambha, pray, speak to me. O Devas, who now knows that treasure-hold of divinity which you protect and promote?

यत्र देवा ब्रह्मविदो ब्रह्म ज्येष्ठमुपासते । यो वै तान्विद्या-
त्प्रत्यक्षं स ब्रह्मा वेदिता स्यात् ॥ २४ ॥

24. *Yatra devā brahmavido brahma jyeṣṭhamupāsate.
Yo vai tānvidyātpratyakṣaṁ sa brahmā veditā syāt.*

Where the divine sages, who know the Supreme Brahma, know and meditate on the Supreme Divinity, there, whoever knows those Brahma-realised souls directly, he would, for sure, know Brahma and become worthy of being Brahma, high-priest of the yajna of Brahma-realisation.

बृहन्तो नाम ते देवा येऽसतः परिजज्ञिरे ।
एकं तदङ्गं स्कम्भस्यासदाहुः परो जनाः ॥ २५ ॥

25. *Bṛhanto nāma te devā ye'sataḥ pari jajñire. Ekaṁ
tadaṅgaṁ skambhasyāsadāhuḥ paro janāḥ.*

Great indeed are those Devas which were born of primordial Prakṛti. Sages say that that (Primordial Prakṛti) is only one limb of Skambha. That primordial Prakṛti, Asat is beyond the Devas. And Skambha is beyond that too.

यत्र स्कम्भः प्रजनयन्पुराणं व्यवर्तयत् ।
एकं तदङ्गं स्कम्भस्य पुराणमनुसंविदुः ॥ २६ ॥

26. *Yatra skambhaḥ prajānayanpurāṇaṁ vyavartayat.
Ekaṁ tadaṅgaṁ skambhasya purāṇamanu-
samviduḥ.*

When and where Skambha, creating the world of existence, repeats the old story of creation, that too is only one limb of Skambha which, the sages know, is a new version of the old and eternal.

यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे ।

तान्वै त्रयस्त्रिंशद्देवानेके ब्रह्मविदो विदुः ॥ २७ ॥

27. *Yasya trayastrimśaddevā aṅge gātrā vibhejire.
Tānvai trayastrimśaddevāneke brahmavidō
viduḥ.*

In whose (i.e., Skambha's) one divine wing of creation in the evolutionary process, thirty three Devas take their own specific forms and functions, these thirty-three divinities also, in their forms and functions, some Brahma-realised sages know.

हिरण्यगर्भं परममनत्युद्यं जना विदुः । स्कम्भस्तदग्रे प्रासि-
ञ्चद्धिरण्यं लोके अन्तरा ॥ २८ ॥

28. *Hiraṇyagarbhaṁ paramamanatyudyam janā viduḥ.
Skambhastadagre prāsiñcaddhiranyam loke antarā.*

Knowledgeable people know Hiranyagarbha, the golden womb of creation, highest and beyond description. It is Skambha that generated the creative Prakṛti and formed the golden blue-print of the universe in the very beginning of creative evolution in the world of existence.

स्कम्भे लोकाः स्कम्भे तपः स्कम्भेऽध्यतमाहितम् ।

स्कम्भं त्वा वेद प्रत्यक्षमिन्द्रे सर्वं समाहितम् ॥ २९ ॥

29. *Skambhe lokāḥ skambhe tapaḥ skambhe' dhyṛtamāhitam. Skambhaṁ tvā veda pratyakṣa-mindre sarvaṁ samāhitam.*

The worlds of existence abide in Skambha. Tapas, forging heat of the maker's furnace, is in Skambha. Rtam, the law of change and formation, abides comprehended in Skambha. O Skambha, I know you by direct experience : Everything abides comprehended in Indra, your omnipotence.

इन्द्रे' लोका इन्द्रे तप इन्द्रेऽध्यृतमाहितम् ।

इन्द्रं त्वा वेद प्रत्यक्षं स्कम्भे सर्वं प्रतिष्ठितम् ॥ ३० ॥

30. *Indre lokā indre tapa indre' dhyṛtamāhitam. Indram tvā veda pratyakṣaṁ skambhe sarvaṁ pratiṣṭhitam.*

The worlds of the universe abide in Indra. Tapas, the forging heat and skill, abides in Indra. Rtam, the law of mutability and formal evolution, abides comprehended and controlled in Indra. Hey Indra, I know you by direct experience. I know all and every thing abides comprehended in Skambha. (Skambha is Indra, and Indra is Skambha.)

नाम् नाम्ना जोहवीति पुरा सूर्यात्पुरोषसः । यदजः प्रथमं संबभूव स ह तत्स्वराज्यमियाय यस्मान्नान्यत्परमस्ति भूतम् ॥ ३१ ॥

31. *Nāma nāmnā johavīti purā sūryātpuroṣasaḥ. Yadajaḥ prathamam sambabhūva sa ha tatsva-rājyamiyāya yasmānnānyatparamasti bhūtam.*

Before sun-rise, before the dawn, the sage invokes the One original name of Divinity, 'Aum', by

the functional name (Savita, Agni, Indra) of his own choice in Samadhi, and thereby realises the One unborn, eternal Skambha, that which, first of all in the creative process, self-manifested, assumes the sovereign power and potential as Indra, other than which there is none higher or highest that is, has been, or would be.

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।

दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३२ ॥

32. *Yasya bhūmiḥ pramāntarikṣamutodaram. Divaṁ yaścakre mūrdhānaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Skambha, whose one measure of foot-step is the earth, the middle space, his belly, and who has created the heaven of light as his forehead, to that Supreme Brahma, homage of worship and submission!

यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।

अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३३ ॥

33. *Yasya sūryaścakṣuścandramāśca punarṇavaḥ. Agniṁ yaścakra āsyaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose eye is the sun and the moon ever new, who has created Agni as his mouth and speech, to that Supreme Brahma, homage of worship and submission!

यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽ भवन् । दिशो यश्चक्रे
प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३४ ॥

34. *Yasya vātaḥ prāṇāpānau cakṣuraṅgirasō' bhavan. Diśo yaścakre prajñānīstasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose prana and apana energies are the winds, and the sun rays, light of the eye, who has created the quarters of space as media of his perception and communication of knowledge, to that Supreme Brahma, homage of worship and adoration in submission!

स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो दाधारोर्व १-
न्तरिक्षम् । स्कम्भो दाधार प्रदिशः षडुर्वीः स्कम्भ इदं विश्वं
भुवनमा विवेश ॥ ३५ ॥

35. *Skambho dādhāra dyāvāpṛthivī ubhe ime skambho dadhārorvantarikṣam. Skambho dādhāra pradiśaḥ ṣaḍurvīḥ skambha idaṁ viśvaṁ bhuvanamā viveśa.*

Skambha holds and sustains both the heaven and the earth, Skambha holds and sustains the vast firmament, Skambha holds and sustains the six vast directions of space, and Skambha pervades, holds and sustains this whole universe.

यः श्रमात्तपसो जातो लोकान्त्सर्वान्त्समानशे ।
सोमं यश्चक्रे केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३६ ॥

36. *Yaḥ śramāttapaso jāto lokāntsarvāntsamānaśe. Somaṁ yaścakre kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Who manifested from the heat and effort of his thought and will, who manifests in the devotee's awareness through yogic effort of relentless practice and continuous discipline of austerity, who pervades all worlds of existence with his omnipresence, who has created, wholly and solely, Soma, only Soma, peace and joy, to that Supreme Brahma, homage of worship and

adoration in total submission!

कथं वातो नेलयति कथं न रमते मनः ।

किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥ ३७ ॥

37. *Katham vāto nelayati katham na ramate manaḥ.
Kimāpaḥ satyaṁ prepsantīrnelayanti kadā cana.*

Why doesn't the wind ever go to sleep? How is it that the mind never stops still? Do the waters, as also the acts of will and nature, seeking and striving in search of the truth of reality, ever rest and come to a stand still? (No! Why?)

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव
शाखाः ॥ ३८ ॥

38. *Mahadyakṣaṁ bhuvanasya madhye tapasi
krāntaṁ salilasya pṛṣṭhe. Tasmiñchrayante ya u
ke ca devā vṛkṣasya skandhaḥ paritaiva śākhāḥ.*

The Mighty Supreme, adorable Skambha, is ever on the move in the midst of the universe and on top of its dynamics. In that and on that relentless Brahma depend and abide all those that are the divine forces of nature, like branches abiding and living on and around the trunk of the tree. (That's why the winds, the waters and the mind never come to a stand still, they vibrate and flow with divine vitality.)

यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा । यस्मै देवाः
सदा बलिं प्रयच्छन्ति विमितेऽमितं स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ ३९ ॥

39. *Yasmai hastābhyāṁ pādābhyāṁ vācā śrotreṇa cakṣuṣā. Yasmai devāḥ sadā balim prayacchanti vimite'mitaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

To which all divinities of nature and humanity in the world, bound within the Unbound, offer homage, to which they offer homage with hands, feet, words, ear and eye, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that one of all, which is the ultimate centre and circumference of existence.

अप तस्य हृतं तमो व्यावृत्तः स पाप्मना । सर्वीणि तस्मि-
ज्ज्योतींषि यानि त्रीणि प्रजापतौ ॥ ४० ॥

40. *Apa tasya hataṁ tamo vyāvṛttaḥ sa pāpmanā. Sarvāṇi tasmīṁjyotīmṣi yāni trīṇi prajāpatau.*

Darkness is off from that, eternally. It is immaculate, unsullied, absolutely free from sin and evil. All the three lights (which abide in earth, firmament and heaven) abide in that Prajapati.

यो वेतसं हिरण्ययं तिष्ठन्तं सलिले वेद ।
स वै गुह्यः प्रजापतिः ॥ ४१ ॥

41. *Yo vetasaṁ hiraṇyayaṁ tiṣṭhantaṁ salile veda. Sa vai guhyaḥ prajāpatiḥ.*

The One who pervades the golden warp and woof of the universe abiding in space and time, that is the mysterious Prajapati existing below the surface reality of it.

तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम् ।
 प्रान्या तन्तून्स्तिरते धत्ते अन्या नाप वृज्जाते न गमातो
 अन्तम् ॥ ४२ ॥

42. *Tantrameke yuvatī virūpe abhyākrāmaṁ vayataḥ
 ṣaṇmayūkham. Prānyā tantūnstirate dhatte anyā
 nāpa vṛñjāte na gamāto antam.*

Two young maidens both different in form and colour, different in form and function, separately yet together facing each other weave the six-dimensional structure and texture of the world of existence. One spins out the threads, the other receives and fits them into form and design. They neither forsake this work nor rest nor do they take it to the end.

(The two maidens can be interpreted as day and night or as the creative and consumptive aspects of the process of natural evolution.)

तयोर्हं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात् ।
 पुमानेनद्वयत्युद् गृणन्ति पुमानेनद्वि जभाराधि नाके ॥ ४३ ॥

43. *Tayorahaṁ parinṛtyantyoriva na vi jānāmi yatarā
 parastāt. Pumānenadvayatyaud grṇanti pumāne-
 nadvi jabhārādhi nāke.*

Of these two maidens, dancing as if on the stage of the world of existence and structuring the design and form of the universe, I do not know which is the former and which is the latter. In fact, it is the Purusha, the creator Brahma, which generates the Prakṛtic material, weaves the web, and then winds up the dance and then bears the entire play beyond the pleasure and pain of the world of Becoming (Mutability) into the state of

pure Being (Constancy or Samyavastha).

इमे मयूखा उप तस्तभुर्दिवं सामानि चक्रुस्तसराणि
वातवे ॥ ४४ ॥

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

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

Kanda 10/Sukta 8 (Jyeshtha Brahma)

Atma Devata, Kutsa Rshi

यो भूतं च भव्यं च सर्वं यश्चाधिष्ठति ।
स्व^१र्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

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

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

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

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

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

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

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

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

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तत्राहतास्त्रीणि शतानि शङ्खवः षष्टिश्च खीला अविचा-
चला ये ॥ ४ ॥

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

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

इदं सवित॒र्वि जा॒नीहि षड्य॒मा एक॑ एक॒जः ।

तस्मि॒न्हापि॒त्वमिच्छ॑न्ते य ए॒षामेक॑ एक॒जः ॥ ५ ॥

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

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

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

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

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

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

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

आविः सन्निहितं गुहा जर्न्नाम महत्पदम् ।

तत्रेदं सर्वमार्पितमेजत्प्राणत्प्रतिष्ठितम् ॥ ६ ॥

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

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

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

एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।

अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व तद् बभूव ॥ ७ ॥

7. *Ekacakram vartata ekanemi sahasrākṣaram pra
puro ni paścā. Ardhenā viśvaṁ bhuvanaṁ jajāna
yadasyā-rdham kva tad babhūva.*

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

पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति ।

अयातमस्य ददृशे न यातं परं नेदीयोऽ वरं दवीयः ॥ ८ ॥

8. *Pañcavāhī vahatyagrameṣāṁ praṣṭayo yuktā
anusaṁvahanti. Ayātamasya dadṛśe na yātaṁ
paraṁ nedīyo'varam davīyaḥ.*

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

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

तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्व-
रूपम् । तदासत ऋषयः सप्त साकं ये अस्य गोपा महतो
बभूवुः ॥ ९ ॥

9. *Tiryagbilaścamasa ūrdhvbudhnastasminyaśo nihitaṁ viśvarūpam. Tadāsata ṛṣayaḥ sapta sākam ye asya gopā mahato babhūvuh.*

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

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

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

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

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

10. *Yā purastādyujyate yā ca paścādyā viśvato
yujyate yā ca sarvataḥ. Yayā yajñāḥ prāṇ tāyate
tām tvā prcchāmi katamā sa ṛcām.*

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

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

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

11. *Yadejati patati yacca tiṣṭhati prāṇadaprāṇa-
nnimiṣacca yadbhuvat. Taddādharma prthivīm
viśvarūpaṁ tatsambhūya bhavatyekameva.*

Whatever moves or thinks, whatever falls and

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

अ॒न॒न्तं वि॒त॒तं पु॒रु॒त्रा॒न॒न्त॒म॒न्त॒व॒च्चा॒ स॒म॒न्ते । ते ना॒क॒पा॒ल॒-
श्च॒र॒ति वि॒चि॒न्व॒न्वि॒द्वान्भू॒त॒मु॒त भ॒व्य॑म॒स्य ॥ १२ ॥

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

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

प्र॒जा॒प॒ति॒श्च॒र॒ति ग॒र्भे॑ अ॒न्त॒र॒दृ॒श्य॒मा॒नो ब॒हु॒धा वि जा॑यते ।
अ॒र्धे॒न॒ वि॒श्वं॒ भु॒व॒नं ज॒जान॑ यद॒स्यार्धं॒ क॒त॒मः स के॒तुः ॥ १३ ॥

13. *Prajāpatiścarati garbhe antaradrśyamāno bahudhā vi jāyate. Ardhenā viśvaṁ bhuvanam jajāna yadasyārdham katamaḥ sa ketuḥ.*

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

ऊर्ध्वं भरन्तमुदकं कुम्भेनैवोदहार्यं ।

पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥ १४ ॥

14. *Ūrdhvaṁ bharantamudakam kumbhenevo-dahāryam. Paśyanti sarve cakṣuṣā na sarve manasā viduḥ.*

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

दूरे पूर्णेन वसति दूर ऊनेन हीयते ।

महद्यक्षं भुवनस्य मध्ये तस्मै बलिं राष्ट्रभृतो भरन्ति ॥ १५ ॥

15. *Dūre pūrṇena vasati dūra ūnena hīyate. Mahadyakṣaṁ bhuvanasya madhye tasmai balim rāṣṭrabhr̥to bharanti.*

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

यतः सूर्य उदेत्यस्तं यत्र च गच्छति ।

तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किं चन ॥ १६ ॥

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

Whence the sun arises and wherein it goes to

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

ये अ॒र्वाङ्म॒ध्य उ॒त वा॑ पु॒रा॒णं वेदं॑ वि॒द्वांस॑म॒भितो॑ वदन्ति ।
आ॒दि॒त्यमे॒व ते परि॑ वदन्ति॒ सर्वे॑ अ॒ग्निं द्वि॒तीयं॑ त्रि॒वृतं॑ च
हंस॑म् ॥ १७ ॥

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

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

स॒हस्रा॑ह्ण॒यं वि॒यता॑वस्य प॒क्षौ हरे॑र्हंसस्य॒ पत॑तः स्व॒र्गम् । स
दे॒वान्त्सर्वा॑नुरस्यु॒पद॑द्य॒ संप॑श्य॒न्याति॑ भुव॒नानि॑ वि॒श्वानि॑ ॥ १८ ॥

18. *Sahasrāṇṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānuras-yupadadya sāmpaśyanyāti bhuvanāni viśvā.*

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

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

स॒त्येनो॒र्ध्वस्त॑प॒ति ब्र॒ह्म॑णाऽ॒र्वाङ् वि प॑श्यति ।

प्रा॒णेन॑ ति॒र्यङ् प्रा॑ण॒ति यस्मि॑ञ्ज्येष्ठमधि श्रितम् ॥ १९ ॥

19. *Satyenordhvastapati brahmaṇā' rvāṇ vi paśyati. Prāṇena tiryāṇprāṇati yasmiñjyeṣṭhamadhi śritam.*

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

यो वै ते वि॒द्याद॑रणी॒ याभ्यां॑ निर्मथ्यते वसु ।

स वि॒द्वाञ्ज्ये॑ष्ठं म॒न्येत॑ स वि॒द्याद् ब्रा॒ह्म॑णं म॒हत् ॥ २० ॥

20. *Yo vai te vidyādarāṇi yābhyāṇ nirmathyate vasu. Sa vidvāñjyeṣṭhaṇ manyeta sa vidyād brāhmaṇaṇ mahat.*

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

awareness by meditation on Aum.)

अ॒पाद॒ग्रे स॒म॒भ॒व॒त्सो अ॒ग्रे स्व॑रा॒भर॑त् ।

चतु॑ष्पाद्भू॒त्वा भो॒ग्यः स॒र्व॒माद॑त्त॒ भो॒ज॒नम् ॥ २१ ॥

21. *Apādagre samabhavatso agre svarābharat.
Catuṣpādbhūtvā bhogyah sarvamādatta
bhojanam.*

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

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

भो॒ग्यो भ॒व॒द॒थो अन्न॑मद॒द् ब॒हु ।

यो दे॒वमु॑त्त॒राव॑न्तमु॒पासा॑तै स॒ना॒त॒नम् ॥ २२ ॥

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

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

स॒ना॒त॒न॒मे॒नमा॑हु॒रुता॑द्य॒ स्या॒त्पुन॑र्ण॒वः ।

अ॒हो॒रा॒त्रे प्र॒ जा॑येते अ॒न्यो अ॒न्यस्य॑ रू॒पयोः ॥ २३ ॥

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

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

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

24. *Śataṁ sahasramayutaṁ nyarbudamasankhyeyaṁ svamasminniviṣṭam. Tadasya ghnantyaabhipaśyata eva tasmāddevo rocata eṣa etat.*

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

बालादेकमणीयस्कमुतैकं नेव दृश्यते ।

ततः परिष्वजीयसी देवता सा मम प्रिया ॥ २५ ॥

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

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

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

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

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

इयं कल्याण्य॑जरा॒ मर्त्य॑स्यामृता॒ गृहे ।

यस्मै॑ कृता शये॒ स यश्च॑कार॒ जजार्॒ सः ॥ २६ ॥

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

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

त्वं स्त्री त्वं पुमानसि॒ त्वं कुमार॒ उत वा॑ कुमारी ।

त्वं जीर्णो॑ दण्डेन॒ वञ्चसि॒ त्वं जा॒तो भ॑वसि॒ विश्व॒-
तो॑मुखः ॥ २७ ॥

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

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

उतैषां॑ पि॒तोत वा॑ पु॒त्र ए॑षामु॒तैषां॑ ज्येष्ठ॒ उत वा॑ कनिष्ठः ।
एको॑ ह दे॒वो म॑नसि॒ प्रवि॑ष्टः प्र॒थ॒मो जा॒तः स उ॒ ग॒र्भे
अ॒न्तः ॥ २८ ॥

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

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

पू॒र्णात्पू॒र्णमु॒द॒च॒ति पू॒र्णं पू॒र्णेन॑ सि॒च्य॒ते ।

उ॒तो तद॒द्य वि॒द्याम॒ यत॒स्तत्प॑रि॒षि॒च्य॒ते ॥ २९ ॥

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

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

ए॒षा स॒न॒त्नी स॒न॒मे॒व जा॒तै॒षा पु॒रा॒णी प॒रि स॒र्वं ब॒भू॒व ।

म॒ही दे॒व्यु॒ष॒सो वि॒भा॒ती सै॒कै॒नै॒केन॑ मि॒ष॒ता वि च॑ष्टे ॥ ३० ॥

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

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

and sleeps.

अविर्वै नाम देवतर्तेनास्ते परीवृता ।

तस्या रूपेणेमे वृक्षा हरिता हरितस्त्रजः ॥ ३१ ॥

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

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

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति ।

देवस्य पश्य काव्यं न ममार् न जीर्यति ॥ ३२ ॥

32. *Anti santam na jahātyanti santam na paśyati.
Devasya paśya kāvyam na mamāra na jīryati.*

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

अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम् ।

वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत् ॥ ३३ ॥

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

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

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

यत्र देवाश्च मनुष्या ऽश्चारा नाभाविव श्रिताः ।

अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम् ॥ ३४ ॥

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

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

येभिर्वीर्यं इषितः प्रवाति ये ददन्ते पञ्च दिशः सध्रीचीः ।

य आहुतिमत्यमन्यन्त देवा अपां नेतारः कतमे त आसन् ॥ ३५ ॥

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

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

इमामेषां पृथिवीं वस्तु एकोऽन्तरिक्षं पर्येको बभूव ।
दिवमेषां ददते यो विधत्ता विश्वा आशाः प्रति रक्ष-
न्त्येके ॥ ३६ ॥

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

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

यो विद्यात्सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।

सूत्रं सूत्रस्य यो विद्यात्स विद्याद् ब्राह्मणं महत् ॥ ३७ ॥

37. *Yo vidyātsūtram vitatam yasminnotāḥ prajā imāḥ. Sūtram sūtrasya yo vidyātsa vidyād brāhmaṇam mahat.*

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

वेदाहं सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।

सूत्रं सूत्रस्याहं वेदाथो यद् ब्राह्मणं महत् ॥ ३८ ॥

38. *Vedāham sūtram vitatam yasminnotāḥ prajā imāḥ. Sūtram sūtrasyāham vedātho yad brāhmaṇam mahat.*

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

its creation.

यदन्तरा द्यावापृथिवी अग्निरैत्प्रदहन्विश्वदाव्यः । यत्राति-
ष्ठन्नेकपत्नीः प्रस्तात्क्वे वासीन्मातरिश्वा तदानीम् ॥ ३९ ॥

39. *Yadantarā dyāvāpṛthivī agniraitpradahanvi-
śvadāvyah. Yatrātiṣṭhannekapatnīḥ parastātkve
vāsīnmātariśvā tadānīm.*

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

अप्स्वासीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिला-
न्यासन् । बृहन्ह तस्थौ रजसो विमानः पवमानो हरित आ
विवेश ॥ ४० ॥

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

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

उत्तरेणेव गायत्रीमृतेऽधि वि चक्रमे ।

साम्ना ये सामं संविदुर्जस्तद्दृशे क्व ॥ ४१ ॥

41. *Uttareṣṇeva gāyatrīmṛte'dhi vi cakrame.
Sāmnā ye sāma saṁvidurajastaddadṛśe kva.*

Corresponding to the higher and higher form

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

निवेशनः संगमनो वसूनां देवइव सविता सत्यधर्मा ।

इन्द्रो न तस्थौ समरे धनानाम् ॥ ४२ ॥

42. *Niveśanaḥ saṅgamano vasūnām deva-iva savitā satyadharmā. Indro na tasthau samare dhanānām.*

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

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् ।

तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः ॥ ४३ ॥

43. *Puṇḍarīkaṁ navadvāraṁ tribhiraṅṅeḅhirāvṛtam. Tasminyadyakṣamātmānvattadvai brahmavidō viduḥ.*

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

अ॒क्वामो॒ धीरो॑ अ॒मृतः॑ स्वयं॒भू रसे॑न तृ॒प्तो न कु॑तश्च॒नो नः॑ ।
तमे॒व वि॒द्वान्न बि॑भाय मृत्यो॒रात्मानं॑ धी॒रम॑जरं युवा॒नम् ॥ ४४ ॥

44. *Akāmo dhīro amṛtaḥ svayambhū rasena tṛpto na kutaścanonah. Tameva vidvāna bibhāyā mṛtyorātmānaṁ dhīramajaram yuvānam.*

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

Kanda 10/Sukta 9 (Shataudana Cow)

Shataudana Devata, Atharva Rshi

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

अ॒घाय॑तामपि॒ न ह्या॑ मुखानि॒ सप॑त्नेषु॒ वज्र॑मर्पये॒तम् । इ॒न्द्रेण॑
द॒त्ता प्र॑थ॒मा श॑तौ॒दना॑ भ्रातृ॒व्यघ्नी॑ यज॒मान॑स्य गा॒तुः ॥ १ ॥

1. *Aghāyatāmapī nahyā mukhāni sapatneṣu vajramarpayaitam. Indreṇa dattā prathamā śataudanā bhrātrvyaghñī yajamānasya gātuḥ.*

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

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

वेदिष्टे चर्मं भवतु बर्हिर्लोमानि यानि ते ।

एषा त्वा रशनाग्रभीद् ग्रावा त्वैषोऽधि नृत्यतु ॥ २ ॥

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

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

बालास्ते प्रोक्षणीः सन्तु जिह्वा सं माष्ट्वघ्न्ये ।

शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहि शतौदने ॥ ३ ॥

3. *Bālāste prokṣaṇīḥ santu jihvā saṁ māṣṭvaghnye.*
Śuddhā tvam̐ yajñiyā bhūtvā divaṁ prehi śataudane.

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

यः शतौदनां पचति कामप्रेण स कल्पते ।

प्रीता ह्यस्यत्विजः सर्वे यन्ति यथायथम् ॥ ४ ॥

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

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

स स्वर्गमा रोहति यत्रादस्त्रिदिवं दिवः ।

अपूपनाभिं कृत्वा यो ददाति शतौदनाम् ॥ ५ ॥

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

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

स ताल्लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ।

हिरण्यज्योतिषं कृत्वा यो ददाति शतौदनाम् ॥ ६ ॥

6. *Sa tāmllokāntsamāpnoti ye divyā ye ca pāṛthivāḥ.
Hiranyajyotiṣam kṛtvā yo dadāti śataudanām.*

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

ये ते देवि शमितारः पक्तारो ये च ते जनाः ।

ते त्वा सर्वे गोप्स्यन्ति मैभ्यो भैषीः शतौदने ॥ ७ ॥

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

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

वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।

अदित्याः पश्चाद्गोप्स्यन्ति साग्निष्टोममतिं द्रव ॥ ८ ॥

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

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

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।

ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमतिं द्रव ॥ ९ ॥

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

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

अन्तरिक्षं दिवं भूमिमादित्यान्मरुतो दिशः ।

लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम् ॥ १० ॥

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

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

घृतं प्रोक्षन्ती सुभगा देवी देवान्गमिष्यति ।

पुक्तारमघ्न्ये मा हिंसीर्दिवं प्रेहि शतौदने ॥ ११ ॥

11. *Ghr̥taṁ prokṣantī subhagā devī devāṅgamiṣyati. Paktāramaghnye mā himsīrdivaṁ prehi śataudane.*

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

ये देवा दिविषदो अन्तरिक्षसदश्च ये ये चेमे भूम्यामधि ।

तेभ्यस्त्वं धुक्ष्व सर्वदा क्षीरं सर्पिरथो मधु ॥ १२ ॥

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

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

यत्ते शिरो यत्ते मुखं यौ कर्णौ ये च ते हनू ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १३ ॥

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

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

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

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

यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च तेऽक्षिणी ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १४ ॥

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

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

यत्ते क्लोमा यद्धृदयं पुरीतत्सहकण्ठिका ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १५ ॥

15. *Yatte klomā yaddhṛdayaṁ purītatsahakaṇṭhikā. Āmikṣām duhratām dātre kṣīraṁ sarpiratho madhu.*

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

यत्ते यकृद्ये मतस्त्रे यदान्त्रं याश्च ते गुदाः ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १६ ॥

16. *Yatte yakṛdye matasne yadāntram yāśca te gudāḥ.
Āmikṣām duhratām dātre kṣīraṁ sarpiratho
madhu.*

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

यस्ते प्लाशिर्यो वनिष्ठुर्यो कुक्षी यच्च चर्म ते ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १७ ॥

17. *Yaste plāśiryō vaniṣṭhuryau kukṣī yacca carma
te. Āmikṣām duhratām dātre kṣīraṁ sarpiratho
madhu.*

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

यत्ते मज्जा यदस्थि यन्मांसं यच्च लोहितम् ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १८ ॥

18. *Yatte majjā yadasthi yanmāmsaṁ yacca lohitam.
Āmikṣām duhratām dātre kṣīraṁ sarpiratho
madhu.*

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

sweets of life's nourishments for the generous giver.

यौ ते बा॒हू ये दोष॑णी याव॑ंसौ या च॑ ते क॒कुत् ।

आ॒मिक्षां दु॒हतां दा॒त्रे क्षी॒रं सर्पि॑रथो मधु॑ ॥ १९ ॥

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

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

यास्ते ग्री॒वा ये स्क॑न्धा याः पृ॒ष्टीर्या॑श्च प॒र्शवः॑ ।

आ॒मिक्षां दु॒हतां दा॒त्रे क्षी॒रं सर्पि॑रथो मधु॑ ॥ २० ॥

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

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

यौ त ऊ॒रू अ॑ष्टी॒वन्तौ॑ ये श्रो॑णी या च॑ ते भ॒सत् ।

आ॒मिक्षां दु॒हतां दा॒त्रे क्षी॒रं सर्पि॑रथो मधु॑ ॥ २१ ॥

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

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

यत्ते पुच्छं ये ते बाला यदूधो ये च ते स्तनाः ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ २२ ॥

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

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

यास्ते जङ्घा याः कुष्ठिका ऋच्छरा ये च ते शफाः ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ २३ ॥

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

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

यत्ते चर्म शतौदने यानि लोमान्यघ्न्ये ।

आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ २४ ॥

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

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

(Shataudana Cow is Invioable.)

क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ ।

तौ पक्षौ देवि कृत्वा सा पक्कारं दिवं वह ॥ २५ ॥

25. *Kroḍau te stām puroḍāśāvājyenābhghāritau. Tau pakṣau devi kṛtvā sā paktāraṁ divaṁ vaha.*

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

उलूखले मुसले यश्च चर्मणि यो वा शूर्पे तण्डुलः कणः ।

यं वा वातो मातरिश्वा पवमानो ममाथाग्निष्टद्धोता सुहुतं कृणोतु ॥ २६ ॥

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

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

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

27. *Apo devīrmadhumatīrghṛtaścuto brahmaṇām hasteṣu prapṛthaksādayāmi. Yatkāma idama-bhiṣiñcāmi vo'haṁ tanme sarvaṁ saṁ padyatām vayaṁ syāma patayo rayīṇām.*

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

Kanda 10/Sukta 10 (Vasha Gau)

Vasha Devata, Kashyapa Rshi

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

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

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

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

नमस्ते जायमानायै जाताया उत ते नमः ।

बालेभ्यः शपेभ्यो रूपायाघ्न्ये ते नमः ॥ १ ॥

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

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

यो विद्यात्सप्त प्रवतः सप्त विद्यात्परावतः ।

शिरौ यज्ञस्य यो विद्यात्स वशां प्रति गृह्णीयात् ॥ २ ॥

2. *Yo vidyātsapta pravataḥ sapta vidyātparāvataḥ.
Śiro yajñasya yo vidyātsa vaśāṃ prati grhṇīyāt.*

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

वेदाहं सप्त प्रवतः सप्त वेद परावतः ।

शिरौ यज्ञस्याहं वेद सोमं चास्यां विचक्षणम् ॥ ३ ॥

3. *Vedāhaṃ sapta pravataḥ sapta veda parāvataḥ.
Śiro yajñasyāhaṃ veda somaṃ cāsyāṃ vica-
kṣaṇam.*

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

the Mother Cow and the Spirit within the Mother.)

यया द्यौर्यया पृथिवी ययापो गुपिता इमाः ।

वशां सहस्रधारां ब्रह्मणाच्छावदामसि ॥ ४ ॥

4. *Yayā dyauryayā pṛthivī yayāpo gupitā imāḥ.
Vaśām sahasradhārām brahmaṇācchāvadāmasi.*

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

शतं कंसाः शतं दोग्धारः शतं गोप्तारो अधि पृष्ठे अस्याः ।

ये देवास्तस्यां प्राणन्ति ते वशां विदुरेकधा ॥ ५ ॥

5. *Śataṁ kaṁsāḥ śataṁ dogdhāraḥ śataṁ goptāro
adhi pṛṣṭhe asyāḥ. Ye devāstasyām prāṇanti te
vaśām vidurekadhā.*

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

यज्ञपदीराक्षीरा स्वधाप्राणा महीलुका ।

वशा पर्जन्यपत्नी देवाँ अप्येति ब्रह्मणा ॥ ६ ॥

6. *Yajñapadīrākṣīrā svadhāprāṇa mahīlukā.
Vaśā parjanyaapatnī devāñ apyeti brahmaṇa.*

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

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

अनु त्वाग्निः प्राविशदनु सोमो वशे त्वा ।
ऊर्धस्ते भद्रे पर्जन्यो विद्युतस्ते स्तना वशे ॥ ७ ॥

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

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

अपस्त्वं धुक्षे प्रथमा उर्वरा अपरा वशे ।
तृतीयं राष्ट्रं धुक्षेऽन्नं क्षीरं वशे त्वम् ॥ ८ ॥

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

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

यदादित्यैर्हूयमानोपातिष्ठ ऋतावरि ।
इन्द्रः सहस्रं पात्रान्तसोमं त्वापाययद्वशे ॥ ९ ॥

9. *Yadādityairhūyamānopātiṣṭha ṛtāvari. Indraḥ sahasraṁ pātrāntsomam tvāpāyayadvāśe.*

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

यद॒नू॒चीन्द्र॒मैरात्त्वं ऋष॒भो ऽह्वयत् ।

तस्मा॑त्ते वृ॒त्रहा॒ पयः॑ क्षी॒रं क्रु॒द्धो ऽहरद्व॑शे ॥ १० ॥

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

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

यत्ते॑ क्रु॒द्धो धन॑पति॒रा क्षी॒रम॑हरद्व॒शे ।

इदं॑ तद॒द्य नाक॑स्त्रि॒षु पात्रे॑षु रक्ष॒ति ॥ ११ ॥

11. *Yatte kruddho dhanapatirā kṣīramaharadvaśe. Idam tadadya nākastrīṣu pātreṣu rakṣati.*

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

त्रि॒षु पात्रे॑षु तं सोम॒मा दे॒व्य ऽहरद्व॑शा ।

अथ॑र्वा॒ यत्र॑ दीक्षि॒तो ब॒र्हिष्या॑स्त॒ हिर॒ण्यये॑ ॥ १२ ॥

12. *Triṣu pātreṣu taṁ somamā devyā haradvaśā. Atharvā yatra dīkṣito barhiṣyāsta hranyaye.*

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

सं हि सोमेनागतं समु सर्वेण पद्वता ।

वशा समुद्रमध्यष्टाद्रन्ध्रैः कलिभिः सह ॥ १३ ॥

13. *Sam hi somenāgata samu sarveṇa padvatā. Vaśā samudramadhyasṭhādgandharvaiḥ kalibhiḥ saha.*

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

सं हि वातेनागतं समु सर्वैः पतत्रिभिः ।

वशा समुद्रे प्रानृत्यदृचः सामानि बिभ्रती ॥ १४ ॥

14. *Sam hi vātenāgata samu sarvaiḥ pataribhiḥ. Vaśā samudre prāṇṛtyaḍṛcaḥ sāmāni bibhratī.*

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

सं हि सूर्येणागतं समु सर्वेण चक्षुषा ।

वशा समुद्रमत्यब्धद्भ्रा ज्योतींषि बिभ्रती ॥ १५ ॥

15. *Sam hi sūryeṇāgata samu sarveṇa cakṣuṣā. Vaśā samudramatyakhyadbhadrā jyotīṃṣi bibhratī.*

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

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

अ॒भीवृ॑ता॒ हिर॑ण्येन॒ यदति॑ष्ठ ऋ॒तावरि॑ ।

अश्वः॑ समु॒द्रो भू॒त्वाध्य॑स्कन्दद्व॒शे त्वा ॥ १६ ॥

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

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

तद्भ॒द्राः सम॑गच्छन्त व॒शा दे॒ष्ट्र्यथो॑ स्व॒धा ।

अथ॑र्वा॒ यत्र॑ दी॒क्षितो॑ ब॒र्हिष्यास्त॑ हिर॒ण्यये॑ ॥ १७ ॥

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

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

व॒शा मा॒ता र॑ज॒न्य ऽस्य॑ व॒शा मा॒ता स्व॒धे तव॑ ।

व॒शाय॑ य॒ज्ञ आयु॑धं॒ तत॑श्चि॒त्तम॑जायत ॥ १८ ॥

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

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

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

ऊर्ध्वो बिन्दुरुदचर्द् ब्रह्मणः ककुदादधि ।

ततस्त्वं जज्ञिषे वशे ततो होताजायत ॥ १९ ॥

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

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

आस्रस्ते गाथा अभवन्नुष्णिहाभ्यो बलं वशे ।

पाजस्या ऽजज्ञे यज्ञ स्तनेभ्यो रश्मयस्तव ॥ २० ॥

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

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

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

ईर्माभ्यामयनं जातं सक्थिभ्यां च वशे तव ।

आन्त्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः ॥ २१ ॥

21. *Īrmābhyāmayanam jātam sakthibhyām ca vaśe tava. Āntrebhyo jajñire atrā udarādadhi vīrudhaḥ.*

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

यदुदरं वरुणस्यानुप्राविशथा वशे ।

ततस्त्वा ब्रह्मोदह्वयत्स हि नेत्रमवेत्तव ॥ २२ ॥

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

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

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

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

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

युध एकः सं सृजति यो अस्य एक इद्वशी ।

तरांसि यज्ञा अभवन्तरसां चक्षुरभवद्वशा ॥ २४ ॥

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

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

वशा यज्ञं प्रत्यगृह्णाद्वशा सूर्यमधारयत् ।

वशायांमन्तरविशदोदनो ब्रह्मणा सह ॥ २५ ॥

25. *Vaśā yajñam pratyagrṇṇādvaśā sūryamadhā-rayat. Vaśāyāmantaraviśadodano brahmaṇā saha.*

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

knowledge and power of divine will.

व॒शामे॒वामृ॒तमाहु॑र्व॒शां मृ॒त्युमुपा॑सते । व॒शेदं॑ स॒र्वम॑भवद्दे॒वाम॑
म॒नुष्या॑ ३ अ॒सुराः पि॒तर॑ ऋ॒षयः॑ ॥ २६ ॥

26. *Vaśāmevāmṛtamāhurvaśāṁ mrtyumupāsate. Vaśedaṁ sarvamabhaddevā manuṣyā asurāḥ pitara ṛṣayāḥ.*

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

य ए॒वं वि॒द्यात्स व॒शां प्र॒ति गृ॒ह्णी॒यात् । त॒था हि य॒ज्ञः स॒र्वपा॑हु॒हे
दा॒त्रेऽ न॑पस्फुरन् ॥ २७ ॥

27. *Ya evaṁ vidyātsa vaśāṁ prati grhṇīyāt. Tathā hi yajñah sarvapādduhe dātre'napasphuran.*

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

ति॒स्रो जि॒ह्वा वरु॑णस्या॒न्तर्दी॑द्यत्या॒सनि॑ ।
तासां॒ या म॑ध्ये॒ राज॑ति सा व॒शा दु॑ष्प्रति॒ग्रहा॑ ॥ २८ ॥

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

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

चतुर्धा रेतो अभवद्वशायाः । आपस्तुरीयममृतं तुरीयं
यज्ञस्तुरीयं पशवस्तुरीयम् ॥ २९ ॥

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

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

वशा द्यौर्वशा पृथिवी वशा विष्णुः प्रजापतिः ।

वशाया दुग्धमपिबन्त्साध्या वसवश्च ये ॥ ३० ॥

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

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

वशाया दुग्धं पीत्वा साध्या वसवश्च ये ।

ते वै ब्रध्नस्य विष्टपि पयो अस्या उपासते ॥ ३१ ॥

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

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

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

32. *Somamenāmeke duhre gṛtameka upāsate. Ye
evaṁ viduṣe vaśāṁ daduste gatāstridivāṁ divaḥ.*

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

ब्राह्मणेभ्यो वशां दत्त्वा सर्वल्लोकान्तसमश्नुते ।

ऋतं ह्यस्यामार्पितमपि ब्रह्मार्थो तपः ॥ ३३ ॥

33. *Brāhmaṇebhyo vaśāṁ dattvā sarvāṅllokāntsa-
maśnute. Ṛtaṁ hyasyāmārpitamapi brahmātho
tapah.*

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

वशां देवा उप जीवन्ति वशां मनुष्या उत ।

वशेदं सर्वमभवद्यवत्सूर्यो विपश्यति ॥ ३४ ॥

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

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

॥ इति दशमं काण्डम् ॥



॥ AUM ॥

ATHARVA-VEDA

अथर्ववेदः

Vol. II

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

English translation by

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

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ॠ	r̄
लृ	lṛ	लृ	ṝ				
ए	e	ऐ	ai	ओ	o	औ	au
अनुस्वार (¸) m̐				विसर्ग (:) ḥ			
(º) ñ							

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र	r	ल्	l	व्	v		

श्	ś	ष्	ṣ	स्	s	ह	h		

(ऽ)	'	ॲ	m̐						

AUM
ATHARVA-VEDA

अथर्ववेदः

KANDA-11

Kanda 11/Sukta 1 (Brahmaudana)

Brahmaudana Devata, Brahma Rshi

अग्ने जायस्वादितिर्नाथितेयं ब्रह्मौदनं पंचति पुत्रकामा ।

सप्त ऋषयो भूतकृतस्ते त्वा मन्थन्तु प्रजया सहेह ॥ १ ॥

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

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

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

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

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

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

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

कृणुत धूमं वृषणः सखायोऽ द्रोघाविता वाचमच्छ ।

अयमग्निः पृतनाषाट् सुवीरो येन देवा असहन्त दस्यून् ॥ २ ॥

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

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

अग्नेऽ जनिष्ठा महते वीर्या ऽ य ब्रह्मौदनाय पक्तवे जातवेदः ।

सप्त ऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै रयिं सर्ववीरं नि यच्छ ॥ ३ ॥

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

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

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

समिद्धो अग्ने समिधा समिध्यस्व विद्वान्देवान्यज्ञियाँ एह
वक्षः । तेभ्यो हविः श्रपयं जातवेद उत्तमं नाकमधि
रोहयेमम् ॥ ४ ॥

4. *Samiddho agne samidhā samidhyasva vidvānde-
vānyajñīyāñ eha vakṣaḥ. Tebhyo haviḥ śrapayaṁ
jātaveda uttamam nākamadhi rohayemam.*

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

त्रेधा भगो निहितो यः पुरा वो देवानां पितृणां मर्त्यानाम् ।
अंशाञ्जानीध्वं वि भजामि तान्वो यो देवानां स इमां
पारयाति ॥ ५ ॥

5. *Tredhā bhāgo nihito yaḥ purā vo devānām
pitṛṇām martyānām. Aṁśāñ jānīdhvam vi bhajāmi
tānvo yo devānām sa imām pārayāti.*

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

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

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

6. *Agne sahasvānabhibhūrabhīdasi nīco nyubja dviṣataḥ sapatnān. Iyaṁ mātṛā mīyamānā mitā ca sajātāmste balihṛtaḥ kṛṇotu.*

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

साकं सजातैः पर्यसा सहैध्युर्दुब्जैनां महते वीर्या ऽय । ऊर्ध्वो
नाकस्याधि रोह विष्टपं स्वर्गो लोक इति यं वदन्ति ॥ ७ ॥

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

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

इयं म॒ही प्र॒ति गृ॒हातु॑ च॒र्मं पृ॒थि॒वी दे॒वी सु॒मन॒स्यमा॑ना ।
अथ॑ गच्छेम सु॒कृत॑स्य लो॒कम् ॥ ८ ॥

8. *Iyam mahī prati grhṇātu carma prthivī devī sumanasyamānā. Atha gacchema sukṛtasya lokam.*

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

एतौ॑ ग्रावा॑णौ स॒युजा॑ यु॒ङ्गि॒धि च॒र्मणि॑ नि॒र्भिन्ध्यं॑शून्य-
ज॒मानाय॑ सा॒धु । अ॒व॒घ्न॒ती नि॑ ज॒हि य इ॒मां पृ॒त॒न्यव॑ ऊ॒र्ध्व
प्र॒जामु॒द्भर॑न्त्यु॒दूह॑ ॥ ९ ॥

9. *Etau grāvāṇau sayujā yuṅgधि carmaṇi nirbhin-dhyamśūn yajamānāya sādhu. Avaghnaṭī ni jahi ya imām pṛtanyava ūrdhvaṁ prajāmudbhara-ntyudūha.*

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

गृ॒हा॒ण ग्रावा॑णौ स॒कृतौ॑ वी॒र ह॑स्त॒ आ तै॑ दे॒वा य॒ज्ञिया॑
य॒ज्ञम॑गुः । त्रयो॑ वरा॑ यत॒मांस्त्वं वृ॑णी॒षे तास्ते॑ समृ॒द्धीरि॑ह
रा॒धयामि॑ ॥ १० ॥

10. *Grhāṇa grāvāṇau sakṛtau vīra hasta ā te devā yajñīyā yajñamaguḥ. Trayo varā yatamāṁstvam vṛṇīṣe tāste samṛddhīriha rādhayāmi.*

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

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

11. *Iyam te dhītiridamu te janitram grhṇātu tvāmaditiḥ śūraputrā. Parā punīhi ya imāṁ pṛtanyavo' syai rayiṁ sarvavīraṁ ni yaccha.*

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

उपश्वसे द्रुवये सीडता यूयं वि विच्यध्वं यज्ञियास्तुषैः ।
श्रिया समानानति सर्वान्तस्यामाधस्पदं द्विषतस्पाद-
यामि ॥ १२ ॥

12. *Upaśvase druvaye sīdatā yūyaṁ vi vicyadhvaṁ yajñīyāsastuṣaiḥ. Śriyā samānānati sarvāntsyā-mādhaspadaṁ dviṣataspādayāmi.*

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

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

पर॑हि नारि पुन॑रेहि॑ क्षिप्रम॒पां त्वा॑ गो॒ष्ठोऽध्य॑रुक्ष॒द्भरा॑य ।
तासां॑ गृह्णीताद्यत॒मा य॒ज्ञिया॒ अस॑न्विभाज्य॑ धी॒रीतरा॑
जहीतात् ॥ १३ ॥

13. *Parehi nāri punarehi kṣipramapām tvā goṣṭho'-dhyarukṣadbharāya. Tāsām gṛhṇītādyatamā yajñīyā asanvibhājya dhīrītarā jahītāt.*

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

एमा अ॑गुर्यो॒षितः॑ शु॒म्भमा॑ना उत्तिष्ठ॑ नारि त॒वसं॑ रभस्व ।
सुप॑त्नी पत्या॑ प्र॒जया॑ प्र॒जाव॑त्या त्वा॒गन्य॑ज्ञः प्रति॑ कु॒म्भं
गृ॒भाय॑ ॥ १४ ॥

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

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

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

ऊर्जो भा॒गो निहि॑तो यः पु॒रा व॒ ऋषि॑प्रशिष्टा॒प आ भ॑रै॒ताः ।
अ॒यं य॒ज्ञो गा॑तु॒विन्नाथ॑वि॒त्रज॑वि॒दुग्रः॑ प॒शुवि॑द्वी॒र॒विद्वो॑
अस्तु ॥ १५ ॥

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

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

अ॒ग्ने च॒रु॒र्य॒ज्ञि॒य॒स्त्वा॒ध्य॒रुक्ष॑च्छु॒चि॒स्तपि॑ष्ठ॒स्तप॑सा तपै॒नम् ।
आ॒र्षे॒या दै॒वा अ॑भि॒संग॑त्य॒ भा॒गमि॑मं तपि॒ष्ठा ऋ॒तुभि॑-
स्तप॑न्तु ॥ १६ ॥

17. *Agne caruryajñiyastvādhyarukṣacchucis-tapiṣṭhastapasā tapainam. Ārṣeyā daivā abhisam-gatya bhāgamimam tapiṣṭhā ṛtubhistapantu.*

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

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

शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमव सपन्तु
शुभ्राः । अदुः प्रजां बहुलान्पशून्ः पक्तौदनस्य सुकृतामेतु
लोकम् ॥ १७ ॥

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

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

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

18. *Brahmaṇā śuddhā uta pūtā ghrtena somasyāṁśavastanḍulā yajñiyā ime. Apaḥ pra viśata prati grhṇātu vaścarurimam paktvā sukṛtāmeta lokam.*

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

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

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

19. *Uruḥ prathasva mahatā mahimnā sahasra-prṣṭhaḥ sukṛtasya loke. Pitāmahāḥ pitarah prajopajā'ham paktā pañcadaśaste asmi.*

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

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

सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो देवयानः स्वर्गः ।
अमूंस्त आ दधामि प्रजया रेषयैनान्बलिहाराय मृडतान्म-
ह्यमेव ॥ २० ॥

20. *Shasrapṣṭhaḥ śatadhāro akṣito brahmaudano devayānaḥ svargaḥ. Amūṁsta ā dadhāmi prajayā reṣayainānbalihārāya mṛdatānmahyameva.*

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

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

उदेहि वेदिं प्रजया वर्धयेनां नुदस्व रक्षः प्रतरं धेह्येनाम् ।
श्रिया समानानति सर्वांन्त्स्यामाधस्पदं द्विषतस्पाद-
यामि ॥ २१ ॥

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

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

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

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

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

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

ऋतेन तष्टा मनसा हितैषा ब्रह्मौदनस्य विहिता वेदिग्रै ।
अंसद्रीं शुद्धामुप धेहि नारि तत्रौदनं सादय दैवानाम् ॥ २३ ॥

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

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

अदि तेर्हस्तां स्रुचमेतां द्वितीयां सप्तऋषयो भूतकृतो
यामकृण्वन् । सा गात्राणि विदुष्योदनस्य दर्विर्वेद्यामध्येन
चिनोतु ॥ २४ ॥

24. *Aditerhastām srucametām dviṭīyām saptaṛṣayo bhūtakṛto yamakṛṇvan. Sā gātrāṇi viduṣyodana-sya darvirvedyāmadhyenaṁ cinotu.*

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

शृतं त्वा हव्यमुप सीदन्तु दैवा निःसृप्याग्रेः पुनरेनान्प्र सीद ।
सोमेन पृतो जठरे सीद ब्रह्मणामार्षेयास्ते मा रिषन्प्रा-
शितारः ॥ २५ ॥

25. *Śṛtaṁ tvā havyamupa sīdantu daivā niḥsṛpyā-
gneḥ punarenānpṛa sīda. Somena pūto jaṭhare
sīda brahmaṇāmārṣeyāste mā riṣanprāśītārah.*

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

सोमं राजन्त्संज्ञानमा वपैभ्यः सुब्राह्मणा यत्मे त्वोपसीदान् ।
ऋषीनार्षेयांस्तपसोऽधि जातान्ब्रह्मौदने सुहवा जोह-
वीमि ॥ २६ ॥

26. *Soma rājantsamjñānamā vapaibhyaḥ subrā-
hmaṇā yatame tvopasīdān. Rṣīnārṣeyāmstapa-
so'dhi jātānbrahmaudane suhavā johavīmi.*

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

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक्सा-
दयामि । यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स
ददादिदं मे ॥ २७ ॥

27. *Śuddhāḥ pūtā yoṣito yajñīyā imā brahmaṇām hasteṣu prapṛthaksādayāmi. Yatkāma idambaḥiṣīncāmi vo'hamindro marutvāntsa dadādi-dam me.*

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

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

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

28. *Idam me jyotiramṛtaṁ hiraṇyaṁ pakvaṁ kṣetrātkāmadughā ma eṣā. Idam dhanam ni dadhe brāhmaṇeṣu kṛṇve panthām pitṛṣu yaḥ svargaḥ.*

This is my light immortal, gold in reality culled

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

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

अ॒ग्नौ तुषा॒ना व॑प जा॒तवे॑दसि प॒रः क॒म्बूकाँ॑ अप॒ मृ॒द्धि दूर॑म् ।
ए॒तं शु॒श्रुम॑ गृ॒हरा॒जस्य॑ भा॒गम॑थो वि॒द्वा नि॒र्ऋ॑तेर्भा॒ग॒धेय॑म् ॥ २९ ॥

29. *Agnau tuṣānā vapa jātavedasi paraḥ kambūkāñ apa mṛddhi dūram. Etaṁ śuśruma grharājasya bhāgamatho vidma nir-ṛterbhāgadheyam.*

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

श्राम्य॑तः प॒च॒तो वि॒द्धि सु॒न्व॒तः प॒न्थां स्व॒र्गम॑धि रो॒हयै॑नम् ।
ये॒न रो॒हा॒त्पर॑मा॒पद्य॑ यद्व॒यं उ॒त्त॒मं ना॒कं प॒र॒मं व्यो॑मि ॥ ३० ॥

30. *Śrāmyataḥ pacato viddhi sunvataḥ panthāñ svargamadhi rohayainam. Yena rohātparamā-padya yadvaya uttamam nākam paramam vyoma.*

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

ब॒भ्रेर॑ध्व॒र्यो॑ मु॒खमे॒तद्वि॑ मृ॒द्ध्याज्या॑य लो॒कं कृ॑णुहि प्रवि॒द्वान् ।
घृ॒तेन॑ गा॒त्रानु॑ सर्वा॒ वि मृ॑द्धि कृ॒ण्वे पन्था॑ं पि॒तृषु॑ यः
स्वर्गः ॥ ३१ ॥

31. *Babhreradhvaryo mukhametadvi mṛḍḍhyājyāya lokam kṛṇuhi pravidvān. Ghr̥tena gātrānu sarvā vi mṛḍḍhi kṛṇve panthām pitṛṣu yaḥ svargah.*

Organising priest of yajna, O Adhvaryu, unlock the entry to the heart of divinity in the mind, cleanse the vessel of junk, make room for grace and ghr̥ta, knowing as you do the process of communion. Anoint all the limbs of body and mind with the ghr̥ta of love and grace, and know thus it is I make the path among parental sustainers of life to lead you to paradisaal bliss in divinity.

ब॒भ्रे रक्षः॑ स॒मद॒मा व॑पै॒भ्योऽ ब्रा॑ह्मणा यत॒मे त्वो॑प॒सीदा॑न् ।
पु॒री॒षिणः॑ प्रथ॒मानाः॑ पु॒रस्ता॑दर्षे॒यास्ते॒ मा रि॑षन्प्रा॒शि-
ता॒रः ॥ ३२ ॥

32. *Babhre rakṣaḥ samadamā vapaibhyo' brāhmaṇā yatame tvopasīdān. Purīṣiṇaḥ prathamānāḥ purastādārṣeyāste mā riṣanprāśītārah.*

O protector of yajna, rich in ghr̥ta and grace, keep off the negative forces of arrogance opposed to lovers of divinity, whosoever they be around you. And see that those, who love positivity, bear and enjoy the food for yajna, rise and expand in knowledge and are dedicated to the sages close to you, never come to harm.

आ॒र्षेये॒षु नि॑ द॒ध ओ॒दन॒ त्वा नाना॑र्षेयाणा॒मप्य॑स्त्यत्र । अ॒ग्नि॒र्मे
गो॒प्ता म॒रुत॑श्च॒ सर्वे॑ वि॒श्वे दे॒वा अ॒भि र॑क्षन्तु प॒क्वम् ॥ ३३ ॥

33. *Ārṣeyeṣu ni dadha odana tvā nānārṣeyāṇāma-pyastyatra. Agnirme goptā marutaśca sarve viśve devā abhi rakṣantu pakvam.*

O Odana, food for yajnic enlightenment and the divinities, here I establish you among the sages and the disciples of divinity. Of those opposed to the sages, divinities and positive visionaries of life, there is none here. The food is ripe and ready. Agni, leading light, is the protector, so are the vibrant youth of the nation and all divinities of nature and humanity. They would protect and promote the food of life for enlightenment for us.

य॒ज्ञं दु॒हानं॑ स॒द॒मित्प्र॒पीनं॑ पु॒मांसं॑ धे॒नुं स॒दनं॑ र॒यीणाम् ।
प्र॒जामृ॑त॒त्वमु॒त दी॒र्घमा॑यू॒ रा॒यश्च॑ पो॒षैरु॑प॒ त्वा स॒देम ॥ ३४ ॥

34. *Yajñam duhānam sadamitprapīnam pumāṁsam dhenum sadanam rayīṇām. Prajāmṛtatvamuta dīrghamayū rāyaśca poṣairupa tvā sadema.*

O Lord, let us always abide with you, perpetual giver of the showers of yajna, harbinger of happy, healthy, growing humanity, land and cows, culture and education, treasure of honour and excellence, progeny and people, immortality, long life with expansive wealth and glories of existence.

वृ॒ष॒भो ऽ॒सि स्व॒र्ग ऋ॒षी॑ना॒र्षेया॒न्गच्छ॑ ।
सु॒कृतां॑ लो॒के सी॒द॒ तत्र॑ नौ सं॒स्कृत॑म् ॥ ३५ ॥

35. *Vṛṣabho'si svarga ṛṣīnārṣeyāngaccha. Sukṛtām loka sīda tatra nau saṁskṛtam.*

O Yajna, meeting of the human and divine, you are Vṛshabha, giver of the showers of prosperity, leading

to the paradisaal bliss of life. Be moving and bless the sages and their followers and disciples. Establish us in the life of the performers of holy action where there is the gracious life for both you and me.

सुमाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान् ।

एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तारश्मौ ॥ ३६ ॥

36. *Samācinuṣvānusamprayāhyagne pathaḥ kalpayā devayānān. Etaiḥ sukr̥tairanu gacchema yajñam nāke tiṣṭhantamadhi saptaraśmau.*

O Agni, leading light of humanity, create and prepare pioneering paths of life worthy of divine souls, leading to Divinity. Move together by them and collect a tally of noble deeds. By these noble acts, let us rise and reach the adorable lord of yajna abiding in the state of the sevenfold rainbow beauty of light and divine bliss.

येन देवा ज्योतिषा द्यामुदायन्ब्रह्मौदनं पक्त्वा सुकृतस्य लोकम् । तेन गेष्म सुकृतस्य लोकं स्वर्गारोहन्तो अभि नाकमुत्तमम् ॥ ३७ ॥

37. *Yena devā jyotiṣā dyāmudāyanbrahmaudanam paktvā sukr̥tasya lokam. Tena geṣma sukr̥tasya lokam sva rārohanto abhi nākamuttamam.*

By the light by which divine souls rose to the state of heavenly light and, having prepared and offered the homage of noble deeds to Divinity, ascended to the rewarding region of noble performance, by that very light and those very noble deeds performed as homage, we too would rise to the rewarding region of holy action, rising still higher and higher to the state of divine light and reach the highest bliss over every thing else.

Kanda 11/Sukta 2 (Rudra)

Bhava-Sharvau Rudra Devata, Atharva Rshi

The subject of this hymn is Bhava-Sharva-Rudra: Integration-disintegration-Reintegration, principle of the process of divine evolution of the world of diversity from the integrated state of Prakrtic equilibrium and mergence of the world of diversity back into the state of integration and equilibrium.

Further, Integration-disintegration-Reintegration is a simultaneous process of consumption and creation in the evolutionary process. (Kathopanishad, 1, 1, 6)

The one deity which represents this seemingly dual process in one form is Rudra which, in relation to human experience and response, has a seemingly dual character, being terrible for reasons of disintegration, and benevolent for reasons of creation and re-creation through re-integration. In actuality the deity is one: Bhava-Sharva-Rudra.

भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम् ।
प्रतिहितामार्यतां मा वि स्वाष्ट्रं मा नो हिंसिष्टं द्विपदो मा
चतुष्पदः ॥ १ ॥

1. *Bhavāśarvau mṛdataṁ mābhi yātaṁ bhūtaptī paśupatī namo vām. Pratihitāmāyatāṁ mā vi srāṣtaṁ mā no himsiṣtaṁ dvipado mā catuṣpadaḥ.*

O Bhava and Sharva, be kind and gracious, do not assail us, come and protect us. O lords of forms in existence, O lords of living forms, homage of salutations to you. Do not shoot the arrow fixed upon the bow with

the string drawn. Pray do not destroy our people and our animals.

शुनै क्रोष्ट्रे मा शरीराणि कर्तमलिक्लवेभ्यो गृध्रेभ्यो ये च
कृष्णा अविष्यवः । मक्षिकास्ते पशुपते वयांसि ते विघ्नसे
मा विदन्त ॥ २ ॥

2. *Śune kroṣṭre mā śarīrāṇi kartamaliklavebhyo gr̥dhrebhyo ye ca kṛṣṇā aviṣyavaḥ. Makṣikāste paśupate vayāṁsi te vighase mā vidanta.*

Let our bodies be not disposed to dogs, jackals, clamorous birds, vultures or black crows. O lord of living beings, let not your flies or insects or birds get on to feed upon our bodies. (Let no unnatural death befall us).

क्रन्दाय ते प्राणाय याश्च ते भव रोपयः ।
नमस्ते रुद्र कृण्मः सहस्राक्षायामर्त्य ॥ ३ ॥

3. *Krandāya te prāṇāya yāśca te bhava ropayaḥ. Namaste rudra kṛṇmaḥ sahasrākṣāyāmartya.*

O Bhava, lord creator of forms of existence, O Rudra, lord of life and death, salutations to you for the inevitable call, for the pranic gift of life, for all your evolutionary powers. O lord immortal of infinite unbounded eyes, we offer you homage of worship and obedience with submission of the will.

पुरस्तात्ते नमः कृण्म उत्तरादधरादुत ।
अभीवर्गाद्विष्यन्तरिक्षाय ते नमः ॥ ४ ॥

4. *Purastātte namaḥ kṛṇma uttarādadharaḍuta. Abhīvargādiviṣyantarikṣāya te namaḥ.*

We do you homage from the front, from above and below, salutations to you from all round over the heavens of light and to you as the entire space itself.

मुखाय ते पशुपते यानि चक्षूंषि ते भव ।

त्वचे रूपाय सन्दृशे प्रतीचीनाय ते नमः ॥ ५ ॥

5. *Mukhāya te paśupate yāni cakṣuṃṣi te bhava.*
Tvace rūpāya sandrśe pratīcīnāya te namaḥ.

O Pashupati, lord of living forms, O Bhava, lord of existence and creation, homage of worship to you, to your face as the universe is, your eyes that the infinite stars are. Salutations to you, beautiful and beatific cover of existence as you are, and salutations to you for your direct manifestation in the universe.

अङ्गेभ्यस्त उदराय जिह्वाया आस्या जिय ते ।

दद्भ्यो गुन्धाय ते नमः ॥ ६ ॥

6. *Aṅgebhyasta udarāya jihvāyā āsyā ya te.*
Dadbhyo gandhāya te namaḥ.

Salutations to you for all your universal limbs of the cosmos: for your belly as the space is, for your tongue that nature is as it proclaims your presence in action, for your mouth as it consumes old forms and materials for new creations, for your teeth and jaws as you crush things for justice and transformation, and homage to your fragrance that the flowers are.

अस्त्रा नीलशिखण्डेन सहस्राक्षेण वाजिना ।

रुद्रेणार्धकघातिना तेन मा समरामहि ॥ ७ ॥

7. *Astrā nīlaśikhaṇḍena sahasrākṣeṇa vājina.*
Rudreṇārdhakaghātina tena mā samarāmaḥi.

Let us never try to war upon Rudra, the archer, lord of dark clouds across the skies, all-watching with a thousand eyes, all victorious lord of ultimate speed of natural evolution, and destroyer of the violent.

स नो भवः परि वृणक्तु विश्वत आपइवाग्निः परि वृणक्तु
नो भवः । मा नोऽभि मांस्तु नमो अस्त्वस्मै ॥ ८ ॥

8. *Sa no bhavaḥ pari vṛṇaktu viśvata āpa-ivāgniḥ
pari vṛṇaktu no bhavaḥ. Mā no' bhi māṁsta namo
astvasmai.*

May Bhava protect us all round. As water protects against fire and fire protects against freezing waters, so may Bhava protect us against contradictions. May Bhava never destroy us. Homage of worship be to Bhava.

चतुर्नमो अष्टकृत्वो भवाय दश कृत्वः पशुपते नमस्ते । तवेमे
पञ्च पशवो विभक्ता गावो अश्वाः पुरुषा अजावयः ॥ ९ ॥

9. *Caturnamo aṣṭakṛtvo bhavāya daśa kṛtvaḥ
paśupate namaste. Taveme pañca paśavo
vibhaktā gāvo aśvāḥ puruṣā ajāvayaḥ.*

Four ways, four times, homage to Bhava, lord creator of forms of life, eight times, ten times homage of worship be to you, O Bhava. All these five forms of living beings, varied each in its own way, cows, horses, humans, goats and sheep are yours.

तव चतस्रः प्रदिशस्तव द्यौस्तव पृथिवी तवेदमुग्रोर्व-
न्तरिक्षम् । तवेदं सर्वमात्मन्वद्यत्प्राणत्पृथिवीमनु ॥ १० ॥

10. *Tava catasraḥ pradiśastava dyaustava prthivī
tavedamugrorvantarikṣam. Tavedaṁ sarvamā-
tmanvadyatprāṇatprthivīmanu.*

Yours are these four quarters of space. The heaven is yours, the earth is yours, and yours is this vast refulgent region of light. Yours is all this that lives as soul in body, which breathes and lives on earth.

उरुः कोशो वसुधानस्तवायं यस्मिन्निमा विश्वा भुवना-
न्यन्तः । स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिभाः
श्वानः परो यन्त्वघरुदो विकेश्य ऽः ॥ ११ ॥

11. *Uruḥ kośo vasudhānastavāyaṁ yasminnimā viśvā bhuvanānyantaḥ. Sa no mṛḍa paśupate namaste paraḥ kroṣṭāro abhibhāḥ śvānaḥ paro yantva-gharudo vikeśyaḥ.*

This vast and boundless treasure-hold of the wealth of the universe is yours in which abide all the worlds of existence. O Pashupati, our homage to you! Pray be kind and gracious to us. Let all ominous dogs and jackals be away. Let all howling hags with floating hair get off from here.

धनुर्बिभर्षि हरितं हिरण्ययं सहस्रघ्नि शतवधं शिखण्डिनम् ।
रुद्रस्येषुश्चरति देवहेतिस्तस्यै नमो यतमस्यां दिशीतः ॥ १२ ॥

12. *Dhanurbibharṣi haritaṁ hiraṇyayaṁ sahasra-ghni śatavadhaṁ śikhaṇḍinam. Rudrasyeṣuśca-rati devahetistasyai namo yatamasyāṁ diśī'taḥ.*

O Rudra, lord of the blue locks of clouds and oceans of space, you wield the colourful golden bow of infinite reach that touches thousands and kills hundreds at a stroke. Homage and salutations to this thunderous blow of the divine arrow of Rudra wherever in whatever direction from here it reaches and operates.

यो॒ऽभिया॑तो नि॒लय॑ते त्वां रु॒द्र नि॒चिकी॑र्षति ।

प॒श्चाद॑नु॒प्रयु॑ङ्क्षे तं वि॒द्धस्य॑ पद॒नीरि॑व ॥ १३ ॥

13. *Yobhiyāto nilayate tvām rudra nicikīrṣati.*
Paścādanuprayuṅkṣe taṁ viddhasya padanīriva.

Whoever the target of the strike, if he tries to evade and escape and thus render you ineffectual, you follow and overtake him as a hunter tracks the prey by the pugmarks.

भ॒वा॒रु॒द्रौ स॒युजा॑ संविदा॒नावु॑भावु॒ग्रौ च॑रतो वी॒र्या॑ ऽय ।

ताभ्यां॑ नमो॑ यत॒मस्यां॑ दि॒शी॒ऽतः ॥ १४ ॥

14. *Bhavārudrau sayujā samvidānāvubhāvugrau carato vīryāya. Tābhyāṁ namo yatamasyām diśi'taḥ.*

Bhava and Rudra, maker and breaker, both together, both simultaneously operative, both bright and unsparing, act together to realise their power and purpose of divine creative evolution. Homage and salutations to them wherever in whatever direction from here they be operating.

नम॑स्तेऽ॒स्त्वाय॑ते नमो॑ अस्तु॒ परा॑य॒ते ।

नम॑स्ते रु॒द्र तिष्ठ॑त॒ आसी॑नायो॒त ते नमः॑ ॥ १५ ॥

15. *Namaste'stvāyate namo astu parāyate.*
Namaste rudra tiṣṭhata āsīnāyota te namaḥ.

Salutations to you, Rudra, as you come and emerge into consciousness, salutations to you as you go from consciousness, salutations to you as you stay by as long as you do, and salutations to you as you abide in the consciousness in steady presence.

नमः सायं नमः प्रातर्नमो रात्र्या नमो दिवा ।

भवाय च शर्वाय चोभाभ्यामकरं नमः ॥ १६ ॥

16. *Namaḥ sāyam namaḥ prātarnamo rātryā namo divā. Bhavāya ca śarvāya cobhābhyāmakaraṁ namaḥ.*

Salutations in the evening, salutations in the morning, salutations at night, salutations in the day. Salutations to Bhava and Sharva, I offer salutations to both together simultaneously.

सहस्राक्षमतिपश्यं पुरस्ताद्रुद्रमस्यन्तं बहुधा विपश्चितम् ।
मोपाराम जिह्वयेयमानम् ॥ १७ ॥

17. *Sahasrākṣamatipaśyaṁ purastādrudramasyantaṁ bahudhā vipaścitam. Mopārāma jihvaye-yamānam.*

Let us never relent in our praise and adoration of Rudra in words, all pervasive, all watching lord with a thousand eyes, dispelling darkness and injustice upfront, all wise and omniscient in universal ways.

श्यावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पाद-
यन्तम् । पूर्वे प्रतीमो नमो अस्त्वस्मै ॥ १८ ॥

18. *Śyāvāśvaṁ kṛṣṇamasitaṁ mṛṇantaṁ bhīmaṁ rathaṁ keśinaḥ pādayantaṁ. Pūrve praṭīmo namo astvasmai.*

Let us at first hand know and realise this Rudra, lord of all colourful powers and possibilities, all attractive, free, gracious dispenser of justice and mercy, at the same time terrible and blazing even in excess of the chariot of the refulgent sun. Homage of salutations

to this lord Rudra.

मा नोऽभि स्रा मृत्यं देवहेति मा नः क्रुधः पशुपते नमस्ते ।
अन्यत्रास्मद्विव्यां शाखां वि धूनु ॥ १९ ॥

19. *Mā no'bhi srā matyaṁ devahetiṁ mā naḥ krudhaḥ
paśupate namaste. Anyatrāsmaddivyaṁ śākhāṁ
vi dhūnu.*

Pray do not strike the punitive bolt of divine displeasure upon us. Pray be not angry, O Pashupati. Homage and salutations to you. Let the celestial lightning strike elsewhere away from us.

मा नो हिंसीरधि नो ब्रूहि परि णो वृङ्ग्धि मा क्रुधः ।
मा त्वया समरामहि ॥ २० ॥

20. *Mā no himsīradhi no brūhi pari ṇo vṛṅgdhi mā
krudhaḥ. Mā tvayā samarāmahī.*

Pray do not hurt us. Speak to us, advise and admonish. Spare us the violence and cruelty of nature. Pray do not be angry with us. And we would never violate your law and life's discipline.

मा नो गोषु पुरुषेषु मा गृधो नो अजाविषु ।
अन्यत्रोग्रं वि वर्तय पियारूणां प्रजां जहि ॥ २१ ॥

21. *Mā no goṣu puruṣeṣu mā gṛdho no ajāviṣu.
Anyatrogra vi vartaya piyārūṇāṁ prajāṁ jahi.*

Pray do not covet to deprive us of our cows, our people, our sheep and goats. O lord of passion and punishment, let your strike fall elsewhere. Strike the forces of hate and violence, strike their manpower.

यस्य तक्मा कासिका हेतिरेकमश्वस्येव वर्षणः क्रन्द एति ।
अभिपूर्वं निर्णयते नमो अस्त्वस्मै ॥ २२ ॥

22. *Yasya takmā kāsikā hetirekamaśvasyeva vṛṣaṇaḥ
kranda eti. Abhipūrvam nirṇayate namo astva-
smai.*

Whose natural strike is fever and cough which comes to a person like the neighing of a powerful horse as if it has hit upon the offender in advance: Salutations and homage to this controller of nature's order.

योऽन्तरिक्षे तिष्ठति विष्टभितोऽयज्वनः प्रमृणन्देवपीयून् ।
तस्मै नमो दशभिः शक्वरीभिः ॥ २३ ॥

23. *Yo'ntarikṣe tiṣṭhati viṣṭabhito'yajvanah pramṛṇa-
ndevapīyūn. Tasmai namo daśabhiḥ śakvarībhiḥ.*

He that abides firmly in the middle region, punishing those that neglect yajna and ignore the divinities, to that lord of nature, homage and salutations tenfold ten times with Shakvari verses.

तुभ्यमारण्याः पशवो मृगा वने हिता हंसाः सुपर्णाः शकुना
वयांसि । तव यक्षं पशुपते अप्सवन्तस्तुभ्यं क्षरन्ति दिव्या
आपो वृधे ॥ २४ ॥

24. *Tubhyamāraṇyāḥ paśavo mṛgā vane hitā haṁsāḥ
suparṇāḥ śakunā vayāṁsi. Tava yakṣam paśupate
apsvantastubhyaṁ kṣaranti divyā āpo vṛdhe.*

Wild animals, deer and other beasts collectively living in the forest, swans, eagles, vultures and crows, all do homage to you. O Pashupati, your adorable spirit rolls in the waters. For you, in your adoration, for your

exaltation celestial showers rain down and bless the earth.

शिंशुमारा अजगराः पुरीकया जृषा मत्स्या रजसा येभ्यो
अस्यसि । न ते दूरं न परिष्ठास्ति ते भव सद्यः सर्वान्परि
पश्यसि भूमिं पूर्वस्माद्धंस्युत्तरस्मिन्त्समुद्रे ॥ २५ ॥

25. *Śimśumārā ajagarāḥ purīkayā jṛṣā matsyā rajasā yebhyo asyasi. Na te dūraṁ na pariṣṭhāsti te bhava sadyaḥ sarvānpari paśyasi bhūmiṁ pūrva-smāddhamśyuttarasminṭsamudre.*

Whale, serpent, tortoise, crocodile, fish, and the constellations of stars for which you move light and energy with the Rajas potential of nature, all these are neither far from you nor without you anywhere. Bhava, lord of Being and Becoming, you instantly and simultaneously see them all and you see the earth and the entire universe, and you raise and evolve things from the lower and former forms into the latter and higher forms in the world of existence.

(Professor Vishwanatha Vidyalankara has explained the natural creative names as constellations of stars with astronomical evidence in his commentary on this mantra.)

मा नो रुद्र तक्मना मा विषेण मा नः सं स्रा दिव्येनाग्निना ।
अन्यत्रास्मद्विद्युतं पातयैताम् ॥ २६ ॥

26. *Mā no rudra takmanā mā viṣeṇa mā naḥ saṁ srā divyenāgninā. Anyatrāsmadvidyutaṁ pātayaitām.*

O Rudra, afflict us not with the fever of life, nor with poison, nor with fire and lightning from above. Let this lightning strike elsewhere from us.

भ॒वो दि॒वो भ॒व ई॒शे पृ॒थि॒व्या भ॒व आ प॒प्र उ॒र्व॑न्त॒रिक्ष॑म् ।
तस्मै॑ नमो॑ य॒तम॑स्यां दि॒शी॒ऽतः ॥ २७ ॥

27. *Bhavo divo bhava īśe pr̥thivyā bhava ā papra urvantarikṣam. Tasmai namo yatamasyām diśīṣṭaḥ.*

Bhava, lord of Being and Becoming, rules the heaven, Bhava rules the earth, Bhava pervades and rules the vast middle regions. Homage and salutations to him from us here wherever in whichever direction or quarter of space he be.

भ॒व॑ रा॒ज॒न्य॒ज॒मा॒नाय॑ मृ॒ड प॒शू॒नां हि प॑शु॒पति॑र्ब॒भू॒थ । यः
श्र॒द्धा॒ति स॑न्ति दे॒वा इति॑ चतु॒ष्पदे॑ द्वि॒पदे॑ऽस्य मृ॒ड ॥ २८ ॥

28. *Bhava rājanyajamānāya mṛḍa paśūnām hi paśupatirbabhūtha. Yaḥ śraddadhāti santi devā iti catuṣpade dvipade'sya mṛḍa.*

O Bhava, ruler of earth and heaven and the middle regions, be kind and gracious to the yajamana, you are the ruler and protector of all the living forms of existence. Whoever has faith that the Devas, Bhava and divinities of nature and humanity, are there and pervasive, be kind and gracious to him for his people and for his cattle wealth.

मा नो॑ म॒हान्त॑मु॒त मा नो॑ अ॒र्भ॒कं मा नो॑ व॒ह॒न्त॑मु॒त मा नो॑
वक्ष्य॑तः । मा नो॑ हिं॒सीः पि॒तरं मा॒तरं च॒ स्वां त॒न्वं रु॒द्र मा
री॒रि॒षो नः ॥ २९ ॥

29. *Mā no mahāntamuta mā no arbhakaṁ mā no vahantamuta mā no vakṣyataḥ. Mā no himsīḥ pitaraṁ mātaraṁ ca svāṁ tanvaṁ rudra mā rīriṣo naḥ.*

O Rudra, hurt not our seniors, hurt not our child, hurt not him that bears that responsibility of the home and family, hurt not him that would bear the responsibility of the home and family, hurt not our father and our mother, and pray do not hurt our own body and mind. Pray be kind and gracious to all of us. Our body and mind is your own, your gift.

रुद्रस्यैलबकारेभ्योऽ संसूक्तगिलेभ्यः ।

इदं महास्यैभ्यः श्वभ्यो अकरं नमः ॥ ३० ॥

30. *Rudrasyailabakārebhyo'samsūktagilebhyaḥ.*
Idaṁ mahāsyebhyaḥ śvabhyo akaraṁ namaḥ.

To the uproarious, instantaneous and loudest warning waking voices of Rudra, I have done the homage and recognition due.

(For this mantra cross-reference may be made to Swami Dayananda's and Satavalekara's commentary on Rgveda, 1, 161, 13.)

नमस्ते घोषिणीभ्यो नमस्ते केशिनीभ्यः । नमो नमस्कृताभ्यो
नमः संभुज्जतीभ्यः । नमस्ते देव सेनाभ्यः स्वस्ति नो अभयं
च नः ॥ ३१ ॥

31. *Namaste ghoṣiṇībhyo namaste keśinībhyaḥ.*
Namo namaskṛtābhyo namaḥ sambhuñjatībhyaḥ.
Namaste deva sīnābhyaḥ svasti no abhayaṁ ca
naḥ.

Divine Rudra, homage to your proclamatory warning forces, homage to your pioneering forces of light, fire and lightning, homage to your forces of the thunderbolt, homage to your consumptive-creative forces, homage, O Lord, to all your evolutionary forces.

Pray let there be security, freedom from fear, and all round well being for us.

Kanda 11/Sukta 3 (Odana)

Odana Devata, Atharva Rshi

This Sukta has 56 mantras in all, divided over three paryayas or parts: the first part comprises 31 mantras (1-31), the second part comprises 18 mantras (32-49), and the third part comprises seven mantras (50-56).

‘Odana’ means ‘anna’, ‘food’, food for body, mind and soul. Physical food is food for the body, intellectual food is food for the mind, and spiritual food, the spirit itself, both individual and universal, atma and Brahma, is food for the spirit. Reference back may be made to Atharva, 4, 35, 1-7.

Paryaya 1

Paryaya One offers the symbolic correspondence between Brahma and ordinary physical food: Brahma, the living, breathing, intelligent, organismic, sovereign cosmic Purusha which is the highest object of meditation is food of the spirit, and physical food at the ordinary human level, food for the body.

तस्यौदनस्य बृहस्पतिः शिरो ब्रह्म मुखम् ॥ १ ॥

1. *Tasyaudanasya brhaspatiḥ śiro brahma mukham.*

Of that Odana, Brhaspati, lord of the expansive universe and of the divine Veda, is the head, and Brahma, Veda, and Brahmana is the mouth, i.e., the mouthpiece,

the speaker.

द्यावा॑पृथि॒वी श्रोत्रे॑ सूर्याचन्द्रमसा॒वक्षि॑णी सप्त॒ऋषयः॑
प्राणा॑पा॒नाः ॥ २ ॥

2. *Dyāvāpṛthivī śrotre sūryācandramasāvakṣiṇī
saptaṛṣayaḥ prāṇāpānāḥ.*

Dyava-Prthivi, heaven and earth, are the ears, sun and moon are the eyes, and seven sages, i.e., seven stars of Ursa Major are the pranic energies, i.e., five pranas, sutratma and Dhananjaya Vayu.

चक्षु॑र्मुस॒लं काम॑ उ॒लूख॑लम् ॥ ३ ॥

2. *Cakṣurmusalam kāmā ulūkhalam.*

Chakshu, divine will and vision, is the pestle, and Kama, creative desire, is the mortar.

दितिः॑ शूर्प॒मदितिः॑ शूर्प॒ग्राही॑ वातोऽ॒पावि॑नक् ॥ ४ ॥

4. *Ditiḥ śūrpamaditiḥ śūrpagrāhī vāto'pāvinak.*

Diti, Prakṛti in the mutable state of existence, is the winnowing basket, Aditi, Prakṛti as the constant base of mutability, is the winnower, and wind is the agent that separates the grain from the chaff.

अश्वाः॑ कणा॒ गाव॑स्तण्डु॒ला म॒शका॑स्तुषाः॑ ॥ ५ ॥

5. *Aśvāḥ kaṇā gāvastaṇḍulā maśakāstuṣāḥ.*

Horses are the grains, cows are the clean rice, flies and mosquitoes, the chaff.

कब्रु॑ फली॒करणाः॑ शरोऽ॒भ्रम् ॥ ६ ॥

6. *Kabru phalīkaraṇāḥ śaro'bhram.*

Variety is pieces of grain, clouds of vapour, the froth.

श्याममयोऽस्य मांसानि लोहितमस्य लोहितम् ॥ ७ ॥

7. *Śyāmamayo'sya māmsāni lohitaṁ masya lohitaṁ.*

Dark iron is its flesh, red metal, its blood.

त्रपु भस्म हरितं वर्णः पुष्करमस्य गन्धः ॥ ८ ॥

8. *Trapu bhasma haritaṁ varṇaḥ puṣkaramasya gandhaḥ.*

Lead is its ash, gold is its colour, and the lotus flower is its fragrance.

खलः पात्रं स्प्यावंसावीषे अनूक्ये ॥ ९ ॥

9. *Khalaḥ pātraṁ sphyāvaṁsāvīṣe anūkrye.*

The threshing floor is its receptacle, two splints are its shoulders, and two poles are its spines.

आन्त्राणि जत्रवो गुदा वत्राः ॥ १० ॥

10. *Āntrāṇi jatravo gudā varatrāḥ.*

The collar bones are its bonds, intestines are straps.

इयमेव पृथिवी कुम्भी भवति राध्यमानस्यौदनस्य द्यौर-
पिधानम् ॥ ११ ॥

11. *Iyameva pṛthivī kumbhī bhavati rādhyamāna-syaudanasya dyaurapidhānam.*

This earth is the pan for the boiling of rice, and the heaven is its cover.

सीताः पशीवः सिकता ऊबध्यम् ॥ १२ ॥

12. *Sītāḥ parśavaḥ sikatā ūbadhyam.*

The furrows are its ribs, and the sand is content of the stomach.

ऋतं हस्तावनेजनं कुल्यो ऽप्सेचनम् ॥ १३ ॥

13. *Ṛtaṁ hastāvanejanaṁ kulyo pasecanam.*

Rtam is hand wash, and streams, sprinklers.

ऋचा कुम्भ्यधिहितात्विज्येन प्रेषिता ॥ १४ ॥

14. *Ṛcā kumbhyadhihitārtvijyena preṣitā.*

The cooking pan is placed on the fire by the yajna-performer with the chant of Rks...

ब्रह्मणा परिगृहीता साम्ना पर्यूढा ॥ १५ ॥

15. *Brahmaṇa parigrhītā sāmna paryūdhā.*

...Covered with flames of Samans, it has been taken off with the hymns of Atharva-veda.

बृहदायवनं रथन्तरं दर्विः ॥ १६ ॥

16. *Bṛhadāyavanam rathantaram darviḥ.*

Brhat-Samans are mixers of rice and water in the pan, and Rathantara Samans, the ladle to stir.

ऋतवः पक्तार आर्तवाः समिन्धते ॥ १७ ॥

17. *Ṛtavaḥ paktāra ārtavāḥ samindhate.*

Seasons are the cooks and seasonal fuel and fragrances, the food of fire.

चरुं पञ्चबिलमुखं घर्मोऽभीन्दे ॥ १८ ॥

18. *Caruṁ pañcabilamukhaṁ gharmobhīndhe.*

The heat of fire heats up the cauldron with five openings as the solar fire heats up the earth (mantra 11) for the ripening of grain.

ओ॒द॒ने॒न॒ य॒ज्ञ॒व॒चः॑ स॒र्वे॑ लो॒काः स॒मा॒प्या॑ । ॥ १९ ॥

19. *Odanena yajñavacaḥ sarve lokāḥ samāpyāḥ.*

Through preparation, maturation and experiential assimilation are realised all the facts, worlds and the Spirit of existence defined in the yajnic words of Vedic meditation.

यस्मि॑न्त्समु॒द्रो द्यौ॑र्भूमि॒स्त्रयो॑ऽ वर॒प॒रं श्रि॒ताः ॥ २० ॥

20. *Yasmintsamudro dyaurbhūmistrayo'varaparaṁ śritāḥ.*

It is that Brahmaudana, food for the spirit, in which are sustained the earth, heaven and the middle region of oceanic antariksha, the three worlds from the closest earth to the farthest high, which is the heaven of light.

यस्य॑ दे॒वा अ॒कल्प॑न्तोच्छि॒ष्टे षड॑शी॒तयः॑ ॥ २१ ॥

21. *Yasya devā akalpantocchiṣṭe ṣaḍaśītayaḥ.*

It is that Brahmaudana in the transcendent state of which, over the immanent presence, divine sages experience and enjoy six kinds of meditative food of divine ecstasy.

(‘Arka’, divine presence, is the food of Devas: Shatapatha, 12, 8, 1, 2. And Ashiti is anna, food: Shatapatha, 8, 5, 2, 17. Reference may be made to

Patanjali's Yoga Sutras, I, 17-18, 42-45, and 49 and 51 for Savikalpa, Nirvikalpa, Savichara, Nirvichara Samadhi upto the Alinga state of Prakrti, Purusha Vishesha, and ultimately the Nirvishesha Nirodha Samadhi. This is the divine food for the spirit.)

तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान् ॥ २२ ॥

22. *Tam tvaudanasya prcchāmi yo asya mahimā mahān.*

Great as is the glory of this Odana, food for the spirit, of that I ask you. Pray enlighten me.

स य औदनस्य महिमानं विद्यात् ॥ २३ ॥

23. *Sa ya odanasya mahimānam vidyāt.*

He that knows of the great glory of this Odana...

नाल्प इति ब्रूयन्नानुपसेचन इति नेदं च किं चेति ॥ २४ ॥

24. *Nālpa iti brūyānnānupasecana iti nedam ca kiṁ ceti.*

He would say: Not little is this, nor is there no shower of bliss, nor that it is only this much, nor wonder what it is. (In other words, one who knows it knows it only in experience, but cannot define what it is, how much it is. There is a wise man's saying: If you ask me, I know not; if you don't ask me, I know. I know but I can't say.)

यावद्दाताभिमनस्येत तन्नाति वदेत् ॥ २५ ॥

25. *Yāvaddātābhimanasyeti tannāti vadet.*

As much as the Giver pleases to give ... don't under-estimate, don't understate, don't say it should

have been more ... because it is not enough.

ब्रह्मवादिनो वदन्ति पराञ्चमोदनं प्राशीः प्रत्यञ्चा-
मिति ॥ २६ ॥

26. *Brahmavādino vadanti parāñcamodanam
prāśīḥ'pratyāñcā'miti.*

The seeker scholars of Brahma say: Did you eat of the Odana that is farthest out or that which is at the closest within ?

(The 'farthest' Barhma is veiled in the objective world of Prakrti, and the 'closest' is within the heart core in the essence (Brhadaranyakopanishad, 2, 3, 1; Kathopanishad, 2,4,1; Yajurveda 40,6; Ishopanishad, 6).

त्वमोदनं प्राशीःस्त्वामोदना इति ॥ २७ ॥

27. *Tvamodanam prāśī'stvāmodanā'iti.*

Did you eat the Odana, or the Odana ate you?

पराञ्चं चैनं प्राशीः प्राणास्त्वा हास्यन्तीत्येनमाह ॥ २८ ॥

28. *Parāñcam cainam prāśīḥ prāṇāstvā hāsyantī-
tyenamāha.*

If you ate the remote Odana, i.e., if you are lost in the external world, then the pranas, i.e., life-sustaining energies (Yajurveda, 17, 71) will forsake you. So says the master, (because the external world will eat you).

प्रत्यञ्चं चैनं प्राशीरपानास्त्वा हास्यन्तीत्येनमाह ॥ २९ ॥

29. *Pratyāñcam cainam prāśīrapānāstvā hāsyantī-
tyenamāha.*

If you ate the closest Odana, i.e., if you are

dedicated to Brahma within the heart core, apana, the cause of death (Aitareyopanishad, 1, 2, 4), will forsake you. So says the master.

नैवाहमौदनं न मामौदनः ॥ ३० ॥

30. *Naivāhamodanaṁ na māmōdanaḥ.*

Neither have I eaten the (external) Odana, nor has the (external) Odana eaten me.

ओदन एवौदनं प्राशीत् ॥ ३१ ॥

31. *Odana evaudanaṁ prāśīt.*

In fact Odana itself has eaten Odana. (The question of the eater and the eaten remains as long as the duality of the two, subject and object, remains. In the state of communion and union, the duality goes away. Brahma which, in the state of duality, was the Odana, or food of the Yogi for the spirit, now, in the state of union, has taken up the meditative soul as its own self or child (Yogasutras, 1, 3 and 41; and Gita, 4, 24 and 9, 16. The two are one, indistinguishable, the duality is gone.)

Paryaya 2

In this part, from mantra 32 to 49, the symbolic correspondence between Brahmaudana, spiritual food, and physical food for the body is obvious, and yet subtle because it points out how physical food too should be taken in the wide perspective of nature and the lord of nature, the Supreme Brahma. The correspondence follows from mantra 31 which says that Odana itself eats Odana, i.e., the subject and the object are in communion, not separate. Therefore the communion

should be essential and spontaneous, not out of greed, desperation, aversion or necessity. If the human receives the food, physical or divine, out of compulsion, the human is not fully human, there is something wanting. Completion, perfection and fulfilment of the human is only in the union with divine.

ततश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्वं ऋषयः प्राश्नन् ।
 ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह । तं वा अहं नावाञ्चं न
 पराञ्चं न प्रत्यञ्चम् । बृहस्पतिना शीर्ष्णा । तेनैनं प्राशिषं
 तेनैनमजीगमम् । एष वा ओदनः सर्वीङ्गः सर्वपरुः सर्वतनूः ।
 सर्वीङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एव वेद ॥ ३२ ॥

32. *Tataścainamanyena śīrṣṇā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Jyeṣṭhataste prajā marīṣyatītyenamāha. Taṁ vā ahaṁ nārvañcam na parāñcam na pratyañcam. Bṛhaspatinā śīrṣṇā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuh sarvatanūḥ. Sarvāṅga eva sarvaparuh sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana by any other head, i.e., with any other thought, intention and faith, than that by which the ancient Rshis ate and internalised this divine food, then your people and progeny from the eldest onwards would be lost, so said the master to the disciple.

And so I eat of the Odana, the divine food in meditation, neither greedily as it is closest, nor desperately as it is farthest, nor out of necessity as it is discordant. I have eaten it with Brhaspati, i.e., with the highest thought and faith. I have eaten it with that, by that I

have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and eats thus becomes complete in all limbs, perfect in all parts, perfect whole in body, mind and soul.

ततश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीयाभ्यां चैतं पूर्वं ऋषयः
प्राश्नन् । ब॒धिरो भ॑विष्यसीत्ये॒नमा॑ह । तं वा अ॒हं ना॒वाञ्च॑ न
परा॑ञ्च॒ न प्र॒त्यञ्च॑म् । द्यावा॑पृथि॒वीभ्यां॑ श्रोत्राभ्याम् । ताभ्यामे॒नं
प्राशि॑षं ताभ्यामे॒नम॑जीगमम् । ए॒ष वा ओ॑दु॒नः स॒र्वीङ्गः
स॒र्व॑प॒रुः स॒र्व॑त॒नूः । स॒र्वीङ्ग॑ ए॒व स॒र्व॑प॒रुः स॒र्व॑त॒नूः स॑ं भ॒वति॑
य ए॒वं वेद॑ ॥ ३३ ॥

33. *Tataścainamanyābhyām śrotrābhyām prāśīr-
yābhyām caitam pūrva ṛṣayaḥ prāśnan. Badhiro
bhaviṣyasītyenamāha. Tam vā ahaṁ nārvāñcam
na parāñcam na pratyāñcam. Dyāvāpṛthivībhyām
śrotrābhyām. Tābhyāmenam praśiṣam tābhyā-
menamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ
sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ
sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat, i.e., experience this Odana by any other ears than those by which the ancient Rshis perceived and internalised this divine presence and the Word, then you will become deaf, the words would be lost, so said the master to the disciple.

And so I experience the Odana neither greedily as it is closest, nor desperately as it is farthest, nor out of necessity as it is within or discordant. I have experienced it from heaven and earth with the ears. I have received it from them with them, from them and

by them I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and perceives thus becomes complete in all limbs, perfect in all parts, perfect whole in body, mind and soul.

ततश्चैनमन्याभ्यामक्षीभ्यां प्राशीर्याभ्यां चैतं पूर्वं ऋषयः
प्राश्नन् । अन्धो भविष्यसीत्येनमाह । तं वा अहं नार्वाञ्च न
पराञ्च न प्रत्यञ्चम् । सूर्याचन्द्रमसाभ्यामक्षीभ्याम् । ताभ्या-
मेनं प्राशिषं ताभ्यामेनमजीगमम् । एष वा ओदनः सर्वाङ्गः
सर्वपरुः सर्वतनूः । सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति
य एवं वेद ॥ ३४ ॥

34. *Tataścainamanyābhyāmakṣībhyām prāśīryā-
bhyām caitaṁ pūrva ṛṣayaḥ prāśnan. Andho
bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcam
na parāñcam na pratyañcam. Sūryācandra-
masābhyāmakṣībhyām. Tābhyāmenam prāśiṣaṁ
tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvā-
ṅgaḥ sarvaparuh sarvatanūḥ. Sarvāṅga eva
sarvaparuh sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you experience this Odana by any other eyes than those by which the ancient Rshis perceived and internalised it, then you would become blind to it, so said the master to the disciple.

And so I perceive this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within or discordant. I have perceived it from them with them, from them and by them I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. And he that knows this and perceives thus becomes complete in all limbs, perfect in all parts, and perfect whole in body, mind and soul.

ततश्चैनमन्येन मुखेन प्राशीर्येन चैतं पूर्वं ऋषयः प्राशनम् ।
मुखतस्ते प्रजा मरिष्यतीत्येनमाह । तं वा अहं नार्वान्चं न
पराञ्चं न प्रत्यञ्चम् । ब्रह्मणा मुखेन । तेनैनं प्राशिषं
तेनैनमजीगमम् । एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एव वेद ॥ ३५ ॥

35. *Tataścainamanyena mukhena prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Mukhataste prajā mariṣyātītyenamāha. Taṁ vā ahaṁ nārvāñcam na parāñcam na pratyañcam. Brahmaṇā mukhena. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat, speak of, this Odana by any other tongue than that by which the ancient Rshis ate, internalised and spoke of it, then by word and mouth your people would be lost for words, so said the master to the disciple.

And so I eat, speak of, this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the divine mouth. By divine mouth I have experienced and spoken of it, from that and by that I have obtained it.

And this Odana is complete in all aspects,

perfect in all parts, and perfect whole in body form. And he that knows this and thus receives it becomes complete in all limbs, perfect in all parts, and perfect whole in body, mind and soul.

ततश्चैनमन्यया जिह्वा प्राशीर्यया चैतं पूर्वं ऋषयः
प्राश्नन् । जिह्वा ते मरिष्यतीत्येनमाह । तं वा अहं नार्वाञ्च न
पराञ्च न प्रत्यञ्चम् । अग्नेर्जिह्वा । तयै न प्राशिषं तयै न-
मजीगमम् । एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एव वेद ॥ ३६ ॥

36. *Tataścainamanyayā jihvayā prāśīryayā caitam
pūrva ṛṣayah prāśnan. Jihvā te mariṣyatītye-
namāha. Tam vā aham nārvāñcam na parāñcam
na pratyāñcam. Agnerjihvayā. Tayainam
prāśiṣam tayainamajīgamam. Eṣa vā odanaḥ
sarvāṅgaḥ sarvaparuh sarvatanūḥ. Sarvāṅga eva
sarvaparuh sarvatanūḥ saṁ bhavati ya evam
veda.*

For that reason, if you taste of this Odana by any other palatenthām that by which the ancient Rshis tasted and internalised it, your taste will go down lifeless, thus spoke the master to the disciple.

And so I taste of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I receive it from the flame of fire. By that tongue of fire I taste it and by that I obtain it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives it becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्यैर्दन्तैः प्राशीर्यैश्चैतं पूर्वं ऋषयः प्राशनम् ।
दन्तास्ते शत्स्यन्तीत्येनमाह । तं वा अहं नावाञ्छं न पराञ्छं
न प्रत्यञ्छम् । ऋतुभिर्दन्तैः । तैरेनं प्राशिषं तैरेनमजीगमम् ।
एष वा ओदनः सर्वीङ्गः सर्वपरुः सर्वतनूः । सर्वीङ्ग एव
सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ३७ ॥

37. *Tataścainamanyairdantaiḥ prāśīryaiścaitam
pūrva ṛṣayaḥ prāśnan. Dantāste śatsyanṭītyena-
māha. Taṁ vā ahaṁ vā ahaṁ nārvāñcam na
parāñcam na pratyāñcam. Ṛtubhirdantaiḥ.
Tairenaṁ prāśiṣaṁ tairenamaājīgamam. Eṣa vā
odanaḥ sarvāṅgaḥ sarvaparuh sarvatanūḥ.
Sarvāṅga eva sarvaparuh sarvatanūḥ saṁ bhavati
ya evaṁ veda.*

For that reason, if you eat of this Odana by any other teeth than those by which the ancient Rshis ate of it, then your teeth would fall off, thus spoke the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the teeth in accordance with the seasons. With those teeth, by those seasons, I have eaten of it, and with those teeth according to the seasons I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and receives it thus becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्यैः प्राणापानैः प्राशीर्यैश्चैतं पूर्वं ऋषयः प्राशनन् ।
 प्राणापानास्त्वा हास्यन्तीत्येनमाह । तं वा अहं नावाञ्चं न
 पराञ्चं न प्रत्यञ्चम् । सप्तर्षिभिः प्राणापानैः । तैरेनं प्राशिषं
 तैरेनमजीगमम् । एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
 सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ३८ ॥

38. *Tataścainamanyaiḥ prāṇāpānaiḥ prāśīryai-
 ścaitam pūrva ṛṣayaḥ prāśnan. Prāṇāpānāstvā
 hāsyantītyenamāha. Taṁ vā ahaṁ nārvañcam na
 parañcam na pratyañcam. Saptarṣibhiḥ
 prāṇāpānaiḥ. Tairenaṁ prāśiṣaṁ tairenamaḥ-
 gamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuh
 sarvatanūḥ. Sarvāṅga eva sarvaparuh sarvatanūḥ
 saṁ bhavati ya evaṁ veda.*

For that reason, if you eat and assimilate this Odana by any other prana-apanas than those by which the ancient Rshis ate and assimilated it, then prana-apanas would forsake you, thus spoke the master to the disciple.

And so I eat and assimilate the Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it by the seven sages, that is, by five senses, mind and intelligence with prana-apanas. By these I have eaten it, by these I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and thus obtains it becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्येन व्यचसा प्राशीर्येन चैतं पूर्वं ऋषयः प्राश्नन् ।
 राजयक्ष्मस्त्वा हनिष्यतीत्येनमाह । तं वा अहं नावाञ्चं न
 पराञ्चं न प्रत्यञ्चम् । अन्तरिक्षेण व्यचसा । तेनैनं प्राशिषं
 तेनैनमजीगमम् । एष वा ओदनः सर्वीङ्गः सर्वपरुः सर्वतनूः ।
 सर्वीङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एव वेद ॥ ३९ ॥

39. *Tataścainamanyena vyacasā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Rājayakṣmastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvañcam na parāñcam na pratyañcam. Antarikṣeṇa vyacasā. Tenainaṁ prāśiṣaṁ tenainamañi-gamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this odana with any other view of self-expansion than that which the ancient Rshis had for eating it, then cancerous suffering will destroy you, so said the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I take it with the vastness of the spaces in view as was the sages' view. With that I eat it, by that I obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus obtains it becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्वं ऋषयः प्राशनन् ।
 विद्युत्त्वा हनिष्यतीत्येनमाह । तं वा अहं नार्वाञ्च न पराञ्च
 न प्रत्यञ्चम् । दिवा पृष्ठेन । तेनैनं प्राशिषं तेनैनमजीगमम् ।
 एष वा औदुनः सर्वीङ्गः सर्वपरुः सर्वतनूः । सर्वीङ्ग एव
 सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४० ॥

40. *Tataścainamanyena prṣṭhena prāśīryena caitaṁ*
pūrva ṛṣayaḥ prāśnan. Vidyuttvā haniṣyatītyena-
māha. Taṁ vā ahaṁ nārvāñcam na parāñcam na
pratyāñcam. Divā prṣṭhena. Tenainaṁ prāśiṣaṁ
tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ
sarvaparuh sarvatanūḥ. Sarvāṅga eva sarvaparuh
sarvatanūḥ saṁ bhavati ya evaṁ veda.

For that reason, if you eat of this Odana with any other sense of settlement and security than the purpose which the ancient Rshis had while they ate it, then Vidyut, cosmic energy, itself would destroy you, thus spake the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I eat it with the sense of divine light and universal security and settlement. Thereby I ate it, thereby I obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect in body form. He that knows this and thus receives becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्वं ऋषयः प्राशनन् ।
 कृष्या न रात्स्यसीत्येनमाह । तं वा अहं नार्वाञ्च न पराञ्च न
 प्रत्यञ्चम् । पृथिव्योरसा । तेनैनं प्राशिषं तेनैनमजीगमम् । एष
 वा औदनः सर्वीङ्गः सर्वपरुः सर्वतनूः । सर्वीङ्ग एव सर्वपरुः
 सर्वतनूः सं भवति य एवं वेद ॥ ४१ ॥

41. *Tataścainamanyenorasā prāśīryena caitaṁ pūrva
 ṛṣayaḥ prāśnan. Kṛṣyā na rātsyasītyenamāha.
 Taṁ vā ahaṁ nārvāñcam na parāñcam na
 pratyañcam. Pṛthivyorasā. Tenainaṁ prāśiṣaṁ
 tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ
 sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ
 sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana with any other love and desire of the heart than the love and desire with which the ancient Rshis ate it, then you will fail to grow by your farming, thus spake the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the breast of the earth with her love and patience. With that I have experienced it and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्वं ऋषयः प्राश्नन् ।
 उदरदारस्त्वा हनिष्यतीत्यैनमाह । तं वा अहं नार्वाञ्चं न
 पराञ्चं न प्रत्यञ्चम् । सत्येनोदरेण । तेनैनं प्राशिषं तेनैन-
 मजीगमम् । एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
 सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४२ ॥

42. *Tataścainamanyenodareṇa prāśīryena caitaṃ*
pūrva ṛṣayaḥ prāśnan. Udaradārastvā haniṣya-
tītyenamāha. Taṃ vā ahaṃ nārvāñcam na
parāñcam na pratyañcam. Satyenodareṇa.
Tenainaṃ prāśiṣaṃ tenainamajīgamam. Eṣa vā
odanaḥ sarvāṅgaḥ sarvaparuh sarvatanūḥ.
Sarvāṅga eva sarvaparuh sarvatanūḥ saṃ bhavati
ya evaṃ veda.

For that reason, if you taste of that Odana with any other stomach and hunger than that with which the ancient Rshis tasted it, then abdominal pain of insatiety will destroy you, thus spake the master to the disciple.

And so I taste of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with that sagely hunger for truth. With that I have eaten of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्वं ऋषयः प्राश्नन् ।
 अप्सु मरिष्यसीत्येनमाह । तं वा अहं नार्वाञ्चं न पराञ्चं न
 प्रत्यञ्चम् । समुद्रेण वस्तिना । तेनैनं प्राशिषं तेनैनमजीगमम् ।
 एष वा औदुनः सर्वीङ्गः सर्वपरुः सर्वतनूः । सर्वीङ्ग एव
 सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४३ ॥

43. *Tataścainamanyena vastinā prāśīryena caitaṁ
 pūrva ṛṣayaḥ prāśnan. Apsu mariṣyasītyena-
 māha. Taṁ vā ahaṁ nārvāñcam na parāñcam na
 pratyañcam. Samudreṇa vastinā. Tenainaṁ
 prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ
 sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva
 sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ
 veda.*

For that reason, if you eat of that Odana with any other passion and ambition than that with which the ancient Rshis ate of it, you will drown and die in the depth of its waters, thus spake the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the ambitious depth and vastness of the sea and space. With that ambition and that vastness of mind I have eaten of it and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्वं ऋषयः
 प्राश्नन् । ऊरू ते मरिष्यत इत्येनमाह । तं वा अहं नार्वाञ्चं न
 पराञ्चं न प्रत्यञ्चम् । मित्रावरुणयोरूरुभ्याम् । ताभ्यामेनं
 प्राशिषं ताभ्यामेनमजीगमम् । एष वा ओदनः सर्वाङ्गः
 सर्वपरुः सर्वतनूः । सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति
 य एवं वेद ॥ ४४ ॥

44. *Tataścainamanyābhyāmūrubhyām prāśīryā-
 bhyām caitam pūrva ṛṣayaḥ prāśnan. Ūrū te
 mariṣyata ityenamāha. Taṁ vā ahaṁ nārvāñcam
 na parāñcam na pratyāñcam. Mitrāvaruṇayo-
 rūrubhyām. Tābhyāmenam prāśiṣaṁ tābhyā-
 menamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ
 sarvaparuh sarvatanūḥ. Sarvāṅga eva sarvapa-
 ruh sarvatanūḥ saṁ bhavati ya evaṁ veda.*

And for that reason, if you eat of that Odana with any other thighs and lustrous vitality than that with which the ancient Rshis ate of it, then both your thighs will be devitalised, thus said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the light, lustre and vitality of the vast sun and moon. With that light and virility I have eaten of it, and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यामष्टीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्वं ऋषयः
 प्राश्नन् । स्त्रामो भविष्यसीत्यैनमाह । तं वा अहं नावाञ्चं
 न पराञ्चं न प्रत्यञ्चम् । त्वष्टुरष्टीवद्भ्याम् । ताभ्यामेनं
 प्राशिषं ताभ्यामेनमजीगमम् । एष वा ओदनः सर्वाङ्गः
 सर्वपरुः सर्वतनुः । सर्वाङ्ग एव सर्वपरुः सर्वतनुः सं भवति
 य एवं वेद ॥ ४५ ॥

45. *Tataścainamanyābhyāmaṣṭhīvadbhyām
 prāśīryābhyām caitaṁ pūrva ṛṣayaḥ prāśnan.
 Srāmo bhaviṣyasītyenamāha. Taṁ vā ahaṁ
 nārvañcam na parāñcam na pratyāñcam. Tvaṣṭu-
 raṣṭhīvadbhyām. Tābhyāmenam prāśiṣaṁ tābhyā-
 menamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ
 sarvaparuh sarvatanūḥ. Sarvāṅga eva sarvapa-
 ruh sarvatanūḥ saṁ bhavati ya evaṁ veda.*

And for that reason, if you eat of that Odana with any other knees and forelegs for steadiness than those with which the ancient Rshis ate of it, then you will become lame, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the steadiness of the knees and forelegs of Tvashta, i.e., divine knowledge of nature's constructive power. With that I have eaten of it, and with that I have obtained it.

And this Odana, this knowledge and steadiness is complete in all respects, perfect in all parts and perfect whole in body form. And he that knows this and thus receives becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्वं ऋषयः
 प्राश्नन् । बहुचारी भविष्यसीत्येनमाह । तं वा अहं नावाञ्चं
 न पराञ्चं न प्रत्यञ्चम् । अश्विनोः पादाभ्याम् । ताभ्यामेनं
 प्राशिषं ताभ्यामेनमजीगमम् । एष वा ओदनः सर्वीङ्गः
 सर्वपरुः सर्वतनूः । सर्वीङ्ग एव सर्वपरुः सर्वतनूः सं भवति
 य एवं वेद ॥ ४६ ॥

46. *Tataścainamanyābhyām pādābhyām prāśīryā-
 bhyām caitam pūrva ṛṣayaḥ prāśnan. Bahucārī
 bhaviṣyasītyenamāha. Tam vā ahaṁ nārvāñcam
 na parāñcam na pratyañcam. Aśvinoḥ pādā-
 bhyām. Tābhyāmenam prāśiṣam tābhyāmena-
 majīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarva-
 paruh sarvatanūḥ. Sarvāṅga eva sarvaparuh
 sarvatanūḥ sam bhavati ya evam veda.*

For that reason, if you eat of that Odana with any other feet for firmness than those with which the ancient Rshis ate of it, then you will end up as a wanderer, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the movement of the Ashvins, complementary currents of natural energy. With that I have eaten of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all limbs, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्वं ऋषयः
 प्राश्नन् । सर्पस्त्वा हनिष्यतीत्येनमाह । तं वा अहं नावाञ्चं
 न पराञ्चं न प्रत्यञ्चम् । सवितुः प्रपदाभ्याम् । ताभ्यामेनं
 प्राशिषं ताभ्यामेनमजीगमम् । एष वा ओदनः सर्वीङ्गः
 सर्वपरुः सर्वतनूः । सर्वीङ्ग एव सर्वपरुः सर्वतनूः सं भवति
 य एवं वेद ॥ ४७ ॥

47. *Tataścainamanyābhyām prapadābhyām prāśī-
 ryābhyām caitam pūrva ṛṣayaḥ prāśnan. Sarpa-
 stvā haniṣyātītyenamāha. Tam vā ahaṁ nārvā-
 ṇcam na parāñcam na pratyāñcam. Savituḥ pra-
 padābhyām. Tābhyāmenam prāśiṣam tābhyā-
 menamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ
 sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarva-
 paruḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other forefeet than those with which the ancient Rshis ate of it, the snake will bite and kill you, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the first forefeet, i.e., the first rays of Savita, the sun. With those I have eaten of it, with those I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीर्याभ्यां चैतं पूर्वं ऋषयः
 प्राश्नन् । ब्राह्मणं हनिष्यसीत्येनमाह । तं वा अहं नावाञ्चं
 न पराञ्चं न प्रत्यञ्चम् । ऋतस्य हस्ताभ्याम् । ताभ्यामेनं
 प्राशिषं ताभ्यामेनमजीगमम् । एष वा ओदनः सर्वाङ्गः
 सर्वपरुः सर्वतनूः । सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति
 य एवं वेद ॥ ४८ ॥

48. *Tataścainamanyābhyām hastābhyām prāśīryā-
 bhyām caitam pūrva ṛṣayaḥ prāśnan. Brāhmaṇam
 haniṣyasītyenamāha. Tam vā aham nārvāñcam na
 parāñcam na pratyañcam. Ṛtasya hastābhyām.
 Tābhyāmenam prāśiṣam tābhyāmenamajīgamam.
 Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ.
 Sarvāṅga eva sarvaparuḥ sarvatanūḥ sam bhavati
 ya evam veda.*

For that reason if you eat of that Odana with any other hands than with those with which the ancient Rshis ate of it, you will violate the Brahmana in you and the spirit and value of knowledge and culture in society: Thus spoke the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the hands of the laws of life's dynamics and divine truth. With that truth I eat of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect

whole in body form.

ततश्चैनमन्यया प्रतिष्ठया प्राशीर्यया चैतं पूर्वं ऋषयः
प्राशनन् । अप्रतिष्ठानो ऽ नायतनो मरिष्यसीत्येनमाह । तं
वा अहं नावाञ्चं न पराञ्चं न प्रत्यञ्चम् । सत्ये प्रतिष्ठाय ।
तथैतं प्राशिषं तथैनमजीगमम् । एष वा ओदनः सर्वीङ्गः
सर्वीपरुः सर्वतनूः । सर्वीङ्ग एव सर्वीपरुः सर्वतनूः सं भवति
य एवं वेद ॥ ४९ ॥

49. *Tataścainamanyayā pratiṣṭhayā prāśīryayā
caitam pūrva ṛṣayaḥ prāśnan. Apratiṣṭhāno'
nāyatano mariṣyasītyenamāha. Tam vā ahaṁ
nārvāñcam na parāñcam na pratyāñcam. Satye
pratiṣṭhāya. Tayainam prāśiṣaṁ tayaina-
majīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarva-
paruḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ
sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any Pratishtha, foundation, peace and stability in the totality of existence, other than that with which the ancient Rshis ate of it you will die unsettled and homeless, without rest and peace, thus spoke the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I eat of it with settlement in truth. With that truth and settlement I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect

whole in body form.

Paryaya 3

एतद्वै ब्रध्नस्य विष्टपं यदोदनः ॥ ५० ॥

50. *Etadvai bradhnasya viṣṭapaṁ yadodanaḥ.*

This Brahmaudana is the summit gateway to the presence of Brahma.

ब्रध्नलोको भवति ब्रध्नस्य विष्टपि श्रयते य एवं वेद ॥ ५१ ॥

51. *Bradhnaloko bhavati bradhnasya viṣṭapi śrayate ya evaṁ veda.*

One that knows this rests on top of the presence of Brahma in Brahma-loka.

एतस्माद्वा ओदनात्रयस्त्रिंशतं लोकात्रिरमिमीत प्रजा-
पतिः ॥ ५२ ॥

52. *Etasmādvā odanātrayastrimśataṁ lokān-
niramimīta prajāpatiḥ.*

And with this Odana and from this Odana, Prakṛti and Prakṛti's divine knowledge, Prajapati created the world of thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, cosmic energy, and Yajna of evolution).

तेषां प्रज्ञानाय यज्ञमसृजत ॥ ५३ ॥

53. *Teṣāṁ prajñānāya yajñamasṛjata.*

For the knowledge of these divinities Prajapati, created the evolutionary yajna and revealed the process.

स य एवं विदुष उपद्रष्टा भवति प्राणं रुणद्धि ॥ ५४ ॥

54. *Sa ya evaṁ viduṣa upadraṣṭā bhavati prāṇaṁ ruṇaddhi.*

One who becomes a close observer of the knower controls his pranic energy for divine realisation, but one who ignores and treats the knower with negligence and indifference violates his pranic energy.

न च प्राणं रुणद्धि सर्वज्यानि जीयते ॥ ५५ ॥

55. *Na ca prāṇaṁ ruṇaddhi sarvajyāniṁ jīyate.*

And not only does he violate his pranic energy, he is also deprived of his life's wealth and property.

न च सर्वज्यानि जीयते पुरैनं जरसः प्राणो जहाति ॥ ५६ ॥

56. *Na ca sarvajyāniṁ jīyate purainaṁ jarasaḥ prāṇo jahāti.*

And not only is he deprived of his life's wealth and property, even pranic energy forsakes him long before his full ripe age.

Kanda 11/Sukta 4 (Prana Sukta)

Prana Devata, Bhargava Vaidarbhi Rshi

Prana is the basic energy of life from the root to the top. Body and senses receive their sustenance from Prana (Chhandogya Upanishad 5,1,1-15). Prana receives its life energy from the atman (Prashna Upanishad, 3), and the ultimate prana of the universal life is Paramatman (Manusmṛti, 12, 123, and Yajurveda, 23, 3).

प्राणाय नमो यस्य सर्वमिदं वशं ।

यो भूतः सर्वस्येश्वरो यस्मिन्सर्वं प्रतिष्ठितम् ॥ १ ॥

1. *Prāṇāya namo yasya sarvamidam vaśe.
Yo bhūtaḥ sarvasyeśvaro yasmintsarvaṁ
pratiṣṭhitam.*

Homage to prana within whose power and control this entire world of existence breathes and vibrates. Prana is eternal, ruling lord over all, in which this entire universe is established and sustained.

नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्रवे ।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ॥ २ ॥

2. *Namaste prāṇa krandāya namaste stanayitnave.
Namaste prāṇa vidyute namaste prāṇa varṣate.*

O Prana, life of life, homage to you for the roar, homage to you for the thunder. Homage to you, Prana, for the lightning, homage to you as you shower with the waters of life.

यत्प्राण स्तनयितुनाभिक्रन्दत्योषधीः ।
प्र वीयन्ते गर्भीन्दधतेऽथो बह्वीर्वि जायन्ते ॥ ३ ॥

3. *Yatprāṇa stanayitnunābhikrandatyoṣadhīḥ.
Pra vīyante garbhāndadhate'tho bahvīrvi jāyante.*

When Prana with thunder and lightning roars, herbs are animated and fertilised, they bear the embryo of life, grow and are born manifold.

यत्प्राण ऋतावागतेऽभिक्रन्दत्योषधीः ।
सर्वं तदा प्र मोदते यत्किं च भूम्यामधि ॥ ४ ॥

4. *Yatprāṇa ṛtāvāgate'bhikrandatyoṣadhīḥ. Sarvaṁ
tadā pra modate yatkiṁ ca bhūmyāmadhi.*

When the season is come and Prana roars toward the herbs and trees, then all that is on earth rejoices and

vibrates with life.

यु॒दा प्रा॒णो अ॒भ्यव॑र्षी॒द्वर्षे॑ण॒ पृथि॒वीं म॒हीम् ।
प॒शव॑स्त॒त्प्र मो॑दन्ते॒ महो॑ वै नो॑ भविष्यति ॥ ५ ॥

5. *Yadā prāṇo abhyavarṣīdvarṣeṇa pṛthivīm mahīm.
Paśavastatpra modante maho vai no bhaviṣyati.*

When Prana showers with torrents of rain on the great earth, then all living beings rejoice: there is going to be great plenty of food and prosperity, they celebrate.

अ॒भिवृ॑ष्टा॒ ओष॑धयः प्रा॒णेन॒ सम॑वादि॒रन् ।
आयु॑र्वै नः॒ प्राती॑तरः॒ सर्वा॑ नः॒ सुर॑भीर॒कः ॥ ६ ॥

6. *Abhivṛṣṭā oṣadhayaḥ prāṇena samavādiran.
Āyurvai naḥ prātītarah sarvā naḥ surabhīrakah.*

When showered over and regaled, herbs and trees speak to Prana together: You have given us life and more, you have given us all the beauty and fragrance of life.

नम॑स्ते अ॒स्त्वाय॑ते॒ नमो॑ अ॒स्तु परा॑य॒ते ।
नम॑स्ते प्रा॒ण तिष्ठ॑त॒ आसी॑नाय॒ते ते नमः॑ ॥ ७ ॥

7. *Namaste astvāyate namo astu parāyate. Namaste
prāṇa tiṣṭhata āsīnāyota te namaḥ.*

Homage to you, Prana, as you come in, homage to you as you go out, homage to you, Prana, held up within in Kumbhaka, homage to you, controlled and stabilised.

नम॑स्ते प्रा॒ण प्रा॑ण॒ते नमो॑ अ॒स्त्वपा॑न॒ते । प॒रा॒चीना॑य॒ ते नमः॑
प्र॒ती॒चीना॑य॒ ते नमः॑ स॒र्वस्मै॑ त इ॒दं नमः॑ ॥ ८ ॥

8. *Namaste prāṇa prāṇate namo astvapānate.
Parācīnāya te namaḥ praṭīcīnāya te namaḥ
sarvasmai ta idaṁ namaḥ.*

Homage to you, Prana, moving as prana, the breath of life energy. Homage to you moving as apana, the cleanser of life, remover of impurities. Homage to you moving away, homage to you moving closer and within, this homage to you, all and universal.

या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी ।
अथो यद्भेषजं तव तस्य नो धेहि जीवसे ॥ ९ ॥

9. *Yā te prāṇa priyā tanūryo te prāṇa preyasī.
Atho yadbheṣajam tava tasya no dhehi jīvase.*

O Prana, homage to your energy body, dear to all. Homage to your higher energy body dearer to the yogins in meditation. And that energy of yours which is medicinal and health giving, of that give us a lot for a long and healthy life. (The dear here is Preya, and the dearer is Shreya: Kathopanishad, 1, 2, 1-2.)

प्राणः प्रजा अनु वस्ते पिता पुत्रमिव प्रियम् ।
प्राणो ह सर्वस्येश्वरो यच्च प्राणति यच्च न ॥ १० ॥

10. *Prāṇaḥ prajā anu vaste pitā putramiva priyam.
Prāṇo ha sarvasyeśvaro yacca prāṇati yacca na.*

Prana protects, promotes and abides by all forms of existence as father protects, promotes and abides by the child, as things are in the nature of life and love. Prana is the overall master, ruler and controller over all, all that breathe and all that breathe not. (Refer also to Prashnopanishad, 1, 4 ff.)

प्रा॒णो मृ॒त्युः प्रा॒णस्त॒क्मा प्रा॒णं दे॒वा उपा॑सते ।

प्रा॒णो ह॑ सत्यवा॒दिनमु॒त्तमे लो॒क आ द॑धत् ॥ ११ ॥

11. *Prāṇo mṛtyuḥ prāṇastakmā prāṇam devā upāsate.
Prāṇo ha satyavādinam uttame loka ā dadhat.*

Prana is death, Prana is fever, senses honoured adore Prana. And Prana leads the man of truth of word and deed to the highest region of bliss and establishes him there. (Chhandogyopanishad, 5, 1, 14-15).

प्रा॒णो वि॒राट् प्रा॒णो दे॒ष्ट्री प्रा॒णं सर्व॑ उपा॑सते ।

प्रा॒णो ह॑ सू॒र्यश्च॒न्द्रमाः प्रा॒णमा॑हुः प्र॒जाप॑तिम् ॥ १२ ॥

12. *Prāṇo virāt prāṇo deṣṭrī prāṇam sarva upāsate.
Prāṇo ha sūryaścandramāḥ prāṇamāhuḥ prajāpatim.*

Prana is Virat, refulgent and universal, Prana is the directive force of existence, all honour, adore and exalt Prana, Prana is sun, Prana is moon, and sages call Prana Prajapati.

प्रा॒णापा॒नौ व्री॑हिय॒वाव॑न॒ड्वान्प्रा॒ण उ॑च्यते ।

यवे॑ ह प्रा॒ण आ॒हितोऽ पा॒नो व्री॑हि॒रुच्य॑ते ॥ १३ ॥

13. *Prāṇāpānau vṛīhiyavāvanaḍvānprāṇa ucyate.
Yave ha prāṇa āhito' pāno vṛīhirucyate.*

Prana is the breath of life and life's cleansing force, Prana is rice, Prana is barley, and Prana is called the burden bearer of the world. Prana is concentrated in barley, and apana is called the rice grain.

अपा॑न॒ति प्रा॑ण॒ति पुरु॑षो ग॒र्भे अ॒न्त्रा ।

य॒दा त्वं प्रा॑ण॒ जिन्व॑स्यथ॒ स जा॑यते पुनः ॥ १४ ॥

14. *Apānati prānati puruṣo garbhe antarā.
Yadā tvaṁ prāṇa jinvasyatha sa jāyate punaḥ.*

The human baby in the womb inhales Prana and exhales Apana. O Prana, when you have matured the foetus, the baby is born again.

प्राणमाहुर्मतिरिश्वानं वातो ह प्राण उच्यते ।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम् ॥ १५ ॥

15. *Prāṇamāhurmatariśvānam vāto ha prāṇa ucyate.
Prāṇe ha bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ
pratiṣṭhitam.*

Prana is called Matarishva, air in the spatial region. Wind is called Prana. What was in the past, what is to be in future, and all that is abides in Prana.

आथर्वणीराङ्गिरसीर्देवीर्मनुष्यजा उत ।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि ॥ १६ ॥

16. *Ātharvaṇīrāṅgirasīrdaivīrmanuṣyajā uta.
Oṣadhayaḥ pra jāyante yadā tvaṁ prāṇa jinvasi.*

All herbs and medications which are Atharvani, meant for psychic cures, Angirasi, energising tonics and tranquilizers, all Daivi, meant for sensuous purposes, and all those prepared by people in laboratories grow and mature when, O Prana, you energise, vitalise and mature them.

यदा प्राणो अभ्यवर्षीद्वर्षेण पृथिवीं महीम् ।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः ॥ १७ ॥

17. *Yadā prāṇo abhyavarṣīdvarṣeṇa pṛthivīm mahīm.
Oṣadhayaḥ pra jāyante 'tho yāḥ kāśca vīrudhaḥ.*

When Prana showers with torrents of rain on the great earth, then herbs and trees and all that is greenery germinate and grow luxuriantly.

यस्ते प्राणेदं वेद यस्मिंश्चासि प्रतिष्ठितः ।

सर्वे तस्मै बलिं हरानमुष्मिँल्लोक उत्तमे ॥ १८ ॥

18. *Yaste prāṇedaṁ veda yasmiṁścāsi pratiṣṭhitah.
Sarve tasmai balim harānamuṣmiṁlloka uttamo.*

O Prana, whoever knows this of your power and vital energy, in whosoever you are established in a state of meditative stability, all bring him gifts of homage in that highest state of attainment.

यथा प्राण बलिहृतस्तुभ्यं सर्वाः प्रजा इमाः ।

एवा तस्मै बलिं हरान्यस्त्वा शृणवत्सुश्रवः ॥ १९ ॥

19. *Yathā prāṇa balihṛtastubhyaṁ sarvāḥ prajā imāḥ.
Evā tasmai balim harānyastvā śṛṇavatsuśravaḥ.*

O Prana, dynamic, gracious and glorious, just as all these people bear and bring homage of praise, prayer and service to you, similarly they would bring homage of honour, reverence and recognition to him who would listen to you and follow your divine message.

(It is to be noted here that the hymn to Prana is a hymn not only to divine life energy but also to Divinity Itself.)

अन्तर्गर्भश्चरति देवतास्वाभूतो भूतः स उ जायते पुनः ।

स भूतो भव्यं भविष्यत्पिता पुत्रं प्र विवेशा शचीभिः ॥ २० ॥

20. *Antargarbhaścarati devatāsvābhūto bhūtaḥ sa u jāyate punaḥ. Sa bhūto bhavyaṁ bhaviṣyatpitā putraṁ pra viveśa śacībhiḥ.*

Prana, vibrant in the divinities, in the mind and senses, is active in the womb of life as well. That which was born and manifest earlier is born and manifest again. It is past, present and future, all. The father pervades and manifests in the child with all his power and potentials, so does the universal father, Prana.

एकं पादं नोत्खिदति सलिलाद्धंस उच्चरन् । यदङ्गं स
तमुत्खिदेन्नैवाद्य न श्वः स्यान्न रात्री नाहः स्यान्न व्युच्छे-
त्कदा चन ॥ २१ ॥

21. *Ekam pādam notkhidati salilāddhamśa uccaran.
Yadaṅga sa tamutkhidennaivādya na śvaḥ syānna
rātrī nāhaḥ syānna vyucchetkadā cana.*

The Swan, rising and flying from the lake, does not take one foot off (so that while one foot is in the air, the other stays on the ground). O dear, if it were to take off the other foot also, then there would be neither now nor after, neither today nor tomorrow, there would be neither night nor day, nor would anything shine again, not even the dawn. (That would be the end of time and the world of existence.)

(For detailed study of this idea refer to Prashnopanishad, Questions 2, 3, and 4. But what happens when the world of existence recedes into the dark night of Annihilation, Pralaya? Refer Rgveda, 10, 129, 2: Even then One is awake with its own potential, the One Prana of Prana which breathes without air.)

अष्टाचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः ॥ २२ ॥

22. *Aṣṭācakraṃ vartata ekanemi sahasrākṣaraṃ pra puro ni paścā. Ardhenā viśvaṃ bhuvaṇaṃ jajāna yadasyā-rdhaṃ katamaḥ sa ketuḥ.*

Prana, the Prana of Prana, all-comprehending presence and power like the felly of a wheel moves and turns the eight-wheeled, thousand axled chariot of the universe round and round, up and down, out and in. With half of its potential it creates the entire world of existence. What the other half is remains transcendent, highest pure bliss, self-existent omniscience.

यो अस्य विश्वजन्मन् ईशे विश्वस्य चेष्टतः ।

अन्येषु क्षिप्रधन्वने तस्मै प्राण नमोऽस्तु ते ॥ २३ ॥

23. *Yo asya viśvajanaṃ māna īśe viśvasya ceṣṭataḥ. Anyeṣu kṣipradhanvane tasmai prāṇa namo'stu te.*

To that Prana which rules this world of infinite variety in existence and, in which, the world of all that thinks, wills and moves, which is the fastest existent dynamic power in all others, to such, O Prana, homage of adoration to you.

यो अस्य सर्वजन्मन् ईशे सर्वस्य चेष्टतः ।

अतन्द्रो ब्रह्मणा धीरः प्राणो मानु तिष्ठतु ॥ २४ ॥

24. *Yo asya sarvajanaṃ māna īśe sarvasya ceṣṭataḥ. Atandro brahmaṇā dhīraḥ prāṇo mānu tiṣṭhatu.*

That Prana which rules this world of infinite variety of existence, in it, the world of all that thinks, wills and moves, that which is relentlessly alert and constantly with Brahma, the same may ever abide with me.

ऊर्ध्वः सुप्तेषु जागार ननु तिर्यङ् नि पद्यते ।

न सुप्तमस्य सुप्तेष्वनु शुश्राव कश्चन ॥ २५ ॥

25. *Ūrdhvaḥ supteṣu jāgāra nanu tiryāṅ ni padyate.
Na suptamasya supteṣvanu śusrāva kaścana.*

Prana is ever up and alert, keeps awake among those who go to sleep, and never lies down to rest. No one has ever heard of it that it too goes to sleep when others are sleeping.

प्राण मा मत्पर्यावृतो न मदन्यो भविष्यसि ।

अपां गर्भमिव जीवसे प्राणं बध्नामि त्वा मयि ॥ २६ ॥

26. *Prāṇa mā matparyāvṛto na madanyo bhaviṣyasi.
Apāṁ garbhamiva jīvase prāṇa badhnāmi tvā mayi.*

O Prana, pray never turn away from me. Never be alien to me, never alienate me. In order to live a vibrant life, I take you on unto me in bond as the very source of the generation of life's action and enthusiasm.

Kanda 11/Sukta 5 (Brahmacharya)

Brahmachari Devata, Brahma Rshi

This sukta covers the basic discipline of the first phase of life which is Brahmacharya. This is the period of preparation for life with dedication to Brahma, comprehensive knowledge of nature, human society and Divinity, and austere, not indulgent, discipline of living for the development of body, mind and spirit.

The Sukta is relevant to both boys and girls as is clear from mantra 18. But the word 'Brahmachari', like the word 'Atman', is masculine gender

grammatically, the pronoun used for “Brahmachari” is ‘he’ which does not rule out the Brahmacharini, ‘she’. Brhmacharya and education is necessary and indispensable for both men and women. However, Vedic tradition requires that schools for boys and girls should be separate.

ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन्देवाः संमनसो
भवन्ति । स दाधार पृथिवीं दिवं च स आचार्यः तपसा
पिपति ॥ १ ॥

1. *Brahmacārīṣṇaṁścarati rodasī ubhe tasmin-devāḥ saṁmanaso bhavanti. Sa dādadhāra pṛthivīm divaṁ ca sa ācāryaṁ tapasā pipati.*

Keen to learn, the Brahmachari ranges freely over both earth and heaven. In him, the devas, i.e., organs of the body, senses, mind and the spirit, with their elemental deities, become united, consonant and cooperative (not disunited, dissonant and conflictive, their purpose being holistic). He holds the secular and sacred knowledge of earth and heaven in trust, and with austere discipline and dedication gives his teacher the joy of fulfilment.

(For harmony of the individual human personality and the devas, mind and senses, refer to Atharva-veda 10, 2, 31 and Aitareyopanishad, 1, 2, 1-5.)

ब्रह्मचारिणं पितरो देवज्जाः पृथग्देवा अनुसंयन्ति सर्वे ।
गन्धर्वा एनमन्वायन्त्रयस्त्रिंशत्त्रिंशताः षट्सहस्राः सर्वान्त्स
देवास्तपसा पिपति ॥ २ ॥

2. *Brahmacāriṇaṃ pitaro devajanāḥ prthagdevā anusamṃyanti sarve. Gandharvā enamanvāyan-trayastrimśattriśatāḥ śaṭsahasrāḥ sarvāntsa devāṃstapasā piparti.*

Pitaras, parental protectors of life and society, divinely disposed people, divinities of nature and brilliant people, all in their own way, minister to the needs of the Brahmachari. Gandharvas, those that sustain life on earth, those that sustain the continuity of knowledge and the sacred Word, all divinities, thirty three, three hundred, six thousand, all favour him, and he gives them all the pleasure of fulfilment with his studies and his austere discipline of life.

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रींस्तिस्त्र उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥

3. *Ācārya upanayamāno brahmacāriṇaṃ kṛṇute garbhamantaḥ. Taṃ rātrīstisra udare bibharti taṃ jātaṃ draṣṭumabhisamṃyanti devāḥ.*

The teacher, Acharya, keeps the Brahmachari being admitted to the school close to him for three days and nights like a mother bearing the child in the womb, and when the Brahmachari emerges from that close observation, noble and brilliant people of the community come together to meet him.

इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति ॥ ४ ॥

4. *Iyaṃ samitprthivī dyaurdvīṭiyotāntarikṣaṃ samidhā prṇāti. Brahmacārī samidhā mekhalayā śrameṇa lokāṃstapasā piparti.*

The earth and earthly knowledge is the Brahmachari's first samit, fuel stick offered in the study yajna. The heaven and divine knowledge is the second samit, and thus with the samits he studies in full the third region of the middle space. Thus the Brahmachari, with the samit inputs into the yajna, with his determination symbolised by his girdle, his hard work and austere discipline covers all the three fields of his study with a sense of fulfilment all round.

पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्म वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन
साकम् ॥ ५ ॥

5. *Pūrvo jāto brahmaṇo brahmacārī gharman vasānastapasodatiṣṭhat. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

The Brahmachari, earlier born of the parents, now clad in the flames of fire and brilliance of knowledge, emerges reborn from the divine studies of earth, heaven and the middle regions. From him now issues forth divine knowledge of Veda and Supreme Brahma, all his divine potentials with immortality of his spirit shining together, all noble people one with his knowledge and divine potentials.

ब्रह्मचार्ये ऽति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो
दीर्घशर्मश्रुः । स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्तसंगृभ्य
मुहुराचरिक्वत् ॥ ६ ॥

6. *Brahmacārye ti samidhā samiddhaḥ kārṣṇaṁ vasāno dīkṣito dīrghaśmaśruḥ. Sa sadya eti pūrvasmāduttaraṁ samudraṁ lokāntsaṁgrbhya muhurācarikrat.*

The Brahmachari goes forward, brilliant and inspired by the fuel fire of his knowledge, bearing an impressive and attractive mien, dedicated, consecrated and a socially committed graduate, a young man with beard and moustache. From the former stage of challenging Brahmacharya, he goes to the vast latter stage of social responsibilities, gathering assemblies of people, winning loud applause, proclaiming the value of knowledge and its applications for a progressive community.

ब्रह्मचारी जनयन्ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् ।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥

7. *Brahmacārī janayanbrahmāpo lokam prajā-patiṁ parameṣṭhinam virājam. Garbho bhūtvā-mṛtasya yonāvindro ha bhūtvāsuraṁstatarha.*

Having been an inmate in the house of immortal learning and grown to be a great scholar with the title of Indra, the Brahmachari now, contributing to sacred and secular knowledge of life, doing social work with noble action in the service of Prajapati, self-refulgent lord supreme and ruling powers of the nation, goes about dispelling the negative forces which damage life and the environment.

आचार्य ऽ स्ततक्ष नभसी उभे इमे उर्वी गम्भीरे पृथिवीं
दिवं च । ते रक्षति तपसा ब्रह्मचारी तस्मिन्देवाः संमनसो
भवन्ति ॥ ८ ॥

8. *Ācārya statakṣa nabhasī ubhe ime urvī gambhīre prṥthivīm divam ca. Te rakṣati tapasā brahmacārī tasmindevāḥ saṁmanaso bhavanti.*

The teacher prepares and presents fine models of heaven and earth with the solar system, both vast and deep with their atmosphere, both ethereal and vapours. The Brahmachari preserves, protects and serves them both with relentless discipline of his secular and sacred knowledge and commitment, so that, consequently, all the divine forces of earth and heaven become harmonious part of his knowledge and practical pursuit in action.

इमां भूमिं पृथिवीं ब्रह्मचारी भिक्षामा जभार प्रथमो दिवं
च। ते कृत्वा समिधावुपास्ते तयोरर्पिता भुवनानि
विश्वा ॥ ९ ॥

9. *Imām bhūmiṁ pṛthivīm brahmacārī bhikṣāmā jabhāra prathamo divaṁ ca. Te kṛtvā samidhāvupāste tayorārpitā bhuvanāni viśvā.*

This vast earth and this vast heaven and the knowledge of both and his place therein, the Brahmachari in his first phase of life receives and holds as a rightful gift for the child and disciple from the teacher and society. And having turned this double gift as fuel sticks for his yajnic living, he stands by them with commitment throughout life. In these two, heaven and earth, knowing them and living for them, are subsumed all facts and values of the entire world of existence. To these, all his knowledge, actions and prayers are dedicated.

अर्वाग्न्यः परो अग्न्यो दिवस्पृष्ठाद्गुहा निधी निहितौ
ब्राह्मणस्य। तौ रक्षति तपसा ब्रह्मचारी तत्केवलं कृणुते
ब्रह्म विद्वान् ॥ १० ॥

10. *Arvāganyaḥ paro anyo divaspr̥sthādguhā nidhī nihitau brāhmaṇasya. Tau rakṣati tapasā brahmacārī tatkevalam kṛṇute brahma vidvān.*

This one right here on earth is one wealth and value, that other beyond the top of heaven is another wealth and value. Both of these lie deep treasured in the heart core of the Brahmana, Brahmachari dedicated to knowledge and enlightened living. These two wealths and values, the Brahmachari, with his relentless discipline of knowledge and living, preserves, protects and promotes. And that is the all, and only that, which the scholar of Vedic knowledge of Brahma pursues as his sole aim in life.

अ॒र्वाग॒न्य इ॒तो अ॒न्यः पृ॒थि॒व्या अ॒ग्नी सु॒मेतो न॒भसी अ॒न्तरे॒मे ।
तयोः श्रय॑न्ते र॒श्मयोऽधि॑ दृ॒ढास्ता॒ना तिष्ठ॑ति॒ तप॑सा
ब्रह्म॑चा॒री ॥ ११ ॥

11. *Arvāganya ito anyah pr̥thivyā agnī sameto nabhasī antareme. Tayoḥ śrayante raśmayo'dhi dṛḍhāstānā tiṣṭhati tapasā brahmacārī.*

Right here on earth is one Agni, the fire energy. Beyond this earthly Agni, there is another, solar energy of light. These two meet and move together between heaven and earth in the middle region. Of these two and between these two, are strong rays of energy, the currents of Vayu energy. The Brahmachari masters this knowledge of comprehensive energy and the interaction of its variations through the discipline of his study and life.

अ॒भिक्र॑न्दन् स्त॒र्यन्न॑रुणः शि॒तिङ्गो बृ॒हच्छे॒पोऽनु॑ भू॒मौ
ज॒भार । ब्रह्म॑चा॒री सिञ्च॑ति॒ सानौ॑ रे॒तः पृ॒थि॒व्यां तेन॑ जी॒वन्ति
प्र॒दिश॑श्च॒तस्रः॑ ॥ १२ ॥

12. *Abhikrandan stayannaruṇaḥ śitiṅgo bṛhacche-po'nu bhūmau jabhāra. Brahmacārī siñcati sānau retah prthivyām tena jīvanti pradiśaścatasrah.*

Roaring, thundering, the white, grey, dark and windy cloud, mighty powerful, bearing vapours of water for good of the earth rains down showers of vitality on mountains and the earth, by which all quarters of four directions and living beings on earth receive their life energy. (The cloud is a Brahmachari, i.e., working according to the laws of Brahma operative in nature. The cloud and rain is the result of the interaction of earthly and solar energy in the middle regions of the sky through electric currents. The Brahmachari too is the product of the interaction of the parents and the teacher and ,with his self-confidence and power of knowledge, works generously for the good of life on earth.)

अग्रौ सूर्ये चन्द्रमसि मातरिष्वन्ब्रह्मचार्य॑प्सु समिधमा
दधाति । तासामर्चीषि पृथग्भ्रे चरन्ति तासामाज्यं पुरुषो
वर्षमापः ॥ १३ ॥

13. *Agnau sūrye candramasi mātariśvanbrahmacāryapsu samidhamā dadhāti. Tāsāmarcīmṣi prthagabhre caranti tāsāmājyam puruṣo varṣamāpah.*

The Brahmachari offers samits, fuel sticks, with scientific knowledge, into the fire, sun, moon, winds and currents of water and vapour. The heat, light and energy currents, in their own ways, move to and operate in the cloud, and the result of their interaction is vapours, rain, waters, ghrta and living seed, and purusha, forms of life.

(This mantra points to a yajnic science of rain. For the evolution of life refer to Taittiriyaopaniṣad, 2,1).

आचार्यो ऽ मृत्युर्वरुणः सोम ओषधयः पयः ।

जीमूता आसन्त्सत्त्वान्स्तैरिदं स्वराभृतम् ॥ १४ ॥

14. *Ācāryo mr̥tyurvaruṇaḥ soma oṣadhayaḥ payaḥ.*
Jimūtā āsantsatvānastairidaṁ svarābhṛtam.

The Acharya is Mrtyu, Yama, who leads the Brahmachari from the natural phase of the first birth to the second, enlightened phase of life. The Acharya is Varuna, saves him from evil and negativity. The Acharya is Soma, harbinger of peace and inspiration. The Acharya is medicinal herbs and milk and water, i.e., harbinger of health, saviour from disease, and giver of food for energy. His living virtues are the clouds whence all peace and happiness is received from the showers.

अमा घृतं कृणुते केवलमाचार्यो ऽ भूत्वा वरुणो यद्यदैच्छत् ।
प्रजापतौ । तद् ब्रह्मचारी प्रायच्छत्त्वान्मित्रो अध्या-
त्मनः ॥ १५ ॥

15. *Amā ghr̥taṁ kṛṇute kevalamācāryo bhūtvā varuṇo*
yadyadaicchat. Prajāpatau. Tad brahmacārī
prāyacchatsvānmitro adhyātmanaḥ.

The close association of teacher and disciple creates only the light and grace of ghr̥ta through education and enlightenment. The Acharya becomes Varuna, planner, giver and saviour, and freely gives what he chooses to give for the disciple's contribution to society for its discipline and progress. And that very gift of the Acharya's, the Brahmachari as a friend, returns to his people from his very soul.

आ॒चा॒र्यो ऽ ब्र॒ह्मचा॒री ब्र॒ह्मचा॒री प्र॒जाप॑तिः ।

प्र॒जाप॑तिर्वि॒ राज॑ति वि॒राडिन्द्रो॑ऽ भवद्दु॒शी ॥ १६ ॥

16. *Ācāryo brahmacārī brahmacārī prajāpatiḥ.
Prajāpatirvi rājati virāḍindro'bhavadvaśī.*

The Acharya ought to be a Brahmachari, dedicated to Brahma and divine discipline of austerity. Prajapati, ruler, protector and sustainer of the people, too, ought to be a Brahmachari. Then only the ruler shines and rules. The brilliant alone rises to be Indra, really powerful, and it is the powerful alone can rule.

ब्र॒ह्मच॑र्येण॒ तप॑सा॒ राजा॑ रा॒ष्ट्रं वि॒ रक्ष॑ति ।

आ॒चा॒र्यो ऽ ब्र॒ह्मच॑र्येण॒ ब्र॒ह्मचा॒रिण॑मिच्छते ॥ १७ ॥

17. *Brahmacaryeṇa tapasā rājā rāṣṭraṁ vi rakṣati.
Ācāryo brahmacaryeṇa brahmacāriṇamicchate.*

Only by Brahmacharya and austere self discipline does the ruler preserve, protect and promote the social order. Only by Brahmacharya does the Acharya wish to have Brahmachari for his disciple.

ब्र॒ह्मच॑र्येण॒ क॒न्या॒ऽ युवा॑नं वि॒न्दते॒ पति॑म् ।

अ॒न॒ड्वा॒न॒ब्र॒ह्मच॑र्येणा॒श्वो॑ घा॒सं जि॑गीर्षति ॥ १८ ॥

18. *Brahmacaryeṇa kanyā' yuvānaṁ vindate patim.
Anaḍvānbrahmacaryeṇāśvo ghāsaṁ jigīrṣati.*

Only by Brahmacharya does the virgin maiden find a youth as husband. Even the bull and the horse can eat and digest grass by natural Brahmacharya.

ब्र॒ह्मच॑र्येण॒ तप॑सा॒ दे॒वा मृ॑त्युमपा॒घ्नत॑ ।

इन्द्रो॑ ह ब्र॒ह्मच॑र्येण॒ दे॒वेभ्यः॑ स्व॒राभ॑रत् ॥ १९ ॥

19. *Brahmacaryeṇa tapasā devā mṛtyumapāghnata.*
Indro ha brahmacaryeṇa devebhyaḥ svarābharat.

Only by Brahmacharya and austere self discipline do the Devas, noble people, overcome untimely death. Indra, mighty ruler and refulgent teacher, brings joy and enlightenment for noble seekers only by the austere discipline of Brahmacharya.

ओषधयो भूतभव्यमहोरात्रे वनस्पतिः ।

संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः ॥ २० ॥

20. *Oṣadhayo bhūtabhavyamahorātre vanaspatiḥ.*
Samvatsaraḥ sahartubhiste jātā brahmacāriṇaḥ.

Herbs, the past time, future time, day and night, the trees, the year with the seasons, they all are observers of the unrelenting discipline and law of Brahmacharya, right things, only at the right time, in nature.

पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये ।

अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः ॥ २१ ॥

21. *Pārthivā divyāḥ paśava āraṇyā grāmyāśca ye.*
Apakṣāḥ pakṣiṇaśca ye te jātā brahmacāriṇaḥ.

All animals, of the earth, forest and the village, who are without wings, or birds of the sky, all of them observe the discipline of Brahmacharya, natural development of the body system and related behaviour.

पृथक्सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति ।

तान्त्सर्वान्ब्रह्म रक्षति ब्रह्मचारिण्याभृतम् ॥ २२ ॥

22. *Prṛthaksarve prājāpatyāḥ prāṇānātmasu bibhrati.*
Tāntsarvānbrahma rakṣati brahmacāriṇyā-
bhṛtam.

All forms of life created by Prajapati, individually and separately, bear pranic energy in themselves specifically. Brahma, natural discipline of divinity, inherited through the process of nature, protects and sustains them all in character.

देवानामेतत्परिषूतमनभ्यारूढं चरति रोचमानम् । तस्माज्जातं
ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतैः सक्ताम् ॥ २३ ॥

23. *Devānāmetatpariṣūtamanaḥbyārūḍhaṁ carati rocamānam. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

This discipline of Brahmacharya, distilled from nature and impelled from within by divine personages, unopposed and unviolated, brilliant and illuminative, pervades and rules the world of nature and humanity. Of that is born the divine knowledge and discipline of Supreme Brahma and from that arise all the noble and brilliant sages blest with the spirit of immortality against death.

ब्रह्मचारी ब्रह्म भ्राजद्विभर्ति तस्मिन्देवा अधि विश्वे
समोताः । प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म
मेधाम् ॥ २४ ॥

24. *Brahmacārī brahma bhrājadbibharti tasmin-devā adhi viśve samotāḥ. Prāṇāpānau janayannād vyānaṁ vācaṁ mano hṛdayaṁ brahma medhām.*

The Brahmachari bears the illuminative presence and knowledge of Brahma in which are summed up all the divinities of existence. He goes around manifesting prana, apana, vyana, Word and voice, mind, heart, Vedic knowledge and intelligence.

चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं रेतो लोहितमुदरम् ॥ २५ ॥

25. *Cakṣuḥ śrotram yaśo asmāsu dhehyannam reto lohita mudaram.*

O Brahmacharya, bring us the eye, ear, honour, food, seed vitality, vibrant blood and the noble appetite for living.

तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽ तिष्ठत्तप्यमानः
समुद्रे । स स्नातो बभ्रुः पिङ्गलः पृथिव्यां बहु रोचते ॥ २६ ॥

26. *Tāni kalpad brahmacārī salilasya pṛṣṭhe tapo' tiṣṭhattapyamānaḥ samudre. Sa snāto babhruḥ piṅgalaḥ pṛthivyām bahu rocate.*

In the midst of this sea of life on top of the waves of karma and consequence, passing through the crucibles of the discipline of continence and austerity, established in divinity, the Brahmachari develops all the virtues of physical, mental and social excellence and, graduated, committed, vibrantly healthy and golden gracious in generosity, he shines bright in life on earth.

Kanda 11/Sukta 6 (Freedom from Sin and Distress)

Agni and others Devata, Shantati Rshi

अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः ।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Agniṁ brūmo vanaspatīnoṣadhīruta vīrudhaḥ. Indram bṛhaspatiṁ sūryam te no muñcantvaṁhasaḥ.*

We address Agni, fire, trees, herbs, plants and

creepers, Indra, i.e., nature's electric energy, Brhaspati, all sustaining air energy and the sun, and pray to the Lord of nature, they may protect us from sin, sickness and disease.

(Natural forces correctly used give us health; abused, they cause suffering. We address them to understand their efficacy so that we take advantage of them and avoid abusing them. If we are correct, nature helps us, if we abuse or exploit nature, it reacts and we suffer. Therefore we pray: May God give us wisdom to take advantage of nature to be free from sin and suffering.)

ब्रूमो राजानं वरुणं मित्रं विष्णुमथो भगम् ।

अंशं विवस्वन्तं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

2. *Brūmo rājānaṁ varuṇaṁ mitraṁ viṣṇumatho bhagam. Aṁśaṁ vivasvantaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Varuna, the refulgent sun that forms the cloud, Mitra, the sun that forms delicious waters for us, Vishnu, the all reaching illuminative sun, Bhaga, the sun that brings morning energy, Ansha, pranic energy of the sun that inspires greenery, and Vivasvan, dispeller of darkness, and we pray to God that we may be free from sin, suffering and disease.

ब्रूमो देवं सवितारं धातारमुत पूषणम् ।

त्वष्टारमग्रियं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ३ ॥

3. *Brūmo devaṁ savitāraṁ dhātāramuta pūṣaṇam. Tvaṣṭāramagriyaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Savita, the rising sun, Dhata, the all-sustaining Vayu and gravitational force, Pusha, life promoting energy of nature, Tvashta, formative intelligence immanent in nature of the first order and we pray they may keep us free from sin, suffering and disease.

गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम् ।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः ॥ ४ ॥

4. *Gandharvāpsaraso brūmo aśvinā brahmaṇaspatim. Aryamā nāma yo devaste no muñcantvaṁhasaḥ.*

We address wind and water, Ashvins, complementarities of natural currents of energy, Brahmanaspati, the specialist of Vedic knowledge, refulgent guiding forces of natural law, Aryama by name and attribute, and we pray they may save us from sin, suffering and distress.

अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा ।
विश्वानादित्यान्ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

5. *Ahorātre idaṁ brūmaḥ sūryācandramasāvubhā. Viśvānādityānbrūmaste no muñcantvaṁhasaḥ.*

We address the day and night, both sun and moon and all the phases of the sun in the Zodiacs and pray that we may be free from sin and distress.

वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः ।
आशाश्च सर्वा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

6. *Vātaṁ brūmaḥ parjanya mantarikṣamatho diśaḥ. Āśāśca sarvā brūmaste no muñcantvaṁhasaḥ.*

And we address the wind, the cloud, the firmament, the quarters of space and the interspaces, all together, and we pray that we may be free from sin and suffering.

मुञ्चन्तु मा शपथ्या ऽ दहोरात्रे अथो उषाः ।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥ ७ ॥

7. *Muñcantu mā śapathyā dahorātre atho uṣāḥ.*
Somo mā devo muñcatu yamāhuścandramā iti.

May the day and night and the dawn free me from the ill effects of evil wishes and intentions of maligners. May the generous Soma whom they call the moon free me from the evil consequences of execrations.

पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः ।
शकुन्तान्पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ८ ॥

8. *Pārthivā divyāḥ paśava āraṇyā uta ye mṛgāḥ.*
Śakuntānpakṣiṇo brūmastē no muñcantvaṁhasaḥ.

May the animals of the earth and beasts of the forest and powerful birds of the sky, we address, keep us free from sin and suffering.

भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः ।
इषूर्या एषां संविद्य ता नः सन्तु सदा शिवाः ॥ ९ ॥

9. *Bhavāśarvāvidam brūmo rudraṁ paśupatiśca yaḥ.*
Iṣūryā eṣāṁ saṁvidma tā naḥ santu sadā śivāḥ.

We address Bhava and Sharva, catalytic forces of nature's evolution through making, breaking and remaking process, Rudra, spirit of natural justice, and

Pashupati, lord of all living beings, and pray that all the arrows they shoot as we well know may always be kind and constructive for us.

दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान् ।

समुद्रा नद्यो ऽ वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥ १० ॥

10. *Divam brūmo nakṣatrāṇi bhūmiṃ yakṣāṇi parvatān. Samudrā nadyo veśantāste no muñcantvaṃhasaḥ.*

We address the regions of light, constellations of the stars, earth, holy places, mountains and clouds, seas, rivers and lakes, and pray they may be good to us and save us from sin and suffering.

सप्तर्षीन्वा इदं ब्रूमोऽ पो देवीः प्रजापतिम् ।

पितृन्यमश्रैष्ठान्ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ११ ॥

11. *Saptarṣīnvā idaṃ brūmo'po devīḥ prajāpatim. Pitṛnyamaśreṣṭhānbrūmaste no muñcantvaṃhasaḥ.*

We address the seven Rshis, sagely powers of the social order corresponding to our senses and mind, noble people and their noble acts, noble women, the ruler protector and sustainer of the people, parental seniors who guide us on the path of law and discipline, and now address this prayer that they may save us from sin, suffering and distress.

ये देवा दिविषदो अन्तरिक्षसदश्च ये ।

पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः ॥ १२ ॥

12. *Ye devā diviṣado antarikṣasadaśca ye. Pṛthivyām śakrā ye śritāste no muñcantvaṃhasaḥ.*

Those heavenly powers which abide in the regions of light, those that abide in the middle region, and those powers and forces which abide on earth for law and order may, we pray, protect us from sin and suffering.

आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः ।

अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥ १३ ॥

13. *Ādityā rudrā vasavo divi devā atharvāṇaḥ.
Aṅgiraso manīṣiṇaste no muñcantvaṁhasaḥ.*

Adityas, Rudras and Vasus that provide light, justice and peaceful settlement, Brahmacharis of the Aditya, Rudra and Vasu order, unshaking powers of light in the heavenly region, Angirases, pranic energies and inspiring leaders, intellectuals and pioneering thinkers all, we pray, may save us from sin and suffering.

यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा ।

यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १४ ॥

14. *Yajñam brūmo yajamānamṛcaḥ sāmāni bheṣajā.
Yajūṁṣi hotrā brūmaste no muñcantvaṁhasaḥ.*

We address yajna, yajamana, scholars of Rks, Samans and the sanative Atharva, holy men of Yajurveda and their yajnic acts, and pray that they may save us from sin and suffering.

पञ्च रज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः ।

दुर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Pañca rājyāni vīrudhāṁ somaśreṣṭhāni brūmaḥ.
Darbho bhaṅgo yavaḥ sahaste no muñcantvaṁhasaḥ.*

We address five most efficacious ruling aspects of herbs chief of which is soma, their root, stalk, leaves, flowers and fruits, and we address darbha grass, bhanga stimulator, barley, and their power, and pray they may protect us from sin, suffering and disease.

अ॒रा॒या॒न्ब्रू॒मो र॒क्षांसि स॒र्पा॒न्पु॒ण्य॒ज॒ना॒न्पि॒तृ॒न् ।

मृ॒त्यू॒नेक॑शतं ब्रू॒मस्ते नो॑ मु॒ञ्च॒न्त्वंह॑सः ॥ १६ ॥

16. *Arāyānbrūmo rakṣāṁsi sarpānpuṇyajajānānpitṛn. Mṛtyūnekaśataṁ brūmaste no muñcantvaṁhasaḥ.*

We address the ungenerous, the wicked, the snakes, the holy people, parental seniors, and the hundred ways people suffer and die, and we pray they spare and save us from sin and suffering.

ऋ॒तू॒न्ब्रू॒म ऋ॒तु॒प॒ती॒ना॒र्त॒वानु॑त हा॒य॒नान् ।

स॒माः सं॒वत्स॒रा॒न्मा॒सां॒स्ते नो॑ मु॒ञ्च॒न्त्वंह॑सः ॥ १७ ॥

17. *Ṛtūnbrūma ṛtupatīnārtavānuta hāyanān. Samāḥ saṁvatsarānmāsāṁste no muñcantvaṁhasaḥ.*

We address the seasons, sun, planets, winds and other atmospheric conditions which affect the seasons, seasonal conditions which affect life, exits and returns of the years, years, year cycles and months, and we pray we may be free from sin, suffering and disease.

ए॒त दे॒वा दक्षि॑ण॒तः प॒श्चा॒त्प्रा॒ञ्च उ॒दे॒त । पु॒र॒स्ता॒दु॒त्त॒रा॒च्छ॒क्रा
वि॒श्वे दे॒वाः स॒मे॒त्य ते नो॑ मु॒ञ्च॒न्त्वंह॑सः ॥ १८ ॥

18. *Eta devā dakṣiṇataḥ paścātprāñca udetā. Pura-stāduttarācchakrā viśve devāḥ sametya te no muñcantvaṁhasaḥ.*

O Devas, mighty divinities of nature, nobilities

of humanity, come from the south, come from the west, come from north and from the east, rise and come forward to us, come together all divinities of nature and humanity, save us from sin, disease and distress.

विश्वा॑न्दे॒वानि॒दं ब्रू॑मः स॒त्यस॑न्धानृ॒तावृ॑धः ।

विश्वा॑भिः प॒त्नीभिः स॒ह ते नो॑ मुञ्च॒न्त्वह॑सः ॥ १९ ॥

19. *Viśvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhah. Viśvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity of the world committed to truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers and protect us from sin and suffering of distress.

सर्वी॑न्दे॒वानि॒दं ब्रू॑मः स॒त्यस॑न्धानृ॒तावृ॑धः ।

सर्वी॑भिः प॒त्नीभिः स॒ह ते नो॑ मुञ्च॒न्त्वह॑सः ॥ २० ॥

20. *Sarvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhah. Sarvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity without exception, all committed to Truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers in entirety, and protect us from sin, disease and distress.

भू॒तं ब्रू॑मो भू॒तप॑तिं भू॒ताना॑मु॒त यो व॒शी ।

भू॒तानि॑ स॒र्वी स॑ंग॒त्य ते नो॑ मुञ्च॒न्त्वह॑सः ॥ २१ ॥

21. *Bhūtaṁ brūmo bhūtapatiṁ bhūtānāmuta yo vaśī.
Bhūtāni sarvā saṁgatya te no muñcantvaṁhasaḥ.*

We address the lord of existence, ruler, protector and sustainer of all living beings, and the controller of all elements of creation that is, and pray that they and all the forms of existence, together, may protect us from sin and suffering.

या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।

संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥ २२ ॥

22. *Yā devīḥ pañca pradiśo ye devā dvādaśartavaḥ.
Saṁvatsarasya ye daṁṣṭrāste naḥ santu sadā śivāḥ.*

Whatever divine forces of nature's elements there are working in the vast quarters of space, whatever divine and refulgent dynamic processes are operative in the flow of twelve months of the seasons' cycle, and whatever catalytic forces of Bhava and Sharva there be of time in the cycle of years, we pray, they may be good and auspicious to us.

यन्मातली रथक्रीतममृतं वेद भेषजम् ।

तदिन्द्रो अप्सु प्रावेशयत्तदापो दत्त भेषजम् ॥ २३ ॥

23. *Yanmātalī rathakrītamamṛtaṁ veda bheṣajam.
Tadindro apsu prāveśayattadāpo datta bheṣajam.*

That immortal sanative, i.e., immortal knowledge, for the achievement of ultimate freedom of Moksha, which Matali, cosmic intelligence that drives the cosmic chariot, inherently bears as received from the light of omniscience immanent in the chariot, that very immortal sanative of knowledge and enlightenment

may Indra let flow into the stream of human karma. That very immortal sanative, O Apah, Vishvedevas, divinities of nature and humanity, pray give us (so that we may be free from sin and suffering.)

Note: Satavalekara has given a list of the deities of the earth, middle region and the region of light which comes to 93. In addition he gives a list of 172 including hundred forms of death (mantra 16). In all, the number of deities given by him come to two hundred and sixty-five for which the prayer to Divinity is that they may all be good and auspicious to humanity so that life may be free from sin and distress.

Kanda 11/Sukta 7 (Ucchhishta, the Ultimate Absolute Brahma)

Ucchhishta Brahma Devata, Atharva Rshi

उच्छिष्टे नाम रूपं चोच्छिष्टे लोक आहितः ।

उच्छिष्ट इन्द्रश्चाग्निश्च विश्वमन्तः समाहितम् ॥ १ ॥

1. *Ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitah.*
Ucchiṣṭa indraścāgniśca viśvamantaḥ samāhitam.

Names and forms of things in existence subsist in the Ultimate Brahma which remains when all else is withdrawn to Zero. The world subsists withdrawn therein, and when it is in the created state of existence, it exists therein. Indra, energy, power and glory, Agni, fire, light and knowledge, the entire universe, exists sustained therein, and is withdrawn into that. That, the Ultimate Brahma, remains. That is Ucchhishta, the last that remains and the first that stirs (when the end is over and the beginning begins).

उच्छिष्टे द्यावापृथिवी विश्वं भूतं समाहितम् ।

आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः ॥ २ ॥

2. *Ucchiṣṭe dyāvāpṛthivī viśvaṁ bhūtaṁ samāhitam.*
Āpaḥ samudra ucchiṣṭe candramā vāta āhitah.

Earth and heaven abide in Ultimate Brahma. The entire world of existence, of thought, energy and matter, abides and moves therein. The waters, the sea, the moon, the wind, all abide and move in Brahma and are withdrawn into That.

सन्नृच्छिष्टे असंश्चोभौ मृत्युर्वाजः प्रजापतिः ।

लौक्या उच्छिष्ट आर्यत्ता व्रश्च द्रश्चापि श्रीर्मयि ॥ ३ ॥

3. *Sannucchiṣṭe asaṁścobhau mṛtyurvājaḥ prajā-patiḥ.* *Laukyā ucchiṣṭa āyattā vraśca draścāpi śrīrmayi.*

Being and Non-Being both, death, food, energy and speed of motion, Prajapati, the sustaining power of created forms, all subsist in Brahma. All things of this world, lovable and rejectable, the beauty and grace that is in you and me, all is collected and concentrated in Brahma, That remains after all.

दृढो दृढस्थिरो न्यो ब्रह्म विश्वसृजो दास ।

नाभिमिव सर्वतश्चक्रमुच्छिष्टे देवताः श्रिताः ॥ ४ ॥

4. *Dṛḍho dṛṇhasthiro nyo brahma viśvasṛjo daśa.*
Nābhimiva sarvataścakramucchiṣṭe devatāḥ śritāḥ.

The strong and firm, the firm and established, the mover and the moved as thinker and the thought, the creations of Prakṛti and the food for creation, and

ten subtle and gross elements, ten pranas that contribute to the created world, all are wholly held and sustained in Brahma as the wheel is held and sustained in the nave. Indeed, all divine forces of existence are held and sustained in Brahma, the Ultimate over and after all.

ऋक्साम यजुरुच्छिष्ट उद्गीथः प्रस्तुतं स्तुतम् ।

हिङ्कार उच्छिष्टे स्वरः साम्नो मेदिश्च तन्मयि ॥ ५ ॥

5. *Rksāma yajurucchiṣṭa udgīthah prastutam stutam.*
Hiṅkāra ucchiṣṭe svarah sāmno mediśca tanmayi.

The Rk, the Sama, the Yaju, the vaulting song of Aum, divine eulogy presented by the celebrant, the hinkara, the notes and accents of Samans, and the ecstasy that is in you and me, all is in Brahma.

ऐन्द्राग्रं पावमानं महानाम्नीर्महाव्रतम् ।

उच्छिष्टे यज्ञस्याङ्गान्यन्तर्गर्भैव मातरि ॥ ६ ॥

6. *Aindrāgnaṁ pāvamānaṁ mahānāmñīrma-*
hāvratam. Ucchiṣṭe yajñasyāṅgānyantargarbhai-
va mātari.

The hymns in adoration of Indra and Agni, the ecstatic praise of Soma, hymns in praise of the Supreme Divine, the grand adoration with five songs of Sama, all parts of yajna, all these abide and nestle in Brahma like the baby in the mother's womb.

राजसूयं वाजपेयमग्निष्टोमस्तदध्वरः ।

अर्काश्वमेधावुच्छिष्टे जीवर्बर्हिर्मदिन्तमः ॥ ७ ॥

7. *Rājasūyaṁ vājapeyamagniṣṭomastadadhvarah.*
Arkāśvamedhāvucchiṣṭe jīvabarhirmadintamah.

Rajasuya, Vajapeya, Agnishtoma, the yajna of love and non-violence, Arka, the songs in adoration of Agni and Surya, Ashvamedha, the yajna in adoration of the social order, Jivabarhi, the yajna in adoration of life, and the most ecstatic songs and yajnic performances abide and subsist in Brahma that breathes without breath (Rgveda, 10, 129, 2) even when the fires are out and the music is silent.

अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह ।

उत्सन्ना यज्ञाः सत्राण्युच्छिष्टेऽधि समाहिताः ॥ ८ ॥

8. *Agnyādheyamatho dīkṣā kāmapraśchandasā saha. Utsannā yajñāḥ satrāṇyucchiṣṭe'dhi samāhitāḥ.*

The kindling of fire in yajna, initiation with Diksha, the yajna for the fulfilment of specific projects with the hymns of Veda, yajnas for advancement in life, yajna sessions lasting for various periods of time, all abide and subsist in Brahma which remains when all else is gone, sucked in, withdrawn.

अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः ।

दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ ९ ॥

9. *Agnihotraṁ ca śraddhā ca vaṣaṭkāro vratam tapah. Dakṣiṇeṣṭam pūrtam cocchiṣṭe'dhi samāhitāḥ.*

Agnihotra, fire yajna as daily ritual, Shraddha, faith in ultimate truth, the offer of oblations with Vashatkara, Vratas, specific vows, Tapa, observance of austerity, Dakshina, gifts to the priest and the guru, Ishta, projects for specific aims, Purta, yajna for thanksgiving, all these abide and subsist in Brahma, the Ultimate

Supreme beyond everything else.

एकरात्रो द्विरात्रः सद्यःक्रीः प्रक्रीरुक्थ्यः ।

ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥ १० ॥

10. *Ekarātro dvirātraḥ sadyaḥ krīḥ prakrīrukthyaḥ.*
Otaṁ nihitamucchiṣṭe yajñasyāṇūni vidyāyā.

One night yajna, two night yajna, the same day Soma yajna, the previous day Soma yajna, Ukthya yajna, other parts of yajna with subtle knowledge abide and subsist deep in Brahma like the warp and woof of existence.

चतुरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह । षोडशी सप्तरात्र-
श्चोच्छिष्टाज्जिरे सर्वे ये यज्ञा अमृते हिताः ॥ ११ ॥

11. *Catūrātraḥ pañcarātraḥ ṣaḍrātraścobhayaḥ saha.*
Ṣoḍaśī saptarātraścocchiṣṭājajñire sarve ye yajñā amṛte hitāḥ.

Four night session of yajna, five night session, six night session with double duration also of eight, ten and twelve night sessions, sixteen and seven night sessions, all are born of Supreme Brahma, and all of them abide and subsist in the eternal Brahma that ever remains beyond everything else. All the yajnic affairs that there are are born of It and into It they retire, held in the Immortal.

प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः ।

साह्नतिरात्रावुच्छिष्टे द्वादशाहोऽपि तन्मयि ॥ १२ ॥

12. *Pratīhāro nidhanam viśvajiccābhijicca yaḥ.*
Sāhnātirātrāvucchiṣṭe dvādaśāho'pi tanmayi.

Pratihara, responsive good and fourth part of a Sama song, Nidhana, wealth and the close of a Sama song, Vishvajit and Abhijit yajnas for success, the day long yajna and the yajna that lasts till the night, and the twelve day session, all abide and subsist in the transcendent Brahma. I pray all that virtue and yajnic potential were in me too.

सू॒नृ॒ता सं॒न॒तिः क्षे॒मः स्व॒धोर्जा॒मृतं॒ सहः॑ ।

उ॒च्छि॒ष्टे स॒र्वे प्र॒त्यञ्चः॑ का॒माः का॒मेन॑ ता॒तृपुः॑ ॥ १३ ॥

13. *Sūnṛtā saṁnatiḥ kṣemaḥ svadhorjāmṛtaṁ sahaḥ.
Ucchiṣṭesarve pratyañcaḥ kāmāḥ kāmēna tātrpuḥ.*

Truth and honesty of word and deed, reverence and humility, peace and protection, essential virtue and food for all, energy, immortality and the eternal joy of life, all these proceed from Brahma and return unto this Ultimate Divinity, and all the desires, plans and projects of humanity are fulfilled only by Its will and ultimate pleasure.

न॒व भू॒मीः स॒मु॒द्रा उ॒च्छि॒ष्टेऽधि॑ श्रि॒ता दि॒वः॑ ।

आ सूर्यो॑ भ्रा॒त्यु॒च्छि॒ष्टेऽहो॒रा॒त्रे अ॒पि त॒न्मयि॑ ॥ १४ ॥

14. *Nava bhūmīḥ samudrā ucchiṣṭe'dhi śritā divaḥ.
Ā sūryo bhātyucchiṣṭe'horātre api tanmayi.*

Nine-region earths of space, oceans of earths and space, all orders of the regions of light, abide and are sustained in the Ultimate Brahma. The sun shines in Brahma. The day and night abide in Brahma. I pray the same be in me, the same also is in me. I am the microcosm.

उपहव्यं विषूवन्तं ये च यज्ञा गुहा हिताः ।
बिभर्ति भर्ता विश्वस्योच्छिष्टो जनितुः पिता ॥ १५ ॥

15. *Upahavyam viṣūvantam ye ca yajñā guhā hitāḥ.*
Bibharti bhartā viśvasyocchiṣṭo janituh pitā.

Upahavya Somayaga, Vishuvat Somayaga, and all those yajnas hidden in mystery, all these the Burden Bearer of the universe bears and sustains, the Ultimate Brahma that is father of the father creator, i.e., the Absolute Brahma in transcendence over the Immanent.

पिता जनितुरुच्छिष्टोऽसौः पौत्रः पितामहः ।
स क्षियति विश्वस्येशानो वृषा भूम्यामतिघ्न्य ॥ १६ ॥

16. *Pitā janiturucchiṣṭo 'soḥ pautraḥ pitāmahāḥ.*
Sa kṣiyati viśvasyeśāno vṛṣā bhūmyāmatighnyah.

Father of father, the Ultimate Brahma is the Grand-father. It is the grandson of Prana, that is, the third stage of spiritual experience after Pranayama, after Pratyahara and Samyama. Ultimate ruler of the universe, It abides everywhere in the world of existence, omnificent and inviolable.

ऋतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च ।
भूतं भविष्यदुच्छिष्टे वीर्यं ॥ लक्ष्मीर्बलं बलं ॥ १७ ॥

17. *Rtam satyam tapo rāṣṭram śramo dharmaśca karma ca. Bhūtam bhaviṣyaducchiṣṭe vīryam lakṣmīrbalam bale.*

Everything abides in the Ultimate Brahma: Rtam, the universal law, Satyam, the world of Prakrtic reality, Satyam and Rtam comprising the constant and the mutable and the law, Tapas, the relentless austerity

of the law and discipline of life, Rashtra, the order of the individual, social and universal life, Shrama, hard work, Dharma, duty according to the Law, Karma, human action and the consequential chain of life in action, the past, present and future, valour and heroism, wealth and excellence, and strength within strength like circle within circle.

समृद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्यः ।

संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः ॥ १८ ॥

18. *Samṛddhiroja ākūtiḥ kṣatram rāṣtram ṣaḍurvyah. Saṁvatsaro'dhyucchiṣṭa idā praiṣā grahā haviḥ.*

Prosperity, lustre and splendour, thought and resolution, governance and the Dominion, six quarters of the world in space, the year and year-cycle, Ida, the ultimate Word, inspiration and advancement, all transactions and everything involved in life's transactions, all is comprehended in the Ultimate Brahma.

चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः ।

उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः ॥ १९ ॥

19. *Caturhotāra āpriyaścāturmāsyaṇi nīvidah. Ucchiṣṭe yajñā hotrāḥ paśubandhāstadiṣṭayah.*

Chatur-hotr mantras recited at new moon and full moon yajna, Apri mantras, four yajnas performed in four months, hymns of praise and celebration, yajnas, priests, all rules and disciplines of living beings, in fact all acts and rituals people wish to perform for specific purposes, all these abide in Brahma.

अ॒र्ध॒मा॒सा॒श्च॒ मा॒सा॒श्चा॒र्त॒वा ऋ॒तु॒भिः॒ स॒ह ।
उ॒च्छि॒ष्टे॒ घो॒षि॒णी॒रा॒पः॒ स्त॒नयि॒तुः॒ श्रु॒ति॒र्म॒ही ॥ २० ॥

20. *Ardhamāsāśca māsāścārtavā ṛtubhiḥ saha.*
Ucchiṣṭe ghoṣiṇīrāpaḥ stanayitnuḥ śrutirmahī.

Half-months specially of the lunar year, months, seasonal activities along with the seasons, rippling, murmuring, roaring waters, thunder and lightning, and the grand voice of the Veda, all abide in the Ultimate Brahma.

श॒र्कराः॒ सि॒कता॒ अ॒श्मा॒न् ओ॒षध॒यो वी॒रु॒ध॒स्तृ॒णा ।
अ॒भ्रा॒णि वि॒द्युतो॑ व॒र्षमु॒च्छि॒ष्टे संश्रि॑ता श्रि॒ता ॥ २१ ॥

21. *Śarkarāḥ sikatā aśmāna oṣadhayo vīrudhastrṇā.*
Abhrāṇi vidyuto varṣamucchiṣṭe saṁśritā śritā.

Gravel, sand, stone, herbs, creepers, grasses, clouds, lightning, rain, all abide at peace nestled in the Ultimate Brahma.

रा॒द्धिः॒ प्रा॒प्तिः॒ स॒मा॒प्ति॒र्व्या॒प्ति॒र्म॒ह ए॒ध॒तुः॒ ।
अ॒त्या॒प्ति॒रु॒च्छि॒ष्टे भू॒ति॒श्चा॒हि॒ता नि॒हि॒ता हि॒ता ॥ २२ ॥

22. *Rāddhiḥ prāptiḥ samāptirvyā-ptirmaha edhatuḥ.*
Atyāptirucchiṣṭe bhūtiścāhitā nihitā hitā.

Success and prosperity, achievement, attainment, universality, greatness, progress, abundance, prosperity, all abide, withdrawn, resolved, sustained in Ultimate Brahma.

य॒च्च॑ प्रा॒णति॑ प्रा॒णेन॒ य॒च्च॒ प॒श्य॒ति चक्षु॑षा ।
उ॒च्छि॒ष्टाज्जि॒रे स॒र्वे दि॒वि दे॒वा दि॒वि॒श्रितः॑ ॥ २३ ॥

23. *Yacca prāṇati prāṇena yacca yaśyati cakṣuṣā.
Ucchiṣṭājjañire sarve divi devā diviśritāḥ.*

All that breathes with prana, all that sees with the eye, the Devas which abide in heaven sustained therein, all these are born of the Ultimate Brahma.

ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज्जिरे सर्वे दिवि देवा दिविश्रितः ॥ २४ ॥

24. *Rcaḥ sāmāni cchandāmsi purāṇam yajuṣā saha.
Ucchiṣṭājjañire sarve divi devā diviśritāḥ.*

All descriptions in the form of celebration and the Rgveda, songs of ecstasy and Samaveda, happy songs and Atharva-veda, all pre-historic literature along with Yajurveda, and all the divinities abiding and sustained in the region of light are born of the Ultimate Brahma.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
उच्छिष्टाज्जिरे सर्वे दिवि देवा दिविश्रितः ॥ २५ ॥

25. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.
Ucchiṣṭājjañire sarve divi devā diviśritāḥ.*

Prana and apana, eye, ear, the undiminishing mind and diminishing body, and all the divinities abiding and sustained in the light of heaven are born of the Ultimate Brahma.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ।
उच्छिष्टाज्जिरे सर्वे दिवि देवा दिविश्रितः ॥ २६ ॥

26. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.
Ucchiṣṭājjañire sarve divi devā diviśritāḥ.*

All ecstasy, pleasures, delights, happy celebrations and all the divinities abiding and sustained in the light of heaven are born of Ultimate Brahma.

देवाः पितरो मनुष्या ऽ गन्धर्वाप्सरसश्च ये ।
उच्छिष्टाज्जिरे सर्वे दिवि देवा दिविश्रितः ॥ २७ ॥

27. *Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye.
Ucchiṣṭājajñire sarve divi devā diviśritāḥ.*

All the divinities of nature and humanity, Pitaras, parental sustainers of humanity, the ordinary people, sustainers of earth and the divine Word and culture, all fluent forces in flux, and all the divine virtues abiding and sustained in the light of heaven are born of the Ultimate, all comprehensive Brahma, first and last everlasting of all else that is.

Kanda 11/Sukta 8 (Constitution of Man)

Adhyatma, Manyu Devata, Kaurupathi Rshi

यन्मन्युर्जायामावहत्संकल्पस्य गृहादधि । क आसं जन्याः
के वराः क उ ज्येष्ठवरो ऽ भवत् ॥ १ ॥

1. *Yanmanyurjāyāmāvahatsaṅkalpasya grhādadhi.
Ka āsaṁ janyāḥ ke varāḥ ka u jyeṣṭhavarō 'bhavat.*

When Manyu, Supreme Divinity's thoughtful love of creativity, bore, that is, objectified and manifested, Prakṛti, Its consort, from the house of Sankalpa, Its will and resolution to create, then who were the co-mates of Prakṛti? And who were the friends of Manyu, divine ardour of cosmic creativity? And who was the chief of the occasion, the bridegroom?

तपश्चैवास्तां कर्म चान्तर्महृत्य ऽ ण्वे । त आसं जन्यास्ते
वरा ब्रह्म ज्येष्ठवरो ऽ भवत् ॥ २ ॥

2. *Tapaścaivāstāṁ karma cāntarmahatyarṇave. Ta āsaṁ janyāste varā brahma jyeṣṭhavarō bhavat.*

In that mighty deep darkness of the ocean of uncreation, Tapa and Karma were the co-mates of Prakṛti, and they were also the friends of thoughtful love and Cosmic Creativity, and the chief of the occasion was Brahma itself.

Note: These two mantras are a metaphor of divine creation. Refer to Chhandogyopanishad, 6, 2, 1-3 and Brhadaranyakopanishad, 1, 4, 17.

In the state of zero, absolute silence, before creation “Atman alone was there, only One (with Its essential Svadha: Rgveda, 10, 129, 2). It desired: I am One. I shall be many. I will create. It yearned for a mate (Prakṛti). I shall generate. Let there be my power and potential incarnate, I shall act and create. This was the desire, Divine Resolution.” This action of creation and generation is the divine Karma.

If we refer to Rgveda, 10, 190, 1, we find that Rtam, dynamics and Law of mutability, and Satyam, the constancy of Prakṛti, were generated by the Tapas of the One sole existent Brahma which is the ever and ultimate presence awake eternally. Thus Karma and Tapas were the two co-mates of Brahma by Its own will. And these two were also the co-mates of simultaneous generation for Prakṛti since these became immanent in Prakṛti by divine will. This immanence and Prakṛtic creation is studied in Sankhya Sutras in detail.

दशं साकर्मजायन्त देवा देवेभ्यः पुरा ।

यो वै तान्विद्यात्प्र-त्यक्षं स वा अद्य महद्वदेत् ॥ ३ ॥

3. *Daśa sākamajāyanta devā devebhyaḥ purā. Yo vai tānvidyātpṛa tyakṣaṁ sa vā adya mahadvadet.*

In the beginning, from the divine powers of Prakṛti, Rtam and Satyam, ten divine mutations of existentially activated Prakṛti called Mahat were evolved. One who would know and directly describe them today would say something really great.

(These ten could be described as ten elements, i.e., five subtle elements and five gross elements, or they could be described as ten pranas, or ten senses of perception and volition.)

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।

व्यानोदानौ वाङ् मनस्ते वा आकूतिमावहन् ॥ ४ ॥

4. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā. Vyānodānau vāṅ manaste vā ākūtimāvahan.*

Prana and apana, eye, ear, constancy and mutability, vyana and udana, speech and mind, these carry the immanent thought and resolution of divinity in human activity.

अजाता आसन्नृतवोऽथो धाता बृहस्पतिः ।

इन्द्राग्नी अश्विना तर्हि कं ते ज्येष्ठमुपासत ॥ ५ ॥

5. *Ajātā āsannṛtavo 'tho dhātā bṛhaspatiḥ. Indrāgnī aśvinā tarhi kaṁ te jyeṣṭhamupāsata.*

When seasons, Dhata the sustaining space, Brhaspati, Vayu, Indragṇi, electric and fire energy, and

Ashvins, sun and moon, were not yet generated then which highest power did they stay by?

They stayed by Kam, the lord of peace and bliss, the Jyeshtha Brahma.

तपश्चैवास्तां कर्म चान्तर्महृत्य णिवे ।

तपो ह जज्ञे कर्मणस्तत्ते ज्येष्ठमुपासत ॥ ६ ॥

6. *Tapaścaivāstāṁ karma cāntarmahatyarṇave.*
Tapo ha jajñe karmaṇastatte jyeṣṭhamupāsata.

Tapa and Karma were there in the mighty deep ocean of silence present with Jyeshtha Brahma. Tapa was born of Karma. They, Dhata and others, abided with Karma, the will of Jyeshtha Brahma to be generated in the due course of Prakrtic evolution.

(For Mahad-arnava refer to Rgveda, 10, 190, 1: Rtam and Satyam were generated from Tapa enkindled by the will and thought of Jyeshtha Brahma, then was generated Ratri, Night and Darkness, and then was generated Samudro' arnava, the mighty ocean.)

येत आसीद्भूमिः पूर्वा यामद्धातय इद्विदुः ।

यो वै तां विद्यान्नामथा स मन्येत पुराणवित् ॥ ७ ॥

7. *Yeta āsīdbhūmiḥ pūrvā yāmadhātaya idviduḥ.*
Yo vai tāṁ vidyānnāmathā sa manyeta purāṇavit.

That which was the primeval earth, before this concrete mother earth sustaining her children came into being, and which only the visionaries of Truth know, is mysterious. Whoever knows that primeval earth by name, form and character is the man who really knows her as one of the earliest mysteries.

कुत॒ इन्द्रः॑ कुतः॒ सोमः॑ कुतो॒ अ॒ग्निर॑जायत ।

कुत॒स्त्वष्टा॑ सम॒भव॑त्कुतो॒ धा॒ताजा॑यत ॥ ८ ॥

8. *Kuta indrah kutah somah kuto agnirajāyata.
Kutastvaṣṭā samabhavatkuto dhātājāyata.*

Whence did Indra arise, whence soma, whence agni did arise? Whence did tvashta come into being? Whence did dhata arise?

इन्द्रा॑दिन्द्रः॒ सोमा॑त्सोमो॒ अ॒ग्नेर॑ग्निरजायत ।

त्वष्टा॑ ह जज्ञे त्वष्टु॑र्धा॒तुर्धा॒ताजा॑यत ॥ ९ ॥

9. *Indrādindraḥ somātsomo agneragnirajāyata.
Tvaṣṭā ha jajñe tvaṣṭurdhaturdhātājāyata.*

Indra arose from Indra, soma from Soma, agni arose from Agni, twashta was born of Tvashta, and dhata was born of Dhata.

ये त आस॑न्दश॒ जा॒ता दे॒वा दे॒वेभ्यः॑ पु॒रा ।

पु॒त्रेभ्यो॑ लो॒कं द॒त्त्वा कस्मि॑न्स्ते लो॒क आ॑सते ॥ १० ॥

10. *Ye ta āsandaśa jātā devā devebhyah purā.
Putrebhyo lokam dattvā kasmīnste loka āsate.*

Those ten divinities, that were born of ten cosmic Divinities at the beginning of creative evolution, gave the world of life, i.e., the human body, to their children. Having given that, in which world do they abide?

य॒दा के॒शान॑स्थि॒ स्नाव॑ मांसं म॒ज्जान॑माभरत् ।

शरी॑रं कृ॒त्वा पाद॑व॒त्कं लो॒कम॑नु प्रावि॒शत् ॥ ११ ॥

11. *Yadā keśānasthi snāva māṁsam majjānamābharat. Śarīraṁ kṛtvā pādavatkaṁ lokamanu prāviśat.*

When they bore hair, bone, sinews, flesh marrow, and made the body complete unto the feet, then, having done that and given the body to man, to which world did they retire and return?

कुतः केशान्कुतः स्नाव कुतो अस्थीन्याभरत् ।

अङ्गा पर्वणि मज्जानं को मांसं कुत आभरत् ॥ १२ ॥

12. *Kutaḥ keśānkutaḥ snāva kuto asthīnyābharat. Aṅgā parvāṇi majjānaṁ ko māṁsaṁ kuta ābharat.*

Who and whence bore and brought hair, whence sinews, whence bones? Who bore and brought parts of the body, the joints, the marrow? Who bore and brought the flesh and whence?

संसिचो नाम ते देवा ये संभारान्त्समभरन् ।

सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन् ॥ १३ ॥

13. *Samsico nāma te devā ye sambhārāntsamabharan. Sarvaṁ saṁsicya martyaṁ devāḥ puruṣamāviśan.*

Together, life-infusing are those divinities, harbingers of living showers, which bring the body and spirit of life and, having given all for life and living to the mortal, they enter man.

ऊरू पादावष्टीवन्तौ शिरो हस्तावथो मुखम् ।

पृष्ठीर्बर्जह्ये ऽ पाश्वे कस्तत्समदधादृषिः ॥ १४ ॥

14. *Ūrū pādāvaṣṭhīvantau śiro hastāvatho mukham. Prṣṭhīrbarjahye pārśve kastatsamadadhādrṣiḥ.*

Who is the visionary sage who joined together thighs, knees and legs and feet, head, hands and mouth?

Who fixed together the back and ribs, the collar bone and the sides? Who is that?

शिरो हस्तावथो मुखं जिह्वां ग्रीवाश्च कीकसाः ।

त्वचा प्रावृत्य सर्वं तत्सन्धा समदधान्मही ॥ १५ ॥

15. *Śiro hastāvatho mukhaṁ jihvām grīvāśca kīkasāḥ.
Tvacā prāvṛtya sarvaṁ tatsandhā samadadhā-
nmahī.*

The great creative-structurist power of Jyeshtha Brahma put together and joined head, hands, mouth, the tongue, neck and the neck and collar bones, and having bound and covered all with the skin made up the body for the living spirit.

यत्तच्छरीरमशयत्सन्धया संहितं महत् ।

येनेदमद्य रोचते को अस्मिन्वर्णमाभरत् ॥ १६ ॥

16. *Yattaccharīramaśayatsandhayā saṁhitam mahat.
Yenedamadya rocate ko asminvarṇamābharat.*

Into this great body which lay joined together, bound and covered by the divine formative power, who filled the colour with which it shines so beautiful?

सर्वे देवा उपाशिक्षन्तदजानाद्बधूः सती ।

ईशा वशस्य या जाया सास्मिन्वर्णमाभरत् ॥ १७ ॥

17. *Sarve devā upāśikṣantadajānādvadhūḥ satī.
Īśā vaśasya yā jāyā sāsmīnvarṇamābharat.*

All the divinities joined together (as they wanted to take it for residence) and wanted it perfected. They would offer assistance too. That, Prakṛti, being Jyeshtha Brahma's consort, controlling power of the Great controller, perceived and realised. She filled the colours

into it.

(For the divinities wanting a home and their choice of the human body see Aitareya Upanishad, 1, 2, 1-5.)

यदा त्वष्टा व्यतृणत्पिता त्वष्टुर्य उत्तरः ।
गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन् ॥ १८ ॥

18. *Yadā tvaṣṭā vyatṛṇatpitā tvaṣṭurya uttarah.
Grhaṁ kṛtvā martyaṁ devāḥ puruṣmāviśan.*

When Tvashta the higher, father of Tvashta, nature's formative faculty, opened entrances into the human body, then the divinities, taking the mortal body for residence, entered the human body, the Purusha.

स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः ।
जरा खालत्यं पालित्यं शरीरमनु प्राविशन् ॥ १९ ॥

19. *Svapno vai tandrīrṇir-ṛtiḥ pāpmāno nāma
devatāḥ. Jarā khālatyaṁ pālityaṁ śarīramanu
prāviśan.*

Dream and sleep, exhaustion and fatigue, want and adversity, sinfulness, negativities of various names and descriptions, age and infirmity, baldness, grey hair, all these followed and entered the body.

स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत् ।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन् ॥ २० ॥

20. *Steyaṁ duṣkṛtaṁ vṛjinam satyaṁ yajño yaśo
br̥hat. Balaṁ ca kṣatramojaśca śarīramanu
prāviśan.*

Thieving, evil habits and actions, unacceptable

behaviour, Truth, Yajna, honour and excellence, and broad-mindedness, honourable sense of valour, protection and social order, lustre and glory, all these followed together and entered the body.

भूतिश्च वा अभूतिश्च रातयोऽरातयश्च याः ।

क्षुधश्च सर्वास्तृष्णाश्च शरीरं मनु प्राविशन् ॥ २१ ॥

21. *Bhūtiśca vā abhūtiśca rātayo'rātayaśca yāḥ.
Kṣudhaśca sarvāstrṣṇāśca śarīramanu prāviśan.*

Prosperity, want and poverty, generosity, ungenerosity and wretchedness, hunger and thirst of various kinds, followed together and entered the body.

निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।

शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन् ॥ २२ ॥

20. *Nindāśca vā anindāśca yacca hanteti neti ca.
Śarīram śraddhā dakṣiṇāśraddhā cānu prāviśan.*

Censure and reproaches, praise and adorations, things surely positive, and the negatives and rejections, thanks-giving, faith, doubt and faithlessness, all these entered the human body.

विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्य ऽम् ।

शरीरं ब्रह्म प्राविशद्ब्रह्मः सामाथो यजुः ॥ २३ ॥

23. *Vidyāśca vā avidyāśca yaccānyadupadeśyam.
Śarīram brahma prāviśadbṛhmaḥ sāmātho yajuḥ.*

Knowledge and ignorance of various kinds, all else that is worth teaching and learning, Brahma, divine discipline and awareness, Rgveda, Samans and Yajurveda and Brahma-Atharva-veda, all entered the human body.

आ॒न॒न्दा॒ मो॒दाः॑ प्र॒मु॒दोऽ॑ भी॒मो॒द॒मु॒दश्च॒ ये ।

ह॒सो न॒रि॒ष्टा नृ॒त्तानि॒ शरी॑र॒मनु॒ प्रावि॑शन् ॥ २४ ॥

24. *Ānandā modāḥ pramudo'bhīmodamudaśca ye. Haso nariṣṭā nr̥ttāni śarīramanu prāviśan.*

Higher ecstasies, pleasures, delights and celebrations laughter, dance and social revelry, all entered the human body.

आ॒ला॒पाश्च॑ प्र॒ला॒पाश्चा॑भी॒लाप॒लप॑श्च॒ ये ।

शरी॑रं॒ सर्वे॑ प्रावि॑शन्ना॒युजः॑ प्र॒युजो॑ युजः॑ ॥ २५ ॥

25. *Ālāpāśca pralāpāścābhīlāpalapaśca ye. Śarīram sarve prāviśannāyujah prayujō yujah.*

Conversations and communications, complaints and lamentations, declarations and determinations, deceptions and detractions, distractions and ambiguities, plans, performances of things on hand and cooperations entered the human body.

प्रा॒णा॒पा॒नौ चक्षुः॑ श्रो॒त्रम॑क्षि॒तिश्च॒ क्षि॒तिश्च॒ या ।

व्या॒नो॒दा॒नौ वाङ् म॒नः शरी॑रेण॒ त ई॑यन्ते ॥ २६ ॥

26. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā. Vyānodānau vāṇ manah śarīreṇa ta īyante.*

Prana and apana, inhalation and exhalation of breath, eye, ear, psychic and physical faculties, vyana and udana, all circulating and elevating energy of prana, speech, mind, all these move and act with the body.

आ॒शि॒षश्च॑ प्र॒शि॒षश्च॑ सं॒शि॒षो वि॒शि॒षश्च॒ याः ।

चि॒त्तानि॒ सर्वे॑ संक॒ल्पाः शरी॑र॒मनु॒ प्रावि॑शन् ॥ २७ ॥

27. *Āśiṣaśca praśiṣaśca saṁśiṣo viśiṣaśca yāḥ.
Cittāni sarve saṁkalpāḥ śarīramanu prāviśan.*

Blessings and benedictions, rules and injunctions, orders and directions, distinctions and specialisations, all that there are, thoughts and memories, intentions and vows of discipline followed and entered the human body.

आस्तेयीश्च वास्तेयीश्च त्वरणाः कृपणाश्च याः । गुह्याः
शुक्रा स्थूला अपस्ता बीभत्सावसादयन् ॥ २८ ॥

28. *Āsteyīśca vāsteyīśca tvaraṇāḥ kṛpaṇāśca yāḥ.
Guhyāḥ śukrā sthūlā apastā bibhatsāvasādayan.*

In the body which is both pleasant and unpleasant, the divinities have placed liquid flows pertaining to waters and blood in the veins and arteries and in the excretory regions, the flow that is fast and slow, secret, pure and thick (because of impurity).

अस्थिं कृत्वा समिधं तदष्टापौ असादयन् ।

रेतः कृत्वाज्यं देवाः पुरुषमाविशन् ॥ २९ ॥

29. *Asthi kṛtvā samidham tdaṣṭāpau asādayan. Retah
kṛtvājyam devāḥ puruṣamāviśan.*

Having made the bones as fuel wood for fire, the divinities placed eight orders of water in the body, and having made the vital fluid as ghrta for the fire, they entered Purusha for self-fulfilment through the human yajna of creative existence.

या आपो याश्च देवता या विराड् ब्रह्मणा सह ।

शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥ ३० ॥

30. *Yā āpo yāśca devatā yā virāḍ brahmaṇā saha.
Śarīraṁ brahma prāviśaccharīre'dhi prajāpatiḥ.*

All waters, divine powers of sense and mind, Virat, i.e., Prakṛti, consort with Brahma, and Brahma and food entered the body, and over all, body, senses and mind, was Prajapati, jiva, the individual soul.

सूर्यश्चक्षुर्वीरः प्राणं पुरुषस्य वि भेजिरे ।

अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये ॥ ३१ ॥

31. *Sūryaścakṣurvātaḥ prāṇaṁ puruṣasya vi bhejire.
Athāsyetaramātmānaṁ devāḥ prāyacchanna-
gnaye.*

The sun takes its share of the eye, the wind takes its share of the breath, of man. The rest of man's person the divinities give over to Agni, the fire.

तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते ।

सर्वा ह्यस्मिन्देवता गावो गोष्ठइवासते ॥ ३२ ॥

32. *Tasmādvai vidvān puruṣamidaṁ brahmeti
manyate. Sarvā hya smin devatā gāvo goṣṭha-
ivāsate.*

For this reason, therefore, the man of knowledge regards this person as Brahma almost, because all divinities abide in it as cows live in the stall.

प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति ।

अद एकेन गच्छत्यद एकेन गच्छतीहैकेन नि षेवते ॥ ३३ ॥

33. *Prathamena pramāreṇa tredhā viṣvaṁ vi gacchati.
Ada ekena gacchatyada ekena gacchatīhaikena
ni śevate.*

By the first and inevitable law of death, the Jiva, human soul that goes all ways all round, normally goes three ways: By one kind of Karma it goes to that species which is better than human, by another it goes to sub-human species, and by yet another it lives life here itself in the human species. (Refer to Yogasutras, 4, 7-8)

अप्सु स्तीमासु वृद्धासु शरीरमन्तरा हितम् ।
तस्मिञ्छवोऽध्यन्तरा तस्माच्छवोऽध्युच्यते ॥ ३४ ॥

34. *Apsu stīmāsu vṛddhāsu śarīramantarā hitam.*
Tasmiñchavo'dhyantarā tasmācchavo'dhyucyate.

In the midst of the dynamic flow of life's waters evolving within the fixed laws of Rtam, the human body is placed. In the midst of that body the human soul is placed over all else. For the reason that it rules over the body, mind and senses, it is called the master, the powerful, the free (though within the laws of Rtam and human karma).

Kanda 11/Sukta 9 (War, Victory and Peace)

Arbudi Devata, Kankayana Rshi

ये बाहवो या इषवो धन्वनां वीर्याणि च ।
असीन्परशूना-युधं चित्ताकृतं च यद्धृदि ।
सर्वं तदर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्रदर्शय ॥ १ ॥

1. *Ye bāhavo yā iṣavo dhanvanām vīryāṇi ca.*
Aśīnparaśūnāyudham cittākūtaṁ ca yaddhṛdi.
Sarvaṁ tadarbude tvamamitrebhyo dṛśe
kurūdārāṁśca pra darśaya.

All fighting forces, arrows, bows, valorous marksmen and their exploits, swords, axes and deadly

missiles, thoughts and plans in the mind, all these, O commander of the forces, mobilise, and display the thunderbolt explosives so that the enemies may see and feel demoralised.

उत्तिष्ठत् सं नह्यध्वं मित्रा देवजना यूयम् ।
सन्दृष्टा गुप्ता वः सन्तु या नो मित्राण्यर्बुदे ॥ २ ॥

2. *Uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Sandrṣṭā guptā vaḥ santu yā no mitrāṇya-rbude.*

Rise, take up arms, all you friends and forces of the noble order. O Commander, O friends of ours, let some of you be seen in prominence, and let others, in reserve, be unseen.

उत्तिष्ठतमा रभेथामादानसन्दानाभ्याम् ।
अमित्राणां सेना अभि धत्तमर्बुदे ॥ ३ ॥

3. *Uttiṣṭhatamā rabhethāmādānasandānābhyām. Amitrāṇām senā abhi dhattamarbude.*

O Arbudi, O Nyarbudi, officer in command and supreme commander, rise and take on the enemy forces, hold them up and force them to surrender, Take them into captivity.

अर्बुदिनाम् यो देव ईशानश्च न्यर्बुदिः ।
याभ्यामन्तरिक्षमावृतमियं च पृथिवी मही ।
ताभ्यामिन्द्रमेदिभ्यामहं जितमन्वैमि सेनया ॥ ४ ॥

4. *Arbudirnāma yo deva īśānaśca nyarbudiḥ. Yābhyāmantarikṣamāvṛtamīyaṁ ca pṛthivī mahī. Tābhyāmindramedibhyāmahaṁ jīta-manvemi senayā.*

Brilliant Arbudi, noble Commander, and the Commander-in-Chief, Nyarbudi who rules the forces, by whom the sky is covered with the air-force and this earth is covered with the ground forces, with these friends of Indra, the ruler, I enter the conquered territory with the army.

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह ।

भञ्जन्नमित्राणां सेनां भोगेभिः परिवारय ॥ ५ ॥

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha.
Bhañjannamitrāṇāṁ senāṁ bhogebhiḥ parivā-
raya.*

Noble and brilliant Commander, Arbudi, rise with the army routing the force of the enemies and bind them into captivity as a snake binds the victim with its coils surrounding it.

सप्त जाताय्यर्बुद उदाराणां समीक्षयन् ।

तेभिष्ट्वमाज्ये हुते सर्वैरुत्तिष्ठ सेनया ॥ ६ ॥

6. *Sapta jātānnyrbuda udārāṇāṁ samīkṣayan.
Tebhiṣṭ vamājye hute sarvairuttiṣṭha senayā.*

O Nyarbudi, examine the seven newly developed explosive thunder arms, and when the ghrta has been offered into the fire, rise with them and march with the army.

प्रतिघ्नानाश्रुमुखी कृधुकर्णी च क्रोशतु ।

विकेशी पुरुषे हुते रदिते अर्बुदे तव ॥ ७ ॥

7. *Pratighnānāśrumukhī kṛdhukarṇī ca krośatu.
Vikeśī puruṣe hate radite arbude tava.*

O Commander, when her man is rent and killed by your attack, the widow, beating her breast, her face covered with flowing tears, ears void of rings, her hair dishevelled, would wail over the death of her husband.

संकर्षन्ती करूकरं मनसा पुत्रमिच्छन्ती ।
पतिं भ्रातरमात्स्वात्रदिते अर्बुदे तव ॥ ८ ॥

8. *Samkarṣantī karūkaraṁ manasā putramicchantī.
Patiṁ bhrātaramātsvānradite arbude tava.*

O Commander, after they were rent and killed by your attack, the widows, drawing together and wringing their hands together, would wish at heart that their sons, husbands, brothers and others of their people were alive.

अलिक्लवा जाष्कमदा गृध्राः श्येनाः पतत्रिणः । ध्वाङ्क्षाः
शकुनयस्तृप्यन्त्वमित्रेषु समीक्षयत्रदिते अर्बुदे तव ॥ ९ ॥

9. *Aliklavā jāṣkamadā gr̥dhrāḥ śyenāḥ patattriṇaḥ.
Dhvāṅkṣāḥ śakunayastṛpyantvamtṛeṣu samīkṣa-
yanradite arbude tava.*

O Commander, after the enemy were rent and destroyed by your attack, voracious carnivores, vultures, falcons, ravens, crows, kites and other birds would hover and feast and rejoice on your enemies, showing well what you have done.

अथो सर्वं श्वापदं मक्षिका तृप्यतु क्रिमिः ।
पौरुषेयेऽधि कुणपे रदिते अर्बुदे तव ॥ १० ॥

10. *Atho sarvaṁ śvāpadaṁ makṣikā tṛpyatu krimiḥ.
Pauruṣeye'dhi kuṇape radite arbude tava.*

O Commander, wild beasts with buzzing flies and creeping worms, would gorge upon the dead bodies of men rent and fallen under your attack.

आ गृह्णीतं सं बृहतं प्राणापानान्यर्बुदे । निवाशा घोषाः सं
यन्त्वमित्रेषु समीक्षयत्रदिते अर्बुदे तव ॥ ११ ॥

10. *Ā gr̥hṇītaṁ saṁ br̥hataṁ prāṇāpānānnyarbude.
Nivāśā ghoṣāḥ saṁ yantvāmitreṣu samīkṣaya-
nradite arbude tava.*

O Commander, O Supreme Commander, hold and freeze the breath of the enemies, root out their morale under the force of your attack, and let wailing cries of loss and woe go round in their ranks as you watch the confusion.

उद्वेपय सं विजन्तां भियामित्रान्त्सं सृज ।
उरुग्रहैर्बाह्वङ्गैर्विध्यामित्रान्यर्बुदे ॥ १२ ॥

12. *Udvepaya saṁ vijantāṁ bhiyāmitrāntsāṁ sṛja.
Urugrāhairbāhvāṅkairvidhyāmitrānnyarbude.*

O Supreme Commander, shake the enemies, dislodge them from their position, strike them with terror, paralyse their movement, freeze their arms with overwhelming force, and fix them under the force of your attack.

मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि ।
मैषामुच्छेष्टि किं चन रदिते अर्बुदे तव ॥ १३ ॥

13. *Muhyantveṣāṁ bāhavaścittākūtaṁ ca yaddhṛdi.
Maiṣāmuccheṣṭi kiṁ cana radite arbude tava.*

O Supreme Commander, let their arms be paralysed, let their mind and morale at heart be

stupefied, spare none and nothing of them, O Commander, under the force of your attack.

प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः । अघारिणीर्वि-
केश्यो रुदत्यः । पुरुषे हते रदिते अर्बुदे तव ॥ १४ ॥

14. *Pratighnānāḥ saṁ dhāvantūrah paṭūrāvā-
ghnānāḥ. Aghāriṇīrvikeśyo rudatyah puruṣe hate
radite arbude tava.*

O Commander, let the widows of the enemies, their hair dishevelled, unanointed, run around together, weeping and wailing, beating their breast and thighs, when their men are rent and killed under the force of your attack.

श्वन्वतीरप्सरसो रूपका उतार्बुदे । अन्तःपात्रे रेरिहतीं
रिशां दुर्णिहितैषिणीम् । सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे
कुरुदारांश्च प्र दर्शय ॥ १५ ॥

15. *Shvanvatīrapsaraso rūpakā utārbude. Antaḥ
pātre rerihatīm riśāṁ durnihitaiṣiṇīm. Sarvāstā
arbude tvamamitrebhyo dṛṣe kurūdārāṁśca pra
darśaya.*

O Commander, prepare sensitive detective forces of smart and dynamic informants of various forms and hues collecting highly secret, violent and damaging information in secret code and rendering it in to the ruler, all these to reveal and expose the enemies. Show your explosive power and still express your best intentions for peace and good will.

खड्गैः धिक्क्रमां खर्विकां खर्ववासिनीम् । य उदारा
अन्तर्हिता गन्धर्वाप्सरसश्च ये । सर्पा इतरज्जना रक्षांसि ॥ १६ ॥

16. *Khaḍūre'dhicaṅkramām kharvikām kharvavā-sinīm. Ya udārā antarhitā gandharvāpsarasa-śca ye. Sarpā itarajanā rakṣāṁsi.*

Display the airforce, proud and bold, which shatters the proud and arrogant, armaments that are explosive, those that are yet unexposed, rulers of the earth on your side, forces on the move, Sarpas, other forces, and the Rakshas, absolute destroyers, and yet show your noble and generous intentions.

चतुर्दष्ट्राञ्छ्यावदतः कुम्भमुष्काँ असृङ्मुखान् ।
स्वभ्यसा ये चोद्भ्यसाः ॥ १७ ॥

17. *Caturdaṁṣṭrāñchyāvadataḥ kumbhamuṣkāṅ asṛṇmukhān. Svabhyasā ye codbhysāḥ.*

Display the four-pronged, steel tipped, deadly weapons, and virile, irresistible, fearsome warriors of veteran high standing.

उद्वेपय त्वमर्बुदेऽ मित्राणाम्मूः सिचः ।
जयांश्च जिष्णुश्चामित्राँ जयतामिन्द्रमेदिनौ ॥ १८ ॥

18. *Udvepaya tvamarbude' mitrāṇāmamūḥ sicah. Jayāṁśca jiṣṇuścāmitrāṅ jayatāmindramedinau.*

O Commander, shake up with terror those allied forces of the enemies. O Nyarbudi, Supreme Commander, eager for victory and victorious, friends and allies of Indra, the ruler, defeat and rout the enemy forces.

प्रब्लीनो मृदितः शयां हतोऽमित्रौ न्यर्बुदे ।
अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥ १९ ॥

19. *Prablīno mṛditaḥ śayām hato'mitro nyarbude.*
Agnijihvā dhūmaśikhā jayanīryantu senayā.

Fallen, crushed, dead, let the enemy lie and sleep, O Nyarbudi, Supreme Commander, and let the flames of fire and columns of smoke with the army, victorious, move forward.

तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् ।
 अमित्राणां शचीपतिर्मामीषां मोचि कश्चन ॥ २० ॥

20. *Tayārbude prañuttānāmindro hantu varaṁvaram.*
Amitrāṇām śacīpatirmāmīṣām moci kaścana.

O Commander, with that army, let Indra, all powerful ruler, pick up one by one and eliminate the prominent leaders and members of the enemies now thrust back. Let none of them be spared.

उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु ।
 शौष्कास्यमनु वर्तताममित्रान्मोत मित्रिणः ॥ २१ ॥

21. *Utkasantu hrdayānyūrdhvaḥ prāṇa udīṣatu.*
Śauṣkāsyamanu vartatām amitrānmota mitriṇaḥ.

Let their hearts break up and their breath go up and out. Let the mouths of the unfriendly be dry and parched, but not so of the friends.

ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये । तमसा ये
 च तूपरा अथो बस्ताभिवसिनः । सर्वास्ताँ अर्बुदे त्वम-
 मित्रेभ्यो दृशे कुरूदाराश्च प्र दर्शय ॥ २२ ॥

22. *Ye ca dhīrā ye cādhīrāḥ parāñco badhirāśca ye.*
Tamasā ye ca tūparā atho vastābhivāsināḥ.
Sarvāṁstāñ arbude tvam amitrebhyo drśe
kurūdārāmśca pra darśaya.

O Commander, let those that are patient and wise and those that are impatient and unwise, those that withdraw and those who were deaf and would not listen to anyone, those who are stupefied with darkness and those that are dressed in goat-skin: Let all those, O Arbudi, fall in so that the enemy may see them. And show them your own generosity too.

अर्बुदिश्च त्रिषन्धिश्चामित्रान्नो वि विध्यताम् । यथैषामिन्द्र
वृत्रहन्नाम शचीपतेऽ मित्राणां सहस्रशः ॥ २३ ॥

23. *Arbudiśca triṣandhiścāmitrānno vi vidhyatām.
Yathaiṣāmindra vṛtrahanhanāma śacīpate'
mitrāṇām sahasraśaḥ.*

Let the Commander and Trishandhi, tripartite peace commission, settle and fix these enemies of ours so that, O Indra, destroyer of darkness, ruler and lord of all power of action, we may eliminate the enemies by the hundreds and uproot enmity from humanity.

वनस्पतीन्वानस्पत्यानोषधीरुत वीरुधः । गन्धर्वाप्सरसः
सर्पान्देवान्पुण्यज्जान्पितृन् । सर्वास्ताँ अर्बुदे त्वममित्रेभ्यो
दृशे कुरूदारांश्च प्र दर्शय ॥ २४ ॥

24. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ.
Gandharvāpsarasasḥ sarpāndevānpunyajā-
nānpitṛn. Sarvāmstāñ arbude tvamamitrebhyo
dṛśe kurūdārāṁśca pra darśaya.*

O Arbudi, herbs and trees, products of herbs and trees, medicinal plants and creepers, keepers and guardians of earth and the environment, powers of the skies and flowing waters, Sarpas, surreptitious ones, devas, people of divine nature, noble people of

charitable mind, parental powers of the nation, all these, O Commander, you show for the former enemies. Show your explosive powers too and extend your generosity and reasonableness too.

ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः । ईशां व
इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः । ईशां व ऋषयश्च-
क्रुर्मित्रेषु समीक्षयन्नदिते अर्बुदे तव ॥ २५ ॥

25. *Īsām vo maruto deva ādityo brahmaṇaspatiḥ.
Īsām va indraścāgniśca dhātā mitraḥ prajāpatiḥ.
Īsām va ṛṣayaścakruramitreṣu samīkṣayanradite
arbude tava.*

O Commander, Arbudi, enemies and enmity having been eliminated under your command, and O people of the land and earth, let Maruts, winds and powers vibrant as the winds, rule over you. Let self refulgent sun, Aditya, Brahmanaspati, lord of the universe and and master and promoter of Brahma, universal Word and voice, rule over you. Let Indra, lord omnipotent, and mighty ruler, Agni, universal light of life, fire of yajna, and enlightened leader, Dhata, universal law of sustenance and the powers of law and order, Mitra, world friendship and universal love, and Prajapati, Lord Divine and father of his children of creation, and the protector, ruler and controller of the people and their children rule over you. Let the Rshis, visionary sages of truth and enlightenment rule over you, all with love, justice, light and power of truth and law for peace, prosperity and happiness.

तेषां सर्वेषामीशाना उत्तिष्ठतु सं नह्यध्वं मित्रा देवजना
यूयम् । इमं संग्रामं सृजित्य यथालोकं वि तिष्ठध्वम् ॥ २६ ॥

26. *Teṣāṁ sarveṣāṁīsānā uttiṣṭhata saṁ nahya-dhvaṁ mitrā devajanā yūyam. Imaṁ saṁgrā-maṁ saṁjitya yathālokaṁ vi tiṣṭhadvham.*

O friends and generous enlightened leaders, rulers and guardians of all these people of the land and the world, rise you all, be ready in harness, bond with these people together, and, having won this battle of war, peace and friendship against enmity, take up your office of duty in accordance with your assignment and order, and there abide, steadfast all.

Kanda 11/Sukta 10 (War, Victory and Peace)

Trishandhi Devata, Bhrgvangira Rshi

उत्तिष्ठत् सं नह्यध्वमुदाराः केतुभिः सह ।

सर्पा इतरजना रक्षांस्यमित्राननु धावत ॥ १ ॥

1. *Uttiṣṭhata saṁ nahyadhvamudārāḥ ketubhiḥ saha. Sarpā itarajanā rakṣāṁsyamitrānanu dhāvata.*

O warriors of high order of chivalry, rise together in top gear with your banners, and O Sarpas, Rakshasas, and others, pursue the enemies and fall upon them.

ईशां वो वेद् राज्यं त्रिषन्धे अरुणैः केतुभिः सह ।

ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवाः ।

त्रिषन्धेस्ते चेतसि दुर्णामान् उपासताम् ॥ २ ॥

2. *Īśāṁ vo veda rājyaṁ triṣandhe aruṇaiḥ ketubhiḥ saha. Ye antarikṣe ye divi pṛthivyāṁ ye ca māna-vāḥ. Triṣandheste cetasi durṇāmāna upāsatām.*

I know your rule and order, O Trishandhi, along with your scarlet banners. Whatever forces there are in

the middle region, in the region of light, and on the earth, whatever people, and whatever evil and notorious elements there be, O Trishandhi, let all these be in your mind and on record.

अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः । क्रव्यादो
वातरंहस आ सजन्त्वमित्रान्वज्रेण त्रिषन्धिना ॥ ३ ॥

3. *Ayomukhāḥ sūcīmukhā atho vikaṅkatīmukhāḥ.
Kavyādo vātaraṁhasa ā sajantvamitrān vajreṇa
triṣandhinā.*

Let arrows, steel tipped, needle sharp, multipointed penetrative, hitting at the speed of storm and eating into the flesh, engage the enemies when fired by three-stage rocket of the order of a thunderbolt.

अन्तर्धेहि जातवेद आदित्य कुणपं बहु ।
त्रिषन्धेरियं सेना सुहितास्तु मे वशे ॥ ४ ॥

4. *Antardhehi jātaveda āditya kuṇapam bahu.
Triṣandheriyam senā suhitāstu me vaśe.*

O Jataveda, expert of the science of fire, brilliant commander, let the many corpses of the enemies be interred, and let this army of Trishandhi, well ordered and organised, be within my control.

उत्तिष्ठ त्वं देवजुनार्बुदे सेनया सह ।
अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया ॥ ५ ॥

5. *Uttiṣṭha tvam devajanārbude senayā saha. Ayaṁ
balirva āhutastrīṣandherāhutiḥ priyā.*

Arise you, brilliant and noble Commander, Arbudi, with your force. This tribute of appreciation, recognition and reward offered to you is Trishandhi's

cherished contribution to you in consequence of your success.

शितिपदी सं द्यतु शरव्येयं चतुष्पदी ।

कृत्येऽ मित्रेभ्यो भव त्रिषन्धेः सह सेनया ॥ ६ ॥

6. *Śitipadī saṁ dyatu śaravye'yaṁ catuspadī.*
Kṛtye'mitrebhyo bhava triṣandheḥ saha senayā.

Let this four stage white and black mounted rocket to fire the missiles destroy the targets. O destroyer, alongwith the forces of Trisandhi, be monitored for the destruction of the enemies.

धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु ।

त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः ॥ ७ ॥

7. *Dhūmākṣī saṁ patatu kṛdhukarṇī ca krośatu.*
Triṣandheḥ senayā jite aruṇāḥ santu ketavaḥ.

Let the eye blinding smoke screen be fired and fall, let the deafening missile be fired and fall, and Trishandhi's army being victorious, let the crimson flags be raised as a mark of victory.

अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति ।

श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः कुणपे
 रदन्ताम् ॥ ८ ॥

8. *Avāyantāṁ pakṣiṇo ye vayāṁsyantarikṣe divi ye caranti.*
Śvāpado makṣikāḥ saṁ rabhantāmā-mādo gṛdhrāḥ kuṇape radantām.

Let the birds that fly in the sky and higher air towards the regions of light come back here. Let carnivores and flies devour the corpses. Let carrion eating vultures feast upon the carcasses.

यामिन्द्रेण सन्धां समधत्था ब्रह्मणा च बृहस्पते । तयाह-
मिन्द्रसन्धया सर्वान्देवानिह हुव इतो जयत मामुतः ॥ ९ ॥

9. *Yāmindreṇa sandhāṁ samadhatthā brahmaṇā ca
brhaspate. Tayāhamindrasandhayā sarvāṇdevā-
niha huva ito jayata māmutaḥ.*

O Brhaspati, lord of the universe and universal Word, the harmonious Dharmic synthesis which you have established with and between Indra and Brahma, that is, power, and vision of wisdom and knowledge, with that practical union and compromise in real life, I, Indra, the ruler, call upon all the devas, brilliant people and say : Win here and not any other-where.

बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः ।

असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन् ॥ १० ॥

10. *Brhaspatirāṅgirasa ṛṣayo brahmasaṁśitāḥ.
Asurakṣayaṇaṁ vadhaṁ triṣandhiṁ divyāśrayan.*

Brhaspati, ruler of the wide world, Angirasas, practitioners of Vedic science and technology, Rshis, visionary sages, all inspired by Brahma, Vedic vision, in the light of divinity, have taken sheltered recourse to the triple Dharmic unity of knowledge, action and prayer for the limitation and elimination of evil and demonic elements of life for the sake of victory here in life itself.

येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः ।

त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥ ११ ॥

11. *Yenāsau gupta āditya ubhāvindraśca tiṣṭhataḥ.
Triṣandhiṁ devā abhajantaujase ca balāya ca.*

That triple Dharmic harmony by which that

Aditya, refulgent sun held in position, and Indra, cosmic energy, both are sustained, that very triple union and triple compromise in practical life, the devas, brilliant and victorious people, have lived and served with dedication for achieving the strength and splendour of life.

सर्वौल्लोकान्त्समजयन्देवा आहुत्यानया । बृहस्पतिराङ्गि-
रसो वज्रं यमसिञ्चतासुर्क्षयणं वधम् ॥ १२ ॥

12. *Sarvāṅllokāntsamajayan devā āhutyānayā. Brhaspatirāṅgirasō vajraṁ yamasīñcatāsura-kṣayaṇaṁ vadham.*

All lokas, immortal lights, beauties and ecstasies of existence, devas, brilliant sagely people, have won with this offer of service and self-sacrifice in the state of triple harmony, the same unfailing thunderbolt of Dharmic action, destroyer of demonic evil, which Brhaspati and Angirasas lived and served with dedication.

बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुर्क्षयणं वधम् ।
तेनाहममुं सेनां नि लिप्सामि बृहस्पतेऽमित्रान्हन्यो-
जसा ॥ १३ ॥

13. *Brhaspatirāṅgirasō vajraṁ yamasīñcatāsura-kṣayaṇaṁ vadham. Tenāhamamūṁ senāṁ ni limpāmi brhaspate'mitrān hanmyojasā.*

That thunderbolt of triple harmony of Dharmic knowledge, action and prayer in dedication, destroyer of demonic evil, which Brhaspati and Angirasas wielded, served and promoted, the same triple armour, O Brhaspati, I wear, with the same thunderbolt I rout

the force of unrighteousness, and with the same strength and splendour I destroy the enemies of life.

सर्वे देवा अत्यायन्ति ये अश्नन्ति वर्षट्कृतम् ।

इमां जुषध्वमाहुतिमितो जयत मामुतः ॥ १४ ॥

14. *Sarve devā atyāyanti ye aśnanti vaṣaṭkṛtam. Imāṃ juṣadhvamāhutimito jayata māmutaḥ.*

All the divines come here to the triple centrehold of life and victory and receive the fruits of yajnic service performed with Vedic formula of Vashat. O Devas, enjoy this offer and win your self-fulfilment here, not there on the other side of loss and negativity.

सर्वे देवा अत्यायन्तु त्रिषन्धेराहुतिः प्रिया ।

सन्धां महतीं रक्षत ययाग्रे असुरा जिताः ॥ १५ ॥

15. *Sarve devā atyāyantu triṣandherāhutiḥ priyā. Sandhām mahtīm rakṣata yayāgre asurā jitāḥ.*

May all the devas, brilliant sagely seekers of life and victory, come to this triple centrehold of yajnic performance. Contribution to this yajna of personal and social fulfilment is dear to Trishandhi, lord of positivity, negativity and the higher complementarity of the two in life's evolution. May they protect, preserve, and promote this great balance and harmony by which purely negative and destructive forces were defeated and the Devas won over the demons since the beginning of time.

वायुरमित्राणामिष्वग्राण्याञ्चतु । इन्द्र एषां बाहून्प्रति भनक्तु
मा शक्नन्प्रतिधामिषुम् । आदित्य एषामस्त्रं वि नाशयतु
चन्द्रमा युतामगतस्य पन्थाम् ॥ १६ ॥

16. *Vāyuramitrāṇāmiṣvagrāṇyāñcatu. Indra eṣāṁ bāhūnprati bhanaktu mā śakanpratidhāmiṣum. Āditya eṣāmastraṁ vi nāśayatu candramā yutāmagatasya panthām.*

Let Vayu bend and break the tips of enemy arrows, let Indra break their arms one by one, so that they may not even fix the arrow on the bow, let Aditya destroy their missiles, and let Chandrama block the path of the enemy before their advance, yet keep it open to facilitate the two-way communications to follow as possible and desirable for peace.

(This mantra reveals the tactics of war as well as of peace. Vayu is the preventive power that forestalls the enemy advance, Indra is the power to break down the enemy before the strike, Aditya is the brilliant blazing power that intercepts and destroys the enemy's latest missiles, and Chandrama is the power that defends as well as promotes peace.)

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे । तनूपानं परिपाणं
कृण्वाना यदुपोचिरे सर्वं तदस्सं कृधि ॥ १७ ॥

17. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

If they reach our holy peaceful cities, use our own knowledge, food or holy people or holy things for defence and offence, thus protecting their persons and enacting their all-round defence, turn all that effort to naught.

क्रव्यादानुवर्तयन्मृत्युना च पुरोहितम् ।
त्रिषन्धे प्रेहि सेनया जयामित्रान्प्र पद्यस्व ॥ १८ ॥

18. *Kravyādānuvartayanmr̥tyunā ca purohitam.
Triṣandhe prehi senayā jayāmitrānpṛa padyasva.*

O Trishandhi, supreme commander of triple power of defence, offence and peace, pursuing the enemy with deadly force, facing their forces in front with death itself, march on forward with your army, conquer the unfriendly powers, and go on advancing.

त्रिषन्धे तमसा त्वमित्रान्परि वारय ।

पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन ॥ १९ ॥

19. *Triṣandhe tamasā tvamamitrānpari vāraya.
Pṛṣadājyapraṇuttānāṃ māmīṣāṃ moci kaścana.*

O Trishandhi, you cover the enemies with smoke and darkness and, starved of food and water, devoid of their very life breath, forced back by fire and power, let none of them be spared.

शितिपदी सं पतत्वमित्राणाममूः सिचः ।

मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे ॥ २० ॥

20. *Śitipadī saṃ patatvamitrāṇāmamūḥ sicaḥ.
Muhyantvadyāmūḥ senā amitrāṇāṃ nyarbude.*

O Commander, let your force, moving forward in light as well as in darkness on wheels of steel, fall upon the enemy's supporting forces. let the enemy forces then be bewildered and stupefied.

मूढा अमित्रा न्यर्बुदे जह्ये षां वरंवम ।

अनया जहि सेनया ॥ २१ ॥

21. *Mūdhā amitrā nyarbude jahyeṣāṃ varamvaram.
Anayā jahi senayā.*

O Nyarbudi, Chief Commander, bewildered and stupefied as the enemy forces are, destroy them all, the chief ones all, destroy them with this force.

यश्च कवची यश्चाकवचोऽमित्रो यश्चाज्मनि ।

ज्यापाशैः कवचपाशैरज्मनाभिहतः शयाम् ॥ २२ ॥

22. *Yaśca kavacī yaścākavaco'mitro yaścājmani.*
Jyāpāśaiḥ kavacapāśairajmanābhihataḥ śayām.

Whoever the enemy with corslet or without corslet, whoever on the move on chariot, all must fall in battle, hit by bow and arrow, by the warrior on chariot, or by a soldier in corslet.

ये वर्मिणो येऽवर्माणो अमित्रा ये च वर्मिणः ।

सर्वस्ताँ अर्बुदे हताञ्छ्वानोऽदन्तु भूम्याम् ॥ २३ ॥

23. *Ye varmiṇo ye'varmaṇo amitrā ye ca varmiṇaḥ.*
Sarvāṁstāñ arbude hatāñchvāno'dantu bhūmyām.

Whoever the enemy in armour or without armour, or those who hold and provide the armour, let them fall and lie on the ground, O Commander, and the dogs would devour them when they are dead.

ये रथिनो ये अरथा असादा ये च सादिनः ।

सर्वीनदन्तु तान्हतान्गृध्राः श्येनाः पतत्रिणः ॥ २४ ॥

24. *Ye rathino ye arathā asādā ye ca sādinaḥ.*
Sarvānadantu tānhatāṅgrḍhrāḥ śyenāḥ patatrināḥ.

Those on chariot, those not on chariot, those on horse, those not on horse, vultures, hawks and other birds must devour them all as they lie dead.

सहस्रकुणपा शेतामामित्री सेना समरे वधानाम् ।
विविद्धा ककजाकृता ॥ २५ ॥

25. *Sahasrakuṇapā śetāmāmitrī senā samare vadhānām. Vividdhā kakajākṛtā.*

Let the force of a thousand mutilated and dead in the battle of deadly arms, lie asleep, bound in the snares of death.

मर्माविधं रोरुवतं सुपर्णैर्दन्तु दुश्चितं मृदितं शयानम् ।
य इमां प्रतीचीमाहुतिममित्रो नो युयुत्सति ॥ २६ ॥

26. *Marmāvidham roruvataṁ suparṇairadantu duścitaṁ mṛditaṁ śayānam. Ya imāṁ pratīcīmāhutimamitro no yuyutsati.*

Birds of prey would feed upon the force of violence hit in the vitals, wailing, at heart afflicted, crushed, asleep in death, the force that wanted to fight this self-sacrificing army of ours ready to face the enemy.

यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम् ।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ॥ २७ ॥

27. *Yām devā anutiṣṭhanti yasyā nāsti virāadhanam. Tayendro hantu vṛtrahā vajreṇa triṣandhinā.*

Divinities of nature and humanity stand by that self-sacrificing army, and there can be no failure of that army (which stands for the defence of peace). May Indra, the Ruler destroyer of evil and darkness, eliminate the enemies of humanity by that army, the triple thunderbolt of justice, punishment and love of peace, and the triple alliance of peace, freedom and cooperation.

॥ इति एकादशं काण्डम् ॥

KANDA-12

Kanda 12/Sukta 1 (The Song of Mother Earth)

Bhumi Devata, Atharva Rshi

सत्यं बृहद्भूतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥ १ ॥

1. *Satyam bṛhadbhūtamugraṁ dīkṣā tapo brahma yajñāḥ pṛthivīm dhārayanti. Sā no bhūtasya bhavyasya patnyurum lokam pṛthivī naḥ kṛṇotu.*

Pillars of the Earth: Truth of Constancy, Infinity, Law of Mutability, Passion for Truth and Law, inviolable Commitment, Austerity of discipline, Divine knowledge, Yajna, participative living for creativity and contribution: these sustain the Earth, the life on earth and the human family on earth. May She, Prthivi, Mother, sustainer of past, present and future of all living beings, provide and continue to provide a beautiful wide world of life and joy for all of us.

असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।

नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां

नः ॥ २ ॥

2. *Asambādham badhyato mānavānām yasyā udvataḥ pravataḥ samam bahu. Nānāvīryā oṣadhīryā bibharti pṛthivī naḥ prathatām rādhyatām naḥ.*

Among whose intelligent people there is freedom from bondage and perfect equanimity and

balance between high and low, who bears many herbs and trees of varied vigour and vitality, may that Earth provide ample room for expansion and growth and possibilities of higher success and progress.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।
यस्यामिदं जिन्वति प्राणदेजत्सा नो भूमिः पूर्वपेयं
दधातु ॥ ३ ॥

3. *Yasyām samudra uta sindhurāpo yasyāmannam kṛṣṭayaḥ sambabhūvuḥ. Yasyāmidam jinvaṭi prāṇadejatsā no bhūmiḥ pūrvapeye dadhātu.*

Where seas roll and rivers flow, lakes abound and showers fall incessantly, where food is plenty and people live in comfort, where a moving, breathing, vibrant world of life exists in wide variety, may that Mother Earth establish us in abundant peace and prosperity.

यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः
संबभूवुः । या बिभर्ति बहुधा प्राणदेजत्सा नो भूमिर्गोष्वप्यन्नं
दधातु ॥ ४ ॥

4. *Yasyāścatasraḥ pradiśaḥ pṛthivyā yasyāmannam kṛṣṭayaḥ sambabhūvuḥ. Yā vibharti bahudhā prāṇadejatsā no bhū-mirgoṣvapyanne dadhātu.*

The earth mother whose four quarters extend far and wide in space, where food is plenty and farmers and other people grow happy, which bears and sustains her living breathing children vibrant and happy in a variety of ways, may that motherland establish us in plenty of the wealth of cows and food.

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन् ।
गवामश्वानां वयसश्च विष्ठा भगं वर्चः पृथिवी नो
दधातु ॥ ५ ॥

5. *Yasyām pūrve pūrvajanā vicakrire yasyām devā
asurānabhyavartayan. Gavāmaśvānām vayasa-
śca viṣṭhā bhagaṁ varcaḥ pṛthivī no dadhātu.*

Where our ancient forefathers did wonderful deeds, where brilliant heroes kept the negative, violent and demonic forces down under control, where there are protective and promotive shelter stalls for cows, horses and birds, may that motherland bless us with honour and excellence, lustre and splendour.

विश्वंभरा वसुधानीं प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो
दधातु ॥ ६ ॥

6. *Viśvaṁbharā vasudhānī pratiṣṭhā hiranyavakṣā
jagato niveśanī. Vaiśvānaram bibhratī bhūmira-
gnimindrarṣabhā draviṇe no dadhātu.*

Bearer and sustainer of the world, treasure-hold of wealth, shelter and stability of life, golden in form and beauty, shelter home of world community, bearing and sustaining citizens of the world, may mother earth ruled by generous omnipotent Indra give us the light of life and leadership and establish us the in wealth in life.

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम् ।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ ७ ॥

7. *Yām rakṣantyaśvapnā viśvadānīm devā bhūmim
pṛthivīmapramādam. Sā no madhu priyaṁ
duhāmatho ukṣatu varcasā.*

Generous and brilliant brave sleeplessly protect and serve the firm and wide motherland without relent and wantonness. May she, generous giver of wealth and excellence of the world for all, give us honey sweets of life and consecrate us with light and splendour.

यार्णवेऽधि सलिलमग्र आसीद्या मायाभिर्न्वचरन्मनी-
षिणः । यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं
पृथिव्याः । सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥ ८ ॥

8. *Yārṇave'dhi salilamagra āsīdyāṁ māyābhira-
nvacaranmanīṣiṇaḥ. Yasyā hṛdayaṁ parame
vyomantsatyenāvṛtama-mṛtaṁ pṛthivyāḥ. Sā no
bhūmistviṣiṁ balaṁ rāṣṭre dadhātūttame.*

That earth which in the beginning of creation nestled in the liquid mutation of Prakṛti in the vast spatial ocean of particles (Rgveda 10, 190, 1), over which wise sages roamed around free with their wondrous vision and supernal creations, whose heart core wrapped in truth abides in the supreme light of Divinity, that mother earth may, we pray, establish light and splendour, and strength and power in our social order, the noblest of its kind in the universe.

यस्यामापः परिचराः समानीरहोरात्रे अप्रमादं क्षरन्ति ।

सा नो भूमिर्भूरिधारा पयो दुहामथो उक्षतु वर्चसा ॥ ९ ॥

9. *Yasyāmāpaḥ paricarāḥ samānīrahorātre
apramādaṁ kṣaranti. Sā no bhūmirbhūridhārā
payo duhāmatho ukṣatu varcasā.*

On which free flowing rivers flow continuously day and night without relent, may that earth of abundant streams and rivers bless us with refreshing waters and

consecrate us with light and splendour.

याम॒श्विना॒वमि॑मातां॒ विष्णु॑र्यस्यां॒ विच॑क्रमे ।

इन्द्रो॒ यां च॑क्र आ॒त्मने॑ऽ नमि॒त्रां श॑ची॒पतिः॑ ।

सा नो॒ भूमि॑र्वि सृ॒जतां॑ मा॒ता पु॒त्राय॑ मे॒ पयः॑ ॥ १० ॥

10. *Yāmaśvināvamimātāṁ viṣṇuryasyāṁ vicakrame. Indro yāṁ cakra ātmane'namitrāṁ śacīpatiḥ. Sā no bhūmirvi sṛjatāṁ mātā putrāya me payah.*

Earth Mother which Ashvins, day and night, have wrapped in light and shade, which Vishnu, the sun, covers in a single step, which Indra, Lord Supreme, renders free from enemy powers, may that mother land release milk and water in plenty for me, her child.

गिर॑यस्ते॒ पर्व॑ता हिमव॒न्तोऽ र॑ण्यं ते पृथि॒वि स्यो॑नमस्तु ।

ब॒भ्रुं कृ॑ष्णां॒ रोहि॑णीं॒ विश्व॑रूपां॒ ध्रु॒वां भूमि॑ं पृथि॒वी-

मिन्द्र॑गुप्ताम् । अजी॒तोऽ ह॑तो॒ अक्ष॑तोऽ ध्य॒ष्टां पृथि॒वी-

मु॒हम् ॥ ११ ॥

11. *Girayaste parvatā himavanto'ranyaṁ te prthivī syonamastu. Babhruṁ kṛṣṇāṁ rohiṇīm viśvarūpām dhruvām bhūmiṁ prthivīmindraguptām. Ajīto'hato akṣto'dhyaṣṭhaṁ prthivīmaham.*

Earth Mother, may your hills and mountains capped with snow, and your woodlands be good and grand and pleasant, and, on this land, brown and productive, dark green and fertile, red and luxuriant, vast and varied in form and hue, firm and unshakable seat of settlement guarded by mighty heroes of Indra, may we live safe and secure with pride and confidence, unconquered free, unbroken and unviolated.

यत्ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्व ऽः संबभूवुः ।
 तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रो अहं पृथिव्याः ।
 पर्जन्यः पिता स उ नः पिपर्तु ॥ १२ ॥

12. *Yatte madhyam prthivi yacca nabhyam yāsta
 ūrjastanvaḥ sambabhūvuḥ. Tāsu no dhehyabhi
 naḥ pavasva mātā bhūmiḥ putro ahaṁ prthivyāḥ.
 Parjanyaḥ pitā sa u naḥ pipartu.*

Earth Mother, whatever is in the midst of your person, whatever is at the centre of your person, and your gift for us from the clouds and the sky, and all that is the nutriments and energy from your body, pray establish us therein, make us pure and strong.

The earth is my mother, I am a child of the Earth Mother's. The sky and the rain cloud from the sun and sky is my father. I am a child of Nature. May the father and mother give us total fulfilment.

यस्यां वेदिं परिगृह्णन्ति भूम्यां यस्यां यज्ञं तन्वते विश्व-
 कर्माणः । यस्यां मीयन्ते स्वरवः पृथिव्यामूर्ध्वाः शुक्रा
 आहुत्याः पुरस्तात् । सा नो भूमिर्वर्धयद्वर्धमाना ॥ १३ ॥

13. *Yasyām vedim parigrhṇanti bhūmyām yasyām
 yajñam tanvate viśvakarmāṇaḥ. Yasyām mīyante
 svaravaḥ prthivyāmūrdhvāḥ śukrā āhutyāḥ
 purastāt. Sa no bhūmirvardhayadvardhamānā.*

Whereon, on the ground, the disciples of Vishvakarma build the vedi, sit round and perform and extend and direct the yajna of social development, whereon, before the oblations are offered, celebrative posts and pillars, pure, white and powerful, are designed and raised, may that earth, herself rising and developing,

raise us to heights of development and excellence.

यो नो द्वेषत्पृथिवि यः पृतन्याद्योऽभिदासान्मनसा यो
वधेन । तं नो भूमे रन्धय पूर्वकृत्वरि ॥ १४ ॥

14. *Yo no dveṣatpr̥thivi yaḥ pṛtanyādyo'bhidāsā-
nmanasā yo vadhena. Taṁ no bhūme randhaya
pūrvakṛtvāri.*

O Mother Earth, whoever hate and malign us, whoever fight against us and enslave us by mind, whoever by physical force of deadly kind, O motherland, ever active and preventive of evil, subdue him, subject him to correction or destroy him.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं
चतुष्पदः । तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिर्मृतं
मर्त्येभ्य उद्यन्तसूर्यो रश्मिभिरातनोति ॥ १५ ॥

15. *Tvajjātāstvayi caranti martyāstvaṁ bibharṣi
dvipadastvaṁ catuspadaḥ. Taveme pṛthivi pañca
mānavā yebhyo jyotiramṛtaṁ martyebhya
udyantsūryo raśmibhirātanoti.*

Born of you, living and moving around freely on you, all the mortals, humans, animals, birds, you bear, support and sustain. Mother Earth, yours are all the children, all five classes, native as well as foreign; for all of these mortals, the immortal light, the sun, rising and radiating with its rays, shines far and wide.

ता नः प्रजाः सं दुहतां समग्रा वाचो मधु पृथिवि धेहि
मह्यम् ॥ १६ ॥

16. *Tā naḥ prajāḥ saṁ duhratāṁ samagrā vāco
madhu pṛthivi dhehi mahyam.*

Let all these people, your children, together receive the mother's gift of nourishment, sustenance and support. O Mother Earth, bless me with honey sweets of the Common Word and mutual discourse, pray establish me therein.

वि॒श्व॒स्व॒ं ऽ मा॒तर॒मोष॑धीनां ध्रु॒वां भूमिं पृथि॒वीं धर्म॑णा
धृ॒ताम् । शि॒वां स्यो॒नामनु॑ चरेम वि॒श्वहा॑ ॥ १७ ॥

17. *Viśvasvaṁ mātaramoṣadhīnāṁ dhruvāṁ bhumim prthivīm dharmanā dhṛtām. Śivāṁ syonāmanu carema viśvahā.*

O children of the earth, let us all together and always serve and live in accord with the universal love, unity and generosity of Mother Earth, vast and wide, mother of all herbs and trees, firm, established in Dharma, blissfully peaceful, beautiful and gracious beyond bounds.

म॒हत्स॒धस्थं॑ म॒हती॑ ब॒भूवि॑थ म॒हान्वे॑ग ए॒जथु॑र्वे॒पथु॑ष्टे ।
म॒हांस्त्वेन्द्रो॑ रक्ष॒त्यप्र॑मादम् । सा नो॑ भू॒मे प्र रो॑चय॒ हिर॑ण्यस्येव
स॒द्दृशि॑ मा नो॑ द्वि॒क्षत॑ कश्चन ॥ १८ ॥

18. *Mahatsadhasṭhaṁ mahatī babhūvitha mahānvega ejathurvepathuṣṭe. Mahāṁstvendro rakṣatyapramādam. Sā no bhūme pra rocaya hiraṇyasyeva saṁdrśi mā no dvikṣata kaścana.*

Mother Earth, be, indeed you are, the mighty one great hall of residence for humanity. High is your velocity, mighty your motion, terrible your tremor. Mighty Indra, the sun, keeps and protects you in orbit relentlessly, the Ruler maintains you at peace vigilantly. O motherland, let us shine in the golden glory of light

and grandeur on earth. Let none hate and malign us.
Let us live with love in mutual trust.

अ॒ग्नि॒र्भू॒म्या॒मोष॒धीष्व॒ग्नि॒मापो॑ बिभ्र॒त्य॒ग्नि॒रश्म॑सु ।

अ॒ग्नि॒र॒न्तः पुरु॑षेषु गोष्व॒श्वे॒ष्व॒ग्रयः॑ ॥ १९ ॥

19. *Agnirbhūmyāmoṣadhīṣvagnimāpo bibhratyagnirāśmasu. Agnirantaḥ puruṣeṣu goṣvaśveṣvagnayaḥ.*

There is agni, fire energy in the earth, fire in the herbs and trees, waters bear fire, there is fire in stones, fire in humans, in cows, and in horses, fire of various orders and energy, electric, magnetic, pure light.

अ॒ग्नि॒र्दिव॑ आ त॒पत्य॒ग्रेर्दे॒वस्यो॒र्व॑न्तरि॒क्षम् ।

अ॒ग्निं म॒र्ता॒स इ॒न्धते॑ हव्य॒वाहं॑ घृ॒तप्रि॒यम् ॥ २० ॥

20. *Agnirdiva ā tapatyagnerdevasyorvantarikṣam. Agniṁ martāsa indhate havyavāhaṁ ghṛtapriyam.*

Agni burns, shines and radiates from the solar region as the sun. By divine Agni, wind blows and lightning flashes as electrical energy. Humans light the fire which loves to consume ghrta and carries the oblations from earth to heaven.

अ॒ग्नि॒वा॒साः पृ॒थि॒व्य॑ ऽ सित॒ज्ञ॒स्त्वि॒षी॒मन्तं॑ संशि॒तं मा॑
कृ॒णोतु॑ ॥ २१ ॥

21. *Agnivāsāḥ pṛthivya sitajñūstviṣīmantaṁ saṁśitaṁ mā kṛṇotu.*

The Earth, wrapped in fire, unbound with limitations, may, I pray, vest me in light and fire and turn me sharp and refined.

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम् । भूम्यां मनुष्या
जीवन्ति स्वधयात्रेण मर्त्याः । सा नो भूमिः प्राणमार्युर्दधातु
जरदंष्ट्रिं मा पृथिवी कृणोतु ॥ २२ ॥

22. *Bhūmyām devebhyo dadati yajñam havyama-
raṅkṛtam. Bhūmyām manuṣyā jīvanti svadhayā-
nnena martyāḥ. Sā no bhūmiḥ prāṇamāyurda-
dhātu jaradaṣṭrīm mā pṛthivī kṛṇotu.*

On earth, people offer homage of the finest and best prepared havi in yajna to the divinities, and they offer service and hospitality to revered sages and scholars. On earth, mortal men live their life on food with their own essential nature, character and energy for survival and growth. May that Mother Earth, giver of food and energy, bring us pranic energy, good health and full long age to live a life of piety and fulfilment.

यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः ।
यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु मा नो
द्विक्षत कश्चन ॥ २३ ॥

23. *Yaste gandhaḥ pṛthivi sambhūva yaṁ bibhra-
tyoṣadhayo yamāpaḥ. Yaṁ gandharvā apsara-
saśca bhejire tena mā surabhiṁ kṛṇu mā no
dvikṣata kaścana.*

Earth Mother, that sweet fragrance which is your very essence, which herbs and trees, and seas and streams bear, which Gandharvas and Apsaras, all those that live and play on earth and those that float and frolick and swim in waters share, with that same fragrance make me fragrant. Let none of us hate any one, let no one hate us.

यस्ते॑ गन्धः पुष्करमाविवेश॑ यं संज॒भ्रुः सूर्याया॑ विवा॒हे ।
अम॑र्त्याः पृथिवि गन्धमग्रे॑ तेन॒ मा सुर॑भिं कृणु॒ मा नो॑ द्वि॒क्षत॑
कश्चन॑ ॥ २४ ॥

24. *Yaste gandhaḥ puṣkaramāvivēśa yaṁ saṁjabhruḥ
sūryāyā vivāhe. Amartyāḥ pṛthivi gandhamagre
tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Mother Earth, that fragrance of yours which has entered the lotus flower, which, since time immemorial, the immortals bear and bring in radiation of the solar rays and their contact with the earth, with that fragrance make me fragrant. Let none of us hate any one, let no one hate us.

यस्ते॑ गन्धः पुरु॑षेषु स्त्री॒षु पुं॒सु भगो॑ रुचिः॑ । यो अश्वेषु॑
वीरेषु॑ यो मृगेषू॑त ह॒स्तिषु॑ । क॒न्या ऽयां॑ व॒र्चो यद्भू॑मे तेना॒स्मां
अपि॑ सं सृ॒ज मा नो॑ द्वि॒क्षत॑ कश्चन॑ ॥ २५ ॥

25. *Yaste gandhaḥ puruṣeṣu strīṣu puṁsu bhago
rucih. Yo aśveṣu vīreṣu yo mṛgeṣūta hastiṣu.
Kanyāyāṁ varco yadbhūme tenāsmāñ api saṁ
sṛja mā no dvikṣata kaścana.*

That fragrance of yours which breathes in men, in women, in males and females, which is in grandeur and excellence, beauty and glamour, which is in horses and brave heroes, which is in beasts of the forest and in elephants, which is in the beauty of innocence and lustre of virginity among maidens, with that fragrance, O Mother Earth, make us fragrant. Let none of us hate any one, let no one hate us.

शि॒ला भूमि॑रश्मा॒ पांसुः॑ सा भूमिः॑ सन्धृ॒ता धृ॒ता ।

तस्यै॑ हि॒र॒ण्यव॑क्षसे पृथि॒व्या अ॑करं॒ नमः॑ ॥ २६ ॥

26. *Śilā bhūmiraśmā pāṁsuḥ sā bhūmiḥ sandhṛtā dhṛtā. Tasyai hiranyavakṣase pṛthivyā akaram namah.*

The slab and stone, dust and mountain, all is earth. That earth is placed in position, firmly in place in orbit. To that Earth Mother and to her golden expanse like the mother's bosom, I do homage of obeisance.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा ।
पृथिवीं विश्वधायसं धृतामच्छावदामसि ॥ २७ ॥

27. *Yasyām vṛkṣā vānaspatyā dhruvāstiṣṭhanti viśvahā. Pṛthivīm viśvadhāyasam dhṛtāmacchāvādāmasi.*

Whereon herbs and trees of the forest stand firm and always flourish, that Mother Earth, bearer and sustainer of all things of the world, placed and held very well in her position, we praise and serve with reverence.

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ॥ २८ ॥

28. *Udīrāṇā utāsīnāstiṣṭhantaḥ prakrāmantah. Padbhyām dakṣiṇasavyābhyām mā vyathiṣmahi bhūmyām.*

Sitting or standing, moving around or walking forward on both legs right and left, let us never fall, never waver, nor fail ever.

विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम् ।
ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे ॥ २९ ॥

29. *Vimṛgvarīm pṛthivīmā vadāmi kṣamām bhūmim
brahmaṇā vāvṛdhānām. Ūrjam puṣtam bibhratī-
mannabhāgam ghṛtam tvābhi ni śīdema bhūme.*

To Earth, sacred mother, pure, unhurt, forbearing, growing by divine power and celebrated with Vedic songs of adoration, bearing food, energy, and every body's share of nourishment and ghṛta, I say: O motherland, let us all sit with you together at peace.

शुद्धा न आपस्तन्वे ऽक्षरन्तु यो नः सेदुरप्रिये तं नि दध्मः ।
पवित्रेण पृथिवि मोत्पुनामि ॥ ३० ॥

30. *Śuddhā na āpastanve kṣarantu yo naḥ sedurapriye
taṁ ni dadhmaḥ. Pavitreṇa pṛthivi motpunāmi.*

Mother Earth, let pure showers and streams of water flow for our body's health. Whatever negative, bad or evil be ours, we assign to our dislike and rejection. O Motherland, I initiate and consecrate myself with the purity and sanctity of your presence, inspiration and holy action.

यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अध्वराद्याश्च
पुश्चात् । स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने
शिश्न्याणः ॥ ३१ ॥

31. *Yāste prācīḥ pradiśo yā udīcīryāste bhūme
adharādyāśca paścāt. Syonāstā mahyam carate
bhavantu mā ni paptam bhuvane śīśriyāṇaḥ.*

May your regions in front or at the back, up or down, O Mother Earth, all directions and sub-directions, where I live and move, be good and auspicious to me. As long as I live with your support in the world, let me never stumble and never fall down.

मा नः पश्चान्मा पुरस्ताद्भुदिष्ठा मोत्तरादधरादुत । स्वस्ति
भूमे नो भव मा विदन्परिपन्थिनो वरीयो यावया वधम् ॥ ३२ ॥

32. *Mā naḥ paścānmā purastānnudiṣṭhā mottarā-
dadharāduta. Svasti bhūme no bhava mā
vidanparipanthino varīyo yāvayā vadham.*

O Mother Earth, do not push us from behind, from front, from above and from below. Pray be kind and gracious. Let there be no thieves, robbers and highway men among us. Throw off all weapons of destruction far away from us.

यावत्तेऽभि विपश्यामि भूमे सूर्येण मेदिना ।

तावन्मे चक्षुर्मा मेष्टोत्तरामुत्तरां समां ॥ ३३ ॥

33. *Yāvatte'bhi vipaśyāmi bhūme sūryeṇa medinā.
Tāvanme cakṣurmā meṣṭottarāmuttarāṁ samām.*

O Motherland, as long as I live, look to you and watch around with the gracious light of the sun, that long let my eye and discriminative judgement never fail over time passing on with the passage of years.

यच्छयानः पार्यावर्ते दक्षिणं सव्यमभि भूमे पार्श्वम् ।
उत्तानास्त्वा प्रतीचीं यत्पृष्टीभिरधिश्मेहे । मा हिंसीस्तत्र
नो भूमे सर्वस्य प्रतिशीवरि ॥ ३४ ॥

34. *Yacchayānaḥ paryāvarte dakṣiṇaṁ savyamabhi
bhūme pārśvam. Uttānāstvā prātīcīṁ yatpṛṣṭī-
bhiradhiśemahe. Mā hiṁsīstatra no bhūme sarva-
sya pratiśīvari.*

O Motherland, while I sleep and change sides right and left, and when we lie face upward and back on the ground, then O Motherland, gracious giver of

restful support and sleep to all, pray do not hurt us.

यत्ते' भूमे विखनमि क्षिप्रं तदपि रोहतु ।

मा ते मर्मं विमृग्वरि मा ते हृदयमर्पिपम् ॥ ३५ ॥

35. *Yatte bhūme vikhanāmi kṣipraṁ tadapi rohatu.
Mā te marma vimṛgvari mā te hṛdayamarpipam.*

O Mother Earth, when I dig and till the soil to sow the seed, let the seed grow soon and the ground fill up. O gracious, purifying and regenerative Mother, never would I hurt your vitality and fertility, never will I rip up your heart.

ग्रीष्मस्ते' भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः ।

ऋतवस्ते विहिता हायनीरहोरात्रे पृथिवि नो दुहाताम् ॥ ३६ ॥

36. *Gṛīṣmaste bhūme varṣāṇi śaraddhemantaḥ śiśiro
vasantaḥ. Ṛtavaste vihitā hāyanīrahorātre pṛthivi
no duhātām.*

O Motherland, expansive Mother Earth, may your seasons, summers, rains, autumns, winters, freezing winters and springs in the yearly cycle and the days and nights be generous and give profuse showers of nature's gifts to us.

याप स्रुपं विजमाना विमृग्वरी यस्यामासन्नग्रयो ये अप्सव-
न्तः । परा दस्यून्ददती देवपीयूनिन्द्रं वृणाना पृथिवी न
वृत्रम् । शक्राय दध्रे वृषभाय वृष्णे ॥ ३७ ॥

37. *Yāpa sarpaṁ vijamānā vimṛgvarī yasyāmā-
sannagnayo ye apsvantaḥ. Parā dasyūndadati
devapīyūnindraṁ vṛṇānā pṛthivī na vṛtram.
Śakrāya dadhre vṛabhāya vṛṣṇe.*

Mother Earth which goes on revolving and rotating at high speed, which is worth discovering and researching, in which there are fire energies which are in waters too, which goes on in time, throwing off negative destroyers of positivities, which loves to be with Indra, the powerful sun, not with the covering darkness and evil: such is the earth which sustains and is held in position for the mighty generous giver of showers. (The earth is for the generous brave.)

यस्यां सदोहविर्धानि यूपो यस्यां निमीयते ।

ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः ।

युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे ॥ ३८ ॥

38. *Yasyām sadohavirdhāne yūpo yasyām nimīyate. Brahmāṇo yasyāmarcantyṛgbhiḥ sāmna yajur-vidah. Yujyante yasyāmṛtvijaḥ somamindrāya pātave.*

Whereon halls of residence and stores of havi are built for congregations of yajna-performers, where pillars are designed and raised for the yajna sessions, where sagely scholars of Yajurveda worship the Lord of Universe with Rks and Samans, where high priests engage in yajna and distil the soma for oblations to Indra, Lord Omnipotent: such is our Mother Earth.

यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः ।

सप्त सत्रेण वेधसो यज्ञेन तपसा सह ॥ ३९ ॥

39. *Yasyām pūrve bhūtakṛta ṛṣayo gā udānṛcuḥ. Sapta satreṇa vedhaso yajñena tapasā saha.*

Whereon creative sages of ancient times, seven sages, with yajnic sessions of their life time with yajna

and austerity of Tapas, chanted the holy songs of Veda: such is our motherland.

सा नो भूमिरा दिशतु यद्धनं कामयामहे ।

भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः ॥ ४० ॥

40. *Sā no bhūmirā diśatu yaddhanam kāmayāmahe. Bhago anuprayuñktāmindra etu purogavaḥ.*

That ancient Motherland may give us whatever wealth, honour and excellence we pray for, may Indra, Lord of glory, pioneer of great creative power, be with us, and then may the honour and grandeur of the world follow for us in the footsteps of Indra.

यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलिबाः । युध्यन्ते
यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः । सा नो भूमिः प्रणुदतां
सपत्नानसपत्नं मा पृथिवी कृणोतु ॥ ४१ ॥

41. *Yasyām gāyanti nr̥tyanti bhūmyām martyā vyai labāḥ. Yudhyante yasyāmākrandō yasyām vadati dundubhiḥ. Sā no bhūmiḥ pra ṇudatām sapatnā-nasaptnam mā pr̥thivī kṛṇotu.*

The Motherland on whose bosom mortal people of various classes and cultures sing and dance in joy, whereon war drums boom and warriors clash with shouts and challenges against the adversaries, may that Motherland throw away violent adversaries, and render me free from enemies and war.

यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः ।

भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे ॥ ४२ ॥

42. *Yasyāmannam vr̥hiyavau yasyā imāḥ pañca kṛṣṭayah. Bhūmyai parjanyaapatnyai namo'stu varṣamedase.*

Whereon abound food grains, rice and barley, whereon five classes of people, native and foreign, happily live together, to this Mother Earth blest by showers, beloved of the cloud, honour and salutations !

यस्याः पुरो देवकृताः क्षेत्रे यस्या विकुर्वते । प्रजापतिः
पृथिवीं विश्वगर्भमाशामाशां रण्यां नः कृणोतु ॥ ४३ ॥

43. *Yasyāḥ puro devakṛtāḥ kṣetre yasyā vikurvate. Prajāpatiḥ pṛthivīm viśvagarbhāmāśāmāśāṁ raṇyaṁ naḥ kṛṇotu.*

Whose cities are created, designed and built by divine architects, in whose fields various productive projects are pursued and perfected, may Prajapati, lord of the people, render that Earth Mother of the world in every place in every direction happy and joyous for us.

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु
मे । वसूनि नो वसुदा रासमाना देवी दधातु सुमनस्य-
माना ॥ ४४ ॥

44. *Nidhiṁ bibhratī bahudhā guhā vasu maṇim hiraṇyaṁ pṛthivī dadātu me. Vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā.*

Bearing wealth of many forms deep in the mines, I pray, may the Mother Earth give me wealth, jewels and gold. Generous Mother divine, noble at heart, giver of wealth, may bear and continue to give us wealth of all kinds.

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी
यथौकसम् । सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव
धेनुरनपस्फुरन्ती ॥ ४५ ॥

45. *Janam bibhraṭi bahudhā vivācasam nānādharmaṇam pṛthivī yathaukasam. Sahasram dhārā draviṇasya me duhām dhruveva dhenuranasphurantī.*

Bearing and sustaining many people speaking different languages and observing different forms of Dharma and Karma in life, conduct and profession in many different ways like a family living in the same one home, may the wide and varied earth mother, constant, firm and undisturbed, give me a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

(This mantra may be interpreted as the prayer of a ruler as well as of a citizen of the country which, in this sukta, should be interpreted as the world.)

यस्ते स॒र्पो वृ॒श्चि॒कस्तृ॒ष्टदं॑श्मा हेम॒न्तज॑ब्धो भृ॒म॒लो गुहा॑
शये॑ । क्रि॒मि॒र्जिन्व॑त्पृथि॒वि यद्य॑देजति प्रा॒वृ॒षि तन्नः॑ स॒र्पन्मो॑प
सृ॒पद्य॑च्छि॒वं तेन॑ नो मृ॒ड ॥ ४६ ॥

46. *Yaste sarpo vṛścikastrṣṭadamaśmā hemantajabdhō bhṛmalo guhā śaye. Krimirjinvatpṛthivi yadyadejati prāvṛṣi tannaḥ sarpanmoparpadyacchivaṁ tena no mṛḍa.*

Whether it is a snake or a scorpion whose bite causes excessive thirst, or an insect or germ which causes fever with shivering cold or delirium, all of which could be hidden and might come out, live and roam around in rains, may all these, O Mother Earth, never come close to me. Pray bless us with that which is good.

ये ते पन्थानो बहवो जनायना रथस्य वर्तमानसश्च यातवे ।
 यैः संचरन्त्युभयै भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं
 यच्छिवं तेन नो मृड ॥ ४७ ॥

47. *Ye te panthāno bahavo janāyanā rathasya vartmānasaśca yātave. Yaiḥ saṁcarantyubhaye bhadrapāpāstaṁ panthānaṁ jayemānamitra-mataskaraṁ yacchivaṁ tena no mṛḍa.*

Many are the paths and highways for carts and chariots meant for public transport, by which both good people and bad elements of society travel. Pray let us control them and make them free from enemies, thieves, robbers and smugglers. O Mother Earth, bless us with that which is good.

मल्वं बिभ्रती गुरुभृद्भद्रपापस्य निधनं तितिक्षुः । वराहेण
 पृथिवी संविदाना सूकराय वि जिहीते मृगाय ॥ ४८ ॥

48. *Malvaṁ bibhratī gurubhṛdbhadrapāpasya nidhanaṁ titikṣuḥ. Varāheṇa pṛthivī saṁvidānā sūkarāya vi jihīte mṛgāya.*

Bearing her own gravitation, attraction and forbearance, sustaining both the virtuous and the sinful and shaping their family and family line, the earth in cooperation with the cloud, moves on in orbit doing homage to the sun, sojourner of space.

ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः
 पुरुषादश्चरन्ति । उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां
 रक्षो अप बाधयास्मत् ॥ ४९ ॥

49. *Ye ta āraṇyāḥ paśavo mṛgā vane hitāḥ siṁhā vyāghrāḥ puruṣādaścaranti. Ulaṁ vṛkaṁ pṛthivi ducchunāmita ṛkṣīkām rakṣo apa bādhayāsmat.*

Your animals of the forest, the deer inhabiting the woods, lions and tigers, carnivorous they are, all ranging over you, O Mother Earth, remove away all those ferocious wolves, she bears, and all deadly devils dangerous to people.

ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः ।

पिशाचान्त्सर्वा रक्षांसि तानस्मद्भूमे यावय ॥ ५० ॥

50. *Ye gandharvā apsaraso ye cārāyāḥ kimīdinaḥ. Piśācāntsarvā rakṣāṁsi tānasmadbhūme yāvaya.*

Mother Earth, pray throw out and keep away from us all those demons and violent forces which are negative, destructive, selfish, exploitative, and blood thirsty.

यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना
वयांसि । यस्यां वातो मारिश्वेयते रजांसि कृण्वंश्च्या-
वयंश्च वृक्षान् । वातस्य प्रवामुपवामनु वात्यर्चिः ॥ ५१ ॥

51. *Yām dvipādaḥ pakṣiṇaḥ saṁpatanti haṁsāḥ suparṇāḥ śakunā vayāṁsi. Yasyām vāto mātariśveyate rajāṁsi kṛṇvaṁścyāvayaṁśca vṛkṣān. Vātasya pravāmupavāmanu vātyarciḥ.*

On which bipeds, birds, swans, eagles, hawks and others fly and land (on lakes and trees), where winds and storms blow raising dust, shaking trees and beating the clouds, where light and shade alternate in response to the strength and calm of the winds, that is Mother Earth.

यस्यां कृष्णामरुणं च संहिते अहोरात्रे विहिते भूम्यामधि ।
वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये
धामनिधामनि ॥ ५२ ॥

52. *Yasyām kṛṣṇamaruṇām ca saṁhite ahorātre vihite bhūmyāmadhi. Varṣeṇa bhūmiḥ pṛthivī vṛtāvṛtā sā no dadhātu bhadrayā priye dhāmani-dhāmani.*

Mother Earth where day and night, bright and dark, are joined in the natural system, the vast earth which is soaked and covered with showers of rain, may she, we pray, establish us in goodness, peace and prosperity with noble good fortune in every place and situation.

द्यौश्च मे इदं पृथिवी चान्तरिक्षं च मे व्यचः ।

अग्निः सूर्य आपो मेधां विश्वे देवाश्च सं ददुः ॥ ५३ ॥

53. *Dyauśca me idaṁ pṛthivī cāntarikṣaṁ ca me vyacaḥ. Agniḥ sūrya āpo medhām viśve devāśca saṁ daduḥ.*

May the heaven, this vast earth, this expansive firmament, heat and light, sun, waters, and all divinities of nature and humanity of the world bless me with holy intelligence and good will.

अहमस्मि सहमान उत्तरो नाम भूम्याम् ।

अभीषाडस्मि विश्वाषाडाशामाशां विषासहिः ॥ ५४ ॥

54. *Ahamasmi sahamāna uttaro nāma bhūmyām. Abhiśāḍasmi viśvāśāḍāsāmāśāṁ viśāsahiḥ.*

I am the man, a patient, forbearing challenger, forward fighter, for sure, the winner on the field. I beat who faces me, I win all over the land, I am the conqueror all round in all directions (overall the problems and all the crises that face me, threaten to defeat me, and deprive me of my identity).

अ॒दो यद्वै॒वि प्रथ॑माना पु॒रस्ता॑द्दे॒वैरु॒क्ता व्यस॑र्पो महि॒त्वम् ।
आ त्वा॑ सु॒भूतम॑विशत्त॒दानी॒मक॑ल्पयथाः प्र॒दिश॑श्च॒-
त॒स्रः ॥ ५५ ॥

55. *Ado yaddevi prathamānā purastāddevairuktā vyasarpo mahitvam. Ā tvā subhūtamaviśa-ttadānīmakalpayathāḥ pradiśāścatasrah.*

O divine Mother Earth, when in those early ancient times you expanded and, exalted by divine forces of nature and humanity, you waxed with grandeur, then the prosperity and excellence of life and motherhood entered your personality and you rose to the energy, power, inspiration and glory of your divine identity all over the four directions. Be that, O Mother, and continue to be that all time, everywhere.

ये ग्रा॒मा यदर॑ण्यं याः स॒भा अधि॑ भू॒म्याम् ।
ये संग्रा॒माः स॒मितय॑स्तेषु चा॒रु वदे॑म ते ॥ ५६ ॥

56. *Ye grāmā yadaranyaṁ yāḥ sabhā adhi bhūmyām. Ye saṁgrāmāḥ samitayasteṣu cāru vadema te.*

O Mother, whatever villages and cities there are, or forests, or parliaments and assemblies there are on earth, whatever battles or problems, whatever committees, congregations and conferences there be, we shall speak and perform well everywhere and do you proud.

अश्व॑इव॒ रजो॑ दुधु॒वे वि तान्ज॑नान्य आक्षि॒यन्पृथि॑वीं
यादजा॑यत । म॒न्द्राग्रे॑त्वा॒री भुव॑नस्य गो॒पा वन॑स्पती॒नां
गृ॒भिरोष॑धीनाम् ॥ ५७ ॥

57. *Aśva-iva rajo dudhuve vi tāt janānya ākṣiyanpr-thivīm yādajāyata. Mandrāgretvarī bhuvanasya gopā vanaspa-tīnām grbhiroṣadhīnām.*

Happy, calm, and moving forward at a pleasant, undisturbing pace, protector of her earthly world, bearer and sustainer of herbs and trees, ever since she was born, the Earth Mother, like a horse that shakes off dust from its body, shakes off those people who live but presume to possess and over-ride her as masters.

यद्वदामि मधुमत्तद्वदामि यदीक्षे तद्वनन्ति मा ।
त्विषीमानस्मि जूतिमानवान्यान्हन्मि दोधतः ॥ ५८ ॥

58. *Yadvadāmi madhumattadvadāmi yadīkṣe tadvananti mā. Tviṣīmānasmi jūtimānavā-nyānhanmi dodhataḥ.*

Whatever I speak, that is sweet as honey, whatever or whoever I see and meet, they love and honour me. Brilliant and dynamic with a drive, I throw out all those others who are angry with me and hostile toward the motherland.

शन्तिवा सुरभिः स्योना कीलालोद्धी पयस्वती ।
भूमिरधि ब्रवीतु मे पृथिवी पयसा सह ॥ ५९ ॥

59. *Śantivā surabhiḥ syonā kīlālodhnī payasvatī. Bhūmiradhi bravītu me prthivī payasā saha.*

Peaceable, kind and beneficent, fragrant, gentle and blissful, overflowing with milk, food and water, may the expansive Earth Mother, with all her wealth of nourishments, speak to me and inspire me in the motherland.

यामन्वैच्छद्भुविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम् ।
 भुजिष्यं पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृ-
 मद्भयः ॥ ६० ॥

60. *Yāmanvaicchaddhaviṣā viśvakarmāntararṇave rajasi praviṣṭām. Bhujīṣyaṁ pātraṁ nihitaṁ guhā yadāvirbhoge abhavanmātrmadbhayḥ.*

When Vishvakarma, maker of the universe, wished to evolve and form the earth which was then contained in the spatial ocean of waters, and, further, when he wished to vest it with all the materials favourable to the emergence and support of life in the course of natural evolution, then all the nutriments of food and drink implicit in the mysterious cave of Mother Nature meant for all forms of life were born of Mother Earth, grew up and came into existence.

(For the natural evolution of life from Divine Will and the existential mutation of Nature refer to Taittiriya Upanishad 2, 1.)

त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना । यत्त ऊनं
 तत्त आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य ॥ ६१ ॥

61. *Tvamasyāvapanī janānāmaditiḥ kāmādughā paprathānā. Yatta ūnaṁ tatta ā pūrayāti prajā-patiḥ prathamajā ṛtasya.*

Earth Mother, you are Aditi, unbreakable and indivisible, giver of fulfilment, growing and expansive in living potential. You provide the field of production, growth and development for humanity. And whatever is wanted of you for such growth, Prajapati, first self-manifest Divinity and father creator and sustainer of

life forms, in the course of creative evolution and the Law of Mutability, replenishes and fulfils.

उ॒प॒स्थास्ते॑ अन॒मी॒वा अ॒य॒क्ष्मा अ॒स्मभ्यं॑ सन्तु पृथि॒वि
प्रसू॒ताः । दी॒र्घं न॒ आयुः॑ प्र॒ति॒बु॒ध्य॒मा॒ना व॒यं तुभ्यं॑ ब॒लि॒हृतः॑
स्याम ॥ ६२ ॥

62. *Upasthāste anamīvā ayakṣmā asmabhyam santu prṛthivi prasūtāḥ. Dīrgham na āyuh prati-budhyamānā vayam tubhyam balihṛtaḥ syāma.*

Earth Mother, let the wombs and bosoms of fertility, creativity and motherly care, born, reborn and developed, be free from negativity and cancerous diseases. Let our life be long, full and healthy, and let us all, your children, awakened and enlightened, be homage bearers with reverence and gratitude to you.

भूमे॑ मा॒त॒र्नि धे॑हि मा भ॒द्रया॑ सु॒प्र॒ति॒ष्ठि॒तम् ।
सं॒वि॒दा॒ना दि॒वा क॒वे श्रि॒यां मा॑ धेहि भू॒त्याम् ॥ ६३ ॥

63. *Bhūme mātarni dhehi mā bhadrayā supra-ti-ṣṭhitam. Saṁvidānā divā kave śriyām mā dhehi bhūtyām.*

Earth Mother, creative, dynamic and one with me, sustain and support me with light and all that is good. Keep me established firmly in wealth, honour and excellence, blest in prosperity and grace.

Kanda 12/Sukta 2 (Yakshma Nashanam)

Agni and others Devatah, Bhrgu Rshi

न॒ड॒मा रौ॑ह न ते अ॒त्र लो॒क इ॒दं सी॒सं भा॒ग॒धे॒यं त॒ एहि॑ । यो
गोषु॑ यक्ष्मः पुरु॒षेषु॑ यक्ष्म॒स्तेन॒ त्वं सा॒कर्म॑ध॒राङ् परै॑हि ॥ १ ॥

1. *Naḍamā roha na te atra loka idaṁ sīsaṁ bhāga-dheyam ta ehi. Yo goṣu yakṣmaḥ puruṣeṣu yakṣmastena tvaṁ sākamadharāṇ parehi.*

O fire, rise on the reeds. Your place is not here. This lead is your food. Come and rise. Whatever cancer or consumption there is among cows and other animals or humans, along with that go down from here, far off from us.

(This mantra is addressed to the fire, the fuel being reeds. On reed fire, which is slow and mild, lead is melted and burnt with certain chemicals and ash, i.e., Bhasma, is prepared for medicinal purposes for the cure of cancer and consumption. The mantra is not a magic formula, but it suggests a miraculous cure with lead-ash for diseases which eat up the flesh and blood and bone of the patient.)

अघशंसदुःशंसाभ्यां करेणानुकरेण च ।

यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि ॥ २ ॥

2. *Aghaśamsaduh śamsābhyāṁ kareṇānukareṇa ca. Yakṣmaṁ ca sarvaṁ teneto mṛtyuṁ ca nirajāmasi.*

Whatever cancer or consumption is caused by sinful acts or despicable habits, by doing certain acts or imitating and following certain negative acts and habits, all that cancer and consumption, even fatal diseases and untimely death, we ward off with that lead-ash and cast out.

निरितो मृत्युं निर्वृत्तिं निररातिमजामसि । यो नो द्वेष्टि तमब्ध्यग्रे
अक्रव्याद्यमु द्विष्मस्तमु ते प्र सुवामसि ॥ ३ ॥

3. *Nirito mrtyum nir-ṛtiṃ nirarātimajāmasi. Yo no dveṣṭi tamaddhagne akravyādyamu dviṣma-stamu te pra suvāmasi.*

We drive out from here death and disease, adversity and negativity. O Agni, saviour of the patient's person, destroy that disease and germs which eat into our flesh and eliminate those negative forces which we hate to suffer. All these we send up to you for cure.

यद्यग्निः क्रव्याद्यदि वा व्याघ्र इमं गोष्ठं प्रविवेशान्योकाः ।
तं माषाज्यं कृत्वा प्र हिणोमि दूरं स गच्छत्वप्सुषदोऽ -
प्यग्नीन् ॥ ४ ॥

4. *Yadyagniḥ kravyādyadi vā vyāghra imaṃ goṣṭhaṃ praviveśānyokāḥ. Taṃ māṣājyaṃ kṛtvā pra hiṇomi dūraṃ sa gacchatvapsuṣado'pyagnīn.*

If the flesh-eating fire, that is, cancerous disease that consumes the patient's flesh enters the house or stall like carnivorous beasts on the prowl, I deal with it with Masha paste and ghrta, specially of goat or sheep, and send it far out where it might join other forms of fire such as electric energy in the waters.

यत्त्वा क्रुद्धाः प्रचक्रुर्मन्युना पुरुषे मृते ।
सुकल्पमग्ने तत्त्वया पुनस्त्वोद्दीपयामसि ॥ ५ ॥

6. *Yattvā kruddhāḥ pracakrurmanyunā puruṣe mrte. Sukalpamagne tattvayā punastvoddīpayāmasi.*

If on the patient's death, people stricken with rage and sorrow put out the fire, that absence ought to be corrected and fire restored in the home. Therefore we light the fire again in the home.

पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने ।

पुनस्त्वा ब्रह्मणस्पतिराधादीर्घायुत्वाय शतशारदाय ॥ ६ ॥

6. *Punastvādityā rudrā vasavaḥ punarbrahmā vasunītiragne. Punastvā brahmaṇaspatirā-dhāddīrghāyutvāya śataśāradāya.*

O Garhapatyagni, sacred home fire, let the enlightened people of Aditya, Rudra and Vasu order of discipline and scholarship, the Brahma of knowledge, wisdom and practical vision, and the sagely scholar of Vedic lore, rekindle and establish you in the family for inmates of the home for their long and healthy life of a hundred years.

यो अग्निः क्रव्यात्प्रविवेश नो गृहमिमं पश्यन्नितरं जात-
वेदसम् । तं हरामि पितृयज्ञाय दूरं स घर्ममिन्धां परमे
सधस्थे ॥ ७ ॥

7. *Yo agniḥ kravyātpравiveśa no gṛhamimam paśya-
nnitaram jātavedasam. Tam harāmi pitṛyajñāya
dūram sa gharmamindhām parama sadhasthe.*

If life-consuming Agni of average activity were to enter this home, yours though, then watching this other, Jatavedas Agni of higher and divine purpose, I take that away for the service of parents, grand parents and other forefathers. Let it light and add to the heat and light of the highest region and carry our yajna there.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इहायमितरो जातवेदा देवो देवेभ्यो हव्यं वहतु प्रजानन् ॥ ८ ॥

8. *Kravyādamagniṁ pra hiṇomi dūram yamarājño gacchatu ripravāhaḥ. Ihāyamitaro jātavedā devo devebhyo havyam vahatu prajānan.*

Kravyada Agni, which carries on the dynamics of flesh on the natural plane, I assign to far off forces other than the spirit. Let it be the carrier of the acts of evil to the house of Yama, death and sufferance. For me, this other fire, Jataveda, brilliant leader of enlightened life, knowing the rules and paths of the good life, may carry our offerings in yajna to the divinities and to the ultimate Lord Supreme.

(To understand the difference between the service of Kravyadagni and that of Jataveda, refer to Gita, 3, 13 and 17, 4-6, and Kathopanishad, 1,1,23-26.)

क्रव्यादमग्निमिषितो हरामि जनान्दुहन्तं वज्रेण मृत्युम् । नि
तं शास्मि गार्हपत्येन विद्वान्पितॄणां लोकेऽपि भागो
अस्तु ॥ ९ ॥

9. *Kravyādamagnimiṣito harāmi janāndṛmḥantaṁ vajreṇa mṛtyum. Ni taṁ śāsmi gārhapatyena vidvānpitṛṇāṁ loke'pi bhāgo astu.*

Enlightened and inspired, with adamant discipline of Dharmic living, I subdue the Kravyadagni which is death and fixes people as if with a stroke of lightning. Knowing well the mortality of corporeal existence in contrast with the spirit's immortality, I control the onslaughts of natural and carnal passion by dedication to Garhapatyagni, sacred fire of higher yajna, even though I acknowledge the natural place of Kravyadagni of biological dynamics in the field of the continuity of the species.

क्रव्यादमग्निं शशमानमुक्थ्यं प्र हिणोमि पृथिभिः पितृ-
याणैः । मा देव्यानैः पुनरा गा अत्रैवैधि पितृषु जागृहि
त्वम् ॥ १० ॥

10. *Kravyādamagnim śaśamānamukthyaṁ pra
hiṇomi pathibhiḥ pitṛyānaiḥ. Mā devayānaiḥ
punarā gā atraivaidhi pitṛṣu jāgrhi tvam.*

I acknowledge the existence and place of Kravyadagni, the fire of natural passion for biological continuity of life along the paths of procreation and successive generation as it is celebrated in history and literature as such. But I subdue it for higher spiritual ends by the paths of life divine and pray : Pray come not again, stay where you are in the biological line, and keep awake in parental couples for a life time.

समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः ।
जहाति रिप्रमत्येन एति समिद्धो अग्निः सुपुना पुनाति ॥ ११ ॥

11. *Samindhate saṁkasukaṁ svastaye śuddhā
bhavantaḥ śucayaḥ pāvakāḥ. Jahāti riprama-
tyena eti samiddho agniḥ supunā punāti.*

People light the fire, all controlling, catalytic, and separating the body from the soul, freeing the pure from the impure, for the sake of the good of life. They become cleansed, pure, and purifiers of the self. The spirit gives up the smear of the material body and passes beyond existential involvements. Thus does the lighted fire, pure and purifier, purify the spirit.

देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत् ।
मुच्यमानो निरेणसोऽमोगस्माँ अशस्त्याः ॥ १२ ॥

12. *Devo agniḥ saṁkasuko divaspr̥ṣṭhānyāruhat.
Mucyamāno nireṇaso'mogasmāñ aśastyāḥ.*

Divine fire, catalytic agent of nature and divinity, abides on top of the heavens of light. Thence

radiated, immaculate and free, it releases us from all imprecation and sin.

अ॒स्मिन्व॒यं संक॑सुके अ॒ग्नौ रि॒प्राणि॑ मृ॒ज्महे ।

अ॒भूम॑ य॒ज्ञियाः शु॒द्धाः प्र ण॑ आ॒यूंषि॑ ता॒रिषत् ॥ १३ ॥

13. *Asminvayaṁ saṁkasuke agnau riprāṇi mṛjmahe. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Into this Agni, all controlling catalytic, purifying fire, we pour and purify our material smears, become pure performers of yajna and associates of divinity throughout life. May the holy fire advance and elevate our life to fullness, free from sin and sickness.

संक॑सुको वि॒क॑सुको नि॒र्ऋ॒थो यश्च॑ नि॒स्वरः॑ ।

ते ते॒ यक्ष्मं॑ स॒वे॒दसो॑ दू॒रादू॒रम॑नी॒नश॑न् ॥ १४ ॥

14. *Samkasuko vikasuko nir-ṛtho yaśca nisvarah. Te te yakṣmaṁ savedaso dūrāddūramanīnaśan.*

Destroyer of common ailments, destroyer of individual ailments, eliminator of sin and sickness wholly, and a silent agent of nature and divinity is the divine fire. O man, may all modes, mutations and manners of this fire, acting together to a united end, destroy even from the farthest your cancerous consumptions of body and mind for spiritual purification.

यो नो॑ अ॒श्वेषु॑ वी॒रेषु॑ यो नो॑ गो॒ष्वजा॑विषु ।

क्र॒व्यादं॑ नि॒र्णु॑दाम॒सि यो अ॒ग्निर्ज॑न॒योप॑नः ॥ १५ ॥

15. *Yo no aśveṣu vīreṣu yo no goṣvajāviṣu. Kravyādaṁ nirṇudāmasi yo agnirjanayopanah.*

Whatever cancerous ailment there may be in our horses and in brave youth and warriors, whatever in our cows, sheep and goats, we throw out that flesh eating consumptive fire energy of evil and negativity which vexes humanity.

अन्यैभ्यस्त्वा॒ पुरुषेभ्यो॒ गोभ्यो॒ अश्वेभ्यस्त्वा ।

निः क्र॒व्यादं॑ नु॒दामसि॒ यो अ॒ग्निर्जी॑वित॒योप॑नः ॥ १६ ॥

16. *Anyebhyastvā puruṣebhyo gobhyo aśvebhyastvā.
Niḥ kravyādaṁ nudāmasi yo agnirjīvitayopanah.*

O Kravyadagni, flesh eating cancerous consumptive fire of negativity and disease, who vex the life of all living forms on earth, we throw you out of all other people, cows and horses anywhere else in the world.

यस्मि॑न्दे॒वा अमृ॑जत् यस्मि॑न्मनु॒ष्या ऽ उ॒त ।

तस्मि॑न्धृ॒तस्तावो॑ मृ॒ष्ट्वा त्वम॑ग्रे दि॒वं रु॒ह ॥ १७ ॥

17. *Yasmin devā amṛjata yasmin manuṣyā uta.
Tasmin ghṛtastāvo mṛṣṭvā tvamagne divaṁ ruha.*

Hey Agni, O man pure as fire, having merged in and purified yourself through yajnic discipline, you too rise to the light of heaven with oblations of ghrta into that sacred fire into which divinities merged and purified themselves, and into which humanity merged and purified itself in body, mind and soul.

समि॑द्धो अ॒ग्न आ॒हुत् स नो॒ माभ्य॑प॒क्रमीः ।

अत्रै॒व दी॑दि॒हि द्या॒वि ज्योक्च॒ सूर्य॑ दृ॒शे ॥ १८ ॥

18. *Samiddho agna āhuta sa no mābhyapakramīḥ.
Atraiva dīdihi dyavi jyokca sūryaṁ drśe.*

O sacred fire of Ahavaniyagni, kindled, raised and served with oblations of ghrta, pray do not neglect us, do not bypass us, nor assail us as Kravyadagni. Shine for us here itself in this very heaven on earth so that we may see the sun, light of heaven, right now for all time in our journey of life.

सीसे मृड्द्वं नडे मृड्द्वमग्नौ संकसुके च यत् ।

अथो अव्यां रामायां शीर्षक्तिमुपबर्हणे ॥ १९ ॥

19. *Sīse mṛḍḍhvam naḍe mṛḍḍhvamagnau saṁkasuke ca yat. Atho avyām rāmāyām śīrṣaktimupabarhaṇe.*

Whatever headache of existential smear or cancerous consumption is there, wash it off in lead-ash, wash it off in the reed fire, wash it off in the purifying fire, wash it off in the purity of nature and in the pure warmth of the sun.

सीसे मलं सादयित्वा शीर्षक्तिमुपबर्हणे । अव्यामसिकन्यां
मृष्ट्वा शुद्धा भवत यज्ञियाः ॥ २० ॥

20. *Sīse malam sādayitvā śīrṣaktimupabarhaṇe. Avyāmasiknyām mṛṣṭvā śuddhā bhavata yajñiyāḥ.*

Having absorbed the dirt and impurity of the headache of cancerous consumption into the lead ash, into the pure warmth of the sun, into the milk of black sheep or goat, having thus eliminated the impurity, be pure and immaculate performers of life's yajna.

परं मृत्यो अनु परेहि पन्थां यस्त एष इतरो देव्यानात् ।

चक्षुष्मते शृण्वते ते ब्रवीमीहेमे वीरा ब्रह्मवो भवन्तु ॥ २१ ॥

21. *Param̐ mṛtyo anu parehi panthām̐ yasta eṣa itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmiheme vīrā bahavo bhavantu.*

O Death, go far away at the farthest, by the path that is other than this path of divinity, I say to you who have eyes to see and ears to hear. Let there be a plenty of the brave here free from danger and death.

इमे जीवा वि मृतैराववृत्रन्नभूद्द्रा देवहूतिर्नो अद्य । प्राञ्चो
अगाम नृतये हसाय सुवीरांसो विदथमा वदेम ॥ २२ ॥

22. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā deva-hūtirno adya. Prāñco agāma nṛtaye hasāya suvīrāso vidathamā vadema.*

All these that are living have come from the shades of death in life. Our dedication, service and prayer to Divinity has been auspicious and fruitful today. Let us go forward to live a life of high order of virtue to sing and dance with joyous laughter and, blest with progeny worthy of the brave, define a social order of knowledge, justice and Dharma.

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तः शरदः पुरुचीस्तिरो मृत्युं दधतां पर्वतेन ॥ २३ ॥

23. *Imam jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantaḥ śaradaḥ purūcīstiro mṛtyuṁ dadhatām̐ parvatena.*

I set this border line of order and discipline for these living people. Let none of them trespass this border line into the other territory of death. Let them so live a long age of full hundred years, bearing though the fact of death within with adamant walls of resistance by

the discipline of health.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति स्थ । तान्व-
स्त्वष्टा सृजनिमा सृजोषाः सर्वमायुर्नयतु जीवनाय ॥ २४ ॥

24. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvam yata-
mānā yati stha. Tānvastvaṣṭā sujanimā sajoṣāḥ
sarvamāyurnayatu jīvanāya.*

Come, take on to life enthusiastically, and go forward rising to the heights of life at the full, striving in order one after another till you reach the destination, as many as you are. And may Tvashta, lord maker of life, loving and friendly, lead you to fulfilment as you choose to live your life at the full.

यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम् ।

यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥ २५ ॥

25. *Yathāhānyanupūrvam bhavanti yathartava
ṛtubhiryanti sākam. Yathā na pūrvamaparo
jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

As day-nights follow one after the other, as seasons move on in cycle one in link with the other, so may the successor among you follow and not forsake the predecessor, and thus may the Lord Ordainer and sustainer of life order and guide the life of all these people on earth.

अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः ।

अत्रा जहीत ये असन्दुरेवा अनमीवानुत्तरेमाभि वाजान् ॥ २६ ॥

26. *Aśmanvatī rīyate saṁ rabhadhvaṁ vīrayadhvaṁ
pra taratā sakhāyaḥ. Atrā jahīta ye asandurevā
anamīvānuttare mābhi vājān.*

The rocky stream of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. Let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory. Drop the miseries, attain to the state of joy.

उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम् ।
अत्रा जहीत ये असन्नशिवाः शिवान्तस्योनानुत्तरेमाभि
वाजान् ॥ २७ ॥

27. *Uttiṣṭhatā pra taratā sakhāyo'smanvatī nadī syandata iyam. Atrā jahīta ye asannaśivāḥ śivāntsyonān uttare mābhi vājān.*

Arise friends, heave the boat together and cross to the shore. This rocky stream now rises in storm. Here itself throw off all those things which are no good, and let us cross over to win the good, the beautiful, and the grand prizes of victory in truth.

वैश्वदेवीं वर्चसु आ रभध्वं शुद्धा भवन्तः शुचयः
पावकाः । अतिक्रामन्तो दुरिता पदानि शतं हिमाः सर्ववीरा
मदेम ॥ २८ ॥

28. *Vaiśvadevīm varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Atikrāmanto duritā padāni śataṁ himāḥ sarvavīrā madema.*

Join and start serving the winsome divinity of universal good, that way being purified, sanctified immaculate saviours of the self for the real beauty and splendour of life. Crossing over all evil and temptations, let us together, all unassailable brave, enjoy life for a full hundred years of happiness.

उ॒दी॒ची॒नैः प॒थिभि॑र्वा॒युम॒द्भिर॑ति॒क्राम॑न्तोऽ व॒रान्प॑रै॒भिः । त्रिः
स॒प्त कृ॑त्वा ऋ॒षयः॑ प॒रैता मृ॑त्युं प्र॒त्यौह॑न्प॒दयो॑प॒नेन ॥ २९ ॥

29. *Udīcīnaiḥ pathibhirvāyumadbhiratīkrāmanto' varānparebhiḥ. Triḥ sapta kṛtvā ṛṣayaḥ parēta mṛtyum pratyauhanpadayopanena.*

By the best and highest vibrant ways of yoga practice, having rejected the lower ways of living, thinking and doing, the Rshis of high order conquer the pain of death by thrice seven ways of piety and noble actions at every step of life.

मृ॒त्योः प॒दं यो॑प॒यन्त॑ ए॒त द्रा॒घी॒य आ॒युः प्र॒तरं॑ द॒धानाः॑ ।
आसी॑ना मृ॒त्युं नु॑द॒ता स॒धस्थे॑ऽ थ जी॒वासो॑ वि॒दथ॑मा
व॒देम ॥ ३० ॥

30. *Mṛtyoḥ padaṁ yopayanta eta drāghīya āyuh prataraṁ dadhānāḥ. Āsīnā mṛtyum nudatā sadhasthe'tha jīvāso vidathamā vadema.*

Effacing the pain of death, bearing a full long age unto completion and fulfilment, come hither and, sitting on the seat of yoga in the house of holiness, calm and undisturbed, warding off the onslaught of death, let us all, living happily, celebrate the life and beauties of the social order.

इ॒मा ना॒रीर॑वि॒धवाः॑ सु॒पत्नी॑राज्ज॒नेन॑ स॒र्पिषा॑ सं स्पृ॒शन्ताम् ।
अ॒न॒श्रवो॑ अ॒नमी॒वाः सु॒रता॑ आ रौ॒हन्तु॑ ज॒नयो॑ योनि॒मग्रे॑ ॥ ३१ ॥

31. *Imā nārīravīdhavāḥ supatnīrāñjanena sarpiṣā saṁ sprśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married

to their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill-health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

व्याकरोमि हविषाहमेतौ तौ ब्रह्मणा व्य॑हं कल्पयामि ।
स्व॒धां पि॒तृ॒भ्यो॑ अ॒जरां कृ॒णोमि दी॒र्धे॒णायु॑षा स॒मिमा॑न्सृ॒-
जामि ॥ ३२ ॥

32. *Vyākaromi haviṣāhametau tau brahmaṇā vyaham kalpayāmi. Svadhām pitṛbhyo ajarām kṛṇomi dīrdhenāyuṣā samimāntsṛjāmi.*

I serve them both, men and women, with the sacred food they need, and I strengthen both with the Vedic knowledge they deserve. And I provide the Pitaras, parental seniors, with the food and energy which maintains their own vitality and resistance to early aging and disease, and I provide others with food and maintenance for good health and longevity of life.

(This mantra can be interpreted as a divine word, or a social promise of the ruling power, or a promise of the house-holder.)

यो नो॑ अ॒ग्निः पि॒तरो॑ हृ॒त्स्व॑न्तरा॒विवेशा॑मृ॒तो म॒र्त्येषु॑ । मय्य॑हं
तं परि॑ गृह्णामि दे॒वं मा सो अ॒स्मान्द्वि॑क्ष॒त मा व॒यं तम् ॥ ३३ ॥

33. *Yo no agniḥ pitaro hr̥tsvantarāviveśāmṛto martyeṣu. Mayyahaṁ taṁ pari gr̥hṇāmi devaṁ ma so asmāndvikṣata mā vayaṁ tam.*

O Pitaras, seniors of humanity and parents of every human individual, that love, fire and passion for humanity and divinity—the immortal vested in mortals—which is rooted in our hearts since eternity, that same

human attribute I preciousy hold at heart and pray it may never forsake us, and we too may never forsake it, nor ever deny any one.

अपावृत्य गार्हपत्यात्क्रव्यादा प्रेतं दक्षिणा ।

प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम् ॥ ३४ ॥

34. *Apāvṛtya gārhapatyātkravyādā preta dakṣiṇā. Priyaṁ pitṛbhya ātmane brahmabhyaḥ kṛṇutā priyam.*

Having taken some fire from the household fire and turned, go south with this flesh-eating fire to the cremation ground and do what is good for the departed pitaras and what is good and dear to the self and the learned people.

(This mantra describes the function of Kravyada, flesh eating, fire in case of death or sickness. If there is a death in the family, the funeral fire is Kravyada. If a person is suffering from cancer, the cancer is Kravyada. And, also, the drug that fights and destroys the cancer is Kravyada. Whether it is funeral fire, or cancer or the drug, all these three are nature's energy, and energy is fire and fire is energy. The function defines its character.)

द्विभागधनमादाय प्र क्षिणात्यवर्त्या ।

अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः ॥ ३५ ॥

35. *Dvibhāgadhanamādāya pra kṣiṇātyavartyā. Agniḥ putrasya jyeṣṭhasya yaḥ kravyāda-nirāhitah.*

Kravyadagni, unless it is propitiated, exhausted and extinguished by elimination of the cause, continues

to consume and deplete the wealth of the eldest son upto the double of his share of wealth, savings and earnings both, and thus reduces him to utter poverty.

यत्कृषते यद्वनुते यच्च वस्त्रेन विन्दते ।

सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥ ३६ ॥

36. *Yatkṛṣate yadvanute yacca vasnena vindate. Sarvaṁ martyasya tannāsti kravyāccedanirā-hitaḥ.*

All that mortal man produces by farming, whatever he receives by salary, and whatever he earns by trade, is not his really, unless he eliminates the Kravyadagni and its cause from the house.

अयज्ञियो हतवर्चा भवति नैनैः हविरत्तवे ।

छिनत्ति कृष्या गोर्धनाद्यं क्रव्यादनुवर्तते ॥ ३७ ॥

37. *Ayajñiyo hatavarca bhavati nainena havirattave. Chinatti kṛṣyā gordhanādyam kravyādanuvartate.*

Whoever the mortal man whom cancerous Kravyadagni pursues, he is unable to perform any yajna, he loses the lustre of life, even food is not for him to eat. In fact, he is deprived of all, his farm, his cows, his entire wealth in the end, unless he dispels the carnivorous cause from his life and home.

मुहुर्गृध्रैः प्र वदत्यार्तिं मर्त्यो नीत्य ।

क्रव्याद्यानग्रिरन्ति-कादनुविद्वान्वितावति ॥ ३८ ॥

38. *Muhurgrdhyaiḥ pra vadatyārtim martyo nītya. Kravyādyānagrīrantikādanuvidvānvitāvati.*

Whoever the men Kravyadagni pursues,

knowing them and afflicting them at the closest, the victim, having been reduced to ruin, has to go to cut-throat money-sharks and plead for a loan again and again in order to survive.

ग्राह्या॑ गृहाः सं सृज्यन्ते स्त्रिया यन्म्रियते पतिः ।

ब्रह्मैव विद्वाने॒ष्यो॒ऽयः क्र॒व्यादं निरा॒दधत् ॥ ३९ ॥

39. *Grāhyā grhāḥ saṁ sṛjyante striyā yanmriyate patiḥ. Brahmaiva vidvāneṣyo' yaḥ kravyādaṁ nirādadhat.*

The homes and all the inmates are seized with sorrow when the husband of a woman dies. At that time a learned scholar of the Veda should be sought and found who may dispel the ravages of sorrow and despair caused by Kravyadagi.

यद्विप्रं॑ शर्मलं चकृम॑ यच्च॑ दुष्कृतम् ।

आपो॑ मा॒ तस्माच्छु॑म्भन्त्व॒ग्नेः संक॑सुकाच्च॒ यत् ॥ ४० ॥

40. *Yadripraṁ śamalaṁ cakṛma yacca duṣkṛtam. Āpo mā tasmācchumbhantvagneḥ saṁka-sukācca yat.*

Whatever the sin, evil or trespass that we have committed, which has smeared our peace and purity, may the soothing streams of waters and the tranquillity of divine meditation cleanse us of that and save us from the mind-splitting flames of Kravyadagni.

ता अ॒ध॒रादु॒दी॒चीराव॑वृ॒त्रन्प्र॑जान॒तीः प॒थिभि॑र्दे॒व्यानैः॑ ।

पर्व॑तस्य वृष॒भस्याधि॑ पृ॒ष्ठे नवा॑श्चरन्ति स॒रितः॑ पु॒राणीः॑ ॥ ४१ ॥

41. *Tā adharādudicīrāvavṛtranprajānatīḥ pathibhirdevayānaiḥ. Parvatasya vṛṣabhasyādhi pṛṣṭhe navāścaranti saritaḥ purāṇiḥ.*

Those streams of the waters of life flow from the earth below and rise on high to heaven, and they flow back from heaven on high to life on earth below, and knowing thus all the paths of existence they circulate in the cycle of birth, death and rebirth. From top of the generous cloud on high they shower on top of the mountain and, formed anew into streams and rivers, they flow on, streams of life, old but ancient and eternal, ever new.

(Thus are the ravages of Kravyadagni washed out into life anew.)

अग्ने अक्रव्यान्निः क्रव्यादं नुदा देवयजनं वह ॥ ४२ ॥

42. *Agne akravyānniḥ kravyādaṁ nudā devayajanaṁ vaha.*

O Akravyadagni, fire of renewal (which by healing counters the fire that eats into the vitals of life), dispel the Kravyadagni and bring in the Deva-yajani fire which would continue the yajna of life and living anew.

(This mantra also suggests the efficacy of medication and healing by fumes and aroma.)

इमं क्रव्यादा विवेशायं क्रव्यादमन्वगात् ।

व्याघ्रौ कृत्वा नानानं तं हरामि शिवापरम् ॥ ४३ ॥

43. *Imaṁ kravyādā viveśāyaṁ kravyādamanvagāt. Vyāghrau kṛtvā nānānaṁ taṁ harāmi śivāparam.*

The infection of Kravyadagni has entered and affected this patient. This patient, in consequence, has suffered the cancerous ravages of the disease. Diagnosing these two separately, the infection with the

cause and the consequent suffering process, and taking them both as dangerously, damaging, I dispel both, the disease as well as the root cause.

अन्तर्धिर्देवानां परिधिर्मनुष्याणिमग्निर्गार्हपत्य उभयानन्तरा
श्रितः ॥ ४४ ॥

44. *Antardhirdevānām paridhirmanuṣyāṇāma-
gnirgārhapatya ubhayānantarā śritah.*

Garhapatyagni, yajnic fire of the home, cosmic home maintained by nature and the individual home maintained by humans, is vested within, in the creative and recuperative powers of nature, and in the heart-core of men of divine disposition. And this Agni, also, is the border line of conduct for humans (because while it works in nature as divinely programmed within the border lines determined, it works in humans by choice which is open to observance as well as to violation).

जीवानामायुः प्र तिर त्वमग्ने पितृणां लोकमपि गच्छन्तु ये
मृताः । सुगार्हपत्यो वितपन्नरातिमुषामुषां श्रेयसीं
धेह्यस्मै ॥ ४५ ॥

45. *Jivānāmāyuh pra tira tvamagne pitṛṇām lokamapi
gacchantu ye mṛtāḥ. Sugārhapatyo vitapannarā-
timuṣāmuṣām śreyasīm dhehyasmai.*

O Garhapatyagni of home yajna, augment and elevate the life, health and age of the souls alive, and help the dead also to rise and reach the region of Pitaras' noble life in future on earth. O noble fire, heating, straining and exhausting all want, adversity and disease from life, bless us with happiness, prosperity and excellence more and ever more day by day.

सर्वीनग्रे सहमानः सपत्नानैषामूर्जं रयिमस्मासु धेहि ॥ ४६ ॥

46. *Sarvānagne sahamānaḥ sapatnānaiṣāmūrjaṁ rayimasmāsu dhehi.*

Holy fire, challenging and subduing all the adversarial forces of life on earth, pray recover and return to us the wealth and energy of life being wasted on those negativities of human existence and pollution.

इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।
तेनारप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥ ४७ ॥

47. *Imamindram vahnim paprimanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Tenāpa hata śarumāpatantam tena rudrasya pari pātāstām.*

Take on to the love, protection and support of this Indra, divine power and potential. It takes you across all cancerous onslaughts of negativity, adversity and misfortune, makes up your loss and deficiency, and gives you total fulfilment. It saves and releases you from despicable evils and suffering. With that power, ward off the deadly darts of impending calamities and protect yourself from the punitive shots of Rudra, nature's punishments for the violations of its law and discipline. (These are gifts of divine Garhapatyagni.)

अनद्धाहं प्लवमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥ ४८ ॥

48. *Anadvāhaṁ plavamanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Ā rohata saviturnāvametaṁ ṣadbhirurvībhira-matiṁ tarema.*

Take on to the love, protection and support of

the universal burden bearer, the ark of divinity. It will take you across the storms of life's despicable evils. Come, embark this boat of Savita, Lord Creator, inspirer and saviour with the light of life. Let us swim over the flood of darkness and self-ignorance and attain to the splendour of life by sixfold lights of the six quarters of space and the divine message of the six-dimensional universe of heaven and earth, day and night, water and vegetation of our cosmic and earthly environment.

अ॒हो॒रा॒त्रे अ॒न्वे॒षि बिभ्र॑त्क्षे॒म्यस्तिष्ठ॑न्प्र॒तर॑णः सु॒वीरः॑ ।
अना॑तुरान्त॒सुम॑न॒सस्त॒ल्प बिभ्र॑ज्यो॒गेव नः॑ पु॒रुष॑गन्धि॒रेधि॑ ॥ ४९ ॥

49. *Ahorātre anveṣi bibhratkṣemyastiṣṭhanpratarāṇaḥ suvīraḥ. Anāturāntsumanasastalpa bibhrajyogeva naḥ puruṣagandhiredhi.*

Day and night you move on, bearing the burden of the universe, yet still and constant, giver of peace and saviour over the floods and storms of existence, holiest potent sustenance and support of the brave, mainstay of the healthy and happy minds, you are the giver of the fragrance of life for humanity. Come, O Lord, and always bless us with health, happiness and the fragrance of life.

ते दे॒वेभ्य॑ आ वृ॒श्चन्ते पा॒पं जी॑वन्ति सर्व॒दा ।
क्र॒व्याद्या॑न॒ग्रिर॑न्ति॒काद॑श्च॒इवानु॑वप॒ते न॒डम् ॥ ५० ॥

50. *Te devebhya ā vṛścante pāpaṁ jīvanti sarvadā. Kravyādyānagnirantikādaśva-ivānuvapate naḍam.*

They sever themselves from the divinities and

live a continuous life of sin and deprivation whom cancerous Kravyadagni uproots at the closest, just as a wild horse tramples and wastes a slope of reeds by the lake.

ये ऽ श्रद्धा धनकाम्या क्रव्यादा समासते ।

ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा ॥ ५१ ॥

52. *Ye'śraddha dhanakāmyā kravyādā samāsate.*
Te vā anyeṣāṁ kumbhīm paryādadhati sarvadā.

Those who are void of faith and truth and dedicated to lust for wealth of money align themselves with carnivorous fire, they always put the pan on the fire but the pan as well as the meat belongs of others, invariably.

प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः ।

क्रव्याद्यानग्निरन्तिकादनुविद्वान्वितावति ॥ ५२ ॥

52. *Preva pipatiṣati manasā muhurā vartate punaḥ.*
Kravyādyānagnirantikādanuvidvānvitāvati.

Mentally they wish to soar high but again and again they fall back to earth whom carnivorous Agni pursues relentlessly, knowing them at the closest by nature, character and ambition.

अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त
 आहुः । माषाः पिष्टा भागधेयं ते हव्यमरण्या न्या गह्वरं
 सचस्व ॥ ५३ ॥

53. *Aviḥ kṛṣṇā bhāgadheyam paśūnām sīsam*
kravyādapi candram ta āhuḥ. Māṣāḥ piṣṭā
bhāgadheyam te havyamaranyānyā gahvaram
sacasva.

O cancerous carnivorous fire, the milk of black sheep, of all the animals, is your favourite food. Also, they say, the ash of lead or silver and gold too is your share. Crushed masha lentils also is your food, in fact you better go and roam around in the thick of forest woods.

इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम् ।

तमिन्द्रं इध्मं कृत्वा यमस्याग्निं निरादधौ ॥ ५४ ॥

53. *Iṣīkāṃ jaratīmiṣṭvā tilpiñjaṃ daṇḍanaṃ naḍam. Tamindra idhmaṃ kṛtvā yamasyāgniṃ nirā-dadhau.*

Having made withered munja grass and the stock of reed as fuel of fire and having offered white sesamum for oblation, Indra, the physician, dispelled the flesh-eating fire of death from the body and the home.

प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान्पन्थां वि ह्या विवेश ।

परामीषामसून्दिदेश दीर्घेणायुषा समिमान्त्सृजामि ॥ ५५ ॥

55. *Pratyañcamarkaṃ pratyarpayitvā pravidvānpa-nthāṃ vi hyā viveśa. Parāmīṣāmasūndideśa dīrghēṇayusā sami-māntsrjāmi.*

Having bowed to the refulgent sun yonder in front, having surrendered to the omnipresent self-refulgent Divinity, I have directed away the energies of all those negative powers which eat into the flesh, and I have joined these senses, mind and pranic energies of mine with nature's positive powers of health, happiness and a long full age.

Kanda 12/Sukta 3 (Svarga and Odana)

Svarga, Odana, Agni Devata, Yama Rshi

पुमान्पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया ते ।
यावन्तावग्रे प्रथमं समेयथुस्तद्वां वयो यमराज्ये समानम् ॥ १ ॥

1. *Pumānpunso'dhi tiṣṭha carmehi tatra hvayasva yatamā priyā te. Yāvantāvagre prathamam sameyathustadvām vayo yamarājye samānam.*

Brave man, intelligent soul, mature and self-confident, come, take this seat of distinction here, invite whoever be your dearest choice of love, and as much as you first met, thought, associated and agreed together earlier, may that life pattern, love and harmony be equal and equally acceptable in the ethos, culture and values of the social order.

(This mantra is relevant to love, marriage, home, family and also to the entire social order and its tradition. A life of love, harmony and social order is a very paradise on earth, and that paradisaal bliss also is the food of life on top.)

तावद्वां चक्षुस्तति वीर्या ऽग्नि तावत्तेजस्ततिधा वाजिनानि ।
अग्निः शरीरं सचते यदैधोऽर्धा पक्वान्मिथुना सं भवाथः ॥ २ ॥

2. *Tāvadvām cakṣustati vīryāṇi tāvattejastatidhā vājināni. Agniḥ śarīraṁ sacate yadaidho'dhā pakvānmi-thunā saṁ bhavāthaḥ.*

Thus as far well as you first met, thought, associated and agreed together without reservation, that far perfectly let your vision, that much your noble

powers, that high your splendour, and to that very extent let your advancement and achievements be common together. And just as fire takes on the fuel and sets it ablaze, so let your love and passion for life inspire your conjugal body, matured, seasoned and united, and raise it to brilliance so that you become an ideal couple.

समस्मिँल्लोके समु देवयाने सं स्मा समेतं यमराज्येषु ।

पृतौ पवित्रैरुप तद्ध्वयेथां यद्यद्रेतो अधि वां संबभूव ॥ ३ ॥

3. *Samasmiñlloke samu devayāne saṁ smā sametaṁ yamarājyēṣu. Pūtau pavitrairupa taddhvayethāṁ yadyadreto adhi vāṁ sambabhūva.*

United together in this home life of conjugality, on the path of divinities and in all affairs of the social order from home life upto the united world of humanity, go on together in unison. And purified, sanctified and consecrated by the holy rites of matrimony, bring up to full life what is born of your joint vigour and vitality and call it up to its natural performance and perfection.

आपस्पुत्रासो अभि सं विशध्वमिमं जीवं जीवधन्याः
समेत्य । तासां भजध्वममृतं यमाहुर्यमोदनं पचति वां
जनित्री ॥ ४ ॥

4. *Āpasputrāso abhi saṁ viśadhvamimaṁ jīvaṁ jīvadhanyāḥ sametya. Tāsāṁ bhajadhvamamṛtaṁ yamāhuryamodanaṁ pacati vāṁ janitrī.*

O children of nature and divinity, vigilant guards of the human community, nobly born and blest with vigour and vitality, come together, take this life fully in hand and enter the fluid field of action in the dynamics of existence. Plunge into it and take for yourself your

shares what they call the nectar of action and its fruit, the immortal food of life which Mother Nature prepares for you to the last detail of perfection.

यं वां पिता पचति यं च माता रिप्रात्रिर्मुक्त्यै शमलाच्च
वाचः । स औदनः शतधारः स्वर्ग उभे व्या ऽपि नभसी
महित्वा ॥ ५ ॥

5. *Yaṁ vāṁ pitā pacati yaṁ ca mātā riprānnirmu-
ktyai śamalācca vācaḥ. Sa odanaḥ śatadhāraḥ
svarga ubhe vyāpa nabhasī mahitvā.*

Whatever food for life your father prepares and matures for you, whatever your mother prepares for you, whatever Mother Nature prepares, and whatever the Father Supreme perfects and releases from the Voice of Veda in order to release you from the stains and smears of earthly involvements and the colours and covers of existential fluctuations, that food of divinity and divine revelation in a thousand showers leads you both to the ecstasy of super joy and pervades both heaven and earth with its own splendour and majesty.

उभे नभसी उभयांश्च लोकान्ये यज्वनामभिजिताः स्वर्गाः ।
तेषां ज्योतिष्मान्मधुमान्यो अग्रे तस्मिन्पुत्रैर्जरसि सं
श्रयेथाम् ॥ ६ ॥

6. *Ubhe nabhasī ubhayāṁśca lokanye yajvanāma-
bhijitāḥ svargāḥ. Teṣāṁ jyotiṣmānmadhumānyo
agre tasminputrairjarasi saṁ śrayethām.*

Both heaven and earth, both those worlds of here and hereafter, all those states of joy which the performers of yajna have won by their noble actions, of all these, whatever is most enlightened and delicious as honey,

there on top in Grhastha live at peace together with children till the completion and fulfilment of your life.

प्राचीं प्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्धधानाः सचन्ते ।
यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं
श्रयेथाम् ॥ ७ ॥

7. *Prācīmprācīm pradiśamā rabhethāmetam lokam śraddadhānāḥ sacante. Yadvām pakvaṁ pariviṣṭamagnau tasya guptaye dampatī saṁ śraye-thām.*

O wedded couple, start off together, move forward eastwards, the direction of a fresh sunrise, step by step. People of truth and faith live and honour this world of Grhastha. It is with your maturity of body, mind, culture and mission that you have entered this material life of yajna fire. Live in Grhastha and honour that mission for its protection and fulfilment till the completion.

दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेशामभि पात्रमेतत् ।
तस्मिन्वां यमः पितृभिः संविदानः पक्वाय शर्मं बहुलं नि
यच्छात् ॥ ८ ॥

8. *Dakṣiṇām diśamabhi nakṣamāṇau paryāvartethāmabhi pātrametat. Tasminvām yamaḥ pitṛbhiḥ saṁvidānaḥ pakvāya śarma bahulam ni yacchāt.*

Moving on in life together to the right, turn round the holy ideal of Grhastha in the service of promotive nature and redeeming Divinity, and therein may Yama, lord of law and recompense bless you with abundant peace and fulfilment in a happy home.

प्र॒तीचीं॑ दि॒शामि॒यमिद्व॑रं॒ यस्यां॑ सोमो॑ अ॒धिपा॑ मृ॒डिता॑ च ।
तस्यां॑ श्रये॒थां सु॒कृतः॑ स॒चेथा॒मधा॑ प॒क्वान्मि॑थुना॒ सं
भ॒वाथः॑ ॥ ९ ॥

9. *Pratīcī diśāmiyamidvaram yasyām somo adhipā mṛḍitā ca. Tasyām śrayethām sukṛtaḥ sacethāmadhā pakvānmithunā saṁ bhavāthaḥ.*

Moving on to this noble direction of the west, declining in years but rising in ripeness and wisdom, when the moon and peace, Soma, is the dominant ruler, protector and giver of tranquillity, stay together in loving company, seasoned in love and loyalty and enjoy a life of serenity and meditation.

उत्त॑रं रा॒ष्ट्रं प्र॒जयो॑त्तराव॒दिशामु॑दीची कृ॒णव॑न्नो अग्र॑म् ।
पाङ्क॑छ॒न्दः पु॒रुषो॑ ब॒भूव॒ विश्वै॑र्वि॒श्वान् । स॒ह सं
भ॒वेम॑ ॥ १० ॥

10. *Uttaram rāṣṭram prajayottarāvaddiśāmudīcī kṛṇavanno agram. Pāṅktaṁchandaḥ puruṣo babhūva viśvairvi-śvāṅgaiḥ saha saṁ bhavema.*

The rising nation rises higher by our progeny rising as the future promise. May the north above, the highest direction, raise us to the front forward in every direction of progress. At this stage man becomes happily free and self-fulfilled in his senses and mind with complete satisfaction. May we all feel complete and fulfilled in all aspects of worldly life.

ध्रु॒वेयं वि॒राण्ण॑मो॒ अस्त्व॒स्यै शि॒वा पु॒त्रेभ्य॑ उ॒त म॒ह्यम॑स्तु ।
सा नो॑ दे॒व्यदि॑ते वि॒श्ववा॒र इ॒र्यै॑ इ॒व गो॒पा अ॒भि र॑क्ष
प॒क्वम् ॥ ११ ॥

11. *Dhruveyaṁ virāṇnamo astvasyai śivā putrebhya uta mahyamastu. Sā no devyadite viśvavāra irya-iva gopā abhi rakṣa pakvam.*

Steady is this Earth mother. Salutations to her. May she be kind and gracious for our children and for ourselves. This divine indivisible earth is universally abundant and generous for all. May you, divine mother, protect and maintain our maturity as the human nation just as Lord Supreme protects the universe.

पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वाता इह वान्तु
भूमौ । यमोद नं पचतो देवते इह तन्नस्तप उत सत्यं च
वेत्तु ॥ १२ ॥

12. *Piteva putrānabhi saṁ svajasva naḥ śivā no vātā iha vāntu bhūmau. Yamodanaṁ pacato devate iha tannastapa uta satyaṁ ca vettu.*

Lord Supreme, just as a father loves and meets his children, so pray love and be with us, your children. Let the winds blow auspicious for us here on earth. And may the service which noble divine couples mature and offer to you, and the food they cook for yajnic offering be inspired by truth and divine austerity, and may that service and food also define our truth and sincere austerity of discipline in piety here.

यद्यत्कृष्णः शकुन एह गत्वा त्सरन्विषक्तं बिल आससाद ।
यद्वा दास्यार्द्रहस्ता समङ्ग उलूखलं मुसलं शुम्भतापः ॥ १३ ॥

13. *Yadyatkṛṣṇaḥ śakuna eha gatvā tsaranviṣaktaṁ bila āsasāda. Yadvā dāsyārdrahastā samaṅkta ulūkhalaṁ musalaṁ śumbhatāpaḥ.*

Whenever a casual black bird come and

stealthily alight on a dish or pan in the home, or when a maid with soiled hands smear the mortar and pestle, let the waters wash off the dirt and smear away and cleanse the dish and mortar and pestle.

अयं ग्रावां पृथुबुध्नो वयोधाः पूतः पवित्रैरपि हन्तु रक्षः ।
आ रोह चर्म महि शर्म यच्छ मा दम्पती पौत्रमघं नि
गाताम् ॥ १४ ॥

14. *Ayaṁ grāvā pr̥thubudhno vayodhāḥ pūtaḥ pavitrairapa hantu rakṣaḥ. Ā roha carma mahi śarma yaccha mā dampatī pautramaghaṁ ni gātām.*

This grinding stone, this vital air and pranic energy, this learned man of life sciences, broad based, pure, purified with holy materials may destroy the life-damaging elements. O learned man, pray have a seat, bring us great peace, purity and freedom. Let no couple suffer the want and deprivation of children and let no one have to face the pain of their suffering.

वनस्पतिः सह देवैर्न आगन्नक्षः पिशाचाँ अपबाधमानः ।
स उच्छ्रयातै प्र वदति वाचं तेन लोकाँ अभि सर्वाँज्ज-
येम ॥ १५ ॥

15. *Vanaspatiḥ saha devairna āgan rakṣaḥ piśācāñ apabādhamānaḥ. Sa ucchrayātai pra vadāti vācaṁ tena lokāñ abhi sarvāñjayema.*

This forest gift and this scholar of nature's forest gifts has come to us with the divine energies of nature, protecting us against blood sucking and life threatening negativities of the environment. Rising high, he speaks to us words of health care and freedom from disease

with which, we pray, we may win gifts of the earth, environment and all other regions of space.

सप्त मेधांश्च वः पर्यागृह्णन् एषां ज्योतिष्मां उत यश्चकर्ष ।
त्रयस्त्रिंशद्देवतास्तान्त्सचन्ते स नः स्वर्गमभि नेष
लोकम् ॥ १६ ॥

16. *Sapta medhānpaśavaḥ paryagrṇṇanya eṣāṃ jyotiṣmāñ uta yaścakarśa. Trayastriṃśaddeva-tāstāntsacante sa naḥ svargamabhi neṣa lokam.*

All living beings especially humans have received seven organs of perception, volition and discrimination, (these are eyes, ears, nose tongue and the skin, with mind (mana) and intelligence (Buddhi). All thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati) are associated with these and co-operate with these. That person who is the most enlightened and most boldly creative may, we wish and pray, lead us to the state of paradise on earth.

स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम ।
गृह्णामि हस्तमनु मैत्वत्र मा नस्तारीन्निर्ऋतिर्मो अरातिः ॥ १७ ॥

17. *Svargam lokamabhi no nayāsi saṃ jāyayā saha putraiḥ syāma. Grṇṇāmi hastamanu maitvatra mā nastārīnnir-ṛtirmo arātiḥ.*

O Lord giver of life and knowledge, you lead us to the state of paradisaal bliss on earth. Bless us that we may live and enjoy life with wife and children. May the wife whose hand I hold always go with me here in Grhastha. Let no want, adversity and distress ever assail us.

ग्राहिं^१पाप्मानमति ताँ अयाम् तमो व्य ऽस्य प्र वदासि वल्गु ।
वानस्पत्य उद्यतो मा जिहिंसीर्मा तण्डुलं वि शरीर्देव-
यन्तम् ॥ १८ ॥

18. *Grāhiṃ pāpmānamati tāṃ ayāma tamo vyasya pravadāsi valgu. Vānaspatya udyato mā jihimsīrmā taṇḍulam vi śārīrdevayantam.*

Dear partner, let us reject that freezing state of sloth and sin which seizes our will and action. Cast away gloom and depression, talk with love and enthusiasm. But the wooden pestle that is raised must not be violent, it must not break nor crush the rice which is for offering to the divinities.

विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोर्निलो^१कमुप याह्येतम् ।
वर्षवृद्धमुप यच्छ शूर्पं तुषं पलावानप तद्विनक्तु ॥ १९ ॥

19. *Viśvavyacā ghr̥tapṛṣṭho bhaviṣyantsayo-nirlokamupa yāhyetam. Varṣavṛddhamupa yaccha śūrpaṃ tuṣaṃ palāvānapa tadvinaktu.*

O man, universally broad-minded, brilliant as fire and refined as ghr̥ta, being one with mankind, come, join and integrate with this world community. Take to discriminative intelligence, like a winnowing basket of a year's full growth of reed which separates the grain from chaff, and separate the truth from falsehood and thus accept and advance truth and reject the untruth.

त्रयो लोकाः संमिता ब्राह्मणेन द्यौरेवासौ पृथिव्यं^१न्तरिक्षम् ।
अंशून्^१भित्त्वान्वारंभेथामा प्यायन्तां पुनरा यन्तु शूर्पम् ॥ २० ॥

20. *Trayo lokāḥ saṃmitā brāhmaṇena dyaurevāsau pṛthivyantarikṣam. Aṃśūṅgr̥bhītvānvāra-bhethāmā pyāyantām punarā yantu śūrpaṃ.*

Three are the regions discriminated by the Vedic sage as by Veda itself: they are heaven, earth and the middle regions. (So are three orders of the truth of reality: Sanatana, i.e., absolute constant truth of heavenly light, earthly truth conditioned by time and place, and the middling truth which is a historical mutation of the Sanatana). With your judgement, take on to the essences of truth like the freshest shoots of eternal soma, love, act and advance the truth, and let historical truth come to your discriminative judgement again and again for the continuous advancement of Sanatana truth and Dharma against the outmoded junk and falsehood.

(Refer also to Atharva-veda 10, 8, 23 for the manifestation of the Sanatana, old yet ever new, like the succession of night-and-day, the same yet ever new and fresh.)

पृथग्रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या ।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा शुम्भाति मलग इव
वस्त्रा ॥ २१ ॥

21. *Pṛthagrūpāṇi bahudhā paśūnāmekarūpo bhavasi saṁ samṛddhyā. Etāṁ tvacaṁ lohanīm tāṁ nudasva grāvā śumbhāti malaga-iva vastrā.*

Many ways different are the forms of living beings. In fact, one single-form Prakṛti by her abundance and versatility becomes many formed. Similarly the soul, all alike in the essence, assumes many forms because of the variety of Prakṛtic forms. The same soul of many Prakṛtic forms becomes essentially the same one form by the success of meditation. O soul, jettison this form

of flesh and blood and be the soul in the essence. The enlightened sage would cleanse you to purity of essence as the washerman washes away the colour and dirt of the cloth and renders it pure white in the essence.

पृथिवीं त्वां पृथिव्यामा वेशयामि तनूः समानी विकृता त
एषा । यद्यद् द्युत्तं लिखितमर्पणेन तेन मा सुस्रोर्ब्रह्मणापि
तद्वपामि ॥ २२ ॥

20. *Pr̥thivīm tvā pr̥thivyāmā veśayāmi tanūḥ samānī vikṛtā ta eṣā. Yadyad dyuttam̐ likhitamarpaṇena tena mā susrorbrahmaṇāpi tadvapāmi.*

I render you back, Prthivi, material body, into Prthivi, Mother Nature, the same in essence though this one is a mutation of the essence, Prakṛti.

O man, whatever is shining, whatever the writing from existence in the material body, waste yourself not thereby and therefrom, I supplement that with knowledge of the Veda to let the seed state fructify to fresh maturity.

जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या ।
उखा कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येना-
तिषक्ता ॥ २३ ॥

20. *Janitrīva prati haryāsi sūnum saṁ tvā dadhāmi pr̥thivīm pr̥thivyā. Ukhā kumbhī vedyāṁ mā vyathiṣṭhā yajñāyu-dhairājyenātiṣaktā.*

I place you, Prthivi, the human soul in body form, together with Prthivi, the world of nature. Mother Nature, as a mother loves her child, so pray love your child. Just as the pan and the pot do not feel afflicted in the fire as they get baked and tempered, so you too, o

man, do not get afflicted in the fiery vedi of life armed as you are with the fighting powers of yajna and tempered as you are with the flames of ghṛta fire.

अ॒ग्निः प॒च॒त्रक्ष॑तु त्वा पु॒रस्ता॒दिन्द्रो॑ रक्षतु दक्षिण॒तो म॒रुत्वान् ।
वरु॑णस्त्वा दृ॒हाद्ध॑रुणे॑ प्र॒तीच्या॑ उत्त॒रात्त्वा॒ सोमः॑ सं
द॒दातै ॥ २४ ॥

24. *Agniḥ pacanrakṣatu tvā purastādindro rakṣatu dakṣiṇato marutvān. Varuṇastvā dṛmḥāddharuṇe pratiçyā uttarāttvā somaḥ saṁ dadātai.*

In the Vedic crucibles of life, let the yajnic flames of life-fire protect and temper you from the front in the east. Let Indra, with his forces of Maruts, protect and strengthen you from the right in the south. Let Varuna protect, strengthen and secure you from the back in the west for adamant strength in the all-supporting environment, and let Soma, peace, refreshment and renewal support and sustain you from the left in the north.

पू॒ताः प॒वित्रैः॑ पव॒न्ते अ॒भ्रादि॑वं च॒ यन्ति॑ पृथि॒वीं च॒ लो॒कान् ।
ता जी॒व॒ला जी॒वध॑न्याः प्र॒ति॒ष्ठाः पात्र॑ आसि॒क्ताः
पर्य॑ग्निरिन्धाम् ॥ २५ ॥

25. *Pūtāḥ pavitrāiḥ pavante abhrāddivam ca yanti prṥthivīm ca lokān. Tā jīvalā jīvadhanyāḥ pratiṣṭhāḥ pātra āsiktāḥ paryagnirindhām.*

Showers of holy water, energised and purified by rays of the sun purify us. Indeed they reach the heaven, the earth and all other regions of space. Those showers of waters, full of life, blissful and beatifying, constant and unfailing, held in the jar of life, may the

fire of yajna energise and thereby inspire us to the state of fire, passion and light of the spirit.

आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्त-
रिक्षम् । शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः स्वर्गमभि
लोकं नयन्तु ॥ २६ ॥

26. *Ā yanti divaḥ pṛthivīm sacante bhūmyāḥ sacante
adhyantarikṣam. Śuddhāḥ satīstā u śumbhanta
eva tā naḥ svargamabhi lokam nayantu.*

The waters of life come from the heaven of light and join the earth with living energy. From the earth they rise and reach to join the skies. Pure and sanctified as they are, they are bright and holy. May they lead us to the regions of bliss.

उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः ।
ता ओदनं दम्पतिभ्यां प्रशिष्टा आपः शिक्षन्तीः पचता
सुनाथाः ॥ २७ ॥

27. *Uteva prabhvīruta saṁmitāsa uta śukrāḥ śucaya-
ścāmṛtāsaḥ. Tā odanam dāmpatibhyām praśiṣṭā
āpaḥ śikṣantīḥ pacatā sunāthāḥ.*

The waters of life are abundant, constant and eternal, and they are also measured in forms such as jars, the human body as well, and they are bright, potent and sacred, they are pure immortal nectar. Such as you are, O waters of life, well directed, controlled and beneficent, pray prepare, mature, season and provide the food of life for the wedded couples with showers of grace.

संख्याता स्तोकाः पृथिवीं संचन्ते प्राणापानैः संमिता
ओषधीभिः । असंख्याता ओष्यमानाः सुवर्णाः सर्व्व व्या ऽपुः
शुचयः शुचित्वम् ॥ २८ ॥

28. *Samkhyātā stokāḥ pṛthivīm sacante prāṇā-pānaiḥ
saṁmitā oṣadhībhiḥ. Samkhyātā opyamānāḥ
suvarṇāḥ sarva vyāṁpuḥ śucayaḥ. śucitvam.*

Measured are the drops of water which join the earth as with prana and apana energies they seep into and join the herbs and trees. But measureless are the showers, golden and pure, which all come to the earth as seeds of life, and that way they attain to the state of purity, sanctity and divinity.

उद्योदन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च
बिन्दून् । योषेव दृष्ट्वा पतिमृत्वियायै तैस्तण्डुलैर्भवता
समापः ॥ २९ ॥

29. *Udyodhantyaabhi valganti taptāḥ phenamasyanti
bahulāmśca bindūn. Yoṣeva dr̥ṣṭvā patimṛtvi-
yāyaitaistaṇḍulairbhavatā samāpaḥ.*

They rise in contest, they dance and rejoice, and heated by the sun they throw up foam and shoot off volleys of droplet bullets. Just as a youthful wife having seen her husband solicits him for romance of the season, so you too, O waters, join the youthful couples, and for those delicious delicacies they would love to enjoy.

उत्थापय सीदतो बुध्न एनान्द्विरात्मानमभि सं स्पृशन्ताम् ।
अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः प्रदिशो
यदीमाः ॥ ३० ॥

30. *Utthāpaya sīdato budhna enānadbhirātma-
namabhi saṁ spṛśantām. Amāsi pātrairudakam
yadetanmitāstaṇḍulāḥ pradiśo yaḍimāḥ.*

Raise the rice settled at the bottom of the pan so that the grains may mix with the water. You have measured the water in relation to the pot and the ladles as rice too has been measured in relation to the size and space of the pan.

प्र यच्छ पशुं त्वरया हरौषमहिंसन्त ओषधीर्दान्तु पर्वन् ।
यासां सोमः परि राज्यं बभूवामन्युता नो वीरुधो
भवन्तु ॥ ३१ ॥

31. *Pra yaccha parśum tvarayā harauṣamahim-santa
oṣadhīrdāntu parvan. Yāsāṁ somaḥ pari rājyaṁ
babhūvāmanyutā no vīrudho bhavantu.*

Take up the sickle, be quick, take the herbs shining at dawn, chipping without damaging the herb at the joint. Let the herbs, of which soma is supremely efficacious, be free from afflictive and outrageous after-effects.

नवं बर्हिरोदनाय स्तृणीत प्रियं हृदश्चक्षुषो वल्ग्वस्तु ।
तस्मिन्देवाः सह देवीर्विशन्त्विमं प्राश्नन्त्वृतुभिर्निषद्य ॥ ३२ ॥

32. *Navam barhirodanāya strṇīta priyaṁ hrdaśca-
kṣuṣo valgavastu. Tasmindevāḥ saha daivīrvi-
śantvimaṁ prāśnantvṛtubhirniṣadya.*

Strew fresh sheets of grass for the rice feast. Let these be soothing to the heart and pleasing to the eye. On them let divine sages with divine ladies be seated and enjoy this feast of rice according to the seasons.

वनस्पते स्तीर्णमा सीद बर्हिरग्निष्टोमैः संमितो देवताभिः ।
त्वष्ट्रेव रूपं सुकृतं स्वधित्यैना एहाः परि पात्रे ददृश्राम् ॥ ३३ ॥

33. *Vanaspate stīrṇamā sīda barhiragniṣṭomaiḥ
saṁmito devatābhiḥ. Tvaṣṭreva rūpaṁ sukr̥taṁ
svadhityainā ehāḥ pari pātre dadṛśrām.*

O Vanaspati, host and master of this auspicious feast, be seated on this grassy sheet spread for you, along with the sages and the ladies and with the plans for Agnishtoma yajnas. And the beauty of this entire programme created as if by Tvashta, divine architect, is seen here in all details of the vedi and utensils for yajna finished with his art.

षष्ट्यां शरत्सु निधिपा अभिच्छात्स्व ऽः पक्वेनाभ्य -
श्नवातै । उपैनं जीवाऽन्पितरश्च पुत्रा एतं स्वर्गं गमयान्त-
मग्नेः ॥ ३४ ॥

34. *Ṣṣṭyām śaratsu nidhipā abhīcchātsvaḥ pakvenā-
bhyaśnivātai. Upainam jīvānpitaraśca putrā etaṁ
svargaṁ gamayāntamagneḥ.*

For sixty years of life, the master of the house, carrying on the yajna and yajnic charity, should, with his experience and growth of mature wisdom, wish and work to enjoy the spiritual bliss of life, while the parents and children, depending on him, live and enjoy their life. O Lord, lead him to the ultimate bliss of life at the end of his yajna on top of knowledge and spiritual vision.

धर्ता ध्रियस्व धरुणै पृथिव्या अच्युतं त्वा देवताश्च्यावयन्तु ।
तं त्वा दम्पती जीवन्तौ जीवपुत्रावुद्भासयातः पर्यग्निधा-
नात् ॥ ३५ ॥

35. *Dhartā dhriyasva dharuṇe pṛthivyā acyutaṁ tvā devatāścyāvayantu. Tam tvā dampatī jīvantau jīva-putrāvudvāsa-yātaḥ paryagnidhānāt.*

O house-holder, be firm, divinely supported on the firm foundation of the earth. Stay unshaken, let the divinities inspire you to move on on the path of yajnic living. And when you have done your job, call it a day, let living, inspiring wedded couples with living jovial children help you be released and relieved of your duties to the divine fire of yajna.

सर्वान्त्समागा अभिजित्य लोकान्यावन्तः कामाः समती-
तृपस्तान् । वि गह्नेथामायवनं च दर्विरेकस्मिन्पात्रे अद्यु-
द्धरैनम् ॥ ३६ ॥

36. *Sarvāntsamāgā abhijitya lokānyāvantah kāmāḥ samatītrpastān. Vi gāhethāmāyavanam ca darvirekasminpātre adhyuddharainam.*

Having lived and fulfilled all your desires and ambitions as much and as far as they were, and thus having ruled and conquered all your earthly territories of existence, you have reached this phase of freedom and renunciation. Place all your spoons and ladles, all that was and were yours in life, in one basket, deliver that all to your trusted follower in the line, and raise your self as pure soul, free from all burdens.

उप स्तृणीहि प्रथय पुरस्ताद् घृतेन पात्रमभि घारयैतत् ।
वाश्रेवोस्त्रा तरुणं स्तनस्युमिमं देवासो अभिहिङ्कृणोत ॥ ३७ ॥

37. *Upa strṇīhi prathaya purastād ghr̥tena pātra-mabhi ghārayaitat. Vāśrevosrā taruṇam stana-syumimam devāso abhihiṅkr̥ṇota.*

Spread out your mattress, move ahead, hold on this life of divinity and shine it with the light of spiritual vision. And O Devas, divinities of heaven and earth, just as the mother cow loves the young calf eager for a feed of milk, so welcome this new comer with a song and fulfill him with the milk of paradise.

उपास्तरीरकरो लोकमेतमुरुः प्रथतामसमः स्वर्गः । तस्मिञ्छ्र-
यातै महिषः सुपुणो देवा एनं देवताभ्यः प्र यच्छान् ॥ ३८ ॥

38. *Upāstarīrakaro lokametamuruḥ prathatāma-
samaḥ svargaḥ. Tasmiñchrayātai mahiṣaḥ
supaṇo devā enam devatābhyaḥ pra yacchān.*

You have spread out your mattress and fully attained to this new phase of life. Let this incomparable phase which leads to heavenly bliss expand wide and high. Let the one mighty suparna, elevated soul, rest and shine as the sun in this phase and may all divinities of heaven and earth extend their love and devotion for the joy of his mind and senses.

यद्यज्जाया पचति त्वत्परःपरः पतिर्वा जाये त्वत्तिरः । सं
तत्सृजेथां सह वां तदस्तु सम्पादयन्तौ सह लोकमेकम् ॥ ३९ ॥

39. *Yadyajjāyā pacati tvatparaḥ paraḥ patirvā jāye
tvattiraḥ. Saṁ tatsrjethām saha vām tadastu
sampādayantau saha lokamekam.*

O man, whatever your wife does separately from you, and O woman, whatever your husband does by himself away from you, do all that together with each other. Let all that be jointly yours, one in common, as you are leading your wedded life together in unison as one personality.

यावन्तो अस्याः पृथिवीं सचन्ते अस्मत्पुत्राः परि ये
संबभूवुः । सर्वास्ताँ उप पात्रे ह्वयेथां नाभिं जानानाः शिशवः
समायान् ॥ ४० ॥

40. *Yāvanto asyāḥ prthivīm sacante asmatputrāḥ pari
ye sambabhūvuh. Sarvāñstāñ upa pātre
hvayethāñ nābhiñ jānānāḥ śīśavaḥ samāyān.*

All our children born of her by me who live and serve the motherland, call them all together to dinner on one table, and let the children too know their one common link of natural piety, the centre to which they should come and join together.

वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः ।
सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु निधिपा अभी -
च्छात् ॥ ४१ ॥

41. *Vasoryā dhārā madhunā prapīnā ghr̥tena miśrā
amṛtasya nābhayaḥ. Sarvāstā ava rundhe svargah
ṣaṣṭyām śaratsu nidhipā abhīcchāt.*

All those streams of wealth and joy on earth in Grhastha which are replete with honey and mixed with ghr̥ta are centre-holds of nectar and immortality. Let the earthly paradise of the home hold in all these, and let the master protector and maintainer of the home wish and strive for these through sixty years.

निधिं निधिपा अभ्ये नमिच्छादनीश्वरा अभितः सन्तु
येऽन्ये । अस्माभिर्दत्तो निहितः स्वर्गस्त्रिभिः काण्डैस्त्री-
न्तस्वर्गानरुक्षत् ॥ ४२ ॥

42. *Nidhiñ nidhipā abhye namicchādanīśvarā
abhitah santu ye'nye. Asmābhirdatto nihitah
svargastribhiḥ kāṇḍaistrīntsvargānarukṣat.*

Let the head and guardian of the family wish and strive to protect, maintain and promote this homely commonwealth. Others who would not wish and strive thus would deny and deprive themselves all round of this divine familial bliss. This earthly paradise of homely bliss is given by us, divinities of earth and heaven, which man should try to attain through three stages of Brhmacharya education, Grhastha life of yajna, and the stage of retirement and renunciation across three generations of the wedded couple, parents and children for threefold bliss of body, mind and soul for the individual, the family and the society as a whole.

अग्नी रक्षस्तपतु यद्विदेवं क्रव्यात्पिशाच इह मा प्र पास्त ।
नुदाम एनमप रुध्मो अस्मदादित्या एनमङ्गिरसः सच-
न्ताम् ॥ ४३ ॥

43. *Agnī rakṣastapatu yadvidevaṁ kravyātpiśāca iha mā pra pāsta. Nudāma enamapa rudhmo asmadādityā enamaṅgirasasḥ sacantām.*

May Agni, light of knowledge and fire of passion for life and positive living, light up, burn out and eliminate the negativities of life in humanity and the environment. Let darkness, ignorance and exploitation eating into the vitals of life and sucking the blood of innocents be out by the holy fire of yajna. Let us throw out all such antisocial elements. Let us shut them all out. Let brilliant scholars of Aditya order, and Angirasas, veterans of wisdom, adamant will, determined action and vibrant spirit of life take these up and deal with them appropriately with justice.

आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं प्रति वेदयामि ।
शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं स्वर्गं सुकृतावपीतम् ॥ ४४ ॥

44. *Ādityebhyo aṅgirobhyo madhvidam̐ ghr̥tena miśram̐ prati vedayāmi. Śuddhahastau brāhma-
nāsyānihatyaitam̐ svargam̐ sukṛtāvapītam.*

To the sages and scholars of Aditya order and vibrant leaders of determined action and policy for the elimination of negativities from society and the environment, I offer these honey sweets of homage with approval and total cooperation mixed with ghr̥ta to sprinkle their holy fire of social yajna. O wedded couples, men and women of the human nation, your hands are clean, you do not violate the vision and will of the Brahmana, man of knowledge and foresight, your actions are positive, I exhort you to act, cooperate, create and enjoy this happy paradise on earth free from ogres and blood suckers.

इदं प्रापमुत्तमं काण्डमस्य यस्माल्लोकात्परमेष्ठी समाप ।
आ सिञ्च सर्पिर्घृतवत्समङ्गध्येष भागो अङ्गिरसो नो
अत्र ॥ ४५ ॥

46. *Idam̐ prāpamuttamam̐ kāṇḍamasya yasmāllo-
kātparameṣṭhī samāpa. Ā siñca sarpirghṛtavat-
samaṅgdhyeṣa bhāgo aṅgirasō no atra.*

This highest state of this earthly paradise from which I attain to the light and vision of supreme divinity too, I have realised. O men and women of the world, wedded couples, prepare and anoint yourselves with the powers and graces of life and join the yajna of social salvation with best cooperation as you sprinkle the fires with purest ghr̥ta. And know, you Angirases, people of vision and will, that this is our share of Dharma and commitment here in the world toward life, society and

divinity.

स॒त्याय॑ च॒ तप॑से दे॒वता॑भ्यो नि॒धिं शे॒वधिं॑ परि॑ द॒द्य ए॒तम् ।
मा नो॑ द्यू॒तेऽ व॑ गा॒न्मा स॑मि॒त्यां मा स्मा॒न्यस्मा॒ उत्सृ॑जता
पु॒रा मत् ॥ ४६ ॥

46. *Satyāya ca tapase devatābhyo nidhiṁ śevadhiṁ pari dadma etam. Mā no dyūte'va gānmā samityāṁ mā smānyasmā utsṛjatā purā mat.*

We offer and contribute this, our cherished share of treasure, toward the peace, prosperity and enlightenment of the human nation for the protection and promotion of truth and right values, austerity and observance of discipline and law, and the enlightened nobilities of humanity and divinities of nature in the environment. Let it not be thrown out to gambling, nor spent out on war, nor wasted over others opposed to social values, nor must it be released before I approve (as for example national approval of the budget).

अ॒हं प॑चा॒म्य॒हं द॑दामि॒ ममे॒दु क॑र्म॒न्क॒रुणे॑ऽ धिं जा॒या । कौ॒मारो
लो॒को अ॑जनि॒ष्ट पु॒त्रोऽै॒न्वार॑भे॒थां वय॑ उत्त॒राव॑त् ॥ ४७ ॥

47. *Ahaṁ pacāmyahaṁ dadāmi mamedu karmanka-ruṇe'dhi jāyā. Kaumāro loko ajaniṣṭa putro'-nvārabhethāṁ vaya uttarāvat.*

I cook, I give, my wife is dedicated with me to acts of love and piety with sympathy and compassion. My bachelor son and virgin daughter is born and dedicated to society. Indeed the whole society is grown to be my own child. O men and women, O rising generation, begin your life enthusiastically, rise higher and higher.

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः समममान् एति ।
अनूनं पात्रं निहितं न एतत्पुत्कारं पक्वः पुनरा विशाति ॥ ४८ ॥

48. *Na kilbiṣamatra nādhāro asti na yanmitraiḥ samamamāna eti. Anūnam pātram nihitam na etatpaktāram pakvaḥ punarā viśāti.*

There is nothing short, no want, no void in the Lord's system here in life, nor props nor false supports, no one can go on without one's own identity on stilts provided by friends. The life before us is full and perfect, prepared and provided by our own selves by our own karma. The dish one has cooked presents itself before the one that has cooked it. One must taste the fruit of one's own action (in the cycle).

प्रियं प्रियाणां कृणवाम तमस्ते यन्तु यतमे द्विषन्ति ।
धेनुरनृद्धान्वयोवय आयदेव पौरुषेयमप मृत्युं नुदन्तु ॥ ४९ ॥

49. *Priyam priyāṇām kṛṇavāma tamaste yantu yatame dviṣanti. Dhenuranadvānvayovaya āyadeva pauruṣeyamapa mṛtyuṃ nudantu.*

We must do the dearest of the dear for the dear we love, because all those that hate fall into darkness. The milch cow, the burden bearing bull, and the food that comes to us again and again, let these push off the death of the kind we loathe to face.

समग्रयो विदुरन्यो अन्यं य ओषधीः सचते यश्च सिन्धून् ।
यावन्तो देवा दिव्या इतपन्ति हिरण्यं ज्योतिः पचतो
बभूव ॥ ५० ॥

50. *Samagnayo viduranyo anyam ya oṣadhīḥ sacate yaśca sindhūn. Yāvanto devā divyā'tapanti hiraṇyam jyotiḥ pacato babhūva.*

All the fires of nature's yajna are akin and join together in action, those that ripen herbs and trees and those that make the clouds to shower and rivers to flow. As long as divine lights shining in heavens of space mature the divinities of nature and humanity, so long the golden light of generosity will continue to inspire those that work with love and provide food for the needy.

एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये ।
क्षत्रेणात्मानं परि धापयाथोऽ मोतं वासो मुखमोदनस्य ॥ ५१ ॥

51. *Eṣā tvacāṁ puruṣe saṁ babhūvānagnāḥ sarve paśavo anye. Kṣatrenātmānaṁ pari dhāpayātho'motaṁ vāso mukhamodanasya.*

This cover, the human form of all others, the cloth, and the karmic extension of yajna is provided only in the case of the human being. All other living beings are neither naked (because they are given a natural cover) nor do they perform any yajna. O men and women, cover yourselves with cloth and yajnic service of the social system. And home made cloth and home yajna is the first requisite of divine service.

यदक्षेषु वदा यत्समित्यां यद्वा वदा अनृतं वित्तकाम्या । समानं
तन्तुमभि संवसानौ तस्मिन्त्सर्वं शर्मलं सादयाथः ॥ ५२ ॥

52. *Yadakṣeṣu vadā yatsamityāṁ yadvā vadā anṛtaṁ vittakāmyā. Samānaṁ tantumabhi saṁvasānau tasmintsarvaṁ śamalaṁ sādāyāthaḥ.*

Whatever untrue you utter in gambling disputes, or in selfish disputes, or with the desire to win undeserved money, seal it therein, exhaust it, better burn it in the yajna fire while you both wear the common vestments of yajna to wash off the pollution of your

selfishness.

व॒र्षं व॑नु॒ष्वापि॑ गच्छ दे॒वांस्त्व॒चो धू॑मं प॒र्युत्पा॑तयासि ।
वि॒श्वव्य॑चा घृ॒तपृ॑ष्ठो भवि॒ष्यन्त्सयो॑निर्लो॒कमु॑प या-
ह्येतम् ॥ ५३ ॥

53. *Varṣaṁ vanuṣvāpi gaccha devāṁstvaco dhūmaṁ paryutpātayāsi. Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam.*

Pray for the shower of divine mercy and grace, go up to the divinities, shake off the dust and smoke from your body and mind. Being liberal and universally free, anointed with ghrta, rise to this higher region of the firmament and there join with the people of your nature and character in the spirit.

तन्व॑ं ऽस्व॒र्गो बहु॑धा वि च॒क्रे यथा॑ वि॒द आ॒त्मन्न॒न्यव॑र्णाम् ।
अपा॑जैत्कृ॒ष्णां रु॒शतीं॑ पुना॒नो या लोहि॑नी तां ते अ॒ग्नौ
जु॒होमि ॥ ५४ ॥

54. *Tanvaṁ svargo bahudhā vi cakre yathā vida ātmannanyavarṇām. Apājaitkṛṣṇāṁ ruśatīm punāno yā lohinī tām te agnau juhomi.*

The soul desirous of rising to the state of paradisaal bliss, knowing itself as the soul, raises and transforms its existential body in many ways, from one colour and character to another and higher in quality. Conquering its dark character and purifying it, it rises to the bright and transparent, i.e., from flesh and blood of its gross body and from the blood and passion of its mind, it rises to the crystalline purity of intelligence.

O man of noble ambition, I offer your nature and character of flesh and blood and passion into the

fire of karmic and spiritual yajna and transform your being into pure and free soul.

प्राच्यै त्वा दिशेऽग्नेयेऽधिपतयेऽसिताय रक्षित्र आदित्या-
येषुमते । एतं परि दद्वस्तं नो गोपायतास्माकमैतौ । दिष्टं
नो अत्र जरसे नि नैषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन
सह सं भवेम ॥ ५५ ॥

55. *Prācyai tvā diśe'gnaye'dhipataye'sitāya rakṣitra
ādityāyeṣumate. Etaṁ pari dadmastam no
gopāyatāsmākam-aitoḥ. Diṣṭam no atra jarase ni
neṣajjarā mṛtyave pari ṇo dadātvatha pakvena
saha saṁ bhavema.*

We deliver you unto the eastern direction, to its lord Agni, transparent and free protector, to Aditya, the sun, wielder of the arrows of light. May Agni, Aditya, protect this, our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये रक्षित्रे
यमायेषुमते । एतं परि दद्वस्तं नो गोपायतास्माकमैतौ ।
दिष्टं नो अत्र जरसे नि नैषज्जरा मृत्यवे परि णो ददात्वथ
पक्वेन सह सं भवेम ॥ ५६ ॥

56. *Dakṣiṇāyai tvā diśa indrāyādhipataye tiraści-
rājaye rakṣitre yamāyeṣumate. Etaṁ pari dadma-
staṁ no gopāyatāsmākamaitoḥ. Diṣṭam no atra
jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha
pakvena saha saṁ bhavema.*

We deliver you unto the Southern quarter, to its lord Indra, ruler, protector and controller of the waves of energy, to Yama, wielder of the arrows of judgement. May Indra, Yama, protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

प्र॒ती॒र्च्यै॑ त्वा दि॒शे वरु॑णा॒याधि॑पतये पृ॒दा॒कवे॑ रक्षि॒त्रेऽ -
त्रा॒येषु॑मते । ए॒तं परि॑ दद॒मस्तं॑ नो गोपा॒यता॑स्माक॒मैतोः॑ । दि॒ष्टं
नो अ॒त्र ज॒रसे॑ नि नैषज्ज॒रा मृ॒त्यवे॑ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑
स॒ह सं भ॑वेम ॥ ५७ ॥

57. *Pratīcyai tvā diśe varuṇāyādhipataye prdākave rakṣitre'nnāyeṣumate. Etaṃ pari dadmastam no gopāyatāsmākamaitoḥ. Diṣṭam no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṃ bhavema.*

We deliver you unto the Western quarter, to its lord Varuna, protector, destroyer of the violent, and sustainer of life, wielder of the arrows of energy and nourishment. May Varuna and divine energy protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

उदी॒च्यै त्वा दि॒शे सोमा॒याधि॑पतये स्व॒जाय॑ रक्षि॒त्रेऽ श॒न्या
इषु॑मत्यै । ए॒तं परि॑ दद्म॒स्तं नो॑ गोपाय॒तास्मा॑क॒मैतोः॑ । दि॒ष्टं
नो अ॒त्र ज॒रसे॒ नि नैष॑ज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑
स॒ह सं भ॑वेम ॥ ५८ ॥

58. *Udīcyai tvā diśe somāyādhipataye svajāya rakṣitre'śanyā iṣumatyai. Etaṁ pari dadmastam no gopāyatāsmākam-aitoḥ. Diṣṭam no atra jarase ni neṣajjarā mr̥tyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Northern quarter, to Soma, lord self-existent protector, thunderous wielder of the vibrations of peace and exhilaration. May Soma protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

ध्रु॒वायै॑ त्वा दि॒शे वि॒ष्णवे॑ऽ धि॑पतये क॒ल्माष॑ग्रीवाय रक्षि॒त्र
ओष॑धीभ्य॒ इषु॑मतीभ्यः । ए॒तं परि॑ दद्म॒स्तं नो॑ गोपाय॒तास्मा॑-
क॒मैतोः॑ । दि॒ष्टं नो अ॒त्र ज॒रसे॒ नि नैष॑ज्ज॒रा मृ॒त्यवे॒ परि॑ णो
ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम ॥ ५९ ॥

59. *Dhruvāyai tvā diśe viṣṇave'dhipataye kalmāṣa-grīvāya rakṣitra oṣadhībhya iṣumatībhya. Etaṁ pari dadmastam no gopāyatāsmākamaitoḥ. Diṣṭam no atra jarase ni neṣajjarā mr̥tyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the lower quarter, to Vishnu, lord protector pervader of greenery, and to the

penetrative efficacy of herbs. May Vishnu protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

ऊर्ध्वायै त्वा दिशे बृहस्पतयेऽधिपतये श्वित्राय रक्षित्रे
वर्षायेषुमते । एतं परि दद्वस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नैषज्जरा मृत्यवे परि णो ददात्वथ
पक्वेन सह सं भवेम ॥ ६० ॥

60. *Ūrdhvāyai tvā diśe bṛhaspataye'dhipataye
śvitṛāya rakṣitre varṣāyeṣumate. Etaṁ pari
dadmastāṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no
atra jarase ni neṣajjarā mṛtyave pari ṇo dadā-
tvatha pakvena saha saṁ bhavema.*

We deliver you unto the upper quarter, to Brhaspati, lord protector and master of growth and progress, wielder of the rain of showers. May he protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

Kanda 12/Sukta 4 (Vasha)

Vasha Devata, Kashyapa Rshi

Vasha means Cow, land and speech with all

extended implications of these three.

ददामीत्येव ब्रूयादनु चैनामभुत्सत ।

वशां ब्रह्मभ्यो याच-द्भ्यस्तत्प्रजावदपत्यवत् ॥ १ ॥

1. *Dadāmītyeva brūyādanu caināmabhutsata. Vaśāṁ brahmabhyo yācadbhaystatprajāva-dapatyavat.*

“I give”: this every one should say always, and one should think and act in consonance with the same mood of generosity. One who gives a gift of the cow, land, and Vedic speech to the seekers and devotees of holy speech is blest with children, grand children and good people all round.

प्रजया स वि क्रीणीते पशुभिश्चोष दस्यति ।

य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ॥ २ ॥

2. *Prajayā sa vi krīṇīte paśubhiścopa dasyati. Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati.*

He barter himself away along with his cattle, wealth and even his progeny and people who fails to give the divine cow, Vedic speech, to the seekers and followers of the Rshis. He reduces himself to naught.

कूटयास्य सं शीर्यन्ते श्लोणया काटमर्दति ।

बण्डया दह्यन्ते गृहाः काणया दीयते स्वम् ॥ ३ ॥

3. *Kūṭayāsyā saṁ śīryante śloṇayā kāṭamardati. Baṇḍayā dahyante gṛhāḥ kāṇayā dīyate svam.*

Whether one is an individual or a ruler, if one's speech, ethics and policy of action, specially in creativity and giving, is illusive, his people are destroyed thereby,

if it is lame, he falls into the pit of adversity, if it is divisive, his homes are burnt, and if it is partial and short-sighted, his own identity is lost.

विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम् ।

तथा वशायाः संविद्यं दुरदभ्ना ह्युच्यसे ॥ ४ ॥

4. *Vilohito adhiṣṭhānācchakno vindati gopatim.*
Tathā vaśāyāḥ saṁvidyam duradabhna hyucyase.

The man of power gone red or pale with passion and frustration for loss of identity, regains from the treasure source of Divine Voice his identity as master of the Word, with his lands and dominion too. For this reasons the essence and identity is worth knowing and remembering, for this reason, O Vedic Voice, you are 'Vasha', the free, the powerful, the indomitable.

पदोरस्या अधिष्ठानाद्विक्लिन्दुर्नाम विन्दति ।

अनामनात्सं शीर्यन्ते या मुखेनोपजिघ्रति ॥ ५ ॥

5. *Padorasyā adhiṣṭhānādviklindurnāma vindati.*
Anāmanātsaṁ śīryante yā mukhenopajighrati.

The man who perspires for acquisition of the holy Voice discovers and fulfils his real identity from the twofold foundation of its real treasure, i.e., from secular and sacred knowledge of the Veda. But those are lost and split apart who, through indifference, taste or smell it merely from afar. They lose their identity.

यो अस्याः कर्णावास्कूनोत्या स देवेषु वृश्चते ।

लक्ष्मं कुर्व इति मन्यते कनीयः कृणुते स्वम् ॥ ६ ॥

6. *Yo asyāḥ karṇāvaskunotyā sa deveṣu vṛścate.*
Lakṣma kurva iti manyate kanīyaḥ kṛṇute svam.

He who tries to bend its ears, i.e., twists the sense of the Voice, to suit himself, isolates himself from the wise and the learned. And he that believes that he has had a glimpse of it and there is no need for more reduces his identity to something too small.

यदस्याः कस्मै चिद्भोगाय बालान्कश्चित्प्रकृन्तति ।

ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः ॥ ७ ॥

7. *Yadasyāḥ kasmai cidbhogāya bālānkaścitprakṛntati. Tataḥ kiśorā mriyante vatsāṁśca ghātuko vṛkaḥ.*

And whoever, for whatever selfish purpose, twists its meaning and cuts its extensive hair for his own trophy, for that very reason his coming generations die out and waiting wolves pounce upon his children.

यदस्या गोपतौ सत्या लोम ध्वाङ्क्षो अजीहिडत् ।

ततः कुमारो म्रियन्ते यक्ष्मो विन्दत्यनामनात् ॥ ८ ॥

8. *Yadasyā gopatau satyā loma dhvāṅkṣo ajīhiḍat. Tataḥ kumārā mriyante yakṣmo vindatyānamānāt.*

And while Gopati, the ruler, is there and the sagely scholar of the Vedic Voice is there, and yet some clever thief picks away a shred of its body, identity and meaning, the rising generation dies and cancer infects the commonwealth from remiss.

यदस्याः पल्पूलनं शकृद्दासी समस्यति ।

ततोऽपरूपं जायते तस्मादव्येष्यदेनसः ॥ ९ ॥

9. *Yadasyāḥ palpūlanam śakṛddāsī samasyati. Tato'parūpaṁ jāyate tasmādavyeṣyadenasaḥ.*

And when negative and destructive forces grab the power and production of the land, desecrate its free voice and culture, thence arises the pollution and distortion of its form and character, and then recovery from sin and crime is hard.

जायमानाभि जायते देवान्त्सब्राह्मणान्वशा ।

तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम् ॥ १० ॥

10. *Jāyamānābhi jāyate devāntsabrāhmaṇānvaśā.
Tasmād brahmabhyo deyaiṣā tadāhuḥ svasya
gopanam.*

Nevertheless, Vasha, the Vedic Voice of Truth and free speech of the Brahmana committed to truth and eternal values, reasserting, arises, inspiring the brilliant, the generous, and the learned faithful for recovery, rebirth and reconstruction. For this reason this Voice is to be entrusted to the seekers of Brahma, the ultimate Reality, the Word and the Meaning. And for that reason, this Voice, this trust and this inevitable assertion, they say, is the real protection and security of our wealth and identity.

य एनां वनिमायन्ति तेषां देवकृता वशा ।

ब्रह्मज्येयं तद्ब्रुवन्य एनां निप्रियायते ॥ ११ ॥

11. *Ya enām vanimāyanti teṣāṃ devakṛtā vaśā.
Brahmajyeyam tadabruvanya enām nipriyāyate.*

This holy speech is the gift of divinity for those who come to seek for the gift of it with freedom to propagate it for all. But if the ruler locks it up as his own cherished prerogative and denies to others the rightful access to it, this lock up and denial, they say, is an insult to Brahmanas and a sin against God.

य अर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ।

आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे ॥ १२ ॥

12. *Ya ārṣeyebhyo yācadbhyo devānām gām na ditsati. Ā sa deveṣu vṛścate brāhmaṇānām ca manyave.*

One who does not agree to give the divine cow, holy speech of divinity, freely to the seekers and the disciples of Rshis, alienates himself from the divines and intellectuals and suffers the displeasure and disapproval, even wrath, of the Brahmanas, enlightened devotees of knowledge and wisdom.

यो अस्य स्याद्वशाभोगो अन्यामिच्छेत् तर्हि सः ।

हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति ॥ १३ ॥

13. *Yo asya syādvśābhogo anyāmiccheta tarhi saḥ. Himste adattā puruṣam yācitām ca na ditsati.*

If a person wants to enjoy the pleasure of the Vasha cow, holy speech of divinity, he should have the pleasure some other way than locking it up for himself and arresting its free movement for others, because when someone is unwilling to give it for others when it is asked for, then, refused and hoarded, it destroys the custodian himself.

यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा ।

तामेतदच्छायन्ति यस्मिन्कस्मिंश्च जायते ॥ १४ ॥

14. *Yathā śevadhirnihito brāhmaṇānām tathā vaśā. Tāmetadacchāyanti yasminkasmimśca jāyate.*

As it is with any pleasureable treasure of wealth, well preserved and well promoted through circulation,

so it is with the treasure of the Brahmana's free knowledge and speech. Whoever the person, whatever the place wherein it takes root and grows in freedom through circulation, the seekers rush to the man and the place for a gift for their share.

स्वमेतदच्छायन्ति यद्वशां ब्राह्मणा अभि ।

यथैनानन्यस्मिञ्जिनीयादेवास्या निरोधनम् ॥ १५ ॥

15. *Svametadacchāyanti yadvaśāṁ brāhmaṇā abhi.
Yathainānanyasmiñjinīyādevāsyā nirodhanam.*

When the seekers of divine knowledge and speech come to the treasurehold of free speech and knowledge, in fact they come to their own rightful treasure. In such cases, its hoarding and refusal to give is just another way of torturing them for a crime they have not committed.

चरेदेवा त्रैहायणादविज्ञातगदा सती ।

वशां च विद्यान्नारद ब्राह्मणास्तर्ह्येषा ऽः ॥ १६ ॥

16. *Caredevā traihāyaṇādavijñātagadā satī.
Vaśāṁ ca vidyānnārada brāhmaṇāstarhyeṣyāḥ.*

Just as a calf roams around unknown and unrecognised for three years and then it is known and recognised and then a Brahmana is sought to take it as a gift, similarly, if knowledge and its medium speech were neglected and left to roam around unknown, unrecognised and unplanned, then, O Narada, guardian of human society for culture and education, sagely scholars must be sought and entrusted with the culture and education of the human community so that free development of the society is properly recognised,

valued and pursued.

य ए॒नामव॑शा॒माह॑ दे॒वानां॑ नि॒हितं॑ नि॒धिम् ।

उ॒भौ तस्मै॑ भ॒वाश्च॑र्वौ प॒रि॒क्रम्ये॑षु॒मस्य॑तः ॥ १७ ॥

17. *Ya enāmavaśāmāha devānām nihitaṁ nidhim. Ubhau tasmai bhavāśarvau parikramyeṣu-masyataḥ.*

Vasha, divine knowledge and speech in freedom, is a treasure gift of divinity for divine sages and scholars. Any one who cynically calls it Avasha, that is, something of no value, Bhava and Sharva, forces of life and death, through mutability and history, ensnare him and pierce him with arrows of retribution to fall and die out.

यो अ॒स्या ऊ॒धो न वे॒दार्थो॑ अ॒स्या स्त॑नानु॒त ।

उ॒भये॑नै॒वास्मै॑ दु॒हे दा॒तुं चे॒दश॑कद्व॒शाम् ॥ १८ ॥

18. *Yo asyā ūdho na vedārtho asyā stanānuta. Ubhayenaivāsmāi duhe dātum cedaśakadvaśām.*

If one, who does not know the treasure-hold of Vasha's life giving wealth and the channels and media of the inflow of its vitality, were, fortunately, able to know both these gifts and he were able to give to the sagely teachers and scholars the freedom for the release of the flow of knowledge and speech to the community, Vasha would overflow his life with both light and vitality, in freedom, through the treasure and the media.

दु॒र्द॒भ्नै॒न॒मा श॑ये या॒चितां॑ च॒ न दि॒त्सति॑ ।

नास्मै॑ का॒माः स॒मृ॒ध्यन्ते॒ याम॑द॒त्त्वा चि॒की॑र्षति ॥ १९ ॥

19. *Duradabhnainamā śaye yācitāṁ ca na ditsati. Nāsmāi kāmāḥ samṛdhyante yāmadattvā cikīrṣati.*

Vasha, universal light and vitality of life, is indomitable and indefatigable, but it lies dormant with that individual, community or ruler who is unwilling to give and propagate it freely. Whoever does not give it and yet wants to achieve the fruits of it, his desires and ambitions never fructify for him.

देवा वशामयाचन्मुखं कृत्वा ब्राह्मणम् ।

तेषां सर्वेषामददद्धेदं न्येति मानुषः ॥ २० ॥

20. *Devā vaśāmayācanmukhaṁ kṛtvā brāhmaṇam.
Teṣāṁ sarveṣāmadadaddhedam nyeti mānuṣaḥ.*

Having made the Brahmana their voice and leader, the Devas, noble and brilliant sages and scholars of humanity, have prayed for and asked for Vasha, universal knowledge of nature and divinity with freedom of speech. Therefore the man who does not give and expand that knowledge and speech freely for all others suffers the disapproval, displeasure and even wrath of those divinities.

हेडं पशूनां न्येति ब्राह्मणेभ्योऽददद्दशाम् ।

देवानां निहितं भ्रागं मर्त्यश्चेन्निप्रियायते ॥ २१ ॥

21. *Heḍam paśūnāṁ nyeti brāhmaṇebhyo' dada-
dvaśām. Devānāṁ nihitam bhāgaṁ martya-
ścennipriyāyate.*

If mortal man misappropriates for his own self even that share of divinities which is fixed and set apart for them by divine dispensation and refuses to grant to the Brahmanas, scholars, intellectuals and teachers, the freedom of knowledge and speech, he suffers the wrath not only of divinities and men but even of the animals.

यदन्ये शतं याचैयुर्ब्राह्मणा गोपतिं वशाम् ।

अथैनां देवा अब्रुवन्नेवं ह विदुषो वशा ॥ २२ ॥

22. *Yadanye śataṁ yāceyurbrāhmaṇā gopatiṁ vaśām. Athaināṁ devā abruvannevaṁ ha viduṣo vaśā.*

If a hundred others, who are dedicated neither to Divinity nor to knowledge nor to speech and freedom, ask the Gopati, lord of knowledge, speech and the earth, for a gift of Vasha, freedom of speech, then, as divine sages have said, Vasha rightly is only for those who are dedicated to Divinity, knowledge and freedom with discipline for the service of all others, not for others.

य एवं विदुषेऽदत्त्वाथान्येभ्यो ददद्दुशाम् ।

दुर्गा तस्मा अधिष्ठाने पृथिवी सहदेवता ॥ २३ ॥

23. *Ya evaṁ viduṣe'dattvāthānyebhyo dadadvaśām. Durgā tasmā adhiṣṭhāne prṭhivī sahadēvatā.*

If a person, community or ruler gives the gift of Vasha, freedom of speech, to others than the learned, having refused it to the dedicated and learned, then it is difficult for them to realise the gifts of earth including those of other divinities of nature and humanity in the house.

देवा वशामयाचन्यस्मिन्नग्रे अजायत ।

तामेतां विद्यान्नारदः सह देवैरुदाजत ॥ २४ ॥

24. *Devā vaśāmayācanyasminnagre ajāyata. Tāmetāṁ vidyānnāradaḥ saha devairudājata.*

Devas, divine souls, at the earliest prayed and asked for Vasha, universal knowledge and speech, of

that Omniscient Spirit in which it first emerged and manifested in thought and Word at the dawn of creation. And that very knowledge, thought and Word, Narada, the man of knowledge and love for humanity, along with other enlightened souls, ought to advance in human society.

अनपत्यमल्पपशुं वशा कृणोति पूरुषम् ।

ब्राह्मणैश्च याचितामथैनां निप्रियायते ॥ २५ ॥

25. *Anapatyamalpapaśum vaśā kṛṇoti pūruṣam.*
Brāhmaṇaiśca yācitāmathainām nipriyāyate.

If this Vasha, loved and sought for by the devotees of knowledge and divinity, is hoarded by any person, locked up as his exclusive love and wealth, and denied to the seekers, then this denial leads that person to utter destitution of wealth and progeny.

अग्नीषोमाभ्यां कामाय मित्राय वरुणाय च ।

तेभ्यो याचन्ति ब्राह्मणास्तेष्वा वृश्चतेऽ ददत् ॥ २६ ॥

26. *Agnīṣomābhyām kāmāya mitrāya varuṇāya ca.*
Tebhyo yācanti brāhmaṇāsteṣvā vṛścate'dadat.

Brahmanas, seekers of Divinity and knowledge, pray for Vasha for the advancement of Agni and Soma, progress and peace of humanity, for fulfilment of life's mission, for people of love and friendship, and for people of judgement and discriminative intelligence. The person, individual or ruler, who hoards this divine gift and denies it to the seekers, isolates himself and alienates himself from society although otherwise he may be in the thick of social presence.

यावदस्या गोपतिर्नोपशृणुयादृचः स्वयम् ।

चरेदस्य तावद्गोषु नास्य श्रुत्वा गृहे वसेत् ॥ २७ ॥

27. *Yāvadasyā gopatirnopāśṛṇuyādṛcaḥ svayam.*
Caredasya tāvadgoṣu nāsyā śrutvā gr̥he vaset.

If a ruler has not himself attentively heard the Rks, let him actively move among the scholars of Vedic verses, and when he has fully heard and realised the Vedic voice, let him not be confined to his personal home, nor should the Vedic Voice be locked up in the royal palace.

यो अस्या ऋचं उपश्रुत्याथ गोष्वचीचरत् ।

आयुश्च तस्य भूतिं च देवा वृश्चन्ति हीडिताः ॥ २८ ॥

28. *Yo asyā ṛca upaśrutyātha goṣvacīcarat.*
Āyuśca tasya bhūtimca devā vṛścanti hīḍitāḥ.

Having heard and realised the Vasha, Vedic Voice, whoever the person that continues to roam around in the pleasure of the senses, the divinities feel offended and they uproot his life and his life's wealth of prosperity.

वशा चरन्ति बहुधा देवानां निहितो निधिः ।

अविष्कृणुष्व रूपाणि यदा स्थाम् जिघांसति ॥ २९ ॥

29. *Vāśā caranti bahudhā devānām nihito nidhiḥ.*
Āviṣkṛṇuṣva rūpāṇi yadā sthāma jighāṃsati.

Vasha, the Vedic Voice, is the guarded treasure of divine sages and scholars and, in its dynamic state of growth and development through natural media of evolution, gives rise to many new forms of life's variety while it remains actively living and secure with its

rightful custodians, vibrant scholars and sages.

अ॒विरा॒त्मानं॑ कृणुते॒ यदा॑ स्था॒म॒ जिघांस॑ति ।

अथो॑ ह ब्र॒ह्मभ्यो॑ व॒शा या॒च्छ्याय॑ कृणुते॒ मनः॑ ॥ ३० ॥

30. *Āvirātmānaṁ kṛṇute yadā sthāma jighāṁsati.
Atho ha brahmabhyo vaśā yācñyāya kṛṇute
manah.*

Vasha, universal knowledge and the spirit of Being, is a seeker of living media, manifests itself in many forms as it lives with its homely devotees, while, indeed, it inspires the sagely minds for her own self-manifestation and expression for the sake of the seekers of divinity.

मन॑सा सं कल्पयति॒ तद्दे॒वाँ अपि॑ गच्छति ।

ततो॑ ह ब्र॒ह्माणो॑ व॒शामु॑प॒प्रय॑न्ति॒ याचि॑तुम् ॥ ३१ ॥

31. *Manasā saṁ kalpayati taddevāṁ api gacchati.
Tato ha brahmāṇo vaśāmupaprayanti yācitum.*

Vasha, the spirit of Being and universal awareness, vibrates and acts through the universal mind. That vibration in the universal mind stimulates the sages at the core of their being and imagination, and thereby the seekers of divinity approach Vasha, universal awareness itself, to pray for the gift of her own self.

स्व॒धाका॒रेण॑ पि॒तृभ्यो॑ य॒ज्ञेन॑ दे॒वता॑भ्यः ।

दाने॑न राज॒न्यो ऽवि॒श्या मा॒तुर्हे॒डं न ग॑च्छति ॥ ३२ ॥

32. *Svadhākāreṇa pitṛbhyo yajñena devatābhyah.
Dānena rājanyo vaśāyā māturhedam na gacchati.*

By the gift of food and service with reverence

for parents and seniors, by yajna in honour of divinities, and by charity in general, the ruler does not suffer the displeasure of Mother Vasha.

व॒शा मा॒ता रा॒ज॒न्य॒ ऽस्य॒ तथा॒ संभू॑तमग्र॒शः ।

तस्या॑ आ॒हुर॒न॒र्प॒णं॒ यद् ब्र॒ह्म॒भ्यः॑ प्र॒दी॒यते॑ ॥ ३३ ॥

33. *Vaśā mātā rājanyasya tathā sambhūtamagraśaḥ. Tasyā āhuranarpaṇam yad brahmabhyaḥ pradiyate.*

Vasha, the Vedic Voice of divine knowledge, is the mother of rules, It has been so since the beginning. When it is freely given to the seekers of knowledge and divinity in the social system, this giving is not called a gift, because giving knowledge and freedom of speech to the Brahmanas is not charity, it is the fulfilment of the ruler's obligation.

यथा॒ज्यं॒ प्र॒गृ॒ही॒तमा॒लु॒म्पे॒त्सु॒चो अ॒ग्रये॑ ।

ए॒वा ह॑ ब्र॒ह्म॒भ्यो॑ व॒शाम॒ग्रय॑ आ वृ॒श्च॒तेऽ द॑दत् ॥ ३४ ॥

34. *Yathājyaṁ pragrhitamālumpetsruco agnaye. Evā ha brahmabhyo vaśāmagraya ā vṛścate' dadat.*

Just as the person who takes away the ghrta held in the ladle meant for the fire alienates himself from the fire, so does the person withholding Vasha from the rightful seekers of knowledge and divinity alienate himself as a misappropriator in relation to the light of life.

पु॒रो॒डा॒श॒व॒त्सा सु॒दु॒घा लो॒केऽ स्मा॒ उप॑ तिष्ठति ।

सा॒स्मै स॒र्व॒न्का॒मा॒न्व॒शा प्र॑द॒दु॒षे दु॒हे ॥ ३५ ॥

35. *Puroḍāśavatsā sudughā loke'smā upa tiṣṭhati. Sāsmāi sarvāṅkāmānvaśa pradaduṣe duhe.*

Mother Vasha whose gift is food for life and yajna, who is generous and abundant in milk, stands by this humanity in the world. For one who supports and expands this mother knowledge and freedom of speech for the rightful seekers, she brings streams and showers of the nectar milk of life and fulfils all his desires.

सर्वान्कामान्यमराज्ये वशा प्रददुषे दुहे ।

अथाहुनारिकं लोकं निरुन्धानस्य याचिताम् ॥ ३६ ॥

36. *Sarvāṅkāmanyamarājye vaśā pradaduṣe duhe.*
Athāhurnārikam lokam nirundhānasya yācitām.

Mother Vasha fulfils all desires of the generous man of open mind with love of freedom in the dominion of the ruler and dispenser of law, justice and freedom. And the wise say that the world is an insufferable hell under the rule of a person who blocks the spread of knowledge and denies the basic needs of life and freedom of speech to those who rightfully seek and ask for it.

प्रवीयमाना चरति क्रुद्धा गोपतये वशा ।

वेहतं मा मन्यमानो मृत्योः पाशेषु बध्यताम् ॥ ३७ ॥

37. *Pravīyamānā carati kruddhā gopataye vaśā.*
Vehatam mā manyamāno mṛtyoḥ pāśeṣu badhyatām.

Mother Vasha like a pregnant cow, abundant in the gifts of food for body, mind and soul for all, goes about furious with the ruler who believes that she is barren and utterly unproductive. “Cursed be the man who cries me foul and calls me barren,” she protests, “he deserves to be tied down in the chains of Yama, the

dispenser of ultimate justice.”

यो वेहतं मन्यमानोऽ मा च पचते वशाम् ।

अप्यस्य पुत्रान्पौत्रांश्च याचयते बृहस्पतिः ॥ ३८ ॥

38. *Yo vehataṁ manyamāno' mā ca pacate vaśām.*
Apyasya putrānpautrāmśca yācayate brhaspatiḥ.

Whoever the man or ruler that believes that Vasha, mother giver of the milk of life for body, mind and soul with freedom, is barren, unproductive and miscarrier of life and progress and thus tortures her in his home and dominion, Brhaspati, lord of the expansive world of life and progress, punishes him and even reduces his future generations to the state of poverty and destitution.

महदेष्वाव तपति चरन्ती गोषु गौरपि ।

अथो ह गोपतये वशाददुषे विषं दुहे ॥ ३९ ॥

39. *Mahadeṣāva tapati carantī goṣu gaurapi.*
Atho ha gopataye vaśādaduṣe viṣaṁ duhe.

Like a frustrated cow moving among cows, Vasha, divine knowledge and freedom of speech, scotched yet self-assertive among scholarly sages and intellectuals in a society or dominion, heats up intensely within, and that way it produces but poison for the custodian of life and culture who refuses to grant freedom to the seekers of food for progress and enlightenment.

प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते ।

अथो वशायास्तत्प्रियं यदेवत्रा हविः स्यात् ॥ ४० ॥

40. *Priyam paśūnām bhavati yad brahmabhyah
pradiyate. Atho vaśāyāstatpriyam yaddevatrā
haviḥ syāt.*

The freedom of speech and knowledge which is granted to the intellectual seekers of divinity and life's progress is dear also to the people of average understanding and vision. Indeed that freedom is the real favourite of Vasha, divine spirit of knowledge and freedom itself, which is the holy food of divinities in nature and among humanity.

या व॒शा उ॒दक॑ल्पयन्दे॒वा य॒ज्ञादु॑देत्य॒ ।

तासां॑ विलि॒प्त्यं भी॒मामु॑दाकुरु॒त नार॑दः ॥ ४१ ॥

41. *Yā vaśā udakalpayandevā yajñādudetya.
Tāsām vilipityam bhīmāmudākuruta nāradaḥ.*

That Vasha, mother spirit of divine food, freedom and enlightenment which the divinities received, raised and further developed from cosmic yajna and intellectual gatherings, that very abundant Vasha, that consecrated spirit of life and freedom, now obscured, O Narada, pioneer of knowledge and enlightenment, recover, raise and establish in human society.

तां दे॒वा अ॒मीमांस॑न्त व॒शेया॑ ३ मव॒शेति॑ ।

ताम॑ब्रवीन्नार॒द ए॒षा व॒शानां॑ व॒शत॑मेति॒ ॥ ४२ ॥

42. *Tām devā amīmānsanta vaśeya'mavaśeti.
Tāmabravīnnārada eṣā vaśānām vaśatatameti.*

Devas, divine sages, thought over Vasha, spirit of Being, freedom and knowledge, whether it is Vasha, desirable and manageable, or Avasha, undesirable and

beyond control. Then Narada, enlightened sage of humanity, thought and said of it : Of all things worthy of love and desire, this Vasha is most valuable and most manageable (by law and discipline).

कति नु वशा नारद यास्त्वं वेत्थ मनुष्यजाः ।

तास्त्वा पृच्छामि विद्वांसं कस्या नाशनीयादब्राह्मणः ॥ ४३ ॥

43. *Kati nu vaśā nārada yāstvaṁ vettha manuṣyajāḥ. Tāstvā prcchāmi vidvāṁsaṁ kasyā nāśnīyāda-brāhmaṇaḥ.*

O Narada, enlightened thinker of humanity for humanity, how many are the kinds of knowledge and freedom born of divinity through the Vedic lore developed by humanity for humanity, of which you know, I ask you. I ask you, O sage, which one of these is that which the man who is not a Brahmana or Brahmachari, who is not dedicated to Divinity and knowledge with the discipline of celibacy, cannot know?

विलिप्त्या बृहस्पते या च सूतवशा वशा ।

तस्या नाशनीयादब्राह्मणो य आशंसेत भूत्याम् ॥ ४४ ॥

44. *Viliptyā brhaspate yā ca sūtavaśā vaśā. Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.*

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, the man who is indifferent to Divinity and divine values, though deeply dedicated to mundane prosperity, should not, in fact cannot, value and taste the higher pleasures of Vilipti and Sutavasha Vasha, that is, the knowledge and freedom divinely consecrated but humanly obscured, and that which controls the sensual and worldly desires

of the men of passion and appetite.

नमस्ते अस्तु नारदानुष्ठु विदुषे वशा ।

कतमासां भीमतामा यामदत्त्वा पराभवेत् ॥ ४५ ॥

45. *Namaste astu nāradānuṣṭhu viduṣe vaśā.*
Katamāsāṁ bhīmatamā yāmadattvā parābhavet.

Salutations to you, Narada, enlightened sage. It is fair that the freedom to propagate the knowledge of noble and desirable values enshrined in the Vedic literature be given to the educated and the enlightened. Which of these values is the most sublime and awesome without the pursuit and propagation of which adversity is sure to strike and prevail?

विलिप्ती या बृहस्पतेऽथो सूतवशा वशा ।

तस्या नाशनीयादब्राह्मणो य आशंसेत् भूत्याम् ॥ ४६ ॥

46. *Viliptī yā bṛhaspate' tho sūtavaśā vaśā.*
Tasyā nāśnīyādabrāhmaṇo ya āśamseta bhūtyām.

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, Vilipti, consecrated but obscured knowledge and freedom unpolluted by hate and attachment, Sutavasha, controller of passions and appetites of men, and Vasha, knowledge and freedom self-disciplined by law and enlightened culture, these are the kinds of knowledge, freedom and values which men indifferent to Divinity and divine values but merged into pleasures of mundane materiality do not and cannot taste and enjoy.

त्रीणि वै वशाज्जातानि विलिप्ती सूतवशा वशा ।

ताः प्र यच्छेद् ब्रह्मभ्यः सो ऽ नाव्रस्कः प्रजापतौ ॥ ४७ ॥

47. *Trīṇi vai vaśājātāni viliptī sūtavaśā vaśā. Tāḥ prajācched brahmabhyaḥ so' nāvraskaḥ prajāpatau.*

Three are the kinds and orders of Vasha, life-giving spirit of knowledge and freedom: Vilipti, consecrated sublime blest by Divinity for saints and sages, Sutavasha, controller of selfish passions and licentious living, and Vasha, discipline and law for healthy living in family and society. These the ruler should provide to the scholars, sages and leaders of humanity dedicated to Divinity. Such a ruler, such a person, would not feel isolated and alienated in the world of Prajapati, lord creator, father, ruler and sustainer of life and humanity.

एतद्ब्रौ ब्राह्मणा हविरिति मन्वीत याचितः ।

वशां चेदेनं याचेयुर्या भीमाददुषो गृहे ॥ ४८ ॥

48. *Etadvo brāhmaṇā haviriti manvīta yācitāḥ. Vaśāṁ cedenam yāceyuryā bhīmādaduṣo gr̥he.*

If Brahmanas, saints, sages and Brahmacharis, ask for this Vasha, life-giving mother knowledge and freedom, the ruler giver should give freely, and when he gives, so should he believe and say: O Brahmanas, this is your rightful share of havi due from us, our homage which, otherwise locked up in the house, works havoc with the non-giver's life.

देवा वशां पर्यवदन्न नोऽदादिति हीडिताः ।

एताभिर्ऋग्भिर्भेदं तस्माद्वै स पराभवत् ॥ ४९ ॥

49. *Devā vaśāṁ paryavadanna no'dāditi hīditāḥ. Etābhir-ṛgbhirbhedaṁ tasmādvai sa parābhavat.*

Frustrated and angry, the divine sages protested

to Vasha with Rk verses saying, that the ruler denied them the gift of mother knowledge and freedom of speech. Then arose dissension and for that reason the ruler lost the dominion.

उतैनां भेदो नाददाद्दुशामिन्द्रेण याचितः ।

तस्मात्तं देवा आगसोऽवृश्चन्नहमुत्तरे ॥ ५० ॥

50. *Utainām bhedo nādadādvaśāmindreṇa yācitah. Tasmāttam devā āgaso'vrścannahamuttare.*

And Dissension too did not give the gift of mother knowledge and freedom of speech when Indra, divine seeker, asked for it. And for the reason of that sin of denial, the angry divines uprooted and threw out the misappropriator in the battle of pride and self-aggrandisement.

ये वृशाया अदानाय वदन्ति परिरापिणः ।

इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या ॥ ५१ ॥

51. *Ye vaśāyā adānāya vadanti parirāpiṇaḥ. Indrasya manyave jālmā ā vrścante acittyā.*

Those talkative babblers and mischief mongers who advocate and support the denial of mother knowledge and the ban on freedom of speech, those vile fools by their own stupidity get uprooted and fall to the wrath of Indra, the ruler.

ये गोपतिं पराणीयाथाहुर्मा ददा इति ।

रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या ॥ ५२ ॥

52. *Ye gopatiṁ parāṇīyāthāhur mā dadā iti. Rudrasyāstām te hetim pari yantyacittyā.*

Those who take the Gopati, ruler of the land

and master of mother knowledge and free speech, aside and say : “Do not allow free education and free speech to the people”, fall to the wrathful strike of Rudra by the reason of their own ignorance and foolishness.

यदि हुतां यद्यहुताममा च पचते वशाम् ।
देवान्त्सब्राह्मणानृत्वा जिहो लोकान्निर्ऋच्छति ॥ ५३ ॥

53. *Yadi hutām yadyahutāmamā ca pacate vaśām
Devāntsabrāhmaṇānṛtvā jihmo lokānnir-ṛcchati.*

Whether the Vasha, gift of living knowledge and freedom of speech, is promised or not promised, received as given or taken by force, when the ruler denies and in his own chamber encloses and stifles this life-giving Vasha, cooking his own plans and plots, the crooked man offends the divinities along with the Brahmanas and violates and forfeits the worlds of his own existence.

Kanda 12/Sukta 5 (Divine Cow)

Brahma-gavi Devata, Atharvacharya Rshi

Paryaya 1

श्रमेण तपसा सृष्टा ब्रह्मणा वित्तर्ते श्रिता ॥ १ ॥

1. *Śrameṇa tapasā sṛṣṭā brahmaṇā vittarte śritā.*

The Divine Cow is the Voice of the Veda, brought into being by Divinity with intense thought and spiritual heat, received by the devotee of Divinity, sustained by the law of truth and righteousness,

सत्येनावृता श्रिया प्रावृता यशसा परीवृता ॥ २ ॥

2. *Satyenāvṛtā śriyā prāvṛtā yaśasā parīvṛtā.*

It is consecrated with Truth, enshrined in grace,
surrounded with honour,

स्वधया परिहिता श्रद्धया पर्यूढा दीक्षया गुप्ता यज्ञे
प्रतिष्ठिता लोको निधनम् ॥ ३ ॥

3. *Svadhayā parihitā śraddhayā paryūḍhā dīkṣayā
guptā yajñe pratiṣṭhitā loko nidhanam.*

Founded on its own essential power and
potential, enshrined in faith, secured in committed
loyalty, rooted in yajna, established as the end and aim
of life in existence,

ब्रह्म पदवायं ब्राह्मणोऽधिपतिः ॥ ४ ॥

4. *Brahma padavāyaṁ brāhmaṇo' dhipatiḥ.*

And a prelude to Divinity, Brahma, such is the
Divine Cow, universal light and message of
Omniscience, of which the Brahmana, man of absolute
dedication to Brahma, is the trustee.

तामाददानस्य ब्रह्मगवीं जिनतो ब्राह्मणं क्षत्रियस्य ॥ ५ ॥

5. *Tāmādadānasya brahmagavīm jinato brāhma-
ṇaṁ kṣatriyasya.*

Of that Divine Cow, sacred knowledge and free
speech of the Brahmana, if the seizer, Kshatriya, ruler
(who really is the protector and promoter) robs the
Brahmana,

अप क्रामति सूनृता वीर्यं पुण्या लक्ष्मीः ॥ ६ ॥

6. *Apa krāmati sūnṛtā vīryaṁ puṇyā lakṣmīḥ.*

Then his truth and honour, valour and fame, and
his hallowed glory, all forsake him.

Paryaya 2

ओजश्च तेजश्च सहश्च बलं च वाक्चेन्द्रियं च श्रीश्च
धर्मश्च ॥ ७ ॥

7. *Ojaśca tejaśca sahaśca balaṁ ca vākcendriyaṁ
ca śrīśca dharmaśca.*

And vigour, and lustre, and patience, and power,
and speech, and perception, and judgement, and grace,
and Dharma,

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च
द्रविणं च ॥ ८ ॥

8. *Brahma ca kṣatraṁ ca rāṣṭraṁ ca viśaśca tviṣiśca
yaśaśca varcaśca draviṇaṁ ca.*

And piety, and supremacy, and dominion, and
economy, and brilliance, and honour, and splendour, and
his entire wealth,

आयुश्च रूपं च नाम च कीर्तिश्च प्राणश्चापानश्च चक्षुश्च
श्रोत्रं च ॥ ९ ॥

9. *Āyuśca rūpaṁ ca nāma ca kīrtiśca prāṇaścā-
pānaśca cakṣuśca śrotraṁ ca.*

And his life, and beauty, and name, and fame,
and pranic energy, and apana energy, and eye, and ear,

पयश्च रसश्चान्नं चान्नाद्यं चूर्तं च सत्यं चेष्टं च पूर्तं च
प्रजा च पशवश्च ॥ १० ॥

10. *Payaśca rasaścānnaṁ cānnādyam cartam ca
satyam ceṣṭam ca pūrtam ca prajā ca paśavaśca.*

And milk, and drink, and food, and provisions,

and righteousness, and truth, and ritual performances,
and works of charity, and progeny, and cattle,

तानि सर्वाण्यप क्रामन्ति ब्रह्मगुवीमाददानस्य जिनतो
ब्राह्मणं क्षत्रियस्य ॥ ११ ॥

11. *Tāni sarvāṇyapa krāmanti brahmagavīmāda-
dānasya jinato brāhmaṇaṁ kṣatriyasya.*

All these forsake that Kshatriya who seizes the
Divine Cow and deprives the Brahmana of his rightful
knowledge and free speech.

Paryaya 3

सैषा भीमा ब्रह्मगुव्युघविषा साक्षात्कृत्या कूल्बज-
मावृता ॥ १२ ॥

12. *Saiṣā bhīmā brahmagavyaghaviṣā sākṣātkṛtyā
kūlbajamāvṛtā.*

When this Divine Cow, universal knowledge
and free speech, is suppressed and bound as the stormy
flood of a river within the banks, then it is terrible, deadly
poison, a very killer of the oppressor.

सर्वाण्यस्यां घोराणि सर्वे च मृत्यवः ॥ १३ ॥

13. *Sarvāṇyasyām ghorāṇi sarve ca mṛtyavaḥ.*

Then all terrors, and all deadly dangers of
punitive death concentrate in this Divine Cow, nature's
retribution against suppression of universal knowledge
and free speech.

सर्वाण्यस्यां क्रूराणि सर्वे पुरुषवधाः ॥ १४ ॥

14. *Sarvāṇyasyām krūrāṇi sarve puruṣavadhāḥ.*

Then all hard punishments and deadly possibilities for the violator exist vested in it.

सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्या ऽदीयमाना मृत्योः पद्बीश
आ द्यति ॥ १५ ॥

15. *Sā brahmajyam devapīyūṁ brahmagavyā' dīyamānā mṛtyoḥ padbīśa ā dyati.*

Then the Divine Cow, seized and suppressed, binds the tormentor of Brahmana, worshipper of divinities, in chains of death and destroys him.

मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥ १६ ॥

16. *Meniḥ śatavadhā hi sā brahmajyasya kṣitirhi sā.*

Then she is a hundred-fold killer, she is a terror for the violator of Divinity and tormentor of the Divine Cow.

तस्माद्वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥ १७ ॥

17. *Tasmādvai brāhmaṇānām gaurdurādharṣā vijānatā.*

Therefore this Divine Cow of the Brahmana is invincible, insuppressible, by clever exploiters.

वज्रो धावन्ती वैश्वानर उद्वीता ॥ १८ ॥

18. *Vajro dhāvantī vaiśvānara udvītā.*

When raised high, it is Vaishvanara, refulgent sun for humanity, but when terrorised, it is thunderbolt.

हेतिः शफानुत्खिदन्ती महादेवो ऽ पेक्षमाणा ॥ १९ ॥

19. *Hetiḥ śaphānutkhidantī mahādevo' pekṣamāṇā.*

Raising her hoof, she is a strike of thunder, when looked up to with hope and expectation, she is a grand divinity.

क्षुरपविरीक्षमाणा वाश्यमानाभि स्फूर्जति ॥ २० ॥

.20. *Kṣurapavirīkṣamāṇā vāśyamānābhi sphūrjati.*

Looking round, she is the razor's edge, when bellowing, the roar of thunder.

मृत्युर्हिङ्कृण्वत्युग्रो देवः पुच्छं पर्यस्यन्ती ॥ २१ ॥

21. *Mṛtyurhinkṛṇvatyugro devaḥ pucchaṁ paryasyantī.*

Challenging, she is death of the aggressor, raising and striking her tail, a violent supernatural power.

सर्वज्यानिः कर्णौ वरिवर्जयन्ती राजयक्ष्मो मेहन्ती ॥ २२ ॥

22. *Sarvajyāniḥ karṇau varīvarjayantī rājayakṣmo mehantī.*

Raising and twisting her ears as if with suspicion, she is fatally moved, pouring fury again and again, she is cancerous and consumptive.

मेनिर्दुह्यमाना शीर्षक्तिर्दुग्धा ॥ २३ ॥

23. *Menirduhyamānā śīrṣaktirdugdhā.*

In that tubercular condition, she is dangerous as a weapon when she is being milked, when she has been milked, she is a headache, neurosis.

सेदिरुपतिष्ठन्ती मिथोयोधः परामृष्टा ॥ २४ ॥

124. *Sedirupatiṣṭhanṭī mithoyodhaḥ parāmṛṣṭā.*

Sitting or standing close, she is infectious and

destructive, and when she is in contact, she is a formidable adversary.

शरव्या ३ मुखेऽ पिन्ह्यमानं ऋतिर्हिन्यमाना ॥ २५ ॥

25. *Śaravyā mukhe' pinahyamāna ṛtirhanyamānā.*

When her mouth is muzzled, she is like an arrow, and when she is tormented or slain, she becomes a calamity.

अघविषा निपतन्ती तमो निपतिता ॥ २६ ॥

26. *Aghaviṣā nipatantī tamo nipatitā.*

Falling, she is deadly poison, fallen, she is utter darkness.

अनुगच्छन्ती प्राणानुप दासयति ब्रह्मगवी ब्रह्मज्यस्य ॥ २७ ॥

27. *Anugacchanī prāṇānupa dāsayati brahmagavī brahmajyasya.*

The Divine Cow pursues the violator by his foot steps and destroys the very soul of his life.

Paryaya 4

वैरं विकृत्यमाना पौत्राद्यं विभाज्यमाना ॥ २८ ॥

28. *Vairam vikṛtyamānā pauṭrādyam vibhājyamānā.*

Immolated, she is hostility and deadly strife, divided and sheared, she is the devourer of children and grand children.

देवहेतिर्हियमाणा व्यृद्धिर्हता ॥ २९ ॥

29. *Devahetirhriyamāṇa vyṛddhirhṛtā.*

Being distributed and grabbed, she is wrathful

stroke of divinities, when grabbed and gulped, she brings adversity and utter destitution.

पाप्माधिधीयमाना पारुष्यमवध्रीयमाना ॥ ३० ॥

30. *Pāpmādhidhīyamānā pāruṣyamavadhīyamānā.*

Seized and possessed, she is sin, possessed and degraded, she brings reproach, squalor and violence.

विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥ ३१ ॥

31. *Viṣaṁ prayasyantī takmā prayastā.*

Dressed for preparation, she is poison, prepared, she is fever.

अघं पच्यमाना दुःष्वप्यं पक्वा ॥ ३२ ॥

32. *Aghaṁ pacyamānā duḥṣvapnyaṁ pakvā.*

Being cooked for pleasure and repast, she is sin, cooked and seasoned, she is an evil dream, a nightmare.

मूलबर्हणी पर्याक्रियमाणा क्षितिः पर्याकृता ॥ ३३ ॥

33. *Mūlabarhaṇī paryākriyamāṇā kṣitiḥ paryākṛtā.*

Being turned, she uproots, turned and carved, she is extinction.

असंज्ञा गन्धेन शुगुद्ध्रियमाणाशीविष उद्धृता ॥ ३४ ॥

34. *Asaṁjñā gandhena śuguddhriyamāṇāśīviṣa uddhṛtā.*

By smell, she is delirium, being taken up, she is sorrow, taken up, she is cobra poison.

अभूतिरुपह्रियमाणा पराभूतिरुपहृता ॥ ३५ ॥

35. *Abhūtirupahriyamāṇā parābhūtirupahṛtā.*

Being seized, she is adversity, taken over, she is the fall, total loss.

शुर्वः क्रुद्धः पिश्यमाना शिमिदा पिशिता ॥ ३६ ॥

36. *Śarvaḥ kruddhaḥ piśyamānā śimidā piśitā.*

Being minced, she is nature's passion and rage bent on destroying, minced and crushed, she is destruction right up from the roots.

अवर्तिरश्यमाना निरृतिरशिता ॥ ३७ ॥

37. *Avartiraśyamānā nir-ṛtiraśitā.*

Being eaten, she is calamitous, eaten, she is death.

अशिता लोकाच्छिनत्ति ब्रह्मगवी ब्रह्मज्यमस्माच्चा-
मुष्माच्च ॥ ३८ ॥

38. *Aśitā lokācchinatti brahmagavī brahmajyama-smāccāmuṣmācca.*

Brahmagavi is the holy cow of Brahma and the Brahmana, Divine Knowledge and holy speech gifted by God, and the knowledge and freedom of that knowledge and speech received in trust, and guarded by Brahmana and Kshatriya for all mankind. When it is devoured, it cuts off the devourer from this world and the next, the other to which humanity aspires to rise.

(Brahma Gavi, Divine Cow: the cow, holy mother giver of the milk of life, the Earth, mother sustainer of life, Knowledge, mother giver of light, and freedom, mother giver of continuous progress, must be protected and promoted, never denied, restrained and destroyed. Consecrated, it saves and blesses, defiled, it

devours the devourer.)

Paryaya 5

तस्या॑ आ॒हन॑नं कृ॒त्या मे॒निरा॒शस॑नं व॒लग ऊ॒र्ब॒ध्यम् ॥ ३९ ॥

31. *Tasyā āhananam kṛtyā menirāśasanam valaga ūbadhyam.*

Violation and killing of the Divine Cow means self-execution of the violator, carving is strike of the thunderbolt, and arresting or waste is self-decay.

अ॒स्व॒गता॒ परि॑हृ॒ता ॥ ४० ॥

40. *Asvagatā parihṛtā.*

Stolen, misappropriated, wrested, it becomes self-denial of life itself for the thief.

अ॒ग्निः क्र॒व्याद्भू॒त्वा ब्र॑ह्म॒ग॒वी ब्र॑ह्म॒ज्यं प्र॒वि॒श्या॒त्ति ॥ ४१ ॥

41. *Agniḥ kravyādbhūtvā brahmagavī brahmajyam praviśyātti.*

Violated, the Divine Cow sinks into the violator of Divinity, becomes the fire that eats into his vitals, and ultimately devours him to naught.

स॒र्व॒स्याङ्गा॒ प॒र्वा मू॒ला॒नि वृ॑श्च॒ति ॥ ४२ ॥

42. *Sarvāsyāṅgā parvā mūlāni vṛścati.*

All his (violator's) parts of the body, all vital joints, even the very roots of his being, the Divine Cow cuts into pieces.

छि॒न॒त्य॒स्य पि॒तृ॒बन्धु॑ प॒रा भा॒वय॑ति मा॒तृ॒बन्धु॑ ॥ ४३ ॥

43. *Chinattyasya pitṛbandhu parā bhāvayati mātṛbandhu.*

She cuts off all his paternal connections from divinity and humanity, she cuts off all his maternal connections from earth and nature, and reduces him to total alienation from living existence in a state of self-condemnation.

विवा॒हां ज्ञा॒तीन्त्सर्वा॒नपि॑ क्षापयति ब्रह्म॒गवी ब्र॑ह्मज्यस्य
क्षत्रिये॒णापु॑नर्दीयमाना ॥ ४४ ॥

44. *Vivāhāṁ jñātīntsarvānapi kṣāpayati brahma-gavī brahmajyasya kṣatriyeṇāpunardīyamānā.*

Unrestored and denied the word of protection and promotion with security by the Kshatriya, guardian ruler, the Divine Cow destroys all familial relations and all social supports of the violator, denier and destroyer.

अ॒वा॒स्तुमे॑न॒मस्व॑ग॒मप्र॑जसं करोत्यपराप्॒णो भ॑वति
क्षी॒यते॑ ॥ ४५ ॥

45. *Avāstumēnamasvagamaprajasaṁ karotyaparaṇo bhavati kṣīyate.*

Violated, the Divine Cow renders the violator homeless, destitute of all his self-possession, void of kith and kin and even his progeny, alienated from support all round, so that ultimately he goes down self-extinguished.

य ए॒वं वि॒दुषो॑ ब्राह्म॒णस्य॑ क्षत्रियो॒ गामा॑दत्ते ॥ ४६ ॥

46. *Ya evaṁ viduṣo brāhmāṇasya kṣatriyo gāmādatte.*

So does the guardian ruler suffer who robs the sagely Brahmana of knowledge and devotion to freedom of speech and misappropriates the Divine Cow unto himself and self-extinction.

Paryaya 6

क्षिप्रं वै तस्याहनने गृध्राः कुर्वत ऐलुबम् ॥ ४७ ॥

47. *Kṣipraṁ vai tasyāhanane gṛdhrāḥ kurvata ailabam.*

Instant on the guardian ruler's fall, vultures flock in and raise a deathly din upon the corpse.

क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्रानाः पाणिनोरसि कुर्वाणाः पापमैलुबम् ॥ ४८ ॥

48. *Kṣipraṁ tasyādahanam pari nṛtyanti keśinīrā-ghnānāḥ pāṇinorasi kurvāṇāḥ pāpamailabam.*

And soon after on his cremation women with hair dishevelled enact the dance of death, beating their breast with hands and raising the wail of mourning and loss.

क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलुबम् ॥ ४९ ॥

49. *Kṣipraṁ vai tasya vāstuṣu vṛkāḥ kurvata ailabam.*

Soon after, wolves rush into his homes and secret vaults and raise a deathly howl of loot.

क्षिप्रं वै तस्य पृच्छन्ति यत्तदासी ३ दिदं नु ता ३ दिति ॥ ५० ॥

50. *Kṣipraṁ vai tasya pṛcchanti yattadāsī didam nu tā diti.*

And soon after, people ask about him: Is it that same as he was?

छिन्ध्या च्छिन्धि प्र च्छिन्ध्यपि क्षापय क्षापय ॥ ५१ ॥

51. *Chindhyā cchindhi pra cchindhyapi kṣāpaya kṣāpaya.*

And nature itself seems to say to the fire, Cut down, cut on, break up, reduce, turn it to dust!

आददानमाङ्गिरसि ब्रह्मज्यमुप दासय ॥ ५२ ॥

52. *Ādadānamāṅgirasi brahmajyamupa dāsaya.*

O Spirit of nature, assertive force of life, destroy the violator of Brahma, destroy the killer of Divine Cow, divine knowledge and the divine freedom of the Brahmana's speech.

वैश्वदेवी ह्युच्यसे कृत्या कूल्बजमावृता ॥ ५३ ॥

53. *Vaiśvadevī hyucyase kṛtyā kūlbajamāvṛtā.*

You are the spirit of divinity, called universal cleanser and promoter, a turbulent stream in bounds, but not suppressed.

ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥ ५४ ॥

54. *Oṣantī samoṣantī brahmaṇo vajraḥ.*

Blazing, burning, warming with life, Brahma's thunder, Brahmana's lightning light and freedom.

क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥ ५५ ॥

55. *Kṣurapavirmṛtyurbhūtvā vi dhāva tvam.*

Brahmagavi, razor sharp on the wheel, being death for the violator of the Brahmana's cow, rush on and on.

आ दत्से जिनतां वर्च इष्टं पूर्त चाशिषः ॥ ५६ ॥

56. *Ā datse jinatām varca iṣṭam pūrtam cāśiṣaḥ.*

You take off the splendour, cherished

performance, charities for fulfilment and all their tally of good wishes from the violators of the Brahmama's divine cow.

आदाय जीतं जीताय लोके ३ ऽ मुष्मिन्प्र यच्छसि ॥ ५७ ॥

57. *Ādāya jītaṁ jītāya loke' muṣminprayacchasi.*

You pick up the violator of Divine Cow and deliver him up to the chastiser of the violent in the other world of justice and punishment.

अघ्न्ये पदवीर्भव ब्राह्मणस्याभिःस्त्या ॥ ५८ ॥

58. *Aghnye padavīrbhava brāhmaṇasyābhiśastyā.*

O inviolable Divine Cow, with the appreciation and praise of the Brahmana, be his firm foundation for stability and his guide on the way forward to enlightenment and social progress.

मेनिः शरव्या ऽ भवाघादघविषा भव ॥ ५९ ॥

59. *Meniḥ śaravyā bhavāghādaghaviṣā bhava.*

Be the thunderbolt, fatal arrow, be the deadly poison against sin and the sinfulness.

अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो देवपीयोर-
राधसः ॥ ६० ॥

60. *Aghnye pra śiro jahi brahmajyasya kṛtāgasō devapīyōrarādhasaḥ.*

Inviolable Divine Cow, break the head of the violator of divine law, tormentor of the Brahmana trustee of divine knowledge and freedom of speech, perpetrator of sin, reviler of divinities and the wholly impious.

त्वया प्रमूर्णं मृदितमग्निर्दहतु दुश्चितम् ॥ ६१ ॥

61. *Tvayā pramūrṇaṁ mṛditamagnirdahatu duścitam.*

May the fire burn the sinner, evil at heart, killed and crushed by you.

Paryaya 7

वृश्च प्र वृश्च सं वृश्च दह प्र दह सं दह ॥ ६२ ॥

62. *Vṛśca pra vṛśca saṁ vṛśca daha pra daha saṁ daha.*

Pluck off, uproot, cut up, burn, destroy, turn to ash all violators of Divine Cow along with all their supports.

ब्रह्मज्यं देव्यघ्न्य आ मूलादनुसन्दह ॥ ६३ ॥

63. *Brahmajyaṁ devyaghnya ā mūlādanusandaha.*

Divine, Inviolable, burn the violator of divine knowledge and freedom of speech unto the root.

यथायाद्यमसादनात्पापलोकान्परावतः ॥ ६४ ॥

64. *Yathāyādyamasādanātpāpalokānparāvataḥ.*

So that the violator of Divine Cow go far beyond the House of judgement to the regions of sinners and perdition.

एवा त्वं देव्यघ्न्ये ब्रह्मज्यस्य कृतागसो देवपीयोर-
राधसः ॥ ६५ ॥

65. *Evā tvaṁ devyaghnye brahmajyasya kṛtāgasō devapīyōrārādhasaḥ.*

Thus, O Inviolable Divine Cow, deal with the

reviler of divine law, tormentor of Brahmana, perpetrator of sin, hater of divinities and the flouter of piety and freedom.

वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥ ६६ ॥

66. *Vajreṇ śataparvaṇā tīkṣṇeṇa kṣurabhṛṣṭinā.*

Destroy him with the thunderbolt of a hundredfold strike, sharpest burning razor lance of fire.

प्र स्कन्धान्प्र शिरो जहि ॥ ६७ ॥

67. *Pra skandhānpṛa śiro jahi.*

Break his shoulders and crush his head.

लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥ ६८ ॥

68. *Lomānyasya saṁ chindhi tvacamasya vi veṣṭaya.*

Pluck out his growing tentacles and expose his camouflage.

मांसान्यस्य शातय स्नावान्यस्य सं वृह ॥ ६९ ॥

69. *Māṁsānyasya śātaya snāvānyasya saṁ vṛha.*

Break up his material mass and cut off the links of his network.

अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥ ७० ॥

70. *Asthīnyasyapīḍaya majjānamasya nirjahi.*

Crush his solid supports and suck out his basic supplies of power and energy.

सर्वास्याङ्गा पर्वीणि वि श्रथय ॥ ७१ ॥

71. *Sarvāsyāṅgā parvāṇi vi śrathaya.*

Thus break up all parts and unscrew all the connections of his infrastructure.

अ॒ग्निरे॑नं क॒व्यात्पृ॒थिव्या॑ नु॒दता॑मुदोषतु वा॒युर॒न्तरि॑क्षान्महतो
वरि॒म्णः ॥ ७२ ॥

72. *Agnireṇaṁ kravyātpṛthivyā nudatāmudoṣatu vāyurantarikṣānmahato varimṇaḥ.*

Let the funeral fire consume him and throw him up from earth into air with the heat of flames.

Let the wind blow him out of the vast firmament over to the heights of space.

सूर्य॑ ए॒नं दि॒वः प्र णु॑दतां न्यो ऽष॒तु ॥ ७३ ॥

73. *Sūrya eṇaṁ divaḥ pra ṇudatāṁ nyoṣatu.*

Let the sun throw him out of the solar region and burn him to extinction.

(Let the violator of Divine Cow, divine law, divine knowledge, freedom of divine speech, be non-existent. That is the ideal of a happy, free, progressive and enlightened human society.)

॥ इति द्वादशं काण्डम् ॥

KANDA-13

Kanda 13/Sukta 1 (Rohita, the Sun)

Adhyatma, Rohitaditya and others Devata, Brahma Rshi

उदेहि॑ वाजिन्यो॑ अ॒प्स्व॑न्तरि॒दं रा॒ष्ट्रं प्र वि॒श सूनृ॑तावत् ।

यो रोहि॑तो वि॒श्वमि॒दं ज॒जान॒ स त्वा॑ रा॒ष्ट्राय॒ सुभृ॑तं बिभर्तु ॥ १ ॥

1. *Udehi vājinyo apsvantaridaṁ raṣṭraṁ pra viśa sūnṛtāvat. Yo rohito viśvamidaṁ jajāna sa tvā rāṣṭrāya subhṛtaṁ bibhartu.*

Rise, O mighty one, Vajin, who rule the people's will at heart, and take on to the high office of this Rashtra, social order of truth, beauty and goodness, And may Rohita, the Glorious One, Lord Supreme, self-refulgent as the sun, who created and pervades the dynamics of nature and actions of humanity, sustain and support you in a state of equipoise.

(The mantras in this sukta are to be interpreted in relation to the Lord Supreme, the Sun, and the ruler of the Rashtra according as the context emerges in the mantra.)

उद्वाज॑ आ ग॒न्यो अ॒प्स्व॑न्तर्वि॒श आ रो॑ह त्वद्यो॑नयो॒ याः ।

सोमं॑ दधा॒नोऽ प ओष॑धीर्गा॒श्चतु॑ष्पदो द्वि॒पद॒ आ वे॑शये॒ह ॥ २ ॥

2. *Udvāja ā ganyo apsvantarviśa ā roha tvadyonayo yāḥ. Somaṁ dadhāno'pa oṣadhīrgāścataṣṭpado dvipada ā veśayeha.*

Vaja, mighty one, who is the heart core of the people's will, has come up. O Ruler, rise as the first

among these people who are your equals like brothers and sisters, and, bearing the peace and pleasures of soma for this Rashtra, settle in order the lands, cultures and traditions, the bipeds and the quadrupeds.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत् शत्रून् ।
आ वो रोहितः शृणवत्सुदानवस्त्रिषप्तासो मरुतः
स्वादुसमुदः ॥ ३ ॥

3. *Yūyamugrā marutaḥ pṛśnimātara indreṇa yujā
pra mṛṇīta śatrūn. Ā vo rohitaḥ śṛṇavatsudāna-
vastrīṣaptāso marutaḥ svādusamudah.*

You brave and stormy Marut warriors, children of the colourful earth, friends and associates of Indra, ruler and commander of the fighting forces, crush the enemies of life and humanity. And may Rohita, Lord ruler Supreme, listen to you, Maruts, generous givers, warriors of thrice seven orders, creative participants in the inspiring congregation of the defence of motherland.

रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम् ।
ताभिः संरब्धमन्वविन्दन्षडुर्वीर्गातुं प्रपश्यन्निह राष्ट्र-
माहाः ॥ ४ ॥

4. *Ruho ruroha rohita ā ruroha garbho janīnām
januṣāmupastham. Tābhiḥ saṁrabdhamanva-
vindaṇṣaḍurvīrgātum prapaśyanniha rāṣṭra-
māhāḥ.*

Rohita, ruler of blazing glory like the sun, has risen and presides over the new developments and, like a child, wins the affection of the mother powers of the nation. So loved by the people, the wide earthly realm of six directions welcomes him who, then, watching

the future paths of progress, rules over the social order.

आ ते राष्ट्रमिह रोहितोऽ हार्षीद् व्या ऽस्थन्मृधो अभयं ते
अभूत् । तस्मै ते द्यावापृथिवी रेवतीभिः कामं दुहाथामिह
शक्वरीभिः ॥ ५ ॥

5. *Ā te rāṣramiha rohito'hārṣīd vyāsthanmṛdho
abhayaṁ te abhūt. Tasmai te dyāvāpṛthivī
revatībhiḥ kāmam duhāthāmiha śakvarībhiḥ.*

O man, it is the ruler refulgent as the sun who has brought the organised order of the Rashtra for you here on earth, removed the violent away, and consequently there is freedom from fear all round. May the heaven and earth with generous showers of divine power and favour bless you with fulfilment of your desires and ambitions.

रोहितो द्यावापृथिवी जजान् तत्र तन्तुं परमेष्ठी ततान ।
तत्र शिश्रियेऽ ज एकपादोऽ दृंहद् द्यावापृथिवी बलेन ॥ ६ ॥

6. *Rohito dyāvāpṛthivī jajāna tatra tantum
parameṣṭhī tatāna. Tatra śīśriye'ja ekapādo'
dṛmhad dyāvāpṛthivī balena.*

O man, O ruler, Rohita, self-refulgent lord creator, brought the heaven and earth into being. Therein Parameshthi Prajapati, lord of life and living beings, evolved and extended the web of life. There pervaded and abided the eternal, unborn, sole self-sustained lord divine Aja and firmed up the heaven and earth in space.

रोहितो द्यावापृथिवी अदृंहत्तेन स्व ऽस्तभितं तेन नाकः ।
तेनान्तरिक्षं विमिता रजांसि तेन देवा अमृतमन्व-
विन्दन् ॥ ७ ॥

7. *Rohito dyāvāprthivī adṛṇhattena svastabhitāṁ tena nākaḥ. Tenāntarikṣaṁ vimitā rajāṁsi tena devā amṛtamanvavindan.*

Rohita, self-refulgent lord creator, fixed and firmed the heaven and earth in orbit. It is by him the heaven of bliss is sustained, by him are the middle regions and space comprehended, and by him the divine sages attain the immortal nectar of bliss.

वि रोहितो अमृशद्विष्वरूपं समाकुर्वाणः प्ररुहो रुहश्च ।
दिवं रूढ्वा महता महिम्ना सं ते राष्ट्रमनक्तु पर्यसा
घृतेन ॥ ८ ॥

8. *Vi rohito amṛśadviśvarūpaṁ samākurvāṇḥ praruho ruhaśca. Divaṁ rūḍhvā mahatā mahimnā saṁ te rāṣṭramanaktu payasā ghr̥tena.*

Self-manifested Rohita, self-refulgent creator, having integrated the emerging and evolving materials of nature, reflected on the blue-print of the universe from the beginning to the end. May the Lord, having ascended to the highest heaven with his greatness, bless your dominion with milk and ghr̥ta to the full.

यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि दिवमन्त-
रिक्षम् । तासां ब्रह्मणा पर्यसा वावृधानो विशि राष्ट्रे जागृहि
रोहितस्य ॥ ९ ॥

9. *Yāste ruhaḥ praruho yāsta āruho yābhirāpṛṇāsi divamantarikṣam. Tāsāṁ brahmaṇā payasā vāvṛdhāno viśi rāṣṭre jāgṛhi rohitasya.*

O Lord self-refulgent, all your evolutions of nature, all forms of nourishment and energy, all forms

of development and progress with which you fill and overflow heaven and earth, are for the children of your creation. O sun, O ruler, O man, growing and rising with this nectar milk and divine message of theirs, keep awake and alert in the dominion and human community of Rohita, Lord Refulgent, the sun and the ruler.

यास्ते विशस्तपसः संबभूवुर्वत्सं गायत्रीमनु ता इहागुः ।
तास्त्वा विशन्तु मनसा शिवेन संमाता वत्सो अभ्येतु
रोहितः ॥ १० ॥

10. *Yāste viśastapasah sambabhūvurvatsam
gāyatrīmanu tā ihāguḥ. Tāstvā viśantu manasā
śivena saṁmātā vatso abhyetu rohitaḥ.*

O Ruler, your people, who have risen to a developed state of culture and education in life through austere discipline and have attained their present status in pursuance of Gayatri and the divine message of Gayatri, may, we pray, through their peaceful mind and mother Gayatri, win your love and confidence with loyalty, and may Rohita, self-refulgent lord, cherished worship of Gayatri, bless them with love and favour in real presence.

ऊर्ध्वो रोहितो अधि नाके अस्थाद्विश्वा रूपाणि जनयन्युवा
कविः । तिग्मेनाग्निर्ज्योतिषा वि भाति तृतीयं चक्रे रजसि
प्रियाणि ॥ ११ ॥

11. *Ūrdhvo rohito adhi nāke asthādvīśvā rūpāṇi
janayanyuvā kaviḥ. Tigmenāgnirjyotiṣā vi bhāti
tṛtīye cakre rajasi priyāṇi.*

Rohita, lord supreme over all, abides in the highest state of bliss in existence. He, ever young beyond

age, omniscient poetic creator, creates and shapes all forms of the universe. With fiery splendour of divinity, he shines in the highest heaven of Satya and Sattva beyond darkness and opacity, and creates, shapes and moves the dearest and most glorious objects in nature and humanity.

सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः ।
मा मा हासीन्नाश्रितो नेत्त्वा जहानि गोपोषं च मे वीरपोषं
च धेहि ॥ १२ ॥

12. *Sahasraśṛṅgo vṛṣabho jātavedā ghṛtāhutaḥ somaprṣṭhaḥ suvīraḥ. Mā mā hāsīnnāthito nettvā jahāni gopoṣaṁ ca me vīrapoṣaṁ ca dhehi.*

Lord of infinite rays of radiant light, giver of abundant showers of vitality and divine bliss, pervading, knowing and watching every thing in existence, served and worshipped with oblations of ghrta, seat as well as sustainer of peace and divine joy, holily most potent, may, I pray, never forsake me, nor must I, O Lord, ever turn off from you. Give me wealth of lands, cows and culture, bless me with strength and sensitivity of mind and senses, a strong community of the brave all round, and a long line of progeny worthy of the brave.

रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण
मनसा जुहोमि । रोहितं देवा यन्ति सुमनस्यमानाः स मा
रोहैः सामित्यै रोहयतु ॥ १३ ॥

13. *Rohito yajñasya janitā mukhaṁ ca rohitāya vācā śrotreṇa manasā juhomi. Rohitaṁ devā yanti sumanasyamānāḥ sa mā rohaiḥ sāmityai rohayatu.*

Rohita, self-refulgent lord of glory as the Sun, is the originator and the original voice of creative and karmic yajna. I offer oblations of homage to Rohita in yajna with words while I chant the sacred mantras, with my mind while I meditate on the divine presence. Sages of divine mind and spirit, happy at heart, rise and reach the divine light and presence of Rohita. May the same lord of the creative yajna of evolution and social progress raise me with steady steps of elevation of my body, mind and soul to join and contribute my yajnic part in the assembly and other important congregations for the progress of humanity.

रोहितो यज्ञं व्य [दधाद्विश्वकर्मणे तस्मात्तेजांस्युप मेमा-
न्यागुः । वोचेयं ते नाभिं भुवनस्याधि मज्मनि ॥ १४ ॥

14. *Rohito yajñam vya dadhādviśvakarmaṇe tasmā-
ttejāmsyupa memānyāguḥ. Voceyam te nābhim
bhuvanasyādhi majmani.*

Vishvakarma with his divine vibration of thought sankalpa initiated the cosmic yajna of creative evolution. Mother Nature with divine pervasion, Rohita, the sun, and the ruler organise and extend the yajna of natural and social evolution onwards in the service of the lord supreme, Vishvakarma. From that yajna and this extension come to me all these brilliant gifts of light, comfort and dignity. O lord, O sun, O rulers, in this grand spectacle of existence from the macrocosmic to the microcosmic dynamics of yajna, I sing and celebrate your basic and central glory and majesty.

आ त्वा रुरोह बृहत्यू ३ त पङ्क्तिरा ककुब्बर्चसा जातवेदः ।
आ त्वा रुरोहोष्णिहाक्षरो वषट्कार आ त्वा रुरोह रोहितो
रेतसा सह ॥ १५ ॥

15. *Ā tvā ruroha br̥hatyū ta pañktirā kakubvarcasā jātavedaḥ. Ā tvā rurohoṣṇihākṣaro vaṣaṭkāra ā tvā ruroha rohito retasā saha.*

O Jataveda, lord all-pervasive and omniscient, hymns of the Veda in Brhati metre, in Pankti, in Kakup, all with their divine beauty and grace rise to you in homage and celebrate your glory. So do Ushnik hymns, word by word, letter by letter, rise to you and celebrate your glory. So does the Vashatkara offer you homage of celebration. And so does Rohita, the refulgent sun, with its living light and vitality, shine in celebration of your glory and rises to honour you.

अयं वस्ते गर्भं पृथिव्या दिवं वस्तेऽयमन्तरिक्षम् ।

अयं ब्रध्नस्य विष्टपि स्वर्लोकां व्याप्नोति ॥ १६ ॥

16. *Ayaṁ vaste garbhaṁ pr̥thivyā divaṁ vaste' yamantarikṣam. Ayaṁ bradhnasya viṣṭapi svarlokānvyā vaśe.*

This Rohita, self-refulgent Supreme Divine pervades, energises and vitalises the earth's womb of fertility, it pervades and illuminates the heaven and the firmament, and it pervades and divinizes the highest regions of bliss on top of the regions of the sun.

वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा ।

इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्पर्यग्निरायुषा वर्चसा दधातु ॥ १७ ॥

17. *Vācaspate pr̥thivī naḥ syonā syonā yonistalpā naḥ suśevā. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin paryagnirāyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the earth

be kind and pleasant to us, let the bed be comfortable and restful for us, let the home be full of peace and joy. Here itself let pranic energy be friendly and energising for us. O Lord Supreme, let Agni, leading light of life, hold on to you with all his brilliance and do you homage with the dedication of his life and work.

वाचस्पत ऋतवः पञ्च ये नो वैश्वकर्मुणाः परि ये
संबभूवुः । इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्परि
रोहित आयुषा वचसा दधातु ॥ १८ ॥

18. *Vācaspati ṛtavaḥ pañca ye nau vaiśvaka-rmaṇāḥ
pari ye sambabhūvuh. Ihaiva prāṇaḥ sakhye no
astu taṁ tvā parameṣṭhin pari rohita āyusā
varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the five seasons, shaped by Vishvakarma, maker of the universe, with five elements, which affect us all round, be good and favourable to us ruler and the people. Throughout these seasons here, let pranic energy too be friendly and energising for us. O Lord Supreme, let the brilliant ruler, Rohita, as the refulgent sun, hold on to you with all his splendour and do you homage with the dedication of his life. (Of the seasons, shishir and hemanta may be taken as one, the cold season.)

वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजाः ।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्पर्यहमायुषा
वचसा दधामि ॥ १९ ॥

19. *Vācaspate saumanasaṁ manaśca goṣṭhe no gā
janaya yoniṣu prajāḥ. Ihaiva prāṇaḥ sakhye no
astu taṁ tvā parameṣṭhin paryahamāyusā
varcasā dadhāmi.*

O Vachaspati, lord of divine speech, let our mind be noble and cheerful with good intentions and will. Let noble speech be generated in our assemblies. Let noble children be born in our families, and fertile cows be produced in our stalls and meadows. Here itself let pranic energy be favourable and friendly for us. O Lord Supreme, I, the ruler as well as the individual, dedicate myself to you with all my power and intelligence for all my life time.

परि॑ त्वा॒ धा॒त्सवि॒ता दे॒वो अ॒ग्निर्वर्च॑सा मि॒त्रावरु॑णाव॒भि
त्वा॑ । सर्वा॑ अरा॒तीरव॑क्राम॒न्नेही॑दं रा॒ष्ट्रम॑करः स॒नृता॑वत् ॥ २० ॥

20. *Pari tvā dhātsavitā devo agnirvarcasā mitrā-varuṇāvabhi tvā. Sarvā arātīravakrāmanne-hīdaṁ rāṣṭramakaraḥ sūnṛtāvat.*

O man, O ruler, may self-refulgent Savita, creator and inspirer lord divine, protect, inspire and sustain you all round. May Agni, light and fire of life, bless you with valour, passion and splendour. Let Mitra and Varuna, prana and apana energies with love and judgement, with enthusiasm, maintain you with wisdom and vitality. Let all adversities and deprivations be far out of the commonwealth of humanity. And may you thus make the dominion a social embodiment of truth and law of freedom and conscience under the divine umbrella.

यं त्वा॒ पृष॑ती रथे॒ प्रष्टि॑र्वह॑ति रोहित ।
शु॒भा या॑सि रि॒णन्न॑पः ॥ २१ ॥

21. *Yaṁ tvā pṛṣatī rathe praṣṭīrvahati rohita. Śubhā yāsi riṇannapaḥ.*

O Rohita, O Ruler, O man, whom the leading creative and dynamic forces of the nation exalt and advance in the dominion like a leading team of horse driving the ruler's chariot onwart, you move forward, higher and higher, along auspicious lines, releasing streams of energy and action on the national scale and leaving a glorious trail of progress and prosperity behind.

अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः ।
तया वाजान्विश्वरूपां जयेम तया विश्वाः पृतना अभि
ध्याम ॥ २२ ॥

22. *Anuvratā rohiṇī rohitasya sūriḥ suvarṇā bṛhatī suvarcāḥ. Tayā vājānviśvarūpām jayema tayā viśvāḥ pṛtanā abhiṣyāma.*

Rohini committed to Rohita, Prakrti committed to Parameshvara, nation committed to the ruler, woman committed to the head of the family, these are brave and inspiring, noble in form and performance, far and wide across lands and spaces, brilliantly wise and valorous. By these, let us accomplish the war-like programmes of national development of all forms and hues, let us win over all battle forces of life in the world against the adversaries of negative character.

इदं सद्यो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति ।
तां गन्धर्वाः कश्यपा उन्नयन्ति तां रक्षन्ति कवयोऽ-
प्रमादम् ॥ २३ ॥

23. *Idaṁ sado rohiṇī rohitasyāsau panthāḥ pṛṣatī yena yāti. Tām gandharvāḥ kaśyapā unnayanti tām rakṣanti kavayo 'pramādam.*

This house of the people is the ruling leader's seat of power, and this people's power, Rohini, is the real strength and foundation of the ruler, and that policy and programme decided in the house is the path by which the leading power of the nation advances to progress and achievement. And this leading power of the nation, the people and the policy, Gandharvas, sagely scholars of divine speech, and Kashyapas, enlightened leaders of the nation, preserve in tradition and raise higher, and that very culture, character and tradition, poets and artists celebrate, protect and promote, continuously, without relent and doubt or question.

सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम् ।
घृतपावा रोहितो भ्राजमानो दिवं देवः पृषतीमा विवेश ॥ २४ ॥

24. *Sūryasyāśvā harayaḥ ketumantaḥ sadā vahan-
ntyamṛtāḥ sukhaṁ ratham. Ghṛtapāvā rohito
bhrājamāno divaṁ devaḥ pṛṣatīmā viveśa.*

Just as the radiant light-horses of the sun's chariot, nectarous flag-bearers of solar power, draw on the comfortable chariot of the sun, and the sun, Rohita, generous and refulgent, vests the light rays and pervades the heavenly regions, sprinkling the earth from there with the ghrta of energy and heat of life, so do the people, policies and programmes of the nation, radiant flag bearers and motive forces of the social order and the rule of governance, always draw the nation's chariot of peace and nectarous glory without relent, and the ruling leader, nation's genius, blazing in majesty, generous and creative, sprinkling the earth with ghrta showers of peace and prosperity, pervades, informs and inspires the nation and her children with the pride and dignity of

enlightened Being.

यो रोहितो वृषभस्तिग्मशृङ्गः पर्यग्नं परि सूर्यं बभूव ।
यो विष्टभ्नाति पृथिवीं दिवं च तस्माद्देवा अधि सृष्टीः
सृजन्ते ॥ २५ ॥

25. *Yo rohito vṛṣabhastigmaśṛṅgaḥ paryagnim pari sūryam babhūva. Yo viṣṭabhnāti pṛthivīm divam ca tasmāddevā adhi sṛṣṭīḥ sṛjante.*

Rohita, self-refulgent lord supreme of infinite rays of light, most potent and generous, who rules over the fire and the sun, who sustains heaven and earth, is he, from whose power and inspiration the divine forces of nature and brilliant creative human geniuses create and shape the many forms of existence, art and science.

रोहितो दिवमारुहन्महतः पर्यर्णवात् ।
सर्वी रुरोह रोहितो रुहः ॥ २६ ॥

26. *Rohito divamāruhanmahataḥ paryarṇavāt. Sarvā ruroha rohito ruhaḥ.*

Rohita, refulgent sun, evolving from the mighty ocean of particles, rose to heaven, and all-creative Lord Self-refulgent, Supreme Rohita, pervades and transcends over all emergent forms of existence.

वि मिमीष्व पर्यस्वतीं घृताचीं देवानां धेनुरनपस्पृगेषा । इन्द्रः
सोमं पिबतु क्षेमो अस्त्वग्निः प्र स्तौतु वि मृधो नुदस्व ॥ २७ ॥

27. *Vi mimīṣva payasvatīm ghṛtācīm devānām dhenuranapaspr̥geṣā. Indraḥ somaṁ pibatu kṣemo astvagniḥ pra stautu vi mṛdho nudasva.*

O man, O scholar, O ruler, this earth, this nature,

is the sacred cow of the Divinities. Study it, know it, measure it for your purpose, it is overflowing with water, milk and ghrta. Let Indra, the ruler and the nation of humanity, drink the nectar soma of her gifts. Let Agni, the leading scholar, study and describe it with praise and exaltation. O man, drive out all enemies opposotions, polluters and destroyers of earth and the environment.

समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः ।

अभीषाड् विश्वाषाड्ग्निः सपत्नान्हन्तु ये मम ॥ २८ ॥

28. *Samiddho agniḥ samidhāno ghṛtavṛddho ghṛtāhutaḥ. Abhiṣāḍ viśvāṣāḍagniḥ sapatnānhantu ye mama.*

Let Agni, the ruler, the leading lights of life, the fire of life and passion for purity, lighted up, fed with ghrta, raised up in flames, burning and blazing challenger, all evil destroyer, throw out and destroy all those negativities that are our enemies.

हन्त्वेनान्प्र दहृत्वरिर्यो नः पृतन्यति ।

क्रव्यादाग्निना वयं सपत्नान्प्र दहामसि ॥ २९ ॥

29. *Hantvenanpra dahatvariryo naḥ pṛtanyati. Kravyādāgninā vayaṁ sapatnānpra dahāmasi.*

Let Agni, ruling light and fire, burn off these enemies, burn whoever the enemy that attacks us with a fighting force. We burn the destructive enemies and adversaries with deathly fire.

अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।

अर्धा सपत्नान्मामकान्ग्रेस्तेजोऽभिरादिषि ॥ ३० ॥

30. *Avācīnānava jahīndra vajreṇa bāhumān.
Adhā sapatnān māmakān agnestejo' bhirādiṣi.*

Indra, ruling power and defence force armed with thunder, throw down and destroy the enemies with the strike of thunderbolt. And I too subdue and control my fighting adversaries with the heat and blaze of fire.

अग्ने' स॒प॒त्नान॒ध॒रान्पा॒दया॒स्मद् व्य॒थया' स॒जा॒तमु॒त्पिपा॑नं
बृ॒हस्प॑ते । इन्द्रा॑ग्नी मि॒त्रावरु॑णाव॒धरे प॒द्यन्ता॑मप्र॒तिम॒न्यूय॑-
मानाः ॥ ३१ ॥

31. *Agne sapatnān adharān pādayāsmad vyathayā
sajātamutpipānaṁ brhaspate. Indrāgnī mitrā-
varuṇāvadhare padyantām apratim anyū-
yamānāḥ.*

O Agni, ruling and fighting force of fire, throw down and crush our destructive adversaries. O Brhaspati, lord of divine speech and wisdom, bring to naught the rebellious rivals even in our own ranks. O Indragni, ruling power and leading light of humanity, O Mitra and Varuna, powers of love and judgement, let our enemies fall down, their ambition, anger and enmity turned futile.

उ॒द्यंस्त्वं दे॒व सूर्य॑ स॒प॒त्नान॒व मे ज॒हि ।
अवै॑नान॒श्मना॑ ज॒हि ते य॑न्त्व॒ध्रुमं॑ तमः ॥ ३२ ॥

32. *Udyamstvam deva sūrya sapatnānava me jahi.
Avainānaśmanā jahi te yantvadhamam tamaḥ.*

O refulgent sun, brilliant ruler, rising in power and justice, eliminate our destructive rivals and adversaries. Destroy these enemies with the arms of thunder. Let them fall to deepest darkness and oblivion.

व॒त्सो वि॒राजो॑ वृष॒भो म॑ती॒नामा रु॑रोह शुक्रपृ॒ष्ठोऽन्तरि॑क्षम् ।
घृ॒तेना॒र्कम॑भ्य ऽर्च॑न्ति व॒त्सं ब्र॒ह्म स॑न्तं ब्रह्म॑णा वर्धयन्ति ॥ ३३ ॥

33. *Vatso virājo vṛṣabho matīnāmā ruropa śukra-prṣṭho'ntarikṣam. Ghr̥tenārkamabhyarcanti vatsaṁ brahma santaṁ brahmaṇā vardhayanti.*

Darling child of the cosmic mother form, mighty virile and generous, firmly based in light and purity, rises on top of the firmament and moves to the heart and love of the sagely wise. Sages and people do homage with ghr̥ta to the adorable darling of their love, and mighty great as he is, highest among humanity, they exalt him with hymns of the Veda.

दि॒वं च॒ रोह॑ पृथि॒वीं च॒ रोह॑ रा॒ष्ट्रं च॒ रोह॑ द्रवि॒णं च॒ रोह॑ ।
प्र॒जां च॒ रोहामृ॑तं च॒ रोह॑ रोहि॒तेन॑ त॒न्वं॑ सं स्पृ॒शस्व॑ ॥ ३४ ॥

34. *Divam ca roha pr̥thivīm ca roha rāṣṭraṁ ca roha draviṇaṁ ca roha. Prajāṁ ca rohāmṛtaṁ ca roha rohitena tanvaṁ saṁ spṛśasva.*

O Ruler, O ruling spirit of man, enlightened soul, rise to the heaven, rise and win over the earth, rise and rule over the dominion, rise, attain and rule over the knowledge, power and wealth of the world, rise and raise a noble family, rise and have a taste of the ecstasy of immortality, and with a union of the self with the light of eternity be free beyond mortality.

ये दे॒वा रा॒ष्ट्रभृ॑तोऽभितो॑ यन्ति सूर्य॑म् । तै॒ष्ट्रे रोहि॑तः संवि॒दानो॑
रा॒ष्ट्रं द॑धातु सु॒मन॑स्यमा॒नः ॥ ३५ ॥

35. *Ye devā rāṣṭrabhṛto'bhito yanti sūryam. Taiṣṭre rohitaḥ saṁvidāno rāṣṭraṁ dadhātu sumana-syamānaḥ.*

Those divine souls who are brilliant and generous and all round rise to the sun without reservation are sustainers and burden-bearers of the social order. Let Rohita, the ruler, happy and noble at heart, knowing, meeting and winning their cooperation, rule and maintain the governance and administration of the social order.

उत्त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति ।

तिरः समुद्रमति रोचसे ऽ ण्वम् ॥ ३६ ॥

36. *Uttvā yajñā brahmapūtā vahantyaadhvagato harayastvā vahanti. Tirah samudramati rocase' - ṇavam.*

O Rohita, divine spirit of man, brilliant ruler, the yajnas sanctified by Veda and blest by Divinity raise you high. Purified senses, mind and intelligence, noble sages on the path divine, all take you forward, thereby you cross the earthly sea and spatial ocean and shine beyond in the light of Divinity.

रोहि॑ते द्यावा॑पृथि॒वी अधि॑ श्रि॒ते वसु॑जि॒ति गो॒जि॒ति
सं॒धना॒जि॒ति । स॒हस्रं॑ यस्य॒ जनि॑मानि स॒प्त च॑ वो॒चेयं॑ ते
नाभिं॑ भुव॒नस्याधि॑ म॒ज्मनि॑ ॥ ३७ ॥

37. *Rohite dyāvāpṛthivī adhi śrite vasujiti gojiti saṁdhanājiti. Sahasraṁ yasya janimāni sapta ca voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Heaven and earth are sustained in Rohita, self-refulgent Brahma, supreme ruler over living planets, stars and galaxies, and master of the entire wealth of matter, energy and intelligence in existence. Thousands are his created forms of life, seven the orders of universe,

in the midst of the dynamics of which and over the farthest borders of which, the ruling lord is Brahma. Of that Lord and Master, of that centre-hold of existence, immanent and transcendent in and over all, I sing, That I celebrate.

य॒शा या॑सि प्र॒दिशो॑ दि॒शश्च॑ य॒शाः प॑शूनामु॒त च॑र्षणीनाम् ।
य॒शाः पृ॑थि॒व्या अ॒दि॒त्या उ॒प॒स्थेऽहं॑ भू॒यासं॑ स॒विते॒व
चा॒रुः ॥ ३८ ॥

38. *Yaśā yāsi pradiśo diśaśca yaśāḥ paśūnāmuta carṣaṇīnām. Yaśāḥ pṛthivyā adityā upasthe' haṁ bhūyāsaṁ saviteva cāruḥ.*

O Sun, honoured and adored, you sojourn over and across space and sub-spaces in all directions and subdirections. Honoured and adored, you vibrate among living beings and moving humanity. O Lord Supreme, I pray, let me too, like the sun, with honour and fame, be loved and esteemed in the lap of mother earth and the imperishable Prakṛti.

अ॒मु॒त्र स॒न्नि॒ह वे॑त्थे॒तः सं॑स्तानि॑ प॒श्यसि॑ ।
इ॒तः प॑श्यन्ति॒ रोच॑नं॒ दि॒वि सूर्य॑ वि॒प॒श्चित॑म् ॥ ३९ ॥

39. *Amutra sannihā vetthetaḥ saṁstāni paśyasi. Itāḥ paśyanti rocanam divi sūryaṁ vipaścitam.*

O Lord Supreme, O Sun, being there you know, see and illuminate every thing here, and being here, you know and see every thing there. The wise sages, however, from here only, see and realise the refulgent Sun, omniscient and illuminant, there in the heaven of light.

देवो देवान्मर्चयस्यन्तश्चरस्यर्णवे ।

समानमग्निमिन्धते तं विदुः कवयः परे ॥ ४० ॥

40. *Devo devānmarcayasyantaścaryarṇave.
Samānamagnimindhate taṁ viduḥ kavayaḥ pare.*

The supreme self-refulgent Brahma moves, illuminates and reveals the divine gifts of Its potential, Prakṛti, and pervades and rolls in the bottomless ocean of existence. Poets and creative visionaries of the highest order know and realise that Brahma who also kindles the fire and the sun, his version in reflection, akin.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात्क्व] स्वित्सूते नहि यूथे
अस्मिन् ॥ ४१ ॥

41. *Avahḥ pareṇa para enāvareṇa padā vatsaṁ
bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidar-
dham parāgātkvasvitsūte nahi yūthe asmin.*

Bearing this lower, tangible form of existential reality by that higher intangible presence of essential Reality by immanence, and bearing that higher, intangible presence of essential Reality by this lower, tangible form of existential reality by reflection, the Gau ('Cow', Prakṛti, Divine Speech) yet rises above the expressive medium of form. Where from does it come? To which self-sufficient, self-existent presence and power does it retire? Where at all in the created world of existence does it abide? Not, of course, in the multitude of humanity.

(Shvetashvatara Upanishad (1, 7) describes the ultimate Reality as Brahma which comprises a threefold

self-existent trinity of Ishvara, jiva and Prakrti.

Brhadaranyaka Upanishad (2, 3, 1) describes the existential version of Brahma as twofold: Murtta (concrete), and Amurtta (abstract). The existential Tapas (acti-vity) of Brahma is articulated in Rgveda, 10, 190, 1-3.

The existential Tapas starts with divine self-awareness:

‘I am Brahma’ (Brhadaranyaka Upanishad, 1, 4, 10). It moves to thought and desire with the divine intention, Sankalpa, to create the many forms of existence (Ibid. 1, 4, 17). The existential extentional activity then is: awareness, thought, and form. Thought is abstract (Amurtta), and form is concrete (Murtta). The Amurtta-and-Murtta expresses itself through two media: Prakrti and Speech. The concrete prakrtic form is the universe, the tangible speech form is Veda.

Prakrti bears this universe by the self-conscious presence of That Brahma through Its immanence; and it bears that Brahma by this universe through Its reflection in the universe. So the concrete, tangible, universe is a reflection of Brahma, and Brahma is the abstract Spirit of the universe. Prakrti is the medium in both cases, and still Prakrti transcends the universe, its concrete mode, just as Brahma transcends its immanence as well as its reflection in the universe.

Similarly speech is the medium of divine Brahma-awareness, and Veda is the articulation, in speech form, of that awareness. Speech is the medium in both cases, of awareness and of the articulation. And

still Speech transcends the Veda, its tangible form, as awareness transcends the expression in words and Brahma transcends Its immanence and reflection in the universe.

For futher thought, deep reflection on Jagad Brahma and Shabda-Brahma is suggested.)

एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी ।
सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि
क्षरन्ति ॥ ४२ ॥

42. *Ekapadī dvipadī sā catuspadyaṣṭāpadī navapadī babhūvuṣī. Sahasrākṣarā bhuvanasya paṅkti-stasyāḥ samudrā adhi vi kṣaranti.*

This speech, the holy 'Cow', evolves, corresponding to the evolution of Prakṛti and life, by one step, two steps, four steps, eight steps, nine steps, and still evolves over many more. It evolves over a thousand imperishable elements in correspondence with the evolution of the universe and the interaction of humanity and its environment. From this as from Prakṛti flow out oceans, oceans of existence and treasures of knowledge of infinite divine awareness, words and meanings.

(The steps of the evolution of Prakṛti, as those of corresponding speech, are to be worked out from Mahat, the first existential mode of indescribable Prakṛti, to the two, Mahat and Ahankara, then to four, Mahat, Ahankara, Tanmatras and mind-sense complex, then to eight, five gross elements from ether to earth, herbs, food, and vitality, and then to nine, extending to the evolution of life forms.

Another suggestion is: One, Prakṛti, two, Prakṛti and Puruṣa; four, mana, buddhi, chitta and ahankara (mind, intelligence, memory and I-sense or sense of identity); eight, the eight chakras or centres of vital energy and awareness; and nine, the ‘nine-door’ entrances and exits of the human bodily system. Sahasrakṣara Pankti is the boundless expansion of galaxies, stars and planets and the corresponding words of speech.)

आ॒रोह॒न्द्याम॒मृतः॑ प्राव॑ मे॒ वचः॑ । उत्त्वा॑ य॒ज्ञा ब्रह्म॑पू॒ता
वह॑न्त्यध्व॒गतो॑ हर॒यस्त्वा वह॑न्ति ॥ ४३ ॥

43. *Ārohandyāmamṛtaḥ prāva me vacaḥ. Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti.*

Lord Immortal and Eternal, rising and refulgent in the heavenly regions of light, may, I pray, listen, honour and justify my words of prayer which, O Lord, these yajnic performances sanctified by Vedic hymns carry to you as rays of the sun on their destined course conduct the light to the world.

वेद॑ तत्ते॑ अम॒र्त्य॑ यत्त॑ आ॒क्रम॑णं दि॒वि ।
यत्ते॑ स॒धस्थं॑ पर॒मे व्यो॑म॒न् ॥ ४४ ॥

44. *Veda tatte amartya yatta ākramaṇaṁ divi. Yatte sadhasthaṁ parame vyoman.*

Lord of Immortality and Eternity, I know and realise your emergence and radiance in the highest region of light and your seat of presence which is in the ultimate haven of bliss.

सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽति पश्यति ।

सूर्यो भूतस्यैकं चक्षुरा रुरोह दिवं महीम् ॥ ४५ ॥

45. *Sūryo dyām sūryaḥ pṛthivīm sūrya āpo 'ti paśyati.*
Sūryo bhūtasyaikam cakṣurā ruroha divam mahīm.

The Sun looks through and even beyond the highest region of light, the Sun shines over the earth and beyond, and the Sun penetrates through and beyond the waters and particles of space and the will and actions of humanity. The Sun is the one, only and unique eye of all living beings in existence, and the sun ascends to the highest heaven of space in existence.

उर्वीरासन्परिधयो वेदिभूमिरकल्पत ।

तत्रैतावग्नी आधत्त हिमं घ्नंसं च रोहितः ॥ ४६ ॥

46. *Urvīrāsanparidhayo vedirbhūmirakalpata.*
Tatraitāvagnī ādhatta himam ghraṁsam ca rohiṭaḥ.

The expansions of vast space are borders of cosmic yajna, of which the earth is formed as vedi. Thereon Rohita, Lord Supreme, the Sun, has placed these fires of cold-and-heat in creative complementarity.

हिमं घ्नंसं चाधाय यूपान्कृत्वा पर्वतान् ।

वर्षाज्यावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४७ ॥

47. *Himam ghraṁsam cādhāya yūpāṅkṛtvā parvatān.*
Varṣājyāvagnī ījāte rohitasya svarvidaḥ.

Having placed the double fires of cold and heat in the earthly vedi, and having made the mountains as yajna posts of accomplishment, Rohita conducts the yajna, and the two fires, rain as medium of cold and

ghrta as fuel of fire, conduct the creative yajna of Rohita, the spirit of existential bliss.

स्वर्विदो रोहितस्य ब्रह्मणाग्निः समिध्यते ।

तस्माद् घ्नंसस्तस्माद्धिमस्तस्माद्यज्ञो ऽ जायत ॥ ४८ ॥

48. *Svarvido rohitasya brahmaṇāgniḥ samidhyate. Tasmād ghrāṁsastasmāddhimastasmādyajño' jāyata.*

The original creative fire of the existential yajna of Rohita, lord and spirit of cosmic bliss, is kindled, raised and conducted with simultaneous chant of Vedic hymns. And from that yajnic fire arises heat, thence cold, and thence arises the whole process of the yajna of creative evolution.

ब्रह्मणाग्नी वावृधानौ ब्रह्मवृद्धौ ब्रह्माहुतौ ।

ब्रह्मोद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४९ ॥

49. *Brahmaṇāgnī vāvṛdhānau brahmavṛddau brahmāhutaū. Brahmeddhāvagnī ījāte rohitasya svarvidah.*

The complementary fires of cold and heat, called up into emergence by Brahma, kindled by Brahma, raised by Brahma and continued by Brahma with the simultaneous chant of Brahma-Veda carry on the creative evolutionary yajna of refulgent Rohita, Lord and Spirit of existential bliss.

सत्ये अन्यः समाहितो ऽ प्सवान्यः समिध्यते ।

ब्रह्मोद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५० ॥

50. *Satye anyah samāhito'psvanyah samidhyate. Brahmeddhāvagnī ījāte rohitasya svarvidah.*

One fire of the two is placed in truth and commitment with knowledge and faith, the other is placed in the waters, dynamics of will and action, and these two fires lighted, raised and continued by Brahma with Brahma, carry on the creative yajna of Rohita, Lord and Spirit of existential bliss.

यं वातः परिशुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।

ब्रह्मेद्धावग्री ईजाते रोहितस्य स्वर्विदः ॥ ५१ ॥

51. *Yaṁ vātaḥ pariśumbhati yaṁ vendro brahmaṇaspatiḥ. Brahmeddhāvagnī ījāte rohitasya svarvidah.*

That auspicious energy of cool which Vata, the wind, beatifies and empowers, and that fire which Indra, the sun, Brahmanaspati, lord of might, light and truth emblazes, these two fires, lighted and raised by Brahma, carry on the yajna of Rohita, lord and spirit of existential bliss and beauty.

वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् । घ्नंसं तदग्निं
कृत्वा चकार विश्वमात्मन्वद्वर्षेणाज्येन रोहितः ॥ ५२ ॥

52. *Vediṁ bhūmiṁ kalpayitvā divaṁ kṛtvā dakṣiṇām. Ghr̥ṁsaṁ tadagniṁ kṛtvā cakāra viśvamātmanvadvārṣeṇājyena rohiṭaḥ.*

Having made earth as vedi and heaven as dakshina, the ritual gift, and the sun as fire with its complementarity of cool such as the moon, Rohita, lord and spirit of existential beauty and bliss, made the world evolve to a living entity with a soul, with the vitality of rain and ghrta.

व॒र्षमा॒ज्यं घ॒ंसो अ॒ग्निर्वे॒दिर्भूमि॑रकल्पत ।

तत्रै॒तान्पर्व॑तान॒ग्निर्गीर्भिरू॒र्ध्वा अकल्प॑यत् ॥ ५३ ॥

53. *Varṣāmājyaṁ ghraṁso agnirvedirbhūmirkalpata. Tatraitān parvatān agnir gīrbhirūrdhvāṁ akalpayat.*

Agni, light of life, creator of cosmic yajna, created heat, ghrta and rain, made the earth into vedi, and, thereby on the earth, Agni created and shaped the high mountains with the chant of divine hymns of the Veda.

गी॒र्भिरू॒र्ध्वा न्कल्प॑यित्वा रोहि॑तो भूमि॑मब्रवीत् ।

त्वयी॒दं सर्वं॑ जायतां॒ यद्भू॑तं यच्च॑ भा॒व्यम् ॥ ५४ ॥

54. *Gīrbhirūrdhvān kalpayitvā rohito bhūmimabravīt. Tvayīdaṁ sarvaṁ jāyatāṁ yadbhūtaṁ yacca bhāvyam.*

Having created the high mountains with the hymns of Veda, Rohita, lord of life and light, spoke to earth: On you and in you may arise the life forms of all that ever was and whatever is yet to be.

स य॒ज्ञः प्र॑थ॒मो भू॑तो भव्यो॑ अजायत । तस्मा॑द्ध जज्ञ इ॒दं
सर्वं॑ यत्किं चे॒दं वि॒रोच॑ते रोहि॑तेन॒ ऋषि॑णाभृतम् ॥ ५५ ॥

55. *Sa yajñah prathamo bhūto bhavyo ajāyata. Tasmāddha jajña idaṁ sarvaṁ yatkiṁ cedam virocate rohitena ṛṣiṇābhṛtam.*

That Yajna, adorable supreme creator, first self-manifested as all that ever was and shall be. From that arose all this that is and all that shines, sustained by omniscient creator Rohita.

यश्च गां पदा स्फुरति प्रत्यङ् सूर्यं च मेहति ।
तस्य वृश्चामि ते मूलं न च्छायां कर्वोऽ परम् ॥ ५६ ॥

56. *Yaśca gām padā sphurati pratyañ sūryaṁ ca mehati. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo'param.*

Whoever desecrates the Gau, the cow, the earth, the environment, Nature, the Vedic Voice, and hurts it with the foot, whoever reviles the sun in front, I dis sever him, O man, from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

यो माभिच्छायमत्येषि मां चाग्निं चान्तरा ।
तस्य वृश्चामि ते मूलं न च्छायां कर्वोऽ परम् ॥ ५७ ॥

57. *Yo mābhicchāyamatyēṣi māṁ cāgniṁ cāntarā. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo'param.*

And you that violate me in the shade of divinity, or stand between me and the yajnic fire, I dis sever you from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

यो अद्य देव सूर्य त्वां च मां चान्तरायति ।
दुःष्वप्यं तस्मिञ्छमलं दुरितानि च मृज्महे ॥ ५८ ॥

58. *Yo adya deva sūrya tvāṁ ca māṁ cāntarāyati. Duṣṣvapnyam tasmiñchamalaṁ dūritāni ca mrjmahe.*

O divine Sun, whoever now stands as obstruction between you and me, we cleanse him of all evil dreams, dirt and evil thought and will in him, or, otherwise, we wash ourselves of him as such.

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।

मान्त स्थुर्नो अरातयः ॥ ५९ ॥

59. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Mānta sthurno arātayah.*

O Lord, Indra, let us not deviate from the divine path, let us not forsake the divine Soma-yajna, let no negativities and deprivations be and last in us.

यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वततः ।

तमाहुतमशीमहि ॥ ६० ॥

60. *Yo yajñasya prasāadhanastanturdevेष्वātataḥ. Tamāhutamaśīmahī.*

That thread of living unity, sustainer of the yajnic web of existence, running extended throughout cosmic divinities and humanity, which is invoked, enkindled and sustained by Rohita, Lord Supreme Self-Refulgent, let us serve and sustain among ourselves and between ourselves, Mother Nature and the divine Speech.

Kanda 13/Sukta 2

Adhyatma, Rohita-Aditya Devata, Brahma Rshi

उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते ।

आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥ १ ॥

1. *Udasya ketavo divi śukrā bhrājanta īrate. Ādityasya nṛcakṣaso mahivratasya mīḍuṣaḥ.*

The rays, radiations and illuminations of this Sun in high heaven, Aditya version of Imperishable Eternity, universal watchful of humanity, observant follower of the laws of cosmic divine order, potent and

generous, rise on high, shine and radiate, pure, powerful and blazing in glory. (The Sun is a metaphor of Lord Supreme who is described as Aditya in Yajurveda, 32, 1, Surya in Yajurveda, 40, 8, and, Brhadaranyaka Upanishad, 3-7-9 where the metaphor is very comprehensive).

दिशां प्रज्ञानां स्वरयन्तमर्चिषा सुपक्षमाशुं पतयन्तमर्णवे ।
स्तवाम् सूर्यं भुवनस्य गोपां यो रश्मिभिर्दिश आभाति
सर्वाः ॥ २ ॥

2. *Diśāṃ prajñānāṃ svarayantamarciṣā supakṣamāśuṃ patayantamarṇave. Stavāma sūryaṃ bhuvanasya gopāṃ yo raśmibhirdiśa ābhāti sarvāḥ.*

We celebrate in song the Sun, protector and sustainer of the world, who, with his rays, irradiates, illumines and enlightens all quarters of space, with his light he proclaims the relative position of the lighted directions, and, like a celestial bird, instantly flies over the infinite oceans of time and space (the self-refulgent lord being omnipresent and eternally existent).

यत्प्राङ् प्रत्यङ् स्वधया यासि शीभं नानारूपे अहनी कर्षि
मायया । तदादित्य महि तत्ते महि श्रवो यदेको विश्वं परि
भूम जायसे ॥ ३ ॥

3. *Yatprāṇ pratyāṇ svadhayā yāsi śībhaṃ nānārūpe ahanī karṣi māyayā. Tadāditya mahi tatte mahi śravo yadeko viśvaṃ pari bhūma jāyase.*

We celebrate you, O Sun, who swiftly go over east and west by your own essential power, create different forms of day and night with your wondrous

presence. And that, O Aditya, is your great glory, and that is your high renown since by your sole self you shine over the entire world.

विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः ।
 स्नुताद्यमत्त्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्त-
 माजिम् ॥ ४ ॥

4. *Vipaścitaṁ taraniṁ bhrājamānaṁ vahanti yaṁ haritaḥ sapta bahvīḥ. Srutādyamattrirdiva-munnināya taṁ tvā paśyanti pariyāntamājim.*

We celebrate the Sun, all-watching, all saving, glorious blazing, whom seven abundant lights irradiate over all quarters of space, whom Attri, Lord omnipotent, free from the three limitations of space, time and mutability, raised from the cosmic ocean of particles to heaven, where, O refulgent Sun, people see you moving in your orbit, victorious in your warlike mission.

मा त्वा दभन्परियान्तमाजिं स्वस्ति दुर्गां अति याहि शीभम् ।
 दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि ॥ ५ ॥

5. *Mā tvā dabhanpariyāntamājim svasti durgāṁ ati yāhi śībham. Divaṁ ca sūrya prthivīm ca devīmahorātre vimimāno yadeṣi.*

Let no one stop you on your course, going on your mission. Go on fast, O Sun, and win your castles of victory peacefully for the good of life, you that go on counting over days and nights, shining over heaven and the heavenly earth.

स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः ।
 यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त
 बह्वीः ॥ ६ ॥

6. *Svasti te sūrya carase rathāya yenobhāvantau pariyāsi sadyaḥ. Yam te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta bahvīḥ.*

O Sun, all well for your moving chariot by which you relentlessly go over both the bounds of your orbit. All well for you whom your varied lights of a hundred horse-power or, may be, seven abundant lights, transport on the way across space.

सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम् ।
यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त
बह्वीः ॥ ७ ॥

7. *Sukham sūrya rathamamśumantaṁ syonaṁ suvahnimadhi tiṣṭha vājinam. Yam te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta vahvīḥ.*

O Sun, ascend the chariot, comfortable, bright, beautiful, mighty powerful and exceedingly fast. And all well for you whom your varied lights of a hundred horse-power or, say, seven abundant lights irradiate on way across the world.

सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीर्युक्त ।
अमोचि शुक्रो रजसः परस्ताद्विधूय देवस्तमो दिवमा-
रुहत् ॥ ८ ॥

8. *Sapta sūryo harito yātave rathe hiranyatvacaso bṛhatīrayukta. Amoci śukro rajasaḥ parastādvīdhūya devastamo divamāruhat.*

The sun has yoked seven varied mighty radiant lights of golden hue to its chariot to move on..Pure, powerful and bright, it dispels darkness far off beyond

the earth and its atmosphere and, having left it there, rises high to the Zenith in heaven.

उत्केतुना बृहता देव आगन्नपावृक्तमोऽभि ज्योतिरश्रैत् ।
दिव्यः सुपर्णः स वीरो व्यख्यददितेः पुत्रो भुवनानि
विश्वा ॥ ९ ॥

9. *Utketunā brhatā deva āgannapāvṛktamo'bhi jyotiraśrait. Divyaḥ suparṇaḥ sa vīro vyakhyadaditeḥ putro bhuvanāni viśvā.*

The divine Sun has come and risen with mighty expansive light. It has dispelled the darkness and now, abundant as it is with light, it diffuses the rays. The refulgent child of imperishable mother Nature, brave celestial bird of radiant wings, now illuminates all the worlds of the universe.

उद्यन्नशमीना तनुषे विश्वा रूपाणि पुष्यसि । उभा समुद्रौ
क्रतुना वि भासि सर्वल्लोकान्परिभूभ्राजमानः ॥ १० ॥

10. *Udyanraśmīnā tanuṣe viśvā rūpāṇi puṣyasi. Ubhā samudrau kratunā vi bhāsi sarvāṅllokān-paribhūrbhrājamānaḥ.*

Rising, O divine Sun, you spread the rays of light and nourish all forms of life with energy and pranic vitality. Lord over all, shining with self-refulgence and acts of divinity, you enlighten the people and all regions of the world and vest both oceans of earth and sky with splendour.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽण्वम् ।
विश्वान्यो भुवना विचष्टे हैरण्यैरन्यं हरितौ वहन्ति ॥ ११ ॥

11. *Pūrvāparam carato māyayaitau śīśū krīḍantau
pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭe
hairaṇyairanyaṁ harito vahanti.*

These two children of Nature, sun and the moon, playing, shining and moving one after the other, by the mysterious power and law of Divinity, range over the depth and vastness of the spatial ocean. One of them, the sun, watches and illuminates all regions of the world, and the other, the moon, radiations of the sun bear and carry with their golden beams.

दिवि त्वात्रिरधारयत्सूर्या मासाय कर्तवे ।

स एषि सुधृतस्तपन्विश्वं भूतावचाकशत् ॥ १२ ॥

12. *Divi tvātriradhārayatsūryā māsāya kartave.
Sa eṣi sudhṛtastapanviśvā bhūtāvacākaśat.*

O sun, the Lord Supreme, Attri, above threefold limitations of time, space and mutability, placed you high in heaven for the division of time into year and months in relation to earth and moon in motion. There placed accurately in position and well borne in law, shining, irradiating and blazing, watching and illuminating all forms of existence, you go on in your fixed orbit, giving them their warmth of life.

उभावन्तौ समर्षसि वत्सः संमातराविव ।

नन्वेतद्विदुः पुरा ब्रह्म देवा अमी विदुः ॥ १३ ॥

13. *Ubhāvantau samarṣasi vatsaḥ saṁmātarāviva.
Nanvetaditaḥ purā brahma devā amī viduḥ.*

O sun, you reach both the extremities of your orbit, just as a child going to its father and mother both, (you maintain the will of Attri and the law of Nature).

And this eternal mystery and law of nature and Divinity, those sages have known who have been long long even before now. (The law is eternal, the cycle of existence is eternal, and the knowledge of the law and cycle of existence too is eternal.)

यत्समुद्रमनु श्रितं तत्सिषासति सूर्यः ।

अध्वास्य विततो महान्पूर्वश्चापरश्च यः ॥ १४ ॥

14. *Yatsamudramanu śritam tatsiṣāsati sūryaḥ.*
Adhvāsyā vitato mahānpūrvaścāparaśca yaḥ.

Whatever is implicit in the infinite creativity of Divinity, that the sun shares and wants to give. Great is the path of its motion and bestowal, spread far and wide, full and more, now and beyond, last and later, ever on.

तं समाप्नोति जूतिभिस्ततो नाप चिकित्सति ।

तेनामृतस्य भक्षं देवानां नाव रुन्धते ॥ १५ ॥

15. *Tam samāpnoti jūtibhistato nāpa cikitsati.*
Tenāmṛtasya bhakṣam devānām nāva rundhate.

That infinite share of it, it receives from Divinity on way by its own dynamics of nature. From there, and from that path, it never deviates. By that very path and that relentless sincerity, it never restrains, never withholds, the rightful share of the divinities from Nature, (it gives, freely, profusely, because it receives freely and profusely only for that purpose.)

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम् ॥ १६ ॥

16. *Udu tyam jātavedasam devam vahanti ketavaḥ.*
Drśe viśvāya sūryam.

That watchful sun, divine illuminant of all things in existence, that infinite giver, the radiations of cosmic energy bear and carry on, and that, the rays of light irradiate for all the world to see (for their own benefit).

अप॒ त्ये ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्य॒क्तुभिः॑ ।

सूरा॑य वि॒श्वच॑क्षसे ॥ १७ ॥

17. *Apa tye tāyavo yathā nakṣatrā yantyaḥkṭubhiḥ.*
Sūrāya viśvacakṣase.

And those stars, which love to be with the nights to steal the light of the sun and shine, disappear at dawn so that the world may see the sun and share the light.

अदृ॑श्रन्नस्य के॒तवो॒ वि र॒श्मयो॒ जनाँ॒ अनु॑ ।

भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥ १८ ॥

18. *Adṛśrannasya ketavo vi raśmayo janāñ anu.*
Bhrājanto agnayo yathā.

The banners of the lord of sun beams, the rays of the sun, are seen in the world of humanity blazing like explosions of fire in heaven.

तर॑णिर्वि॒श्वदर्श॑तो ज्योति॒ष्कृद॑सि सूर्य॑ ।

वि॒श्वमा॒ भासि॑ रोचन ॥ १९ ॥

19. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.*
Viśvamā bhāsi rocana.

O Sun, you are the saviour, redeemer from darkness, illuminator of the world, light giver even for lights of the world. You shine over the world, beautiful, glorious.

प्रत्यङ् देवानां विशाः प्रत्यङ्ङुदैषि मानुषीः ।

प्रत्यङ् विश्वं स्वर्दृशे ॥ २० ॥

20. *Pratyañ devānām viśaḥ pratyaññudeṣi mānuṣīḥ.*
Pratyañ viśvañ svaḥ dṛśe.

O Sun, light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence so that the world might see the light divine directly by their own experience.

येना पावक् चक्षसा भुरण्यन्तं जनां अनु ।

त्वं वरुण पश्यसि ॥ २१ ॥

21. *Yenā pāvaka cakṣasā bhuraṇyantañ janāñ anu.*
Tvañ Varuṇa paśyasi.

Lord purifier and sanctifier, lord of light and judgement, with the eye with which you watch the mighty world of dynamic activity, holding every thing in equipoise, with the same kind and benign eye, watch and bless us.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।

पश्यञ्जन्मानि सूर्य ॥ २२ ॥

22. *Vi dyāmeṣi rajaspr̥thvaharmimāno aktubhiḥ.*
Paśyañjanmāni sūrya.

O Sun, watching the species of various forms and traversing the wide worlds of existence by days and nights, you move to the regions of light and heaven.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।

शोचिष्केशं विचक्षणम् ॥ २३ ॥

23. *Sapta tvā harito rathe vahanti deva sūrya.
Shociṣkeśaṁ vicakṣaṇam.*

O Sun, self-refulgent lord of blazing flames, light and universal illumination, seven are the colourful lights of glory which, like seven horses, draw your chariot of time across space and the history of mankind.

In the same way seven are the channels, metres of poetry and vision, which reveal the light of Divinity in the sacred verses of Veda.

अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नप्य ।
ताभिर्याति स्वयुक्तिभिः ॥ २४ ॥

24. *Ayukta sapta śundhyuvaḥ sūro rathasya napyah.
Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes seven pure, immaculate, purifying and infallible sun beams like horses to his chariot of time and motion, and with these self-yoked powers moves on across the spaces to the regions of light and bliss.

So does the Lord of the Universe with his laws and powers of Prakṛti move the world as his own chariot of creative manifestation.

रोहितो दिवमारुहत्तपसा तपस्वी । स योनिमैति स उ जायते
पुनः स देवानामधिपतिर्बभूव ॥ २५ ॥

25. *Rohito divamāruhattapasā tapasvī. Sa yonimaiti
sa u jāyate punaḥ sa devānāmadhipatirbabhūva.*

Rohita, self-refulgent light of life, the Sun, burning and blazing with its own creative and energising light and warmth of life, rises to the heavenly heights

of the universe. It rises to the origin of all originative causes, takes its own self manifestive birth with things born again and again, and still remains the same highest ordainer of the divine forces of nature and noble humanity.

यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत
विश्वतस्पृथः । सं बाहुभ्यां भरति सं पतत्रैर्द्यावापृथिवी
जनयन्देव एकः ॥ २६ ॥

26. *Yo viśvacarṣaṇiruta viśvatomukho yo viśvataspā-
ṇiruta viśvataspr̥thaḥ. Saṁ vāhubhyāṁ bharati
saṁ patattrairdyāvāpṛthivī janayandeva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms, and all reaching with infinite cosmic presence, the sole, self-refulgent creator of heaven and earth shapes and controls the universe with the hands of his thought and will with strokes of natural forces forging things into form and sustaining them in life.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्रिपादमभ्येति
पश्चात् । द्विपाद् षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं
समासते ॥ २७ ॥

27. *Ekapād dvipado bhūyo vi cakrame dvipātri-
pādamabhyeti paścāt. Dvipāddha ṣaṭpado bhūyo
vi cakrame ta ekapadastanvaṁ samāśate.*

The One sole, self-existent Brahma exceeds the twofold created world of Purusha and Prakṛti, more and ever more. In the process of creative evolution the twofold world of Purusha and Prakṛti follows up to the threefold world of Purusha, Prakṛti and Jiva, more and

ever more. The twofold world of Purusha and Prakrti exceeds the six dimensional world of pure Prakrti. Ultimately, the twofold threefold, sixfold, all abide within the One, sole, self-existent, all transcendent Brahma.

अ॒र्त॒न्द्रो या॒स्य॒न्ह॒रितो॒ यदा॒स्था॒द द्वे रू॒पे कृ॑णु॒ते रोच॑मानः ।
के॒तु॒मा॒नु॒द्यन्त्सह॑मानो॒ रजांसि॑ वि॒श्वा आ॒दित्य॑ प्र॒वतो॒ वि
भा॒सि ॥ २८ ॥

28. *Atandro yāsyānharito yadāsthād dve rūpe kṛṇute rocamānaḥ. Ketumānudyantsahamāno rajāṁsi viśvā āditya pravato vi bhāsi.*

Relentless, ever awake, ever on the move, when the Sun shines radiating its rays of light, the shining glory creates two forms of existence: the day where it shines and the night where it does not. O Aditya, imperishable Aditi's own mutation as embodiment of light, commanding your banners of sun beams, overwhelming and crossing regions of the worlds in space, you shine over all places high or low from the heights of heaven.

ब॒ण्म॒हाँ अ॒सि सूर्य॑ ब॒डा॒दित्य॑ म॒हाँ अ॒सि ।
म॒हांस्ते॑ म॒हतो म॑हि॒मा त्वमा॑दित्य॑ म॒हाँ अ॒सि ॥ २९ ॥

29. *Vaṇmahāñ asi sūrya vadāditya mahāñ asi. Mahāṁste mahato mahimā tvamāditya mahāñ asi.*

O Surya, inspirer of life with life energy, truly you are great. O Aditya, child of imperishable mother Nature, surely you are unassailable, your grandeur is greater than greatness itself, O Aditya, child of divine Shakti, you are great beyond all possibility of challenge

and negation.

रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे रोचसे
अप्स्व॑न्तः । उ॒भा समु॑द्रौ रुच्या॒ व्या ऽपिथ॑ दे॒वो दे॒वासि
महि॑षः स्व॒र्जित् ॥ ३० ॥

30. *Rocase divi rocase antarikṣe pataṅga pṛthivyām
rocase rocase apsvantaḥ. Ubhā samudrau rucyā
vyā pitha devo devāsi mahiṣaḥ svarjit.*

O divine Sun, cosmic Bird of light on high in space, you shine in heaven, you shine in the firmament, you shine on earth, and you shine in the dynamics of nature and humanity, inspiring them all. You pervade in the seas on earth and in the oceans of space with your light and energy. O divine Refulgence, you are divinity in the mode of light, great, virile and generous, winner and giver of light and heavenly joy.

अ॒र्वाङ् प॒रस्ता॒त्प्रय॑तो व्य॒ध्व आ॒शुर्वि॑प॒श्चित्प॒तय॑न्प॒तङ्गः ।
विष्णु॑र्विचि॒त्तः शर्व॑सा॒धिति॑ष्ठ॒न्प्र के॒तुना॑ सह॒ते वि॒श्व-
मेज॑त् ॥ ३१ ॥

31. *Arvāṇ parastātprayato vyadhva āśurvipaścitpa-
tayanpataṅgaḥ. Viṣṇurvicittaḥ śavasādhitiṣ-
ṭhanpra ketunā sahate viśvamejat.*

Closest from the farthest, ever on the move on way, instant in action, all enlightened, Bird of light on cosmic wings, all pervasive, all aware, abiding by your own potential, you rule over the dynamic universe with your self-manifested power and glory.

चि॒त्रश्चि॑कित्वा॒न्महि॑षः सु॒पूर्ण आ॒रोच॑य॒न्नोद॑सी अ॒न्तरि॑क्षम् ।
अ॒होरा॒त्रे परि॑ सू॒र्य वसा॑ने प्रास्य॒ विश्वा॑ तिर॒तो वी॒र्या -
ऽणि ॥ ३२ ॥

32. *Citraścikitvānmahiṣaḥ suparṇa ārocayanrodasī antarikṣam. Ahorātre pari sūryam vasāne prāśya viśvā tirato vīryāṇi.*

Sublime, intelligent, great, all sustainer, the Sun abides, illuminating heaven, earth and the firmament. Both day and night, wearing the glory of the Sun, exalt the universal grandeur and cosmic exploits of this Sun.

तिग्मो विभ्राजन्तन्वं॑ शिशानोऽरंगमासः प्रवतो रराणः ।
ज्योतिष्मान्पक्षी महिषो वयोधा विश्वा आस्थान्प्रदिशः
कल्पमानः ॥ ३३ ॥

33. *Tigmo vibhrājantanvaṁ śiśāno'raṅgamāsaḥ pravato rarāṇaḥ. Jyotiṣmānpakṣī mahiṣo vayodhā viśvā āsthātpradiśaḥ kalpamānaḥ.*

Sharp with lazer beams of light, blazing in glory, raising the scorching sharpness of its rays, instant reacher far and near at ease, illuminating and advancing high and low, self-refulgent, all round radiant, great, treasurehold of life and sustenance, the sun abides, shaping, informing and irradiating all quarters of space in the world.

चित्रं देवानां केतुरनीकं ज्योतिष्मान्प्रदिशः सूर्य उद्यन् ।
दिवाकरोऽति द्युमैस्तमांसि विश्वातारीदुरितानि शुक्रः ॥ ३४ ॥

34. *Citraṁ devānām keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life elevating, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all evils and darknesses of the world far

out with its radiations of light.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्राद्
द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ ३५ ॥

35. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprād dyāvāpṛhivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

The sun, wondrous banner of divinities, abundant light of life, the eye of Mitra, Varuna and Agni, love, judgement and fire of Divinity, is risen, and it has filled the heaven and earth and the sky with its glorious light. It is indeed the very life and soul of the moving and the unmoving world.

उच्चा पतन्तमरुणं सुपर्ण मध्ये दिवस्तरणिं भ्राजमानम् ।
पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्द-
दत्रिः ॥ ३६ ॥

36. *Uccā patantamaruṇaṁ suparṇaṁ madhye diva-
staraṇiṁ bhrājamānam. Paśyāma tvā savitāraṁ
yamāhurajasraṁ jyotiryadavindadatriḥ.*

We see you, O Sun, rising high to glory and crimson magnificence, a divine Bird of life with the gift of light, blazing and floating like a saving ark of Divinity in the midst of heavenly space, giver and harbinger of life, energy and inspiration, whom poets and sages call imperishable light of Eternity, which Attri, Lord Supreme free from time, space and mutability, created and gifted to life of the world.

दिवस्पृष्टे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम उप यामि
भीतः । स नः सूर्य प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते
स्याम ॥ ३७ ॥

37. *Divaspr̥ṣṭhe dhāvamānaṁ suparṇamadityāḥ
putraṁ nāthakāma upa yāmi bhītaḥ. Sa naḥ sūrya
pra tira dīrghamāyurmā riṣāma sumatau te
syāma.*

Smothered by the pressures of life around, yearning for fulfilment of my life's mission and purpose, I come and pray to the Sun, self-refulgent child of Imperishable mother Eternity, flying high in space on top of heaven like a celestial Bird of infinite wings of will and action. May the Sun give us long life and good health, may we never come to harm and injury, and may we, O Lord, ever enjoy your love and good will.

स॒ह॒स्त्रा॒क्ष्यं॒ वि॒र॒ता॒व॒स्य॒ प॒क्षौ॒ हरे॑र्ह॒सस्य॒ प॒त॒तः॒ स्व॒र्गम् । स
दे॒वान्त्सर्व॑नुर॒स्यु॒प॒द॒द्य॑ सं॒प॒श्य॒न्या॒ति॒ भुव॑नानि॒ वि॒श्व॑ ॥ ३८ ॥

38. *Sahasrāṇṇayaṁ viyatāvasya pakṣau harerhaṁ-
sasya patataḥ svargam. Sa devāntsarvānu-
rasyupadadya saṁpaśyanyāti bhuvanāni viśvā.*

Over a thousand days (infinite in dimensions) are spread the wings of the will and action of the celestial Sun, saviour spirit and redeemer from the oppressions of life, which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching all worlds of existence, it flies on and on.

रोहि॑तः क॒ालो॒ अ॒भ॒व॒द्रोहि॑तोऽ॒ग्रे प्र॒जाप॑तिः ।

रोहि॑तो य॒ज्ञानां॒ मुखं॒ रोहि॑तः स्व॒राभ॑रत् ॥ ३९ ॥

39. *Rohitaḥ kālo abhavadrohito'gre prajāpatiḥ.
Rohito yajñānāṁ mukhaṁ rohitaḥ svarābharat.*

Rohita, the highest Lord of glory, became, i.e., generated and pervaded, and pervades existential time and is the Time Absolute. Rohita is Prajapati, the first, Original creator, generator and sustainer of the world and life in existence. Rohita is the one absolute deity of yajna, in fact Yajna Itself of the universe, and Rohita is eternal Bliss and freedom of Moksha.

रोहितो लोको अभवद्रोहितोऽत्यतपद्विवम् ।

रोहितो रश्मिभिर्भूमिं समुद्रमनु सं चरत् ॥ ४० ॥

40. *Rohito loko abhavadrohito'tyatapaddivam. Rohito raśmibhirbhūmiṁ samudramanu saṁ carat.*

Rohita is the world in existence as the sun is itself the earthly world, Rohita gives the light and fire to the solar region, and Rohita radiates over earth and the seas with its rays.

सर्वा दिशः समचरद्रोहितोऽधिपतिर्दिवः ।

दिवं समुद्रमाद्भूमिं सर्वं भूतं वि रक्षति ॥ ४१ ॥

41. *Sarvā diśaḥ samacaradrohito'dhipatirdivaḥ. Divaṁ samudramādbhūmiṁ sarvaṁ bhūtaṁ vi rakṣati.*

Rohita, sojourns with and over space in all quarters, Rohita is the presiding deity of the regions of heaven, and Rohita sustains and protects the solar region, the sea, the earth and all forms of existence all ways.

आरोहञ्छुक्रो बृहतीरतन्द्रो द्वे रूपे कृणुते रोचमानः ।
चित्रश्चिकित्वान्महिषो वातमाया यावतो लोकान्भि
यद्विभाति ॥ ४२ ॥

42. *Ārohañchukro brhatīratandro dve rūpe kṛṇute rocamānaḥ. Citraścikitvānmahiṣo vātamāyā yāvato lokānabhi yadvibhāti.*

Mighty is Rohita, mighty intelligent, all aware. Relentless and ever alert, it rises over all expansive directions of space and, shining and illuminating, it creates two forms of bright days and dark nights. Wondrous of action, it gives velocity to the wind and while moving it illuminates the worlds of existence.

अभ्य॑न्यदे॒ति पर्य॑न्यद॒स्यतेऽ होरा॒त्राभ्यां॑ महि॒षः कल्प॑-
मानः । सूर्य॑ व॒यं रज॑सि क्षि॒यन्तं गा॒तुवि॑दं हवामहे नाध॑-
मानाः ॥ ४३ ॥

43. *Abhyanyadeti paryanyadasyate 'horātrābhyam mahiṣaḥ kalpamānaḥ. Sūryam vayam rajasi kṣiyantaṁ gātuvidam havāmahe nādhamānāḥ.*

Mighty Sun, forming time by day and night, shines over one half of the earth and folds the other half away into the dark. Prayerful and devoted, we invoke the sun, pervading in the world, and thereby knowing and guiding us on the ways of the world.

पृ॒थि॒वीप्रो॑ महि॒षो नाध॑मानस्य गा॒तुरद॑ब्धचक्षुः परि॒ विश्वं॑
ब्र॒भूव॑ । विश्वं संप॑श्यन्त्सुवि॒दत्रो॑ यज॒त्र इदं॑ शृ॒णोतु॑ यद॒हं
ब्रवी॑मि ॥ ४४ ॥

44. *Pr̥thivīpro mahiṣo nādhamānasya gāturadbha-cakṣuḥ pari viśvaṁ babhūva. Viśvaṁ sampaśyantsuvidatro yajatra idam śṛṇotu yadahaṁ bravīmi.*

Gracious to earth, mighty generous, guide to the

prayerful, inviolable, all-watchful, the Sun rules supreme over the world. Watching the world with favour, kindly knowing and accepting, adorable, may the Lord, I pray, listen to what I say in prayer and adoration.

पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा विभ्राजन्परि
द्यामन्तरिक्षम् । सर्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु
यदहं ब्रवीमि ॥ ४५ ॥

45. *Paryasya mahimā prthivīm samudraṁ jyotiṣā vibhrājanpari dyāmantarikṣam. Sarvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Blazing with splendour as the Sun is, the Lord's glory shines over earth and the seas, over heaven and the firmament. Watching every thing wholly and favourably, kindly knowing, all adorable, may the Lord, I pray, listen to what I say in prayer and adoration.

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यद्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्त्रते नाक-
मच्छ ॥ ४६ ॥

46. *Abodhyagniḥ samidhā janānām prati dhenumi-vāyatīmuśāsam. Yāhvā-iva pra vayāmujjihānāḥ pra bhānavāḥ sisrate nākamaccha.*

As the abundant cow is awake at the rise of dawn, so the fire is lit and rises with fuel and ghrta offered by yajnic people. As trees shoot up their branches, leaves and tendrils, so the rays of the Sun rise high to reach the heaven of bliss and beauty. (So do enlightened people rise to the light of heaven and the

freedom of divine bliss with prayer.)

Kanda 13/Sukta 3 (To the Sun, against Evil Doer)

Adhyatma, Rohita – Aditya Devata, Brahma Rshi

य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते ।
यस्मिन्क्षियन्ति प्रदिशः षडुर्वीर्याः पतङ्गो अनु विचाक-
शीति । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च
पाशान् ॥ १ ॥

1. *Ya ime dyāvāpṛthivī jajāna yo drāpiṁ kṛtvā
bhuvanāni vaste. Yasminkṣiyanti pradiśaḥ
ṣaḍurvīryāḥ pataṅgo anu vicākaśīti. Tasya
devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ
brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi
brahmajyasya prati muñca pāśān.*

He that created this heaven and earth, who pervades these worlds of existence as if wearing them as garments, in whom abide all the six vast quarters of space which the sun watches and illuminates, to that Lord, that person is an offensive sinner who assails a Brahmana, man of God, knowing the Lord thus celebrated.

O Rohita, lord of glory, shake up that person, punish him down, throw the snares of justice and retribution round the Brahmana-oppressor.

यस्माद्वाता ऋतुथा पवन्ते यस्मात्समुद्रा अधि विक्षरन्ति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २ ॥

2. *Yasmādvātā rtuthā pavante yasmātsamudrā adhi vikṣaranti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

From whom the winds blow according to the seasons, from whom the oceans flow, to that Lord, that person is an offensive sinner who violates a Brahmana knowing the Lord thus celebrated.

यो मारयति प्राणयति यस्मात्प्राणन्ति भुवनानि विश्वा ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ३ ॥

3. *Yo mārayati prāṇayati yasmātpṛāṇanti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who gives death and also gives the breath of life, from whom all worlds of existence receive their life and life energy, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana knowing the Brahma.

O Rohita, Ruler risen high, shake up that person, punish him down to naught, throw the snares of justice and retribution round the Brahmana-violator.

यः प्राणेन द्यावापृथिवी तर्पयत्यपानेन समुद्रस्य जठरं यः
पिपति । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च
पाशान् ॥ ४ ॥

4. *Yah prāṇena dyāvāprthivī tarpayatyapānena samudrasya jatharaṁ yaḥ piparti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāsān.*

Who fills and replenishes heaven and earth with the energy of prana, and fills up the depth of ocean with the energy of apana, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana, knower of Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and retribution to the Brahmana-violator.

यस्मिन्विराट् परमेष्ठी प्रजापतिरग्निरवैश्वानरः सह पङ्क्त्या श्रितः । यः परस्य प्राणं परमस्य तेज आददे । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्रक्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ५ ॥

5. *Yasminvirāt parameṣṭhī prajāpatiragnirvaiśvānaraḥ saha pañktyā śritah. Yaḥ parasya prāṇaṁ paramasya teja ādade. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāsān.*

In whom the Supreme Parameshthi of the regions of light, Prajapati, life giving air of the middle region and the earthly fire version of universal energy, all with their expansive but defined functions, repose, and who withdraws the life energy of far off things and the splendour of highest realities at the end, to that Lord Supreme, that person is an offensive sinner who violates

a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and correction to the Brahmana-violator.

यस्मिन्षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो यज्ञस्य
त्रयोऽक्षराः । यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत । तस्य
देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ६ ॥

6. *Yasminṣaḍurvīḥ pañca diśo adhi śritāścatasra āpo yajñasya trayo'kṣarāḥ. Yo antarā rodasī kruddhaścakṣuṣaikṣata. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepay rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom, six wide directions of space, five elements of Prakṛti, all four classes of humanity and four versions of human action, three vyahrtis of yajna and three syllables of AUM abide, who with awful eye watches everything between heaven and earth, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः । भूतो भवि-
ष्यद्भुवनस्य यस्पतिः । तस्य देवस्य क्रुद्धस्यैतदागो य एवं
विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ७ ॥

7. *Yo annādo annapatirbabhūva brahmaṇaspatiruta yaḥ. Bhūto bhaviṣyadbhuvanasya yaspatih. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāsān.*

He that is the cosumer, creator, protector and promoter of the food of life, he that is the originator, preserver and promoter of Vedic knowledge and enlightenment, he that is the lord and master of past, future and all that is going on at present, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमि ते । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वैपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ८ ॥

8. *Ahorātrairvimitaṁ trimśadaṅgaṁ trayodaśaṁ māsaṁ yo nirmimīte. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāsān.*

The One lord and master who measures the thirty day month counted by day-night cycle, he that shapes and ordains the thirteenth month of the lunar year, to that supreme lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्य । तस्य देवस्य क्रुद्धस्यैतदागो य
एवं विद्वांसं ब्राह्मणं जिनाति । उद्वैपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ९ ॥

9. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavrtrantsadanādṛtasya. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Sun rays of golden wings wearing vestments of water vapours rise to the regions of the sun, centre of solar gravitation, drawing, holding and ordaining the motions of planets and planetary atmospheres. They turn back to the earth from the sun, house of waters and the centre seat of the law of the solar-planetary system. To that divine presence of Brahma in the sun and the solar system, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and self-refulgent, shake up that person, punish him down to naught, extend the snares of justice and retribution to the Brahmana-violator.

यत्ते चन्द्रं कश्यप रोचनावद्यत्संहितं पुष्कलं चित्रभानु ।
यस्मिन्त्सूर्या आर्पिताः सप्त साकम् । तस्य देवस्य क्रुद्धस्यै-
तदागो य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वैपय रोहित प्र
क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १० ॥

10. *Yatte candram kaśyapa rocanāvadyatsamhitam puṣkalam citrabhānu. Yasmintsūryā ārpitāḥ sapta sākam. Tasya devasya kruddhasyaitadāgo ya evam vidvāṁsam brāhmaṇam jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Kashyapa, lord divine of universal eye all-watching, beautiful, gracious and refulgent is your glory, which is the concentrated, abundant and wondrous sun of radiant light in which are integrated the various mutations of seven rays of the spectrum. To that presence of yours, Brahma reflected in the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

बृहदेनमनु वस्ते पुरस्ताद्रथन्तरं प्रति गृह्णाति पश्चात् ।
ज्योतिर्वसाने सद्धमप्रमाद्धम् । तस्य देवस्य क्रुद्धस्यैतदागो
य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्रक्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ११ ॥

11. *Br̥hadenamanu vaste purastādrathantaram prati gr̥hṇāti paścāt. Jyotirvasāne sadamapramādam. Tasya devasya kruddhasyaitadāgo ya evam vidvāṁsam brāhmaṇam jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

First Brhat, vast space, wears the divine vestment of Brahma, then after, the floating stars and

planets wear the power and glory of the Supreme power and continue to move with Divinity relentlessly with divine energy through their light and motion. To that presence of Brahma reflected in space, stars and planets, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

बृहदुन्यतः पक्ष आसीद्रथन्तरमुन्यतः सबले सध्रीची ।
यद्रोहितमर्जनयन्त देवाः । तस्य देवस्य क्रुद्धस्यैतदागो य
एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १२ ॥

12. *Bṛhadanyataḥ pakṣa āsīdrathantaramanyataḥ sabale sadhrīcī. Yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvēpaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Brhat, infinite constancy of Prakṛti, the unbounded vastness of space and the boundless meaning of Sama, is one aspect of Brahma in existence, and the Rathantaram mutability of Prakṛti and the inspiring power of Soma, is another aspect, and the two in complementarity comprehend, ordain, energise and direct the dynamics of the universe.

To that infinite and manifestive presence of Brahma and Its ordainment of existence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and potent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन् । स
सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा तपति मध्यतो
दिवम् । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं
जिनाति । उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च
पाशान् ॥ १३ ॥

13. *Sa varuṇaḥ sāyamagnirbhavati sa mitro bhavati
prātarudyan. Sa savitā bhūtvāntarikṣeṇa yāti sa
indro bhūtvā tapati madhyato divam. Tasya
devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ
brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi
brahmajyasya prati muñca pāsān.*

That Brahma, the Sun, becomes Varuna, ruddy fire in the evening, it becomes Mitra when rising in the morning, becoming Savita, life giving inspirer, it goes on across the middle space, while becoming Indra, it blazes as heavenly light at noon. To that self-refulgent presence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and brilliant, shake up that person, punish him down to naught, and extend the snares of law, justice and punishment, to the Brahma violator.

सहस्राक्षं विर्यतावस्य पक्षौ हरेर्हसस्य पततः स्वर्गम् । स
देवान्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा । तस्य
देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १४ ॥

- 14 *Sahasrāṇṇayam viyatāvasya pakṣau harerham-
sasya patataḥ svargam. Sa devāntsarvānu-
rasyupadadya saṃpaśyanyāti bhuvanāni viśvā.
Tasya devasya kruddhasyaitadāgo ya evaṃ
vidvāṃsam brāhmaṇam jināti. Udvepaya rohita
pra kṣiṇīhi brahmajyasya prati muñca pāsān.*

Over a thousand days of Divinities, each day equal to the four yugas of 4,320000 (four million, three hundred and twenty thousand) years, are spread the wings of the will and action of the cosmic Sun, saviour spirit and redeemer from the oppressions of life, the heavenly Bird which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching over all worlds of existence, it flies on and on. To this over-presiding Power of the universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high over the world, shake up that person, punish him down to naught, extend the snares of law, justice and punishment to the Brahmana-violator.

अयं स देवो अप्सवन्तः सहस्रमूलः पुरुशाको अत्रिः । य
इदं विश्वं भुवनं जजान । तस्य देवस्य क्रुद्धस्यैतदागो य
एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १५ ॥

15. *Ayam sa devo apsvantaḥ sahasramūlaḥ puruśāko
attriḥ. Ya idam viśvam bhuvanaṃ jajāna. Tasya
devasya kruddhasyaitadāgo ya evaṃ vidvāṃsam
brāhmaṇam jināti. Udvepaya rohita pra kṣiṇīhi
brahmajyasya prati muñca pāsān.*

This Brahma, self manifested Supreme Spirit of the universe, is at the heart of waters and all dynamics of nature and humanity. It is the ultimate root cause of thousands of Prakṛti's forms and variations, infinite in power, creative saviour and promoter during evolution and the ultimate devourer that sucks in unto Itself all that is in existence. To this Lord that generated this entire universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

शुक्रं वहन्ति हरयो रघुष्यदो देवं दिवि वर्चसा भ्राजमानम् ।
यस्योर्ध्वा दिवं तन्वस्तपन्त्यर्वाङ् सुवर्णैः पटैर्वि भाति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १६ ॥

16. *Śukraṁ vahanti harayo raghuṣyado devaṁ divi varcasā bhrājamānam. Yasyordhvā divaṁ tanvastapantyarvāṇ suvarṇaiḥ paṭairvi bhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Waves of energy at the speed of light irradiate the sun, pure, powerful and divine, shining with splendour in heavn. His radiant rays of light set the heaven ablaze as he shines forth toward the earth below with golden bursts of light showers. To that Divine Sun, that person is an offensive sinner who violates a Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law,

justice and retribution to the Brahmana-violator.

येनादित्यान्हरितः संवहन्ति येन यज्ञेन बहवो यन्ति
प्रजानन्तः । यदेकं ज्योतिर्बहुधा विभाति । तस्य देवस्य
क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय
रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १७ ॥

17. *Yenādityānharitaḥ samvahanti yena yajñena bahavo yanti prajānantaḥ. Yadekaṁ jyotirbahudhā vibhāti. Tasya devasya krudhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepay rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Supreme Brahma by whose prime potential the rays of light irradiate the sun over the zodiacs, by whose adorable grace learned sages live and attain to Freedom, the One Light that shines in many forms, to that Lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्व यत्रेमा विश्वा भुवनाधि तस्थुः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १८ ॥

19. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanarvaṁ yatremā viśvā bhuvanādhi tasthuḥ. Tasya devasya krudhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepay rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Seven rays of light are yoked to the one wheel chariot of time drawn by one horse of light of seven names. The wheel, unaging and automotive, has three subwheels with three naves and three rims, three phases of time and seasons, and in this time-space orbit of the sun abide all regions of the world of existence. To that Lord of time and the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

अष्टधा युक्तो वहति वह्निरुग्रः पिता देवानां जनिता मती-
नाम् । ऋतस्य तन्तुं मनसा मिमानः सर्वा दिशः पवते
मातरिश्वा । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १९ ॥

19. *Aṣṭadhā yukto vahati vahnirugraḥ pitā devānāṃ janitā matīnām. Ṛtasya tantuṃ manasā mimānaḥ sarvā diśaḥ pavate mātariśvā. Tasya devasya kruddhasyaitadāgo ya evaṃ vidvāṃsaṃ brāhmaṇaṃ jināti. Udvēpaya rohita pra kṣiṇīhi brahma-jyasya prati muñca pāśān.*

Joined with, pervading in, the eightfold form of the world of Prakṛti diversified over Akasha, Vayu, Agni, Apah, Prthivi, mind, intelligence and Ahankara (Gita, 7, 4-5) and, through universal mind, extending the Rtam thread of the unity of truth and law through all these eight (Gita, 7, 7), the mighty awful burden bearer of the universe, father creator of the divine forms of nature,

generator of the intelligence and piety of the wise in humanity, the divine Spirit of the universe rolls through and rules over all the quarters of space across the universe. To that One Lord of time and space and humanity, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

सम्यञ्चं तन्तुं प्रदिशोऽ नु सर्वा अन्तर्गीयत्र्याममृतस्य गर्भे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २० ॥

20. *Samyañcam tantum pradiśo'nu sarvā antargā-yatryāmamṛtasya garbhe. Tasya devasya kru-ddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepay rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Holding with the universal mind the one single thread of unity and law of Rtam running through the total diversity of existence over and across all directions of space in the generative womb of Gayatri, the mighty awesome burden bearer of the universe rolls through all regions of the universe. To that wielder of the unity thread of diversity, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

निम्रुचस्तिस्त्रो व्युषो ह तिस्रस्त्रीणि रजांसि दिवो अङ्ग तिस्रः ।
 विद्या ते अग्ने त्रेधा जनित्रं त्रेधा देवानां जनिमानि विद्या ।
 तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
 उद्वेपय रोहितं प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २१ ॥

21. *Nimrucastisro vyuṣo ha tisrastrīṇi rajāṁsi divo aṅga tisraḥ. Vidmā te agne tredhā janitram tredhā devānām janimāni vidma. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohitaḥ pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Three are the kinds of sun-set, three the dawns, three are the regions of firmament, dear friend, three the heavens. O Agni, we know your three kinds of birth, we know three kinds of the birth of divinities. To that Lord whose manifestation all these are, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

(Three sun-rises and sun-sets have been interpreted by Vishwanatha Vidyalkara as: one on March 21 and September 23, another on June 21, and the third on December 21. With reference to these three, the relative position of the earth with the solar region makes for three heavens or regions of light on earth, the northern, the central and the southern. Three 'Rajansi' or regions of the world are the earth, the middle region, and the solar region. Three kinds of the birth of fire are: from fuel on earth, from Vayu (electricity), in the middle regions, and from the sun in the solar region.

Three kinds of the birth of divinities are: Birth of the stars from Prakṛti's Virat mutation, birth of the planets from the stars, and birth of satellites such as moon from planets.)

वि य और्णोत्पृथिवीं जायमान् आ समुद्रमदधादन्तरिक्षे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २२ ॥

22. *Vi ya aurnotprthivīm jāyamāna ā samudradhadhāntarikṣe. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that, self-manifesting and rising, covers the earth with light and vegetation, who places the ocean of vapour in the sky, to that lord self-manifested, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

त्वमग्ने क्रतुभिः केतुभिर्हितो ३ र्कः समिद्ध उदरोचथा दिवि ।
किमभ्या ऽर्चन्मरुतः पृश्निमातरो यद्रोहितमजनयन्त देवाः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २३ ॥

23. *Tvamagne kratubhiḥ ketubhirhito 'rkaḥ samiddha udarocathā divi. Kimabhyārcanmarutaḥ prṣni-mātaro yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Agni, light of life, by acts, attributes, rays of light and flames of fire, you manifest for the benefit of your creations. Self-lighted and raised, you rise and shine in the heavens. Lighted and raised in yajna, you rise and reach the solar regions. When all the Divinities manifest the presence of Rohita, the Sun on high and everywhere, who would the people, vibrant children of versatile mother earth, worship? Only you, none else. To such lord of light, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, throw the snares of justice and retribution to the Brahmana-violator.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यो ३ स्येशे द्विपदो यश्चतुष्पदः । तस्य देवस्य क्रुद्धस्यैतदागो
य एवं विद्वांसं ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २४ ॥

24. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuspadah. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepay rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the giver of life to the soul and the power and potential the soul needs on earth, whose glory all people and all worlds in existence worship and all divinities celebrate, who rules the life of all living beings, humans, animals and all others, to that lord of glory, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्रिपादमभ्येति
पश्चात् । चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन्पङ्क्तिमुप-
तिष्ठमानः । तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ २५ ॥

25. *Ekapād dvipado bhūyo vi cakrame dvipātri-
pādamabhyeti paścāt. Catuspāccakre dvipadā-
mabhisvare saṁpaśyanpaṅktimupa-tiṣṭhamānaḥ.
Tasya devasya kruddhasyaitadāgo ya evaṁ
vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita
pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One sole self-existent Brahma exceeds the twofold created world of Purusha and Prakṛti more and ever more. In the process of creative evolution, the twofold world of Purusha and Prakṛti develops to the threefold world of Purusha, Prakṛti and Jiva more and ever more. On the invocation of the human community in unity, close upon the unity, Brahma ordained them to be organised into four classes. To such a lord of light and comprehensive sight, that person is an offensive sinner who violates the Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that Brahmana violator, punish him down to naught, let the snares of law, justice and retribution be spread wide for the Brahmana-violator.

(Further on this mantra, refer to Brhadaranyaka Upanishad, 1, 4, 11-15 for the social interpretation.)

This mantra can also be interpreted in terms of Patanjali Yoga Sutras: Brahma is Chatuspat (Mandukya Upanishad, 2 and 8-12). In Patanjali Yogasutras, the first five stages of practice are called Bahiranga (External) Yoga, and the last three upto Samadhi are called Antaranga (Internal) Yoga. On completion of the first five, Pankti, on invocation of the Yogi, the Chatuspat Brahma, immanent and transcendent, reveals Itself. Refer Yoga Sutras: 1, 3; 3, 8; 4, 34).

कृष्णायाः पुत्रो अर्जुनो रात्र्या वत्सो ऽ जायत ।

स ह द्यामधि रोहति रुहो रुरोह रोहितः ॥ २६ ॥

26. *Kṛṣṇāyāḥ putro arjuno rātryā vatso'jāyata.*
Sa ha dyāmadhi rohati ruho ruroha rohitah.

Born of the dark night, the ruddy sun has arrived at dawn. The same, blazing with splendour, rises to the heaven, to the heights of heaven.

Also: Born of the dark night of Pralaya, the self-refulgent Sun is arisen. He, saviour from darkness, rises to the heavens and, rising and still rising, creating and pervading all creations, transcends beyond the Heavens.

Kanda 13/Sukta 4 (Savita, Aditya, Rohita, the Spirit)

Adhyatma Savita Devata, Brahma Rshi

This Sukta, as the earlier three, is a song of the Spirit, the One Lord Supreme, Absolute, beyond all doubt: It says: The Lord is One, not two, not three, not four, not five, not six, not seven, not eight, not nine, not

even ten. It is One and only One. Names are many: Savita, Mahendra, Dhata, Vidhata, Vidharta, Vayu, Aryama, Varuna, Rudra, Mahadeva, Agni, Surya, Mahayama. The symbol of the Spirit is the Sun.

The Sukta has six paryayas which may be called sections or stanzas. In a different order, these sections have been counted as suktas, in which case Kanda 13 would be taken as consisting of nine suktas instead of four.

The numbering herein (1-56) is continuous. The number of the mantra in the paryaya is given in brackets at the end of each mantra.

Paryaya 1

स एति सविता स्व ऽर्दिवस्पृष्टे ऽ वचाकशत् ॥ १ ॥

1. *Sa eti savitā swardivasprṣṭhe'vacākaśat.*

There rises Savita, Light of life Supreme, inspiring Sun on Top of heaven (in the Sahasrar Chakra). It comes shining, radiating, revealing, observing, inspiring below (towards the heart core).

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ २ ॥

2. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky is full, overflows with light; wrapped radiant with divine light, Mahendra, the great omnipotent, comes (towards the heart core).

स धाता स विधर्ता स वायुर्नभ उच्छ्रितम् ।

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ३ ॥

3. *Sa dhātā sa vidhartā sa vāyurnabha ucchritam.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is the creator, sustainer, He is the ordainer, Vayu, breath of life, Nabha, omnipresent boundless as space, highest. The sky overflows with light, Mahendra comes wrapped in the halo of light.

सो ऽ र्यमा स वरुणः स रुद्रः स महादेवः ।

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ४ ॥

4. *So'ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ.*
Rāsmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is Aryama, guide and path maker, Varuna, lord of judgement and choice, Rudra, just and merciful, Mahadeva, highest refulgent, kind and gracious. The sky overflows with light, Mahendra comes wrapped in the halo of light.

सो अग्निः स उ सूर्यः स उ एव महायमः ।

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ५ ॥

5. *So agniḥ sa u sūryaḥ sa u eva mahāyamaḥ.*
Rāsmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is Agni, fire and passion of life, leader, pioneer, High-priest. He is the Surya, self-refulgent, He is Mahayama, supreme guide and justiciar. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

तं वत्सा उप तिष्ठन्त्येकशीर्षाणो युता दश ।

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ६ ॥

6. *Taṁ vatsā upa tiṣṭhantyekaśīrṣāṇo yutā daśa.*
Rāsmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

Ten darlings, together engaged, one chief among

them, stand about and adore him. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

(Ten darlings: five organs of perception with mana, buddhi, chitta, aharkara and Jivatma, being the chief. In case of the sun, the ten are planets and satellites, abundant earth being the chief. Five pranas and five organs of volition could be taken as the ten darlings.)

पश्चात्प्राञ्च आ तन्वन्ति यदुदेति वि भासति ।

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥

7. *Paścātprāñca ā tanvanti yadudeti vi bhāsati.*
Rāsmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

When the sun rises, shines and radiates its light, the senses and mind, which normally move outwards, come back and turn inward.

The sky overflows with light, Mahendra comes wrapped in the halo of divinity. (When the divine light shines in the Sahasrar Chakra, the lower chakras receive and overflow with the light of divinity which flows down to the heart core.)

तस्यैष मारुतो गुणः स एति शिख्याकृतः ॥ ८ ॥

8. *Tasyaiṣa māruto gaṇaḥ sa eti śikyākṛtaḥ.*

The divine force of vibrant winds, Maruts in the sky and pranas in the human system, moves forward on the swing when the light of the divine Sun radiates to it.

(Agni as the light and fire of divinity has three orders: fire on earth, vayu, or wind and electric energy in the sky, and aditya, or sunlight, in the solar region.

When the sun shines and light radiates, it first fills the sky and then reaches the earth. This same analogy is here applied to the human psychic system in the process of spiritual realisation in meditation.)

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ९ ॥

9. *Rāsmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky, the heart, overflows with the light of divine Savita, Mahendra, Lord Supreme of self-refulgence, radiates and shines wrapped in light divine.

तस्येमे नव कोशा विष्टम्भा नवधा हिताः ॥ १० ॥

10. *Tasyeme nava kośā viṣṭambhā navadhā hitāḥ.*

Of that Savita, these nine are the Koshas, sustaining and sustained by Savita, nine ways.

(The Koshas sustaining and sustained by Savita are five koshas, i.e., annamaya, pranamaya, manomaya, anandamaya and vijñanamaya, in addition three faculties of perceptive organs, chitta and ahankara and Jivatma. Or, eight chakras described in Atharva-veda, 10, 2, 31 and 11, 4, 22, and jivatma itself.)

स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न ॥ ११ ॥

11. *Sa prajābhyo vi paśyati yacca prāṇati yacca na.*

He, Savita, watches everything for the children of divine creation, all that breathe and those that don't.

तमिदं निर्गतं सहः स एष एकं एकवृदेक एव ॥ १२ ॥

12. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva.*

That Savita is all this concentrated force of existence, and all this concentrated force of matter, energy and thought is contained and sustained in Savita. And That is only One, the One self-existent, self-sustained.

एते अस्मिन्देवा एकवृत्तो भवन्ति ॥ १३ ॥

13. *Ete asmindevā ekavṛto bhavanti.*

All these divine forces of existence are centred in Him, one with and one into that.

Paryaya 2

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं
चान्नाद्यं च ॥ १४ ॥

14. *Kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇavarcaśam cānnaṁ cānnādyam ca.*

Fame, honour and glory, valour and brilliance, inviolable identity, sagely splendour, food and prosperity, and the capacity for good health and preservation of one's health and well being, all are his.

य एतं देवमेकवृत्तं वेद ॥ १५ ॥

15. *Ya etaṁ devamekavṛtaṁ veda.*

Who knows this Savita as One all-concentred Being, he is the man who knows.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
य एतं देवमेकवृत्तं वेद ॥ १६ ॥

16. *Na dvitīyo na tṛtīyaścaturtho nāpyucyate.*
Ya etaṁ devamekavṛtaṁ veda.

Neither second, nor third, nor even fourth is He

ever said to be. He that knows Savita as One, knows.

न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।

य एतं देवमेकवृतं वेद ॥ १७ ॥

17. *Na pañcamo na ṣaṣṭhaḥ sapṭamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor fifth, nor sixth, nor even seventh is He ever said to be. He that knows Savita as one is the man that really knows.

नाष्टमो न नवमो दशमो नाप्युच्यते ।

य एतं देवमेकवृतं वेद ॥ १८ ॥

18. *Nāṣṭamo na navamo daśamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor eighth, nor ninth, nor even tenth is He ever said to be. He that knows Savita as such, as One and only One, really knows.

स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न ।

य एतं देवमेकवृतं वेद ॥ १९ ॥

19. *Sa sarvasmai vi paśyati yacca prāṇati yacca na. Ya etaṁ devamekavṛtaṁ veda.*

He watches wholly and comprehensively for the sake of all, all that breathe and those that don't. He that knows Savita as such, as One and only One, really knows.

तमिदं निगतं सहः स एष एकं एकवृदेकं एव ।

य एतं देवमेकवृतं वेद ॥ २० ॥

20. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva. Ya etaṁ devamekavṛtaṁ veda.*

That One Savita is all this concentrated force of existence. All this concentrated force of matter, energy and thought is contained and sustained in Savita. And that Savita is only One, the One self-existent, self-sustained. And he who knows this Savita as One all-concentred Being really knows.

सर्वे॑ अस्मिन्दे॒वा ए॑क॒वृ॒तौ भवन्ति ।

य ए॒तं दे॒वमे॑क॒वृ॒तं वेद॑ ॥ २१ ॥

21. *Sarve asmindevā ekavṛto bhavanti.*
Ya etaṁ devamekavṛtaṁ veda.

All divinities of existence concentrate into Him, one with and one into that. He that knows this Savita as One all-concentred Being really knows.

Paryaya 3

ब्र॒ह्म॑ च॒ तप॑श्च की॒र्तिश्च॒ यश॑श्चाम्भ॒श्च न॑भ॒श्च ब्रा॒ह्मण॑-
वर्च॑सं चा॒न्नं चा॒न्नाद्यं॑ च । य ए॒तं दे॒वमे॑क॒वृ॒तं वेद॑ ॥ २२ ॥

22. *Brahma ca tapaśca kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇavarcaśam cānnāṁ cānnā-dyaṁ ca. Ya etaṁ devamekavṛtaṁ veda.*

Divine knowledge, austere discipline, fame, honour and glory, power, force, sagely splendour, food and prosperity, health and nourishment,

भू॒तं च॒ भव्यं॑ च श्र॒द्धा च॒ रुचि॑श्च स्व॒र्गश्च॑ स्व॒धा च॑ ॥ २३ ॥

23. *Bhūtaṁ ca bhavyaṁ ca śraddhā ca ruciśca svargaśca svadhā ca.*

Past achievement, present and future possibilities, faith, lustre and pleasure, happiness and

bliss, and identity.

य एतं देवमेकवृत्तं वेद ॥ २४ ॥

24. *Ya etaṁ devamekavṛtaṁ veda.*

Belong to him who knows this refulgent Savita as the One and only One all concentrated Being.

स एव मृत्युः सो ऽ मृतं सो ऽ भवं स रक्षः ॥ २५ ॥

25. *Sa eva mṛtyuḥ so'mṛtaṁ so'bhmaṁ sa rakṣaḥ.*

He is the Ordainer of annihilation and creation, He is Immortality, He is immense, He is the protector.

स रुद्रो वसुवनिर्वसुदेये नमोवाके वषट्कारोऽनु
संहितः ॥ २६ ॥

26. *Sa rudro vasuvanirvasudeye namovāke vaṣaṭkā-ro'nu saṁhitāḥ.*

He is Rudra, dispenser of justice, mercy and punishment, dispenser of worldly wealth and power, saviour from suffering for the humble and obedient on submission in proper manner.

तस्येमे सर्वे यातव उप प्रशिषमासते ॥ २७ ॥

27. *Tasyeme sarve yātava upa praśiṣamāsate.*

All the moving stars and planets obey his law and discipline with praise and adoration.

तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥ २८ ॥

28. *Tasyāmū sarvā nakṣatrā vaśe candramasā saha.*

All those stars and constellations including the moon abide under his law and control.

Paryaya 4

स वा अह्नोऽ जायत तस्मादहरजायत ॥ २९ ॥

29. *Sa vā ahno' jāyata tasmādaharajāyata.*

He is manifest from the day, since the day is born of him through his manifestation.

स वै रात्र्या अजायत तस्माद्रात्रिरजायत ॥ ३० ॥

30. *Sa vai rātryā ajāyata tasmādrātrirajāyata.*

He is manifest from the night, since the night is born of him through his manifestation.

स वा अन्तरिक्षादजायत तस्मादन्तरिक्षमजायत ॥ ३१ ॥

31. *Sa vā antarikṣādajāyata tasmādantarikṣamajāyata.*

He is manifest from the firmament, since the firmament is born of him through his manifestation.

स वै वायोरजायत तस्माद्वायुरजायत ॥ ३२ ॥

32. *Sa vai vāyorajāyata tasmādvāyurajāyata.*

He is manifest from Vayu, since Vayu is born of him through his manifestation.

स वै दिवोऽ जायत तस्माद् द्यौरध्यजायत ॥ ३३ ॥

33. *Sa vai divo'jāyata tasmād dyauradhyajāyata.*

He is manifest from the solar region, since the solar region is born of him through his manifestation.

स वै दिग्भ्योऽ जायत तस्माद्दिशोऽ जायन्त ॥ ३४ ॥

34. *Sa vai digbhyo'jāyata tasmāddiśo' jāyanta.*

He is manifest from the quarters of space, since

the quarters of space are born of him through his manifestation.

स वै भूमेरजायत तस्माद्भूमिरजायत ॥ ३५ ॥

35. *Sa vai bhūmerajāyata tasmādbhūmirajāyata.*

He is manifest from the earth, since the earth is born of him through his manifestation.

स वा अग्नेरजायत तस्मादग्निरजायत ॥ ३६ ॥

36. *Sa vā agnerajāyata tasmāagnirajāyata.*

He is manifest from Agni, since the fire is born of him through his manifestation.

स वा अद्भ्यो ऽ जायत तस्मादापोऽ जायन्त ॥ ३७ ॥

37. *Sa vā adbhyo'jāyata tasmādāpo'jāyanta.*

And he is manifest from the waters, since the waters are born of him through his manifestation.

स वा ऋग्भ्यो ऽ जायत तस्मादृचोऽ जायन्त ॥ ३८ ॥

38. *Sa vā ṛgbhyo'jāyata tasmādṛco'jāyanta.*

And he emerges from the Rks, since the Rks are born of him for his self-manifestation.

स वै यज्ञादजायत तस्माद्यज्ञो ऽ जायत ॥ ३९ ॥

39. *Sa vai yajñādajāyata tasmādyajño'jāyata.*

And he is born of yajna, since yajna is born of him since creation.

स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ॥ ४० ॥

40. *Sa yajñastasya yajñaḥ sa yajñasya śiraskṛtam.*

He is yajna of the cosmos, and yajna is his, and

he is the supreme power and deity of yajna.

स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥ ४१ ॥

41. *Sa stanayati sa vi dyotate sa u aśmānamasyati.*

He thunders, he flashes as lightning, and he sends the showers of hail down on earth.

पापाय वा भद्राय वा पुरुषायासुराय वा ॥ ४२ ॥

42. *Pāpāya vā bhadrayā vā puruṣāyāsūrāya vā.*

And he does this for the sinner, for the virtuous, for man, and for the demon.

यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया यद्वा
जून्यमवीवृधः ॥ ४३ ॥

43. *Yadvā kṛṇoṣyoṣadhīryadvā varṣasi bhadrayā yadvā janyamavīvṛdhaḥ.*

Whether you raise herbs or send down showers of rain for the good of life or promote humanity...

तावांस्ते मघवन्महिमोपो ते तन्व ऽः शतम् ॥ ४४ ॥

44. *Tāvāṁste maghavanmahimopo te tanvaḥ śatam.*

All that is your grandeur and glory, Lord Almighty, a mark of your infinite action and potential

उपो ते बध्वे बद्धानि यदि वासि न्य ऽर्बुदम् ॥ ४५ ॥

45. *Upo te badhve baddhāni yadi vāsinyarbudam.*

Billions are your manifestations, all things controlled within the bounds of your law.

Paryaya 5

भूयानिन्द्रो नमुराद्भूयानिन्द्रासि मृत्युभ्यः ॥ ४६ ॥

46. *Bhūyānindro namurādbhūyānindrāsi mṛtyubhyaḥ.*

Indra is greater than the immortals, Prakṛti, particles and Jiva, Indra is greater than all the mortal and mutable forms of Prakṛti.

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति
त्वोपास्महे वयम् ॥ ४७ ॥

47. *Bhūyānarātyāḥ śacyāḥ patistvamindrāsi vibhūḥ
prabhūrīti tvopāsmāhe vayam.*

Indra, greater than non-liberality and enmity, lord of great powers and actions, you are infinite and supreme master over all. We worship you and pray for being close to you.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ४८ ॥

48. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord all-watching. Pray watch me with a favourable eye, O watchful Lord.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ४९ ॥

49. *Annādyena yaśasā tejasā brāhmaṇavarcaśena.*

Look at me with love and favour, bless me with food and nourishment, honour and fame, lustre and splendour, and the light and brilliance worthy of a Brahmana.

अम्भो अमो महः सह इति त्वोपास्महे वयम् । नमस्ते अस्तु
पश्यत पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा ब्राह्मण-
वर्चसेन ॥ ५० ॥

50. *Ambho amo mahāḥ saha iti tvopāsmāhe vayam.
Namaste astu paśyata paśya mā paśyata. Annā-
dyena yaśasā tejasā brāhmaṇavarcaśena.*

Lord immense and infinite, omnipotent, great and glorious, patient yet unchallengeable, we adore and worship you.

अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् । नमस्ते
अस्तु पश्यत् पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा
ब्राह्मणवर्चसेन ॥ ५१ ॥

51. *Ambho aruṇaṁ rajataṁ rajaḥ saha iti tvopā-
smahe vayam. Namaste astu paśyata paśya mā
paśyata. Annādyena yaśasā tejasā brāhma-
ṇavarcasena.*

Fathomless as the ocean, flaming as fire and glorious as dawn, pure and spotless as light, dynamic as energy, patient yet unchallengeable, thus do we worship and adore you.

Paryaya 6

उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् । नमस्ते अस्तु
पश्यत् पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा
ब्राह्मणवर्चसेन ॥ ५२ ॥

52. *Uruḥ pr̥thuḥ subhūrbhuva iti tvopāasmahe vayam.
Namaste astu paśyata paśya mā paśyata.
Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Cosmic umbrella, unbounded Presence, gracious Divinity, shelter home and happiness for all, thus do we worship and adore you.

प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् । नमस्ते अस्तु
पश्यत् पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा
ब्राह्मणवर्चसेन ॥ ५३ ॥

53. *Pratho varo vyaco loka iti tvopāśmahe vayam.
Namaste astu paśyata paśya mā paśyata.
Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Lord of expansive universe, highest best, omnipresent, gracious, thus do we worship and adore you.

भवद्वसुरिदद्वसुः संयद्वसुरायद्वसुरिति त्वोपास्महे
वयम् ॥ ५४ ॥

54. *Bhavadvasuridadvasuḥ saṁyadvasurāyadva-
suriti tvopāśmahe vayam.*

Creator of wealth, value and grandeur of wealth, controller and ordainer of wealth, and the winner of stability of wealth, thus do we worship and adore you.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ५५ ॥

55. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord Savita, all watchful, pray keep the gracious eye on me, all-watching divine Presence.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५६ ॥

56. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Bless me with food, nourishment and good health, honour and fame, lustre and splendour, and the vision and brilliance worthy of a Brahmana dedicated to Brahma.

॥ इति त्रयोदशं काण्डम् ॥

KANDA-14 (MARRIAGE AND FAMILY)

Kanda 14/Sukta 1 (Surya's Wedding)

*Devata: Atma, Soma (1-5), Surya (6-16). Dampati
(17-64); Rshi: Surya Savitri*

स॒त्येनोत्त॑भि॒ता भूमिः॑ सूर्ये॒णोत्त॑भि॒ता द्यौः ।
ऋ॒तेना॑दि॒त्यास्ति॑ष्ठन्ति दि॒वि सोमो॑ अधि॒ श्रितः॑ ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryenottabhitā dyauḥ.
Rtenādityāstiṣṭhanti divi somo adhi śritaḥ.*

The earth is sustained by Truth, the solar region is sustained by the sun, the sun across the Zodiacs is sustained by Rtam, laws of nature, and Soma, moon, is sustained in heavenly space.

By implication: Bhumi, mother Shakti, is sustained in the home by Truth, Dyau, father power, is sustained by vision and intelligence, Aditya Brahmacharis in the community are sustained by the discipline of law and austerity, and Soma, the vitality of virility and fertility, is sustained in the heavenly heights of Brahmacharya discipline.

सोमे॑नादि॒त्या ब॒लि॒नः॑ सोमे॑न पृ॒थि॒वी म॒ही ।
अथो॑ नक्ष॒त्राणामे॑षामुप॒स्थे सोम॑ आहि॒तः॑ ॥ २ ॥

2. *Somenādityā balinaḥ somena prthivī mahī.
Atha nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.*

By Soma, the Adityas are strong, by Soma, the earth is great, and Soma is safely secured, collected in

the vital systems of the Nakshatras.

(Aditya Brahmacharis are strong by vital energy of Soma, Brahmacharinis are strong by the vital energy of virgin fertility, and soma, vital energy is built up and secured by Brahmacharya in the vital organs of the body.)

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम् ।

सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

3. *Somam manyate papivānyatsampimṣantyo-
ṣadhim. Somam yaṁ brahmāṇo vidurna tasyā-
śnāti pāṛthivah.*

When the Soma grinders grind and crush the soma herbs, then the yajamana feels that having drunk the juice he has drunk the real Soma. But the Soma which the Vedic sages know and drink is different. Earthly people do not and cannot know and drink that spiritual soma of ecstasy.

यत्त्वा सोम प्रपिबन्ति तत् आ प्यायसे पुनः ।

वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

4. *Yattvā soma prapibanti tata ā pyāyase punaḥ.
Vāyuḥ somasya rakṣitā samānām māsa ākṛtiḥ.*

O Soma, vital energy of the body system of youth, when the Brahmacharis drink you up, i.e., assimilate you into the body's aura, ojas, you rise and grow more and more. Indeed, Vayu, pranic energy of nature, is the preserver and promoter of soma as a month is the constituent part of the year and the year grows by assimilation of months.

आच्छद्विधानैर्गुपितो बाह्वैतैः सोम रक्षितः ।

ग्राव्यामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

5. *Ācchadvidhānairgupito bārhatāiḥ soma rakṣitaḥ.
Grāvṇāmicchṛṇvantiṣṭhasi na te aśnāti pārthivaḥ.*

Soma, lustrous vitality of Brahmacharya, is preserved, protected and promoted by means and practices enshrined in Brhat Samans of Veda. O Soma, you stay strong and inviolated when the Brahmachari listens to the veteran wise celibates. No earthly lovers of carnal pleasure can taste the energy and ecstasy of high soma tasted by the dedicated.

Note: The verses from the sixth upto sixteenth describe the bridal gifts of the maiden married to a graduate on the completion of the education of both after the discipline of Brahmacharya.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।

द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ ६ ॥

6. *Cittirā upabarhaṇam cakṣurā abhyañjanam.
Dyaurbhūmiḥ kośa āsīdyadayātsūryā patim.*

When Surya, the maiden bright as dawn, is married and goes to the house of her husband, her mind and awareness of moral and spiritual values is her cover, her eye and vision itself is the collyrium. Her stability on the reality of earth and her faith in God and heaven is her treasure and security.

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।

सूर्याया भद्रमिद्वāसो गार्थयैति परिष्कृता ॥ ७ ॥

7. *Raibhyāsīdanudeyī nārāśaṁsī nyocanī.
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtā.*

Raibhi verses of divine adoration are her dowry. Vedic verses on human values and social relations are her companion. Truth, beauty and goodness of life for all is the bride's wear as she goes, adorned and sanctified, to the house of her husband.

स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।

सूर्याया अश्विना वराग्रिरासीत्पुरोगवः ॥ ८ ॥

8. *Stomā āsanpratidhayaḥ kurīraṁ chanda opaśaḥ.*
Sūryāyā aśvinā varāgnirāsītpurogavaḥ.

Stomas, Vedic songs of adoration, are her beauty aids, Vedic hymns, her cushion and crown, Ashvins, knowledge and complementary practice, her choice friends, and Agni, light of life, her pioneer and guide.

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।

सूर्या यत्पत्ये शंसन्तीं मनसा सविताददात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.*
Sūryāṁ yatpatye śamsantīṁ manasā savitādadāt.

Soma is the proposer and Ashvins, pranic energies, the first inspiration and attraction, when Savita, giver of life and light, gives away the bride, love lorn at heart, to the bride groom.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।

शुक्रावनड्वाहावास्तां यदयात्सूर्या पतिम् ॥ १० ॥

10. *Mano asyā ana āsīd dyaurāsīduta cchadiḥ.*
Śukrāvanadāvāhāvāstām yadayātsūryā patim.

The mind is her bridal chariot, bright sky its canopy, the sun and moon, the motive powers, when

the bride like the glorious dawn goes to the house of her husband.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम् ।

श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

11. *Rksāmābhyāmabhihitau gāvau te sāmānavaitām.
Śrote te cakre āstām divi panthāścarācarah.*

Sun and moon both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot smoothly. Let revelation of the Word and infinite space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and unmoving world unto the light of heaven.

शुचीं ते चक्रे यात्या व्यानो अक्ष आहतः ।

अनौ मनस्मयं सूर्यारोहत्प्रयती पतिम् ॥ १२ ॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.
Ano manasmayaṁ sūryārohatprayatī patim.*

Surya, the new bride, rides the chariot of the mind when she moves to the house of her groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses), and the wind, psychic energy of thought, is the axis of her wheels.

सूर्याया वहतुः प्रागात्सविता यमवासृजत् ।

मघासु हन्यन्ते गावः फल्गुनीषु व्युह्यते ॥ १३ ॥

13. *Sūryāyā vahatuḥ prāgātsavitā yamavāsṛjat.
Maghāsu hanyante gāvaḥ phalgunīṣu vyuhyate.*

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move in Magha nakshatra and the bride is inducted into the groom's home in Phalguni nakshatra.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।

क्वैकं चक्रं वामासीत्क्व देष्ट्राय तस्थथुः ॥ १४ ॥

14. *Yadaśvinā prcchamānāvayātaṁ tricakreṇa vaha-
tuṁ sūryāyāḥ. Kvaikaṁ cakram vāmāsīt kva
deṣṭrāya tasthathuḥ.*

O Ashvins, married couple, when you come together by the three wheeled chariot of the mind with Sattva, Rajas and Tamas, mind, motion and matter, constituents of personality in balance, asking for fulfilment of the wedding of Surya, where is one of the wheels of your chariot and where abide the other two for the purpose of benediction?

यदयातं शुभस्पती वरेयं सूर्यामुप । विश्वे देवा अनु तद्वा-
मजानन्पुत्रः पितरमवृणीत पूषा ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.
Viśve devā anu tadvāmajanaputraḥ pitarama-
vrṇīta pūṣā.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life-giving parents for the arrival.

द्वे ते चक्रे सूर्ये ब्रह्माणं ऋतुथा विदुः ।

अथैकं चक्रं यद् गुहा तदद्भ्यतय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ. Athaikam cakram yad guhā tadaddhātaya idviduḥ.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intention, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

अर्यमणं यजामहे सुबन्धुं पतिवेदनम् ।

उर्वारुकमिव बन्धनात्प्रेतो मुञ्चामि नामुतः ॥ १७ ॥

17. *Aryamaṇam yajāmahe subandhum pativedanam. Urvārukamiva bandhanātpreto muñcāmi nāmutaḥ.*

We invoke and adore Aryaman, noble friend and brother, who enlightens us on marriage matters and the husband's role in maintaining the wife and family.

I release you, like a ripe fruit, from your parental branch and your bond here but not from there in your new life and family which you now join.

प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।

यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥ १८ ॥

18. *Preto muñcāmi nāmutaḥ subaddhāmamuta-skaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release her, O Indra, virile and youthful groom, from here, not from there where I assign her to be wholly dedicated to her husband's family so that she may be the proud mother of noble children and the mistress of good fortune and all round prosperity.

प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॑द्येन॒ त्वाब॑ध्नात्सवि॒ता
सु॒शेवाः॑ । ऋ॒तस्य॒ यो॒नौ॑ सु॒कृत॑स्य॒ लो॒के स्यो॒नं ते॑ अस्तु
स॒हसं॑ भ॒लायै॑ ॥ १९ ॥

19. *Pra tvā muñcāmi varuṇasya pāsādyena tvāb-dhnātsavitā suśevāḥ. Ṛtasya yonau sukṛtasya loke syonam te astu sahasambhalāyai.*

I release you from the bonds of Varuna, discipline of virginity observed in the spirit of freedom, justice and responsibility in the parental home, where Savita, lord giver of life and natural growth to maturity, had bound you in dedication without inhibition, and I settle and establish you with your husband in a new life of natural conjugal order of truth and piety in the world of noble action where, I wish and pray, you may be happy with your husband and your new friends and companions.

भग॑स्त्वे॒तो न॑यतु॒ हस्त॑गृह्या॒श्विना॑ त्वा॒ प्र व॑हतां॒ रथे॑न ।
गृ॒हान्ग॑च्छ॒ गृ॒हप॑त्नी॒ यथा॑सो॒ व॒शिनी॑ त्वं वि॒दथ॑मा
व॑दासि ॥ २० ॥

20. *Bhagastveto nayatu hastagrhyāśvinā tvā pravaḥatām rathena. Gṛhāṅgaccha gṛhapatnī yathāso vaśinī tvam vidathamā vadāsi.*

Let Bhaga, the noble husband, take your hand and lead you home. Let the Ashvins, father and mother

of the husband, take you home by chariot in all comfort and safety with love. Go to your new home and new inmates of the home, be the mistress dedicated to your home, manager and darling love of all, ordering your new homely life, speaking well with love and affection to all.

इह प्रियं प्रजायै ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं सं स्पृशस्वाथ जिर्विर्विदथमा वदासि ॥ २१ ॥

21. *Iha priyaṁ prajayai te samṛdhyatāmasmingrhe gārhapatyāya jāgrhi. Enā patyā tanvaṁ saṁ sprśasvātha jirvirvi-dathamā vadāsi.*

Here in the new home may your new love and joy increase to new heights with family and children. Keep awake and alert in the home for the fulfilment of your family duties and obligations. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment of your yajnic home life.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यं श्रुतम् ।
क्रीडन्तौ पुत्रैर्नपुत्रैर्भिरमोदमानौ स्वस्तकौ ॥ २२ ॥

22. *Ihaiva staṁ mā vi yausṭaṁ viśvamāyurvya śrutam. Krīḍantau putrainaputr̥bhirmoda-mānau svastakau.*

Be here, stay together in this home in happy conjugality, never separate, live and enjoy a full life in your own home, playing, celebrating and living with children and grand children a higher and happier home life.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽ ण्वम् ।
विश्वान्यो भुवना विचष्ट ऋतूरन्यो विदधजायसे नवः ॥ २३ ॥

23. *Pūrvāparam carato māyayaitau śīśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūñranyo vidadhajjāyase navah.*

These two, husband and wife, like sun and moon, move on in complementary order by their own power and virtue, playing happily like innocent children across the serious depths of Grhastha, duties and responsibilities of family life. Of these, one watches around, enlightens all areas of life around the home, and the other rises again and again ever new in love and beauty like the moon in the bright fortnight, according to the time and season, thereby setting the time and seasons of the family in order.

नवोनवो भवसि जायमानोऽ ह्नां केतुरुषसामेष्यग्रम् । भागं
देवेभ्यो वि दधास्यायन्प्र चन्द्रमस्तिरसे दीर्घमायुः ॥ २४ ॥

24. *Navonavo bhavasi jāyamāno'hnām keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyaāyan-pra candramastirase dīrghamāyuh.*

O lady of the house, like the new moon you rise anew brighter every day in love, beauty, conjugal and familial joy, the banner of every new day, pioneer of the dawns every morning. O new moon of the home, you organise and dispense the rightful share of all Devas, divinities of nature and nobilities of humanity, through yajnic hospitality and fulfil the needs and obligations of a long and happy family life.

परा देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्धती भूत्वा जाया विशते पतिम् ॥ २५ ॥

25. *Parā dehi śāmulyam brahmabhyo vi bhajā vasu.
Kṛtyaiṣā padvatī bhūtvā jāyā viśate patim.*

Shed away the sense of sin and shame or impurity of mind, share the wealth, knowledge and joy of life with and from the holy and wise. When the bride has taken the seven steps to matrimony for conjugal life, she joins the husband heart and soul.

नीललोहितं भवति कृत्यासक्तिर्व्यंज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥ २६ ॥

26. *Nilalohitam bhavati kṛtyāsaktirvya jyate.
Edhante asyā jñātayaḥ patirbandheṣu badhyate.*

Then the blood grows dark and red, love and desire vibrates and agitates for fulfilment, the near kinsmen of this bride swell with hope and joy of expectation, and the husband waxes with new responsibilities of conjugal love.

अश्लीला तनूर्भवति रुशती पापयामुया ।
पतिर्यद्वध्वो ३ वाससः स्वमङ्गमभ्यूणुते ॥ २७ ॥

27. *Aślīlā tanūrbhavati ruśatī pāpayāmuyā.
Patiryadvadhvo' vāsasaḥ svamaṅgamabhyūrṇute.*

The handsome bright body of the husband becomes polluted by that impious act if he covers his body with the wife's clothes during her period.

आशसनं विशसनमथो अधिविकर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति ॥ २८ ॥

28. *Āśasanam viśasanamatho adhivikartanam.
Sūryāyāḥ paśya rūpāṇi tāni brahmota śumbhati.*

Hope and expectation on the one hand, and fear and frustration on the other, appreciation and praise on the one hand, and anger and cruelty on the other, cutting and designing on the one hand, and irony that cuts deep to the very core, these are various moods and manners of women. These, Brahma, husband of the woman, wise and visionary, ought to see, and having seen as modes of appearance and reflection, he knows, corrects, purifies or excuses with higher understanding.

तृष्टमेतत्कटुकमपाष्ठवद्विषवन्नैतदत्तवे ।

सूर्या यो ब्रह्मा वेद स इद्वार्धूयमर्हति ॥ २९ ॥

29. *Tṛṣṭametatkṭukamapāṣṭhavadviṣavannai-tadattave. Sūryām yo brahmā veda sa idvādhū-yamarhati.*

Matrimony? It can be roughshod, exasperating, thorny, bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows the light and sanctity of Surya, the sunny maiden, deserves the prize he may carry away.

स इत्तत्स्योनं हरति ब्रह्मा वासः सुमङ्गलम् ।

प्रायश्चित्तिं यो अध्येति येन जाया न रिष्यति ॥ ३० ॥

30. *Sa ittatsyonam harati brahmā vasaḥ sumangalam. Prāyaścittim yo adhyeti yena jāyā na riṣyati.*

Only that wise young man, Brahma, wins a happy blessed home with Surya, a brilliant sunny wife, who understands and internalises the spirit of reparation, reconciliation and atonement in love relationship, and compromise and adjustment in practical conjugal living. Only this way, the woman suffers no loss, no injury, no

failure and disaster.

युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु । ब्रह्मणस्पते
पतिमस्यै रोचय चारु संभलो वदतु वाचमेताम् ॥ ३१ ॥

31. *Yuvaṁ bhagaṁ saṁ bharataṁ samṛddhamṛtaṁ vadantāvṛtodyeṣu. Brahmaṇaspate patimasyai rocaya cāru saṁbhalo vadatu vācametām.*

O Dampati, wedded couple, speaking the truth in honest behaviour, action and dialogue, both of you, bear and enjoy abundant wealth, honour and excellence of knowledge and well being, both earthly and divine. O Brahmanaspati, lord and master of the divine voice, make the husband loving and agreeable to this bride. Let him, loving, admiring and dedicated, speak to her words of love and sweetness, decency and grace.

इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ । शुभं
यतीरुस्त्रियाः सोमवर्चसो विश्वे देवाः क्रन्निह वो
मनांसि ॥ ३२ ॥

32. *Ihedaśātha na paro gamāthemaṁ gāvaḥ prajayā vardhayātha. Śubhaṁ yatīrusriyāḥ somavarcaśo viśve devāḥ kranniha vo manāṁsi.*

O cows, words of wisdom and rays of light, be here and stay, go not far, you being active, fertile and generous, advance and raise this wedded couple far high in life with pregeny. O Vishvedevas, divinities of the world, noble wedded couples, parents and all other seniors, blest with the splendour of Soma, wish this new couple to be noble, loving and harmonious at heart toward each other.

इ॒मं गा॒वः प्र॒जया॒ सं वि॒शाथा॒यं दे॒वानां॑ न मि॒नाति॑ भ॒गम् ।
अ॒स्मै वः पू॒षा म॒रुतश्च॑ स॒र्वे अ॒स्मै वो धा॒ता स॒विता
सु॒वाति ॥ ३३ ॥

33. *Imaṁ gāvaḥ prajāyā saṁ viśāthāyaṁ devānāṁ
na mināti bhagam. Asmai vaḥ pūṣā marutaśca
sarve asmai vo dhātā savitā suvāti.*

O cows, enter this home with your progeny. O light rays, O generous people of holy words and divine wisdom, enter and bless this wedded couple with your gifts. This couple never faults on their duty of service to the divinities of nature and nobilities of humanity. May Pusha, lord of health and nourishment, Maruts, winds and all vibrant brave, Dhata, lord sustainer and ordainer of life, and Savita, creator and inspirer of life's vision and energy, inspire and advance you for the sake of this wedded couple.

अ॒नृ॒क्षरा॑ ऋ॒जवः॑ सन्तु॒ पन्था॑नो॒ येभिः॑ स॒खायो॑ यन्ति॒ नो
व॒रेय॑म् । सं भ॒गेन॑ स॒मर्य॑म्णा सं धा॒ता सृ॒जतु॑ व॒र्चसा॑ ॥ ३४ ॥

34. *Anṛkṣarā ṛjavaḥ santu panthāno yebhiḥ sakhāyo
yanti no vareyam. Saṁ bhagena samaryamṇā saṁ
dhātā sṛjatu varcasā.*

May the paths of life be simple, straight, natural and free from thorny obstacles, paths by which our friends go and reach their choice goals of fulfilment. May Dhata, lord sustainer and ordainer of life, inspire and join us with Bhaga, honour, excellence and prosperity, with Aryaman, progress with judgement and rectitude, and with lustre and splendour of the world.

यच्च॒ वर्चो॑ अ॒क्षेषु॑ सुरा॒यां च॒ यदा॑हि॒तम् ।

यद्गो॑ष्व॒श्विना॒ वर्च॑स्तेने॒मां वर्च॑सावतम् ॥ ३५ ॥

35. *Yacca varco akṣeṣu surāyām ca yadāhitam.*
Yadgoṣvaśvinā varcastenemām varcasāvatam.

The lustre, splendour and inspiration that is collected, concentrated and confirmed in the axis and orbits of the stars and in the inspiration of soma, and the power and purity that is in the light of sun rays and the words of Veda, and the generosity that is in cows, with that power and purity, that light and splendour, and that generosity, may the Ashvins, all wedded couples and senior parents bless this bride.

येन॑ म॒हान॒घ्न्या ज॒घन॑म॒श्विना॒ येन॑ वा॒ सुरा॑ ।

येना॒क्षा अ॒भ्यर्षि॑च्यन्त॒ तेने॒मां वर्च॑सावतम् ॥ ३६ ॥

36. *Yena mahānaghnyā jaghanamaśvinā yena vā surā. Yenākṣā abhyarṣicyanta tenemām varcasāvatam.*

The lustre and splendour with which the udder of the unviolated cow, or the inspiring water, or the axes of honourable actions are infused, with that same lustre and splendour, O Ashvins, complementary powers of nature and humanity, bless and protect this bride.

यो अ॒नि॒ध्मो दी॒दय॑द॒प्स्व॑न्त॒र्यं वि॒प्रा॑स॒ ईड॑ते अ॒ध्व॒रेषु॑ । अ॒पां
 न॒पा॒न्म॒धुम॑ती॒रपो॑ दा॒ या॒भिरि॒न्द्रो वा॒वृ॒धे वी॒र्या॑ वान् ॥ ३७ ॥

37. *Yo anidhmo dīdayadapsvantaryam viprāsa īdate adhwareṣu. Apām napānmadhumatīrapo dā yābhirindro vāvṛdhe vīryā vān.*

Lord omnipotent that shines and blazes without

fire and fuel in the waters of life, which the divine sages worship and serve in yajnic projects, may that lord omnipotent, saviour protector of the vitality and virility of life against any possible fall, bless the groom with those honeyed vitalities of virility so that he may grow mighty and lustrous in his married life.

इदमहं रुशन्तं ग्राभं तनूदूषिमपोहामि । यो भद्रो रोचनस्त-
मुदचामि ॥ ३८ ॥

38. *Idamaham ruśantaṁ grābhaṁ tanūdūṣima-
pohāmi. Yo bhadro rocanastamudacāmi.*

Here and now I give up and cast away whatever is injurious, infectious, defiling and overpowering with seizure of limbs and impairment of faculties and take on to whatever is good and exhilarating for the health and lustre of body and mind. (For further reference: Atharva, 16, 1, 1-13.)

आस्यै ब्राह्मणाः स्नपनीर्हरन्त्ववीरघ्नीरुदजन्त्वार्पः ।

अर्यम्णो अग्निं पर्येतु पूषन्प्रतीक्षन्ते श्वशुरो देवरश्च ॥ ३९ ॥

39. *Āsyai brāhmaṇāḥ snapanīrharantvavīraghnīru-
dajantvāpaḥ. Aryamṇo agniṁ paryetu pūṣanpratī-
kṣante śvaśuro devaraśca.*

Let health experts of fertility prepare exhilarating and vitalising waters for the ceremonial bath of this bride, let her circumambulate the holy fire of Aryaman, Spirit of new life, pray for and receive the inspiring gift of new life. O Pushan, lord of nourishment and growth, her father-in-law and husbands are waiting for her arrival as for a new dawn in the home.

शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्दी।
 शं त आपः शतपवित्रा भवन्तु शमु पत्या तन्वं१ सं
 स्पृशस्व ॥ ४० ॥

40. *Śam te hiraṇyaṁ śamu santvāpaḥ śam methirbhavatu śam yugasya tardma. Śam ta āpaḥ śatapavitrā bhavantu śamu patyā tanvaṁ saṁ sprśasva.*

Let your golden glow of health and the light and lustre of heart and soul be good and auspicious for you. Let the flow of life and conduct be good and auspicious. Let your new position in the home be central, creative and auspicious. Let the wedded association be good, auspicious and peaceful. Let the social flow of life be pure and nobly abundant in a hundred ways. Let your conjugal union with husband in body and mind be good and intimate and mutually inspiring.

खे रथस्य खेऽ नसुः खे युगस्य शतक्रतो ।

अपालामिन्द्र त्रिष्यूत्वाकृणोः सूर्यत्वचम् ॥ ४१ ॥

41. *Khe rathasya khe'nasah khe yugasya śatakrato. Apālāmindra triṣpūtvākṛṇoḥ sūryatvacam.*

O Indra, noble and virile groom of a hundredfold power and virtue, in the triple pleasures of body, mind and soul for total living, make the bride, a maiden of boundless virtue exclusively dedicated to you, radiant as sun rays in knowledge, action and piety.

आशासाना सौमनसं प्रजां सौभाग्यं रयिम् ।

पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम् ॥ ४२ ॥

42. *Āśāsānā saumanasaṁ prajāṁ saubhāgyaṁ rayim. Patyuranuvratā bhūtvā saṁ nahyasvāmṛtāya kam.*

O bride, hoping and planning to achieve life's happiness with good cheer of mind, noble progeny, good fortune and the wealth of life, having joined your husband for a common purpose in common discipline with him, prepare yourself and launch upon the joint mission of earthly joy and immortal freedom of the soul.

यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा ।

एवा त्वं सम्राज्येधि पत्युरस्तं परेत्य ॥ ४३ ॥

43. *Yathā sindhurnadīnām sāmrajyaṁ suṣuve vṛṣā.
Evā tvaṁ samrajñyedhi patyurastam paretya.*

Just as the abundant sea in space and on earth orders and runs the water systems of the rivers, so, O bride, having joined the husband's home, manage the affairs of the family as the queen of a new order.

सम्राज्येधि श्वशुरेषु सम्राज्युत देवृषु ।

ननान्दुः सम्राज्येधि सम्राज्युत श्वश्र्वाः ॥ ४४ ॥

44. *Samrajñyedhi śvaśureṣu samrajñyuta devṛṣu.
Nanānduḥ samrajñyedhi samrajñyuta śvaśrvāḥ.*

Be the queen of love and affection among your in-laws, the father-in-law and his peers, be the queen of love and respect among your husband's brothers and cousins, be the darling queen of the heart of your sister-in-law, and the ruling love of your mother-in-law.

या अकृन्तन्नवयन्याश्च तन्नरे या देवीरन्तां अभितोऽददन्त ।

तास्त्वा जरसे सं व्ययन्त्वायुष्मतीदं परि धत्स्व वासः ॥ ४५ ॥

45. *Yā akṛntannavayanyāśca tatnire yā devīrantāñ
abhito'dadanta. Tāstvā jarase saṁ vyayantvā-
yuṣmatīdaṁ pari dhatsva vāsaḥ.*

Those noble women who spun the thread, who did the weaving, those who sewed the garment to the ends of completion, may they provide the raiment for you till a happy full age. With this good will and best wishes, please put on this garment.

जी॒वं रु॒दन्ति॒ वि न॑यन्त्यध्व॒रं दी॒र्घा॑मनु॒ प्र॒सि॒तिं दी॒ध्यु॒र्नरः॑ ।
वा॒मं पि॒तृ॒भ्यो य इ॒दं स॑मी॒रिरे॒ मयः॑ पति॒भ्यो ज॒नय॑
परि॒ष्वजे॑ ॥ ४६ ॥

46. *Jivam rudanti vi nayantyadhvaram dirghāmanu prasitim dīdhyurnarah. Vāmam pitṛbhyo ya idam samīrire mayah patibhyo janaye pariṣvaje.*

People shed joyous tears of separation when a darling of their life leaves home for another. At the same time they extend life's yajna by matrimony and plan and accomplish a long programme of disciplined and enlightened conjugality. They perform this act of joy and satisfaction for the parents also and for the husband and wife when they are united as a loving married couple.

(This mantra has also been interpreted in a totally different manner by Vishvanatha Vidyalankara: 'People wail for a life time, desecrate a holy yajna and create a long snare for themselves including a painful experience for the parents when they convert holy matrimony into mere physical union of carnal pleasure for the husband and wife.' This interpretation is based on a different interpretation of the nature of tears, the verb 'vini', the noun 'prasiti', and the words 'vaman' and 'mayah', and 'parishvaje' in the sense of mere physical union.)

स्योनं ध्रुवं प्रजायै धारयामि तेऽश्मानं देव्याः पृथिव्या
उपस्थै । तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता
कृणोतु ॥ ४७ ॥

47. *Syonam dhruvam prajāyai dhārayāmi te'śmā-
nam devyāḥ pṛthivyā upasthe. Tamā tiṣṭhānu-
mādyā suvarcā dīrgham ta āyuh savitā kṛṇotu.*

For the sake of your progeny, I take on this delightful and inviolable adamant discipline of avowed trust and loyalty of conjugal faith on the lap of divine mother earth. Come and abide here happy, strong and lustrous, and may Savita, lord giver of light and inspiration grant you a long, healthy life.

येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम् । तेन गृह्णामि ते
हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च ॥ ४८ ॥

48. *Yenāgnirasyā bhūmyā hastam jagrāha dakṣiṇam.
Tena grhṇāmi te hastam mā vyathiṣṭhā mayā saha
prajayā ca dhanena ca.*

With the same purpose and competence, as Agni, vital heat of cosmic creativity, has taken over the motherly potential of fertile earth, I hold your hand. With me, with plenty, prosperity and progeny, you would not suffer any want or deprivation.

देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु ।
अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु ॥ ४९ ॥

49. *Devaste savitā hastam grhṇātu somo rājā
suprajasam kṛṇotu. Agniḥ subhagām jātavedāḥ
patye patnīm jaradaṣṭim kṛṇotu.*

Brilliant Savita, enlightened husband like the

sun, may hold your hand, Soma, the loving inspiring man like the gracious moon, may inspire you with love and inspiration and lead you to have noble progeny, and may Agni, creativity of nature and divinity, pervading every where in existence, bless the wife with womanly wealth of fertility and motherhood for a full age till fulfilment.

गृह्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गाहं पत्याय देवाः ॥ ५० ॥

50. *Grhṇāmi te saubhagatvāya hastam mayā patyā jaradaṣṭiryathāsaḥ. Bhago ariyamā savitā purandhirmahyam tvādurgārhapatyāya devāḥ.*

I hold your hand for familial good fortune so that with me, your husband, you may live a full long life as a happy wife. Bhaga, lord of prosperity, Aryama, lord of justice and advancement, Savita, lord creator and light giver, and Purandhi, holder and sustainer, and all divinities of nature and nobilities of humanity have given you to me for living the happy life of a good household..

भगस्ते हस्तमग्रहीत्सविता हस्तमग्रहीत् ।
पत्नी त्वमसि धर्मणाहं गृहपतिस्तव ॥ ५१ ॥

51. *Bhagaste hastamagrahīt savitā hastamagrahīt. Patnī tvamasi dharmaṇāhaḥ. grhapatistava.*

Bhaga, lord of power and prosperity, has taken your hand, Savita, lord of light and life, has taken your hand (and given it unto me). By Dharma, then, you are my wife, and, by Dharma, I am your husband.

ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः ।

मया पत्या प्रजावति सं जीव शरदः शतम् ॥ ५२ ॥

52. *Mameyamastu poṣyā mahyaṁ tvādād bṛhaspatiḥ.*
Mayā patyā prajāvati saṁ jīva śaradaḥ śatam.

This bride now would be my responsibility to maintain. Brhaspati, lord of the grand universe, has given and entrusted you unto me. The high priest, sagely scholar of the Vedas, has confirmed the gift to me, socially. You now live happy with me, your husband, unto a full hundred years enjoying the company of noble children.

त्वष्टा वासो व्य ऽदधाच्छुभे कं बृहस्पतैः प्रशिषा कवीनाम् ।
 तेनेमां नारीं सविता भगश्च सूर्यामिव परि धत्तां प्रजया ॥ ५३ ॥

53. *Tvaṣṭā vāso vya dadhācchubhe kaṁ bṛhaspateḥ*
praśiṣā kavīnām. Tenemām nārīm savitā
bhagaśca sūryāmiva pari dhattām prajāyā.

Tvashta, divine maker, has made the cloth for comfort and good fortune with the blessings of Brhaspati and the good wishes of poets and sages. Thereby may Savita and Bhaga adorn this bride with raiment and bless her with progeny like Surya, child of the sun.

इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो
 अश्विनोभा । बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया
 वर्धयन्तु ॥ ५४ ॥

54. *Indrāgnī dyāvāpṛthivī mātariśvā mitrāvaruṇā*
bhago aśvinobhā. Bṛhaspatirmaruto brahma
soma imām nārīm prajāyā vardhayantu.

May Indra and Agni, nature's divine energy and

fire, heaven and earth, Matarishva, winds and electric energy of the firmament, Mitra and Varuna, sun and moon, day and night, Bhaga, universal prosperity, both Ashvins, complementarities of Nature, Brhaspati, lord of the expansive universe, Maruts, winds of the firmament, Brahma, lord supreme of the universe, Soma, life-giving energy of the moon, bless and advance this bride with noble progeny.

बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत् ।

तेनेमामश्विना नारीं पत्ये सं शोभयामसि ॥ ५५ ॥

55. *Brhaspatiḥ prathamah sūryāyāḥ śīrṣe keśāṅ akalpayat. Tenemāmaśvinā nārīm patye saṁ śobhayāmasi.*

First of all it was Brhaspati, lord of expansive nature, who created the hair on the head of this Surya, maiden child of the sun. After that we, Ashvins, prepare and consecrate this bride for the groom.

इदं तद्रूपं यदवस्तु योषां जायां जिज्ञासे मनसा चरन्तीम् ।

तामन्वर्तिष्ये सखिभिर्नवगवैः क इमान्विद्वान्वि चर्चर्त
पाशान् ॥ ५६ ॥

56. *Idaṁ tadrūpaṁ yadavasta yoṣā jāyāṁ jijñāse manasā carantīm. Tāmanvartiṣye sakhibhirnavagvaiḥ ka imānvidvānvi cacarta pāśān.*

It is that form, beauty and grace which the maiden wears and bears, that which is the bride sojourning with mind and imagination in search of a mate, I long for in earnest. I with friends and associates, the latest ones too, will live and behave in accord with her. It is the expert artist who beautifully designed and

wove the beauteous bouquet of her hair as snares of love and excitement.

अ॒हं वि॒ ष्या॑मि॒ मयि॑ रू॒पम॑स्या वेद॒दित्प॑श्यन्मन॒सः कु॑लाय॒म् ।
न स्तेर्य॑म॒द्भि मन॑सोद॒मुच्ये॑ स्व॒यं श्र॑ध्ना॒नो वरु॑णस्य
पाशा॑न् ॥ ५७ ॥

57. *Ahaṁ vi śyāmi mayi rūpamasyā vedaditpaśya-nmanasaḥ kulāyam. Na steyamadmi manasodamucye svayaṁ śrathnāno varuṣasya pāsān.*

I have fixed into me the love and beauty of this maiden, knowing and seeing that therein is the seat of my heart and love. I do not take anything by stealth, having tied and now loosened the bonds of Varuna myself. I am mentally free, yet freely bound.

प्र त्वा॑ मु॒ञ्चामि॒ वरु॑णस्य॒ पाशा॑द्येन॒ त्वाब॑ध्नात्सवि॒ता
सु॒शेवाः॑ । उ॒रुं लो॑कं सु॒गम॑त्र॒ पन्थां॑ कृ॒णोमि॒ तुभ्यं॑ स॒हप॑त्यै
वधु॑ ॥ ५८ ॥

58. *Pra tvā muñcāmi varuṇasya pāsādyena tvābadhnātsavitā suśevāḥ. Uruṁ lokam sugamatra panthām kṛṇomi tubhyaṁ sahapatnyai vadhu.*

O bride, I release you from the bond by which Savita, blissful lord giver of life, bound you in the father's home. Now for you, bound in union with me, the husband, I create and prepare a free, comfortable and wide path of life.

उद्य॑च्छ॒ध्वम॑प॒ रक्षो॑ ह॒नाथे॒मां ना॑रीं॒ सुकृ॑ते द॒धात॑ । धा॒ता
वि॒प॒श्चित्प॑ति॒मस्यै॑ वि॒वेद् भ॒गो रा॒जा पु॒र ए॑तु प्र॒जान् ॥ ५९ ॥

59. *Udyacchadhvamapa rakṣo hanāthemām nārīm
sukṛte dadhāta. Dhātā vipaścītpatimasyai viveda
bhago rājā pura etu prajānan.*

O members of the family, raise and rouse yourselves anew in this new situation, eliminate the negative forces, establish this bride in noble works in her new role. Dhata, lord sustainer and ordainer of life, wise and all knowing, has got the husband for her. Let Bhaga, the husband, brilliant and confident, ruling and organising life, knowing things well, go forward and provide the lead.

भगस्ततक्ष चतुरः पादान्भगस्ततक्ष चत्वार्युष्पलानि । त्वष्टा
पिपेश मध्यतोऽनु वर्धन्त्सा नो अस्तु सुमङ्गली ॥ ६० ॥

60. *Bhagastatakṣa caturah pādānbhagastatakṣa
catvāryuṣpalāni. Tvaṣṭā pipeśa madhyato'nu
vardhrāntsā no astu sumaṅgālī.*

Bhaga, lord sustainer and ordainer of life, has framed the value orders of life: Dharma, Artha, Kama and Moksha; four social orders: Brahmana, Kshatriya, Vaishya and Shudra; four stages of personal life: Brahmacharya, Grhastha, Vanaprastha and Sanyasa. Tvashta, lord maker and organiser of life, has placed the woman as partner of man in matrimony in this order and organisation. May the bride be good and auspicious for us.

सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् ।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पतिभ्यो वहतुं कृणु
त्वम् ॥ ६१ ॥

61. *Sukīṁśukaṁ vahatūṁ viśvarūpaṁ hiranyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patibhyo vahatūṁ kṛṇu tvam.*

O bride, ascend the chariot of Grhastha, decked with flowers, versatile in form and role, of golden beauty, well cultured and moving forward in a well controlled manner. O Surya, sunny light of a new dawn for the new home, ascend to the new world of freedom and immortality through Grhastha, and make the life of your husband and family beautiful and comfortable as an earthly paradise.

अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते । इन्द्रापतिघ्नीं पुत्रिणी-
मास्मभ्यं सवितर्वह ॥ ६२ ॥

62. *Abhrātr̥ghnīm varuṇāpaśughnīm bṛhaspate. Indrāpatighnīm putriṇīmāsmabhyam savitarvaha.*

O Varuna, O Brhaspati, O Indra, O Savita, pray lead and bring the bride to our home. O bridegroom, young man of noble qualities as Varuna, educated and enlightened with wide knowledge like Brhaspati, strong and powerful as Indra, and virile and brave as Savita, conduct home this bride who is noble and helpful to brothers and sisters, loving to the husband and kind to the animals of the home. Escort her for us, bring her home. And may God bless her as mother of noble children.

मा हिंसिष्टं कुमार्यं स्थूणे देवकृते पथि ।
शालाया देव्या द्वारं स्योनं कृण्मो वधूपथम् ॥ ६३ ॥

63. *Mā himsiṣṭaṁ kumāryaṁ sthūṇe devakṛte pathi. Śālāyā devyā dvāraṁ syonaṁ kṛṇmo vadhū-patham.*

O pillars of the home and family, father and mother of the bridegroom, blest by divinities with a noble son, please do not hurt the maiden, the bride, be kind and loving.

We open and decorate the auspicious door of the house blest by divinities and make it a beautiful path of entry for the bride's welcome.

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः ।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके वि
राज ॥ ६४ ॥

64. *Brahmāparam yujyatām brahma pūrvam
brahmāntato madhyato brahma sarvataḥ.
Anāvyaadhām devapurām prapadya śivā syonā
patiloke vi rāja.*

Let Veda mantras be chanted and resound in the front, at the back, at the end, in the middle, in fact all round the house. O bride, having reached the holy, auspicious divine home free from obstacles and inhibitions, beautiful and blissful, shine as a queen in the house of the husband.

Kanda 14/Sukta 2

Atma Devata, Surya Savitri Rshi

तुभ्यमग्रे पर्यवहन्त्सूर्या वहतुना सह ।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ १ ॥

1. *Tubhyamagre paryavahantsūryām vahatunā
saha. Sa naḥ patibhyo jāyām dā agne prajāyā
saha.*

O Agni, spirit of light and life, the divinities

first conducted Surya, the bride, with her bridal wealth to you. May you now give her with her maturity and motherly potential as wife to the bridegroom and his family who will honour, protect and maintain her. (Refer also to Rgveda 10, 85, 40)

(When a girl child is born, the parents think of her upbringing, education and preparation for her settlement under the divine care of Agni, divine spirit of life and light. When she is mature with full health, education and bridal accomplishments, she is married and given over to the bridegroom and his family. The word 'pati' means husband but it also means one who cares for her and maintains and protects her. And when she comes to the family of the bridegroom she becomes the responsibility of the entire family. Hence 'patibhyah' here means the bridegroom and other members of the family who will care, maintain and protect her and help her grow further as mother head of the family.)

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।

दीर्घायुरस्या यः पतिर्जीवाति श्रद्धः शतम् ॥ २ ॥

20. *Punaḥ patnīmagniradādāyusā saha varcasā.
Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni, lord of light and life, now gives her back to the bridegroom along with her maturity of health and age and womanly potential, her vigour and lustre of youth and brilliance. The husband now will look after, protect and maintain her for a life time of full hundred years.

सोमस्य जाया प्रथमं गन्धर्वस्तेऽ परः पतिः ।

तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३ ॥

30. *Somasya jāyā prathamam gandharvaste' parah patih. Trtiyo agniṣṭe patisturiyaste manuṣyajāh.*

Surya is first the care of Soma. Your second protector, O Surya, is Gandharva. Agni is the third protector, and the fourth protector, your husband, is the son of man.

(Reference may be made to Rgveda, 10, 85, 40: “O bright girl, your first protective and promotive gurdian is Soma, divine nature’s energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you to love and passion, and your fourth guardian is your husband, son of man for the continuance of humanity.” Since the fourth is called ‘the son of man’, it is clear that the previous three are other than the man, they being forces of nature as explained. It has to be stressed and clarified that the guardians in successive order have all the qualities of the previous ones. Therefore the fourth, son of man, has all the other three: health, energy, enlightened passion, and all-inclusive humanity. In other words, he has to be cool yet energetic as soma, bright as sun, enlightened as well as enthusiastic as agni, and human as the concept of man in Rgveda, 10, 53, 6. Reference may also be made to Gita 9, 20 and 15, 13; 10, 26; 4, 37; 10, 36; and 10, 28 and 7, 11.)

सोमो ददद्गन्धर्वाय गन्धर्वो दददुग्रये ।

रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् ॥ ४ ॥

4. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayim ca putrāṁścādādnirmahyamatho imām.*

Soma, the state of child-like innocence, gave her unto Gandharva, rising self awareness of identity toward puberty, Gandharva gave her unto Agni, state of adolescence, love and maturtiy, and Agni, on maturity, balanced and tempered identity with education, gives her to me with homely wealth and noble progeny implicit in her.

आ वामगन्त्सुमतिर्वाजिनीवसू न्य ऽश्विना ह्रत्सु कामा
अरंसत । अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो
दुर्यँ अशीमहि ॥ ५ ॥

5. *Ā vāmagantsumatirvājinīvasū nyaśvinā hr̥tsu
kāṃā araṃsata. Abhūtaṃ gopā mithunā śubha-
spatī priyā aṛyamṇo dūryāñ aśīmahi.*

O wedded couple, man and wife, rich in food, energy and settled life, may noble understanding and wisdom come and abide with you. May love, faith and trust, and noble ambitions be and abide in your hearts. May both of you as wedded couple mutually be guardians of each other and upholders of your common ideals and responsibilities as masters of noble living, and may Aryama, lord divine of familial well being, be kind and gracious path maker so that we all may enjoy good homes and happy family life.

सा मन्दसाना मनसा शिवेन रयिं धेहि सर्ववीरं वचस्य ऽम् ।
सुगं तीर्थं सुप्रपाणं शुभस्पती स्थाणुं पथिष्ठामप दुर्मतिं
हतम् ॥ ६ ॥

6. *Sā mandasānā manasā śivena rayiṃ dhehi sarva-
vīraṃ vacasyam. Sugaṃ tīrthaṃ suprapāṇaṃ
śubhaspatī sthāṇuṃ pathiṣṭhāmapa durmatim
hatam.*

O bride, happy at heart with a noble auspicious mind, be the mistress of adorable wealth worthy of the brave without any weakness. O wedded couple, worthy guardians of noble values and actions, we wish you a clear path of holy matrimony, a noble destination in life and full satisfaction of your desires and ambitions in life, and we exhort you that you drive out all misunderstanding, suspicion and negative thinking from your life which, otherwise, might stand as a rock in your way and block your passage to advancement.

या ओषधयो या नद्यो ३ यानि क्षेत्राणि या वना ।

तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः ॥ ७ ॥

7. *Yā oṣadhayo yā nadyo'yāni kṣetrāṇi yā vanā.
Tāstvā vadhu prajāvatīm patye rakṣantu
rakṣasah.*

All herbs and trees, all streams and rivers, all fields and forests which are around, may they all, O bride, as protectors and guardians, protect you as the mother of progeny for your husband against all evils and attacks of negativity.

एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम् ।

यस्मिन्वीरो न रिष्यत्यन्येषां विन्दते वसु ॥ ८ ॥

8. *Emam panthāmarukṣāma sugam svastivāhanam.
Yasminvīro na riṣyatyanyeṣāṃ vindate vasu.*

We have taken on to this path of matrimony as our way of life. It is holy, clear, and a harbinger of auspicious well being and prosperity. On this path the brave are never defeated, never destroyed, in fact they achieve the same wealth and values as of the other brave

way farers past and present.

इदं सु मे नरः शृणुत ययाशिषा दंपती वाममश्नुतः । ये
गन्धर्वा अप्सरसश्च देवीरेषु वानस्पत्येषु येऽधि तस्थुः ।
स्योनास्ते अस्यै वध्वै भवन्तु मा हिंसिषुर्वहतुमुह्यमानम् ॥ ९ ॥

9. *Idam su me narah śṛṇuta yayāśiṣā dāmpatī
vāmamaśnutaḥ. Ye gandharvā apsarasaśca
devīreṣu vānaspatyeṣu ye'dhi tasthuḥ. Syonāste
asyai vadhvai bhavantu mā himsiṣurvahatu-
muhyamānam.*

Listen, ye men and women, the word of prayer and good wishes by which the wedded couple may attain the best and sweetest pleasure of life: May all devotees of Vedic speech, divine women busy in their daily chores, all sages who live in their forest groves, be good and kind to the bride. May none on way hurt the bride and none obstruct the bridal procession conducting Surya to her new home.

ये वध्व ऽश्चन्द्रं वहतुं यक्ष्मा यन्ति जनां अनु ।
पुनस्तान्यज्ञिया देवा नयन्तु यत् आगताः ॥ १० ॥

10. *Ye vadhvaścandram vahaturṁ yakṣmā yanti janāṅ
anu. Punastānyajñiyā devā nayantu yata āgatāḥ.*

All those worthies of society who come in response to the members of the bride's family and join and grace the beautiful bridal procession, after the wedding yajna, on way to her new home are respectable. Let the noblest respectable people of the bride's family escort them to their places from where they had come.

मा विदन्परिपन्थिनो य आसीदन्ति दम्पती ।
सुगेन दुर्गमतीतामप द्रान्त्वरातयः ॥ ११ ॥

11. *Mā vidanparipanthino ya āsīdanti dampatī. Sugena durgamatītāmapa drāntvarātayaḥ.*

Let the forces counter to the ways of Grhastha which afflict and mislead the wedded couple never come their way. O wedded couple, cross over the difficult paths and problems of life by simple, straight and clear ways of life, and let enemies, wants and adversities flee away from you.

सं काशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण ।
पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः सविता
तत्कृणोतु ॥ १२ ॥

12. *Sam kāśayāmi vahatum brahmaṇā grhairagho-
reṇa cakṣuṣā mitriyeṇa. Paryāṇaddham viśvarū-
paṁ yadasti syonaṁ patibhyaḥ savitā tatkrṇotu.*

By the Vedic advice of the high priest and the help and cooperation of the members of the home with a friendly eye of love free from power, anger or protest, I make the entire nuptial ceremony, wedding gifts and the bridal chariot, all look beautiful and gracious. Well ordered every way, with all beauties of form and function as it all is by our joint efforts, may Savita, lord of life, make it agreeable and beautiful to the bridegroom and the members of his family.

शिवा नारीयमस्तमार्गन्निमं धाता लोकमस्यै दिदेश । तामर्यमा
भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु ॥ १३ ॥

13. *Śivā nārīyamastamāgannimaṁ dhātā lokama-
syai dideśa. Tāmaryamā bhago aśvinobhā
prajāpatiḥ prajāyā vardhayantu.*

This blessed, blissful and gracious bride has

come to this home of her husband and family. Dhata, lord ruler and sustainer of the world, had ordained this house, family and environment for her. May Aryama, lord of order and advancement, Bhaga, lord of glory and prosperity, both Ashvins, nature's complementarities of growth and progress, and Prajapati, lord of his children of creation, bless and exalt this bride with children and other people of the family around.

आत्मन्वत्युर्वरा नारीयमागन्तस्यां नरो वपत् बीजमस्याम् ।
सा वः प्रजां जनयद्वक्षणाभ्यो बिभ्रती दुग्धमृषभस्य
रेतः ॥ १४ ॥

14. *Ātmanvatyurvarā nārīyamāgantasyām naro vapata vījamasyām. Sā vaḥ prajāṁ janaya-dvākṣaṇābhyo bibhraṭi dugdhamṛṣabhasya retaḥ.*

O man, this woman, the bride, strong in spirit and morals, mature and fertile in health, has come to you as wife in whom you would plant the seed, and, bearing the seed of the virile husband, nourishing the seed and bearing milk from the steams of her body energy, she will give birth to your child for you and your family.

प्रति तिष्ठ विराडसि विष्णुरिवेह सरस्वति ।

सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥ १५ ॥

15. *Prati tiṣṭha virāḍasi viṣṇuriveha sarasvati. Sinīvālī pra jāyatām bhagasya sumatāvasat.*

O Bride, lady of intelligence, Sarasvati, O lady of grace, Sinivali, noble, brilliant and queen-like you are, settle secure here in the home, let your presence pervade in the home like Vishnu's in the universe. Give

birth to the baby and may the baby be in the good will of Bhaga, lord of life's excellence and glory.

उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।

मादुष्कृतौ व्ये ऽनसावघ्न्यावशुनमारताम् ॥ १६ ॥

17. *Udva ūrmih śamyā hantvāpo yoktrāṇi muñcata. Māduṣkṛtau vye nasāvaghnyāvaśunamāratām.*

O women, let vibrations of love and peace emanate from you. Take over the reins of the home and give up whatever is undesirable. O man and wife, do nothing evil, avoid sin, be unassailable, and may you never suffer any loss or harm.

अघोरचक्षुरपतिघ्नी स्योना शग्मा सुशेवा सुयमा गृहेभ्यः ।

वीरसूदेवृकामा सं त्वयैधिषीमहि सुमनस्यमाना ॥ १७ ॥

17. *Aghoracakṣurapatighnī syonā śagmā suśevā suyamā gr̥hebhyaḥ. Vīrasūrdevṛkā mā saṁ tvayaidhīṣīmahi sumanasyamānā.*

Of kind eye, unhurtful to the husband, gentle, efficient, gracious, self-regulated for inmates of the home, mother of the brave, loving to brother-in-law, happy at heart you are, may we rise and advance with you.

अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः ।

प्रजावती वीरसूदेवृकामा स्योनेमग्निं गार्हपत्यं सपर्या ॥ १८ ॥

18. *Adevṛghnyapatighnīhaidhi śivā paśubhyaḥ suyamā suvarcāḥ. Prajāvātī vīrasūrdevṛkā mā syonemamagniṁ gārhapatyaṁ saparya.*

Unhurtful and loving to brothers-in-law, loving to the husband, kind to animals, self-controlled, noble

and brilliant, blest with progeny, mother of the brave, and gracious, serve and maintain the holy fire of the home.

उत्तिष्ठेतः किमिच्छन्तीदमागा अहं त्वेडे अभिभूः स्वाद्
गृहात् । शून्यैषी निर्ऋते याजगन्धोत्तिष्ठाराते प्र पत मेह
रंस्थाः ॥ १९ ॥

19. *Uttiṣṭhetaḥ kimicchantīdamāgā ahaṁ tveḍe abhibhūḥ svād grhāt. Śūnyaiṣī nir-ṛte yājaga-ndhottiṣṭhārāte pra pata meha raṁsthāḥ.*

O adversity, get off from here! What for do you come? I being the stronger, drive you out of my house. O lover of nothing, O indigence, unwelcome visitor, get up and run off, don't stay here.

यदा गार्हपत्यमसपर्यैत्पूर्वमग्निं वधूरियम् ।
अथा सरस्वत्यै नारि पितृभ्यश्च नमस्कुरु ॥ २० ॥

20. *Yadā gārhapatyamasaparyaitpūrvamagnim vadhūriyam. Adhā sarasvatyai nāri pitṛbhyaśca namaskuru.*

As this lady of the house has served and maintained the holy fire of home life, so now, O lady, offer homage to Sarasvati and the parents and seniors of the family.

शर्म वर्मैतदा हरस्यै नार्या उपस्तिरे ।
सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥ २१ ॥

21. *Śarma varmaitadā harāsyai nāryā upastire. Sinīvālī pra jāyatām bhagasya sumatāvasat.*

Bring comfortable cover and clothing for this

woman in the bed. O noble lady, give birth to noble progeny which may enjoy the love and favour of the good will of Bhaga, lord of good fortune, for the home and family.

यं बल्बजं न्यस्यथ चर्मं चोपस्तृणीथन ।

तदा रोहतु सुप्रजा या कन्या विन्दते पतिम् ॥ २२ ॥

22. *Yam balbajam nyasyatha carma copastrṇīthana. Tadā rohatu suprajā yā kanyā vindate patim.*

The grass mattress which you spread below and the cover you spread on the mattress, let the girl who marries the husband ascend thereon who expects progeny.

उप स्तृणीहि बल्बजमधि चर्मणि रोहिते ।

तत्रोपविश्य सुप्रजा इममग्निं संपर्यतु ॥ २३ ॥

23. *Upa strṇīhi balbajamadhi carmaṇi rohite. Tatropaviśya suprajā imamagniṁ saparyatu.*

Cover the grass mattress with red deer skin and let the woman expecting good progeny sit thereon and serve this holy fire of the home.

आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा । इह प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो भवत्पुत्रस्त एषः ॥ २४ ॥

24. *Ā roha carmopa sīdāgnimeṣa devo hanti rakṣāṁsi sarvā. Iha prajāṁ janaya patye asmai sujyaiṣṭhyo bhavatputrasta eṣaḥ.*

O wife, rise on this mattress cover, sit thereon, serve this fire, this divine fire destroys all evil elements of life and health. Here give birth to the progeny for the

husband, and may this progeny of yours enjoy long and noble healthy life.

वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो
जायमानाः । सुमङ्गल्युप सीदेममग्निं संपत्नी प्रति भूषेह
देवान् ॥ २५ ॥

25. *Vi tiṣṭhantām māturasyā upasthānnānārūpāḥ
paśavo jāyamānāḥ. Sumaṅgalyupa sīdemama-
gnim sampatnī prati bhūṣeḥa devān.*

May the noble progeny born of the womb of this mother, all of good health and vision, of versatile noble form, character and function, live long and abide by her.

May the woman of good fortune, noble wife of her husband, sit on the mattress and serve the holy fire, and may she honour the divinities in the home.

सुमङ्गली प्रतराणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः ।
स्योना श्वश्र्वै प्र गृहान्विशेमान् ॥ २६ ॥

26. *Sumaṅgalī prataraṇī grhāṇāṁ suśevā patye
śvaśurāya śambhūḥ. Syonā śvaśrvai pra grhān-
viśemān.*

Noble and auspicious, harbinger of peace and progress to the family, kind and loving to the husband, gracious to the father-in-law, pleasant and agreeable to the mother-in-law, please enter this home and join the family.

स्योना भव श्वशुरेभ्यः स्योना पत्यै गृहेभ्यः ।

स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव ॥ २७ ॥

27. *Syonā bhava śvaśurebhyaḥ syonā patye grhe-
bhyaḥ. Syonāsyai sarvasyai viśe syonā puṣṭāyai-
ṣāṁ bhava.*

Be gentle to the father-in-law and other seniors, be loving to the husband and agreeable to the members of the family, be good and pleasant to all these people of the family, be good for the health and growth of all this family and all these people.

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरेतन ॥ २८ ॥

28. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata.
Saubhāgyamasyai dattvā daurbhāgyairvipare-
tana.*

Come you all and meet this bride, she is so good and auspicious harbinger of good fortune. Wish her all well with good fortune and protect her against all adversity and misfortune, then you may leave.

या दुर्हार्दो युवतयो याश्चेह जरतीरपि ।
वर्चो न्वस्यै सं दत्ताथास्तं विपरेतन ॥ २९ ॥

29. *Yā durhārdo yuvatayo yāśceha jaraṭīrapi.
Varco nvasyai saṁ dattāthāstaṁ viparetana.*

All those who are young, all those who are elderly, even those who are distraught at heart, pray wish her that she may shine with lustre, and having blessed her, pray you may leave.

रुक्मप्रस्तरणं वह्यं विश्वा रूपाणि बिभ्रतम् ।
आरोहत्सूर्या सावित्री बृहते सौभगाय कम् ॥ ३० ॥

30. *Rukmaprastaraṇaṁ vahyaṁ viśvā rūpāṇi bibhram-
tam. Ārohatsūryā sāvitrī br̥hate saubhagāya kam.*

Let Surya Savitri, maidenly child of the sun, rise and ascend the chariot covered in golden light, wearing all forms of beauty for the attainment of abundant prosperity and high felicity of married life.

आ रोह॑ तल्पं॒ सुमन॑स्यमाने॒ह प्र॒जां ज॑नय॒ पत्ये॑ अ॒स्मै ।
इन्द्रा॑णीव॒ सुबु॒धा बु॒ध्यमाना॑ ज्योति॒रग्रा उ॒षसः॑ प्र॒ति
जागरा॑सि ॥ ३१ ॥

31. *Ā roha talpaṁ sumanasyamāneha prajāṁ janaya
patye asmai. Indrāṇīva subudhā budhyamānā
jyotiragrā uṣasaḥ prati jāgarāsi.*

Come happy at heart, ascend this bridal bed and here in this home give birth to noble progeny for this young man, your husband. Like the wife of divine Indra, intelligent, rising in awareness and wisdom, leading light of the dawn, be wide awake and ever alert in your life and conduct of duty.

दे॒वा अ॒ग्रे न्य॑ ऽप॒द्यन्त॑ प॒त्नीः स॒मस्पृ॑शन्त॒ तन्व॑ ऽस्त॒नूभिः॑ ।
सू॒र्येव॑ ना॒रि वि॒श्वरू॑पा म॒हित्वा प्र॒जाव॑ती॒ पत्या॑ सं
भवे॒ह ॥ ३२ ॥

32. *Devā agre nya padyanta patnīḥ samasprśanta
tanva stanūbhiḥ. Sūryeva nāri viśvarūpā mahitvā
prajāvatī patyā saṁ bhaveha.*

Noble and divine people earlier have married their wives, they have lived together united in body with body and mind with mind. You, too, O maiden, like the light of the sun, mistress of universal beauty in form,

join me as one with me with your mental greatness and be the proud mother of noble progeny.

उत्तिष्ठेतो विश्वावसो नमसेडामहे त्वा । जामिमिच्छ पितृषदं
न्य ऽक्तां स ते भागो जनुषा तस्य विद्धि ॥ ३३ ॥

33. *Uttiṣṭheto viśvāvaso namaseḍāmahe tvā. Jāmimi-
ccha pitṛṣadam̐ nya ktām sa te bhāgo januṣā tasya
viddhi.*

Rise, O bridegroom, possessed of all manly wealth, we adore you with all esteem and salutations, pray take this maiden, educated and refined in the parental home. Know her as by birth ordained for you as partner of your life and take and love her as your wife.

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च । तास्ते
जनित्रमभि ताः परेहि नमस्ते गन्धर्वतुना कृणोमि ॥ ३४ ॥

34. *Apsarasah sadhamādam̐ madanti havirdhāna-
mantarā sūryam̐ ca. Tāste janitramabhi tāḥ
parehi namaste gandha-rvartunā kṛṇomi.*

Between the earth, seat of havi and yajna, and the sun, Apsaras, streams of vapour and currents of energy, celebrate the joy of their being in a common home. O man, they are the consorts of the universal creative potential. Similarly women of the home enjoy life in their conjugal home. They are the consorts of man's creative potential. O man, go to the woman for she is the mother of generation. O Gandharva, O man, go to your partner consort. I offer you homage according to the creative generative season.

नमो॑ गन्ध॒र्वस्य॒ नम॑से॒ नमो॒ भामा॑य॒ चक्षु॑षे च कृण्मः ।
विश्वा॑वसो॒ ब्रह्म॑णा ते॒ नमो॑ऽभि जा॒या अ॑प्सरसः
परे॑हि ॥ ३५ ॥

35. *Namo gandharvasya namase namo bhāmāya cakṣuṣe ca kṛṇmaḥ. Viśvāvaso brahmaṇā te namo' bhi jāyā apsarasah parehi.*

Homage to Gandharva's adoration, i.e., to man's adoration of his consort, we do homage to his loving eye and passion of love. O man of manly wealth of the world, we do you homage with Vedic chant, go and meet your Apsara partner, lovely nymph of your heart's desire.

रा॒या व॒यं सु॒मन॑सः स्या॒मोदितो॑ गन्ध॒र्वमावी॑वृताम । अग॒न्त्स
देवः॑ पर॒मं स॒धस्थ॒मग॑न्म॒ यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ ॥ ३६ ॥

36. *Rāyā vayan̄ sumanasaḥ syāmodito gandharva-māvīvṛtāma. Agantsa devaḥ paramaṁ sadha-sthamaganma yatra pratiranta āyuh.*

Let us be happy at heart with wealth, honour and excellence. Rising from here, let us raise Gandharva, the married youth, with his partner, higher. May that noble youth reach the highest status in life. Let us too rise to the heights where noblest people enjoy the best of their life.

सं पि॑तरा॒वृत्वि॑ये सृजे॒थां मा॒ता पि॒ता च॒ रेत॑सो भवा॒थः ।
मर्य॑इव॒ योषा॑मधि॒रोह॑यैनां प्र॒जां कृ॑ण्व॒था मि॒ह पु॑ष्य॒तं
र॒यिम् ॥ ३७ ॥

37. *Sam pitarāvṛtviye sṛjethāṁ mātā pitā ca retaso bhavāthaḥ. Marya-iva yoṣāmadhirohayainām prajāṁ kṛṇvāthāmiha puṣyataṁ rayim.*

O man and wife, father and mother to be, meet together at the proper time for procreation, and by the union of the seed and the egg, be father and mother of the progeny. O man, meet the woman, overwhelm her like a youthful lover with passion and communion, and thus alone both of you would beget the progeny and augment your wealth and prosperity here.

(The laws of nature are sacred and inviolable, and the operation and observance of those laws at the human level is a serious affair as a matter of duty and self-fulfilment within the laws and dictates of Dharma. The fulfilment of this duty is both joy and self-realisation in life in the state of matrimony at proper time of age and season. The state of health, the state of mind, and the state of the home and family, every thing is important: Sex, marriage, procreation, raising of children and management of the home and family as an institution, all is sacred and serious, and the sanctity of this all must not be desecrated as mere fun and sensual pleasure. This is the comprehensive Vedic view of the united life of man and woman.)

तां पूषं छिवतमामेरेयस्व यस्यां बीजं मनुष्या ३ वपन्ति ।
या न ऊरू उशन्ती विश्रयाति यस्यामुशन्तः प्रहरेम
शेषः ॥ ३८ ॥

38. *Tām pūṣaṁ chivatamāmerayasva yasyām bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāti yasyāmuśantaḥ praharema śepaḥ.*

O youthful, protective man, love, court, solicit and inspire her, the wife in your care, who is the most blessed and blissful partner of your life, for, into her,

men sow the seed of their life's extension. It is she who in the state of love would bare and wax herself in whom men in a state of passion would plant the seed for generation.

आ रोहोरुमुप धत्स्व हस्तं परिष्वजस्व जायां सुमनस्यमानः ।
प्रजां कृण्वथाभिह मोदमानौ दीर्घ वामायुः सविता
कृणोतु ॥ ३९ ॥

39. *Ā rohorumupa dhatsva hastam pariṣvajasva jāyām sumanasyamānaḥ. Prajām kṛṇvāthāmiha modamānau dīrgham vāmāyuh savitā kṛṇotu.*

Overwhel her with love, caress her softly, embrace the wife happy at heart, and exciting her too at heart, rejoice both here in the home, obtain the child, and may Savita, lord of life, energy and inspiration grant you both a long happy life.

आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा ।
अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव द्विपदे शं
चतुष्पदे ॥ ४० ॥

40. *Ā vām prajām janayatu prajāpatirahorātrābhyām samanaktvāryamā. Adurmaṅgalī patilokamā viśemaṁ śaṁ no bhava dvipade śaṁ catuspade.*

May Prajapati generate progeny for you both. May Aryama grant you happy days and nights. O woman, free from inauspiciousness, enter this life and home with the husband. Let there be peace and joy for humans and animals all.

देवैर्दत्तं मनुना साकमेतद्वाधूयं वासो वृध्व ऽश्च वस्त्रम् ।
यो ब्रह्मणे चिकितुषे ददाति स इद्रक्षांसि तल्पानि
हन्ति ॥ ४१ ॥

41. *Devairdattaṃ manunā sākametadvādhūyaṃ vāso vadhvaśca vastram. Yo brahmaṇe cikituṣe dadāti sa idrakṣāṃsi talpāni hanti.*

The father who gives the bridal garments to the bride and wedding garments to the sagely and enlightened bridegroom provided by devas, noble people, along with Manu, thinking people of the community, protects the bridal bed against all evil and negativities.

यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्व ऽश्च वस्त्रम् ।
युवं ब्रह्मणोऽनुमन्यमानौ बृहस्पते साकमिन्द्रश्च दत्तम् ॥ ४२ ॥

42. *Yam me datto brahmabhāgaṃ vadhūyorvādhūyaṃ vāso vadhvaśca vastram. Yuvaṃ brahmaṇe 'numanyamānau bṛhaspate sākamindraśca dattam.*

Whatever wedding gift, i.e., the rightful share of the enlightened bridegroom marrying by choice, e.g., wedding garments for the bridegroom, wedding garments for the bride, and conjugal rights for both, that has been given to me, the bridegroom, O Brhaspati, master of knowledge and Dharma, and O Indra, lord of power and law, both of you having approved it in favour of the bridegroom, pray now confirm that it has been given to me by the ruler and the high priest of law under the seal of power.

स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः ॥ ४३ ॥

43. *Syonādyoneradhi budhyamānau hasāmudau mahasā modamānau. Sugū suputrau sugṛhau tarātho jīvāvuṣaso vibhātīḥ.*

Awake, arising and emerging over beautiful quarters, happy, laughing, celebrating your joy of the heart with pleasure and festivity, moving around at leisure, having noble children, a good home, live well enthusiastically, across the bright golden dawns and days of your life.

नवं वसानः सुरभिः सुवासा उदागां जीव उषसो विभाती ।
आण्डात्पतत्रीवामुक्षि विश्वस्मादेनसस्परी ॥ ४४ ॥

44. *Navam vasānaḥ surabhiḥ suvāsā udāgām jīva uṣaso vibhātīḥ. Āṇḍātpatrīvāmukṣi viśvasmādenasaspari.*

Living life ever anew, fragrant, wearing smart clothes, bubbling with pranic energy, I rise by the bright dawns and, like a bird emerging from the egg, I break through all limitations and rise over sins and evils of life.

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥ ४५ ॥

45. *Śumbhanī dyāvāpṛthivī antisumne mahivrate. Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.*

May the heaven and earth, both bright and beautiful, kind and closest at heart, relentlessly great observers of the divine laws of nature, and the seven streams of life that flow through senses, mind and pranas and through all our actions, keep us away and save us from sin and suffering.

सूर्यायै देवेभ्यो मित्राय वरुणाय च ।
ये भूतस्य प्रचेतसस्तेभ्य इदमकरं नमः ॥ ४६ ॥

46. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasastebhya idamakaram namah.*

I do homage to Surya, dawn of the light of Divinity, to Mitra and Varuna, cosmic spirit of love and justice, to all the divinities of nature and humanity, and, to all those who know the science of material world, I do this homage.

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।

सन्धाता सन्धिं मघवा पुरुवसुर्निष्कर्ता विहृतं पुनः ॥ ४७ ॥

47. *Ya rte cidabhiśriṣaḥ purā jatrubhya ātrdaḥ. Sandhātā sandhiṁ maghavā purūvasurniṣkartā vihrutaṁ punaḥ.*

I do homage to that immanent Lord of unbounded natural health and assertive life energy who, without piercing and ligatures, provides for the serial structure of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

अपास्मत्तम उच्छतु नीलं पिशङ्गमुत लोहितं यत् । निर्दहनी

या पृषातक्यस्मिन्तां स्थाणावध्या सजामि ॥ ४८ ॥

48. *Apāsmattama ucchatu nīlaṁ piśaṅgamuta lohitaṁ yat. Nirdahanī yā pṛṣātakya smintām sthāṇāvadhyā sajāmi.*

Whatever is dark in us, let it be off from us, let the light come at dawn. Whatever is vitiated, blue, pale or ruddy, whatever is burning, whatever wearisome or exhausting, I assign to the central stability of health and regeneration.

याव॑तीः कृ॒त्या उ॒प॒वास॑ने॒ याव॑न्तो॒ राज्ञो॑ वरु॒णस्य॑ पाशाः ।
व्यृ॒द्धयो॑ या अस॑मृद्धयो॒ या अ॒स्मिन्ता॑ स्था॒णावधि॑
सादयामि ॥ ४९ ॥

49. *Yāvatīḥ kṛtyā upavāsane yāvanto rājño varuṇasya pāśāḥ. Vyṛddhaya yā asamṛddhaya yā asmintā sthāṇāvadhi sādayāmi.*

All those many performances essential to moral and spiritual discipline, all those bonds and limitations essential to the rule and law of Varuna, lord of universal justice, all those positive and negative flows of material well being, all these I surrender unto the central stability of the Lord eternal and immovable.

या मे॑ प्रि॒यत॑मा त॒नूः सा मे॑ बि॒भाय॑ वास॑सः ।
तस्या॒ग्रे त्वं व॑नस्प॒ते न॒विं कृ॑णुष्व॒ मा व॑यं रि॒षाम ॥ ५० ॥

50. *Yā me priyatamā tanūḥ sā me bibhāya vāsasaḥ. Tasyāgre tvam vanaspate nīviṁ kṛṇuṣva mā vayaṁ riṣāma.*

My body which is dearest and most delicate feels uncomfortable, even hurt, by the rough cloth, therefore, first, O Vanaspati, master of the field and forest, first arrange to refine the base of the cloth, cotton, so that we may not feel hurt or uncomfortable.

ये अन्ता॑ याव॑तीः सि॒चो य ओत॑वो॒ ये च॒ तन्त॑वः ।
वासो॑ यत्प॒त्नीभि॑रु॒तं तन्नः॑ स्यो॒नमु॑प॒ स्पृशा॑त् ॥ ५१ ॥

51. *Ye antā yāvatīḥ sico ya otavo ye ca tantavaḥ. Vāso yatpatnībhirutam tannaḥ syonamupa sprṣāt.*

All the ends, the hems and corners, the warp and woof of the cloth woven by the women of the home

should be beautiful and soft in feel and comfortable in touch for the body.

उ॒श॒तीः क॒न्य॒ला इ॒माः पि॒तृ॒लो॒कात्प॒तिं य॒तीः ।

अ॒व दी॒क्षाम॑सृ॒क्षत॑ स्वाहा ॥ ५२ ॥

52. *Uśatīḥ kanyalā imāḥ pitṛlokātpatiṁ yatīḥ.*

Ava dīkṣāmasṛkṣata svāhā.

Inspired with the passion of love for matrimony, let these maidens give up the one, parental, initiation while departing from the parental home, and take on the new matrimonial initiation in truth of thought, word and deed.

बृ॒हस्प॑ति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अधा॑रयन् ।

व॒र्चो गो॑षु प्र॒विष्टं॑ य॒त्तेने॒मां सं सृ॑जामसि ॥ ५३ ॥

53. *Bṛhaspatināvasṛṣṭām viśve devā adhārayan.*

Varco goṣu praviṣṭam yattenemām saṁ sṛjāmasi.

All nobilities of the world accept and confirm the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated maiden with that light and lustre which is in the sun rays and that fecundity and generosity which is in the cows.

बृ॒हस्प॑ति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अधा॑रयन् ।

ते॒जो गो॑षु प्र॒विष्टं॑ य॒त्तेने॒मां सं सृ॑जामसि ॥ ५४ ॥

54. *Bṛhaspatināvasṛṣṭām viśve devā adhārayan. Tejo*

goṣu praviṣṭam yattenemām saṁ sṛjāmasi.

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with that vigour

and brilliance which is vested in the cows and in sun rays.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।

भगो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥ ५५ ॥

55. *Br̥haspatināvasṛṣṭām viśve devā adhārayan. Bhago goṣu praviṣṭam yattenemām saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the glory and good fortune which is vested in the cows and the rays of the moon.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।

यशो गोषु प्रविष्टं यत्तेनेमां सं सृजामसि ॥ ५६ ॥

56. *Br̥haspatināvasṛṣṭām viśve devā adhārayan. Yaśo goṣu praviṣṭam yattenemām saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the honour which is vested in the cows and sun rays.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।

पयो गोषु प्रविष्टं यत्तेनेमां सं सृजामसि ॥ ५७ ॥

57. *Br̥haspatināvasṛṣṭām viśve devā adhārayan. Payo goṣu praviṣṭam yattenemām saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the milk which is vested in the cows.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।

रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥ ५८ ॥

58. *Brhaspatināvasṛṣṭām viśve devā adhārayan. Raso goṣu praviṣṭo yastenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the love and sweetness which is vested in the cows.

यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो ३ घम् ।

अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ५९ ॥

59. *Yadīme keśino janā gr̥he te samanartīṣū rodena kṛṇvanto'gham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If these people with dishevelled hair assemble in your house, enacting a dance of death and wail with sin and sorrow, then may Agni and Savita, brilliant and creative powers and people, save and release you from that deathly sin.

यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य १ घम् ।

अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६० ॥

60. *Yadīyaṁ duhitā tava vikeśyarudad gr̥he rodena kṛṇvatyagham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If this daughter of yours, crying and wailing with dishevelled hair in your house, enact a scene of sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

यज्जामयो यद्युवतयो गृहे ते समनर्तिषू रोदेन कृण्वतीरघम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६१ ॥

61. *Yajjāmayo yadyuvatayo gr̥he te samanartīṣū rodēna kṛṇvatīragham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If your sisters, other relatives and young women with dishevelled hair assemble in your house enacting a dance of death and wail with sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

यत्ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितमघकृद्धिरघं कृतम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६२ ॥

62. *Yatte prajāyām paśuṣu yadvā gr̥heṣu niṣṭhita-maghakṛdbhiragham kṛtam. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If among your people and animals, or in homes and families, sin and evil committed by unrighteous and criminal elements stay on and persist, then may Agni and Savita save you and release you from that sin and unrighteousness.

इयं नार्युप ब्रूते पूल्यान्यावपन्तिका ।

दीर्घायुरस्तु मे पतिर्जीवाति शरदः शतम् ॥ ६३ ॥

63. *Iyam nāryupa brūte pūlyānyāvapantikā. Dīrghāyurastu me patirjīvāti śaradaḥ śatam.*

This bride, offering oblations of roasted rice with holiness and laying foundations of familial life with heart and soul, says: May my husband live a full happy long life of hundred years.

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती ।

प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यं ऽश्नुताम् ॥ ६४ ॥

64. *Ithemāvindra saṁ nuda cakravākeva dampatī.
Prajayainau svastakau viśvamāyurvyāśnutām.*

O lord omnipotent, ruler of the world, Indra, pray bless and inspire this wedded couple loving each other like chakravaka birds: May this couple live and attain a full, long, happy, perfect life with noble progeny in a prosperous home.

यदासन्ध्यामुपधाने यद्वोपवासने कृतम् ।

विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि ॥ ६५ ॥

65. *Yadāsandyāmupadhāne yadvopavāsane kṛtam.
Vivāhe kṛtyāṁ yāṁ cakrurāśnāne tāṁ ni
dadhmasi.*

Whatever wrong was done on the chair, on the cushion or on the wrapping cover or ceremonial wear, and whatever was wrongly done during fast time, and whatever evil was committed during the wedding ceremony, all that we wash away in the cleansing ceremony and keep the evil down.

यदुष्कृतं यच्छमलं विवाहे वहतौ च यत् ।

तत्संभलस्य कम्बले मृज्महे दुरितं वयम् ॥ ६६ ॥

66. *Yadduṣkṛtaṁ yacchamalaṁ vivāhe vahatau ca yat.
Tatsaṁbhalasya kambale mṛjmahe duritaṁ
vayam.*

Whatever evil, whatever polluted deed, was done during the wedding or on the bridal car or in the procession, that wrong deed we assign to mutual

discussion and discretion of the wise and wash off thus as in cleansing water away.

संभले मलं सादयित्वा कम्बले दुरितं वयम् ।

अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥ ६७ ॥

67. *Sambhale malam sādāyitvā kambale duritaṁ vayam. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Having assigned the pollution and undesirables to mutual discussion and discretion of the wise, and having thus washed it off as in water, we have become pure and worthy venerable performers of yajna, and we pray may this purity bring us a long happy life across all difficulties.

कृत्रिमः कण्टकः शतदन्य एषः ।

अपास्याः केश्यं मलमप शीर्षण्यं लिखात् ॥ ६८ ॥

68. *Kṛtrimah kaṇṭakah śatadanya eṣaḥ. Apāsyāḥ keśyaṁ malamapa śīrṣaṇyaṁ likhāt.*

Let this hundred-toothed comb made by the artist scrape and remove the dirt of the head and hair of this bride and this people of the bride's and bridegroom's families.

अङ्गादङ्गाद्वयमस्या अप यक्ष्मं नि दध्मसि । तन्मा प्रापत्पृथिवीं
मोत देवान्दिवं मा प्रापदुर्वन्तरिक्षम् । अपो मा प्राप्न्म-
लमेतदग्रे यमं मा प्रापत्पितृंश्च सर्वांन् ॥ ६९ ॥

69. *Aṅgādaṅgādvayamasyā apa yakṣmaṁ ni dadhmasi. Tanmā prāpatprthivīm mota devāndivam mā prāpadurvantarikṣam. Apo mā prāpanmala-metadagne yamaṁ mā prāpatpitṛmśca sarvān.*

We remove all cancerous and consumptive diseases from every part of this bride's body system. Let disease never affect the earth, never affect the divinities of nature and the nobilities of humanity, never the sun light and never the heavens, never the vast skies, never the waters. O Agni, let not this dirt and infection affect the air, nor all the nourishing powers and parental seniors.

Note: According to Shatapatha Brahmana, words such as: apah, divam, antariksham, yamam, at the human life level mean: blood flow, head and brain, the middle region of the body, the wedded couple. So the prayer in this mantra means that the dirt and infection should not affect the regions of nature only, it should also not affect any part of the body of the bride and of the couple and their homely atmosphere.

सं त्वा॑ नह्यामि॒ पय॑सा पृथि॒व्याः सं त्वा॑ नह्यामि॒ पय॑-
सौ॒षधी॑नाम् । सं त्वा॑ नह्यामि प्र॒जया॒ धने॑न॒ सा संन॑द्धा सनुहि
वाज॒मेमम् ॥ ७० ॥

70. *Sam tvā nahyāmi payasā prthivyāḥ sam tvā nahyāmi payasauṣadhīnām. Sam tvā nahyāmi prajayā dhanena sā saṁnaddhā sanuhi vājamemam.*

O bride, O bridegroom, O couple, I join you, strengthen you, and guard you with the armour of the earth's milk of nourishment, I join, strengthen and guard you with the milk and nourishment of the herbs, I join, strengthen and bless you with the joy of progeny and prosperity of wealth.

O bride, thus joined, strengthened and armoured, obtain and enjoy this strength, prosperity and life's

achievement.

अमोऽहमस्मि सा त्वं सामाहमस्म्यृक्त्वं द्यौरहं पृथिवी त्वम् ।
ताविह सं भवाव प्रजामा जनयावहै ॥ ७१ ॥

71. *Amo'hamasmi sā tvaṁ sāmāhamasmyṛkṭvaṁ
dyaurahaṁ prthivī tvam. Tāviha saṁ bhavāva
prajā mā janayāvahai.*

I am He, a human version of Purusha, you are She, a human version of Prakṛti. I am Sama, you are Rk. I am the heaven, you are the earth. Let us two join and be one. Let us create progeny.

जनि॒यन्ति ना॒वग्र॑वः पु॒त्रिय॑न्ति सु॒दान॑वः ।
अरि॑ष्टासू स॒चेव॑हि बृ॒हते॑ वा॒जसा॑तये ॥ ७२ ॥

72. *Janiyanti nāvagravaḥ putriyanti sudānavaḥ.
Ariṣṭāsū sacevahi brhate vājasātaye.*

The unmarried love to marry and have a life-partner, as we. The generous want progeny. Let us both, unhurt at heart, in soul and pranic energy, be together and work for the achievement of happiness, wealth and the ultimate victory of life.

ये पि॒तरौ व॑धू॒दर्शा इ॑मं व॒हतु॑माग॒मन् ।
ते अ॒स्यै व॒ध्वै संप॑त्यै प्र॒जाव॑च्छ॒र्मं य॑च्छन्तु ॥ ७३ ॥

73. *Ye pitaro vadhūdarśā imaṁ vahatumāgaman. Te
asyai vadhvai saṁpatnyai prajāvaccharma
yacchantu.*

All parents and seniors who have come to this wedding ceremony and to see this bride, may all of them offer this bride along with her bridegroom their blessings

for the gift of a happy home with noble progeny.

येदं पूर्वगित्रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा । तां
वहन्त्वगतस्यानु पन्थां विराडियं सुप्रजा अत्यजैषीत् ॥ ७४ ॥

74. *Yedaṁ pūrvāganraśanāyamānā prajāmasyai
draviṇaṁ ceha dattvā. Tām vahantvagatasyānu
panthām virāḍīyaṁ suprajā atyajaiṣīt.*

This girl, earlier observing the discipline of maidenly zone, has come to this home as a bride. May the parents and seniors, having given her blessings for noble progeny and the wealth of a happy home, guide her now on the path of matrimony yet unknown. She is now a human version of Virat Prakṛti, the Mother. May she win noble progeny and much more.

प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय ।
गृहान्गच्छ गृहपत्नी यथासौ दीर्घं त आयुः सविता
कृणोतु ॥ ७५ ॥

75. *Pra budhyasva subudhā budhyamānā dīrghā-
yutvāya śataśārādāya. Gṛhāngaccha gṛhapatnī
yathāso dīrghaṁ ta āyuh savitā kṛṇotu.*

O bride, be wide awake anew, all aware and highly awakening yourself and others for a long married life of a hundred years. Enter the home and meet and know the inmates of the home so that you may be the maker and mistress of the home. And may Savita, lord inspirer of light and life, grant you a long, healthy and happy life.

॥ इचि चतुर्दशं काण्डम् ॥

KANDA-15 (ADHYATMA)

Kanda 15/Sukta 1 (Vratya-Prajapati daivatam)

Vratya Prajapati Devata, Atharva Rshi

ब्रा॒त्य॑ आसी॒दी॒य॒मा॒न ए॒व स प्र॒जा॒प॒तिं॒ स॒मै॒र॒यत् ॥ १ ॥

1. *Vrātya āsīdīyamāna eva sa prajāpatiṁ samairayat.*

Vratya, eternal benefactor and inspirer of humanity ever awake was and is there. Self-manifested, he stirred himself as Prajapati, as creator and sustainer of the children of his creation.

स प्र॒जा॒प॒तिः सु॒व॒र्णी॒मा॒त्म॒न्न॒प॒श्य॒त्त॒त्प्रा॒ज॒न॒यत् ॥ २ ॥

2. *Sa prajāpatiḥ suvarṇamātmannapaśyatta-tpṛājanayat.*

Having stirred himself into the creative state as Prajapati, he manifested his golden consort, his own self inspired Shakti, Prakrti. Thus started the evolution of existence.

तदे॒क॒म॒भ॒व॒त्त॒ल॒ल॒लाम॒म॒भ॒व॒त्त॒न्म॒ह॒द॒भ॒व॒त्त॒ज्ये॒ष्ठ॒म॒भ॒व॒त्तद्
ब्र॒ह्मा॒भ॒व॒त्त॒त्पौ॑ऽ भ॒व॒त्त॒त्स॒त्य॒म॒भ॒व॒त्ते॒न॒ प्रा॒जा॒य॒त ॥ ३ ॥

3. *Tadekamabhavat tallalāmamabhavat tanmahadabhavattajjyēṣṭhamabhavat tad brahmābhavat tattapo'bhavat tatsatyamabhavat tena prājāyata.*

That manifest Vratya thus became One, the one defined as creator through the medium of Prakrti. That

One became the Beautiful, the loved one. That became Mahat, creative Prakṛti inspired with divine self-awareness, the first and highest form of self-creative evolution, that became Brahma, the Brhat, expansive universe, that became Tapas, that became Satyam, the real world, thereby he became self-manifestive creator Prajapati.

सो ऽ वर्धत स महानभवत्स महादेवो ऽ भवत् ॥ ४ ॥

4. *So'vardhata sa mahānabhavatsa mahādevo' bhavat.*

That grew, evolved and expanded, that became Mahan, that became Mahadeva, the Supreme Creator.

स देवानामीशां पर्यैत्स ईशानो ऽ भवत् ॥ ५ ॥

5. *Sa devānāmīśāṃ paryaitsa īśāno'bhavat.*

He became the ruling power of divine forces, the Supreme Ruler.

स एकव्रात्यो ऽ भवत्स धनुरादत्त तदेवेन्द्रधनुः ॥ ६ ॥

6. *Sa ekavrātyo'bhavatsa dhanurādatta tadeveन्द्रdhanuḥ.*

He became the Ekavratya, the sole One creative benefactor of all. He took up the Bow, something that causes the flow and expansion further. He holds the Rainbow, spectrum variety of the one Light.

नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

7. *Nilamasyodaraṁ lohitaṁ pṛṣṭham.*

The central part of this Bow is blue, the outer is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोणोति लोहितेन द्विषन्तं विध्यतीति
ब्रह्मवादिनो वदन्ति ॥ ८ ॥

8. *Nīlenaivāpriyaṁ bhrātr̥vyaṁ pr̥ṇoti lohiteṇa
dviṣantaṁ vidhyatīti brahmāvādino vadanti.*

With the blue he envelops, deals with, the internal rivalries, and with the red he fixes the outer, external, jealousies. They who know the reality of nature and society say so.

(It has been suggested that the role of blue and red rays of the sun in natural and social dynamics needs to be studied and investigated.)

Kanda 15/Sukta 2

Vratya Devata, Atharva Rshi

स उदतिष्ठत्स प्राचीं दिशमनु व्यञ्चलत् ॥ १ ॥

1. *Sa udatiṣṭhatsa prācīm diśamanu vya calat.*

He rose up, moved to the eastern quarter.

तं बृहच्च रथन्तरं चादित्याश्च विश्वे च
देवा अनुव्यञ्चलन् ॥ २ ॥

2. *Taṁ bṛhacca rathantaraṁ cādityāśca viśve ca
devā anuvya calan.*

Brhat, Rathantara, Adityas and all divinities followed.

(Vedic concept of the creator is not the concept of an external creator. Vedic creator is immanent. And movement too is not physical movement. The movement of the Vedic creator is in thought and will, and since the

creator is immanent in Prakṛti, therefore the movement of thought and will and the movement and development in natural evolution is simultaneous. Cosmic developments follow divine thought simultaneously.)

बृहते च वै स रथन्तराय चादित्येभ्यश्च विश्वेभ्यश्च देवेभ्य
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ३ ॥

3. *Bṛhate ca vai sa rathantarāya cādityebhyaśca viśvebhyaśca devebhya ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For Brhat, Rathantara, Adityas and all divinities, that person writes himself off who reviles Vratya and the learned who know this.

बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च देवानां
प्रियं धाम भवति तस्य प्राच्यां दिशि ॥ ४ ॥

4. *Bṛhataśca vai sa rathantarasya cādityānām ca viśveṣāṁ ca devānām priyaṁ dhāma bhavati tasya prācyāṁ diśi.*

Of Brhat, Rathantara, Adityas and all Vishvedevas, he becomes the favourite centre of love, and in his eastern quarter upfront:

श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽ हरुष्णीषं रात्रौ
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ ५ ॥

5. *Śraddhā puṁścalī mitro māgadho vijñānaṁ vāso 'haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Shraddha, faith and trust, becomes his favourite love, Sama sweetness and joy, his friend, knowledge,

his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, the stars, his jewels...

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम् ॥ ६ ॥

6. *Bhūtaṁ ca bhaviṣyacca pariṣkandau mano vipatham.*

Past and future, his guards, mind, his chariot,

मातुरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः ॥ ७ ॥

7. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic wind and pranic energy, his chariot horses, air, his charioteer, breath, his goad,

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ ८ ॥

8. *Kīrtiśca yaśaśca puraḥ sarāvainam kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame his fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

स उदतिष्ठत्स दक्षिणां दिशमनु व्यचलत् ॥ ९ ॥

9. *Sa udatiṣṭhatsa dakṣiṇām diśamanu vya calat.*

He rose up, moved into the southern quarter.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च यजमानश्च ।
पशवश्चानुव्यचलन् ॥ १० ॥

10. *Tam yajñāyajñīyam ca vāmadevyam ca yajñaśca yajamānaśca. Paśavaścānuvya calan.*

Him followed yajnayajniyam Samans, Vamadevya Samans, yajna, yajamana, animals, all watchfuls followed simultaneously.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय च यजमानाय
च पशुभ्यश्चा वृश्चते य एवं विद्वांसं ब्राह्मणमुपवदति ॥ ११ ॥

11. *Yajñāyajñīyāya ca vai sa vāmadevyāya ca yajñāya ca yajamānāya ca paśubhyaścā vṛścate ya evam vidvāmsam vrātyamupavadati.*

For the gifts of yajnayajniya, Vamadevya, yajna, yajamana and the animals and all watchfuls, that person writes himself off who reviles Vratya and the learned who know this.

यज्ञायज्ञिर्यस्य च वै स वामदेव्यस्य च यज्ञस्य च यजमानस्य
च पशूनां च प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

12. *Yajñāyajñīyasya ca vai sa vāmadevyasya ca yajñasya ca yajamānasya ca paśūnām ca priyam dhāma bhavati tasya dakṣiṇāyām diśi.*

Of yajnayajniya, Vamadevya, yajna, yajamana, the watchfuls, and the animals, he becomes the favourite centre of love, and in his southern quarter upfront:

उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽ हरुष्णीषं रात्रि
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

13. *Uṣāḥ puṁścalī mantra māgadho vijñānam vāso' haruṣṇīṣam rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

The dawn becomes his favourite friend and love, mantra, his admirer, knowledge, his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, splendour, his jewel.

अमावास्या ऽ च पौर्णमासी च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा
प्रतोदः । कीर्तिश्च यशश्च पुरःसरावेनं कीर्तिर्गच्छत्या यशो
गच्छति य एवं वेद ॥ १४ ॥

14. *Amāvāsyā ca paurṇamāsī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainam kīrtirga-cchatyā yaśo gacchati ya evaṁ veda.*

Amavasya, the dark night, and Purnamasi, the full moon night, his guards, the mind, his chariot, cosmic wind and pranic energy, his chariot horses, air, his charioteer, the whirlwind, the goad, honour and fame, the fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

स उदतिष्ठत्स प्रतीचीं दिशमनु व्य ऽ चलत् ॥ १५ ॥

15. *Sa udatiṣṭhatsa pratīcīm diśamanu vya calat.*

He rose up and moved into the western quarter.

तं वैरूपं च वैराजं चापश्च वरुणश्च
राजानुव्य ऽ चलन् ॥ १६ ॥

16. *Taṁ vairūpaṁ ca vairājaṁ cāpaśca varuṇaśca rājānuyā calan.*

Vairupa Sama and Vairaja Sama, Vedic knowledge of variety of diversity and knowledge of one comprehensive refulgence followed him. Also, apah, waters, and ruling Varuna, the ruling spirit of cosmic waters, followed him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ
आ वृश्चते य एवं विद्वांसं ब्रात्यमुपवदति ॥ १७ ॥

17. *Vairūpāya ca vai sa vairājāya cādbhyaśca varuṇāya ca rājña ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

The person who reviles Vratya and the scholar of Vratya knowledge alienates himself so far as benefits of Vairupa, Vairaja, waters and Varuna are concerned.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य च राज्ञः
प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

18. *Vairupasya ca vai sa vairājasya cāpāṁ ca varuṇasya ca rājñaḥ priyaṁ dhāma bhavati tasya pratīcyaṁ diśi.*

Of Vairupa and Vairaja, of waters and Varuna Ruler, he becomes the favourite centre of love, and in his western quarter upfront:

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽ हरुष्णीषं रात्रौ
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

19. *Irā puṁścalī haso māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmanīḥ.*

Ida, Vedic speech, becomes his love, happiness,

his admirer, knowledge, his shawl, the day, his turban, the night, his hair, the sun and moon rays, his ear rings, brilliance, his jewel.

अहश्च रात्री च परिष्कन्दौ मनो विपथम् । मातरिश्वा च
पवमानश्च विपथवाहौ वातः सारथी रष्मा प्रतोदः ।
कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति
य एवं वेद ॥ २० ॥

20. *Ahaśca rātrī ca pariṣkandau mano vipatham.*
Mātariśvā ca pavamānaśca vipathavāhau vātaḥ
sārathī raśmā pratodaḥ. Kīrtiśca yaśaśca purah
sarāvainam kīrtirgacchatyā yaśo gacchati ya
evam veda.

Day and night, his guards, mind, his chariot, cosmic energy and pranic energy, his chariot horses, wind his charioteer, whirlwind, his goad, honour and fame, his fore-running pilots. Honour and fame indeed receive and welcome him who knows and follows Vratya in truth, the lord who creates and cares for his children.

स उदतिष्ठत्स उदीचीं दिशमनु व्यचलत् ॥ २१ ॥

21. *Sa udatiṣṭhatsa udīcīm diśamanu vyacalat.*

He arose, moved into the northern quarter.

तं श्यैतं च नौधुसं च सप्तर्षयश्च सोमश्च
राजानुव्यचलन् ॥ २२ ॥

22. *Tam śyaitam ca naudhasam ca saptarṣayaśca*
somaśca rājānuvya calan.

Him followed Shyaitam Sama and Naudhasam Sama, the Vedic knowledge that speaks of the right path

to the ultimate joy of freedom. The Seven Sages and Ruling Soma too followed him.

श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय च
राज्ञ आ वृश्चते य एवं विद्वांसं ब्रात्यमुपवदति ॥ २३ ॥

23. *Śyaitāya ca vai sa naudhasāya ca saptarṣibhya-
śca somāya ca rājña ā vṛścate ya evaṁ vidvāṁ-
saṁ vrātyamupavadati.*

So far as benefits of Shaitya, Naudhasa, Seven Sages and Ruling Soma are concerned, that man uproots and alienates himself who reviles Vratya and the person who knows Vratya.

श्यैतस्य च वै स नौधसस्य च सप्तर्षीणां च सोमस्य च
राज्ञः प्रियं धाम भवति तस्योदीच्यां दिशि ॥ २४ ॥

24. *Śyaitasya ca vai sa naudhasasya ca saptarṣīṇāṁ
ca somasya ca rājñaḥ priyaṁ dhāma bhavati
tasyodīcyāṁ diśi.*

On the other hand, that person who knows and follows Vratya becomes the favourite centre of the love of Shaitya, Naudhasa, Seven Sages and the Ruling Soma, and in his northern quarter upfront:

विद्युत्पुंश्चली स्तनयितुर्मगधो विज्ञानं वासोऽ हरुष्णीषं
रात्रौ केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ २५ ॥

25. *Vidyutpumścalī stanayiturmāgadho vijñānaṁ
vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau
kalmalirmanīḥ.*

Vidyut, electric energy, becomes his favourite love, thunder and lightning his admirer, knowledge, his

shawl, the day, his turban, the night, his hair, sun and moon rays, his ear rings, and flower buds, his jewels.

श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम् ॥ २६ ॥

26. *Śrutam ca viśrutam ca pariṣkandau mano vipatham.*

Shruti and Smṛti, his guards, mind, his chariot,
मातरिश्वा च पवमानश्च विपथवाहौ वातः

सारथी रेष्मा प्रतोदः ॥ २७ ॥

27. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic energy and pranic energy, his chariot horses, the wind, his charioteer, the whirlwind, his goad,

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ २८ ॥

28. *Kīrtiśca yaśaśca puraḥ sarāvainam kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame, his fore-running pilots. Indeed, honour and fame receive and welcome him who knows Vratya in truth, the lord who creates and cares for his children.

Kanda 15/Sukta 3

Vratya Devata, Atharva Rshi

स संवत्सरमूर्ध्वो ऽ तिष्ठत्तं देवा अब्रुवन्व्रात्य किं नु
तिष्ठसीति ॥ १ ॥

1. *Sa saṁvatsaramūrdhvo' tiṣṭhattam devā abruvanvrātya kiṁ nu tiṣṭhasīti.*

That Vratya rose up and stayed up there for a year. The Devas said to him: Why and for what do you stay up?

(The metaphoric description of the creator and creation continues. 'Year' can be interpreted, as the 'day' in another context, as the age of the created world in one cycle.)

सो ऽ ब्रवीदासुन्दीं मे सं भरन्त्विति ॥ २ ॥

2. *So' bravīdāsandīm me saṁ bharantviti.*

He said to the Devas: Bring me a seat.

तस्मै ब्रात्यायासुन्दीं समभरन् ॥ ३ ॥

3. *Tasmai vrātyāyāsandīm samabharan.*

For that Vratya they brought the seat.

(The idea is that the formative powers of evolution develop and form the world of time, space, and knowledge of the Cosmic awareness of the Creator. The Creator being immanent, the created evolved world itself becomes the seat of the immanent.)

तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां शरच्च
वर्षाश्च द्वौ ॥ ४ ॥

4. *Tasyā grīṣmaśca vasantaśca dvau pādāvāstām śaracca varṣāśca dvau.*

Of the seat, summer and spring were two legs. Autumn and rains were the other two.

बृहच्च रथन्तरं चानूच्ये ३ आस्तां यज्ञायज्ञियं च वामदेव्यं
च तिरश्च्ये ॥ ५ ॥

5. *Bṛhacca rathan̄taraṁ cānūcyē āstāṁ yajñāya-jñiyaṁ ca vāmadevyāṁ ca tiraścyē.*

Brhat Samans and Rathantara Samans were two length-wise supports. Yajnayajniya and Vamadevyā the cross-wise supports.

ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥

6. *Rcaḥ prāñcastantavo yajūṁṣi tiryañcaḥ.*

Rks were the length-wise cords, Yajus, the cross-wise.

वेद आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

7. *Veda āstaraṇaṁ brahmopabarhaṇam.*

Veda was the mattress, Knowledge, the pillow.

सामासाद उद्गीथो ऽ पश्यः ॥ ८ ॥

8. *Sāmāsāda udgītho 'paśrayaḥ.*

Sama peace was the comfort-seat, the chant of Om, the back rest.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

9. *Tāmāsandīm vrātya ārohat.*

That seat, the Vratya ascended.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः प्रहाय्या इ
विश्वानि भूतान्युपसदः ॥ १० ॥

10. *Tasya devajāḥ pariṣkandā āsantsamkalpāḥ prahāyyā'viśvāni bhūtānyupasadaḥ.*

The Devas were his attendants, his thoughts, vibrant messengers, all forms and materials were his

assistants.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

11. *Viśvānyevāsyā bhūtānyupasado bhavanti ya evaṃ veda.*

All forms and materials become his friends and assistants, at his beck and call, whoever knows this, this way.

Kanda 15/Sukta 4

Vratya Devata, Atharva Rshi

तस्मै प्राच्या दिशः ॥ १ ॥

1. *Tasmai prācyā diśaḥ.*

For that Vratya, from the eastern quarter...

वासन्तौ मासौ गोप्तारवकुर्वन्बृहच्च रथन्तरं
चानुष्ठितारौ ॥ २ ॥

2. *Vāsantau māsau goptārāvakurvan bṛhacca rathantaram cānuṣṭhātārau.*

The Devas made the two spring months his security guards, and Brhat and Rathantara Samans, his assistants to carry out his will and command.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं
चानु तिष्ठतो य एवं वेद ॥ ३ ॥

3. *Vāsantāvenam māsau prācyā diśo gopāyato bṛhacca rathantaram cānu tiṣṭhato ya evaṃ veda.*

The two spring months, from the eastern quarter protect him, and Brhat and Rathantara Samans fulfil his wish and will, whoever knows this.

तस्मै दक्षिणाया दिशः ॥ ४ ॥

4. *Tasmai dakṣiṇāyā diśaḥ.*

For that Vratya, from the southern quarter...

ग्रैष्मौ मासौ गोप्तारावकुर्वन् यज्ञायज्ञियं च वामदेव्यं
चानुष्ठितारौ ॥ ५ ॥

5. *Graiṣmau māsau goptārāvakurvan yajñāya-jñiyam ca vāmadevyam cānuṣṭhātārau.*

The Devas made the two summer months his security guards, and Yajnayajniyam and Vamadevyam, his assistants to carry out his will and command.

ग्रैष्मवेनं मासौ दक्षिणाया दिशो गोपायतो यज्ञायज्ञियं च
वामदेव्यं चानु तिष्ठतो य एवं वेद ॥ ६ ॥

6. *Graiṣmāvenam māsau dakṣiṇāyā diśo gopāyato yajñāyajñiyam ca vāmadevyam cānu tiṣṭhato ya evam veda.*

The two summer months, from the southern quarter, protect him, and Yajnayajniyam and Vamadevyam fulfil his wish and will, whoever knows this.

तस्मै प्रतीच्या दिशः ॥ ७ ॥

7. *Tasmai pratīcyā diśaḥ.*

For that Vratya, from the western quarter...

वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं च वैराजं
चानुष्ठितारौ ॥ ८ ॥

8. *Vārṣikau māsau goptārāvakurvanvairūpaṁ ca vairājam cānuṣṭhātārau.*

The Devas made the two rainy months his security guards, and Vairupa and Vairaja, his assistants to carry out his will and command.

वार्षिक॑ावे॒न॒ मासौ॑ प्र॒तीच्या॑ दि॒शो गो॑पायतो वैरू॒पं च॑ वैरा॒जं
चानु॑ तिष्ठतो॒ य एवं वेद॑ ॥ ९ ॥

9. *Vārṣikāvenam māsau pratīcyā diśo gopāyato vairūpaṁ ca vairājaṁ cānu tiṣṭhato ya evaṁ veda.*

The two rainy months, from the western quarter, protect him, and Vairupa and Vairaja fulfil his wish and will, whoever knows this.

तस्मा॑ उदी॒च्या दि॒शः ॥ १० ॥

10. *Tasmā udīcyā diśaḥ.*

For that Vratya, from the northern quarter...

शा॒र॒दौ मासौ॑ गो॒प्तारा॑वकुर्व॒ञ्छयै॑तं च नौध॒सं
चानु॑ष्ठा॒तारौ॑ ॥ ११ ॥

11. *Śāradau māsau goptārāvakurvañchayaitam ca naudhasam cānuṣṭhātārau.*

The Devas made the two autumn months his security guards, and Shaitam and Naudhasam, his assistants to carry out his will and command.

शा॒र॒दावे॒न॒ मासा॑वुदी॒च्या दि॒शो गो॑पायतः श्यै॒तं च॑ नौध॒सं
चानु॑ तिष्ठतो॒ य एवं वेद॑ ॥ १२ ॥

12. *Śāradāvenam māsāvudīcyā diśo gopāyataḥ śyaitam ca naudhasam cānu tiṣṭhato ya evaṁ veda.*

The two autumn months, from the northern

quarter, protect him, and Shaitam and Naudhasam fulfil his wish and will, whoever knows this.

तस्मै ध्रुवाया दिशः ॥ १३ ॥

13. *Tasmai dhruvāyā diśaḥ.*

For that Vratya, from the lower direction...

हैमनौ मासौ गोप्तारावकुर्वन्भूमिं चाग्निं चानुष्ठातारौ ॥ १४ ॥

14. *Haimanau māsau goptārāvakurvanbhūmiṁ cāgniṁ cānuṣṭhātārau.*

The Devas made the two winter months his security guards, and the earth and fire his assistants to carry out his will and command.

हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥ १५ ॥

15. *Haimanāvenam māsau dhruvāyā diśo gopāyato bhūmiścāgniścānu tiṣṭhato ya evam veda.*

The two winter months, from the lower direction, protect him, and the earth and fire fulfil his wish and will, whoever knows this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

16. *Tasmā ūrdhvāyā diśaḥ.*

For that Vratya, from the upper direction...

शैशिरौ मासौ गोप्तारावकुर्वन्दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

17. *Śaiśirau māsau goptārāvakurvandivam cādityam cānuṣṭhātārau.*

The Devas made the two freezing cold months his security guards, and the heaven and the sun, his agents to carry out his wish and command.

शैशिरावेनं मासावूर्ध्वया दिशो गोपायतो द्यौश्चादित्यश्चानु
तिष्ठतो य एवं वेद ॥ १८ ॥

18. *Śaiśirāvenam māsāvūrdhvāyā diśo gopāyato
dyauścādityaścānu tiṣṭhato ya evam veda.*

The two freezing cold months, from the upper direction, protect him, and the heaven and the sun fulfil his wish and will, whoever knows this.

Kanda 15/Sukta 5

Vratya Devata, Atharva Rshi

तस्मै प्राच्या दिशो अन्तर्देशाद्भवमिष्वा-
समनुष्ठातारमकुर्वन् ॥ १ ॥

1. *Tasmai prācyā diśo antardeśādbhavamiṣvā-
samanuṣṭhātāramakurvan.*

For that Vratya, lover and benefactor of humanity, the Devas, from the intermediate direction of the eastern quarter, made Bhava, creative and regenerative spirit of nature's causation, wielder of the bow and arrow against pure negativity, the agent of his will and command.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति
नैनं शर्वो न भवो नेशानः ॥ २ ॥

2. *Bhava enamiṣvāsaḥ prācyā diśo antardeśā-
danuṣṭhātānu tiṣṭhati nainam śarvo na bhavo
neśanaḥ.*

Bhava, the archer, from the intermediate direction of the eastern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, the force of nature's catalysis, nor Ishana, nature's spirit of supreme law, negates this Vratya.

नास्य पशून् समानान्हिनस्ति य एवं वेद ॥ ३ ॥

3. *Nāsyapaśūnna samānānhinasti ya evaṃ veda.*

Nor does Bhava, nor Sharva, nor Ishana, injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

तस्मै दक्षिणाया दिशो अन्तर्देशाच्छर्वमिष्व-
समनुष्ठातारमकुर्वन् ॥ ४ ॥

4. *Tasmai dakṣiṇāyā diśo antardeśāccharvamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the southern quarter, the Devas made Sharva, force of nature's catalysis, wielder of the bow and arrow of nature's causation, the agent of his will and command.

शर्व एनमिष्वसो दक्षिणाया दिशो अन्तर्देशादनुष्ठातानु-
तिष्ठति नैनं शर्वो न भवो नेशानः । नास्य पशून् समानान्हि-
नस्ति य एवं वेद ॥ ५ ॥

5. *Śarva enamiṣvāso dakṣiṇāyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainam śarvo na bhavo neśānaḥ. Nāsyapaśūnna samānānhinasti ya evaṃ veda.*

Sharva, the archer, from the intermediate direction of the southern quarter, abides as the agent of

this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, or wealth, or cattle of the man who knows this.

तस्मै प्रतीच्या दिशो अन्तर्देशात्पशुपतिमिष्वा-
समनुष्ठातारमकुर्वन् ॥ ६ ॥

6. *Tasmai pratīcyā diśo antardeśātpaśupatimiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the western quarter, the Devas made Pashupati, protector of the living, wielder of the bow and arrow, the agent of his will and command.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः । नास्य पशून् समानान्हि-
नस्ति य एवं वेद ॥ ७ ॥

7. *Paśupatirenamiṣvāsaḥ pratīcyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainam śarvo na bhavo neśānaḥ. Nāsyapaśūnna samānānhinasti ya evaṁ veda.*

Pashupati, the archer, from the intermediate direction of the western quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं देवमिष्वासमनुष्ठा-
तारमकुर्वन् ॥ ८ ॥

8. *Tasmā udīcyā diśo antardeśādugraṁ devami-
śvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the northern quarter, the Devas made Ugra, nature's passion of rectitude, wielder of the bow and arrow, the agent of his will and command.

उग्र ए॒नं दे॒व इ॒ष्वा॒स उदी॑च्या दि॒शो अ॒न्तर्दे॑शादनु॒ष्ठा॒तानु॑
ति॒ष्ठति॑ नैनं श॒र्वो न भ॒वो ने॑शानः । नास्य॑ प॒शून् स॒माना॑न्हि-
न॒स्ति य ए॒वं वेद॑ ॥ ९ ॥

9. *Ugra enaṁ deva iṣvāsa udīcyā diśo antardeśā-
danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo
neśānaḥ. Nāsyapaśūnna samānānhinasti ya evaṁ
veda.*

Ugra, the archer, from the intermediate direction of the northern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मै॑ ध्रु॒वाया॑ दि॒शो अ॒न्तर्दे॑शाद्द्रु॒मि॒ष्वा॒समनु॑ष्ठा-
ता॒रम॑कुर्वन् ॥ १० ॥

10. *Tasmai dhruvāyā diśo antardeśādrudramiṣvā-
samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the lower direction, the Devas made Rudra, cosmic spirit of dispensation, wielder of the bow and arrow, the agent of his will and command.

रुद्र ए॒नमि॒ष्वा॒सो ध्रु॒वाया॑ दि॒शो अ॒न्तर्दे॒शाद॑नु॒ष्ठा॒तानु॑ तिष्ठति
नैनं श॒र्वो न भ॒वो ने॒शानः॑ ।

नास्य॑ प॒शून् स॑मा॒नान्हि॑न॒स्ति य ए॒वं वेद॑ ॥ ११ ॥

11. *Rudra enamiṣvāso dhruvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainam śarvo na bhavo neśānaḥ.*

Nāsyapaśūnna samānānhinasti ya evaṁ veda.

Rudra, the archer, from the intermediate space of the lower direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मा॑ ऊ॒र्ध्वाया॑ दि॒शो अ॒न्तर्दे॒शान्म॑हादे॒वमि॒ष्वा॒-
सम॑नु॒ष्ठा॒तार॑मकुर्वन् ॥ १२ ॥

12. *Tasmā ūrdhvāyā diśo antardeśānmahādevamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the upper direction, the Devas made Mahadeva, supreme among the Devas, wielder of the bow and arrow, the agent of his will and command.

म॒हादे॒व ए॒नमि॒ष्वा॒स ऊ॒र्ध्वाया॑ दि॒शो अ॒न्तर्दे॒शाद॑नु॒ष्ठा॒तानु॑
तिष्ठति॑ नैनं श॒र्वो न भ॒वो ने॒शानः॑ । नास्य॑ प॒शून् स॑मा॒नान्हि॑-
न॒स्ति य ए॒वं वेद॑ ॥ १३ ॥

13. *Mahādeva enamiṣvāsa ūrdhvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainam śarvo na bhavo neśānaḥ. Nāsyapaśūnna samānānhinasti ya evaṁ veda.*

Mahadeva, the archer, from the intermediate space of the upper direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मै सर्वेभ्यो अन्तर्देशेभ्य ईशानमिष्वा-
समनुष्ठातारमकुर्वन् ॥ १४ ॥

14. *Tasmai sarvebhyo antardeśebhya īśānamiṣvāsa-*
manuṣṭhātāramakurvan.

For that Vratya, from the interspaces of all the directions, the Devas made Ishana, Ruler Supreme, wielder of the bow and arrow, the agent of his will and command.

ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ १५ ॥

15. *Īśāna enamiṣvāsaḥ sarvebhyo antardeśebhyo'*
nuṣṭhātānu tiṣṭhati nainam śarvo na bhavo
neśānaḥ.

Ishana, the archer, from the interspaces of all the directions, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya.

नास्य पशून् समानान्हिनस्ति य एवं वेद ॥ १६ ॥

16. *Nāsyapaśūnna samānānhinasti ya evaṁ veda.*

Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

Kanda 15/Sukta 6

Vratya Devata Atharva Rshi

स ध्रुवां दिशमनु व्यञ्चलत् ॥ १ ॥

1. *Sa dhruvām diśamanu vyacalat.*

He moved into the lower, the fixed, quarter.

तं भूमिश्चाग्निश्चौषधश्च वनस्पतयश्च वानस्पत्याश्च
वीरुधश्चानुव्यञ्चलन् ॥ २ ॥

2. *Tam bhūmiścāgniścauṣadhayaśca vanaspatyaśca vānaspatyāśca vīrudhaścānuvya calan.*

After him followed earth, agni, herbs, trees, herbals, and creepers.

भूमेश्च वै सोऽग्नेश्चौषधीनां च वनस्पतीनां च वान-
स्पत्यानां च वीरुधां च प्रियं धाम भवति य एवं वेद ॥ ३ ॥

3. *Bhūmeśca vai so 'gneścauṣadhīnām ca vanaspatīnām ca vānaspatyānām ca vīrudhām ca priyam dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of the earth, agni, herbs, trees, all herbals and creepers.

स ऊर्ध्वा दिशमनु व्यञ्चलत् ॥ ४ ॥

4. *Sa ūrdhvām diśamanu vya calat.*

He moved into the upper, higher, direction.

तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि
चानुव्यञ्चलन् ॥ ५ ॥

5. *Tamṛtaṁ ca satyaṁ ca sūryaśca candraśca nakṣatrāṇi cānuvya calan.*

Him followed Rtam, dynamics of nature and all life, Satyam, constant reality of existence, the sun, the moon, and all the constellations of stars.

ऋतस्य च वै स सत्यस्य च सूर्यस्य च चन्द्रस्य च नक्षत्राणां
च प्रियं धाम भवति य एवं वेद ॥ ६ ॥

6. *Rtasya ca vai sa satyasya ca sūryasya ca candrasya ca nakṣatrāṇāṃ ca priyaṃ dhāma bhavati ya evaṃ veda.*

One who knows this becomes the favourite love of Rtam, Satyam, sun, moon and the constellations of stars. (The stars and the Law of Constancy and Mutability becomes his passion.)

स उत्तमां दिशमनु व्यञ्चलत् ॥ ७ ॥

7. *Sa uttamāṃ diśamanu vyacalat.*

He moved into the highest quarter.

तमृचश्च सामानि च यजूंषि च ब्रह्म चानुव्यञ्चलन् ॥ ८ ॥

8. *Tamṛcaśca sāmāni ca yajūṃṣi ca brahma cānuvya calan.*

Him followed the Rks, Samans, Yajus, and the verses of Atharva-veda.

ऋचां च वै स साम्नां च यजुषां च ब्रह्मणश्च प्रियं धाम
भवति य एवं वेद ॥ ९ ॥

9. *Rcām ca vai sa sāmnaṃ ca yajuṣām ca brahmaṇaśca priyaṃ dhāma bhavati ya evaṃ veda.*

One who knows this becomes the favourite love of Rks, Samans, Yajus and Atharva-veda, deeply

absorbed in these.

स बृहतीं दिशमनुव्य ऽचलत् ॥ १० ॥

10. *Sa bṛhatīm diśamanuvya calat.*

He moved into the direction of the expansive, the boundless.

तमितिहासश्च पुराणं च गाथाश्च नाराशं-
सीश्चानुव्य ऽचलन् ॥ ११ ॥

11. *Tamitihāsaśca purāṇaṁ ca gāthāśca nārāśam-sīścānuvyacalan.*

Him followed History, Purana, ancient stories of knowledge and action, Gathas, poems of celebration, and Narashansis, celebrations of heroes and divinities.

इतिहासस्य च वै स पुराणस्य च गाथानां च
नाराशंसीनां च प्रियं धाम भवति य एवं वेद ॥ १२ ॥

12. *Itihāsasya ca vai sa purāṇasya ca gāthānām ca nārāśamsinām ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Histories, Puranas, Gathas and Narashansis, deeply absorbed in these studies.

स परमां दिशमनु व्य ऽचलत् ॥ १३ ॥

13. *Sa paramām diśamanu vyacalat.*

He moved into the highest ultimate direction.

तमाहवनीयश्च गार्हपत्यश्च दक्षिणाग्निश्च
यज्ञश्च यजमानश्च पशवश्चानुव्य ऽचलन् ॥ १४ ॥

14. *Tamāhavanīyaśca gārhapatyāśca dakṣiṇā-gñīśca yajñāśca yajamānaśca paśavaścānuvya calan.*

Him followed Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

आहवनीयस्य च वै स गार्हपत्यस्य च दक्षिणाग्रेश्च यज्ञस्य
च यजमानस्य च पशूनां च प्रियं धाम भवति य एवं
वेद ॥ १५ ॥

15. *Āhavanīyasya ca vai sa gārhapatyasya ca dakṣiṇāgneśca yajñasya ca yajamānasya ca paśūnām ca priyam dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

सोऽनादिष्टां दिशमनु व्यञ्चलत् ॥ १६ ॥

16. *So'nādiṣṭām diśamanu vyacalat.*

He moved into the unindicated direction (of the unknown, expansive future possibilities).

तमृतवश्चार्तवाश्च लोकाश्च लौक्याश्च मासाश्चार्धमा-
साश्चाहोरात्रे चानुव्यञ्चलन् ॥ १७ ॥

17. *Tamṛtavaścārtavāśca lokāśca laukyāśca māsāścārdhamāsāścāhorātre cānuvya calan.*

Him followed the seasons, seasonals, world-regions and those of the world regions, months, half months, and the day-night cycles.

ऋतूनां च वै स आर्तवानां च लोकानां च लौक्यानां च
मासानां चार्धमासानां चाहोरात्रयोश्च प्रियं धाम भवति य

एवं वेद ॥ १८ ॥

18. *Ṛtūnām ca vai sa ārtavānām ca lokānām ca laukyānām ca māsānām cārdhamāsānām cāhorātrayośca priyam dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of the seasons and seasonals, world regions and those of the world regions, months and half moths, and the day night cycles.

सोऽनावृत्तां दिशमनु व्यञ्चलत्ततो
नावृत्स्यन्नमन्यत ॥ १९ ॥

19. *So' nāvṛttāṁ diśamanu vyacalattato nāvartsyannamanyata.*

He moved into the direction of No-return. He knew there would be no return from there. (See Chhandogya Upanishad 8, 15, 1, and Vedanta 4, 4, 22.)

तं दितिश्चादितिश्चेडा चेन्द्राणी चानुव्यञ्चलन् ॥ २० ॥

20. *Taṁ ditiścāditiśceḍā cendrāṇī cānuvya calan.*

Him followed Diti, the mutability and evolution of Prakṛti, Aditi, the constancy of Prakṛti, Ida, eternal Speech, Indrani, divine Energy.

दितेश्च वै सोऽदितेश्चेडायाश्चेन्द्राण्याश्च प्रियं धाम
भवति य एवं वेद ॥ २१ ॥

21. *Diteśca vai so'diteśceḍāyāścendrāṇyāśca priyam dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Diti, Aditi, Ida and Indrani.

स दिशोऽनु व्यञ्चलत्तं विराडनु व्यञ्चलत्सर्वे
च देवाः सर्वाश्च देवताः ॥ २२ ॥

22. *Sa diśo' nu vya calattam virāḍanu vya cala-tsarve
ca devāḥ sarvāśca devatāḥ.*

He moved into overall space, all directions. Him followed Virat, the refulgent spirit of the universe, Devas, all divinities, and Devatas, the powers and potentials of the Devas.

विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां
प्रियं धाम भवति य एवं वेद ॥ २३ ॥

23. *Virājaśca vai sa sarveṣāṃ ca devānām sarvāsām
ca devatānām priyam dhāma bhavati ya evaṃ
veda.*

He who knows this becomes the favourite love of Virat, all Devas and all their powers and potentials.

स सर्वानन्तर्देशाननु व्यञ्चलत् ॥ २४ ॥

24. *Sa sarvānantardeśānanu vya calat.*

He moved into all the internalities of all directions and space.

तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चा-
नुव्यञ्चलन् ॥ २५ ॥

25. *Tam prajāpatiśca parameṣṭhī ca pitā ca
pitāmahascānuvya calan.*

Him followed Prajapati, sustainer of the people, Parameshthi, supreme power of universal sustenance, Pita and Pitamahs, generators and grand generators of

life.

प्रजापतेश्च वै स परमेष्ठिनश्च पितुश्च पितामहस्य च
प्रियं धाम भवति य एवं वेद ॥ २६ ॥

26. *Prājāpateśca vai sa parameṣṭhinaśca pituśca
pitāmahasya ca priyaṁ dhāma bhavati ya evaṁ
veda.*

One who knows this becomes the favourite love of Prajapati, Parameshthi, generators and grand generators of life.

Kanda 15/Sukta 7

Vratya Devata, Atharva Rshi

स महिमा सद्रुर्भूत्वान्तं पृथिव्या अगच्छत्स
समुद्रोऽभवत् ॥ १ ॥

1. *Sa mahimā sadrurbhūtvāntaṁ pṛthivyā agacchatsa samudro'bhavat.*

He became greatness at the fastest, went to the end of the earth and cosmos, and became the vast ocean of Infinity.

तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चापश्च श्रद्धा
च वर्ष भूत्वानुव्यवर्तयन्त ॥ २ ॥

2. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitā-
mahaścāpaśca śraddhā ca varṣaṁ bhūtvānuvya
vartayanta.*

And him followed Prajapati, Parmeshthi, progenitor, grand progenitor, all activity and faith, having taken the form of generous shower.

ऐनमापो गच्छत्यैनं श्रद्धा गच्छत्यैनं वर्ष गच्छति य एवं वेद ॥ ३ ॥

3. *Ainamāpo gacchatyainam śraddhā gacchatyainam varṣam gacchati ya evaṁ veda.*

Activity and action, faith and love, and showers of generosity reach and bless him that knows this.

तं श्रद्धा च यज्ञश्च लोकश्चान्नं चान्नाद्यं च
भूत्वाभिपर्यावर्तन्त ॥ ४ ॥

4. *Tam śraddā ca yajñaśca lokāścānnam cānnādyam ca bhūtvābhiparyāvartanta.*

Faith, yajna, progeny and people around, food and delicacies, being enjoyable, come to him.

ऐनं श्रद्धा गच्छत्यैनं यज्ञो गच्छत्यैनं लोको गच्छत्यैनमन्नं
गच्छत्यैनमन्नाद्यं गच्छति य एवं वेद ॥ ५ ॥

5. *Ainam śraddhā gacchatyainam yajño gacchatyainam loko gacchatyainamannam gacchatyainamannādyam gacchati ya evaṁ veda.*

To the person who knows this, faith comes, yajna comes, progeny and people come, food comes, delicacies of life come, freely.

Kanda 15/Sukta 8

Vratya Devata, Atharva Rshi

सो ऽ रज्यत ततो राजन्यो ऽ जायत ॥ १ ॥

1. *So 'rajyata tato rājanyo 'jāyata.*

He felt impassioned with love and care, and thence arose Rajanya, ruler, protector and the social

organiser.

स विशः सबन्धूनन्नान्नमभ्युदतिष्ठत् ॥ २ ॥

2. *Sa viśaḥ sabandhūnannamannādyamabhyu-datiṣṭhat.*

He rose to control, organise and socially rule the people, his own fraternity, and to provide them with food and delicacies of life with good health.

विशां च वै स सबन्धूनां चान्नस्य चान्नमस्य च
प्रियं धाम भवति य एवं वेद ॥ ३ ॥

3. *Viśāṁ ca vai sa sabandhūnām cānnasya cānnā-dyasya ca priyam dhāma bhavati ya evaṁ veda.*

One who knows this becomes the centre of the love and reverence of the people, his own fraternity, with the treasure hold of food and life's delicacies.

Kanda 15/Sukta 9

Vratya Devata, Atharva Rshi

स विशोऽनु व्यचलत् ॥ १ ॥

1. *Sa viśo 'nu vya calat.*

He moved, rose up, to rule the people with their will.

तं सभा च समितिश्च सेना च सुरा चानुव्यचलन् ॥ २ ॥

2. *Taṁ sabhā ca samitiśca senā ca surā cānuvya calan.*

With him, his thought and movement, rose Sabha, Samiti and the army, and a commonwealth of joy and prosperity.

स॒भायाश्च॒ वै स॒ समि॑ते॒श्च॒ से॒नायाश्च॒ सु॒रायाश्च॒ प्रि॒यं
धा॒र्मं भव॑ति॒ य ए॒वं वेद॑ ॥ ३ ॥

3. *Sabhāyāśca vai sa samiteśca senāyāśca surāyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

The ruler who knows this partnership of the ruler and the people becomes the favourite of the love and reverence of the Sabha, Samiti, army and the commonalty of social prosperity.

Kanda 15/Sukta 10

Vratya Devata, Atharva Rshi

तद्यस्यै॒वं वि॒द्वान्ब्रा॒त्यो राज्ञो॑ऽ तिथि॒र्गृहा॒नागच्छे॑त् ॥ १ ॥

1. *Tadyasyaivaṁ vidvānvratyo rājño'tithirgrhānagacchet.*

Then if to the house of the ruler, in this social and cultural context, a Vratya, a learned visitor of controlled habits and committed socio-divine values, comes.....

श्रेयांस॑मे॒नमा॒त्मनो॑ मानये॒त्तथा॑ क्ष॒त्राय॒ ना वृ॑श्चते॒ तथा रा॒ष्ट्राय॒
ना वृ॑श्चते ॥ २ ॥

2. *Śreyāṁsamenamātmano mānayet tathā kṣatrāya nā vṛścate tathā rāṣṭrāya nā vṛścate.*

And the ruler entertains him, treating him as better than even his own self, then the ruler does not revile, and does not from himself, alienate the Raja-Dharma and the Rashtra, the common wealth of social order.

अतो वै ब्रह्म च क्षत्रं चोदतिष्ठतां ते अब्रूतां कं प्र
विशावेति ॥ ३ ॥

3. *Ato vai brahma ca kṣatram codatiṣṭhatām te abrūtām kaṁ pra viśāveti.*

From this harmony, the spirit of Brahma, divine learning, and Kshatra, the spirit of social order, would rise stronger and say: where shall we enter and abide?

अतो वै बृहस्पतिमेव ब्रह्म प्रा विशत्विन्द्रं क्षत्रं तथा वा
इति ॥ ४ ॥

4. *Ato vai bṛhaspatimeva brahma prā viśa-tvindram kṣatram tathā vā iti.*

Hence let Brahma, divine vision and knowledge of Veda, enter and abide in Brhaspati, Scholar Bramana, and let Kshatra, knowledge of order and the power and policy of rule, enter and abide with Indra, the ruler.

अतो वै बृहस्पतिमेव ब्रह्म प्राविशदिन्द्रं क्षत्रम् ॥ ५ ॥

5. *Ato vai bṛhaspatimeva brahma prāviśadindram kṣatram.*

Then Brahma entered Brhaspati, and Kshatra entered Indra, the ruling power. (The kshatriya finds fulfilment in the glory of the social order, and the Brahmana, in the vision of Divine Knowledge.)

इयं वा उ पृथिवी बृहस्पतिर्द्यौरेवेन्द्रः ॥ ६ ॥

6. *Iyam vā u pṛthivī bṛhaspatirdyaurevendrah.*

Hence this earth is Brhaspati and Brhaspati is earth, stability, and the heaven of light is Indra and Indra is heaven and brilliance, the glory.

अ॒यं वा उ॑ अ॒ग्निर्ब्र॑ह्मासावा॒दित्यः॑ क्ष॒त्रम् ॥ ७ ॥

7. *Ayaṁ vā u agnirbrahmāsāvādityaḥ kṣatram.*

Or, this Agni, the light of knowledge and warmth of love, is Brahma, and that Aditya, the sun of glory, is Kshatra, the social order of power, splendour and enlightenment.

ऐ॒नं ब्र॑ह्म गच्छति ब्रह्मवर्च॒सी भ॑वति ॥ ८ ॥

8. *Ainaṁ brahma gacchati brahmavarcaśī bhavati.*

To that person comes Brahma and he becomes bright with the light of Brahma....

यः पृ॒थि॒वीं बृ॒ह॒प॒ति॒म॒ग्निं ब्र॑ह्म वेद॑ ॥ ९ ॥

9. *Yaḥ pṛthivīm bṛhapatimagṇim brahma veda.*

Who knows that the earth is Brhaspati and Agni is Brahma, (that is, the social order is an integration of knowledge and power, stability and enlightened movement forward like the radiation of light).

ऐ॒नमिन्द्रि॑यं गच्छतीन्द्रि॒यवा॑न्भवति ॥ १० ॥

10. *Ainamindriyaṁ gacchatīndriyavānbhavati.*

Glory comes to him, and he commands power and splendour...

य आ॒दि॒त्यं क्ष॒त्रं दि॒वमिन्द्रं॑ वेद॑ ॥ ११ ॥

11. *Ya ādityaṁ kṣatram divamindraṁ veda.*

Who knows that Aditya, the sun, is the social order, and heaven, enlightenment, is Indra, the ruler.

Kanda 15/Sukta 11

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्ब्रात्योऽतिथिर्गृहानागच्छेत् ॥ १ ॥

1. *Tadyasyaivam vidvānvrātyo'tithirgrhānā-gacchet.*

If such a learned Vratya atithi, pious and divinely committed visitor, were to come to the house of a grhasthi, a family man ...

स्वयमेनमभ्युदेत्य ब्रूयाद् ब्रात्य क्वा ऽ वात्सीर्ब्रात्योदकं
ब्रात्य तर्पयन्तु ब्रात्य यथा ते प्रियं तथास्तु ब्रात्य यथा ते
वशस्तथास्तु ब्रात्य यथा ते निकामस्तथास्त्विति ॥ २ ॥

2. *Svayamenamabhyudetya brūyād vrātya kvā' vātsīrvrātyodakam vrātya tarpayantu vrātya yathā te priyam tathāstu vrātya yathā te vaśastathāstu vrātya yathā te nikāmastathāstviti.*

The host should arise and welcome the guest saying: O Vratya, venerable guest, where were you last, where are you coming from? O Vratya, here is water for you. O Vratya, pray please yourself and do us the favour of sharing your knowledge and wisdom. Vratya, whatever you like we shall offer. Vratya, as you wish, so shall be done. Whatever you need and desire, will be provided.

यदेनमाह ब्रात्य क्वा ऽ वात्सीरिति पथ एव तेन देवयानानव
रुन्दे ॥ ३ ॥

3. *Yadenamāha vrātya kvā' vātsīriti patha eva tena devayānānava runddhe.*

When the host asks the Vratya guest: 'Where have you been and from where are you coming'? he is only treasuring for himself the knowledge of the ways of the noble and learned men of divinity.

यदे॒न॒माह॒ ब्रा॒त्यो॒द॒कमि॒त्य॒प ए॒व ते॒ना॒व रु॒न्द्धे ॥ ४ ॥

4. *Yadenamāha vrātyodakamityapa eva tenāva runddhe.*

When the host says: 'Sir, please to have water', thereby he secures water for himself.

यदे॒न॒माह॒ ब्रा॒त्य॒ त॒र्प॒य॒न्त्विति॑ प्रा॒णमे॒व ते॒न॒ वर्षी॑यांसं
कुरु॒ते ॥ ५ ॥

5. *Yadenamāha vrātya tarpayantviti prāṇameva tena varṣīyāṁsaṁ kurute.*

When the host says: 'O Vratya, pray satisfy yourself and oblige us', he only augments the showers of life energy for himself.

यदे॒न॒माह॒ ब्रा॒त्य॒ यथा॑ ते प्रि॒यं त॒था॒स्त्विति॑ प्रि॒यमे॒व ते॒ना॒व
रु॒न्द्धे ॥ ६ ॥

6. *Yadenamāha vrātya yathā te priyaṁ tathāstviti priyameva tenāva runddhe.*

When he says: 'O Vratya, whatever you love to have, we shall offer', he only secures for himself and his family whatever they love to have in life.

ऐ॒नं प्रि॒यं ग॑च्छति प्रि॒यः प्रि॒यस्य॑ भवति॒ य ए॒वं वेद॑ ॥ ७ ॥

7. *Ainaṁ priyaṁ gacchati priyaḥ priyasya bhavati ya evaṁ veda.*

Whatever the host loves comes to him, he becomes the beloved centre of whatever he loves, if he knows this and acts thus.

यदे॒न॒माह॒ ब्रा॒त्य॒ यथा॑ ते॒ व॒श॒स्तथा॒स्त्विति॑ व॒श॒मे॒व तेना॒व॒
रु॒न्दे ॥ ८ ॥

8. *Yadenamāha vrātya yathā te vaśastathāstviti vaśameva tenāva runddhe.*

When he says: 'Vratya, whatever your desire, that will be provided', he only secures the fulfilment of his own desires in life.

ऐ॒नं॒ व॒शो॑ ग॒च्छति॑ व॒शी व॒शिनां॑ भ॒वति॑ य ए॒वं वेद॑ ॥ ९ ॥

9. *Ainam vaśo gacchati vaśī vaśinām bhavati ya evam veda.*

Whoever knows this, fulfilment of desire itself comes to him. Indeed, he becomes the master controller of his own desires and ambitions which, otherwise, would overpower and control him.

यदे॒न॒माह॒ ब्रा॒त्य॒ यथा॑ ते॒ नि॒का॒मस्तथा॒स्त्विति॑ नि॒का॒ममे॒व
तेना॒व॒ रु॒न्दे ॥ १० ॥

10. *Yadenamāha vrātya yathā te nikāmastathāstviti nikāmameva tenāva runddhe.*

When he says: 'Vratya, whatever your choice, the same would be provided', thereby he only secures the fulfilment of his own choices in life.

ऐ॒नं॒ नि॒का॒मो ग॒च्छति॑ नि॒का॒मे नि॒का॒मस्य॑ भ॒वति॑ य ए॒वं
वेद॑ ॥ ११ ॥

11. *Ainaṁ nikāmo gacchati nikāme nikāmasya bhavati ya evaṁ veda.*

Whoever knows this, the fulfilment of choice itself comes to him. In the matter of fulfilment of choice, he becomes his own master.

Kanda 15/Sukta 12

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्ब्रात्य उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽ -
तिथिर्गृहानागच्छेत् ॥ १ ॥

1. *Tadyasyaivaṁ vidvānvrātya uddhṛteṣvagniṣva-dhiśrite' gnihotre'tithirgrhānāgacchet.*

If a learned Vratya comes to one's house at the time of daily yajna when the fire has been taken from the Garhapatyagni, household fire, and it has been placed in the vedi...

स्वयमेनमभ्युदेत्य ब्रूयाद् ब्रात्याति सृज होष्यामीति ॥ २ ॥

2. *Svayamenamabhyudetya brūyād vrātyāti sṛja hoṣyāmīti.*

The house holder should himself arise, greet the guest a: P say : Please forgive me and permit me, let me perform the yajna.

स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात् ॥ ३ ॥

3. *Sa cātisrjejjuhuyānna cātisrjenna juhuyāt.*

If the venerable guest permits, the house holder should perform the yajna. If the guest does not permit, he should withhold the yajna.

स य एवं विदुषा ब्रात्येनातिसृष्टो जुहोति ॥ ४ ॥

4. *Sa ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs the yajna thus permitted by the learned Vratya guest ...

प्र पितृयाणं पन्थां जानाति प्र देवयानम् ॥ ५ ॥

5. *Pra pitṛyāṇaṁ panthāṁ jānāti pra devayānam.*

He knows the path of the yajnic forefathers, he knows the path of the Devas by which men rise.

न देवेष्वा वृश्चते हुतमस्य भवति ॥ ६ ॥

6. *Na deveṣvā vṛścate hutamasya bhavati.*

He does not alienate himself among the Devas, his yajna is fulfilled.

पर्यस्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा
ब्रात्येनातिसृष्टो जुहोति ॥ ७ ॥

7. *Paryasyāsmiṁlloka āyatanam śiṣyate ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs yajna thus permitted by the learned Vratya guest, his house and grhasthashrama, home life, in this world abides well-established and fulfilled.

अथ य एवं विदुषा ब्रात्येनानतिसृष्टो जुहोति ॥ ८ ॥

8. *Atha ya evaṁ viduṣā vrātyenānatīsṛṣṭo juhoti.*

And he that performs yajna but not thus permitted by the learned Vratya...

न पितृयाणं पन्थां जानाति न देवयानम् ॥ ९ ॥

9. *Na pitṛyāṇaṁ panthāṁ jānāti na devayānam.*

He knows neither the Pitryana, path of the forefathers, nor the Devayana, path of the Devas. (He violates both.)

आ देवेषु वृश्चते अहुतमस्य भवति ॥ १० ॥

10. *Ā deveṣu vṛścate ahutamasya bhavati.*

He alienates himself among the Devas, and his yajna remains unfulfilled.

नास्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा
व्रात्येनानतिसृष्टो जुहोति ॥ ११ ॥

11. *Nāsyāsmiṁlloka āyatanam śiṣyate ya evaṁ viduṣā
vrātyenānatisrṣṭo juhōti.*

And in this world, neither his home nor his grhasthashrama, home life, stays well established and fulfilled who performs yajna but not thus permitted by the learned Vratya guest.

Kanda 15/Sukta 13

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्ब्रात्य एकां रात्रिमतिथिर्गृहे वसति ॥ १ ॥

1. *Tadyasyaivam vidvānvrātya ekāṁ rātrimati-
thirgrhe vasati.*

In whose house a learned Vratya guest stays for a night ...

ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्दे ॥ २ ॥

2. *Ye pṛthivyām puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are on the earth.

तद्यस्यैवं विद्वान्ब्राह्मणो द्वितीयां रात्रिमतिथिर्गृहे वसति ॥ ३ ॥

3. *Tadyasyaivam vidvānvrātyo dviṭīyām rātrimati-thirgrhe vasati.*

In whose house a learned Vratya guest thus stays for two nights ...

ये ३ न्तरिक्षे पुण्यां लोकास्तानेव तेनाव रुन्दहे ॥ ४ ॥

4. *Ye 'ntarikṣe puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are in the middle regions between earth and heaven.

तद्यस्यैवं विद्वान्ब्राह्मणस्तृतीयां रात्रिमतिथिर्गृहे वसति ॥ ५ ॥

5. *Tadyasyaivam vidvānvrātyastrīyām rātrimati-thirgrhe vasati.*

In whose house a learned Vratya guest thus stays for the third night ...

ये दिवि पुण्यां लोकास्तानेव तेनाव रुन्दहे ॥ ६ ॥

6. *Ye divi puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all those beautiful holy worlds which are in the heaven of light.

तद्यस्यैवं विद्वान्ब्राह्मणश्चतुर्थीं रात्रिमतिथिर्गृहे वसति ॥ ७ ॥

7. *Tadyasyaivam vidvānvrātyaścaturthīm rātrimati-thirgrhe vasati.*

In whose house a learned Vratya guest thus stays for the fourth night ...

ये पुण्यानां पुण्या लोकास्तानेव तेनाव रुन्दहे ॥ ८ ॥

8. *Ye puṇyānām puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all the beautiful holy worlds of the holiest in existence.

तद्यस्यैवं विद्वान्ब्राह्मणोऽपरिमिता रात्रिरतिथिर्गृहे वसति ॥ ९ ॥

9. *Tadyasyaivam vidvānvrātyo'parimitā rātrīratithirgṛhe vasati.*

In whose house the learned Vratya guest thus stays for unlimited nights ...

य एवापरिमिताः पुण्या लोकास्तानेव तेनाव रुन्दहे ॥ १० ॥

10. *Ya evāparimitāḥ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself unlimited beautiful holy worlds in existence.

अथ यस्याब्राह्मणो ब्राह्मणब्रुवो नामबिभ्रत्यतिथिर्गृहा-
नागच्छेत् ॥ ११ ॥

11. *Atha yasyāvrātyo vrātyabruvo nāmabibhratyatithirghānāgacchet.*

Should an Avratya, i.e., a guest without discipline and dedication, Vratya in name only and yet calling himself a Vratya, come to a householder...

कर्षेदेनं न चैनं कर्षेत् ॥ १२ ॥

12. *Karṣedenam na cainam karṣet.*

Should the householder put him off, or should he not put him off?

अस्यै देवताया उदकं याचामीमां देवतां वासय इमामिमां
देवतां परि वेवेष्मीत्येनं परि वेविष्यात् ॥ १३ ॥

13. *Asyai devatāyā udakam yācāmīmām devatām
vāsaya imāmimām devatām pari veveṣmītyenam
pari veviṣyāt.*

(The host should not put him off because how is he sure that the visitor is a fraud? So even if the host is in doubt, he should not put him off, because the Atithi is a 'deva' any way. He should, rather take him only as an 'atithi' and say): For this holy presence of a human guest, I offer water, to this holy presence I offer shelter, to this holy figure I offer food. Thus should he get him served as a guest.

तस्यामेवास्य तद्देवतायां हुतं भवति य एवं वेद ॥ १४ ॥

14. *Tasyāmevāsya taddevatāyām hutam bhavati ya
evam veda.*

To that pious entity the service is offered, and one who knows this has his service accepted thus to the divinity.

Kanda 15/Sukta 14

Vratya Devata, Atharva Rshi

स यत्प्राचीं दिशमनु व्यचलन्मारुतं शर्धो भूत्वानुव्य
चलन्मनोऽन्नादं कृत्वा ॥ १ ॥

1. *Sa yatprācīṁ diśamanu vyacalanmārutam śardho bhūtvānuvya calanmano'nnādam kṛtvā.*

When Vratya moved into the eastern direction, he became the strength of the storm and thus moved. He made the mind as the consumer of food for strength.

मनसात्रादेनान्नमत्ति य एवं वेद ॥ २ ॥

2. *Manasānnādenānnamatti ya evam veda.*

The man that knows this eats food, taking, and thus making, the mind as the consumer of food, (and thus he gains the strength of mind in consequence).

स यदक्षिणां दिशमनु व्यचलदिन्द्रो भूत्वानुव्य ऽचलद्
बलमन्नादं कृत्वा ॥ ३ ॥

3. *Sa yaddakṣiṇām diśamnu vyacaladindro bhūtvānuvya calad balamannādam kṛtvā.*

When he moved into the southern direction, he became Indra, lord omnipotent, and thus moved. He made strength as the consumer of food.

बलेनान्नादेनान्नमत्ति य एवं वेद ॥ ४ ॥

4. *Balenānnādenānnamatti ya evam veda.*

The man who knows this eats food, taking, and thus making, strength as the consumer of food (and thus he gains strength in consequence).

स यत्प्रतीचीं दिशमनु व्यचलद्वरुणो राजा भूत्वानुव्य -
ऽचलदपो ऽन्नादीः कृत्वा ॥ ५ ॥

5. *Sa yatpraticīṁ diśamanu vyacaladvaruṇo rājā bhūtvānuvyacaladapo'nnādīḥ kṛtvā.*

When he moved into the western direction, he became Ruler Varuna of waters, dynamic action, and thus moved. He made waters as the consumer of food (and thus he gains the dynamism of action).

अ॒द्भिर॑न्नादी॒भिर॑न्नम॒त्ति य ए॒वं वेद॑ ॥ ६ ॥

6. *Adbhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, the waters as the consumer of food for strength and smartness.

स यदुदी॑चीं दि॒श॒मनु॑ व्य॒च॒ल॒त्सोमो॑ रा॒जा भू॒त्वानु॑व्य ऽच॒ल॒-
त्सप्त॑र्षिभिर्हु॒त आहु॑तिमन्नादीं कृ॒त्वा ॥ ७ ॥

7. *Sa yadudīcīm diśamanu vyacalatsomo rājā bhūtvānuvya calatsaptarṣibhirhuta āhutimannādīm kṛtvā.*

When he moved into the northern direction, he became Ruler Soma of the strength of peace, and thus moved. He made the oblation offered by seven sages as the consumer of food (and thus he gains the strength and peace of mind and senses).

आहु॑त्यान्नाद्यान्नम॒त्ति य ए॒वं वेद॑ ॥ ८ ॥

8. *Āhutyānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, oblations as the receivers and consumers and also givers of food and strength.

स यद् ध्रु॒वां दि॒श॒मनु॑ व्य॒च॒ल॒द्विष्णु॑भू॒त्वानु॑व्य ऽच॒लद्
वि॒राज॑मन्नादीं कृ॒त्वा ॥ ९ ॥

9. *Sa yad dhruvāṁ diśamanu vyacaladviṣṇurbhūtvānuvya calad virājamannādīṁ kṛtvā.*

When he moved into the lower and fixed direction, he became Vishnu, the sun, and thus moved. He made Virat, Light, as the consumer of food (and thus he gains the strength and stability of earth under the sun).

विराजान्नाद्यान्नमत्ति य एवं वेद ॥ १० ॥

10. *Virājānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, earth by brilliance as the consumer of food for strength.

स यत्पशूननु व्यचलद्द्रुद्रो भूत्वानुव्य ऽचलदोषधीरन्नादीः
कृत्वा ॥ ११ ॥

11. *Sa yatpaśūnanu vyacaladrudro bhūtvānuvya caladoṣadhīrannādīḥ kṛtvā.*

When he moved into living beings, he became Rudra, health giver, and thus moved. He made Oshadhis, herbs and trees as the consumers of food.

ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥ १२ ॥

12. *Oṣadhībhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, herbs and trees as the consumer of food for health and strength.

स यत्पितृननु व्यचलद्यमो राजा भूत्वानुव्य ऽचलत्स्वधा-
कार्मन्नादं कृत्वा ॥ १३ ॥

13. *Sa yatpitṛnanu vyacaladyamo rājā bhūtvānuvya calatsvadhākāramannādaṁ kṛtvā.*

When he moved towards the Pitrs, parents and grand parents, he became Yama, lord controller and dispenser of law and justice, and thus moved. He made Svadha, offerings to the pitrs, as the receivers and consumers of food.

स्वधाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १४ ॥

14. *Svadhākāreṇānnādenānnāmatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svadha, familial piety, as the receiver, consumer and giver of food for familial integrity.

स यन्मनुष्या ३ ननु व्यचलद्गृभूत्वानुव्य ऽचलत्स्वाहा-
कारमन्नादं कृत्वा ॥ १५ ॥

15. *Sa yanmanuṣpyā'nanu vyacaladagnirbhūtvānuvya calatsvāhākāramannādaṁ kṛtvā.*

He moved towards humans, he became Agni and thus moved. He made Svaha, offerings to the divinities, as the receivers and consumers of food.

स्वाहाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १६ ॥

16. *Svāhākāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svaha, yajnic fidelity, as the receiver, consumer and giver of food for strength and cohesion.

स यदूर्ध्वा दिशमनु व्यचलद् बृहस्पतिर्भूत्वानुव्य ऽचल-
द्वषट्कारमन्नादं कृत्वा ॥ १७ ॥

17. *Sa yadūrdhvām diśamanu vyacalad brhaspatir-
bhūtvānuvya caladvaṣaṭakāramannādaṁ kṛtvā.*

When he moved into the upper direction, he became Brhaspati, dedicated to Veda, and thus moved. He made Vashatkara, oblations for cosmic balance of natural forces, as the receiver, consumer and giver of food.

व॒षट्॒क॒रेणा॒न्नादे॒नान्न॑म॒त्ति॒ य ए॒वं वेद॑ ॥ १८ ॥

18. *Vaṣaṭkāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Vashatkara as the receiver, consumer and giver of food for strength.

**स यद्दे॒वाननु॑ व्य॒च॒ल॒दी॒शानो॑ भू॒त्वानु॒व्य च॑लन्म॒न्युम॑न्ना॒दं
कृ॒त्वा ॥ १९ ॥**

19. *Sa yaddevānanu vyacaladīśāno bhūtvānuvya
calanmanyumannādaṁ kṛtvā.*

When he moved to the Divinities, he became Ishana, the supreme power, and thus moved. He made Manyu, righteous passion, as the receiver and consumer of food.

म॒न्युना॑न्नादे॒नान्न॑म॒त्ति॒ य ए॒वं वेद॑ ॥ २० ॥

20. *Manyunānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Manyu as the receiver, consumer and giver of righteous passion.

स यत्प्रजा अनु व्यचलत् प्रजापतिभूत्वानुव्य ऽचलत्प्राण-
मन्नादं कृत्वा ॥ २१ ॥

21. *Sa yatprajā anu vyacalat prajāpatirbhūtvānuvya calatprāṇamannādaṁ kṛtvā.*

He moved towards the people, he became Prajapati and thus moved. He made Prana as the consumer of food for energy.

प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥ २२ ॥

22. *Prāṇenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Pranic energy as the receiver consumer of food and giver of energy.

स यत्सर्वानन्तर्देशाननु व्यचलत्परमेष्ठी भूत्वानुव्य ऽचलद्
ब्रह्मान्नादं कृत्वा ॥ २३ ॥

23. *Sa yatsarvānantardeśānanu vyacalatparameṣṭhī bhūtvānuvya calad brahmānnādaṁ kṛtvā.*

He moved into all the interdirections of space, he became Parameshthi, the highest power, and thus moved. He made Brahma as the consumer of food.

ब्रह्माणान्नादेनान्नमत्ति य एवं वेद ॥ २४ ॥

24. *Brahmaṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Brahma, the Supreme Spirit, as the receiver and consumer of food and the giver of spiritual enlightenment.

Kanda 15/Sukta 15*Vartya Devata, Atharva Rshi*

तस्य व्रात्यस्य ॥ १ ॥

1. *Tasya vrātyasya.*

Of that Vratya, man of avowed discipline.

सप्त प्राणाः सप्तापानाः सप्त व्यानाः ॥ २ ॥

1. *Sapta prāṇāḥ saptāpānāḥ sapta vyānāḥ.*

Seven are the pranas, inhaling breath energies, seven apanas, exhaling energies, and seven vyanas, systemic energies.

तस्य व्रात्यस्य । यो ऽस्य प्रथमः प्राण ऊर्ध्वो नामायं सो अग्निः ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya prathamah prāṇa ūrdhvo nāmāyaṁ so agniḥ.*

The first vital breath of that Vratya, 'Urdhava' or Upward by name, that is Agni, the fire of energy.

तस्य व्रात्यस्य । यो ऽस्य द्वितीयः प्राणः प्रौढो नामासौ स आदित्यः ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya dviṭīyah prāṇah praudho nāmāsau sa ādityah.*

The second vital breath energy of that Vratya is 'Praudha' by name, mature on top, and that is Aditya, the sun.

तस्य॒ व्रात्य॑स्य । यो ऽस्य॒ तृतीयः॑ प्रा॒णो॒ऽभ्यू॒ ऽद्वे॒ नामा॒सौ
स च॒न्द्रमाः॑ ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya tṛtīyaḥ prāṇo'bhūdho nāmāsau sa candramāḥ.*

The third pranic energy of this Vratya is Abhyudha' by name, conveyed, communicated and reflected, and that is Chandrama, the moon.

तस्य॒ व्रात्य॑स्य । यो ऽस्य॒ चतुर्थः॑ प्रा॒णो वि॒भूर्ना॒मायं॑ स
पव॑मानः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya caturthaḥ prāṇo vibhūrnāmāyaṁ sa pavamānaḥ.*

The fourth pranic energy of this Vratya is 'Vibhu' by name, and that is Pavamana, cosmic wind, the purifier.

तस्य॒ व्रात्य॑स्य । यो ऽस्य॒ पञ्चमः॑ प्रा॒णो योनि॑र्नाम॒ ता इ॒मा
आपः॑ ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya pañcamah prāṇo yonirnāma tā imā āpaḥ.*

The fifth pranic energy of this Vratya is 'Yoni' by name, and that is these Apah, waters, sources of new forms.

तस्य॒ व्रात्य॑स्य । यो ऽस्य॒ षष्ठः॑ प्रा॒णः प्रि॒यो नाम॒ त इ॒मे
प॒शवः॑ ॥ ८ ॥

8. *Tasya vrātyasya. Yo'sya ṣaṣṭhaḥ prāṇaḥ priyo nāma ta ime paśavaḥ.*

The sixth pranic energy of this Vratya is 'Priya' by name, the dear one, and that is these animals.

तस्य॒ ब्रा॒त्यस्य॑ । यो ऽस्य सप्त॒मः प्रा॒णोऽपरि॑मितो॒ नाम॒
ता इ॒माः प्र॒जाः ॥ ९ ॥

9. *Tasya vrātyasya. Yo'sya saptaṁaḥ prāṇo' parimito nāma tā imāḥ prajāḥ.*

The seventh pranic energy of this Vratya is 'Aparimita' by name, the Unbounded, and that is these living beings.

Kanda 15/Sukta 16

Vratya Devata, Atharva Rshi

तस्य॒ ब्रा॒त्यस्य॑ । यो ऽस्य प्रथ॒मोऽपा॒नः
सा पौ॒र्णमा॒सी ॥ १ ॥

1. *Tasya vrātyasya. Yo'sya prathamo'pānaḥ sā paurṇamāśī.*

Of the Vratya, the first apana is Paurṇamasi, the full moon night (which cleanses and energises).

तस्य॒ ब्रा॒त्यस्य॑ । यो ऽस्य द्वि॒तीयोऽपा॒नः साष्ट॑का ॥ २ ॥

2. *Tasya vrātyasya. Yo'sya dvitīyo'pānaḥ sāṣṭakā.*

Of the Vratya, the second apana is Ashtaka, the eighth of the fortnight.

तस्य॒ ब्रा॒त्यस्य॑ । यो ऽस्य तृ॒तीयोऽपा॒नः
सामा॑वा॒स्या ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya tṛtīyo'pānaḥ sāmāvāsyā.*

Of the Vratya, the third apana is Amavasya, the dark night.

तस्य॒ ब्रा॒त्यस्य॑ । यो ऽस्य चतु॒र्थो ऽपा॒नः सा श्र॒द्धा ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya caturtho'pānaḥ sā śraddhā.*

Of the Vratya, the fourth apana is Shraddha, faith.

तस्य व्रात्यस्य । यो ऽस्य पञ्चमो ऽस्य पानः सा दीक्षा ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya pañcamo'pānaḥ sā dīkṣā.*

Of the Vratya, the fifth apana is Diksha, consecration.

तस्य व्रात्यस्य । यो ऽस्य षष्ठो ऽस्य पानः स यज्ञः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho'pānaḥ sa yajñāḥ.*

Of the Vratya, the sixth apana is yajna.

तस्य व्रात्यस्य । यो ऽस्य सप्तमो ऽस्य पानस्ता
इमा दक्षिणाः ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya saptamo'pānastā imā dakṣiṇāḥ.*

Of the Vratya, the seventh apana is Dakshina, yajnic gifts.

Kanda 15/Sukta 17

Vratya Devata, Atharva Rshi

तस्य व्रात्यस्य । यो ऽस्य प्रथमो व्यानः सेयं भूमिः ॥ १ ॥

1. *Tasya vrātyasya. Yo'sya prathamō vyānaḥ seyaṁ bhūmiḥ.*

Of the Vratya, the first vyana, systemic energy,

is this earth.

तस्य ब्रात्यस्य । यो ऽस्य द्वितीयो व्यानस्तदन्तरिक्षम् ॥ २ ॥

2. *Tasya vrātyasya. Yo'sya dvitīyo vyānastadanta-rikṣam.*

Of the Vratya, the second vyana is antarisksha, the middle region, the firmament.

तस्य ब्रात्यस्य । यो ऽस्य तृतीयो व्यानः सा द्यौः ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya tṛtīyo vyānaḥ sā dyauḥ.*

Of the Vratya, the third vyana is Dyau, the solar region.

तस्य ब्रात्यस्य । यो ऽस्य चतुर्थो व्यानस्तानि नक्षत्राणि ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya caturtho vyānastāni nakṣatrāṇi.*

Of the Vratya, the fourth vyana is the stars.

तस्य ब्रात्यस्य । यो ऽस्य पञ्चमो व्यानस्त ऋतवः ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya pañcamo vyānasta ṛtavaḥ.*

Of the Vratya, the fifth vyana is the seasons.

तस्य ब्रात्यस्य । यो ऽस्य षष्ठो व्यानस्त आर्तवाः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho vyānasta ārtavāḥ.*

Of the Vratya, the sixth vyana is the products of the seasons.

तस्य ब्रात्यस्य । यो ऽस्य सप्तमो व्यानः स संवत्सरः ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya sapto vyānaḥ sa saṁvatsaraḥ.*

Of the Vratya, the seventh vyana is the year.

तस्य व्रात्यस्य । समानमर्थं परि यन्ति देवाः संवत्सरं वा
एतदृतवोऽनुपरियन्ति व्रात्यं च ॥ ८ ॥

8. *Tasya vrātyasya. Samānamartham pari yanti devāḥ saṁvatsaram vā etadṛtavo' nupariyanti vrātyam ca.*

Of the Vratya, the divinities serve and accomplish the purpose, one common to all things. They go round and round like the cycle of the seasons going round the year, or like all of them circumambulating the Vratya itself.

तस्य व्रात्यस्य । यदादित्यमभिसंविशन्त्यमावास्यां चैव
तत्पौर्णमासीं च ॥ ९ ॥

9. *Tasya vrātyasya. Yadādityamabhisamviśantya-māvāsyāṁ caiva tatpaurṇamāsīm ca.*

Whatever the forms and phases of that Vratya, they, all living beings, enter the Sun, the self-refulgent One, whether they enter Amavasya, the dark night by the path of the progenitors, or Purnamasi, the full moon light by the path of the Divinities.

तस्य व्रात्यस्य । एकं तदेषाममृतत्वमित्याहुतिरेव ॥ १० ॥

10. *Tasya vrātyasya.
Ekaṁ tadeṣāmamṛtatvamityāhutireva.*

Of that Aditya Vratya, that is the one immortality, that is the one oblation, the completion of

one existential cycle.

Kanda 15/Sukta 18

Vratya Devata, Atharva Rshi

तस्य व्रात्यस्य ॥ १ ॥

1. *Tasya vrātyasya.*

Of that Vratya, lord of eternal law, ...

यदस्य दक्षिणमक्ष्यसौ स आदित्यो यदस्य सव्यमक्ष्यसौ स
चन्द्रमाः ॥ २ ॥

2. *Yadasya dakṣiṇamakṣyasau sa ādityo yadasya
savyamakṣyasau sa candramāḥ.*

The right eye is Sun, the left is Moon.

यो ऽस्य दक्षिणः कर्णो ऽयं सो अग्निर्यो ऽस्य सव्यः
कर्णो ऽयं स पर्वमानः ॥ ३ ॥

3. *Yo'sya dakṣiṇaḥ karṇo'yaṁ so agniryo'sya
savyaḥ karṇo'yaṁ sa pavamānaḥ.*

The right ear is Agni, the left is the Wind.

अहोरात्रे नासिके दितिश्चादितिश्च शीर्षकपाले संवत्सरः
शिरः ॥ ४ ॥

4. *Ahorātre nāsike ditiścāditiśca śīrṣakapāle
saṁvatsaraḥ śiraḥ.*

The day-night cycle is the nostrils, the constant and mutable phases of Nature are two lobes of the brain,

and the year is the head.

अह्ना॑ प्र॒त्यङ् ब्रा॒त्यो रा॒त्र्या प्राङ् नमो॑ ब्रा॒त्याय ॥ ५ ॥

5. *Ahnā pratyāṅ vrātyo rātryā prāṅ namo vrātyāya.*

By day, Vratya goes westwards, by night, it goes east ward.

All homage to Vratya.

॥ इति पञ्चदशं काण्डम् ॥

KANDA-16 (PRAJAPATYAM)

Kanda 16/Sukta 1

Prajapati Devata, Atharva Rshi

अतिसृष्टो अ॒पां वृष॒भोऽ तिसृष्टा अ॒ग्रयो॑ दि॒व्याः ॥ १ ॥

1. *Atisr̥ṣṭo apām vṛṣabho' tisr̥ṣṭā agnayo divyāḥ.*

The mighty cloud of the waters of life is released, the flood is on the flow, the divine fires of life are released, the lights radiate, ...

रु॒जन्परि॒रु॒जन्मृ॒णन्प्र॒मृ॒णन् ॥ २ ॥

2. *Rujan parirujan mṛṇan pramṛṇan.*

Crushing, shattering, smashing, destroying ...

म्रो॒को म॒नो॒हा ख॒नो नि॒र्दा॒ह आ॒त्म॒दूषि॑स्त॒नू॒दूषिः ॥ ३ ॥

3. *Mroko manohā khano nirdāha ātmadūṣista-nūdūṣiḥ.*

Whatever is burning, depressing the mind, piercing and uprooting, consuming, polluting body and soul.

इ॒दं तम॑ति॒ सृ॒जामि॒ तं मा॒भ्यव॑नि॒क्षि ॥ ४ ॥

4. *Idaṁ tamati srjāmi taṁ mābhyavanikṣi.*

All this I give up, let all this never touch me, let me never touch it again.

तेन तमभ्यतिसृजामो योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Tena tamabhyatisrjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

And thus and thereby we give up all that is hostile and unfriendly to us and all that which we hate to suffer.

अपामग्रमसि समुद्रं वोऽभ्यवसृजामि ॥ ६ ॥

6. *Apāmagramasi samudraṁ vo'bhyavasrjāmi.*

O Vrshabha, cloud of divine showers, you are the pioneer of will and action. O will and actions of mind and will, I assign you all to the oceanic depths of the heart and soul suffered in the waters of divine light and generosity.

योऽप्स्वग्निरति तं सृजामि म्रोक् खनिं तनूदूषिम् ॥ ७ ॥

7. *Yo'psvagnirati taṁ srjāmi mrokaṁ khanim tanūdūṣim.*

The fire that is in the mind-and-will flow of action, breaking, piercing and polluting the body and senses, that fire I give up.

यो व आपोऽग्निरविवेश स एष यद्वो घोरं तदेतत् ॥ ८ ॥

8. *Yo va āpo'gnirāviveśa sa eṣa yadvo ghoram tadetat.*

O flow of will and action (of the individual and collective humanity), the fire that has entered you, that fire is cruel and destructive.

इन्द्रस्य व इन्द्रियेणाभि षिञ्चेत् ॥ ९ ॥

9. *Indrasya va indriyeṇābhi ṣiñcet.*

That fire, let the flood of divine waters of the 'cloud' in the soul and in the power of the senses and mind sprinkle and consecrate into peace.

अरिप्रा आपो अप रिप्रमस्मत् ॥ १० ॥

10. *Aripṛā āpo apa ripramasmat.*

Let the waters, the flow of will and action, purified and free from sin, dispel sin and evil from us.

प्रास्मदेनो वहन्तु प्र दुःष्वप्यं वहन्तु ॥ ११ ॥

11. *Prāsmadeno vahantu pra duḥṣvapnyam vahantu.*

Let the waters of purity and divinity carry away sin and evil dreams and the consequences of evil dreams.

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत
त्वचं मे ॥ १२ ॥

12. *Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa sprśata tvacam me.*

O waters of purity, vibrations of divinity, radiations of holy light, watch and bless with the eye of peace, love and grace, touch and consecrate my body with your divine presence.

शिवानग्नीनप्सुषदो हवामहे मयि क्षत्रं वर्च आ धत्त
देवीः ॥ १३ ॥

13. *Śivānagnīnapsuṣado havāmahe mayi kṣatram varca ā dhātta devīḥ.*

We invoke the divine light of mind and divine fire of will and action vibrant in the divine waters and radiant in the light divine. O divine showers of light

and grace, consecrate me with splendour as individual and as the human social order.

Kanda 16/Sukta 2

Vak Devata, Atharva Rshi

निर्दुर्मण्य ऽ ऊर्जा मधुमती वाक् ॥ १ ॥

1. *Nirdurarmanya ūrjā madhumatī vāk.*

Let adversity be away. Let there be strength and energy all round. Let speech be honey sweet.

मधुमती स्थ मधुमतीं वाचमुदेयम् ॥ २ ॥

2. *Madhumatī stha madhumatīm vācamudeyam.*

O thoughts, will and actions, be good and honey sweet. Let us speak words of honeyed sweetness.

उपहूतो मे गोपा उपहूतो गोपीथः ॥ ३ ॥

3. *Upahūto me gopā upahūto gopīthah.*

I have invoked my preceptor and protector of speech. I have invoked the protector and promoter of mind and senses.

सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥ ४ ॥

4. *Suśrutau karṇau bhadraśrutau karṇau bhadram ślokaṁ śrūyāsam.*

Let my ears be efficient in hearing. Let them be good so that I may hear good things. Let me hear good words of noble meaning.

सुश्रुतिश्च मोषश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं
ज्योतिः ॥ ५ ॥

5. *Suśrutiśca mopaśrutiśca mā hāsiṣṭām sauparṇaṁ cakṣurajasraṁ jyotiḥ.*

Let the divine voice of Shruti, Veda, and Upashruti, Smṛti and recitation never forsake me. Let the eye, efficient and intense as that of the eagle, and the eternal light of Divinity never forsake me.

ऋषीणां प्रस्तरो ऽसि नमोऽस्तु दैवाय प्रस्ताराय ॥ ६ ॥

6. *Ṛṣiṇām prastaro'si namo'stu daivāya prastarāya.*

O Lord of eternal light, you are the bed-rock foundation of the sages and of their vision and speech. Salutations to you, salutations to divine vision and speech. Salutations to the foundation and fountain-head of the sages' vision and speech.

Kanda 16/Sukta 3

Atma-Aditya Devata, Brahma Rshi

मूर्धाहं रयीणां मूर्धा समानानां भूयासम् ॥ १ ॥

1. *Mūrdhāhaṁ rayīṇām mūrdhā samānānām bhūyāsam.*

Let me be on top of honour, wealth and excellence, let me rise to the top among equals.

रुजश्च मा वेनश्च मा हासिष्टां मूर्धा च मा विधर्मा च मा हासिष्टाम् ॥ २ ॥

2. *Rujaśca mā venaśca mā hāsiṣṭām mūrdhā ca mā vidharmā ca mā hāsiṣṭām.*

Let the splendour and power to break down evil, and the lustre and light of divine knowledge, never forsake me. Let wisdom and love of Dharma never

forsake me.

उ॒र्वश्च॑ मा च॒म॒सश्च॑ मा ह॒सि॒ष्टां ध॒र्ता च॑ मा ध॒रु॒णश्च॑
मा ह॒सि॒ष्टाम् ॥ ३ ॥

3. *Urvaśca mā camasaśca mā hāsiṣṭām dhartā ca mā dharuṇaśca mā hāsiṣṭām.*

Let havi, ladle and generosity never forsake me. Let the divine supporter and the sustainer never forsake me. Let the power to sustain and support never forsake me.

वि॒मो॒कश्च॑ मा॒र्द्र॒प॒वि॒श्च॑ मा ह॒सि॒ष्टामा॒र्द्र॒दा॒नुश्च॑ मा
मा॒त॒रि॒श्वा च॑ मा ह॒सि॒ष्टाम् ॥ ४ ॥

4. *Vimokaśca mārdrapaviśca mā hāsiṣṭāmā-rdradānuśca mā mātariśvā ca mā hāsiṣṭām.*

Let the lord giver of Moksha and the moving wheel never forsake me. Let abundant flowing generosity and life giving cosmic wind never forsake me.

बृ॒ह॒स्प॒ति॒र्म आ॒त्मा नृ॒म॒णा॒ नाम॒ हृ॒द्यः ॥ ५ ॥

5. *Brhaspatirma ātmā nṛmaṇā nāma hṛdyah.*

Let Brhaspati, lord of boundless universe, be the inspirer of my soul, and universal generosity of human nature be at the core of my heart.

अ॒सं॒ता॒पं मे॒ हृ॒द॒य॒मु॒र्वी ग॒व्यू॒तिः स॒मु॒द्रो अ॒स्मि वि॒ध॒र्म॒णा ॥ ६ ॥

6. *Asantāpaṁ me hṛdayamurvī gavyūtiḥ samudro asmi vidharmaṇā.*

Let my heart be free from sorrow and suffering,

let my progress and movement forwards be wide and long, and my nature be as deep as the ocean by virtue of my Dharma and virtue.

Kanda 16/Sukta 4

Aditya Devata, Brahma Rshi

नाभिर्हं रयीणां नाभिः समानानां भूयासम् ॥ १ ॥

1. *Nābhiraham rayīṇāṃ nābhiḥ samānānām bhūyāsam.*

Let me be at the centre of wealth, honour and excellence. Let me be at the centre of my equals.

स्वासदसि सृषा अमृतो मर्त्येष्व ॥ २ ॥

2. *Svāsadasi sūṣā amṛto martyeṣvā.*

You are well settled at peace, rising like the holy dawn, and immortal among mortals.

मा मां प्राणो हासीन्मो अपानो ऽ वहाय परा गात् ॥ ३ ॥

3. *Mā māṃ prāṇo hāsīnmo apāno 'vahāya parā gāt.*

Let not prana forsake me, let not apana forsake me and go apart.

सूर्यो माह्नः पात्वग्निः पृथिव्या वायुरन्तरिक्षाद्यमो मनुष्ये-
ऽभ्यः सरस्वती पार्थिवेभ्यः ॥ ४ ॥

4. *Sūryō māhnaḥ pātvagniḥ pṛthivyā vāyurantari-
kṣādyamo manuṣyebhyaḥ sarasvatī pārtivebhyaḥ.*

Let the Sun protect me from the day's fears, let Agni, fire, protect me from the earth's fears, let Vayu protect me from fears of the sky, let Yama, lord of law and order, protect me from fears of the human world,

and Sarasvati save me from fears of what happens on the earth.

प्राणापानौ मा मां हासिष्टं मा जने प्र मेषि ॥ ५ ॥

5. *Prāṇāpānau mā mā hāsiṣṭam mā jane pra meṣi.*

Let prana and apana not forsake me, let me not die out among men.

स्वस्त्यद्योषसो दोषसश्च सर्व आपः सर्वगणो
अशीय ॥ ६ ॥

6. *Svastyadyoṣaso doṣasaśca sarva āpaḥ sarvagaṇo aśīya.*

Let all be good with happiness and well being day and night, today. Let all pranic energies and all activities be full of happiness and well being. Let me, with all my people and everything around, be happy, blessed with goodness and well being.

शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ मे
प्राणापानावग्निर्मे दक्षं दधातु ॥ ७ ॥

7. *Śakvarī stha paśavo mopa stheṣurmitrāvaruṇau me prāṇāpānāvagnirṁe dakṣam dadhātu.*

O people of the world, be bold and powerful, may all living beings around me abide in joy. May Mitra and Varuna, divine sun and moon, give me prana and apana energies of nature, and Agni, heat and light of life, bless me with strength and efficiency.

Kanda 16/Sukta 5

Svapna Devata, Yama Rshi

विद्म ते स्वप्न जनित्रं ग्राह्याः पुत्रो ऽसि यमस्य करणः ॥ १ ॥

1. *Vidma te svapna janitram grāhyāḥ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of seizure, you are an instrument of Yama.

अन्तकोऽसि मृत्युरसि ॥ २ ॥

2. *Antako'si mṛtyurasi.*

You are a harbinger of the end, you are death indeed.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्यात्पाहि ॥ ३ ॥

3. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं निर्रह्याः पुत्रो ऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्यात्पाहि ॥ ४ ॥

4. *Vidma te svapna janitram nir-ṛtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of adversity, you are an agent of Yama, You are a harbinger of the end, you are death indeed. O dream we know what you are. O sleep, save us from evil dreams.

विद्म ते स्वप्न जनित्रमभूत्याः पुत्रो ऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वपन्यात्पाहि ॥ ५ ॥

5. *Vidma te svapna janitramabhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥsvapnyātpāhi.*

O dream, we know your origin, you are the child of want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं निभूत्याः पुत्रो ऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वपन्यात्पाहि ॥ ६ ॥

6. *Vidma te svapna janitram nirbhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥsvapnyātpāhi.*

O dream, we know your origin, you are the child of loss and want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from evil dreams.

विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रो ऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि । तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वपन्यात्पाहि ॥ ७ ॥

7. *Vidma te svapna janitram parābhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Tam tvā svapna tathā saṁ vidma sa naḥ svapna duḥsvapnyātpāhi.*

O dream, we know your origin, you are the child of defeat and frustration, you are an agent of Yama, you are a harbinger of the end, you are death itself.

O dream, we know what you are really. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य
करणः ॥ ८ ॥

8. *Vidma te svapna janitram devajāmīnāṁ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of disturbed mind and senses. You are an agent of Yama.

अन्तकोऽसि मृत्युरसि ॥ ९ ॥

9. *Antako'si mṛtyurasi.*

You are the harbinger of the end, you are death itself.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्यात्पाहि ॥ १० ॥

10. *Tam tvā svapna tathā saṁ vidma sa naḥ svapna duḥsvapnyātpāhi.*

O dream, we know what you are really. O sleep, protect us from evil dreams.

Kanda 16/Sukta 6

Duh-svapna-nashanam Devata, Yama Rshi

अजैष्माद्यासनामाद्याभूमानागसो वयम् ॥ १ ॥

1. *Ajaiṣmādyāsanāmādyābhūmānāgasō vayam.*

We have won over bad dreams today. We have acquired what we had wanted to acquire, realised our noble dreams. We have become free from sin and guilt.

उषो यस्माद्दुःष्वप्यादभैष्माप तदुच्छतु ॥ २ ॥

2. *Uṣo yasmādduḥṣvapnyādabhaiṣmāpa taducchatu.*

Let the dawn dispel the evil dream, of which we were afraid.

द्विषते तत्परा वह शपते तत्परा वह ॥ ३ ॥

3. *Dviṣate tatparā vaha śapate tatparā vaha.*

Take the evil dream to him that hates, to him that execrates.

यं द्विष्मो यश्च नो द्वेष्टि तस्मा एनद्रमयामः ॥ ४ ॥

4. *Yaṁ dviṣmo yaśca no dveṣṭi tasmā enadgama-yāmaḥ.*

We send it to him that hates us, to him whom we hate to suffer (because of his curses).

उषा देवी वाचा संविदाना वाग्देव्युषसा संविदाना ॥ ५ ॥

5. *Uṣā devī vācā saṁvidānā vāgdevyūṣasā saṁvidānā.*

Let heavenly dawn join with holy speech and

holy speech join with heavenly dawn.

उषस्पतिर्वाचस्पतिना संविदानो वाचस्पतिरुषस्पतिना
संविदानः ॥ ६ ॥

6. *Uṣaspatirvācaspatinā saṁvidāno vācaspa-
tirusaspatinā saṁvidānaḥ.*

Let the lord and master of heavenly dawn join with the lord and master of holy speech, and the lord and master of holy speech join with the lord and master of heavenly dawn.

(Indeed the two are together and inseparable. The mantra is an exhortation to the holy man of meditation.)

तेऽमुष्मै परा वहन्त्वरायान्दुर्गाम्नः सदान्वाः ॥ ७ ॥

7. *Te'muṣmai parā vahantvarāyāndurṇāmnaḥ
sadānvāḥ.*

Let the divine laws of nature carry back to that hater and execrator all miseries, notorieties and calamities...

कुम्भीका दूषीकाः पीयकान् ॥ ८ ॥

8. *Kumbhikā dūṣikāḥ pīyakān.*

All swellings, contagions and fatalities ...

जाग्रदुःष्वप्यं स्वप्नेदुःष्वप्यम् ॥ ९ ॥

9. *Jāgradduṣṣvapnyam svapneduṣṣvapnyam.*

All evil day-dreams and all evil dreams in sleep...

अनागमिष्यतो वरानवित्तेः संकल्पानमुच्या

द्रुहः पाशान् ॥ १० ॥

10. *Anāgamiṣyato varānavitteḥ saṁkalpānamucyā druhaḥ pāśān.*

All ambitions which are not realisable, resolutions for wealth lost in poverty and fetters of hate and jealousy which are unbreakable.

तदमुष्मा अग्ने देवाः परा वहन्तु वधिर्यथासद्विथुरो

न साधुः ॥ ११ ॥

11. *Tadamuṣmā agne devāḥ parā vahantu vadhriṛya-thāsadvithuro na sādhuḥ.*

All these, O Agni, lord of light, may the Devas, divine laws and forces of nature, carry away to the man of hate and execration so that the evil doer may suffer the ineffectuality of his painful performance.

Kanda 16/Sukta 7

Duh-svapna-nashanam Devata, Yama Rshi

तेनैनं विध्याम्यभूत्यैनं विध्यामि निभूत्यैनं विध्यामि
पराभूत्यैनं विध्यामि ग्राह्यैनं विध्यामि तमसैनं विध्यामि ॥ १ ॥

1. *Tenainam vidhyāmyabhūtyainam vidhyāmi nirbhūtyainam vidhyāmi parābhūtyainam vidhyāmi grāhyainam vidhyāmi tamasainam vidhyāmi.*

I fix this evil dreamer with that ineffectuality which is the consequence of his sufferance and painful performance: I fix him with want and poverty. I fix him with loss and deprivation. I fix him with defeat and

frustration. I fix him with seizure. I fix him with utter darkness and ignorance.

देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥ २ ॥

2. *Devānāmenam ghoraiḥ krūraiḥ praiṣairabhipreṣyāmi.*

I knock him down with terrible visitations of nature's inevitable furies.

वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥ ३ ॥

3. *Vaiśvānarasyainam daṁṣṭrayorapi dadhāmi.*

I place him in the jaws of the ordeal of human destiny ordained by divine law of natural justice.

एवानेवाव सा गरत् ॥ ४ ॥

4. *Evānevāva sā garat.*

Thus or otherwise let that dispensation of justice deal with the evil dreamer.

योऽस्मान्द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः स आत्मानं द्वेष्टु ॥ ५ ॥

5. *Yo'smāndveṣṭi tamātmā dveṣṭu yaṁ vayaṁ dviṣmaḥ sa ātmānaṁ dveṣṭu.*

Whoever hates us, his own conscience would reject him in that, and whoever we hate would arraign his own conscience.

निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद्भजाम ॥ ६ ॥

6. *Nirdviṣantaṁ divo niḥ prthivyā nirantarikṣā-dbhajāma.*

We dispense with the hater's share from the

earth, from the sky and from the heavens.

सुयामंश्चाक्षुष ॥ ७ ॥

7. *Suyāmaṁścākṣuṣa.*

O lord all-supervisor, noble controller,

इदमहमामुष्यायणेऽमुष्याः पुत्रे दुःष्वप्यं मृजे ॥ ८ ॥

8. *Idamhamāmuṣyāyaṇe'muṣyāḥ putre duḥṣva-
pnyam mṛje.*

Here, through this dispensation, do I cleanse and wash away the evil dream present in the son of such and such father and such and such mother.

यददोअदो अभ्यगच्छन्त्यदोषा यत्पूर्वा रात्रिम् ॥ ९ ॥

9. *Yadado-ado abhyagacchanyaddoṣā yatpūrvām
rātrim.*

Whatever evil dreams have come then and then again, that and that again, what at night, whatever the night before,

यज्जाग्रद्यत्सुप्तो यद्विवा यन्नक्तम् ॥ १० ॥

10. *Yajjāgradyatsupto yaddivā yannaktam.*

Whatever while awake, whatever when asleep, whatever in the day, whatever at night,

यदहरहरभिगच्छामि तस्मादेनमव दये ॥ ११ ॥

11. *Yadaharaharabhigacchāmi tasādenamava daye.*

Whatever the dream I suffer day by day, of all that, I cleanse this mind and soul.

तं जहि तेन मन्दस्व तस्य पृष्टीरपि शृणीहि ॥ १२ ॥

12. *Taṁ jahi tena mandasva tasya pṛṣṭīrapī śṛṇīhi.*

O mind, O soul, O man, strike that off, eliminate it, be happy with that performance, cut off the very roots of it, break the very back and bones of it.

स मा जीवीत्तं प्राणो जहातु ॥ १३ ॥

13. *Sa mā jīvīttam prāṇo jahātu.*

Let the evil dream not live at all, let it not breathe, let the life breath forsake it.

Kanda 16/Sukta 8 (Victory, Freedom and Security)

Duh-svapna-nashanam Devata, Yama Rshi

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गमस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् ॥ १ ॥

1. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

We have conquered, we have won. What we have won back is ours. What is broke open and discovered and recovered is ours. Rtam, the Law and truth is ours, splendour and glory is ours, Veda, knowledge is ours, Svah and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are our own.

तस्मादमुं निर्भजामोऽमुमांमुष्यायणममुष्याः

पुत्रमसौ यः ॥ २ ॥

2. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ.*

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer, who is son of such and such father and of such and such mother.

स ग्राह्याः पाशान्मा मोचि ॥ ३ ॥

3. *Sa grāhyāḥ pāsānmā moci.*

May he never be free from the snares of that evil dream.

तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमधराज्च
पादयामि ॥ ४ ॥

4. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here I arrest and freeze his honour, lustre, pranic energy and his life and age, and here I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणममुष्याः पुत्रमसौ यः । स निर्वृत्त्याः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनम-
धराज्च पादयामि ॥ ५ ॥

5. *Jitamasmākam udbhinnasmākam ṛtama-smākam tejo'smākam brahmāsmākam svaramākam yajño'smākam paśavo'smākam prajāasmākam vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇam-amuṣyāḥ putramasau yaḥ. Sa nir-ṛtyāḥ pāsānmā moci. Tasyedaṁ varcastejah prāṇamāyurni veṣṭayāmī-damenamadharāñcam pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer who is son of such and such father and of such and such mother.

Let him never be free from the snares of adversity. And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽमुमा-
मुष्यायुणमुष्याः पुत्रमसौ यः । सोऽभूत्याः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ ६ ॥

6. *Jitamas mākamudbhinnamas mākamṛtamasmā-
kaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ
yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ
vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mu-
māmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'-
bhūtyāḥ pāśānmā moci. Tasyedaṁ varcaste-jah
prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ
pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of so and so father and so and so mother.

Let him never be free from the fetters of want and poverty.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणमुष्याः पुत्रमसौ यः । स निर्भूत्याः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ ७ ॥

7. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'-mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa nirbhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, we alienate that evil dreamer, son of so and so father and so and so mother, from all that.

Let him never be free from the fetters of loss and deprivation.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जित॒म॒स्माक॒मुद्भिन्न॒म॒स्माक॒मृत॒म॒स्माकं॑ तेजो॒ऽस्माकं॑
ब्रह्मा॒स्माकं॑ स्व॒र॒स्माकं॑ य॒ज्ञो॒ऽस्माकं॑ प॒शवो॒ऽस्माकं॑
प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माक॑म् । तस्मा॑दमुं॒ निर्भ॑जामो॒ऽ-
मुमा॑मु॒ध्याय॑णम॒मु॒ध्याः पु॒त्रम॑सौ यः । स परा॑भू॒त्याः पाशा॑न्मा
मोचि॑ । तस्ये॒दं वर्च॑स्तेजः॑ प्रा॒णमा॑युर्नि वेष्ट॑यामी॒दमे॑नमध॒-
राञ्चं॑ पादयामि ॥ ८ ॥

8. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa parābhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharañcam pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of such and such father and such and such mother.

Let him never be free from the fetters of defeat and frustration.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणममुष्याः पुत्रमसौ यः । स देवजामीनां पाशान्मा-
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ ९ ॥

9. *Jitamasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa devajāmīnāṁ pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of his mind and senses.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितम्स्माकमुद्भिन्नम्स्माकमृतम्स्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणमुष्याः पुत्रमसौ यः । स बृहस्पतेः पाशान्मा-
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ १० ॥

10. *Jitamas mākamudbhinnamas mākamṛtamas mā-
kaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ
yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ
vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mumā-
muṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa
brhaspateḥ pāsānmā moci. Tasyedaṁ varcastejaḥ
prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ
pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Brhaspati, lord and master of knowledge and power.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणमुष्याः पुत्रमसौ यः । स प्रजापतेः पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ ११ ॥

11. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa prajāpateḥ pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmi-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Prajapati, lord ruler and protector of the people.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितम्स्माकमुद्भिन्नम्स्माकमृतम्स्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणमुष्याः पुत्रमसौ यः । स ऋषीणां पाशान्मा-
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ १२ ॥

12. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛṣiṇāṁ pāsānmā moci. Tasyedaṁ varcastejah prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, Yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of the law and discipline of the Rshis, learned sages.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमामुष्यायणमुष्याः पुत्रमसौ यः । स आर्षेयाणां पाशान्मा-
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ १३ ॥

13. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ārṣeyāṇāṁ pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the literature and traditions established by the Rshis, sages of vision and wisdom.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणमुष्याः पुत्रमसौ यः । सोऽङ्गिरसां पाशान्मा
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ १४ ॥

14. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa so'ṅgirasāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharañcam pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules of the Angirasas, top rank scholars of science, technology and social sciences.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणममुष्याः पुत्रमसौ यः । स आङ्गिरसानां
पाशान्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्चं पादयामि ॥ १५ ॥

15. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa āṅgirasānāṁ pāsānmā moci. Tasyedaṁ varca-stejaḥ prāṇamāyurni veṣṭayāmīdamenamadharañcam pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, ours is splendour, ours is Brahma, ours is peace and joy, ours is yajna, ours is wealth and cattle, the people are ours, the heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules and traditions established by the disciples and followers of the Angirasas.

And here now, I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुर्मामुष्यायणमुष्याः पुत्रमसौ यः । सोऽथर्वणां पाशान्मा
मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमध-
राञ्चं पादयामि ॥ १६ ॥

16. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So' tharvaṇāṁ pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharaṇcam pādayāmi.*

What we have won is ours, what we have recovered is ours. Truth and law is ours, splendour is ours, Brahma, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the Atharvans, scholars of the eternal laws of the Atharva-veda.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणमुष्याः पुत्रमसौ यः । स आथर्वणानां
पाशान्मा मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्चं पादयामि ॥ १७ ॥

17. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ātharvaṇānāṁ pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharañcam pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, truth and law, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, the heroic brave are ours.

For this reason now, from all that we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the strict rules and discipline of the literature and traditions established by the disciples and followers of the Atharvans.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणमुष्याः पुत्रमसौ यः । स वनस्पतीनां पाशान्मा
मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमध-
राञ्चं पादयामि ॥ १८ ॥

18. *Jitamas mākamudbhinnamas mākamṛtamasmā-
kaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ
yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ
vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'
mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa
vanaspaṭinām pāsānmā moci. Tasyedaṁ varca-
stejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-
rāṇcam pādayāmi.*

What is won is ours, what is recovered is ours.
Ours is the Truth and Law of Rtam, ours is splendour,
Brahma is ours, peace and joy is ours, yajna is ours,
wealth and cattle is ours, people are ours, brave heroes
are ours.

For this reason now, from all that, we alienate
that evil dreamer who is the son of such and such father
and such and such mother.

Let him never be free from the rules and
discipline of the protectors and promoters of the herbs
and trees of the environment.

And here now I arrest and freeze his honour,
lustre, pranic energy, and his life and age, and thus I
place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणमुष्याः पुत्रमसौ यः । स वानस्यत्यानां
पाशान्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्चं पादयामि ॥ १९ ॥

19. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa vāna-spatyānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcam pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the laws and rules relating to the herbs and trees of the forests and the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मस्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमामुष्यायणमुष्याः पुत्रमसौ यः । स ऋतूनां पाशान्मा
मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमध-
राञ्चं पादयामि ॥ २० ॥

20. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛtūnāṁ pāśānmā moci. Tasyedaṁ varcastejāḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcam pādāyāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasons.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणमुष्याः पुत्रमसौ यः । स आर्तवानां पाशान्मा
मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमध-
राञ्चं पादयामि ॥ २१ ॥

21. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa ārtavānām pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasonal products of nature through the year.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

जितम्स्माकमुद्भिन्नम्स्माकमृतम्स्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणममुष्याः पुत्रमसौ यः । स मासानां पाशान्मा-
मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्चं पादयामि ॥ २२ ॥

22. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa māsānām pāsānmā moci. Tasyedaṁ varcastejah prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the limitations and discipline of the rules relating to the months.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणममुष्याः पुत्रमसौ यः । सोऽधमासानां
पाशान्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराज्चं पादयामि ॥ २३ ॥

23. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'rdhamāsānāṁ pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is win is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and limitations of the fortnights.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमा'मुष्यायुणममुष्याः पुत्रमसौ यः । सोऽहोरात्रयोः
पाशान्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्च पादयामि ॥ २४ ॥

24. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. So'horātrayoḥ pāsānmā moci. Tasyedaṁ varcastejah prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the day-night cycle.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायणमुष्याः पुत्रमसौ यः । सोऽहोः संयतोः
पाशांन्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्चं पादयामि ॥ २५ ॥

25. *Jitamasmākamudbhinnamasmākamṛtamasmā-
kam tejo'smākam brahmāsmākam svarasmākam
yajño'smākam paśavo'smākam prajā asmākam
vīrā asmākam. Tasmādamuñ nirbhajāmo' mumā-
muṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'hnoḥ
saṁyatoḥ pāsānmā moci. Tasyedañ varcastejaḥ
prāṇamāyurni veṣṭayāmīdamenamadharāñcam
pādayāmi.*

What is won is ours, what is recovered is ours.
Truth and law is ours, splendour is ours, Brahma is ours,
peace and joy is ours, yajna is ours, wealth and cattle is
ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate
that evil dreamer who is the son of such and such father
and such and such mother.

Let him never be free from the bonds and fetters
of the 'day-night united' unit.

And here now I arrest and freeze his honour,
lustre, pranic energy, and his life and age, and thus I
place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमामुष्यायणमुष्याः पुत्रमसौ यः । स द्यावापृथिव्योः
पाशान्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्च पादयामि ॥ २६ ॥

26. *Jitamas mākamudbhinnamas mākamṛtamas mākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākaṁ. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa dyāvāpṛthivyoh pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharañcam pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the chains of the laws of earth and heaven.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमामुष्यायणमुष्याः पुत्रमसौ यः । स इन्द्राग्न्योः पाशान्मा
मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-
राञ्च पादयामि ॥ २७ ॥

27. *Jitamasmākamudbhinnasmākamṛtasmākaṁ tejo'smākam brahmāsmākam svarasmākam yajño'smākam paśavo'smākam prajā asmākam vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa indrāgnyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and chains of Indra and Agni, power and light.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमामुष्यायणमुष्याः पुत्रमसौ यः । स मित्रावरुणयोः
पाशान्मा मौचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्च पादयामि ॥ २८ ॥

28. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākam brahmāsmākam svarasmākam yajño'smākam paśavo'smākam prajā asmākam vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa mitrāvaruṇayoḥ pāśānmā moci. Tasyedaṁ varcastejah prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and father and such and such mother.

Let him never be free from the bonds and chains of Mitra and Varuna, love and justice of the world system.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I put him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् । तस्मादमुं निर्भजामोऽ-
मुमांमुष्यायुणमुष्याः पुत्रमसौ यः । स राज्ञो वरुणस्य
पाशान्मा मोचि । तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टया-
मीदमेनमधराञ्च पादयामि ॥ २९ ॥

29. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa rājño varuṇasya pāsānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is uncovered and recovered is ours, Rtam, universal truth and law is ours, splendour and brilliance is ours, Brahma, universal knowledge of the Veda, is ours, Svah, universal peace and divine joy is ours, yajna is ours, wealth and cattle is ours, people are ours, heroic brave are ours.

For this reason now, from all that, we alienate that dreamer of evil dreams who is the son of such and such father and such and such mother.

Let him never be released from the bonds and chains of the law of ruling Varuna, enlightened ruler of the world.

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I put him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वर्गस्माकं यज्ञोऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् ॥ ३० ॥

30. *Jitasmākamudbhinnasmākamṛtasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

What we have conquered from the external and internal enemy is ours. Whatever is broke open, discovered and recovered is ours. The splendour and glory is ours. Brahma, universal knowledge of the Veda, is ours. Svah, heavenly light, peace and joy is ours. Yajna, creative action, freedom of assembly and freedom of contribution is ours. Wealth and cattle, all is ours. The people are ours. The heroic brave are ours.

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः
पुत्रमसौ यः ॥ ३१ ॥

31. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇama-muṣyāḥ putramasau yaḥ.*

For this reason, now that we are free and all is ours, we alienate that dreamer of evil dreams (who had deprived us of our identity and freedom), scion of such and such lineage, son of such and such mother, from all that he had grabbed.

स मृत्योः पङ्क्तींशात्पाशान्मा मोचि ॥ ३२ ॥

32. *Sa mṛtyoḥ paṅkṭīśātpāśānma moci.*

Let him never be released from the shackles and snares of death.

तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं
पादयामि ॥ ३३ ॥

33. *Tasyedaṁ varcastejah prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I cut him down to size and put him down at the

lowest.

Kanda 16/Sukta 9

Mantra-wise Devata, Yama Rshi

जितमस्माकमुद्भिन्नमस्माकमभ्य ऽष्टां विश्वाः पृतना
अरतीः ॥ १ ॥

1. *Jitamasmākamudbhinnamasmākamabhyaṣṭhām
viśvāḥ pṛtanā arātīḥ.*

What we have won is ours. What is broke open, uncovered and recovered is ours. I have won all battles and frustrated all enemy's hostile tactics.

तदग्निराहु तदु सोम आह पृषा मा धात्सुकृतस्य लोके ॥ २ ॥

2. *Tadagnirāha tadu soma āha pūṣā mā dhātsu-
kṛtasya loke.*

This is what Agni, lord of light and fire of life, said, this is what Soma, lord of peace and universal happiness, said for me: "May Pusha, lord of life and nourishment, bless you". I pray: May Pusha establish me in the world of noble action and blessed joy.

अगन्म स्वः स्व ऽरगन्म सं सूर्यस्य ज्योतिषागन्म ॥ ३ ॥

3. *Aganma svaḥ svaraganma saṁ sūryasya jyoti-
ṣāganma.*

Let us rise to heavenly light and joy. We have risen to heavenly light and divine bliss. We have risen and have joined with the light of the Sun.

वस्योभूयाय वसुमान्यज्ञो वसु वंशिषीय वसुमान्भूयासं वसु
मयि धेहि ॥ ४ ॥

4. *Vasyobhūyāya vasumānyajño vasu vaṁśiṣṭya
vasumānbhūyāsaṁ vasu mayi dhehi.*

Yajna is the way to rise in honour, wealth and excellence. Yajna is the treasure hold of wealth, honour and excellence. Let me have the ambition and effort with competence to win wealth and excellence. I pray I may be blest with wealth, honour and excellence.

O lord of wealth and excellence, raise and establish me in abundance and prosperity of the wealth of life.

॥ इति षोडशं काण्डम् ॥

KANDA-17

Kanda 17/Sukta 1

Aditya Devata, Brahma Rshi

विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं
स्वर्जितं गोजितं सन्धनाजितम् । ईड्यं नाम ह्व इन्द्रमायुष्मा-
न्भूयासम् ॥ १ ॥

1. *Viṣāsaḥiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam.
Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandha-
nājitaṁ. Īḍyaṁ nāma hva indramāyusmānbhū-
yāsam.*

I invoke and pray to Indra, adorable lord omnipotent, instant challenger of contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient, ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, bless me with a long full age of good health and prosperity.

विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं
स्वर्जितं गोजितं सन्धनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियो
देवानां भूयासम् ॥ २ ॥

2. *Viṣāsaḥiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam.
Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitaṁ. Īḍyaṁ nāma hva indraṁ priyo
devānāṁ bhūyāsam.*

I invoke Indra, truly the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear darling of the Devas, divinities of nature, heaven and earth.

विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं
स्वर्जितं गोजितं सन्धनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियः
प्रजानां भूयासम् ॥ ३ ॥

3. *Viṣāsahim sahamānam sāsahānam sahīyāmsam.
Sahamānam sahojitam svarjitam gojitam
sandhanājitam. Īḍyam nāma hva indram priyaḥ
prajānām bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear love of all people.

विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं
स्वर्जितं गोर्जितं सन्धनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियः
पशूनां भूयासम् ॥ ४ ॥

4. *Viṣāsahim sahamānam sāsahānam sahīyāṁsam.
Sahamānam sahojitam svarjitam gojitam sandha-
nājitam. Īḍyam nāma hvaindraṁ priyaḥ paśūnām
bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent, powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the favourite love of all animals.

विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं
स्वर्जितं गोर्जितं सन्धनाजितम् । ईड्यं नाम ह्व इन्द्रं प्रियः
समानानां भूयासम् ॥ ५ ॥

5. *Viṣāsahim sahamānam sāsahānam sahīyāṁsam.
Sahamānam sahojitam svarjitam gojitam sandha-
nājitam. Īḍyam nāma hvaindraṁ priyaḥ samānā-
nām bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent powerful, yet steady and patient

victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the self-fulfilled and bounteous centre of the love of my equals.

उदिह्युदिहि सूर्य वचसा माभ्युदिहि । द्विषंश्च मह्यं रध्यतु
मा चाहं द्विषते रधं तवेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः
पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ ६ ॥

6. *Udihyudihi sūrya varcasā mābhyudihi. Dviṣaṁ-
śca mahyaṁ radhyatu mā cāhaṁ dviṣate radhaṁ
tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi
paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parama
vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. May the enemy, both external and internal, be subject to me. Let me never be subdued by the enemy. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest region of Divinity.

उदिह्युदिहि सूर्य वचसा माभ्युदिहि । यांश्च पश्यामि यांश्च
न तेषु मा सुमतिं कृधि तवेद्विष्णो बहुधा वीर्या ऽणि । त्वं
नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे
व्यो ऽमन् ॥ ७ ॥

7. *Udihyudihi sūrya varcasā mābhyudihi. Yāṁśca paśyāmi yāṁścha na teṣu mā sumatiṁ kṛdhi tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. Whoever and whatever I see, whoever and whatever I do not see, among them give me a holy mind and noble intelligence. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

मा त्वा दभन्त्सलिले अप्स्वन्तर्ये पाशिन उपतिष्ठन्त्यत्र ।
 हित्वाशस्तिं दिवमारुक्ष एतां स नो मृड सुमतौ ते स्याम
 तवेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः पृणीहि पशुभि-
 र्विश्वरूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ ८ ॥

8. *Mā tvā dabhantsalile apsvantarye pāśina upatiṣṭhantyaatra. Hitvāśastiṁ divamārukṣa etān sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhā yām mā dhehi parame vyoman.*

O Sun, the bonds and snares which co-exist here in the dynamics of existence do not affect, much less subdue, you. Having left the hate, envy and jealousy down here, you rise to the heavens above. O lord, be kind and gracious to us. Let us enjoy your love and good will. O Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the

nectar joy of immortality in the highest regions of Divinity.

त्वं न इन्द्र महते सौभगायादब्धेभिः परि पाह्यक्तुभिस्त-
वेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः पृणीहि पशुभिर्विश्व-
रूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ ९ ॥

9. *Tvaṁ na indra mahate saubhagāyādabdhēbhiḥ
pari pāhyaktubhistavedviṣṇo bahudhā vīryāṇi.
Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhā-yāṁ
mā dhehi parame vyoman.*

O lord omnipotent Indra, pray protect and promote us to achieve great good fortune by irresistible light and splendour of Divinity. O lord omnipresent, Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

त्वं न इन्द्रोतिभिः शिवाभिः शन्तमो भव । आरोहंस्त्रिदिवं
दिवो गृणानः सोमपीतये प्रियधामा स्वस्तये तवेद्विष्णो
बहुधा वीर्या ऽणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्यो ऽमन् ॥ १० ॥

10. *Tvaṁ na indrotibhiḥ śivābhiḥ śantamo bhava.
Ārohaṁstridivam divo grṇānaḥ somapītaye
priyadhāmā svastaye tavedviṣṇo bahudhā vīryāṇi.
Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ
mā dhehi parame vyoman.*

O lord omnipotent, Indra, be kind most gracious to us with your blissful modes of protection and progress, rising to the three levels of heavenly light, radiating the light and proclaiming the divine voice of

knowledge for our paradisaal bliss and well being as our dearest haven and abode. O lord omnipresent, Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

त्वमिन्द्रासि विश्वजित्सर्ववित्पुरुहुतस्त्वमिन्द्र । त्वमिन्द्रेमं
सुहवम् स्तोममेरयस्व स नो मृड सुमतौ ते स्याम तवेद्विष्णो
बहुधा वीर्या ऽणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्यो ऽमन् ॥ ११ ॥

11. *Tvamindrāsi viśvajitsarvavitpuruhūtaastvamindra.*
Tvamindremaṁ suhavaṁ stomamera-yasva sa no
mṛḍa sumatau te syāma tavedviṣṇo bahudhā
vīryāṇi. Tvam naḥ prṇīhi paśubhirviś-varūpaiḥ
sudhāyām mā dhehi parame vyoman.

Indra, lord omnipotent, you are the sole victorious lord of the universe, omniscient and omnipresent Lord Almighty invoked and adored by all humanity. O lord, Indra, pray inspire and energise this holy song of invocation and celebration, and be kind and gracious that we may live happy in your love and good will. O lord omnipresent Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive, organs and serviceable living beings and establish us in the nectar joy of immortality in the highest regions of Divinity.

अदब्धो दिवि पृथिव्यामुतासि न त आपुर्महिमानमन्तरिक्षे ।
अदब्धेन ब्रह्मणा वावृधानः स त्वं न इन्द्र दिवि षच्छर्म
यच्छ तवेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ १२ ॥

12. *Adbdho divi pṛthivyāmutāsi na ta āpurmahimā-namantarikṣe. Adabdhena brahmaṇā vāvṛdhānaḥ sa tvaṁ na indra divi śaṁccharma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman.*

Indra, lord omnipotent, indomitable power and presence immanent in heaven, on earth and in the middle regions, no one has comprehended your grandeur and glory, celebrated and glorified more and ever higher exalted by the divine hymns of Veda, self-revealed in the highest state of divine consciousness in meditation, pray give us mental peace and spiritual bliss. O lord omnipresent, Vishnu, infinite are your powers and actions. Bless us with universal forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

या त इन्द्र तनूरप्सु या पृथिव्यां यान्तरग्नौ या त इन्द्र
पवमाने स्वर्विदि । ययेन्द्र तन्वा॑न्त॒रिक्षं व्यापि॑थ तया न
इन्द्र तन्वा॑न्त॒रि शर्म॑ यच्छ तवेद्वि॑ष्णो बहुधा वी॒र्या ऽणि । त्वं
नः पृ॒णीहि प॒शुभिर्वि॒श्वरूपैः सु॒धायां मा धेहि॑ पर॒मे
व्योमिन् ॥ १३ ॥

13. *Yā ta indra tanūrapsu yā pṛthivyām yāntara-gnau yā ta indra pavamāne svarvidi. Yayendra tanvāntarikṣaṁ vyāpitha tayā na indra tanvā śarma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman.*

Indra, lord omnipotent, your power and presence that is in the waters, that which is on earth, and that which is in the fire, your power and presence that blows in the wind, that purifies and shines in the light of heaven, the power and presence by which you pervade the firmament, by the same presence and power, lord omnipotent, give us peace and bliss. O lord omnipresent, Vishnu, infinite are your mighty acts and powers, bless us with universal forms of perceptive organs and serviceable living beings. Pray establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वामिन्द्र ब्रह्मणा वर्धयन्तः सत्रं नि षेदुर्ऋषयो नाधमानास्त-
वेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः पृणीहि पशुभिर्विश्व-
रूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ १४ ॥

14. *Tvāmindra brahmaṇā vardhayantaḥ satraṁ ni
ṣedur-ṛṣayo nādhamānāstavedviṣṇo bahudhā
vīryāṇi. Tvam naḥ pṛṇīhi paśubhirviśvarūpaiḥ
sudhāyām mā dhehi parama vyoman.*

Indra, lord omnipotent, seers and sages praying to you for divine bliss sit through sessions of yajna and meditation, celebrating and exalting you with Vedic chant. O Vishnu, lord omnipotent and omnipresent, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वं तृतं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं तवेद्विष्णो
बहुधा वीर्या ऽणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्यो ऽमन् ॥ १५ ॥

15. *Tvaṃ tṛtaṃ tvaṃ paryeṣyutsaṃ sahasradhāraṃ vidathaṃ svarvidaṃ tavedviṣṇo bahudhā vīryāṇi. Tvaṃ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyāṃ mā dhehi parame vyoman.*

Lord omnipresent, Vishnu, you pervade and inspire the thousand-streamed heavenly light of the adorable and inexhaustible Veda, vibrating in the triple world of heaven, earth and the firmament. O Vishnu, pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity. Infinite are your acts and powers.

त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि ।
त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि
विद्वांस्तवेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ १६ ॥

16. *Tvaṃ rakṣase pradiśaścataśrastvaṃ śociṣāṃ nabhasī vi bhāsi. Tvamimā viśvā bhuvanānu tiṣṭhasa ṛtasya panthāmanveṣi vidvāṃstavedviṣṇo bahudhā vīryāṇi. Tvaṃ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyāṃ mā dhehi parame vyoman.*

You pervade and protect all four quarters of space. With your blazing splendour you shine and illuminate heaven and earth. You pervade and abide by all these regions of the universe. Lord omniscient, you inform and traverse by all the paths of universal truth and the universal law of Rtam operative in the universal dynamics of existence. Vishnu, lord omnipresent, infinite are your acts and powers in the universe, pray bless us with the fulfilment of our earthly mission and,

with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

पञ्चभिः पराङ् तपस्येकयावाङ्शस्तिमेषि सुदिने बाध-
मानस्तवेद्विष्णो बहुधा वीर्या ऽणि । त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ऽमन् ॥ १७ ॥

17. *Pañcabhiḥ parāṅ tapasyekayārvāṅśastimeṣi
sudine bādhamānastavedviṣṇo bahudhā vīryāṇi.
Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ
mā dhehi parame vyoman.*

By five, I know, you shine far out in the outer world, by one, I know, you shine at the closest, within. When the time is good and clear is the day, you stem out malignant darkness, you vibrate, shine and illuminate here inside. O Vishnu, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः । तुभ्यं यज्ञो
वि तायते तुभ्यं जुहति जुह्वतस्तवेद्विष्णो बहुधा वीर्या ऽणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे
व्यो ऽमन् ॥ १८ ॥

18. *Tvamindrastvaṁ mahendrastvaṁ lokastvaṁ
prajāpatiḥ. Tubhyaṁ yajño vi tāyate tubhyaṁ
juhvati juhvatastavedviṣṇo bahudhā vīryāṇi.
Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ
mā dhehi parame vyoman.*

You are Indra, the mighty, you are mightiest of the mighties, Mahendra. You are loka, the world, the beauty, the ecstasy, and you are Prajapati, creative sustainer and progenitor of all your children. For you is yajna enacted and extended, for you the yajna-performers offer the oblations. O Vishnu, infinite are your powers and wondrous your functions. Pray bless us with the fulfilment of our life and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

असति सत्प्रतिष्ठितं सति भूतं प्रतिष्ठितम् । भूतं ह भव्य
आहितं भव्यं भूते प्रतिष्ठितं तवेद्विष्णो बहुधा वीर्या ऽणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे
व्यो ऽमन् ॥ १९ ॥

19. *Asati satpratiṣṭhitam sati bhūtaṁ pratiṣṭhitam. Bhūtaṁ ha bhavya āhitaṁ bhvayaṁ bhūte pratiṣṭhitam tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

The Sat, constant Being, is transformed into Asat, the mutable Becoming. The Bhuta, generated and manifested world of mutable Becoming, is rooted in Sat, constant Being. Bhuta, what is, is already there in what is to be, in the Bhavya, and the Bhavya, what is to be, is rooted in Bhuta, what is and what has been. (In other words, the world of past, present and future is integrated, simultaneous and constant. Being transforms into Becoming, and Becoming is Being in the essence. Being and Becoming, Sat and Asat, three variations of

time, what has been, what is, and what is yet to be, all these variations are but different facets of the same, one, constant reality. Constancy and Mutability are essentially one and the same).

Lord Vishnu, wondrous infinite are your powers and exploits. Pray bless us with fulfilment of our mission in this world of change, and with universal forms of perception and vision of the One Constant in the many mutables establish us in the nectar joy of immutable immortality in the highest regions of Divinity.

शुक्रो ऽसि भ्राजो ऽसि । स यथा त्वं भ्राजता भ्राजोऽ-
स्येवाहं भ्राजता भ्राज्यासम् ॥ २० ॥

20. *Śukro'si bhrājo'si. Sa yathā tvaṁ bhrājatā bhrājo'syevāhaṁ bhrājatā bhrājyāsam.*

O Sun, you are pure and powerful. You are bright and blazing. As you are bright and blazing by the power of the self-refulgent Indra, so may I be bright, ever shining by the light and grace of self-refulgent Vishnu.

रुचिरसि रोचो ऽसि । स यथा त्वं रुच्या रोचोऽस्येवाहं
पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय ॥ २१ ॥

21. *Rucirasi roco'si. Sa yathā tvaṁ rucyā roco'-syevāhaṁ paśubhiśca brāhmaṇavarcaśena ca ruciṣīya.*

You are love and splendour itself. You are bright and lovely. O Sun, just as you are bright and beautiful by the sublime refulgence of Indra, so may I be bright and lovable by virtue of the perception of universal senses and mind and by the grace of the light and lustre

of those sages who are blest by the self-refulgent Indra and omnipresent Vishnu.

उद्यते नम उदायते नम उदितायः नमः ।

विराजे नमः स्वराजे नमः सम्राजे नमः ॥ २२ ॥

22. *Udyate nama udāyate nama uditāyaḥ namaḥ.
Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the rising Sun, homage to the rising Sun in the ascendance, homage to the Sun high on the Zenith, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

अस्तंयते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः ।

विराजे नमः स्वराजे नमः सम्राजे नमः ॥ २३ ॥

23. *Astaṁyate namo'stameṣyate namo'stamtāya namaḥ.
Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the declining Sun, homage to the setting Sun, homage to the Sun gone to set, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

उदगादयमादित्यो विश्वेन तपसा सह । सपत्नान्महं
रन्धयन्मा चाहं द्विषते रधं तवेद्विष्णो बहुधा वीर्या ऽणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे
व्यो ऽमन् ॥ २४ ॥

24. *Udagādayamādityo viśvena tapasā saha.
Sapatnānmahyaṁ randhayanmā cāhaṁ dviṣate
radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ
pṛṇehi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi
parame vyoman.*

Risen is the Sun yonder with all the world's glory, subjecting for me all rivals and adversaries to me, and I pray I may never be subject to adversaries, internal or external whatever. O Vishnu, self-refulgent lord omnipresent, infinite wondrous are your acts and powers. Pray bless us with senses and mind of universal perception and vision, and by those establish us in the nectar joy of immortality beyond mutability in the highest regions of Divinity.

आदित्य॒ नाव॒मारु॑क्षः श॒तारि॑त्रां स्व॒स्तये॑ ।

अह॒र्मात्य॑पीपरो॒ रात्रिं॑ स॒त्राति॑ पारय ॥ २५ ॥

25. *Āditya nāvamāruṣaḥ śatāritrāṃ svastaye. Aharmātyapīparō rātriṃ satrāti pāraya.*

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the day, kindly help me to cross over the night as well.

सूर्य॑ नाव॒मारु॑क्षः श॒तारि॑त्रां स्व॒स्तये॑ ।

रात्रिं॑ मात्य॑पीपरोऽहः स॒त्राति॑ पारय ॥ २६ ॥

26. *Sūrya nāvamāruṣaḥ śatāritrāṃ svastaye. Rātriṃ mātyapīparō 'haḥ satrāti pāraya.*

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the night. Pray help me to cross over the day as well.

प्र॒जाप॑तेरावृ॒त्तो ब्र॑ह्म॒णा वर्म॑णा॒हं क॒श्यप॑स्य॒ ज्योति॑षा॒ वर्च॑सा
च । ज॒रद॑ष्टिः कृ॒तवी॑र्यो॒ विहा॑याः स॒हस्रा॑युः सुकृ॒तश्च॑-
रेयम् ॥ २७ ॥

27. *Prajāpaterāvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Jaradaṣṭiḥ kṛtavīryo viḥāyāḥ sahasrāyuh sukṛtaścareyam.*

I am covered and protected by the Vedic armour of Prajapati, father, protector and sustainer of his children of humanity. I am wrapped and protected by the light and lustre of Kashyapa, lord of wisdom and protection against all fears and ailments. I pray that I may live my life doing noble and vigorous acts worthy of the brave upto a ripe age of full hundred years.

परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च ।
मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टा वधाय ॥ २८ ॥

28. *Parīvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Mā mā prāpanniṣavo daivya yā mā mānuṣīrava-sṛṣṭā vadhāya.*

I am covered and guarded deeply and wholly all round by the Vedic armour of Lord Supreme, Brahma. I am wrapped and protected by the light and splendour of Kashyapa, lord of wisdom, pranic energy and natural strength. I pray and I affirm that the arrows and attacks shot and mounted against me either by natural or human powers, even though they be meant to kill, shall never reach and never touch me.

ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम् । मा
मा प्रापत्पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेन वाचः ॥ २९ ॥

29. *Rtena gupta ṛtubhiśca sarvairbhūtena gupto bhavyena cāham. Mā mā prāpatpāpmā mota mṛtyurantardadhe' haṁ salilena vācaḥ.*

I am protected by Rtam, eternal truth and the laws of eternal truth. I am protected by all the seasons through the year. And I am protected by the past and future of my life as pursued or to be pursued in accordance with the laws of eternal truth. Never must any sin or anything sinful ever approach me. Never must even death violate me. I have sin and fear of death washed away and disappear from within me by the holy waters of Vedic speech.

अ॒ग्नि॒र्मा गो॒प्ता परि॑ पातु वि॒श्वत् उ॒द्यन्त्सू॒र्यो नु॒दतां
मृ॒त्युपा॒शान् । व्यु॒च्छन्ती॑रु॒षसः॑ पर्व॒ता ध्रु॒वाः स॒हस्रं प्रा॒णा
मय्या य॑तन्ताम् ॥ ३० ॥

30. *Agnirmā goptā pari pātu viśvata udyantsūryo nudatāṁ mṛtyupāśān. Vyucchanfīruṣasaḥ parvatā dhruvāḥ sahasraṁ prāṇā mayyā yatantām.*

Agni, leading light of life, my protector, may, I pray, protect and promote me all round against all dangers and negativities. May the rising sun strike off and keep away the snares of decline and death. May the radiant dawns dispelling darkness, the clouds and fixed mountains and the pranic energies all join, exert in me and rejuvenate me a thousand ways, a thousandfold.

॥ इति सप्तदशं काण्डम् ॥

KANDA-18

Kanda 18/Sukta 1

Devata : Yama-Yami (1-16), Agni (17-36), Indra (37-38), Mitra (39), Rudra (40), Sarasvati (41-43), Pitara (44-47, 51-52, 54-55, 56-57, 58-61, Soma (48) Yama (49-50), Tvashta (53), Atharva Rshi

Mantras 1-16 are a dialogue between Yama, a 'young man', and Yami, a 'young maiden', on love, marriage, family and continuance of the family line. The same theme is celebrated in Rgveda 10, 10, 1-14.

The dialogue has been interpreted by Sayana and others as a dialogue between a brother and a sister, which is not correct because, if it were so, the name of the girl would be 'Yama', not Yami. Yama himself and Yami describe themselves as 'friends' in mantra 1 and 2.

The dialogue has also been interpreted as a dialogue between day and night, so close and yet so divergent they meet but only to part.

On the theme of love, marriage, family and pitaras, let us take the dialogue as an act of courtship between the 'male' and 'female' twins of nature. Yama describes them as children of the Sun and Earth in mantra 4.

ओ चित्सखायं सख्या ववृत्यां तिरः पुरु चिदर्णवं जगन्वान् ।
पितुर्नपात्मा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O citsakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to a friend of my own choice, a friend who has a long way crossed the vast ocean of life, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and in marriage bless me with a child.

न ते सखा सख्यं वष्टयेत्सलक्ष्मा यद्विषुरुपा भवति ।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तारि उर्विया परि ख्यन् ॥ २ ॥

2. *Na te sakhā sakhyam vaṣṭyetatsalakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of friendship, love and union since, for the purpose of conjugality, you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature refulgent with light and wisdom who maintain the light of heaven along with the earth take exception to such a union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा ते अमृतास एतदेकस्य चित्त्यजसं मर्त्यस्य । नि
ते मनो मनसि धाव्यस्मे जन्युः पतिस्तन्वमा विविश्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cittyajasam martyasya. Ni te mano manasi dhāvyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendent child. I have accepted that your mind and soul be one with me, so, pray come and join me in body as husband and as life-giver of your child.

न यत्पुरा चकृमा कब्ध नूनमृतं वदन्तो अनृतं रपेम । गन्धर्वो
अप्स्वप्या च योषा सा नौ नाभिः परं जामि तन्नौ ॥ ४ ॥

4. *Na yatpurā cakṛmā kaddha nūnamṛtaṁ vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā nau nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and what we have spoken as truth, shall we now do things in violation of truth and speak untruth? Sinfully? Gandharva, the sun, our father, and his light and earth sustained in waters, the mother, that is the central relationship of us both, highest and permanent. (Nothing more, no other.)

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः ।
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत
द्यौः ॥ ५ ॥

5. *Garbhenau nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauh.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of universal forms, and Kah, sustainer of created forms, made us a couple of male and female conjugality in nature's womb of generation itself as keepers and sustainers of this earthly home. None can now violate the rules of the Lord's discipline,

no one does. Of this complementarity of natural conjugal relationship, the earth knows, the sun in heaven knows.

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हणायून् ।
आसन्निषून्हृत्त्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥ ६ ॥

6. *Ko adya yuṅkte dhuri gā ṛtasya śīmivato bhāmino durhrṇāyūn. Āsanniṣūnhṛtsvaso mayobhūnya eṣāṁ bhrtyāmṛṇadhatsa jīvāt.*

Yama: The Almighty God joins the pursuants and celebrants of truth with the business of life, men of noble action, brilliant, passionate opponents of evil, who shoot arrows into the heart of contradictory forces, and bring peace and well being to life. That person lives in reality who maintains such people and promotes their mission.

को अस्य वेद प्रथमस्याहः क ईददर्श क इह प्र वोचत् ।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या
नून् ॥ ७ ॥

7. *Ko asya veda prathamasyāhnaḥ ka īm dadarśa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṛn.*

Who knows of that complementarity of man and woman in conjugality created on the first day of creation by Savita-Tvashta? Who saw that? And who would speak of that here now? Only he knows who created that. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, the house of Varuna, presiding deity of the night. (We cannot meet). But O wanton dear, how do you so deceptively speak of men?

यमस्य मा यम्यं काम आगन्त्समाने योनौ सहशेय्याय ।
जायेव पत्ये तन्वं रिरिच्यं वि चिद् वृहेव रथ्येव
चक्रा ॥ ८ ॥

8. *Yamasya mā yamyam kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cid vṛheva rathyeva cakrā.*

Yami: O Yama, I feel stricken and I come with desire to share life with you in one house and one bed and wish I should surrender my body to you as wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति ।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा ॥ ९ ॥

9. *Na tiṣṭhanti na ni miṣantye te devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of starry divinities which sojourn here around in space neither stop nor deviate from their path, nor do they ever wink their eye. O love-lorn maiden, go soon to one such other than me and with him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात् ।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य विवृहाद-
जामि ॥ १० ॥

10. *Rātrībhīrasmā ahabhirdaśasyetsūryasya cakṣur-muhurunmimīyāt. Divā prthivyā mithunā sabandhū yamīryamasya vivṛhādajāmi.*

Yami: I wish the eye of the sun were to open again and again, and the days with nights and the nights with days were to favour and enlighten him that just as the sun is in union with the earth together, so would Yamis too like nights join Yama, the day, as strangers, in love.

आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि ।
उप बर्बहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥ ११ ॥

11. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ
kṛṇavannajāmi. Upa barbrhi vṛṣabhāya bāhuma-
nyamicchasva subhage patiṁ mat.*

O Yami, those times would follow long long ages hence when contraries would lie together and co-exist without contradictions. Therefore for the time being, O sweet and debonair, extend your hand to someone else other than me, a real virile man.

किं भ्रातासद्यदनाथं भवति किमु स्वसा यन्निर्ऋति-
र्निगच्छात् । काममूता बह्वेऽतद्रपामि तन्वा ऽमे तन्वं॑ सं
पिपृग्धि ॥ १२ ॥

12. *Kim bhrātāsadyadanāthaṁ bhavāti kimu svasā
yannirṛtirnigacchāt. Kāmamūtā bahve'tadra-
pāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: O Yama, what? Then have you become a supporter without support? And I, without support and care, become a stream of life, bereft and forlorn, going away elsewhere in search of another? Love lorn, I am babbling so much, pray join me body with body.

न ते नाथं यम्यत्राहमस्मि न ते तनूं तन्वा॑ऽ सं पपृच्याम् ।
अन्येन मत्प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् ॥ १३ ॥

13. *Na te nātham yamyatrāhamasmi na te tanūm tanvā'sam papṛcyām. Anyena matpramudaḥ kalpayasva na te bhrātā subhage vaṣṭiyetat.*

Yama: O Yami, I am not your master, not your husband, so I would not embrace your body with mine. So think of enjoying yourself with someone other than me. O fortunate one, the twin friend of yours does not like this union.

न वा उ ते तनू तन्वा॑रु सं प॒पृ॒च्यां पा॒पमा॑हु॒र्यः स्वसा॑रं
नि॒गच्छा॑त् । असं॒यदे॑तन्मन॒सो हृदो मे भ्रा॒ता स्वसुः शय॑ने
यच्छ॑यीय ॥ १४ ॥

14. *Na vā u te tanūm tanvā'sam papṛcyām pāpamāhuryaḥ svasāram nigacchāt. Asaṁyadetanmanaso hr̥do me bhrātā svasuḥ śayane yacchayīya.*

And I would not touch your body with mine. The wise say that for a twin it is sin to meet a sister in conjugality. It is against my mind and heart that a brother should even think of sleeping with a sister.

ब॒तो ब॑तासि यम॒ नैव ते मनो॑ हृद॒यं चा॒विदाम॑ । अ॒न्या किल॑
त्वां क॒क्ष्ये ऽव यु॒क्तं परि॑ ष्वजा॒तै लि॒बुजे॑व वृ॒क्षम् ॥ १५ ॥

15. *Bato batāsi yama naiva te mano hr̥dayam cāvidāma. Anyā kila tvām kakṣye va yuktaṁ pari ṣvajātai libujeva vṛkṣam.*

Yami: Sorry Yama, it is a pity I did not understand your mind and heart this way of nature and tradition. May be someone other than me would join you like a girdle round your waist and embrace you as a creeper clings by a tree.

अ॒न्य॒मू षु॒ य॒म्य॒न्य उ॒ त्वां परि॑ ष्वजा॒तै लि॒बु॒जेव॑ वृ॒क्षम् ।
तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवा॒धा कृ॑णुष्व स॒विदं॑
सु॒भ॒द्राम् ॥ १६ ॥

16. *Anyamū ṣu yamyanya u tvām pari ṣvajātai libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādadhā kṛṇuṣva saṁvidam subhadrām.*

Yama: O Yami, you too find some other partner. Some other may embrace you, and you too embrace him like a creeper embracing the tree. Love you the other man heart and soul, and may he too love you heart and soul. Thus may you create and achieve a happy union in love and good fortune.

त्री॒णि च्छ॒न्दांसि॑ क॒वयो॑ वि ये॒तिरे॑ पु॒रुरूपं॑ दर्श॒तं
वि॒श्वच॑क्षणम् । आपो॑ वा॒ता ओष॑धय॒स्तान्येक॑स्मिन्भुव॒न्
आर्पि॑तानि ॥ १७ ॥

17. *Trīṇi cchandāṁsi kavayo vi yetire pururūpaṁ darśataṁ viśvacakṣaṇam. Āpo vātā oṣadhaya-stānyekasminbhuvana ārpitāni.*

Sages and scholars of Shastra and Vedas study and foster three joyous gifts of nature and divinity, versatile in form, sensitively satisfying and universally illuminative for body, sense and mind and the soul. For this purpose, they are: waters for taste and sweetness, winds for energy of prana, and herbs for strength and alleviation of pain. And all these three are vested and concentrated in the same one source, Nature.

वृ॒षा वृ॒ष्णो दु॒दुहे॑ दो॒हसा॑ दि॒वः प॒यांसि॑ य॒हो अदि॑ते॒रदा॑भ्यः ।
वि॒श्वं स वे॑द वरु॒णो यथा॑ धि॒या स य॒ज्ञियो॑ यजति॒ यज्ञि॑यौ
ऋ॒तून् ॥ १८ ॥

18. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñyo yajati ajñiyāñ ṛtūn.*

Generous lord divine, omnipotent and undaunted, with cosmic churning, distils the nectar sweets of heaven from mother Aditi, imperishable Prakṛti, for generous humanity. He, lord omniscient of infinite wisdom knows the universe and showers the knowledge of Veda too for mankind. And the generous scholar, man of judgement, venerable as Varuna, distils universal knowledge from Veda according to his intelligence and vision, joins the divine seasons and distils the joyous gifts of food, energy and illumination from nature and Vedic vision.

रपद्रन्धर्वीरष्या च योषणा नदस्य नादे परि पातु नो मनः ।
 इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रथमो वि
 वोचति ॥ १९ ॥

19. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu no manah. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamō vi vocati.*

Gandharvi, Vedic voice that holds and expresses the voice of the Lord of the universe, which is adorable and inspiring and which eternally proclaims the divine Word, may, we pray, establish and promote our mind and soul in the celebration of the resounding flood of the divine voice. And may Aditi, Mother Nature, and her eternal voice, and Agni, leading light of life, first and highest brotherly supporter, establish us at the centre of our desire and fulfilment and continue to speak to us of nature, knowledge and wisdom.

सो चिन्नु भद्रा क्षुमती यशस्वत्युषा उवास् मनवे स्व ऽर्वती ।
यदीमुशन्तमुशतामनु क्रतुमग्निं होतारं विदथाय जीज-
नन् ॥ २० ॥

20. *So cinnu bhadra kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yādīmuśantamuśatāmanu kratumagniṁ hotāraṁ vidathāya jījanan.*

Surely the illuminant, auspicious, abundant, brilliant, beatifying light of the dawn of divine vision arises when the sages invoke and kindle and raise the loving divine fire of Agni, high priest of divine-human communion, in accordance with the passion and devotion of the lovers of Divinity for the success of their meditative yajna.

अधु त्वं द्रुप्सं विभ्वं ऽ विचक्षणं विराभरदिषिरः श्येनो
अध्वरे । यदी विशो वृणते दस्ममार्या अग्निं होतारमधु
धीरजायत ॥ २१ ॥

21. *Adhā tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣiraḥ śyeno adhware. Yādī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble dedicated people choose, invoke and adore this blissful Agni, high priest of meditative as well as social yajna, and when the vision of clairvoyance arises, then the instant, inspiring eagle spirit of divinity brings in the infinite, illuminative nectar shower of divine bliss to the devotee in the meditative communion.

सदासि रण्वो यवसेव पुष्यते होत्राभिरग्रे मनुषः स्वध्वरः ।
विप्रस्य वा यच्छशमान उक्थ्योऽ वाजं ससवाँ उपयासि
भूरिभिः ॥ २२ ॥

22. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyo'vājaṁ sasavāñ upayāsi bhūribhiḥ.*

Agni, divine spirit of man's holy yajna of love and non-violence, you are always lovable and inspiring as sumptuous food for the mind and soul. And, served and adorable with abundant offers of homage and oblations, having accepted and enjoying the homage, you come fast and bless the vibrant devotee's yajna with success and attainments.

उदीरय पितरां जार आ भगमियक्षति हर्यतो हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यते मुखस्तविष्यते असुरो वेपते
मती ॥ २३ ॥

23. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hr̥tta iṣyati. Vivakti vahniḥ svapasyate makhastaviṣyate asuro vepate matī.*

Agni, leading light of life, inspire the parents: The sun augments honour and excellence, the lover is eager to meet the love, anxious with heart and soul, the messenger speaks and inspires, the oblations energise, pranic energy stirs the mind.

यस्ते अग्रे सुमतिं मर्तो अख्यत्सहसः सूनो अति स प्र शृण्वे ।
इषं दधानो वहमानो अश्वैरा स द्युमाँ अमवान्भूषति
द्युन् ॥ २४ ॥

24. *Yaste agne sumatiṁ marto akhyatsahasah sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāñ amavānbhūṣati dyūn.*

Agni, inspirer of power and patience, one who

enjoys your good will, bears your light and wisdom and proclaims it,, wins the ear of his audience and rises to fame. Bearing and enjoying plenty and prosperity of food, energy and love, moving by horse drawn chariot he adds to the strength and splendour of his life and time.

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवितुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह
स्याः ॥ २५ ॥

25. *Śrudhī no agne sadane sadhasthe yukṣvā rathamamṛtasya dravitnum. Ā no vaha rodasī devaput্রে mākirdevānāmāpa bhūriha syāḥ.*

O leading life of existence, Agni, listen to our voice of prayer in this hall of yajna, harness the superfast chariot of immortality and bring us here the heaven and earth with their divine children, never forsake the divinities in human form, always abide by us here itself.

यदग्र एषा समितिर्भवाति देवी देवेषु यजता यजत्र । रत्ना
च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं
वीतात् ॥ २६ ॥

26. *Yadna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Agni, adorable leading light and ruling lord of life, when this Samiti, assembly of the people, becomes elevated, enlightened, acceptable and companionable among noble and enlightened people and you come to distribution of the jewel valuables of life, pray give us our share of the wealth, honour and excellence of life

in society.

अन्वग्रिरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु
सूर्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ २७ ॥

27. *Anvagnirūṣasāmagramakhyadanvahāni
prathamo jātavedāḥ. Anu sūrya uṣaso anu
raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms, potential and actual, one with the sun, exists in advance of the dawns and days, and pervades the stars, the dawns, the radiating rays and the earth and heaven (as they come into existence).

प्रत्यग्रिरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः । प्रति
सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान ॥ २८ ॥

28. *Pratyagnirūṣasāmagramakhyatpratyahāni
prathamo jātavedāḥ. Prati sūryasya parudhā ca
rasmīnprati dyāvāpṛthivī ā tatāna.*

Agni, light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand and multiply.

द्यावा ह क्षामा प्रथमे ऋतेनाभिश्चावे भवतः सत्यवाचा ।
देवो यन्मतीन्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं
यन् ॥ २९ ॥

29. *Dyāvā ha kṣāmā prathame ṛtenābhiśrāve bhavataḥ satyavācā. Devo yanmartānyajathāya kṛṇvantsīdaddhotā pratyāṇ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity when Agni, refulgent spirit of life and light of the world, chief yajamana and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process of evolution being enacted.

देवो देवान्परिभूर्ऋतेन वह्ना नो हव्यं प्रथमश्चिकित्वान् ।
धूमकेतुः समिधा भारुजीको मन्द्रो होता नित्यो वाचा
यजीयान् ॥ ३० ॥

30. *Devo devānparibhūr-ṛtena vahā no havyaṁ prathamaścikityān. Dhūmaketuḥ samidhā bhārjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and carry our homage and oblations to the divinities of nature by the laws of its cosmic order: Agni, that is the power with the banner of light and fragrance, blazing with flames of fuel fire, adorable sublime, divine call for action and self-sacrifice, eternal and imperishable, loving and companionable, responsive to words of sincere adoration.

अर्चामि वां वर्धायापो घृतस्रू द्यावाभूमी शृणुतं रौदसी मे ।
अहा यद्देवा असुनीतिमायन्मध्वा नो अत्र पितरां शिशी-
ताम् ॥ ३१ ॥

31. *Arcāmi vām vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yaddevā asunītimā-yanmadhvā no atra pitarā śīśītām.*

Listen ye both heaven and earth to my words of adoration: I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly and which, may the parental powers and leadership of mankind refine and augment further to add to the light and sweetness of life here on earth.

स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनीं दिव्यं घृतं वाः ॥ ३२ ॥

32. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhāra-yanta urvī. Viśve deva anu tatte yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the divine light showers upon them.

किं स्विन्नो राजा जगृहे कदस्याति व्रतं चकृमा को वि
वेद । मित्रश्चिद्धिष्मा जुहुराणो देवाञ्छ्लोको न यातामपि
वाजो अस्ति ॥ ३३ ॥

33. *Kim svinno rājā jagrhe kadasyāti vrataṁ cakṛmā
ko vi veda. Mitraściddhi śmā juhurāṇo devāñch
loko na yātāmapī vājo asti.*

Does the ruling refulgent Agni receive and accept our homage? Do we sometimes overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni is a friend after all, invoked and served with excess or remiss, it would accept our homage and adoration and convey it to the divinities, and we pray may there be success and ultimate victory.

दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद्विषुरूपा भवति ।

यमस्य यो मनवते सुमन्त्वग्रे तमृष्व पाहाप्रयुच्छन् ॥ ३४ ॥

34. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣu-
rūpā bhavāti. Yamasya yo manavate sumantvagne
tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one source and homogeneous, it grows to boundless variety of forms which, nevertheless, for the man who knows the One Supreme Agni, ordainer and controller of this existential variety, is simple and clearly understandable. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्देवा विदथे मादयन्ते विवस्वतः सदाने धारयन्ते ।

सूर्ये ज्योतिरदधुर्मास्य कून्परि द्योतनिं चरतो अजस्रा ॥ ३५ ॥

35. *Yasmindevā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotiradadhurmāsyā-ktūnpari dyotanīm carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and soul of humanity, vest light in the sun and dark tinge in the moon, that refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये३ न वयमस्य विद्म । मित्रो
नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ॥ ३६ ॥

36. *Yasmindevā manmani samcarantypīcye'na vayamasya vidma. Mitro no atrāditiranāgāntsavitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same refulgent Agni, the divine powers reveal to us who are simple, sincere and conscientious seekers of Divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love as the sun, Aditi, imperishable mother Nature, self-refulgent Savita, creator and inspirer, reveal the mysterious power and presence of Agni.

सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे ।
स्तुष ऊ षु नृतामाय धृष्णवे ॥ ३७ ॥

37. *Sakhāya ā śiṣāmahe brahmendrāya vajriṇe. Stuṣa ū ṣu nṛtamāya dhṛṣṇave.*

Come friends, let us for your sake sing a song

of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment, in order to glorify the noblest leader of resolute will and inviolable command.

शर्वसा ह्यसि श्रुतो वृत्रहत्येन वृत्रहा ।

मधैर्मघो नो अति शूर दाशसि ॥ ३८ ॥

38. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā. Maghairmaghono ati śūra dāśasi.*

O heroic leader and ruler, by virtue of your strength and will you are renowned as destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स्तेगो न क्षामत्येषि पृथिवीं मही नो वाता इह वान्तु भूमौ ।
मित्रो नो अत्र वरुणो युज्यमानो अग्निर्वने न व्यसृष्ट
शोकम् ॥ ३९ ॥

39. *Stego na kṣāmatyeṣi pṛthivīm mahī no vātā iha vāntu bhūmau. Mitro no atra varuṇo yujyamāno agnirvane na vyasṛṣṭa śokam.*

Just as the sun shines upon the earth and transcends, so do you, O Indra, ruler, rule the earth. Let pleasant winds blow upon the vast earth for us. Let Mitra, divine love, and Varuna, divine judgement, as sun and air, together, remove our pain and suffering as fire releases its heat in the forest and burns away unwanted undergrowth.

स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहृत्तुमुग्रम् ।
मृडा जरित्रे रुद्र स्तवानो अन्यमस्मत्ते नि वपन्तु
सेन्यम् ॥ ४० ॥

40. *Stuhi śrutam gartasadam janānām rājānam
bhīmamupahatnumugram. Mrḍā jaritre rudra
stavāno anyamasmatte ni vapantu senyam.*

O man, worship and adore Rudra, vibrant in the soul, self-refulgent ruler of humanity, closest at heart, terrible destroyer of evil instantly.

O Rudra, celebrated and adored by humanity, be kind and gracious to the dedicated worshippers, and let the force of your punitive power fall upon other forces than us, such as hate and enmity, sin and suffering, all alien to us.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात् ॥ ४१ ॥

41. *Sarasvatīm devayanto havante sarasvatīma-
dhvare tāyamāne. Sarasvatīm sukrto havante
sarasvatī dāśuṣe vāryam dāt.*

People dedicated to Divinity invoke and worship Sarasvati, Mother Voice of divine Omniscience. They worship her in the performance of yajna while the fragrance is expanding and light is radiating. People of holy action invoke and worship Sarasvati while they act. May Sarasvati give to the generous worshipper and yajna performer the fruit the singer of the song divine prays for.

सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः । अस-
द्यास्मिन्बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे ॥ ४२ ॥

42. *Sarasvatīm pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsmīnbarhiṣi mādaya-dhvam anamīvā iṣa ā dhehyasme.*

Parental house-holders eager to perform yajna with generous gifts of Dakshina invoke and worship Sarasvati, mother Spirit of Voice divine. O mother, come and grace this holy vedi with your divine presence, rejoice with the dedicated worshippers and bring us food and energy, wealth, honour and excellence free from all kinds of negativities.

सरस्वति या सुरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्म-
दन्ती । सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय
धेहि ॥ ४३ ॥

43. *Sarasvati yā saratham yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadantī. Sahasrārghamaḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Sarasvati, vibrant mother voice of Divinity who come with celestial joy in response to songs of adoration and oblations of holy fragrance, divine mother rejoicing with parental house-holders, pray come and bless the yajamana with food and energy, wealth, honour and excellence for body, mind and soul, a rightful share worth a thousand laudations.

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽ वन्तु पितरो हवेषु ॥ ४४ ॥

44. *Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asum ya īyuravṛkā ṛtajñāste no 'vantu pitaro haveṣu.*

May the wise and parental seniors of average, high and middle order, harbingers of peace and joy, friendly dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life, rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

आहं पितृन्सुविदत्राँ अवित्सि नपातं च विक्रमणं च
विष्णोः । बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त
इहागमिष्ठाः ॥ ४५ ॥

45. *Āhaṁ pitṛṅtsuvidatrāṅ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive powers and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative fire enterprise here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु ॥ ४६ ॥

46. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ye aparāsa īyuh. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvrjanāsu dikṣu.*

Let this yajnic homage today be for the sun rays

and pranic energies radiating from the east and west, let it also be for the parental wise and seniors of the past and later ones. Let it be for the energies which abide in the earthly sphere and in space and skies, and let it be for the energy which vibrates in the living forms of nature anywhere, and for the wise anywhere in humanity.

मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवांस्ते नोऽ वन्तु पितरो हवेषु ॥ ४७ ॥

47. *Mātālī kavyairyamo aṅgirobhirbṛhaspatir-
ṛkvabhirvāvṛdhānaḥ. Yāmśca devā vāvṛdhurye ca
devānste no'vantu pitaro haveṣu.*

May Matali, master creator of knowledge and power with wise experts of Vedic science, Yama, the yogi with vibrant pranic energies, Brhaspati, eminent scholar with all round versatility rising with the application of Rk verses, those whose natural knowledge of life and environment has raised them to eminence, and those who advance natural knowledge and extend the work of earlier dedicated scholars, may all these parental seniors protect and promote us in the serious struggles we face for the advancement of life and knowledge.

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥ ४८ ॥

48. *Śvāduṣkilāyaṁ madhumāñ utāyaṁ tīvraḥ kilāyaṁ
rasavāñ utāyam. Uto nvasya papivānsamindram
na kaścana sahata āhaveṣu.*

Surely this knowledge and power, the taste of

it, is delicious, it is honey sweet, it is strong and intense, and its flavour is soothing, sobering and exciting too. Whoever the soul that has tasted of it is strong, a very Indra, whom no one can challenge in the pressing battles of life.

प॒रे॒यि॒वांसं॑ प॒रव॑तो॒ म॒हीरि॑ति॒ ब॒हु॒भ्यः॑ प॒न्था॑मनुपस्प॒शान॑म् ।
वै॒वस्व॑तं स॒ंगम॑नं॒ जना॑नां॒ य॒मं राजा॑नं ह॒विषा॑ सप॒र्यत॑ ॥ ४९ ॥

49. *Pareyivāmsaṁ pravato mahīriti bahubhyaḥ panthāmanupaspaśānam. Vaivasvataṁ saṅga-manam janānām yamaṁ rājānam haviṣā saparyata.*

With homage of havi and self-sacrifice in karma, serve and worship Yama, leading light and ruler of life with justice and dispensation, who shows the paths of living for all and leads the pioneers of initiative and advancement to distant lands of their choice and who, lord of the worlds of light like regent of the Sun, is the ultimate haven and home of people.

य॒मो नो॑ गा॒तुं प्र॑थ॒मो वि॒वेद॑ नैषा गव्यू॒तिर॑प॒भर्त॑वा उ । यत्रा॑
नः॒ पूर्वे॑ पि॒तरः॑ परे॒ता ए॒ना ज॑ज्ञा॒नाः प॒थ्या॑नु॒ अनु॑ स्वाः ॥ ५० ॥

50. *Yamo no gātum prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā naḥ pūrve pitaraḥ paretā enā jajñānāḥ pathyā' anu svāḥ.*

Yama, lord of ultimate justice and dispensation, first carved, manifested and proclaimed the universal way of life according to the laws of nature. And that is the way and the law of life in existence which is neither challengeable nor changeable. That is the path by which our ancestors went forward in life, and that same is the

path by which others who come later, know and go according to their own choice for themselves.

बर्हिषदः पितर ऊत्य॑र्वागि॒मा वो ह॒व्या च॑कृ॒मा जुष॑ध्वम् ।
त आ ग॒ताव॑सा॒ शन्त॑मे॒नाधा॑ नः॒ शं यो॑र॒रपो द॑धात ॥ ५१ ॥

51. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantamenā-dhā naḥ śam yorarapo dadhāta.*

O parental powers of nature and humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and here-after, we have prepared these yajnic materials for homage to you which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

आच्या॒ जानु॑ दक्षिण॒तो नि॒षद्ये॑दं नो॒ ह॒विर्भि॑ गृणन्तु॒ विश्वे॑ ।
मा हि॑सिष्ट॒पितरः॒ केन॑ चिन्नो॒ यद्व॒ आगः॑ पुरु॒षता॒ कराम॑ ॥ ५२ ॥

52. *Ācā jānu dakṣiṇato niṣadyedaṁ no havirabhi gṛṇantu viśve. Mā himsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please be seated on the right, accept our homage of havi and accomplish the yajna with specific words of appraisal. And if we happen to transgress some rule or ritual of yajnic manners, or if we happen to be impertinent to you – because we are human, after all – pray be kind, take no offence, forgive us, and let no hurt affect the yajna.

त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति ।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥ ५३ ॥

53. *Tvaṣṭā duhitre vahatum kṛṇoti tenedaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhya-mānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of the forms of existence, for fulfilment of the creative urge of nature, Prakṛti, initiates the onward process of evolution, and the entire universe comes into being in cosmic time. While Prakṛti, consort of the self-refulgent creator Savita and mother origin of the order of evolution, is fertilized and moves on to its generative function, it disappears, that is, it transforms from its original intangible essence into the tangible creative form and generative power in existence.

प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः । उभा
राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम् ॥ ५४ ॥

54. *Prehi prehi pathibhiḥ pūryāṇairyenā te pūrve pitarāḥ paretāḥ. Ubhā rājānau svadhayā madantau yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the paths of life earlier and universally carved for you, paths by which the ancients too went forward to complete their course of life. Intelligent you are and you see both Yama and Varuna, divine sun and divine night, all-comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, both divine, brilliant, ecstatic, ruling strong in terms of their own powers, and agreeable by your service to them and to the environment.

अपैत॒ वी ऽ त॒ वि च॒ सर्प॒तातो॒ऽ स्मा ए॒तं पि॒तरौ लो॒कम॒क्रन् ।
अहो॑भिर्द्भिर्कु॒भिर्य॑ ऽ क्तं य॒मो द॑दात्यव॒सान॑मस्मै ॥ ५५ ॥

55. *Apeta vī ta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhiradbhiraktubhirvyaktaṁ yamo dadātyavasānamasmai.*

All disturbances to go, go away, go far, your own ways. Pitr-prana energies of solar radiation, which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new phase for it, and Yama, cosmic order of law and time, has provided this other stage of its existential being with days, nights, dawns and liquid energies, all anew.

उ॒शन्त॑स्त्वेधीम॒ह्युश॑न्तः॒ समि॑धीमहि ।

उ॒शन्न॑शत आ वह॒ पितृ॑न्ह॒विषे॒ अत्त॑वे ॥ ५६ ॥

56. *Uśantastvedhīmahyūśantaḥ samidhīmahi. Uśannuśata ā vaha pitṛṇhaviṣe attave.*

O sacred fire of yajna, with love and passion we light you. With love and faith we raise you into flames. You too with love and longing of heat and light bring our parental seniors and blissful energies of Mother Nature to receive our offerings and disperse them round for all.

द्यु॒मन्त॑स्त्वेधीमहि द्यु॒मन्तः॒ समि॑धीमहि ।

द्यु॒मान्द्यु॑मत आ वह॒ पितृ॑न्ह॒विषे॒ अत्त॑वे ॥ ५७ ॥

57. *Dyumantastvedhīmahi dyumantaḥ samidhīma-hi. Dyumāndyumata ā vaha pitṛṇhaviṣe attave.*

Brilliant and passionate with love, we light you up. Brilliant and faithful we raise you into flames. O

sacred fire of yajna, you too, brilliant and blazing, bring our senior and parental powers of nature and humanity to receive our offerings and disperse them round for all.

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५८ ॥

58. *Aṅgirasō naḥ pitaro navagvā atharvāṇo bhṛgavaḥ
somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi
bhadre saumanase syāma.*

Our parents and seniors are seers and sages of holistic knowledge, scholars of latest sciences, undisturbed pursuers of technology and engineering, veteran saviours from pain and suffering, and seekers of peace and prosperity.

Let us dedicate ourselves to their vision and wisdom and be the recipients of their good will so that we may enjoy their love and grace.

अङ्गिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन्बर्हिष्या निषद्य ॥ ५९ ॥

59. *Aṅgirobhiryajñiyairā gahīha yama vairūpairiha
mādayasva. Vivasvantam huve yaḥ pitā te'
sminbarhiṣyā niṣadya.*

O Yama, life time of health and age, come with nature's pranic energies of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent sun, your generative father, also to come and be seated at the holy heart core of this life yajna of mine for a full age of good health and happiness.

इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः । आ
त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषो मादयस्व ॥ ६० ॥

60. *Imaṁ yama prastaramā hi rohāṅgirobhiḥ pitṛbhiḥ
saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā
rājanhaviṣo mādayasva.*

O Yama, happy life time of health and age, come in unison with nourishing and protective pranic energies of nature and vest those energies into my yajnic body system. Let thoughts and health mantras of sages bring you here where, shining and ruling within with all these gifts, rejoice and make me happy too.

इत एत उदारुहन्दिवस्पृष्ठान्यारुहन् ।
प्र भूर्ज्यो यथा पथा द्यामङ्गिरसो ययुः ॥ ६१ ॥

61. *Ita eta udāruhandivasprṣṭhānyāruhan. Pra
bhūryajo yathā pathā dyāmaṅgirasō yayuḥ.*

Just as blazing brilliant Angirasas, winners of the earth, inspired with pranic spirit, march forward by paths of freedom, so do these spiritual adventurers, the pitaras, rise from here, rise to the heights of heaven, and reach the realm of freedom in Moksha.

Kanda 18/Sukta 2

Agni Jataveda, Pitarah, Yama Devata, Atharva Rshi

यमाय सोमः पवते यमाय क्रियते हविः ।

यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १ ॥

1. *Yamāya somāḥ pavate yamāya kriyate haviḥ.
Yamaṁ ha yajño gacchatyagnidūto aramkṛtaḥ.*

For Yama, lord ordainer of the cosmic order, is

Soma distilled and sanctified, and for Yama it flows. For Yama, the yajna havi is prepared. And to Yama goes the holy soma-yajna with all its beauty and power conducted by the holy fire, divine messenger between the yajamana and the air, sun and the lord ordainer of life and human karma.

यमाय मधुमत्तमं जुहोता प्र च तिष्ठत । इदं नम ऋषिभ्यः
पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥ २ ॥

2. *Yamāya madhumattamaṁ juhotā pra ca tiṣṭhata.*
Idaṁ nāma ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ
pathikṛdbhyaḥ.

Offer the sweetest and holiest honeyed oblations to Yama, lord of time and refulgent sovereign of the cosmic order, and thereby abide on the right side of karmic destiny. This homage is in honour of the sagely seers, forefathers and the ancients who carved the paths of life for us.

यमाय घृतवत्पयो राज्ञे हविर्जुहोतन ।
स नो जीवेष्वा यमेद्दीर्घमायुः प्र जीवसे ॥ ३ ॥

3. *Yamāya ghṛtavatpayo rājñe havirjuhotana.*
Sa no jīveṣvā yameddīrghamāyuh pra jīvase.

Offer holy homage full of ghrta and milk to Yama, refulgent ruler of life and the law of Karma. And may the lord bless us with strength and efficiency of body, mind and senses and bring us a long life of good health and happiness.

मैनमग्रे वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो मा
शरीरम् । शृतं यदा करसि जातवेदोऽथेमेनं प्र हिणुता-
त्पितृरुप ॥ ४ ॥

4. *Mainamagne vi daho mābhi śūsūco māsyā tvacaṇi cikṣipo mā śarīram. Śṛtaṁ yadā karasi jātavedo'-themenam pra hiṇutātpitṛṇrupa.*

O Agni, Jataveda, all knowing, all pervading fire of divine discipline, do not burn it wholly, do not hurt or dry it up in its identity, do not destroy its sense of perception and its body form. And when you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life.

यदा श्रुतं कृणवो जातवेदोऽथेममेनं परि दत्तात्पितृभ्यः ।
यदो गच्छात्यसुनीतिमेतामथ देवानां वशनीर्भवाति ॥ ५ ॥

5. *Yadā śṛtaṁ kṛṇavo jātavedo'themamenam pari dattātpitṛbhyah. Yado gacchātyasunītimetā-matha devānām vaśanīrbhavāti.*

When you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life onward, and when he connects with the process of life and life energy within the laws of nature, then he will join with the further laws and dynamics of divinities in life and nature with his own mind and intelligence.

(Mantras 4 and 5 have been interpreted in connection with the antyeshti sanskara of the dead and also in relation to the education and discipline of a Brahmachari. The Agni in one case is the funeral fire, and in the other case it is the teacher who maintains the discipline of spartan fire relentlessly. In the one case, the soul concerned goes to the Pitaras, that is, sun-rays, in the other case the Brahmachari goes home to his parents. In either case, the situation is transition of the

person from one stage of life to another after having passed through the crucibles of fiery discipline.)

त्रिकद्रुकेभिः पवते षडुर्वीरेकमिद् बृहत् ।

त्रिष्टुब्गायत्री छन्दांसि सर्वा ता यम आर्पिता ॥ ६ ॥

6. *Trikadrukebhiḥ pavate ṣaḍurvīrekamid bṛhat. Triṣṭubgāyatrī chandāṁsi sarvā tā yama ārpitā.*

The great one, supreme, infinite, omnipotent is One, vibrates, rules and pervades the variety of existence by three dimensions of time, past, present and future, six seasons of the year, three regions of space, heaven, earth and the firmament, and the six directions. Trishtubh, Gayatri and other chhandas abide in the one Word, Aum, as all orders of matter, energy and thought abide in the infinite Shakti of Aum. And all these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That: Yama, the ordainer.

सूर्यं चक्षुषा गच्छ वातमात्मना दिवं च गच्छ पृथिवीं च धर्मभिः । अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥ ७ ॥

7. *Sūryam cakṣuṣā gaccha vātamātmanā divam ca gaccha pṛthivīm ca dharmabhiḥ. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

O soul, with your vision of the eye go to the sun, with your pranic energy of the soul go to the wind, or in consequence of your Dharma and karmic performance go to the regions of light and joy or to the earth, or, if such be your intent and desire, go to the waters or reach into the herbs and trees there to stay in

mere body form.

अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वो ऽ जातवेदस्ताभिर्वहैनं सुकृतामु
लोकम् ॥ ८ ॥

8. *Ajo bhāgastapasastam tapasva tam te śocistapatu tam te arcīḥ. Yāste śivāstanvo jātavedastābhirvahainam sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal, i.e., the soul, pray purify and season to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its original lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray lead this soul to noble states of life in the blessed regions of meritorious souls.

यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्त-
रिक्षम् । अजं यन्तमनु ताः समृण्वतामथेतराभिः शिवतमाभि
श्रुतं कृधि ॥ ९ ॥

9. *Yāste śocayo ramhayo jātavedo yābhirāprṇāsi divamantarikṣam. Ajam yantamanu tāḥ samṛṇvatāmathetarābhiḥ śivatamābhi śṛtam kṛdhi.*

O Jataveda, let all those flames of light with which you radiate and pervade the heavens, the firmament and all spaces, follow and abide by this dynamic immortal soul on its onward journey, and by other holy and blissful powers and disciplines, purify and season it to perfection.

अव सृज पुनरग्रे पितृभ्यो यस्त आहुतश्चरति स्वधावान् ।
आयुर्वसान् उप यातु शेषः सं गच्छतां तन्वा ऽ सुवर्चीः ॥ १० ॥

10. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhāvān. Āyurvasāna upa yātu śeṣaḥ saṁ gacchatām tanvā suvarcāḥ.*

O Agni, form, shape out and release once again what, having been given to you, roams around with its own potential and identity so that, surviving, the soul may come to earthly parents and go round with its body and mind, wearing the vestments of life with new lustre and dignity.

अति द्रव श्वानौ सारमेयौ चतुर्क्षौ शबलौ साधुना पथा ।
अधा पितृन्सुविदत्राँ अपीहि यमेन ये सधमादं मदन्ति ॥ ११ ॥

1. *Ati drava śvānau sārameyau caturakṣau śabalau sādhunā pathā. Adhā pitṛntsuvidatrāñ apīhi yamena ye sadhamādaṁ madanti.*

O soul, go forward by paths of divine law and rectitude to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon, go past and come back to the auspicious enlightened parents who rejoice in the yajnic home with the lord of time and divine laws, Yama.

यौ ते श्वानौ यम रक्षितारौ चतुर्क्षौ पथिषदी नृचक्षसा ।
ताभ्यां राजन्परि धेहोऽनं स्वस्त्य ऽस्मा अनमीवं च धेहि ॥ १२ ॥

12. *Yau te śvānau yama rakṣitārau caturakṣau pathiṣadī nṛcakṣasā. Tābhyāṁ rājanpari dhyehyenaṁ svastya smā anamīvaṁ ca dhehi.*

O Yama, lord of time and laws of divine nature, those two, day and night, are your guardian sentinels of twelve hour duration each, all watching protective

companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, and bless it with good health and freedom from sin and ailment.

उरू॒ण॒साव॑सु॒तृपा॑वुदु॒म्ब॒लौ य॑मस्य॒ दू॒तौ च॑रतो॒ जनाँ॑ अनु ।
ताव॑स्मभ्यं॒ दृ॒शये॑ सूर्या॒य पुन॑र्दा॒ताम॑सु॒मद्ये॑ह भ॒द्रम् ॥ १३ ॥

13. *Urūṇasāvasutr̥pāvudumbalau yamasya dūtau carato janāṅ anu. Tāvasmabhyam̐ ḍṛśaye sūryāya punardātāmasumadyeha bhadram.*

Those two, night and day, are the most perceptive, abundant and alert, mighty strong and relentless watch dogs of Yama, lord of time and karmic dispensation, immediately close ahead and on the heels of people. Let them now, again, give us happiness and well-being full of bubbling energy so that we may see the light of the sun, giver of life and light.

सो॒म ए॒केभ्यः॑ प॒वते॑ घृ॒तमे॒क उपा॑सते । येभ्यो॒ मधु॑ प्र॒धाव॑ति
तांश्चि॑दे॒वापि॑ गच्छ॒तात् ॥ १४ ॥

14. *Soma ekebhyah̐ pavate ghr̥tameka upāsate. Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.*

Soma flows for many and purifies, they chant the Samans. Many love ghr̥ta and offer it to the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all of them, universally. O soul you too be with them.

ये चि॒त्पूर्वाँ॑ ऋ॒तसा॑ता ऋ॒तजा॑ता ऋ॒तावृ॑धः ।
ऋ॒षी॒न्तप॑स्वतो॒ यम॑ तपो॒जाँ अपि॑ गच्छ॒तात् ॥ १५ ॥

15. *Ye citpūrva rrtasātā ṛtajātā ṛtāvṛdhaḥ. Rṣīnta-
pasvato yama tapojāñ api gacchatāt.*

Those ancients and parental seniors who are committed to the eternal truth of law, who by nature and character are established in the self-sacrificing discipline of eternal law and yajna, and who are constant observers of divine law and performers of yajna, to those sages and seers, dedicated to austerity and relentless discipline and seasoned in divine yajnic duty and discipline, O soul, you too go and join. The spirit of life flows universally.

तपसा ये अनाधृष्यास्तपसा ये स्वर्ग्युः ।

तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥ १६ ॥

16. *Tapasā ye anādhṛṣyāstapasā ye svaryayuh. Tapo
ye cakrire mahastāṁścidevāpi gacchatāt.*

Those who rise by tapas undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order, to those, O soul, you too go and join, the spirit of life flows universally.

ये युध्यन्ते प्रधनेषु शूरांसो ये तनूत्यजः ।

ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥ १७ ॥

17. *Ye yudhyante pradhaneṣu śūrāso ye tanūtyajah.
Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.*

Those brave who fight to the end in battles, who give up even their life of body for a cause, and those who give in charity a thousand ways, to those, O soul, you too go and join, the spirit of life flows universally.

सहस्रणीथाः क्ववयो ये गोपायन्ति सूर्यम् ।

ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १८ ॥

18. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.
Rṣīntapasvato yama tapojāñ api gacchatāt.*

Poets, seers and sages of a thousandfold vision and virtue who adhere to the light of eternity at heart and the Rshis established in tapas, O soul on the sojourn of existence, to them you go and join, the spirit of life flows to all and through all, eternally.

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी ।

यच्छास्मै शर्म सप्रथाः ॥ १९ ॥

19. *Syonāsmāi bhava prthivyanṛkṣarā niveśanī.
Yacchāsmāi śarma saprathāḥ.*

Mother Earth, be good and gracious, free from thorny want and suffering, wide and hospitable for this humanity, and provide us a home of peace, progress and happiness.

असंबाधे पृथिव्या उरौ लोके नि धीयस्व ।

स्वधा याश्चकृषे जीवन्तास्ते सन्तु मधुश्चुतः ॥ २० ॥

20. *Asambādhe prthivyā urau loka ni dhīyasva.
Svadhā yāścakṛṣe jīvantāste santu madhuscutaḥ.*

O man, settle yourself on the open and equal plains of the vast and beautiful bosom of the earth, and while you live and do noble deeds worthy of your own potential, may they bring you showers of honey sweets.

ह्वयामि ते मनसा मन इहेमान्गृह्णं उप जुजुषाण एहि ।

सं गच्छस्व प्रितृभिः सं यमेन स्योनास्त्वा वाता उप वान्तु
शग्माः ॥ २१ ॥

21. *Hvayāmi te manasā mana ihemāngrhāñ upa jujuṣāṇa ehi. Saṁ gacchasva pitṛbhiḥ saṁ yamena syonāstvā vātā upa vāntu śagmāḥ.*

O man, I exhort your mind with all my heart and soul that you come and settle and enjoy yourself in this earthly home in the company of these people with your parents and seniors, in communion with Yama, lord of life and law of time, and may gentle breezes fan you to peace and freedom of joy.

उत्त्वा वहन्तु मरुत उदवाहा उदप्रुतः ।

अजेन कृण्वन्तः शीतं वर्षेणोक्षन्तु बालिति ॥ २२ ॥

22. *Uttvā vahantu maruta udavāhā udaprutaḥ. Ajena kṛṇvantah śītaṁ varṣeṇokṣantu bāliti.*

Let winds laden with vapour, rising from the oceans, raise you high up, soothing you to cool comfort of the soul and bless you with showers of rain.

उदह्वमायुरायुषे क्रत्वे दक्षाय जीवसे ।

स्वान्गच्छतु ते मनो अधा पितृरुप द्रव ॥ २३ ॥

23. *Udahvamāyurāyuse kratve dakṣāya jīvase. Svāngacchatu te mano adhā pitṛrūpa drava.*

O man, I exhort you to live a full age of hundred years for life's fulfilment, for good health, for karma and for knowledge, power and expertise for good action. Let your mind reach out to people, all your own, and then, having lived a full life, join with parental seniors and sages.

मा ते मनो मासोर्माङ्गानां मा रसस्य ते ।

मा ते हास्त तन्वः किं चनेह ॥ २४ ॥

24. *Mā te mano māsormāṅgānām mā rasasya te. Mā te hāsta tanvaḥ kiṁ caneha.*

Let nothing of your mind, pranas, limbs, body, or of the essence of your joy of being be lost or wasted here (in Grhastha).

मा त्वा वृक्षः सं बाधिष्ट मा देवी पृथिवी मही ।

लो॒कं पि॒तृषु॑ वि॒त्त्वै॒धस्व॑ य॒मरा॑जसु ॥ २५ ॥

25. *Mā tvā vṛkṣaḥ saṁ bādhiṣṭa mā devī pṛthivī mahī. Lokam pitṛṣu vittvaidhasva yamarājasu.*

Let the tree of worldly jungle not obstruct you in your search for life, nor the vast divine and generous earth (in Vanaprastha). Having found your place among the parental protective seniors under the rules and discipline of Yama, the laws of life and time, go forward on your way.

यत्ते अङ्गमतिहितं पराचैरपानः प्राणो य उ वा ते परेतः ।

तत्ते संगत्य पितरः सनीडा घासाद् घासं पुनरा वैशयन्तु ॥ २६ ॥

26. *Yatte aṅgamatihitaṁ parācāirapānaḥ prāṇo ya u vā te paretah. Tatte saṅgatya pitarah sanīḍā ghāsād ghāsaṁ punarā veśayantu.*

If some part of your body system has been wasted away, your prana and apana energies expended, by over-strain to exhaustion, let your parental seniors in residence together rejuvenate it bit by bit from consumption to recuperation like grass regrown from grass.

अपेमं जीवा अरुधन्गृहेभ्यस्तं निर्वहत् परि ग्रामादितः ।

मृत्युर्यमस्यासीद् दूतः प्रचेत्ता असून्पितृभ्यो गम्यां चकार ॥ २७ ॥

27. *Apemaṁ jīvā arudhangrhebhyastaṁ nirvahata pari grāmāditāḥ. Mr̥tyuryamasyāsīd dūtaḥ pracetā asūnpitr̥bhyo gamayāṁ cakāra.*

Living ones have released him from the home and the inmates, Take him away from the village here. Death, messenger of Yama, lord of life and time, as universal warner and notifier has sent his life breath away to the sun rays.

ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति ।
परापुरो निपुरो ये भरन्त्यग्निष्ठानस्मात्प्र धमाति यज्ञात् ॥ २८ ॥

28. *Ye dasyavaḥ pitṛṣu praviṣṭā jñātimukhā ahutā-daścaranti. Parāpuro nipuro ye bharantya-gniṣṭānasmātpra dhamāti yajñāt.*

Those negative elements and personalities who live in the garb of close-knit relations, eat without offering anything for yajna but proudly roam around and join the company of our parental seniors, who bear heavy or smart figures and strain our children and grand children, all these, let Agni, leading light of life and knowledge, eliminate from our yajna and yajnic community.

सं विशन्तिवह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त
आयुः । तेभ्यः शकेम हविषा नक्षमाणा ज्योग्जीवन्तः शरदः
पुरुचीः ॥ २९ ॥

29. *Sam viśantviha pitarāḥ svā naḥ syonaṁ kṛṇvantāḥ pratiranta āyuh. Tebhyaḥ śakema haviṣā nakṣamāṇā jyogjīvantāḥ śaradaḥ purūcīḥ.*

May our parental seniors, one with us, join our yajna here doing us good and promoting our life and

health. And may we too, joining them with love and devotion, serving them with liberal hospitality, be able to live a full hundred years of life.

यां ते धेनुं निपृणामि यमु ते क्षीर ओदनम् ।

तेना जनस्यासो भर्ता योऽत्रासदजीवनः ॥ ३० ॥

30. *Yām te dhenum nipṛṇāmi yamu te kṣīra odanam.*
Tenā janasyāso bhartā yo'trāsadaajāvanah.

O father figure, by the cow that I give you, and by the food cooked in milk that I offer you, pray be the sustainer and life giver with nourishment for the person who lacks the means of living, here.

अश्वावतीं प्र तर या सुशेवाक्षाकं वा प्रतरं नवीयः । यस्त्वा
जघान वध्यः सो अस्तु मा सो अन्यद्विदत भागधेयम् ॥ ३१ ॥

31. *Aśvāvatīm pra tara yā suśevārksākam vā*
prataram navīyah. Yastvā jaghāna vadhyah so
astu mā so anyadvidata bhāgadheyam.

O man, win over the world of existence which is full of worldly attainments and thus satisfying. And thus with renewed energy, cross over the jungle infested with bear and boar. And whoever hurts you, thus free from fluctuations of pleasure and pain, deserves terrible punishment and forfeits all his share from life.

यमः परोऽवरो विवस्वान्ततः परं नाति पश्यामि किं चन ।
यमे अध्वरो अधि मे निविष्टो भुवो विवस्वानन्वा-
ततान ॥ ३२ ॥

32. *Yamaḥ paro'varo vivasvāntataḥ param nāti*
paśyāmi kiṁ cana. Yame adhvaro adhi me niviṣṭo
bhuvo vivasvānanvātātāna.

Yama is far, very far indeed. Vivasvan, the sun, relatively, is close. Beyond Yama, I see nothing, nothing that I know. My yajna of love, devotion and non-violent self-sacrifice is established in Yama, and really it is the self-refulgent Yama who has spread the light of the sun also over the regions of the universe.

अपाङ्गूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते ।
उताश्विनावभर्द्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥ ३३ ॥

33. *Apāgūhannamṛtām martyebhyaḥ kṛtvā savarṇā-madadhurvivasvate. Utāśvināvabharadyattadā-sīdajahādu dvā mithunā saraṇūḥ.*

Hiding the original immortal constant Prakṛti by transforming it into the mutable for the mortal forms of existence, the evolutionary powers of Divinity, i.e., the creative and dynamic Prakṛti with the immanent will of divinity, offers this form of itself to the self-refulgent creator and master Vivasvan, Savita, and then that dynamic state as it is then, bears a twin pair of evolved existence, the Ashvins, and thus delivers the positive and negative complementarities of the evolutionary circuit of nature's creative dynamics: Agni and Soma, energy and matter, prana and rayi (as the two are described from different points of view).

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः ।
सर्वास्तानग्न आ वह पितृन्हविषे अत्तवे ॥ ३४ ॥

34. *Ye nikhātā ye paroptā ye dagdhā ye coddhitāḥ. Sarvāṁstānagna ā vaha pitṛnhaviṣe attave.*

Those who are deep in their knowledge, those who are highly self-developed, those who are tempered

in the fire of experience and discipline, and those who are raised to high eminence, O Agni, high priest of yajna, invite and bring all these parental seniors and scholars to our yajna so that they may join and enjoy the yajnic delicacies.

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
त्वं तान्वेत्थ यदि ते जातवेदः स्वधया यज्ञं स्वधितिं
जुषन्ताम् ॥ ३५ ॥

35. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ
svadhayā mādayante. Tvaṁ tānvettha yadi te
jātavedaḥ svadhayā yajñam svadhitim juṣantām.*

Those who are specialists of the science of heat and light, and those who are not specialists of heat and light but are specialists of other sciences, those who light the fire and those who do not, such as sanyasis, all those that rejoice in the light of knowledge with their own merit, all those, O Agni, if you know them and they know you, pray bring to yajna so that they may join the essential splendour of the yajna and enjoy the sacred offerings in honour of the parental seniors.

शं तप माति तपो अग्ने मा तन्वं॑ तपः ।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः ॥ ३६ ॥

36. *Śaṁ tapa māti tapo agne mā tanvaṁ tapaḥ.
Vaneṣu śuṣmo astu te prthivyāmastu yaddharah.*

Agni, temper us for peace, do not heat to excess, do not mortify the body. O Agni, O sage, O scholar, O grhasthi, let your light and passion shine in the daily businesses of life, let it shine on earth, let it shine to alleviate the pain and suffering of life.

ददाम्यस्मा अवसानमेतद्य एष आगन्मम चेदभूदिह ।
यमश्चिक्त्वान्प्रत्येतदाह ममैष राय उप तिष्ठतामिह ॥ ३७ ॥

37. *Dadāmyasmā avasānametadya eṣa āganmama cedabhūdiha. Yamaścikitvānpratyetadāha mamaīṣa rāya upa tiṣṭhatāmiha.*

I give this space and time to this seeker who has come here and has become my disciple, mine: So said Yama, lord omniscient, and continued that he may stay here and share the lord's wealth and knowledge.

इमां मात्रां मिमीमहे यथापरं न मासतै ।
शते शरत्सु नो पुरा ॥ ३८ ॥

38. *Imām mātrām mimīmahe yathāparam na māsatai. Śate śaratsu no purā.*

This model and measure of life (in both quantity and quality) we work out (in the Vedic way) so that none other may have to do it any other way, and we work it out for a full hundred years, not less than that.

प्रेमां मात्रां मिमीमहे यथापरं न मासतै ।
शते शरत्सु नो पुरा ॥ ३९ ॥

39. *Premām mātrām mimīmahe yathāparam na māsatai. Śate śaratsu no purā.*

This model and measure of life we project, none other might do so in any other way, for a full hundred years, no less.

अपेमां मात्रां मिमीमहे यथापरं न मासतै ।
शते शरत्सु नो पुरा ॥ ४० ॥

40. *Apemām mātrām mimīmahe yathāparam na māsātai. Śate śaratsu no purā.*

This model and measure of life, we plan to accomplish, none other might do so any other way, for a full hundred years, no less.

वी॒३मां मा॒त्रां मिमी॑महे यथा॒पर्त् न मा॑स॒तै ।

श॒ते श॒रत्सु॒ नो पु॒रा ॥ ४१ ॥

41. *Vī'mām mātrām mimīmahe yathāparam na māsātai. Śate śaratsu no purā.*

This model and measure of life we define in all details, none other might do so any other way, for a full hundred years, no less.

नि॒रि॒मां मा॒त्रां मिमी॑महे यथा॒पर्त् न मा॑स॒तै ।

श॒ते श॒रत्सु॒ नो पु॒रा ॥ ४२ ॥

42. *Nirimām mātrām mimīmahe yathāparam na māsātai. Śate śaratsu no purā.*

This model and measure of life, so defined, we plan and organise to fullness, none else might be able to do so any other way, for a full hundred years, no less.

उ॒दि॒मां मा॒त्रां मिमी॑महे यथा॒पर्त् न मा॑स॒तै ।

श॒ते श॒रत्सु॒ नो पु॒रा ॥ ४३ ॥

43. *Udimām mātrām mimīmahe yathāparam na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically, so well that none other may do so any other way, for a full hundred years, no less.

समिमां मात्रां मिमीमहे यथापरं न मासतै ।

शते शरत्सु नो पुरा ॥ ४४ ॥

44. *Samimām mātṛāṁ mimīmahe yathāparam na māsatai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically and thus exemplify and define for a full hundred years, not less, and we do so in such a manner that none may define it in any other way.

अमासि मात्रां स्वर्गमायुष्मान्भूयासम् ।

यथापरं न मासतै शते शरत्सु नो पुरा ॥ ४५ ॥

45. *Amāsi mātṛāṁ sva ragāmāyuṣmānbhūyāsam. Yathāparam na māsatai śate śaratsu no purā.*

I have lived and defined this model of life in full measure. I have fully realised happiness, a very paradise on earth. May I be blest with life and health more and even more. Let none have anything less or otherwise than this, not less than a full hundred years.

प्राणो अपानो व्यान आयुश्चक्षुर्दृश्ये सूर्याय ।

अपरिपरेण पथा यमराज्ञः पितृन्गच्छ ॥ ४६ ॥

46. *Prāṇo apāno vyāna āyuscaṣṣurdrśaye sūryāya. Aparipareṇa pathā yamarājñah pitṛṅgaccha.*

Let pranic energy for inhalation, exhalation, systemic efficiency and good health for full age, and the eye for the vision of divine sun, be with you. And living thus, go by the simple and clear path free from crookedness to be with parental seniors and sages who abide by the laws of Yama, lord divine of life and law over time.

ये अग्रवः शशमानाः परैर्युर्हित्वा द्वेषांस्यनपत्यवन्तः । ते
द्यामुदित्याविदन्त लोकं नाकस्य पृष्ठे अधि दीध्यानाः ॥ ४७ ॥

47. *Ye agravaḥ śaśamānāḥ pareyurhitvā dveṣāṁ-
syanapatyavantaḥ. Te dyāmudityāvidanta lokam
nākasya prṣṭe adhi dīdhyānāḥ.*

Those pioneers of peace and enlightenment, who were free from the pitfalls of ordinary humanity, gave up hate and enmity and rose to the light of heaven, they all, shining with the light of divinity, attained to the top of the regions of bliss.

उदन्वती द्यौरवमा पीलुमतीति मध्यमा ।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥ ४८ ॥

48. *Udanvatī dyauravamā pīlumatīti madhyamā.
Trṭīyā ha pradyauriti yasyām pitara āsate.*

This lowest region of the heaven of light is Dyau, full of water vapour, the middle region of heaven, Madhyama, is full of molecules, and the third and highest region of light is Pradyau where abide the blessed souls and the original creative pranic energies.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्वन्तरिक्षम् ।
य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः पितृभ्यो नमसा
विधेम ॥ ४९ ॥

49. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśuru-
rvantarikṣam. Ya ākṣiyanti pṛthivīmuta dyaṁ
tebhyaḥ pitṛbhyo namasā vidhema.*

To those senior souls who are our father's parents and grand parents, those who sojourn in the vast skies, and those who live on earth and have reached the

regions of light, to all these parental souls, we offer our homage of reverence.

इदमिद्धा उ नापरं दिवि पश्यसि सूर्यम् ।

माता पुत्रं यथा सिचाभ्ये ऽनं भूम ऊर्णुहि ॥ ५० ॥

50. *Idamidvā u nāparam divi paśyasi sūryam. Mātā putraṁ yathā sicābhye naṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home in life, no other. Being here, see the Sun in heaven. O Mother Earth, just as a mother covers her baby with the hem of her shawl, so pray cover this child with your motherly protection.

इदमिद्धा उ नापरं जरस्यन्यदितोऽपरम् ।

जाया पतिमिव वाससाभ्ये ऽनं भूम ऊर्णुहि ॥ ५१ ॥

51. *Idamidvā u nāparam jarasyanyadito'param. Jāyā patimiva vāsasābhyenaṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home, no other. In old age there is another from this home life of Grhastha. O Mother Earth, just as the wife covers her husband with her garment, so pray cover this child with your love and caress.

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया ।

जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि ॥ ५२ ॥

52. *Abhi tvorṇomi prthivyā māturvastreṇa bhadrayā. Jīveṣu bhadraṁ tanmayi svadhā pitṛṣu sā tvayi.*

O child born on earth, I protect you happily all round with the earthly vestments of mother nature. May all that what is in living beings be in me, and may all the essential power and potential that is in parents and

seniors be in you.

अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधथुर्वि लोकम् ।
उप प्रेष्यन्तं पूषणं यो वहतीत्यज्जोयानैः पथिभिस्तत्र
गच्छतम् ॥ ५३ ॥

53. *Agnīṣomā pathikṛtā syonam devebyo ratnam dadhathurvi lokam. Upa preṣyantam pūṣaṇam yo vahātyañjoyānaiḥ pathibhistatra gacchatam.*

Agni-Soma, passion and peace of nature's divine energies, men and women, teachers and parents, who carve out simple and clear paths of life, bring auspicious jewels and create a beautiful environment on earth for noble souls in the world. You too, O man and wife, move by simple and clear paths further and join that divine process of lord creator which directs and brings auspicious nutriments for the growth and enlightenment of the rising generation.

पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः । स
त्वैतेभ्यः परिददत्पितृभ्योऽग्निदेवेभ्यः सुविदत्रियेभ्यः ॥ ५४ ॥

54. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadatpitṛbhyo'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man on the rising path of life, may the omniscient lord of life, protector of the world, Pusha, giver of nourishment, who promotes life and never destroys any living being, move you forward to advancement from here, and may Agni, lord and leader of advancement, hand you over to these parental, enlightened and gracious masters of the wealth of noble knowledge.

आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु ॥ ५५ ॥

55. *Āyurviśvāyuh pari pātu tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukrto yatra ta īyustatra tvā devaḥ savitā dadhātu.*

O man on the forward journey of life, may good health and universal life energy protect and promote you all round. May Pusha, lord of universal growth and advancement, protect and promote you upfront on the way forward. And may self-refulgent Savita, lord of light and life's inspiration, establish you there where men of noble action reach and abide in peace and joy.

इमौ युनज्मि ते वह्नी असुनीताय वोढवे ।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात् ॥ ५६ ॥

56. *Imau yunajmi te vahnī asunītāya voḍhave. Tābyāṁ yamasya sādanaṁ samitīścāva gacchatāt.*

O man, I appoint and engage these two, Agni and Soma, mother and father, parent and teacher, prana and apana, as your guides, leaders and carriers in order to lead you to the house of Yama, lord of life and time, freedom and justice, so that you learn new knowledge and training in moral, social and spiritual discipline and join the assemblies in which you will have to take part later.

एतत्त्वा वासः प्रथमं न्वागन्नपैतदूह यदिहाबिभः पुरा ।
इष्टापूर्तमनुसंक्राम विद्वान्यत्र ते दत्तं बहुधा विबन्धुषु ॥ ५७ ॥

57. *Etattvā vāsaḥ prathamam nvāgannapaitadūha yadihābibhaḥ purā. Iṣṭāpūrtamanusaṁkrāma vidvānyatra te dattaṁ bahudhā vibandhuṣu.*

This is your new attire, prime seat and abode now come to you. Give up that you wore before. And move on, knowing well, in accordance with your desired and contributive acts and policies, performed and yet to be performed, wherever you be in various roles among your people and others.

अग्रेर्वमं परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च ।
नेत्त्वा धृष्णुर्हरसा जर्हषाणो दधृग्विधक्षन्परीड्वयातै ॥ ५८ ॥

58. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva medasā pīvasā ca. Nettvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣanpa-rīṅkhayātai.*

Put on the armour of fire with lazer beams of Vedic voice, cover yourself with intense force and graces of plenty so that no ambitious adventurer, mad with passion for victory, may suddenly rise and try to shake you all around.

दण्डं हस्तादाददानो गतासौः सह श्रोत्रेण वर्चसा बलेन ।
अत्रैव त्वमिह वयं सुवीरा विश्वा मृधौ अभिमातीर्जयेम ॥ ५९ ॥

59. *Daṇḍaṁ hastādādadāno gatāsoḥ saha śrotreṇa varcasā balena. Atraiva tvamiha vayaṁ suvīrā viśvā mṛdho abhimātīrjayema.*

Take away the power from the hands of the weak and the enervated along with their strength and splendour and the power to hear and adjudicate, and be here strong at the centre, and let us all, brave and well provided with the brave, win over our rivals and adversaries and achieve the goals of all battles of life.

धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन । समागृ-
भाय वसु भूरि पुष्टमर्वाङ् त्वमेह्युप जीवलोक्म ॥ ६० ॥

60. *Dhanurhastādādādāno mṛtasya saha kṣatreṇa varcasā balena. Samāgrbhāya vasu bhūri puṣṭa-marvāntvamehyupa jīvalokam.*

Taking over the power and defence forces from the possession of the dead along with the dominion, strength and splendour, taking over fully and appropriately the wealth and finance of the nation, well built, managed and preserved, come forward and move ahead with the people for the welfare of the living world.

Kanda 18/Sukta 3

Yama, Agni (5-6), Indu (54), Apah (56), mantrawise (44-46) Devatah, Atharva Rshi

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्यं प्रेतम् ।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥ १ ॥

1. *Iyam nārī patilokam vṛṇānā ni padyata upa tvā martya pretam. Dharmam purāṇamanupālayanī tasyai prajāṁ draviṇaṁ ceha dhehi.*

O man, this woman, having lost her husband, has chosen to live on the house-hold life of a married woman under the care of a husband and, in conformity with the ancient Dharma of house-hold and matrimony, she comes to you for succour and support.

O man, accept her and provide her the life and wealth of the house-hold with the joy of progeny.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ २ ॥

2. *Udīrṣva nāryabhi jīvalokam gatāsumetamupa śeṣa ehi. Hastagrābhasya dadhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, toward the world of the living, leave the dead where you lie, come and join the state of conjugality with this man who offers to hold your hand as your second husband and life partner.

अपश्यं युवतिं नीयमानां जीवां मृतेभ्यः परिणीयमानाम् ।
अन्धेन यत्तमसा प्रावृतासीत्प्राक्तो अपाचीमनयं तदेनाम् ॥ ३ ॥

3. *Apśyaṁ yuvatim nīyamānām jīvāṁ mṛtebhyah pariṇīyamānām. Andhena yattamasā prāvṛtāsī-tprākto apācīmanayaṁ tadenām.*

I have seen the young woman, lover of life, being led away from the dead (husband) and getting married. When she was deeply sunk in darkness, I brought her back to the world of life from that former state of despair.

प्रजानत्य ऽघ्न्ये जीवलोकं देवानां पन्थामनुसंचरन्ती ।
अयं ते गोपतिस्तं जुषस्व स्वर्गं लोकमधि रोहयैनम् ॥ ४ ॥

4. *Prajānatyaghnye jīvalokaṁ devānāṁ panthā-manusamcarantī. Ayaṁ te gopatistaṁ juṣasva svargaṁ lokamadhi rohayainam.*

O woman, you are inviolable, never to be hurt in any way. You know the ways and mores of the living world, and you follow the paths of the divinities. This man (who offered his hand in marriage to you) is now the protector of your person, mind and senses. He is your husband, love him, and with your love, rise and raise him to the heights of happiness in the world.

उप द्यामुप वेतसमवत्तरो नदीनाम् ।
अग्रे पित्तमपामसि ॥ ५ ॥

5. *Upa dyāmupa vetasamavattaro nadīnām.
Agne pittamapāmasi.*

O Agni, you pervade in the heaven of light, you vibrate in the reeds, and you flow in the currents of rivers. O Agni, you are the life and energy of waters too.

यं त्वमग्ने समदहस्तमु निर्वीपया पुनः ।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्यल्कशा ॥ ६ ॥

6. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.
Kyāmbūratra rohatu śāṇḍadūrvā vyalkaśā.*

O Agni, whatever you have burnt, bring back to fertility again. Let kyambu, shanda vyalkasha, soothing, beautiful and ornamental plants and grasses grow there.

इदं त एकं पर ऊं त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वांश् चारुरेधि प्रियो देवानां परमे सधस्थे ॥ ७ ॥

7. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ
viśasva. Saṁveśane tanvā'cāruuredhi priyo
devānām parame sadhasthe.*

O man, this body with perceptions is one light of yours. Beyond this there is another light, that of the mind. Then there is the third light, that of clear and transparent Buddhi, intelligence with discrimination. With that third light join the presence of Divinity. And when you are joining that, with your causal body, go forward happy, darling of divinities, and reach and abide in the Supreme Presence and divine Bliss.

उत्तिष्ठ प्रेहि प्र द्वौकः कृणुष्व सलिले सधस्थे । तत्र त्वं
पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः ॥ ८ ॥

8. *Uttiṣṭha prehi pra dravaukaḥ kṛṇuṣva salile sadhasthe. Tatra tvaṁ pitṛbhiḥ saṁvidānaḥ saṁ somena madasva saṁ svadhābhiḥ.*

Rise, O soul, move forward, go fast, find a home in the living waters in the mother's womb, and then there in the parental home, one with mother, father and others, enjoy yourself with soma delicacies and gifts of love and affection.

प्र च्यवस्व तन्वं॑ सं भरस्व मा ते गात्रा वि हायि॑ मो शरीरम् ।
मनो॑ निविष्टमनुसंविशस्व॒ यत्र॒ भूमेर्जुषसे॒ तत्र॒ गच्छ ॥ ९ ॥

9. *Pra cyavasva tanvaṁ saṁ bharasva mā te gātrā vi hāyi mo śarīram. Mano niviṣṭamanusaṁviśasva yatra bhūmerjuṣase tatra gaccha.*

Move on and grow, develop and strengthen your body, let not your limbs weaken, let not your body weaken, fall down and forsake you. Wherever your mind is inclined, there go, wherever you wish and love to be on earth, there go.

वर्च॑सा मां पितरः॑ सोम्यासो॑ अज्जन्तु॑ देवा मधु॑ना घृतेन॑ ।
चक्षु॑षे मा प्रत॒रं ता॒रय॑न्तो ज॒रसे॑ मा ज॒रद॑ष्टिं वर्धन्तु॑ ॥ १० ॥

10. *Varcasā māṁ pitarah somyāso añjantu devā madhunā gr̥tena. Cakṣuṣe mā pratarāṁ tārayanto jarase mā jaradaṣṭiṁ vardhantu.*

10. May my parents, seniors and divinities of nature and humanity, all lovers of peace, honour and excellence of life, develop, educate and refine me with culture, sweetness and graces of life. Advancing me over the streams of life, blessing me with fine vision for a full life of thankfulness and gratitude, may they

strengthen and exalt me to live happy and healthy till a full ripe old age.

वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्यनित्वासन् । रयिं
मे विश्वे नि यच्छन्तु देवाः स्योना मापः पवनैः पुनन्तु ॥ ११ ॥

11. *Varcasā māṁ samanaktvagnirmedhām me viṣṇurnyanaktvāsan. Rayiṁ me viśve ni yacchantu devāḥ syonā māpaḥ pavanaiḥ punantu.*

May Agni, light of life and fire of yajna, bless me with splendour. May Vishnu, divine spirit of omnipresent omniscience, bless me with genius and the divine Word in my mouth. May divinities of the world bless me with wealth, honour and excellence. And may the sacred waters along with the winds purify and sanctify me.

मित्रावरुणा परि मामधातामादित्या मा स्वरवो वर्धयन्तु ।
वर्चो म इन्द्रो न्यनित्तु हस्तयोर्जरदष्टिं मा सविता
कृणोतु ॥ १२ ॥

12. *Mitrāvaruṇā pari māmadhātāmādityā mā svaravo vardhayantu. Varco ma indro nyanaktu hastayo-rjaradaṣṭiṁ mā savitā kṛṇotu.*

May Mitra and Varuna, divine spirit of love and judgement, parents and teachers, hold, protect and promote me all round. May the Adityas, sun in the zodiacs and Aditya scholars of eloquence promote and exalt me. May Indra, spirit of divine omnipotence, and ruling powers, bring me lustre and splendour of action and achievement in hands, and may Savita, lord creator and inspirer of life, and the sun bless me with health and vitality to live a full life unto completion till old

age.

यो म॒मार' प्रथ॒मो म॒र्त्यानां॑ यः प्रे॒याय॑ प्रथ॒मो लो॒कमे॒तम् ।
वैव॒स्व॒तं स॒ग॒म॒नं॑ ज॒नानां॑ य॒मं रा॒जा॒नं ह॒विषा॑ स॒प॒र्य॒त ॥ १३ ॥

13. *Yo mamāra prathamo martyānām yaḥ preyāya prathamo lokametam. Vaivasvataṁ saṁgama-nāṁ janānām yamaṁ rājānaṁ haviṣā saparyata.*

Man is the highest among mortals that dies, and the first that returns to this world of the living and goes forward. O men and women, offer homage with yajna and prayer to Yama, ruling lord of light and time and ordainer of the life and death of the transmigration of humanity.

परा॑ या॒त पि॒तर॒ आ च॑ या॒ताय॑ वो॒ य॒ज्ञो म॒धु॒ना॒ स॒म॒क्तः ।
दु॒त्तो अ॒स्मभ्य॑ द्र॒वि॒णे॒ह भ॒द्रं र॒यिं च॑ नः॒ स॒र्व॒वी॒रं॑
द॒धा॒त ॥ १४ ॥

14. *Parā yāta pitara ā ca yātāyaṁ vo yajño madhunā samaktaḥ. Datto asmabhyaṁ draviṇeha bhadraṁ rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parents, teachers and senior scholars, go to yajna and come back here again. This yajna, rich in honey sweets, is in your honour. Pray give us noble strength and power, auspicious wealth, honour and excellence, and brave children worthy of a noble community.

क॒ण्वः॑ क॒क्षी॒वान्पु॒रु॒मी॒ढो अ॒ग॒स्त्यः॑ श्या॒वा॒श्वः॑ सो॒भ॒र्य॒र्च॒-
ना॒नाः । वि॒श्वामि॑त्रो॒ऽयं ज॒म॒द॒ग्निर॒त्रि॒र॒व॒न्तु नः॑ क॒श्य॒पो॑
वा॒म॒दै॒वः ॥ १५ ॥

15. *Kaṇavaḥ kakṣīvānpurumīḍho agastyah śyāvāśvaḥ sobharyarcanānāḥ. Viśvāmitro'yaṁ jamada-gniratriravantu naḥ kaśyapo vāmadevaḥ.*

Kanva, man of steady wisdom, Kakshivan, socially motivated administrator, Purumidha, man of prosperity dedicated to charity, Agastya, challenging destroyer of evil, Shyavashva, dynamic scholar, Sobhari, destroyer of want and suffering, Archanana, man of piety and prayer, Vishvamitra, universal friend, Jamadagni, harbinger of enlightenment, Atri, man of freedom from pain and suffering, Kashyapa, man of acute vision, and Vamadeva, lover of truth, beauty and goodness, may all these protect and promote us.

विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव । शर्दिर्नो
अत्रिरग्रभीन्नमौभिः सुसंशासः पितरो मृदता नः ॥ १६ ॥

16. *Viśvāmitra jamadagne vasiṣṭha bharadvāja gotama vāmadeva. Śardirno atriragrabhīnna-mobhiḥ susaṁśāsaḥ pitaro mṛdatā naḥ.*

O Vishvamitra, loving sage and the faculty of hearing, Jamadagni, visionary sage and the discriminating eye, Vasishtha, brilliant sage, pranic energy and peaceful settlement, Bharadvaja, mind and memory and abundance of food and energy, Gotama, master of the divine Word and highest efficiency of sense and mind, Vamadeva, worshipper and the spirit of the love of Satyam, Shivam, Sundaram, i.e., Truth, Goodness and Beauty, all noble sages and seers,, pitaras, protectors, promoters and sustainers, celebrated harbingers of discipline, pray bless us with peace and happiness. Indeed, with our prayers, homage and

submissions, Attri, divine spirit of freedom from suffering, has stopped and eliminated our disintegration and maintained our integrity with holistic nature and character.

कस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः ।
आप्यार्यमानाः प्रजया धनेनाध स्याम सुरभयो गृहेषु ॥ १७ ॥

17. *Kasye mṛjānā ati yanti ripramāyurdadhānāḥ prataram navīyaḥ. Āpyāyamānāḥ prajayā dhanenādha syāma surabhayo gṛheṣu.*

Cleansed and self-shining through self-examination and self-control, we go forward over and across the world of evil, bearing life and culture ever renewed and elevated. Let us, then, live and move on rising higher with wealth and progeny, more and more refined and fragrant in our life and homes.

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमांसु
गृह्णते ॥ १८ ॥

18. *Añjate vyañjate samañjate kratum rihanti madhu-nābhyañjate. Sindhorucchvāse patayantamukṣa-ṇam hiraṇyapāvāḥ paśumāsu gṛhṇate.*

They all, in happy homes, love and adore, refine, intensify, diversify, wholly integrate with culture and sweetness, and openly display their joint creative acts of yajnic development and progress and, themselves refined and purified at heart, receive and experience the joyous vision of divinity emerging and rising in the golden swell of the oceanic depths of their heart through these creative activities.

यद्वो मुद्रं पितरः सोम्यं च तेनो सचध्वं स्वयंशसो हि भूत ।
ते अर्वाणः कवय आ शृणोत सुविदत्रा विदथै हूयमानाः ॥ १९ ॥

19. *Yadvo mudraṁ pitaraḥ somyaṁ ca teno saca-
dhvaṁ svayaśaso hi bhūta. Te avrvāṇaḥ kavaya
ā śṛṇota suvidatrā vidathe hūyamānāḥ.*

O Pitaras, parental seniors, honoured and beatified by these achievements, join us with the gracious joy of your heart and accept the honour and adoration which is your rightful due. Progressive visionaries of the past, present and future, pray listen to our call and, thus invoked and invited, be generous benefactors for us all in our joint creative enterprise for progress and development.

ये अत्रयो अङ्गिरसो नवग्वा इष्टावन्तो रतिषाचो दधानाः ।
दक्षिणावन्तः सुकृतो य उ स्थासद्यास्मिन्बर्हिषि मादय-
ध्वम् ॥ २० ॥

20. *Ye atrayo aṅgirasō navagvā iṣṭāvanto rātiṣāco
dadhānāḥ. Dakṣiṇāvantāḥ sukr̥to ya u sthāsa-
dyāsm̐nbarhiṣi mādayadhvam.*

O Pitaras, parental seniors, who are Atris, free from the threefold suffering of body, mind and soul, Angirasas, vibrant scholars and scientists of energy, Navagva, innovative and progressive, Ishtavanta, experts in achieving what is valuable and desirable, Ratishacha, abundant in wealth, knowledge and positive generosity, thereby bearing noble gifts of creativity, sustaining the common human family and deserving deep gratitude, noble masters of holy action, pray come, join our yajna, be seated on this vedi and rejoice with us (in anticipation of still higher achievements).

अधा यथा नः पितरः परासः प्रत्नासो अग्र ऋतमाशशानाः ।
 शुचीर्दयन्दीध्यत उक्थशासः क्षामा भिन्दन्तो अरुणीरप
 व्रन् ॥ २१ ॥

21. *Adhā yathā naḥ pitaraḥ parāsaḥ prasnāso agna
 ṛtamāśāśānāḥ. Śucīdayandīdhyata ukthaśāsaḥ
 kṣāmā bhindanto aruṇīrapa vran.*

O Agni, harbinger of light and leader of humanity, as our forefathers, ancients and later, and our parental seniors, pure and sanctified, dedicated to truth and rectitude, refining, intensifying and expanding yajna, rising and shining, singing songs of divine praise, broke new grounds on the earth and discovered new lights of existence, so should we rise, march forward and shine.

सुकर्मीणः सुरुचो देवयन्तो अयो न देवा जनिमा धमन्तः ।
 शुचन्तो अग्निं वावृधन्त इन्द्रमुर्वी गव्यां परिषदं नो
 अक्रन् ॥ २२ ॥

22. *Sukarmāṇaḥ suruco devayanto ayo na devā
 janimā dhamantaḥ. Śucanto agniṁ vāvṛdhanta
 indramurvīm gavyām pariṣadam no akran.*

Brilliant people of noble action deeply committed to holy pursuits and aspiring to rise to the stars, tempering their life to purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the birth of stars for us.

आ यूथेव क्षुमति पश्वो अख्यहेवानां जनिमान्त्युग्रः ।

मर्तीसश्चिदुर्वशीरकृप्रन्वृधे चिदुर्य उपरस्यायोः ॥ २३ ॥

23. *Ā yūtheva kṣumati paśvo akhyaddevānām janimāntyugrah. Martāsaścidurvaśīrakṛpranvr̥dhe cidarya uparasyāyoh.*

As the master surveys and assesses the material wealth of his house and prosperity, as the commander assesses and declares the forces under his command, so do you, O lustrous ruler, watch and confirm the presence and continuance around you of noble and brilliant scholars and leaders. So do the people, like the rise of dawns, plan and prepare for the rise of the land like the producer master praying for the generous cloud and seeking for the health and age of life's longevity.

अकर्म ते स्वपसो अभूम ऋतमवस्त्रनुषसो विभातीः ।

विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥ २४ ॥

24. *Akarma te svapasō abhūma ṛtamavasrannuṣaso vibhātīḥ. Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ.*

We act in service to you, O lord Agni, by which we can be called good performers. The brilliant dawns, wearing the mantle of light and truth, adorn the fire divine which is the sun. All that is good for humanity and the world, the divinities protect and promote, so that we, brave and blest with the brave, may celebrate your high glory profusely and ecstatically in our acts of yajnic piety.

इन्द्रो मा मरुत्वान्प्राच्या दिशः पातु बाहुच्युता पृथिवी
द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां
हुतभागा इह स्थ ॥ २५ ॥

25. *Indro mā marutvānprācyā diśaḥ pātu bāhucyutā prṥthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhāgā iha stha.*

Indra, lord of winds and stormy heroes, may protect me from the eastern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

धा॒ता मा॒ नि॒ऋ॒त्या दक्षि॑णाया दि॒शः पा॒तु बा॒हु॒च्युता॑ पृ॒थि॒वी
द्या॒मि॒वो॒परि॑ । लो॒क॒कृ॒तः प॒थि॒कृ॒तो य॒जाम॑हे ये दे॒वानां॑
हु॒तभा॑गा इ॒ह स्थ ॥ २६ ॥

26. *Dhātā mā nir-ṛtyā dakṣiṇāyā diśaḥ pātu bāhucyutā prṥthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhāgā iha stha.*

May Dhata, lord sustainer of the universe, protect me from adversity from the southern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

अदि॑तिर्मा॒दित्यैः प्र॒ती॒च्या दि॒शः पा॒तु बा॒हु॒च्युता॑ पृ॒थि॒वी
द्या॒मि॒वो॒परि॑ । लो॒क॒कृ॒तः प॒थि॒कृ॒तो य॒जाम॑हे ये दे॒वानां॑
हु॒तभा॑गा इ॒ह स्थ ॥ २७ ॥

27. *Aditirmādityaiḥ praṭīcyā diśaḥ pātu bāhucyutā prṥthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

May Aditi, mother Infinity with Adityas, laser beams of the sun in the zodiacs, protect me from the western direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

सोमो मा विश्वैर्देवैरुदीच्या दिशः पातु बाहुच्युता पृथिवी
द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां
हुतभागा इह स्थ ॥ २८ ॥

28. *Somo mā viśvairdevairudīcyā diśaḥ pātu bāhucyutā prṥthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

May Soma, lord creator and harbinger of peace and joy, with all divine powers of the world protect me from the northern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

धृता ह त्वा धरुणो धारयाता ऊर्ध्वं भानुं सविता द्यामिवो-
परि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा
इह स्थ ॥ २९ ॥

29. *Dhartā ha tvā dharuṇo dhārayātā ūrdhvaṁ bhānuṁ savitā dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Dharta, supreme wielder of the universe, centre hold of all world's diversity, hold you high as Savita, lord creator, holds the sun and heaven above. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता
पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये
देवानां हुतभागा इह स्थ ॥ ३० ॥

30. *Prācyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the eastern direction, in cosmic stability, I hold you, as ever before held in protected existence in your own identity in constant motion like the earth and heaven above ever moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors, of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि
बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो
यजामहे ये देवानां हुतभागा इह स्थ ॥ ३१ ॥

31. *Dakṣiṇāyām tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

In the southern direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता
पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये
देवानां हुतभागा इह स्थ ॥ ३२ ॥

32. *Pratīcyām tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

In the western direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता
पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये
देवानां हुतभागा इह स्थ ॥ ३३ ॥

33. *Udīcyām tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bahucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

In the northern direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity, in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता
पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये
देवानां हुतभागा इह स्थ ॥ ३४ ॥

34. *Dhruvāyām tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

In the lower direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ऊर्ध्वायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता
पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये
देवानां हुतभागा इह स्थ ॥ ३५ ॥

35. *Ūrdhvāyām tvā diśi purā saṁvṛtaḥ svadhāyāmā
dadhāmi bāhucyutā prthivī dyāmivopari.
Lokakṛtaḥ pathikṛto yajāmahe ye devānām
hutabhāgā iha stha.*

In the higher direction above, in cosmic stability, I place you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

धर्तासि धरुणोऽसि वंसगोऽसि ॥ ३६ ॥

36. *Dhartāsi dharuṇo'si vaṁsago'si.*

O lord, you are the sustainer of existence. You are the firm centre-hold of existence. You are the treasure-hold of all that is valuable and worth having.

उदूपूरसि मधुपूरसि वातूपूरसि ॥ ३७ ॥

37. *Udapūrasi madhupūrasi vātapūrasi.*

You are the treasure-hold, giver and purifier of the waters of life, you are the treasure-hold, giver and purifier of the honey sweets of life, you are the treasure-hold, giver and purifier of prana and pranic energies of life.

इतश्च मा॒मु॒तश्चावतां॑ य॒मेइ॒व य॒त॒मा॒ने य॒दै॒तम् । प्र वां
भ॒र॒न्मा॒नु॒षा दे॒व॒य॒न्तो आ सी॒दतां॑ स्व॒मु॒लो॒कं वि॒द॒ानि ॥ ३८ ॥

38. *Itaśca māmutaścāvatām yame-iva yatamāne yadaitam. Pra vām bharanmānuṣā devayanto ā sīdatām svamu lokam vidāne.*

O complementarities of life, nature and existence, men and women, heaven and earth, Prakṛti and Puruṣa, mother and father, who move together in action like twins, pray save me from the sufferance of life here and there in the other beyond. Let the people dedicated to divinity serve you both together for prosperity and self-fulfilment. You know your own place in the world of existence, pray come and be seated there with us.

स्वा॒स॒स्थे भ॒व॒त॒मि॒न्द॒वे नो यु॒जे वां ब्र॒ह्म॑ पू॒र्व्यं नमो॑भिः ।
वि श्लो॒कं ए॒ति प॒थ्ये ऽव॑ सू॒रिः शृ॒ण्वन्तु॑ वि॒श्वे अ॒मृ॒ता॒स
ए॒तत् ॥ ३९ ॥

39. *Svāsasthe bhavatamindave no yuje vām brahma pūrvyam namobhiḥ. Vi śloka eti pathye va sūriḥ śṛṇvantu viśve amṛtāsa etat.*

Pray be present to our mind and vision in your seat in our heart. I join you with submission and homage of salutations and offer divine songs of ancient and eternal time in homage of adoration to you. This mighty song of adoration rises and reaches you by the straight and clear path of love and adoration, and may all the immortal souls of the world listen and rejoice in this song which shines bright as the sun.

त्रीणि पदानि रूपो अन्वरोहच्चतुष्पदीमन्वैतद् ब्रूतेन ।

अक्षरेण प्रति मिमीते अर्कमृतस्य नाभावभि सं पुनाति ॥ ४० ॥

40. *Trīṇi padāni ropo anvarohaccatuspadīmanvaitad
vratena. Akṣareṇa prati mimīte arkamṛtasya
nābhāvabhi saṁ punāti.*

Man through meditation on Aum rises and covers three phases of the existential world and the corresponding three pervasive phases of Supreme Brahma, and moves on to the fourth, Turiya phase, the silent phase of Aum and transcendent phase of Brahma, through continued meditation in relentless discipline. Thus by Akshara, the Word, Aum, he realises the self-refulgent eternal Brahma and ultimately sanctifies himself absolutely at the very centre seed and origin of Rtam, constant existence beyond the mutable.

(Reference for four phases of Aum and Brahma may be made to Mandukyopanishad, and to Chhandogyopanishad 1, 1-7 for meditative study of Aum).

देवेभ्यः कर्मवृणीत मृत्युं प्रजायै किममृतं नावृणीत । बृह-
स्पतिर्यज्ञमतनुत ऋषिः प्रियां यमस्तन्वमा रिरिरेच ॥ ४१ ॥

41. *Devebhyaḥ kamavrṇīta mṛtyuṁ prajāyai
kimamṛtaṁ nāvṛṇīta. Bṛhaspatiryajñamatanuta
ṛṣiḥ priyāṁ yamastanvamā rireca.*

Brhaspati, lord of the expanding universe, chooses joyous death for the devas, people of enlightenment and piety. Does he not choose, provide for, freedom from death for his children? Brhaspati, all seeing visionary creator, laid out the provision and

process for all, and thereby Yama, lord of life and law, releases all from the dear mortal body and supplants the mortal body with freedom of the soul.

त्वमग्र ईडितो जातवेदोऽवाद्दुव्यानि सुरभीणि कृत्वा ।
 प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता
 हवींषि ॥ ४२ ॥

42. *Tvamagna īdīto jātavedo'vāddhavyāni surabhīṇi kṛtvā. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvam deva prayatā havīmṣi.*

Leading light of life, Agni, harbinger of fresh life and energy, all pervasive, all knowing, invoked and adored, you receive the holy materials offered in yajnic oblations, convert and intensify them to fragrant refinement and catalytic efficacy and send them on to life nourishing divinities of nature and humanity. Let the pranic energies feed upon these offerings by their own nature and character and be replenished and energised, and you too, O refulgent divinity, consume your share in the natural process for life sustenance.

आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
 पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात ॥ ४३ ॥

43. *Āsīnāso aruṇīnāmupasthe rayim dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjam dadhāta.*

O Pitaras, parental seniors and life giving natural powers of vital sustenance, abiding close by the flames of fire and morning rays of the dawn, pray bear and bring wealth, honour and excellence for the generous human performer of yajna. Bear and bring wealth peace

and settlement in happiness for his children and bless them with food and energy for body, mind and soul in happy homes here.

अग्निष्वात्ताः पितर एह गच्छतु सदःसदः सदत सुप्रणीतयः ।
अत्तो हवींषि प्रयतानि बर्हिषि रयिं च नः सर्ववीरं
दधात ॥ ४४ ॥

44. *Agniṣvāttāḥ pitara ehagacchata sadaḥsadaḥ sadata supraṇītayāḥ. Atto havīm̐ṣi prayatāni barhiṣi rayim̐ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parental seniors and divinities of nature's pranic energies, leading lights of life and harbingers of love and advancement, performers of yajna and recipients of the gifts of fire and the dawns, pray come here, visit and be seated in every home, partake of the holy offerings here on the vedi, and bear and bring for us wealth, honour and excellence with progeny worthy of the brave.

उपहूता नः पितरः सोम्यासो बर्हिष्ये ऽषु निधिषु प्रियेषु । त
आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु ते ऽ वन्त्वस्मान् ॥ ४५ ॥

45. *Upahūtā naḥ pitaraḥ somyāso barhiṣye ṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te' vantvasmān.*

May our Pitaras, parental seniors, lovers of soma, peace and joy, invited with reverence to our yajnic programmes of prosperity in knowledge, joint action and valuable achievements, come here to our vedi, listen to us patiently and sympathetically, speak to us and advise us from their high position, and thus save, protect and advance us in life.

ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः ।
तेभिर्धर्मः संररणो हवींष्युशन्नशद्भिः प्रतिकाममत्तु ॥ ४६ ॥

46. *Ye naḥ pituḥ pitaro ye pitāmahā anūjahire somapītham vasiṣṭhāḥ. Tebhiryamah saṁrarāṇo havīmṣyuśannuśadbhiḥ pratikāmamattu.*

Great and most brilliant, Vasishthas, are our Pitaras, parental seniors, parents and grand parents of our parents, lovers and creators of soma, peace, prosperity and joy, who come and join our soma-yajna. With those loving and enthusiastic pitaras, may Yama, lord ordainer of life and time, and the keeper of individual and social discipline, too, happy, loving and rejoicing with them all, we pray, come and partake of the delicacies of yajna as he pleases in every aspect of our yajna.

ये त्रातृषुर्देवत्रा जेहमाना होत्राविदुः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्धर्म-
सद्भिः ॥ ४७ ॥

47. *Ye tātrṣurdevatrā jehamānā hotrāvidaḥ stoma-
taṣṭāso arkaiḥ. Āgne yāhi sahasraṁ devavandaiḥ
satyaḥ kavibhir-ṛṣibhirgharmasadbhiḥ.*

Those who thirst for and strive after love of the divinities, who know the hymns and processes of yajna, who are shaped in mind and character by Vedic hymns and yajnic discipline with prayers and worship of divinities, and who are honoured a thousandfold by the divines, with such poets, sages and seers, O leading light of life, Agni, come, they are dedicated to truth and steeped in the science of yajna, heat and light.

ये स॒त्यासो॑ ह॒विर॒दो॑ ह॒वि॒ष्वा इन्द्रे॑ण दे॒वैः स॒रथं॑ तुरेण । आग्ने॑
याहि सु॒वि॒दत्रे॑भिर्वा॒ङ्म॒रैः पू॒र्वेर्ऋ॑षिभिर्घर्मसद्भिः ॥ ४८ ॥

48. *Ye satyāso havirado haviṣpā indreṇa devaiḥ saratham tureṇa. Āgne yāhi suvidatrebhira-rvāṇparaiḥ pūrvair-ṛṣibhirgharmasadbhiḥ.*

Those who are dedicated to the pursuit of truth, receive and consume holy offerings of yajnic inputs and develop, refine, protect and further promote the holy inputs, and move along with Indra, divine omnipotence and energies of nature at a velocity faster than anything else, with these generous performers and pioneers, sages and seers, and visionary creators ancient and modern steeped in the science of yajna, heat and light, O Agni, leading light of life and path maker of the future, come to us.

उ॒प॑ सर्प॒ मा॒तरं॑ भूमि॒मेता॑मु॒रु॒व्यच॑सं पृ॒थि॒वीं सु॒शेवा॑म् ।
ऊ॒र्ण॑म्रदाः पृ॒थि॒वी दक्षि॑णावत ए॒षा त्वा॑ पा॒तु प्र॑प॒थे
पु॒रस्ता॑त् ॥ ४९ ॥

49. *Upa sarpa mātaram bhūmimetāmuruvyacasam prthivīm suśevām. Ūṇamradāḥ prthivī dakṣiṇāvata eṣā tvā pātu prapathe purastāt.*

O soul, go close to this seat of your existence, vast, auspicious and comfortable Mother Earth. And may this earth, silken soft for the man of generosity, nurse, nourish, protect and promote you forward on the path of life in the front direction.

उ॒च्छ्व॑ञ्चस्व पृ॒थि॒वि॒ मा नि॑ बा॒धथाः॑ सू॒पाय॑नास्मै॒ भव॑
सू॒पस॑र्प॒णा । मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये॑ ऽनं भूम ऊ॒र्णहि॑ ॥ ५० ॥

50. *Ucchvañcasva pṛthivi mā ni bādhatāḥ sūpāya-nāsmāi bhava sūpasarpaṇā. Mātā putraṁ yathā sicābhyenaṁ bhūma ūrṇuhi.*

O Mother Earth, wax and bloom and swell for this soul, pray do not suppress it, be kind as mother for the child, pleasant for it to walk upon and move forward. O Mother Earth, cover him with your protection as a mother covers the child with the hem of her sari.

उच्च्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
ते गृहासो घृतश्चुतः स्योना विश्वाहास्मै शरणाः
सन्त्वत्र ॥ ५१ ॥

51. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te grhāso ghr̥taścutaḥ syonā viśvāhāsmāi śaraṇāḥ santvatra.*

Waxing and blooming, let the earth be stable and peaceful. Let a thousand homes and people abide at peace and observe measured ways of life. And let those homes, abundant in ghr̥ta and prosperity, full of comfort and joy, be a happy haven for this man for all time.

उत्ते स्तब्धामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरौ धारयन्ति ते तत्र यमः सादना ते
कृणोतु ॥ ५२ ॥

52. *Utte stabhnāmi pṛthivīm tvatparīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etām sthūṇāṁ pitaro dhārayanti te tatra yamaḥ sādanaṁ te kṛṇotu.*

O man, I hold up, support and sustain this earth for you. Bearing this house of clay all around for you,

let me never feel embarrassed (on your account). The Pitaras, parental seniors and natural energies, bear this central column firm, and there may Yama, ruler of time and law, build the house for you.

(This mantra is highly and variously open ended: Who speaks the first sentence? Supreme Divinity. What is the house of clay? Could be the earth itself, could be the family home built over generations, could be the body itself built and given over successive births in the cycle of existence.)

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
अयं यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ताम् ॥ ५३ ॥

53. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Ayaṁ yaścamaso devapānastasmindevā amṛtā mādayantām.*

Agni, leading light of life, pray do not distort and vitiate this chamas, ladle of life's yajna (full of exciting gifts for the fire of life). It is the darling of Devas and lovers of soma, those who create as well as enjoy the ecstasy of yajnic living. It is the ladle in which and from which the divinities receive the nectar of life. Let the immortal Devas here in this life rejoice in their acts of creativity and the consequent fruits.

अथर्वा पूर्णं चमसं यमिन्द्रायाबिभर्वाजिनीवते । तस्मिन्कृ-
णोति सुकृतस्य भक्षं तस्मिन्निन्दुः पवते विश्वदानीम् ॥ ५४ ॥

54. *Atharvā pūrṇaṁ camasaṁ yamindrāyābibharvājīnivate. Tasminkṛṇoti sukṛtasya bhakṣaṁ tasminninduḥ pavate viśvadānīm.*

The ladle of life which Atharva, eternal lord of

constancy, fills and provides for the vibrant, energetic and winsome soul is full, in which the lord provides the man's share of potential food and joy for noble action, and therein flows the nectar of life constantly in the state of purity (unless it is polluted through ignorance or by one's own negative choice).

यत्ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वार्पदः ।
अग्निष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणां आवि-
वेश ॥ ५५ ॥

55. *Yatte kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadam kṛṇotu somaśca yo brāhmaṇāñ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury, ignorance, or the dark ones, birds, beasts, insects or reptiles may do to your person, all these, may Agni, all purifying, and soma, and soma science known to experts, heal and restore, back to your good health.

पर्यस्वतीरोषधयः पर्यस्वन्मामकं पर्यः ।
अपां पर्यसो यत्पयस्तेन मा सह शुम्भतु ॥ ५६ ॥

56. *Payasvatīroṣadhayaḥ payasvanmāmakam payaḥ. Apām payaso yatpayastena mā saha śumbhatu.*

Let the herbs and trees be full of nectar. Let the nectar vested in me be full of its own divine purity through the life time. May the nectar which is the essence of the purity of life's divine flow, with all the purity of nature's constancy, purify me.

इमा नारीरविध्रुवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥ ५७ ॥

57. *Imā nārīravīdhavāḥ supatnīrāñjanena sarpiṣā saṁ sprśantām. Anaśravo anamīvāḥ suratnā ā rohanu janayo yonimagre.*

And these women, noble wives happily married with their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वावद्यं पुनरस्तमेहि सं गच्छतां तन्वा सुवर्चीः ॥ ५८ ॥

58. *Sam gacchasva pitrbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāvadyaṁ punarastamehi saṁ gacchatāṁ tanvā suvarcāḥ.*

O soul, join with pitrpranic energies and go forward, join with another life time for future existence and go forward, join with your acts of choice and obligation and go forward to the highest space. Having left the imperfect and exhausted life, go to a new home, join with another vigorous bright body full of fresh life again.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्वन्तरिक्षम् ।
तेभ्यः स्वराडसुनीतिर्नो अद्य यथावशं तन्वः कल्प-
याति ॥ ५९ ॥

59. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśu-
rurvantarikṣam. Tebhyaḥ svarāḍasunītirno adya
athāvaśaṁ tanvaḥ kalpayāti.*

Those who are our parents' parents and grand

parents, who have gone forward and entered into the wide space, for those forefathers of ours, the self-refulgent ordainer of the cycle of life and pranic energy creates new bodies always according to their inner desires recorded in the mind.

शं ते नीहारो भवतु शं ते प्रुष्वाव शीयताम् । शीतिके
शीतिकावति ह्लादिके ह्लादिकावति । मण्डूक्यप्सु शं भुव
इमं स्वप्निं शमय ॥ ६० ॥

60. *Śaṁ te nīhāro bhavatu śaṁ te pruṣvāva śīyatām.
Śītike śītikāvati hlādike hlādikāvati. Maṇḍūkyap-
su śaṁ bhuva imaṁ svagnim śamaya.*

Let the fog and mists be cool and comfortable to you. Let rain showers come cool and refreshing to you for peace. O cool and refreshing herbs and plants, O happy and delightful people in quality of mind and in response and vibrations, be calm, happy and comfortable in home life as a frog in cool comfortable water and calm this heat and fire of the mind and body.

विवस्वान्नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम् ॥ ६१ ॥

61. *Vivasvānno abhayaṁ kṛṇotu yaḥ sutrāmā
jīradānuḥ sudānuḥ. Itheme vīrā bahavo bhavantu
gomadaśvavanmayyastu puṣṭam.*

Let the self-refulgent lord of the world who is all-protective, giver of life energy, and all beneficent, grant us freedom from fear. Let all these brave heroes be many and for me, and may there be growth and progress in lands, cows and horses, and culture, and let there be great achievements of health and prosperity

for me.

विवस्वान्नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु । इमात्रक्षतु
पुरुषाना जरिम्णो मो ष्वे षामसवो यमं गुः ॥ ६२ ॥

62. *Vivasvānno amṛtatve dadhātu paraitu mṛyura-
mṛtaṁ na aitu. Imānraṁkṣatu puruṣānā jarimṇo mo
ṣve śāmasavo yamaṁ guḥ.*

May the lord self-refulgent establish us in the nectar sweetness of immortality. Let death and adversity go off, let immortality come and bless us. May the lord protect these mature men against old age and infirmity. Let pranic energies protect these old people, and may their pranic energies never forsake them and fly to Yama, lord of time and death.

यो दध्रे अन्तरिक्षे न म॒ह्ना पि॒तृणां क॒विः प्र॒मति॑र्मतीनाम् ।
तम॑र्चत वि॒श्वमि॑त्रा ह॒विर्भिः॑ स नो॑ य॒मः प्र॒तरं जी॒वसे॑
धात् ॥ ६३ ॥

63. *Yo dadhre antarikṣe na mahnā pitṛṇāṁ kaviḥ
pramatirmatīnām. Tamarcata viśvamiṭrā havir-
bhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

O men and women, friends of the world of life, worship him, with homage of faith, love and havi, who is the creative visionary and wisest of the wise and parental powers of nature and humanity, and who, surely with his sole omnipotence, holds and sustains the stars and planets in space. May he, Yama, lord ordainer of life and time, sustain us too unto a long and full life of high quality beyond sorrow and suffering.

आ रो॑हत दि॒वमु॒त्त॒मामृ॑षयो मा बि॒भीत॑न । सोम॑पाः
सोम॑पायिन इ॒दं वः॑ क्रियते ह॒विरग॑न्म॒ ज्योति॑रु॒त्तम॑म् ॥ ६४ ॥

64. *Ā rohata divamuttamāmṛṣayo mā bibhītana. Somapāḥ somapāyina idam vaḥ kriyate havira-ganma jyotiruttamam.*

O saintly seers of Vedic mantras, lovers, protectors and developers of the science of soma and the health and happiness of life, fear not, rise to the best and highest light of life, knowledge and bliss. This homage of faith and reverence is prepared and offered to you. Let us all rise and reach the highest light of bliss in the presence of Divinity.

प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति ।

द्विचिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥ ६५ ॥

65. *Pra ketunā bṛhatā bhātyagnirā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapāmu-pasthe mahiṣo vavardha.*

Self-refulgent Agni, light and fire of life, blazes and rises by topless banners of flame and, like a mighty mountainous cloud, roars over heaven and earth. Unto the ends of earth and heaven it assumes and reveals its presence in the semblance of stars and planets and waxes mighty and mightier at the heart of cosmic oceans.

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥ ६६ ॥

66. *Nāke suparṇamupa yatpatantaṁ hṛdā venanto abhyacakṣata tvā. Hiranyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyumu.*

O Agni, saints and sages loving you with their heart and soul, realise and see you in meditation, flying like a bird of golden wings in the heaven of light and

bliss, the messenger and harbinger of the oceanic waters of Varuna in space, and a blazing bird at the centre of Yama, sustaining omnipotence wielding and ordaining the world of cosmic existence with love and justice.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा । शिक्षा णो
अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥ ६७ ॥

67. *Indra kratuṁ na ā bhara pitā putrebhyo yathā.
Śikṣā ṇo asminpuruhūta yāmani jīvā jyotira-
śīmahī.*

Indra, bring us the divine vision, will and intelligence as does the father for his children. O lord universally invoked and worshipped, instruct us as a teacher at this modern time so that we, ordinary souls, may have the light of life and living experience of Divinity in the prevailing darkness.

अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ ६८ ॥

68. *Apūpāpihitānkumbhānyāṁste devā adhārayan.
Te te santu svadhāvanto madhumanto ghrtaś-
cutaḥ.*

O lord, those generous and brilliant people, saints, sages and performers of yajna, bear, hold and offer jars full of rich delicacies for yajnic worship and hospitality to you, may those jars, we pray, be rich in their own essential yajnic wealth, honey sweets and abundance of ghrta.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावन्ती । तास्ते
सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ॥ ६९ ॥

69. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ.
Tāste santu vibhvīḥ prabhvīstāste yamo rājānu
manyatām.*

O man, whatever grains of rice mixed with sesamum seeds I sow, raise and give you according to the seasons, may they be abundantly sufficient and nourishing for you, and may Yama, master ordainer of time, health and age, approve for you.

पुनर्देहि वनस्पते य एष निहितस्त्वयि ।

यथा यमस्य सादन आसतै विदथा वदान् ॥ ७० ॥

70. *Punardehi vanaspate ya eṣa nihitastvayi. Yathā
yamasya sādana āsatai vidathā vadan.*

Vanaspate, lord of love, beauty and goodness, give us this love and dedication again which abides deep and safe at heart in you so that man may abide in the house of Yama, the world of justice and noble action, knowing, pursuing and also speaking of knowledge and karma to others.

आ रभस्व जातवेदस्तेजस्वद्धरो अस्तु ते ।

शरीरमस्य स द्दहार्थेन धेहि सुकृतांमु लोके ॥ ७१ ॥

71. *Ā rabhasva jātavedastejasvaddharo astu te.
Śarīramasya saṁ dahāthainam dhehi sukṛtāmu
loke.*

O Jataveda, leading light of life and the ways of life and action in active life, pray begin the process of teaching and discipline. Let your heat of discipline and light of knowledge be impressive and powerfully attractive. Pray heat up and temper the body and mind of this initiate and help him settle in the world of noble

house-holders dedicated to knowledge and holy action.

ये ते पूर्वै परागता अपरे पितरश्च ये ।

तेभ्यो घृतस्य कुल्यै ऽतु शतधारा व्युन्दती ॥ ७२ ॥

72. *Ye te pūrve parāgatā apare pitaraśca ye. Tebhyo ghr̥tasya kulyaitu śatadhārā vyundatī.*

O man of knowledge and yajnic action, for all those parental seniors and ancestors of yours, ancient and later ones, who have gone before, let the streams of ghr̥ta overflow abundant in a hundred ways of yajna in their honour.

एतदा रोह वय उन्मृजानः स्वा इह बृहदु दीदयन्ते । अभि
प्रेहि मध्यतो माप हास्थाः पितृणां लोकं प्रथमो यो
अत्र ॥ ७३ ॥

73. *Etadā roha vaya unmr̥jānaḥ svā iha br̥hadu dīdayante. Abhi prehi madhyato māpa hāsthāḥ pitṛṇām lokam prathamam yo atra.*

O man, mount and rise high on this life's ladder, cleansing and raising yourself in knowledge, morals and yajnic action. Your own qualities of character and your own people here highly shine. Go forward and rise in their midst. Do not forsake the world of your parents and seniors which is of the first importance and value to you here.

Kanda 18/Sukta 4

*Yama, Pitarah, Agni, Chandrama, and others Devatah,
Atharva Rshi*

आ रोहत जनित्रीं जातवेदसः पितृयाणैः सं व आ रोहयामि ।
अवाङ्म्वेषितो हव्यवाह ईजानं युक्ताः सुकृतां धत्त लोके ॥ १ ॥

1. *Ā rohata janitrīm jātavedasaḥ pitṛyāṇaiḥ sam va ā rohayāmi. Avāḍḍhavyeṣito havyavāha ījānam yuktāḥ sukrām dhatta loke.*

O jatavedas, intelligent men and women self-aware of all that is born, lives and completes its existential life cycle, arise, move forward by the paths shown by seniors and ancestral traditions and reach the universal mother spirit of existence. I help you all together and show the path to the ascent. Agni, leading light of life, receiver and carrier of your offerings, loved, invoked and adored, has accepted your offerings. O men and women dedicated to Divinity, O mother powers of divine nature, establish the performer of yajna in the state of earthly paradise created by people of noble action.

देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञा-
युधानि । तेभिर्याहि पृथिभिर्देवयानैर्यैरीजानाः स्वर्गं यन्ति
लोकम् ॥ २ ॥

2. *Devā yajñamṛtavaḥ kalpayanti haviḥ puroḍāśam sruco yajñāyudhāni. Tebhiryāhi pathibhirdevayā-nairyairījānāḥ svargam yanti lokam.*

Noble, generous and brilliant people of creative mind and the seasons in harmony design and structure the yajnic programmes, they prepare the yajnic inputs, the holy food, the ladles for offering and the entire infrastructure of yajna. With them, by their programmes, and by the paths shown by divinities of nature and humanity, the people who perform yajna rise to the state of peace and paradisaal bliss on earth. O man, you too perform yajna and rise.

ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति ।
तेभिर्याहि पथिभिः स्वर्गं यत्रादित्या मधु भक्षयन्ति तृतीये
नाके अधि वि श्रयस्व ॥ ३ ॥

3. *Ṛtasya panthāmanu paśya sādharmaṅgirasasḥ sukrto yena yanti. Tebhiryāhi pathibhiḥ svargaṁ yatrā-dityā madhu bhakṣayanti tṛtīye nāke adhi vi śrayasva.*

O man, watch the path of nature's divine law and yajnic performance by which Angirasas, vibrant leaders of science and holy action, go forward in life to the state of paradisaal bliss. By those very paths of knowledge, law and yajna, you too go forward and reach the state of bliss where Adityas, brilliant sages of the highest order of knowledge and disciplined performance, feed on the honey sweets of bliss in the third and highest state of heaven. Go and be established there.

त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः ।
स्वर्गा लोका अमृतेन विष्टा इषमूर्जं यजमानाय दुहाम् ॥ ४ ॥

4. *Trayaḥ suparṇā uparasya māyū nākasya pṛṣṭhe adhi viṣṭapi śritāḥ. Svargā lokā amṛtena viṣṭhā iṣamūrjaṁ yajamānāya duhrām.*

Three 'Birds' of golden wing, that is, Ishvara, Jiva, and Prakṛti, or heaven, firmament and the earth, or sun, moon and the earth, or Adityas, Angirasas and the yajnic people going by Devayana and Pitryana paths of living, and thunder and lightning of the rain bearer cloud, all these are sustained by the Lord Supreme on top of heaven over the middle regions. All these, by the

laws of Rtam and yajnic performance, are 'regions', natural and human, replete with immortal nectar, leading to the state of joy and divine bliss. May all these bear and bring food and energy of body, mind and soul for the yajamana.

जुहूदीधारं द्यामुपभृदन्तरिक्षं ध्रुवा दाधार पृथिवीं प्रतिष्ठाम् ।
प्रतीमां लोका घृतपृष्ठाः स्वर्गाः कामंकामं यजमानाय
दुहाम् ॥ ५ ॥

5. *Juhūrdādhāra dyāmupabhr̥dantarikṣaṁ dhruvā dādhāra pr̥thivīm pratiṣṭhām. Pratīmām lokā ghṛtapr̥ṣṭhāḥ svargāḥ kāmāṅkāmaṁ yajamānāya duhrām.*

Juhu, the ladle that holds the havi for the fire, the cosmic process of giving, sustains the high region of light. Upabhr̥t, the vessel that holds the havi for the Juhu, the process of nature that holds the wealth of abundance for release towards the process of offering, sustains the middle region of the firmament. And Dhruva, the fixed and settled container of havi, nature's process of divine stability, sustains the earth. May all regions bright with the shine of ghṛta, which lead to paradisaal joy, bear and bring to the stable earth fulfilment of desire for the yajamana.

(The cosmic process of sustenance is a circuitous balance of centrifugal and centripetal forces, the centre being the lord Supreme, dimensionless Infinity, smaller than the smallest, greater than the greatest. Reference may be made to Rgveda 1, 164, 35 and Atharva-veda 9, 10, 13-14, and to Kathopanishad 1, 2, 20 and Shvetashvataropanishad 3, 20, yajna thus

is a symbol of the universe and the structure and process of yajna, a symbol of the structure and process of the universe.)

ध्रुव आ रोह पृथिवीं विश्वभोजसमन्तरिक्षमुपभृदा क्रमस्व ।
जुहु द्यां गच्छ यजमानेन साकं स्रुवेण वत्सेन दिशः प्रपीनाः
सर्वा धुक्ष्वाहणीयमानः ॥ ६ ॥

6. *Dhruva ā roha prthivīm viśvabhōjasamantari-
kṣamupabhr̥dā kramasva. Juhu dyām gaccha
yajamānena sākam sruveṇa vatsena diśaḥ
prapīnāḥ sarvā dhukṣvāhr̥ṇīyamānaḥ.*

Come, O Dhruva, divine stability of Nature, rise and rule the earth which provides food and sustenance to all forms of life. O Upabhart, come, rise and take over the middle regions. O Juhu, rise and go to the heavenly regions of light along with the yajamana.

O Yajamana, come up without hesitation and, with the ladle of ghrta which is the calf of Mother Nature, distil the milky wealth of all abundant directions of space. (The yajna thus is a symbol of cosmic economy which is boundlessly creative and infinitely beneficent.)

तीर्थैस्तरन्ति प्रवतो महीरिति यज्ञकृतः सुकृतो येन यन्ति ।
अत्रादधुर्यजमानाय लोकं दिशो भूतानि यदकल्पयन्त ॥ ७ ॥

7. *Tirthaistaranti pravato mahīriti yajñakṛtaḥ sukr̥to
yena yanti. Atrādadhuryajamānāya lokam diśo
bhūtāni yadakalpayanta.*

Bold pioneers cross mighty seas with boats they design. They are mighty men of yajna, heroic doing and great achievement, and, by the ways they perform, others learn and they too cross the hurdles. And when the

natural processes of divine evolution create the spaces and forms of existence, they assign a place of prominence to the yajamana in life.

अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो
दक्षिणानामयनं दक्षिणाग्निः । महिमानमग्नेर्विहितस्य ब्रह्मणा
समङ्गः सर्व उप याहि शृगमः ॥ ८ ॥

8. *Angirasāmayanam pūrvo agnirādityānāma-
yanam gārhapatyo dakṣiṇānāmayanam dakṣiṇā-
gniḥ. Mahimānamagnervihitasya brahmaṇā
samaṅgaḥ sarva upa yāhi śagmah.*

The original and primeval fire of cosmic yajna, Purvagni, is the love and ambition of Angirasas, vibrant scholars. Garhapatyagni, home fire of yajna, is the way of the Adityas, brilliant Brahmacharis settled as Grhasthis. And Dakshinagni, fire for pure being and creative generosity, is the way of generous people of knowledge, creative action and wide experience as on way to Vanaprastha. O man, grow whole, full and perfect, attain to the power and grandeur of Agni prescribed in the Veda, and realise the ultimate peace and freedom of life.

पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात्तपतु गार्हपत्यः ।
दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद्दिशो-
दिशो अग्ने परि पाहि घोरात् ॥ ९ ॥

9. *Pūrvo agniṣṭvā tapatu śaṁ purastāccham paścā-
ttapatu gārhapatyah. Dakṣiṇāgniṣṭe tapatu śarma
varmottarato madhyato antarikṣāddiśō agne
pari pāhi ghorāt.*

Let Purvagni heat, shine and temper you to

peace and perfection from the front. Let Garhapatyagni shine and temper you to sobriety, peace and perfection from behind, and let Dakshinagni temper and sober you to peace, perfection and protective fearlessness from above, middle and the space on all sides from all directions. O Agni, leading light of life, pray protect him all round against the violence, cruelty, awe and terrors of existence.

यूयमग्ने शन्तमाभिस्तनूभिरीजानमभि लोकं स्वर्गम् । अश्वा
भूत्वा पृष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति ॥ १० ॥

10. *Yūyamagne śantamābhistanūbhirījānamabhi lokam svargam. Áśvā bhūtvā pṛṣṭivāho vahātha yatra devaiḥ sadhamādaṁ madanti.*

O saints and sages, O holy fire of yajna, with the expansive powers and persuasion of your knowledge and action, be like strong pioneers, leaders and guides of unbreakable strength and, with his physical, subtle and causal bodies, take the yajamana to the most happy and paradisaal state of bliss and freedom where noble souls celebrate and enjoy themselves with the divinities.

शमग्ने पश्चात्तप शं पुरस्ताच्छमुत्तराच्छमधरात्तपैनम् ।
एकस्त्रेधा विहितो जातवेदः सम्यगेनं धेहि सुकृतामु
लोके ॥ ११ ॥

11. *Śamagne paścāttapa śaṁ purastācchamuttarācchamadharāttapainam. Ekastredhā vihito jātavedaḥ samyagenam dhehi sukṛtāmu loke.*

O Jataveda Agni, lord omnipresent and omniscient, leading light and fire of life, though One, you are three-way self-manifestive (As Agni on earth,

as Vayu in the firmament, and as Aditya in the regions of light, as Vishva, Taijas and Prajna, as Virat, Hiranyagarbha and Ishvara, as Brahma, Vishnu and Mahesha, and as A, U, M of Aum). Pray heat, temper and shine this yajamana to peace, purity and sanctity from the back, from front, from above and from below (in meditation on Sushumna, in watchful perception upfront, in thought and intelligence in the brain and lower senses and emotions in the lowers regions), and thus secure him in the world of noble action and noble fruit with people of noble action and integrity.

शमग्रयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः ।
शृतं कृण्वन्त इह माव चिक्षिपन् ॥ १२ ॥

12. *Śamagnayah samiddhā ā rabhantām prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

O Jatavedas, three-way manifestive and functional fires, i.e., Ahavaniya, Garhapatya and Dakshina fires, kindled and raised by the yajamana, start the new holy Prajapatya yajna of the wedded couple and bring peace and security into the home. Confirm the house-holder in the performance of social and spiritual obligations, and let the yajamana never suffer remiss, abuse or disrepute while you bless him with peace and prosperity.

यज्ञ एति विततः कल्पमान ईजानमभि लोकं स्वर्गम् ।
तमग्रयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः । शृतं
कृण्वन्त इह माव चिक्षिपन् ॥ १३ ॥

13. *Yajña eti vitataḥ kalpamāna ījānamabhi lokam svargam. Tamagnayaḥ sarvahutaṁ juṣantām prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipān.*

Prajapatya yajna, organised, expanded and elevated by the house-holder according to time and seasons, leads the yajamana towards paradisaal regions of life and bliss. May the sacred fires love and favour that yajamana and accept his prajapatya yajna. And thereby, may the fires love and favour, temper and shine the yajamana and never allow him to be insulted, abused and disreputed.

ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठादिवमुत्पतिष्यन् । तस्मै
प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः पन्थाः सुकृते
देवयानः ॥ १४ ॥

14. *Ījānaścitamārukṣadagniṁ nākasya prṣṭhādivamutpatiṣyan. Tasmai pra bhāti nabhaso jyotiṣīmāntsvargaḥ panthāḥ sukrte devayānaḥ.*

The yajamana dedicated to Prajapatya yajna raises the sacred fire in the vedi and rises by the flames of fire wishing to reach the light of heaven from the top of paradisaal joy, and then for that man of pious action, from the depth of his clairvoyant mind, arises the light divine, jyotishmati, and the path to the light and bliss of Svah, Light Divine, worthy of divinities, shines bright and clear.

(Refer to Patanjali's Yogasutras, chapter 1, sutras 36, 47-48, and 3.)

अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु ।
हुतोऽयं संस्थितो यज्ञ एति यत्र पूर्वमयनं हुतानाम् ॥ १५ ॥

15. *Agnirhotādhvaryuṣṭe bṛhaspatirindro brahmā dakṣiṇataste astu. Huto'yaṁ saṁsthito yajña eti yatra pūrvamayanaṁ hutānām.*

O yajamana of Prajapatya yajna, let the man of enlightenment, like Agni, be the Hota, giver of oblations, let the scholar of holy speech and Veda, like Brhaspati, be the Adhvaryu, chief organiser, let the man of Vedic vision and power, like Indra, be the Brahma, the high priest on your right, and this yajna, the offerings made and the process properly completed, reaches there for you where there is the prime entry gate of the great performers and achievers.

अ॒पूप॒वा॒न्क्षी॒रवा॑न्श्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ पथि॒कृतो॑
यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ १६ ॥

16. *Apūpavāṅkṣīravāṁscarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with milk and ghrta be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अ॒पूप॒वा॒न्क्षी॒रवा॑न्श्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ पथि॒कृतो॑
यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ १७ ॥

17. *Apūpavāṇadadhivāṁscarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared

with butter and curd be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अ॒पूप॒वा॒न्द्र॒प्स॒वांश्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ प॒थि॒कृतो॑
य॒जाम॑हे ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ १८ ॥

18. *Apūpavāndrapsavāmścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and liquid curds be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अ॒पूप॒वा॒न्घृ॒त॒वांश्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ प॒थि॒कृतो॑
य॒जाम॑हे ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ १९ ॥

19. *Apūpavānghṛtavāmścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and ghrta itself be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अ॒पूप॒वा॒न्मा॒स॒वांश्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ प॒थि॒कृतो॑
य॒जाम॑हे ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ २० ॥

20. *Apūpavānmāṁsavāṁscarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and cheese and fruit pulp be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अ॒पू॒पवा॒न्म॒न्त्र॒वांश्च॒रुरे॒ह सी॒दतु॑ । लो॒क॒कृ॒तः प॒थि॒कृ॒तो
य॒जाम॒हे ये दे॒वानां॑ हु॒तभा॒गा इ॒ह स्थ ॥ २१ ॥

21. *Apūpavānannavāṁscarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and food and food grains be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अ॒पू॒पवा॒न्मधु॑मांश्च॒रुरे॒ह सी॒दतु॑ । लो॒क॒कृ॒तः प॒थि॒कृ॒तो
य॒जाम॒हे ये दे॒वानां॑ हु॒तभा॒गा इ॒ह स्थ ॥ २२ ॥

22. *Apūpavānmadhumāṁscarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and honey be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and

adore you who stay with us here and partake of our offerings.

अ॒पूप॒वा॒न्न॒स॒वांश्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ प॒थि॒कृतो॑
य॒जाम॒हे ये दे॒वानां॑ हु॒तभा॒गा इ॒ह स्थ ॥ २३ ॥

23. *Apūpavānnrasavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious juice be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अ॒पूप॒वा॒न॒प॒वांश्च॒रुरे॒ह सी॑दतु । लो॒क॒कृतः॑ प॒थि॒कृतो॑
य॒जाम॒हे ये दे॒वानां॑ हु॒तभा॒गा इ॒ह स्थ ॥ २४ ॥

24. *Apūpavānapavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānām hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious waters and other liquids be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अ॒पूप॒पा॒पि॒हि॒तान्कु॒म्भा॒न्यांस्ते॑ दे॒वा अधा॑रयन् ।
ते ते॑ सन्तु॒ स्व॒धाव॑न्तो॒ मधु॑मन्तो॒ घृ॒तश्चु॑तः ॥ २५ ॥

25. *Apūpāpīhitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghr̥taścutaḥ.*

O yajamana, all those jars full of rich delicacies for yajnic worship and hospitality which generous and brilliant divinities hold, bear and offer to you may, we pray, be ever full, abundant in food, honey and ghrta.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।

तास्ते' सन्तुद्भवीः प्रभ्वीस्तास्ते' यमो राजानु
मन्यताम् ॥ २६ ॥

26. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ.
Tāste santūdbhvīḥ prabhvīstāste yamo rājānu
manyatām.*

O yajamana, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and ever more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant for you.

अक्षितिं भूयसीम् ॥ २७ ॥

27. *Akṣitiṁ bhūyasīm.*

May there be nothing wanting, may there be inexhaustible abundance, more and ever more, by the grace of Yama.

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वाः ।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥ २८ ॥

28. *Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca
yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu
saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

That eternal, perfect and primordial divine presence and joy (Ananda) which pervades and blesses the earth, the heaven and the original cause of existence,

Prakṛti, the same joy which universally subsists with its origin, the Sole Creator, I adore with all my life breath, sense and mind, the seven priests, five pranas, mind and senses.

शतधरं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम् ।
ये पृणन्ति प्र च यच्छन्ति सर्वदा ते दुहते दक्षिणां
सप्तमातरम् ॥ २९ ॥

29. *Śatadhāraṁ vāyumarkaṁ svarvidam nṛcakṣa-
saste abhi cakṣate rayim. Ye pṛṇanti pra ca
yacchanti sarvadā te duhrate dakṣiṇām sapta-
mātaram.*

Men of vision and discrimination who watch life and humanity have a vision of the eternal wealth of Divinity, omnipresent as Vayu, self-refulgent as Sun, and Infinite Bliss Itself, which bears all a thousand ways, and radiates and flows in a thousand streams into human consciousness. Those distill this sublime gift of Divinity, mother of seven worlds, Bhu, Bhuvah, Svah, Mahah, Janah, Tapah, Satyam, who always fill their consciousness with this presence and express it as a gift for others.

कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये ।
ऊर्जं मदन्तीमदिति जनेष्वग्रे मा हिंसीः परमे व्योमन् ॥ ३० ॥

30. *Kośam duhanti kalaśaṁ caturbilamiḍāṁ dhenuṁ
madhumatīm svastaye. Ūrjaṁ madantīmaditiṁ
janeṣvagne mā himsīḥ parame vyoman.*

People milk the treasure trove of life-giving milk for their well being all round: It is the Cow with four udders, giving life energy. It is Ida, Eternal Speech of

Divinity with knowledge of Dharma, Artha, Kama and Moksha. It is Aditi, Eternal Nature, indivisible, imperishable, indestructible. It is Energy Itself abiding in the highest space, rejoicing among people. O Agni, leading light of life and ruler of the earth, do not kill, do not even hurt the Cow, the Ida, the Aditi, the Energy.

एतत्ते देवः सविता वासो ददाति भर्तवे ।

तत्त्वं यमस्य राज्ये वसानस्तार्प्यं चर ॥ ३१ ॥

31. *Etatte devaḥ savitā vāso dadāti bhartave. Tattvaṁ yamasya rājye vasānastārpyaṁ cara.*

O man, this is your vestment, this body, this wear, this home, this earth, which Savita, lord creator and giver of life and light, the ruler and sustainer, gives you for your sustenance and well being. Wearing that vestment for self-fulfilment, live, move around and enjoy yourself in the dominion of Yama, lord ruler of time and the law of life.

धाना धेनुरभद्रत्सो अस्यास्तिलो ऽ भवत् ।

तां वै यमस्य राज्ये अक्षितामुप जीवति ॥ ३२ ॥

32. *Dhānā dhenurabhadvatso asyāstilo 'bhavat. Tām vai yamasya rājye akṣitāmupa jīvati.*

From this Aditi, Nature, the cows are born, of this, the calf was born, there is the rice grain, there is the sesamum grain. All sacred. Thus in the dominion of the Ruling Yama, man lives by that Aditi Cow, unhurt, undiminished, unexhausted, unpolluted mother source.

एतास्ते असौ धेनवः कामदुघा भवन्तु । एनीः श्येनीः सरूपा
विरूपास्तिलवत्सा उप तिष्ठन्तु त्वात्र ॥ ३३ ॥

33. *Etāste asau dhenavaḥ kāmādughā bhavantu. Enīḥ śyenīḥ sarūpā virūpāstilavatsā upa tiṣṭhantu tvātra.*

Then, and thus, O man, these are your cows, let these be your givers of the fulfilment of desire : variegated, white, samely, different, with little calves having sesamum mole on the forehead. Let these be by you here in the home.

एनी॑र्धा॒ना हरि॑णीः श्येनी॑रस्य कृ॒ष्णा धा॒ना रोहि॑णीर्धे॒नव॑स्ते ।
तिल॑वत्सा ऊ॒र्जम॑स्मै दुहा॑ना वि॒श्वाहा॑ सन्त्वन॑प॒स्फुर॑न्तीः ॥ ३४ ॥

34. *Enīrdhānā hariṇīḥ śyenīrasya kṛṣṇā dhānā rohiṇīrdhenavaste. Tilavatsā ūrjamasmai duhānā viśvāhā santvanapasphurantīḥ.*

Variegated, yellow, white, black, ruddy, those with little calves having sesamum moles on the forehead, bearing and yielding nourishing milk and energy for this man always without any disturbance, let these be by him without any break.

वैश्वा॑न॒रे ह॒विरि॑दं जु॒होमि॑ सा॒हस्रं॑ श॒तधा॑रमु॒त्सम् । स
बि॒भर्ति॑ पि॒तरं॑ पि॒ताम॑हान्प्र॒पिताम॑हान्बि॒भर्ति॑ पि॒न्वमा॑नः ॥ ३५ ॥

35. *Vaiśvānare haviridaṁ juhomi sāhasraṁ śatadhāramutsam. Sa bibharti pitaraṁ pitāmahānpapitāmahānbibharti pinvamānaḥ.*

I raise and offer this havi, sacred milk and the wealth of cows and their milky treasure of a hundred and thousandfold streams of energy and nourishment in the service of Vaishvanara, divine heat and vitality

of the life of world humanity. This Vaishvanara, waxing and rising strong by the inputs of milk, protects and sustains our parents and grand parents and it protects and sustains our great grand parents.

सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे ।
ऊर्जं दुहानमनप्स्फुरन्तमुपासते पितरः स्वधाभिः ॥ ३६ ॥

36. *Sahasradhāraṁ śatadhāramutsamakṣitaṁ vyacyamānaṁ salilasya pṛṣṭhe. Ūrjaṁ duhāna-manapasphurantamupāsate pitarah svadhābhiḥ.*

Parents, people, social organisations and government agencies, with their own inputs, serve, augment and benefit from the hundred and thousand-streamed, undiminishing and expanding milky spring of food and energy, undisturbed and steady in the midst of the green, plenteous world on the earth, among flowing waters.

इदं कसाम्बु चयनेन चितं तत्सजाता अव पश्यतेत ।
मर्त्योऽयममृतत्वमेति तस्मै गृहान्कृणुत यावत्सबन्धु ॥ ३७ ॥

37. *Idaṁ kasāmbu cayanena citaṁ tatsajātā ava paśyateta. Martyo'yamamṛtatvameti tasmai grhāṅkrṇuta yāvatsabandhu.*

This kasambu, shining beaming liquid energy, distilled, developed and collected through natural process and human efforts, O friends and relatives, watch carefully and realise. Thereby, from here, the mortal man moves toward immortal joy through food and yajna. O kinsmen, build homes for that as far as you can for further development.

इहैवैधि धनसनिरिहचित्त इहक्रतुः । इहैधि वीर्यं वत्तरो
वयोधा अपराहतः ॥ ३८ ॥

38. *Ihaivaidhi dhanasanirihacitta ihakratuḥ. Ihaidhi vīrya vattaro vayodhā aparāhataḥ.*

O man, seeker of immortal wealth as you are, abide here in life, well aware of yourself and busy with noble yajnic action. Here itself grow from strength to higher strength, bearing and enjoying good health, ample wealth and long age, unhurt, unconquered by anyone.

पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः । स्वधां पितृभ्यो
अमृतं दुहाना आपो देवीरुभयांस्तर्पयन्तु ॥ ३९ ॥

39. *Putraṁ pautramabhitarpayantīrāpo madhuma-tīrimāḥ. Svadhām pitṛbhyo amṛtaṁ duhānā āpo devīrubhayāṁstarpayantu.*

These honey sweet waters, milk, honey and water leading to noble action, pleasing, satisfying and energising children and grand children, giving immortal energy and fulfilment to parents and grand parents, may, we pray, bring total fulfilment and salvation to both parents and children, all past, present and future generatious – divine flow of energy and joy as they are.

आपो अग्निं प्र हिणुत पितॄरुपेमं यज्ञं पितरो मे जुषन्ताम् ।
आसीनामूर्जमुप ये सचन्ते ते नो रयिं सर्ववीरं नि
यच्छन् ॥ ४० ॥

40. *Āpo agniṁ pra hiṇuta pitṛñrupemaṁ yajñam pitaro me juṣantām. Āsīnāmūrjamupa ye sacante te no rayiṁ sarvavīraṁ ni yacchān.*

Let the people and their noble actions kindle, raise and set in continuous motion this holy fire of yajna for the honour and self-fulfilment of our parents and forefathers. May our parents and seniors join and approve of this yajna closely and happily. And may those parents and seniors who share and enjoy that food and energy created and presented to them bless us with wealth, honour and excellence and progeny worthy of the brave.

समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम् ।

स वेदं निहितान्निधीन्पितृन्परावतो गतान् ॥ ४१ ॥

41. *Samindhate amartyam havyavāham ghr̥ta-priyam. Sa veda nihitānnidhīnpitṛnparāvato gatān.*

People of piety and devotion light the fire which is the lover, receiver, carrier and disseminator of the havi offered into the vedi and thus worship the immortal Agni which knows and begets the hidden treasures, also those which were known to our forefathers now gone far away.

यं ते मन्थं यमोदनं यन्मांसं निपृणामि ते ।

ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ ४२ ॥

42. *Yam te mantham yamodanam yanmāmsam nipṛṇāmi te. Te te santu svadhāvanto madhumanto ghr̥taścutaḥ.*

What barley meal mixed and stirred with milk, what rice meal or cheese or fruit pulp I offer to you, may all those be full of energy, honey sweet and abundant in ghr̥ta.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।

तास्ते सन्तुद्भवीः प्रभ्वीस्तास्ते यमो राजानु

मन्यताम् ॥ ४३ ॥

43. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ.*
Tāste santūdbhvīḥ prabhvīstāste yamo rājānu
manyatām.

O man, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant you the same in plenty.

इदं पूर्वमपरं नित्यान् येना ते पूर्वे पितरः परेताः । पुरोगवा
 ये अभिशाचो अस्य ते त्वा वहन्ति सुकृतामु लोकम् ॥ ४४ ॥

44. *Idaṁ pūrvamaparaṁ niyānaṁ yenā te pūrve*
pitarāḥ paretāḥ. Purogavā ye abhiśāco asya te
tvā vahanti sukrāmu lokam.

This is your path ancient and modern by which your ancient forefathers have gone, those that were pioneers as well as those who were admirers and followers of it. May they lead you too to the world of the noble performers of pious action.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।

सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात् ॥ ४५ ॥

45. *Sarasvatīm devayanto havante sarasvatīma-*
dhvare tāyamāne. Sarasvatīm sukrto havante
sarasvatī dāśuṣe vāryaṁ dāt.

Lovers of Divinity invoke and adore Sarasvati, ever vibrant and flowing mother stream of knowledge

from the Veda onward. They invoke and worship her in their expansive yajna of love and non-violence for the advancement of knowledge. Men of noble action invoke and adore Sarasvati for constant improvement and advancement of their skill and knowledge. May mother Sarasvati, we pray, give gifts of knowledge and expertise to the generous yajamana in the field of his choice.

सरस्वतीं पितरो हवन्ते दक्षिणा यजमभिनक्षमाणाः ।
आसद्यास्मिन्बर्हिषि मादयध्वमनीवा इष आ धेह्यस्मे ॥ ४६ ॥

46. *Sarasvatīm pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsmīnbarhiṣi mādaya-dhvamanamīva iṣa ā dhehyasme.*

Pitaras, parental seniors, invoke and adore Sarasvati when they organise and accomplish Dakshina yajna for simple and natural gifts of skill, knowledge and expertise. O lovers of yajna and knowledge, come, sit on this vedi and enjoy, and spread the joy of learning all round.

O Mother, bless us with pure, uncontaminated, nourishing gifts of food and energy for body, mind and soul.

सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती ।
सहस्रार्घमिदो अत्र भागं रायस्पोषं यजमानाय धेहि ॥ ४७ ॥

47. *Sarasvati yā saratham yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadanī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Mother Sarasvati, refulgent spirit of divine light and knowledge, who move with essential powers and cosmic hymns, rejoicing with veteran souls of creative

vision on the same clairvoyant medium of imagination as they, like a goddess on chariot, pray bring and vest the yajamana here with his characteristic share of universal wealth, honour, excellence and living energy of infinite vision and inspiration flowing in a thousand streams of divinity.

पृथिवीं त्वा' पृथिव्यामा वेशयामि देवो नो' धाता प्र
तिरात्यायुः । परापरीता वसुविद्वो अस्त्वधा मृताः पितृषु सं
भवन्तु ॥ ४८ ॥

48. *Pr̥thivīm tvā pr̥thivyāmā veśayāmi devo no dhātā
pra tirātyāyuh. Parāparaitā vasuvidvo astvadhā
mr̥tāḥ pitṛṣu saṁ bhavantu.*

O vedi, I place and establish you on the earth, and may Dhata, generous and self-refulgent sustainer of the world, protect and promote our life. May the Supreme Lord Divine, farther than the farthest, be the treasure-hold and giver of wealth, honour and excellence for us so that the dead also may reincarnate and come to life again among the parents and live.

आ प्र च्यवेथामप तन्मृजेथां यद्वामभिभा अत्रोचुः ।
अस्मादेतमघ्न्यौ तद्वशीयो दातुः पितृष्विहभोजनौ मम ॥ ४९ ॥

49. *Ā pra cyavethāmapa tanmr̥jethām yadvāma-
bhibhā atrocuh. Asmādetamaghnyau tadvaśīyo
dātuḥ pitṛṣvihabhojanau mama.*

Arise, O men and women, move forward, give up all that which the brilliant wise advise you should, and having left that, come both of you, sinless and inviolable, to this better way and, among parents and seniors, be sharers with me of the gifts and joy of the

great giver.

एयमगुन्दक्षिणा भद्रतो नो अनेन दत्ता सुदुर्घा वयोधाः ।
यौवने जीवानुपपृञ्चती जरा पितृभ्य उपसंपराणयादि-
मान् ॥ ५० ॥

50. *Eyamagandakṣiṇā bhadrato no anena dattā sudughā vayodhāḥ. yauvane jīvānupapṛñcatī jarā pitṛbhya upasaṁparāṇayādīmān.*

This gift of life and joy at the full has come to us from the noble treasure-hold, given by this divine giver. During the period of youth, maturity approaches people, slow but sure, which may, we pray, take them close to the parental seniors (in wisdom and vision).

इदं पितृभ्यः प्र भरामि बर्हिर्जीवं देवेभ्य उत्तरं स्तृणामि ।
तदा रोह पुरुष मेध्यो भवन्प्रति त्वा जानन्तु पितरः
परेतम् ॥ ५१ ॥

51. *Idaṁ pitṛbhyaḥ pra bharāmi barhirjīvaṁ devebhya uttarāṁ strṇāmi. Tādā roha puruṣa medhyo bhavanprati tvā jānantu pitarāḥ paretam.*

I bear and bring this holy seat for the parental seniors, this life itself made better and higher, which I spread as an open book for the divines on the vedi. O man, raising yourself and being thus sacred and revered, rise and occupy this holy position, and, in response, let the parents and seniors know and recognise you rising to the highest sanctity of your being.

एदं बर्हिरसदो मेध्योऽ भूः प्रति त्वा जानन्तु पितरः परेतम् ।
यथापरु तन्वं१ संभरस्व गात्राणि ते ब्रह्मणा कल्प-
यामि ॥ ५२ ॥

52. *Edaṁ barhirasado medhyo'bhūḥ prati tvā jānantu pitarah paretam. Yathāparu tanvaṁ sambharasva gātrāṇi te brahmaṇā kalpayāmi.*

O man, self-raised and sanctified, you now occupy this holy seat. Let the parental seniors know and recognise you thus rising higher and higher. Fill in and accomplish your body and mind part by part completely. I order and sanctify the parts and systems of your personality with Vedic mantras and initiate you into higher life.

प॒र्णो राजा॑पि॒धानं च॒रू॒णामूर्जो॑ ब॒लं स॒ह ओजो॑ न॒ आग॑न् ।
आयु॑र्जी॒वेभ्यो॑ वि॒दध॑द्दीर्घायु॒त्वाय॑ श॒तश॑र॒दाय॑ ॥ ५३ ॥

53. *Parṇo rājāpidhānaṁ caruṇāmūrjo balaṁ saha ojo na āgan. Āyurjīvebhyo vidadhaddīrghāyutvāya śataśāradāya.*

Self-refulgent ruling lord of the universe is the ultimate treasure-hold of the sustenance and security of the regions of life (which is nothing short of the cosmic yajna). From there strength and energy, courage and lustre comes to us. May the lord bring us health and vitality for all living people for a long and healthy life of full hundred years.

ऊ॒र्जो भा॒गो य इ॒मं ज॒जाना॑श्मा॒न्ना॒माधि॑प॒त्यं ज॒गाम॑ ।
तम॑र्च॒त वि॒श्वमि॑त्रा ह॒विर्भिः॑ स नो॑ य॒मः प्र॑त॒रं जी॒वसे॑
धा॒त् ॥ ५४ ॥

54. *Ūrjo bhāgo ya imaṁ jajānāśmānnānāmādhipatyam jagāma. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

He that is the giver of food and energy, who has

created this world of life, He that is pervasive and holds control over all life-giving food substances, Him alone, O friends of all the world, worship with offers of havi in yajnic oblations, and pray that He, Yama, lord of time, life and law, may bless us with higher and saviour food and energy for body, mind and soul so that we may live a long and full life of health and joy.

यथा यमाय हर्म्यमवपन्पञ्च मानवाः ।

एवा वपामि हर्म्यं यथा मे भूर्योऽसत ॥ ५५ ॥

55. *Yathā yamāya harmyamavapanpañca mānavāḥ.
Eva vapāmi harmyam yathā me bhūrayo' sata.*

As all five classes of people over the world join, form and found the house of Yama, lord of time, life and age, so do I found the house for the family so that there may be plenty and prosperity for us.

इदं हिरण्यं बिभृहि यत्ते पिताबिभः पुरा ।

स्वर्गं यतः पितुर्हस्तं निर्मृद्दि दक्षिणम् ॥ ५६ ॥

56. *Idam hiraṇyam bibhṛhi yatte pitābibhaḥ purā.
Svargam yataḥ piturhastam nirmṛddhi dakṣiṇam.*

Bear this golden gift of life as your father bore it before. Thereby you would glorify the right hand expertise and performance of your father leading to paradisaal bliss.

ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।

तेभ्यो घृतस्य कृत्यै तु मधुधारा व्युन्दती ॥ ५७ ॥

57. *Ye ca jīvā ye ca mṛtā ye jātā ye ca yajñiyāḥ.
Tebhyo ghṛtasya kṛtyai tu madhudhārā vyundatī.*

All those people who are living, who are dead, who are born and who are worthy of homage and company, for all of them, I pray, the stream of ghrta, abundant and overflowing with honey, may run incessantly.

वृषा मतीनां पवते विचक्षुणः सूरौ अह्नां प्रतरीतोषसां दिवः ।
प्राणः सिन्धूनां कलशौ अचिक्रददिन्द्रस्य हार्दिमाविशन्म-
नीषया ॥ ५८ ॥

58. *Vṛṣā matīnām pavate vicakṣaṇaḥ sūro ahnāṁ pratarītoṣasām divaḥ. Prāṇaḥ sindhūnām kalaśāṁ acikradadindrasya hārdimā-viśanmanīṣayā.*

Lord Almighty, giver of showers of the wealth and knowledge of existence, all watching guard and protector, light of the days, augmentor of the light of dawns and heavens, life energy of flowing floods, makes the clouds roar and, having entered the heart core of the soul with the light of intelligence and awareness, vibrates, sanctifies and volubly enlivens the five koshas of the soul.

त्वेष्टस्ते धूम ऊर्णोतु दिवि षच्छुक्र आततः ।
सूरौ न हि द्युता त्वं कृपा पावक रोचसे ॥ ५९ ॥

59. *Tveṣaste dhūma ūrṇotu divi ṣamcchukra ātataḥ. Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.*

O lord all pervasive, your divine refulgence, vibrant fragrance, pure and powerful, pervading extensively over the heavens may, we pray, cover and protect us as an umbrella. Like the sun, with light and grace, O lord purifier and sanctifier, you shine and bless.

प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति
संगिरः । मर्याद्व योषाः समर्षसे सोमः कलशे शतयामना
पथा ॥ ६० ॥

60. *Pra vā eṇdurindrasya niṣkṛtiṁ sakhā sakhyurna
pra mināti saṁgiraḥ. Maryaiva yoṣāḥ samarṣase
somaḥ kalaśe śatayāmanā pathā.*

Indu, the human soul which is enlightened, goes forward and rises to attain to the light of the grace of Indra. Neither the soul nor Indra violates the covenant of love between the human and the divine as a friend never violates the love and trust with another friend. Just as a man abides faithfully by the love of his beloved, so do you, O Soma, lord of peace and inspiration, proceed and emerge in the heart core of the devotee in a hundred ways.

अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।

अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥ ६१ ॥

61. *Akṣannamīmadanta hyava priyāṁ adhūṣata.
Astoṣata svabhānavo viprā yaviṣṭhā īmahe.*

Vibrant sages and enlightened seniors have come, they enjoy themselves, they inspire and enlighten us, their dear ones. They approve and appreciate our courtesy, reverence and hospitality. We, most youthful and enthusiastic citizens, invite and adore them.

आ यात पितरः सोम्यासौ गम्भीरैः पृथिभिः पितृयाणैः ।
आयुर्स्मभ्यं दधतः प्रजां च रायश्च पोषैर्भि नः सच-
ध्वम् ॥ ६२ ॥

62. *Ā yāta pitarahḥ somyāso gambhīraiḥ pathibhiḥ pitṛyāṇaiḥ. Āyurasmabhyam dadhataḥ prajāṁ ca rāśca poṣairabhi naḥ sacadhvam.*

O parental seniors and sages, lovers of peace dedicated to soma and divine inspiration, come by the serious and awesome paths carved out by forefathers. Bear and bring us good health and full age, wealth, honour and excellence, bless us and our children and help us with progress and prosperity.

परां यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः । अधा मासि पुनरा यात नो गृहान्हविरत्तुं सुप्रजसः सुवीराः ॥ ६३ ॥

63. *Parā yāta pitarahḥ somyāso gambhīraiḥ pathibhiḥ pūryāṇaiḥ. Adhā māsi punarā yāta no gṛhān havirattum suprajasahḥ suvīrāḥ.*

O parental seniors and sages, pitaras, lovers of peace and soma of good cheer, go far by great and awesome paths and highways leading to cities and citadels, and then at the end of the month come again and visit our homes to partake of our hospitality and meet your noble people and their progeny, your own, worthy of the brave.

यद्वो अग्निरजहादेकमङ्गं पितृलोकं गमयं जातवेदाः । तद्व एतत्पुनरा प्याययामि साङ्गाः स्वर्गे पितरो मादयध्वम् ॥ ६४ ॥

64. *Yadvo agnirajahādekamaṅgaṁ pitṛlokaṁ gamayaṁ jātavedāḥ. Tadvā etatpunarā pyāyayāmi sāṅgāḥ svarge pitaro mādayadhvam.*

O pitaras, if Jataveda Agni, leading light of life and duty, while leading you to the stage of retirement, i.e., Vanaprastha or Sanyasa, left over some part of your

obligations towards the seniors and sages, unaccomplished, I would complete and fulfil those for you so that you be happy at peace at your full and best in that state of life leading you to heavenly joy.

अभूद्भूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः ।
 प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता
 हवींषि ॥ ६५ ॥

65. *Abhūddūtaḥ prahito jātavedāḥ sāyaṁ nyahna upavandyo nṛbhiḥ. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvam deva prayatā havīmṣi.*

Jataveda Agni, that is, the Ahavaniya, Garhapatya and Dakshinagni, yajnic fires of the householder, are a messenger, an agent on natural and divine duty, and this yajnic fire is sacred, worthy of adoration and service every morning and evening by the householders. O Jataveda Agni, sacred messenger, take to the pitaras the homage offered, let them share and consume it as their own rightful share, and you too have and consume your share of the offerings, O divine and refulgent fire.

असौ हा इह ते मनः ककुत्सलमिव जामयः ।
 अभ्ये न भूम ऊर्णुहि ॥ ६६ ॥

66. *Asau hā iha te manaḥ kakutsalamiva jāmayaḥ. Abhye nam bhūma ūrṇuhi.*

O father figure, let your mind be here at peace in the hermitage. O mother land, just as women of the home wrap a dear child in soft clothes, you too keep this hermit here and cover him with protection and sustenance and provide a soft and comfortable

environment for him.

शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ
सादयामि ॥ ६७ ॥

67. *Śumbhantām lokāḥ pitṛṣadanāḥ pitṛṣadane tvā
loka ā sādayāmi.*

Let the hermitages for the residence of parental seniors and sages be bright and beautiful places. O father figure, I honour your Reverence in this beautiful hermitage with all the comfort and care you need.

येऽस्माकं पितरस्तेषां बर्हिरसि ॥ ६८ ॥

68. *Ye'smākaṁ pitarasteṣāṁ barhirasi.*

All those our father figures, seniors and sages who are among us, here is the seat and sustenance for them.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ ६९ ॥

69. *Uduttamaṁ varuṇa pāśamasmadavādhamam vi
madhyamaṁ śrathāya. Adhā vayamāditya vrata
tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and lowest order and let them drop from us. And then, O Aditya, lord of refulgent majesty, we shall be free from sin and crime, and, dedicated to your law and discipline, we shall be all for the service of mother Aditi, the lord's inviolable creation and Nature's law.

प्रास्मत्पाशान्वरुण मुञ्च सर्वान्यैः समामे बध्यते यैर्व्यामे ।
अधा जीवेम श्रदं श्रतानि त्वया राजन्गुपिता रक्षमाणाः ॥ ७० ॥

70. *Prāsmatpāsānvaruṇa muñca sarvānyaiḥ samāme
badhyate yairvyāme. Adhā jīvema śaradam śatāni
tvayā rājangupitā rakṣamāṇāḥ.*

O Varuna, remove and shed away all chains of bondage from us, chains by which the soul is tied in space and time, by laws made by man and laws of cosmic justice. And then, O lord self-refulgent, preserved, protected and promoted by you, we would live happy for a full hundred years.

अग्रये कव्यवाहनाय स्वधा नमः ॥ ७१ ॥

71. *Agnaye kavyavāhanāya svadhā namaḥ.*

Homage and food for Agni, leading light of life and inspirer of reason, imagination and vision.

सोमाय पितृमते स्वधा नमः ॥ ७२ ॥

72. *Somāya pitṛmate svadhā namaḥ.*

Homage, food and best wishes, for the man blest and dedicated to father, mother and the sagely seniors.

पितृभ्यः सोमवद्भ्यः स्वधा नमः ॥ ७३ ॥

73. *Pitṛbhyaḥ somavadbhyaḥ svadhā namaḥ.*

Homage, food and reverence, to parents, forefathers and seniors refulgent in peace and soma joy of life.

यमाय पितृमते स्वधा नमः ॥ ७४ ॥

73. *Yamāya pitṛmate svadhā namaḥ.*

Homage, food and reverence, to Yama, man of law and justice dedicated to parents and seniors.

एतत्ते॑ प्रततामह स्व॒धा ये च॒ त्वामनु॑ ॥ ७५ ॥

75. *Etatte pratatāmaha svadhā ye ca tvāmanu.*

Homage of food and reverence, is here, O great grandfather, to you and yours with you.

एतत्ते॑ ततामह स्व॒धा ये च॒ त्वामनु॑ ॥ ७६ ॥

76. *Etatte tatāmaha svadhā ye ca tvāmanu.*

Here is homage of food and reverence, O grandfather, to you and yours with you.

एतत्ते॑ तत स्व॒धा ॥ ७७ ॥

77. *Etatte tata svadhā.*

Here is homage of food and reverence, O father, to you.

स्व॒धा पि॒तृभ्यः॑ पृथि॒विषद्भ्यः॑ ॥ ७८ ॥

78. *Svadhā pitṛbhyaḥ pṛthiviṣadbhyaḥ.*

Homage of food and reverence, to parents and parental seniors on earth.

स्व॒धा पि॒तृभ्यो॑ अन्तरि॒क्षसद्भ्यः॑ ॥ ७९ ॥

79. *Svadhā pitṛbhyo antarikṣasadbhyaḥ.*

Homage of food and reverence, to parents and parental veterans, sojourners of the skies and intermediate space.

स्व॒धा पि॒तृभ्यो॑ दि॒विषद्भ्यः॑ ॥ ८० ॥

80. *Svadhā pitṛbhyo diviṣadbhyaḥ.*

Homage of food and reverence, to parents and

parental veterans, sojourners of the light of heaven and the solar system.

नमो॑ वः पितर॑ ऊ॒र्जे नमो॑ वः पितरो॑ रसा॒य ॥ ८१ ॥

81. *Namo vaḥ pitara ūrje namo vaḥ pitaro rasāya.*

Homage and salutations to you, parents and parental seniors, for energy. Homage to you, parents and parental seniors, for the beauty, pleasure and flavour of life.

नमो॑ वः पितरो॑ भा॒माय॑ नमो॑ वः पितरो॑ म॒न्यवे॑ ॥ ८२ ॥

82. *Namo vaḥ pitaro bhāmāya namo vaḥ pitaro manyave.*

Homage and salutations to you, for blazing grandeur, homage and salutations to you, pitaras, for fiery passion.

नमो॑ वः पितरो॑ यद् घोरं॑ तस्मै॑ नमो॑ वः पितरो॑
यत्क्रूरं॑ तस्मै॑ ॥ ८३ ॥

83. *Namo vaḥ pitaro yad ghoram tasmai namo vaḥ pitaro yatkrūram tasmai.*

Homage to you, O Pitaras, for all that was awesome about you, for all that was terrible and sublime.

नमो॑ वः पितरो॑ यच्छि॒वं तस्मै॑ नमो॑ वः पितरो॑
यत्स्यो॒नं तस्मै॑ ॥ ८४ ॥

84. *Namo vaḥ pitaro yacchivam tasmai namo vaḥ pitaro yatsyonaṁ tasmai.*

Homage to you, O Pitaras, for all that is gracious and blissful about you, for all that is beautiful and

inspiring with love.

नमो वः पितरः स्वधा वः पितरः ॥ ८५ ॥

85. *Namo vaḥ pitarah svadhā vaḥ pitarah.*

Homage to you, O Pitaras, sustainers of life. Food and reverence to you for replenishment, O pranic powers.

येऽ त्र पितरः पितरो येऽ त्र यूयं स्थ युष्माँस्तेऽ नु यूयं तेषां
श्रेष्ठा भूयास्थ ॥ ८६ ॥

86. *Ye'tra pitarah pitaro ye'tra yūyaṁ stha yuṣmāñste'nu yūyaṁ teṣāṁ śreṣṭhā bhūyāstha.*

All those pitaras that are and have been here on earth, and all of you, pitaras that are here right now, may they, be in harmony with you, and may you all be in harmony with them, and the best of them, and stay so too.

य इह पितरो जीवा इह वयं स्मः । अस्माँस्तेऽ नु वयं तेषां
श्रेष्ठा भूयास्म ॥ ८७ ॥

87. *Ya iha pitaro jīvā iha vayaṁ smaḥ. Asmāñste'nu vayaṁ teṣāṁ śreṣṭhā bhūyāśma.*

All those pitaras that are and have been here on earth, and all of us alive here right now, may they be in harmony with us, and may we be in harmony with them, and the best of them, and stay so too.

आ त्वाग्र इधीमहि द्युमन्तं देवाजरम् । यद् घृ सा ते पनीयसी
समिद्धीदर्यति द्यवि । इषं स्तोतृभ्य आ भर ॥ ८८ ॥

88. *Ā tvāgna idhīmahi dyumantaṁ devājaram. Yad gha sā te panīyasī samiddhīdayati dyavi. Iṣaṁ stotr̥bhya ā bhara.*

O light and fire divine of cosmic yajna, may we kindle and raise you here on earth and in the heart, bright, radiant, unaging and generous. And may that admirable fuel fire of yours, wondrous more and ever more, that shines and blazes in heaven as the sun, bring us food, energy and enlightenment to the celebrants.

च॒न्द्रमा॑ अ॒प्स्व॑न्तरा सु॒पर्णो॑ धा॒वते दि॒वि । न वो॑ हिरण्य-
नेमयः प॒दं वि॒न्दन्ति वि॒द्युतो॑ वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ ८९ ॥

89. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittam me asya rodasī.*

The moon, celestial bird of golden wings, flies in the midst of spatial waters in the light of heaven. O lights and lightnings of heaven, O worlds of golden rings revolving in Infinite Divinity, mortals reach not the bounds of the Boundless. Let heaven and earth know of this, know this of me.

॥ इति अष्टादशं काण्डम् ॥

KANDA-19

Kanda 19/Sukta 1 (Yajna)

Yajna Devata, Brahma Rshi

सं सं स्त्रवन्तु नद्यः॑ सं वाताः सं पतत्रिणः ।

यज्ञमिमं वर्धयता गिरः संस्त्राव्ये ऽण हविषा जुहोमि ॥ १ ॥

1. *Sam sam sravantu nadyaḥ sam vātāḥ sam patattriṇaḥ. Yajñamimam vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

May the rivers flow together in unison, may the winds blow together in unison, may the birds fly together in unison. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

इमं होमा यज्ञमवतेमं संस्त्रावणा उत । यज्ञमिमं वर्धयता
गिरः संस्त्राव्ये ऽण हविषा जुहोमि ॥ २ ॥

2. *Imam homā yajñamavatemam saṁsrāvaṇā uta. Yajñamimam vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

O oblations of yajnic havi, preserve, protect and promote this yajna of unity, and, O united dynamics of nature and society, protect and promote this yajna of togetherness. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

रूपंरूपं वयोवयः सुरभ्यै नं परि ष्वजे । यज्ञमिमं चतस्रः
प्रदिशो वर्धयन्तु संस्त्राव्ये ऽण हविषा जुहोमि ॥ ३ ॥

3. *Rūpaṁrūpaṁ vayovayaḥ saṁrabhyainam pari
ṣvaje. Yajñamimam catasraḥ pradiśo vardha-
yantu saṁsrāvyeṇa haviṣā juhomi.*

Form by form, class by class, having begun by individuals with love, I embrace this unity of the immense variety. May all four directions of space extend and elevate this yajna of togetherness and unity. I offer oblations of my contribution with the fragrant havi of the unity of diversity-in-unison of all life.

Kanda 19/Sukta 2 (Apah)

Apah Devata, Sindhudvipa Rshi

शं त आपो ह॑ैमव॒तीः शमु॑ ते सन्तू॒त्स्या ।

शं ते॑ स॒निष्य॑दा आपः॒ शमु॑ ते सन्तु व॒र्ष्या । ॥ १ ॥

1. *Śaṁ ta āpo haimāvatīḥ śamu te santūtsyāḥ.
Śaṁ te saniṣyadā āpaḥ śamu te santu varṣyāḥ.*

O man, may the streams flowing from snowy mountains be for your peace and pleasure. May the wells and lakes and tanks bring you peace and joy. May the rivers flowing fast be full of peace for you. And may the showers of rain bring you peace and joy.

शं त आपो॑ धन्व॒न्या॒ः शं ते॑ सन्त्व॒नू॒ष्या ।

शं ते॑ ख॒नि॒त्रि॒मा आपः॒ शं याः॑ कु॒म्भे॒भिरा॑भृ॒ताः ॥ २ ॥

2. *Śaṁ ta āpo dhanvanyā'ḥ śaṁ te santvanūpyāḥ.
Śaṁ te khanitrimā āpaḥ śaṁ yāḥ kumbhe-
bhirābhṛtāḥ.*

May the desert waters be peaceful to you. May the waters of abundant regions bring you peace. May the waters of wells and tanks dug out bring you peace.

And may the waters brought in jars bring you peace and well being.

अ॒न॒भ्रयः॑ ख॒न॒मा॒ना॒ वि॒प्रा॑ ग॒म्भी॒रे अ॒पसः॑ ।

भि॒ष॒ग॒भ्यो॑ भि॒ष॒क्ता॒रा आ॒पो अ॒च्छा॑ व॒दाम॑सि ॥ ३ ॥

3. *Anabhrayaḥ khanamānā viprā gambhīre apasaḥ. Bhiṣagbhyo bhiṣaktarā āpo acchā vadāmasi.*

Waters naturally running deep, but not in channels dug up artificially with tools, are waters medically more efficacious than even the doctor's sanatives, thus do we experienced physicians say.

अ॒पाम॑ह॒ दि॒व्या ऽना॒म॒पां स्रो॑त॒स्या ऽना॒म् ।

अ॒पाम॑ह॒ प्र॒णे॒ज॒नेऽश्वा॑ भ॒व॒थ वा॒जिनः॑ ॥ ४ ॥

4. *Apāmaha divyā nāmapām srotasyā nām. Apāmaha praṇejane' śvā bhavatha vājinaḥ.*

On being washed and cleaned by divine waters of rain, waters of running streams, you would become as strong and swift as war horses.

ता अ॒पः शि॒वा अ॒पोऽय॑क्ष्मं॒कर॑णी॒रपः॑ ।

यथै॒व तृ॑प्य॒ते म॒य॒स्तास्त॑ आ द॒त्त भे॒ष॒जीः ॥ ५ ॥

5. *Tā apāḥ śivā apo'yakṣmaṅkaraṇīrapaḥ. Yathaiva trpyate mayastāsta ā datta bheṣajīḥ.*

Waters are givers of peace and well being. Waters are the cure against disease. Just as waters are satisfying to the needy, so are they to you. Take on to waters efficacious as medicine.

Kanda 19/Sukta 3 (Jataveda)*Agni Devata, Atharvangira Rshi*

दिवस्पृथिव्याः पर्यन्तरिक्षाद्वनस्पतिभ्यो अध्योषधीभ्यः ।
यत्रयत्र विभृतो जातवैदास्ततस्तुतो जुषमाणो न एहि ॥ १ ॥

1. *Divasprthivyāḥ paryantarikṣādvanaspatibhyo adhyoṣadhībhyah. Yatrayatra vibhṛto jātavedā-stata stuto juṣamāṇo na ehi.*

From the solar regions (as light), from the earth (as magnetic energy), from the sky (as wind and electric energy), from the herbs and trees (as food and vital energy), and from medicinal herbs, wherever Agni energy is present, is studied, valued and developed, let fire energy, our friend and companion of love and value, come to us.

यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्वन्तः ।
अग्ने सर्वास्तन्वः सं रभस्व ताभिर्न एहि द्रविणोदा
अर्जस्रः ॥ २ ॥

2. *Yaste apsu mahimā yo vaneṣu ya oṣadhīṣu paśuṣvapsvantaḥ. Agne sarvāstanvaḥ saṁ rabhasva tābhirna ehi draviṇodā ajasraḥ.*

O Agni, vital heat energy all pervasive, whatever your power, grandeur and efficacy in waters, in forests, in herbs, in animals, and in the living energy of pranas, come and bless us with those powers and efficacies, giver of wealth, unaging divinity.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वविवेश ।
पुष्टिर्या ते मनुष्ये ऽषु पप्रथेऽग्रे तया रयिमस्मासु धेहि ॥ ३ ॥

3. *Yaste deveṣu mahimā svargo yā te tanūḥ pitṛṣvā-viveśa. Puṣṭiryā te manuṣye ṣu paprathe'gne tayā rayimasmāsu dhehi.*

O Agni, fire divine, whatever your power, grandeur and efficacy present in divinities, leading to peace and joy, whatever your energy and power present in parental powers and pranas, whatever your vitality and power that vibrates and grows in humans, with all that, pray bless us with health, wealth, honour and excellence.

श्रुत्कर्णाय कवये वेद्याय वचोभिर्वैरुपं यामि रतिम् ।
यतो भयमभयं तन्नो अस्त्वव देवानां यज हेडो अग्ने ॥ ४ ॥

4. *Śrutkarṇāya kavaye vedyāya vacobhirvākairupa yāmi rātim. Yato bhayamabhayaṁ tanno astvava devānām yaja heḍo agne.*

O Agni, leading light of life, with words of prayer and adoration I come to you and ask for the gift of your generosity so that I may reach the lord divine, the poetic visionary worth knowing who listens to the seeker. Pray cast off the displeasure of divinities from us so that we may be free from the causes of fear and live fearless at peace.

Kanda 19/Sukta 4 (Akuti)

Agni Devata, Atharvangira Rshi

यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः ।
तां त एतां प्रथमो जोहवीमि ताभिष्टुमो वहतु हव्यमग्निरग्रये
स्वाहा ॥ १ ॥

1. *Yāmāhutim prathamām atharvā yā jātā yā havya-makṛṇojjātavedāḥ. Tām ta etām prathamo johanīmi tābhiṣṭupto vahatu havyamagniragnaye svāhā.*

The first oblation into the creative yajna, i.e., thought and intention, which Atharva, the unmoved mover, Jataveda, self-manifested into self-awareness, made, and the first fragrance that arose and produced further creative materials of creation, that very first oblation of thought and intention, I too make, O leading light of creation, Agni, and I pray that, thereby adored and moved, lead my self-creative yajna and carry my offerings to the first and ultimate yajamana.

With this homage, honour and salutations to Agni.

आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो
अस्तु । यामाशामेमि केवली सा मे अस्तु विदेयमेनां मनसि
प्रविष्टाम् ॥ २ ॥

2. *Ākūtim devīm subhagām puro dadhe cittasya mātā suhavā no astu. Yāmāśāmemi kevalī sā me astu videyamenām manasi praviṣṭām.*

I place and honour Akuti, Sankalpa Shakti, or thought and intention, first and foremost of all creative process. Glorious companion of the dawn of creation, it is the mother of mind and memory, and, I pray, it may readily inspire me at will. In whatever direction I move with full concentration, let it be mine exclusively, without distraction, and I may too value and honour it as it arises in the mind.

आकूत्या नो बृहस्पत आकूत्या न उपा गहि।
अथो भगस्य नो धेह्यथो नः सुहवो भव ॥ ३ ॥

3. *Ākūtyā no brhaspata ākūtyā na upā gahi. Atho bhagasya no dhehyatho naḥ suhavo bhava.*

O Brhaspati, lord of the expansive universe and infinite intelligence, come and bless us with intelligence and will, close at hand with thought and determination. And give us plenty of honour and prosperity, and pray be responsive at the call of our invocation and adoration.

बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम्।
यस्य देवा देवताः संबभूवुः स सुप्रणीताः कामो
अन्वेत्वस्मान् ॥ ४ ॥

4. *Brhaspatirma ākūtimāṅgirasah prati jānātu vācametām. Yasya devā devatāḥ sambabhūvuh sa supraṇītāḥ kāmo anvetvasmān.*

May Brhaspati, lord of Infinity immanent in the mind and senses, know and recognise my thought and intention, acknowledge my words of thought and intention and respond favourably. May the lord, to whom the mind and senses are obedient in unison and well guided, and they grow divine thereby, approve our desires and ambitions and grant us fulfilment.

Kanda 19/Sukta 5 (World Ruler)

Indra Devata, Atharvangira Rshi

इन्द्रो राजा जगत्तश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति।
ततो ददाति दाशुषे वसूनि चोद्गाध उपस्तुतश्चिदुर्वाक् ॥ १ ॥

1. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurū-
pam yadasti. Tato dadāti dāśuṣe vasūni codadrā-
dha upastutaścidarvāk.*

Indra is the self-refulgent ruler of the moving world and dynamic humanity, the lord that pervades infinite forms of existence over the earth. Thereby he gives prosperity of wealth for the generous yajamana and, invoked and adored, inspires and accomplishes many possibilities of achievement directly.

Kanda 19/Sukta 6 (Purusha, the Cosmic Seed)

Purusha Devata, Narayana Rshi

सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

1. *Sahasrabāhuḥ puruṣaḥ sahasrākṣaḥ sahasrapāt.
Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity Personified, of infinite hands, infinite eyes and infinite feet. It pervades the universe wholly and entirely, and having pervaded and comprehended the universe of ten natural constituents, it transcends the universe.

त्रिभिः पृथिव्यामरोहत्पादस्येहाभवत्पुनः ।

तथा व्यक्रामद्विष्वङ्शनानशने अनु ॥ २ ॥

2. *Tribhiḥ padbhirdyāmarohatpādasyehābha-
vatpunah. Tathā vyakrāmadviṣvaṇāśanānāśane
anu.*

By three steps of evolutionary existence the Purusha ascends to the heavens (over earth and the firmament), while its presence manifests again and again

in the world of existence (with each creation), pervading all the material and biological world.

तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Tāvanto asya mahimānastato jyāyāṅśca pūruṣaḥ.*
Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great are the grandeur and glories of It, and yet the Purusha is greater than all that. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ।

उतामृतत्वस्येश्वरो यदन्येनाभवत्सह ॥ ४ ॥

4. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam.*
Utāmṛtatvasyeśvaro yadanyenābhavat-saha.

All this that is and was and shall be is Purusha, ultimately, sovereign over immortality and bliss, who also abides by the other that is mortal and other than bliss, i.e., the suffering and sorrow of evil and ignorance.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य किं बाहू किमूरु पादा उच्येते ॥ ५ ॥

5. *Yatpuruṣaṁ vyadadhuḥ katidhā vya kalpayan.*
Mukhaṁ kimasya kiṁ bāhū kimūrū pādā ucyete.

How do the visionary sages visualise the self-manifestive modes of Purusha in the world of existence? What is Its mouth? What the arms? What the thighs?

What the feet as they may be said to be?

ब्राह्मणो ऽस्य मुखमासीद् बाहू राजन्यो ऽस्य भवत् ।

मध्यं तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ ६ ॥

6. *Brāhmaṇo' sya mukhamāsīd bāhū rājanyo' bhavat. Madhyam tadasya yadvaiśyaḥ padbhyām śūdro ajāyata.*

Brahmana, (man of knowledge, divine vision and the Vedic Word in the human community) is the mouth of the Samrat Purusha. Kshatriya, man of justice and polity, is the arms of defence and organisation. The middle part is the Vaishya who produces and provides food and energy. And the ancillary services that provide sustenance and support with auxiliary labour are the feet, the Shudra that bears the burden of society.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।

मुखान्दिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ ७ ॥

7. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhāndindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, fire and energy are born of the mouth, and the wind is born of the breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥ ८ ॥

8. *Nābhya āsīdantarikṣam śīrṣṇo dyauḥ samavartata. Padbhyām bhūmirdiśaḥ śrotrāttathā lokāñ akalpayan.*

From the navel region is born the sky, the high

heaven is from the head, the earth comes from the feet, and directions of space from the ear. Thus did the sages visualise the worlds of existence as Purusha, and the Purusha as the universe, a living, breathing, organismic, self-sustaining, self-organising sovereign system.

विराडग्रे समभवद्विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ९ ॥

9. *Virāḍagre samabhavadvirājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścādbhūmimatho puraḥ.*

First arose Virat, the cosmic Idea, the blue-print in terms of Prakṛti, the one, and diverse of forms, the existential Purusha. The Purusha, cosmic soul, manifests in the Virat and abides sovereign in and over it. Though manifested, It exceeds, transcends, and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्जमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १० ॥

10. *Yatpuruṣeṇa haviṣā devā yajñamatanvata.
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śara-ddhaviḥ.*

When the Devas, natural forms enacted and brilliant sages visualised the cosmic yajna of creation, then the spring season was the ghrta, summer, the fuel, and winter was the havi. (This natural and meditative enactment is in terms of nature's evolution. Prakṛti, with the divine presence and immanent will, evolves into material, biological and psychic forms.)

तं यजं प्रावृषा प्रौक्षन्पुरुषं जातमग्रशः ।

तेन देवा अयजन्त साध्या वसवश्च ये ॥ ११ ॥

11. *Tam yajñam prāvṛṣā praukṣanpuruṣam jātama-graṣaḥ. Tena devā ayajanta sādhyā vasavaśca ye.*

The Rshis of universal vision invoke and worship the Purusha, self-manifested in advance of everything else, with profuse showers of love and devotion. And by virtue of the presence, immanent in Prakṛti, of the Purusha, the natural forces of Sadhya pranas and Vasu abodes of life carry on the yajna of evolution, and the divine sages too continue to visualise the yajna and the worship.

तस्मादश्वा अजायन्त ये च के चोभयादतः ।

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ १२ ॥

12. *Tasmādaśvā ajāyanta ye ca ke cobhayādataḥ. Gāvo ha jajñire tasmāttasmājātā ajāvayaḥ.*

From that yajna enacted by Nature with the immanent will were born the horses and those which have two rows of teeth up and down. From that were born the cows, and from that were born the goat and the sheep.

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दो ह जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ १३ ॥

13. *Tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire. Chando ha jajñire tasmādyajustasmādayāyata.*

From that yajna of cosmic dimensions initiated by Purusha and from His will and voice were born the Rks and the Samans. From that were born the Chhandas, i.e., the Atharva-veda and the Yajus.

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यं ।
 पशून्तांश्चक्रे वायव्या नारण्या ग्राम्याश्च ये ॥ १४ ॥

14. *Tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣa-
 dājyam. Paśūñstāṁścakre vāyavyā nāranyā
 grāmyāśca ye.*

From that cosmic yajna with total input of Prakṛti and the immanent will of Puruṣa was prepared and received the sacred ghrta, living liquids of life forms. That yajna and yajamana created all the animals, birds of the air, animals of the forest and those of the village for domestic use.

सप्तस्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।
 देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥ १५ ॥

15. *Saptāsyāsanparidhayastrīḥ sapta samidhaḥ
 kṛtāḥ. Devā yadyajñam tanvānā abadhnanpuru-
 ṣam paśum.*

Seven are the bounds of the vedi of cosmic yajna, thrice seven, twenty-one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. This is what they see when the sages enact the yajna within and concentrate on the Puruṣa, the universal observer whose presence they crystallise and fix upon in the soul for direct realisation.

Note: Seven bounds of the vedi are the seven chhandas or metrical compositions of the Veda. Twenty one samidhas are: Prakṛti or potential material cause of the universe, Mahat or material cause actualised, Ahankara or individualised identity of the universe as the blue-print, five subtle elements, five gross elements,

five senses and three qualitative orders of Prakṛti, i.e., Sattva, Rajas and Tamas.

The word 'Pashu' means 'the seer', not the animal.

मू॒र्ध्नो दे॒वस्य॑ बृ॒हतो अ॒ंशवः॑ स॒प्त स॒प्ततीः॑ ।

रा॒ज्ञः सोम॑स्याजायन्त जा॒तस्य॑ पु॒रुषा॒दधि॑ ॥ १६ ॥

16. *Mūrdhno devasya brhato aṁśavaḥ sapta saptatīḥ.
Rājñāḥ somasyājāyanta jātasya puruṣādadhi.*

Seven times seventy are the rays of the self-refulgent radiance of the sun on top born of the self-manifested Puruṣa, and so are the rays of the moon, light of the night, and so are the inspiring energies of soma, king of life-giving herbs.

Kanda 19/Sukta 7 (Nakshatras, Heavenly Bodies)

Nakshatras Devata, Gargya Rshi

चि॒त्राणि॑ सा॒कं दि॒वि रो॑च॒नानि॑ स॒रीसृ॑पाणि॒ भुव॑ने ज॒वानि॑ ।
तु॒र्मि॒शं सु॒म॒तिमि॑च्छ॒मानो॒ अहा॑नि गी॒र्भिः संप॑र्यामि
ना॒कम् ॥ १ ॥

1. *Citrāṇi sākaṁ divi rocanāni sarīsrpāṇi bhuvane javāni. Turmiśaṁ sumatimicchamāno ahāni gīrbhiḥ saparyāmi nākam.*

Wondrous, various and glorious are the stars shining and moving together in orbit in the heavenly region of the universe. Loving the auspicious revealing music of motion and seeking noble understanding of the mystery, I dedicate myself day and night with words of faith and commitment to the vault of heaven.

सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा ।
पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे ॥ २ ॥

2. *Suhavamagne kṛttikā rohiṇī cāstu bhadraṁ mṛgaśiraḥ śamārdra. Punarvasū sūnṛtā cāru puṣyo bhānurāśleṣā ayanam maghā me.*

O leading light of life and the universe, Agni, let Krttika and Rohini stars be responsive to my study and invocation. Let Mrgashira be auspicious. Let Ardra bring me peace and well being. Let Punarvasu bring me words of truth. Let Pushya be good and auspicious. Let Ashlesha give me light. Let Magha give me movement and a new opening.

पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा स्वाति सुखो
मे अस्तु । राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट
मूलम् ॥ ३ ॥

3. *Puṇyam pūrvā phalgunyau cātra hastaścitrā śivā svāti sukho me astu. Rādhe viśākhe suhavā-nurādhā jyeṣṭhā sunakṣatramariṣṭa mūlam.*

Let Purvaphalguni and Uttaraphalguni be auspicious. Let Hasta, Chitra and Svati be full of peace and joy for me. Let Vishakha be responsive to my attention and bring me success. Let Jyeshtha be auspicious, and Mula be free from trouble.

अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु ।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः कुर्वतां
सुपुष्टिम् ॥ ४ ॥

4. *Annām pūrvā rāsatām me aṣāḍhā ūrjam devyut-tarā ā vahantu. Abhijinme rāsatām puṇyameva śravaṇaḥ śraviṣṭhāḥ kurvatām supuṣṭim.*

Let Purva Ashadha bring me food. Let bright and generous Uttara Ashadha bring me energy. Let Abhijit give me merit and virtue. And let Shravana and Shrivishtha bring me good health and noble strength.

आ मे महच्छतभिषग्वरीय आ मे द्वया प्रोष्ठपदा सुशर्म।
आ रेवती चाश्वयुजौ भगं म आ मे रयिं भरण्य आ
वहन्तु ॥ ५ ॥

5. *Ā me mahacchatabhiṣagvarīya ā me dvayā proṣṭhapadā suśarma. Ā revatī cāśvayujau bhagaṁ ma ā me rayiṁ bharanya ā vahantu.*

Let the great Shatabhishaj bring me wealth and goodness of high order. Let the two Proshthapadas bring me holy peace and comfort. Let Revati and both Ashvayuks bring me honour and prosperity. And let the Bharanis bring me the wealth and excellence of life.

Kanda 19/Sukta 8

Nakshatras, Brahmanaspati Devata, Gargya Rshi

यानि नक्षत्राणि दिव्यन्तरिक्षे अप्सु भूमौ यानि नगेषु दिक्षु ।
प्रकल्पयंश्चन्द्रमा यान्येति सर्वाणि ममैतानि शिवानि
सन्तु ॥ १ ॥

1. *Yāni nakṣatrāṇi divyantarikṣe apsu bhūmau yāni nageṣu dikṣu. Prakalpayaṁścandramā yānyeti sarvāṇi mamaitāni śivāni santu.*

May all the stars, the constellations, which are in heaven, in the middle regions, visible over the seas, on earth, on mountains, in directions of space, whose position in relation to the earth, the moon determines as it revolves in its earthly orbit, may all these in their

position be auspicious harbingers of peace and good fortune to me.

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे । योगं
प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽ होरात्राभ्यामस्तु ॥ २ ॥

2. *Aṣṭāviṁśāni śivāni śagmāni saha yogaṁ bhajantu me. Yogaṁ pra padye kṣemaṁ ca kṣemaṁ pra padye yogaṁ ca namo' horātrābhāyāmastu.*

May the twenty-eight nakshatras be auspicious harbingers of peace and help me advance with higher achievement more and more. Let me achieve more and more, let me protect and preserve what I achieve, and as I preserve and build, let me achieve much more and still more. And thus I offer homage and salutations to the Lord Supreme by day and by night.

स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु ।
सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन् ॥ ३ ॥

3. *Svastitam me suprātaḥ susāyaṁ sudivam sumṛgaṁ suśakunaṁ me astu. Suhavamagne svastyamartyaṁ gatvā punarāyābhinandan.*

Peaceable sunset, inspiring morning, soothing evening, bright day, beautiful animal world, elevating flights of birds, everything, I pray, be good and expansive for me. O leading light of life, Agni, having given me ready response to my invocation and adoration with well-being and immortality, pray come again as harbinger of joy and celebration.

अनुह्वं परिह्वं परिवृदं परिक्ष्वम् ।
सर्वैर्मै रित्तकुम्भान्परा तान्सवितः सुव ॥ ४ ॥

4. *Anuhavaṃ parihavaṃ parivādaṃ parikṣavam.
Sarvairme riktakumbhānparā tānsavitaḥ suva.*

O Savita, lord of life and giver of light, ward off detraction, scandal mongering, reproach, hate, all these negativities toward others, like empty pitchers (full of garbage).

अ॒प॒पा॒पं प॑रि॒क्ष॒वं पु॒ण्यं भ॑क्षी॒महि॒ क्ष॒वं ।

शि॒वा ते पा॒प ना॒सिकां पु॒ण्यग॑श्चा॒भि मे॒हता॑म् ॥ ५ ॥

5. *Apapāpaṃ parikṣavaṃ puṇyaṃ bhakṣīmahi
kṣavam. Shivā te pāpa nāsikāṃ puṇyagaścābhi
mehatām.*

Let us avoid sin and evil and reject polluted food, let us eat only holy food. O sinner, let the moon of the path of virtue wash away your evil smelling nose and turn it to good.

इ॒मा या ब्र॑ह्म॒णस्प॑ते वि॒षू॒ची॒र्वात॑ ई॒र॑ते ।

स॒ध्री॒ची॒रिन्द्र॑ ताः कृ॒त्वा म॒ह्यं शि॒वत॑मा॒स्कृ॒धि ॥ ६ ॥

6. *Imā yā brahmaṇaspate viṣūcīrvāta īrate.
Sadhrīcīrindra tāḥ kṛtvā mahyaṃ śivatamāś-
kṛdhi.*

O Brahmanaspati, all these winds that blow around counter to each other and to me, O Lord Omnipotent, pray turn them all harmonious and make them auspicious to me.

स्व॒स्ति नो॑ अ॒स्त्वभ॑यं नो अस्तु नमो॑ऽ हो॒रा॒त्राभ्या॑मस्तु ॥ ७ ॥

7. *Svasti no astvabhayaṃ no astu namo' horātrā-
bhyāmastu.*

Let there be happiness and well-being for us all round. Let there be no fear around us. O Brahmanaspati, homage and salutations to you by day and by night!

Kanda 19/Sukta 9 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम् ।

शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥ १ ॥

1. *Śāntā dyauḥ śāntā pṛthivī śāntamidamurvanta-rikṣam. Śāntā udanvatīrāpaḥ śāntā naḥ santvo-ṣadhīḥ.*

May heaven be full of peace for us. May peace prevail upon the earth for us. May this vast sky be full of peace for us. May the abundant streams of water be for our peace and plenty, and may the herbs and trees bring us peace and good health.

शान्तानि पूरूपाणि शान्तं नो अस्तु कृताकृतम् ।

शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥ २ ॥

2. *Śāntāni pūrvarūpāṇi śāntaṁ no astu kṛtākṛtam. Śāntaṁ bhūtaṁ ca bhavyaṁ ca sarvameva śamastu naḥ.*

May our former ways of life and forms of action bring us peace. May what we have done and what we have not done be for our peace. May our past and our future be for our peace. And may all be peace, full of peace, for our peace and our well-being.

इयं या परमेष्ठिनी वाग्देवी ब्रह्मसंशिता ।

ययैव संसृजे घोरं तयैव शान्तिरस्तु नः ॥ ३ ॥

3. *Iyaṁ yā parameṣṭhinī vāgdevī brahmasaṁśītā.
Yayaiva sasrje ghorāṁ tayaiva śāntirastu naḥ.*

May this Divine Word of the Veda which is revealed and exalted by Brahma, which is immanent and transcendent with Supreme immanent and transcendent Lord Brahma, by which alone most awful and sublime things can be known and done, bring us peace. By that same Divine Word may all be full of peace for us.

इदं यत्परमेष्ठिनं मनो वां ब्रह्मसंशितम् ।

येनैव संसृजे घोरं तेनैव शान्तिरस्तु नः ॥ ४ ॥

4. *Idaṁ yatparameṣṭhināṁ mano vāṁ brahma-
saṁśitam. Yenaiva sasrje ghorāṁ tenaiva śānti-
rastu naḥ.*

May this supreme mind of yours, O men and women both, which is energised and exalted by Brahma, Lord Supreme, by which most awful things can be done and achieved, bring us peace. By that same mind may all be full of peace for us.

इमानि यानि पञ्चैन्द्रियाणि मनःषष्ठानि मे हृदि ब्रह्मणा
संशितानि । यैरेव संसृजे घोरं तैरेव शान्तिरस्तु नः ॥ ५ ॥

5. *Imāni yāni pañcendriyāṇi manaḥ ṣaṣṭhāni me hṛdi
brahmaṇā saṁśitāni. Yaireva sasrje ghorāṁ
taireva śāntirastu naḥ.*

These five senses which, with the mind, are six, which in my heart are energised and exalted by Brahma, Lord Supreme, with which most awful things can be done and achieved, may bring us peace. With those senses and mind, may all be full of peace for us.

शं नो मि॒त्रः शं वरु॑णः शं वि॒ष्णुः शं प्र॒जाप॑तिः ।

शं न॒ इन्द्रो॑ बृ॒हस्प॑तिः शं नो॑ भव॒त्वय॑मा ॥ ६ ॥

6. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ viṣṇuḥ śaṁ prajāpatiḥ. Śaṁ na indro bṛhaspatiḥ śaṁ no bhavatvaryamā.*

May Mitra, lord of divine love and friendship, be all peace for us. May Varuna, lord of divine judgement and protection, be all peace for us. May Vishnu, lord omnipresent, be all peace for us. May Prajapati, lord sustainer of his children of creation, be all peace for us. May Indra, lord omnipotent, and Brhaspati, lord of Infinity, be all peace for us. And may Aryama, lord of cosmic law, justice and guidance, be all peace for us.

शं नो मि॒त्रः शं वरु॑णः शं वि॒वस्वा॒ञ्छम॑न्तकः ।

उ॒त्पा॒ताः पा॒र्थि॒वान्त॑रि॒क्षाः शं नो॑ दि॒विच॑रा ग्र॒हाः ॥ ७ ॥

7. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ vivasvāñchamantakah. Utpātāḥ pāṛthivāntarikṣāḥ śaṁ no divicarā grahāḥ.*

Let the day be all peace for us, the night all peace, the sun, destroyer of darkness, all peace, the death, harbinger of the end, all peace. Let all incidents and accidents on the earth and in the sky, all planets and satellites moving in space be all peace us.

शं नो॒ भूमि॑र्वे॒प्यमा॑ना शमु॒ल्का नि॑र्ह॒तं च॒ यत् ।

शं गा॒वो लो॑हित॒क्षीराः॑ शं भूमि॑रव॒ तीर्य॑तीः ॥ ८ ॥

8. *Śaṁ no bhūmirvepyamānā śamulkā nirhataṁ ca yat. Śaṁ gāvo lohitaṣṭīrāḥ śaṁ bhūmirava tīryatīḥ.*

Let the earthquakes be peaceable, not destructive, for us. Let the falling meteor and whatever is hit be peaceable, not destructive. Let the moving objects with a trail of red and white be peaceable, and let the land-slides be peaceable, not destructive.

नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽ भिचाराः शमु सन्तु
कृत्याः । शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु
नो भवन्तु ॥ ९ ॥

9. *Nakṣatramulkābhihataṁ śamastu naḥ śaṁ no' bhicārāḥ śamu santu kṛtyāḥ. Śaṁ no nikhātā valgāḥ śamulkā deśopasargāḥ śamu no bhavantu.*

Let the planet hit by meteor be at peace for us. Let mutual conflict be resolved to peace for us. Let acts of violence and destruction be at peace. Let land mines, sieges, missiles and national disturbances be silenced into peace for us.

शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा ।
शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतैजसः ॥ १० ॥

10. *Śaṁ no grahāścāndramasāḥ śamādityaśca rāhuṇā. Śaṁ no mṛtyurdhūmaketuḥ śaṁ rudrā-stigmatejasah.*

Let lunar eclipses and solar eclipses in all phases be at peace, free from evil shadow. Let the deadly meteor and the falling star be peaceable for us, and let the wind storms with terrible shears be at peace for us.

शं रुद्राः शं वसवः शमादित्याः शमग्रयः ।
शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः ॥ ११ ॥

11. *Śaṁ rudrāḥ śaṁ vasavaḥ śamādityāḥ śamagna-
yaḥ. Śaṁ no maharṣayo devāḥ śaṁ devāḥ śaṁ
brhaspatiḥ.*

May Rudras, scholars of the middle order, Vasus, scholars of the basic order, and Adityas, scholars of the highest brilliant order, leading lights of the nation, and flames of yajna fire bring peace for us. May the great seers and sages, generous people, brilliant eminences, and Brhaspati, sagely scholar of the Veda, all bring us peace.

ब्रह्म प्रजापतिर्धाता लोका वेदाः सप्तऋषयोऽग्रयः । तैर्मै
कृतं स्वस्त्ययनमिन्द्रो मे शर्म यच्छतु ब्रह्मा मे शर्म यच्छतु ।
विश्वे मे देवाः शर्म यच्छन्तु सर्वे मे देवाः शर्म
यच्छन्तु ॥ १२ ॥

12. *Brahma prajāpatirdhātā lokā vedāḥ saptaṛṣayo'
gnayaḥ. Tairme kṛtaṁ svastyayanamindro me
śarma yacchatu brahmā me śarma yacchatu.
Viśve me devāḥ śarma yacchantu sarve me devāḥ
śarma yacchantu.*

Brahma, Lord Supreme and his Word of the Veda, Prajapati, father sustainer of the children of his creation, Dhata, lord ordainer, regions of the world, the Vedas and specialised branches of the general Vedic lore, seven sages who know the seven chhandas and all sciences of yajnic fires, by all these has been created and determined my path of life and action. May Indra give me peace. May Brahma give me peace. May all divinities of nature and divinities of humanity bring me peace. May all the divinities, brilliancies and eminences of the world give me peace and peaceful settlement.

यानि कानि चिच्छान्तानि लोके सप्तऋषयौ विदुः ।

सर्वीणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु ॥ १३ ॥

13. *Yāni kāni cicchāntāni loke saptaṛṣayo viduḥ. Sarvāṇi śaṁ bhavantu me śaṁ me astvabhayaṁ me astu.*

Whatever the methods and sources of peace and peaceful settlement that possibly exist in the world and which the seven sages of the Veda know, may they all be the very haven and home of peace for me may all be peace for me, may all be freedom from fear for me.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः
शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः
शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः ।
ताभिः शान्तिभिः सर्वं शान्तिभिः शमयामोऽहं यदिह घोरं
यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु
नः ॥ १४ ॥

14. *Prithivī śāntirantarikṣaṁ śāntirdyauḥ śāntirāpaḥ
śāntiरोषadhayaḥ śāntirvanaspatayaḥ śāntirviśve
me devāḥ śāntiḥ sarve me devāḥ śāntiḥ śāntiḥ
śāntiḥ śāntibhiḥ. Tābhiḥ śāntibhiḥ sarva śāntibhiḥ
śamayāmo' haṁ yadiha ghoram yadiha krūram
yadiha pāpam tacchāntam tacchivam sarvameva
śamastu naḥ.*

May earth be at peace, firmament be at peace, heaven be at peace, waters, oceans and spatial vapours be at peace, herbs be at peace, trees be at peace, all divinities of the world be at peace, for me. May all divinities of nature and humanity bring me peace, peace and peace, with all forms and shades of peace in every

phase of life, society and the environment. With all those forms of peace, all those modes and methods and sources of peace, let us all attain peace, let me be at peace. Whatever is awful here, whatever is cruel here, whatever is sin and sinful here, let all that be at peace, be good and beneficial, let all and everything be at peace, peaceful, and peaceable for us here in the world for all.

Kanda 19/Sukta 10 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा
वार्जसातौ ॥ १ ॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrāvaruṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoh śaṁ na indrāpūṣaṇā vājasātau.*

May Indra, ruler omnipotent, and Agni, leading light of omniscience and wisdom, bring us peace with all modes and methods of protection. May Indra and Varuna, givers of food and energy with plenty of yajnic materials, bring us peace and settlement. May Indra and Soma, lord of peace, health and vitality, bring us peace for happiness and well being with freedom from suffering and fear. May Indra and Pusha, cosmic spirit of nourishment and growth, bring us peace for food, energy and victory in life.

शं नो भगः शम् नः शंसो अस्तु शं नः पुरन्धिः शम् सन्तु
रायः । शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो
अस्तु ॥ २ ॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May Bhaga, power and prosperity, bring us peace. May our praises and appreciations prevailing around be for peace. May our organisational wisdom and performance bring us peace. May our wealth and honour and excellence be for our peace. Let our praises and appreciations of truth and noble conduct be for our peace. And may Aryama, law, justice and the rule of law, ever alert and awake, bring us peace and well-being.

शं नो धा॒ता श॒मु ध॒र्ता नो अस्तु शं न उरू॒ची भ॑वतु
स्व॒धाभिः । शं रोद॑सी बृ॒हती शं नो अ॒द्रिः शं नो दे॒वानां
सु॒ह॒वा॒नि स॑न्तु ॥ ३ ॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī brhatī śaṁ no adriḥ śaṁ no devānām suhavāni santu.*

May Dhata, cosmic sustainer, bring us peace. May Dharta, sustainer of stars and planets, bring us peace. May the vast mother earth and nature with all her powers and forces bring us peace. May the cloud and the mountain bring us peace. And may our invocations, oblations in yajna and the divine responses bring us peace and well-being.

शं नो अ॒ग्नि॒र्ज्योति॑र॒नी॒को अस्तु शं नो मि॒त्राव॑रु॒णाव॑श्वि॒ना
श॒म् । शं नः सु॒कृ॒तां सु॒कृ॒ता॒नि स॑न्तु शं न इ॒षि॒रो अ॒भि वा॑तु
वा॒तः ॥ ४ ॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaśvinā śam. Śaṁ naḥ sukrātām sukrātāni santu śaṁ na iṣiro abhi vātu vātah.*

May Agni with noble fires and flames be harbinger of peace and well-being for us. May Mitra, Varuna, and the Ashvins, day and night, and the sun and moon, bring us peace. May the noble actions of the noble doers bring us peace and well being. And may the blowing winds bring us peace and well being.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु ।
 शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु
 जिष्णुः ॥ ५ ॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ drśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth ever invoked and adored bring us peace. May the firmament be full of peace for our appreciation of the beauty of the lights of stars. May the herbs and trees and the grandeur of forest abodes be for our peace. And may the victor sustainer of space and spatial particles be for our peace and well-being.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
 शं नो रुद्रो रुद्रेभिर्जलाघः शं नस्त्वष्टा ग्राभिर्हिह शृणोतु ॥ ६ ॥

6. *Śaṁ na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudrebhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May Indra, self-refulgent generous sun, with the Vasus, abodes of life sustenance, be for our peace. May Varuna, adorable cosmic waters, with rays of the sun in the zodiacs, be full of peace for us. May Rudra, cosmic life force, saviour from suffering, with its pranic

energies, be for our peace and well being. May Tvashta, formative power of the cosmic soul, with its fiery vitalities be for our peace and well being and be responsive to our invocation and adoration here.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु
यज्ञाः । शं नः स्वरूपां मितयो भवन्तु शं नः प्रस्वः शम्बस्तु
वेदिः ॥ ७ ॥

7. *Śaṁ naḥ somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇām mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May Soma, cosmic spirit of peace and joy be for our peace and well being. May Brahma, lord supreme and the Vedic lore be for our peace and spiritual sustenance. May the yajnic scholar scientist be for our peace and well being. May our yajnas, developmental programmes, be for our peace and well-being. May the heights and expansions of our yajnic columns and flag posts be for our peaceful progress. And may our organic and organismic productive programmes and our yajna vedi be for our peace and prosperity.

शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः ।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु
सन्त्वापः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ no bhavantu pradiśaścatasraḥ. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of expansive radiance rise for our peace and joy. May all the four quarters of space be

full of peace for us. May the firm and fixed mountains be full of peace for us. And may the waters of running streams and rivers and the rolling seas be full of peace.

शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।
 शं नो विष्णुः शम् पूषा नो अस्तु शं नो भवित्रं शम्बस्तु
 वायुः ॥ ९ ॥

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣṇuḥ śamu pūṣā no astu śaṁ no bhavitram śamvastu vāyuh.*

May mother Infinity, nature of life giving Vedic lore bring us peace and well being with the vows of sacred discipline. May the winds nobly vibrant and adorable blow for our peace and progress. May Vishnu, lord of green herbs, and Pusha, natures nourishment and growth be for our peace and total good.

शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः ।
 शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु
 शंभुः ॥ १० ॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanya bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śaṁbhuh.*

May the saviour of life giver Savita, self-refulgent sivine Sun, bless us with peace. May the radiant dawns bring us peace. May the cloud of showers be peaceful and inspiring to the people. And the master farmer of the field, harbinger of security and peace, bring us peace and prosperity.

Kanda 19/Sukta 11 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु
गावः । शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो
हवेषु ॥ १ ॥

1. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no
arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ
sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the noble people dedicated to truth and the
defence of truth be for our peace and righteousness.
May the horses be for peace. May the cows be for peace.
May the expert artists, skilful artisans, expert
technologists, be for our peace. May our parents and
parental seniors be kind and blissful in yajnas for our
peace in our struggles for progress.

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं
नो अप्याः ॥ २ ॥

2. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī
saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ
śaṁ no divyāḥ pāṛthivāḥ śaṁ no apyāḥ.*

May the generous and brilliant divines of the
world be for our peace. May Sarasvati, divine Mother
Knowledge, with her message of enlightenment for our
intelligence and will be for peace. May all generous,
cooperative and abundant powers of nature and
humanity be for peace. May the waters of the earth and
heavenly firmament be full of peace and good health
for us.

शं नो अज एकपाद्देवो अस्तु शमहिर्बुध्न्यः शं समुद्रः ।

शं नो अपां नपात्पेरुरस्तु शं नः पृश्निर्भवतु देवगोपा ॥ ३ ॥

3. *Śaṁ no aja ekapāddevo astu śamahirbudhnyah śaṁ samudrah. Śaṁ no apāṁ napātperurastu śaṁ nah prśnirbhavatu devagopā.*

May the eternal and unborn lord refulgent of his own absolute power be for our peace and well being. May the cloud of the sky be for our peace and well being. May the sea be for our peace and good. May the light and lightning born of and sustainer of the showers of water be for our peace. And may the earth, darling of divine forces, be for our peace and well being.

आदित्या रुद्रा वसवो जुषन्तामिदं ब्रह्म क्रियमाणं नवीयः ।

शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता उत ये यज्ञियासः ॥ ४ ॥

4. *Ādityā rudrā vasavo juṣantāmidam brahma kriyamāṇam navīyah. Śṛṇvantu no divyāḥ pārthi-vāso gojātā uta ye yajñiyāsaḥ.*

May the Aditya scholars of the highest order, Rudra scholars of the middle order, and Vasus of the basic order appreciate this latest song of homage being composed and offered to Divinity. May all revered and adorable sages and scholars of heavenly and earthly sciences arisen from the sacred Vedic voice, pray, listen to us and appreciate.

ये देवानामृत्विजो यज्ञियासो मनोर्यजत्रा अमृता ऋतज्ञाः ।

ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Ye devānāmṛtvijo yajñīyāso manoryajatrā amṛtā
ṛtajñāḥ. Te no rāsantāmuru gāyamadya yūyam
pāta svastibhiḥ sadā naḥ.*

Those of the brilliant scholars and sages who are specialised in the science of yajna according to the seasons, adorable, meditative at the mental level, dedicated to immortality beyond mortal involvements, knowers of the laws of divine truth and law, may, we pray, lead us to the divine path and help us realise the Supreme Reality worthy of worship. O saints and scholars, pray protect, promote and refine us with the modes and methods of self-fulfilling sciences of peace and common well-being.

तदस्तु मित्रावरुणा तदग्ने शं योऽस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥ ६ ॥

6. *Tadastu mitrāvaruṇā tadagne śaṁ yorasma-
bhyamidamastu śastam. Aśīmaḥi gādhamuta
pratiṣṭhām namo dive bṛhate sādānāya.*

O Mitra, divine spirit of love and friendship, O Varuna, divine spirit of justice and wisdom, saviour from suffering, O Agni, leading light of life, may that auspicious peace be with us, for us. May this auspicious freedom from fear and suffering be with us, for us. May we achieve that depth and seriousness, that unshakable stability of life. Salutations to you, Lord of Heaven and Infinity, for peace and security in a happy home.

Kanda 19/Sukta 12 (Shanti)*Usha Devata, Vasishtha Rshi*

उ॒षा अ॒प स्व॒सुस्त॒मः सं वर्त॑यति वर्त॒निं सु॒जा॒तता॑ ।

अ॒या वाजं॑ दे॒वहि॑तं स॒नेम॑ मदे॒म श॒तहि॑माः सु॒वीराः॑ ॥ १ ॥

1. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātata. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Usha, the dawn of light, removes the darkness of her sister night and opens up the path of day light by its noble rise every morning through the day-night succession. By this continuous rise of the dawn every morning, let us achieve food, energy and victory brought in by Divinity and enjoy life for a full hundred years with our youthful generations worthy of the brave.

Kanda 19/Sukta 13 (The Sole Hero)*Indra Devata, Apratiratha Rshi*

इन्द्र॑स्य बा॒हू स्थ॒विरो॑ वृ॒षाणो॑ चि॒त्रा इ॒मा वृ॒षभौ॑ पा॒रयि॑ष्णू ।

तौ यो॑क्षे प्र॒थ॒मो यो॒ग आ॒गते॑ या॒भ्यां जि॒तम॑सु॒राणां॑
स्व॒र्य॑त् ॥ १ ॥

1. *Indrasya bāhū sthavidrau vṛṣāṇau citrā imā vṛṣabhau pārayiṣṇū. Tau yokṣe prathamo yoga āgate yābhyāṁ jītamāsuraṇāṁ svaryat.*

These two arms of the forces of Indra, mighty ruler and supreme commander, both strong and stable, varied and wonderful, virile and creative, saviour and victorious, I, the first in rank, command and deploy whenever the occasion arises. By these two arms of the forces, the power, pleasure and privilege of the

uncreative and destructive forces is defeated and won over.

आशुः शिशानो वृषभो न भीमो घनाघ्नः क्षोभणश्च-
र्षणीनाम् । संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजय-
त्साकमिन्द्रः ॥ २ ॥

2. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanah
kṣobhaṇaścarṣaṇīnām. Saṁkrandano 'nimiṣa
ekavīraḥ śataṁ senā ajayatsākamindraḥ.*

Instant attacker, penetrating advancer, terrible as a bull, relentless striker, creator of panic among enemies, paralysing challenger, winkless vigilant, sole hero without a match, Indra conquers a hundred hosts together.

संक्रन्दनेनानिमिषेण जिष्णुनाऽयोध्येन दुश्च्यवनेन
धृष्णुना । तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन
वृष्णा ॥ ३ ॥

3. *Samkrandanenānimiṣeṇa jiṣṇunā' yodhyena
duścyavanena dhṛṣṇunā. Tadindreṇa jayata
tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O men at arms in battle, challenge, fight and win over the enemy by the force of Indra, the challenger, relentless conqueror, undaunted, unshakable, terrible warrior who bears the arrow in hand and shoots.

स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित्सोमपा बाहुश्र्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥ ४ ॥

4. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa
yudha indro gaṇena. Saṁsṛṣṭajitsomapā bāhuśar-
dhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bows and arrows in hand, and, with joint armed forces, conquers multiple enemy hosts and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र रथमा तिष्ठ
गोविदन् ॥ ५ ॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvānvājī sahamāna ugraḥ. Abhivīro abhiṣatvā sahojijjai-tramindra rathamā tiṣṭha govidan.*

Indra, tactical organizer of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over the rebellious lands.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ॥ ६ ॥

6. *Imaṁ vīramanu harṣadhvamugramindram sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayantamajma pramṛṇan-tamojāsā.*

O friends, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light

and force of his lustre and splendour.

अ॒भि गो॒त्राणि॑ सह॒सा गा॒ह॒मानो॑ऽदा॒य उ॒ग्रः श॒तम॑न्युरिन्द्रः ।
दु॒श्च्य॒वनः॑ पृ॒तना॒षाड्यो॒ध्योऽस्मा॑कं॒ सेना॑ अवतु प्र
यु॒त्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dāya ugraḥ śatamanyurindrah. Duścyavanah prtanāṣāḍa-yodhyo'smākaṁ senā avatu pra yutsu.*

Indra, breaker of clouds and enemy strongholds with his courage and valour, unbreakable hero of hundredfold passion, unshakable destroyer of enemy forces, irresistible warrior may, we pray, protect our army in our assaults and advances.

बृ॒हस्प॑ते॒ परि॑ दी॒या रथे॑न रक्षो॒हामि॑त्राँ अप॒बाध॑मानः ।
प्र॒भ॒ञ्ज॒ञ्च॒त्रून्प्र॑मृ॒णन्न॒मित्रा॑न्स्मा॒कमे॒ध्यवि॑ता त॒नूना॑म् ॥ ८ ॥

8. *Bṛhaspate pari dīyā rathena rakṣohāmitrāñ apabādhamānaḥ. Prabhañjañchatrūnpramṛṇannamitrānasmākamedhyavitā tanūnām.*

O Brhaspati, commander of boundless forces, destroyer of destroyers, repelling the unfriendly forces, breaking down enemies, crushing the opponents, come by the chariot, destroy the negative forces and be the protector of our life, homes and cities.

इन्द्र॑ ए॒षां ने॒ता बृ॒हस्प॑तिर्दक्षि॒णा य॒ज्ञः पु॒र ए॒तु सोमः॑ ।
दे॒वसे॒नाना॑मभि॒भञ्ज॑ती॒नां जय॑न्ती॒नां म॒रुतो॑ यन्तु मध्ये ॥ ९ ॥

9. *Indra eṣāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnām jayantīnām maruto yantu madhye.*

Of these armies of the Devas, divine powers of nature and humanity, men of noble intention and far sight, breaking through and conquering evil and negative elements of life, Indra of lightning force is the leader, Brhaspati, commanding knowledge, tactics and long range vision, is the guide with yajna, values of cooperation, self-sacrifice and creativity, on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, are the central force, they should move all round.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्धं उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुद-
स्थात् ॥ १० ॥

10. *Indrasya vṛṣṇo varuṇasya rājña ādityānām marutām śardha ugram. Mahāmanasām bhuvanacyavānām ghoṣo devānām jayatāmudasthāt.*

Great is the valour and passion of virile and victorious Indra, of the ruler Varuna, of the visionary Adityas, and of impetuous Maruts, all great and magnanimous at heart, who shake the world with their vision and performance, and so, let the tumultuous uproar of the victory of these divinities rise and reverberate in the skies.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्मान्देवासोऽवता हवेषु ॥ ११ ॥

11. *Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantva-smāndevāso' vatā haveṣu.*

In great world gatherings, let Indra, our leader,

raise our flag high in the flag lines. May our shots of arrows hit the targets and win the battles. Let our brave progeny and our brave warriors be higher than others in excellence. And may the divinities protect us in the call to action in the battle field.

Kanda 19/Sukta 14 (Freedom from Fear)

Dyava-prthivi Devata, Athatva Rshi

इदमुच्छ्रेयोऽ वसानमागां शिवे मे द्यावापृथिवी अभूताम् ।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो अभयं नो
अस्तु ॥ १ ॥

1. *Idamucchreyo'vasānamāgām śive me dyāvā-prthivī abhūtām. Asapatnāḥ pradiśo me bhavantu na vai tvā dviṣmo abhayaṁ no astu.*

Here I come to peace and rest of high order (after the end of the turmoil). Let the heaven and earth be kind and gracious to me. May the quarters of space and the sub-quarters be free from enmity and opposition. O man, O nature, O adversary, we hate you not, we pollute you not. Let there be freedom from fear for all of us all round.

Kanda 19/Sukta 15 (Fearlessness)

Indra Devata, Atharva Rshi

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छुग्धि तव त्वं न ऊतिभिर्वि द्विषो वि मृधो जहि ॥ १ ॥

1. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañchagdhi tava tvaṁ na ūtibhirvi dviṣo vi mṛdho jahi.*

Indra, ruler of the world, whatever we fear from, wherever we fear, give us freedom from fear everywhere. O lord of power and glory, strengthen us with all your modes and means of protection. Eliminate all haters, destroy all conflict and eliminate mutual warfare.

इन्द्रं वयमनूराधं हवामहेऽ नु राध्यास्म द्विपदा चतुष्पदा ।

मा नः सेना अररुषीरुपं गुर्विषूचीरिन्द्र द्रुहो वि नाशय ॥ २ ॥

2. *Indraṁ vayamanūrādham havāmahe' nu rādhyā-sma dvipadā catuspadā. Mā naḥ senā araruṣīrupa gurviṣūcīrindra druho vi nāśaya.*

We invoke, honour and adore Indra, ruling lord of the world, who makes everything possible for us to achieve. May we, in conformity and cooperation with humans and animals both, accomplish our work and achieve our goals. Let not the forces of hate and violence approach us ever. O lord of power, Indra, pray eliminate all forces of hate and enmity, varied, expansive or scattered, whatever and wherever they be.

इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः । स रक्षिता चरमतः

स मध्यतः स पश्चात्स पुरस्तान्नो अस्तु ॥ ३ ॥

3. *Indrastrātota vṛtrahā parasphāno vareṇyaḥ. Sa rakṣītā caramataḥ. Sa madhyataḥ sa paścātsa purastānno astu.*

Indra is the saviour, protector and promoter, breaker of the cloud, dispeller of darkness and mover of stagnation. Indra is upraiser of the farthest and the highest, the lord worthy of choice and adoration. May he be our protector from the top on high, from the

middle, from behind and from the front.

उरुं नो लोकमनु नेषि विद्वान्त्स्वयं ज्योतिरभयं स्वस्ति ।
उग्रा त इन्द्र स्थविरस्य बहू उप क्षयेम शरणा बृहन्ता ॥ ४ ॥

4. *Uruṁ no lokamanu neṣi vidvāntsvaryajjyo-*
tirabhayaṁ svasti. Ugrā ta indra sthavirasya
bāhūupa kṣāyema śaraṇā brhantā.

Indra, lord of knowledge and wisdom, you lead us to that vast world of life where there is bliss, peace and heavenly light, fearlessness and all round well being. Lord inviolable and adorable, mighty are your arms of protection, a boundless haven of safety, where, we pray, we may abide secure at peace.

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चादभयं पुस्तादुत्तरादधरादभयं नो अस्तु ॥ ५ ॥

5. *Abhayaṁ naḥ karatyantarikṣāmbhayaṁ*
dyāvāpṛthivī ubhe ime. Abhayaṁ paścādabha-
yaṁ purastāduttarād-adharād abhayaṁ no astu.

May the middle regions of the sky be free from fear for us, both these heaven and earth be free from fear, let there be fearlessness from behind, fearlessness from the front, and may there be fearlessness from above and from below for all of us.

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् । अभयं
नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ ६ ॥

6. *Abhayaṁ mitrādabhayaṁamitrādabhayaṁ*
jñātādabhayaṁ parokṣāt. Abhayaṁ naktama-
bhayaṁ divā naḥ sarvā āśā mama mitraṁ
bhavantu.

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear.

Kanda 19/Sukta 16 (Freedom from Fear)

Mantrawise Devata, Atharva Rshi

अ॒स॒प॒त्रं पु॒रस्ता॑त्प॒श्चा॒न्नो अ॒भयं॑ कृ॒तम् ।

स॒वि॒ता मा॑ दक्षि॒णत॑ उ॒त्तरा॑न्मा॒ शची॑प॒तिः ॥ १ ॥

1. *Asapatnam purastātpaścānno abhayam kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and from enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

द्वि॒वो मा॑दि॒त्या रक्ष॑न्तु भू॒म्या रक्ष॑न्त्व॒ग्रयः॑ । इन्द्रा॑ग्नी रक्ष॑तां
मा पु॒रस्ता॑द्वि॒श्विना॑व॒भितः॑ श॒र्म यच्छ॑ताम् । ति॒रश्ची॑न॒घ्न्या
रक्ष॑तु जा॒तवे॑दा भू॒तकृ॑तो मे स॒र्वतः॑ सन्तु व॒र्म ॥ २ ॥

2. *Divo mādityā rakṣāntu bhūmyā rakṣāntvagn-ayah. Indrāgnī rakṣātām mā purastādaśvinā-vabhitah śarma yacchatām. Tiraścīnaghnyā rakṣātu jātavedā bhūtakṛto me sarvataḥ santu varma.*

Let the Adityas, sun in zodiacs, protect me from the regions of light, let the earthly fires and yajnic flames protect me from earthly dangers, let Indra-and-Agni, electric and heat energy, protect me from the front, let

Ashvins, complementarities of nature, protect me all round, let the man of the knowledge of life forms protect cows and other animals as well as reptiles. Let nature's divine powers that evolve forms of existence be my protective shield all round.

Kanda 19/Sukta 17 (Protection and Security)

Mantra-wise Devata, Atharva Rshi

अग्निमीं पातु वसुभिः पुरस्तात्तस्मिन्क्रमे तस्मिञ्छ्रये तां पुरं
प्रैमिं । स मां रक्षतु स मां गोपायतु तस्मा आत्मानं परि ददे
स्वाहा ॥ १ ॥

1. *Agnirmā pātu vasubhiḥ purastāttasminkrame tasmiñchraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Agni, leading light of life on earth, with Vasus, life sustaining powers and energies, protect and promote me forward from the front direction. Therein I advance. Therein I rest and sustain myself. That life and light I attain to. May that guard me. May that preserve me. To that I offer myself life and soul. Thus do I surrender in truth of word and deed.

वायुर्मान्तरिक्षेणैतस्या दिशः पातु तस्मिन्क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमिं । स मां रक्षतु स मां गोपायतु तस्मा आत्मानं
परि ददे स्वाहा ॥ २ ॥

2. *Vāyurmāntarikṣēṇaitasyā diśaḥ pātu tasmin-krame tasmiñchraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vayu, leading divine energy of life in the

firmament, with the middle regions, from the same direction protect and promote me. Therein I advance. Therein I rest and sustain myself. That same supreme life and energy I attain to. May that guard me. May that preserve me. To that I surrender myself life and soul in truth of word and deed.

सोमो मा रुद्रैर्दक्षिणाया दिशः पातु तस्मिन्क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु तस्मा आत्मानं
परि ददे स्वाहा ॥ ३ ॥

3. *Somo mā rudrairdakṣiṇāyā diśaḥ pātu tasmin-krame tasmiñchraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Soma, inspiring spirit of divine life, with Rudras, breath of life energies, from the right direction protect and promote me. Therein I advance. Therein I rest for my mainstay. That same supreme life and breath I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

वरुणो मादित्यैरेतस्या दिशः पातु तस्मिन्क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु तस्मा आत्मानं
परि ददे स्वाहा ॥ ४ ॥

4. *Varuṇo mādityairetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Varuna, cosmic umbrella of life, with Adityas, life rays of the sun, from the same direction protect and promote me. Therein I advance. Therein I

rest for my mainstay. That same light of life I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

सूर्यो मा द्यावापृथिवीभ्यां प्रतीच्या दिशः पातु तस्मिन्क्रमे
तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ ५ ॥

5. *Sūryo mā dyāvāpṛthivībhyaṁ prāṭīcya diśaḥ pātu tasminkrame tasmिञ्chraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May the Surya, light of life, with heaven and earth, protect and promote me from the western direction. Therein I advance. Therein I rest for my mainstay. That same light and illumination I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

आपो मौषधीमतीरे तस्या दिशः पान्तु तासु क्रमे तासु श्रये
तां पुरं प्रैमि । ता मा रक्षन्तु ता मा गोपायन्तु ताभ्य आत्मानं
परि ददे स्वाहा ॥ ६ ॥

6. *Āpo mauṣadhīmatīretasyā diśaḥ pāntu tāsu krame tāsu śraye tāṁ puram praimi. Ta mā rakṣāntu tā mā gopāyantu tābhya ātmānaṁ pari dade svāhā.*

May the divine waters of nature rich in herbs of medicinal efficacy protect and promote me from the same direction. Therein I advance. Therein I rest and find my haven. That health and efficacy I attain to. May that guard me. May that sustain me. To that I surrender myself life and soul in truth of word and deed.

वि॒श्वकर्मा॑ मा सप्त॒ऋषि॑भिरुदी॒च्या दि॒शः पा॑तु तस्मि॒न्क्रमे॑
तस्मि॒ञ्छ्रये॑ तां पु॒रं प्रैमि॑ । स मा॑ रक्षतु॒ स मा॑ गोपायतु॒
तस्मा॑ आ॒त्मानं॒ परि॑ ददे स्वाहा ॥ ७ ॥

7. *Viśvakarmā mā saptaṛṣibhirudīcya diśaḥ pātu tasminkrame tasmīñchraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vishvakarma, divine maker of the universe, with seven sages, protect and promote me from the north direction. Therein I advance. Therein I rest and find my haven. There itself I attain to as my goal. May that guard me. May that preserve me. To him I surrender myself life and soul in truth of word and deed.

इन्द्रो॑ मा म॒रुत्वाने॑तस्या॒ दि॒शः पा॑तु तस्मि॒न्क्रमे॑ तस्मि॒ञ्छ्रये॑
तां पु॒रं प्रैमि॑ । स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मानं॒
परि॑ ददे स्वाहा ॥ ८ ॥

8. *Indro mā marutvānetasyā diśaḥ pātu tasminkrame tasmīñchraye tāṁ puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Indra, lord omnipotent, with his force of Maruts, mighty winds and rays of energy, protect and promote me from that very direction. Therein I advance. Therein I rest and find sustenance. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

प्र॒जाप॑तिर्मा प्र॒जन॑नवान्त्स॒ह प्र॒तिष्ठा॑या ध्रु॒वाया॑ दि॒शः पा॑तु
तस्मि॒न्क्रमे॑ तस्मि॒ञ्छ्रये॑ तां पु॒रं प्रैमि॑ । स मा॑ रक्षतु॒ स मा॑
गोपायतु॒ तस्मा॑ आ॒त्मानं॒ परि॑ ददे स्वाहा ॥ ९ ॥

9. *Prajāpatirmā prajānanavāntsaha pratiṣṭhāyā dhruvāyā diśaḥ pātu tasminkrame tasmiñchraye tām puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Prajapati, father sustainer of his people, with procreative power and stability, protect and promote me from the fixed direction below. Therein I advance. Therein I rest and find a haven. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

बृहस्तिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन्क्रमे
तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ १० ॥

10. *Br̥hastirmā viśvairdevairūrdhvāyā diśaḥ pātu tasminkrame tasmiñchraye tām puram praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Brhaspati, lord supreme of the expansive universe, with all divinities of the natural and human world protect and promote me from the direction above. Therein I advance, therein I rest and find a haven. There only I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

Kanda 19/Sukta 18 (Protection and Security)

Mantra-wise Devata, Atharva Rshi

अग्निं ते वसुवन्तमृच्छन्तु ।

ये मां घायवः प्राच्या दिशोऽभिदासात् ॥ १ ॥

1. *Agniṁ te vasuvantam ṛcchantu.*
Ye mā'ghāyavaḥ prācyā diśo'bhidāsāt.

To the dispensation of Agni, light of life, with the Vasus, life sustainers, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

वायुं तेऽन्तरिक्षवन्तमृच्छन्तु ।

ये माऽघायव एतस्या दिशो ऽभिदासात् ॥ २ ॥

2. *Vāyuṁ te'ntarikṣāvantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Vayu, life giving breath of divinity, lord of the skies, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

सोमं ते रुद्रवन्तमृच्छन्तु ।

ये माऽघायवो दक्षिणाया दिशो ऽभिदासात् ॥ ३ ॥

3. *Somaṁ te rudravantamṛcchantu.*
Ye mā'ghāyavo dakṣiṇāyā diśo'bhidāsāt.

To the dispensation of Soma, lord of life and purity, commanding the Rudras, dispensers of justice and punishment, may they proceed in the course of justice who are of negative and evil nature and treat and hurt me as an enemy, from the southern direction.

वरुणं त आदित्यवन्तमृच्छन्तु ।

ये माऽघायव एतस्या दिशो ऽभिदासात् ॥ ४ ॥

4. *Varuṇaṁ ta ādityavantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Varuna, lord of justice and wisdom, commanding the laser beams of sun-rays, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from this same southern direction.

सूर्य ते द्यावापृथिवीवन्तमृच्छन्तु ।

ये माऽघायवः प्रतीच्या दिशो ऽभिदासात् ॥ ५ ॥

5. *Sūryam te dyāvāprthivīvantamṛcchantu.*
Ye mā'ghāyavaḥ pratīcyā diśo'bhidāsāt.

To the dispensation of Surya, self-refugent sun, who wields the heaven and earth, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from the western direction.

अपस्त ओषधीमतीर्हच्छन्तु ।

ये माऽघायव एतस्या दिशो ऽभिदासात् ॥ ६ ॥

6. *Apasta oṣadhīmatīr-ṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of divine waters blest with life-giving herbs may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me, from the same western direction as an enemy.

विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु ।

ये माऽघायव उदीच्या दिशो ऽभिदासात् ॥ ७ ॥

7. *Viśvakarmāṇam te saptaṛṣivantamṛcchantu.*
Ye mā'ghāyava udīcyā diśo'bhidāsāt.

To the dispensation of Vishvakarma, lord maker of the universe, who creates with the seven sages, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the northern direction.

इन्द्रं ते मरुत्वन्तमृच्छन्तु ।

ये माऽघायव एतस्या दिशो ऽभिदासात् ॥ ८ ॥

8. *Indraṁ te marutvantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Indra, lord omnipotent, who commands the tempestuous windy Maruts of the skies, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the same northern direction.

प्रजापतिं ते प्रजननवन्तमृच्छन्तु ।

ये माऽघायवो ध्रुवाया दिशो ऽभिदासात् ॥ ९ ॥

9. *Prajāpatiṁ te prajānanavantamṛcchantu.*
Ye mā'ghāyavo dhruvāyā diśo'bhidāsāt.

To the dispensation of Prajapati, father of his creation, with procreative powers, may they proceed in the course of justice who are of negative and sinful nature and treat and hurt me as an alien, from the firm unshakable direction of the earth below.

बृहस्पतिं ते विश्वदेववन्तमृच्छन्तु ।

ये माऽघायव ऊर्ध्वाया दिशो ऽभिदासात् ॥ १० ॥

10. *Bṛhaspatiṁ te viśvadevavantamṛcchantu.*
Ye mā'ghāyava ūrdhvāyā diśo'bhidāsāt.

To the dispensation of Brhaspati, lord supreme of the expansive universe, who commands all the divinities of the world, human and natural, must they proceed in the ultimate course of justice who persist in their negative and sinful nature and treat and hurt me as a slave, from the direction high above.

Kanda 19/Sukta 19 (Peace and Protection)

Mantra-wise Devata, Atharva Rshi

मित्रः पृथिव्योदक्रामत्तां पुरं प्र णयामि वः । तामा विशत्
तां प्र विशत् सा वः शर्मं च वर्मं च यच्छतु ॥ १ ॥

1. *Mitraḥ pṛthivyodakrāmattām puram pra ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Mitra, friendly Agni, fire and magnetic energy, arose with the earth. O seekers, to that city of energy, I lead you on. Come and enter there, enter and move forward there, and may the earth bless you with peace and protection.

वायुरन्तरिक्षेणोदक्रामत्तां पुरं प्र णयामि वः । तामा विशत्
तां प्र विशत् सा वः शर्मं च वर्मं च यच्छतु ॥ २ ॥

2. *Vāyurantarikṣēṇodakrāmattām puram pra ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ śarma ca varma cha yacchatu.*

Vayu, wind and electric energy, arose with the middle regions. O seekers, to that city of Vayu energy, I lead you on. Come and enter there, enter there and move forward, and may the middle regions and the wind and electric energy bless you with peace and protection.

सूर्यो दिवोदक्रामत्तां पुरं प्र णयामि वः । तामा विशत् तां
प्र विशत् सा वः शर्मं च वर्मं च यच्छतु ॥ ३ ॥

3. *Sūryo divodakrāmattām puram pra ṇayāmi vaḥ.
Tāmā viśata tām pra viśata sā vaḥ śarma ca
varma ca yacchatu.*

Surya, the sun, arose with the regions of heaven. O seekers, to that city of the sun and solar energy, I lead you on. Come and enter there, enter there and move forward, and may the heaven and the sun bless you with peace and protection.

चन्द्रमा नक्षत्रैरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत्
तां प्र विशत् सा वः शर्मं च वर्मं च यच्छतु ॥ ४ ॥

4. *Candramā nakṣātrairudakrāmattām puram pra
ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ
śarma ca varma ca yacchatu.*

Chandrama, the moon, arose with Nakshatras, star constellations. O seekers, to that city of the moon and star constellations, I lead you on. Come and enter there, enter there and move forward, and may the moon and the constellations bless you with peace and protection.

सोम ओषधीभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत्
तां प्र विशत् सा वः शर्मं च वर्मं च यच्छतु ॥ ५ ॥

5. *Soma oṣadhībhirudakrāmattām puram pra
ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ
śarma ca varma ca yacchatu.*

Soma, peace of life and pleasure of good health and cheer, arose with herbs and sanatives. O seekers, to that city of Soma, I lead you on. Come and enter there,

enter there and move forward, and may the Soma bless you with peace and protection.

यज्ञो दक्षिणाभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत
तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ६ ॥

6. *Yajño dakṣiṇābhirudakrāmattām puram pra ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Yajna, creative cooperation for production and advancement, arose with Dakshinas, profuse gifts for society and posterity. O seekers, to that city of yajna and prosperity, I lead you on. Come and enter there, enter there and move forward, and may yajna and Dakshina bless you with peace and protection.

समुद्रो नदीभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत
तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ७ ॥

7. *Samudro nadībhirudakrāmattām puram pra ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The sea arose with streams and rivers. O seekers, to that city of the seas and streams and rivers, I lead you on. Come and enter there, enter there and move forward, and may the seas and rivers provide you with peace, prosperity and protection.

ब्रह्म ब्रह्मचारिभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा
विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ८ ॥

8. *Brahma brahmacāribhirudakrāmattām puram pra ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Brahma, Veda and Brahma awareness, arose with Brahmachari. O seekers, to that city of Brahma and Brahmacharis, I lead you on. Come and enter there, enter there and move forward, and may the Veda and Brahmacharis bring you peace, prosperity and protection.

इन्द्रो वीर्येणोदक्रामत्तां पुरं प्र णयामि वः ।

तामा विशत् तां प्र विशत् सा वः शर्म च वर्म च यच्छतु ॥ ९ ॥

9. *Indro vīrye'ṇodakrāmattām puram pra ṇayāmi vah. Tāmā viśata tām pra viśata sā vah śarma ca varma ca yacchatu.*

Indra, Ruling power, arose with generous virility. O seekers, to that city of Indra, I lead you on. Come and enter there, enter there and move forward, and may Indra and ruling generosity provide you with peace, prosperity and protection.

देवा अमृतेनोदक्रामन्तां पुरं प्र णयामि वः । तामा विशत् तां प्र विशत् सा वः शर्म च वर्म च यच्छतु ॥ १० ॥

10. *Devā amṛtenodakrāmaṁstām puram pra ṇayāmi vah. Tāmā viśata tām pra viśata sā vah śarma ca varma ca yacchatu.*

The Devas, divinities of nature and humanity, arose with nectar. O seekers, to that city of Devas and nectar, we lead you on. Come and enter there, enter there and move forward, and may the Devas bless you with peace, protection and prosperity.

प्रजापतिः प्रजाभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत् तां प्र विशत् सा वः शर्म च वर्म च यच्छतु ॥ ११ ॥

11. *Prajāpatih prajābhirudakrāmattām puram pra
ṇayāmi vaḥ. Tāmā viśata tām pra viśata sā vaḥ
śarma ca varma ca yacchatu.*

Prajapati, father of his people, arose with the people. O seekers, to that city of Prajapati and his people, I lead you on. Come and enter there, enter there and move forward, and may Prajapati and his people provide you peace, prosperity and protection all round.

Kanda 19/Sukta 20 (Protection)

Mantra-wise Devata, Atharva Rshi

अप न्यधुः पौरुषेयं वधं यमिन्द्राग्नी धाता सविता बृहस्पतिः ।
सोमो राजा वरुणो अश्विना यमः पूषास्मान्परि पातु
मृत्योः ॥ १ ॥

11. *Apa nyadhuh pauruṣeyaṁ vadhaṁ yamindrāgnī
dhātā savitā brhaspatih. Soma rājā varuṇo āśvinā
yamaḥ pūṣāsmānpari pātu mrtyoḥ.*

Whatever the cause of human death (such as deprivation, war and murder), the same, Indra, world ruler, Agni, leading light and value-advisor, Dhata, controller of law and order, Savita, keeper of wealth and production, Brhaspati, commander of the expansive forces, Soma, keeper of the peace and matters of culture, Raja Varuna, regional rulers, Ashvins, complementary powers such as physician and surgeon, scientist and technologist, teacher and preacher, and Yama, supreme controller, have ruled out and set aside. May Pusha, natural health, nourishment and internal resistance of immunity protect us against untimely death.

यानि चकार भुवनस्य यस्पतिः प्रजापतिर्मातरिश्वा
प्रजाभ्यः । प्रदिशो यानि वसते दिशश्च तानि मे वर्मीणि
बहुलानि सन्तु ॥ २ ॥

2. *Yāni cakāra bhuvanasya yaspatih prajāpatirmā-
tariśvā prajābhyaḥ. Pradiśo yāni vasate diśasca
tāni me varmāṇi bahulāni santu.*

Those many modes and means of protection, which Prajapati, lord of the world and father sustainer of his children, Matarishva, cosmic breath energy of life, have created for the people, and which pervade in all directions and sub-directions of space, may, I pray, be all round armours of defence and protection for me against violence and death.

यत्ते तनूष्वनह्यन्त देवा द्युराजयो देहिनः ।
इन्द्रो यच्चक्रे वर्म तदस्मान्पातु विश्वतः ॥ ३ ॥

3. *Yatte tanūṣvanahyanta devā dyurājayo dehinaḥ.
Indro yaccakre varma tadasmānpātu viśvataḥ.*

O man, may that armour of physical, moral and spiritual discipline which Indra, lord omnipotent, created for you and which divine personalities in human form, brilliant with divine knowledge and wisdom, bestowed on your different body forms (gross, subtle and causal), protect and promote us all round.

वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः ।
वर्म मे विश्वे देवाः क्रन्मा मा प्रार्पत्प्रतीचिका ॥ ४ ॥

4. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ.
Varma me viśve devāḥ kranmā mā prāpatpra-
tīcikā.*

May heaven and earth provide me the armour of defence and protection. May the day provide me the armour. May the sun provide me the armour. May all divinities of the world, of nature and humanity, provide me the armour of defence and protection. Let no opposition, no negativity, no calamity touch and hurt me.

Kanda 19/Sukta 21 (Chhandas)

Chhandansi Devata, Brahma Rshi

गायत्र्युष्णिगनुष्टुब्बृहती पङ्क्तिस्त्रिष्टुब्जगत्यै ॥ १ ॥

1. *Gāyatriyuṣṇiganuṣṭubbrhatī paṅktistriṣṭubjagatyai.*

Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, and Jagati, these are the Vedic metres. (To these, homage.)

(Gayatri consists of twenty four syllables, Ushnik of twenty eight, Anushtup of thirty two, Brhati of thirty six, Pankti of forty, Trishtup of forty four, and Jagati of forty eight syllables.)

Kanda 19/Sukta 22

Mantra-wise Devata, Angira Rshi

आङ्गिरसानामाद्यैः पञ्चानुवाकैः स्वाहा ॥ १ ॥

1. *Āṅgirasānāmādyaiḥ pañcānuvākaiḥ svāhā.*

Homage to Divinity in truth of word and deed with the first five Anuvakas of the Angirasas, science of pranic energy of life (for the five elements of the body and the universe).

Note: This Sukta has been interpreted in two ways: one, purely on structural basis and, secondly on thematic basis. So where as Satavalekara interprets it on structural basis, Kshemakarana Dasa interprets it on thematic basis. So Satavalekara: Homage, with first five Anuvakas of the Angirasas. Kshemakarana Das: Homage, with relevant verses, divinely revealed in the Veda on the theme of the first five elements of earth, water, fire, vayu energy and other.

षष्ठाय स्वाहा ॥ २ ॥

2. *Ṣaṣṭhāya svāhā.*

Homage of Svaha for the sixth (mind).

सप्तमाष्टमाभ्यां स्वाहा ॥ ३ ॥

3. *Saptamāṣṭamābhyāṃ svāhā.*

Svaha for the seventh and eighth (Ahankara and Buddhi, i.e., I-sense of identity and Intelligence).

नीलनखेभ्यः स्वाहा ॥ ४ ॥

4. *Nilanakhebhyaḥ svāhā.*

Svaha for the cure of bluish nails.

हरितेभ्यः स्वाहा ॥ ५ ॥

5. *Haritebhyaḥ svāhā.*

Svaha for the green ones for the cure of jaundice.

क्षुद्रेभ्यः स्वाहा ॥ ६ ॥

6. *Kṣudrebhyaḥ svāhā.*

Svaha for the subtleties and microscopicals.

पर्यायिकेभ्यः स्वाहा ॥ ७ ॥

7. *Paryāyikebhyaḥ svāhā.*

Svaha for the revolving, recurring and repeating at regular intervals with appropriate treatment.

प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥ ८ ॥

8. *Prathamebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the first order (born of lightning, gold or golden itself).

द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥ ९ ॥

9. *Dvītiyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the second order (born of the sea).

तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥ १० ॥

10. *Trītyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the third order (born of rivers).

उपोत्तमेभ्यः स्वाहा ॥ ११ ॥

11. *Upottamebhyaḥ svāhā.*

Svaha for cure of the penultimates and release from penultimate bonds.

उत्तमेभ्यः स्वाहा ॥ १२ ॥

12. *Uttamebhyaḥ svāhā.*

Svaha for the highest, ultimates (of the bonds).

उत्तरेभ्यः स्वाहा ॥ १३ ॥

13. *Uttarebhyaḥ svāhā.*

Svaha for the middling ones (of the bonds).

ऋषिभ्यः स्वाहा ॥ १४ ॥

14. *Rṣibhyaḥ svāhā.*

Svaha for the Rshis, divine visionaries (and five senses, mind and intellect).

शिखिभ्यः स्वाहा ॥ १५ ॥

15. *Śikhibhyaḥ svāhā.*

Svaha for the flaming ones.

गुणेभ्यः स्वाहा ॥ १६ ॥

16. *Gaṇebhyaḥ svāhā.*

Svaha for assemblies and organisations.

महागुणेभ्यः स्वाहा ॥ १७ ॥

17. *Mahāgaṇebhyaḥ svāhā.*

Svaha for great assemblies and organisations.

सर्वेभ्योऽङ्गिरोभ्यो विदगुणेभ्यः स्वाहा ॥ १८ ॥

18. *Sarvebhyo'ṅgirobhyo vidagaṇebhyaḥ svāhā.*

Svaha for assemblies of organised scholars and scientists.

पृथक्सहस्राभ्यां स्वाहा ॥ १९ ॥

19. *Prthaksahasrābhyām svāhā.*

Svaha for individual organisations of a thousand.

ब्रह्मणे स्वाहा ॥ २० ॥

20. *Brahmaṇe svāhā.*

Svaha for the ultimate divine knowledge, the ultimate human order, and the highest and ultimate Divine Order of Reality in existence.

Satavalekara's Note: There are twenty Kandas (Books) in the Atharva-veda. The descriptions of the Anuvakas, Suktas and Ganas including the Rshis are indicated in these twenty verses.

ब्रह्मज्येष्ठा संभृता वीर्या ऽणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्थितुं
कः ॥ २१ ॥

21. *Brahmajyeṣṭhā sambhṛtā vīryāṇi brahmāgre jyeṣṭham divamā tatāna. Bhūtānām brahmā prathamota jajñe tenārhati brahmaṇā spardhitum kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakṛti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested himself and emerged as the creator.

Who can claim to be a rival of Brahma? None.

Kanda 19/Sukta 23

Mantra-wise Devata, Atharva Rshi

आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥ १ ॥

1. *Ātharvaṇānāṁ catur-ṛcebhyaḥ svāhā.*

For four-verse hymns on four adorables (Dharma, Artha, Kama and Moksha) of the sages of unshakable mind and spirit, Svaha, homage in truth of word and deed.

पञ्चर्चेभ्यः स्वाहा ॥ २ ॥

2. *Pañcarcebhyaḥ svāhā.*

For five-verse hymns (on five adorable elements), Svaha.

षड्रचेभ्यः स्वाहा ॥ ३ ॥

3. *Ṣaḍṛcebhyaḥ svāhā.*

For six-verse hymns (on six adorable seasons of the year), Svaha.

सप्तर्चेभ्यः स्वाहा ॥ ४ ॥

4. *Saptarcebhyaḥ svāhā.*

For seven-verse hymns (on seven adorable sages), Svaha.

अष्टर्चेभ्यः स्वाहा ॥ ५ ॥

5. *Aṣṭarcebhyaḥ svāhā.*

For eight-verse hymns (on the adorable eight Vasus and eight-fold Prakṛti), Svaha.

नवर्चेभ्यः स्वाहा ॥ ६ ॥

6. *Navarcebhyaḥ svāhā.*

For nine-verse hymns (on the nine-door sacred Ayodha, the human body), Svaha.

दशर्चेभ्यः स्वाहा ॥ ७ ॥

7. *Daśarcebhyaḥ svāhā.*

For ten-verse hymns (on the ten adorable senses, ten adorable pranas), Svaha.

एकादशर्चेभ्यः स्वाहा ॥ ८ ॥

8. *Ekādaśarcebhyaḥ svāhā.*

For eleven-verse hymns (on eleven adorable Rudras), Svaha.

द्वादशर्चेभ्यः स्वाहा ॥ ९ ॥

9. *Dvādaśarcebhyaḥ svāhā.*

For twelve-verse hymns (on twelve adorable Adityas), Svaha.

त्रयोदशर्चेभ्यः स्वाहा ॥ १० ॥

10. *Trayodaśarcebhyaḥ svāhā.*

For thirteen-verse hymns (on thirteen adorables: eight siddhis and five natural variations of rising, falling, contraction, expansion and displacement), Svaha.

चतुर्दशर्चेभ्यः स्वाहा ॥ ११ ॥

11. *Caturdaśarcebhyaḥ svāhā.*

For fourteen-verse hymns (on fourteen adorables: five perceptive senses, five volitional senses and four-fold antahkarana of mana, buddhi, chitta and ahankara), Svaha.

पञ्चदशर्चेभ्यः स्वाहा ॥ १२ ॥

12. *Pañcadaśarcebhyaḥ svāhā.*

For fifteen-verse hymns (on fifteen adorables: seven forms of colour, six tastes and twofold smell, agreeable and disagreeable), Svaha.

षोडशर्चेभ्यः स्वाहा ॥ १३ ॥

13. *Ṣoḍaśarcebhyaḥ svāhā.*

For sixteen-verse hymns (on the adorable sixteen-kala Purusha), Svaha.

सप्तदशर्चेभ्यः स्वाहा ॥ १४ ॥

14. *Saptadaśarcebhyaḥ svāhā.*

For seventeen verse hymns (on seventeen adorables: ten directions, three Prakṛti gunas, and Ishvara, Jiva, Prakṛti and the world), Svaha.

अष्टादशर्चेभ्यः स्वाहा ॥ १५ ॥

15. *Aṣṭādaśarcebhyaḥ svāhā.*

For eighteen-verse hymns (on eighteen adorables: ten principles of Dharma and eight auspicious values, i.e., Brahmana, cow, fire, water, gold, ghrta, sun and the social order), Svaha.

एकोनविंशतिः स्वाहा ॥ १६ ॥

16. *Ekonaṁviṁśatiḥ svāhā.*

For nineteen-fold version of Vaishvanara Purusha, Svaha.

विंशतिः स्वाहा ॥ १७ ॥

17. *Viṁśatiḥ svāhā.*

For twenty (five subtle elements, five gross

elements, five senses of perception and five senses of volition), Svaha.

महत्काण्डाय स्वाहा ॥ १८ ॥

18. *Mahatkāṇḍāya svāhā.*

For the great twentieth Kanda of Atharva-veda, Svaha.

तृचेभ्यः स्वाहा ॥ १९ ॥

19. *Tṛcebhyaḥ svāhā.*

For three-verse hymns, Svaha

एकर्चेभ्यः स्वाहा ॥ २० ॥

20. *Ekarcebhyaḥ svāhā.*

for one verse hymns, Svaha.

क्षुद्रेभ्यः स्वाहा ॥ २१ ॥

21. *Kṣudrebhyaḥ svāhā.*

For short verse hymns, Svaha.

एकानृचेभ्यः स्वाहा ॥ २२ ॥

22. *Ekāṇṛcebhyaḥ svāhā.*

For one half-verse hymns, Svaha.

रोहितेभ्यः स्वाहा ॥ २३ ॥

23. *Rohitebhyaḥ svāhā.*

For Rohita hymns, Svaha.

सूर्याभ्यां स्वाहा ॥ २४ ॥

24. *Sūryābhyāṁ svāhā.*

For two Surya hymns, Svaha.

ब्रा॒त्याभ्यां॑ स्वाहा॑ ॥ २५ ॥

25. *Vrātyābhyāṁ svāhā.*

For two Vratya Anuvakas, Svaha.

प्रा॒जाप॒त्याभ्यां॑ स्वाहा॑ ॥ २६ ॥

26. *Prājāpatyābhyāṁ svāhā.*

For two Prajapatya Anuvakas, Svaha.

वि॒षास॒ह्यै स्वाहा॑ ॥ २७ ॥

27. *Viśāsahyai svāhā.*

For 'Vishasahi' seventeenth Kanda, Svaha.

म॒ङ्गलि॒केभ्यः॑ स्वाहा॑ ॥ २८ ॥

28. *Maṅgalikebhyaḥ svāhā.*

For hymns of auspiciousness, Svaha.

ब्र॒ह्मणे॑ स्वाहा॑ ॥ २९ ॥

29. *Brahmaṇe svāhā.*

For Brahma-Veda, Atharva-veda, especially for Brahma hymns, Svaha.

ब्रह्म॑ज्येष्ठा॒ संभृ॑ता वी॒र्या॑ ऽणि॒ ब्रह्मा॑ग्रे ज्येष्ठं दि॒व॒मा त॑तान ।
भू॒तानां॑ ब्र॒ह्मा प्र॑थ॒मोत॑ ज॒ज्ञे तेनार्ह॑ति ब्रह्म॑णा॒ स्प॒र्धि॑तुं
कः ॥ ३० ॥

30. *Brahmajyeṣṭhā sambhṛtā vīryāṇi brahmāgre jyeṣṭham divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested Itself and emerged as the creator.

Who can claim to be the rival of Brahma? None.

Kanda 19/Sukta 24 (Rashtra)

Brahmanaspati and others Devata, Atharva Rshi

येन देवं सवितारं परि देवा अधारयन् ।

तेनेमं ब्रह्मणस्पते परि राष्ट्राय धत्तन ॥ १ ॥

1. *Yena devaṁ svaitāraṁ pari devā adhārayan.
Tenemaṁ brahmaṇaspate pari rāṣṭrāya dhattana.*

By the law and commitment by which the Devas, divine powers and brilliancies of Nature, fully hold and wholly support Savita, the divine, self-refulgent, all-inspiring Sun, O Brahmanaspati, high priest of this great Dominion, you and other enlightened personalities, invest and consecrate this ruler in his office for the sake of the Rashtra, enlightened self-governing social order.

परिममिन्द्रमायुषे महे क्षत्राय धत्तन ।

यथैनं जरसे नयां ज्योक्क्षत्रेऽधि जागरत् ॥ २ ॥

2. *Parīmamindramāyuṣe mahe kṣatrāya dhattana.
Yathainaṁ jarase nayāṁ jyokkṣatre'dhi jāgarat.*

O people of the land, for the sake of the great social order, hold and support this Indra, mighty ruler, for good health and full age, so that I may lead him

unto his full age of fulfilment and he may always abide, awake and alert, by the great dominion.

परीमं सोममायुषे महे श्रोत्राय धत्तन ।

यथैनं जरसे न्यां ज्योक्श्रोत्रेऽधि जागरत् ॥ ३ ॥

3. *Parīmaṁ somamāyuse mahe śrotrāya dhattana.*
Yathainam jarase nayām jyokśrotre'dhi jāgarat.

O high priest and people of the great social order, hold and support this Soma, inspiring ruler and lover of peace and happiness, for good health, full age and a great sensitive ear for knowledge, information and alleviation of want and suffering, so that I may lead him unto his full age of fulfilment and he may always abide awake and alert for information and rectification of the state problems.

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः ।

बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातवा उ ॥ ४ ॥

4. *Pari dhatta dhata no varcasemaṁ jarāmṛtyuṁ*
kṛṇuta dīrghamāyuh. Bṛhaspatiḥ prāyaccha-
dvāsa etatsomāya rājñe paridhātavā u.

Invest him with the robes of office. Hold and support him for ourselves with vigour and honour in lustre and splendour to live a long, healthy, full age till the end and total fulfilment, so that this Soma Ruler may wear these robes which Brhaspati, sage of great Vedic wisdom, has given him to wear for his office.

जरां सु गच्छ परि धत्स्व वासो भवा गृष्टीनामभिशस्तिपा
उ । शतं च जीव शरदः पुरुची रायश्च पोषमुपसंव्य-
यस्व ॥ ५ ॥

5. *Jarām su gaccha pari dhatsva vāso bhavā grṣṭī-nāmabhiśastipā u. Śataṁ ca jīva śaradaḥ purūcī rāyaśca poṣamupasaṁvyayasva.*

O Ruler, put on the robes of office, be the defender and promoter of your people against evil and misfortune, reach the fulfilment of your life, live a full hundred years of abundant joy, wrapped in wealth, plenty and prosperity.

परीदं वासो अधिथाः स्वस्तयेऽ भूर्वापीनामभिशस्तिपा उ ।
शतं च जीव शरदः पुरुचीर्वसूनि चारुर्वि भजासि
जीवन् ॥ ६ ॥

6. *Parīdaṁ vāso adhithāḥ svastaye'bhūrvāpī-nāma-bhiśastipā u. Śataṁ ca jīva śaradaḥ purūcīrvasūni cārurvi bhajāsi jīvan.*

O Ruler, put on this robe of office for the honour and well being of your dominion and her people. Be protector and promoter of the water reservoirs and fields against pollution and depletion. Live a full hundred years of life full of abundant wealth and joy and be the people's favourite sharer and dispenser of the wealth, dignity and excellences of life.

योगेयोगे तवस्तर्ं वाजेवाजे हवामहे ।
सखाय इन्द्रमृतये ॥ ७ ॥

7. *Yogeyoge tavastaram vājevāje havāmahe. Sakhāya indramūtaye.*

O friends, in every joint programme of the nation in planning and development, in every battle of life, at every juncture, let us call upon the mighty and mightier

Indra, the Ruler, swift and instant in action, for our defence, protection and progress.

हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व ।
तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ॥ ८ ॥

8. *Hiranyavarṇo ajarah suvīro jarāmṛtyuḥ prajāyā saṁ viśasva. Tadagnirāha tadu soma āha brhaspatiḥ savitā tadindraḥ.*

O man, O Ruler, golden in graces, ever youthful, nobly brave, scorning infirmity and challenging death, mix, merge and live one with the people. So says Agni, the leading light of life. So says Soma, spirit of peace and felicity. So says Brhaspati, the sage of divine knowledge unbound. So says Indra, lord omnipotent. And so says Savita, the spirit of universal refulgence and inspiration for life and living.

Kanda 19/Sukta 25 (The Leader)

Vaji Devata, Gopatha Rshi

अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च ।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥ १ ॥

1. *Aśrāntasya tvā manasā yunajmi prathamasya ca. Utkūlamudvaho bhavoduhya prati dhāvatāt.*

O man, O Ruler, I call upon you and join you with the mind and will of the first and indefatigable order of the Dominion. Be the pioneer to rise and lead the nation to the top, and having led us there, move on farther and higher.

Kanda 19/Sukta 26 (Hiranyam)*Hiranya Devata, Atharva Rshi*

अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु ।

य एनद्वेद स इदेनमर्हति जरामृत्युर्भवति यो बिभर्ति ॥ १ ॥

1. *Agneḥ prajātaṁ pari yaddhiranyamamṛtaṁ dadhre adhi martyeṣu. Ya enadveda sa idenamrhati jarāmṛtyurbhavati yo bibharti.*

One who wears gold, (and the golden glow of lustrous vitality of health), born of the crucibles of fire, bears the immortal nectar spirit of life among mortals. Whoever knows this, deserves this, and one who wears this becomes immune to old age and infirmity till death.

यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्वं ईषिरे ।

तत्त्वा चन्द्रं वर्चसा संसृजत्यायुष्मान्भवति यो बिभर्ति ॥ २ ॥

2. *Yaddhiranyam sūryeṇa suvarṇaṁ prajāvanto manavaḥ pūrva īṣire. Tattvā candraṁ varcasā saṁ sṛjatyāyuṣmānbhavati yo bibharti.*

That glowing gold which ancient men blest with children received by the sun, that vests you with the lustrous glow of health and grace, and whoever bears that glow is blest with good health and long age.

आयुषे त्वा वर्चसे त्वौजसे च बलाय च ।

यथा हिरण्यतेजसा विभासासि जनां अनु ॥ ३ ॥

3. *Āyūṣe tvā varcase tvaujase ca balāya ca. Yathā hiraṇyatejasā bibhāsāsi janāṁ anu.*

I vest you with the glowing grace of gold and lustrous vitality for the sake of good health and long

age, strength, lustre and the splendour of life, so that with the glow of that gold you shine among the people around.

यद्वेद राजा वरुणो वेद देवो बृहस्पतिः । इन्द्रो यद् वृत्रहा
वेद तत् आयुष्यं भुवत्तत्तै वर्चस्यं भुवत् ॥ ४ ॥

4. *Yadveda rājā varuṇo veda devo bṛhaspatiḥ. Indro yad bṛtrahā veda tatta āyuṣyam bhuvattatte varcasyam bhuvat.*

That gracious gold and golden glow of health which the refulgent Varuna, man of judgement and right choice, knows and possesses, which the divine Brhaspati, sage of unbounded wisdom, knows and possesses, which Indra, potent destroyer of the clouds of darkness, knows and possesses, that very gold and lustrous glow, I wish and pray, may be the vigorous health and longevity for you, that may be the life's glory for you.

Kanda 19/Sukta 27 (Protection)

Trivrt, Chandrama Devata, Bhrgvangira Rshi

गोभिष्ट्वा पात्वृषभो वृषा त्वा पातु वाजिभिः ।
वायुष्ट्वा ब्रह्मणा पात्विन्द्रस्त्वा पात्विन्द्रियैः ॥ १ ॥

1. *Gobhiṣṭvā pātvṛṣabho vṛṣā tvā pātu vājibhiḥ. Vāyuṣṭvā brahmaṇā pātvindrastvā pātvindriyaiḥ.*

Let 'Vrshabha', generous Divinity, protect you with Vedic verses, let 'Vrsha', the abundant mind, protect and advance you with dynamic thoughts and emotions, let 'Vayu', pranic energy, protect you with divine vision in meditation through pranayama, and let

‘Indra’, the soul, protect you with its own potential of the mind and senses.

सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः ।

माद्ध्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु ॥ २ ॥

2. *Somastvā pātvoṣadhibhirnakṣatraiḥ pātu sūryaḥ. Mādbhyastvā candro vṛtrahā vātaḥ prāṇena rakṣatu.*

Let Soma, the divine herb, protect you with oshadhis, medical applications, let the sun protect you with constellations of stars, let Chandrama, the moon, destroyer and dispeller of night’s darkness, protect you month by month, and let the air protect you with pranic energy.

तिस्रो दिवस्तिस्त्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान् ।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता
त्रिवृद्भिः ॥ ३ ॥

3. *Tisro divastistrah prthivīstrīṇyantarikṣāṇi catu-
rah samudrān. Trivṛtaṁ stomaṁ trivṛta āpa āhu-
stāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

Three are the heavens, say the wise, i.e., three are the orders of the regions of light, three are the regions of the earth, three are the regions of the firmament, and four are the oceans, threefold is the Stoma, structure of the musical composition of the verses of adoration, and three are the orders of water. May all these of three orders protect us with their threefold potentials.

त्रीन्नाकांस्त्रीन्त्समुद्रांस्त्रीन्ब्रध्नांस्त्रीन्वैष्टृपान् ।

त्रीन्मातृरिश्वनस्त्रीन्त्सूर्याङ्गोमृन्कल्पयामि ते ॥ ४ ॥

4. *Trīnnākāṁstrīntsamudrāñstrīnbradhnāṁstrī-nvaiṣṭapān. Trīnmātariśvanastrīntsūryāngoptṛn-kalpayāmi te.*

Three are the 'Nakas', states of divine bliss, three are the stages of human living, Brahmacharya, Grhastha and Vanaprastha, three are the 'Bradhnas', greats, i.e., Ishvara, Jiva and Prakrti, and three are the Vaishtapas, orders of freedom from sufferings of the body, mind and soul. Three are the orders of wind and air, i.e., in summer, winter and rains. And three are the states of the sun as in winter, summer and rains. These three orders of all, I ordain as your protectors.

घृतेन त्वा समुक्षाम्यगु आज्येन वर्धयन् ।
अग्नेश्चन्द्रस्य सूर्यस्य मा प्राणं मायिनो दधन् ॥ ५ ॥

5. *Ghṛtena tvā samukṣāmyagna ājyena vardhayan. Agneścandrasya sūryasya mā prāṇaṁ māyino dabhan.*

O leading light, Agni, I sprinkle you with ghrta, thereby raising you with Ajya, special preparation of ghrta, further, so that no clever negative forces may suppress the pranic energies gifted by the sacred fire, sun and moon through yajna.

मा वः प्राणं मा वोऽपानं मा हरो मायिनो दधन् ।
भ्राजन्तो विश्ववेदसो देवा दैव्येन धावत ॥ ६ ॥

6. *Mā vaḥ prāṇaṁ mā vo'pānaṁ mā haro māyino dabhan. Bhrājanto viśvavedaso devā daivyena dhāvata.*

Let no clever negative forces suppress your

prana, your apana and your lustre and grandeur. O brilliant divinities, blazing lustrous, knowers of all overt and covert facts of the world of existence, wash yourselves clean with divine purities and run on.

प्राणेनाग्निं सं सृजति वातः प्राणेन संहितः ।

प्राणेन विश्वतोमुखं सूर्यं देवा अजनयन् ॥ ७ ॥

7. *Prāṇenāgniṁ saṁ sṛjati vātaḥ prāṇena saṁhitah.*
Prāṇena viśvatomukhaṁ sūryaṁ devā ajanayan.

Lord Almighty invests Agni with pranic energy. The wind and air is invested with prana. The divine powers of Nature, Devas, create the versatile, all radiant, all illuminative sun and vest it with prana.

आयुषायुष्कृतां जीवायुष्माञ्जीव मा मृथाः ।

प्राणेनात्मन्वतां जीव मा मृत्योरुदगां वशाम् ॥ ८ ॥

8. *Āyuṣāyuṣkṛtāṁ jīvāyuṣmāñjīva mā mṛthāḥ.*
Prāṇenātmanvatāṁ jīva mā mṛtyorudagā vaśam.

O man, live with full life energy, gift of those divine powers which create the life energy for you. Live with good health for a full age. Never die an untimely death. Live with the life inspiration of those who live and command life energy of the spirit. Never fall a prey to the snares of untimely death.

देवानां निहितं निधिं यमिन्द्रोऽ न्वविन्दत्पथिभिर्देवयानैः ।

आपो हिरण्यं जुगुपुस्त्रिवृद्धिस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्धिः ॥ ९ ॥

9. *Devānāṁ nihitaṁ nidhiṁ yamindro'nvavin-*
datpathibhirdevayānaiḥ. Āpo hiraṇyaṁ jugu-
pustrivṛdbhistāstvā rakṣantu trivṛtā trivṛdbhiḥ.

That mysterious but collected treasure of the gifts of divinities which Indra, the soul, received and secured through its karmic performance on the noble paths of action worthy of divinities, and which same golden treasure, the triple dynamics of nature, society and divinity at work in the mind and spirit protected and promoted, that very treasure of your potential, O man, may the three orders of nature, society and divinity protect and promote with threefold blessings. (Refer back to mantra 3 and 4.)

त्रयस्त्रिंशद्देवतास्त्रीणि च वीर्याणि प्रियायमाणा
जुगुपुरप्स्वन्तः । अस्मिंश्चन्द्रे अधि यद्धिरण्यं तेनायं
कृणवद् वीर्याणि ॥ १० ॥

10. *Trayastrimśaddevatāstrīṇi ca vīryāṇi priyāya-
māṇā jugupurapsvantaḥ. Asmiṁścandre adhi
addhiranyaṁ tenāyaṁ kṛṇavad vīryāṇi.*

Thirty three are the Divinities, i.e., eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati, three are the potentials, i.e., physical, mental and spiritual, all dear, loving and cooperative, which protect and sustain the treasure of human identity within its karmic personality. With this golden treasure of its identity and potential in the golden cave of the heart, let man perform his actions at his best.

Note: Eight Vasus are: earth, water, fire, air, space, moon, sun and stars. They are called Vasus because they provide the abode and sustenance for life.

Eleven Rudras are: ten pranas or vital energies, and the soul. These are called Rudras because they cause sorrow when they forsake man's life.

Twelve Adityas are the Zodiacs of the sun in the yearly round

Indra is cosmic energy and Prajapati, the cosmic yajna. Both these may also be described as the individual soul and the Super-soul.

Reference may also be made to Atharva, 10,7,17.

ये देवा दिव्येकादश स्थ ते देवासो हविरिदं जुषध्वम् ॥ ११ ॥

11. *Ye devā divyekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those Divinities which are eleven and abide in the heaven of light may accept and cherish this homage of havi.

ये देवा अन्तरिक्ष एकादश स्थ ते देवासो हविरिदं जुषध्वम् ॥ १२ ॥

12. *Ye devā antarikṣā ekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the middle region may accept and cherish this homage of havi.

ये देवाः पृथिव्यामेकादश स्थ ते देवासो हविरिदं जुषध्वम् ॥ १३ ॥

13. *Ye devāḥ prthivyāmekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the earthly sphere may accept and cherish this homage of havi.

असपत्नं पुरस्तात्पश्चान्नो अभयं कृतम् ।

सुविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १४ ॥

14. *Asapatnam purastātpaścānno abhayaṁ kṛtam.*
Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्रयः । इन्द्राग्नी रक्षतां
मा पुरस्तादश्विनावभितः शर्म यच्छताम् । तिरश्चीनुघ्न्या
रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म ॥ १५ ॥

15. *Divo mādityā rakṣantu bhūmyā rakṣantvagnayaḥ.*
Indrāgnī rakṣatām mā purastādaśvināvabhitaḥ
śarma yacchatām. Tiraścīnaghnyā rakṣatu
jātavedā bhūtakṛto me sarvataḥ santu varma.

May the Aditya, sun in zodiacs, protect me from the regions of light, may the earthly fires and yajnic flames protect me from earthly dangers, may Indra and Agni, electric and heat energy, protect me from the front, may Ashvins, complementarities of nature, protect me all round, may the man of knowledge of life forms protect cows and other animals as well as reptiles. May nature's divine powers that evolve forms of existence be my protective shield all round.

Kanda 19/Sukta 28 (Darbha Mani)

Darbha-mani Devata, Brahma Rshi

इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे ।

दुर्ध्र संपत्नदम्भनं द्विषतस्तर्पनं हृदः ॥ १ ॥

1. *Imaṁ badhnāmi te maṇim dīrghāyutvāya tejase.
Darbhaṁ sapatnadambhanaṁ dviṣatastapa-naṁ
hṛdaḥ.*

O man, for a long healthy life, I bind on you this jewel Darbha, a catalytic agent, which puts down rival elements and burns out the very heart centre of negative forces.

(‘Darbha’, the word is derived from the root ‘dr’ which means ‘to break’. It is something that is valuable, powerful and adorable. In this sukta, it has been interpreted as the Darbha grass which is purest white, most adorable and effective against ailments. The other interpretation is ‘the commander of the forces of defence’. Reference: “Dayananada Vaidic Kosha”, by Rajavir Shastri, Delhi: Arsha Sahitya Trust, and “Atharva-veda Bhashyam” by Vishvanath Vidyalkar, published by Ram Lal Kapur Trust, and Atharva-veda commentaries by Kshemakarana Das, and by W.D. Whitney)

द्विषतस्तापयन्हृदः शत्रूणां तापयन्मनः ।

दुर्हार्दः सर्वास्त्वं दर्भं घर्मइवाभीन्त्सन्तापयन् ॥ २ ॥

2. *Dviṣatastāpayanhrdaḥ śatrūṇāṁ tāpayanmanah.
Durhārdaḥ sarvāṁstvaṁ darbha gharmaivā-
bhīntsaṁtāpayan.*

Scorching the heart of the jealous, heating up the mind of the enemies, you, O Darbha, destroyer, be active like the very fire and the sun, distressing and burning up all the undaunted elements, negative and evil at heart.

घ॒र्मइ॒वाभि॒तप॑न्द॒र्भ द्वि॒षतो॑ नि॒तप॑न्मणे ।

हृदः॑ स॒पत्नानां॑ भि॒न्द्धीन्द्र॑इव विरु॒जं ब॒लम् ॥ ३ ॥

3. *Gharma-ivābhitapandarbha dviṣato nitapan-maṇe. Hṛdaḥ sapatnānām bhinddhīndraiva virujam balam.*

O Darbha, O Jewel, blazing like fire and the sun, scorching the jealous, break the rivals to the very core of the heart, like Indra, lightning, striking and breaking the cloud asunder.

भि॒न्द्धि द॑र्भ स॒पत्नानां॑ हृद॒यं द्वि॒षतां॑ म॒णे ।

उ॒द्यन्त्व॑र्चमि॒व भू॒म्याः शि॑र ए॒षां वि पा॑तय ॥ ४ ॥

4. *Bhinddhi darbha sapatnānām hṛdayam dviṣatām maṇe. Udyantvacamiva bhūmyāḥ śira eṣām vi pātaya.*

O Darbha, O Jewel, break asunder the heart core of the rival and jealous negative forces and, rising like the sun removing the dark veil of the earth, throw off the umbrella cover of these enemy forces.

भि॒न्द्धि द॑र्भ स॒पत्नान्मे॑ भि॒न्द्धि मे॑ पृ॒तना॒यतः॑ ।

भि॒न्द्धि मे॑ स॒र्वीन्दु॑र्हादो॑ भि॒न्द्धि मे॑ द्वि॒षतो॑ म॒णे ॥ ५ ॥

5. *Bhinddhi darbha sapatnānme bhinddhi me pṛtanāyataḥ. Bhinddhi me sarvāndurhādo bhinddhi me dviṣato maṇe.*

O Darbha, break down my rival forces, disintegrate the forces that fight against me. Break off all those that act against my heart and soul. O Jewel, break down all the forces that jealously deplete me.

छिन्धि दर्भ सपत्नान्मे छिन्धि मे पृतनायतः ।

छिन्धि मे सर्वान्दुर्हर्दीन् छिन्धि मे द्विषतो मणे ॥ ६ ॥

6. *Chinddhi darbha sapatnānme chinddhi me pṛtanāyataḥ. Chinddhi me sarvāndurhārdān chinddhi me dviṣato maṇe.*

O Darbha, split up and destroy my rival forces, split up and destroy the forces that fight against me, O Jewel, destroy all the evil at heart that work against me, destroy all the jealous forces acting against me.

वृश्च दर्भ सपत्नान्मे वृश्च मे पृतनायतः

वृश्च मे सर्वान्दुर्हर्दीन् वृश्च मे द्विषतो मणे ॥ ७ ॥

7. *Vṛśca darbha sapatnānme vṛśca me pṛtanāyataḥ. Vṛśca me sarvāndurhārdo vṛśca me dviṣato maṇe.*

O Darbha, uproot all my rivals, uproot all the enemy forces fighting against me. O Jewel, root out all the evil at heart that work against me, root out all the jealous forces acting against me.

कृन्त दर्भ सपत्नान्मे कृन्त मे पृतनायतः ।

कृन्त मे सर्वान्दुर्हर्दीन् कृन्त मे द्विषतो मणे ॥ ८ ॥

8. *Kṛnta darbha sapatnānme kṛnta me pṛtanāyataḥ. Kṛnta me sarvāndurhārdaḥ kṛnta me dviṣato maṇe.*

O Darbha, cut down to nothing all my rivals, cut down to nothing all my adversaries. O Mani, cut down to naught all the evil that work against my heart, cut down to naught all jealousies against my system.

पिंश दर्भ सपत्नान्मे पिंश मे पृतनायतः ।

पिंश मे सर्वान्दुर्हर्दीन् पिंश मे द्विषतो मणे ॥ ९ ॥

9. *Piṁśa darbha sapatnānme piṁśa me pṛtanāyataḥ. Piṁśa me sarvāndurhārdaḥ piṁśa me dviṣato maṇe.*

O Darbha, crush all the rivals, crush all the adversaries acting against me. O Mani, crush all the evil at heart that work against me, crush all the jealousies against my system.

विध्य दर्भ सपत्नान्मे विध्य मे पृतनायतः ।

विध्य मे सर्वान्दुर्हार्दो विध्य मे द्विषतो मणे ॥ १० ॥

10. *Vidhya darbha sapatnānme vidhya me pṛtanāyataḥ. Vidhya me sarvāndurhārdo vidhya me dviṣato maṇe.*

O Darbha, pierce to naught all my rivals, pierce to zero germination all my adversaries. O Mani, pierce to death all the evil at heart that work against me, pierce down to nothing all the jealous forces against my system.

Kanda 19/Sukta 29 (Darbha Mani)

Darbha Mani Devata, Brahma Rshi

निक्ष दर्भ सपत्नान्मे निक्ष मे पृतनायतः ।

निक्ष मे सर्वान्दुर्हार्दो निक्ष मे द्विषतो मणे ॥ १ ॥

1. *Nikṣa darbha sapatnānme nikṣa me pṛtanāyataḥ. Nikṣa me sarvāndurhārdo nikṣa me dviṣato maṇe.*

O Darbha, destroyer of negativities, split up my rivals, split up my fighting adversaries. Split up all the evil at heart against me. O Mani, split up all the jealous forces that act against me.

तृन्धि दर्भ सपत्नान्मे तृन्धि मे पृतनायतः ।

तृन्धि मे सर्वान्दुर्हार्दस्तृन्धि मे द्विषतो मणे ॥ २ ॥

2. *Tr̥nddhi darbha sapatnānme tr̥nddhi me pṛtanāyataḥ. Tr̥nddhi me sarvāndurhārdastr̥nddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, cleave my rivals, cleave my fighting adversaries. Cleave all the evil at heart opposed to me. O Mani, cleave all the jealous forces standing against me.

रुन्द्धि दर्भं सपत्नान्मे रुन्द्धि मे पृतनायतः ।
रुन्द्धि मे सर्वान्दुर्हार्दो रुन्द्धि मे द्विषतो मणे ॥ ३ ॥

3. *Runddhi darbha sapatnānme runddhi me pṛtanāyataḥ. Runddhi me sarvāndurhārdo runddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, shut off all my rivals, shut off all my adversaries. O Mani, shut off all negative forces which are evil at heart, shut out all jealous forces active against me.

मृण दर्भं सपत्नान्मे मृण मे पृतनायतः ।
मृण मे सर्वान्दुर्हार्दो मृण मे द्विषतो मणे ॥ ४ ॥

4. *Mṛṇa darbha sapatnānme mṛṇa me pṛtanāyataḥ. Mṛṇa me sarvāndurhārdo mṛṇa me dviṣato maṇe.*

O Darbha, destroyer of negativities, reduce to dust my rivals, crush to dust my fighting rivals. Crush to dust all forces evil at heart against me, crush to dust, O Mani, all the jealous forces that stand against me.

मन्थं दर्भं सपत्नान्मे मन्थं मे पृतनायतः ।
मन्थं मे सर्वान्दुर्हार्दो मन्थं मे द्विषतो मणे ॥ ५ ॥

5. *Mantha darbha sapatnānme mantha me pṛtanāyataḥ. Mantha me sarvāndurhārdo mantha me dviṣato maṇe.*

O Darbha, destroyer of negativities, shake up and churn my rivals, shake up and churn my adversaries, shake up and churn all the evil hearted opponents, shake up and churn all the jealous forces, O Mani.

पिण्डि दर्भ सपत्नान्मे पिण्डि मे पृतनायतः ।

पिण्डि मे सर्वान्दुर्हार्दः पिण्डि मे द्विषतो मणे ॥ ६ ॥

6. *Pinḍḍhi darbha sapatnānme pinḍḍhi me pṛtanāyataḥ. Pinḍḍhi me sarvāndurhārdaḥ pinḍḍhi me dviṣato maṇe.*

O Darbha, destroyer of destroyers, batter all my rivals, batter all my adversaries, O Mani, batter all the evil hearted ranged against me, batter all the jealous forces active against me.

ओष दर्भ सपत्नान्मे ओष मे पृतनायतः ।

ओष मे सर्वान्दुर्हार्द ओष मे द्विषतो मणे ॥ ७ ॥

7. *Oṣa darbha sapatnānme oṣa me pṛtanāyataḥ. Oṣa me sarvāndurhārda oṣa me dviṣato maṇe.*

O Darbha, destroyer of negative forces, heat and eliminate all my rivals, heat and destroy all my adversaries. O Mani, heat and eliminate all evil at heart against me, heat and destroy all jealous forces active against me.

दह दर्भ सपत्नान्मे दह मे पृतनायतः ।

दह मे सर्वान्दुर्हार्दो दह मे द्विषतो मणे ॥ ८ ॥

8. *Daha darbha sapatnānme daha me pṛtanāyataḥ.
Daha me sarvāndurhārdo daha me dviṣato maṇe.*

O Darbha, destroyer of negativities, burn and consume all my rivals, burn and consume all my adversaries. O Mani, burn and consume all the evil hearted ranged against me, burn and consume all the jealous forces active against me.

ज॒हि द॑र्भ स॒पत्नान्मे ज॒हि मे॑ पृ॒तनाय॑तः ।
ज॒हि मे॒ सर्वा॑न्दुर्हा॒र्दो ज॒हि मे॑ द्वि॒षतो म॑णे ॥ ९ ॥

9. *Jahi darbha sapatnānme jahi me pṛtanāyataḥ.
Jahi me sarvāndurhārdo jahi me dviṣato maṇe.*

O Darbha, destroyer of enmities, kill all my rivals, kill all my adversaries. O Mani, kill all the evil hearted ranged against me, kill all the jealous active against me.

Kanda 19/Sukta 30 (Darbha Mani)

Darbha Mani Devata, Brahma Rshi

य॒त्ते द॑र्भ ज॒रामृ॑त्युः श॒तं व॑र्म॑सु व॑र्म॑ ते ।
ते॒नेमं॑ व॒र्मिणं॑ कृ॒त्वा स॒पत्नां॑ ज॒हि वी॒र्ये॑ ऽ ॥ १ ॥

1. *Yatte darbha jarāmṛtyuḥ śataṁ varmasu varma
te.Tenemaṁ varmiṇaṁ kṛtvā sapatnān jahi
vīryaiḥ.*

O Darbha, destroyer of enemies, hundred-fold is your armour of defence among armours against age and untimely death. With that same armour, strengthen this man-warrior well-guarded and, with your vigour and virilities, destroy all adversaries ranged against him.

श॒तं ते॒ द॒र्भ॒ व॒र्मा॒णि स॒हस्रं॑ वी॒र्या॑ ऽणि ते ।

तम॒स्मै वि॒श्वे॒ त्वां दे॒वा ज॒रसे॑ भ॒र्त॒वा अ॒दुः ॥ २ ॥

2. *Śataṁ te darbha varmāṇi sahasraṁ vīryāṇi te. Tamasmai viśve tvāṁ devā jarase bhartavā aduḥ.*

O Darbha, destroyer of destroyers, hundredfold are your armours of defence, thousandfold your vigour and virility, strength, courage and heroism. Such as you are, all world divinities of nature and humanity have given you unto this man to bear and wear against infirmity till full age and death.

त्वा॒माहु॑र्दे॒वव॒र्म॒ त्वां द॒र्भ॒ ब्र॒ह्म॒ण॒स्पति॑म् ।

त्वा॒मिन्द्र॑स्याहु॒र्वर्म॒ त्वं रा॒ष्ट्राणि॑ रक्ष॒सि ॥ ३ ॥

3. *Tvāmāhurdevavarma tvāṁ darbha brahmaṇaspatim. Tvāmindrasyāhurvarma tvaṁ rāśtrāṇi rakṣasi.*

O Darbha, they say you are Deva-varma, armour of divinities, Brahmanaspati, protector and sustainer of the expansive world and of the universal knowledge of existence. They say you are the armour of Indra, the omnipotent, and you defend and protect the social order of world dominions.

स॒प॒त्न॒क्षय॑णं द॒र्भ॒ द्वि॒ष॒तस्त॑प॒नं हृ॒दः ।

म॒णिं क्ष॑त्रस्य॒ वर्ध॑नं तनू॒पानं॑ कृ॒णोमि॑ ते ॥ ४ ॥

4. *Sapatnakṣayaṇaṁ darbha dviṣatastapanam hrdaḥ. Maṇiṁ kṣtrasya vardhanaṁ tanūpānaṁ kṛṇomi te.*

Darbha, the jewel destroyer of adversaries, heart burner of jealous enemies, O man, O Ruler, I make the

promoter of the social order, protector of the body politic, for you.

यत्समुद्रो अभ्यक्रन्दत्पर्जन्यो विद्युता सह।

ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत ॥ ५ ॥

5. *Yatsamudro abhyakrandatparjanya vidyutā saha.
Tato hiraṇyayo bindustato darbho ajāyata.*

When the ocean roared and the cloud thundered with lightning, then was born the golden drop, invincible vitality, and thence arose the Darbha.

Kanda 19/Sukta 31 (Audumbara Mani)

Audumbara Mani Devata, Savita Pushtikama Rshi

औदुम्बरेण मणिना पुष्टिकामाय वेधसा।

पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत् ॥ १ ॥

1. *Audumbareṇa maṇinā puṣṭikāmāya vedhasā.
Paśūnāṃ sarveṣāṃ sphātiṃ goṣṭhe me savitā
karat.*

May Savita, creative genius, with Vedha, the expert of specialised knowledge, with Audumbara mani, a prize preparation of Ficus Glomerata, develop in my cow stall plenty of all breeds of healthy animals for me as I am keen for the health, growth and development of animals.

यो नो अग्निरगार्हपत्यः पशूनामधिपा असत्।

औदुम्बरो वृषा मणिः सं मा सृजतु पुष्ट्या ॥ २ ॥

2. *Yo no agnirgārhapatyah paśūnāmadhipā asat.
Audumbaro vṛṣā maṇiḥ saṁ mā sṛjatu puṣṭyā.*

May this Agni, which is our sacred home fire of

yajna, be the preserver and promoter of the animals, and may the efficacious and abundant Audumbara mani augment me with growth and prosperity.

क॒री॒षिणीं॑ फ॒ल॒वतीं॑ स्व॒धामि॑रां च नो गृ॒हे।
औ॒दु॒म्बर॑स्य तेज॒सा धा॒ता पु॒ष्टिं द॒धातु॑ मे ॥ ३ ॥

3. *Karīṣiṇīm phalavatīm svadhāmīrāṁ ca no gr̥he.*
Audumbarasya tejasā dhātā puṣṭim dadhātu me.

Abundance of fertility and fruitfulness, profusion of self-sufficiency in food and drink, and growth of prosperity, may Dhata, lord of the world order, bear and bring into our home by the power and lustre of the efficacy of Audumbara.

यद् द्वि॒पाच्च॑ चतु॒ष्पाच्च॑ या॒न्यन्ना॑नि॒ ये रसाः॑ ।
गृ॒हे ३ हं त्वे॑षां भू॒मानं॑ बि॒भ्रदौ॒दु॒म्बरं॑ म॒णिम् ॥ ४ ॥

4. *Yad dvipācca catuṣpācca yānyannāni ye rasāḥ.*
Gṛhṇehaṁ tveṣāṁ bhūmānaṁ bibhradaudumbaraṁ maṇim.

Whatever bipeds and quadrupeds there be around, whatever foods and delicious drinks there be in the world, I pray, bearing the divine Audumbara mani and performing the sacred home fire yajna, I may have the best in abundance of them.

पु॒ष्टिं प॑शूनां प॒रि ज॑ग्र॒भाहं॑ चतु॒ष्पदां॑ द्वि॒पदां॑ यच्च॑ धा॒न्यं ।
प॒यः प॑शूनां र॒स॒मोष॑धीनां बृ॒हस्प॑तिः स॒वि॒ता मे॒ नि
य॑च्छात् ॥ ५ ॥

5. *Puṣṭim paśūnām pari jagrabhāhaṁ catuṣpadām*
dvipadām yacca dhānyam. Payaḥ paśūnām
rasamoṣadhīnām brhaspatiḥ savitā me ni yacchāt.

I have taken up the care, welfare and growth of the biped and quadruped living beings. I have also received their gift of food grains, milk of cows and other milch animals, and the juice of herbs. May Brhaspati Savita, lord omniscient and omnificent, inspire and bless me with abundance of all that wealth.

अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु ।

मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥ ६ ॥

6. *Ahaṁ paśūnāmadhipā asāni mayi puṣṭaṁ puṣṭa-patirdadhātu. Mahyamaudumbaro maṇirdra-viṇāni ni yacchatu.*

Let me be the master protector and promoter of animals. May the lord of health and growth bless me with health, growth and all round development. May the divine Audumbara mani bring me wealth, honour and excellence.

उप मौदुम्बरो मणिः प्रजया च धनेन च ।

इन्द्रेण जिन्वितो मणिरा मागन्तसह वर्चसा ॥ ७ ॥

7. *Upa maudumbaro maṇiḥ prajāyā ca dhanena ca. Indreṇa jinivito maṇirā māgantsaha varcasā.*

Audumbara mani, with people and with wealth, indeed the jewel gift inspired and energised by Indra, mighty world ruler, has come to me with honour and grandeur.

देवो मणिः सपत्नहा धनसा धनसातये ।

पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥ ८ ॥

8. *Devo maṇiḥ sapatnahā dhanasā dhanasātaye. Paśorannasya bhūmānaṁ gavāṁ sphātiṁ ni yacchatu.*

May the divine, generous jewel, destroyer of adversaries, giver of wealth and honour, we pray, steadily give us abundant growth of animals, food grains, and the growth and development of cows for the progress of the common wealth of humanity.

यथाग्रे त्वं वनस्पते पुष्ट्या सह जज्ञिषे ।

एवा धनस्य मे स्फातिमा दधातु सरस्वती ॥ ९ ॥

9. *Yathāgre tvaṁ vanaspate puṣṭyā saha jajñiṣe. Evā dhanasya me sphātimā dadhātu sarasvatī.*

O Vanaspati, master protector and developer of forests and the green revolution from early times, just as you have come up with health, growth and development of humanity and the environment, so may Sarasvati, mother knowledge, bear and bring us abundant growth of wealth for us.

आ मे धनं सरस्वती पयस्फातिं च धान्यम् ।

सिनीवाल्यापा वहादयं चौदुम्बरो मणिः ॥ १० ॥

10. *Ā me dhanam sarasvatī payasphātim ca dhānyam. Sinīvālyupā vahādayam caudumbaro maṇiḥ.*

To us all, may Sarasvati, generous mother giver of food for all, bring plenty of food and wealth, and so may this Audumbara mani bring us food, wealth, honour and excellence.

त्वं मणीनामधिपा वृषासि त्वयि पुष्टं पुष्टपतिर्जजान । त्वयिमे
वाजा द्रविणानि सर्वौदुम्बर्ः स त्वमस्मत्सहस्वारादराति-
ममतिं क्षुधं च ॥ ११ ॥

11. *Tvaṃ maṇināmadhipā vṛṣāsi tvayi puṣṭaṃ puṣṭa-patirjajāna. Tvayīme vājā draviṇāni sarvaudumbaraḥ sa tvamasmāt sahasvārādarātimamatim kṣudham ca.*

Audumbara mani, you are supreme over all other jewels. You are generous. In you the lord of creative evolution placed strength and energy for growth. In you abide all these nourishments, energies and wealths of life. O all-supreme master of strength, growth and prosperity, drive off from us indigence, lack of understanding and hunger.

ग्रामणीरसि ग्रामणीरुत्थायाभिषिक्तोऽभि मां सिञ्च
वर्चसा । तेजोऽसि तेजो मयि धारयाधि रयिरसि रयिं मे
धेहि ॥ १२ ॥

12. *Grāmaṇīrasi grāmaṇīrutthāyābhiṣikto'bhi mā siñca varcasā. Tejo'si tejo mayi dhārayādhi rayirasi rayim me dhehi.*

You are the leader of villages, leader anointed and consecrated, rise and bless me with lustre. You are all splendour, bless me with splendour. You are supreme ruler of wealth, honour and excellence. Pray invest me too with honour, wealth and excellence.

पुष्टिरसि पुष्ट्या मां समङ्ग्धि गृहमेधी गृहपतिं मा कृणु ।
औदुम्बरः स त्वमस्मासु धेहिरयिं च नः सर्ववीरं नि यच्छ
रायस्पोषाय प्रति मुञ्चे अहं त्वाम् ॥ १३ ॥

13. *Puṣṭirasi puṣṭyā mā samaṅgdhi gṛhamedhī gṛhapatiṃ mā kṛṇu. Audumbaraḥ sa tvamasmāsu dhehi rayim ca naḥ sarvavīraṃ ni yaccha rāyaspoṣāya prati muñce ahaṃ tvām.*

You are nourishment and growth itself. Invest me with nourishment and growth. You are ideal master of the home dedicated to yajna and the family. Make me a good householder. You are Audumbara, treasure of wide virtues, wealth and power of life. Give us wealth all worthy of the brave. I hold on to you for peace, prosperity and progress.

अयमौदुम्बरो मणिर्वीरो वीराय बध्यते । स नः सुनिं मधुमतीं
कृणोतु रयिं च नः सर्ववीरं नि यच्छात् ॥ १४ ॥

14. *Ayamaudumbaro maṇirvīro vīrāya badhyate. Sa naḥ sanim madhumatīm kṛṇotu rayim ca naḥ sarvavīraṁ ni yacchāt.*

Mighty brave is this Audumbara mani, worthy of the brave to wear and bear. Let it make our share of wealth for body, mind and soul full of honey sweets. May it give us wealth, honour and excellence wholly worthy of all the brave.

Note: As the theme of Audumbara-mani grows in this Sukta, it becomes clear that this ‘jewel’ is not simply a magical amulet from the Udumbara tree. It is a valuable extract from the tree, very efficacious in home yajna too for the growth of health and development of animals (verses 1-5). Then it becomes the source of health, wealth and progeny (6-8). Then the thought moves on to Sarasvati (mother of knowledge), Vanaspati (preserver, developer and manager of forests, also the sun), and Gramani (village leader), which are all human and divine variations of the source of health, wealth, honour, excellence and enlightenment. At the end the ‘mani’ becomes the sole source of humanity’s share of

food, energy and excellence for body, mind and soul, Lord Supreme, diversifier as well as the unifier of all that is. The Sukta is a mystical vision of the concrete, moving up to the mysterious.

Kanda 19/Sukta 32 (Darbha)

Darbha Devata, Bhrgu Ayushkama Rshi

Darbha ordinarily is Kusha grass, specially white, different from ordinary Kusha and Kasa. But derived from the root 'dr', 'to break', in Vedic language it would mean 'the breaker of negativities and joiner of positivities to wholeness', a giver of invulnerable strength. Darbha, then, is to be understood as both medicinal and metaphorical.

शतकाण्डो दुश्च्यवनः सहस्रपर्ण उत्तिरः ।

दुर्धो य उग्र ओषधिस्तं ते बध्नाम्यायुषे ॥ १ ॥

1. Śatakāṇḍo duścyavanah sahasraparṇa uttirah.
Darbho ya ugra oṣadhistam te badhnāmyāyuse.

Hundred stemmed, inviolable, thousand leaved, the efficacious saviour Darbha, powerful healer, I bind on you for good health and long life.

नास्य केशान्प्र वपन्ति नोरसि ताडमा घ्नते ।

यस्मा अच्छिन्नपर्णेन दुर्धेण शर्म यच्छति ॥ २ ॥

2. Nāsyā keśānpṛa vapanti norasi tāḍamā ghnate.
Yasmā acchinnaparṇena darbheṇa śarma yacchati.

No way can diseases remove his hair nor strike at his chest to whom the physician provides health and security with Darbha of whole and unbroken leaves.

दिवि ते तूलमोषधे पृथिव्यामसि निष्ठितः ।

त्वया सहस्रकाण्डेनायुः प्र वर्धयामहे ॥ ३ ॥

3. *Divi te tūlamoṣadhe pṛthivyāmasi niṣṭhitaḥ.
Tvayā sahasrakāṇḍenāyuh pra vardhayāmahe.*

O Saviour from suffering, Oshadhi, your top is in the sun while you are rooted on the earth. By you, who expand over a hundred stems and branches, we increase and immunise the life and health of people.

तिस्रो दिवो अत्यतृणत्तिस्त्र इमाः पृथिवीरुत ।

त्वयाहं दुर्हार्दो जिह्वां नि तृणञ्चि वचांसि ॥ ४ ॥

4. *Tisro divo atyatṛṇattisra imāḥ pṛthivīruta.
Tvayāhaṁ durhārdo jihvāṁ ni tṛṇadmi vacāṁsi.*

O Darbha, destroyer and preserver, you pervade the three heavens and these three regions of the earth, you penetrate and break the negativities to join the positivities. With you as sanative saviour, I pierce through the tongue of the evil hearted and disintegrate their words.

त्वमसि सहमानो ऽहमस्मि सहस्वान् ।

उभौ सहस्वन्तौ भूत्वा सपत्नान्तसहिषीमहि ॥ ५ ॥

5. *Tvamasi sahamāno'hamasmi sahasvān. Ubhau sahasvantau bhūtvā sapatnāntsahiṣīmahi.*

O Darbha, you are master of patience and courage, victor of war, in the process of fighting, I am courageous and challenging too on way to battle, unflinching. Both of us together, possessed of strength, courage and will, ready to fight, shall conquer the adversaries.

सहस्व नो अ॒भिमा॑तिं सहस्व पृ॒तना॒यतः ।

सहस्व॒ सर्वा॑न्दु॒र्हार्दः॑ सु॒हार्दो॑ मे ब॒हून्कृ॑धि ॥ ६ ॥

6. *Sahasva no abhimātiṁ sahasva pṛtanāyataḥ.
Sahasva sarvāndurhārdaḥ suhārdo me bahūn-
kṛdhi.*

Fight and rout the proud adversary. Fight and defeat the enemies upfront on the field. Challenge and overthrow all those evil hearted. Let the good hearted be many around me.

दु॒र्भेण॑ दे॒वजा॒तेन॑ दि॒वि ष्ट॑म्भेन॒ शश्व॑दि॒त् ।

तेना॒हं शश्व॑तो॒ जनाँ॑ अ॒स॒नं स॒न॒वानि॑ च ॥ ७ ॥

7. *Darbheṇa devajātena divi ṣṭambhena śaśvadit.
Tenāhaṁ śaśvato janāṅ asanaṁ sanavāni ca.*

By Darbha, eternal destroyer and preserver, realised by brilliant divines, all sustaining master in heaven, I, eternal too, always win people over, and I pray I may continue to win.

प्रि॒यं मा॑ द॒र्भ कृ॑णु ब्र॒ह्मरा॑ज॒न्या ऽभ्यां॑ शू॒द्राय॑ चा॒र्याय॑ च ।

यस्मै॑ च का॒मया॑महे॒ सर्व॑स्मै च वि॒पश्य॑ते ॥ ८ ॥

8. *Priyaṁ mā darbha kṛṇu brahmarājanyābhyāṁ
śūdrāya cāryāya ca. Yasmai ca kāmayāmahe
sarvasmai ca vipaśyate.*

O Darbha, destroyer and preserver, eternal sanative, render me dear and loving to and loved by all Brahmanas, Kshatriyas, Vaishyas, Shudras, whoever we love and desire, and all those who have the eye to see (and discriminate right and wrong).

यो जायमानः पृथिवीमदृंह्यो अस्तभ्नादन्तरिक्षं दिवं च ।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽयं दूर्धो वरुणो दिवा
कः ॥ ९ ॥

9. *Yo jāyamānaḥ pṛthivīmadr̥mhadyo astabhñā-
dantarikṣaṁ divaṁ ca. Yaṁ bibhrataṁ nanu
pāpmā viveda sa no'yaṁ darbho varuṇo divā kaḥ.*

He that, self-manifesting, created and stabilised the earth, who sustained and stabilised the firmament and the heaven, whom the evil at heart never know and realise, that Darbha, destroyer and preserver, Varuna, divine umbrella, lord of judgement and eternal goodness, may, we pray, bless us with heavenly light.

सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव ।
स नोऽयं दूर्धः परि पातु विश्वतस्तेन साक्षीय पृतनाः
पृतन्यतः ॥ १० ॥

10. *Sapatnahā śatakāṇḍaḥ sahasvānoṣadhīnām
prathamāḥ saṁ babhūva. Sa no'yaṁ darbhaḥ pari
pātu viśvatastena sākṣīya pṛtanāḥ pṛtanyataḥ.*

He, destroyer of adversaries, of infinite manifestations, infinitely loving and loved, lord of courage and patience, all victorious, is the first and highest of all saviour sanatives. May he, Darbha, destroyer and preserver, protect and promote us all round. By him, may I win over those who stand against me and battle with negative forces.

Kanda 19/Sukta 33 (Darbha)*Darbha Devata, Bhrgu Rshi*

सहस्रार्धः शतकाण्डः पर्यस्वानपामग्निर्वीरुधां राजसूर्यम् ।
 स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा सं
 सृजाति नः ॥ १ ॥

1. *Sahasrārghaḥ śatakāṇḍaḥ payasvānapā-
 magnirvīrudhām rājasūyam. Sa no'yaṁ darbhaḥ
 pari pātu viśvato devo maṇirāyuṣā saṁ sṛjāti naḥ.*

Adorable and adored a thousand ways, infinitely manifested in stems and branches, universally loved, treasurehold of delicious food and drink, flashing like lightning fire of the clouds, royal majestic among sanative herbs, may Darbha, divine destroyer and preserver, refulgent jewel of the universe, join us with health and age through the human body on earth. May the Lord protect and promote us all round.

घृतादुल्लुप्तो मधुमान्पर्यस्वान्भूमिर्दृहोऽच्युतश्च्यावयिष्णुः ।
 नुदन्त्सपत्नानधरांश्च कृण्वन्दर्भा रोह महतामिन्द्रियेण ॥ २ ॥

2. *Ghṛtādullupto madhumānpayasvānbhūmidṛm-
 ho'cyutaścyāvayiṣṇuḥ. Nudantsapatnānadha-
 rāṁśca kṛṇvandarbhā roha mahatāmindriyeṇa.*

Like fire and light raised from ghrta, bearing sweets of joy as honey, abundant with delicious food and drink, firm as earth, unshakable shaker, throwing off adversaries and razing them down, may Darbha, destroyer of negativities for rehabilitation of positivities, arise in our consciousness along with the sense, mind and power of the Great.

त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे ।

त्वां पवित्रमृषयोऽ भरन्त त्वं पुनीहि दुरितान्यस्मत् ॥ ३ ॥

3. *Tvaṁ bhūmim-atyeṣyojasā tvaṁ vedyāṁ sīdasi cāruradhvare. Tvāṁ pavitramṛṣayo'bharanta tvaṁ punīhi duriṭānyasmat.*

O Darbha, with the blaze of your splendour, you pervade and transcend the earth. You sit with the holy fire in the vedi, beatific presence in the yajna of love free from violence. Pure, immaculate and holy, the seers realise you in the heart. Pray, purify and sanctify us, lord, free us from all sin and evil.

तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः ।

ओजो देवानां बलमुग्रमेतत्तं ते बध्नामि जरसे स्वस्तये ॥ ४ ॥

4. *Tikṣṇo rājā viṣāsahī rakṣohā viśvacarṣaṇiḥ. Ojo devānāṁ balamugrametattaṁ te badhnāmi jarase svastaye.*

Brilliant, patient and penetrative, ruling light of life, victorious, destroyer of evil, all-watching lover of humanity, this Darbha is the strength and splendour of divinities. With this, O man, I join you for a long full age and all round well being.

दुर्भेण त्वं कृणवद् वीर्याणि दुर्भं बिभ्रदात्मना मा व्यथिष्ठाः । अतिष्ठाय वर्चसाधान्यान्तसूर्य इवा भाहि प्रदिशश्चतस्रः ॥ ५ ॥

5. *Darbheṇa tvaṁ kṛṇavad vīryāṇi darbhaṁ bibhradātmanā mā vyathiṣṭhāḥ. Atiṣṭhāyā varcasādhānyāntsūrya ivā bhāhi pradiśa-ścatasrah.*

O man, with Darbha by you, do heroic deeds. Bearing Darbha by heart and soul, suffer no fear and despair. Surpassing others with your power and lustre, shine like the sun over all the four directions and sub-directions.

Kanda 19/Sukta 34 (Jangida Mani)

Jangida Vanaspati Devata, Angira Rshi

जङ्गिडो ऽसि जङ्गिडो रक्षितासि जङ्गिडः ।

द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः ॥ १ ॥

1. *Jaṅgiḍo'si jaṅgiḍo rakṣitāsi jaṅgiḍaḥ. Dvipā-ccatuspādasmākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ.*

O Jangida, you are Jangida, devourer of disease. You are Jangida, the protector. May Jangida protect our bipeds and our quadrupeds.

या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये ।

सर्वान्विनक्तु तेजसो ऽरसां जङ्गिडस्करत् ॥ २ ॥

2. *Yā grtsyastripañcāśīḥ śataṁ kṛtyākṛtaśca ye. Sarvān vinaktu tejaso'rasāṁ jaṅgiḍaskarat.*

Hundred and fifty's are the deadly diseases, and hundreds are the mysterious evil ones. All these, may Jangida turn to saplessness, deprive them of their virulence, and stop their growth immediately.

अरसं कृत्रिमं नादमरसाः सप्त विस्त्रसः ।

अपेतो जङ्गिडामतिमिषुमस्तेव शातय ॥ ३ ॥

3. *Arasaṁ kṛtrimam nādamarasāḥ sapta visrasaḥ. Apeto jaṅgiḍāmatimiṣumasteva śātaya.*

O Jangida, just as an archer shoots off the arrow

so, pray, shoot off the hoarse voice and dry the cough, cure the seven kinds of debility, decay, paralysis and disjointsures, and so pray cure loss of understanding and loss of memory.

कृत्यादूषण एवायमथो अरातिदूषणः ।
अथो सहस्वज्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ४ ॥

4. *Kṛtyādūṣaṇa evāyamatho arātidūṣaṇaḥ.*
Atho sahasvañjaṅgiḍaḥ pra ṇa āyūṁṣi tāriṣat.

Jangida is the cure of indigence and evil tendencies of the mind. May Jangida, patient, resistant and powerful, save our health and vigour and help us to live a long, full life of good cheer.

स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।
विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥ ५ ॥

5. *Sa jaṅgiḍasya mahimā pari ṇaḥ pātu viśvataḥ.*
Viṣkandham yena sāsaha saṁskandhamoja ojasā.

That is the greatness of vigorous and lustrous Jangida by which it may, we wish and pray, protect us all round all ways, the same lustre and grandeur by which it fights and roots out Vishkandha and Samskandha, partial as well as the total debility of the body system.

त्रिष्टुप् देवा अजनयन्निष्ठितं भूम्यामधि ।
तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥ ६ ॥

6. *Triṣṭvā devā ajanayanniṣṭhitaṁ bhūmyāmadhi.*
Tamu tvāṅgira iti brāhmaṇāḥ pūrvyā viduḥ.

Thrice in the year do the learned specialists grow and develop you, Jangida, and versatile as you are, the

ancient Brahmanas knew you and called you 'Angira', the comprehensive, the universal, the panacea.

न त्वा पूर्वा ओषधयो न त्वा तरन्ति या नवाः ।

विबाध उग्रो जङ्गिडः परिपाणः सुमङ्गलः ॥ ७ ॥

7. *Na tvā pūrvā oṣadhayo na tvā taranti yā navāḥ.
Vibādha ugro jaṅgiḍaḥ paripāṇaḥ sumañ-galaḥ.*

Neither the old medications nor the latest excel and out-date you, Jangida, being the preventive, the strong, the protector, the auspicious immunizer.

अथोपदान भगवो जङ्गिडामितवीर्य ।

पुरा त उग्रा ग्रसत उपेन्द्रो वीर्यं ददौ ॥ ८ ॥

8. *Athopadāna bhagavo jaṅgiḍāmitavīrya.
Purā ta ugrā grasata upendro vīryaṁ dadau.*

O Jangida, generous giver of health and longevity, great with grandeur, boundless strong and powerful, earlier the lustrous men fed on you and, long before any virulent disease could devour them, Indra, lord omnipotent, vested you with unassailable strength and efficacy.

उग्र इत्ते वनस्पत इन्द्र ओज्मानमा दधौ ।

अमीवाः सर्वाश्चातयं जहि रक्षांस्योषधे ॥ ९ ॥

9. *Ugra itte vanaspata indra ojmānamā dadhau.
Amīvāḥ sarvāścātayam jahi rakṣāmsyoṣadhe.*

O Jangida, Vanaspati, Oshadhi, giver of heat and light of life, as the omnipotent Indra rendered you vigorous and lustrous, therefore destroy and eliminate all suffering and diseases, kill all germs and viruses,

perpetrators of evil and destruction.

आशरीकं विशरीकं बलासं पृष्ठ्यामयम् ।

तक्मानं विश्वशारदमरसां जङ्गिडस्करत् ॥ १० ॥

10. *Āsarīkaṁ viśarīkaṁ balāsaṁ pṛṣṭyāmayam.*
Takmānaṁ viśvaśāradamarasāṁ jaṅgiḍaskarat.

O Jangida, render ineffectual all diseases which break down the body system, rheumatic pains, consumption and cancer, back pains and autumnal fevers repeating every year.

Kanda 19/Sukta 35 (Jangida Mani)

Jangida Vanaspati Devata, Angira Rshi

इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः ।

देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम् ॥ १ ॥

1. *Indrasya nāma grhṇanta ṛṣayo jaṅgiḍaṁ daduḥ.*
Devā yaṁ cakrurbheṣajamagre viṣkan-dha-
dūṣaṇam.

Meditating on Indra, omnipotent lord of universal energy, in earnest, ancient seers discovered and gave Jangida Vanaspati to mankind, Jangida which universal divinities of nature earlier had made the best cure of Vishkandha, general break down of the body system.

स नो रक्षतु जङ्गिडो धनपालो धनेव ।

देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम् ॥ २ ॥

2. *Sa no rakṣatu jaṅgiḍo dhanapālo dhaneva. Devā*
yaṁ cakrurbrāhmaṇāḥ paripāṇamarātiham.

May that Jangida protect us against disease and

loss of health just as a rich man protects and safeguards his wealth, Jangida which brilliant and divine Brahmanas developed as a general tonic and protective for health against disease and adversity.

दुर्हार्दः संघोरं चक्षुः पापकृत्वान्मार्गमम् । तांस्त्वं सहस्रचक्षो
प्रतीबोधेन नाशय परिपाणोऽसि जङ्गिडः ॥ ३ ॥

3. *Durhārdaḥ saṁghoraṁ cakṣuḥ pāpakṛtvāna-māgamam. Tānstvaṁ sahasracakṣo pratībodhena nāśaya paripāṇo'si jaṅgiḍaḥ.*

The evil hearted, cruel, evil eyed, evil doer, whoever such is risen and come, all these, O thousand-eyed Jangida, destroy with knowledge and awakenment. You are the saviour, the protector.

परि मा दिवः परि मा पृथिव्याः पर्यन्तरिक्षात्परि मा
वीरुद्भ्यः । परि मा भूतात्परि मोत भव्याद्दिशोदिशो जङ्गिडः
पात्वस्मान् ॥ ४ ॥

4. *Pari mā divaḥ pari mā pṛthivyāḥ paryantari-kṣātpari mā vīrudbhyaḥ. Pari mā bhūtātpari mota bhavyāddiśodiśo jaṅgiḍaḥ pātvasmān.*

May Jangida protect me, protect us all, from the solar regions, from the earth, from the middle regions, from herbs and trees, from the past, from the future, and from all directions of space and from sub-directions, and from everywhere.

य ऋष्णवो देवकृता य उतो ववृतेऽन्यः ।
सर्वास्तान्विश्वभेषजोऽरसां जङ्गिडस्करत् ॥ ५ ॥

5. *Ya ṛṣṇavo devakṛtā ya uto vavṛte'nyaḥ. Sarvāṁstānviśvabheṣajo'rasāṁ jaṅgiḍaskarat.*

Whatever the violent killer diseases, whether caused by natural forces or by infective body organs, or by any other, which come up and recur, may Jangida, general universal cure render them ineffectual.

Kanda 19/Sukta 36 (Shatavara Mani)

Shatavara Devata, Brahma Rshi

श॒तवा॒रो अनी॒नश॒द्यक्ष॒मात्र॒क्षांसि॒ तेज॑सा ।

आ॒रोह॒न्वर्च॑सा स॒ह म॒णिर्दु॑र्णाम॒चात॑नः ॥ १ ॥

1. *Śatavāro anīnaśadyakṣmānrakṣāṁsi tejasā. Ārohanvarcasā saha maṇirdurṇāmacātanah.*

Let Shatavara, herb of a hundred efficacies, with its vigour and keenness, cure and destroy cancers and counsumptions. Let this destroyer of notorious diseases pass into the body system with its power and lustre and work up the cure.

शृ॒ङ्गाभ्यां॑ रक्षो॑ नुद॒ते मू॒लेन॑ यातु॒धान्य॑ ।

म॒ध्येन॑ यक्ष॒मं बा॒धते॒ नैनं॑ पा॒प्माति॑ तत्रति ॥ २ ॥

2. *Śṛṅgābhyām rakṣo nudate mūlena yātudhānyaḥ. Madhyena yakṣmaṁ bādhathe nainam pāpmāti tatratī.*

With its thorns it eliminates the destructive bacteria, with its root it cures the painful winds, with its middle part it cures and prevents cancerous consumption. No malignant force can obstruct or suppress the curative effect of it.

ये यक्ष॒मांसो॑ अ॒र्भका॑ म॒हान्तो॑ ये च॒ श॒ब्दिनः॑ ।

सर्वी॒न्दुर्णाम॒हा म॒णिः श॒तवा॒रो अनी॒नश॒त् ॥ ३ ॥

3. *Ye yakṣmāso arbhakā mahānto ye ca śabdinah.
Sarvāndurṇāmahā maṇiḥ śatavāro anīnaśat.*

Whatever the cancerous consumption, whether minor or major or virulent, all these notorious ones, Shatavara mani destroys.

शतं वीरानजनयच्छतं यक्ष्मानपावपत् ।

दुर्गाम्निः सर्वांहृत्वाव रक्षांसि धूनुते ॥ ४ ॥

4. *Śataṁ vīrānajanayacchataṁ yakṣmānapā-vapat.
Durṇāmnah sarvānhatvāva rakṣāṁsi dhūnute.*

Shatavara has given new life to a hundred brave. It has eliminated a hundred cancers and consumptions. It destroys notorious ailments, and shakes and throws out dangerous and destructive causes of these killer diseases.

हिरण्यशृङ्ग ऋषभः शतवारो अयं मणिः ।

दुर्गाम्निः सर्वास्तृड्द्वाव रक्षांस्यक्रमीत् ॥ ५ ॥

5. *Hiranyaśṛṅga ṛṣabhaḥ śatavāro ayaṁ maṇiḥ.
Durṇāmnah sarvāṁstrḍḍhvāva rakṣāṁsyakramīt.*

Of golden curative thrust is this jewel herb, Rshabha of the Shatavara family. It destroys all notorious diseases and attacks and destroys all the killer causes of these diseases.

शतमहं दुर्गाम्नीनां गन्धर्वाप्सरसां शतम् ।

शतं शश्वन्वतीनां शतवारेण वारये ॥ ६ ॥

6. *Śatamaham durṇāmnīnām gandharvāpsarasām
śatam. Śataṁ śaśvanvatīnām śatavāreṇa vāraye.*

With Shatavara, I ward off, cure and prevent a hundred notorious diseases, a hundred of the diseases of marshy area caused by damp air and rains, and a hundred of the diseases of seasonal and relapsive nature which repeat and grow fast.

Kanda 19/Sukta 37 (Health and Energy)

Agni Devata, Atharva Rshi

इदं वचोँ अग्निना दत्तमागन्भर्गो यशः सह ओजो वयो
बलम् । त्रयस्त्रिंशद्यानि च वीर्या ऽणि तान्यग्निः प्र ददातु
मे ॥ १ ॥

1. *Idam varco agninā dattamāganbhargo yaśaḥ
saha ojo vayo balam. Trayastriṁśadyāni ca
vīryāṇi tānyagniḥ pra dadātu me.*

This lustre, splendour, honour, heroic patience and courage, effulgence, youthful vigour and strength given by Agni, leading light of life, have come. May Agni give me all the manly vigour and splendour of which the variants are thirty-three.

(Thirty three powers and splendours may be interpreted as powers gifted by thirty-three divinities. Reference may be made to Atharva-veda 19, 27, 10-13. Another interpretation could be: the powers of five senses of perception, five senses of volition, five main pranas, five sub-pranas, five gross elements, five subtle elements, and mind, intellect and the sense of Identity.)

वचं आ धेहि मे तन्वांश्च सह ओजो वयो बलम् । इन्द्रियाय
त्वा कर्मणे वीर्या ऽयं प्रति गृह्णामि शतशारदाय ॥ २ ॥

2. *Varca ā dhehi me tanvām saha ojo vayo balam.
Indriyāya tvā karmaṇe vīryāya prati gr̥hṇāmi
śataśāradāya.*

Agni, bless me with brilliance in my person, courage, power, vigour and strength. O leading light of life, I invoke and adore you for the sake of manliness, noble action, and heroic dignity with which I love to live for a full hundred years.

ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा । अभिभूयाय त्वा
राष्ट्रभृत्याय पर्यूहामि शतशारदाय ॥ ३ ॥

3. *Ūrje tvā balāya tvaujase sahase tvā. Abhibhūyāya
tvā rāṣṭrabhr̥tyāya paryūhāmi śataśāradāya.*

I invoke, adore and meditate on you, O leading light of life, for the sake of energy, strength, brilliance, victorious patience and courage, overpowering victory and moral supremacy and dignity and glory of the social order to live honourably for a full hundred years as a noble citizen.

ऋतुभ्यश्चार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।

धात्रे विधात्रे समृद्धे भूतस्य पतये यजे ॥ ४ ॥

4. *R̥tubhyaṣṭvārtavebhyo mād̥bhyaḥ saṁvatsare-
bhyaḥ. Dhātre vidhātre sam̐r̥d̥dhe bhūtasya pataye
yajē.*

I light the holy fire, offer fragrant havi and meditate on you, Agni, together with friends and fellow citizens for favour of the seasons, for gifts of the seasons, for months and years, in honour of Dhata, the sustainer, Vidhata, ordainer and law-giver, giver of prosperity, and protector of all living forms.

Kanda 19/Sukta 38 (Freedom from Disease)

Gulgulu Devata, Atharva Rshi

न तं यक्ष्मा अरुन्धते नैनं शपथो अश्नुते ।
यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्नुते ॥ १ ॥

1. *Na taṁ yakṣmā arundhate nainaṁ śapatho aśnute. Yaṁ bheṣajasya gulguloḥ surabhīrgan-dho aśnute.*

Diseases stop him not, curses and imprecations touch him not, whom the aromatic fragrance of medicinal gulgulu, bdellium, reaches and fortifies.

विष्वञ्चस्तस्माद्यक्ष्मा मृगा अश्वा इवेरते ।
यद् गुल्गुलु सैन्धवं यद्वाप्यासि समुद्रियम् ॥ २ ॥

2. *Viṣvañcastasmādyakṣmā mṛgā aśvā iverate. Yad gulgulu saindhavaṁ yadvāpyāsi samudriyam.*

All cancerous diseases run away from him, fast as deer and horses, whether the gulgulu is from the river or from the sea.

उभयोरग्रभं नामास्मा अरिष्टतातये ॥ ३ ॥

3. *Ubhayoragrabhaṁ nāmāsmā ariṣṭatātaye.*

I have included both, gulgulu from the river and gulgulu from the sea for this patient's cure and freedom from disease.

Kanda 19/Sukta 39 (Cure by Kushtha)

Kushtha Devata, Bhrgvangira Rshi

ऐतु देवस्त्रायमाणः कुष्ठो हिमवतस्परि ।
तस्मान्नं सर्वं नाशयु सर्वाश्च यातुधान्य ॥ १ ॥

1. *Aitu devastrāyamāṇaḥ kuṣṭho himavataspari.
Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhān-
yaḥ.*

Let Kushtha, medicinal herb of wonderful life-giving and life saving quality, come from the snowy mountain area. O Kushtha, destroy all kinds of consumptive, cancerous and life-threatening diseases and all dangerous germs, bacteria and viruses.

त्रीणि ते कुष्ठ नामानि नद्यमारो नद्यारिषः । नद्यायं पुरुषो
रिषत् । यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥ २ ॥

2. *Trīṇi te kuṣṭha nāmāni nadyamāro nadyāriṣaḥ.
Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā
sāyaṁprātaratho divā.*

O Kushtha, three are your descriptive names: Nadyamara, destroyer of waterborne diseases, nadyarisha, cleanser of water from pollution, and Nadya, friend of running water. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne ailments.

जीवला नाम ते माता जीवन्तो नाम ते पिता । नद्यायं पुरुषो
रिषत् । यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥ ३ ॥

3. *Jīvalā nāma te mātā jīvanto nāma te pitā.
Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā
sāyaṁprātaratho divā.*

‘Jivala’ by name is your mother, ‘Jivanta’ by name is your father. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne

diseases.

उत्तमो अस्योषधीनामनुद्वाज्जगतामिव व्याघ्रः श्वपदामिव ।
नद्यायं पुरुषो रिषत् । यस्मै परिव्रवीमि त्वा सायंप्रातरथो
दिवा ॥ ४ ॥

4. *Uttamo asyoṣadhīnāmanadvāñjagatāmiva
vyāghraḥ śvapadāmiva. Nadyāyaṁ puruṣo riṣat.
Yasmai paribravāmi tvā sāyaṁprātaratho divā.*

You are the best and highest of medicinal herbs as the bull among domestic animals and the tiger among wild beasts. Therefore, O Kushtha, the person for whom I prescribe you thrice, morning, evening and in the day, would destroy all water borne diseases.

त्रिः शाम्बुभ्यो अङ्गिरेभ्यस्त्रिरादित्येभ्यस्परि । त्रिर्जातो
विश्वदेवेभ्यः । स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्य ॥ ५ ॥

5. *Triḥ śāmbubhyo aṅgirebhyastrirādityebhyas-
pari. Trirjāto viśvadevebhyaḥ. Sa kuṣṭho viśva-
bheṣajaḥ sākam somena tiṣṭhati. Takmānaṁ
sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Three-phase Kushtha is born of the clouds, another three-phase Kushtha is born of the pranic energies of the wind and rays of the sun and moon, and yet another three-phase Kushtha is born of the Aditya Zodiacs of the sun. Still another three-phase Kushtha, a universal remedy, is born of all the divinities of nature and grows with Soma. O Kushtha, destroy all kinds of consumption, cancerous diseases, and all kinds of dangerous germs, bacteria and viruses.

अ॒श्व॒त्थो दे॒वस॒दन॒स्तृती॒र्यस्या॒मितो दि॒वि । तत्रा॒मृत॑स्य॒ चक्ष॑णं
ततः कु॒ष्ठो अजा॑यत । स कु॒ष्ठो वि॒श्वभे॑षजः सा॒कं सोमे॑न
तिष्ठ॑ति । त॒क्मानं॑ स॒र्वं नाश॑य॒ स॒र्वीश॑च यातु॒धान्य॑ । ॥ ६ ॥

6. *Aśvattho devasadanastṛtīryasyāmito divi. Tatrāmṛtasya cakṣaṇam tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākam somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Ashvattha is a constellation of stars, a haven of divinities, in the third region from this earth, in heaven. Therein is the tangible birth of nectar, and it showers from the sun when the sun is there. From that nectar is born the Kushtha, a panacea, which grows with Soma. O Kushtha, destroy all kinds of consumptive cancerous diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

हि॒र॒ण्ययी॑ नौ॒रच॑र॒द्धिर॑ण्यबन्धना दि॒वि । तत्रा॒मृत॑स्य॒ चक्ष॑णं
ततः कु॒ष्ठो अजा॑यत । स कु॒ष्ठो वि॒श्वभे॑षजः सा॒कं सोमे॑न
तिष्ठ॑ति । त॒क्मानं॑ स॒र्वं नाश॑य॒ स॒र्वीश॑च यातु॒धान्य॑ । ॥ ७ ॥

7. *Hiraṇyayī nauracaraddhiranyabandhanā divi. Tatrāmṛtasya cakṣaṇam tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākam somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

There is in heaven the golden boat with golden tackle, the celestial constellation Nau. Therein is the tangible birth of nectar which showers from the sun when the sun is there. From that nectar is born the Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive

diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः । तत्रामृतस्य चक्षणं
ततः कुष्ठो अजायत । स कुष्ठो विश्वभेषजः साकं सोमेन
तिष्ठति । तक्मानं सर्वं नाशय सर्वाश्च यातुधान्य ऽ ॥ ८ ॥

8. *Yatra nāvaprabhramśanam yatra himavataḥ śiraḥ. Tatrāmṛtasya cakṣaṇam tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānam sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Where the top of snowy mountain is, whence there is no fall, there is the tangible source of nectar. Therefrom is the Kushtha born, Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्य ऽ ।
यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः ॥ ९ ॥

9. *Yaṁ tvā veda pūrva ikṣvāko yaṁ vā tvā kuṣṭha kāmyaḥ. Yaṁ vā vaso yamātsyastenāsi viśvabheṣajaḥ.*

O Kushtha, whom the first lover of Divinity in the medium of language knew and realised, or whom the lover and seeker of divine panacea sought and found, and whom Vasa, brilliant scientist sought and practically realised, or whom the versatile wandering pioneer discovered, for all these reasons you are the universal cure of sickness, disease and depressive alienation.

शीर्षलो॒कं तृती॒यकं स॒द॒न्दि॒र्यश्च॑ हा॒यनः॑ ।

त॒क्मानं॑ वि॒श्वधा॒वीर्या॑ध॒राज्चं॑ परा॑ सु॒व ॥ १० ॥

10. *Śīrṣalokaṁ tr̥tīyakaṁ sadandiryaśca hāyanaḥ.
Takmānaṁ viśvadhāvīryādharāñcaṁ parā suva.*

O Kushtha, universal tonic and total regenerator, cure, remove and eliminate the brain disorders, third day relapsive fever, stiffness of the body system, yearly recurring ailments, all general diseases and paralysis of the lower half of the body.

Kanda 19/Sukta 40 (For Intelligence, Medha)

Brhaspati, Vishvedevas Devata, Brahma Rshi

यन्मे॑ छि॒द्रं म॒नसो॑ यच्च॑ वा॒चः सर॑स्वती म॒न्युम॑न्तं ज॒गाम॑ ।

वि॒श्वैस्त॒द्दे॒वैः स॒ह संवि॑दानः सं द॑धातु बृ॒हस्प॑तिः ॥ १ ॥

1. *Yanme chidraṁ manaso yacca vācaḥ sarasvatī manyumantaṁ jagāma. Viśvaistaddevaiḥ saha saṁvidānaḥ saṁ dadhātu brhaspatiḥ.*

Whatever the weakness of mind in me, whatever the indiscretion of language and communication, whatever the fault that vitiates my understanding and wisdom because of my ego and passion, all that may Brhaspati, Vedic scholar and teacher knowing all and ever with me, with all other enlightened persons, repair and bring back to wholeness and balance with stability.

मा न॒ आपो॑ मे॒धां मा ब्र॒ह्म प्र म॑थिष्ठन । शु॒ष्य॒दा यू॒यं
स्य॑न्दध्व॒मुप॑हूतोऽ॒हं सु॑मेधा॑ वर्च॒स्वी ॥ २ ॥

2. *Mā na āpo medhām mā brahma pra mathiṣṭana. Śuṣyadā yūyaṁ syandadhvamupahūto 'haṁ sumedhā varcasvī.*

O Apah, enlightened people of noble thought and action, O natural vibrations of mother knowledge, pray do not disturb our understanding, vision and imagination, do not shake up our right knowledge and faith. Moving on naturally at peace as before, keep moving on steadily with your plans and work, and whenever you call upon me, I too would act as a man of noble vision and intelligence worthy of my dignity and brilliance.

मा नो मेधां मा नो दीक्षां मा नो हिंसिष्टं यत्तपः ।

शिवा नः शं सन्त्वायुषे शिवा भवन्तु मातरः ॥ ३ ॥

3. *Mā no medhām mā no dīkṣām mā no himsiṣṭam yattapaḥ. Śivā naḥ śam santvāyuṣe śivā bhavantu mātaraḥ.*

O teachers and preachers, O parental guides, pray do not hurt our intelligence and understanding, do not disturb and hurt our commitment, do not disturb our discipline and dedication. May all of you and all people be kind and gracious to us for our life and health, let all our mother powers be kind and gracious to us.

या नः पीपरदृश्विना ज्योतिष्मती तमस्तिरः ।

तामस्मे रासतामिषम् ॥ ४ ॥

4. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ. Tāmasme rāsatāmiṣam.*

May the Ashvins, complementary powers of natural and social rejuvenation, teachers and preachers, parents, rulers and administrators, give us that light of intelligence and understanding which leads up across darkness and ignorance and regenerates us towards

perfection and fulfilment.

Kanda 19/Sukta 41 (Rashtra and Strength)

Tapah Devata, Brahma Rshi

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे ।

ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ १ ॥

1. *Bhadramicchanta ṛṣayaḥ svarvidastapo dīkṣā-mupaniṣeduragre. Tato rāṣṭraṁ balamojaśca jātam tadasmai devā upasaṁnamantu.*

Wishing for peace, collective progress and all round well being of humanity, the seers who realised divine bliss first dedicated themselves to austere discipline and commitment to basic and universal personal, social and divine values. Thence arose Rashtra, the social order, strength, lustre and splendour. To that same discipline and commitment should all noble people submit and commit themselves, to the basic laws and values of the social order, the Rashtra.

Kanda 19/Sukta 42 (Brahma, the Supreme)

Brahma Devata, Brahma Rshi

ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः ।

अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः ॥ १ ॥

1. *Brahma hotā brahma yajñā brahmaṇā svaravo mitāḥ. Adhvaryurbrahmaṇo jāto brahmaṇo'-ntarhitam haviḥ.*

In yajna, Brahma is the hota, the initiator. Brahma is the yajna. By Brahma are the yajna posts set up. The adhvaryu arises by inspiration of Brahma, and

havi is offered into the inner most concentrated presence of Brahma.

ब्रह्म स्नुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता । ब्रह्म यज्ञस्य तत्त्वं
च ऋत्विजो ये हविष्कृतः । शमिताय स्वाहा ॥ २ ॥

2. *Brahma sruco ghṛtavatīrbrahmaṇā vediruddhitā.
Brahma yajñasya tattvaṁ ca ṛtvijo ye haviṣkṛtaḥ.
Śamitāya svāhā.*

In yajna, Brahma is the ladle full of ghrta. By Brahma is the vedi raised. Brahma is the essence and the inner meaning and the very being of yajna. And the participants who offer oblations of havi are all for Brahma. Everything for the lord of peace in truth of word and deed!

अंहोमुचे प्र भरे मनीषामा सुत्रावो सुमतिमावृणानः ।
इदमिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य
कामाः ॥ ३ ॥

3. *Aṁhomuce pra bhare mañīṣāmā sutrāvṇe sumati-
māvṛṇānaḥ. Idamindra prati havyaṁ gṛbhāya
satyāḥ santu yajamānasya kāmāḥ.*

Opting for noble thoughts and understanding by conscious choice, bearing and offering all holy thoughts and desires in adoration and service of the lord saviour from sin and evil, I pray: O lord, accept this offer of havi and bless that all desires and prayers of the yajamana be true, holy and fulfilled.

अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम् । अपां
नपातमश्विना हुवे धिय इन्द्रियेण त इन्द्रियं दत्तमोजः ॥ ४ ॥

4. *Aṁhomucaṁ vṛṣabhaṁ yajñīyānāṁ virājantaṁ
prathamamadhvarāṇām. Apāṁ napātamaśvinā
huve dhiya indriyeṇa ta indriyaṁ dattamojaḥ.*

O Ashvins, complementary powers of natural regeneration, sun and moon, noble men and women of the world, I invoke the lord who saves us from sin and evil, most powerful and generous of the adorables, self-refulgent, first and highest deity of the yajnas of love, non-violence and creative production, the lord who never allows human beings to fall a prey to evil actions, and I pray, O yajamana, may the Ashvins, by virtue of their own discipline of mind and morals, bless you with the strength of sense and mind and the light and lustre of life's dignity.

Kanda 19/Sukta 43 (Brahma Supreme)

Brahma Devata, Brahma Rshi

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। अग्निर्मा तत्र
नयत्वग्निर्मेधां दधातु मे। अग्नये स्वाहा ॥ १ ॥

1. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Agnirmā tatra nayatvagnirmedhāṁ dadhātu me.
Agnaye svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Agni, leading light of life, lead me and establish me with Medha, clear intelligence and vision. Homage to Agni in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। वायुर्मा तत्र नयतु
वायुः प्राणान्दधातु मे। वायवे स्वाहा ॥ २ ॥

2. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Vāyurmā tatra nayatu vāyuh prāṇāndadhātu me.
Vāyave svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Vayu, life's life breath divine, lead me and bless me with pranic energy. Homage to Vayu in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। सूर्यो मा तत्र
नयतु चक्षुः सूर्यो दधातु मे। सूर्याय स्वाहा ॥ ३ ॥

3. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Sūryo mā tatra nayatu cakṣuh sūryo dadhātu me.
Sūryāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may the Sun, self-refulgent light-giver, lead me. May the Sun bless me with light of the eye to see. Homage to the Sun in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। चन्द्रो मा तत्र
नयतु मनश्चन्द्रो दधातु मे। चन्द्राय स्वाहा ॥ ४ ॥

4. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Candro mā tatra nayatu manaścandro dadhātu
me. Candrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Chandra, lord of moon bliss, lead me. May Chandra bless me with a noble mind. Homage to Chandra, lord of bliss, in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । सोमो मा तत्र
नयतु पयः सोमो दधातु मे । सोमाय स्वाहा ॥ ५ ॥

5. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Somo mā tatra nayatu payah somo dadhātu me.
Somāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Soma, lord of peace, beauty and inspiration, lead me. May Soma bless me with Payah, holy food and drink for the pleasure and divine peace of life. Homage to Soma with truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । इन्द्रो मा तत्र
नयतु बलमिन्द्रो दधातु मे । इन्द्राय स्वाहा ॥ ६ ॥

6. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Indro mā tatra nayatu balamindro dadhātu me.
Indrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Indra, lord omnipotent, lead me. May Indra bless me with unshakable strength for life. Homage to Indra, lord of bliss, in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह । आपो मा तत्र
नयन्त्वमृतं मोष तिष्ठतु । अद्भ्यः स्वाहा ॥ ७ ॥

7. *Yatra brahmavido yānti dīkṣayā tapasā saha. Āpo
mā tatra nayantvamṛtaṁ mopa tiṣṭhatu. Adbhyaḥ
svāhā.*

Where men dedicated to Brahma go, with

Diksha and Tapas, there may Apah, dynamics of human and natural action, lead me. May Apah, enlightened people, bless me with the immortal nectar of life. Homage to the dynamics of life and living and to the fluent forces of life in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। ब्रह्मा मा तत्र
नयतु ब्रह्मा ब्रह्म दधातु मे। ब्रह्मणे स्वाहा ॥ ८ ॥

8. *Yatra brahmavido yānti dīkṣayā tapasā saha.
Brahmā mā tatra nayatu brahmā brahma dadhātu
me. Brahmaṇe svāhā.*

Where men dedicated to Brahma go, with Diksha and tapas, there may Brahma, the divine sage, lead me. May Brahma bless me with the knowledge and vision of Brahma.

Homage to sagely Brahma in truth of word and deed.

Kanda 19/Sukta 44 (Bhaishajyam)

Anjanam and Varuna Devate, Bhrgu Rshi

आयुषोऽसि प्रतरणं विप्रं भेषजमुच्यसे।
तदाञ्जनं त्वं शन्ताते शमापो अभयं कृतम् ॥ १ ॥

1. *Āyuso'si pratarāṇaṁ vipraṁ bheṣajamucyase.
Tadāñjana tvaṁ śantāte śamāpo abhayaṁ kṛtam.*

Anjana, beauteous sanctifier, you are the promoter of life with health and longevity. You are called the sure and vibrant universal cure (of ailment and ignorance). Therefore, O Anjana, harbinger of peace and fulfilment, alleviate my worry and suffering, bring us peace and comfort. O Apah, pranic energies and potential for action, give us freedom from fear.

(‘Anjana’ is derived from the root ‘Anj’ which means ‘to anoint, to beautify, to beatify, to express and reveal.’ In this context, it can be interpreted as collyrium which beautifies the eyes, and also as the Supreme Spirit of the universe which beatifies life’s beauty and reveals the same in human form and consciousness.)

यो हरिमा जायान्योऽङ्गभेदो विसल्पकः ।

सर्वं ते यक्षमङ्गेभ्यो बहिरिर्हन्त्वाञ्जनम् ॥ २ ॥

2. *Yo harimā jāyānyo’ṅgabhedo visalpakaḥ. Sarvaṁ te yakṣmamaṅgebhyo bahirnirhantvāñjanam.*

whatever ailment of body, mind and sense as Harima, jaundice of body or mind, Jayanya, problems of sex relations, disorientation of the parts of body and the mind system, shooting pains, all these ailments, O man, let Anjana eliminate from all parts of your personality system.

आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम् ।

कृणोत्वप्रमायुकं रथजूतिमनागसम् ॥ ३ ॥

3. *Āñjanam pṛthivyām jātam bhadram puruṣa-jīvanam. Kṛṇotvapramāyukam rathajūtimanāgasam.*

Anjana, born on earth, auspicious, the very life of human beings, may protect us from sudden and untimely death, give us the speed and smartness of body and mind as that of the chariot, physical and mental, and render us free from sin and evil.

प्राणं प्राणं त्रायस्वासो असवे मृड ।

निर्ऋते निर्ऋत्या नः पाशेभ्यो मुञ्च ॥ ४ ॥

4. *Prāṇa prāṇaṁ trāyasvāso asave mṛḍa.
Nir-ṛte nir-ṛtyā naḥ pāśebhyo muñca.*

O pranic spirit of life, protect and promote our pranic energy. O Asu, breath of life, be gracious to protect and promote our life energy. O Nir-rti, controller of adversity, release us from the snares of adversity and misfortune.

सिन्धोर्गर्भोऽसि विद्युतां पुष्पम् ।

वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः ॥ ५ ॥

5. *Sindhorgarbhō'si vidyutāṁ puṣpam.
Vātaḥ prāṇaḥ sūryaścakṣurdivaspayaḥ.*

You are the progenitor of rivers and seas, you are the flower of thunder and lightning, life giver of the wind, light giver of the sun, and living bliss of the light of heaven.

देवाञ्जन् त्रैककुदं परि मा पाहि विश्वतः ।

न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत ॥ ६ ॥

6. *Devāñjana traikakudaṁ pari mā pāhi viśvataḥ.
Na tvā tarantyoṣadhayo bāhyāḥ parvatīyā uta.*

O Devanjana, lord of light, beauty and beatitude, protect and promote the three summit seats of life and bliss for humanity, i.e., the earth, the firmament, and the heavens. Protect and promote me too from all sides against all misfortunes. No herbs and sanatives whether from mountains or from elsewhere outside can ever excel and surpass you.

वी॒रु॒दं मध्य॒मवा॑सृ॒पद्र॒क्षो॒हामी॑व॒चात॑नः ।

अमी॑वाः सर्वा॑श्चा॒तय॑न्ना॒शय॑दभि॒भा इ॒तः ॥ ७ ॥

7. *Vi'daṁ madhyamavāsrpadrakṣohāmīvacā-tanaḥ.
Amīvāḥ sarvāścātayannāśayadabhibhā itaḥ.*

Devanjana, the divine light, is come, pervades and vibrates here in this heart core of the soul. Destroyer of destroyers, eliminator of diseases, removing all ailments, may, we pray, uproot all ominous negativities from here.

ब॒ह्वी॑३दं रा॒जन्व॒रु॒णानृ॑तमा॒ह पू॒रुषः॑ ।

तस्मा॑त्सहस्रवीर्यं मु॒ञ्च नः॑ पर्य॒हसः॑ ॥ ८ ॥

8. *Bahvī'daṁ rājanvaruṇānṛtamāha pūruṣaḥ.
Tasmāt-sahasravīrya muñca naḥ paryamhasaḥ.*

Self-refulgent ruler of the universe, Varuna, lord of judgement, all protective umbrella of life, while in the house of clay, therein man speaks a lot of this untruth. O lord of infinite power and potential, save us from that sin and evil.

यदा॑पो अ॒घ्न्या इति॑ वरु॒णेति॑ यदू॒चिम॑ ।

तस्मा॑त्सहस्रवीर्यं मु॒ञ्च नः॑ पर्य॒हसः॑ ॥ ९ ॥

9. *Yadāpo aghnyā iti varuṇeti yadūcima. Tasmā-tsahasravīrya muñca naḥ paryamhasaḥ.*

Whatever thus we have spoken of our actions to men of enlightenment, whatever thus we have spoken of the inviolable Mother Nature or the mother cow, from all that sin and evil, O Varuna, lord of infinite power and mercy, pray save us.

मि॒त्रश्च॑ त्वा वरु॒णश्चानु॑प्रेर्य॒तुरा॑ञ्जन ।

तौ त्वानु॑गत्य दूरं भो॒गाय॑ पुन॒रोह॑तुः ॥ १० ॥

10. *Mitraśca tvā varuṇaścānupreyaturāñjana.*
Tau tvānugatya dūram bhogāya punarohatuḥ.

O Anjana, Mitra, the man of love and friendship, and Varuna, man of judgement and wisdom, both follow you and your message. Let both of them go far in accordance with your will and law, and when they have gone far enough, let them come back again to enjoy the beauty and pleasure of this life in body.

Kanda 19/Sukta 45 (Anjanam)

Anjanam and others Devatah, Bhrgu Rshi

ऋणादृणमिव संनयन्कृत्यां कृत्याकृतौ गृहम् ।
 चक्षुर्मन्त्रस्य दुर्हार्दः पृथीरपि शृणाञ्जन ॥ १ ॥

1. *Rṇādrṇamiva saṁnayankṛtyām kṛtyākṛto gṛham.*
Cakṣurmantrasya durhārdaḥ pṛṣṭīrapi śṛṇāñjana.

As one strives to make a fugitive debtor pay back the debt or makes an evil deed visit back upon the evil doer in his very home, so O Anjana, lord of the beauty, goodness and beatitude of life, make the evil eye and evil wish to visit back upon the evil eyed and the evil hearted and break his back with the weight of his own doing.

यदस्मासु दुःष्वप्यं यद्गोषु यच्च नो गृहे ।
 अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥ २ ॥

2. *Yadasmāsu duḥṣvapnyam yadgoṣu yacca no gṛhe.*
Anāmagastam ca durhārdaḥ priyaḥ prati muñcatām.

Whatever the evil dream of the evil hearted on us, our cows, whatever on our home, let the evil hearted,

unknown, un-named, have it, his own dear favourite, visit on him and wear it for himself.

अ॒पामूर्ज॑ ओज॑सो वावृ॒धानम॒ग्रेर्जा॑तमधि॑ जा॒तवे॑दसः ।
चतु॑र्वीरं पर्व॒तीयं॑ यदाञ्ज॑नं दि॒शः प्र॒दिशः॑ कर्दि॒च्छि-
वास्ते॑ ॥ ३ ॥

3. *Apāmūrja ojaso vāvṛdhānamagnerjātamadhi jātavedasaḥ. Caturvīraṁ parvatīyaṁ yadāñjanam diśaḥ pradiśaḥ karadicchivāste.*

Anjanam, augmenting and exalting the food, energy and splendour of the people and their actions, the power born of the very cosmic fire of existence, potent presence all over the four quarters, vibrating in clouds and over mountains, the Anjana that rolls around may, we pray, make all the four directions and subdirections auspicious for you.

चतु॑र्वीरं वध्य॑तु आञ्ज॑नं ते सर्वा॑ दि॒शो अभ॑यास्ते भवन्तु ।
ध्रु॒वस्ति॑ष्ठसि सवि॒तेव॑ चा॒र्यं इ॒मा वि॒शो अ॒भि ह॑रन्तु ते
ब॒लिम् ॥ ४ ॥

4. *Caturvīraṁ vadhyata āñjanam te sarvā diśo abhayāste bhavantu. Dhruvastiṣṭhāsi saviteva cārya imā viśo abhi harantu te balim.*

O man, the heroic presence of Anjana, divine splendour over the four directions, is love self-bound for your good. So let all the quarters of space be free from hate and fear for you. O noble man, stay strong and stable like the sun and let these people bear and bring homage of loyalty to you.

आक्ष्वैकं मणिमेकं कृष्णुष्व स्नाह्येकेना पिबैकमेषाम् ।
चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः परि पात्व-
स्मान् ॥ ५ ॥

5. *Ākṣvaikam maṇimekaṁ kṛṣṇuṣva snāhyekenā
pibaikameṣām. Caturvīraṁ nair-ṛtebhyaśca-
turbhyo grāhyā bandhebhyaḥ pari pātvasmān.*

O man, dedicate yourself to the One only, take that One as the jewel of your faith, anoint your-self with the One only. And may the One heroic presence in all the four quarters save and protect us from all calamities of adversity and the paralysing snares of all the four directions.

अग्निर्माग्निनावतु प्राणायानायायुषे वर्चस ओजसे तेजसे
स्वस्तये सुभूतये स्वाहा ॥ ६ ॥

6. *Agnirmāgnināvatu prāṇāyāpānāyāyūṣe varcasa
ojase tejase svastaye subhūtaye svāhā.*

May Agni, leading light of life, save and strengthen me with the light of knowledge for prana, apana, health, energy and full age, for honour and lustre, brilliance, splendour, well being, and prosperity of noble order. This is the prayer and homage in truth of thought, word and deed.

इन्द्रो मेन्द्रियेणावतु प्राणायानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ७ ॥

7. *Indro mendriyeṇāvatu prāṇāyāpānāyāyūṣe
varcasa ojase tejase svastaye subhūtaye svāhā.*

May Indra, lord omnipotent, protect and promote me with the vigour and power of sense and

mind for prana and apana, health, energy and full age, honour and glory, the glow of inner splendour and brilliance of performance, all round well being, and abundance of prosperity. Homage to Indra in truth of thought, word and deed.

सोमो मा सौम्येनावतु प्राणायानायायुषे वर्चस् ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ८ ॥

8. *Somo mā saumyenāvatu prāṇāyāpānāyāyūṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Soma, lord of peace and life's inspiration, protect and promote me with peace and joyous inspiration for prana and apana, good health and full age, honour and glory, glow of spiritual splendour and brilliance of performance, all round well being and creative prosperity. Homage to Soma in truth of thought, word and deed.

भगो मा भगेनावतु प्राणायानायायुषे वर्चस् ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ९ ॥

9. *Bhago mā bhagenāvatu prāṇāyāpānāyāyūṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Bhaga, lord of abundant power and prosperity, protect and promote me with power and prosperity for prana and apana, good health and full age, honour, splendour and social brilliance, all round well being and noble fame. Homage to Bhaga in truth of thought, word and deed.

मरुतो मा गुणैरवन्तु प्राणायानायायुषे वर्चस् ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ १० ॥

10. *Maruto mā gaṇairavantu prāṇāyāpānāyāyūṣe varcasa ojase tejase svastaye subhūṭaye svāhā.*

May the Maruts, vibrant forces of nature and humanity protect and promote me with their bands of forces for prana and apana, good health and full age, honour, splendour and glory, all round well being and noble prosperity. Homage to Maruts in truth of thought, word and deed.

Kanda 19/Sukta 46 (Astrta Mani)

Astrta Devata, Prajapati Rshi

प्रजापतिष्ठा बधात्प्रथममस्तृतं वीर्या ऽयि कम् । तत्ते
बध्नाम्यायुषे वर्चस ओजसे च बलाय चास्तृतस्त्वाभि
रक्षतु ॥ १ ॥

1. *Prajāpatiṣṭvā badhnātprathamamastrtaṁ vīryāya kam. Tatte badhnāmyāyūṣe varcasa ojase ca balāya cāstrtastvābhi rakṣatu.*

Prajapati, father sustainer of the people, first bound the auspicious Astrta on you for the sake of manly vigour, heroic valour and unfailing strength and power. That I bind on you for the sake of good health and full age, honour and lustre, and unconquerable strength and heroism. And may this unsubdued Astrta mani protect you all round.

(Astrta means something unsubdued and unconquerable. Whitney interprets it as an amulet; Vishvanatha Vidyalankara interprets as a bond of agreement between a regional ruler and a super world ruler, Prajapati, the bond being inviolable and all protective; Kshemakaranadasa Trivedi interprets it as

the divine law and moral discipline of Prajapati, of which the Yajnopavita, the sacred thread, may be regarded as one symbolic example. The meaning seems open ended and general, depending on the context: in the context of governance, it could be a bond of agreement, in the psychic context, it could be a symbolic amulet, in the religious context it could be the sacred thread, and so on. In Swami Dayananda's view, 'Astrta' means non-violent, friendly inviolable (Rgveda, 1. 41, 6 and 1,15,5).

The parties in the mantras are three: Prajapati, the Supreme Lord in whose dispensation Astrta wields inviolable force and power, the man who is the beneficiary, and the guru who vests the man with Astrta.)

ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन्पणयो
यातुधानाः । इन्द्रइव दस्यूनव धूनुष्व पृतन्यतः सर्वा छत्रून्वि
षहस्वास्तृतस्त्वाभि रक्षतु ॥ २ ॥

2. *Ūrdhvastiṣṭhatu rakṣannapramādamastṛtemaṁ mā tvā dabhanpaṇayo yātudhānāḥ. Indraiva dasyūnava dhūnuṣva pṛtanyataḥ sarvāṁ cha-trūnvi śahasvāstrtastvābhi rakṣatu.*

May Astrta stand high in power, relentlessly protecting the beneficiary. O Astrta, O wearer of Astrta, let no thieves, no selfish bargainers, no demonic forces deceive, subdue and destroy you. Like Indra, shake down all the negative forces, enemies and the challengers, fight out and destroy them all. O beneficiary, may Astrta protect and defend you all round.

शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे । तस्मिन्निन्द्रः पर्यदत्त
चक्षुः प्राणमथो बलमस्तृतस्त्वाभि रक्षतु ॥ ३ ॥

3. *Śataṁ ca na praharanto nighnanto na tastire. Tasminnindraḥ paryadatta cakṣuḥ prāṇamatho balamastr̥tastvābhi rakṣatu.*

Not a hundred attackers, not a hundred fatalities can dominate and subdue the man whom Astrta would protect. Into that, Indra, lord omnipotent, has vested far sighted vision, pranic energy, and immense strength. O man, may Astrta protect you all round.

इन्द्रस्य त्वा वर्मणा परि धापयामो यो देवानामधिराजो
बभूव । पुनस्त्वा देवाः प्र णयन्तु सर्वेऽस्तृतस्त्वाभि
रक्षतु ॥ ४ ॥

4. *Indrasya tvā varmaṇā pari dhāpayāmo yo devānāmādhirājo babhūva. Punastvā devāḥ pra ṇayantu sarve'str̥tastvābhi rakṣatu.*

O man, we vest and cover you with the power and protection of Indra who is the supreme ruler of the world powers of strength and enlightenment, and then may all brilliant powers of the world protect and lead you forward. O man, may Astrta protect you all round.

अस्मिन्मणावेकशतं वीर्या ऽणि सहस्रं प्राणा अस्मिन्नस्तृते ।
व्याघ्रः शत्रून्भि तिष्ठ सर्वान्यस्त्वा पृतन्यादधरः सो
अस्त्वस्तृतस्त्वाभि रक्षतु ॥ ५ ॥

5. *Asminmaṇāvekaśataṁ vīryāṇi sahasraṁ prāṇā asminnastr̥te. Vyāghraḥ śatrūnabhi tiṣṭha sarvān-
yastvā pṛtanyādadharaḥ so astvastṛtastvābhi rakṣatu.*

In this jewel gift of immense power and value, in the Astrta are vested a hundred forms of strength and

valour, a thousand pranic energies. O man-tiger, wearer of Astrta, challenge and fight all the enemies. Whoever fights against you must fall down. May Astrta protect you all round.

घृतादुल्लुप्तो मधुमान्पयस्वान्तसहस्रप्राणः शतयोनिर्वयोधाः ।
शंभूश्च मयोभूश्चोर्जस्वाश्च पयस्वाश्चास्तृतस्त्वाभि
रक्षतु ॥ ६ ॥

6. *Ghṛtādullupto madhumānpayasvāntsaahasraprā-
ṇaḥ śatayonirvayodhāḥ. Śaṁbhūśca mayobhūśco-
rjasvāmśca payasvāmścāstrtastvābhi rakṣatu.*

Risen from the fiery flames of ghrta, honey sweet, abundant in food and energy, bearing pranic energies of a thousand forms, giver of peace, harbinger of good fortune and well being, commanding force and power, rich in milk and soma, harbinger of health, energy and life of a hundred orders, may Astrta protect you all round.

यथा त्वमुत्तरोऽसौ असपत्नः सपत्नहा । सजातानामसद्वशी
तथा त्वा सविता कर्दस्तृतस्त्वाभि रक्षतु ॥ ७ ॥

7. *Yathā tvamuttaro'so asapatnaḥ sapatnahā.
Sajātānāmasadvaśī tathā tvā savitā karada-
strtastvābhi rakṣatu.*

O man, may Savita, lord of life and living inspiration, inspire and exalt you so that you rise higher and higher free from jealous adversaries, fighting out obstructions of enemies from your path, and be the organiser and controller of your equals with love and respect, and may Astrta protect you all round in your mission of life.

Kanda 19/Sukta 47 (Ratri)***Ratri Devata, Gopatha Rshi***

आ रात्रिं पार्थिवं रजः पितुरप्रायि धामभिः ।

दिवः सदांसि बृहती वि तिष्ठसु आ त्वेषं वर्तते तमः ॥ १ ॥

1. *Ā rātri pārthivam rajaḥ pituraprāyi dhāmabhiḥ.
Divāḥ sadāṁsi brhatī vi tiṣṭhasa ā tveṣam vartate
tamah.*

The great night comes and covers the regions of the earth and the firmament. Away from the regions of the sun, her progenitor, it stays and eclipses the areas of light, and the darkness remains until the light comes again with the morning.

न यस्याः पारं ददृशे न योयुवद्विष्वमस्यां नि विशते यदेजति ।
अरिष्टासस्त उर्वि तमस्वति रात्रिं पारमशीमहि भद्रे
पारमशीमहि ॥ २ ॥

2. *Na yasyāḥ pāram dadṛṣe na yoyuvadviśvama-
syām ni viśate yadejati. Ariṣṭāsasta urvi tamasvati
rātri pāramaśīmahi bhadre pāramaśīmahi.*

The night is a vast veil of darkness, no end of which is visible, nor anything distinct and separate that recedes from the dark. The whole world that moves in the day enters and lies concealed in it. O Night, vast and deep and dark, surely we would reach beyond the dark, O noble restful harbinger of peace and well being, we would reach, unhurt, unscathed, beyond the dark and attain to the morning light.

ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव ।

अशीतिः सन्त्यष्टा उतो ते सुप्त संसृतिः ॥ ३ ॥

3. *Ye te rātri nṛcakṣaso draṣṭāro navatirṇava. Aṣītiḥ santyaṣṭā uto te sapta saptatiḥ.*

All these watchful stars of yours who also watch and bless humanity, ninety-nine, eighty-eight, or seventy-seven, all yours...

षष्टिश्च षट् च रेवति पञ्चाशत्पञ्च सुम्नयि ।

चत्वारिंशच्च त्रयस्त्रिंशच्च वाजिनि ॥ ४ ॥

4. *Ṣaṣṭiśca ṣaṭ ca revati pañcāśatpañca sumnayi. Catvāraścatvāriṁśacca trayasṭriṁśacca vājini.*

O Night of abundant riches of rest and refreshment, harbinger of peace and well being, overflowing with restorative speed and energy for new victories, all these watchful vigils of yours which are sixty-six, fifty-five, forty four, or thirty-three, all yours,...

द्वौ च ते विंशतिश्च ते रात्र्येकादशावमाः ।

तेभिर्नो अद्य पायुभिर्नु पाहि दुहितर्दिवः ॥ ५ ॥

5. *Dvau ca te viṁśatiśca te rātryekādaśāvamāḥ. Tebhirno adya pāyubhirnu pāhi duhitardivah.*

O Night, all these watchful vigils of yours which are twenty-two, or eleven, or even less but all youthful and intimate, with all these watchful guarding sentinels, O child of heaven, pray protect and promote us here and now.

रक्षा माकिर्नो अघशंस ईशत मा नो दुःशंस ईशत ।

मा नो अद्य गवां स्तेनो मावीनां वृक ईशत ॥ ६ ॥

6. *Rakṣā mākirno aghaśaṁsa īśata mā no duḥśaṁsa īśata. Mā no adya gavāṁ steno māvīnāṁ vṛka īśata.*

O Night, pray protect us. Let no sinner rule over us. Let no notorious scandalous power rule over us. Let there be no thief who may rule to steal our cows, let no wolf master and devour our sheep.

माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः । परमेभिः
पृथिभि स्तेनो धावतु तस्करः । परेण दत्वती रज्जुः परेणा-
घायुरर्षतु ॥ ७ ॥

7. *Māśvānām bhadre taskaro mā nṛṇām yātudhānyah. Paramebhiḥ pathibhi steno dhāvatu taskarah. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

O noble night of peace and restfulness, let there be no thief to steal our horses, no devilish damagers of our people. Let the thief and robber go farthest far by farthest paths in the distance away.

अथ रात्रि तृष्टधूममशीर्षाणमहिं कृणु ।
हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि ॥ ८ ॥

8. *Adha rātri tṛṣṭadhūmamaśīrṣaṇamahim kṛṇu. Hanū vrkasya jambhayāstena taṁ drupade jahi.*

O Night, crush the head of the snake which breathes out dark smoke and doom. Break the jaw of the wolf and kill him in the flight.

त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि ।
गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः ॥ ९ ॥

9. *Tvayi rātri vasāmasi svapiṣyāmasi jāgṛhi. Gobhyo naḥ śarma yacchāśvebhyah puruṣebhyah.*

O Night of restful sleep, we sleep in you, we

rest and dream in you, pray you keep awake and be watchful, and bear and bring peace and rest and shelter for our cows, our horses and our people.

Kanda 19/Sukta 48 (Ratri)

Ratri Devata, Gopatha Rshi

अथो यानि च यस्मा ह यानि चान्तः परीणहि ।

तानि ते परि ददमसि ॥ १ ॥

1. *Atho yāni ca yasmā ha yāni cāntaḥ parīṇahi. Tāni te pari dadmasi.*

Those things which we get with effort and we know, and those which we have secured in safety, all those, O Night, we entrust to you.

रात्रि मातरुषसे नः परि देहि । उषा नो अह्ने परि ददात्व हस्तुभ्यं
विभावरि ॥ २ ॥

2. *Rātri mātaruṣase naḥ pari dehi. Uṣā no ahne pari dadātvahastubhyaṁ vibhāvāri.*

Mother night, deliver us back to the dawn in good health and safety. Let the dawn deliver us to the day and, O splendid Night, may the day deliver us to you. (Let the holy circle of life thus continue.)

यत्किं चेदं पतयति यत्किं चेदं सरीसृपम् ।

यत्किं च पर्वतायासत्त्वं तस्मात्त्वं रात्रि पाहि नः ॥ ३ ॥

3. *Yatkiṁ cedam patayati yatkiṁ cedam sarīśṛpam. Yatkiṁ ca parvatāyāsatvaṁ tasmāttvaṁ rātri pāhi naḥ.*

Whatever it is that flies, all this that creeps, whatever wild ones roam around on the mountain, from

all that, O Night, pray protect us.

सा प॒श्चात्पा॑हि सा पु॒रः सो॒त्तरा॑द॒धरा॑दुत ।
गो॒पाय॑ नो वि॒भावरि॑ स्तो॒तार॑स्त इ॒ह स्म॑सि ॥ ४ ॥

4. *Sā paścātpāhi sā puraḥ sottarādadharāduta.
Gopāya no vibhāvari stotārasta iha smasi.*

May the night protect us from behind, may she protect us from the front, from above and from below. O splendid Night, protect us all round. We here are your admirers, we adore and celebrate you.

ये रा॒त्रि॒मनु॑तिष्ठ॒न्ति ये च॑ भू॒तेषु॑ जाग्र॒ति । प॒शू॒न्ये सर्वा॑न् रक्ष॒न्ति
ते न॑ आ॒त्मसु॑ जाग्र॒ति ते नः॑ प॒शुषु॑ जाग्र॒ति ॥ ५ ॥

5. *Ye rātrimanutiṣṭhanti ye ca bhūteṣu jāgrati.
Paśūnye sarvān rakṣanti te na ātmasu jāgrati te
naḥ paśuṣu jāgrati.*

Those who keep awake by night and practice holy vigil, those who keep awake among living beings while others sleep, and those who guard all the animals, they keep awake in our very souls, they keep awake among our animals.

वेद॑ वै रा॒त्रि ते नाम॑ घृ॒ताची॑ नाम॒ वा अ॑सि ।
तां त्वां भ॒रद्वा॑जो वेद॒ सा नो॑ वि॒त्तेऽधि॑ जाग्र॒ति ॥ ६ ॥

6. *Veda vai rātri te nāma ghr̥tācī nāma vā asi. Tām
tvām bharadvājo veda sā no vitte' dhi jāgrati.*

O Night, I know well your name. You are of the name of Ghr̥tachi, the service ladle for ghr̥ta and generosity for yajna. Bharadvaja, the sagely scholar of food and energy, knows you who watch over and guard our wealth.

Kanda 19/Sukta 49 (Ratri)***Ratri Devata, Gopatha and Bharadvaja Rshis***

इषिरा योषा युवतिर्दमूना रात्री देवस्य सवितुर्भगस्य ।
अश्वक्षभा सुहवा संभृतश्रीरा पप्रौ द्यावापृथिवी महित्वा ॥ १ ॥

1. *Iṣirā yoṣā yuvatirdamūnā rātrī devasya savitur-bhagasya. Aśvakṣabhā suhavā sambhṛtaśrīrā paprau dyāvāpṛthivī mahitvā.*

Inspiring, youthful, Night, friend by shadow of the house of the mighty refulgent sun, instantly coming on sunset bearing her own restful beauty and grace has arrived and pervades and fills the heaven and earth with her greatness and glory.

अति विश्वान्यरुहद्रम्भीरो वरिष्ठमरुहन्त श्रविष्ठाः ।

उशती रात्र्यनु सा भद्राभि तिष्ठते मित्र इव स्वधाभिः ॥ २ ॥

2. *Ati viśvānyaruhadgambhīro varīṣṭhamaruha-nta śraviṣṭhāḥ. Uśatī rātryanu sā bhadraḥbhi tiṣṭhate mitra-iva svadhābhiḥ.*

Profound darkness covers all things of the day's world. Greatest stars ascend on top of the deep and generous vault of heaven. Noble night of exciting splendour abides by its own time like a friend with her own blessed powers of peace and restfulness.

वर्ये वन्दे सुभगे सुजात आजगत्रात्रि सुमना इह स्याम् ।
अस्मांस्त्रायस्व नर्याणि जाता अथो यानि गव्यानि
पुष्ट्या ॥ ३ ॥

3. *Varye vande subhage sujāta ājaganrātri sumanā iha syām. Asmāṁstrāyasva naryāṇi jātā atho yāni gavyāni puṣṭyā.*

Lovable, adorable, generous, nobly born, the night is come. Let us be peaceful at heart at this hour. O night, pray save and protect and promote with strength and growth all that exists for human good and for the good of the animal world.

सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे ।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि कृणुषे विभाती ॥ ४ ॥

4. *Simhasya rātryuśatī pīṁṣasya vyāghrasya dvīpino varca ā dade. Āśvasya bradhnām puruṣasya māyūṁ puru rūpāṇi kṛṇuṣe vibhātī.*

The exciting night has taken over the rumble of the lion's roar, the stag's fleetness, the tiger's growl, the elephant's peal, the horse's great perseverance, and man's challenge. Thus do you, O splendid Night, assume and hold in your unfathomable womb many forms of being and its variety.

शिवां रात्रिंमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु । अस्य
स्तोमस्य सुभगे नि बोधयेन त्वा वन्दे विश्वासु दिक्षु ॥ ५ ॥

5. *Śivām rātrimanusūryam ca himasya mātā suhavā no astu. Asya stomasya subhage ni bodha yena tvā vande viśvāsu dikṣu.*

O mother of peace and cool, be kind and gracious to us. O Spirit of abundance and splendour, know and acknowledge this song of adoration with which, like the sun, I celebrate you, blissful night, pervading in all quarters of space.

स्तोमस्य नो विभावरि रात्रि राजेव जोषसे ।

असाम् सर्ववीरा भवाम् सर्ववेदसो व्युच्छन्तीरनूषसः ॥ ६ ॥

6. *Stomasya no vibhāvāvari rātri rājeva joṣase. Asāma sarvavīrā bhavāma sarvavedaso vyucchantīra-nūṣasaḥ.*

O night of splendour, you enjoy our song of adoration like a queen. Pray let us all be blest with noble progeny worthy of the brave, let us be masters of all wealth as in unison with the rising dawns of radiance.

शम्या ह नाम दधिषे मम दिप्सन्ति ये धना । रात्रीहि
तान्सुतपा य स्तेनो न विद्यते यत्पुनर्न विद्यते ॥ ७ ॥

7. *Śamyā ha nāma dadhiṣe mama dipsanti ye dhanā. Rātrīhi tānasutapā ya steno na vidyate yatpu-narna vidyate.*

O Night, you bear the name ‘Shamyā’, harbinger of peace and rest after exertion and success. Pray go to those who covet my wealth and wish to deceive and deprive me of my wealth, honour and excellence, visit them as tormentor of their mind and life energy so that whoever is a thief may survive but never revive as thief again.

भद्रासि रात्रि चमसो न विष्टो विष्वंगोरूपं युवतिर्बिभर्षि ।
चक्षुष्मती मे उशती वपूषि प्रति त्वं दिव्या न क्षाम-
मुक्थाः ॥ ८ ॥

8. *Bhadrāsi rātri camaso na viṣṭo viṣvaṅgorūpaṁ yuvatirbibharṣi. Cakṣuṣmatī me uśatī vapūṁṣi prati tvaṁ divyā na kṣāmamukthāḥ.*

O Night, harbinger of peace, satisfaction and joy, you are like a plate full of delicious food, or like a ladle full of ghrta for the holy fire. You thus bear the youthful form of the universal mother cow. Excited with

love for us, bearing wondrous body forms and starry eyes, you do not forsake the earth, for our sake.

यो अद्य स्तेन आयत्यघायुर्मर्त्यो^१ रिपुः ।

रात्री तस्य प्रतीत्य प्र ग्रीवाः प्र शिरो हनत् ॥ ९ ॥

9. *Yo adya stena āyatyaghāyurmartyo ripuḥ.*
Rātrī tasya pratītya pra grīvāḥ pra śiro hanat.

Whoever the thief, the enemy, the man of evil intention and action, that comes now and prowls, may the Night, having known and identified him, catch him by the neck and break his head.

प्र पादौ न यथायति प्र हस्तौ न यथाशिषत् ।

यो मलिम्लरुपायति स संपिष्टो अपायति ।

अपायति स्वपायति शुष्के स्थाणावपायति ॥ १० ॥

10. *Pra pādau na yathāyati pra hastau na yathāśiṣat.*
Yo malimlurupāyati sa sampiṣṭo apāyati. Apāyati svapāyati śuṣke sthāṇāvapāyati.

Arrest him by the feet so that he may not prowl any more, arrest him by the hands so that he may not grab the article he wants to steal. Whoever the robber that comes must go away, defeated in purpose, crushed, go away for sure, go far away to a dry, uninhabited land.

Kanda 19/Sukta 50 (Ratri)

Ratri Devata, Gopatha Rshi

अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु ।

अक्षौ वृकस्य निर्जहास्तेन तं द्रुपदे जहि ॥ १ ॥

1. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahim kṛṇu.*
Akṣau vṛkasya nirjahyāstena taṁ drupade jahi.

O Night, crush the head of the snake which breathes out dark smoke of doom. Strike out the eyes of the wolf, and hold him in the snare.

ये ते रात्र्यन॒द्वाह॒स्तीक्ष्ण॑शृङ्गाः स्वा॒शवः॑ ।

तेभि॒र्नो अ॒द्य पार॑याति दु॒र्गाणि॑ वि॒श्वहा॑ ॥ २ ॥

2. *Ye te rātryanaḍvāhastīkṣṇaśṛṅgāḥ svāśavaḥ.*
Tebhirno adya pārayāti durgāṇi viśvaha.

O Night, fast and sharp-horned are the bulls of your chariot. By them take us across the dark difficulties of life to the dawn of a new day now and always.

रात्रि॑रात्रि॒मरि॑ष्यन्त॒स्तरे॑म त॒न्वा वि॒व्यम् ।

ग॒म्भीर॑म॒प्लवा॑इव॒ न तरे॑युररा॒तयः॑ ॥ ३ ॥

3. *Rātrimrātrimariṣyantastarema tanvā vayam.*
Gambhīramaplavā-iva na tareyurarātayaḥ.

Night by night, unhurt, unscathed, let us cross the dark, hale and hearty in body, unlike the indigent and the uncharitable who would not cross the dark and deep without the ark.

यथा॑ शा॒म्याकः॑ प्र॒पत॑न्न॒प॒वान्ना॒नुवि॑द्यते ।

ए॒वा रा॑त्रि॒ प्र पा॑तय॒ यो अ॒स्माँ अभ्य॑घा॒यति॑ ॥ ४ ॥

4. *Yathā śāmyākaḥ prapatannapavānnānuvidyate.*
Evā rātri pra pātaya yo asmāñ abhyaghāyati.

Just as a tiny grain of Shyamaka, fallen and flown away by wind cannot be retrieved, so O Night, drive away the sinner who wants to hurt and destroy us.

अप॑ स्ते॒नं वा॒सो गो॒अज॑मु॒त तस्कर॑म् ।

अथो॒ यो अ॒र्वीतः॑ शिरो॑ऽ भि॒धाय॑ निनी॒षति॑ ॥ ५ ॥

5. *Apa stenam vāso goajamuta taskaram.
Atha yo arvataḥ śiro'bhidhāya ninīṣati.*

Drive off the thief who wants to steal our cow, and the robber who halts the courser's head and tries to steal it away.

यद्द्या रात्रि सुभगे विभजन्त्ययो वसु ।
यदेतदस्मान्भोजय यथेदन्न्यानुपायसि ॥ ६ ॥

6. *Yadadyā rātri subhage vibhajantyayo vasu.
Yadetadasmānbhojaya yathedanyānupāyasi.*

O noble and beneficent Night, as you come now giving out wealth and peace to all, pray give us our share to enjoy as you give out theirs to others.

उषसे नः परि देहि सर्वान्नात्र्यनागसः ।
उषा नो अहे आ भजादहस्तुभ्यं विभावरी ॥ ७ ॥

7. *Uṣase naḥ pari dehi sarvānrātryanāgasah.
Uṣā no ahne ā bhajādahastubhyaṁ vibhāvāri.*

O Night, deliver us all, free from sin and evil, back to the dawn. Let the dawn deliver us to the day and the day, O splendid Night, may deliver us back to you.

Kanda 19/Sukta 51 (Atma)

Atma Devata, Brahma Rshi

अयुतोऽहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो
मे प्राणोऽयुतो मेऽपानोऽयुतो मे व्यानोऽयुतोऽहं
सर्वः ॥ १ ॥

1. *Ayuto'hamayuto ma ātmāyutaṁ me cakṣura-
yutaṁ me śrotramayuto me prāṇo'yuto me'pāno'-
yuto me vyāno'yuto'ham sarvaḥ.*

I am a complete whole, my soul is complete whole, my eye is complete whole, my ear is complete whole, my prana is complete whole, my apana is complete whole, my vyana is complete whole, I am all, complete, whole, undivided, complete, integrated organismic being.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां
प्रसूत आ रभे ॥ २ ॥

2. *Devasya tvā savituh prasave'svinorbāhubhyām
pūṣṇo hastābhyām prasūta ā rabhe.*

O man, O self, in this yajnic world order of Savita's creation, with the arms of Ashvins, harbingers of light and knowledge, and with the hands of Pusha, generous powers of health and nourishment, I initiate and consecrate you, nobly born, to begin your holy life as a complete, whole, undivided human being.

Kanda 19/Sukta 52 (Kama)

Kama Devata, Brahma Rshi

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् । स कामं
कामेन बृहता सयौनी रायस्पोषं यजमानाय धेहि ॥ १ ॥

1. *Kāmastadagre samavartata manaso retah
prathamam yadāsīt. Sa kāma kāmēna bṛhatā
sayonī rāyaspoṣam yajamānāya dhehi.*

In the beginning, there was Kama, thought-and-desire, born of the divine mind, and that was the first seed of the world of existence. O Kama, coexistent and one with the infinite mind and potential, pray bring in and bless the yajamana with wealth and nourishment of life.

त्वं कामं सहसासि प्रतिष्ठितो विभुर्विभावा सख आ
सखीयते । त्वमुग्रः पृतनासु सासहिः सह ओजो यजमानाय
धेहि ॥ २ ॥

2. *Tvaṁ kāma sahasāsi pratiṣṭhito vibhurvibhāvā
sakha ā sakhīyate. Tvamugraḥ pṛtanāsu sāsahiḥ
saha ojo yajamānāya dhehi.*

You, Kama, abide with strength and courage, boundless and splendid, a friend of friends, terrible in battle, victorious. Pray bring in and bless the yajamana with strength and courage, lustre and splendour.

दूराच्चकमानाय प्रतिपाणायक्षये ।

आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्व ॥ ३ ॥

3. *Dūrāccakamānāya pratipāṇāyākṣaye.
Āsmā aśṛṇvannāśāḥ kāmenājanayantsvaḥ.*

For man, inspired with desire since farthest time, i.e., eternity, in the imperishable world of Infinity, for his fulfilment in response to his desire, hope and effort, the quarters of space listen and, by the universal desire of Divinity co-existent with the human in the universal mind, they create the joy and bliss of life for him.

कामेन मा काम आगन्हृदयाद्धृदयं परि ।

यदमीषामदो मनस्तदैतूप मामिह ॥ ४ ॥

4. *Kamena mā kāma āganhrdayāddhṛdayaṁ pari.
Yadamīṣāmado manastadaitūpa māmiha.*

By Kama, desire and effort, is Kama, hope and ambition, fulfilled, through Kama and dispensation of Divinity. It comes from the heart in response to the heart. May that mind, thought and meditative effort, which

was those ancients' since eternal time, come to me here and now and bless.

यत्काम कामयमाना इदं कृण्मसि ते हविः ।

तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥ ५ ॥

5. *Yatkāma kāmaya mānā idam kṛṇmasi te haviḥ. Tannaḥ sarvaṁ samṛdhyatāmathaitasya haviṣo vīhi svāhā.*

O Kama, Spirit of love and desire, whatever our hope and ambition for which we offer this homage of effort and havi, may all that hope and ambition be fulfilled. And we pray you accept this homage and be pleased to bless. This in heart-felt truth of word and deed!

Kanda 19/Sukta 53 (Kala)

Kala Devata, Bhrgu Rshi

कालो अश्वो वहति सप्तारश्मिः सहस्राक्षो अजरो भूरिरेताः ।

तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥ १ ॥

1. *Kālo aśvo vahati saptaraśmiḥ sahasrākṣo ajaro bhūriretāḥ. Tamā rohanti kavayo vipāścitatasya cakrā bhuvanāni viśvā.*

The 'Time-courser' of seven 'reins' and thousand eyes, unbound, unaging and omnipotent, carries the cosmic chariot of a thousand wheels at tremendous velocity. Only poetic visionaries and wise sages ride the courser and the chariot. All stars and planets and the worlds of life are the wheels of his chariot on the move.

सप्त चक्रान्वहति काल एष सप्तास्य नाभीरमृतं न्वक्षः । स
इमा विश्वा भुवनान्यञ्जत्कालः स ईयते प्रथमो नु
देवः ॥ २ ॥

2. *Sapta cakrānvahati kāla eṣa saptāsyā nābhīramṛ-
taṁ nvakṣaḥ. Sa imā viśvā bhuvanānyañjatkālaḥ
sa īyate prathamo nu devaḥ.*

Seven wheels (globes) of whirling worlds does this Time-courser carry. Seven are the naves and axles of this chariot moving on the one axis of Immortal Eternity. He creates and manifests all these worlds of existence. That Time, first, eternal, self-refulgent Divinity, is intensely active, on the move, (and That can be approached but with motionless meditative effort).

पूर्णः कुम्भोऽधि काल आहितस्तं वै पश्यामो बहुधा नु
सन्तः । स इमा विश्वा भुवनानि प्रत्यङ्कालं तमाहुः परमे
व्योमन् ॥ ३ ॥

3. *Pūrṇaḥ kumbho'dhi kāla āhitastaṁ vai paśyāmo
bahudhā nu santaḥ. Sa imā viśvā bhu-vanāni
pratyāṅkālaṁ tamāhuh parama vyoman.*

The universe is a full, complete and perfect vessel settled on Time. That we see becoming and evolving manifold. That which is present upfront before all these worlds of the universe, the sages call 'Kala', Time, which extends upto the ultimate, supreme transcendent heaven.

स एव सं भुवनान्याभरत्स एव सं भुवनानि पयैत् ।
पिता सन्नभवत्पुत्र एषां तस्माद्वै नान्यत्परमस्ति तेजः ॥ ४ ॥

4. *Sa eva saṁ bhuvanānyābharatsa eva saṁ bhuvanāni paryait. Pitā sannabhavatputra eṣāṁ tasmādvai nānyatparamasti tejah.*

He alone bears and sustains all the worlds of existence. He alone transcends all the worlds of existence. He alone, though being the father of all these worlds, becomes his own manifestive begotten child, chronological time form, in the life of these creatures. There is no other, higher refulgence and power beyond him.

कालोऽ मूं दिवमजनयत्काल इमाः पृथिवीरुत ।

काले ह भूतं भव्यं चेष्टितं ह वि तिष्ठते ॥ ५ ॥

5. *Kālo'mūṁ divamajanayatkāla imāḥ pṛthivīruta. Kāle ha bhūtaṁ bhavyaṁ ceṣitaṁ ha vi tiṣṭhate.*

Kala brought into existence those heavens, and Kala brought these earths into existence. In kala only subsist the past and the future and all that is moved and desired at the present time.

कालो भूतिमसृजत काले तपति सूर्यः ।

काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति ॥ ६ ॥

6. *Kālo bhūtimasṛjata kāle tapati sūryaḥ. Kāle ha viśvā bhūtāni kāle cakṣurvi paśyati.*

Kala created the plenty and prosperity of existence. In Kala does the sun shine and blaze. In Kala do all existing forms subsist, and the eye sees only in Kala.

काले मनः काले प्राणः काले नाम समाहितम् ।

कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७ ॥

7. *Kāle manah kāle prāṇah kāle nāma samāhitam. Kālena sarvā nandantyāgatena prajā imāḥ.*

The mind is concentrated in Time. Prana is controlled in Time. The name with substance is contained in Time. And all these living beings rejoice with the passage of time.

काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम् ।
कालो ह सर्वस्येश्वरो यः पितासीत्प्रजापतेः ॥ ८ ॥

8. *Kāle tapaḥ kāle jyeṣṭham kāle brahma samāhitam. Kālo ha sarvasyeśvaro yaḥ pitāsītprajāpateḥ.*

Tapa, austerity of discipline, is concentrated in Kala, the highest, first, supreme subsists in Time, in Kala is Brahma concentrated and realised. Kala is the supreme ruler and controller of all, the one that is the progenitor of Prajapati, father and sustainer of living beings.

तेनेषितं तेन जातं तदु तस्मिन्प्रतिष्ठितम् ।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ॥ ९ ॥

9. *Teneṣitam tena jātam tadu tasminpratiṣṭhitam. Kālo ha brahma bhūtvā bibharti paramēṣṭhinam.*

Inspired and moved by that Time, the moving world in chronological time is created, manifested and stabilised in Time, Kala alone, having become manifest in the created world, bears the highest existent reality.

कालः प्रजा असृजत कालो अग्रे प्रजापतिम् ।
स्वयंभूः कश्यपः कालात्तपः कालादजायत ॥ १० ॥

10. *Kālah prajā asṛjata kālo agre prajāpatim.
Svayambhūḥ kaśyapaḥ kālāttapaḥ kālādajāyata.*

Kala created the living beings. Kala, is the Beginning, self-manifested, the creator and sustainer functionality of his transcendent Being as Prajapati. From Kala emerged Kashyapa, self-existing witness version of Divine Brahma, and from Kala arose Tapa, self-emergent creative thought and resolution of the Creator.

Kanda 19/Sukta 54 (Kala)

Kala Devata, Bhrgu Rshi

कालादापः समभवन्कालाद् ब्रह्म तपो दिशः ।

कालेनोदेति सूर्यः काले नि विशते पुनः ॥ १ ॥

1. *Kālādāpaḥ samabhavankālād brahma tapo diśaḥ.
Kālenodeti sūryaḥ kāle ni viśate punaḥ.*

From Kala, in course of time, arose the ‘waters’, the oceans of particles. From Kala arose Brahma, divine Resolution to create, and the quarters of space. By Kala and with time rises the sun and again sets back into Kala.

कालेन वातः पवते कालेन पृथिवी मही ।

द्यौर्मही काल आहिता ॥ २ ॥

2. *Kālena vātaḥ pavate kālena pṛthivī mahī.
Dyaurmahī kāla āhitā.*

By Kala does the wind blow, by Kala does the great earth move in balance. Both the great heaven and earth exist and subsist in Kala.

का॒लो ह॑ भू॒तं भव्यं॑ च पु॒त्रो अ॑जनयत्पु॒रा ।
का॒लादृ॒चः सम॑भव॒न्यजुः॑ का॒लाद॑जायत ॥ ३ ॥

3. *Kālo ha bhūtaṁ bhavyaṁ ca putro ajanayatpurā.
Kālādṛcaḥ samabhavananyajuh kālādajāyata.*

Kala, transcendent Time, transcendent Brahma, self-created Its own creative version of the creator and chronological time with the divisions of past, present and future. From Kala arose the Rks and Yajus together from Time and in time.

का॒लो य॒ज्ञं स॒मैर॑यद्दे॒वेभ्यो॑ भा॒गम॑क्षि॒तम् ।
का॒ले ग॑न्धर्वाप्सर॒सः का॒ले लो॒काः प्र॑ति॒ष्ठिताः॑ ॥ ४ ॥

4. *Kālo yajñaṁ samairayaddevebhyo bhāgama-kṣitam. Kāle gandharvāpsarasah kāle lokāḥ pratiṣṭhitāḥ.*

Kala sets in motion the cosmic yajna, dynamics of creative evolution, and the creative parts of cosmic dynamics for the divine forces of nature and humanity in the process of evolution and development. In Kala abide the Gandharvas, sustainers of stars and planets, and the Apsaras, fluent forces of the universe. And in Kala abide all regions of the worlds in the universe for created beings.

का॒लेऽय॑मङ्गि॒रा दे॒वोऽथ॒र्वा चा॒धि ति॑ष्ठतः । इ॒मं च॑ लो॒कं
प॒र॒मं च॑ लो॒कं पु॒ण्यांश्च॑ लो॒कान्वि॑धृ॒तीश्च॑ पु॒ण्याः ।
स॒र्वी॒ल्लो॒कान॑भि॒जित्य॑ ब्र॒ह्म॑णा का॒लः स॑ ई॒यते॑ प॒र॒मो नु॑
दे॒वः ॥ ५ ॥

5. *Kāle'yamaṅgirā devo'tharvā cādhi tiṣṭhataḥ. Imaṁ ca lokam paramam ca lokam puṇyāṁśca lokānvidhṛtīśca puṇyāḥ. Sarvāṅllokānabhijitya brahmaṇā kālaḥ sa īyate paramo nu devaḥ.*

This divine Angira, dynamic fire and pranic energy, and Atharva, constant energy, and this divine sun with its rays, abide in Kala. This earthly region, the highest heavenly region, all auspicious regions, all noble and divine sustainers, indeed all regions of the universe in existence, all these, Kala, having won and held in power by the Supreme Spirit of Brahma, lives on, the ultimate force, refulgent and divine (even when chronogical time and all else is absorbed and still).

Kanda 19/Sukta 55 (Health and Wealth for life)

Agni Devata, Bhrgu Rshi

रात्रिंरात्रिमप्रयातुं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥ १ ॥

1. *Rātrimrātrimaprayātaṁ bharanto'śvāyeva tiṣṭhate ghāsamasmai. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

Just as night after night they bring grass for the horse standing in the stall after the day's journey, similarly we bring havi to Agni, leading light of life. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

या ते वसोर्वाति इषुः सा त एषा तया नो मृड । रायस्पोषेण
समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥ २ ॥

2. *Yā te vasorvāta iṣuḥ sā ta eṣā tayā no mṛḍa.
Rāyaspoṣeṇa samīṣā madanto mā te agne
prativeśā riṣāma.*

O Agni, leading light of humanity, giver of peace and settlement, the windy missile that is yours is under your control here. With that, pray give us peace, prosperity and security. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

सायंसायं गृहपतिर्नो अग्निः प्रातःप्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधि वयं त्वेन्धानास्तन्वं ऽपुषेम ॥ ३ ॥

3. *Sāyaṁsāyaṁ gr̥hapatirno agniḥ prātaḥprātaḥ
saumanasasya dātā. Vasorvasorvasudāna edhi
vayaṁ tvendhānāstanvaṁ puṣema.*

Every evening day by day, may Agni, leader, pioneer and ruler of humanity, be the protector of our home and country. Every morning day by day, may Agni give us peace, happiness and good cheer at heart. O generous Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow in body and mind with food, energy and yajnic generosity.

प्रातःप्रातर्गृहपतिर्नो अग्निः सायंसायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधिन्धानास्त्वा शतंहिमा ऋधेम ॥ ४ ॥

4. *Prātaḥprātargr̥hapatirno agniḥ sayāṁsāyaṁ
saumanasasya dātā. Vasorvasorvasudāna
edhīndhānāstvā śataṁhimā ṛdhema.*

Every morning day by day, may Agni, leader,

pioneer and ruler, be the protector of our home and country. Every evening day by day, may Agni give us peace, happiness and good cheer at heart. O Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow and advance for a full hundred years of happy seasons.

अपश्चा दग्धान्नस्य भूयासम् । अन्नादायात्रपतये रुद्राय नमो
अग्रये । सभ्यः सभां मे पाहि ये च सभ्याः सभासदः ॥ ५ ॥

5. *Apaścā dagdhānnasya bhūyāsam. Annādāyānnapataye rudrāya namo agnaye. Sabhyaḥ sabhām me pāhi ye ca sabhyāḥ sabhāsadaḥ.*

Let me be rich in the front ranks, not lagging behind, in the possession of ripe food grains. Homage to Rudra Agni, leader, pioneer and ruler, giver and protector of food who shakes down and destroys negative forces. Let the decent and cultured protect and promote the prestige of Sabha, the parliament, for me. Let the members of the Sabha be decent and honourable.

त्वमिन्द्रा पुरुहूत विश्वमायुर्व्यं ऽश्नवत् ।

अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ॥ ६ ॥

6. *Tvamindrā puruhūta viśvamāyurvyaśnavat. Aharaharbalimitte haranto'śvāyeva tiṣṭhate ghāsamagne.*

May you, Indra, lord ruler and potent protector, universally loved, live full and healthy life. Day by day we bear and bring homage of loyalty to you in office as the groom looks after the war horse of the king.

Kanda 19/Sukta 56 (Svapna)***Svapna Devata, Yama Rshi***

यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान्प्र युनक्षि धीरः ।
 एकाकिना सरथं यासि विद्वान्त्स्वप्नं मिमानो असुरस्य
 योनौ ॥ १ ॥

1. *Yamasya lokādadhyā babhūvitha pramadā martyānptra yunakṣi dhīraḥ. Ekākinā saratham yāsi vidvāntsvapnam mimāno asurasya yonau.*

O Dream, you arise from the subconscious state of the mind (below the state of wakefulness and above the state of deep sleep) and, yourself unmoved and unchanging, you join people with the sports of their own mind. Joining them as one with their state, you move with their lone spirit playing in the same sphere of the mind with the same sports as they, structuring further dreams in the life of the dreamer's mind at work.

बन्धस्त्वाग्रे विश्वचया अपश्यत्पुरा रात्र्या जनितोरेके अह्नि ।
 ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो रूपमपगूहमानः ॥ २ ॥

2. *Bandhastvāgre viśvacayā apaśyatpurā rātryā janitoreke ahni. Tataḥ svapnedamadhyā babhūvitha bhiṣagbhyo rūpamapagūhamānaḥ.*

Some day long before the birth of the dream night, the man bound in fancies conceived you, and collecting his materials from the wide world structured you. Thence, O dream, you thus arise in this form and come, having stolen yourself from the healers.

बृहद्वावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन् । तस्मै
 स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशसः स्वर्गानशानाः ॥ ३ ॥

3. *Bṛhadgāvāsurebhyo'dhi devānupāvartata mahi-mānamicchan. Tasmai svapnāya dadhurādhipatyam trayastrimśāsaḥ sva rānaśānāḥ.*

The man of unbounded sense and imagination came from the demonic tendencies close to the divinities in search of greatness and glory. The thirty-three divinities enjoying heavenly bliss and potential blessed him with full mastery over the realisation of his dream.

नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम् ।
त्रिते स्वप्नमदधुराप्ये नर आदित्यासो वरुणेनानुशिष्टाः ॥ ४ ॥

4. *Naitām viduḥ pitaro nota devā yeṣām jalpiśc-ratyantaredam. Trite svapnamadadhurāptye nara ādityāso varuṇenānuśiṣṭāḥ.*

Neither pranas nor the senses and mind of people in whose personality confusion and verbosity prevails reach this mystery of dreams. Only brave men and brilliant scholars of Aditya order taught and trained by Varuna, master of right choice and judgement, concentrate and direct their dream onto the lord of three worlds, lover and saviour of the men of divine attainments.

यस्य क्रूरमभजन्त दुष्कृतोऽस्वप्नेन सुकृतः पुण्यमायुः ।
स्वर्गमदसि परमेण बन्धुना तप्यमानस्य मनसोऽधि
जज्ञिषे ॥ ५ ॥

5. *Yasya krūramabhajanta duṣkṛto'svapnena sukrtaḥ puṇyamāyuh. Svarmadasi paramēṇa bandhunā tapyamānasya manaso'dhi jajñiṣe.*

O Dream, born of the mind of shining and

suffering dreamers, whose cruelty the man of evil suffers, and avoiding which the man of noble action enjoys freedom and virtue, you rejoice only with our Brother of the highest heaven in the state of contemplation.

विद्म ते सर्वाः परिजाः पुरस्ताद्विद्म स्वप्न यो अधिपा इहा
ते । यशस्विनो नो यशसेह पाह्याराद् द्विषेभिरप याहि
दूरम् ॥ ६ ॥

6. *Vidma te sarvāḥ parijāḥ purastādvidma svapna
yo adhipā ihā te. Yaśasvino no yaśaseha pāhyārād
dviṣebhirapa yāhi dūram.*

We know in advance all your sources and all your attendants and off-shoots, and we know who is your protector and who is your controller here in this human state. Protect and promote those of us with honour and fame who are honourable and famous, and if there be any jealous adversaries and enemies with you, go far away along with them.

Kanda 19/Sukta 57 (Duh-Svapna)

Duh-Svapna Devata, Yama Rshi

यथा कलां यथा शफं यथर्णं संनयन्ति ।
एवा दुःष्वप्यं सर्वमप्रिये सं नयामसि ॥ १ ॥

1. *Yathā kalām yathā śapham yatharṇam saṁna-
yanti. Evā duḥṣvapnyam sarvamapriye saṁ
nayāmasi.*

As people repay one sixteenth and one eighth part and finally discharge the whole debt, so do we discharge all evil dreams and assign them to our

disvalues and disagreeables in our value system.

सं राजानो अगुः समृणान्यगुः सं कुष्ठा अगुः सं कृला
अगुः । समस्मासु यदुःष्वप्न्यं निद्विषते दुःष्वप्न्यं
सुवाम ॥ २ ॥

2. *Sam rajāno aguḥ samṛṇānyaguḥ saṁ kuṣṭhā aguḥ
saṁ kalā aguḥ. Samasmāsu yadduḥ śvapnyam
nirdviṣate duḥśvapnyam suvāma.*

All rulers (and all ruling values) have come together (as objects of honour). All debts and obligations have come together (for clearance). All Kushtha herbs have come together (for our health and happiness). All digits of the moon have come together (for light against the dark). Let all evil dreams in us come together and let us put all those evil dreams aside and assign them to that part of our value system which we dislike and reject as totally negative.

देवानां पत्नीनां गर्भं यमस्य कर् यो भद्रः स्वप्न । स मम यः
पापस्तद् द्विषते प्र हिण्मः । मा तृष्टानामासि कृष्णश-
कुनेर्मुखम् ॥ ३ ॥

3. *Devānām patnīnām garbha yamasya kara yo
bhadraḥ svapna. Sa mama yaḥ pāpastad dviṣate
pra hiṇmaḥ. Mā tṛṣṭānāmāsi kṛṣṇaśaku-
nermukham.*

O Dream, you are a product of the supportive powers of senses and mind. You are a gift of the hand of the subconscious reflection of the discipline of yama and niyama which is auspicious. But that dream of ours which is evil, we cast away as an object of hate and rejection. As a black omen of misfortune, you are no

favourite of those who thirst for divinity. Be not that.

तं त्वा॑ स्वप्न॒ तथा॑ सं विद्म॒ स त्वं स्व॒प्राश्व॑इव का॒यमश्व॑इव
नीना॒हम् । अ॒ना॒स्मा॒कं दे॒वपी॒युं पि॒यारुं॑ वप॒ यद॒स्मासु॑
दुःष्व॒ज्यं यद्गो॑षु यच्च॑ नो गृहे ॥ ४ ॥

4. *Taṁ tvā svapna tathā saṁ vidma sa tvaṁ svapnāśva-iva kāyamaśva-iva nīnāham. Anāsmākaṁ devapīyūṁ piyāruṁ vapa yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no grhe.*

O Dream, we know you as you are. Therefore, as a horse shakes its body to get rid of dust or a burden on the back, you throw off the dream which is not our love, which is hurtful to our mind and senses, and which vitiates our soul. Throw off all evil dreams of ours about our cows, our home and our family. Uproot that.

अ॒ना॒स्मा॒कस्तदै॒वपी॒युः पि॒यारुर्नि॒ष्कमि॒व प्रति॑ मुञ्च॒ताम् ।
नवा॒र॒त्नीन॑प॒मया॑ अ॒स्माकं॑ ततः॒ परि॑ । दुःष्व॒ज्यं सर्वं॑ द्विष॒ते
निर्द॑यामसि ॥ ५ ॥

5. *Anāsmākastaddevapīyuh piyārurniṣkamiva prati muñcatām. Navāratnīnapamayā asmākaṁ tataḥ pari. Duḥṣvapnyaṁ sarvaṁ dviṣate nirdayāmasi.*

Let him who is not ours, who hurts the divines, who is mischievous, own and wear the evil dream as gold. Throw away the evil dream nine cubits far from where we are. We throw out all evil dreams for that part of our value system which we hate and reject.

Kanda 19/Sukta 58 (Yajna)*Yajna and others Devata, Brahma Rshi*

घृतस्य जूतिः समना सदेवा संवत्सरं हविषा वर्धयन्ती ।
 श्रोत्रं चक्षुः प्राणोऽच्छिन्नो नो अस्त्वच्छिन्ना वयमायुषो
 वर्चसः ॥ १ ॥

1. *Ghṛtasya jūtiḥ samanā sadevā saṁvatsaram
 haviṣā vardhayantī. Shrotram cakṣuḥ prāṇo'
 cchinno no astvacchinnā vayamāyuso varcasah.*

Let the flow and flame of ghrta with heartfelt love, divine inspiration and havi augment and beautify the yearly session of yajna. May our ear, eyes, prana be whole and unhurt. Let us be whole and unhurt by health and full age with honour and excellence.

उपास्मान्प्राणो ह्वयतामुप वयं प्राणं हवामहे । वर्चो जग्राह
 पृथिव्यन्तरिक्षं वर्चः सोमो बृहस्पतिर्विधत्ता ॥ २ ॥

2. *Upāsmānprāṇo hvayatāmupa vayam prāṇam
 havāmahe. Varco jagrāha pṛthivyantarikṣam
 varcaḥ somo bṛhaspatirvidhattā.*

Let prana call us up and energise us. Let us invoke and awake the pranic energy by yajna. The earth has worn the lustre of energy and divinity. The firmament wears lustre. Soma, the moon, wears lustre. Brhaspati, the sun, wielder and sustainer, wears the lustre and light of cosmic yajna.

वर्चसो द्यावापृथिवी संग्रहणी बभूवशुर्वर्चो गृहीत्वा
 पृथिवीमनु सं चरेम । यशसं गावो गोपतिमुप तिष्ठन्त्या-
 यतीर्यशो गृहीत्वा पृथिवीमनु सं चरेम ॥ ३ ॥

3. *Varcaso dyāvāpr̥thivī saṁgrahaṇī babhūvathur-varco gr̥h̥tvā pr̥thivīmanu saṁ carema. Yaśasaṁ gāvo gopatimupa tiṣṭhantyāyatīryaśo gr̥h̥tvā pr̥thivīmanu saṁ carema.*

May the earth and heaven be gatherers of lustre and grandeur (from Brhaspati). May we, having received lustre and grandeur (from the earth and the heavens) range around on earth, happy and great. May the cows coming in sit by the master and share his lustre and grandeur with food. And may we too receive good food and lustre and live happy on earth.

व्रजं कृणुध्वं स हि वो नृपाणो वर्मा सीव्यध्वं बहुला पृथूनि ।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दंहता
तम् ॥ ४ ॥

4. *Vrajaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varmā sīvyadhvaṁ bahulā pr̥thūni. Puraḥ kṛṇudhvamāya-sīradhr̥ṣṭā mā vaḥ susroccamaso dṛmhatā tam.*

Establish and develop dairy farms, that is the way for your growth and national health. Design and manufacture many broad and thick armours of defence. Build strong unbreakable forts of steel. And see that your ladle of the yajna of social order, i.e. economy of the nation, does not leak anywhere. Keep it strong and increase its capacity.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि ।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥ ५ ॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

With sincerity of word, ear and mind I invoke, adore and offer oblations of homage to Vishvakarma, the vision and visionary of the cosmic yajna, its initiator, augmentor, and the spokes person of its divine knowledge. Let all divinities of nature and brilliancies of humanity, happy at heart, come, join and benefit from this cosmic yajna enacted and extended by Vishvakarma.

ये देवानामृत्विजो ये च यज्ञिया येभ्यो हव्यं क्रियते
भागधेयम् । इमं यज्ञं सह पत्नीभिरेत्य यावन्तो देवास्तविषा
मादयन्ताम् ॥ ६ ॥

6. *Ye devānāmṛtvijo ye ca yajñiyā yebhyo havyaṁ kriyate bhāgadheyam. Imam yajñam saha patnībhiretya yāvanto devāstaviṣā mādayantām.*

Those among the divinities, the learned, the brilliant, who are dedicated to yajna all the year round with the seasons, who are adorable, and for whom the yajna is enacted and the share of holy offerings is fixed and reserved, may all those divinities with their supportive powers come to yajna, wax with strength and satisfaction and celebrate yajna with joy and ecstasy, and give us happiness.

Kanda 19/Sukta 59 (Yajna)

Agni Devata, Brahma Rshi

त्वमग्ने व्रतपा असि देव आ मर्त्येष्व । त्वं यज्ञेष्विड्यः ॥ १ ॥

1. *Tvāmagne vratapā asi deva ā martyeṣvā. Tvam yajñeṣvīḍyaḥ.*

Hey Agni, supreme leading light of life, lord self-refulgent, you are the observer and protector of the

vows of discipline among mortal humanity, and you are the lord adorable in yajna on earth and in the universe.

यद्धो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद्विश्वादा पृणातु विद्वान्त्सोमस्य यो ब्राह्मणां
आविवेश ॥ २ ॥

2. *Yadvo yayaṁ pramināma vratāni viduṣāṁ devā aviduṣṭarāsaḥ. Agniṣṭadviśvādā pṛṇātu vidvāntsomasya yo brāhmaṇāṁ āviveśa.*

O Devas, divinities of nature and brilliant sages of humanity, if we, because of our limited knowledge and relative ignorance among the learned, fall short of your discipline or transgress your laws, then, we pray, may Agni, lord self-refulgent, all leading light, sustainer of the world, omniscient lord of Soma, peace of life and pleasure of love and devotion, make up that mortal deficiency, the lord that blesses the heart of the lovers of Brahma within and fulfils their love.

(The mantra emphasises the divine acceptance of sincere love and devotion over mortal limitations and human trespasses.)

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनुप्रवोदुम् ।
अग्निर्विद्वान्त्स यजात्स इद्धोता सो ऽ ध्वरान्त्स ऋतून्कल्प-
याति ॥ ३ ॥

3. *Ā devānāmapi panthāmaganma yacchakna-vāma tadanupravoḍhum. Agnirvidvāntsa yajātsa iddhotā so' dhvarāntsa ṛtūnkल्पayāti.*

Let us take to and follow the path of the Devas, divinities of nature and brilliant sages of humanity as

far as we can, possibly, and relentlessly maintain that effort with faith and sincerity. May Agni, lord self-refulgent, give us strength and make that possible : He is the sole initiation and high priest of all yajnas of love, faith and non-violence. He ordains the yajnic seasons, and He fulfils all of them.

Kanda 19/Sukta 60 (Physical Health)

Vak and others Devata, Brahma Rshi

वाङ्म॑ अ॒सन्न॒सोः प्रा॒णश्चक्षु॑र॒क्ष्णोः श्रोत्रं॑ कर्ण॒योः ।

अ॒प॒लि॒ताः के॒शा अ॒शो॒णा दन्ता॑ बहु॒ बा॒ह्वोर्बल॑म् ॥ १ ॥

1. *Vāṁma āsannasoḥ prāṇaścakṣurakṣṇoḥ śrotram karṇayoḥ. Apalitāḥ keśā aśoṇā dantā bahu bāhvorbalam.*

Let there be speech in my mouth, prana energy in my nostrils, vision in my eyes and hearing in my ears. Let my hair be not white, let my teeth be firm, let there be great strength in my arms.

ऊ॒र्वोरो॒जो जङ्घ॑योर्ज॒वः पाद॑योः प्र॒ति॒ष्ठा ।

अ॒रि॒ष्टा॒नि मे॒ सर्वा॑त्मा॒निभृ॑ष्टः ॥ २ ॥

2. *Ūrvorojo jaṅghayorjavaḥ pādayoḥ pratiṣṭhā. Ariṣṭāni me sarvātmānibhrṣṭaḥ.*

Let there be virility in my thighs, smartness and speed in the legs, balance and firmness in my personality, let all my body parts and systems be unhurt and healthy, and may my soul be ever pure, unsullied and unfallen.

Kanda 19/Sukta 61 (Life at the Full)*Brahmanaspati Devata, Brahma Rshi*

तनूस्तन्वा ऽ मे सहे दतः सर्वमायुरशीय ।

स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे ॥ १ ॥

1. *Tanūstanvā me sahe dataḥ sarvamāyuraśīya.*
Syonam me sīda puruḥ pṛṇasva pavamānaḥ
svarge.

May my body be strong with all my systems and pranic, psychic and intellectual potentials perfect so that I can face, challenge and forbear all forces against me and live a full life to the full capacity. O lord Brahmanaspati, be kind and gracious to my soul within, raise me to the full in abundance, purifying, sanctifying and edifying me for heavenly bliss.

Kanda 19/Sukta 62 (Loved of all)*Brahmanaspati Devata, Brahma Rshi*

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।

प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥ १ ॥

1. *Priyam mā kṛṇu deveṣu priyam rājasu mā kṛṇu.*
Priyam sarvasya paśyata uta śūdra utārye.

O lord, make me dear to all divines and brilliant people, make me dear to all brilliant ruling leaders, make me dear favourite of all who can see and discriminate, dear to all whether they are nobles or poor dependants or subservients.

Kanda 19/Sukta 63 (Health and Age)*Brahmanaspati Devata, Brahma Rshi*

उत्तिष्ठ ब्रह्मणस्पते देवान्यज्ञेन बोधय ।

आयुः प्राणं प्रजां पशुं कीर्तिं यजमानं च वर्धय ॥ १ ॥

1. *Uttiṣṭha brahmanaspate devānyajñena bodhaya. Āyuh prāṇam prajāṁ paśum kīrtim yajamānam ca vardhaya.*

Rise, O Brahmanaspati, lord of divine knowledge, arouse the Devas, nobles and brilliants with yajna, and promote health and age, prana energy, people and progeny, wealth and cattle, honour and fame, and thus promote the yajamana.

Kanda 19/Sukta 64 (Fullness and Growth)*Agni Devata, Brahma Rshi*

अग्ने समिधमाहर्षं बृहते जातवेदसे ।

स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु ॥ १ ॥

1. *Agne samidhamāhārṣam bṛhate jātavedase. Sa me śraddhām ca medhām ca jātavedāḥ pra yacchatu.*

O leading light of life, Agni, I have collected and brought the samits for the service of boundless Jataveda, all pervading divine energy and cosmic awareness. May that universal energy and awareness bless me with faith and intelligence.

इध्मेन त्वा जातवेदः समिधा वर्धयामसि ।

तथा त्वमस्मान्वर्धय प्रजया च धनेन च ॥ २ ॥

2. *Idhmena tvā jātavedaḥ samidhā vardhayāmasi.
Tathā tvamasmānvardhaya prajayā ca dhanena ca.*

O Jataveda, omnipresent fire, we raise you and your presence in us, kindling and feeding you with faith and fuel. So, pray you too promote and advance us with wealth and progeny.

यदग्ने यानि कानि चिदा ते दारूणि दध्मसि ।
सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य ॥ ३ ॥

3. *Yadagne yāni kāni cidā te dārūṇi dadhmasi.
Sarvaṁ tadastu me śivaṁ tajjuṣasva yaviṣṭhya.*

O Agni, most youthful presence, whatever fuel sticks we can collect and offer in faith and service, pray accept and bless that all that may be good for us.

एतास्ते अग्ने समिधस्त्वमिद्धः समिद्धव ।
आयुर्स्मासु धेह्यमृतत्वमाचार्या ऽय ॥ ४ ॥

4. *Etāste agne samidhastvamiddhaḥ samidbhava.
Āyurasmāsu dhehyamṛtatvamācāryāya.*

O leading light, Agni, these are the fuel offerings we present to you. Thereby be lighted and enlighten us. Bear and bring life, health and full age for us, bless us with that, and bring us the light of immortality, for us and for the teacher.

Kanda 19/Sukta 65 (On, Onwards Rise)

Surya Jataveda Devata, Brahma Rshi

हरिः सुप॒र्णो दि॒व॒मारु॑होऽर्चिषा॒ ये त्वा दि॒प्स॑न्ति दि॒व॒-
मु॒त्प॑तन्तम् । अ॒व॒ तां ज॑हि॒ हर॑सा जा॒तवे॒दोऽर्चि॑भ्य-
दु॒ग्रोऽर्चिषा॒ दि॒व॒मा रो॑ह सूर्य ॥ १ ॥

1. *Harīḥ suparṇo divamāruho 'rciṣā ye tvā dipsanti divamutpatantam. Ava tāṁ jahi harasā jātavedo' bibhyadugro 'rciṣā divamā roha sūrya.*

O Reliever of discomfort and pain, 'Celestial Bird', O Sun, Jataveda, with your blazing light, you have risen to the heavens. Those who obstruct you while you fly up and rise to the heavens, strike down with your heat and passion. O Jataveda, Universal light, bright and blazing, rise on and on to the heavens, with light, without fear.

Kanda 19/Sukta 66 (Down with Obstructions)

Jataveda Devata, Brahma Rshi

अयो॑जाला॒ असु॑रा मा॒यिनो॑ऽ यस्मयैः पाशै॑रु॒ङ्घिनो॑ ये चर॑न्ति ।
तांस्ते रन्ध॑यामि॒ हर॑सा जा॒तवेदः॑ स॒हस्र॑भृष्टिः स॒पत्नान्प्र॑-
मृ॒णन्पा॑हि वज्रः ॥ १ ॥

1. *Ayojālā asurā māyino 'yasmayaiḥ pāśairauḅhino ye caranti. Tāṁste randhayāmi harasā jātavedaḥ sahasrabhrṣṭiḥ sapatnānpramṛṇan-pāhi vajraḥ.*

Whoever the obstructionists with nets of steel, evil-minded sourcerers who prowl around with arrestive snares, all these I stop, O Jataveda, with your power and passion. O power of a thousand spears, wielder of the thunderbolt, protect and promote us, crushing the adversaries to dust.

Kanda 19/Sukta 67 (Health and Full Age)

Surya Devata, Brahma Rshi

पश्ये॑म श॒रदः॑ श॒तम् ॥ १ ॥

1. *Paśyema śaradaḥ śatam.*

May we see with healthy eyes for a hundred years.

जीवेम श्रद्धः शतम् ॥ २ ॥

2. *Jivema śaradaḥ śatam.*

May we live for a hundred years.

बुध्येम श्रद्धः शतम् ॥ ३ ॥

3. *Budhyema śaradaḥ śatam.*

May we fully think on for a hundred years.

रोहेम श्रद्धः शतम् ॥ ४ ॥

4. *Rohema śaradaḥ śatam.*

May we rise on and on for a hundred years.

पूषेम श्रद्धः शतम् ॥ ५ ॥

5. *Pūṣema śaradaḥ śatam.*

May we grow on for a hundred years.

भवेम श्रद्धः शतम् ॥ ६ ॥

6. *Bhavema śaradaḥ śatam.*

May we live on in full state of being for a hundred years.

भूयेम श्रद्धः शतम् ॥ ७ ॥

7. *Bhūyema śaradaḥ śatam.*

May we rise on, higher and higher, for a hundred years.

भूयसीः श्रद्धः शतात् ॥ ८ ॥

8. *Bhūyasīḥ śaradaḥ śatāt.*

May we live for a hundred years and beyond.

Kanda 19/Sukta 68 (The way to Karma)

Karma Devata, Brahma Rshi

अव्यसश्च व्यचसश्च बिलं वि ष्यामि मायया ।

ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे ॥ १ ॥

1. *Avyasaśca vyacasaśca bilaṁ vi ṣyāmi māyayā.
Tābhyāmuddhṛtya vedamatha karmāṇi kṛṇmahe.*

With noble intelligence, I penetrate the mystery of the bounded and the boundless reality of matter, soul and Supersoul, and with these two, having opened, seen, and confirmed the Veda, we do our actions.

Kanda 19/Sukta 69 (Apah: Dynamic Life)

Apah Devata, Brahma Rshi

जीवा स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ १ ॥

1. *Jīvā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, live well, full of life. I must live fully. I will live fully for the whole of my life, (i.e., live life as a boon, and not as a sufferance).

उपजीवा स्थोप जीव्यासं सर्वमायुर्जीव्यासम् ॥ २ ॥

2. *Upajīvā sthopa jēvyāsaṁ sarvamāyurjīvyāsam.*

Live on close to one another. Let me live my life as a boon. Let me live my life close to others for the full life.

संजीवा स्थ सं जीव्यासं सर्वमायुर्जीव्यासम् ॥ ३ ॥

3. *Samjīvā stha saṁ jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, and live together. Let me live together with all. Let me live with all together for the whole of life.

जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ ४ ॥

4. *Jīvalā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, be living, animated and inspiring. Let me live with enthusiasm. Let me live, inspired, inspiring, throughout life till the last day of a full life.

Kanda 19/Sukta 70 (Apah: Sunny Life)

Indra Devata, Brahma Rshi

इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासमहम् ।
सर्वमायुर्जीव्यासम् ॥ १ ॥

1. *Indra jīva sūrya jīva devā jīvā jēvyāsamaham.*
Sarvamāyurjīvyāsam.

Indra, Great soul, live, keep living, O Sunny soul, live, keep living well, O Divine Souls, live bright. Let me live bright, a divine soul. I must live fully, wholly, brilliant, divine.

Kanda 19/Sukta 71 (Veda Mata: Mother Voice)

Veda Devata, Brahma Rshi

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानि
द्विजानाम् । आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् ।
मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥ १ ॥

1. *Stutā mayā varadā vedamātā pra codayantām*
pāvamānī dvijānām. Āyuh prāṇaṁ prajāṁ paśuṁ
kīrtiṁ draviṇaṁ brahmavarcasam. Mahyaṁ
dattvā vrajata brahmalokam.

Honoured, celebrated and worshipped by me is Mother Knowledge, Veda, purifier, sanctifier and inspirer of the inspired and inspiring Dvijas, enlightened men of culture, education and piety, the Mother who, having given me good health, full age, prana, progeny, wealth, honour and fame, substantial power and stability, and the light and lustre of Divinity, retires to Brahma-loka, the Eternal Mind of Brahma.

Kanda 19/Sukta 72 (Paramatma)

Paramatma and Devas Devata, Bhrgvangira Rshi

यस्मात्कोशादुदभराम् वेदं तस्मिन्नन्तरव दध्म एनम् ।

कृतमिष्टं ब्रह्मणो वीर्ये ऽ ण तेन मा देवास्तर्पसावतेह ॥ १ ॥

1. *Yasmātkośādudabharāma vedam tasminnantarava dadhma enam. Kṛtamiṣṭam brahmaṇo vīryeṇa tena mā devāstapasāvateha.*

From the Treasure-hold of Divinity we received with elation the Mother Knowledge of Veda. Having worshipped and celebrated her, we return her unto the same Treasure-hold. Whatever was desired and desirable has been accomplished by the might and grace of Brahma.

O Devas, enlightened divines, teachers and seniors, by that very discipline of piety and austerity, pray protect and promote us here in life.

॥ इति एकोनविंशं काण्डम् ॥

KANDA-20

Kanda 20/Sukta 1

*Indra, Marut, Agni Devatah, Vishvamitra, Gotama,
Virupa Rshis*

इन्द्र त्वा वृषभं वयं सुते सोमे हवामहे ।

स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabham vayaṁ sute some havāmahe.
Sa pāhi madhvo andhasaḥ.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।

स सुगोपातमो जनः ॥ २ ॥

2. *Maruto yasya hi kṣaye pāthā divo vimahasah.
Sa sugopātamo janah.*

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।

स्तोमैर्विधेमाग्रये ॥ ३ ॥

3. *Ukṣānnāya vaśānnāya somaprṣṭhāya vedhase.
Stomairvidhemāgnaye.*

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the Cow and the Sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

Kanda 20/Sukta 2

Marut, Agni, Indra, Dravinoda Devatah, Grtsamada or Medhatithi Rshi

मरुतः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

1. *Marutah potrātsuṣṭubhaḥ svarkādṛtunā somam pibatu.*

Let the leader of the Maruts, stormy warriors, drink the soma from the Maruts' holy vessel sanctified by the chant of sacred Rks, in accordance with the seasons. (Soma should be interpreted as service, love, loyalty and devotional honour and adoration in perfect faith with total submission which, on the master's part, would imply love and protection in response.)

अग्निराग्नीध्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

2. *Agnirāgnīdhrātsuṣṭubhaḥ svarkādṛtunā somam pibatu.*

Let Agni, leading light of life, accept some from the Agnidhra's, fire kindler's, holy vessel of the heart sanctified by the chant of sacred Rks, in accordance with the seasons.

इन्द्रो ब्रह्मा ब्राह्मणात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥

3. *Indro brahmā brāhmaṇātsuṣṭubhaḥ svarkādṛtunā somam pibatu.*

Let Indra Brahma, the presiding priest of yajna accept soma from the holy vessel of the sagely vedic scholar's heart sanctified by the chant of sacred Rks, in accordance with the seasons.

देवो द्रविणोदाः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥

4. *Devo draviṇodāḥ potrātsuṣṭubhaḥ svarkāḍṛtunā somam pibatu.*

Let the divine, brilliant and generous Dravinoda, producer and giver of substantial wealth, accept soma from the holy vessel of the pure heart's love sanctified by the chant of sacred Rks, in accordance with the seasons.

Kanda 20/Sukta 3

Indra Devata, Irimbithi Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं बर्हिः सदो मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somam pibā imam. Edam barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।

सुतावन्तो हवामहे ॥ ३ ॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

Kanda 20/Sukta 4

Indra Devata, Irimbithi Rshi

आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप ।

पिबा सु शिप्रिन्नन्धसः ॥ १ ॥

1. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa. Pibā su śiprinnandhasaḥ.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु ।

गृभाय जिह्वया मधु ॥ २ ॥

2. *Ā te siñcāmi kukṣyoranu gātrā vi dhāvatu. Grbhāya jihvayā madhu.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every cell of the cosmic body.

स्वा॒दुष्टे॑ अस्तु सं॒सुदे॑ मधु॒मान्तन्वे॒॑ तव॑ ।

सोमः॒ शम॑स्तु ते हृ॒दे ॥ ३ ॥

3. *Svāduṣṭe astu saṁsude madhumāntanve'tava.*
Somaḥ śamastu te hr̥de.

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

Kanda 20/Sukta 5

Indra Devata, Irimbithi Rshi

अ॒यमु॑ त्वा विच॑र्षणे॒ जनी॑रिवा॒भि संवृ॑तः ।

प्र सोम॑ इन्द्र॒ सर्प॑तु ॥ १ ॥

1. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

O lord of cosmic vision, let this soma distilled and seasoned radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

तुवि॒ग्रीवो॑ व॒पोदरः॑ सुबा॒हुरन्ध॑सो मदे॑ ।

इन्द्रो॑ वृ॒त्राणि॑ जिघ्नते ॥ २ ॥

3. *Tuvigrīvo vapodarah subāhurandhaso made.*
Indro vr̥trāṇi jighnate.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

इन्द्र॒ प्रेहि॑ पुरस्त्वं॒ विश्व॑स्येशान्॒ ओज॑सा ।

वृ॒त्राणि॑ वृ॒त्रहं॑ जहि ॥ ३ ॥

3. *Indra prehi purastvaṁ viśvasyeśāna ojasā.*
Vṛtrāṇi vṛtrahaṁ jahi.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दी॒र्घस्ते॑ अस्त्वङ्कु॒शो येना॒ वसु॑ प्र॒यच्छ॑सि ।

यज॑मानाय सु॒न्वते॑ ॥ ४ ॥

4. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.*
Yajamānāya sunvate.

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अ॒यं त इन्द्र॑ सोमो॒ निपू॑तो॒ अधि॑ ब॒र्हिषि॑ ।

एही॑म॒स्य द्र॒वा पिब॑ ॥ ५ ॥

5. *Ayaṁ ta indra somo nipūto adhi barhiṣi.*
Ehimasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote

it for the good of all.

शाचिङ्गो शाचिपूजनाय रणाय ते सुतः ।

आखण्डलं प्र हूयसे ॥ ६ ॥

6. *Śācigo śācipūjanāyaṁ raṇāya te sutah. Ākhaṇḍa-la pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः ।

न्यस्मिन्दध्र आ मनः ॥ ७ ॥

7. *Yaste śṛṅgavṛṣo napātpraṇapātkuṇḍapāyyah. Nyasmindadhra ā manah.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

Kanda 20/Sukta 6

Indra Devata, Vishvamisra Rshi

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।

स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe. Sa pāhi madhvo andhasah.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty,

Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्रं क्रतुविदं सुतं सोमं हर्यं पुरुष्टुत ।

पिबा वृषस्व तातृपिम् ॥ २ ॥

2. *Indra kratuvidam sutam somam harya puruṣṭuta. Pibā vṛṣasva tātrpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of Divinity on the celebrants.

इन्द्रं प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः ।

तिर स्तवान विशपते ॥ ३ ॥

3. *Indra pra ṇo dhitāvānam yajñam viśvebhir-devebhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इन्द्रं सोमाः सुता इमे तव प्र यन्ति सत्पते ।

क्षयं चन्द्रासु इन्दवः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayam candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lover of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

दुधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् ।

तव द्युक्षास इन्द्रवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutam somamindra vareṇyam.
Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे ।

इन्द्र त्वादातमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutam madhordhārābhirajyase. Indra tvādātamidyaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अभि द्युम्नानि वनिन् इन्द्रं सचन्ते अक्षिता ।

पीत्वी सोमस्य वावृधे ॥ ७ ॥

7. *Abhi dyumnāni vanina indram sacante akṣitā.
Pītvī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अ॒र्वा॒वतो॑ न॒ आ ग॑हि प॒रा॒वत॑श्च वृ॒त्रहन् ।

इ॒मा जु॑षस्व नो गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan.*
Imā juṣasva no girah.

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यद॑न्त॒रा प॑रा॒वत॑म॒र्वा॒वतं॑ च हू॒यसे॑ । इ॒न्द्रे॒ह त॑त॒ आ ग॑हि ॥ ९ ॥

9. *Yadantarā parāvataमारvāvatam ca hūyase.*
Indreha tata ā gahi.

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Kanda 20/Sukta 7

Indra Devata, Sukaksha (1-3), Vishvamitra (4) Rshi

उ॒द्धेद॑भि श्रु॒ताम॑घं वृ॒षभं॑ न॒र्या॑पसम् । अस्तार॑मेषि सूर्य ॥ १ ॥

1. *Uddhedabhi śrutāmagham vṛṣabham naryāpasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity

and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव॒ यो नव॑तिं पुरो॑ बि॒भेद॑ बा॒ह्वो ऽज॑सा ।

अहिं॑ च वृ॒त्रहा॑वधीत् ॥ २ ॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā.
Ahiṁ ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न॒ इन्द्रः॑ शि॒वः सखा॑श्वाव॒द्रोम॒द्यव॑मत् ।

उ॒रुध॑रेव दोहते ॥ ३ ॥

3. *Sa na indrah śivah sakhāśvāvadgomadyavamat.
Urudhāreva dohate.*

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

इन्द्र॑ क्रतु॒विदं॑ सु॒तं सोमं॑ हर्य॒ पुरु॑ष्टुत ।

पि॒बा वृ॑षस्व॒ तातृ॑पिम् ॥ ४ ॥

4. *Indra kratuvidam sutam somam harya puruṣṭuta.
Pibā vṛṣasva tātrpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

Kanda 20/Sukta 8

*Indra Devata, Bharadvaja (1), Kutsa (2),
Vishvamitra (3) Rshis*

ए॒वा पा॒हि प्र॒त्न॒था म॒न्द॒तु त्वा श्रु॒धि ब्र॒ह्म वावृ॒धस्वो॒त गी॒र्भिः ।
आ॒विः सूर्य॑ कृ॒णुहि पी॒पि॒ही॒षो ज॒हि शत्रूँ॑र॒भि गा इन्द्र॑
तृ॒न्धि ॥ १ ॥

1. *Evā pāhi pratnathā mandatu tvā śrudhi brahma
vāvṛdhasvota gīrbhiḥ. Āviḥ sūryam kṛṇuhi
pīpihīṣo jahi śatrūñrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

अ॒र्वा॒डेहि॑ सोम॑कामं त्वाहुर॒यं सु॒तस्तस्य॑ पि॒बाम॑ ।

उ॒रु॒व्य॒चा ज॒ठर॒ आ वृष॑स्व पि॒तेव॑ नः शृ॒णुहि॑ हू॒यमा॑नः ॥ २ ॥

2. *Arvāṇehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as father and shower the rains of bliss.

आपू॒र्णो॑ अ॒स्य क॒लशः॑ स्वाहा॒ से॒क्तै॒व को॒शं सि॒सि॒चे॒ पि॒ब॒ध्वै ।
समु॑ प्रि॒या आ॒व॒वृ॒त्र॒न्मदा॑य प्र॒दक्षि॑णि॒द॒भि सोमा॑स॒
इन्द्र॑म् ॥ ३ ॥

3. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtranmadāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

Kanda 20/Sukta 9

Indra Devata, Nodha (1-2), Medhyatithi (3-4) Rshis

तं वो॑ द॒स्ममृ॑ती॒षहं॑ वसो॑र्म॒न्दा॒नम॑न्ध॒सः ।
अ॒भि व॒त्सं न॑ स्व॒सरे॑षु धे॒नव॑ इन्द्रं॒ गी॒र्भिर्न॑वामहे ॥ १ ॥

1. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indram gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।

क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ २ ॥

2. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ girim na purubhojasam. Kṣumantaṁ vājaṁ śatinam sahasriṇaṁ makṣū gomantaṁīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

तत्त्वां यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।

येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥ ३ ॥

3. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O Lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which

you protect the man of advanced special knowledge.

येना॑ समुद्रमसृ॑जो म॒हीर॒पस्तदिन्द्र॑ वृ॒ष्णि॑ ते श॒वः ।

स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुचक्र॒दे ॥ ४ ॥

4. *Yenā samudramasrjo mahīrapastadindra viṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

Kanda 20/Sukta 10

Indra Devata, Medhyatithi Rshi

उदु॑ त्ये मधु॒मत्तमा॑ गि॒र् स्तोमा॑स ई॒रते ।

स॒त्राजि॑तो॒ धनु॒सा अक्षि॑तोतयो वाज॒यन्तो॒ रथा॑इव ॥ १ ॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

क॒ण्वा॑इव॒ भृग॑वः॒ सूर्या॑इव॒ विश्व॑मि॒द्धीत॑मान॒शुः ।

इन्द्रं॑ स्तोमे॒भिर्म॒ह्यन्त॑ आ॒यवः॑ प्रि॒यमे॒धासो॑ अस्वरन् ॥ २ ॥

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhī-tamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

Kanda 20/Sukta 11

Indra Devata, Vishvamitra Rshi

इन्द्रः पृथ्विदातिरद्वासमर्केर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजुतस्तन्वा ऽवावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥ १ ॥

1. *Indraḥ pūrbhidātiraddāsamarkairvidadva-surdayamāno vi śatrūn. Brahmajūtanvāvā-vṛdhāno bhūridātra āpṛṇadrodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मखस्य ते तविषस्य प्र जूतिमियर्भि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्षणीतिः ।
अहन्व्यं ऽसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyinaṁaminādvārpaṇītiḥ. Ahanvyaṁsamuśadhagvaneṣvāvirdhenā akṛṇodrāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दुज्योतिर्बृहते रणाय ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭaḥ. Prārocayanmanave ketumahnā-mavindajjyotirbrhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the

flow of existence.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद्धानो नर्या पुरुणि ।

अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśā nṛvaddadhāno naryā purūṇi. Acetayaddhiya imā jaritre premaṁ varṇamatiracchukramāsām.*

Indra, like a manly hero, commanding, overwhelming, the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरुणि ।

वृजनेन वृजिनान्त्सं पिपेष् मायाभिर्दस्यूरभिभूत्योजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūṅrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

युधेन्द्रो म्हा वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।

विस्वतः सदाने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥ ७ ॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścaraṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo grṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

स॒त्रा॒साहं वरे॑ण्यं स॒होदां स॒स॒वांसं स्व॑ ऽ॒र॒प॒श्च दे॒वीः ।

स॒सान॒ यः पृ॒थि॒वीं द्या॒मु॒ते॒मामिन्द्रं॑ म॒द॒न्त्यनु॑ धी॒र॒णासः॑ ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ svarapaśca devīḥ. Sasāna yaḥ pṛthivīm dyāmutemā-mindram madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

स॒साना॒त्याँ उ॒त सूर्य॑ स॒सानेन्द्रः॑ स॒सान पु॒रु॒भो॒ज॒सं गा॒म् ।

हि॒र॒ण्य॒य॒मु॒त भो॒गं स॒सान ह॒त्वी दस्यु॑न्प्रा॒र्य॒ वर्ण॑मावत् ॥ ९ ॥

9. *Sasānātyāñ uta sūryaṁ sasānendraḥ sasāna purubhojasam gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūnprāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden

wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इन्द्र ओषधीरसनोदहानि वनस्पतीरसनोदन्तरिक्षम् । बिभेद
वलं नुनुदे विवाचोऽ थाभवदमिताभिक्रतूनाम् ॥ १० ॥

10. *Indra oṣadhīrasanodahāni vanaspatīṅhrasa-
nodantarikṣam. Bibheda valaṁ nunude vivāco'
thābhavaddamitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in thought and will.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ । शृण्व-
न्तमुग्रमृतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ११ ॥

11. *Śunam huvema maghavānamindramasminbhare
nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye
samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhānānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty

lustrous, terribly irresistible, blazing, victorious.

Kanda 20/Sukta 12

Indra Devata, Vasishtha (1-6), Atri (7) Rshi

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ। आ यो
विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि ॥ १ ॥

1. *Udu brahmāṇyairata śravasyendram samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatāno-paśrotā ma īvato vacāṃsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so that my words of prayer reverberate across the spaces.

अयामि घोष इन्द्र देवजामिरिर्ज्यन्त यच्छुरुधो विवाचि।
नहि स्वमार्युश्चिकिते जनेषु तानीदं ह्यस्यति पर्ष्यस्मान् ॥ २ ॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta yacchuru-dho vivāci. Nahisvamāyuscikite janeṣu tānīdam-hāṃsyati parṣyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

युजे रथं गुवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः। वि
बाधिष्टस्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान् ॥ ३ ॥

3. *Yuje ratham gaveṣaṇam haribhyāmupa brahmāṇi
jujuṣānamasthuḥ. Vi bādhiṣṭa sya rodasī mahitve-
ndro vṛtrāṇyapraṭi jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth, harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आर्षश्चित्पिप्यु स्तय्यो॑ न गावो नक्षत्रं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो॑ नो अच्छा त्वं हि धीभिर्दयसे वि
वाजान् ॥ ४ ॥

4. *Āpaścitpipyu staryo'na gāvo nakṣannṛtaṁ
jaritārasta indra. Yāhi vāyurna niyuto no acchā
tvam hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

ते त्वा॑ मदा॑ इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।
एको॑ देवत्रा॑ दयसे॑ हि मर्ती॑नस्मिन्धूर॑ सवने॑ मादयस्व ॥ ५ ॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ
tuvirāhasaṁ jaritre. Eko devatrā dayase hi
martān asminchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स न स्तुतो वीरवद्धातु गोमद्वयं पात स्वस्तिभिः सदा
नः ॥ ६ ॥

6. *Evedindram vṛṣaṇam vajrabāhum vasiṣṭhāso abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu gomad yuyam pāta svastibhiḥ sadā nah.*

Thus do brilliant poets of vision and heroes of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

ऋजीषी वज्री वृषभस्तुराषादछुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासदुर्वाङ्माध्यन्दिने सवने मत्स-
दिन्द्रः ॥ ७ ॥

7. *Rjīṣī vajrī vṛṣabhasturāṣāṭchuṣmī rājā vṛtrahā somapāvā. Yuktva haribhyāmupa yāsadarvāṇ-mādhyaṇdine savane matsadindrah.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

Kanda 20/Sukta 13

*Indra Brhaspati (1), Maruts (2), Agni (3-4) Devatah,
Vamadeva (1), Gotama (2), Kutsa (3),
Vishvamitra (4) Rshis*

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्तिवन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि
यच्छतम् ॥ १ ॥

1. *Indraśca somam pibatam bṛhaspate'sminyajñe mandasānā vṛṣaṇvasū. Ā vām viśantvindaṇṇ svābhuvo'sme rayim sarvavīram ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

आ वौ वहन्तु ससयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदता बर्हिरु वः सदस्कृतं मादयध्वं मरुतो मध्वो
अन्धसः ॥ २ ॥

2. *Ā vo vahantu saptayo raghuṣyado raghupat-vānaḥ pra jigāta bāhubhiḥ. Sīdatā barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come, the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सुख्ये मा रिषामा वयं
तव ॥ ३ ॥

3. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

ऐभिरग्ने सरथं याहृवाङ् नानार्थं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ४ ॥

4. *Aibhiragne saratham yāhyarvān nānāratham vā vibhavo hyaśvāḥ. Patnīvatastrīmśataṁ trīmśca devānanuṣvadhāmā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space. Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

Kanda 20/Sukta 14

Indra Devata, Saubhari Rshi

वयमु त्वामपूर्व स्थूरं न कच्चिद्भरन्तोऽ वस्यवः ।
वाजे चित्रं हवामहे ॥ १ ॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप त्वा कर्मभूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ २ ॥

2. *Upa tvā karmannūtayē sa no yuvograścakrāma yo dhr̥ṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे ।
सखाय इन्द्रमृतये ॥ ३ ॥

3. *Yo na idamidam purā pra vasya ānināya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, Lord Almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥ ४ ॥

4. *Haryaśvaṁ satpatim carṣaṇīsaham sa hi śmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyam stotr̥bhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, Lord Almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

Kanda 20/Sukta 15

Indra Devata, Gotama Rshi

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्पाय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे
अपावृतम् ॥ १ ॥

1. *Pra maṁhiṣṭhāya bṛhate bṛhadraye satyaśu-
ṣmāya tavase matiṁ bhare. Apāmiva pravaṇe
yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant, blissful, and mighty strong, I offer my homage of faith and celebration. His universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

अध॑ ते विश्व॒मनु॑ हासदिष्ट॒य आपो॑ निम्ने॒व सर्व॑ना ह॒विष्म॑तः ।
यत्पर्व॑ते न स॒मशी॑त ह॒र्यत॑ इन्द्र॒स्य वज्रः॑ शन॒थिता॑
हि॒र॒ण्ययः॑ ॥ २ ॥

2. *Adhate viśvamanu hāsadiṣṭaya āpo nimneva
savanā haviṣmataḥ. Yatparvate na samaśīta
haryata indrasya vajraḥ śnathitā hiranyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

अ॒स्मै भी॒माय॑ नम॒सा स॒मध्व॑र उ॒षो न॑ शु॒भ्र आ भ॑रा पनी॒यसे॑ ।
यस्य॑ धाम॒ श्रव॑से॒ नामे॑न्द्रि॒यं ज्योति॑र॒क्कारि॑ ह॒रितो॑
नाय॑से ॥ ३ ॥

3. *Asmai bhīmāya namasā samadhvara uṣo na
śubhra ā bharā paṇīyase. Yasya dhāma śravase
nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn, bearing gifts of food, power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge like the spaces in the morning reflecting the light and glory of the dawn.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य
तद्वचः ॥ ४ ॥

4. *Ime ta indra te vyaṃ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo girah saghatkṣoṇīriva prati no harya tadvacaḥ.*

These are yours, Indra, we are yours, O lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, Lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नैम
ओजसे ॥ ५ ॥

5. *Bhūri ta indra vīryaṃ tava smasyasya stoturmaghavankāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṃ-mama iyaṃ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast

heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं
सहः ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmurum vajreṇa vajrinparvaśāścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Kanda 20/Sukta 16

Brhaspati Devata, Ayasya Rshi

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-syeva ghoṣāḥ. Giribhrajo normayo madanto brhaspatimabhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.1. Like aquatic birds playing

on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गोभिराङ्गिरसो नक्षमाणो भगद्भवेद्युमणं निनाय । जने
मित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूरिवाजौ ॥ २ ॥

2. *Sam gobhirāṅgirasō nakṣamāṇo bhagaivedarya-
maṇaṁ nināya. Jane mitro na dampatī anakti
brhaspate vājayāśūṛivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, as Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.² Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थि-
विभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirā spārḥāḥ suvarṇā
anavadyarūpāḥ. Brhaspatiḥ parvatebhyo vitūryā
nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.³ Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उदनेव वि त्वचं बिभेद ॥ ४ ॥

4. *Āpruṣāyanmadhuna ṛtasya yonimavakṣipannarka ulkāṁiva dyoḥ. Brhaspatiruddharannaśmano gā bhūmyā udneva vi tvacam bibheda.*

Sprinkling the womb of life with honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth. Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप ज्योतिषा तमो अन्तरिक्षादुद्गन्ः शीपालमिव वात
आजत् । बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र
आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣādudnaḥ śīpālamiva vāta ājat. Brhaspatiranumṛśyā valasyābhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.5. As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

यदा वलस्य पीयतो जसुं भेद बृहस्पतिरग्नितपोभिरुक्तेः ।
दद्धिर्न जिह्वा परिविष्टमाददाविर्निधीरकृणोदुस्त्रियाणाम् ॥ ६ ॥

6. *Yadā valasya pīyato jasuṁ bhed brhaspatiragnitapobhirarkaiḥ. Dadbhirna jihvā pariviṣṭa-mādadāvirnidhīṇrakṛṇodusriyāṇām.*

When Brhaspati, with the flames of fire and rays of the light of his creative will, breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.6. When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the

darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमृतं हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्त्रियाः पर्वतस्य
त्मनाजत् ॥ ७ ॥

7. *Brhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbhamudusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life. 7. Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddhaṁ madhu paryapaśyanmatsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād brhaspatirviraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of

human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.⁸ Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

सोषामविन्दत्स स्वः॑: सो अग्निं सो अर्केण॑ वि बबाधे
तमांसि । बृहस्पतिर्गोवपुषो वलस्य॑ निर्मज्जानं॑ न पर्वणो
जभार ॥ ९ ॥

9. *Soṣāmavindatsa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁse. Brhaspatirgovapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subjected to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.⁹ The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्बलो गाः ।
अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni brhaspatinākṛpaya-
dvala gāḥ. Anānukṛtyamapunaścakāra yātsū-
ryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeatd as long as the sun and moon shine together and illuminate the days and nights.10. Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeatd as long as the sun and moon shine together and illuminate the days and nights.

अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन् ।
रात्र्यां तमो अदधुर्योतिरहन्बृहस्पतिर्भिनदद्रिं विदद्गाः ॥ ११ ॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ
pitara dyāmapiṁśan. Rātryāṁ tamo adadhur-
jyotirahanbrhaspatirbhinadadrīṁvidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of Divinity.11. Like a dark horse adorned with golden trappings, the rays of light adorn

the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदम॑कर्म॒ नमो॑ अ॒भ्रिया॒य॒ यः पूर्वी॑रन्वा॒नो न॑वीति । बृ॒हस्पतिः॑
स हि गो॒भिः सो अ॒श्वैः स वी॒रेभिः॑ स नृ॒भिर्नो॑ वयौ
धात् ॥ १२ ॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīranvānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Kanda 20/Sukta 17

Indra Devata, Krshna (1-11), Vasishtha (12) Rshi

अच्छा॑ म॒ इन्द्रं॑ म॒तयः॑ स्व॒र्विदः॑ स॒ध्रीची॑र्वि॒श्वा उ॒श॒तीर॑नूषत ।
परि॑ ष्वजन्ते॒ जन॑यो॒ यथा॒ पतिं॑ म॒र्यं न शु॒न्ध्युं म॒घ-
वा॑नमूतये ॥ १ ॥

1. *Acchā ma indram matayaḥ svarvidah sadhrīcīrviśvā uśāṭīranūṣata. Pari ṣvajante janayo yathā patim maryam na śundhyum maghavānamūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, Lord

Almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.1. All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घां त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय ।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽवपानमस्तु
ते ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve itkāmaṁ puruhūta śīśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some' vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.2. Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य
शुष्मिणः ॥ ३ ॥

3. *Viṣūvrdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īsate. Tasyedime pravane sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmīṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, he rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the will of the spirit within.) 3. Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः ।
प्रैषामनीकं शर्वसा दविद्युतद्विदत्स्वर्मनवे ज्योतिरार्यम् ॥ ४ ॥

4. *Vayo na vṛkṣaṁ supalāśamāsadantsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidatsvarmanave jyotirāryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so does the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man. Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
न तत्ते अन्यो अनु वीर्यं ऽ शक्नोति पुराणो मघवन्नोत
नूतनः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ
yanmaghavā sūryaṁ jayat. Na tatte anyo anu
vīryaṁśakanna purāṇo maghavannota nūtanah.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence, win over the sun and the rain bearing cloud. O Lord Almighty, no one else can possibly equal your might, no one old or new. Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord

almighty, no one else can possibly equal your might, no one old or new.

विशंविशं म॒घवा॒ पर्य॑शायत॒ जनानां॑ धेना॑ अव॒चाक॑शद्
वृषा॑ । यस्याह॑ श॒क्रः स॒र्वने॑षु रण्यति॒ स ती॒व्रैः सोमैः॑ सहते
पृ॒तन्त्यु॒तः ॥ ६ ॥

6. *Viśamviśam maghavā paryaśāyata janānām
dhenā avacākaśad vṛṣā. Yasyāha śakraḥ savaneṣu
raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The Lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna. The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो॑ न सि॒न्धुम॑भि यत्स॒मक्ष॑र॒न्त्सोमा॑स॒ इन्द्रं॑ कु॒ल्याइ॒व
हृ॒दम् । वर्ध॑न्ति वि॒प्रा महो॑ अस्य॒ साद॑ने॒ यवं॑ न वृ॒ष्टिर्दिव्ये॑न
दा॒नुना॑ ॥ ७ ॥

7. *Āpo na sindhumabhi yatsamakṣarantsomāsa
indram kulyā-iva hradam. Vardhanti viprā maho
asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure

in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur. As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न क्रुद्धः पतयद्रजः स्वा यो अर्यपत्नीरकृणोदिमा अपः ।
स सुन्वते मघवा जीरदानवेऽ विन्दज्योतिर्मनवे हविष्मते ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajah svā yo aryapat-nīrakraṇodimā apah. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.⁸ Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुज्योतिषा सह भूया ऋतस्य सुदुर्घा पुराणवत् ।
वि रोचतामरुषो भानुना शुचिः स्वर्णं शुक्रं शुशुचीत
सत्पतिः ॥ ९ ॥

9. *Ujjāyatām paraśurjyotiṣā saha bhūyā ṛtasya
sudughā purāṇavat. Vi rocatāmaruṣo bhānunā
śuciḥ svarṇa śukraṁ śusucīta satpatih.*

Let the thunderbolt of power and justice rise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven. 9. Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena kṣudham
puruhūta viśvām. Vayam rājabhiḥ prathamā
dhanānyasmākena vrjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions. Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's

hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Brhaspatirnaḥ pari pātu paścādutottarasmaḍadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivah kṛṇotu.*

May Brhaspati, Lord of Infinity and the master of knowledge, protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst. 11. May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्वयं पात स्वस्तिभिः सदा
नः ॥ १२ ॥

12. *Brhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidvyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of

divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Kanda 20/Sukta 18 (Surrender and Security)

*Indra Devata, Medhatithi and Priyamedha (1-3),
Vasishtha (4-6) Rshi*

व॒यमु॑ त्वा त॒दिद॑र्था इन्द्र॑ त्वा॒यन्तः॑ सखा॑यः ।

कण्वा॑ उ॒क्थेभि॑र्जरन्ते ॥ १ ॥

1. *Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ.
Kaṇvā ukthebhirjarante.*

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do.

न घे॑म॒न्यदा॑ प॒पन् वज्रि॑न्न॒पसो॑ नवि॑ष्टौ ।

तवे॑दु स्तोमं॑ चिकेत ॥ २ ॥

2. *Na ghemanyadā papana vajrinnapasō naviṣṭau.
Tavedu stomam ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but you. I know only one song of adoration and that is for you alone.

इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्तं॑ न स्व॒प्राय॑ स्पृ॒हय॑न्ति ।

यन्ति॑ प्र॒माद॑म॒तन्द्राः॑ ॥ ३ ॥

3. *Icchanti devāḥ sunvantarī na svapnāya sprhayanti. Yanti pramādamatandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् ।
विद्धी त्वस्य नो वसो ॥ ४ ॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan. Viddhī tvasya no vaso.*

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा नो निदे च वक्तवेऽर्यो रन्धीरराव्यो ।
त्वे अपि क्रतुर्मम ॥ ५ ॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe. Tve api kraturmama.*

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My strength, intelligence and action sustains in you and flows from there.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् ।
त्वया प्रति ब्रुवे युजा ॥ ६ ॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan. Tvayā prati bruve yujā.*

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

Kanda 20/Sukta 19 (Self-integration)

Indra Devata, Vishvamitra Rshi

वार्त्रहत्याय शर्वसे पृतनाषाह्याय च ।

इन्द्र त्वा वर्तयामसि ॥ १ ॥

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya ca.
Indra tvā vartayāmasi.*

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो ।

इन्द्र कृण्वन्तु वाघतः ॥ २ ॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato. Indra
kṛṇvantu vāghataḥ.*

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे ।

इन्द्राभिमातिषाह्ये ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe.
Indrābhimātiṣāhye.*

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतेन महयामसि ।

इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.
Indrasya carṣaṇīdhṛtaḥ.*

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे । भरेषु वाजसातये ॥ ५ ॥

5. *Indraṁ vr̥trāya hantave puruhūtamupa bruve.
Bhareṣu vājasātaye.*

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वाजेषु सासहिर्भ्व त्वामीमहे शतक्रतो ।

इन्द्रं वृत्राय हन्तवे ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.
Indra vṛtrāya hantave.*

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exalt you for break up of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु पृतनाज्ये पृतसुतूषु श्रवःसु च ।
इन्द्र साक्षवाभिमातिषु ॥ ७ ॥

7. *Dyumneṣu pṛtanājye pṛtsutūrṣu śravaḥ su ca.
Indra sākṣvābhimātiṣu.*

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

Kanda 20/Sukta 20

Indra Devata, Vishvamitra (1-4), Grtsamada (5-7) Rshi

शुष्मिन्तमं न ऊतये द्युम्निं पाहि जागृविम् ।
इन्द्र सोमं शतक्रतो ॥ १ ॥

1. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.
Indra somaṁ śatakrato.*

Indra, lord ruler of the world, protector of life

and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।

इन्द्र तानि तु आ वृणे ॥ २ ॥

2. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम् ।

उत्ते शुष्मं तिरामसि ॥ ३ ॥

3. *Agannindra śravo bṛhad dyumnam dadhiṣva duṣṭaram. Utte śuṣmam tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अर्वावतो न आ गृह्यथो शक्र परावतः ।

उ लोको यस्तं अद्रिव इन्द्रेह तत् आ गहि ॥ ४ ॥

4. *Arvāvato na ā gahyatho śakra parāvataḥ.
U loko yaste adriva indreha tata ā gahi.*

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥ ५ ॥

5. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.
Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्रश्च मृडयति नो न नः पश्चादयं नशत् ।
भद्रं भवति नः पुरः ॥ ६ ॥

6. *Indraśca mṛdayāti no na naḥ paścādaghaṇi naśat.
Bhadraṁ bhavāti naḥ purah.*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।
जेता शत्रून्विचर्षणिः ॥ ७ ॥

7. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.
Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarities.

Kanda 20/Sukta 21

Indra Devata, Savya Rshi

न्यू॒ऽश्वेषु॑ वाचं॑ प्र म॒हे भ॑रामहे गिर॒ इन्द्रा॑य॒ सद॑ने वि॒वस्व॑तः ।
नू॒ चि॒द्धि रत्नं॑ स॒स॒तामि॒वावि॑दन्न दु॒ष्टुति॑र्द्रा॒विणो॑दे॒षु श॑स्यते ॥ १ ॥

1. *Nyūṣu vācam pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatāmivā-vidanna duṣṭutirdraṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दु॒रो अ॒श्वस्य॑ दु॒र इन्द्र॑ गो॒रसि॑ दु॒रो यव॑स्य॒ वसु॑न॒ इ॒नस्प॑तिः ।
शि॒क्षा॒न॒रः प्र॒दिवो॑ अ॒काम॑कर्श॒नः स॒खा स॒खिभ्य॑स्तमि॒दं
गृ॒णीम॑सि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidaṁ grṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and

splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द्र पुरुकृद् द्युमत्तम् तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काम-
मूनयीः ॥ ३ ॥

3. *Śacīva indra purukṛd dyumattama tavedida-mabhitaścekite vasu. Ataḥ saṁgrbhyābhibhūta ā bhara mā tvāyato jarituh kāmamūnayīḥ.*

Indra, lord of power and glory, wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभि-
रश्विना । इन्द्रेण दस्युं दारयन्त इन्दुभिर्युतद्वैषसः समिषा
रभेमहि ॥ ४ ॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirundhā-no amatim gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing

the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रै-
रभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या
रभेमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi saṁ vājebhiḥ puruścandairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go-agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि
बर्हयः ॥ ६ ॥

6. *Te tvā madā amadantāni vṛṣṇyā te somāso vṛtrahatyēṣu satpate. Yatkārave daśa vṛtrāṇyapрати barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vrtra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous

fighters and lovers of soma celebrate the victories with you.

यु॒धा यु॒ध॒मु॒प॒ घेदे॑षि धृ॒ष्णु॒या पु॒रा पु॒रं॒ समि॑दं ह॒ंस्यो॒जसा॑ ।
न॒म्या॒ यदि॑न्द्र स॒ख्या॑ परा॒वति॑ नि॒ब॒र्हयो॑ नमु॒चिं॒ नाम॑
मा॒यि॒नम् ॥ ७ ॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puram samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhaya namuciṁ nāma māyinaṁ.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise, is a constant challenge and terror to humanity.

त्वं कर॑ञ्जमु॒त प॒र्णयं॑ व॒धी॒स्तेजि॑ष्ठयाति॒थि॒ग्वस्य॑ वर्त॒नी ।
त्वं श॒ता व॒ङ्ग॑दस्याभि॒न॒त्पु॒रोऽ॒नानु॑दः परि॑षू॒ता ऋ॒जि॒-
श्व॑ना ॥ ८ ॥

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayā-tithigvasya vartanī. Tvaṁ śatā vaṅgrḍasyā-bhinatpuro'nānudaḥ pariśūtā ṛjīśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः । षष्टिं
सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥ ९ ॥

9. *Tvametām janarājño dvirdaśābandhunā suśrava-sopajagmuṣaḥ. Ṣaṣṭim sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महेराज्ञे यूने अरन्धनायः ॥ १० ॥

10. *Tvamāvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsamatiithigvamāyuni mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा अस्माम् । त्वां
स्तौषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥ ११ ॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvām stoṣāma tvayā suvīrā drāghīya āyuh pratarāṁ dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

Kanda 20/Sukta 22

Indra Devata, Trishoka (1-3), Priyamedha (4-6) Rshi

अ॒भि त्वा॑ वृष॒भा सु॒ते सु॒तं सृ॑जामि पी॒तये॑ ।

तृ॒म्पा व्य॑ ऽश्नु॒ही मद॑म् ॥ १ ॥

1. *Abhi tvā vṛṣabhā sute sutam sṛjāmi pītaye. Tṛmpā vyaśnuhī madam.*

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा॑ मू॒रा अ॒विष्य॑वो॒ मोप॒हस्वा॑न् आ द॒भन् ।

माकी॑ ब्र॒ह्मद्वि॑षो॒ वनः॑ ॥ २ ॥

2. *Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan. Mākīm brahmadviṣo vanah.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इ॒ह त्वा॑ गो॒परी॑णसा म॒हे म॑न्दन्तु राध॒से ।

सरो॑ गौ॒रो यथा॑ पिब ॥ ३ ॥

3. *Iha tvā goparīṇasā mahe mandantu rādhase. Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

अ॒भि प्र गोप॑तिं गि॒रेन्द्र॑मर्च॒ यथा॑ वि॒दे ।

सू॒नुं स॒त्यस्य॑ स॒त्पति॑म् ॥ ४ ॥

4. *Abhi pra gopatim girendramarca yathā vide.
Sūnum satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ ह॒रयः॑ स॒सृजि॑रेऽ रु॒षीर॑धि ब॒र्हिषि॑ ।

यत्रा॒भि सं॒नवा॑महे ॥ ५ ॥

5. *Ā harayaḥ sasṛjire'ruṣīradhi barhiṣi.
Yatrābhi saṁnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्रा॑य॒ गाव॑ आ॒शिरं॑ दु॒दुहे॑ व॒ज्रिणे॑ मधु॒ ।

यत्सी॑मुप॒ह्वरे॑ वि॒दत् ॥ ६ ॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.
Yatsīmupahvare vidat.*

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy

like honey sweet milk mixed with soma which he receives close at hand and cherishes.

Kanda 20/Sukta 23

Indra Devata, Vishvamitra Rshi

आ तू न इन्द्र मद्रय ऽग्वुवानः सोमपीतये ।

हरिभ्यां याह्यद्रिवः ॥ १ ॥

1. *Ā tū na indra madrayagghuvānaḥ somapītaye. Haribhyāṁ yāhyadrivaḥ.*

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्तो होता न ऋत्विर्यस्तिस्तिरे बर्हिरानुषक् ।

अयुञ्जन्प्रातरद्रयः ॥ २ ॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak. Ayujra-nprātaradrayaḥ.*

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद ।

वीहि शूर पुरोडाशम् ॥ ३ ॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vihi śūra puroḍāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारन्धि सर्वनेषु ण एषु स्तोमेषु वृत्रहन् ।

उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan.*
Uktheṣvindra girvaṇaḥ.

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् ।

इन्द्रं वत्सं न मातरः ॥ ५ ॥

5. *Matayah somapāmurum rihanti śavasaspatim.*
Indraṁ vatsaṁ na mātaraḥ.

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसो राधसे तन्वा ऽ महे ।

न स्तोतारं निदे करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhasa tanvā mahe.*
Na stotāraṁ nide karaḥ.

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

व॒यमिन्द्र॑ त्वा॒यवो॑ ह॒विष्म॑न्तो ज॒राम॑हे ।

उ॒त त्वम॑स्म॒युर्व॑सो ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvamasmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मा॒रे अ॒स्मद्वि॑ मु॒मुचो॑ ह॒रिप्रि॒या॒र्वाङ् या॑हि ।

इन्द्र॑ स्व॒धावो॑ म॒त्स्वे॒ह ॥ ८ ॥

8. *Māre asmadvi mumuco haripriyārvāṇ yāhi. Indra svadhāvo matsveha.*

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अ॒र्वाञ्चं॑ त्वा सु॒खे रथे॑ व॒हतामिन्द्र॑ के॒शिना॑ ।

घृ॒तस्त्रू॑ ब॒र्हि॒रा॒सदे॑ ॥ ९ ॥

9. *Arvāñcam tvā sukhe rathe vahatāmindra keśinā.*
Ghrtasnū barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the heights of the sky.

Kanda 20/Sukta 24*Indra Devata, Vishvamitra Rshi*

उप॑ नः सु॒तमा ग॑हि सोम॑मिन्द्र॒ गवा॑शिरम् ।
 हरि॑भ्यां यस्ते॑ अस्म॒युः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.
 Haribhyāṁ yaste asmayuḥ.*

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमिन्द्र॒ मद॑मा ग॑हि ब॒र्हिष्ठां ग्रा॑वभिः सु॒तम् ।
 कु॒वि॒न्त्र॒स्य तृ॑ष्णावः ॥ २ ॥

2. *Tamindra madamā gahi barhiṣṭhām grāvabhiḥ
 sutam. Kuvinnvasya tṛṇavaḥ.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्द्र॑मि॒त्था गि॒रो म॑माच्छा॑गुरि॒षिता॒ इतः॑ ।
 आवृ॑ते सोम॑पीतये ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā itaḥ.
 Āvrte somapītaye.*

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इन्द्रं॑ सोम॑स्य पी॒तये॒ स्तोमै॑रि॒ह ह॑वामहे ।
 उ॒क्थे॑भिः कु॒विदा॑गमत् ॥ ४ ॥

4. *Indraṁ somasya pītaye stomairiha havāmahe.
Ukthebhiḥ kuvidāgamat.*

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो ।
जुठरै वाजिनीवसो ॥ ५ ॥

5. *Indra somāḥ sutā ime tāndadhiṣva śatakrato.
Jathare vājīnīvaso.*

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

विद्वा हि त्वा धनंजयं वाजेषु दधृषं कवे ।
अधा ते सुम्नमीमहे ॥ ६ ॥

6. *Vidmā hi tvā dhanamjayam vājeṣu dadhrṣam
kave. Adhā te sumnamīmahe.*

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इममिन्द्र गवाशिरं यवाशिरं च नः पिब ।
आगत्या वृषभिः सुतम् ॥ ७ ॥

7. *Imamindra gavāśiram yavāśiram ca naḥ piba.
Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come

and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्येदिन्द्र स्व ओक्वे३ सोमं चोदामि पीतये ।
एष ररन्तु ते हृदि ॥ ८ ॥

8. *Tubhyedindra sva okye'somam codāmi pītaye.*
Eṣa rārantu te hṛdi.

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे ।
कुशिकासो अवस्यवः ॥ ९ ॥

9. *Tvām sutasya pītaye pratnamindra havāmahe.*
Kuśikāso avasyavaḥ.

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

Kanda 20/Sukta 25

Indra Devata, Gotama (1-6), Ashtaka (7) Rshi

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्त-
वोतिभिः । तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो
यथाभितो विचेतसः ॥ १ ॥

1. *Aśvāvati prathamō goṣu gacchati suprāvīrindra martyastavotibhiḥ.* *Tamitpṛṇakṣi vasunā bhavīyasā sindhumāpo yathābhito vicetasah.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपो न देवीरुपं यन्ति होत्रियमवः पश्यन्ति विततं यथा
रजः । प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते
वराइव ॥ २ ॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācāirdevāsaḥ pra ṇayanti devayum brahmapriyaṁ joṣayante varā-iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord and the divine lore as the highest boon of life.

अधि द्वयोरदधा उक्थ्यं वचो यतस्त्रुचा मिथुना या संप्र्यतः ।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय
सुन्वते ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrata te kṣeti puṣyati bhadra śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the

offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वं पुणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं
नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamam dadhire vaya iddhāgnayaḥ śamyā ye sukrtyayā. Sarvaṁ paṇeḥ samavindanta bhojanamaśvāvantam gomantamā paśum naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं
यजामहे ॥ ५ ॥

5. *Yajñairatharvā prathamam pathastate tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyah sacā yamasya jātamamṛtam yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist

brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

ब॒र्हि॒वा॒ य॒त्स्व॒प॒त्याय॑ वृ॒ज्य॒तेऽ॒ को॒ वा॒ श्लो॒क॒मा॒घोष॑ते दि॒वि ।
ग्रा॒वा॒ य॒त्र॒ वद॑ति का॒रु॒रु॒क्थ्य॑ । स्त॒स्येदिन्द्रो॑ अ॒भिपि॒त्वेषु॑
रण्य॑ति ॥ ६ ॥

6. *Barhivā yatsvapatyāya vrjyate'rko vā śloka mā-ghoṣate divi. Grāvā yatra vadati kārurukthya-stasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

प्रो॒ग्रां पी॒तिं वृ॒ष्णा॑ इ॒यमि॑ स॒त्यां प्र॒यै सु॒तस्य॑ ह॒र्यश्च॑ तु॒भ्यम् ।
इन्द्र॑ धे॒नाभि॑रि॒ह मा॑दयस्व धी॒भिर्वि॑श्वा॒भिः श॒च्या॑
गृ॒णा॒नः ॥ ७ ॥

7. *Progrām pītim vṛṣṇa iyarmi satyām prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacya grṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

Kanda 20/Sukta 26

*Indra Devata, Shunahshepa (1-3),
Madhuchhanda (4-6) Rshi*

योगेयोगे त्वस्तरं वाजेवाजे हवामहे ।

सखाय इन्द्रमूतये ॥ १ ॥

1. *Yogeyoge tavastaram vājevāje havāmahe.
Sakhāya indramūtaye.*

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः ।

वाजेभिरुप नो हवम् ॥ २ ॥

2. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.
Vājebhirupa no havam.*

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् ।

यं ते पूर्वं पिता हुवे ॥ ३ ॥

3. *Anu pratnasyaukaso huve tuvipratim naram. Yam
te pūrvam pitā huve.*

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ ४ ॥

4. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ ५ ॥

5. *Yuñjantyaśya kāmīyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ ६ ॥

6. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

Kanda 20/Sukta 27*Indra Devata, Goshuktyashvasuktinau Rshi*

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।

स्तोता मे गोषखा स्यात् ॥ १ ॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
Stotā me goṣakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।

यद्दहं गोपतिः स्याम् ॥ २ ॥

2. *Śikṣeyamasmai ditseyam śacīpate manīṣiṇe.*
Yadaham gopatīḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।

गामश्वं पिप्युषी दुहे ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvaṁ pipyuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।

यद्वित्ससि स्तुतो मघम् ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ.
Yadditsasi stuto magham.*

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् ।

चक्राण ओपशं दिवि ॥ ५ ॥

5. *Yajña indramavardhayadyadbhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।

उतिमिन्द्रा वृणीमहे ॥ ६ ॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ.
Ūtimindrā vṛṇīmahe.*

Indra, we pray for your power and protection,

the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

Kanda 20/Sukta 28

Indra Devata, Goshuktyashvasuktinau Rshi

व्य॑न्तरि॒क्षमति॑र॒न्मदे॑ सोम॒स्य रोच॑ना ।

इन्द्रो॑ यदभि॒नद॑ व॒लम् ॥ १ ॥

1. *Vyantarikṣamatiranmade somasya rocanā.
Indro yadbhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा॑ आ॒जदङ्गि॑रोभ्य॒ आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः ।

अ॒र्वाञ्चं॑ नुनुदे॑ व॒लम् ॥ २ ॥

2. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ.
Arvāñcam nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रे॑ण रोच॒ना दि॒वो दृढा॑नि॒ दृहि॑तानि॒ च ।

स्थि॑राणि॒ न परा॑णुदे॑ ॥ ३ ॥

3. *Indreṇa rocanā divo drḍhāni dr̥mhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अ॒पामूर्मिर्मद॑न्न॒िव॒ स्तोमं॑ इन्द्राजिरायते ।

वि ते॒ मदा॑ अराजिषुः ॥ ४ ॥

4. *Apāmūrmirmadanniva stoma indrājirāyate.*
Vi te madā arājiṣuḥ.

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

Kanda 20/Sukta 29

Indra Devata, Goshuktyashvasuktinau Rshi

त्वं हि स्तोम॑वर्ध॒न॒ इन्द्रा॑स्युक्थ॒वर्ध॑नः ।

स्तो॒तृणा॑मु॒त भ॑द्र॒कृत् ॥ १ ॥

1. *Tvaṁ hi stomavardhana indrāsyukthavardhanah.*
Stotrṇāmuta bhadrakṛt.

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्र॑मित्के॒शिना॒ हरी॑ सोम॒पेया॑य वक्षतः ।

उप॑ य॒ज्ञं सु॒रार्ध॑सम् ॥ २ ॥

2. *Indramitkeśinā harī somapeyāya vakṣataḥ.*
Upa yajñaṁ surādhasam.

Radiations of light with expansive vibrations,

herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अ॒पां फेने॑न॒ नमु॑चेः शिर॑ इन्द्रोद॑वर्तयः ।

विश्वा॑ यदज॑य॒ स्पृधः॑ ॥ ३ ॥

3. *Apām phenena namuceḥ śira indrodavartayaḥ.
Viśvā yadajaya sprdhah.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मा॒याभि॑रु॒त्सिसृ॑प्सत॒ इन्द्र॑ द्यामा॒रुरु॑क्षतः ।

अव॑ दस्यू॑रधूनुथाः ॥ ४ ॥

4. *Māyābhirutsisṛpsata indra dyāmāruruṣataḥ.
Ava dasyūñradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

अ॒सु॒न्वामि॑न्द्र॒ संस॑दं वि॒षूचीं॑ व्य॒ ऽना॑शयः ।

सोम॑पा उत्त॑रो भव॑न् ॥ ५ ॥

5. *Asunvāmindra saṁsadam viṣūcīm vyanāśayaḥ.
Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Kanda 20/Sukta 30

Hari (Indra) Devata, Baru or Sarvahari Rshi

प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम् ।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु हरिवर्षसं
गिरः ॥ १ ॥

1. *Pra te mahe vidathe śamsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghrtaṁ na yo haribhiścāru secata ā tvā viśantu harivarpaśaṁ girah.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं हि योनिमभि ये समस्वरन्हिन्वन्तो हरी दिव्यं यथा
सदः । आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्त-
मर्चत ॥ २ ॥

2. *Harim hi yonimabhi ye samasvaranhinvanto harī divyaṁ yathā sadah. Ā yaṁ pṛṇanti haribhirna dhenava indrāya sūṣaṁ harivantamarcata.*

You, in concert, adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise: Please study and

honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा
गर्भस्त्योः । द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा
हरिता मिमिक्षिरे ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā
gabhastyoḥ. Dyumnī suśipro harimanyusāyaka
indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दिवि न केतुरधि धायि हर्यतो विव्यचद्वज्रो हरितो न रंहा ।
तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिभरः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro
harito na raṁhyā. Tudadahim hariśipro ya
āyasaḥ sahasraśokā abhavaddharinbharah.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्वमहर्यथा उपस्तुतः पूर्वैर्भिरिन्द्र हरिकेश यज्वभिः । त्वं
हर्यसि तव विश्वमुक्थ्य मसामि राधौ हरिजात हर्यतम् ॥ ५ ॥

5. *Tvaṁtvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśvamu-kthiyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfillment, you who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

Kanda 20/Sukta 31

Hari (Indra) Devata, Baru or Sarvahari Rshi

ता वज्रिणं मन्दिनं स्तोम्यं मदु इन्द्रं रथे वहतो हर्यता हरी ।
पुरुण्यस्मै सर्वनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे ॥ १ ॥

1. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot, the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अरुं कामाय हरयो दधन्विरे स्थिराय हिन्वन्हरयो हरी तुरा ।
अर्वद्धिर्यो हरिर्भिर्जोषमीर्यते सो अस्य कामं हरिवन्त-
मानशे ॥ २ ॥

2. *Araṁ kāmāya harayo dadhanvire sthirāya hinvanharayo harī turā. Arvadbhiryo haribhirjoṣamīyate so asya kāmam harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता
पारिषद्धरी ॥ ३ ॥

3. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhīrvājīnīvasurati viśvā duriṭā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space. He expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी
दविध्वतः । प्र यत्कृते चमसे मर्मजद्धरी पीत्वा मदस्य
हर्यतस्यान्धसः ॥ ४ ॥

4. *Sruveva yasya hariṇī vipetatuh śipre vājāya hariṇī davidhvataḥ. Pra yatkr̥te camase marmajaddharī pītvā madasya haryatasyāndhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उ॒त स्म॒ सद्य॑ ह॒र्य॒तस्य॑ प॒स्त्यो॒ऽर॒त्यो न॒ वाजं॑ ह॒रि॒वाँ
अ॒चि॒क्र॒दत् । म॒ही चि॒द्धि धि॒षणा॑ह॒र्य॒दो॒ज॒सा बृ॒हद्व॒यो दधि॑षे
ह॒र्य॒तश्चि॒दा ॥ ५ ॥

5. *Uta sma sadma haryatasya pastyoratyō na vājaṃ harivāñ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścida.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

Kanda 20/Sukta 32

Hari (Indra) Devata, Baru or Sarvahari Rshi

आ रो॒द॒सी ह॒र्य॑मा॒णो म॒हित्वा न॒व्यं न॒व्यं ह॒र्य॑सि म॒न्म नु
प्रि॒यम् । प्र॒ प॒स्त्य॑ म॒सुर ह॒र्य॑तं गो॒रा॒विष्कृ॑धि ह॒रये॑
सू॒र्या॒य ॥ १ ॥

1. *Ā rodasī haryamāṇo mahitvā navyamnavyam haryasi manma nu priyam. Pra pastyamasura haryataṃ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all,

you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा ह॒र्यन्तं प्र॒युजो॑ जना॒नां रथे॑ वहन्तु ह॒रि॑शिप्रमिन्द्र ।
पि॒बा यथा॑ प्र॒तिभृ॑तस्य म॒ध्वो ह॒र्य॑न्य॒ज्ञं स॒ध॒मादे॑ द॒शो॑णिम् ॥ २ ॥

2. *Ā tvā haryantaṁ prayujo janānāṁ rathe vahantu hariśipramindra. Pibā yathā pratibhṛtasya madhvo haryanyajñam sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूर्वे॑षां ह॒रि॒वः सु॒ताना॑मथो॒ इदं स॒र्व॒नं के॒वलं॑ ते ।
म॒म॒द्धि सोमं॑ म॒धु॒मन्त॑मिन्द्र स॒त्रा वृ॒षं ज॒ठर् आ वृ॒षस्व॑ ॥ ३ ॥

3. *Apāḥ pūrveṣāṁ harivaḥ sūtānāmatho idaṁ savanaṁ kevalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣaṁ jaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Kanda 20/Sukta 33

Indra Devata, Ashtaka Rshi

अप्सु धृतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।

मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥ १ ॥

1. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jatharaṁ pṛṇasva. Mimikṣuryamadraya indra tubhyaṁ tebhīrvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्च तुभ्यम् ।

इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या
गृणानः ॥ २ ॥

2. *Progrām pītiṁ vṛṣṇa iyarmi satyām prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊती शचीवस्तव वीर्ये ऽण वयो दधाना उशिज ऋतज्ञाः ।

प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥ ३ ॥

3. *Ūtī śacīvastava vīryeṇa vayo dadhānā uśija
ṛtajñāḥ. Prajāvadindra manuṣo duroṇe tasthur-
gṛñantaḥ sadhamādāsah.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

Kanda 20/Sukta 34

Indra Devata, Grtsamada Rshi

यो जा॒त ए॒व प्र॒थ॒मो म॒नस्वा॒न्दे॒वो दे॒वान्क्र॒तुना॒ प॒र्य॒भूष॑त् ।
यस्य॒ शु॒ष्मा॒द्रोद॑सी॒ अभ्य॑सेतां नृ॒म्यस्य॑ म॒ह्ना स॒ ज॒नास॑
इन्द्रः॑ ॥ १ ॥

1. *Yo jāta eva prathamo manasvāndevo devānkra-
tunā paryabhūṣat. Yasya śuṣmādrodasī abhyase-
tām nṛmṇasya mahnā sa janāsa indrah.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृ॒थि॒वीं व्य॑थ॒माना॒मदृ॑ह्यः पर्व॑ता॒न्प्रकु॑पिताँ अ॒र॒म्यात् ।
यो अ॒न्तरि॑क्षं वि॒म॒मे वरी॑यो॒ यो द्या॑मस्त॒भ्नात्स॒ ज॒नास॑
इन्द्रः॑ ॥ २ ॥

2. *Yah prthivīm vyathamānāmadr̥mhadyaḥ parvatān prakupitāñ aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnātsa janāsa indrah.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up the high heavens of light. (Such is Indra, universal energy.)

यो ह॒त्वाहि॑मरि॒णात्सप्त॑ सि॒न्धून्यो॑ गा उ॒दाज॑दप॒था व॒लस्य॑ ।
यो अ॒श्मनो॑रन्त॒र्ग्रिं ज॒जान॑ स॒ंवृक्स॑मत्सु स ज॒नास॑ इन्द्रः ॥ ३ ॥

3. *Yo hatvāhim ariṇātsapta sindhūnyo gā udājada-padhā valasya. Yo aśmanorantaragniṁ jajāna saṁvrksamatsu sa janāsa indrah.*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

येने॒मा वि॒श्व च्य॑व॒ना कृ॑तानि॒ यो दा॑सं वर्ण॒मध॑रं गुहा॒कः ।
श्व॒घ्नीव॒ यो जि॑गी॒वां ल॒क्षमा॑द॒दर्यः॑ पु॒ष्टानि॒ स ज॑नास॒ इन्द्रः॑ ॥ ४ ॥

4. *Yenemā viśvā cyavanā kṛtāni yo dāsaṁ varṇama-dharaṁ guhākaḥ. Śvaghnīva yo jigīvāñ lakṣamādadaryaḥ puṣṭāni sa janāsa indrah.*

Who makes all these moving objects of the

moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मा॑ पृच्छन्ति॒ कुह॑ सेति॒ घोर॑मुतेमा॒हुर्नैषो॑ अ॒स्तीत्ये॑नम् ।
सो अ॒र्यः पु॒ष्टीर्विज॑ड्वा मि॒नाति॒ श्रद॑स्मै धत्त॒ स ज॑नासु
इन्द्रः ॥ ५ ॥

5. *Yam smā pr̥cchanti kuha seti ghoramutemā-hurnaiṣo astītyenam. So aryaḥ puṣṭīrvija-ivā mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, and like a terror he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

यो र॒ध्रस्य॑ चोदि॒ता यः कृ॑शस्य॒ यो ब्र॒ह्मणो॑ ना॒ध॒मान॑स्य
की॒रेः । यु॒क्त॒ग्राव्णो॑ यो ऽ॒वि॒ता सु॒शि॒प्रः सु॒तसो॑मस्य॒ स
ज॑नासु॒ इन्द्रः॑ ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛṣasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvṇo yo 'vitā suśiprah sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in

society: Such is Indra, O people of the world.

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे
रथासः । यः सूर्यं य उषसं जजान यो अपां नेता स जनास
इन्द्रः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā
yasya viśve rathāsaḥ. Yaḥ sūryam ya uṣasaṁ
jajāna yo apām netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the villages and all the chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं क्रन्दसी संयुती विह्वयेते परेऽ वर उभया अमित्राः । समानं
चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥ ८ ॥

8. *Yaṁ krandasī saṁyutī vihvayete pare'vara
ubhayā amitrāḥ. Samānaṁ cidrathamātasthi-
vāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास
इन्द्रः ॥ ९ ॥

9. *Yasmānna ṛte vijayante janāso yaṁ yudhyamānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyutsa janāsa indraḥ.*

Without whom the people win no victories, on whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्वतो॒ मह्येनो॒ दधानानमन्यमानाञ्छवी॑ ज॒घान॑ । यः
शर्ध॑ते॒ नानु॒ददाति॑ शृ॒ध्यां यो दस्यो॑र्हन्ता स ज॒नासु॑
इन्द्रः ॥ १० ॥

10. *Yaḥ śaśvato mahyeno dadhānānamanya-mānāñcharvā jaghāna. Yaḥ śardhate nānuda-dāti śrdhyām yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्बरं॑ पर्व॑तेषु क्षियन्तं चत्वारि॑ंश्यां शरद्वन्वविन्दत् ।
ओजा॑यमानं॒ यो अहिं॑ ज॒घान॒ दानुं॑ शया॑नं स ज॒नासु॑
इन्द्रः ॥ ११ ॥

11. *Yaḥ śambaram parvateṣu kṣiyantaṁ catvāriṁśyām śaradyanvavindat. Ojāyamānaṁ yo ahim jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in

the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः शम्बरं पर्यतरत्कसीभिर्योऽचारुकास्त्रापिबत्सुतस्य ।
अन्तर्गिरौ यजमानं ब्रह्म जन् यस्मिन्नामूर्छत्स जनासु
इन्द्रः ॥ १२ ॥

12. *Yah śambaram paryataratkasībhiryo'cārukā-snāpibatsutasya. Antargirau yajamānaṁ bahurṁ janam yasminnāmūrchatṣa janāsa indraḥ.*

O people, know that omnipotent Indra who, with terrible strikes of thunder, breaks the dark giant cloud and releases. He also blesses the yajamana and the people at large in whose innermost heart of peace and love he pervades. Such is Indra, gracious and mighty.

यः सप्तरश्मिर्वृषभस्तुविष्मान्वासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुर्द्वज्रबाहुर्दामारोहन्तं स जनासु इन्द्रः ॥ १३ ॥

13. *Yah saptaraśmirvṛṣabhastuviṣmān avāsrjatsa-rtave sapta sindhūn. Yo rauhiṇam asphuradva-jrabāhur dyāmārohantaṁ sa janāsa indraḥ.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा॑ चिदस्मै॑ पृथि॒वी न॑मेते॒ शुष्मा॑च्चिदस्य॒ पर्व॑ता भयन्ते ।
यः सोम॑पा नि॒चितो॒ वज्र॑बाहु॒र्यो वज्र॑हस्तः स ज॒नास॒
इन्द्रः॑ ॥ १४ ॥

14. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastah sa janāsa indrah.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सु॒न्वन्त॑मव॒ति॒ यः प॑च॒न्तं॒ यः शंस॑न्तं॒ यः श॑शमा॒नमू॑ती ।
यस्य॑ ब्र॒ह्म वर्ध॑नं॒ यस्य॑ सोमो॒ यस्ये॒दं रा॒धः स ज॒नास॒
इन्द्रः॑ ॥ १५ ॥

15. *Yaḥ sunvantamavati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śāsamānamūti. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhah sa janāsa indrah.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence.

Such is Indra, dear children of Divinity.

जातो व्यख्यतित्रोरुपस्थे भुवो न वेद जनितुः परस्य ।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां स जनास
इन्द्रः ॥ १६ ॥

16. *Jāto vyakhyat pitrorupasthe bhuvo na veda janituh parasya. Staviṣyamāṇo no yo asmad vrata devānām sa janāsa indrah.*

He that shines in the innocence of the new born baby and proclaims his presence in the partner's lap, who knows no other creator of the world of existence than himself, and who, adored and celebrated by us, fulfils our obligations of piety to the divinities through ourselves, that is Indra.

यः सोमकामो हर्यश्वः सूरिर्यस्माद्रेजन्ते भुवनानि विश्वा ।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः स जनास
इन्द्रः ॥ १७ ॥

17. *Yah somakāmo haryaśvaḥ sūriryasmādre-jante bhuvanāni viśvā. Yo jaghāna śambaram yaśca śuṣṇam ya ekavīraḥ sa janāsa indrah.*

He that loves the soma of love and peace, whom the sun rays radiate, who is great and wise, by whom all worlds of existence shine, blaze, and yet shake with awe, who breaks giant clouds of darkness and shatters mighty mountains, who is all potent and the sole one unique hero without a parallel, that is Indra.

यः सुन्वते पचते दुध आ चिद्वाजं ददर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वहं प्रियासः सुवीरासो विदथमा वदेम ॥ १८ ॥

18. *Yah sunvate pacate dudhra ā cidvājam dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are Eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Kanda 20/Sukta 35

Indra Devata, Nodha Rshi

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।

ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥

1. *Asmā idu pra tavase turāya prayo na harmi stomam māhināya. Ṛcīṣamāyādhrigava ohamin-drāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, formidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अस्मा इदु प्रयइव प्र यंसि भर्मायाङ्गूषं बाधे सुवृक्ति ।

इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ २ ॥

2. *Asmā idu praya-iva pra yaṁsi bharāmyāṅgūṣaṁ bādhe suvrkti. Indrāya hr̥dā manasā manīṣā prasnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अस्मा इदु त्यमुपमं स्वर्षा भराम्याङ्गूषमास्ये ऽन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣaṁ bharāmyāṅgūṣa māsyena. Maṁhiṣṭhamacchoktibhirmatīnām suvrktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वीहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi ratham na taṣṭeva tatsināya. Giraśca girvāhase suvrktīndrāya viśva-minvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal

and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्क जुह्वानु समञ्जे ।

वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥ ५ ॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā' samañje. Viraṁ dānaukasam vandadhyai purāṁ gūrtaśravasam darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं रणाय ।

वृत्रस्य चिद्विदद्येन मर्मं तुजन्नीशानस्तुजता कियेधाः ॥ ६ ॥

6. *Asmā idu tvaṣṭā takṣadvajraṁ svapastamaṁ svaryaṁ raṇāya. Vrtrasya cidvidadyena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vrtra, the cloud of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अ॒स्येदु॑ मा॒तुः स॒र्व॒न॒षे स॒द्यो म॒हः पि॒तुं प॑पि॒वां चा॒र्व॒न्ना ।
मु॒षा॒यद्वि॒ष्णुः प॒च॒तं स॒ही॒या॒न्वि॒ध्य॑द्व॒रा॒हं ति॒रो अ॒द्रि॒-
म॒स्ता ॥ ७ ॥

7. *Asyedu mātuh savanaṣu sadyo mahah pitum papivām cārvannā. Muṣāyadvīṣṇuḥ pacataṁ sahīyānvidhyadvarāhaṁ tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power, who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अ॒स्मा इ॒दु ग्रा॒श्चि॑द्दे॒वप॑त्नी॒रिन्द्रा॑या॒र्कम॑हि॒ह्य ऊ॒वुः ।
प॒रि द्या॒वापृ॑थि॒वी ज॑भ्र॒ उ॒र्वी ना॒स्य॒ ते म॑हि॒मानं॒ प॒रि॑ष्टः ॥ ८ ॥

8. *Asmā idu gnāsciddevapatnīrindrāyārkamahihitya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsy te mahimānaṁ pariṣṭah.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the breakup of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अ॒स्ये॒दे॒व प्र॒ रि॒रि॒चे म॑हि॒त्वं दि॒वस्पृ॑थि॒व्याः प॒र्य॑न्त॒रि॒क्षात् ।
स्व॒राडि॒न्द्रो द॑म॒ आ वि॒श्वगू॑र्तः स्व॒रि॒र्म॒त्रो व॒वक्षे॑ र॒णाय॑ ॥ ९ ॥

9. *Asyedeṽa pra ririce mahitvaṁ divaspr̥thivyāḥ paryantarikṣāt. Svarāḍindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्येदेव शर्वसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।

गा न ब्राणा अवनीरमुञ्चद्भि श्रवो दावने सचेताः ॥ १० ॥

10. *Asyedeṽa śavasā śuṣantaṁ vi vṛścadvajreṇa vṛtramindrah. Gā na vrāṇā avanīramuñcadabhi śravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्येदु त्वेषसा रन्तु सिन्धवः परि यद्वज्रेण सीमयच्छत् ।

ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakṛddāśuṣe daśasyanturvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vrtra and releases the waters below). Ruler,

controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रंदा तिरश्चेष्यन्नर्णीस्यपां चरध्वै ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramī-
śānaḥ kiyedhāḥ. Gorna parva vi radā tiraśceṣya-
nnarṇāmsyapām caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vrtra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः । युधे
यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya
ukthaiḥ. Yudhe yadiṣṇāna āyudhānyrghāyamāṇo
niriṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्या य
नोधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛḍhā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇim sadyo bhuvadvīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise, immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्येषामेको यद्वद्वे भूरेरीशानः ।

प्रेतशं सूर्ये पस्पृधानं सौवश्ये सुष्विमावदिन्द्रः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yadvavne bhūrerīśānaḥ. Praitaśaṁ sūrye pasprdhānam sauvaśvye suṣvimāvadindrah.*

Indra, sole one lord of himself, is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।

एषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ १६ ॥

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal

brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

Kanda 20/Sukta 36

Indra Devata, Bharadvaja Rshi

य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्तसत्यः सत्वा पुरुमायः
सहस्वान् ॥ १ ॥

1. *Ya eka iddhavyaścārṣaṇīnāmindraṁ taṁ girbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyah satvā purumāyah sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing, who protects and sustains life as supreme father and guardian.

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रांसो अभि वाजयन्तः ।
नक्षद्वाभं ततुरिं पर्वतेष्ठामद्रौघवाचं मतिभिः शविष्ठम् ॥ २ ॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣaddābhaṁ taturim parvate-ṣṭhāmadroghavācam matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is the tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः । यो
अस्कृद्योरुजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥ ३ ॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛva-
taḥ purukṣoḥ. Yo askṛdhoyurajarah svarvāntamā
bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र ।
कस्ते भागः किं वयो दुध खिद्वः पुरुहूत पुरुवसोऽ -
सुरघ्नः ॥ ४ ॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ
sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra
khidvaḥ puruhūta purūvaso'suraghnah.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मि रभोदां गातुमिषे नक्षते तुम्रमच्छ ॥ ५ ॥

5. *Taṁ pṛcchanṭī vajrahastam ratheṣṭhāmindram
vepī vakvarī yasya nū gīḥ. Tuvigrābham tuvi-
kūrmiṁ rabhodām gātumiṣe nakṣate tumra-
maccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence, wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अ॒या ह॒ त्वं मा॒यया॑ वावृ॒धानं॑ म॒नोजु॑वा॒ स्वत॒वः पर्व॑तेन ।
अच्यु॒ता चिद्वि॑द्वि॒ता स्वो॒जो रु॒जो वि दृ॒ढा धृ॒ष॒ता वि॒र॒ष्णिन् ॥ ६ ॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cidvīdhitā svojo rujo vi dṛḍhā dhr̥ṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil, growing by illusion firmly fixed and even reinforced by deceptive reason.

तं वो॑ धि॒या नव्य॑स्या॒ शवि॑ष्ठं प्र॒त्नं प्र॒त्नव॑त्परि॒तंस॒य॒ध्यै ।
स नो॑ वक्ष॒दनि॑मानः सु॒वह्मेन्द्रो॑ वि॒श्वान्य॑ति॒ दुर्ग॑हाणि ॥ ७ ॥

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavatparitaṁsayadhyai. Sa no vakṣadani-mānaḥ suvahmendra viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring us universal

strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनाय॑ द्रुह॑णे॒ पार्थि॑वानि दि॒व्यानि॑ दी॒पयोऽ॑ न्तरि॑क्षा ।
तपा॑ वृष॒न्वि॒श्वतः॑ शो॒चिषा॑ तान्ब्र॒ह्मद्वि॑षे शोच॑य॒ क्षाम॑-
पश्च॑ ॥ ८ ॥

8. *Ā janāya druhvaṇe pāṛthivāni divyāni dīpayo' ntarikṣā. Tapā vṛṣanviśvataḥ śociṣā tānbrahma-dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them, and thus let them be cleansed through suffering and penitence.

भुवो॑ ज॒नस्य॑ दि॒व्यस्य॑ रा॒जा पार्थि॑वस्य॒ जग॑तस्त्वेष॒संदृक् ।
धि॒ष्व वज्रं॑ दक्षि॑ण इन्द्र॒ हस्ते॑ वि॒श्वा अ॒जुर्य॑ द॒यसे॑ वि॒
मा॒याः ॥ ९ ॥

9. *Bhuvo janayasya divyasya rājā pāṛthivasya jagatastveṣasaṁdrk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृधाम् । यया
दासान्यार्याणि वृत्रा करो वज्रिन्सुतुका नाहुषाणि ॥ १० ॥

10. *Ā samyatamindra ṇaḥ svastiṁ śatrutūryāya
brhatīmamṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo
vajrintsutukā nāhuṣaṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition, by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā
gahi prayajyo. Na yā adevo varate na deva
ābhiryāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Kanda 20/Sukta 37*Indra Devata, Vasishtha Rshi*

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र
विश्वाः । यः शश्वतो अदाशुषो गर्यस्य प्रयन्तासि
सुष्वितराय वेदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭīśchyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedah.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा ऽ समर्ये । दासं
यच्छुष्णं कुर्यवं न्य ऽ स्मा अरन्धय आर्जुनेयाय शिक्षन् ॥ २ ॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamaṇa-stanvā samarye. Dāsaṁ yacchuṣṇaṁ kuryavaṁ nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all

for our sake.

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम् ॥ ३ ॥

3. *Tvaṁ dhr̥ṣṇo dhr̥ṣatā vītahavyaṁ prāvo viśvā-bhirūtibhiḥ sudāsam. Pra paurukutsim trasa-dasyumāvaḥ kṣetrasātā vṛtrahatyēṣu pūrum.*

O bold and determined ruler, with all your power and determination, and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि ।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु ॥ ४ ॥

4. *Tvaṁ nr̥bhirnr̥maṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumurim dhunim cāsvāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity, you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and

totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तव च्यौत्नानि वज्रहस्तं तानि नव यत्पुरो नवतिं च सद्यः ।
निवेशने शततमाविवेषीरहं च वृत्रं नमुचिमुताहन् ॥ ५ ॥

5. *Tava cyautnāni vajrahasta tāni nava yatpuro navatiṃ ca sadyaḥ. Niveśane śatatamāviveṣī-
rahaṃ ca vṛtraṃ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे । वृष्णे
ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुशाक वाजम् ॥ ६ ॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣaṇā yunajmi vyantu
brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा ते अस्यां सहसावन्परिष्ठावघाय भूम हरिवः परादै ।

त्रायस्व नोऽ वृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥

7. *Mā te asyām sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no' vṛkebhivarūthaistava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones, among the brave, the wise and the virtuous.

प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।

नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

8. *Priyāsa itte maghavannabhiṣṭau nara madema śaraṇe sakhāyaḥ. Ni turvaśam ni yādvaṁ śiśīhya-tithigvāya śaṁsyam kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थासा उक्था ।

ये ते हवैर्भिर्वि पणीरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥ ९ ॥

9. *Sadyaścinnu te maghavannabhiṣṭau naraḥ śaṁsant'yukthasāsa ukthā. Ye te havebhirvi paṇīrādāśannasmānvṛṇiṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एते स्तोमा नरां नृतम तुभ्यमस्मद्र्य ऽज्जो ददतो मघानि ।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च
नृणाम् ॥ १० ॥

10. *Ete stomā narāṃ nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatyē śivo bhūḥ sakhā ca śūro'vitā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा ऽवावृधस्व ।
उप नो वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा
नः ॥ ११ ॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyam pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth

of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Kanda 20/Sukta 38

Indra Devata, Irimbithi (1-3), Madhuchhanda (4-6) Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं बर्हिः सदो मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somam pibā imam.
Edam barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa
brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपा मिन्द्र सोमिनः ।

सुतावन्तो हवामहे ॥ ३ ॥

3. *Brahmāṇastvā vayan̐ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।

इन्द्रं वाणीरनूषत ॥ ४ ॥

4. *Indramidgāthino bṛhadindramarkebhirarkīṇaḥ. Indram vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the Sun, lord of light, Indra, Vayu, Maruts, currents of energy, and Indra, the universal Divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्धर्योः सचा संमिश्र आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः ॥ ५ ॥

5. *Indra iddharyoḥ sacā saṁmiśra ā vacoyujā. Indro vajrī hiranyayah.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्विवि ।

वि गोभिरद्रिमैरयत् ॥ ६ ॥

6. *Indro dīrghāya cakṣasa ā sūryam rohayaddivi.
Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

Kanda 20/Sukta 39

*Indra Devata, Madhuchhanda (1),
Goshuktyashvasuktinau (2-5) Rshi*

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।

अस्माकमस्तु केवलः ॥ १ ॥

1. *Indraṁ vo viśvataspari havāmahe janebhyḥ.
asmākamastu kevalaḥ.*

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss.

व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना ।

इन्द्रो यदभिनद्वलम् ॥ २ ॥

2. *Vyantarikṣam atiranmade somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः ।

अवाञ्चं नुनुदे वलम् ॥ ३ ॥

3. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ.*
Arvāñcam nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रेण रोचना दिवो दृढानि दृढितानि च ।

स्थिराणि न पराणुदे ॥ ४ ॥

4. *Indreṇa rocanā divo dṛḍhāni dṛṇhitāni ca.*
Sthirāṇi na parāṇude.

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।

वि ते मदा अराजिषुः ॥ ५ ॥

5. *Apāmūrmirmadanniva stoma indrājirāyate. Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

Kanda 20/Sukta 40*Indra, Maruts Devata, Madhuchhanda Rshi***इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।****मन्दू समानवर्चसा ॥ १ ॥**

1. *Indreṇa saṁ hi drkṣase saṁjagmāno abibhyuṣā.
Mandū samānavarcasā.*

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।**गणैरिन्द्रस्य काम्यैः ॥ २ ॥**

2. *Anavadyairabhidyubhirmakhaḥ sahasvadar-cati.
Gaṇairindrasya kām्यaiḥ.*

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

आदहं स्वधामनु पुनर्गर्भत्वमेरिरे ।**दधाना नाम यज्ञियम् ॥ ३ ॥**

3. *Ādaha svadhāmanu punargarbhatvamerire.
Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

Kanda 20/Sukta 41*Indra Devata, Gotama Rshi***इन्द्रो दधीचो अस्थभिरवृत्राण्यप्रतिष्कृतः ।****जघान नवतीर्नव ॥ १ ॥**

1. *Indro dadhīco asthabhirvrtrāṇyapraṭiṣkutaḥ.
Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।**तद्विदच्छर्याणावति ॥ २ ॥**

2. *Ichhannaśvasya yacchiraḥ parvateṣvapaśritam.
Tadvidaccharyāṇāvati.*

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्राह गोरमन्वत नाम त्वष्टुरपीच्य ऽम् ।**इत्था चन्द्रमसो गृहे ॥ ३ ॥**

3. *Atrāha goramanvata nāma tvaṣṭurapīcyam. Itthā candramaso gr̥he.*

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of

the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

Kanda 20/Sukta 42

Indra Devata, Kurustuti Rshi

वाचमष्टापदीमहं नवस्त्रक्तिमृतस्पृशम् ।

इन्द्रात्परि तन्वं ऽ ममे ॥ १ ॥

1. *Vācam aṣṭāpadīm ahaṁ navasraktimṛtasprśam.
Indrātpari tanvaṁ mame.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् ।

इन्द्र यद्दस्युहाभवः ॥ २ ॥

2. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.
Indra yaddasyuhābhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रै अवेपयः ।

सोममिन्द्र चमू सुतम् ॥ ३ ॥

3. *Uttiṣṭhannojasā saha pītvī śipre avepayah. Soma-mindra camū sutam.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Kanda 20/Sukta 43

Indra Devata, Trishoka Rshi

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।

वसु स्पार्ह तदा भर ॥ १ ॥

1. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārham tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्विडाविन्द्र यत्स्थिरे यत्पर्शानि पराभृतम् ।

वसु स्पार्ह तदा भर ॥ २ ॥

2. *Yadvīḍāvindra yatsthire yatparśāne parābhṛtam. Vasu spārham tadā bhara.*

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that

out in the open for the society.

यस्य ते विश्वमानुषो भूरर्दत्तस्य वेदति ।

वसुं स्याहं तदा भर ॥ ३ ॥

3. *Yasya te viśvamānuṣo bhūrerdattasya vedati.
Vasu spārham tadā bhara.*

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Kanda 20/Sukta 44

Indra Devata, Irimbithi Rshi

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः ।

नरं नृषाहं मंहिष्ठम् ॥ १ ॥

1. *Pra samrājam carṣaṇīnāmindram stotā navyam
gīrbhiḥ. Naram nṛṣāham maṁhiṣṭham.*

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या ।

अपामवो न समुद्रे ॥ २ ॥

2. *Yasminnukthāni raṇyanti viśvāni ca śravasyā.
Apāmavo na samudre.*

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृतुम् ।

महो वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum.*
Maho vājinaṁ sanibhyaḥ.

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

Kanda 20/Sukta 45

Indra Devata, Shunahshepa Rshi

अयमु ते समतसि कपोतइव गर्भधिम ।

वचस्तच्चित्र ओहसे ॥ १ ॥

1. *Ayamu te samatasi kapota-iva garbhadhim.*
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate, so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्तोत्रं राधानां पते गिर्वीहो वीर यस्य ते ।

विभूतिरस्तु सूनृता ॥ २ ॥

2. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te.*
Vibhūtirastu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be

truly realised for our strength and joy of life.

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो ।

समन्येषु ब्रवावहै ॥ ३ ॥

3. *Ūrdhvastiṣṭhā na ūtaye' sminvāje śatakrato.*
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

Kanda 20/Sukta 46

Indra Devata, Irimbithi Rshi

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु ।

सासह्वासं युधामित्रान् ॥ १ ॥

1. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ*
samatsu. Sāsahvāṁsaṁ yudhāmitrān.

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः ।

इन्द्रो विश्वा अति द्विषः ॥ २ ॥

2. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ.*
Indro viśvā ati dviṣaḥ.

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across

the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं न इन्द्र वाजैर्भिर्दशस्य च गातुया च ।

अच्छा च नः सुम्नं नैषि ॥ ३ ॥

3. *Sa tvaṁ na indra vājebhirdaśasyā ca gātuyā ca.*
Acchā ca naḥ sumnaṁ neṣi.

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, pray lead us well by noble paths to peace, prosperity and well being.

Kanda 20/Sukta 47

*Indra (1-12), Surya (13-21) Devata, Sukasha (1-3),
Irimbithi (7-9), Madhuchhanda (4-6, 10-12), Praskanva
(13-21) Rshi*

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।

स वृषा वृषभो भुवत् ॥ १ ॥

1. *Tamindram vājayāmasi mahe vṛtrāya hantave. Sa*
vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।

द्युम्नी श्लोकी स सोम्यः ॥ २ ॥

2. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.
Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।

ववक्ष ऋष्वो अस्तृतः ॥ ३ ॥

3. *Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
Vavakṣa ṛsvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

इन्द्रमिद्राथिनो बृहदिन्द्रमर्केभिरर्किणः ।

इन्द्रं वाणीरनुषत ॥ ४ ॥

4. *Indramidgāthino bṛhadindramarkebhīrarkīṇaḥ.
Indram vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इन्द्रयोः सचा संमिश्र आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः ॥ ५ ॥

5. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्विवि ।
वि गोभिरद्रिमैरयत् ॥ ६ ॥

6. *Indro dīrghāya cakṣasa ā sūryam rohayaddivi. Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ ७ ॥

7. *Ā yāhi suṣumā hi ta indra somam pibā imam. Edam barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ ८ ॥

8. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ९ ॥

9. *Brahmāṇastvā vayaṁ vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ १० ॥

10. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ ११ ॥

11. *Yuñjantyasya kāmāyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ १२ ॥

12. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.*
Samuṣadbhirajāyathāḥ.

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

उदु त्वं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १३ ॥

13. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
Drśe viśvāya sūryam.

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe.

अप त्वे तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ १४ ॥

14. *Apa tye tāyavo yathā nakṣatrā yantyaḥkṛtibhiḥ.*
Sūrāya viśvacakṣase.

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृशन्नस्य केतवो वि रश्मयो जनाँ अनु ।

भ्राजन्तो अग्रयो यथा ॥ १५ ॥

15. *Adṛśrannasya ketavo vi raśmayo janāñ anu. Bhrājanto agnayo yathā.*

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith other people, blazing like the explosions of fire in heaven.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।

विश्वमा भासि रोचन ॥ १६ ॥

16. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the worlds. You are the saviour, you are the redeemer, taking us across the seas of existence.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।

प्रत्यङ् विश्वं स्वर्दिशे ॥ १७ ॥

17. *Pratyaṇ devānām viśaḥ pratyaṇnudeṣi mānuṣīḥ. Pratyaṇ viśvaṁ swardṛśe.*

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the

world may see the light divine directly through their experience.

येना॑ पावक् चक्ष॑सा भुर॒ण्यन्तं॑ जनाँ॑ अनु ।
त्वं वरु॑ण पश्य॑सि ॥ १८ ॥

18. *Yenā pāvaka cakṣasā bhuraṇyantam janāñ anu.
Tvaṁ varuṇa paśyasi.*

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye pray watch and bless us.

वि द्यामे॑षि रज॑स्पृथ्वह॒र्मिमानो॑ अ॒क्तुभिः॑ ।
पश्यं॑ जन्मानि सूर्य॑ ॥ १९ ॥

19. *Vi dyāmeṣi rajaspr̥thvaharmimāno aktubhiḥ.
Paśyaṁ janmāni sūrya.*

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

सप्त॑ त्वा॑ हरि॒तो रथे॑ वह॒न्ति देव॑ सूर्य॑ ।
शोचि॑ष्केशं विचक्षु॑णम् ॥ २० ॥

20. *Sapta tvā harito rathe vahanti deva sūrya. Śoci-
ṣkeśam vicakṣaṇam.*

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time

across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नप्त्यः ।

ताभिर्याति स्वयुक्तिभिः ॥ २१ ॥

21. *Ayukta sapta śundhyuvaḥ sūro rathasya nptyaḥ.
Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers, moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakṛti move the world like His own chariot of creative manifestation.

Kanda 20/Sukta 48

Surya, Gau Devata, Khilam (1-3), Sarparajni (4-6) Rshi

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः ।

अभि वत्सं न धेनवः ॥ १ ॥

1. *Abhi tvā varcasā girāḥ siñcantīrācaranyavaḥ.
Abhi vatsam na dhenavaḥ.*

O Sun, moving words of adoration flow and rise in love and worship to you with celebration of your splendour, like mother cows moving to their calf with love and overflowing milk.

ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः ।

जातं जात्रीर्यथा हृदा ॥ २ ॥

2. *Tā arṣanti śubhriyaḥ pṛñcantīrvarcasā priyaḥ.
Jātaṁ jātrīryathā hṛdā.*

Loving, pure and vibrant voices of adoration rise to you and join with your splendour as mothers embrace and join their new born baby with their heart overflowing with love.

वज्रापवसाध्यः कीर्तिर्भ्रियमाणमावहन् ।

मह्यमायुर्घृतं पयः ॥ ३ ॥

3. *Vajrāpavasādhyāḥ kīirmriyamāṇamāvahan.
Mahyamāyurghṛtaṁ payāḥ.*

Words of divine adoration and the discipline of diamond purity, thunder power and razor edge dedication have blest the mortal me with good health and full age, liquid refinement of love and courtesy and the life-giving milk of mother Veda.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।

पितरं च प्रयन्तस्व ॥ ४ ॥

4. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.
Pitaraṁ ca prayantsvaḥ.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति रोचना अस्य प्राणादपानतः ।

व्यख्यन्महिषः स्व ॥ ५ ॥

5. *Antaścarati rocanā asya prāṇādapānataḥ.
Vyakhyanmahīṣaḥ svaḥ.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body, illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धामा वि रजति वाक्पतङ्गे अशिश्नियत् ।

प्रति वस्तोरहर्द्युभिः ॥ ६ ॥

6. *Trimśaddhāmā vi rājati vākpaṅgo aśiśriyat.*
Prati vastorahardiyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

Kanda 20/Sukta 49

*Indra Devata, Khilam (1-3), Nodha (4-5),
Medhyatīthi (6-7) Rshi*

यच्छक्रा वाचमारुहन्नन्तरिक्षं सिषासथः ।

सं देवा अमदन्वृषा ॥ १ ॥

1. *Yacchakrā vacamāruhannantarikṣaṁ siṣāsathah.*
Sam devā amadanvrṣā.

When veteran saints and sages of firm conviction and dedicated will rise on the wings of vision and imagination and send up their voice of divine adoration in space, the divinities rejoice with them and the lord omniscient sends down showers of bliss.

शक्रो वाचमर्धृष्टायोरुवाचो अधृष्णुहि ।

मंहिष्ठ आ मदर्दिवि ॥ २ ॥

2. *Śakro vācamadhrṣṭāyoruvāco adhrṣṇuhi. Maṁhi-*
ṣṭha ā madardivi.

The lord is great and most generous. O man, send up your voice and words of adoration with sweetness, without pride and deception, let them resound in space for the lord of love and grace, and rejoice in the heaven of bliss.

शक्रो वाचमधृष्णुहि धामधर्मन्विराजति ।

विमदन्बर्हिर्ऱसरन् ॥ ३ ॥

3. Śakro vācamadhṛṣṇuhi dhāmadharmanvirājati.
Vimadanbarhirāsaran.

O man cleanse your voice and words, let there be no pride or deception. The lord is great and kind. He shines in every nook and corner of the world and in every form of Dharma. And as your words of prayer move, he rejoices and seeps into your heart and soul bit by bit unto completion and perfection.

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः । अ॒भि व॒त्सं न
स्वसरेषु धेन॒व इन्द्रं गी॒र्भिर्न॑वामहे ॥ ४ ॥

4. Tam vo dasmamṛtīṣaḥam vasormandānamandhasaḥ. Abhi vatsam na svasareṣu dhenava indram gīrbhirnavāmahe.

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and, with songs of adoration over night and day, we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरु॒भोर्जसम् ।

क्षुमन्तं वाजं श॒तिनं स॒हस्रिणं म॒क्षू गोम॑न्तमीमहे ॥ ५ ॥

5. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinam sahasriṇaṁ makṣū gomantaṁīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

तत्त्वा॑ यामि सु॒वीर्यं॑ तद् ब्रह्म॑ पू॒र्वचित्तये॑ । येना॒ यति॑भ्यो
भृ॒गवे॒ धने॑ हिते॒ येन॒ प्रस्क॑ण्वमाविथ ॥ ६ ॥

6. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena pra-skaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदिन्द्र॑ वृ॒ष्णि॑ ते शवः॑ ।
स॒द्यः सो अ॑स्य महि॒मा न स॑न॒शे यं क्षो॑णीर॒नुचक्र॑दे ॥ ७ ॥

7. *Yenā samudram asṛjo mahīrapastadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming

power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

Kanda 20/Sukta 50

Indra Devata, Medhyatithi Rshi

कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः । नही न्वस्य
महिमानमिन्द्रियं स्वर्गं गृणन्त आनुशुः ॥ १ ॥

1. *Kannavyo atasīnāṃ turo grṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṃ svargṇānta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥ २ ॥

2. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra ohate. Kadā havam maghavannindra sunvataḥ kadu stuvata ā gamah.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the

soma for you? When would you grace the yajnic home of the celebrant?

Kanda 20/Sukta 51

Indra Devata, Praskanva (1-2), Pushtigu (3-4) Rshi

अ॒भि प्र वः॑ सु॒राध॑स॒मिन्द्र॑म॒र्च॒ यथा॑ वि॒दे । यो ज॑रि॒तृभ्यो॑
म॒घवा॑ पु॒रुव॑सुः स॒हस्रै॑णेव॒ शिक्ष॑ति ॥ १ ॥

1. *Abhi pra vaḥ surādhasam indram arca yathā vide.
Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

श॒तानी॑के॒व प्र जि॑गाति धृ॒ष्णु॒या ह॑न्ति वृ॒त्राणि॑ दा॒शुषे॑ ।
गि॒रेरि॑व॒ प्र रसा॑ अस्य पि॒न्विरे॑ द॒त्राणि॑ पु॒रुभो॑जसः ॥ २ ॥

2. *Śatānīkeva pra jigāti dhrṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasah.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains.

प्र सु॒ श्रु॒तं सु॒राध॑स॒मर्चा॑ श॒क्रम॑भिष्ट॒ये । यः सु॑न्व॒ते स्तु॑व॒ते
का॒म्यं व॑सु स॒हस्रै॑णेव॒ मंह॑ते ॥ ३ ॥

3. *Pra su śrutam surādhasamarcā śakramabhiṣṭa-
ye. Yaḥ sunvate stuvate kāmyam vasu sahasreṇeva
maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानी॑का हेतयो॑ अस्य दुष्टरा॒ इन्द्र॑स्य समिषो॑ म॒हीः ।

गिरि॑र्न भुज्मा म॒घवत्सु॑ पिन्वते॒ यदी॑ सु॒ता अम॑न्दिषुः ॥ ४ ॥

4. *Śatānīkā hetayo asya duṣṭarā indrasya samīṣo
mahīḥ. Girirna bhujmā maghavatsu pinvate
yadīm sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

Kanda 20/Sukta 52

Indra Devata, Medhyatithi Rshi

व॒यं घ॑ त्वा सु॒ताव॑न्त॒ आपो॑ न वृ॒क्तब॑र्हिषः ।

प॒वित्र॑स्य प्र॒स्रव॑णेषु वृ॒त्रह॑न्परि॒स्तो॒तार॑ आसते ॥ १ ॥

1. *Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra
āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।

कदा सुतं तृषाण ओक् आ गम इन्द्र स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutam tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire.

कण्वेभिर्धृष्णावा धृषद्वाजं दर्शि सहस्त्रिणम् ।

पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥ ३ ॥

3. *Kaṇvebhirḍhrṣṇavā dhṛṣadvājam darṣi sahasrīṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will,

strength and advancement free from indecision and delay in action

Kanda 20/Sukta 53

Indra Devata, Medhyatithi Rshi

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।

अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥ १ ॥

1. *Ka īm veda sute sacā pibantaṁ kadvayo dadhe. Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगो न वारुणः पुरुत्रा चरथं दधे । नकिष्ट्वा नि यमदा
सुते गमो महाँश्चरस्योजसा ॥ २ ॥

2. *Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe. Nakiṣṭvā ni yamadā sute gamo mahāñścara-syojasā.*

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः । यदि स्तोतुर्मघवा
शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ ३ ॥

3. *Ya ugrah sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ.
Yadi stoturmaghavā śṛṇavaddhavam nendro
yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

Kanda 20/Sukta 54

Indra Devata, Rebha Rshi

विश्वाः पृतना अभिभूतरं नरं सजुस्ततक्षुरिन्द्रं जजनुश्च
राजसे । क्रत्वा वरिष्ठं वरं आमुरिमुतोग्रमोजिष्ठं तवसं
तरस्विनम् ॥ १ ॥

1. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūsta-
takṣurindraṁ jajanuśca rājase. Kratvā variṣṭhaṁ
vara āmurimutogramojiṣṭhaṁ tavasaṁ tara-
svinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं रेभासो अस्वरन्निद्रं सोमस्य पीतये । स्वर्पतिं यदीं
वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ २ ॥

2. *Samīm rebhāso asvarannindram somasya pītaye.
Svarpatim yadīm vṛdhe dhṛtavrato hyojasā
samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा । सुदीतयो वो
अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ३ ॥

3. *Nemiṁ namanti cakṣasā meṣam viprā abhisvarā.
Sudītayo vo adruho 'pi karṇe tarasvinaḥ samṛkva-
bhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

Kanda 20/Sukta 55

Indra Devata, Rebha Rshi

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं
शवांसि । मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा
सुपथा कृणोतु वज्री ॥ १ ॥

1. *Tamindram̐ johavīmi maghavānamugram̐ satrā dadhānamapratīṣkutam̐ śavāmsi. Mam̐hiṣṭho gīrbhirā ca yajñīyo vavartadrāye no viśvā supathā kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

या इन्द्र भुज आभरः स्वर्वा असुरेभ्यः । स्तोतारमिन्मघ-
वन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥ २ ॥

2. *Yā indra bhuja ābharah̐ svarvāñ asurebhyah̐. Stotāraminmaghavannasya vardhaya ye ca tve vṛktabarhiṣah̐.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् । यजमाने सुन्वति
दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥ ३ ॥

3. *Yamindra dadhiṣe tvamaśvam̐ gām̐ bhāgama-vyayam. Yajamāne sunvati dakṣiṇāvati tasmintam̐ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) but never in the uncreative, miserly hoarders and selfish exploiters.

Kanda 20/Sukta 56

Indra Devata, Gotama Rshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः । तमिन्महत्स्वाजि-
षृतेमर्भे हवामहे स वाजेषु प्र नोऽ विषत् ॥ १ ॥

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣṭemarbhe havāmahe sa vājeṣu pra no' viṣat.*

Indra, the hero who destroys Vṛtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

असि हि वीरु सेन्योऽसि भूरि पराददिः । असि दध्रस्य
चिद् वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥ २ ॥

2. *Asi hi vīra senyo' si bhūri parādadiḥ. Asi dabhra-sya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the

warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदीरत आजयो धृष्णवे धीयते धना । युक्त्वा मदच्युता
हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥ ३ ॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanah kaṁ vasau dadho'-smāñ indra vasau dadhah.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः । सं गृभाय पुरु
शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥ ४ ॥

4. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ grbhāya purū śatobhayāhastyā vasu śīśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मादयस्व सुते सचा शवसे शूर राधसे । विद्या हि त्वा
पुख्वसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव ॥ ५ ॥

5. *Mādayasva sute sacā śavase śūra rādhase. Vidmā
hi tvā purūvasumupa kāmāntsasṛjmahe' thā no'
vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् । अन्तर्हि ख्यो
जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥ ६ ॥

6. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam.
Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ
no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous misers who have lost it.

Kanda 20/Sukta 57

*Indra Devata, Madhuchhanda (1-3), Vishvamitra (4-7),
Grtsamada (8-10), Medhyatithi (11-16)*

सुरु॒प॒कृ॒तु॒मू॒तये॑ सु॒दु॒घामि॑व गो॒दुहे॑ ।

जु॒हूम॑सि द्यवि॒द्यवि॑ ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva goduhe.
Juhūmasi dyavidyavi.*

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप॑ नः स॒व॒ना ग॑हि सोम॒स्य सोम॑पाः पिब ।

गो॒दा इ॒द्रे॒वतो॑ म॒दः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.
Godā idrevato madah.*

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा॑ ते अ॒न्त॒मानां॑ वि॒द्याम॑ सु॒मती॑नाम् ।

मा नो॑ अ॒ति ख्य॑ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānām vidyāma sumatīnām.
Mā no ati khyā ā gahi.*

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are

established in you and hold you in their heart and vision.
Come, lord of life, come close, forsake us not.

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् ।
इन्द्र सोमं शतक्रतो ॥ ४ ॥

4. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgrvim.*
Indra somaṁ śatakrato.

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।
इन्द्र तानि त आ वृणे ॥ ५ ॥

5. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception are operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।
उत्ते शुष्मं तिरामसि ॥ ६ ॥

6. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram.* *Utte śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अ॒र्वा॒वतो॑ न॒ आ ग॒ह्यथो॑ श॒क्र परा॒वतः॑ ।

उ॒ लो॒को यस्ते॑ अ॒द्रिव॒ इन्द्रे॒ह तत॒ आ ग॒हि ॥ ७ ॥

7. *Arvāvato na ā gahyatho śakra parāvataḥ.
U loko yaste adriva indreha tata ā gahi.*

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

इन्द्रो॑ अ॒ङ्ग म॒हद्भ॒यम॒भी षद॑प॒ चुच्य॑वत् ।

स हि स्थि॒रो विच॑र्षणिः ॥ ८ ॥

8. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.
Sa hi sthīro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्र॑श्च मृ॒डया॑ति नो॒ न नः॑ प॒श्चाद॒द्यं न॑शत् ।

भ॒द्रं भ॑वाति नः पु॒रः ॥ ९ ॥

9. *Indraśca mṛdayāti no na naḥ paścādadyaṁ naśat.
Bhadraṁ bhavāti naḥ purāḥ.*

May Indra, lord omnipotent, and the sun bless

us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।

जेता शत्रून्विचर्षणिः ॥ १० ॥

10. *Indra āśābhyaspari sarvābhyo abhayam karat.*
Jetā śatrūn vicarṣaṇiḥ.

May Indra, lord omnipotent beyond all fear and violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarities.

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।

अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥ ११ ॥

11. *Ka īm veda sute sacā pibantaṁ kadvayo dadhe.*
Ayam yaḥ puro vibhinattyojasā mandānaḥ
śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।

नकिष्ट्वा नि यमदा सुते गमो महौश्चरस्योजसा ॥ १२ ॥

12. *Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.*
Nakiṣṭvā ni yamadā sute gamo mahāñś-
carasyojasā.

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।

यदि स्तोतुर्मघवा शृणवद्भवं नेन्द्रो योषत्या गमत् ॥ १३ ॥

13. *Ya ugrah sannaniṣṭṛtaḥ sthīro raṇāya saṁskṛtaḥ.
Yadi stoturmaghavā śṛṇavaddhavaṁ nendro
yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः । पवित्रस्य
प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १४ ॥

14. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra
āstate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, have distilled the soma, spread and occupied the holy grass, we sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।

कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥ १५ ॥

15. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutam tṛṣāṇa oka ā gama indra svabḍīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire?

कण्वेभिर्धृषणावा धृषद्वाजं दर्षि सहस्रिणम् ।

पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥ १६ ॥

16. *Kaṇvebhirdhrṣṇavā dhrṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

Kanda 20/Sukta 58

**Indra, Surya Devata, Nrmedha (1-2),
Jamadagni (3-4) Rshi**

श्रायन्तइव सूर्य विश्वेदिन्द्रस्य भक्षत ।

वसूनि जाते जनमान् ओजसा प्रति भागं न दीधिम् ॥ १ ॥

1. *Śrāyanta-iva sūryaṁ viśvedindrasya bhakṣata.
Vasūni jāte janamāna ojasā prati bhāgaṁ na
dīhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।

सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥ २ ॥

2. *Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya
rātayah. So asya kāmāṁ vidhato na roṣati mano
dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

वण्महाँ असि सूर्य बडादित्य महाँ असि । महस्ते सतो महिमा
पनस्यतेऽद्वा देव महाँ असि ॥ ३ ॥

3. *Vaṇmahāñ asi sūrya baḍāditya mahāñ asi.
Mahaste sato mahimā panasyate'ddhā deva
mahāñ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट् सूर्य श्रवसा मह्यँ असि सत्रा देव मह्यँ असि ।

मह्ना देवानामसुर्य ऽः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४ ॥

4. *Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

Kanda 20/Sukta 59

Indra Devata, Medhyatithi (1-2), Vasishtha (3-4) Rshi

उदु त्ये मधुमत्तमा गिर् स्तोमास ईरते ।

सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव ॥ १ ॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।

इन्द्रं स्तोमेभिर्मह्यन्त आयवः प्रियमेधासो अस्वरन् ॥ २ ॥

2. *Kaṇvā-iva bhr̥gavaḥ sūryā-iva viśvamiddhī-tamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

उदि॒न्वस्य रि॒च्यते॑ऽ शो॒ धनं॑ न जि॒ग्युषः॑ ।

य इन्द्रो॑ हरि॒वान्न द॑भन्ति तं रिपो॑ दक्षं दधाति सोमि॒नि ॥ ३ ॥

3. *Udinnvasya ricyateṁ 'śo dhanam na jigyuṣaḥ. Ya indro harivānna dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्र॒मख॑र्व सु॒धितं॑ सु॒पेश॑सं दधा॒त य॒ज्ञिये॒ष्वा ।

पूर्वी॑श्च॒न प्र॑सितयस्तरन्ति तं य इन्द्रे॑ कर्म॒णा भुव॑त् ॥ ४ ॥

4. *Mantramakharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayastaranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take

the yajaka across the seas who dedicates his actions to the service of Indra.

Kanda 20/Sukta 60

*Indra Devata, Sukasha or Sutakaksha (1-3),
Madhuchhanda (4-5) Rshi*

एवा ह्यसि वीर्युरेवा शूर उत स्थिरः ।

एवा ते राध्यं मनः ॥ १ ॥

1. *Evā hyasi vīrayurevā śūra uta sthiraḥ.
Evā te rādhyam manah.*

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitude. You are now ripe for the perfection of mind to experience the soul's beatitude in divine presence.

एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।

अधा चिदिन्द्र मे सचा ॥ २ ॥

2. *Evā rātistuvīmagha viśvebhirdhāyi dhātṛbhiḥ.
Adhā cidindra me sacā.*

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।

मत्स्वा सुतस्य गोमतः ॥ ३ ॥

3. *Mo ṣu brahmeva tandrayurbhuvo vājānām pate.
Matsvā sutasya gomataḥ.*

O ruler, protector and promoter of the honour

and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

ए॒वा ह्य॑स्य॒ स॒नृ॒ता॒ वि॒र॒प्सी॒ गोम॑ती म॒ही ।

प॒क्वा शा॒खा न॒ दा॒शुषे॑ ॥ ४ ॥

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, the richest treasure of eternal truth, generous mother of the language of existence, and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver. (The other branch is Jagad Brahma, Existence Itself on its own. Parama Brahma is the Tree.)

ए॒वा हि॒ ते वि॒भू॒तय॑ ऊ॒तय॑ इन्द्र॒ माव॑ते ।

स॒द्यश्चि॒त्सन्ति॑ दा॒शुषे॑ ॥ ५ ॥

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyāścitsanti dāśuṣe.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful and generous devotee dedicated to love and service.

ए॒वा ह्य॑स्य॒ काम्य॑ स्तोम॒ उ॒क्थं च॒ शंस्या॑ ।

इन्द्रा॑य॒ सोम॑पीतये ॥ ६ ॥

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.
Indrāya somapītaye.*

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

Kanda 20/Sukta 61

Indra Devata, Goshuktyashvasuktinau Rshi

तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् ।

उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ १ ॥

1. *Taṁ te madam grṇīmasi vṛṣaṇaṁ pṛtsu sāsaḥim.
U lokakṛtnumadrivo hariśriyam.*

Indra, lord of adamant will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

येन ज्योतीष्यायवे मनवे च विवेदिथ ।

मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥

2. *Yena jyotīṁśyāyave manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद्द्या चित्त उक्थिनोऽ नु ष्टुवन्ति पूर्वथा ।

वृषपत्नीरपो जया दिवेदिवे ॥ ३ ॥

3. *Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā dive dive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तम्बुभि प्र गायत पुरुहूतं पुरुष्टुतम् ।

इन्द्रं गीर्भिस्तविषमा विवासत ॥ ४ ॥

4. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
Indraṁ gīrbhistaviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबर्हसो बृहत्सहो दाधार् रोदसी ।

गिरींरज्राँ अपः स्व ऽवृषत्वना ॥ ५ ॥

5. *Yasya dvibarhaso brhatsaho dādadhāra rodasī.*
Girīñrajrañ ahaḥ svarvṛṣatvanā.

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स राजसि पुरुष्टुतं एको वृत्राणि जिघ्रसे ।

इन्द्र जैत्रा श्रवस्या ऽ च यन्तवे ॥ ६ ॥

6. *Sa rājasi puruṣṭutaṁ eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

Kanda 20/Sukta 62

*Indra Devata, Sobhari (1-4), Nrmedha (5-7),
 Goshuktyashvasuktinau (8-10) Rshi*

वयमु त्वामपूर्व्यं स्थूरं न कच्चिद्भरन्तोऽ वस्यवः ।

वाजे चित्रं हवामहे ॥ १ ॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप त्वा कर्मभूतये स नो युवोग्रश्चक्राम यो धृषत् ।

त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ २ ॥

2. *Upa tvā karmannūtayē sa no yuvograścakrāma yo dhr̥ṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे ।
सखाय इन्द्रमृतये ॥ ३ ॥

3. *Yo na idamidam purā pra vasya ānināya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥ ४ ॥

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi śmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyam stotr̥bhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

इन्द्राय सामं गायतु विप्राय बृहते बृहत् ।
धर्मकृते विपश्चिते पनस्यवे ॥ ५ ॥

5. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः ।

विश्वकर्मा विश्वदेवो मह्यं असि ॥ ६ ॥

6. *Tvamindrābhibhūraṣi tvaṁ sūryamarocayaḥ.*
Viśvakarmā viśvadevo mahāñ asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

विभ्राज्ज्योतिषा स्वर्गच्छो रोचनं दिवः । देवास्त इन्द्र
सुख्याय येमिरे ॥ ७ ॥

7. *Vibhrājan jyotiṣā svaragaccho rocanam divaḥ.*
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् ।

इन्द्रं गीर्भिस्तविषमा विवासत ॥ ८ ॥

8. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
Indraṁ gīrbhistaviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power,

serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विर्हसो बृहत्सहो दाधार रोदसी ।

गिरीरज्राँ अपः स्व ऽवृषत्त्वा ॥ ९ ॥

9. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.
Girīñrajrāñ apaḥ svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and the life hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स राजसि पुरुष्टुतं एको वृत्राणि जिघ्रसे । इन्द्र जैत्रा श्रवस्या ऽ
च यन्तवे ॥ १० ॥

10. *Sa rājasi puruṣṭutañ eko vṛtrāṇi jighnase.
Indra jaitrā śravasyā ca yantave.*

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

Kanda 20/Sukta 63

*Indra Devata, Bhuvana or Sadhana (1-2), Bhuvana or
Sadhana and Bharadvaja (3), Gotama (4-6),
Parvata (7-9) Rshi*

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः । यज्ञं च
नस्तन्वं ऽच प्रजां चादित्यैरिन्द्रः सह चीकृपाति ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñam ca nastanvam ca prajāṁ cādityairindraḥ saha cīkṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us. Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

आदित्यैरिन्द्रः सर्गणो मरुद्भिर्स्माकं भूत्वविता तनूनाम् ।
हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ २ ॥

2. *Ādityairindraḥ sargaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling power of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year, be the protector and promoter of our health of body and social organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयं छचींभिरादित्स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ३ ॥

3. *Pratyañcamarkamanayaṁ chacībhīrāditsvadhāmiṣīrāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

य एक इद्विदयते वसु मर्तीय दाशुषे । ईशानो अप्रतिष्कृत
इन्द्रो अङ्ग ॥ ४ ॥

4. *Ya eka idvidayate vasu martāya dāśuṣe. Īśāno apratiṣkuta indro aṅga.*

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥ ५ ॥

5. *Kadā martamarādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravadgira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवांसति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥ ६ ॥

6. *Yaściddhi tvā bahubhya ā sutāvāñ āvivāsati. Ugraṁ tatpatyate śava indro aṅga.*

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many, does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

य इन्द्र सोमपातमो मदः शविष्ठ चेतति ।

येना हंसि न्यत्रिणं तमीमहे ॥ ७ ॥

7. *Ya indra somapātamo madah śaviṣṭha cetati.*
Yenā haṁsi nyatriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम् ।

येना समुद्रमाविथा तमीमहे ॥ ८ ॥

8. *Yenā daśagvamadhriḡuṁ vepayantaṁ svarṇa-*
ram. Yenā samudramāvithā samīmahe.

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

येन सिन्धुं महीरपो रथौ इव प्रचोदयः ।

पन्थामृतस्य यातवे तमीमहे ॥ ९ ॥

9. *Yena sindhuṃ mahīrapo rathāñ-ivapracodayaḥ.
Panthāmṛtasya yātave tamāmahe.*

That power and passion of ecstasy by which you energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

Kanda 20/Sukta 64

Indra Devata, Nrmedha (1-3), Vishvamana (4-6) Rshi

एन्द्रं नो गधि प्रियः सत्राजिदगोह्यः ।

गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ १ ॥

1. *Endra no gadhi priyaḥ satrājidadagohyaḥ. Girirna viśvatasprthuh patirdivaḥ.*

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अभि हि सत्य सोमपा उभे बभूथ रोदसी ।

इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥ २ ॥

2. *Abhi hi satya somapā ubhe babhūtha rodasī.
Indrāsi sunvato vṛdhaḥ patirdivaḥ.*

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra, omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality

of life.

त्वं हि शश्वतीनामिन्द्रं दूर्ता पुरामसि ।

हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ३ ॥

3. *Tvaṁ hi śaśvatīnāmindra durtā purāmasi. Hantā dasyormanorvṛdhaḥ patirdivaḥ.*

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः ।

एवा हि वीर स्तवते सदावृधः ॥ ४ ॥

4. *Edu madhvo madintaraṁ siñca vādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्रं स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम् ।

उदानंश्च शवसा न भन्दना ॥ ५ ॥

5. *Indra sthātarharīṇām nakiṣṭe pūrvyastutim. Udānaṁśa śavasā na bhandanā.*

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वो वाजानां पतिमहूमहि श्रवस्यवः ।

अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥ ६ ॥

6. *Tam vo vājānām patimahūmahi śravasyavaḥ.
Aprāyubhiryajñebhīrvāvṛdhenyam.*

O people, we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

Kanda 20/Sukta 65

Indra Devata, Vishvamana Rshi

एतो न्विन्द्रं स्तवाम् सखायु स्तोम्यं नरम् ।

कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥ १ ॥

1. *Eto nvindram stavāma sakhāya stomyam naram.
Kṛṣṭīryo viśvā abhyastyeka it.*

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगौरुधाय गविषे द्युक्षाय दस्म्यं वचः ।

घृतात्स्वादीयो मधुनश्च वोचत ॥ २ ॥

2. *Agorudhāya gaviṣe dyukṣāya dasmyam vacaḥ.
Ghṛtātsvādiyo madhunaśca vocata.*

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves sweet speech and never feels satiated with songs of

exaltation.

यस्यामितानि वीर्या॑ऽ न राधः पर्येतवे ।

ज्योति॑र्न विश्वमभ्यस्ति दक्षि॑णा ॥ ३ ॥

3. *Yasyāmitāni vīryā'na rādhah paryetave.
Jyotirna viśvamabhyasti dakṣiṇā.*

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world is light of the sun.

Kanda 20/Sukta 66

Indra Devata, Vishvamana Rshi

स्तु॒हीन्द्रं व्य॑श्व॒वद॑नूर्मिं वा॒जिनं॒ यम॑म् ।

अ॒र्यो गयं॑ म॒हमा॑नं वि दा॒शुषे॑ ॥ १ ॥

1. *Stuhīndraṁ vyaśvavadanūrmim vājinam yamam.
Aryo gayam maṁhamānaṁ vi dāśuṣe.*

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

ए॒वा नू॒नमु॑प॒ स्तुहि॑ वैय॑श्व दश॒मं नव॑म् ।

सु॒विद्वांसं॑ च॒र्कृत्यं॑ च॒रणी॑नाम् ॥ २ ॥

2. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.
Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.*

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new

though eternal, worshipped as the tenth supreme over all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वेत्था॒ हि नि॒र्ऋ॒तीनां॒ वज्र॑हस्त॒ परि॒वृज॑म् ।

अ॒हर॑हः शु॒न्ध्युः प॑रि॒पदा॑मिव ॥ ३ ॥

3. *Vetthā hi nir-ṛtīnām vajrahasta parivṛjam.*
Aharahah śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

Kanda 20/Sukta 67

*Indra, Maruts, Agni Devata, Paruchhepa (1-3),
Grtsamada (4-7) Rshi*

व॒नोति॒ हि सु॒न्वन्क्ष॑यं॒ परी॑णसः सु॒न्वा॒नो हि ष्मा॒ यज॑त्यव॒
द्विषो॑ दे॒वाना॑मव॒ द्विषः॑ । सु॒न्वा॒न इत्सि॑षासति स॒हस्रा॑
वा॒ज्यवृ॑तः । सु॒न्वा॒नाये॒न्द्रो द॑दात्या॒भुवं र॒यिं द॑दात्या॒-
भुव॑म् ॥ १ ॥

1. *Vanoti hi sunvankṣayam parīṇasaḥ sunvāno hi śmā yajatyava dviṣo devānāmava dviṣaḥ.*
Sunvāna itsiṣāsati sahasrā vājyavṛtaḥ. Sunvā-
nāyendro dadātyābhuvam rayim dadātyābhuvam.

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The

organiser of yajna, fast, intelligent and wise, open, free and fearless, wants to create a hundred things, and Indra, lord of creation, power and generosity, creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

मो षु वो अस्मदभि तानि पौंस्या सना भूवन्द्युम्नानि मोत
जारिषुरस्मत्पुरोत जारिषुः । यद्वश्चित्रं युगेयुगे नव्यं
घोषादमर्त्यम् । अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च
दुष्टरम् ॥ २ ॥

2. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan
dyumnāni mota jāriṣurasmatpurota jāriṣuh.
Advaścitraṁ yugeyuge navyaṁ ghoṣādamar-
tyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā
yacca duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं
न जातवेदसम् । य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमानु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥ ३ ॥

3. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ
sahasō jātavedasaṁ vipraṁ na jātavedasam. Ya
ūrdhwayā svadhvaro devo devācyā kṛpā. Ghṛtasya
vibhrāṣṭi manu vaṣṭi śociṣājuhvān-asya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action as the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire, and light, the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.

यज्ञैः संमिश्रः पृषतीभिर्ऋष्टिभिर्यामं छुभ्रासो अज्जिषु प्रिया
उत । आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता
दिवो नरः ॥ ४ ॥

4. *Yajñaiḥ sammiślāḥ pṛṣatībhir-ṛṣtibhiryāmam
chubhrāso añjiṣu priyā uta. Āsadyā barhirbhara-
ratasya sūnavah potrādā somam pibatā divo
narah.*

O Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right time at speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु
त्रिषु । प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य
तृष्णुहि ॥ ५ ॥

5. *Ā vakṣi devāñ iha vipra yakṣi cośanhotarni śadā yoniṣu triṣu. Prati vīhi prasthitam somyam madhu pibāgnīdhṛāttava bhāgasya tṛpṇuhi.*

Agni, 'vipra', brilliant scholar of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi, establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य ते तन्वो ऽनृमणवर्धनः सह ओजः प्रदिवि ब्राह्मो-
र्हितः । तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा
तृपत्पिब ॥ ६ ॥

6. *Eṣa sya te tanvo nṛṣmṇavardhanah saha ojah pradivi bāhvorhitah. Tubhyam suto maghavan tubhyamābhṛtas tvamasya brāhmaṇādā tṛpatpiba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of

it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिब
ऋतुभिः ॥ ७ ॥

7. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrātsomaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

Kanda 20/Sukta 68

Indra Devata, Madhuchhanda Rshi

सुरू पकृत्नुमृतये सुदुर्घामिव गोदुहे ।
जुहुमसि द्यविद्यवि ॥ १ ॥

1. *Surūpakṛtṇumūtaye sudughāmiva goduhe. Juhūmasi dyavidyavi.*

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of

beautiful forms of existence and giver of protection and progress.

उप नः सवना गहि सोमस्य सोमपाः पिब ।

गोदा इद्रेवतो मदः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
Godā idrevato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।

मा नो अति ख्य आ गहि ॥ ३ ॥

3. *Athā te antamānām vidyāma sumatīnām. Mā no*
ati khyā ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।

यस्ते सखिभ्य आ वरम् ॥ ४ ॥

4. *Parehi vigramastṛtamindram prcchā vipaścitam.*
Yaste sakhibhya ā varam.

Keep off the malicious maligner. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उ॒त ब्रु॑वन्तु नो॒ निदो॑ निर॒न्यतश्चि॑दारत ।

दधा॑ना इन्द्र॒ इदु॑वः ॥ ५ ॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra idduvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उ॒त नः॑ सु॒भगौ॑ अ॒रिर्वो॑चेयु॒र्दस्म॑ कृ॒ष्टयः॑ ।

स्या॑मेदिन्द्र॒स्य श॑र्मणि ॥ ६ ॥

6. *Uta naḥ subhagāñ arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those who oppose appreciate and speak well of us.

ए॒मा॒शु॒मा॒शवे॑ भर॒ यज्ञ॑श्रियं नृ॒माद॑नम् ।

प॒तय॑न्म॒न्दय॑त्सखम् ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyaṁ nṛmādanam.*
Patayanmandayatsakham.

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अ॒स्य पी॒त्वा श॑तक्रतो॒ घ्नो॑ वृ॒त्राणाम॑भवः ।

प्रा॒वो वा॒जेषु॑ वा॒जिन॑म् ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇām abhavaḥ.
Prāvo vājeṣu vājinam.*

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ॥ ९ ॥

9. *Tam tvā vājeṣu vājinam vājayāmaḥ śakrato.
Dhanānām indra sātaye.*

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

यो रायोऽवनिर्महान्त्सुपारः सुन्वतः सखा ।
तस्मा इन्द्राय गायत ॥ १० ॥

10. *Yo rāyovanirmahāntsupāraḥ sunvataḥ sakhā.
Tasmā indrāya gāyata.*

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
सखायु स्तोमवाहसः ॥ ११ ॥

11. *Ā tvetā ni śīdatendramabhi pra gāyata. Sakhāya stomavāhasaḥ.*

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

पुरु॒तमं॑ पुरु॒णामी॑शानं॒ वार्यी॑णाम् ।

इन्द्रं॑ सोमे॒ सचा॑ सुते ॥ १२ ॥

12. *Purūtamaṁ puruṇāmīśānaṁ vāryāṇām. Indraṁ some sacā sute.*

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire.

Kanda 20/Sukta 69

Indra Devata, Madhuchhanda Rshi

स घा॑ नो॒ योग॑ आ भुव॒त्स रा॒ये स पु॑रंध्याम् ।

गम॑द्वाजे॒भिरा॑ स नः॑ ॥ १ ॥

1. *Sa ghā no yoga ā bhuvatsa rāye sa purandhyām. Gamadvājebhirā sa naḥ.*

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endeavours.

यस्य संस्थे न वृण्वते हरीं समत्सु शत्रवः ।

तस्मा इन्द्राय गायत ॥ २ ॥

2. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.
Tasmā indrāya gāyata.*

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सुतपावने सुता इमे शुचयो यन्ति वीतये ।

सोमासो दध्याशिरः ॥ ३ ॥

3. *Sutapāvne sūtā ime śucayo yanti vītaye.
Somāso dadhyāśiraḥ.*

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure, protection and promotion.

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।

इन्द्र ज्यैष्ठ्याय सुक्रतो ॥ ४ ॥

4. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.
Indra jyaiṣṭhyāya sukrato.*

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।

शं ते सन्तु प्रचेतसे ॥ ५ ॥

5. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇa.
Śaṁ te santu pracetase.*

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तोमा॑ अवीवृ॒धन्त्वामु॒क्था श॑तक्रतो ।
त्वां वर्ध॑न्तु नो॒ गिरः॑ ॥ ६ ॥

6. *Tvām stomā avīvṛdhan tvāmukthā śatakrato.
Tvām vardhantu no girah.*

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of devotion and homage light up your presence and grandeur all round.

अक्षि॑तोतिः सनेदि॒मं वाज॑मिन्द्रः सह॒स्त्रिण॑म् ।
यस्मि॑न्विश्वानि॒ पौ॑स्या ॥ ७ ॥

7. *Akṣitotiḥ sanedimam vājamindraḥ sahasriṇam.
Yasminviśvāni paumsyā.*

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा नो॒ मर्ती॑ अ॒भि द्रु॑हन्त॒नूना॑मिन्द्र गिर्वणः ।
ईशा॑नो यवया व॒धम् ॥ ८ ॥

8. *Mā no martā abhi druhan tanūnāmindra girva-
ṇaḥ. Īsāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ ९ ॥

9. *Yuñjanti bradhnām aruṣaṁ carantaṁ pari
tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ १० ॥

10. *Yuñjantyasya kāmīyā harī vipakṣasā rathe.
Śoṇā dhr̥ṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ ११ ॥

10. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.
Samuśadbhirajāyathāh.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

आदहं स्वधामनु पुनर्गर्भत्वमेरिरे ।

दधाना नाम यज्ञियम् ॥ १२ ॥

12. *Ādaha svadhāmanu punargarbhatvamereire.
Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

Kanda 20/Sukta 70

Indra Devata, Madhuchhanda Rshi

वीडु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः ।

अविन्द उस्त्रिया अनु ॥ १ ॥

1. *Viḍu cidārujatnubhirguhā cidindra vahnibhiḥ.
Avinda usriyā anu.*

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः ।

महामनूषत श्रुतम् ॥ २ ॥

2. *Devayanto yathā matimacchā vidadvasuṁ girah.
Mahāmanūṣata śrutam.*

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ ३ ॥

3. *Indreṇa saṁ hi drkṣase saṁjagmāno abibhyuṣā.
Mandū samānavarcasā.*

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ ४ ॥

4. *Anavadyairabhidyubhir-makhaḥ sahasvadar-
cati. Gaṇairindrasya kāmyaiḥ.*

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminate the world and do homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नृज्जते गिरः ॥ ५ ॥

5. *Ataḥ parijsmannā gahi divo vā rocanādadhi.
Samasminnrñjate girah.*

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इतो वा सा॒तिमीम॑हे दि॒वो वा पा॒र्थि॑वा॒दधि॑ ।

इन्द्रं॑ म॒हो वा रज॑सः ॥ ६ ॥

6. *Ito vā sātīmīmahe divo vā pāṛthivādadhi.
Indraṁ maho vā rajasah.*

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

इन्द्र॑मिद्गा॒थिनो॑ बृ॒हदिन्द्र॑म॒र्केभि॑र॒र्किणः॑ ।

इन्द्रं॑ वाणी॑र॒नूष॑त ॥ ७ ॥

7. *Indramidgāthino brhadindramarkebhirarkīṇah.
Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र॑ इ॒द्धर्योः॑ स॒चा संमि॑श्ल॒ आ व॑चो॒युजा॑ ।

इन्द्रो॑ व॒ज्री हि॒र॒ण्य॑यः ॥ ८ ॥

8. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro
vajrī hiraṇyayah.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्विवि ।
वि गोभिरद्रिमैरयत् ॥ ९ ॥

9. *Indro dīrghāya cakṣasa ā sūryam rohayaddivi.*
Vi gobhiradrimairayat.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

इन्द्र वाजेषु नोऽ व सहस्रप्रधनेषु च ।
उग्र उग्राभिरूतिभिः ॥ १० ॥

10. *Indra vājeṣu no' va sahasrapradhaneṣu ca. Ugra*
ugrābhirūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, pray protect us with bright blazing ways of protection and advancement.

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।
युजं वृत्रेषु वज्रिणम् ॥ ११ ॥

11. *Indram vayam mahādhana indramarbhe*
havāmahe. Yujam vṛtreṣu vajriṇam.

In battles great and small, we invoke Indra, lord

omnipotent, we call upon sun and wind, Indra, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।

अस्मभ्यमप्रतिष्कृतः ॥ १२ ॥

12. *Sa no vṛṣannamum caruṁ satrādāvannapā vṛdhi.*
Asmabhyamapraṭiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।

न विन्दे अस्य सुष्टुतिम् ॥ १३ ॥

13. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
Na vindhe asya suṣṭutim.

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा यूथेव वंसगः कृष्टीरियत्योर्जसा ।

ईशानो अप्रतिष्कृतः ॥ १४ ॥

14. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
Īśāno apraṭiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चर्षणीनां वसूनामिर्ज्यति ।

इन्द्रः पञ्च क्षितीनाम् ॥ १५ ॥

15. *Ya ekaścarṣaṇīnām vasūnāmirajyati.*
Indraḥ pañca kṣitīnām.

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्द्रं वो विश्वतस्पारि हवामहे जनेभ्यः ।

अस्माकमस्तु केवलः ॥ १६ ॥

16. *Indraṁ vo viśvataspari havāmahe janebhyah.*
Asmākamastu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss.

एन्द्रं सानसिं रयिं सजित्वानं सदासहम् ।

वर्षिष्ठमूतये भर ॥ १७ ॥

17. *Endra sānasiṁ rayiṁ sajityānaṁ sadāsaham.*
Varṣiṣṭhamūtayē bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै।

त्वोतासो न्यर्वता ॥ १८ ॥

18. *Ni yena muṣṭahatyayā ni vṛtrā ruṇadhāmahai.*
Tvotāso nyarvatā.

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि।

जयैम सं युधि स्पृधः ॥ १९ ॥

19. *Indra tvotāsa ā vayan̄ vajraṁ ghanā dadīmahī.*
Jayema saṁ yudhi spr̥dhaḥ.

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम्।

सासह्याम पृतन्यतः ॥ २० ॥

20. *Vayan̄ śūrebhirastr̥bhirindra tvayā yujā vayam.*
Sāsahyāma pṛtanyataḥ.

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

Kanda 20/Sukta 71*Indra Devata, Madhuchhanda Rshi*

म॒ह्यं इन्द्रः॑ प॒रश्च॑ नु म॒हित्वम॑स्तु व॒ज्रिणे॑ ।

द्यौर्न॑ प्र॒थिना॑ शवः ॥ १ ॥

1. *Mahāñ indraḥ paraśca nu mahitvamastu vajriṇe.
Dyaurna prathinā śavaḥ.*

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

स॒मो॒हे वा॒ य आ॑श॒त नर॑स्तो॒कस्य॑ स॒नितौ॑ ।

वि॒प्रा॒सो वा॒ धिया॑यवः ॥ २ ॥

2. *Samohe vā ya āśata narastokasya sanitau.
Viprāso vā dhiyāyavaḥ.*

Men of valour and heroism engage in battles, men of knowledge and piety, in learned gatherings and in the training of youth.

यः कु॒क्षिः सौ॑म॒पात॑मः स॒मुद्र॑ इ॒व पि॒न्वते॑ ।

उ॒र्वीरा॑पो न का॒कुदः॑ ॥ ३ ॥

3. *Yah kukṣiḥ somapātamah samudra-iva pinvate.
Urvīrāpo na kākudaḥ.*

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

ए॒वा ह्य॑स्य॒ सू॒नृता॑ वि॒र॒प्शी गो॑मती म॒ही ।

प॒क्वा शा॒खा न दा॑शुषे ॥ ४ ॥

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.
Pakvā śākhā na dāśuṣe.*

Verily the Divine Voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

ए॒वा हि ते॒ वि॒भूत॑य ऊ॒तय॑ इन्द्र॒ माव॑ते ।

स॒द्यश्चि॑त्सन्ति दा॒शुषे ॥ ५ ॥

5. *Evā hi te vibhūtaya ūtaya indra māvate.
Sadyāścitsanti dāśuṣe.*

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful and generous devotee dedicated to love and service.

ए॒वा ह्य॑स्य॒ काम्या॒ स्तोम॑ उ॒क्थं च॒ शंस्या॑ ।

इन्द्रा॑य॒ सोम॑पीतये ॥ ६ ॥

6. *Evā hyasya kām्या stoma uktham ca śamsyā.
Indrāya somapītaye.*

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

इन्द्रेहि मत्स्यन्धसो विश्वैभिः सोमपर्वभिः ।

मह्यं अभिष्टिरोजसा ॥ ७ ॥

7. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.
Mahāñ abhiṣṭirojasā.*

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने ।

चक्रिं विश्वानि चक्रये ॥ ८ ॥

8. *Emenam sṛjatā sute mandimindrāya mandine.
Cakriṁ viśvāni cakraye.*

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and well-being.

मत्स्वा सुशिप्र मन्दिभि स्तोमैभिर्विश्वचर्षणे ।

सचैषु सर्वनेष्वा ॥ ९ ॥

9. *Matsvā suśipra mandibhi stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।

अजोषा वृषभं पतिम् ॥ १० ॥

10. *Asṛgramindra te girah prati tvāmudahāsata.
Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चोदय चित्रमर्वाग्राध इन्द्र वरेण्यम् ।

असदितै विभु प्रभु ॥ ११ ॥

11. *Sam codaya citramarvāgrādha indra vareṇyam.
Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः ।

तुविद्युम्न यशस्वतः ॥ १२ ॥

12. *Asmāntsu tatra codayendra rāye rabhasvataḥ.
Tuvidyumna yaśasvataḥ.*

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।

विश्वायुर्धेह्यक्षितम् ॥ १३ ॥

13. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat.
Viśvāyurdhehyakṣitam.*

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of Infinity.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् ।

इन्द्र ता रथिनीरिषः ॥ १४ ॥

14. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasā-
tamam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसोरिन्द्रं वसुपतिं गीर्भिरगृणन्त ऋग्मियम् ।

होम गन्तारमूतये ॥ १५ ॥

15. *Vasorindram vasupatiṁ gīrbhirgrṇanta ṛgmīyam.
Homa gantāramūtaye.*

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in Rks, and the immanent ruler and mover of everything.

सुतेसुते न्यो ऽकसे बृहद् बृहत् एदरिः ।

इन्द्राय शूषमर्चति ॥ १६ ॥

16. *Sutesute nyo kase bṛhad bṛhata edariḥ.
Indrāya śūṣamarcati.*

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even impious, if one offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

Kanda 20/Sukta 72

Indra, Maruts, Agni Devata, Paruchhepa Rshi

विश्वेषु हि त्वा सर्वनेषु तुज्जते समानमेकं वृषमण्यवः
पृथक्स्वः सनिष्यवः पृथक् । तं त्वा नावं न पर्षणिं शूषस्य
धुरि धीमहि । इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमैभिरिन्द्रमायवः ॥ १ ॥

1. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ prthaksvaḥ saniṣyavaḥ prthak. Tam tvā nāvaṁ na parṣaṇim śūṣasya dhuri dhīmahi. Indram na yajñaiścitayanta āyava stomebhirindramāyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss, individually as well as together, serve you and abide by you, sole one universal lord of existence. To the same one lord, we too belong, and we too love, meditate on and serve you, Lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living

on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा॑ ततस्त्रे मिथु॒ना अ॒व॒स्यवो॑ व्रजस्य॑ सा॒ता गव्य॑स्य
निःसृ॒जः सक्ष॑न्त इन्द्र निःसृ॒जः । यद्गव्य॑न्ता॒ द्वा जना॑
स्व॒र्यन्ता॑ समू॒हसि॑ । आ॒विष्करि॑क्र॒द् वृष॑णं सचा॒भुव॑ं
वज्र॑मिन्द्र सचा॒भुव॑म् ॥ २ ॥

2. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvam vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement, united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life, when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

उ॒तो नो॑ अ॒स्या उ॒षसो॑ जुषेत् ह्य॒र्कस्य॑ बोधि॒ ह॒विषो॑
हवी॑मभिः स्व॒र्षाता॑ हवी॑मभिः । यदिन्द्र॑ हन्त॒वे मृ॒धो वृषा॑
वज्रि॑ज्जिक्के॒तसि॑ । आ मे॑ अ॒स्य वे॒धसो॑ नवी॒यसो॑ मन्म॑ श्रुधि॒
नवी॑यसः ॥ ३ ॥

3. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriṅciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this our joyous celebration of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

Kanda 20/Sukta 73

Indra Devata, Vasishtha (1-3), Vasukra (4-6) Rshi

तुभ्येदिमा सर्वना शूर् विश्वा तुभ्यं ब्रह्माणि वर्धना
कृणोमि । त्वं नृभिर्हव्यो विश्वधाऽसि ॥ १ ॥

1. *Tubhyedimā savanā sūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo viśvadhā'si.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र ।
न वीर्यं मिन्द्र ते न राधः ॥ २ ॥

2. *Nū cinnu te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīrya mindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor can they surpass, equal or even comprehend your power and potential or your munificence.

प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥ ३ ॥

3. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase
pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā
carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः ।
आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य दीर्घश्रव-
सुस्पतिः ॥ ४ ॥

4. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī
yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā
sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays

in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.³ When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सो चिन्नु वृष्टिर्युथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि
पुष्णुते । अव वेति सुक्षयं सुते मधूदिद्धनोति वातो यथा
वनम् ॥ ५ ॥

5. *So cinnu vṛṣṭiryūthyā'svā sacāñ indrah śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.⁴ The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

यो वा॒चा विवा॑चो मृ॒ध्रवा॑चः पु॒रु स॒हस्रा॑शि॒वा ज॒घान॑ ।
तत्त॒दिद॑स्य॒ पौंस्यं॑ गृणीमसि पि॒तेव॒ यस्त॑वि॒षीं वावृ॑धे
श॒र्वः ॥ ६ ॥

6. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya paumsyaṁ grṇīmasi piteva yastaviṣīm vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory. Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

Kanda 20/Sukta 74

Indra Devata, Shunahshepa Rshi

यच्चि॒द्धि स॑त्य सोमपा अना॒शस्ता॑इव॒ स्मसि॑ । आ तू न
इन्द्र शंस॑य गोष्व॒श्वेषु॑ शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā-iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of

omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिप्रिन्वाजानां पते शचीवस्तव दंसना । आ तू न इन्द्र शंसय
गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānām pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of manpower and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने । आ तू न इन्द्र शंसय
गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

स॒सन्तु॒ त्या अ॒रा॒तयो॒ बो॒धन्तु॒ शूर॒ रा॒तयः॑ । आ तू न॒ इन्द्र॒
शंस॑स॒य गो॒ष्वश्वै॑षु शु॒भ्रिषु॑ स॒हस्रै॑षु तु॒वीमघ॑ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayah. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समिन्द्र॑ गर्द॒भं मृ॒ण नु॒वन्तं पा॒पया॑मु॒या । आ तू न॒ इन्द्र॒ शंस॑स॒य
गो॒ष्वश्वै॑षु शु॒भ्रिषु॑ स॒हस्रै॑षु तु॒वीमघ॑ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantam pāpayā-muyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw out that boaster shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

प॒ताति॑ कु॒ण्ड॒णाच्या॑ दूरं वा॒तो वना॑दधि । आ तू न॒ इन्द्र॒
शंस॑स॒य गो॒ष्वश्वै॑षु शु॒भ्रिषु॑ स॒हस्रै॑षु तु॒वीमघ॑ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the

rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generousities of the cow and mother earth and the speed of winds.

सर्वं^१ परिक्रोशं जहि जम्भया कृकदाश्व^२म् । आ तू न
इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvaṃ parikrośaṃ jahi jambhayā kṛkadāśvam.
Ā tū na indra śaṃsaya goṣvaśveṣu śubhriṣu
sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

Kanda 20/Sukta 75

Indra Devata, Paruchhepa Rshi

वि त्वा^१ ततस्त्रे मिथुना अवस्यवो^२ व्रजस्य साता गव्यस्य
निःसृजः^३ सक्षन्त इन्द्र निःसृजः^४ । यद्व्यन्ता^५ द्वा जना
स्व^६र्यन्ता^७ समूहसि । आविष्करि^८क्रद् वृषणं सचाभुवं^९
वज्रमिन्द्र सचाभुवम् ॥ १ ॥

1. *Vi tvā tatasre mithunā avasyavo vrajasya sātā
gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ.
Yadgavyantā dvā janā svaryantā samūhasi.
Āviṣkarikrad vṛṣaṇaṃ sacābhuvam vajramindra
sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement, united

with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्टे अस्य वीर्यं ऽस्य पूरवः पुरो यदिन्द्र शारदीर्वातिरः
सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥

3. *Viduṣṭe asya vīryasya pūravah puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīma-muṣṇāḥ pṛthivīmimā apo mandasāna imā apah.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदितै अस्य वीर्यं ऽस्य चक्रिर्न्मदैषु वृषन्नुशिजो यदाविथ
सखीयुतो यदाविथ । च्कर्त्त कारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नृद्यं ऽसनिष्ठात श्रवस्यन्तः सनिष्ठात ॥ ३ ॥

3. *Āditte asya vīryasya cakriranmadeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kāramebhyaḥ pṛtanāsu pravantave. Te anyāmanyām nadyaṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours, since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

Kanda 20/Sukta 76

Indra Devata, Vasukra Rshi

वने न वा यो न्यधायि चाकं छुचिर्वा स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृतमः क्षपावान् ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākaṁ chucirvām stoma bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.1. Like the baby bird placed in the nest on the tree, waiting and watching for

the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमावहृन्कुत्सेन रथो यो असत्स-
सवान् ॥ २ ॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāva-hannṛnkutsena ratho yo asatsasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.2. Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्ते मद इन्द्र रन्त्यो भूदुरो गिरो अभ्युग्रो वि धाव ।
कद्वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं राधो
अत्रैः ॥ ३ ॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyāmupamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler? What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु द्युम्नमिन्द्र त्वावतो नृन्कया धिया करसे कन्न आगन् ।
मित्रो न सत्य उरुगाय भृत्या अन्नं समस्य यदसन्मनीषाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṛṅkayā dhiyā karase kannā āgan. Mitro na satya urugāya bhr̥tyā anne samasya yadasanmanīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and

prosperity? Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

प्रेरय॑ स॒रो अ॒र्थं न पा॒रं ये अ॒स्य का॒मं जनि॒धाइव॑ ग॒मन् ।

गिर॑श्च॒ ये ते॑ तुविजा॒त पू॒र्वीर्न॑र॒ इन्द्र॑ प्र॒तिशि॒क्षन्त्य॑न्नैः ॥ ५ ॥

5. *Preraya sūro arthaṁ na pāraṁ ye asya kāmam janidhā-iva gman. Giraśca ye te tuvijāta pūrvīr-nara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms. Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्जना पृथिवी काव्येन ।
वराय ते घृतवन्तः सुतासः स्वाद्वन्भवन्तु पीतये मधूनि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā
pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ
svādmanbhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, Mother Earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you. O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वो अस्मा असिचन्नमत्रमिन्द्राय पूर्णं स हि सत्यराधाः ।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा नर्यः पौंस्यैश्च ॥ ७ ॥

7. *Ā madhvo asmā asicannamatramindrāya pūrṇaṁ
sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthi-
vyā abhi kratvā naryaḥ paumsyaisca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests

higher and exalted over the expansive earth and space. Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॒न॒डिन्द्रः॒ पृ॒त॒नाः॒ स्वो॒जा॒ आ॒स्मै॒ यत॑न्ते॒ सु॒ख्याय॑ पूर्वीः ।
आ॒ स्मा॒ रथं॒ न पृ॒त॒नासु॑ तिष्ठ॒ यं भ॒द्रया॑ सु॒म॒त्या चो॒दया॑से ॥ ८ ॥

8. *Vyānaḍindrah pṛtanāḥ svojā āsmai yatante sakhyāya pūrvīḥ. Ā smā ratham na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction. Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction.

Kanda 20/Sukta 77*Indra Devata, Vamadeva Rshi*

आ स॒त्यो या॒तु म॒घवौ ऋ॒जी॒षी द्र॒व॒न्त्वस्य॑ हर॒य॒ उप॑ नः ।
तस्मा॒ इद॑न्धः सु॒षुमा सु॒दक्ष॑मि॒हाभि॑पित्वं क॒रते॑ गृणा॒नः ॥ १ ॥

1. *Ā satyo yātu maghavāñ ṛjīṣī dravantvasya haraya upa naḥ. Tasmā idandhaḥ suṣumā sudakṣami-hābhipitvaṁ karate grṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with sustenance and protection in this world order.

अव॑स्य शू॒राध्व॑नो॒ नान्ते॑ऽस्मिन्नो॑ अ॒द्य स॒र्वने॑ म॒न्द॒ध्यै ।
शंसा॑त्युक्थमु॒शनै॒व वे॒धाश्चि॑कितुषे॒ असुर्या॑ ऽय॒ मन्म॑ ॥ २ ॥

2. *Ava sya śūrādhvano nānte' sminno adya savane mandadhyai. Śamsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

क॒विर्न॒ नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॑ यत्सेकं वि॒पिपा॒नो
अ॒र्चीत् । दि॒व इ॒त्था जी॒जनत्स॒प्त का॒रून॒ह्ना चि॒च्चक्रु॑र्व॒युना॑
गृ॒णन्तः ॥ ३ ॥

3. *Kavirna niṇyaṁ vidathāni sādhanvrṣā yatsekaṁ vipipāno arcāt. Diva itthā jījanatsapta kārūna-hnā ciccakrurvayunā gṛṇantah.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of spectrum and development of light technology.)

स्व॒र्यद्वेदि॑ सु॒दृशी॑कम॒र्कैर्महि॑ ज्योतीं रुरुचुर्य॒द्ध वस्तोः॑ ।
अ॒न्धा तमांसि॑ दु॒धिता॑ वि॒चक्षे॑ नृ॒भ्यश्च॑कार् नृ॒तमो॑
अ॒भिष्टौ॑ ॥ ४ ॥

4. *Svaryadvedi sudṛśīkamarkairmahi jyotī rurucur-yaddha vastoh. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣtau.*

The heavenly light and paradisaal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity

for their highest good so that all may see and admire.

ववक्ष इन्द्रो अमितमृजीष्यु॑भे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रैच्य॒भि यो विश्वा॒ भुव॑ना
ब॒भूव॑ ॥ ५ ॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wiolds and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वानि श॒क्रो न॒र्या॑णि वि॒द्वान॒पो रि॑रेच॒ सखि॑भिर्निका॒मैः ।
अश्मा॑नं चि॒द्ये बि॒भिदु॑र्वचो॒भिर्व्र॑जं गोम॑न्तमु॒शिजो॑ वि
व॒व्रुः ॥ ६ ॥

6. *Viśvāni śakro naryāṇi vidvānapo rireca sakhi-bhirnikāmaiḥ. Aśmānaṁ cidye bibhidurvacobhira-vrajaṁ gomantamuśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamant resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अ॒पो वृ॒त्रं व॒व्रिवांसं॑ प॒राह॑न्प्राव॒त्ते व॒ज्रं पृथि॒वी स॒चेताः ।

प्रा॒र्णी॑सि॒ समु॒द्रिया॑ण्यै॒नोः प॒तिर्भ॑व॒ञ्छव॑सा शूर॒ धृ॒ष्णो ॥ ७ ॥

7. *Apo vṛtram vavrivāṁsaṁ parāhanprāvatte vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriya-nyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अ॒पो यद॒द्रिं॑ पु॒रुहू॒त द॒र्दरा॑वि॒र्भुव॑त्स॒रमा॑ पू॒र्व्यं ते॑ । स नो॑
ने॒ता वा॒ज॒मा द॑र्षि॒ भूरि॑ गो॒त्रा रु॒ज॒न्नङ्गि॑रोभि॒र्गृणा॑नः ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvīrbhuvatsa-ramā pūrvyam te. Sa no netā vājamā darṣi bhūriṁ gotrā rujannāgirobhirgṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

Kanda 20/Sukta 78*Indra Devata, Shamyu Rshi*

तद्वो॑ गाय सु॒ते सचा॑ पुरु॒हूताय॑ स॒त्त्वेने॑ ।
 शं यद्वे॒ न शा॒किने॑ ॥ १ ॥

1. *Tadvo gāya sute sacā puruhūtāya satvane.*
Śam yadgave na śākinē.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा॒ वसु॑र्नि य॒मते दानं॑ वाज॒स्य गो॑म॒तः ।
 यत्सी॑मु॒प श्रव॑द्भि॒रः ॥ २ ॥

2. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
Yatsīmupa śravadgiraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कु॒वित्स॑स्य॒ प्र हि व्रा॒जं गो॑म॒न्तं दस्यु॑हा ग॒मत् ।
 शची॑भि॒रप॑ नो व॒रत् ॥ ३ ॥

3. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

Kanda 20/Sukta 79*Indra Devata, Vasishtha or Shakti Rshi*

इन्द्रं क्रतुं न आ भर पिता पुत्रेभ्यो यथा । शिक्षां णो
अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥ १ ॥

1. *Indra kratuṁ na ā bhara pitā putrebhyo yathā.
Śikṣā ṇo asminpuruhūta yāmani jīvā jyotira-
śīmahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा नो अज्ञाता वृजना दुराध्योऽ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥ २ ॥

2. *Mā no ajñātā vṛjanā durādhyo'māśivāso ava
kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo'ti
śūra tarāmasi.*

O Lord Almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Kanda 20/Sukta 80*Indra Devata, Shamyu Rshi*

इन्द्रं ज्येष्ठं न आ भरँ ओजिष्ठं पपुर्नि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥ १ ॥

1. *Indraṁ jyeṣṭhaṁ na ā bharaṇ ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodaṣī obhe suśipra prāḥ.*

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हूमहे। विश्वा सु नो विथुरा पिबन्ना वसोऽ मित्रान्सुषहान्कृधि ॥ २ ॥

2. *Tvāmugramavase carṣaṇīsaḥaṁ rājandeveṣu hūmahe. Viśvā su no vithurā pibdanā vaso' mitrān suṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

Kanda 20/Sukta 81

Indra Devata, Puruhanma Rshi

यद् द्याव इन्द्र ते शतं शतं भूमिरुत स्युः ।

न त्वा वज्रिन्तसहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ १ ॥

1. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodaṣī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पंप्राथ महिना वृषण्या वृषन्विश्वा शविष्ठ शवसा ।

अस्माँ अव मघवन्नोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २ ॥

2. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāñ ava maghavannomati vraje vajriñcitṛābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

Kanda 20/Sukta 82

Indra Devata, Vasishtha Rshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।

स्तोतारमिद्धिधिषेय रदावसो न पापत्वाय रासीय ॥ १ ॥

1. *Yadindra yāvatastvametaṁavadahamīśīya. Stotāra-middidhiṣeya radāvaso na pāpatvāya rāsīya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away

for those who indulge in sin and evil.

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥ २ ॥

2. *Śikṣeyaminmahayate divedive rāya ā kuhaci-
divide. Nahi tvadanyanmaghavanna āpyam vasyo
asti pitā cana.*

Every day I would wish to give wealth and support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

Kanda 20/Sukta 83

Indra Devata, Shamyu Rshi

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ १ ॥

1. *Indra tridhātu śaraṇam trivarūtham svastimat.
Chardiryaccha maghavadbhyaśca mahyam ca
yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

ये गव्यता मनसा शत्रुमाद्भुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ २ ॥

2. *Ye gavyatā manasā śatrumādabhurabhipraghnanti dhr̥ṣṇuyā. Adha smā no maghavannindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech, and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

Kanda 20/Sukta 84

Indra Devata, Madhuchhanda Rshi

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ १ ॥

1. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्द्रा याहि ध्रियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ २ ॥

2. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated within by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by

the visionaries, come and inspire the chant of the dedicated yajakas.

इन्द्रा याहि तूतुजान् उप ब्रह्माणि हरिवः ।

सुते दधिष्व नश्चनः ॥ ३ ॥

3. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
Sute dadhiṣva naścanah.*

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

Kanda 20/Sukta 85

Indra Devata, Pragatha (1-2), Medhyatithi (3-4) Rshi

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत । इन्द्रमित्तोता
वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥

1. *Mā cidanyadvi śaṁsata sakhāyo mā riṣaṇyata.
Indramitstotā vṛṣaṇam sacā sute muhurukthā ca
śaṁsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।

विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥

2. *Avakrakṣiṇam vṛṣabham yathājuraṁ gāṁ na
carṣaṇīśaham. Vidveṣaṇam saṁvanano' bhayaṁ-
karam maṁhiṣṭhamubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।

अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽ ह्य विश्वा च वर्धनम् ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedamindra bhūtu te' hā viśvā ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि तर्तूर्यन्ते मघवन्विपश्चितोऽ यो विपो जनानाम् ।

उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमृतये ॥ ४ ॥

4. *Vi tartūryante maghavanvipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭhamūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace,

cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord, and give us instant energy of versatile form for our protection and victory at the earliest.

Kanda 20/Sukta 86

Indra Devata, Vishvamitra Rshi

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि
सोमम् ॥ १ ॥

1. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiram ratham sukham-indrā-dhitiṣṭhan-prajānan-vidvāñ upa yāhi somam.*

By word I yoke the horse powers which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

Kanda 20/Sukta 87

Indra Devata, Vasishtha Rshi

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम् ।
गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोम-
मिच्छन् ॥ १ ॥

1. *Adhvaryavo'ruṇaṁ dugdhamamśuṁ juhotana vṛṣabhāya kṣitīnām. Gaurādvēdīyāñ avapāna-mindro viśvāhedyāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्दधिषे प्रदिवि चार्वाणं दिवेदिवे पीतिमिदस्य वक्षि । उत
हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान्पाहि सोमान् ॥ २ ॥

2. *Yaddadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hr̥dota manasā juṣāṇa uśanni-dra prasthitānpāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच ।
एन्द्र पप्राथोर्वन्तरिक्षं युधा देवेभ्यो वरिवश्चकर्त्त ॥ ३ ॥

3. *Jajñānaḥ somam sahase papātha pra te mātā mahimānamuvāca. Endra paprāthorvantari-kṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potentials, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power,

patience and passion, and Mother Nature spoke to you and dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्योधया महतो मन्यमानान्साक्षाम् तान्बाहुभिः शाश-
दानान् । यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं
जयेम ॥ ४ ॥

4. *Yadyodhayā mahato manyamānānsākṣāma
tānbāhubhiḥ śāśadānān. Yadvā nṛbhirvrta indra-
bhiyudhyāstaṁ tvayājim sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार ।
यदेददेवीरसहिष्टमाया अथाभवत्केवलः सोमो अस्य ॥ ५ ॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā
maghavā yā cakāra. Yadedadevīrasahiṣṭa māyā
athābhavatkevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved, when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवेदं विश्वमभितः पश्व्यं यत्पश्यसि चक्षसा सूर्यस्य ।
गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥ ६ ॥

6. *Tavedaṁ viśvamabhitāḥ paśavyaṁ yatpaśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्भूय पात स्वस्तिभिः सदा
नः ॥ ७ ॥

7. *Br̥haspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Kanda 20/Sukta 88

Brhaspati Devata, Vamadeva Rshi

यस्तस्तम्भ सहसा वि ज्यो अन्तान्बृहस्पतिस्त्रिषधस्थो
रवेण । तं प्रत्नास् ऋषयो दीध्यानाः पुरो विप्रा दधिरे
मन्त्रजिह्वम् ॥ १ ॥

1. *Yastastambha sahasā vi jmo antānbr̥haspati-
striṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo
dīdhyānāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakṛti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्त्रे ।

पृषन्तं सृप्रमदब्धमूर्व बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

2. *Dhunetayaḥ supraketaṁ madanto br̥haspate abhi
ye nastatasre. Pr̥santaṁ sṛpramadabdhāmūrvam
br̥haspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पते या परमा परावदत् आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्व श्चोतन्त्यभितो
विरप्शम् ॥ ३ ॥

3. *Brhaspate yā paramā parāvadata ā ta ṛtasprśo
ni śeduh. Tubhyaṁ khātā avatā adridugdhā
madhva ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तर्श्मिरधमत्तमांसि ॥ ४ ॥

4. *Brhaspatiḥ prathamam jāyamāno maho jyotiṣaḥ
parame vyoman. Saptāsyas-tuvijāto raveṇa vi
saptaraśmir-adhamattamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with

the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्त्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Brhaspatirusriyā havyasūdaḥ kanikradadvāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Brhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

Kanda 20/Sukta 89

Indra Devata, Krshna Rshi

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour

of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul. As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

अस्तैव सु प्रतरं लायमस्यन्भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम
इन्द्रम् ॥ १ ॥

1. *Asteva su prataraṁ lāyamasyanbhūṣanniva pra bharā stomamasmai. Vācā viprāstarata vācamaryo ni rāmaya jaritaḥ soma indram.*

दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदेयाय शूरम् ॥ २ ॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritarjāramindram. Kośaṁ na pūrṇaṁ vasunā nyrṣtamā cyāvaya maghadeyāya sūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur. O celebrant, with constant churning of the

mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किमङ्ग त्वा मघवन्भोजमाहुः शिशीहि मा शिश्र्यं त्वा
शृणोमि । अप्रस्वती मम धीरस्तु शक्र वसुविदं भगमिन्द्रा
भरा नः ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śīśīhi mā śīśayam tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidam bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace. 3. Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना ममसत्येर्विन्द्र सन्तस्थाना वि ह्वयन्ते समीके ।
अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सुख्यं वष्टि
शूरः ॥ ४ ॥

4. *Tvām janā mamasatyēṣvindra santasthānā vi hvayante samīke. Atrā yujam kṛṇute yo haviṣmānnāsunvatā sakhyam vaṣṭi śūrah.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna. Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं न स्पन्द्रं बहुलं यो अस्मै तीव्रान्तसोमौ आसुनोति
प्रयस्वान् । तस्मै शत्रून्सुतुकान्प्रातरह्नो नि स्वष्ट्रान्युवति
हन्ति वृत्रम् ॥ ५ ॥

5. *Dhanam na spandram bahulam yo asmai tivrāntsomāñ āsunoti prayasvān. Tasmai śatrūntsutukānprātarahno ni svaṣṭrānyuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be. Whoever the man of discipline and

practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मिन्वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा काममस्मे ।
आराच्छित्सन्भयतामस्य शत्रुन्य ऽस्मै द्युम्ना जन्या
नमन्ताम् ॥ ६ ॥

6. *Yasminvayaṁ dadhimā śaṁsamindre yaḥ śrīśrāya maghavā kāmamasme. Ārāccitsanbha-yatāmasya śatrurnyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off, cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty. Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन । अस्मे
धेहि यवमद्गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम् ॥ ७ ॥

7. *Ārācchatrumapa bādhasva dūramugro yaḥ śambhaḥ puruhūta tena. Asme dhehi yavamadgo madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrative yajna create an environment of enlightened action productive of the jewel wealth of life. Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प्र यमन्तर्वृषसवासो अगमन्तीव्राः सोमा बहुलान्तासु इन्द्रम् ।
नाहं दामानं मधवा नि यंसन्नि सुन्वते वहति भूरि वामम् ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agmantīvrāḥ somā bahulāntāsa indram. Nāhadāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds. The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative

purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उ॒त प्र॒हाम॒तिदी॒वा ज॒यति॑ कृ॒तमि॒व श्व॒घ्नी वि चि॑नोति क॒ले ।
यो दे॒वका॑मो न धनं रु॒णद्धि॑ समि॒त्तं रा॒यः सृ॑जति स्व॒-
धाभिः ॥ ९ ॥

9. *Uta prahāmatidīvā jayati kṛtamiva śvaghnī vicinoti kāle. Yo devakāmo na dhanam ruṇaddhi samittam rāyaḥ sṛjati svadhābhiḥ.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth. A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गोभि॑ष्टरे॒माम॒तिं दु॒रेवां॑ यवे॒न वा॒ क्षु॒धं पु॒रु॒हू॒त॒ विश्वे॑ ।
व॒यं रा॒ज॒सु प्र॒थ॒मा धन॑ान्यरि॒ष्टासो॑ वृ॒ज॒नीभि॑र्जयेम ॥ १० ॥

10. *Gobhiṣṭare māmatim durevām yavena vā kṣudham puruhūta viśve. Vayam rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O ruler of the world, invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.¹⁰ O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नृः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीवः कृणोतु ॥ ११ ॥

11. *Br̥haspatirnaḥ pari pātu paścādutottarasasmāda-dharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīvaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.¹¹ May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears

from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Kanda 20/Sukta 90

Brhaspati Devata, Bharadvaja Rshi

यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥ १ ॥

1. *Yo adribhitprathamajā ṛtāvā bṛhaspatirāṅgirasō haviṣmān. Dvibarhajmā prāgharmasatpitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयं छत्रं मित्रान्पृत्सु साहन् ॥ २ ॥

2. *Janāya cidya īvata u lokam bṛhaspatirdevahūtau cakāra. Ghnannvṛtrāṇi vi puro dardarīti jayam chatrūṁramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृहस्पतिः समजयद्वसूनि महो व्रजान्गोमतो देव एषः ।

अपः सिषासन्त्स्व^१रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥ ३ ॥

3. *Br̥haspatiḥ samajayadvasūni maho vrajāngomato deva eṣaḥ. Apaḥ siṣāsantsvarapratīto br̥haspatirhantya mitramarkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Kanda 20/Sukta 91

Brhaspati Devata, Ayasya Rshi

इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।
तुरीयं स्विजनयद्विश्वजन्योऽ यास्य उक्थमिन्द्राय शंसन् ॥ १ ॥

1. *Imām dhiyaṁ saptaśīrṣṇīm pitā na ṛtaprajātāṁ br̥hatīmavindat. Turīyaṁ svijjanayadvīśvajanyo' yāsy ukthamindrāya śamsan.*

Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul. Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥ २ ॥

2. *Rtam śamsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgirasō dadhānā yajñasya dhāma prathamam mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable

lord Supreme. Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हंसैरिव सखिभिर्वावदद्भिरश्मन्मया नि नहन् व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद्वा उत प्रास्तौदुच्चं विद्वाँ अंगायत् ॥ ३ ॥

3. *Haṁsairiva sakhibhirvāvadadbhiraśmanmayāni nahanā vyasyan. Bṛhaspatirabhikanikradadgā uta prāstauducca vidvāñ agāyat.*

Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamant chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine. Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamant chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्त्रा आकर्वि हि तिस्र
आवः ॥ ४ ॥

4. *Avo dvābhyām para ekayā gā guhā tiṣṭhantī-ranṛtasya setau. Bṛhaspatistamasi jyotiricchan-nudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.) Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुद्धरेकृन्तत् ।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥ ५ ॥

5. *Vibhidyā puram śayathemapācīm nistrīṇi sākamudadherakṛntat. Brhaspatiruşasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly

realises the dawn, the sun rays, the sun and the light beyond the sun. Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्द्रो वलं रक्षितारं दुघानां करेणैव वि चकर्ता रवेण ।
स्वेदाज्जिभिराशिरमिच्छमानोऽरोदयत्पणिमा गा
अमुष्णात् ॥ ६ ॥

6. *Indro valaṁ rakṣitāraṁ dughānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhirāśiramicchamāno' rodayatpaṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance. Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरददः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्या ऽनद ॥ ७ ॥

7. *Sa īm satyebhiḥ sakhibhiḥ śucadbhirgodhāyaśaṁ vi dhanasairadardah. Brahmanaspatirvrṣa-bhirvarāhairgharmasvedebhirdraṇaṁ vyā naṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society. Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः ।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्त्रिया असृजत स्वयुग्भिः ॥ ८ ॥

8. *Te satyena manasā gopatim gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmithoavadyapebirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy. They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम् ॥ ९ ॥

9. *Tam vardhayanto matibhiḥ śivābhiḥ sinḥamiva nānadataṁ sadhasthe. Brhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇuṁ.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him, waxing and roaring victorious as a lion, in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy

of the brave, and win our goals and enjoy life with him. Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

य॒दा वा॒ज॒म॒स॒न॒द्वि॒श्व॒रू॒प॒मा द्या॒मरु॑क्षदु॒त्तरा॑णि स॒द्य ।
बृ॒ह॒स्प॒तिं वृ॒ष॒णं व॒र्ध॒य॒न्तो नाना॑ स॒न्तो बि॒भ्र॒तो ज्योति॑-
रा॒सा ॥ १० ॥

10. *Yadā vājamasanadvīśvarūpamā dyāmarukṣa-*
duttarāṇi sadma. Brhaspatiṁ vṛṣaṇaṁ vardha-
yanto nānā santo bibhrato jyotirāsā.

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration. 10. When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

स॒त्या॒मा॒शि॒षं कृ॑णु॒ता व॒यो॒धै की॒रिं चि॒द्भ्य॒वथ॑ स्वे॒भिरे॒वैः ।
प॒श्चा मृ॒धो अप॑ भव॒न्तु वि॒श्व॒स्त॒द्रौ॒दसी॑ शृ॒णु॒तं वि॒श्व॒-
मि॒न्वे ॥ ११ ॥

11. *Satyāmāśiṣaṃ kṛṇutā vayodhai kīriṃ ciddhya-vatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṃ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfillment, listen to our prayer and adoration. O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfillment listen to our prayer and adoration.

इन्द्रो म॒ह्ना म॒ह॒तो अ॒र्ण॒वस्य॒ वि मूर्धा॑नम॒भिन॑द॒र्बु॒दस्य॑ ।
अ॒ह॒न्न॒हि॒मरि॑णात्स॒प्त सि॒न्धू॒न्दे॒वैर्द्यौ॑वापृ॒थिवी॒ प्राव॑तं
नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhāna-mabhinadarbudasya. Ahannahimariṇātsapta sindhūndevairdyāvāpṛthivī prāvataṃ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May

the heaven and earth protect us by the divinities. Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.) (The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Kanda 20/Sukta 92

*Indra Devata, Priyamedha (1-15),
Puruhanma (16-21) Rshi*

अ॒भि प्र गो॒पतिं॑ गि॒रेन्द्र॑मर्च॒ यथा॑ वि॒दे ।

सू॒नुं स॒त्यस्य॑ स॒त्पति॑म् ॥ १ ॥

1. *Abhi pra gopatim girendramarca yathā vide.
Sūnum satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ ह॒रयः॑ स॒सृजि॑रेऽ रु॒षीर॑धि ब॒र्हिषि॑ ।

यत्रा॒भि स॒न्वाम॑हे ॥ २ ॥

2. *Ā harayaḥ saśṛjrire'ruṣīradhi barhiṣi.
Yatrābhi saṁnavāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्राय॒ गाव॑ आ॒शिरं॑ दु॒दुहे॑ व॒ज्रिणे॑ मधु॒ ।
यत्सी॑मुप॒ह्वरे॑ वि॒दत् ॥ ३ ॥

3. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.
Yatsīmupahvare vidat.*

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद् ब्र॒ध्नस्य॑ वि॒ष्टपं॑ गृ॒हमिन्द्र॑श्च॒ गन्व॑हि ।
मध्वः॑ पी॒त्वा स॑चेवहि॒ त्रिः सप्त॑ सख्युः॒ पदे॑ ॥ ४ ॥

4. *Udyad bradhnasya viṣṭapaṁ gr̥hamindraśca ganvahi. Madhvaḥ pītva sacevahi triḥ sapta sakhyuh pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and psychic evolutionary phases of existence in three qualitative modes of being in the process of

becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state. This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अर्च॑त॒ प्रा॒र्च॑त॒ प्रि॒यमे॒धासो॒ अर्च॑त ।

अर्च॑न्तु पु॒त्रका॒ उ॒त पु॒रं न धृ॑ष्ण्व ऽर्च॑त ॥ ५ ॥

5. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puram na dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव॑ स्वरा॒ति ग॒र्गरो॒ गो॒धा परि॑ स॒निष्व॑णत् ।

पि॒ङ्गा परि॑ च॒निष्क॑द॒दिन्द्रा॑य॒ ब्र॒ह्मो॒द्य॑तम् ॥ ६ ॥

6. *Ava svarāti gargaro godhā pari saniṣvaṇat.*
Piṅgā pari caniṣkadadindrāya brahmodyatam.

The drum booms aloud, the bow string (of Pranava) strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्पतन्त्येन्य ऽः सुदुघा अनपस्फुरः ।

अप्रस्फुरं गृभायत सोममिन्द्राय पातवे ॥ ७ ॥

7. *Ā yatpatanttyenyah sudughā anapasphurah.
Apasphuram grbhāyata somamindrāya pātave.*

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra, the soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत । वरुण इदिह
क्षयत्तमापो अभ्य ऽनूषत वत्सं संशिश्वरीरिव ॥ ८ ॥

8. *Apādindro apādagnirviśve devā amatsata.
Varuṇa idiha kṣayattamāpo abhyanūṣata vatsam
saṁśīśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।

अनुक्षरन्ति काकुदं सूर्य्य ऽ सुषिरामिव ॥ ९ ॥

9. *Sudevo asi varuṇa yasya te sapta sindhavaḥ.
Anukṣaranti kākudaṁ sūrmyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a stream into many channels.

यो व्यती॑र॒फा॒णय॒त्सुयु॑क्ता॒ उ॒प॒ दा॒शुषे॑ ।

त॒क्वो ने॒ता तदि॒द्वपु॑रु॒प॒मा यो अमु॑च्यत ॥ १० ॥

10. *Yo vyatīñraphāṇayatsuyuktāñ upa dāśuṣe. Takvo
netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self power, who withdraws his scattered powers of senses and mind, turns them inward and engages them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु॑ श॒क्र ओ॒हत॒ इन्द्रो॒ विश्वा॒ अति॒ द्विषः॑ ।

भि॒नत्क्नी॑न॒ ओद॑नं॒ प॒च्यमा॑नं॒ प॒रो गि॒रा ॥ ११ ॥

11. *Aṭidu śakra ohata indro viśvā ati dviṣaḥ.
Bhinatkanīna odanaṁ pacyamānaṁ paro girā.*

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अ॒र्भ॒को न कु॑मा॒र॒कोऽधि॑ तिष्ठ॒न्न॒वं स्थ॑म् ।

स प॑क्ष॒न्महि॑षं मृ॒गं पि॒त्रे मा॒त्रे वि॑भु॒क्रतु॑म् ॥ १२ ॥

12. *Arbhako na kumārako' dhi tiṣṭhannavam ratham.
Sa pakṣanmahiṣam mṛgam pitre māt্রে vibhukra-
tum.*

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप्र दम्पते रथं तिष्ठा हिरण्ययम् । अध द्युक्षं
संचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥ १३ ॥

13. *Ā tū suśipra dampate ratham tiṣṭhā hiraṇyayam.
Adha dyukṣam sacevahi sahasrapādamaruṣam
svastigāmanehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घेमि॒त्था नम॒स्वि॒न् उप॑ स्वर॒ाज॑मासते ।
अर्थं॑ चिदस्य॒ सुधि॑तं॒ यदेत॑व आव॒र्तय॑न्ति दा॒वनै॑ ॥ १४ ॥

14. *Tam ghemitthā namasvina upa svarājamāstate.
Artham cidasya sudhitam yadetava āvartayanti
dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and

generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।

पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥ १५ ॥

15. *Anu pratnasyaukasah priyamedhāsa eṣām. Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa āśata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

यो राजा चर्षणीनां याता रथेभिरध्रिगुः । विश्वासां तरुता
पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ १६ ॥

16. *Yo rājā carṣaṇīnām yātā rathebhiradhriguḥ. Viśvāsām tarutā pṛtanānām jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि । हस्ताय
वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ १७ ॥

17. *Indraṁ taṁ śumbha puruḥanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नकिष्टं कर्मणा नशद्यश्चकार सदावृधम् ।

इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णवो ऽजसम् ॥ १८ ॥

18. *Nakīṣṭaṁ karmaṇā naśadyaścakāra sadāvṛdham. Indraṁ na yajñairviśvagūrtamṛbhvasa-madhrṣṭaṁ dhṛṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषाढमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः ।

सं धेनवो जायमाने अनोनवुद्यावः क्षामो अनोनवुः ॥ १९ ॥

19. *Aṣāḍhamugraṁ pṛtanāsu sāsaḥiṁ yasminmahī-rurujrayaḥ. Saṁ dhenavo jāyamāne anonavudyāvaḥ kṣāmo anonavuh.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद् द्याव इन्द्र ते शतं शतं भूमिरुत स्युः ।

न त्वा वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ २० ॥

20. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ.
Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa
rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पप्राथ महिना वृषण्या वृषन्विश्वं शविष्ठ शर्वसा । अस्माँ
अव मघवन्गोमति व्रजे वज्रिञ्जित्राभिरूतिभिः ॥ २१ ॥

21. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha
śavasā. Asmāñ ava maghavangomati vraje
vajriñcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

Kanda 20/Sukta 93

Indra Devata, Pragatha (1-3), Devajamayah (4-8) Rshi

उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः ।
अव ब्रह्मद्विषो जहि ॥ १ ॥

1. *Uttvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ.
Ava brahmadviṣo jahi.*

Indra, Lord Almighty, commander, controller

and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

प॒दा प॒णीँर॒राध॒सो नि बा॒धस्व म॒ह्यं अ॒सि ।

न॒हि त्वा॒ कश्च॒न प्र॒ति ॥ २ ॥

2. *Padā paṇīṅrarādhaso ni bādhasva mahāñ asi.
nahi tvā kaścana prati.*

Keep off, down under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमी॒शिषे सु॒ताना॒मिन्द्र॒ त्वमसु॒तानाम् ।

त्वं राजा॒ जनाना॒म् ॥ ३ ॥

3. *Tvamīśiṣe sutānāmindra tvamasutānām.
Tvam rājā janānām.*

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both.

ई॒ङ्ख्यन्ती॒रप॒स्युव॒ इन्द्रं जा॒तमुपा॑सते ।

भे॒जा॒नासः॑ सु॒वीर्य॑म् ॥ ४ ॥

4. *Īṅkhyantīrapasyuva indram jātamupāsate.
Bhejānāsaḥ suvīryam.*

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by

the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्द्र बलादधि सहसो जात ओजसः ।

त्वं वृषन्वृषेदसि ॥ ५ ॥

5. *Tvamindra balādadhi sahaso jāta ojaśaḥ.*
Tvaṁ vṛṣanvṛṣedasi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्द्रासि वृत्रहा व्यन्तरिक्षमतिरः ।

उद् द्यामस्तभ्ना ओजसा ॥ ६ ॥

6. *Tvamindrāsi vṛtrahā vyantarikṣamatirah.*
Ud dyāmastabhñā ojaśā.

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः ।

वज्रं शिशान् ओजसा ॥ ७ ॥

7. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
Vajraṁ śiśāna ojaśā.

You, Indra, bear a united and participative

refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा ।

स विश्वा भुव आभवः ॥ ८ ॥

8. *Tvamindrābhibhūrasī viśvā jātānyojasā.
Sa viśvā bhuva ābhavaḥ.*

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Kanda 20/Sukta 94

Indra Devata, Krshna Rshi

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मेणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्येन ॥ १ ॥

1. *Ā yatvindrah svapatirmadāya yo dharmaṇā
tūtujānastuviṣmān. Pratvaksāṇo ati viśvā sahāṁ-
syapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power). May Indra, lord ruler of his world of reality, come, arise in view, in our

consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गभस्तौ ।

शीभं राजन्त्सुपथा याह्यर्वाङ्मर्ध्नीम ते पपुषो वृष्यानि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mīmṣakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṇvardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants. Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।

प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सध्रमादो वहन्तु ॥ ३ ॥

3. *Endravāho vṛpatiṁ vajrabāhumugramugrāsa-staviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśu-śmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good. May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

एवा पतिद्रोणसाचं सचेतसमूर्जं स्कम्भं धरुण आ वृषायसे ।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो
वृधे ॥ ४ ॥

4. *Evā patimdroṇasācaṁ sacetasamūrja skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yathā kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light. Thus do solar radiations

transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गमन्नस्मे वसून्त्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या तव पात्राणि
धर्मणा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ
bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi
barhiṣyanādhr̥ṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being. Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्प्रायन्प्रथमा देवहृतयोऽ कृण्वत श्रवस्या ऽ नि दुष्टरा ।
न ये शेकुर्यज्ञियां नावमारुहमीमैव ते न्यविशन्तु केपयः ॥ ६ ॥

6. *Pr̥thakprāyanprathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñīyām nāva-māruhamīrmaiva te nyaviśanta kepayah.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult kind. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being. People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एवैवापागर्परे सन्तु दूढ्यो ऽश्वा येषां दुर्युज आयुयुज्रे ।
इत्था ये प्रागुपर्गे सन्ति दावनै पुरुणि यत्र वयुनानि
भोजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyośvā yeṣām duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing piteously in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare admirably who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound. Thus do people of evil disposition keep wallowing in low states

of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गिरीरज्रात्रेजमानाँ अधारयद् द्यौः क्रन्ददन्तरिक्षाणि
कोपयत्। समीचीने धिषणे वि ष्कभायति वृष्णः पीत्वा
मदं उक्थानि शंसति ॥ ८ ॥

8. *Girīñrajrāñrejamānāñ adhārayad dyauḥ kranda-
dantarikṣāṇi kopayat. Samīcīne dhiṣaṇe vi
ṣkabhāyati vṛṣṇaḥ pītva mada ukthāni śamsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song. He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छ-
फारुजः। अस्मिन्त्सु ते सर्वने अस्त्वोक्थं सुत इष्टौ मघ-
वन्बोद्ध्याभगः ॥ ९ ॥

9. *Imaṁ bibharmi sukrtaṁ te aṅkuśaṁ yenārujāsi
maghavañchaphārujaḥ. Asmintsu te savane
astvokyaṁ suta iṣṭau maghavanbodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith. I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।

वयं राजभिः प्रथमा धनान्यस्माकेन वृजनैना जयेम ॥ १० ॥

10. *Gobhiṣṭare māmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vrjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of the want of moral and spiritual vision and knowledge by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort. O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win

wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः
पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Brhaspatirnaḥ pari pātu paścādutottarasmā-
dadharādaghāyoḥ. Indraḥ purastāduta madhyato
naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future. May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Kanda 20/Sukta 95

*Indra Devata, Grtsamada (1),
Sudah Paijavana (2-4) Rshi*

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपि-
बद्विष्णुना सुतं यथावशत् । स ई^१ ममाद् महि कर्म कर्तवे
महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmāstrpat-
somamapibadviṣṇunā sutam yathāvaśat. Sa īm
mamāda mahi karma kartave mahāmuruṁ sai-
nam saścaddēvo devaṁ satyamindram satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

प्रो ष्वस्मै पुरो॒रथमिन्द्रा॑य शू॒षम॑र्चत । अ॒भीके॑ चिदु
लोक॑कृ॒त्संगे॑ स॒मत्सु॑ वृ॒त्रहा॑स्माकं बोधि चोदि॒ता न॑भन्ता-
मन्य॑केषां ज्य॒ाका अधि॑ धन्व॒सु ॥ २ ॥

2. *Pro śvasmai purorathamindrāya śūṣamarcata. Abhīke cidu lokakṛtsaṅge samatsu vṛtrahā-smākaṁ bodhi coditā nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूर्वासृजोऽ धराचो अहन्नहिम् । अशत्रुरिन्द्र जज्ञिषे
विश्वं पुष्यसि वार्यं तं त्वा परिष्वजामहे नभन्तामन्यकेषां
ज्याका अधि धन्वसु ॥ ३ ॥

3. *Tvaṃ sindhūṅravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṃ puṣyasi vāryaṃ taṃ tvā pari ṣvajāmahe nabhantāmanyakeṣāṃ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातयोऽ र्यो नशन्त नो धियः । अस्तासि
शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्दिर्वसु नभन्ता-
मन्यकेषां ज्याका अधि धन्वसु ॥ ४ ॥

4. *Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṃ yo na indra jighāṃsati yā te rātirdadirvasu nabhantāmanyakeṣāṃ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and

excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

Kanda 20/Sukta 96

Indra (1-5), Yakshma-nashanam (6-10), Garbhamsamsrava (11-16), Yakshma-nashanam (17-23), Duhshvapnaghnām (24) Devatah, Purana (1-5), Yakshma-nashana (6-10), Rakshoha (11-16), Vyrha (17-23), Pracheta (24) Rshi

ती॒व्रस्या॒भिव॑यसो अ॒स्य पा॑हि सर्व॒र॒था वि ह॑री॒ इ॒ह मु॑ञ्च ।
इन्द्र॒ मा त्वा॒ यज॑मानासो अ॒न्ये नि री॑रम॒न्तु॒भ्यमि॑मे
सु॒तासः॑ ॥ १ ॥

1. *Tivṛasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīramantubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तु॒भ्यं सु॒तास्तु॒भ्यमु॒ सोत्वा॑स॒स्त्वां गि॒रः श्वा॒त्र्या आ ह्व॑यन्ति ।
इन्द्रे॒दम॑द्य॒ सर्व॑नं जुषा॒णो वि॒श्वस्य॑ वि॒द्वाँ इ॒ह पा॑हि
सोम॑म् ॥ २ ॥

1. *Tubhyaṁ sutāstubhyamu sotvāstastvām girāḥ śvātryā ā hvayanti. Indredamadya savanam juṣaṇo viśvasya vidvāṁ iha pāhi somam.*

To you are these resources dedicated, those that

are ripe and ready and those that are being prepared. Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॒श॒ता म॒न॒सा॒ सोम॑म॒स्मै स॒र्व॒हृ॒दा दे॒वका॑मः सु॒नोति॑ । न
गा इन्द्र॑स्तस्य॒ परा॑ द॒दाति॑ प्र॒श॒स्तमि॒च्छा॒रुम॑स्मै कृ॒णोति॑ ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahr̥dā devakāmaḥ sunoti. Na gā indrastasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्प॒ष्टो भव॑त्ये॒षो अ॒स्य॒ यो अ॒स्मै रे॒वान्न॑ सु॒नोति॑ सोम॑म् ।
नि॒र॒र॒त्नौ म॒घवा॒ तं द॑धाति ब्र॒ह्मद्वि॑षो ह॒न्त्यना॑नुदि॒ष्टः ॥ ४ ॥

4. *Anuspaṣṭo bhavatyēṣo asya yo asmai revānna sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अ॒श्वा॒यन्तो॑ ग॒व्यन्तो॑ वा॒जय॑न्तो ह॒वाम॑हे त्वो॒पग॑न्त॒वा उ॑ ।
आ॒भूष॑न्तस्ते सु॒मतौ॑ नवा॒यां व॒यमिन्द्र॑ त्वा शु॒नं हु॑वेम ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyām vayamindra tvā śunam huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

मु॒ञ्चामि॑ त्वा ह॒विषा॑ जी॒वना॒य क॑म॒ज्ञात॑य॒क्षमादु॑त
रा॒जय॑क्ष्मात् । ग्राहि॑र्ज॒ग्राह॑ यद्ये॒तदे॑नं॒ तस्या॑ इन्द्रा॒ग्नी प्र॑
मुमु॒क्तमे॑नम् ॥ ६ ॥

6. *Muñcāmi tvā haviṣā jīvanāya kamajñātaya-kṣmāduta rājayakṣmāt. Grāhirjagrāha yadyeta-denam tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि॑ क्षि॒तायु॑र्यदि॑ वा॒ परे॑तो यदि॑ मृ॒त्योर॑न्तिकं नी॒ति ए॒व ।
त॒मा ह॑रामि॒ नि॒र्ऋ॑तेरु॒पस्था॑द॒स्पार्श॑मेनं श॒तशार्॑दाय ॥ ७ ॥

7. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam nī ta eva. Tamā harāmi nir-ṛterupasthāda-spārśamenam śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम् ॥ ८ ॥

8. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainam śarado nayātyati viśvasya durityasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हवि-
षाहार्षमेनम् ॥ ९ ॥

9. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantā-ñchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

O patient, live a hundred years through autumn, winter and spring seasons, rising, growing and

advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहर्षमविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्गं सर्वं ते चक्षुः
सर्वमायुश्च तेऽ विदम् ॥ १० ॥

10. *Āhārṣamavidam tvā punarāgāḥ punarṇavaḥ.
Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyusca
te'vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ ११ ॥

11. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatāmi-
taḥ. Amīvā yaste garbhaṁ durṇāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature, destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ १२ ॥

12. *Yaste garbhamamīvā durṇāmā yonimāśaye.
Agniṣṭam brahmaṇā saha niṣkravyādamanī-
naśat.*

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम् ।
जातं यस्ते जिघांसति तमितो नाशयामसि ॥ १३ ॥

13. *Yaste hanti patayantam niṣatsnuṁ yaḥ sarīsr̥pam.
Jātam yaste jighāṁsati tamito nāśayāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।
योनिं यो अन्तरारेढि तमितो नाशयामसि ॥ १४ ॥

14. *Yasta ūrū viharatyantarā dampatī śaye.
Yonim yo antarāreḍhi tamito nāśayāmasi.*

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo in the womb, we destroy and eliminate from here.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १५ ॥

15. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.
Prajām yaste jighāṁsati tamito nāśayāmasi.*

Whatever evil and affliction comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।

प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १६ ॥

16. *Yastvā svapnena tamasā mohayitvā nipadyate. Prajāṃ yaste jighāṃsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।

यक्ष्मं शीर्षण्यं मस्तिष्काजिह्वाया वि वृहामि ते ॥ १७ ॥

17. *Akṣībhyāṃ te nāsikābhyāṃ karṇābhyāṃ chubukādadhi. Akṣmaṃ śīrṣaṇyaṃ mastiṣkājjihvāya vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।

यक्ष्मं दोषण्यमंसं बाहुभ्यां वि वृहामि ते ॥ १८ ॥

18. *Grīvābhyasta uṣṇihābhyah kīkaśābhyo anūkyāt. Yakṣmaṃ doṣaṇyamamsābhyāṃ bāhubhyāṃ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous

disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृदयात्ते परि क्लोम्नो हलीक्ष्णात्पाश्वाभ्याम् ।

यक्ष्मं मतस्त्राभ्यां प्लीहो यक्नस्ते वि वृहामसि ॥ १९ ॥

19. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasṇābhyām plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides, kidneys, spleen and liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि । शे

यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ २० ॥

20. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi. Yakṣmaṁ kuṁkṣibhyām plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊरुभ्यां ते अष्टीवद्भ्यां पार्श्विभ्यां प्रपदाभ्याम् ।

यक्ष्मं भसद्यं श्रोणिभ्यां भासदं भंससो वि वृहामि ते ॥ २१ ॥

21. *Ūrubhyām te aṣṭhīvadbhayām pārṣṇibhyām prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyām bhāsadaṁ bhaṁsasaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अ॒स्थि॒भ्यस्ते म॒ज्ज॒भ्यः स्ना॒व॒भ्यो ध॒मनि॑भ्यः ।

यक्ष्मं पा॒णि॒भ्याम॒ङ्गुलि॑भ्यो न॒खे॒भ्यो वि वृ॑हामि ते ॥ २२ ॥

22. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गे॑अङ्गे लो॒म्नि॒लो॒म्नि यस्ते॒ प॒र्व॑णिप॒र्व॑णि । यक्ष्मं त्वच॒स्यं ऽ
ते व॒यं क॒श्यप॑स्य वी॒ब॒र्हेण॑ वि॒ष्व॒ञ्च॑ वि वृ॑हामसि ॥ २३ ॥

23. *Aṅge-aṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcam vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the kashyapa, enlightened physician.

अपे॑हि मन॒सस्प॑तेऽ प॒ क्राम॑ प॒रश्च॑र ।

प॒रो नि॒र्ऋ॒त्या आ च॑क्ष्व ब॒हुधा॑ जी॒वतो॑ मनः ॥ २४ ॥

24. *Apehi manasaspate'pa krāma paraścara. Paro nir-ṛtyā ā cakṣva bahudhā jīvato manaḥ.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

Kanda 20/Sukta 97*Indra Devata, Kali Rshi***वयमेनमिदा ह्योऽ पीपेमेह वज्रिणम् ।****तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥ १ ॥**

1. *Vayamenamidā hyo' pīpemeha vajriṇam. Tasmā u adya samanā sutam bharā nūnam bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain, for joy of the song, grace the celebrants.

वृकश्चिदस्य वारुण उरामथिरा वयुनेषु भूषति ।**सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥ २ ॥**

2. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semam na stomam jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।**केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥ ३ ॥**

3. *Kadū nva syākr̥tamindrasyāsti paumsyam. Keno nu kam śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the

achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

Kanda 20/Sukta 98

Indra Devata, Shamyu Rshi

त्वामिद्धि हवामहे सा॒ता वा॒जस्य का॒रवः ।

त्वां वृ॒त्रेष्विन्द्र॑ सत्प॒तिं न॒स्त्वां का॒ष्टास्वर्व॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं न॑श्चि॒त्र वज्र॑हस्त॒ धृष्णु॑या म॒ह स्त॒वानो अ॑द्रि॒वः ।

गाम॑श्वं र॒थ्य ऽमिन्द्र॑ सं कि॒र स॒त्रा वा॒जं न जि॑ग्युषे ॥ २ ॥

2. *Sa tvam naścitra vajrahasta dhṛṣṇuyā mahastavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in

song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

Kanda 20/Sukta 99

Indra Devata, Medhyatithi Rshi

अ॒भि त्वा॑ पू॒र्वपी॑तय॒ इन्द्र॒ स्तोमे॑भि॒राय॑वः ।

स॒मी॒ची॒नास॑ ऋ॒भवः॑ स॒मस्वर॑न॒रुद्रा॑ गृणन्त॒ पूर्व्य॑म् ॥ १ ॥

1. *Abhi tvā pūrvapītaya indra stomebhirāyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā grṇanta pūrvyam.*

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development.

अ॒स्येदिन्द्रो॑ वावृ॒धे वृ॑ष्णयं॒ शवो॑ मदे॒ सुतस्य॑ वि॒ष्णावि॑ ।

अ॒द्या तम॑स्य॒ महि॑मान॒मायवो॑ऽ नु ष्ठु॒वन्ति॑ पू॒र्वथा॑ ॥ २ ॥

2. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and

master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

Kanda 20/Sukta 100

Indra Devata, Nrmedha Rshi

अधा हीन्द्र गिर्वण उप त्वा कामान्महः संसृज्महे ।
उदेव यन्त उदभिः ॥ १ ॥

1. *Adhā hīndra girvaṇa upa tvā kāmānmahāḥ saṁsṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वारण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।
वावृध्वांसं चिदद्रिवो दिवेदिवे ॥ २ ॥

2. *Vārṇa tvā yavyābhirvardhanti śūra brahmāṇi. Vāvṛdhvāṁsaṁ cidadrivo divedive.*

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

युञ्जन्ति हरीं इषिरस्य गार्थयोरौ रथ उरुयुगे ।
इन्द्रवाहा वचोयुजा ॥ ३ ॥

3. *Yuñjanti harī iṣirasya gāthayorau ratha uruyuge. Indravāhā vacoyujā.*

Two motive forces like chariot horses,

controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

Kanda 20/Sukta 101

Agni Devata, Medhyatithi Rshi

अ॒ग्निं दू॒तं वृ॒णीम॑हे हो॒तारं॑ वि॒श्ववे॑दसम् ।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥ १ ॥

1. *Agniṁ dūtam vṛṇīmahe hotāraṁ viśvavedasam.
Asya yajñasya sukratum.*

We choose Agni, the fire, as prime power of social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अ॒ग्निम॑ग्निं हवी॑म॒भिः सदा॑ हवन्त वि॒श्वप॑तिम् ।
हव्य॑वाहं पु॒रुप्रि॑यम् ॥ २ ॥

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.
Havyavāhaṁ purupriyam.*

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अ॒ग्ने दे॒वाँ इ॒हा वह॑ ज॒ज्ञानो॑ वृ॒क्तब॑र्हिषे ।
अ॒सि हो॒ता न॒ ई॒ड्यः॑ ॥ ३ ॥

3. *Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍyaḥ.*

Agni, omniscient and omnipresent power, bring

us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

Kanda 20/Sukta 102

Agni Devata, Vishvamitra Rshi

ईडेन्यो नमस्य ऽ स्तिरस्तमांसि दर्शतः ।

समग्रिरिध्यते वृषा ॥ १ ॥

1. *Īdenyō namasya stirastamāṁsi darśataḥ.*
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषो अग्निः समिध्यते ऽ श्वो न देववाहनः ।

तं हविष्मन्त ईडते ॥ २ ॥

2. *Vṛṣo agniḥ samidhyate 'śvo na devavāhanaḥ. Taṁ haviṣmanta īdate.*

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि ।

अग्रे दीद्यतं बृहत् ॥ ३ ॥

3. *Vṛṣaṇaṁ tvā vayaṁ vṛṣanvṛṣaṇaḥ samidhīmahi.*
Agne dīdyataṁ bṛhat.

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at

heart with faith and generosity, light the fire of yajna, rising and shining across the vast spaces.

Kanda 20/Sukta 103

Agni Devata, Suditi-Purumidhau Rshis

अ॒ग्निमी॑डि॒ष्वाव॑से॒ गाथा॑भिः शी॒रशो॑चिषम् ।

अ॒ग्निं रा॒ये पु॑रुमीढ श्रु॒तं नरो॑ऽग्निं सु॒दीत॑ये छ॒र्दिः ॥ १ ॥

1. *Agnimīḍiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḍha śrutam naro'gniṁ sudītaye chardih.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अ॒ग्न आ या॑ह्य॒ग्निभि॑र्हो॒तारं॑ त्वा वृ॒णीम॑हे ।

आ त्वा॑म॒नक्तु॑ प्र॒यता॑ ह॒विष्म॑ती॒ यजि॑ष्ठं ब॒र्हि॒रा॒सदे॑ ॥ २ ॥

2. *Agna ā yāhyagnibhirhotāraṁ tvā vṛṇīmahe. Ā tvāmanaktu prayatā haviṣmatī yajīṣṭham barhirāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass.

अ॒च्छा॑ हि त्वा॑ सह॒सः॑ सू॒नो अ॑ङ्गि॒रः॑ स्तु॒च॒श्चर॑न्त्यध्व॒रे ।

ऊ॒र्जो॑ नपा॑तं घृ॒तकै॑शमीमहे॒ऽग्निं य॒ज्ञेषु॑ पू॒र्व्यम् ॥ ३ ॥

3. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaścara-
ntyadhvare. Ūrjo napātaṁ ghṛtakeśamīmahe'-
gniṁ yajñeṣu pūrvyam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

Kanda 20/Sukta 104

Indra Devata, Medhyatithi (1-2), Nrmedha (3-4) Rshi

इमा उ त्वा पुरुवसो गिरो वर्धन्तु या मम ।

पावकवर्णाः शुचयो विपश्चितोऽभिस्तोमैरनूषत ॥ १ ॥

1. *Imā u tvā purūvaso giro vardhantu yā mama.
Pāvakavarṇāḥ śucayo vipāścito' bhi stomaira-
nūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।

सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥

2. *Ayaṁ sahasramṛṣibhiḥ sahaskrtaḥ samudra-iva
paprathe. Satyaḥ so asya mahimā grṇe śavo
yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate

his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।

उप ब्रह्माणि सर्वानानि वृत्रहा परमज्या ऋचीषमः ॥ ३ ॥

3. *Ā no viśvāsu havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā paramajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।

तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शर्वसो महः ॥ ४ ॥

4. *Tvaṁ dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putra-sya śavaso mahāḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

Kanda 20/Sukta 105

Indra Devata, Nrmedha (1-3), Puruhanma (4-5) Rshi

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।

अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ १ ॥

1. *Tvamindra pratūrṭiṣvabhi viśvā asi sprdhaḥ.
Aśastihā janitā viśvatūrasī tvam tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मात्रा ।

विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ २ ॥

2. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste sprdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of humanity.

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।

आशुं जेतारं हेतारं रथीतममतूर्तं तुग्यावृधम् ॥ ३ ॥

3. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamamatūrtam tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augments of strength to

victory.

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ ४ ॥

4. *Yo rājā carṣaṇīnām yātā rathebhiraḍhriguḥ.
Viśvāsām tarutā pṛtanānām jyeṣṭho yo vṛtrahā
gr̥ṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ ५ ॥

5. *Indraṁ taṁ śumbha puruḥanmannavase yasya
dvitā vidhartari. Hastāya vajraḥ prati dhāyi
darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

Kanda 20/Sukta 106

Indra Devata, Goshuktyashvasuktinau Rshi

तव त्यदिन्द्रियं बृहत्तव शुष्ममुत क्रतुम् ।
वज्रं शिशाति ध्रिषणा वरेण्यम् ॥ १ ॥

1. *Tava tyadindriyaṃ brhattava śuṣmamuta kratum.
Vajraṃ śīśāti dhiṣaṇā vareṇyam.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamant will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः ।
त्वामापः पर्वतासश्च हिन्विरे ॥ २ ॥

2. *Tava dyaurindra paunṣyaṃ pṛthivī vardhati
śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णुर्बृहन्क्षयो मित्रो गृणाति वरुणः ।
त्वां शर्धो मदत्यनु मारुतम् ॥ ३ ॥

3. *Tvāṃ viṣṇurbṛhankṣayo mitro gṛṇāti varuṇaḥ.
Tvāṃ śardho madatyānu mārutam.*

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

Kanda 20/Sukta 107

*Indra Devata, Vatsa (1-3), Brhaddiva (4-13),
Kutsa (14-15) Rshi*

समस्य म॒न्यवे॒ विशो॒ विश्वा॑ नमन्त कृ॒ष्टयः॑ ।

स॒मु॒द्राये॑व॒ सिन्ध॑वः ॥ १ ॥

1. *Samasya manyave viśo viśvā namanta kṛṣṭayah.
Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

ओज॒स्तद॑स्य॒ तित्वि॑ष उ॒भे यत्स॑मवर्तयत् ।

इन्द्र॑श्चर्मै॒व रोद॑सी ॥ २ ॥

2. *Ojastadasya titviṣa ubhe yatsamavartayat.
Indraścarmeṣa rodasī.*

When Indra, Lord Almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चि॒द् वृ॒त्रस्य॒ दोध॑तो॒ वज्रे॑ण श॒तप॑र्वणा ।

शि॒रो बि॒भेद॑ वृ॒ष्णिना॑ ॥ ३ ॥

3. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā. Śiro
bibheda vṛṣṇinā.*

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing

omnipotence of the lord.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषन्मृगः । सद्यो
जज्ञानो नि रिणाति शत्रून्नु यदेनं मदन्ति विश्व ऊमाः ॥ ४ ॥

4. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-
stveṣanrmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu
yadenam madanti viśva ūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्त्रि सं ते नवन्त प्रभृता मदेषु ॥ ५ ॥

5. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya
bhiyasaṁ dadhāti. Avyanacca vyanacca saśni
saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, Indra strikes fear into the heart of forces which cause damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि
योधीः ॥ ६ ॥

6. *Tve kratumapi prñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

यदि चिन्नु त्वा धना जयन्तं रणैरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्तिस्थरमा तनुष्व मा त्वा दभन्दुरेवासः
कशोकाः ॥ ७ ॥

7. *Yadi cinnu tvā dhanā jayantam raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintsthiramā tanuṣva mā tvā dabhandurevāsaḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया वयं शशद्बहे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा
वयांसि ॥ ८ ॥

8. *Tvayā vyaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śīśāmi brahmaṇā vayāmsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula, I sharpen the target efficacy of the arrows and missiles of defence and offence.

नि तद्दधिषेऽ वरे परे च यस्मिन्नाविथावसा दुरोणे ।

आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि ॥ ९ ॥

9. *Ni taddadhiṣe' vare pare ca yasminnāvithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

स्तुष्व वर्ष्मन्पुरुवर्त्मानं समृभ्वाणमिनतममाप्तमाप्त्यानाम् ।

आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥ १० ॥

10. *Stuṣva varṣmanpuruvarmtānaṁ samṛbhvaṇaminatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimānaṁ pṛthivyāḥ.*

O dedicated celebrant of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realized sages, closer at hand than anything else. That lord of infinite might shines by his own light all

round and takes over, symbolically, the image of the vast mother earth, indeed of nature and the expansive universe.

इमा ब्रह्म बृहद्विवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः । महो
गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान् ॥ ११ ॥

11. *Imā brahma brhaddivaḥ kṛṇavadindrāya śūṣa-
magriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā
turaścidiśvamarṇavattapasvān.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

एवा महान्बृहद्विवो अथर्वावोचत्त्वां तन्वमिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति
च ॥ १२ ॥

12. *Evā mahān brhaddivo atharvāvocatsvām tanvam
indrameva. Svasārau mātaribhvarī aripṛe hin-
vanti caine śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the world and exalt humanity with strength and enthusiasm.

चित्रं देवानां केतुरनीकं ज्योतिष्मान्प्रदिशः सूर्य उद्यन् ।
दिवाकरोऽतिद्युमैस्तमांसि विश्वातारीदुरितानि शुक्रः ॥ १३ ॥

13. *Citraṁ devānām keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāmsi viśvātārīdduritāni śukrah.*

Wondrous banner of divinities, life giving, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all darkness and evils of all the world far out with its radiations of light.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा
द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १४ ॥

14. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्ये ऽति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १५ ॥

15. *Sūryo devīmuṣasaṁ rocamānām maryo na yoṣāmabhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

Kanda 20/Sukta 108

Indra Devata, Nrmedha Rshi

त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे ।
आ वीरं पृतनाषहम् ॥ १ ॥

1. *Tvaṁ na indrā bharaṇ oja nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।
अधा ते सुम्नमीमहे ॥ २ ॥

2. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।
स नो रास्व सुवीर्यम् ॥ ३ ॥

3. *Tvāṁ śuṣminpuruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision

and imagination.

Kanda 20/Sukta 109

Indra Devata, Gotama Rshi

स्वा॒दो॒रि॒त्था वि॒षू॒वतो॒ मध्वः॑ पि॒बन्ति॑ गौ॒र्यं । या इ॒न्द्रेण॑
स॒याव॑री॒र्वृष्णा॑ म॒दन्ति॑ शो॒भसे॒ वस्वी॑र॒नु स्व॒राज्य॑म् ॥ १ ॥

1. *Svādorithā viṣūvato madhvaḥ pibanti gauryaḥ.
Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase
vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige, and they joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic, in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अ॒स्य पृ॒षना॑यु॒वः सोमं॑ श्रि॒णन्ति॑ पृ॒श्नयः॑ । प्रि॒या इ॒न्द्रस्य॑
धे॒नवो॑ वज्रं हि॒न्वन्ति॑ सा॒र्यकं॑ वस्वी॑र॒नु स्व॒राज्य॑म् ॥ २ ॥

2. *Tā asya pṛśanāyuvāḥ somam śrīṇanti pṛśnayaḥ.
Priyā indrasya dhenavo vajraṁ hinvanti sāyakam
vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity. They hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline

of freedom and self-government.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः । व्रतान्यस्य सश्चिरे
पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥ ३ ॥

3. *Tā asya namasā sahaḥ saparyanti pracetasah.
Vratānyasya saścire purūṇi pūrvacittaye vasvī-
ranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, they predictably join many dedicated projects and programmes of his in anticipation of success.

Kanda 20/Sukta 110

Indra Devata, Shrutakaksha or Sukaksha Rshi

इन्द्राय मद्वाने सुतं परि षोभन्तु नो गिरः ।
अर्कमर्चन्तु कारवः ॥ १ ॥

1. *Indrāya madvane sutam pari ṣṭobhantu no girah.
Arkamarcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मिन्विश्वा अधि श्रियो रणान्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ २ ॥

2. *Yasminviśvā adhi śriyo raṇanti sapta saṁsadaḥ.
Indram sute havāmahe.*

In our soma yajna of life, in meditation, and in

the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रिकद्रुकेषु चेतनं देवासो यज्जमत्तत ।

तमिद्वर्धन्तु नो गिरः ॥ ३ ॥

3. *Trikadrūkeṣu cetanaṁ devāso yajñamatnata.*
Tamidvardhantu no girah.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

Kanda 20/Sukta 111

Indra Devata, Parvata Rshi

यत्सोममिन्द्र विष्णावि यद्वा घ त्रित आप्त्ये ।

यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥

1. *Yatsomamindra viṣṇavi yadvā gha trita āptye.*
Yadvā marutsu mandase samindubhiḥ.

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा शक्र परावति समुद्रे अधि मन्दसे ।

अस्माकमित्सुते रणा समिन्दुभिः ॥ २ ॥

2. *Yadvā śakra parāvati samudre adhi mandase.
Asmākamitsute raṇā samindubhiḥ.*

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop, we pray for.

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते ।

उक्थे वा यस्य रण्यसि समिन्दुभिः ॥ ३ ॥

3. *Yadvāsi sunvato vṛdho yajamānasya satpate.
Ukthe vā yasya raṇyasi samindubhiḥ.*

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

Kanda 20/Sukta 112

Indra Devata, Sukaksha Rshi

यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य ।

सर्वं तदिन्द्र ते वशे ॥ १ ॥

1. *Yadadya kacca vṛtrahannudagā abhi sūrya.
Sarvaṁ tadindra te vaśe.*

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे ।

उतो तत्सत्यमित्तव ॥ २ ॥

2. *Yadvā pravṛddha satpate na marā iti manyase.
Uto tatsatyamittava.*

Indra, O mind, O soul, ever rising as the world expands, protector of truth and reality, if you believe and say in all faith that “I shall not die”, then it shall be true, an inviolable reality.

ये सोमांसः परावति ये अर्वावति सुन्विरे ।
सर्वस्ताँ इन्द्र गच्छसि ॥ ३ ॥

3. *Ye somāsaḥ parāvati ye arvāvati sunvire.
Sarvāṁstāñ indra gacchasi.*

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

Kanda 20/Sukta 113

Indra Devata, Bharga Rshi

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्यां मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥ १ ॥

1. *Ubhayam śṛṇavacca na indro arvavidam vacaḥ.
Satrācyā maghavā somapītaye dhiyā śaviṣṭha ā
gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure

of success.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥ २ ॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe niṣṭataksatuḥ. Utopamānāṁ prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of Soma, peace, pleasure and excellence of life.

Kanda 20/Sukta 114

Indra Devata, Saubhari Rshi

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छसे ॥ १ ॥

1. *Abhrāṭṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकीं रेवन्तं सुख्याय विन्दसे पीर्यन्ति ते सुराश्व ऽः ।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे ॥ २ ॥

2. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyā-ditpiteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

Kanda 20/Sukta 115

Indra Devata, Vatsa Rshi

अहमिद्धि पितुष्परि मेधामृतस्य जगृभ ।

अहं सूर्यइवाजनि ॥ १ ॥

1. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha. Ahaṁ sūrya-ivājani.*

I have received from my father super intelligence of the universal mind and law, I have realised it too in the soul, and I feel reborn like the refulgent sun.

अहं प्रत्नेन मन्मना गिरः शुभ्भामि कण्ववत् ।

येनेन्द्रः शुष्ममिद्धे ॥ २ ॥

2. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmamiddadhe.*

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light and power, vests me with strength and excellence.

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।

ममेद्वर्धस्व सुष्टुतः ॥ ३ ॥

3. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ.*
Mamedvardhasva suṣṭutaḥ.

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

Kanda 20/Sukta 116

Indra Devata, Medhyatithi Rshi

मा भूम निष्ट्याइवेन्द्र त्वदरणाइव ।

वनानि न प्रजहिता-न्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

1. *Mā bhūma niṣṭyā-ivendra tvadaraṇā-iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।

सकृत्सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥ २ ॥

2. *Amanmahīdanāśavo' nugrāsaśca vṛtrahan.*
Sakṛsu te mahatā śūra rādhasānu stomam mudīmahi.

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with exciting songs and yajnic sessions.

Kanda 20/Sukta 117

Indra Devata, Vasishtha Rshi

पिबा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ ह॒र्य॒श्वाद्रिः॑ ।
सो॒तुर्बा॑हु॒भ्यां सु॑य॒तो नार्वा॑ ॥ १ ॥

1. *Pibā somamindra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्ते॒ मदो॑ यु॒ज्यश्चा॒रुरस्ति॑ येन॒ वृत्रा॑णि ह॒र्य॒श्च हंसि॑ ।
स त्वा॑मिन्द्र॒ प्रभू॑वसो मम॒त्तु ॥ २ ॥

2. *Yaste mado yujaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the

negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavanvācamemāṃ yāṃ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

Kanda 20/Sukta 118

Indra Devata, Bharga (1-2), Medhyatithi (3-4) Rshi

शग्ध्यू॑षु शची॑पत॒ इन्द्र॒ विश्वा॑भिरू॒तिभिः॑ ।
भगं॑ न हि त्वा॑ य॒शसं॑ वसु॒विद॑मनु॒ शूर॒ चराम॑सि ॥ १ ॥

1. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṃ na hi tvā yaśasaṃ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As you are the very honour, splendour and treasure-home of the universe, O potent

and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।

नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर ॥ २ ॥

2. *Pauro aśvasya purukṛdgavāmasytso deva hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣattve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we need and ask for.

इन्द्रमिहेवतातय इन्द्रं प्रयत्य ऽ ध्वरे ।

इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥ ३ ॥

3. *Indramiddevatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhana-sya sātaye.*

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्द्रो म्हा रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।

इन्द्रेह विश्वा भुवनानि येमिर् इन्द्रे सुवानास इन्द्रवः ॥ ४ ॥

4. *Indro mahnā rodasī paprathacchava indrah sūryamarocayat. Indreha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.*

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

Kanda 20/Sukta 119

Indra Devata, Ayu (1), Shrushtigu (2) Rshi

अस्तावि मन्म पूर्व्य ब्रह्मेन्द्राय वोचत ।

पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥ १ ॥

1. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the Lord. Inspire and augment the mind and soul of the celebrant.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।

अस्मे रयिः पप्रथे वृष्यं शवोऽस्मे सुवानास इन्द्रवः ॥ २ ॥

2. *Turaṇyavo madhumantaṁ ghr̥taścutaṁ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo' sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Kanda 20/Sukta 120

Indra Devata, Devatithi Rshi

यदिन्द्र प्रागपागुदङ् न्य ऽ ग्वा हूयसे नृभिः ।

सिमा पुरू नृषूतो अस्यानवेऽ सि प्रशर्ध तुर्वशे ॥ १ ॥

1. *Yadindra prāgapāgudaṅ nya gvā hūyase nṛbhiḥ.*
Simā purū nṛṣūto asyānave' si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।

कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा यच्छन्त्या गहि ॥ २ ॥

2. *Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā.*
Kaṇvāsastvā brahmabhi stomavāhasa indrā yacchantyā gahi.

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer

homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

Kanda 20/Sukta 121

Indra Devata, Vasishtha Rshi

अ॒भि त्वा॑ शूर॒ नो॒नुमो॑ऽ दुग्धा॒इव॑ धे॒नवः॑ ।

ई॒शा॒नम॒स्य जग॑तः स्व॒र्दृ॒शमी॒शा॒नमिन्द्र॑ त॒स्थुषः॑ ॥ १ ॥

1. *Abhi tvā śūra nonumo'dughdā-iva dhenavaḥ.
Īśānamasya jagataḥ swardṛśamīśānamindra
tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ॑ अ॒न्यो दि॒व्यो न पा॒र्थीवो॑ न जा॒तो न ज॑निष्यते ।

अ॒श्वा॒यन्तो॑ म॒घव॑न्निन्द्र॒ वा॒जिनो॑ ग॒व्यन्त॑स्त्वा हवामहे ॥ २ ॥

2. *Na tvāvāñ anyo divyo na pārthivo na jāto na
janiṣyate. Aśvāyanto maghavannindra vājino
gavyantastvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

Kanda 20/Sukta 122*Indra Devata, Shunahshepa Rshi*

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः ।

क्षुमन्तो याभिर्मदेम ॥ १ ॥

1. *Revatīrṇaḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhirmadema.*

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घ त्वावान्त्मानास स्तोतृभ्यो धृष्णवियानः ।

ऋणोरक्षं न चक्र्यो ऽः ॥ २ ॥

2. *Ā gha tvāvāntmanāpta stotr̥bhyo dhṛṣṇaviyā-naḥ.
Ṛṇorakṣaṁ na cakryoh.*

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यदुवः शतक्रतुवा कामं जरितृणाम् ।

ऋणोरक्षं न शचीभिः ॥ ३ ॥

3. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṛṇām.
Ṛṇorakṣaṁ na śacībhiḥ.*

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like

the axis of a wheel, you fulfill their love and desire wholly and entirely.

Kanda 20/Sukta 123

Surya Devata, Kutsa Rshi

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।

यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ १ ॥

1. *Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।

अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ २ ॥

2. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyadruśadasya pājah kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless, different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

Kanda 20/Sukta 124

Indra Devata, Vamadeva (1-3), Bhuvana (4-6) Rshi

कया नश्चित्र आ भुवदूती सदावृद्धः सखा ।

कया शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakha.*
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सुदन्धसः ।

दृढा चिदारुजे वसु ॥ २ ॥

2. *Kastvā satyo madānām maṁhiṣṭho matsadandhasaḥ.*
Drḍhā cidāruje vasu.

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अ॒भी षु णः॒ सखी॑नामवि॒ता ज॑रितृ॒णाम् ।

श॒तं भ॑वास्यू॒तिभिः॑ ॥ ३ ॥

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṛṇām.
Śataṁ bhavāsyūtibhiḥ.*

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

इ॒मा नु॒ कं भुव॑ना सीष॒धामेन्द्र॑श्च॒ विश्वे॑ च दे॒वाः । य॒ज्ञं च॑
नस्त॒न्वं च॑ प्र॒जां चा॒दित्यै॑रिन्द्रः॒ सह॑ ची॒क्लृपा॑ति ॥ ४ ॥

4. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñam ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us.

Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

आ॒दित्यै॑रिन्द्रः॒ सग॑णो म॒रुद्भि॑र॒स्माकं॑ भू॒त्ववि॒ता त॒नूना॑म् ।
ह॒त्वाय॑ दे॒वा असु॑रा॒न्यदा॑य॒न्देवा॑ दे॒वत्व॑म॒भिरक्ष॑माणाः ॥ ५ ॥

5. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling powers of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year be the protector and promoter of our health of body and social

organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. *Pratyañcamarkamanayañchacībhirāditsvadhā-miṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

Kanda 20/Sukta 125

Indra (1-3, 6-7), Ashvinau (4-5) Devata, Sukirti Rshi

अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥ १ ॥

1. *Apendra prāco maghavannamitrānapāpāco abhibhūte nudasva. Apodīco apa śūrādhārāc urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from below, and all those who descend from above so that

we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं विव्यूय । इहेहैषां
कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nupūrvam viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order, create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु । गव्यन्त
इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsura sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दसानाभिः । यत्सुरामं
व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ५ ॥

5. *Putramiva pitarāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ sacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः समृद्धीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāñ avobhiḥ sumṛḍḍīko bhavatu viśvavedāḥ. Bādhataṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayah syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

7. *Sa sutrāmā svavāñ indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayan̐ sumatau yajñiya-syāpi bhadre saumanase syāma.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off from us and drive away for all time elements of hate and enmity far and near, all.

Kanda 20/Sukta 126

Indra Devata, Vrshakapi and Indrani Rshis

वि हि सोतोऽसृक्षत नेन्द्रं देवममंसत । यत्रामदद् वृषाकपि-
र्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamamaṁsata. Yatrāmadaḥ vṛṣākapi-
r̥yaḥ puṣṭeṣu matsakhā viśvasmādindra uttarah̐.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite, Indra, great and generous, is supreme over the whole creation, says

Prakṛti, the mother consort.

परा॒ हीन्द्र॑ धाव॑सि वृषाक॑पेरति॒ व्यथि॑ः । नो अ॒ह॒ प्र
विन्द॑स्य॒न्यत्र॑ सोम॑पीतये॒ विश्व॑स्मादिन्द्र॒ उत्तरः॑ ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādirindra uttarah.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॑यं त्वां वृषाक॑पिश्च॒कार् हरि॑तो मृ॒गः । यस्मा॑ इ॒र॒स्यसीदु॑
न्व॒र्यो वा पु॑ष्टि॒मद्व॑सु॒ विश्व॑स्मादिन्द्र॒ उत्तरः॑ ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādirindra uttarah.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॑मं त्वं वृषाक॑पिं प्रि॒यमिन्द्रा॑भि॒रक्ष॑सि । श्वा न्व॑स्य
ज॒म्भिष॑दपि॒ कर्णे॑ वरा॒ह॒युर्वि॑श्व॒स्मादिन्द्र॒ उत्तरः॑ ॥ ४ ॥

4. *Yamimaṁ tvāṁ vṛṣākapiṁ priyamindrābhirakṣasi. Śvā nvasya jambhiṣadapi karṇe varāha-yurviśvasmādirindra uttarah.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes

him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रिया तष्टानि मे कपिर्व्यक्ता व्यदूदुषत् । शिरो न्वस्य
राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

5. *Priyā taṣṭāni me kapiṛvyaktā vya dūduṣat. Śiro
nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśva-
smādindra uttarah.*

And all my dear forms of existence wrought into
beauteous being, he pollutes. I would rather push his
head down, I would not be good and never allow him
anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् । न मत्प्रतिच्य-
वीयसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

6. *Na matstrī subhasattarā na suyāśutarā bhuvat.
Na matpraticyavīyasī na sakthyudyamīyasī
viśvasmādindra uttarah.*

There is no other creative consort of Indra other
than Prakṛti, no female more charming, more agreeable,
more pliant, more responsive, more attractive and more
elevating, none other than me.

Indra is supreme over all the world.

उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति । भसन्मे अम्ब
सक्थि मे शिरो मे वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati.
Bhasanme amba sakthi me śiro me vīva hrṣyati
viśvasmādindra uttarah.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने । किं शूरपत्नि
नस्त्वमभ्य ऽमीषि वृषाकपिं विश्वस्मादिन्द्र उत्तरः ॥ ८ ॥

8. *Kim subāho svaṅgure pr̥thuṣṭo pr̥thujāghane. Kim śūrapatni nastvamabhya mīṣi vṛṣākapiṁ viśva-smādindra uttarah.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अवीरामिव मामयं शरारुर्भि मन्यते । उताहमस्मि
वीरिणीन्द्रपत्नी मरुत्सखा विश्वस्मादिन्द्र उत्तरः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśva-smādindra uttarah.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

संहोत्रं स्म पुरा नारी समनं वाव गच्छति । वेधा ऋतस्य
वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः ॥ १० ॥

10. *Samhotraṁ sma purā nārī samanāṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapatnī mahīyate viśvasmādindra uttarah.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakṛti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभगा महमश्रवम् । नह्य ऽस्या अपरं
चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśravam.*
Nahyasyā aparaṁ cana jarasā marate patirviśva-
smādindra uttarah.

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते । यस्येदमप्यं हविः
प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaper-ṛte.*
Yasyedamapyam haviḥ priyam deveṣu gacchati
viśvasmādindra uttarah.

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion, Vṛshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्तुषे । घसन्त इन्द्र उक्षणः
प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasatta indra ukṣaṇaḥ priyaṁ kācitkaraṁ havirviśva-smādindra uttarah.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम् । उताहमद्वि
पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Ukṣṇo hi me pañcadaśa sākam pacanti viṁśatim. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttarah.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभो न त्रिगमशृङ्गोऽन्तर्युथेषु रोरुवत् । मन्थस्त इन्द्र शं
हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hr̥de yaṁ te sunoti bhāva-yurviśvasmādindra uttarah.*

Indra, just as a sharp horned bull bellows and

lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakṛti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सेशे यस्य रम्बतेऽन्तरा सुक्थ्या३ कपृत् । सेदीशे यस्य
रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthyā'kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśva-smādindra uttarah.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते । सेदीशे यस्य
रम्बतेऽन्तरा सुक्थ्या३ कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthyā kapṛdviśva-smādindra uttarah.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakṛti. The master that rules the world of Prakṛti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अ॒यमिन्द्र॑ वृ॒षाक॑पिः पर॑स्वन्तं ह॒तं वि॑दत् । अ॒सिं सू॒नां न॑वं
च॒रुमा॑देध॒स्यान् आ॑चि॒तं वि॑श्व॒स्मादिन्द्र॑ उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantam hatam vidat. Asim sūnām navam carumādedhasyāna ācitam viśvasmādindra uttarah.*

Indra, lord omnipresent and omnipotent, let this Vṛshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अ॒यमे॑मि वि॒चाक॑शद्विचि॒न्वन्दा॑सुमा॒र्यम् । पि॒बामि॑ पाक॒-
सु॒त्वन्ोऽ॒भि धी॑र॒मचा॑क॒शं वि॑श्व॒स्मादिन्द्र॑ उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśādvicinvandāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśam viśvasmā-dindra uttarah.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world of existence.

ध॒न्वं च॑ यत्कृ॒न्त॒त्रं च॑ क॒ति स्वि॒त्ता वि॑ यो॒ज॒ना । ने॒दी॒य॒सो
वृ॒षाक॑पेऽ॒स्तमे॑हि॒ गृ॒ह्णँ॑ उ॒प वि॑श्व॒स्मादिन्द्र॑ उत्तरः ॥ २० ॥

20. *Dhanva ca yatkr̥ntatram ca kati svittā vi yojanā. Nedīyaso vṛṣākape'stamehi gr̥hñ upa viśvasmā-dindra uttarah.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुनरेहि वृषाकपे सुविता कल्पयावहै । य एष स्वप्नंशनोऽ-
स्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣa svapnanaṁśano'stameṣi pathā punarviśvasmā-dindra uttarah.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi, comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन । क्वस्य पुल्वघो
मृगः कर्मणं जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣakape gṛhamindrājagantana. Kvasya pulvagho mṛgaḥ kamagaṁ janayopano viśvasmādindra uttarah.*

O Vrshakapi, O Indra, when the higher souls come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पर्शुर्ह नाम मानवी साकं संसूव विंशतिम् । भद्रं भलं त्यस्या
अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parśurha nāma mānavī sākaṁ sasūva viṁśatim.
Bhadraṁ bhala tyasyā abhūdyasyā udaramāma-
yadviśvasmādindra uttarah.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Kanda 20/Sukta 127 (Indra)

(*Khila/ Kuntapa Suktas from 127 to 136*)

इदं जना उप श्रुत नराशंसु स्तविष्यते ।

षष्टिं सहस्रा नवतिं च कौरम् आ रुशमेषु ददामहे ॥ १ ॥

1. *Idaṁ janā upa śruta narāśaṁsa staviṣyate. Ṣaṣṭiṁ sahasrā navatiṁ ca kaurama ā ruśameṣu dad-mahe.*

Listen ye all carefully this: The man of virtue worthy of praise and adoration is going to be celebrated. O man of power and joy on earth, from among those who have given up hate and violence and ward off anger and fear, we select and accept sixty thousand and ninety (virtues).

(The mantra is highly mystical: 'Sixty thousand and ninety is interpreted as virtues and as divine gifts, and also as defenders of peace.)

उष्ट्रा यस्य प्रवाहणो वधूमन्तो द्विर्दश ।

वर्ष्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥ २ ॥

2. *Uṣṭrā yasya pravāhaṇo vadhūmanto dvirdaśa.
Varṣmā rathasya ni jihīḍate diva īṣamāṇā
upaspṛśah.*

Here is the adorable man ruler, the leading light, whose grand chariot, twenty virile bulls draw and the radiating rays of the sun touch, energise and bless with light and beauty.

(Another, mystic, interpretation is given by professor Vishvanath Vidyalkar: Here is the yogi whose body system, twenty perceptive and volitional senses and pranas energise and move just as the radiant rays of the sun keep the heaven and earth radiant and inspiring.)

एष इषाय मामहे शतं निष्कान्दश स्रजः ।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥

3. *Eṣa iṣāya māmāhe śataṁ niṣkāndaśa srajah.
Trīṇi śatānyarvatām sahasrā daśa gonām.*

We honour this ruling light of wisdom, vision and grandeur for his support and celebration, and offer him a hundred gold coins, ten garlands, three hundred horses and ten thousand cows.

वच्यस्व रेभं वच्यस्व वृक्षे न पक्वे शकुनः ।
नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव ॥ ४ ॥

4. *Vacyasva rebha vacyasva vṛkṣe na pakve śakunah.
Naṣṭe jihvā carcarīti kṣuro na bhurijoriva.*

When the time is ripe, O celebrant, speak, sing and celebrate the Lord as the bird chirps on the tree when the fruit is ripe, for, when the time is gone and the

fruit is no more, the tongue would flutter in the mouth for nothing, with regret may be, like the blade of scissors for no purpose.

प्र रे॒भासो॑ मनी॒षा वृषा॑ गाव॒इवेर॑ते ।

अ॒मो॒त॒पुत्र॑का ए॒षाम॒मोत॑ गा॒इवा॑सते ॥ ५ ॥

5. *Pra rebhāso manīṣā vṛṣā gāva-iverate. Amotaputrakā eṣāmamota gā-ivāsate.*

As brave and generous bulls and cows in the world of nature, so grateful celebrants, in the world of humanity, with their mind and intelligence sing and celebrate the Lord, raise their children and retire. Thus do they and their children, as brave and generous bulls and cows, live at home in peace and maintain the homely tradition of grateful creative living.

प्र रे॒भ धीं॑ भ॒रस्व॑ गो॒विदं॑ वसु॒विदम् ।

दे॒व॒त्रेमां॑ वाचं॒ श्रीणी॑हीषु॒र्नावी॑र॒स्तार॑म् ॥ ६ ॥

6. *Pra rebha dhīm bharasva govidam vasuvidam. Devatremām vācam śrīṇīhīṣurnāvīrastāram.*

O celebrant, bear and mature the intelligence which brings knowledge and wisdom, and the wealth, honour and excellence of the world. O man of faith in Divinity, sharpen and perfect the Word Divine and your voice as the perfect archer sharpens and calibrates his arrow for the bow to hit his target.

राज्ञो॑ वि॒श्व॒जनी॑नस्य॒ यो दे॒वोऽ म॒र्त्याँ अ॒ति ।

वै॒श्वान॑रस्य॒ सुष्टु॑तिमा॒ सुनो॑ता॒ परि॑क्षितः ॥ ७ ॥

7. *Rājño viśvajānīnasya yo devo'martyāñ ati. Vaiśvānarasya suṣṭutimā sunotā parikṣitaḥ.*

O singer and celebrant, sing and intensify your praise of the universal ruler, loving benefactor of the world, who is one Lord refulgent immortal among mortals, universal spirit of humanity, present and vibrating in every form and particle of existence.

परिच्छिन्नः क्षेममकरोत्तम आसनमाचरन् ।

कुलायनकृण्वन्कौरव्यः पतिर्वदति जायया ॥ ८ ॥

8. *Paricchinnah kṣemamakarottama āsanamācaran. Kulāyankṛṇvankauravyah patirvadati jāyayā.*

The man of discrimination and detachment, taking his seat of stability, dispels darkness and does good to all: thus does the house holder, a man of action, speak to his wife while establishing a new home for his family.

कतरत्त आ हराणि दधि मन्थां परि श्रुतम् ।

जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ॥ ९ ॥

9. *Kataratta ā harāṇi dadhi manthām pari śrutam. Jāyāḥ patiṁ vi pṛcchati rāṣṭre rājñah parikṣitah.*

What shall I bring for you? Curds, buttermilk or barley meal stirred in milk, or the famous soma juice? This does every wife ask and offer her husband in happy dominion of the universal ruler, present and ruling everywhere.

अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम् ।

जनः स भद्रमेधति राष्ट्रे राज्ञः परिक्षितः ॥ १० ॥

10. *Abhīvasvaḥ pra jihīte yavaḥ pakvaḥ patho bilam. Janah sa bhadramedhati rāṣṭre rājñah parikṣitah.*

Ripe barley and all round wealth moves by paths of transport from the fields to the circulation. Thus do the people enjoy peace, plenty and prosperity in the dominion of the universal ruler.

इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम् ।

ममेदुग्रस्य चक्रीधि सर्व इत्ते पृणादरिः ॥ ११ ॥

11. *Indraḥ kārūmabūbudhaduttiṣṭha vi carā janam.*
Mamedugrasya carkṛdhi sarva itte prṇādariḥ.

Indra, universal ruler, wakes up the poet and artist and inspires him: Rise, go among the people and proclaim my message of love, passion and action, and the entire citizenry would listen, honour and reward you to your satisfaction.

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः ।

इहो सहस्रदक्षिणोऽपि पूषा नि षीदति ॥ १२ ॥

12. *Iha gāvaḥ prajāyadhvamihāśvā iha pūruṣāḥ.*
Iho sahasradakṣiṇo'pi pūṣā ni ṣīdati.

Let cows, lands and cultures grow, increase and rise high here in this dominion of Indra. Let horses and other modes of transport grow and develop here. Let men and women grow and advance here in peace and prosperity. Here Pusha, lord of health, well being and all round growth, giver of a thousand boons, rules and abides here with the people.

नेमा इन्द्र गावो रिषन्मो आसां गोप रीरिषत् ।

मासाममित्रयुर्जन् इन्द्र मा स्तेन ईशत ॥ १३ ॥

13. *Nemā indra gāvo riṣanmo āsām gopa rīriṣat.*
Māsāmamitrayurjana indra mā stena īśata.

Hey Indra, lord ruler of the world, let not the cows, lands and culture suffer here, nor let their master and protector suffer any harm. Let no thief, let no enemy rule over there.

उप नो न रमसि सूक्तेन वचसा वयं भद्रेण वचसा वयम् ।
वनादधिध्वनो गिरो न रिष्येम कदा चन ॥ १४ ॥

14. *Upa no na ramasi sūktēna vacasā vayam
bhadreṇa vacasā vayam. Vanādadhidhvano giro
na riṣyema kadā cana.*

O lord of the universe, we thank you that you never neglect us. Bless us that we may praise you with noble hymns and words of praise. Let noble words free from pain and sufferance ever resound and come to us. Let us never suffer any harm, guilt or negativity.

Kanda 20/Sukta 128 (Indra Prajapati)

यः सभेयौ विदथ्य ऽः सुत्वा यज्वाथ पूरुषः ।
सूर्यं चामू रिशादसस्तद्देवाः प्रागकल्पयन् ॥ १ ॥

1. *Yah sabheyo vidathyah sutvā yajvātha pūruṣah.
Sūryam cāmū riśādasastaddevāḥ prāgakalpayan.*

The man who is worthy of the assembly, who is worthy of learned society, who has distilled and attained to the essence and meaning of things and then is dedicated to yajna, creative work for all in cooperation, that man and the sun, the divinities have, prepared and seasoned as top destroyers of sin and suffering of disease.

यो जाम्या अप्रथयस्तद्यत्सखायं दुधूर्षति ।
ज्येष्ठो यदप्रचेतास्तदाहुरधरागिति ॥ २ ॥

2. *Yo jāmyā aprathayastadyatsakhāyaṁ dudhūr-
ṣati. Jyeṣṭho yadapracetāstadāhuradharāgiti.*

The man who abuses a sister or any sisterly woman, or who deceives and violates a friend, and he that is the eldest and yet behaves like a man void of sense and reason, such a man, they say, is the lowest and meanest of all.

यद्भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः ।
तद् विप्रो अब्रवीदु तद्गन्धर्वः काम्यं वचः ॥ ३ ॥

3. *Yadbhadrasya puruṣasya putro bhavati dādhrṣiḥ.
Tad vipro abravīdu tadgandharvaḥ kāmyaṁ vacaḥ.*

When the son of a noble man becomes bold and valorous and puts the evil down, then the man of knowledge and Vedic wisdom says good and lovable words about him.

यश्च पणि रघुजिष्ठ्यो यश्च देवाँ अदाशुरिः ।
धीराणां शश्वतामहं तदपागिति शुश्रुम ॥ ४ ॥

4. *Yaśca paṇi raghujiṣṭhyo yaśca devāṅ adāśuriḥ.
Dhīrāṇāṁ śaśvatāmahaṁ tadapāgiti śuśruma.*

But whoever is calculative, smallest among men of small mind, whoever is mean and ungiving toward the noble and generous, of him we have heard from the patient wise men of universal values that he is unworthy of mixing with the noble ones.

ये च देवा अयजन्ताथो ये च परादुदिः ।
सूर्यो दिवमिव गुत्वाय मघवा नो वि रंषाते ॥ ५ ॥

5. *Ye ca devā ayajantātho ye ca parādadiḥ.
Sūryo divamiva gatvāya maghavā no vi rapśate.*

Those who are generous and noble at heart, perform yajna and give in charity rise as the sun rises in heaven and become men of wealth, honour and brilliance of excellence.

योऽना॒क्ताक्षो॑ अन॒भ्य॒क्तो अम॑णि॒वो अहि॑र॒ण्यवः॑ ।
अब्र॑ह्मा ब्रह्म॑णः पु॒त्रस्तो॒ता कल्पे॑षु स॒मिता॑ ॥ ६ ॥

6. *Yo'nāktākṣo anabhyakto amanivo ahiṛaṇyavaḥ.
Abrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.*

Whoever is a man of ungracious eye, whoever is not generous and kind at heart, whoever, though he be the son of a Brahmana, is un-learned and unpriest-like at yajna, all these are believed to be unworthy and undeserving of gold and jewel distinction in society and in learned programmes.

य आ॒क्ताक्षः॑ सु॒भ्य॒क्तः सुम॑णिः सुहि॑र॒ण्यवः॑ ।
सुब्र॑ह्मा ब्रह्म॑णः पु॒त्रस्तो॒ता कल्पे॑षु स॒मिता॑ ॥ ७ ॥

7. *Ya āktākṣaḥ subhyaktaḥ sumaniḥ suhiṛaṇyavaḥ
subrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.*

Whoever is a man of gracious eye and generous of heart, who is learned and worthy of being the high priest of yajna, being son of a Brahmana, deserves to wear gold and jewel distinctions and is honoured in society and in learned programmes.

अप्र॑पा॒णा च॑ वेश॒न्ता रे॒वाँ अप्र॑तिदिश्ययः ।
अय॑भ्या क॒न्या ऽक॒ल्या॒णी तो॒ता कल्पे॑षु स॒मिता॑ ॥ ८ ॥

8. *Aprapāṇā ca veśantā revāṅ apratidiśyayaḥ.
Ayabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.*

A water resort without the availability of water, a rich man without charity, a comely girl without the fertility of marriage and procreation, all these are believed to be equally unworthy in society for social purpose and programmes.

सुप्रपाणा च वेशन्ता रेवान्तसुप्रतिदिश्ययः ।

सुयभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

9. *Suprapāṇā ca veśantā revāntsupratidiśyayaḥ.
Suyabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.*

A water resort with ample availability of water, a rich man with generous charity, a comely girl gentle and fertile for marriage and procreation, all these are believed to be equally worthy in society for noble social values and programmes.

परिवृक्ता च महिषी स्वस्त्या च युधिङ्गमः ।

अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

10. *Parivrktā ca mahiṣī svastyā ca yudhiṅgamah.
Anāśuraścāyāmī totā kalpeṣu saṁmitā.*

A great woman, even a queen, but abandoned, a self-interested, ease loving warrior unwilling for battle, a lazy horse and a lazy servant, all these are believed to be unworthy in society, equally unfit for social purposes.

वावाता च महिषी स्वस्त्या च युधिङ्गमः ।

श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

11. *Vāvātā ca mahiṣī svastyā ca yudhiṅgamah.
Śvāśuraścāyāmī totā kalpeṣu saṁmitā.*

A great woman, a queen, active loved and favoured, a healthy warrior keen for battle, a swift horse and a smart servant, all these are believed to be equally worthy in society for social purposes.

यदिन्द्रादो दाशराज्ञे मानुषं वि गाहथाः ।

विरूपः सर्वस्मा आसीत्सह यक्षाय कल्पते ॥ १२ ॥

12. *Yadindrādo dāśarājñe mānuṣaṁ vi gāhathāḥ.*
Virūpaḥ sarvasmā āsītsaha yakṣāya kalpate.

Indra, when you churned man for his behaviour as he acted in slavery to the rule of his lower senses and mind over the spirit, that corrective response appeared to be unkind. But in reality that was to re-educate the man toward the yajnic way of living intelligently according to higher reason.

त्वं वृषाक्षुं मघवन्नम्रं मर्याकरो रविः ।

त्वं रौहिणं व्यास्यो वि वृत्रस्याभिनच्छिः ॥ १३ ॥

13. *Tvaṁ vṛṣākṣuṁ maghavannamraṁ maryākaro raviḥ.*
Tvaṁ rauhiṇaṁ vyāsyo vi vṛtrasyābhina-cchiraḥ.

Lord of the world's wealth and power, resplendent as the sun and generous as a rain cloud, maker of men as you are, pray make man happy and long lived and humble, you throw off the cover of darkness and break the head of the evil perpetrator.

यः पर्वतान्व्यदधाद्यो अपो व्यगाहथाः ।

इन्द्रो यो वृत्रहान्महं तस्मादिन्द्र नमोऽस्तु ते ॥ १४ ॥

14. *Yaḥ parvatānvyadadhādyo apo vyagāhathāḥ.*
Indro yo vṛtrahānmahaṁ tasmādirindra namo'stu te.

You who hold and sustain the mountains, who churn, roll and make the oceans flow, O Indra, mighty great who destroy darkness and evil, for all this power and splendour, salutations in homage to you!

पृष्ठं धावन्तं ह्यर्यौरौच्यैःश्रवसमब्रुवन् ।

स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम् ॥ १५ ॥

15. *Prṣṭhaṁ dhāvantaṁ haryorauccaiḥ śravasama-bruvan. Svastyaśva jaitrāyendramā vaha susrajam.*

To the nation and the ruler of high fame running after wealth and power, excellence and fame, divine voices spoke: O nation, O ruler, for victory over peace and well being, honour and glory, invoke and win the grace of Indra, Lord Almighty, who holds the garland of glory for you. (Here the 'ashva' may also be interpreted as mind running after senses.)

ये त्वा श्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम् ।

पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते ॥ १६ ॥

16. *Ye tvā śvetā ajaiśrvaso hāryo yuñjanti dakṣiṇam. Pūrvā namasya devānāṁ vibhradindra mahīyate.*

Hey Indra, those who are pure and spotless, who have won imperishable honour and fame and have withdrawn their worldly desires and ambitions, and who join you, Omnificent Lord, every one of them, front ranker among divine personalities, bearing you at heart in the soul, they are great, happy and exalted.

Kanda 20/Sukta 129 (Prajapati)

एता अश्वा आ प्लवन्ते ॥ १ ॥

1. *Etā aśvā ā plavante.*

These senses, mental fluctuations, wander around after the objects they love to feed on.

प्रतीपं प्राति सुत्वनम् ॥ २ ॥

2. *Pratīpaṃ prāti sutvanam.*

They run after temptations, objects good and bad, counter to each other, to and even against man's love of soma and yajna.

तासामेका हरिक्निका ॥ ३ ॥

3. *Tāsāmekā hariknikā.*

Of them, one is dedicated to divinity, alleviator of suffering, the Saviour.

हरिक्निके किमिच्छसि ॥ ४ ॥

4. *Hariknike kimicchasi.*

O lover of Divinity, what do you want to seek?

साधुं पुत्रं हिरण्ययम् ॥ ५ ॥

5. *Sādhun̄ putraṃ hiraṇyayam.*

I am in search of love and faith, a noble child of golden virtue born of divinity.

क्वाहतं परास्यः ॥ ६ ॥

6. *Kvāhataṃ parāsyah.*

Where is the hit, that which ought to be hit and rejected?

यत्रामूस्तिस्त्रः शिंशपाः ॥ ७ ॥

7. *Yatrāmūstisraḥ śimśapāḥ.*

There where those cursed and cursing ones,
three mental fluctuations reside and lurk on.

परि त्रयः ॥ ८ ॥

8. *Pari trayah.*

All those three, evil, disturbing and mixed, i.e.,
tamasika, rajasika and mixed, black, white and opaque.

पृदाकवः ॥ ९ ॥

9. *Prdakavaḥ.*

Dangerous, poisonous they are.

शृङ्गं धृमन्त आसते ॥ १० ॥

10. *Śṛṅgaṁ dhamanta āsate.*

They hiss, raise their fangs and persist, to strike.

अयन्महा ते अर्वाहः ॥ ११ ॥

11. *Ayanmahā te arvāhaḥ.*

Here is come your great saviour.

स इच्छकं सघाघते ॥ १२ ॥

12. *Sa icchakaṁ saghāghate.*

He comes, moves whoever desires and wards
off the undesirables.

सघाघते गोमीद्या गोगतीरिति ॥ १३ ॥

13. *Saghāghate gomīdyā gogatīriti.*

The lord of light and knowledge controls and
eliminates the fluctuations of mind and senses.

पुमां कुस्ते निमिच्छसि ॥ १४ ॥

14. *Pumāṁ kuste nimicchasi.*

O man, in the prolific world of nature, why want something undesirable?

पल्पं बद्ध वयो इति ॥ १५ ॥

15. *Palpa baddha vayo iti.*

Bound in flesh and blood, you are a bird in the cage.

बद्धं वो अघा इति ॥ १६ ॥

16. *Baddha vo aghā iti.*

Or you are bound in sin.

अजागार केविका ॥ १७ ॥

17. *Ajāgāra kevikā.*

The home of clay, Prakṛti, body, senses, passion and reason, all is at your disposal, they serve you for your experience of living.

अश्वस्य वारो गोशपद्यके ॥ १८ ॥

18. *Aśvasya vāro gośapadyake.*

Warrior of horse and under the hoof of a cow, crushed by the material world?

श्येनीपती सा ॥ १९ ॥

19. *Śyenīpatī sā.*

Nature as reason and intelligence, in Satvika form, is a saving power too.

अनामयोपजिह्विका ॥ २० ॥

20. *Anāmayopajihvikā.*

She can lick away the innocent as well as provide for health, light and revelation of knowledge and wisdom.

Kanda 20/Sukta 130 (Prajapati)

को अर्य बहुलिमा इषूनि ॥ १ ॥

1. *Ko aṛya bahulimā iṣūni.*

Who shoots the many arrows of the world at you, O man?

को असिद्याः पयः ॥ २ ॥

2. *Ko asidyāḥ payah.*

Who brings you the fruit of uncontrolled acts of mental darkness?

को अर्जुन्याः पयः ॥ ३ ॥

3. *Ko arjunyāḥ payah.*

Who brings you the fruit of enlightened acts of the mind?

कः कार्ष्ण्याः पयः ॥ ४ ॥

4. *Kaḥ kārṣṇyāḥ payah.*

Who brings you the fruit of attractive but blurred activities of mind?

एतं पृच्छ कुहं पृच्छ ॥ ५ ॥

5. *Etam pṛccha kuhaṁ pṛccha.*

Ask this of the man of the mystery of life.

कुहाकं पक्वकं पृच्छ ॥ ६ ॥

6. *Kuhākaṁ pakvakaṁ pṛccha.*

Ask this of the veteran man of the mysteries of existence.

यवानो यतिस्वभिः कुभिः ॥ ७ ॥

7. *Yavāno yatisvabhiḥ kubhiḥ.*

Ask the smart and youthful who shines over the earthly and the industrious.

अकुप्यन्तः कुपायकुः ॥ ८ ॥

8. *Akupyantaḥ kupāyakuh.*

The man of peace free from hate and anger is saviour of earth from evil and negativities.

आमणको मणत्सकः ॥ ९ ॥

9. *Āmaṇako maṇatsakah.*

The speaker and teacher is the man of love and power among others.

देव त्वप्रतिसूर्य ॥ १० ॥

10. *Deva tvapratīsūrya.*

The learned teacher is brilliant as the sun.

एनश्चिपङ्क्तिका हविः ॥ ११ ॥

11. *Enaścipaṅktikā haviḥ.*

Let the collected toll of sin be burnt as havi in the yajna fire.

प्रदुद्रुदो मघाप्रति ॥ १२ ॥

12. *Pradudrudo maghāprati.*

Holy sage, you have given us a wealth of progress into moral and spiritual wealth.

शृङ्ग उत्पन्न ॥ १३ ॥

13. *Śṛṅga utpanna.*

O fangs and horns born of sin,

मा त्वाभि सखा नो विदन् ॥ १४ ॥

14. *Mā tvābhi sakhā no vidan.*

Let our friends never face and suffer from you.

वशायाः पुत्रमा यन्ति ॥ १५ ॥

15. *Vaśāyāḥ putramā yanti.*

Our friends go and meet the sage, child of loving Mother Nature and divine knowledge.

इरावेदुमयं दत्त ॥ १६ ॥

16. *Irāvedumayaṁ data.*

Give man the knowledge of earthly life, uproot the love and sufferance of worldly passion and evil.

अथो इयन्नियन्निति ॥ १७ ॥

17. *Atho iyanniyanniti.*

And let the man of holiness be moving, moving, ever onwards.

अथो इयन्निति ॥ १८ ॥

18. *Atho iyanniti.*

Moving, moving, onwards, forwards, stopping never.

अथो॒ श्वा अस्थि॑रो भवन् ॥ १९ ॥

19. *Atho śvā asthiro bhavan.*

Never being restless, dog like.

उ॒यं य॒कांश॑लोक॒का ॥ २० ॥

20. *Uyaṁ yakāṁśalokakā.*

Otherwise their share would be little, that too sufferance.

Kanda 20/Sukta 131 (Prajapati)

आमि॑नो॒निति॑ भ॒द्यते ॥ १ ॥

1. *Āminoniti bhadyate.*

One who forsakes sensual temptations comes to good for mind and soul.

तस्य॑ अ॒नु नि॒भञ्ज॑नम् ॥ २ ॥

2. *Tasya anu nibhañjanam.*

The obstacles of his spiritual journey are removed, eliminated.

वरु॑णो॒ याति॑ वस्व॒भिः ॥ ३ ॥

3. *Varuṇo yāti vasvabhiḥ.*

Varuna, lord of grace, moves and blesses him with the riches of his divine gifts.

श॒तं वा॒ भार॑ती॒ शवः॑ ॥ ४ ॥

4. *Śataṁ vā bhāratī śavaḥ.*

Hundreds are mother Bharati's, Nature's, gifts for him, She bears these for her child.

शतमाश्वा हिरण्ययाः । शतं रथ्या हिरण्ययाः ।

शतं कुथा हिरण्ययाः । शतं निष्का हिरण्ययाः ॥ ५ ॥

5. Śatamāśvā hiranyayāḥ. Śatam rathyā hiranyayāḥ.
Śatam kuthā hiranyayāḥ. Śatam niṣkā hiranyayāḥ.

Hundreds of golden gifts, horses and warriors, hundreds of chariot gifts of golden grace and beauty, hundreds of elephants decked with gold, hundreds of golden garlands and vessels laden with gold mohurs, these follow and court him. (Refer Yoga-sutras of Patanjali, 2, 37 and 39: If a person is established in renunciation and is free from greed and hoarding, all wealths of the world stand around him to attend and serve. But his choice stands higher and remains firm, for nothing short of divine grace.)

अहल कुश वर्त्तक ॥ ६ ॥

6. Ahala kuśa varttaka.

The man without the plough, dedicated to the yajna-vedi sits on the grass in meditation.

शफेनइव ओहते ॥ ७ ॥

7. Śaphena-iva ohate.

Lives as one with the root of the tree of existence.

आय वनेनती जनी ॥ ८ ॥

8. Āya vanenatī janī.

The Mother, divine Grace, comes to bless.

वनिष्ठा नव गृह्यन्ति ॥ ९ ॥

9. *Vaniṣṭhā nāva gr̥hyanti.*

Those who are absolutely dedicated are never forsaken.

इदं मह्यं मदूरिति ॥ १० ॥

10. *Idaṁ mahyaṁ madūriti.*

This is the joy for me, this Grace!

ते वृक्षाः सह तिष्ठति ॥ ११ ॥

11. *Te vṛkṣā saha tiṣṭhati.*

Uprooted, in-rooted, they abide unshaken, the Master, the Mother, abides with them.

पाकं बलिः ॥ १२ ॥

12. *Pāka baliḥ.*

This life on top of maturity is food for Divinity, offered as havi for the sacred fire.

शकं बलिः ॥ १३ ॥

13. *Śaka baliḥ.*

Lord omnipotent, all power and potential is surrendered in homage to you.

अश्वत्थ खदिरो ध्रुवः ॥ १४ ॥

14. *Aśvattha khadiro dhavaḥ.*

O devotee, undisturbed and stable in mind, risen pure above mental fluctuations of lower order, you are now redeemed to your original purity.

अरदुपरम ॥ १५ ॥

15. *Araduparama.*

Risen above existential involvements, come to absolute renunciation and freedom.

शयो हतइव ॥ १६ ॥

16. *Śayo hata-iva.*

Even latencies in the unconscious are silenced, dead as if.

व्याप पूरुषः ॥ १७ ॥

17. *Vyāpa pūruṣaḥ.*

O man, you are one with the Supreme Purusha.

अदूहमित्यां पूषकम् ॥ १८ ॥

18. *Adūhamityāṁ pūṣakam.*

I have received the life-giving milk of the Divine Presence.

अत्यर्धर्चं परस्वतः ॥ १९ ॥

19. *Atyardharca parasvataḥ.*

Meditate on the farthest of the far, in Samadhi.

दौव हस्तिनो दृती ॥ २० ॥

20. *Dauva hastino dṛtī.*

Two are the yogi's arms of action which cut the existential knot to heavenly freedom: practice and renunciation.

Kanda 20/Sukta 132 (Prajapati)

आदलाबुकमेककम् ॥ १ ॥

1. *Ādalābukamekakam.*

Just as the gourd floats on water, so the One that 'floats', i.e., transcends, the ocean of existence is Brahma.

अलाबुकं निखातकम् ॥ २ ॥

2. *Alābukam nikhātakam.*

And the One that transcends as well as saves us from drowning in the ocean of existence is Brahma who uproots darkness and ignorance and that way saves us.

कर्करिको निखातकः ॥ ३ ॥

3. *Karkariko nikhātakah.*

Brahma that creates and winds up the world of existence is the One that uproots darkness and ignorance.

तद्वात उन्मथायति ॥ ४ ॥

4. *Tadvāta unmathāyati.*

That is the wind and storm that churns and shakes up the world of existence.

कुलायं कृणवादिति ॥ ५ ॥

5. *Kulāyam kṛṇavāditi.*

It is that who makes and directs the homes and families of humanity, nests for birds and dens for animals.

उग्रं वनिषदाततम् ॥ ६ ॥

6. *Ugraṁ vaniṣadātataṁ.*

Let man love and worship the awesome Brahma, omnipresent which comprehends both space and time.

न वनिषदनाततम् ॥ ७ ॥

7. *Na vaniṣadanātataṁ.*

Let man not worship any power and presence which is not the omnipresent umbrella presence in, over and beyond the world of nature.

क एषां कर्करी लिखत् ॥ ८ ॥

8. *Ka eṣāṁ karkarī likhat.*

Who is the creator and sustainer who writes the karmic destiny of all these souls? It is Ka, the Supreme Brahma.

क एषां दुन्दुभिं हनत् ॥ ९ ॥

9. *Ka eṣāṁ dundubhiṁ hanat.*

Who blows the trumpet to wind up the game of the life of these souls? It is Ka, the Lord Supreme.

यदीयं हनत्कथं हनत् ॥ १० ॥

10. *Yadīyaṁ hanatkatham hanat.*

If it is Brahma that blows the last trumpet, how does he blow? If it is Nature, even so, how?

देवी हनत्कुहन्त् ॥ ११ ॥

11. *Devī hanatkuhanat.*

If it is divine Nature that blows the trumpet,
where does it blow?

पर्यागारं पुनःपुनः ॥ १२ ॥

12. *Paryāgāraṁ punaḥ punaḥ.*

Nature blows the trumpet in every home, and it
does so again and again.

त्रीण्युष्ट्रस्य नामानि ॥ १३ ॥

13. *Trīṇyuṣṭrasya nāmāni.*

Three are the names of the saviour from
sufferings of body, mind and soul.

हिरण्यं इत्येके अब्रवीत् ॥ १४ ॥

14. *Hiranyaṁ ityeke abravīt.*

Some say It is Hiranya, Hiranyagarbha, that is,
beautiful, loving, good and gracious, Satvika.

द्वौ वा ये शिशवः ॥ १५ ॥

15. *Dvau vā ye śiśavaḥ.*

Others, sharp of intelligence, say It is twofold:
of dual power and potential: power and honour.

नीलशिखण्डवाहनः ॥ १६ ॥

16. *Nilāśikhaṇḍavāhanaḥ.*

They say It is the bearer and sustainer of the
dark and colourfu

Kanda 20/Sukta 133 (Kumari)

विततौ किरणौ द्वौ तावा पिनष्टि पूरुषः ।

न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ १ ॥

1. *Vitatau kiraṇau dvau tāvā pinasṭi pūruṣaḥ.*
Na vai kumāri tattathā yathā kumāri manyase.

There is twofold flow of psychic energy expansive in the worldly life of man, i.e., the flow of Tamasic and Rajasic fluctuations of the mind. These the Supreme Purusha reduces and eliminates for the salvation of the spirit.

No innocent maiden, it is not so as you think and believe.

मातुष्टे किरणौ द्वौ निर्वृत्तः पुरुषानृते ।

न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ २ ॥

2. *Mātuṣṭe kiraṇau dvau nivṛttaḥ puruṣānṛte.*
Na vai kumāri tattathā yathā kumāri manyase.

Well, the two streams of fluctuation flow from your Mother Nature herself. And of those two tortuous, ultimately unreal and confusive streams, man is relieved by Mother Nature herself in the natural course.

No, innocent maiden, it is not so as you think and believe. (Nature has no absolute will of her own. She gives you the field for play by a higher law, only that.)

निर्गृह्य कर्णकौ द्वौ निरायच्छसि मध्यमे ।

न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ ३ ॥

3. *Nirgṛhya karṇakau dvau nirāyacchasi madhyame.*
Na vai kumāri tattathā yathā kumāri manyase.

Having controlled the two flows when you restrict them somewhere in the middle, even then you continue the involvement. Release and freedom, innocent maiden, is not as you think and believe.

उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि ।

न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ ४ ॥

4. *Uttānāyai śayānāyai tiṣṭhantī vāva gūhasi.*
Na vai kumāri tattathā yathā kumāri manyase.

Abiding and stabilising yourself whether for the expansive as express. Release and freedom, innocent maiden, is not possible the way you think and believe.

श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि ।

न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ ५ ॥

5. *Ślakṣṇāyām ślakṣṇikāyām ślakṣṇamevāva gūhasi.*
Na vai kumāri tattathā yathā kumāri manyase.

In the reduced as well as in the refined fluctuations you only hide and retain their latencies in the subtlest form. Release and freedom, innocent maiden, is not possible the way you think and believe.

अवश्लक्ष्णमिव भ्रंशदन्तलोममति हृदे ।

न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ ६ ॥

6. *Avaślakṣṇamiva bhrāṁśadantarlomamati hrade.*
Na vai kumāri tattathā yathā kumāri manyase.

Let even the subtlest form of latencies, vasanas and sanskaras, be eliminated by the root from the heart and the karmashoya in the psyche. That alone will lead to release and freedom. (This is possible by relentless practice of Abhyasa and absolute renunciation, Parama

Vairagya, on your part, and the descent of grace from Above: Yogasutra, 1, 12 and 23.) Release and freedom, innocent maiden, is not possible the way you think and believe (either by nature or by yourself).

Kanda 20/Sukta 134 (Prajapati)

इहेत्थ प्रागपागुदगधराग् अरालागुदभर्त्सथ ॥ १ ॥

1. *Ihettha prāgapāgudagadharāg arālāgudabhar-tsatha.*

Here thus on earth, east, west, north or south, O man, weak of will, afraid to be staright, try to be upright with honest self-criticism and effort for self-improvement.

इहेत्थ प्रागपागुदगधराग् वत्साः पुरुषन्त आसते ॥ २ ॥

2. *Ihettha prāgapāgudagadharāg vatsāḥ puruṣanta āsate.*

Here thus on earth, east, west, north or south, children try and rise to adulthood and act as men.

इहेत्थ प्रागपागुदगधराग् स्थालीपाको वि लीयते ॥ ३ ॥

3. *Ihettha prāgapāgudagadharāg sthālīpāko vi līyate.*

Here thus on earth, east, west north or south, holy food is prepared for the sacred fire of yajna.

इहेत्थ प्रागपागुदगधराग् स वै पृथु लीयते ॥ ४ ॥

4. *Ihettha prāgapāgudagadharāg sa vai pṛthu līyate.*

Here thus on earth, east, west, north or south, that very holy food for the action, fire of yajna, is

prepared and the same expands far and wide.

इहेत्थ प्रागपागुदगधराग् आष्टे लाहणि लीशाथी ॥ ५ ॥

5. *Ihettha prāgapāgudagadharāg āṣṭe lāhaṇi līsāthī.*

Here thus on earth, east, west, north or south, dynamic reason and intelligence is destined to be your share.

इहेत्थ प्रागपागुदगधराग् अक्षिल्ली पुच्छिलीयते ॥ ६ ॥

6. *Ihettha prāgapāgudagadharāg akṣilī pucchi-
liyate.*

Here thus on earth, east, west, north or south, calculative intellect and pragmatic reason also follows higher rationality.

Kanda 20/Sukta 135 (Prajapati)

भुगित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्ठितः ।

दुन्दुभिमाहननाभ्यां जरितरोथामो दैव ॥ १ ॥

1. *Bhugityabhigataḥ śalītyapakrāntaḥ phalītya-
bhiṣṭhitaḥ. Dundubhimāhananābhyāṃ jarita-
rothāmo daiva.*

Sufferance as well as enjoyment is experienced. Initiative and action is gone forward. The fruit of action is source. O celebrants, let us beat the drum loud with the sticks, speech and action, that Divinity is there that shapes our ends.

कोशबिले रजनि ग्रन्थैर्धानमुपानहि पादम् ।

उत्तमां जनिमां जन्यानुत्तमां जनीन्वर्त्मन्यात् ॥ २ ॥

1. *Kośabile rajani grantherdhānamupānahi pādam.
Uttamām janimām janyānuttamām janīnva-
rtmanyāt.*

Like a purse of money, wealth kept safe in the chest at night, or the foot safeguarded in the shoe, may the lord creator give our soul, men and women, birth in the best species, i.e., best of humans, and lead men and women on the best path of life.

अलाबूनि पृषातकान्यश्वत्थपलाशम् । पिपीलिकावटश्वसो
विद्युत्स्वार्पणशफो गोशफो जरितरोऽथामो दैव ॥ ३ ॥

3. *Alābūni prṣātakānyaśvatthapalāśam. Pipīlikā-
vaṭaśvaso vidyutsvāparṇaśapho gośapho jarita-
ro'thāmo daiva.*

Just as the gourd helps us to cross over the water, so does the Lord help us cross the seas of existence. Just as rain sprinkles the earth, so does the Lord bless us with joy, the Lord that rides the chariot of Time and withdraws his creation in a moment of time. He gives the energy of breath even to the ants. He is the original cause of thunder and lightning and the root of leaves and herbs. He also is the root and root-mover of the stars and planets and the inspirer of our senses and mind. O celebrants of Divinity, O Lord Divine of all that exists, let us all rise with divine inspiration.

वी ऽमे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर ।
सुसत्यमिद्रवामस्यसि प्रखुदसि ॥ ४ ॥

4. *Vī me devā akraṁsatādhvaryo kṣipram pracara.
Su satyamidgavāmasyasi prakhudasi.*

All these divine existences, stars, planets and

nobilities of humanity, move on in their orbits. O Adhvaryu, organiser of life-yajna, you too move forward. O Lord of existence, you are the real spirit of joy of all the moving forms of existence, and you are the spirit of Joy itself.

पत्नी यद्दृश्यते पत्नी यक्ष्यमाणा जरितरोऽथामो दैव ।

होता विष्टीमेन जरितरोथामो दैव ॥ ५ ॥

5. *Patnī yadrśyate patnī yakṣyamāṇā jaritaro-thāmo'daiva. Hotā viṣṭīmena jaritarothāmo daiva.*

O celebrants of life, O lord divine, a wife is seen as wife when she is honoured and accepted as such while offering oblations into the sacred fire, whereby we rise in life, and when the husband, performer of yajna, showers her with the sweetness of his love whereby, too, O celebrant, O lord divine, we rise in life.

आदित्या ह जरितरङ्गिरोभ्यो दक्षिणामनयन् ।

तां ह जरितः प्रत्यायंस्तामु ह जरितः प्रत्यायन् ॥ ६ ॥

6. *Ādityā ha jaritaranḡirobhyo dakṣiṇāmanayan. Tām ha jaritaḥ pratyāyaṁstāmu ha jaritaḥ pratyāyan.*

O celebrant Adityas, Brahmchari students of the highest brilliant order, bring the Dakshina, gift of gratitude, for the vibrant scholars of life sciences, and the same gift of gratitude, O celebrant, the scholars return to the harbingers in the form of knowledge, yes, O celebrant, they return it to the disciples.

तां ह जरितर्नः प्रत्यगृभ्णंस्तामु ह जरितर्नः प्रत्यगृभ्णः ।

अहानेतरसं न वि चेतनानि यज्ञानेतरसं न पुरोगवामः ॥ ७ ॥

7. *Tām ha jaritarnah pratyagr̥bhṇaṁstāmu ha jaritarnah pratyagr̥bhṇah. Ahānetarasam na vi cetanāni yajñānetarasam na purogavāmah.*

O celebrant, just as the distinguished scholars accepted our gifts of homage, similarly, O celebrant, you too accept our gifts. For just as there is no vision and awareness of anything anywhere without the light of the day, similarly we do not move forward without yajna, i.e., meeting, discussion, and exchange of gifts and views.

उत श्वेत आशुपत्वा उतो पद्याभिर्यविष्ठः ।

उतेमाशु मानं पिपति ॥ ८ ॥

8. *Uta sveta āśupatvā uto padyābhiryaviṣṭhaḥ. Utemāśu mānaṁ piparti.*

By the light of the day and by joint yajnic study, the spotless most youthful scholar of clear intelligence moving at flying speed, stage by stage of Vedic studies, achieves the desired distinction and progress at the earliest.

आदित्या रुद्रा वसवस्त्वेऽनु त इदं राधः प्रति गृष्णीह्यङ्गिरः ।

इदं राधो विभु प्रभु इदं राधो बृहत्पृथु ॥ ९ ॥

9. *Ādityā rudrā vasavastve'nu ta idaṁ rādhah prati gr̥bhṇīhyaṅgirah. Idaṁ rādho vibhu prabhu idaṁ rādho bṛhatpṛthu.*

O scholar of life and life energy, Angira, these Adityas, Brahmacharis of highest order, Rudras of the middle order, Vasus of the first order, achieve this gift of knowledge and progressive success under your care. Pray you too receive and acknowledge thanks and this

further advancement. This achievement in life energy is vast and powerful, this knowledge is comprehensive and expansive.

देवा ददत्वासुरं तद्वो अस्तु सुचेतनम् ।

युष्माँ अस्तु दिवेदिवे प्रत्येव गृभायत ॥ १० ॥

10. *Devā dadatvāsuram tadvo astu sucetanam.*
Yuṣmāñ astu divedive pratyeva grbhāyata.

O teachers and pupils, may the divinities of nature and brilliant sages and scholars give you that inspiring knowledge of life and pranic energy. May that knowledge be your enlightenment for advancement of mind and soul. May it be yours, higher and greater day by day, and may you continue to receive and advance it in response.

त्वमिन्द्र शर्मरिणा हव्यं पारवतेभ्यः ।

विप्राय स्तुवते वसुनिं दुरश्रवसे वह ॥ ११ ॥

11. *Tvamindra śarmariṇā havyam pārāvatebhyah.*
Viprāya stuvate vasuṇim duraśravase vaha.

O ruler of knowledge and power, Indra, by simple and peaceful means and methods bring the wealth of knowledge, prosperity and peace worthy of yajnic development from the scholars of scientific and ultimate Spiritual enlightenment for the seekers of the knowledge of science and spirit and for the celebrant devotee for the elimination of the disreputation of knowledge and power flowing from it.

त्वमिन्द्र कपोताय च्छिन्नपक्षाय वञ्चते ।

श्यामाकं पक्वं पीलुं च वारस्मा अकृणोर्बहुः ॥ १२ ॥

12. *Tvamindra kapotāya cchinnapakṣāya vañcate.
Śyāmākam pakvaṁ pilu ca vāasmā akṛṇorba-
huh.*

O ruler, Indra, you have provided ample food of ripe shyamaka grain, pilu fruit and water for the quaking bird with broken wing and for the abandoned wanderer.

अ॒रं॒ग॒रो वा॒वदी॒ति त्रे॒धा ब॒द्धो व॒र॒त्रया॑ ।

इ॒राम॒ह प्र॒शंस॒त्यनि॒राम॒प॒ सेध॒ति ॥ १३ ॥

13. *Araṅgaro vāvadīti tredhā baddho varatrayā.
Irāmaha praśaṁsatyanirāmapa sedhati.*

The man of mere praise, without discrimination, thrice bound by worldly snares of body, mind and soul, extols mere food that is delicious for the body and rejects what is no good food to his taste.

Kanda 20/Sukta 136 (Prajapati)

यद॑स्या अ॒हु॒भेद्याः॑ कृ॒धु स्थू॒लमु॒पात॑सत् ।

मु॒ष्कावि॑दस्या ए॒ज॒तो गो॑श॒फे श॑कु॒लावि॑व ॥ १ ॥

1. *Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat.
Muṣkāvidasyā ejato gośaphe śakulāviva.*

When the small as well as great acts of the people who clear out sin and crime from society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they shine in their eyes as Shakula fish shine in a little pool of water, and the thieves quake in fear.

यदा॑ स्थू॒लेन॒ प॒स॒साणौ॑ मु॒ष्का उ॒पा॒वधी॑त् ।

विष्व॑ञ्चा व॒स्या व॒र्ध॑तः॒ सिक्ता॑स्वेव॒ गर्द॑भौ ॥ २ ॥

2. *Yadā sthūlena pasasāṇau muṣkā upāvadhīt.
Viṣvañcā vasyā vardhataḥ sikatāsveva gar-
dabhau.*

When by the strong force of the law of the dominion the ruler punishes the thieves, men and women both, even in the smallest cases of violation, all citizens of the dominion rise and grow, enjoying happily, like white flowers on the sandy beach sprinkled with water.

यदल्पिकास्व ऽल्पिका कर्कन्धूकेव पद्यते ।
वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति ॥ ३ ॥

3. *Yadalpikāśvalpikā karkandhūkeva padyate.
Vāsantikamiva tejanam yantyavātāya vitpati.*

When among the smallest of the small citizens of a nation, the people are made to fall like smallest berries from the main branch, then in that state of distress they rise with heat of passion for peace and freedom as from cold into warmth of the sun in spring after winter.

यद्देवासो' ललामगुं प्रविष्टीमिनमाविषुः ।
सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा ॥ ४ ॥

4. *Yaddevāso lalāmaguṁ praviṣṭīminamāviṣuḥ.
Sakulā dediśyate nārī satyasyākṣibhuvo yathā.*

Just as noble people go to an eminent and reasonable judge for justice, just as a noble woman is distinguished by her body, so do men of reason find out the truth by direct observation of evidence.

महानग्न्य ऽतृप्रद्वि मोक्रददस्थानासरन् ।
शक्तिकानना स्वचमशकं सक्तु पद्यम ॥ ५ ॥

5. *Mahānagnya trpnadvi mokradadasthānāsaran.
Śaktikānanā svacamaśakam saktu padyama.*

The man of greatness should feed and satisfy two fires: the fire of yajna and the fire of hunger. Nor should he hesitate to take the risk of going to untrodden fields. So may we, lovers of strength and vigour, find good food and barley sattv in our dishes.

महानग्न्युलूखलमतिक्रामन्त्यब्रवीत् ।

यथा तव वनस्पते निरघ्नन्ति तथैवति ॥ ६ ॥

6. *Mahānagnyu lūkhalamatikrāmantyabravīt.
Yathā tava vanaspate niraghnanti tathaivati.*

The man of two great fires should go beyond the mortar and pestle and say: O Vanaspati, lord of the woods, as we pound the grain in the mortar to refine it, so may we reflect upon our consciousness within and refine ourselves with knowledge.

महानग्न्युपब्रूते भ्रष्टोऽथाप्यभूभुवः ।

यथैव ते वनस्पते पिप्पति तथैवेति ॥ ७ ॥

7. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhu-vaḥ.
Yathaiva te vanaspate pippati tathaiveti.*

The man of two great fires, of ripe understanding and destroyer of weakness, should be able to say: O Vanaspati, lord of the woods and fire, as man fills up the mortar with grain to refine it and feed the fire, so may it be with us, filling ourselves with knowledge, refine ourselves to wisdom and vision and feed the spirit for peace and enlightenment leading to bliss.

म॒हान॒ग्न्युप॑ ब्रू॒ते भ्र॒ष्टोऽ थाप्य॑भूभुवः ।

यथा॑ वयो॒ विदाह्य॑ स्व॒र्गे न॒मवद॑ह्यते ॥ ८ ॥

8. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhuvah.*
Yathā vayo vidāhya svarge namavadahyate.

The man of two great fires, spiritual light and moral passion, of ripe understanding and destroyer of weakness, tempered in fire and illuminated within, should be able to say: The link of life and age with nature having been burnt, all snares of pleasure and pain and all temptations of pearls and jewels are consumed in the light of heaven and eliminated.

म॒हान॒ग्न्युप॑ ब्रू॒ते स्वसा॒वेशितं॑ पसः ।

इत्थं॑ फल॒स्य वृक्ष॑स्य॒ शूर्पे॑ शूर्पं॒ भजे॑महि ॥ ९ ॥

9. *Mahānagnyupa brūte svasāveśitam pasah. Ittham phalasya vrkṣasya śūrpe śūrpaṁ bhajemahi.*

The man of two great fires, spiritual light and moral passion for social good, as the ruler of life, should be able to say of the dominion inspired by its own dynamics and discrimination of the fruit and taste of the tree of human life and its organisation: let us find and enjoy our share of the light of the will of heaven.

म॒हान॒ग्री कृ॑कवाकं॒ शम्य॑या॒ परि॑ धावति ।

अ॒यं न वि॒द्य यो॑ मृ॒गः शी॒र्ष्णा ह॑रति॒ धाणि॑काम् ॥ १० ॥

10. *Mahānagnī kṛkavākaṁ śamyayā pari dhāvati.*
Ayam na vidma yo mṛgaḥ śīrṣṇā harati dhāṇikām.

The man of two great fires courts the peacock with bird feed in a sacred vessel and says: it is so because we do not know any musk deer that holds the musk on

is head for the hunter nor any hunter who carries the bait on his head.

म॒हान॒ग्नी म॒हान॒ग्रं धाव॑न्त॒मनु॑ धावति ।

इ॒मास्तद॑स्य गा रक्ष॒ यभ॑ माम॒द्ध्यौद॑नम् ॥ ११ ॥

11. *Mahānagnī mahānagnam dhāvantamanu dhāvati.
Imāstadasya gā rakṣa yabha māmaddhyaudanam.*

The man of two great fires follows after the greater man of both the fires, spiritual and social. O Yama, lord of law and human destiny, protect the lands, cows and cultural traditions of this great man and provide the rice meal for me.

सुदे॑वस्त्वा म॒हान॒ग्नीर्ब॒बाध॑ते म॒हतः॑ सा॒धु खो॑द॒नम् ।

कु॒सं पी॒वरो॑ न॒वत् ॥ १२ ॥

12. *Sudevastvā mahānagnīrbabādhate mahataḥ
sādhu khodanam. Kusam pīvaro navat.*

O great man of two fires, the Great lord of all the world well spares and protects you against the possible dangers of social breach and division. The great man should only attain to peace, love and unity with the people.

व॒शा द॒ग्धामि॑माङ्गु॒रिं प्रसृ॑जतो॒ऽग्रतं॑ परे ।

म॒हान्वै॑ भ॒द्रो यभ॑ माम॒द्ध्यौद॑नम् ॥ १३ ॥

13. *Vaśā dagdhāmimāṅgurim prasrjato'gratam pare.
Mahānvai bhadro yabha māmaddhyau-danam.*

O people, a policy which is fruitless and uncreative, even if it is strong and passionate, is no good, throw it far off. Do not burn your fingers. Well being is great, and the Great is well being. O Yama, lord of law

and human destiny, give me the rice meal, simple and pure.

विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम् ।

कुमारिका पिङ्गलिका कार्द भस्मा कु धावति ॥ १४ ॥

14. *Videvastvā mahānagnīrvibādhat mahataḥ sādhu khodanam. Kumārikā piṅgalikā kārda bhasmā ku dhāvati.*

O great man of two fires, the Great lord of peace of all the world well spares and protects you against the possible dangers of social breach and divisions of great order. The holy maiden, innocent and beautiful, with mud and ash, washes and sanctifies the floor of the house, saves it from internal dirt.

महान्वै भद्रो बिल्वो महान्भद्र उदुम्बरः ।

महाँ अभिक्त बाधते महतः साधु खोदनम् ॥ १५ ॥

15. *Mahānvai bhadro bilvo mahānbhadra udumbarah. Mahāñ abhikta bādhat mahataḥ sādhu khodanam.*

The great one is good and kind for the social order, beneficent like a bilva tree, abundant and generous like the udumbara tree. O renowned ruler and citizen, the great one well protects you and the social order against terrible dissensions and calamities.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत् ।

तैलकुण्डमिमङ्गुष्ठं रोदन्तं शुद्धमुद्धरेत् ॥ १६ ॥

16. *Yaḥ kumārī piṅgalikā vasantaṁ pīvarī labhet. Tailakuṇḍamimāṅguṣṭhaṁ rodantaṁ śudhamuddharet.*

As a youthful maiden, brave and comely, may attain and welcome the spring season after winter, she deserves it, so should the good and great ruler and leader protect the pure and innocent people against want and suffering as you would urgently protect your finger from a cauldron of boiling oil.

Kanda 20/Sukta 137

Alakshmi-nashanam (1), Indra (2), Dadhikra (3), Soma Pavamana (4-6), Indra (7-14) Devatah, Shirimbishthi (1), Budha (2), Vamadeva (3), Yayati (4-6), Tirashchirangirasa or Dyutana (7-11), Sukaksha (12-14) Rshi

यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः ।

हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः ॥ १ ॥

1. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.
Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

कपृन्नरः कपृथमुद्धातन चोदयत खुदत वाजसातये ।
निष्ठिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबार्ध इह सोम-
पीतये ॥ २ ॥

2. *Kapṛnnaraḥ kapṛthamuddadhātana codayata
khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayota-
taya indram sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy

and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

दधि॒क्राव्णो॑ अ॒कारि॑षं जि॒ष्णो॑र॒श्वस्य॑ वा॒जिनः॑ ।

सु॒र॒भि नो॒ मुखा॑ क॒र्त्त॒ण आ॒यूंषि॑ ता॒रिषत्॑ ॥ ३ ॥

3. *Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.*
Surabhi no mukhā karatpra ṇa āyūṁṣi tāriṣat.

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

सु॒तासो॑ मधु॒मत्त॑मा॒ः सोमा॑ इन्द्रा॒य म॒न्दिनः॑ ।

प॒वित्र॑वन्तो अक्षर॒न्दे॒वान्गच्छ॑न्तु वो॒ मदाः॑ ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ.*
Pavitravanto akṣarandevāṅga-cchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourite of divinity.

इन्द्रु॒रिन्द्रा॑य॒ पव॑त॒ इति॑ दे॒वासो॑ अब्रुवन् ।

वा॒चस्प॑तिर्म॒खस्य॑ते॒ विश्व॑स्येशा॒न ओज॑सा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.*
Vācaspatirmakhasyate viśvasyeśāna ojasā.

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler

and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement.

सहस्रधारः पवते समुद्रो वाचमीडुयः ।

सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīḍuayaḥ.
Somaḥ patī rayīṇāṃ sakhendrasya divedive.*

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।

आवत्तमिन्द्रः शच्या धर्मन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥

7. *Ava drapso aṁśumatīmatiṣṭhadiyānaḥ kṛṣṇo
daśabhiḥ sahasraiḥ. Āvattamindraḥ śacyā
dhamantamapa snehitīrṇmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो ऽ अंशुमत्याः । नभो

न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥

8. *Drapsamapaśyaṃ viṣuṇe carantamupahvare
nadyo aṁśumatyāḥ. Nabho na kṛṣṇamavatasthi-
vāmsamiṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध द्रप्सो अंशुमत्या उपस्थेऽ धारयत्तन्वं ऽ तित्विषाणः ।
विशो अदेवीरभ्या चरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥ ९ ॥

9. *Adha drapso amśumatyā upasthe'dhāraya-ttanvaṁ titviṣāṇaḥ. Viśo adevīrabhyā carantīr-brhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenges and fights out the unholy tendencies of carnal mind ranging around.

त्वं ह त्यत्सप्तभ्यो जायमानोऽ शत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं
धाः ॥ १० ॥

10. *Tvaṁ ha tyatsaptabhyo jāyamāno'satrubhyo abhavaḥ śatrurindra. Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth, otherwise, for

him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।

त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥ ११ ॥

11. *Tvaṃ ha tyadapratimānamojo vajreṇ vajrin-dhṛṣito jaghantha. Tvaṃ śuṣṇasyāvātiro vadha-traistvaṃ gā indra śacyedavindah.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।

स वृषा वृषभो भुवत् ॥ १२ ॥

12. *Tamindraṃ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।

द्युम्नी श्लोकी स सोम्यः ॥ १३ ॥

13. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.
Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।

ववक्ष ऋष्वो अस्तृतः ॥ १४ ॥

14. *Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
Vavakṣa ṛṣvo astrtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

Kanda 20/Sukta 138

Indra Devata, Vatsa Rshi

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँइव ।

स्तोमैर्वत्सस्य वावृधे ॥ १ ॥

1. *Mahāñ indro ya ojasā parjanyaḥ vṛṣṭimāñ-iva
Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः ।

विप्रा ऋतस्य वाहसा ॥ २ ॥

2. *Prajāmṛtasya piprataḥ pra yadbharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा इन्द्रं यदक्रतु स्तोमैर्यज्ञस्य साधनम् ।

जामि ब्रुवत आयुधम् ॥ ३ ॥

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

Kanda 20/Sukta 139

Ashvins Devata, Shashakarna Rshi

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।

प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmāi yacchatamavṛkaṁ prṥthu cchardiryutaṁ yā arātayah.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home

free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यदन्तरिक्षे यद्विवि यत्पञ्च मानुषाँ अनु ।
नृम्णां तद्धत्तमश्विना ॥ २ ॥

2. *Yadantarikṣe yaddivi yatpañca mānuṣāṅ anu.
Nṛmṇaṁ taddhattamaśvinā.*

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

ये वां दंसांस्यश्विना विप्रांसः परिमामृशुः ।
एवेत्काण्वस्य बोधतम् ॥ ३ ॥

3. *Ye vāṁ daṁsānsyaśvinā viprāsaḥ parimāmr̥ṣuḥ.
Evetkāṇvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अयं वां घर्मो अश्विना स्तोमेन परि षिच्यते ।
अयं सोमो मधुमान्वाजिनीवसू येन वृत्रं चिकेतथः ॥ ४ ॥

4. *Ayaṁ vāṁ gharṁo aśvinā stomena pari ṣicyate.
Ayaṁ somo madhumānvājīnīvasū yena vṛtraṁ
ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यदप्सु यद्वनस्पतौ यदोषधीषु पुरुदंससा कृतम् ।
तेन माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yadvanaspatāu yadoṣadhīṣu purudaṁsasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

Kanda 20/Sukta 140

Ashvins Devata, Shashakarna Rshi

यन्नासत्या भुरण्यथो यद्वा देव भिषज्यथः ।
अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं हि गच्छथः ॥ १ ॥

1. *Yannāsatyā bhuranyatho yadvā deva bhiṣajyathah. Ayam vām vatso matibhirna vindhate haviṣmantam hi gacchathah.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नूनमश्विनोर्ऋषिस्तोमं चिकेत वामया ।
आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥ २ ॥

2. *Ā nūnamaśvinor-ṛṣi stomāṁ ciketa vāmayā.
Ā somāṁ madhumattamaṁ gharmaṁ siñcāda-
tharvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवर्तनिं रथं तिष्ठथो अश्विना ।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥

3. *Ā nūnaṁ raghuvartaniṁ ratham tiṣṭhātho aśvinā.
Ā vāṁ stomā ime mama nabho nā cucyavīrata.*

Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यदद्य वां नासत्योक्थैराचुच्युवीमहि ।
यद्वा वाणीभिर्श्विनेवेत्काण्वस्य बोधतम् ॥ ४ ॥

4. *Yadadya vāṁ nāsatyokthairācucyuvīmahi. Yadvā
vāṇībhiraśvinevetkāṇvasya bodhatam.*

Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां कक्षीवाँ उत यद् व्यश्व ऋषिर्यद्वां दीर्घतमा जुहाव ।

पृथी यद्वां वैन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम् ॥ ५ ॥

5. *Yadvām kakṣīvāñ uta yad vyaśva ṛṣiryadvām dīrghatamā juhāva. Pṛthī yadvām vainyaḥ sādaneṣvevedato aśvinā cetayethām.*

Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you for the yajnic session, you listen. Hence, pray listen to our call too and come.

Kanda 20/Sukta 141

Ashvins Devata, Shashakarna Rshi

यातं छर्दिष्या उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥ १ ॥

1. *Yātaṁ chardīṣyā uta naḥ paraspā bhūtaṁ jagatpā uta nastanūpā. Vartistokāya tanayāya yātam.*

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदिन्द्रेण सरथं याथो अश्विना यद्वा वायुना भवथः समो-
कसा । यदादित्येभिर्ऋभुभिः सजोषसा यद्वा विष्णो-
र्विक्रमणेषु तिष्ठथः ॥ २ ॥

2. *Yadindreṇa sarathaṁ yātho aśvinā yadvā vāyunā bhavathaḥ samokasā. Yadādityebhir-ṛbhubhiḥ sajoṣasā yadvā viṣṇorvikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the

same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद्दद्याश्विनावहं हुवेय वाजसातये ।

यत्पृत्सुतुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥ ३ ॥

3. *Yadadyāśvināvahaṁ huveya vājasātaye. Yatpṛt-suturvaṇe sahasacchreṣṭhamaśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नूनं यातमश्विनेमा हव्यानि वां हिता ।

इमे सोमांसो अधि तुर्वशे यदाविमे कण्वेषु वामथ ॥ ४ ॥

4. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।

तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥ ५ ॥

5. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardirvatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

Kanda 20/Sukta 142

Ashvins Devata, Shashakarna Rshi

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।

व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १ ॥

1. *Abhutsyu pra devyā sākaṁ vācāhamaśvinoḥ.*
Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प्र बोध्योषो अश्विना प्र देवि सूनृते महि ।

प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥ २ ॥

2. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.*
Pra yajñahotarānuṣakpra madāya śravo bṛhat.

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदुषो यासि भानुना सं सूर्येण रोचसे ।

आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥

3. *Yaduṣo yāsi bhānunā sam sūryeṇa rocace.
Ā hāyamaśvino ratho vartiryāti nṛpāyyam.*

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापीतासो अंशवो गावो न दुह ऊर्ध्वभिः ।
यद्वा वाणीरनूषत् प्र देवयन्तो अश्विना ॥ ४ ॥

4. *Yadāpītāso amśavo gāvo na duhra ūdhabhiḥ.
Yadvā vāṇīranūṣata pra devayanto aśvinā.*

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer:

प्र द्युम्नाय प्र शर्वसे प्र नृषाह्याय शर्मणे ।
प्र दक्षाय प्रचेतसा ॥ ५ ॥

5. *Pra dyumnāya pra śavase pra nṛṣāhyāya śarmanē. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity, for the peace and protection of humanity and achievement of dexterity and competence, O harbingers of light and awareness, bless them.

यन्नूनं धीभिरश्विना पितुर्योना निषीदथः ।
यद्वा सुप्तेभिरुक्थ्या ॥ ६ ॥

6. *Yannūnaṁ dhībhirasvinā pituryonā niṣīdathaḥ.
Yadvā sumnebhirukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Kanda 20/Sukta 143

*Ashvins Devata, Purumidhajamidhau (1-7),
Vamadeva (8), Medhyatithi-medhatithi (9) Rshis*

तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।

यः सूर्या वहति वन्धुरायुर्गिर्वीहसं पुरुतमं वसूयुम् ॥ १ ॥

1. *Taṁ vāṁ rathaṁ vayamadyā huvema pr̥thujra-
yamaśvinā saṁgatiṁ goḥ. Yaḥ sūryāṁ vahati
vandhurāyurgirvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound, and which is abundant in various wealth which never diminishes but continuously enriches the earth.

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।

युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥ २ ॥

2. *Yuvaṁ śriyamaśvinā devatā tāṁ divo napātā
vanathaḥ śacībhiḥ. Yuvorvapurabhi pr̥kṣaḥ
sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your

intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।

ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutapeyāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।

पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñam nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।

मा वामन्ये नि यमन्देवयन्तः सं यद्दे नाभिः पूर्व्या वाम् ॥ ५ ॥

5. *Ā no yātaṁ divo acchā pr̥thivyā hiranyayena suvṛtā rathena. Mā vāmanyē ni yamandevayantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth, riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू नो रयिं पुरुवीरं बृहन्तं दस्त्रा मिमाथामुभयेष्वस्मे । नरो
यद्वामश्विना स्तोममावन्त्सधस्तुतिमाजमीढासो अगम् ॥ ६ ॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthāmubhayeṣvasme. Naro yadvāmaśvinā stoma-māvantsadhastutimājamīdhāso agman.*

Ashvins, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वीजरत्ना ।
उरुष्यतं जरितारं युवं हंश्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *Iheha yadvām samanā papṛkṣe seyamasme sumatirvājaratnā. Uruṣyatam jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and

speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

मधुमतीरोषधीद्याव् आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥ ८ ॥

8. *Madhumatīroṣadhīdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patirmadhumānno astvarīṣyanto anvenam carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should, without hurting, injuring and polluting.

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्ठौ सर्वौ इत्तां उप याता पिबध्यै ॥ ९ ॥

9. *Panāyyaṁ tadaśvinā kṛtaṁ vām vṛṣabho divo rajasah pṛthivyāḥ. Sahasraṁ śamsā uta ye gaviṣṭau sarvāṁ ittāṁ upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle wealth, all of which are worthy of appreciation. This

homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

॥ इति विंशं काण्डम् ॥

॥ इत्यथर्ववेदसंहिता ॥

